

Ācārya Kundakunda

SAMAYASĀRA

Original Text, Romanization, English Translation and
Annotations (with scientific interpretation)

Late Shri Jethalal S. Zaveri

B. Sc., D. I. I. Sc., F. I. S. I

assisted by

Prof. Muni Mahendra Kumar

B. Sc. (Hons.)

(Honorary Professor, Jain Vishva Bharati University)

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JAIN VISHVA BHARATI UNIVERSITY

LADNUN – 341 306 (Rajasthan, India)

Publishers :

Jain Vishva Bharati University
Ladnun – 341 306 (Rajasthan, India)
Website : <http://www.jvbi.ac.in>
EPABX : +91-1581-222110, 224332
E-mail : office@jvbi.ac.in

© JAIN VISHVA BHARATI UNIVERSITY

Ladnun-341 306 (Rajasthan, India)

ISBN : 978-81-89667-12-2

First Edition : 2009

Price : Rs. 450/-
(\$ 25)

Books Available at :

Jain Vishva Bharati University
Ladnun-341 306 (Raj.)

Parsva Prakashan Nisha Pole, Zaveri Wad,
Relief Road, Ahmedabad-380-002
Phone : (079) 25356909

Hindi Granth Karyalay, 9, Hira Baug, CP Tank,
Mumbai-400004 Ph. : 09820896128, 022-23826739

E-mail : manishymodi@gmail.com

Printed by : Kala Bharati, Naveen Shahdara, Delhi-110032

Blessings



Jainism is seasoned with a mature tradition of metaphysics and spirituality. The name of Acharya Kundakunda shines like a resplendent constellation in the sky of this rich tradition. He was an author of many treatises, one of which is *SAMAYASĀRA*, which is the most outstanding one in the field of spirituality. It is replete with many mystical ideas and many thoughts worth contemplation.

Muni Mahendrakumarji is a son of Jethabhai in worldly relation and evidently Jethabhai is his father in worldly relation. Both of them are rich in scientific outlook. Moreover, they are well versed in science of spirituality as well as metaphysics. They have presented in English the mysteries of *Samayasāra* through scientific approach. It is a matter of fate that this is a posthumous publication of Jethabhai. Muni Mahendrakumarji is a witness to the accomplishment of this work.

It is expected, rather anticipated, that he would continue to present a harmonious study of both—spirituality and science—in the quest of truth.

— Acharya Mahaprajna

Foreword

Acharya Shri Kunda Kunda Needs No Introduction. He Graced The Country With His Divine Presence In The First Century B.C. His Great Book SAMAYASARA Has 400 Odd Verses. Nothing Surpasses The Excellence Of Samayasara-self- Contained, Self-determining, Self-sufficient Pure And Perfect Super Self. The Soul Is The Sole Determinant Of Its Own Pure Psychic Status. The Soul Never Loses Its Soulhood.

In A Living Organism The Soul Can be Conceived As The Nucleus Circumscribed By The Limits Of The Gross Physical Body. It Is To Be Liberated And Enlightened. "his Advice Is Remain A Spectator, An Observer, A Witness Of All That Is Happening In The Physical World But Do Not Become An Actor, A Doer Because The Drama Is Being Played By Aliens And You Being A Spectator Have" Right Knowledge, Right Faith And Right Conduct Constitute The Right Path To Final Emancipation And Liberation Of Soul. The Trio Is Known As "The Three Jewels"

Samayasara Is The Ultimate Conscious Reality. The Enlightened Soul Has The Infinite Glory. It Has Its Innate Ability To Demolish The Power Of Karmas-both Auspicious As Well As Inauspicious-punya And Papa Which Constitute The Cycle Of Births And Deaths, And Are An Obstacle In The Path Of Liberation Of The Soul.

— Acharya Vidya Nand Muni

PREFACE

The ancient philosophical treatises which deal with the topic of deeper metaphysical and epistemological expositions have a very important place in the studies of Jain philosophy. Ācārya Kundakunda's *Samayasāra* can be considered as one of the most important of such treatises, as far as the Jain authors are concerned. It has the same value in Jain tradition as the treatises/scriptures like *Bhrama Sutra* in the Vaidika tradition and *Visuddhimaggo* in the Buddhist tradition. In short, we can say that for anyone to understand the essence of Jain philosophy, *Samayasāra* has to be studied.

The *Samayasāra* is a typical classical text in Śauraseni Prākṛta language in a very pithy style. Its main topic is the **Self (SAMAYA)** which is in fact the very core of the Jain philosophy. The speciality of the work is that it depicts the nature of the Self mainly from the transcendental standpoint (*niścaya naya*). The whole stress is on knowing the **Self** in its pure form and to identify one's own soul with this immaculate and transcendental reality. For comprehending this, the author, Ācārya Kundakunda, has vividly described all the the nine *tattvas* (categories of truth) which are the foundation of Jain philosophy.

The present work which is a valuable contribution of my worldly father, Shri Jethalal S. Zaveri (popularly known as 'Jethabhai') to the world of scholarship. Already there exists an English translation of the *Samayasāra* by Prof. A Chakravarti, with commentary based on Amritacandra's *Ātmakhyāti* and published by Bhāratiya Jñānapīṭha. There are also several other editions of *Samayasāra* with Hindi translation, including the one, in which the *Samaya-pramukha* is Ācārya Vidyānanda Munirāja and the editor is Pt. Balabhadra Jain, and published by Jaina Vidyā Saṁsthāna, Shrimahavirajī (Raj.) in 1997 (third edition), which has been made the base for the text and parenthesis in our version. A question may

arise to the need of a new version like this. The answer is that although all versions already available are scholarly and excellent in their own perspectives, what is novel in our version is an effort to explain the spiritualistic (*ādhyātmika*) phenomenon with the help of certain modern scientific concepts of physics and biology so as to make clear the abstract concepts and also to make them more comprehensible through the modern terminology of science. It is the need of the hour to present the eternal message of *ādhyātma* in modern terminology if it is to be made more palatable and pragmatically useful. Ācārya Śrī Tulasi and Ācārya Śrī Mahāprajña, in 1989-90, had developed a novel concept of the development of “*ādhyātmika-vaijñānika-vyaktitva*” for reconciliation between *adhyātma* and *viññāna*. We (my worldly father and myself) have, in our book *Neuroscience and Karma*, made clear the issue of utility of science in comprehending *ādhyātma*. There we have observed:

“In India, *science* has never been able to completely subjugate the religious sensitivities unlike the Western countries. *Mysticism and transcendence* remain as important as (sometimes even more) rationality, logic and sensible perceptions. Here, man’s personality is not entirely denatured by the scientific objectivity nor has sacredness been taken away by its rationality. In fact, science, inspite of its spectacular achievements, has never been able to attract religious personalities and never had a chance to become a new religion here, as it did in the West.

“On the other hand, *dogmatic* beliefs and the very definiteness of the answers given by religious scholars cause scientific-minded modern young men to view them with *suspicion* and *skepticism* if not with utter disbelief. It is essential to satisfy the skeptic by scientific methodology and convince them about the superiority of wisdom above *superfluous* knowledge.

“Science will not, because it cannot, answer all the questions of great interest to human mind and for human welfare. But science has made tremendous progress during the last hundred years in the fields of *psychology*, *endocrinology* and *neuroscience*. Neuroscientists have carefully and precisely mapped out centres of pain and pleasure, besides identifying the *limbic system* in the brain which is the seat of our emotions. Discovery of the centres of anger and

aggression by electric stimulation has clarified hitherto mysterious significance of self-generated anger in canonical literature. In short, science can show us methods and methodology for expanding and elucidating the secrets of much ancient wisdom contained in the sacred canons. In other words, the synthesis of the ancient wisdom and modern scientific knowledge can help us to integrate the *spiritual insight* with the scientific approach for creating a *spiritual-cum-scientific* personality.”¹

In 1993, Jethabhai accepted *saṁthārā* (fasting-unto-death) and attained *samādhi-marāṇa* after successfully accomplishing 41 days’ *saṁthārā*. He had himself completed the computerization of the manuscript and left for me to complete it wherever something was needed. I, however, owing to my certain other responsibilities and pre-occupation, could not complete my task till 2008. In my *cāturmāsa* (fixed stay) at *Ladnun*, I could apply myself to this work, mainly due to the insistence of Dr. Samanī Mangal Prajñā, Vice-chancellor of Jain Vishva Bharati University, and now I find myself free from the ‘debt’ on accomplishment of the work.

The sanctifying blessing of Gurudev Ācārya Śrī Mahāprajñā, which is the fountain-head of inspiration and power, has played a vital role in accomplishing such critical work. For this, Jethabhai and myself would ever remain indebted to His Holiness Gurudeva.

Again, by writing the ‘*Blessings*’ to the book, Gurudeva has showered the nectar of compassion on me. For this, I pay my most humble gratitude towards His Holiness Gurudeva.

In timely finishing of the publication, many heads and hands have given their full assistance. To enumerate a few, my colleague-saints Muni Amrit Kumar and Muni Abhijit Kumar, Dr. Samani Chaitanyaprajñā, the Head of Deptt. of Jainology & Comparative Religion & Philosophy, Jain Vishva Bharati University, and Dr. Anil Dhar, Dy. Director, MS Anekant Shodhpeeth, J.V.B.U., have helped me in proof-reading, which

1. *Neuroscience and Karma*, Introduction, pp. i, ii.

is, of course, a very tedious task. Shri Nimai Charan Tripathi has shown his expertise in dexterously managing the resetting of the book in the computer. Again, Muni Abhijit Kumar and Rajesh Chhajer have taken pains in preparing the 'Index', which is also not an easy task. I express my humble thanks to all of them.

I also express my thanks to Dr. Samaṇī Mangal Prajñā, the Vice-chancellor, J.V.B.U., to include this work in the University publication.

— Muni Mahendra Kumar

PUBLISHER'S NOTE

There is a dearth of publications in the field of Jainism, pertaining to the classical and canonical works in English with critical annotations, specially taking into account the modern scientific concepts. In this respect, we feel exhalation in publishing the great classical Jain text “SAMAYASĀRA” composed by Ācārya Kundakunda who stands foremost in the field of exposition of spirituality. In this spiritualistic treatise both the scholars and the spiritual *sādhakas* will find a treasure of spiritual gems, exposing profound truths of Jain *adhyātma-vijñāna* explained through some of the modern scientific concepts.

In the present age of crisis of values, such critically annotated classical work would play a vital role in evolving the spiritual and moral values to strengthen the social fibre which is running the risk of being torn away by the hedonistic materialism, resulting in violence, wars, economic disparity in society and so on.

We express our deepest gratitude towards His Holiness Ācārya Śrī Mahāprajñaji and His Holiness Ācārya Śrī Vidyānandaji for specially writing the “Blessings” and “Foreword” to this book. Both of these saints are the fittest persons to accomplish such writings.

The author-duo who have produced a valuable work deserve our gratitude, for an account of such publications we hope to ensure the academic world of fulfilling its thirst for knowledge of original classical texts which form the core of literary treasure of Indian heritage.

Both the authors—Late Shri J. S. Zaveri (father) and Prof. Muni Mahendra Kumar (son)—have remained associated with the establishment of our University from very beginning. We pay our humble respects to them—‘worthy son’ and the ‘worthy father’—for their noble contribution to the field of Jain literature.

Publishers

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Introduction/Preamble to Chapters I and II

1. Jain Metaphysics

According to Jain metaphysics, the REALITY consists of six eternal (indestructible) substances which constitute the cosmos. They are Space (*Ākāśa*), Principles of Motion and Rest (*Dharma* and *Adharma*), Psychological Order of Existence (*Jīva*), Physical Order of Existence (*Pudgala*) and Time (*Kāla*). Each of the above substances or *dravya* is always associated with certain intrinsic and unalienable qualities (*guṇas*). Again each substance and its quality must exist in some determinate state or form. This is its mode of existence—*paryāya*. The mode is subject to constant change, that is, a new mode continuously replaces the old one. It should be carefully remembered that the creation and destruction are relevant only to modes and not to substance, i.e., the substratum of qualities and modes.

Thus, the Jain concept of reality excludes both a permanent and unchanging real of Parmenides and also the mere eternal flux of Heraclitus. That is, it avoids the Scylla of fluxism and the Charybdis of illusionism. An unchanging permanent (such as *Puruṣa* of the *Sāṃkhya-Yoga* system) and mere change without substratum (as fluxist Buddhist) are unreal or absurd self-contradicting concepts. The Jain concept of reality reconciles both these aspects and combines them into an organic unity. It corresponds to the modern concept of organic development rather than its Hegelian aspect.

It is not difficult to see that the dynamic constitution of the substance, basically, flows from its unalienability from its own infinite qualities/attributes.

It is the richness of content that makes the Jain concept of pure and perfect state of the soul—*Siddhahood*, as we shall presently see—as against the nihilistic attitude of *Vedānta* etc. which insists upon a qualityless (*nirguṇa*) existence as the Ultimate Reality. It is this unalienable unity that exists between the substance and its

qualities that may be said to be the central doctrine of the Jain metaphysics.

It can also be easily seen that the most important feature of the dynamic constitution of the reality is its capacity of modification—*pariyāya* or mode of existence. Each of the six eternal substances is continually changing and the change is viewed from two aspects: (i) Intrinsic or self-interaction¹—*artha pariyāya*. It is instantaneous and free from external influence, (ii) *vyañjana pariyāya*, on the other hand, is a particular mode of existence for a pretty fixed duration of time. For instance, besides the molecular aggregation and disintegration that takes place every moment in a physical object—*artha pariyāya*—the object may have a particular mode of existence as a pot, for example, for a certain length of time. This state of becoming and remaining a pot is *vyañjana pariyāya* of matter. Similarly for conscious substance—*jīva*. The continuous change that takes place in consciousness is its *artha pariyāya*, while its existence as a particular organism, say as a man or as a beast, with a determinate span of life is its *vyañjana pariyāya*. Thus *Jīva* and *Pudgala* have both types of modification while the other four substances undergo only *artha pariyāya*.

2. Psychical Order of Existence—*Jīva*

The psychical order of existence—*Jīva* is the central figure of Jain metaphysics. Its characteristic attribute is consciousness or cognitive faculty (*cetanā*). It is enveloped by an inanimate environment made up by the other substances which are all devoid

1. According to the modern particle or sub-atomic physics, more than 200 elementary particles have been discovered and identified so far. But all forms of matter in our environment are composed of only three (out of these) particles with mass—proton, neutron and electron—and a fourth massless one—the photon which is the unit of electromagnetic radiation. Except the neutron, all are extremely stable particles, i. e., they live for ever, unless they are involved in a collision process.

However, these stable particles also undergo continuous and constant self-interaction. Thus, for example, a proton never remains a simple proton. It alternates between being a proton and a neutral pion (a highly unstable particle) on the one hand and being a neutron and a positive pion (another unstable one) on the other hand. Not less than eleven particles make their transient appearance between the time the original proton transforms and becomes a single proton again.

of consciousness. There are infinite number of *Jīvas*, each numerically different from another. They are classified into two fundamental categories:

I. *Samsāri Jīva* – State of worldly existence (mundane). In this state, the soul is embodied and experiences sensuous pleasures and pain. It is subject to metempsychosis or cycles of re-births. In this state there is constant interaction between *Jīva* and *Pudgala*.

II. *Mukta Jīva* – State of emancipated existence. This is pure and perfect state of *Jīva* in which the soul is disembodied and is also free from the cycles of re-births. There is no interaction between *Jīva* and *Pudgala*, whatsoever in this state. Both categories are real.

The fundamental basis of Jain philosophy is the belief that the pure and perfect or emancipated state is integral to all souls. Jains (and many other Indian systems) have always been conscious of the innate potentiality of achieving perfection and the possibility of the realization of eternal, disembodied and pure self-perfection.

3. Physical Order of Existence–*Pudgala*

Amongst the five inanimate substances that comprise the environment, the most important one is the physical substance–*Pudgala*–which is identified with matter in modern scientific terms. The characteristic attributes of matter are: touch, taste, smell, colour and sound, thus making it perceptible to sense-organs. '*Jīva*' on the contrary, is totally devoid of these and cannot, therefore, be apprehended by sense-perception. The physical bodies are constituted by atoms–*paramānus*. This atomic structure of the physical reality is comparable to the concepts of modern science. Though sub-atomic physics has revolutionized the concept of atom which is no more basic and elementary, it does maintain its individuality. It cannot be denied that atom is the empirical foundation of the structure of the physical existence. *Parmānu* is the ultimate atom or the ultimate indivisible point of matter. All physical objects being aggregates of atoms, undergo changes entirely due to atomic disintegration or aggregation.

4. The Worldly Life–The Body and the Soul

Every living organism or a *Samsāri Jīva* is an organic unity of two different entities–*Jīva* and *Pudgala* or the soul and the body. Though this dualistic separation is, empirically unverifiable, it is a

transcendental fact. Again the term body, in Jain philosophy, implies not one but two different things, besides the gross or physical body, that we actually perceive, there is a subtle microbody—*kārmaṇa sarīra*.¹ This body is composed of a class of matter (*varganā*) which is different from the class of matter of the physical body. This class of matter is called *kārmaṇa varganā* and it is the subtlemost class. The subtle body is an inalienable appendage of worldly life and is transcended only in the emancipated state.

5. NAYA—The Technique for getting an Insight into the Nature of Reality

All real and concrete things are extremely complex entities because they possess innumerable attributes and relations. What enters into the course of our direct perceptions is but a tiny fragment of the full reality. And even this imperfect and fragmental perception seems to be implicitly complex and always to contain a plurality of aspects. A completely adequate apprehension of the whole of reality must be all-embracing and must include all data without contradiction or discrepancy. It would, thus, experience the whole of real existence directly by a completed insight. The ability for such a pure and perfect apprehension is called omniscience (*kevalajñāna*) and is possessed by a *kevalī* alone. Our own ability for apprehension falls far short of such an ideal. Our apprehension, therefore, always has the character of being piecemeal and fragmentary. Whereas in the perfect apprehension, every fact would be directly seen as linked with every other, in our piecemeal one, facts would appear to be in isolation and independence of one another, as bare casual collocations. Hence our descriptions and predications would be relative and circumscribed because they emerge from a limited and partial nature of the intellect. What, then, should be our approach for comprehending the true nature of reality? Our ideal should, then, be to apprehend the reality from one particular aspect at a time. Such an apprehension is an opinion or way of approach for any one aspect and is called *NAYA* by the Jains. Since every aspect of a reality reveals its nature in its own way, *naya* is thus a technique for getting insight into the nature of reality. The technique of *naya* plays an important part in the law of

1. Actually, there is one more subtle body which is called *teijas sarīra*—luminous or electric body.

Anekānta (non-absolutism) of Jains.

6. Two Categories of *Naya*

Jains, recognizing the extreme complexity of the nature of reality, introduced the technique of *naya*. The reality which has many facets would lead to multitude of description. Every one of them may be partially true, but not one of them would be the whole truth.

We have already mentioned above the two states of the soul. The pure and perfect state—the emancipated state—of the soul is to be achieved. In the ordinary worldly state of existence, the soul is radically different. Its infinite glory is dimmed by alien conditions and limitations. In this state, *Jīva* is an embodied consciousness or an organism which can be perceived by the sense-organs through its gross or physical body.

In its worldly existence, the soul is not only associated with a body of its own but with several other animate and inanimate objects. Thus the soul which is by its own intrinsic nature a complex entity becomes much more complex by identifying itself through its interests with its environment of things (including body). Under such conditions, it is an extremely difficult problem to define the precise nature of the soul. Hence, the necessity for using the technique of *naya*.

There are two main categories of *nayas* :

(i) **Transcendental aspect or *nīścaya naya***. It represents the ultimate, fundamental and integrated point of view. The soul is looked at as a whole with all the richness of its attributes but no distinction is being made between the substance and its attributes—qualities and modes. That is to say in this aspect, only the substance is considered to be the entire reality, while its attributes etc. are relegated to mere adjuncts, for the time being, but not dismissed as absolutely non-existent.

(ii) **Empirical aspect or *vyavahāra naya***. It represents the popular, conventional, practical or pragmatic view. The complex nature of the soul is broken down into its diverse attributes and our attention may be directed to any one particular attribute with which the soul is to be identified at the moment. In other words, in this

aspect, 'substratum' of attributes is, for the time being, removed from the theatre of consideration, while the attributes are restored with the main part, without however denying the former's existence.

7. Salient Features of Jain Doctrines

As already stated in the general introduction, there are some fundamental metaphysical and philosophical doctrines which are peculiar to Jain philosophy. To grasp properly the Jain views in general and the author's views expressed in this book in particular, it is necessary to first understand and appreciate these doctrines. We shall, therefore, very briefly discuss the salient features of these doctrines.

(1) The Doctrine of Non-absolutism (*Anekānta*)

The first and the most important doctrine is the law of *anekāntavāda*, that is, non-absolutism. It is basal to the structure of Jain philosophy and at the same time, is its most original contribution to philosophical thinking that has come down to us as an invaluable heirloom. Unfortunately, *anekāntavāda* is more maligned than understood. Its originality lies in that it seeks to reorientate our logical attitude and asks us to accept the exposure of (apparent) contradictions as the true measure of the nature of Reality. It is the key to unlock the mystery of the paradoxical nature of Reality.

To fully understand the fundamental nature of the conscious substance which is the subject matter of the entire book and, in particular of the first two chapters, we shall discuss the basic principles of this unique doctrine. In the first place, non-absolutism neither endorses absolute eternalism nor absolute fluxism, but explains both these extremes as real with reference to different aspects of the same reality.¹

The law of *anekānta* affirms that there is no opposition—

1. Modern science explains the paradox of wave particle duality of light by the concept of complementarity introduced by Neils Bohr (one of the founders of the quantum theory). This concept states that light is a wave from one aspect and particle from another aspect and both the wave-aspect and the particle-aspect of light are necessary to fully understand the true nature of light. At the same time it clarifies that light or anything else, cannot be both wave-like and particle-like in the same context. This precisely is the Jain position with regard to any two opposites.

between the unity of being and plurality of attributes. A thing is one and many at the same time—a singularity and a plurality rolled into one, i.e., it is neither an absolute unity nor split-up into a irreconcilable-plurality. It also asserts, that there is no contradiction between identity and otherness, as they are not absolute characteristics but are only partial and limited and not complete and unqualified, Thus *anekāntavāda*—non-absolutism—is the law of the multiple nature of reality. It corrects the partiality of philosophers by supplementing the other side of Reality which escaped them.

Non-absolutism being the foundation of Jain philosophy, mutation (change) is as much real as permanence. Change or modification is a fundamental characteristic of all that is real. A substance is a substratum of infinite qualities and modes. Nothing can exist without being in some determinate way and the modes of a substance means its existence in a determinate state of being. Thus, assert Jains, the qualities (*guṇas*) and modes (*pariyāyas*) cannot be absolutely different from the substance nor can they be absolutely identical with it. The admission of the qualities and modes leads to the triple characteristics—existence, cessation and persistence—in the constitution of a real. This concept of Reality is only one which can avoid the conclusion that the world of plurality, which is the world of experience, is an illusion. Either the world is to be accepted as real or dismissed as an unreal appearance. The triple characteristics gives out the internal constitution of Reality. A real persists through time and thus has these three—past, present and future—temporal determinations. So a real is real for all time. A real which has no past and no future is a fiction and a non-entity.

(2) The Theory of Knowledge

The second important doctrine is associated with the theory of knowledge. Though the Jains agree with other schools that philosophical speculation is a necessary discipline of the mind which strengthens convictions and reduces doubts, they maintain that the ultimate or transcendental truth cannot be realized by philosophical discipline alone. Nor are the ordinary sources of knowledge adequate for the discovery of the ultimate truth, being subject to the limitations imposed by the senses. The plenum of knowledge can be attained by the development of a total-vision,

which, fortunately, is inherent in all of us. They are emphatic that omniscience is the condition as well as the result of perfection and advancement in philosophical enquiry cannot, by itself, bring about the final consummation.¹

Consequently the pure conscious principle (soul, self) can never be the object of an indirect/perceptual cognition. It can be apprehended directly, by an omniscient only. Thus anything that has been asserted in respect of the pure soul must have originally come from an omniscient, who could transfer his knowledge through the medium scriptural/verbal knowledge (*śrutajñāna*). This has been made clear by the author at the very beginning of the first chapter.

(3) The Inherent Purity of the Self

The third doctrine is regarding the innate potentiality of all souls to achieve final liberation/emancipation and the beginningless infection by perversity (*mithyātva*). Jains, in agreement with other Indian philosophies, hold that purity and perfection is integral to the soul and self-realization is not a new creation in the sense of emergence of an absolutely unprecedented state. Yet the soul has been hindered from self-realisation which is the same as the discovery of its infinite glory, from eternity.

The hinderence comes from perversity (*mithyātva*) which has no beginning in time. It is there from all eternity. The question “Why a soul is inflicted with it” is as absurd as the question “Why should the soul exist?” The existence of the soul is an ultimate fact and the existence of perversity, coeval with it, is equally an ultimate fact to which no question of origination can be relevant. *Mithyātva* is there and it is not that we don't know its nature, its nature and functions are well known. We do not know the beginning because it has not beginning.

“I am this, I am of this, Mine is this—everything that is non-

1. Total-vision or omniscience can be defined as a pure and perfect (i.e. all comprehensive and all harmonious) extra-sensory experience to which the whole universe of Reality is presented, in the form of a complete system, as it really is, in its entirety. Thus: consciousness of an omniscient directly embraces the totality of existence—corporeal as well as non-corporeal—in the form of a perfectly systematic unity as the contents of a single experience.

self, living, non-living, or mixed. Mine was all this formerly; I was all this in the past; again will this be mine and I shall again be this. The deluded one possessed all these false notions about the self. The undeluded, however, knowing the truth does not do so.” (Chapter I verses 20 to 23).

At the same time, Jains, again in agreement with other Indian philosophies, firmly believe in the innate ability of the soul to achieve final liberation. Thus the soul is subjected to two forces diametrically opposite to each other, from eternity. Firstly there is the centrifugal force, comprising the inherent love for truth and abstinence which have never been completely obliterated. The qualities of the soul, which comprise the centrifugal force, are crippled and enfeebled by the obscuring, obstructing and deluding karma. For instance, pure and perfect knowledge—omniscience—is integral to the soul but it remains obscured by the knowledge-obscuring (*jñānāvaraṇa*) karma. Similarly, predilection for truth (*samyaktva*) is the innate characteristic of the soul, but it remains perverted by delusion (*mithyātva*). But this does not mean that there is absolute non-existence of knowledge (*jñāna*), love of truth, (*sraddhāna*) and abstention from sinful acts (*virati*). If that were the case, the soul would lose its soulness. If the soul were completely stripped of all these characteristics, there would be nothing left to distinguish the soul from the non-soul, which is metaphysically impossible. To continue its existence as a conscious principle, the soul must necessarily possess at least an infinitesimal fragment of the pure and perfect knowledge ever uncovered.¹

Even the darkest and the densest clouds cannot completely hide the sunlight, so also the obscuring karma cannot totally cover the knowledge of the soul. Same is the case with the innate capacity of the soul for renunciation and abstinence (*virati*), as well as the intrinsic predilection for truth (*samyaktva*), remaining unobscured is also explained on the analogy of the clouds. In short, the fundamental qualities of the soul remain intact even in the most

1. *savvajivāṇaṃ pi ya ṇaṃ-akkharassa aṇaṃtabhāgo niccugghāḍo, jai puṇa so vi āvariḷḷā, teṇaṃ jīvo ajīvattaṃ pāvijjā.*

*suṭṭhuvi mehasamudae,
hoi pabhā camdasūrāṇaṃ.*

— *Namdi*, 4.71

undeveloped state of its worldly existence (such as plants). The soul can never be regarded to have absolutely lost any of its characteristics because what is absolutely non-existent, can never come into existence. We have said that emancipation is integral in the soul and once we accept this statement, we have also to accept the partial unobscuring of its characteristics. And this is the basis of the centrifugal force. This centrifugal force incessantly tries to pull the soul away from the cycles of endless births which is the same as the wheel of *samsāra*. But this tendency of the soul is thwarted by a powerful centripetal force, which compels the soul to continue its orbiting. This centripetal force is produced by the deluding (*mohanīya*) *karma* and consists of passions, quasi-passions, attachment, aversion and other powerful psychological distortions. At the very root is perverted attitude (*mithyātva*).

The centrifugal tendency, as stated above, is that part of the inherent potency of the soul which remains unobscured and unobstructed. It is this potency that will ultimately enable the soul to leave the circle of worldly state (*samsāra*) and take the path of emancipation. This could happen only when the centrifugal force can become strong enough to neutralise and overwhelm the opposing centripetal force.

The problem “Why should the centrifugal tendency develop into a mighty force in one soul and remain only a dormant tendency in another” is not regarded as needing solution. It is an ultimate fact of experience that degree of power, spiritual or physical varies from person to person and this cannot be accounted by further ultimate facts. A *bhavya ātmā*, i.e. the soul who is qualified to be liberated, feels a mighty impulse from within to realize itself. This impulse, produced by the centrifugal force, may become so strong and irresistible that it overcomes the opposing centripetal force. Once the centripetal force is weakened, the soul has succeeded in its struggle and is bound to be liberated.

(4) Doctrine of *Nayas*

The fourth important doctrine, a constituent of Jain logic, is the doctrine of *nayas* which enables us to apprehend an object from a particular aspect at a time and also enables us to gain insight in the complex nature of the Reality. All reals are extremely

complex because they possess innumerable qualities and relations and, therefore, must be apprehended from different aspects. Multifaceted reals, inevitably lead to “multiple predicates”, each one of them being partially true but not one of them is totally true.

Theoretically the number of possible *nayas* are infinite, since we have to deal with infinite attributes and relations. In practice, the Jain logicians generally enumerate seven different *nayas*. As far as, it concerns us, we can reduce the number to two main aspects—substantive aspect (*dravyārthika naya*) and the aspect of change or determinal manifestation (*paryāyārthika naya*). They are also called transcendental or ultimate aspect (*nīścaya naya*) and empirical aspect (*vyavahāra naya*) respectively.

All *nayas* are in perfect harmony with the law of *anekānta*, i.e., when the soul is viewed in its pure and perfect state in accordance with the ultimate aspect, its worldly state as per empirical aspect is not denied but ignored for the time being.

Pure soul, being incorporeal, cannot be perceived by the sense organs and is an object of pure and perfect knowledge (omni-science) only. But the soul, even in its purest state, does neither surrender its individuality nor relinquishes its dynamic constitution and continues to possess its own pure qualities. As stated earlier, existence apart from qualities (*Vedāntists* believe in quality-less existence as the Ultimate Reality) would be an empty abstraction and is, therefore, the more unfit to stand for Ultimate Reality.

But the pure and perfect state of the soul is to be realized from its worldly state of existence, which is radically different and must therefore be viewed from the empirical aspect. In this state it is an embodied entity or an organism which is perceivable by the sense organs through its gross organic/physical body. Besides the body, it is also associated with several other things, living and non-living. Impure instincts and emotions (psychological distortions) are also associated with the soul according to this aspect. Thus, by identifying itself through its worldly interests with its environment of things and persons, its complex nature becomes much more complicated. It is, therefore, extremely difficult to define the nature of the soul unless we examine it from different aspects.

The two main aspects are subdivided into six which are generally employed in the examination of the nature of the soul. Briefly, the sub-divisions are:

(1) *Śuddha niścaya naya* and (2) *aśuddha niścaya naya*. In the first, the soul is viewed as a whole, i.e. without any distinction between the substance and the qualities which are pure and unalloyed expression of the nature of the soul. In the second, it is still viewed as a whole though somewhat impure by alien influence.

Similarly, there are four sub-divisions of the empirical aspect. We have fully discussed these and would not like to repeat them here.

Thus the doctrine of *nayas* is an important key to reveal the appropriate attributes of the soul both in its fundamental form and in the worldly state of existence, surrounded by an alien environment.

Doctrine of *nayas* is not merely a matter of theoretical interest to us. Apprehension and understanding the nature of Reality must be of practical use if we have to make progress. Sure, if one has to make progress, one must know the truth. It must always be remembered that the soul's pure/emancipated state of existence and the worldly embodied state are both equally real and yet neither of them is an **Absolute Truth**.

As humans, various socio-economic institutions—such as property ownership, social status, caste and community, nationality etc. extend our personality far beyond the Pure Self and into the environment of the physical order of existence. Prosperity or adversity of the family, community or nation generate a sympathetic feeling of pride and pleasure or sorrow and suffering respectively. Thus, our attitude and behavior in the worldly state is, to a great extent, dependent on the empirical aspect. But it will be a serious mistake to consider the worldly state as the only truth and deny other side of the coin—the transcendental truth—altogether. Undoubtedly, our worldly attitude and behaviour (this is what *vyavahāra* precisely means) cannot ignore our worldly extended state as prescribed above—and cling blindly to the ultimate aspect of SELF. At the same time, the ultimate or transcendental aspect must not be totally ignored.

This can be improved and extended further.

The following special terms in these chapters need further explanation:

1. *Siddha (Savvasiddhe)* – Metempiric soul.

The author begins the book with traditional obeisance to *Siddhas*. The term literally means “one who has achieved the ultimate consummation of the goal”. Thus it refers to those souls who have fully attained self-realization and disembodied state of existence. They are free from the cycle of rebirths, once and for ever. The term *savvasiddhe* employed by the author implies multiplicity of such souls and is meant to emphasize the Jain conception of emancipated state. Though all emancipated souls are totally identical to one another, they do not fuse into a singularity. Each soul retains its individuality in this state and is, therefore, numerically different from the others.

The author also mentions several unique attributes of this state:

(a) *dhuvam* implies unchanging eternal existence. Except for some peculiar self-interaction, which is a characteristic of all reals, the metempiric soul is not subject to modification due to an external influence.

(b) *acavalam* implies total freedom from the cycle of rebirths (transmigration).

amala (an alternate reading for *acala*) implies total freedom from corruption or pollution by an alien.

(c) *anupama* implies without parallel or comparison. The transcendental glory of the *siddhas* transcends everything in the worldly life and there is nothing which can be used as a parallel or comparison.

2. *Svasamaya, parasamaya* – The term *samaya* means the Self. Since the chapter would deal with two states of the self (both states being real in proper context), this term is given two adjectives denoted by prefixed-‘*sva*’ (own) and ‘*para*’ (alien). Thus *sva-samaya* indicates the pure self unencumbered by anything external, while *parasamaya* implies impure self corrupted by alien substance.

Thus, *parasamaya* is the state of worldly existence of the soul while *svasamaya* is the state which has transcended the worldly conditions.

3. Apramatta, pramatta – These terms literally mean vigilant/alert and non-vigilant/careless respectively. They are technical terms used to denote the two stages of spiritual advancement and to indicate ascetic aspirant's ethico-spiritual development on the path of emancipation. In the earlier stage of an ascetic life, the aspirant is bound to neglect some of his duties and is generally careless about austerities and penances. Vigilance is achieved after an arduous course of spiritual discipline and keeps the ascetic alert and wakeful.

(4) Vyavahāra naya, niścaya naya – Please see the doctrine of *nayas* in the preamble above.

5. Śrutakevalī : An erudite scholar of scriptures, who is deemed to be an omniscient, by virtue of his scriptural knowledge being on par with that of an omniscient. The term is thoroughly explained in the annotation to verses 9 & 10 of the first chapter.

The soul who has annihilated all passions and psychic dispositions polluted with attachment and aversion is qualified and entitled to be called *Svasamaya*—totally self-generated state/mode of existence.

The soul who possesses even an iota of attachment is *parasamaya*. According to the above, only omniscient (*kevalī*) and the emancipated souls (*siddha*) are *svasamaya*. All the rest are *parasamaya*. The above definitions are from the ultimate and transcendental aspect.

6. Jñānī, ajñānī : These terms would literally mean “one who knows” and “one who does not know” i.e., who is ignorant, respectively. But here the term *ajñānī* does not mean ‘ignorant’ i.e. devoid of knowledge, but possesses perverted knowledge. Jains believe that perverted belief, perverted knowledge and intense attachment are the three beginningless states of the consciousness infected with delusion. This is the root of all evils. In the absence of right belief/world-view, the knowledge cannot be right and is therefore perverted. The soul gropes in the darkness until the potency

of the beginningless delusion is reduced and made ineffective to an appreciable extent by the efforts of the soul under an impelling urge from within. In the course of time the soul attains sufficient purification to overcome the perverted belief and consequently, right world-view/enlightenment dawns upon it. The whole horizon changes, and the perverted knowledge—*ajñāna*—is transmuted into right knowledge—*jñāna* and the soul is known as *jñānī*. Hitherto deluded/false notions (I am and was this, mine is and was—all that is non-self, non-living or mixed) (see verses 20 to 22) disappear and the *jñānī* identifies himself with the self and self alone, as the concluding verse of the first chapter emphasizes.

7. Adhyavasāna (Adhyavasāya) : Subtlemost/minutest dispositions of living organism—They are produced in the microbody—*karmaśarīra*, and proceed towards gross physical body where they are ultimately get transmuted into threefold—mental, vocal and physical—activities. Since they have to pass through the domain of defiling matter, they are infected with attachment, aversion, delusion etc.

8. Jina—Jinendradeva : Omniscient—The original preceptor of the Jain Philosophy. He is *vitārāga*, i.e., totally free from the infections of attachment and aversion (like & dislike). And he is omniscient i.e., has annihilated the knowledge-obscuring karma and attained omniscience (*kevalajñāna*) which is competent to directly apprehend the soul (*Tīrthaṅkara*, *Sarvajña*, *Arihanta* are synonyms).

9. Sukṣma—badara/Paryāpta—aparyāpta : These are various aspects for dividing living organisms into different categories.

Namaḥ Samayasārāya

**Śrī Kundakundāiriyappaṇidaṃ Samayapāhuḍaṃ
Aha Mangalāyaraṇaṃ**

Obeisance to Samayasāra—the pure and perfect Self.

SAMAYAPĀHUDAṀ composed by Śrī Kundakundācārya

INVOCATION

वंदितु सव्वसिद्धे धुवमचलमणोवमं गदिं पत्ते ।
वोच्छामि समयपाहुडमिणमो सुयकेवलीभणिदं ॥१॥

*vandittu savvasiddhe dhuvamacalamāṇovamaṃ gadim̄ patte.
vocchāmi samayapāhuḍamināmo suyakevalībhanidaṃ.. 1*

Ācārya Kundakunda declares that (*vandittu*) bowing to (*savvasiddhe*) all the emancipated souls who are (*dhuvam*) imperishable, (*acalam*) motionless and (*patte*) who have attained (*anovamaṃ gadim̄*) the surpreme state of consciousness, (which is indescribable), (O) Hey ! [*bhavyas!*] (*vocchāmi*) I shall reiterate (*inam*) this (*samaya-pāhuḍam*) *samaya prabhrata (sudakevalī-bhanidaṃ)* which has been propounded by *śrutakevalī* who are deemed to be omniscient by virtue of their perfect scriptural knowledge.

Annotations :

The first verse (couplet) is the traditional auspicious invocation. The author, Ācārya Kundakunda, pays obeisance to all the emancipated souls and vows to reiterate (*vocchāmi*) what has already been propounded by those gifted persons who are deemed to be the omniscients by the virtue of their perfect scriptural knowledge, in the scripture called ‘*Samaya-pāhuḍa*’¹ i.e., scripture dealing with pure and perfect souls/Self. Thus he declares that he is only a spokesman and not the originator of the subject. By the syllable ‘o’, he inspires all those who aspire to be enlightened to read and study it carefully.

Note the utmost honesty and humility of Ācārya Kundakunda in declaring that the originator of the subject is a *śrutakevalī*,² while he is only a spokesman. The subject of the book is the pure and perfect Self. Now, the soul (*Jīva*), the conscious substance, being *amūrta*, is not amenable to sensuous perception or intellectual understanding, and hence, the subject can be authoritatively propounded only by an omniscient (*kevalī*) or a *śrutakevalī* who is on par with *kevalī* (in knowledge) by the virtue of his scriptural knowledge of the subject. Even an erudite scholar like Ācārya Kundakunda cannot assume the authority of propounding the subject.

1. The term *samaya* means pure self, while the word *pāhuḍa* can be translated as the essence or *sāra*.
2. See annotations on verses 9 & 10 of Ch. 1 for detailed discussion of the term *śrutakevalī*.

Chapter - 1

Paḍhamo Jīvādhiyāro

The Self

Characteristics of the Self and the Non-self

जीवो चरित्तदंसणणाणड्ढिदो तं हि ससमयं जाण ।

पोग्गलकम्मपदेसड्ढिदं च तं जाण परसमयं ॥२ ॥

jīvo carittadamsaṇaṇāṇaṭṭhido taṃ hi sasamayam jāṇa.

poggalakammupadesaṭṭhidam ca taṃ jāṇa parasamayam.. 2

(*Taṃ Jīvo*) That soul which (*caritta-damsaṇa-nāṇa-ṭṭhido*) is totally absorbed in pure *darśana* [faith] *jñāna* [knowledge] and *cāritra* [conduct] is (*hi*) for sure, (*jāṇe*) to be known as (*sasamayam*) the pure self (*ca*) while (*taṃ*) that one which (*poggala-kamma-padesaṭṭhidam*) is engrossed in material *karmapradeśa* (*jāṇa*) must be known as (*parasamayam*) impure self.

Annotations :

The chapter commences with a categorical definition of the self and the non-self by specifying respective characteristics of each.

Jīva is a real substance which is the nucleus of Jain philosophy and its characteristic—unalienable attribute is *cetanā* or consciousness. Thus consciousness and *jīva* are eternally coextensive. Hence consciousness is to be posited even in the lowest class of organisms, such as plants, which possess only one sense-organ, viz., that of touch (which includes pain). *Pudgala* or matter— physical order of existence is devoid of *cetanā* and is characterized by taste, colour etc. and thus can be apprehended by sense perception. Both *jīva* and *pudgala* are eternal substances.

Every living organism is an organic unity of these two antithetic elements—*Jīva* and *Pudgala* which are empirically known as the soul and the body. An organism is thus an embodied consciousness, Soul, itself, is *amūrta* (non-corporeal) and *arūpī* (non-imperceptible), whereas body has opposite qualities and is *mūrta* and *rūpī*. And thus crops up the complex problem of the relation between the two.

The complex problem is more confounded because the term 'body', again, implies not one but two things :

(a) The gross physical body which is made up of a head, a trunk, limbs and various organs constituting different systems, It is maintained by the intake of air and food. Death means separation of the soul from this body;

(b) Besides this gross body there are also two subtle bodies or microbodies known as:

- (i) *kārmaṇa śarīra* which is constituted by extremely fine matter–molecules known as *kārmaṇa vargaṇā*,
- (ii) the second microbody is *taijasa śarīra*–the bioelectrical body responsible for vitality in the living beings.

Both the microbodies are an inalienable appendage of the soul and are transcended only by emancipation.

In actual life, consciousness has threefold functions and manifests itself in three ways:

- (i) Knowledge (*jñāna*) which is a cognitive element,
- (ii) World-view or faith (*darśana*), and
- (iii) Conduct or behaviour (*cāritra*) which is a conative element.

The division of consciousness is expressed in another way also, viz.,–

- (i) *Karma-cetanā*–indulgence in action and
- (ii) *Karmaphala-cetanā*–indulgence in the fruit of action i.e. pleasure and pain.

In its worldly existence, the soul is associated with various kinds of *karma* which obstruct the various innate capabilities of the soul and keep it tied to the cycle of rebirths. The worldly existence is a defilement of the pure state and degradation from the supreme level of consciousness. However, there, positively, is a pure and perfect state which the soul has failed to reach/attain as yet but the realization of which is the ultimate goal and object of the spiritual discipline. Primarily the soul itself is responsible for

its defilement and degradation and the primal and most fundamental condition of its worldly existence, punctuated with birth and death in unbroken succession, is delusion or perverse belief that consists in mistaking the non-self for the self. Thus, if the soul has to realize itself, it must first recognize the respective characteristics of the pure self and the defiling non-self.

Now the trinity—right faith (*darśana*), right knowledge (*jñāna*) and right conduct (*cāritra*)—is not only the characteristics of the soul, but also the fundamental factors of spiritual progress towards emancipation. This (opening) verse, therefore, determines the direction of the spiritual progress. It states that whenever the soul indulges in identifying the defiling substance—*puḍgala* as the real self, it is going away from its goal and object. On the other hand whenever it is absorbed in its own innate qualities—the holy trinity, it moves nearer towards self-realization.

The Infinite Glory of the Pure Self

एयत्तणिच्छयगदो समओ सव्वत्थ सुंदरो लोए ।

बंधकहा एयत्ते तेण विसंवादिणी होदि ॥३॥

eyattanichchayagado samao savvattha sumdaro loe.

baṇḍhakahā eyatte teṇa viṣaṃvādiṇī hodi.. 3

(*Eyatta-nichhaya-gado*) one who has attained the transcendental harmony (*samao*) i.e., the pure soul (*loge*) in the entire cosmos (*savvattha*) everywhere and always (*sumdaro*) shines with glory (*teṇa*) that is why (*baṇḍhakahā*) the talk of defilement with another (*hodi*) is (*viṣaṃvādiṇī*) loathsome.

Annotations :

Anything in the cosmos which is befouled/polluted by a foreign substance loses its purity and magnificence. The word 'samaya' means pure self and hence applies to each of the six eternal cosmic substances, But here, since, we are talking about *jīva* (the conscious substance), *samaya* means pure (uncontaminated) soul.

It is admitted that purity and perfection is integral to the soul and realization of the same is not a new creation but just getting rid of the impurity caused by the presence of a foreign element. Perversion or pollution is always disgusting while purity which is

the absence of pollution is forever beautiful. The ugliness is introduced on the scene by the association of the soul with the aforementioned *karma* which is a foreign substance *pudgala*. As soon as the soul withdraws itself from the lure of this substance and becomes enraptured by its own characteristic qualities viz., *jñāna*, *darśana* etc., it shines with infinite glory. Similarly each of the other cosmic substances viz., *dharmāstikāya* etc. are also beautiful in their pure state.

सुदपरिचिदाणुभूदा सव्वस्स वि कामभोगबन्धकहा ।

एयत्तस्सुवलम्भो णवरि ण सुलहो विहत्तस्स ॥४ ॥

sudaparicidāṇubhūdā savvassa vi kāmabhogabandhakahā.

eyattassuvalambho ṇavari ṇa sulaho vibhattassa.. 4

(*Kāma-bhoga-bandha-kahā*) The story of sensuous pleasures, carnal desires and attachments (*suda-paricidāṇubhūda*) has been heard, is familiar and has been enjoyed (*savvassa vi*) by all of us (*ṇavari*) only (*ūvalambho*) approach to (*vihattassa*) that which is free from attachment (to such pleasures) (*eyattassa*) and which extols the self alone (*ṇa*) is not (*sulaho*) easily available.

Annotations :

From eternity, the soul has been bogged down into the quagmire of passions and is oblivious of itself (own splendour and glory). Or it has been wandering in the wilderness hankering after the sensuous pleasures derived from the foreign substance—*pudgala*. The worldly existence is sustained by the perverted attitude and nourished by the desire/longing for sensuous pleasures. The soul has developed attraction and attachment to the non-self in the form of the body and senses and is deluded into thinking that its happiness and well-being are concomitant with those of the body and the senses. Moreover to continue its delusion the soul has always been presented with a scenario of material attachment and it is well versed and has extremely intimate knowledge of ways and means of satisfying the sensuous pleasures and carnal desires. There has never been any occasion to listen to the subject of its pure—uncontaminated—nature because talks on such subject are very scarce indeed.

The word *kāma* refers to the pleasures derived from the senses of touch and taste while the term *bhoga* indicates those derived

through the senses of smell, sight and hearing. The verse emphasizes one's intimacy with the indulgence in material pleasures and utter scarcity of either the teachers or the text on the subject of the separateness of the soul from matter.

The use of three words *suda*, *paricida* and *aṇubhūda* is significant. *Suda* refers to knowledge (*jñāna*) *paricida* to world-view (*darśana*) and *aṇubhūda* to conduct (*cāritra*). The three terms signify the unholy trinity of perverted knowledge perverted world-view and perverted conduct, which prevents self-realisation.

Ācārya Kundkunda's Promise

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण ।

जदि दाएज्ज पमाणं चुक्केज्ज छलं ण घेत्तव्वं ॥५॥

taṃ eyattavihattam dāeham appaṇo savihaveṇa.

jadi dāejja pamāṇaṃ cukkejja chalaṃ ṇa ghattavvaṃ.. 5

Ācārya Kunkunda says :

(*Dāeham*) I promise to expound and reveal (*taṃ*) the aforementioned (*eyattavihattam*) trinity *jñāna*, *darśana*, *cāritra* unified [to become] the transcendental (*appaṇo*) self, (*savihaveṇa*) shining in its own full glory : (*jadi*) if (*dāejja pamāṇaṃ*) I succeed in revealing [as promised] accept it as valid knowledge (*chukkejja*) on the contrary if I slip (*chalaṃ ṇa ghattavvaṃ*) do not manipulate and misconstrue my views.

Annotations :

As stated in the previous verse the subject of uncontaminated pure self is very rare to come across. Hence, Ācārya Kundakunda undertakes to expound the transcendently pure and perfect innate nature of the self where even the aforementioned trinity of characteristics viz., right knowledge, right world-view and right conduct are unified and the self is revealed in its full splendor and glory.

He further declares that if I succeed in convincing you, accept my exposition as valid knowledge (*pramāṇa*). Contrarily, if, in spite of my honest efforts. I slip and fail to convince you, at least do not misconstrue my statements and put a perverted meaning to them.

Criterion of the Self

णवि होदि अप्पमत्तो ण पमत्तो जाणगो दु जो भावो ।

एवं भणति सुद्धं णादा जो सो दु सो चेव ॥६ ॥

navi hodi appamatto na pamatto jāṅago du jo bhāvo.

evaṃ bhaṇaṃti suddhaṃ ṇādā jo so du so ceva.. 6

(*Jo du jāṅago bhāvo*) The attribute of consciousness (*navi hodi*) is neither (*appamatto*) virtuous (*na*) nor (*pamatto*) vicious (*evaṃ*) and so (*bhaṇaṃti suddhaṃ*) is said to be pure (*ca*) similarly (*jo ṇādā*) the Knower i.e., the subject of consciousness (*so eva*) is also pure (when it knows itself).

Annotations :

The formalities having been completed, Ācārya Kundakunda proceeds to deal with the subject proper, viz., the character of the self.

Few problems have more constantly attracted the attention of philosophers especially Jain philosophers than that of the relation between the **Self** and the non-self or the soul and the body; and perhaps no problem has given rise to graver misconceptions for want of correct insight into the true character of the **Self**.

Neither by the unphilosophic speculations of ordinary persons nor by the intensively philosophical theories of scholars, could the problem of the dualistic separation of a living organism into a 'body' and a 'soul', be unambiguously determined. In our direct immediate experience a human being is neither a body nor a soul nor yet a composite of the two but simply an individual—a possessor of the capability of knowing, experiencing and intercommunicating with other individuals. In actual worldly life the severance of the original unity of our experience into a physical and a psychical aspect is not only unnecessary but also unempirical. But transcendently, the two aspects must be separated by ascertaining their respective characters.

For the process of severance, first thing is to fix a criterion by which the distinction between the self and non-self can be made. This criterion must be, besides being infallible, a characteristic belonging to the **SELF** and to nothing else. Thus the criterion must

in the technical Language of logic, be the predicate of an exclusive proposition of which 'self' is the subject. We must be able to say "only the self possesses the quality 'x'." Such a quality is 'Consciousness' or the faculty of knowledge. Knowledge by itself is neither virtuous nor vicious—it is a pure capability. And the application of the capability in the process of "knowing the self" is also nothing but pure consciousness.

ववहारेणुवदिस्सदि णाणिस्स चरित्तदंसणं णाणं ।

णवि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥७ ॥

*vavahāreṇuvadissadi ṇāṇissa carittadaṃsaṇaṃ ṇāṇaṃ,
ṇavi ṇāṇaṃ ṇa carittaṃ ṇa daṃsaṇaṃ jāṇago suddho.. 7*

(*Caritta-daṃsaṇaṃ ṇāṇaṃ*) Trifurcation of (Consciousness) into (i) conduct, (ii) world-view and (iii) knowledge (*ṇāṇissa*) possessed by the cogniser (*vavahāreṇa uvadissadi*) is only an empirical conception [transcendentally] (*ṇa vi ṇāṇaṃ*) there is no knowledge (*ṇa carittaṃ*) no conduct (*ṇa daṃsaṇaṃ*) no world-view (*jāṇago suddho*) just pure consciousness.

Annotations :

This verse introduces the unique technique called 'Naya' conceived by the Jain Scholars for comprehending a very complex entity like soul (*Jīva*). When we are dealing with a complex entity which possesses innumerable attributes, some of which are empirical, i.e., useful in worldly life, while some others are purely transcendental and incapable of being apprehended by normal human faculties, it is impossible to grasp its nature in its entirety at once. 'Naya' is a technique of comprehending such a complex subject by studying only a part of it at a time without discarding the other parts; just like a branch of science that deals with some particular aspects of things, leaving others on one side. The various sciences are different not because they deal with different things or different sets of facts but because they look at these facts from different aspects or points of view. Thus physics and chemistry do not deal with different objects. Thus, physics is concerned with mass, density, temperature and such other aspects of physical objects. Chemistry studies how they are constituted e.g. two atoms of hydrogen combine with one atom of oxygen to produce a molecule of water and leaves the above aspects aside.

All techniques of apprehending the soul can be broadly brought under two groups : (i) *vyavahāra* and (ii) *nīścaya*. *Vyavahāra naya* or empirical technique deals mainly with the attributes which are useful in actual worldly life and presents them so that they can be understood by common people. It usually leaves all ultimate questions aside. It is necessarily an analytic process breaking down complex features into simpler ones. *Nīścaya naya*, on the other hand is concerned mainly with the ultimate problems of existence and presents the transcendental aspects of *jīva*. Its approach is synthetic rather than analytic. Thus the fundamental characteristic of *jīva* is consciousness. *Vyavahāra naya* breaks down the attribute into three simpler elements: conduct, world-view and knowledge. Ultimately, however all three are put together to make up a complex whole. The verse emphasizes that the break down of the whole into three elements is useful only in the worldly life (*vyavahāra*). An emancipated soul does not lose consciousness, because it is a characteristic which never leaves *jīva* but there is no necessity of the analytic process since the soul transcends the divisions.

Indispensability of Popular Technique (*Vyavahāra*)

जह णवि सक्कमणज्जो अणज्जभासं विणा उ गाहेदुं ।

तह ववहारेण विणा परमत्थुवदेसणमसक्कं ॥८ ॥

jaha ṇavi sakkamaṇajjo aṇajjabhāsaṃ viṇā u gāheduṃ.

taha vavahāreṇa viṇā paramatthuvadesaṇamasakkaṃ.. 8

(*Jaha*) Just as (*aṇajjo*) a non-aryan (*ṇa vi sakkam gāheduṃ*) cannot be instructed/communicated (*aṇajjabhāsaṃ viṇā du*) in any other language except [his own i.e.,] non-aryan. (*taha*) Similarly (*vavahāreṇa*) without resorting to popular adaptation (*paramatthuvadesaṇaṃ asakkaṃ*) transcendental [ultimate] truth can not be communicated.

Annotations :

This verse justifies the necessity of the expression of the transcendental truth into non-scientific or popular language and method. Although the ultimate aim of the author is to get behind (transcend) mere appearances and reveal the real or absolute character of the self (*paramārtha*) which lies behind them, it is

impossible to communicate with naive or unenlightened people—at-large, unless the technique of communication is suitably adapted and made understandable by them. In real life, one had to communicate with strange people, it is necessary to somehow adapt the medium of communication and make it intelligible to them. Expressing one's views in a method which is beyond the comprehension of the audience serves no useful purpose.

While it is admitted that *vyavahāra* by itself, leaves all ultimate questions on one side and deals only with the empirical ones, it is indispensable in the treatise in order to make it comprehensible to the primitive and naive aspirants.

Śruta Kevalī – Omniscient

जो हि सुदेणहिगच्छदि अप्पाणमिणं तु केवलं सुद्धं ।
तं सुदकेवलमिसिणो भणंति लोयप्पदीवयरा ॥९ ॥

jo hi sudeṇahigacchadi appāṇamiṇaṃ tu kevalaṃ suddhaṃ.
taṃ sudakevalimisino bhaṇaṃti loyappadīvayarā..9

जो सुदणाणं सव्वं जाणदि सुदकेवलिं तमाहु जिणा ।
सुदणाणमाद सव्वं जम्हा सुदकेवली तम्हा ॥ १० ॥

jo sudaṇāṇaṃ savvaṃ jāṇadī sudakevaliṃ tamāhu jiṇā.
sudaṇāṇamāda savvaṃ jamhā sudakevalī tamhā..10

(*Jo hi*) only that soul who (*sudeṇ tu*) through his own faculty of *śruta*–*bhāvaśruta* (scriptural/verbal knowledge) (*ahigacchadi*) apprehends by direct experience (*inaṃ kevalaṃ suddhaṃ appāṇaṃ*) this singular pure and perfect self (*bhaṇaṃti*) is entitled to be called (*suda-kevalī*) ultimate or real *śruta-kevalī* i.e. one who is deemed to be omniscient by virtue of his perfect scriptural knowledge (*isino loyappadīvuyarā*) by seers who are illuminators of the entire *loka* (cosmos).

(*Jo*) That soul who (*jāṇadī*) has learnt (*savvaṃ sudaṇāṇaṃ*) scriptural knowledge in its entirety (*tamāhu*) is called (*vyavahāra* (*suda-kevalī*) empirically scriptural omniscient by (*jiṇā jīnadevā* (*tīrthaṅkaras*)–founder-omniscents), (*jamhā*) because (*savvaṃ sudṇāṇaṃ*) scriptural knowledge in its entirety–*drayya śrutajñāna* is sure precursor of (*āda*) SELF; (*tamhā*) and therefore, (*sudkevalī*) he is qualified to be designated scriptural omniscient.

Annotations :

The Jain theory of knowledge (epistemology) holds that the soul is inherently capable of knowing/cognizing all things—the self as well as non-self with all their attributes. But this capacity of the soul is obstructed by the veil of *jñānāvaraṇīya karma* which permits only a piecemeal and fragmental cognition. The knowledge is perfect when the veil is totally removed and imperfect when there is only partial removal. Again the knowledge is direct (*pratyakṣa*) or indirect (*parokṣa*) according as it emerges without or with the help of any instrument, other than the self, including sense organs and the mind.

For the sake of systematic investigation, the various states of knowledge ranging from the most primitive, imperfect and perverted knowledge of the one-sensed organism—such as plants—upto the most perfect and pure knowledge of the omniscient (*kevalī*), have been classified into five categories :

- (i) Perceptual knowledge (*mati-jñāna*)
- (ii) Scriptural/verbal knowledge (*śruta-jñāna*)
- (iii) Knowledge akin to clairvoyance (*avadhi-jñāna*)
- (iv) Knowledge akin to telepathy (*manahparyaya-jñāna*)
- (v) Omniscience pure and perfect knowledge (*kevala-jñāna*)

Of these, the first two are indirect or mediate as they are dependent upon the help of the sense-organs and mind, while the last three are direct or immediate ones as they are free from the dependence upon the sense-organs. The conception of these (latter) categories may appear rather dogmatic, but it should be remembered that the vital source of Jain Theory of Knowledge lies in this conception. If the soul has the ability to know everything, it must know independently and without any external help. Spatial or temporal distance can obstruct physical movement but it cannot have any limiting influence on the capacity to know. When the soul is unable to penetrate the distance, it is due to the delimitation of its own knowing capacity by the obstructive veil and not due to any inherent privation.

Knowledge is as independent as existence. Just as existence does not depend upon something external for its existence, so also

knowledge does not depend upon anything else for its knowledge. It is there in its own right just as its objects are there in their own right. No physical contact, direct or indirect, with objects, is necessary for the emergence of knowledge. The question of physical contact or limits of distance or size comes in only when the inherent capacity is itself delimited. And this delimitation is, even, not ultimately due to some extraneous condition. It is due to the soul itself which has acquired the karmic veil by its own delusion.

It should also be noted that *avadhi-jñāna* and *manahparyava-jñāna* can cognize only these (material *mūrta*) (which have form or shape). The formless (*amūrta*) entities such as souls, *dharmāstikāya* and *adharmāstikāya* cannot be apprehended by those two but only by *kevala-jñāna*. Nothing remains unknown in omniscience.

Śruta-jñāna originally meant knowledge embodied in the scriptures i.e. knowledge of scriptures is called *śruta-jñāna*. All organs of valid knowledge (including omniscience) excepting *śruta-jñāna* are for one's own (cognizing) self and not for others in as much as they cannot express themselves to others. This means that whenever they are so expressed they fall in the category of *śruta-jñāna*. Thus out of the five categories, only *śruta-jñāna* serves the two-fold purpose of enlightening the cognizing self as well as others—the former function is on account of its self-revealing nature and the latter is through the instrumentality of language. The *śruta* quā knowledge reveals its contents to the cognizing self while *śruta* quā verbal expression reveals its contents to others as well. The former is called *bhāva śruta* while the latter is called *dravya śruta*—a unique instrument of transferring knowledge to others.

Now as stated above, the truth, about the real nature of soul is not unknowable, but can be directly apprehended only by an omniscient (*kevalī*). To enlighten others about the character of soul, the omniscient has to express his knowledge verbally through scriptures which are therefore the records of the direct experiences of the omniscient. Jains believe that the twelve original scriptures (*aṅgapraviṣṭa*) contain all the truths and all possible knowledge i.e. they comprise the whole truth an omniscient can possibly express verbally. Hence the knowledge of those gifted scholars who have learnt and fully understood all the scriptures is equivalent

to that of an omniscient because an omniscient himself cannot express any thing more. Such gifted scholars are designated as *śruta-kevalī*—omniscient by virtue of their total scriptural knowledge. And since the instrument of transferring the knowledge to others is called *dravya śruta*, the omniscient by virtue of his scriptural knowledge is properly called *dravya-śruta-kevalī*.

It should be borne in mind that though the knowledge of a *śruta-kevalī* qua verbal expression is not even an iota less than that of an omniscient (*kevalī*), it cannot match the latter's knowledge (i.e., omniscience).

A real experience can never be expressed verbally *in toto* because a verbal expression is about an experience and not the experience itself.

These two verses are probably meant to revalidate what has been conveyed in the first verse viz. Ācārya Kundakunda reiterates what is originally propounded by *śruta kevalī*.

Both Methodologies are Necessary

ववहारोऽभूदत्थो भूदत्थो देसिदो दु सुद्धणओ ।

भूदत्थमस्सिदो खलु सम्मादिट्ठी हवदि जीवो ॥११ ॥

vavahāro 'bhūdattho bhūdattho desido du suddhaṇao.

bhūdatthamassido khalu sammādiṭṭhī havadi jīvo.. 11

सुद्धो सुद्धादेसो णादव्वो परमभावदरिसीहिं ।

ववहारदेसिदो पुण जे दु अपरमेट्ठिदा भावे ॥ १२ ॥

suddho suddhādeso ṇādavvo paramabhāvadarisīhim.

vavahāradesido puṇa je du aparameṭṭhidā bhāve.. 12

(*Vavahāro*) The popular or conventional point of view (*abhūdattho*) does not yield the ultimate truth, (*du*) and (*suddhaṇao*) the pure transcendental point of view leads to it, (*desido*) this is revealed by the enlightened seers; (*jīvo*) the soul who (*bhūdatthamassido*) takes refuge in the transcendental (*khalu*) is for sure (*sammādiṭṭhī*) in possession of the right faith.

(*Suddho*) The pure and transcendental point of view, which is expounded by (*suddhādeso paramabhāvadarisīhim*) those who have actually experienced and realized the ultimate truth and so

recommend it, (*ṇādavvo*) must, of course, be learnt; but on the otherhand (*je du*) for those souls who (*aparamē bhāve thidā*) have not yet attained the highest conscious level of actual experience (*vavahāra desido*) the popular or conventional technique is more useful and is therefore recommended.

Annotations :

We have seen that 'naya' is a methodology of gaining insight into the nature of reality. In actual life, each one of us is associated not only with one's own body, but with several other things such as family, community, etc. There is a feeling of joy or sorrow with the prosperity or adversity of the family or the nation to which one belongs. Our worldly existence is vitiated by perversities and crippled by various privations and disabilities. We are subjected to two powerful opposite forces. There is an inherent tendency in every soul to be freed from the cycles of births, but this centrifugal tendency is thwarted by a centripetal force that keeps the soul lingering on the periphery of the world process. The centripetal force consists in the passions of attraction and repulsion. It is the centrifugal tendency that ultimately leads the soul to the right path. It is a fact of common experience that different individuals have different degrees of spiritual power manifested in them. Spiritual purification and advancement varies from person to person. Thus from the person, who has just achieved his first dawn of enlightenment to the omniscient by virtue of their full scriptural knowledge, there would be infinite degrees of variation. Thus it would be unwise to present the reality in its ultimate form to those with umpteen limitations and imperfections. For them the popular technique will be more useful and is, therefore, recommended.

Nine Tattvas (Categories of Truth)

भूदत्थेणाभिगदा जीवाजीवा य पुण्णपावं च ।

आसवसंवरणिज्जरबंधो मोकखो य सम्मतं ॥ १३ ॥

bhūdatthenābhigadā jīvājīvā ya puṇṇapāvaṃ ca.

āsavaṣaṇvaraṇijjarabaṇḍho mokkho ya sammattam.. 13

(*Bhūdatthenābhigadā*) Knowledge which has emerged through ultimate and pure *niścaya naya* about—(*jīvājīvā ya*) the animate and the inanimate (*puṇṇa-pāvaṃ ca*) auspicious and

inauspicious *karma* (*āsava-saṃvara-nijjara-bandho*) influx of karmic matter and its stoppage, bondage [of *karma*] and its partial eradication, (*mokkho ya*) and final emancipation—is *samyaktva* i.e., right faith and right knowledge.

Annotations :

In this verse, Ācārya Kundakunda enumerated nine categories of truth and asserts that the right faith and right knowledge consist in knowing them and their ultimate nature.

The previous verses were a sort of preamble to the subject proper which is being now dealt with. The nine *tattvas* enumerated in the verse will form the subject of the nine chapters of the book which follow, the first chapter being *jīva*. Belief in these real existents (*tattvas*) is the right faith and knowledge of their ultimate nature, without doubt or error, is right knowledge. Since each of them is dealt with at length in the succeeding chapters, here we shall only give a brief description of each.

1. *Jīva*—conscious substance (soul)
2. *Ajīva*—substance which is devoid of consciousness (physical order of existence—matter)

These two are the primary *tattvas* or *padārthas* (categories of truth) and the rest are derivatives of their interactions—

3. *Punya*—auspicious *karma*; its fruition results in enjoyment;
4. *Pāpa*—inauspicious *karma* its fruition results in suffering;
5. *Āsrava*—psychic tendencies which result in the influx of karmic matter;
6. *Samvara*—psychic tendencies which block or inhibit the influx of karmic matter;
7. *Nirjarā*—austere activities which lead to the annihilation of *karma* and result in partial spiritual purification;
8. *Bandha*—bondage of karmic matter with *jīva*;
9. *Mokṣa*—final emancipation—total spiritual purification.

In the cosmos *jīva* is situated in an environment of *ajīva* or inanimate substances of which *pudgala* or matter is of primary importance. The interaction is mainly between *jīva* and matter and this is without a beginning. The spiritual advancement consists in progressive purity of *jīva* from material defilement and culminates

in total emancipation—*mokṣa*. Through the association and separation of the primary elements, the other seven *tattvas* are derived. The central figure in cosmic drama is *jīva*.

In the first verse of this chapter it was stated that the spiritual trinity *darśana*, *jñāna* and *cāritra* are the fundamental factors of spiritual advancement. The progress in spiritual journey starts with *samyaga darśana* which means right world-view and right appreciation of the nine *padārthas* enumerated above. It is the inherent purity of the soul. It is the enlightenment which eradicates the passions of infinite intensity (*anantānubandhī*). In fact, their attenuation is the necessary condition of enlightenment. In Buddhism such enlightenment is explained as the firm realization of the transitoriness of things and in *Sāṃkhya-yoga* it is the distinction between *puruṣa* and *prakṛti*. But Jains believe in a philosophy of life that is meant for worldly peace as well as spiritual purity.

Out of the spiritual trinity knowledge (*jñāna*) and conduct (*cāritra*) are mostly controlled by our inner propensities (urges and impulses, likes and dislikes and so on) which need purification for functioning in a right manner. And the subjugation and transmutation of the passion and quasi-passions, alone, (which underline our prejudiced and utility oriented knowledge and conduct), would result in the necessary purity. Thus *samyag darśana* is considered as a *sine quā non* of the emergence of right knowledge and right conduct. The power of knowledge (*jñāna*) and detachment (*vairāgya*) is possible only on the dawn of *samyag darśana*; it is also concomitant of the latter, says Amritcandra.¹

Pure Point of View is the Ultimate Point of View

जो पस्सदि अप्पाणं अबद्धपुट्टं अणणायं णियदं ।

अविसेसमसंजुत्तं तं सुद्धणायं वियाणाहि ॥ १४ ॥

jo passadi appāṇaṃ abaddhapuṭṭhaṃ aṇṇayaṃ ṇiyadaṃ.

avisesamasamjuttam taṃ suddhaṇayaṃ viyāṇāhi.. 14

जो पस्सदि अप्पाणं अबद्धपुट्टं अणणमविसेसं ।

अपदेससंतमज्झं पस्सदि जिणसासणं सव्वं ॥ १५ ॥

1. Samayasāra—Kalasa 4/136.

*jo passadi appāṇam abaddhapuṭṭham aṇaṇṇamavisesam.
apadesasamtamajjham passadi jīṇsāsaṇam savvam.. 15*

(Jo) The view which (*passadi*) recognizes (*appāṇam*) the pure self as [totally] free from (*abaddhapuṭṭham*) (i) bondage (ii) defilement (*aṇaṇṇayam*) (iii) free from adulteration–impurity (*ṇiyadam*) (iv) free from unsteadiness (*avisesam*) (v) free from distinction of the faculties of knowledge and intuition (*asamjuttam*) and (vi) free from association with non-self [alien], (*tam viyāṇihi*) is called (*suddhaṇayam*) pure (point of) view.

(Jo) The enlightened soul who (*passadi*) recognizes (*appāṇam*) the pure self which is (*abaddhapuṭṭham*), (*aṇaṇṇayam*), (*avisesam*) [totally] free from bondage, defilement, impurity, etc. (all the six alien factors mentioned in the preceding verse and also is (*apadesa*) non-corporeal [indivisible], (*samta*) absorbed in his own beatitude, (*majjham*) as his own real self, (*passadi*) has unravelled/realized (*jīṇsāsaṇam savvam*) the whole Jain philosophy.

Annotations :

We have already seen the necessity and wisdom of the application of different *nayas* or points of view, which is a methodology specially designed for the purpose of explaining the extremely complex nature and defining the empirical and ultimate attributes of the self (*jīva*). Broadly, there are two main points of view: *niścaya naya* and *vyavahāra naya*. The former recognizes and explains the transcendently real and integrated nature of the self. In this view there is no distinction between the substance and its attributes.¹ The self (*jīva*) is viewed as an unbroken/undivided unity with all its attributes synthesized and fused within itself. In the other view (*vyavahāra naya*) the complex nature of the self is broken down into a multiplicity of diverse qualities and modes. We shall revert to this methodology in latter verses.

The *niścaya naya* is, again, divided into *suddhi* or pure *niścaya* and *āsuddha* or modified *niścaya*. The former holds the *jīva* in its totally pure and undivided state. Freed from all its material

1. In the non-absolutist metaphysical system of Jains, a substance is neither absolutely identical nor absolutely different from its attributes–qualities and modes. For details, please see prologue.

encumbrances and limitations, the pure self always shines in its full glory. In the above verses the soul in its purest state is described.

This, however does not mean that other aspects which are dealt by *vyavahāra naya* are unreal. In the methodology of *nayavāda*, they are merely put aside while our attention is concentrated on the aspect with which the self may be identified at the moment, that is *niścaya naya*.

The purest state of the soul is not merely a matter of theoretical interest—an ideal—but a reality already realized by not just a few but innumerable souls. Apprehension and understanding of the ultimate pure nature of the self is an efficient tool in the hands of the aspirants whose objective is to realize that state. Jain philosophy is the right path leading to it. Hence, he, who has grasped the significance of the *śuddha niścaya naya* has realized the purport of the philosophy.

Self is Identical with Three Jewels

दंsणणाणचरित्ताणि सेविदव्वाणि साहुणा णिच्चं ।

ताणि पुण जाण तिण्णि वि अप्पाणं चेव णिच्छयदो ॥ १६ ॥

daṃsaṇaṇāṇacarittāṇi sevidavvāṇi sāhunā ṇiccam.

tāṇi puṇa jāṇa tiṇṇi vi appāṇam ceva ṇicchayado.. 16

(*sevidavvāṇi sāhunā ṇiccam*) It is incumbent upon every ascetic to constantly always dedicate himself (exclusively) in the devotion of (*daṃsaṇa-nāṇā-cārittāṇi*) (right) faith, knowledge, and conduct; (*puṇa ca*) at the same time (*tāṇi tiṇṇi vi*) this holy trinity must be recognized to be identical with the self (*ṇicchayado*) from the *niścaya* (ultimate) point of view.

Annotations :

In this verse, Ācārya Kundakunda enjoins every ascetic to arduously follow the path of self-realization. This path consists of the three jewels (*ratna-trayī*)—right faith, right knowledge and right conduct.

An ascetic is one who has abandoned all his worldly relations as well as material possessions in favour of pursuing the path of spiritual advancement and his objective is self-realization. To achieve this objective, it is not enough to know the ultimate nature

of the pure self as viewed by the *nīścaya naya*. For an ascetic it is necessary to understand and appreciate the importance of the role of each of the three jewels in the development of spiritual purity in accordance with *vyavahāra naya*. In actual life the most prominent factor is the purification of the conduct by means of *saṃyama*—great vows—and *tapa* (austerities). Few other philosophies give ethics its due as the Jains do. Thus a life-long pursuit of three jewels characterize true ascetic. However, an ascetic must always believe that three jewels are identical with the self. A judicious combination of both *nayas* is prescribed by Ācārya Kundakunda in this verse.

Correct Sequence of the Three Jewels

जह णाम को वि पुरिसो रायाणं जाणिदूण सदहदि ।

तो तं अणुचरदि पुणो अत्थत्थीओ पयत्तेण ॥ १७ ॥

jaha ṇāma ko vi puriso rāyāṇaṃ jāṇidūṇa saddahadi.

to taṃ aṇucarādi puṇo atthatthīo payatteṇa.. 17

एवं हि जीवराया णादव्वो तह य सदहेदव्वो ।

अणुचरिदव्वो य पुणो सो चेव दु मोक्खकामेण ॥ १८ ॥

evaṃ hi jīvarāyā ṇādavvo taha ya saddahedavvo.

aṇucaridavvo ya puṇo so ceva du mokkhakāmeṇa.. 18

(*Jaha ṇāma*) Just as (*ko vi*) someone (*atthatthīo puriso*) who desires monetary benefits (*rāyāṇaṃ jāṇidūṇa*) first identifies the king [by means of his crown and other royal regalia] then (*saddhadi*) puts his faith (in the generosity of the king) (*puṇo to*) and then finally (*taṃ payatteṇa*) serves him (alone) faithfully (and thus fulfills his desire). (*Evaṃ hi*) Similarly, (*mokkhakāmeṇa*) one who desires emancipation (self-realization). (*jīvarāyā ṇādavvo*) must first identify the sovereign soul (*tahaya*) and then (*saddahe davvo*) put full faith [in the soul's glory], (*puṇo ya*) and then again (*so ceva du aṇucaridavvo*) worship him devoutly (to fulfill his desire).

Annotations :

In these verses Ācārya Kundakunda has used a simple analogy to illustrate the proper sequence of the steps on the path of self-realization. To start with, a person must have an objective—a purpose and a strong desire to achieve it. In this case a person has monetary benefit as his objective and he makes a plan to achieve it. From

common knowledge, he is aware that a king liberally rewards those who serve him faithfully. So he sets out to serve a king. First of all he must learn how to recognize the king i.e., he must know the external characteristics of the king. From enquiries he comes to know that the king is a person who sits on a throne, wears a crown on his head and is generally found in the royal court surrounded by regalia. Now it would not be difficult for him to recognize the king and apply to him. Next thing is to have full faith in the fact that if he serves faithfully, he will be liberally rewarded. The firm belief in the honesty and generosity of the king is very important in the plan for attainment of his objective. Next step is to enlist in the service of the king and serve faithfully. Finally, he will be rewarded and thus will achieve his objective.

Similarly, one who aspires for self-realization, must also follow the same sequence of steps. The aspirant has first of all to identify the sovereign—SOUL. This is not quite easy as the soul is *amūrta* and has to be isolated and mentally separated from the material body. He must know the characteristics of the soul from the scriptures. This is knowledge (*jñāna*). Then, even though he is unable to apprehend it, he must have full faith in its existence as well as its nature revealed by the scriptures. This is faith—*darśana*. And finally he should whole-heartedly attach himself to it, abandoning all sensuous desires, anger, pride and greed. For him, the only object of adoration and attachment is the perfect self or pure consciousness and nothing else. He is, therefore, completely absorbed in self-rapture. This is conduct—*cāritra*.

The analogy brings out two significant points. Firstly, before one's entry into the service of the king which is equivalent to conduct (*cāritra*), an aspirant must recognize the king and have full faith that he will be rewarded. And secondly, knowledge of the king and faith in his generosity, though important preconditions, are by themselves not enough to achieve the objective. They must necessarily be followed by actual service (conduct).

Distinction between the Enlightened and the Unenlightened

कम्मे णोकम्ममिह य अहमिदि अहकं च कम्म णोकम्मं ।

जा एसा खलु बुद्धी अप्पडिबुद्धो हवदि ताव ॥ १९ ॥

kamme ṇokammamhi ya ahamidi ahakaṃ ca kamma ṇokammam.

jā esā khalu buddhī appaḍibuddho havadi tāva.. 19

अहमेदं एदमहं अहमेदस्सेव होमि मम एदं ।

अण्णं जं परदव्वं सच्चित्ताचित्तमिस्सं वा ॥ २० ॥

ahamedam edamaham ahamedasseva homi mama edam.

aṇṇam jaṃ paradavvam saccittācittamissam vā.. 20

आसि मम पुव्वमेदं अहमेदं चावि पुव्वकालमिह ।

होहिदि पुणो वि मज्झं अहमेदं चावि होस्सामि ॥ २१ ॥

āsi mama puvvamedam ahamedam cāvi puvvakālamhi.

hohidi puṇo vi majjham ahamedam cāvi hoṣṣāmi.. 21

एदं तु असंभूदं आदवियप्यं करेदि संमूढो ।

भूदत्थं जाणंतो ण करेदि दु तं असंमूढो ॥ २२ ॥

eadam tu asambhūdam ādaviyappam karedi sammūḍho.

bhūdattham jāṇanto ṇa karedi du taṃ asammūḍho.. 22

(*Jā*) As long as the soul (*esā khalu buddhī*) believes that (*kamme nokammamhi ya aham*). I am *kārmaṇa* (subtle body and *no-kārmaṇa* [physical body] (*ca*) and that (*kamma nokammaṃ idi*) *kārmaṇa* body and physical body are possessed by me, (*tāva appaḍibuddho havadi*) the soul remains unenlightened.

(*Evam tu asambhūdam ādaviyappam karedi*) The soul who falsely believes that (*aṇṇam jaṃ paradavvam*) whatever non-self and alien (*saccittācittamissam vā*) whatever animate, inanimate or mixed [partly animate and partly inanimate] (*ahamedam*) is myself, (*edamaham*) is identical to myself (*ahamedasseva homi*) is possessing me (*edam mama*) is possessed by me (*mama pūrvvamedam āsi*) was formerly (in the past) possessed by me (*puvvakālamhi aham cāvi edam*) was formerly identical to myself (*puṇo vi majjham hohidi*) will be possessed by me in future also (*ahamedam cāvi hoṣṣāmi*) will be identical to myself in future also (*sammūḍho*) is unenlightened and externally-oriented (*du*) but the soul (*bhūdattham jāṇanto*) who rightly knows the ultimate nature of self and non-self (*taṃ ṇa karedi*) and, therefore, does not indulge in the false beliefs (*asammūḍho*) is enlightened and internally-oriented.

Annotations :

In these verses, Ācārya Kundunda draws up criteria for

distinguishing between the enlightened and unenlightened souls. The most fundamental principle of the process of self-realization is the intrinsic purity of the self. Its impurity is due to its association and defilement by the karmic matter. In order to tread the path of spiritual realization the first thing that one has to get rid of is the materialist view of the self as identical with any thing that is non-self which includes karmic matter.

Enlightenment first dawns when one is fully convinced of the distinction between self and non-self. To start with, one must distinguish between two kinds of empirical selves, viz., (i) *bahirātmā* the self which is externally-oriented and (ii) *antarātmā*, the self which is internally-oriented. Later on, one is required to rise much higher and concentrate upon and realize the transcendental self, *paramātmā* which is free from the limitations of the empirical self. The external self becomes the pure and perfect transcendental self by means of the intermediate internal self. In other words, the transcendental self is the self-realization of the external self through the intermediary stage of internal self or *aṃtarātmā*.

The self, with the deluded and false belief that it is none other than the material encumbrances (*upādhis*), some animate, others inanimate, with which it is surrounded in worldly life, is *bahirātmā*. This is the identification of the self with alien objects. Firstly, to believe one's own body as oneself, which is generally done in ordinary life, is nothing but delusion. Next the statements: "this body is mine" or "I am so and so" "this is my wife", "these are my children", "these are my ornaments, my house, my fields, my crops, my community, my nation" or "I am her husband, their father, their owner" identify one's self with alien persons and things.

The self that clearly discriminates itself from the alien persons and things is internally-oriented or *antarātmā*.

Admonishment by the Ācārya

अण्णाममोहिदमदी मज्झमिणं भणदि पोग्गलं दव्वं ।

बद्धमबद्धं च तथा जीवो बहुभावसंजुत्तो ॥ २३ ॥

aṇṇāṇamohidamadī majjhamiṇaṃ bhaṇadi poggalaṃ davvaṃ.

buddhamabaddhaṃ ca tahā jīvo bahubhāvasaṃjutto.. 23

सव्वणहूणाणदिट्ठो जीवो उवओगलक्खणो णिच्चं ।

किह सो पोगलदव्वीभूदो जं भणसि मज्झमिणं ॥ २४ ॥

savvaṇhūṇāṇaditṭho jīvo uvaogalakkhaṇo ṇiccaṃ.

kiha so poggaladavvībhūdo jaṃ bhaṇasi majjhamiṇaṃ.. 24

जदि सो पोगलदव्वीभूदो जीवत्तमागदं इदरं ।

तो सक्को वोत्तुं जं मज्झमिणं पोगगलं दव्वं ॥ २५ ॥

jadi so poggaladavvībhūdo jīvattamāgadāṃ idaraṃ.

to sakko vottuṃ jaṃ majjhamiṇaṃ poggalaṃ davvaṃ.. 25

(*Aṇṇāṇa mohidamadī bahu-bhāva-saṃjutto jīvo*) The unenlightened soul which is deluded and perverted by ignorance and nescience (*bhaṇadi*) says that (*iṇaṃ*) these (*baddhaṃ taḥā abaddhaṃ ca*) body, kith & kin, friends, wealth, etc. (*poggalaṃ davvaṃ*) in fact all sorts of material possessions (*majjham*) are mine; however, (*savvaṇhū-ṇāṇaditṭho*) the truth which is directly apprehended by the omniscient (*kevalī*) is (*ṇiccaṃ uvaogalakkhaṇo jīvo*) that the *jīva* always possesses consciousness, (*kiha so poggala-davvībhūdo*) and how can it then also possess (or become) material substance? (*jaṃ bhaṇasi*) If anybody says that (*majjhamiṇaṃ*) these material properties are possessed by me, can be true only (*jadi so poggala davvībhūdo*) if *jīva* can be transformed into matter or (*idaraṃ jīvattamāgadāṃ*) matter, somehow, becomes *jīva* (*to vottuṃ*) in that case it can be stated (*je*) that (*iṇaṃ poggalaṃ davvaṃ majjham*) material things are possessed by me.

Annotations :

By these verses, Ācārya admonishes those who cling to their delusion and perverted knowledge and continue to regard the alien (non-self) objects as their own. In its worldly life, every *jīva* is associated with several things, some animate, others inanimate. First of all it has its own material or physical body which, of course, is very intimately united (*baddha*) with *jīva*. Then there are the kith and kin, friends, community, nation, domestic pets which lack that intimate relation (*abaddha*) that exists between the soul and its own body. Then there are inanimate assets—fields, houses, ornaments, etc.—which are purely material. To regard all these as one's own—individuals (persons) as relations and things as one's assets or property—and/or identify one's self with these alien things is the result of delusion (*moha*) and perverted knowledge.

In the previous verses it was clearly stated that *nīścaya naya* holds that the self is totally free from material encumbrances and is pure consciousness. “How can anyone be” wonders the Ācārya “so blind when omniscient have directly cognized the real and ultimate character of self and found it possessing nothing but *upayoga* (consciousness). If the experiences of those who have realized the truth are reliable and trustworthy what is it that hides the truth from them? There must be some reason or explanation for their common ignorance or perverse knowledge. If the truth is not unknowable, if the records of the scriptures are trustworthy, there must be something which obstructs the innate capacity of the soul to know the truth. The cause of this state of the soul is nothing else but beginningless ignorance (*ajñāna*) and perversity or nescience (*mithyātva*).

A Psycho-physical Problem and its Solution

जदि जीवो ण सरीरं तिथयरायरियसंथुदी चेव ।

सव्वा वि हवदि मिच्छा तेण दु आदा हवदि देहो ॥ २६ ॥

jadi jīvo ṇa sarīraṃ titthayarāyariyasam̐thudī ceva.

savvā vi havadi micchā teṇa du ādā havadi deho.. 26

ववहारणओ भासदि जीवो देहो य हवदि खलु एक्को ।

ण दु णिच्छयस्स जीवो देहो य कदावि एक्कत्थो ॥ २७ ॥

vavahāraṇao bhāsadi jīvo deho ya havadi khalu ekko.

ṇa du ṇicchayassa jīvo deho ya kadāvi ekkaṭṭho.. 27

[A disciple raises a query—] (*Jadi*) If, as stated, (*jīvo ṇa sarīraṃ*) the soul is not the body, (*titthayarāyariya-sam̐thudī*) then worship of *tīrthankaras* and *ācāryas* (*savvā vi micchā havadi*) serves no purpose at all; (*teṇa du*) and so in my opinion (*ādā*) the soul (*deho ceva havadi*) is identical with the body.

The Ācārya offers a solution—(*Vyavahāraṇao bhāsadi*) *vyavahāra naya*—the empirical view—holds that (*jīvo deho ya khalu ekko havadi*) the soul and the body is, surely, a unity; however, (*ṇicchayassa du*) according to the *nīścaya naya* i.e., the ultimate truth is that (*jīvo deho ya na kadāvi ekkaṭṭho*) the soul and the body can never be identical [because they are made of different substances].

Annotations :

In the former verse, a hypothetical query is raised by a junior disciple who is not well versed in the methodology of *nayavāda*. The disciple holds the common experience of the psycho-physical unity as the absolute truth and naively asks “if a tīrthānkara or an ācārya is not the body, why do we worship them? Isn't it futile to worship the body when it is not the soul? Then the Ācārya patiently explains the truth in accordance with the proved methodology of *nayas*.

The basic principle of this methodology is that nothing is ever absolute. Non-absolutist Jains view each problem from two angles (i) the empirical and (ii) the transcendental. Neither of them is capable of yielding the whole truth. Each angle asserts its views with a qualification i.e. as a partial or relative truth without rejecting the view of the other angle.

Few questions have more constantly irritated the philosophers than that of the relation between the body and the soul.

It is a matter of common experience that a living being is an organic unity, and, if there are two constituents viz., the body and the soul, both are inseparably integrated as an organism. This, therefore, is the truth according to the empirical view (*vyavahāra naya*). But is that the ultimate truth? *Vyavahāra naya* is not at all concerned with the ultimate questions and it does not make any effort to answer these questions. The view which is concerned with the ultimate questions is the *nīścaya* view which does not reject the revelations of the *vyavahāra* but asserts that as far as the ultimate or the transcendental truth is concerned, the soul is *jīvastikāya*—a non-material substance without any sense data but with consciousness as its characteristic, while the body is *pudgalāstikāya*—matter, a substance possessing sense data of touch, taste, etc. The two substances are eternal and mutually unconvertible. We shall have occasion to discuss various psycho-physical hypothesis more elaborately in a subsequent chapter. The Ācārya continues to expound the true position regarding the worship of *tīrthānkara* etc. in the succeeding verses.

Truth about the Devotion towards Omniscients

इणमण्णं जीवादो देहं पोग्गलमयं थुणित्तु मुणी ।

मण्णदि हु संथुदो वंदिदो मए केवली भयवं ॥ २८ ॥

*inaṃaṇṇaṃ jīvādo dehaṃ poggalamayaṃ thunittu muṇī.
maṇṇadi hu saṃthudo vaṃdido mae kevalī bhayaṃ.. 28*

तं पिच्छये ण जुञ्जदि ण सरीरगुणा हि होति केवलिणो ।

केवलिगुणे थुणदि जो सो तच्चं केवलिनं थुणदि ॥ २९ ॥

*taṃ nicchaye ṇa juñjadi ṇa sarīraguṇā hi hoṃti kevaliṇo.
kevaliguṇe thunadi jo so taccaṃ kevaliṇaṃ thunadi.. 29*

णयरम्मि वण्णिदे जह ण वि रण्णो वण्णणा कदा होदि ।

देहगुणे थुव्वंते ण केवलिगुणा थुदा होति ॥ ३० ॥

*ṇayarammi vaṇṇide jaha ṇa vi raṇṇo vaṇṇaṇā kadā hodi.
dehaguṇe thuvvaṃte ṇa kevaliguṇā thudā hoṃti.. 30*

The Empirical View :

(*Thunittu*) By devotion towards (*poggalamayaṃ dehaṃ*) the physical body (*jīvādo aṇṇaṃ*) which is different from the soul (*muṇī*) an ascetic aspirant (*maṇṇadi hu*) believes that (*mae*) I (*saṃthudo vaṃdido*) have worshipped and bowed to (*kevalī bhayaṃ*) an omniscient.

The Transcendental View :

(*Tam*) The above process of devotion (*nicchaye*) with transcendental view (*ṇa juñjadi*) is not proper because (*sarīra-guṇā*) the attributes of the physical body (*kevaliṇo ṇa hi hoṃti*) are not really possessed by an omniscient; (*jo*) he who (*kevali-guṇe thunadi*) worships/eulogizes the spiritual virtues of the omniscient (*so taccaṃ kevaliṇaṃ thunadi*) truly worships the omniscient.

[Devotion to physical body is not the same as that to spiritual virtues]. (*Jaha*) Just as (*ṇayarammi vaṇṇide vi*) describing the capital city of a king (*raṇṇo vaṇṇaṇā kadā ṇa hodi*) is not the same as describing the king himself, similarly (*deha-guṇe thuvvaṃte*) eulogizing the good qualities of the body of an omniscient (*kevali-guṇā ṇa thudā hoṃti*) does not mean eulogizing the virtues of an omniscient.

Annotations :

By these verses, Ācārya Kundakunda dispels the doubts of

the disciple regarding the devotion towards an omniscient by clarifying the position. Omniscients (*kevalī*) are free from every kind of imperfections and are full of good virtues. Worship and devotion toward them is certainly desirable for spiritual advancement. But an omniscient is not a disembodied soul. He is a human being with a human body, who has realized the pure character of the soul by eradicating all passions. The question is who precisely is the omniscient? Is the body or the soul or the integrated organism? Now so long as the body and the soul are not distinguished as done only by the transcendental view, an aspirant is inclined to direct his devotion towards the body, which is the object of direct experience and not towards the soul. While there are certain good qualities of the body of an omniscient which are worthy of eulogization, this is not the same as eulogizing the pure and perfect state of the soul achieved by him. Moreover there can be no devotion apart from an affective state and when there is affection, there also is attachment to an external object. This does not mean that world-view of worship towards an omniscient is valueless but the aspirant must realize that the physical body is not the same as the soul just as a king is not the same as his capital city.

Conqueror and Destroyer of Delusion

जो इंदिये जिणित्ता णाणसहावाधियं मुणदि आदं ।

तं खलु जिदिंदियं ते भणंति जे णिच्छिदा साहू ॥ ३१ ॥

*jo imdiye jīṇittā ṇāṇasahāvādhīyaṃ muṇadi ādaṃ.
taṃ khalu jidiṇḍiyaṃ te bhaṇaṃti je ṇicchidā sāhū.. 31*

जो मोहं तु जिणित्ता णाणसहावाधियं मुणदि आदं ।

तं जिदमोहं साहुं परमद्ववियाणया विति ॥ ३२ ॥

*jo moham tu jīṇittā ṇāṇasahāvādhīyaṃ muṇadi ādaṃ.
taṃ jidamoham sāhuṃ paramatthaviyāṇayā vimti.. 32*

जिदमोहस्स दु जइया खीणो मोहो हवेज्ज साहुस्स ।

तइया हु खीणमोहो भण्णदि सो णिच्छयविदूहिं ॥ ३३ ॥

*jidamohassa du jaiyā khīṇo moho havejja sāhussa.
taiyā hu khīṇamoho bhaṇṇadi so ṇicchayavidūhim.. 33*

Conqueror of the Senses

(*Jo imdiye jīṇittā*) The ascetic, having vanquished his sen-

suous desires, (*nānāsahāvādhiyaṃ ādaṃ muṇadi*) realizes his pure self, replete with the goodness of pure knowledge, (*taṃ je nicchidā sāhū te khalu jidimdiyaṃ bhaṇamti*) is called the 'conqueror of the senses' by those who are well-versed in transcendental point of view.

Conqueror of the Delusion

(*Jo moham tu jñittā*) The ascetic, having vanquished the deluding *karma* (*nāna sahvādhiyaṃ ādaṃ muṇadi*) realizes his pure self replete with the goodness of pure knowledge (*taṃ sādhum*) that ascetic (*paramatthaviyāṇayā jidamoham vimti*) is called the 'conqueror of delusion' by those who are well versed in [*paramārtha*] the ultimate truth.

Destroyer of the Delusion

(*Jaiyā*) And when (*jidmohassa sāhussa moho khīṇo havejja*) the deluding *karma* of that delusion-conquering ascetic is eradicated (*taiyā*) then (*nicchayavidūhim so hu khīṇamoho bhannadi*) that ascetic is called 'destroyer of the delusion' by those who are well-versed in the ultimate truth.

Renouncement (the Effect of) Knowledge

सव्वे भावे जम्हा पच्चक्खादी य परे त्ति णादूर्ण ।

तम्हा पच्चक्खाणं णाणं णियमा मुणेदव्वं ॥ ३४ ॥

savve bhāve jamhā paccakkhādi ya pare tti ṇādūṇa.

tamhā paccakkhāṇaṃ ṇāṇaṃ ṇiyamā muṇedavvaṃ.. 34

जह णाम को वि पुरिसो परदव्वमिणं ति जाणिदुं मुयदि ।

तह सव्वे परभावे णादूर्ण विमुञ्चदे णाणी ॥ ३५ ॥

jaha ṇāma ko vi puriso paradavvamiṇaṃ ti jāṇidumṃ muyadi.

taha savve parabhāve ṇādūṇa vimuñcade ṇāṇī.. 35

(*Jamhā*) Since (*savve bhāve pare tti ṇādūṇa paccakkhādi*) one deliberately refrains from taking another's property because he knows that it is not his, (*tamhā*) therefore (*paccakkhāṇaṃ*) renouncement (*ṇāṇaṃ ṇiyamā muṇedavvaṃ*) is to be considered the result of knowledge.

(*Jah ṇāma*) Just as (*ko vi puriso*) a person (*muyadi*) renounces (*ṇaṇaṃ pardavvaṃ ti jāṇidumṃ*) what he knows to be someone else's

property, (*taha*) similarly (*ñāṇi*) an enlightened person (*savve parabhave ñādūna vimuñcade*) renounces all what he knows to be alien.

Abandonment of Non-self

णत्थि मम को वि मोहो बुज्झदि उवओग एव अहमेक्को ।

तं मोहणिम्ममत्तं समयस्स वियाणया विंति ॥ ३६ ॥

*ṇatthi mama ko vi moho bujjhadi uvaoga eva ahamekko.
taṃ mohaṇimamattam samayassa viyāṇayā viṃti.. 36*

णत्थि हि मम धम्मादी बुज्झदि उवओग एव अहमेक्को ।

तं धम्माणिम्ममत्तं समयस्स वियाणया विंति ॥ ३७ ॥

*ṇatthi hi mama dhammādi bujjhadi uvaoga eva ahamekko.
taṃ dhammaṇimamattam samayassa viyāṇayā viṃti.. 37*

(*Bujjhadi*) Realization that (*moho mama ko vi ṇatthi*) delusion is nothing to me/is not my attribute, (*ekko uvaoga eva ahaṃ*) and nothing else but consciousness (knowledge and intuition) is mine i.e. I am nothing else but consciousness, (*taṃ samayassa viyāṇayā mohaṇimamattam viṃti*) such knowledge is called abandonment of delusion by the wise ones who are well versed in scriptural knowledge or have themselves achieved self-realization.

(*Bujjhadi*) Realization that (*dhammādi mama hi ṇatthi*) none of the eternal substances viz. *dharmāstikāya* etc. is myself or belongs to me; (*ekko uvaoga eva ahaṃ*) and nothing else but consciousness (knowledge and intuition) is mine i.e., I am nothing else but consciousness (*taṃ samayassa viyāṇayā dhammaṇimamattam viṃti*) such knowledge is called abandonment of non-self such as *dharmāstikāya* by the wise ones who are well versed in scriptural knowledge or have themselves achieved self-realization.

The Summary of Chapter I

अहमेक्को खलु सुद्धो दंसणणाणमइओ सयारूवी ।

ण वि अत्थि मज्झ किञ्चि वि अण्णं परमाणुमेत्तं पि ॥ ३८ ॥

*ahamekko khalu suddho dāsaṇaṇāṇamaio sayārūvī.
ṇa vi atthi majjha kiñci vi aṇṇaṃ paramāṇumettaṃ pi.. 38*

The enlightened soul firmly believes that (*ahaṃ ekko*) I am a singularity, (*khalu suddho*) and intrinsically pure; (*dāsaṇa-ṇāṇu-*

maio) I am possessed of knowledge and intuition; (*sayārūvī*) I am totally devoid of sense-data—such as taste, touch, etc.—and therefore ever *arūpī* (formless) (*kiṃci vi aṇṇaṃ paramāṇumettaṃ pi majjhaṇa vi atthi*) not a single atom of the alien substance matter is mine.

Annotations :

The final verse of this chapter together with the two preceding verses sums up the findings of the chapter. From the commencement the main theme of discussion is the ultimate nature of the pure self and its separateness from all that is non-self. The last verses emphasize and clinch the distinction.

In actual life of direct experience, it is practically impossible to verify the dualistic separation of a living organism into a body and a soul (or psyche, or mind or mental part or aspect). This however has not deterred physiologists, psychologists, metaphysicians and others to put forward a number of rival psycho-physical hypothesis. As we shall be required to examine some of these in a subsequent chapter, we shall merely mention here that while each of these hypotheses may have the merit of being legitimate for some purpose, none of them can, however, be accepted as a complete theory.

Jain philosophers appreciate the gravity of the problem and evaluate the psycho-physical relation from two fundamental aspects—empirical and transcendental. All psycho-physical hypotheses examine the body-soul relation from empirical aspect. For the transcendental aspect, Jains accept only the twelve original scriptures as the true records of the findings of an omniscient to whom alone the ultimate nature of the pure self is revealed. But it must be remembered that neither the ultimate truth nor the empirical truth is the absolute truth according to the Jain theory of non-absolutism (*anekāntavāda*). Non-absolutism means that truth is free from all absolutism. And hence, there is no contradiction between the findings of the empirical and the transcendental aspects. The latter view only emphasizes that any kind of attachment to things or persons—living and non-living—even to one's body, is an obstacle in the path of emancipation, because they are ultimately different from the SELF and this has been verified by real experience by an omniscient (*kevalī*).

(*Idi paḍhamo jīvādhīyāro samatto*)

[Here ends the first chapter on the **Self**].

—ooo—

Chapter - 2

Jīvajīvādhiyāro (Psycho-physical Relations)

Various Misconceptions and (False) Beliefs about *Jīva*

अप्याणमयाणंता मूढा दु परप्पवादिणो केई ।

जीवं अज्झवसाणं कम्मं च तथा परूविंति ॥ १ ॥

*appāṇamayāṇantā mūdhā du parappavādiṇo keī.
jīvaṃ ajjhavasāṇaṃ kammaṃ ca tahā parūviṃti.. 1*

अवरे अज्झवसाणेसु तिव्वमंदाणुभावगं जीवं ।

मणंति तथा अवरे णोकम्मं चावि जीवो त्ति ॥ २ ॥

*avare ajjhavasāṇesu tivvamaṇḍāṇubhāvagaṃ jīvaṃ.
maṇṇanti tahā avare ṇokammaṃ cāvi jīvo tti.. 2*

कम्मस्सुदयं जीवं अवरे कम्माणुभागमिच्छंति ।

तिव्वत्तणमंदत्तणगुणेहि जो सो हवदि जीवो ॥ ३ ॥

*kammassudayaṃ jīvaṃ avare kammaṇubhāgamicchānti.
tivvattanamaṇḍattanaḡuṇehi jo so havadi jīvo.. 3*

जीवो कम्मं उहयं दोण्णि वि खलु के वि जीवमिच्छंति ।

अवरे संजोगेण दु कम्माणं जीवमिच्छंति ॥ ४ ॥

*jīvo kammaṃ uhayāṃ doṇṇi vi khalu ke vi jīvamicchānti.
avare saṃjogaṇa du kammaṇaṃ jīvamicchānti.. 4*

एवंविहा बहुविहा परमप्पाणं वदंति दुम्मेहा ।

ते ण दु परप्पवादी णिच्छयवादीहि णिद्धि ॥ ५ ॥

*evaṃvihā bahuvihā paramappaṇaṃ vadānti dummehā.
te ṇa du parappavādi ṇicchayavādīhi ṇiddhi.. 5*

(*Keyī mūdhā du*) Some perverted ignorant people (*appāṇamayāṇantā*) not being aware of the (real) nature of self, (*parappavādiṇo*) and mistaking alien objects as the self (*paruviṃti*) believe and put forward that (*ajjhavasāṇaṃ tahā ca kammaṃ*) emotions and passions [such as attachment etc.] and *karma* comprise (*jīvaṃ*) the soul.

(*Avare*) Some others (*mannamti*) believe that (*ajjhasānesu tivvamaṇḍā aṇubhāvagaṇ*) high and low intensities of the emotions and passions (*jīvaṃ*) comprise the soul; (*avare*) still others (*ṇokammaṃ cāvi jīvotti*) identify the body as the soul.

(*Avare*) Still others (*kammasudayaṃ jīvaṃ*) believe that the fruition of *karma* (*karmaphala*) is the soul and some others believing that (*tivvattaṇa maṇḍattaṇa guṇehi so jīvo havadi*) the difference between the high and low intensities qualify the soul (*kammaṇubhāgaṃ icchanti*) put forward that the strength of the fruition of *karmaḥ* is the soul.

(*Ke vi*) Others still (*jīvo kammaṃ uhayam doṇṇivi*) believe that the composite of the *jīva* and *karma* both (*khalu jīvamicchanti*) comprise the self; (*avare du*) while some others (*kammāṇaṃ samjogena jīvaṃcchanti*) believe that the self is the result of association of *karma*.

(*Evamvihā bahuvihā*) Thus, there are these and various other [false] beliefs among (*dummehā*) perverted people who (*param appāṇaṃ vadamti*) believe and declare the alien objects as self; (*te na paramatthavādi*) such absolutists are ignorant of the ultimate truth (*ṇicchayavādīhi ṇiddiṭṭhā*) according to the [non-absolutist] believers of ultimate truth and reality (*niścayavāda*).

Annotations :

India is the land of spiritualism where spiritual convictions and a constant urge for ultimate truth inspired the manifold branches of Indian thought. Spirit or soul is, thus, the central figure and the common ground among the different systems is the belief in the intrinsic purity of the soul. But in worldly existence the soul is enveloped by an inanimate environment and there is continual interaction between the soul and the matter. In particular the organic unity of the non-material soul and the physical body in actual life gives rise to various unverifiable conceptions and beliefs regarding the real nature of the soul/self.

As stated earlier Jains believe that the truth is free from all absolutism. But other philosophical systems do not accept the non-absolutist realism of Jains. The conceptions and beliefs put forward by them may be perfectly legitimate from some aspects, but by

asserting that what they believe is the whole truth, they commit a gross logical fallacy.

In the above verses, Ācārya Kundakunda describes some of the conceptions regarding the real nature of soul/self as asserted by various schools of thought. Later on, in this chapter, Ācārya himself will concede that some of these conceptions are perfectly legitimate, if they are put forward as working hypotheses for corelation of the body and the soul and can be accepted to be valid from certain empirical aspects. However, if they are asserted as absolute truth, they certainly fall in the category of misconceptions and false beliefs.

(Mis) conceptions mentioned in the above verses are :

(i) Adhyavasāya is the self : *Adhyavasāya* means emotional afflictions such as attachment & repulsion. They are produced by the fruition of the deluding *karma*. When this *karma* is destroyed there is neither attachment nor repulsion. Hence emotions cannot be identical to the soul.

(ii) Karma is the self : *Karma* is karmic matter or the subtle body which is an appendage of the soul. It can be totally destroyed by spiritual discipline, and hence, cannot be identified with the soul.

(iii) Degrees of emotions is the self : Since the emotional afflictions themselves are the result of fruition of *karma*, their intensities or degrees cannot be different from them, and hence, they cannot be identified with the self.

(iv) Nokarma is the self : *Nokarma* is the gross physical body. On death it perishes and is separated from the soul. Hence, it cannot be the self.

(v) Fruition & intensity of fruition of Karma is self : Fruition & intensities of fruition of the *karma* are not basically different from *karma*, and hence, cannot be identified with the self.

(vi) Composite of karma and the soul is the self : This, of course, is the condition of worldly life. But since *karma* can be totally demolished, the composite cannot be identified with the self.

(vii) Association of karma is the self : Similarly association of *karma* is not identical to the self.

**Emotions and the like are Fruition of Karma
which is NON-SELF and not THE SELF.**

एदे सव्वे भावा पोग्गलदव्वपरिणामणिप्पण्णा ।
केवलिजिणेहि भणिदा किह ते जीवो त्ति वुच्चन्ति ॥ ६ ॥
ede savve bhāvā poggaladavvaparīṇāmaṇippaṇṇā.
kevalijīṇehi bhaṇidā kiha te jīvo tti vuccaṃti.. 6

अट्ठविहं पि य कम्मं सव्वं पोग्गलमयं जिणा वित्ति ।
जस्स फलं तं वुच्चदि दुक्खं ति विपच्चमाणस्स ॥ ७ ॥
aṭṭhavihaṃ pi ya kammaṃ savvaṃ poggalamayaṃ jīṇā viṃṭi.
jassa phalaṃ taṃ vuccadi dukkhaṃ ti vipaccamaṇassa.. 7

(*Ede savve bhāvā*) The aforementioned (affective) emotional states (*poggaladavva-pariṇāma-nippaṇṇā*) are produced by the modifications of the material *karma*, (*kevalijīṇehi bhaṇidā*) so says the omniscient—*Jinendra Bhagavāna*—himself, (*kiha te jīvo tti vuccaṃti*) then how can anybody call it the soul or self?

(*Aṭṭhavihaṃ pi ya savvaṃ kammaṃ*) All the eight main types of *karma* (*poggalamayaṃ jīṇā viṃṭi*) are proclaimed to be material i.e. composed of material atoms by omniscient—*Jinendra Deva* (*ti vuccadi*) it is said that (*vipāccamaṇassa*) the fruition of all these types of *karma* (*taṃ dukkhaṃ*) is always painful.

Annotations :

These verses explain why the concepts & beliefs mentioned in the previous verses were rejected as false. Ācārya Kundakunda puts forward the authority of the omniscient—*Jinendra Bhagavāna*—himself who has directly experienced the pure & perfect character of the soul. If the affective states (*adhayasāna*) & the like were the characteristics of the soul, they would not have disappeared, when the deluding (*mohanīya*) *karma* was demolished by the omniscient. Therefore, it is proved that they were modifications of the deluding *karma* and not those of soul. Similarly all eight main types of *karma* are composed of material atoms of *karmavargaṇā* and are alien to the soul.

Eight types of *karma* are :

1. *Jñānāvaraṇa karma*—Knowledge-obscuring

2. *Darśanāvaraṇa karma*—Intuition—obscuring
3. *Mohanīya karma*—Deluding
4. *Antarāya karma*—Obstructing
5. *Nāma karma*—Body-building
6. *Gotra karma*—Status-determining
7. *Vedanīya karma*—Feeling-producing
8. *Āyusya karma*—Life-span-determining

Moreover one of the characteristics of the pure self is perfect eternal bliss, i.e., total absence of suffering whereas the fruition of *karma* results in pain & unhappiness. Thus the *karma* cannot be identified as the self.

Popular View versus Ultimate View

ववहारस्स दरिसणमुवदेसो वण्णिदो जिणवरेहिं ।

जीवा एदे सव्वे अज्झवसाणादओ भावा ॥ ८ ॥

vavahārassa darisaṇamuvadeso vaṇṇido jiṇavarehiṃ.

jīvā ede savve ajjhavasāṇādao bhāvā.. 8

राया हु णिग्गदो त्ति य एसो बलसमुदयस्स आदेसो ।

ववहारेण दु वुच्चदि तत्थेक्को णिग्गदो राया ॥ ९ ॥

rāyā hu ṇiggado tti ya eso balasamudayassa ādeso.

vavahāreṇa du vuccadi tatthecco ṇiggado rāyā.. 9

एमेव य ववहारो अज्झवसाणादिअण्णभावाणं ।

जीवो त्ति कदो सुत्ते तत्थेक्को णिच्छिदो जीवो ॥ १० ॥

emeva ya vavahāro ajjhavasāṇādiṇṇabhāvāṇaṃ.

jīvo tti kado sutte tatthecco ṇicchido jīvo.. 10

(*Ede savve*) All these (*ajjhavasāṇādāo bhāvā*) emotional affections (*jīva*) are psychological (i.e. determined by the soul)—(*jiṇavarehiṃ uvadeso vaṇṇido*) this is proclaimed by the omniscient *Jinendra Deva* (*vavahārassa darisaṇaṃ*) from the empirical aspect of the soul.

(*Balasamudayassa rāyā khu ṇiggado*) On seeing the royal procession of the king's retinue, it is stated that the king has come, (*tti ya ādeso vavahāreṇa du vuccadi*) and such a statement is made (and understood) conventionally/empirically because (*tattha ekko*

rāyā) in reality there is only one king and he is different from his retinue.

(*Emeva ya*) similarly, (*ajjhasāni aṇṇa bhāveṇaṃ sutte jīvo tti*) the statement in the scriptures that emotional & mental states are psychological [i.e., determined by the soul] (*vavahāro kado*) is made from the empirical aspect only, (*tattha nicchido jīvo ekko*) but transcendently the soul is different from them.

Annotations :

By the above verses, Ācārya Kundakunda hastens to explain the statements regarding soul (*jīva*) made in the preceding verses with the help of a simple analogy. It will be recalled that the preceding verses have categorically rejected as false, various conceptions and beliefs which depicted psychologically changes and modifications as soul. The conceptions were made to be absolute and not qualified. Now the author concedes that psychological changes and the like can be compared to the retinue of the king and conventionally the appearance of the retinue heralds the arrival of and presence of the king. However, just as in reality the king himself is a singularity (his royal highness has royal blue blood flowing through his veins) among the multiplicity of retinue, the soul is a singularity and the psychological states in the organism constitute the retinue, and therefore, transcendently cannot be accepted as the king. However, it is perfectly legitimate to qualify the retinue “as the king” as a popular convention. Thus the popular or conventional view to regard the royal retinue as the king is neither wholly true nor wholly false. A popular view is to be understood as a conventional view only and not as the ultimate truth.

Ultimate (Transcendental) Nature of the Soul.

अरसमरूवमगंधं अब्वत्तं चेदणागुणमसद्धं ।

जाण अलिंगगहणं जीवमणिद्धिसंठाणं ॥ ११ ॥

arasamarūvamagaṇḍhaṃ avvatthaṃ cedaṇāguṇamasaddhaṃ

jāṇa alingaggaṇaṇaṃ jīvamaniḍḍhisantaṇaṃ.. 11

जीवस्स णत्थि वण्णो ण वि गंधो ण वि रसो ण वि य फासो ।

ण वि रूवं ण सरीरं ण वि संठाणं ण संहणणं ॥ १२ ॥

jīvassa ṇatthi vaṇṇo ṇa vi gaṇḍho ṇa vi raso ṇa vi ya phaṣo.

na vi rūvaṃ na sarīraṃ na vi saṃthānaṃ na saṃhanaṇaṃ.. 12

जीवस्स णत्थि रागो ण वि दोसो णेव विज्जदे मोहो ।

णो पच्चया ण कम्मं णोकम्मं चावि से णत्थि ॥ १३ ॥

*jīvaṃsa ṇatthi rāgo ṇa vi doṣo ṇeva vijjade moho.
no paccayā ṇa kammaṃ ṇokammaṃ cāvi se ṇatthi.. 13*

जीवस्स णत्थि वग्गो ण वग्गणा णेव फड्डया केई ।

णो अज्झप्पट्टाणा णेव य अणुभागटाणा वा ॥ १४ ॥

*jīvaṃsa ṇatthi vaggo ṇa vaggaṇā ṇeva phaddhayā keī.
no ajjhappaṭṭhāṇā ṇeva ya aṇubhāgaṭṭhāṇā vā.. 14*

जीवस्स णत्थि केई जोगट्टाणा ण बंधटाणा वा ।

णेव य उदयट्टाणा णो मग्गणट्टाणया केई ॥ १५ ॥

*jīvaṃsa ṇatthi keī jogatṭhāṇā ṇa baṃdhaṭṭhāṇā vā.
ṇeva ya udayatṭhāṇā ṇo maggaṇatṭhāṇayā keī.. 15*

णो ठिदिबंधट्टाणा जीवस्स ण संकिलेसट्टाणा वा ।

णेव विसोहिट्टाणा णो संजमलद्धिटाणा वा ॥ १६ ॥

*ṇo ṭhidiṃbhaṇṭṭhāṇā jīvaṃsa ṇa saṃkilesatṭhāṇā vā.
ṇeva visohiṭṭhāṇā ṇo saṃjamaladdhiṭṭhāṇā vā.. 16*

णेव य जीवट्टाणा ण गुणट्टाणा य अत्थि जीवस्स ।

जेण दु एदे सव्वे पोग्गलदव्वस्स परिणामा ॥ १७ ॥

*ṇeva ya jīvatṭhāṇā ṇa guṇatṭhāṇā ya atthi jīvaṃsa.
jeṇa du ede savve poggaladavvassa pariṇāmā.. 17*

(*Arasaṃ arūvaṃ agaṃdhaṃ asaddaṃ*) That which is without taste, form, smell and sound, which is beyond perception (*cedanaḡuṇaṃ*) which possesses consciousness, (*alimḡaggahaṇaṃ*) which cannot be apprehended through a symbol or sense-organs, (*aṇiddiṭṭhasaṃthāṇaṃ*) and which, being shapeless, cannot be shown by diagrams, (*jīvaṃ jāṇa*) must be known as the soul.

(*Jīvaṃsa*) The soul (*ṇatthi vaṇṇo ṇa vi gaṃdho ṇa vi raso ṇa vi phāso ṇa vi rūvaṃ ṇa sarīraṃ ṇa saṃthāṇaṃ ṇa saṃhanaṇaṃ*) is devoid of colour, odour, taste, touch, form, body, configuration and physical [bone-] structure.

(*Jīvaṃsa*) The soul (*ṇatthi rāgo ṇa vi doṣo moho ṇeva vijjade no paccayā ṇa kammaṃ ṇokammaṃ cāvi se ṇatthi*) is devoid of

attachment, aversion, delusion, influx [of karmic matter], subtle body, and gross physical body.

(*Jīvassa*) The soul (*ṇathi vaggo ṇa vaggaṇā kei phaddhayā neva ajjhappathānā neva ya aṇubhāgathāna vā*) is also devoid of class, group, degree of intensity and degree of fruition.

(*Jīvassa*) The soul (*kei jogatṭhāṇā ṇatthi ṇa bamdhatṭhāṇā vā neva ya udayatṭhāṇā ṇa magganatṭhanam kei*) displays neither any degree of spiritual discipline nor bondage, neither fruition nor it is subject to investigation based on varieties [*mārganasthāna*].

(*Jīvassa*) The soul (*ṇoṭhidibamdhatṭhāṇā ṇa samkilesathānā neva visohithāṇā ṇa samjamaladdhithāṇam vā*) possesses neither bondage nor defilement neither purity nor power of acquiring self-restraint [*samjamalabdhi*].

(*Jīvassa*) The soul (*neva ya jīvatṭhāṇā ṇa gūnatṭhāṇā ya atthi*) possesses neither *jīvasthāna* [stages of biological development] nor *gūnasthāna* [states of spiritual development], (*jeṇa du ede savve poggaladvassa pariṇāmā*) all these are modifications of *pudgaladravya* (physical order of existence or matter).

Annotations :

In the above verses, the author presents a comprehensive picture of the nature of the pure soul. It is true that at the first sight, the presentation might appear to be merely negative and one might remark that it only tells us what the soul is not and does not throw any light as to what it is. However, no true and significant negative judgement is merely negative, all negation is really exclusion resting upon a positive basis.

Verse no. 3.11 emphasizes that the soul can never be an object of sentient experience, because it does not possess a single attribute which can be cognized through sense-organs. In the worldly life, however, the soul does not exist as a “disembodied spirit” and our intercommunion with other individuals is always through the medium of an alien material body. We are, therefore, liable to ascribe the attributes of the ‘body’ to the soul. But experience is not regarded as totally false because in actual life the dualistic separation (into a body and a soul) is impractical. And this fact will be admitted, in some succeeding verses, as an empirical truth/reality. However,

the aim of the above verses is to present the ultimate truth, viz., the nature of the pure unadulterated soul. And, hence, it is necessary to emphasize that what is presented to us in actual experience are the physical attributes of the material body and not of the non-material soul, which transcends each one of them. And this capacity of transcendence, itself, becomes the positive attribute to recognise the soul.

Colour, odour, taste and touch are fundamental characteristic qualities of all matter down to atoms. Form, configuration and physical structure are also concomitant with them as a matter of necessity. So the verse no. 3.12 nearly repeats the emphasis presented in verse no. 3.11.

Verses 3.13 and 3.14 present some psychological states such as attachment, aversion, delusion and the like, which might be legitimately ascribed to the soul rather than to the body. But these again, are really psychological impurities and distortions produced by the association of the soul with *karma* and are present in a defiled soul and not in a pure soul.

Verses 3.15 to 3.17 enumerate some stages of spiritual advancement of the soul (*guṇasthāna*) and are even more qualified to be regarded as possessed by the soul. However since for final emancipation, the soul has to transcend even these states, they cannot be regarded as soul. In fact, though they are desirable, valuable and laudable upto a certain stage of spiritual development, ultimately they have to be abandoned as they constitute the subtle non-self. Even the love and devotion towards pure and perfect beings (other than the self) form subtle kind of obstacle in the way of self-realization. The purest thing identified by the scriptures is the SELF and nothing but the self. And whoever realizes this truth (that the SELF is the highest reality) ultimately becomes free from the non-self.

The last line of verse 3.17 justifies all these statements by saying that all attributes enumerated here are the products of interaction of the alien substance—*pudgala* and not the soul.

Reconciliation of the Ultimate Aspect with the Popular One

ववहारेण दु एदे जीवस्स हवन्ति वण्णमादीया ।

गुणठाणंता भावा ण दु केई णिच्छयणयस्स ॥ १८ ॥
vavahāreṇa du ede jīvassa havamti vaṇṇamādīyā.
guṇathāṇāntā bhāvā ṇa du keī ṇicchayanayassa.. 18

एदेहि य संबंधो जहेव खीरोदयं मुणेदव्वो ।
 ण य हुंति तस्स ताणि दु उवओगगुणाधिगो जम्हा ॥ १९ ॥
edehi ya saṃbandho jaheva khīrodayaṃ muṇedavvo.
ṇa ya huṃti tassa tāṇi du uvaogagunādhigo jamhā.. 19

पंथे मुस्संतं पस्सिदूण लोगा भणंति ववहारी ।
 मुस्सदि एसो पंथो ण य पंथो मुस्सदे कोई ॥ २० ॥
paṃthe mussaṃtaṃ passidūṇa logā bhaṇamti vavahārī.
mussadi eso paṃtho ṇa ya paṃtho mussade koī... 20

तह जीवे कम्माणं णोकम्माणं च पस्सिदुं वण्णं ।
 जीवस्स एस वण्णो जिणेहि ववहारदो उत्तो ॥ २१ ॥
taha jīve kammāṇaṃ nokammāṇaṃ ca passidum vaṇṇaṃ.
jīvassa esa vaṇṇo jīṇehi vavahārado utto.. 21

गंधरसफासरूवा देहो संठाणमाइया जे य ।
 सव्वे ववहारस्स य णिच्छयदण्हू ववदिसंति ॥ २२ ॥
gamdharasaphāsarūvā deho saṃthāṇamāiyā je ya.
savve vavahārassa ya ṇicchayadanḥū vavadisaṃti.. 22

(Ede) Those [aforementioned] *vaṇṇamādīyā guṇathāṇāntā bhāva*) attributes, from colour to stages of spiritual advancement (called *guṇasthāna*) belong to the soul from the empirical aspect only, (*du*) but (*ṇicchayanayassa kei ṇa*) none of them does so from the transcendental aspect.

(*Ede hi ya saṃbandho*) The relationship of these attributes with the soul (*mūnedavvo*) is to be regarded (*khīrodayaṃ jaheva*) as milk with water; (*ya*) moreover (*tāṇi tassa du ṇa huṃti*) they (i.e. attributes) could not belong to the soul (*jamhā*) because (*uvavoga guṇādhigo*) the soul is replete with (its own attribute) consciousness.

(*Paṃthe mussaṃtaṃ passiduna*) On seeing somebody being robbed on the road (*vavahārī logā bhaṇamti*) people, conventionally, describe this phenomenon by saying that (*eso paṃtho*

mussadi) ‘this road is being robbed but (*koī paṁtho na ya mussadi*) it is not the road which is being robbed (but the traveller using the road who is being robbed). (*Taha*) Similarly, (*jīve kammāṇam nokammāṇam ca passidum vaṇṇam*) perceiving the color [and form] of the *kārmaṇa* body and the physical body associated with the soul, (*jinehi vavahārado utto*) *Jinendra Deva* makes a conventional pronouncement that (*Jivassa esa vaṇṇo*) this color is that of the soul. In the same way the pronouncement about all other attributes (*gamdhā-rasa-phāsa-rūvā deho saṁṭhāṇamāiyā savve ya*) smell, taste, touch, form, body and configuration etc. (*vavahārassa ṇicchayadaṇhū vavadisaṁti*) belonging to the soul is made conventionally by the seer of the ultimate aspect, i.e., the omniscient himself.

Annotations :

The worldly existence of the soul is the result of interaction between the self and the non-self and their close association (bondage). Apart from the gross or physical body, there is a subtle body composed of very fine karmic matter. In the state of bondage, the soul is infected with a tendency to attract the karmic matter which can mix with the soul much in the same way as milk mixes with water. This tendency or susceptibility, called *bhāva karma*, finds expression in psychological distortions (emotions and passions). In the ultimate analysis this susceptibility is but a state of the soul in bondage with karmic matter called *dravya karma*. Thus a distinction is to be made between the material *dravya karma* and its concomitant counterpart—psychological *bhāva karma*. They are mutually related as extrinsic cause and effect each of the other.

Although there is concrete identity between the non-material soul and the material body in the worldly state of existence, the two are ultimately different, being two different eternal substances. The former view viz. the concrete identity is the empirical or *vyavahāra* aspect while the latter i.e., the difference is the transcendental or *niścaya* aspect. All the characteristics of matter viz. colour, odour, taste and touch are assessed by the karmic as well as the gross physical bodies, and hence, they can be said to belong to the soul only from empirical or conventional view and not from the ultimate view.

It has been stated above that karmic matter mixes with the soul much in the same way as milk mixes with water. Now, when seen with naked eyes, milk APPEARS to be homogeneous white liquid, but when viewed through a microscope a drop of milk is seen to be a heterogeneous mixture with tiny blobs of fat floating in water. Thus, in the milk, fat and water remain separate although apparently unified. Moreover by an appropriate process, pure fat in the form of butter can be separated and obtained. Thus fat which is replete with fatness is unaffected by water. Much in the same way, the soul is replete with its own attribute—consciousness—and colour etc. cannot enter and inhere in the soul.

In the above verses, a common analogy is used to reconcile the statements made in the previous verses with the popular aspect of worldly life. In the common parlance it is said that “this road in being robbed”. Now everybody knows and understands this statement to mean “a traveller using this road is likely to be robbed”. In a similar analogy, when it is asked “where does this road go”, the reply is “this road goes to Benares”. It is well-known that the “road” never “goes” anywhere and the meaning of the question and answer is well established by convention of associating the road with robbery or a city. Similarly, the association of the karmic and physical bodies (which are material, and hence, possess colour and the like) with the soul establishes the conventional statement that colour etc. belongs to the soul.

The conclusion is that, what is said in the scriptures by the omniscient viz., colour, smell and such other attributes are possessed by the soul, is a conventional truth and not an ultimate one.

Further Elucidation of the Relation of the Soul with Colour and the like

तत्थ भवे जीवाणं संसारत्थाण होंति वण्णादी ।

संसारपमुक्काणं णत्थि दु वण्णादओ केई ॥ २३ ॥

tattha bhava jīvāṇaṃ saṃsāratthāṇa hoṃti vaṇṇādī.

saṃsārapamukkāṇaṃ ṇatthi du vaṇṇādao keī. 23

जीवो चेष हि एदे सब्बे भाव त्ति मण्णसे जदि हि ।

जीवस्साजीवस्स य णत्थि विसेसो दु दे कोई ॥ २४ ॥

jīvo ceva hi ede savve bhāva tti maṇṇase jadi hi.

jīvassājīvassa ya ṇatthi vireso du de koī..24

अह संसारत्थाणं जीवाणं तुञ्ज होंति वण्णादी ।

तम्हा संसारत्था जीवा रूवित्तमावण्णा ॥ २५ ॥

aha saṃsāratthāṇaṃ jīvāṇaṃ tujjha hoṃti vaṇṇādī.

tamhā saṃsāratthā jīvā rūvittamāvaṇṇā..25

एवं पोग्गलदव्वं जीवो तहलक्खणेण मूढमदी ।

णिव्वानमुवगदो वि य जीवत्तं पोग्गलो पत्तो ॥ २६ ॥

evaṃ poggaladavvaṃ jīvo tahaḷakkhaṇeṇa mūḍhamadī.

nivvānamuvagado vi ya jīvattaṃ poggalo patto..26

(*Tattha bhave*) Only in the worldly existence (*saṃsāratthāṇā jīvāṇaṃ*) the embodied souls i.e., souls in bondage (*vaṇṇādī hoṃti*) are possessed of colour etc.; (*saṃsārapamukkāṇaṃ*) the emancipated souls (*du kei vaṇṇādao ṇatthi*) do not have any colour etc.

Addressing those who (falsely) believe that colour etc. are the ultimate characteristics of the soul, Ācārya says that (*Jadi hi tti maṇṇase*) If you believe that (*ede savve bhave*) all the aforementioned attributes (*jīva ceva hi*) ultimately belong to the soul (*du*) in that case (*de*) according to your belief (*jīvassājīvassa ya vireso ṇatthi*) no distinction exists between the soul and the unconscious non-soul i.e. they both become identical.

(*Aha tujjha*) Again, if according to your belief (*saṃsāratthāṇaṃ jīvāṇaṃ*) unemancipated souls in worldly life (*vaṇṇādī hoṃti*) are absolutely possessed of colour etc. (*tamhā*) if that is so (*saṃsāratthā jīvā*) souls in worldly life (*rūvittamāvaṇṇā*) would become *rūpī* (that is assume material form).

(*Evaṃ*) So, (*mūḍhamadī*) oh, you ignorant one! (*tahaḷakkhaṇeṇa poggaladavvaṃ jīvo*) matter is being identified with the soul because material form (*rūpatva*) is a characteristic only of matter (*pudgala*), (*ya*) and (*nivvānamuvagado vi*) finally when emancipated (*poggalo jīvattaṃ patto*) the unconscious matter has become conscious (*jīva*).

Annotations :

In these verses, firstly, it is conceded that in the worldly state of existence the souls are not disembodied and, therefore the

attributes colour, smell etc., which are always possessed by the physical bodies only may be conventionally expressed as being possessed by the soul. This is because in the worldly life, the body and the soul are presented in real experience, as a unity called organism. But it must be borne in mind that when any soul is emancipated, it is pure soul without body or any other material encumbrance and, therefore, without any of these attributes. This, therefore, should leave no doubt that the statement “the soul possesses colour etc.” is only an empirical or conventional expression.

In spite of this clear position, some may persist in believing that they are permanent attributes of the soul. Admonishing such a die-hard absolutist, author says—“If you believe that all attributes of matter are ultimately possessed by *jīva* also, then we, inevitably come to an absurd conclusion that there is no distinction between the conscious substance—*jīva* and unconscious substance—matter.”

Expounding his argument further, author reaches a more drastic and ridiculous conclusion that matter is transmuted into *jīva*. He further argues—“If, according to your belief, souls in worldly state are possessed of colour, smell etc. in an absolute sense, they would become *rūpī*, i.e., they would permanently assume a material form. Now it is well known and universally accepted that *rūpatva*—material form is a characteristic only of one of the six eternal substances, viz., matter (*pudgala*). Now as and when these *rūpī* souls (as per your belief) become emancipated, which they would, undoubtedly be, if they follow the prescribed path of spiritual discipline, then in that case, there is only one conclusion that matter has been transmuted into *jīva* who has been emancipated.”

Thus, asserts the author that regarding a **conventional statement** to be an **ultimate truth** is erroneous and the fallacy may lead to unacceptable and absurd situation. Colour, smell and the like must never be regarded as the soul’s attributes in an absolute sense.

Neither the Basis for Classification of Living Organisms nor the Stages of Spiritual Advancement are Identifiable as ‘Soul’

एकं च दोषिण तिष्ठिण य चत्तारि य पंच इंदिया जीवा ।

बादरपञ्जत्तिदरा पयडीओ णाकम्मस्स ॥ २७ ॥

*ekkaṃ ca donṇi tiṇṇi ya cattāri ya indiyā jīvā.
bādarapajjattidarā payadīto ṇāmakammaṣṣa..27*

एदाहि य णिच्चत्ता जीवट्टाणा दु करणभूदाहिं ।
पयडीहिं पोग्गलमइहि ताहि किह भण्णदे जीवो ॥ २८ ॥
*edāhi ya nivvattā jīvaṭṭhāṇā du karaṇabhūdāhiṃ.
payadīhiṃ poggalamaihi tāhi kiha bhaṇṇade jīvo..28*

पज्जत्तापज्जत्ता जं सुहुमा बादरा य जे जीवा ।
देहस्स जीवसण्णा सुत्ते ववहारदो उत्ता ॥ २९ ॥
*pajjattāpajjattā je suhumā bādarā ya je jīva.
dehassa jīvasaṇṇā sutte vavahārado uttā..29*

मोहणकम्मस्सुदया दु वण्णिदा जे इमे गुणट्टाणा ।
ते किह हवन्ति जीवा जे णिच्चमचेदणा उत्ता ॥ ३० ॥
*mohaṇakammaṣṣudayā du vaṇṇidā je ime guṇaṭṭhāṇā.
te kiha havaṃti jīvā je ṇiccamacedaṇā uttā..30*

(*Ekkam ca donṇi tiṇṇi ya cattāri ya paṃcimdiyā*) Possession of one sense, two senses, three, four and five senses (*vādarāpajjattidara*) to be gross and fully developed or their opposites viz., subtle and partly developed—all these are (different) sub-species of body-making—*nāma karma*; (*Edāhi ya payadīhiṃ poggalamaihi*) these sub-species are karmic matter (*tāhi du karaṇabhūdāhiṃ jīvaṭṭhāṇā nivatta*) and (different) classes of living organisms are their modifications, (*jīvo kiha bhaṇṇade*) how can they be called soul?

(*Je pajjattāpajjattā je suhumā vādarā*) Fully developed or partly developed, subtle or gross etc. (*jīvā*) are called classes of living organisms (*dehassa jīvasaṇṇā*) on the basis of differences in their bodies; all these (*sutte vavahārado uttā*) are so mentioned in the scriptures only empirically.

(*Je ime guṇaṭṭhāṇā*) The aforementioned stages of spiritual purification (*mohaṇakammaṣṣudayā du vaṇṇidā*) are shown to be (different) degrees of fruition of the deluding karma (*je niccamacedaṇā uttā*) and which are always inanimate being karmic matter; (*te kiha havaṃti jīvā*) how can these become conscious (animate) i.e., soul?

Annotations :

In previous verses (50 to 55) the author had enumerated many attributes which were finally stated/declared to be modifications of matter. Of these attributes such as colour, smell and the like (which were patently physical qualities and modes because they could be ascribed to the gross or physical body) were dealt with in the preceding verses (56 to 64). Now in these verses some more complex attributes (which are not so obviously material and cannot be ascribed to the physical body, because they are the results of the interaction of soul with karmic matter) are dealt with. Important among such attributes are *jīvasthānas*—classifications of living organisms i.e., souls subject to metempsychosis and *guṇasthānas*—stages of spiritual purification. Former are the results of the fruition of body-building (*nāma*) *karma* and *āyusya karma*. Thus ultimately they are modifications of karmic matter. *Guṇasthānas* are fourteen stages of spiritual advancement on the path of emancipation. These stages are of the nature of purification due to the emergence of obscured qualities of the soul consequent upon the demolition or subsidence of the deluding karma. Thus ultimately both are modifications of karmic matter and not those of the soul.

Classification of Souls : Basically there are two categories of souls :

(i) Living organisms—those which move from birth to birth are subject to metempsychosis and

(ii) Those who are emancipated. All emancipated souls are exactly identical to one another and are, therefore, not subject to further division. Those subject to metempsychosis are classifiable from various aspects. One of these aspects is *jāti* i.e., number of senses possessed by the organism. Thus there are—

- (a) One-sensed organisms such as plants,
- (b) Two-sensed organisms such as worms,
- (c) Three-sensed organisms such as ants,
- (d) Four-sensed organisms such as bees and flies, and
- (e) Five-sensed organisms which include animals and humans.

From some other aspects they are classified as subtle or gross, fully developed (*paryāpta*)¹ or partly developed; males, females, bisexuals or asexuals. Some other aspects are: four types of *gati* (realms of mundane existence), six types of beings based on the material of their bodies and so on. All these innumerable varieties are determined by the fruition of different sub-species of the body-making (*nāma*) *karma*. Since the substantive cause of all these manifestations is karmic matter, how can they be called souls or possessed by souls?

It is true that in the scriptures such classifications, as stated above, are mentioned as classes of *jīva*. But it should be remembered that they basically refer to the varieties of the bodies and conventionally applied to *jīva*. And hence the scriptural statements must be taken as made in popular parlance and not ultimate.

And finally, the stages of spiritual progress—*guṇasthānas*—are no doubt referred to and made applicable to the soul, also in popular parlance. In the ultimate analysis they are also proved to be different degrees of fruition, subsidence or destruction-cum-subsidence of the deluding (*moḥanīya*) *karma*. Deluding *karma* is also like body-

1. Terms *paryāpta* and its opposite *aparyāpta* (*pajjattā* & *apajjattā*) are derived from the process of bio-potential (*paryāpti*), that is the building up of physical faculties at the commencement of the new life. There are six bio-potentials, viz., (i) aliment (*āhāra*), (ii) body (*śarīra*), (iii) senses (*indriya*), (iv) respiration (*svāśochvāsa*), (v) speech (*bhāṣā*) and mind (*manah*). Commencement of all the six bio-potentials are synchronized 'with the fertilization of the *ova* (which is also the instant of rebirth), but the development of the first i.e. the aliment is completed in an instant and of the rest gradually. An organism is developed or underdeveloped according as the development of all its relevant bio-potentials have been completed or remain unfinished.

Prāṇa means the bio-energy which is the psychic counterpart of bio-potential. Modern scientific concept of life is "an energy capable of organizing matter gathered from outside into the body of a living organism". In modern terms, *paryāpti* means the power of organization of material from the environment into special pattern(s).

All living things are organized even if, like a virus, they consist of more than protein and nucleic acids. This 'organization' is a highly improbable state for matter to be in. All inanimate matter and dead matter tend to become more disordered and randomly scattered. To a physicist this is known as the tendency to increase entropy, for entropy is simply a measure of disorder. To counter this tendency, energy is required, so living things can only retain their organized state of low entropy—by respiration and production of energy. (*Mind Alive*, vol. 1, p 22).

making *karma* composed of karmic matter. So again, how can even stages of spiritual development become soul since ultimately they are karmic matter?

(*Idi dudiyo jīvājīvādhiyāro samatto*)

[Here ends the second chapter on **Psycho-physical Relations.**]

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Chapter 3

Tidiyo Kattikammādhīyāro

Cause and Effect

The Doctrine of Multiple Aspects

Introduction

Reality, such as, the soul, is to be considered as a complex system composed of elements or constituents which are, themselves, quite complex. Moreover, just as the whole forms a single individual experience, its components also form in their turn, individual experiences. The whole system, for instance, a living organism which is, in fact, the worldly state of an individual soul, manifests itself in a special or peculiar way in each of its constituents, that is, each of them contributes its own peculiar content to the whole system. Now a change in any one of them would alter the character of the whole, so it is the nature of the whole which determines the character of each of its constituents. In other words, the whole and its constituent members are in complete interpenetration and form an perfect unity. Or Leibnitz might say that each part reflects the whole system from its special "point of view". Now if we call the complete system, the reality we may appropriately speak of the partial experiences in which its character is diversely, manifested as its appearance. To call them appearance is, however, not to brand them as **illusions** or unreal. They will be illusory only if we forget that they are one and all partial aspects of a whole (the Reality) of which none of them adequately exhausts the contents. And if we do not remember this and try to treat any partial experience as though it were the complete expression of the whole nature of Reality, say, if we try to apply to the 'soul' as a whole conceptions which are only valid for special aspects of existence, e.g. treat the worldly existence as the ultimate eternal truth, we shall certainly come to contradictory and absurd results. Any attempt to treat a partial aspect in abstraction, as itself, a self-contained whole, is bound to result in contradiction. In other words, to treat the concepts with which

we have to work in dealing with the worldly state of existence as ultimately valid in their application to all its states—worldly as well as emancipated—is not the right way to find the truth. Since our knowledge of the structure of the system of Reality as a whole, is so imperfect, our insight into the structure of its constituents is also limited. Hence, even within the limits of their applicability the special concepts of our various sciences are not totally free from internal contradiction. Thus we are sure to come to absurd results, if we try to interpret psycho-physical relations in terms of the concepts used in physics or physiology.

It is a fact that if our insight into any part of the whole and its connection with other parts is self-consistent, it does convey genuine, though imperfect, knowledge of the whole. In a systematic unity the whole can exist in its parts and the parts cannot exist except as the whole expresses itself through them. Thus Reality cannot exist apart from its aspects. And though no aspect is the whole of Reality, in none of them it fails to manifest itself as a whole.

The aspects or “points of view”, though all true, need not be all equally true i.e., the whole need not be equally present in all. Thus, in a living organism, every organ need not manifest the soul with equal fullness. Indeed, it manifests itself with infinitely greater fullness and clearness in the working of the conscious mind than in even the vital processes of the physical body. That is, we can say our mental and emotional existence expresses the fundamental character of the soul much more fully than physical one.

This picture of Reality as capable of manifesting degrees of truth shows that there can be only one perfect and **complete whole**—the whole of Reality itself. The subordinate aspects or appearance can never depict whole truth in themselves. This is as much to say that every appearance must involve some element of truth as well as contradiction for our philosophical analysis. They are contradictory not because they are appearances but only if they are believed and declared as whole. The conclusion of the whole matter is, that because no single aspect is totally true, it would be wrong to declare that every aspect of Reality is completely true and real in its isolation. Thus truth is free from all absolutism. Therefore neither absolute monism nor absolute pluralism is free from fallacy.

Raison d'etre of the Soul's Bondage by Karma

जाव ण वेदि विसेसंतरं तु आदासवाण दोणहं पि ।
अण्णाणी ताव दु सो कोहादिसु वट्टदे जीवो ॥ १ ॥

*jāva ṇa vedi viśesaṃtaraṃ tu ādāsavaṇa doṇhaṃ pi.
aṇṇāṇī tāva du so kohādisu vaṭṭade jīvo..1*

कोहादिसु वट्टंतस्स तस्स कम्मस्स संचओ होदि ।
जीवस्सेवं बंधो भणिदो खलु सव्वदरिसीहि ॥ २ ॥

*kohādisu vaṭṭantaṃssa tassa kammaṃssa saṃcaō hodi.
jīvassevaṃ baṇḍho bhaṇido khalu savvadarisīhi..2*

(*Jāva [jīvo]*) As long as [the soul] (*ṇa vedi viśesaṃtaraṃ*) does not distinguish between (*ādāsavaṇa doṇhaṃ pi tu*) the self and the causes of influx of karmic matter, (*tāva du so aṇṇāṇī*) such unenlightened one (*kohādisu vaṭṭade*) remains engrossed in anger and the like.

(*Kohādisu vaṭṭaṃ tassa*) Its engrossment in anger and the like (*tassa kammaṃsa saṃcaō hodi*) causes the accumulation (and bondage) of karmic matter; (*evaṃ jīvassa baṇḍho*) this is the process of bondage (*khalu savvadarisīhi bhaṇido*) which is surely described by the omniscient (s) (in the scriptures).

Annotations :

In these and a few succeeding verses, *Ācārya Kundakunda* lays down the criterion of distinction between the enlightened and the unenlightened aspirants. To understand the significance of this criterion, it is necessary to grasp the process of bondage of karmic matter with soul. We shall, therefore, first recapitulate this process.

We have often stressed the inherent purity and the innate potentiality of perfection of the soul and the possibility of self-realization or emancipation. The selfsame fact of emancipation, again, presupposes corruption and defilement of the soul with state of worldly existence. The corruption, itself, is basically due to beginningless ignorance about truth and ignorance, again, presupposes the soul's association with *karma*. The fundamental essence of the doctrine of *karma* is, thus, based on the cyclic nature of the system which means that the effect of old existing *karma*

becomes the causes of the bondage by new *karma* and the vicious circle continues *ad infinitum* till one attains emancipation. The term *karma* is mostly used as standing for the karmic matter that is attracted by the activity of the organism. This is, exactly speaking, the definition of *dravya karma*, while *bhāva karma* is identical with the activity of the soul under the influence of the predispositions, consequent upon the functioning of the past *karma* in the form of fruition (*udaya*). The distinction between the *bhāva karma* which relates to the psychological distortion of the soul and the *dravya karma* which is identical with karmic matter is important. No doubt the two are associated together; yet the two are distinct and separate. Soul is conscious substance (*cetana*) while *karma* is inanimate (*acetana*). The bondage of the soul is also literal and not figurative. It is the actual assimilation of karmic matter and the mutual coalescence¹ (like milk and water).

Emotional and passionate mutations of the self, which is the cause of influx or entry of karmic matter into the soul is called *āsava* or *āśrava*. This is different from bondage (*bandha*) which is the acceptance or the intake of the matter by the soul. Intake must naturally be preceded by the influx of the karmic matter from the space. The word *āśrava* is used both in the sense of cause of influx which is *bhāva āśrava* and the flow of karmic matter which is *dravya āśrava*. 'Asave' literally means what intoxicates, stupifies and bemuddles the self so that it forgets itself and cannot rise to spiritual discipline.

We, now, come to the more subtle distinction between the self and the cause of influx i.e. *bhāva āśrava*. It is not very different to see that *dravya āśrava* is quite close to *dravya karma*. Both being material, the only difference between them is that the former is attraction of karmic matter from space while the latter is subsequent coalescence. The distinction between the self and *bhāva*

1. The coalescence of karmic matter, with the soul, should not be deemed impossible on the ground of the amorphous (*amūrta*) nature of the self. Though the self is *amūrta* by itself, its relation with karmic matter is an ultimate fact which has no beginning in time from the viewpoint of unbroken continuity. However, there is neither combination nor direct causal relation nor there is transmutation. Each is an external uncreated substance and neither loses its substancehood by coalescence. That is why *bhāva karma* is distinct from *dravya karma*.

āśrava is, however, not so obvious because empirically *bhāva āśrava* is also mutation of the soul and therefore not absolutely different from it. Transcendentally, however, anger, pride and the like i.e. emotions, passions and psychological distortions are the result of the fruition of deluding *karma* and not modifications of pure self. Hence anger and the like are not the characteristics of the self and can therefore be abandoned and eradicated. As long is this subtle distinction is not realized, the soul remains unenlightened and continue to indulge in anger, pride and the like, with the inevitable consequence of the bondage by *dravya karma*. But as soon as it is realized that anger etc. are distinct from the soul and can therefore be abandoned, the soul becomes enlightened and refrain from indulging in them and stop bondage of new *karma*. Thus, we have a positive criterion for the enlightened souls, which is in accordance with what has been shown by the omniscient through the scripture.

Benefits of Enlightenment

जइया इमेण जीवेण अप्पणो आसवाण य तहेव ।

णादं होदि विसेसंतरं तु तइया ण बंधो से ॥ ३ ॥

jaiyā imeṇa jīveṇa appaṇo āsavāṇa ya taheva.
ṇādam hodi visesamtaram tu taiyā ṇa bamdho se..3

गादूण आसवाणं, असुचित्तं च विवरीदभावं च ।

दुक्खस्स कारणं त्ति य, तदो णियत्तिं कुणदि जीवो ॥ ४ ॥

ṇādūṇa āsavāṇaṃ asucittam ca vivarīdabhāvaṃ ca.
dukkhassa kāraṇam tti ya, tado ṇiyattim kuṇadi jīvo..4

अहमेक्को खलु सुद्धो य णिम्ममो णाणदंसणसमग्गो ।

तमिह ठिदो तच्चित्तो सव्वे एदे खयं णेमि ॥ ५ ॥

ahamekko khalu suddho ya ṇimmamo ṇāṇadaṃsaṇasamaggo.
tamih thido taccitto savve ede khayam ṇemi..5

जीवणिबद्धा एदे अधुव अणिच्चा तहा असरणा य ।

दुक्खा दुक्खफला त्ति य णादूण णिवत्तदे तेहिं ॥ ६ ॥

jīvaṇibaddhā ede adhuva aṇiccā tahā asaraṇā ya.
dukkhā dukkhaphalā tti ya ṇādūṇa ṇivattade tehiṃ..6

(Jaiyā) When (imeṇa jīveṇa) this jīva (appaṇam taheva ya

āsavāṇa viśesaṃtaraṃ nādaṃ hodi) is able to distinguish between the self and the causes of influx [i.e. is enlightened], (*taiyā tu se baṃdho ṇa*) then there is no fresh bondage.

(*Nādūṇa*) Knowing that (*āsavāṇaṃ*) causes of influx are (*asucittaṃ ca vivrīdabhāvaṃ ca ya dukkhassa kāraṇaṃ*) also causes of defilement, vitiation and misery (*tī jīvo tado ṇiyattiṃ kuṇādi*) the soul abandons them.

The enlightened soul contemplates that (*aḥaṃ khalu ekko suddho*) I am a pure singularity (*ya ṇimmamo*) and free from all possessive desires, (*ṇāṇādamaṇasamaḡgo*) I am replete with knowledge and intuition; (*ede savve khayamaṃ ṇemi*) I am able to eradicate all [aforementioned] causes of influx by (*tamhi thido taccitto*) meditating, concentrating and focusing my full attention on my own pure and perfect self.

(*Ede*) These [aforementioned causes of influx] are (*jīvaṇi-baddhā*) distinct from the self, (*adhuva*) destructible (*aṇiccā*) transitory (*tahā ya asaraṇā*) and incapable of providing refuge; (*ya nādūṇa tehiṃ ṇivattade*) knowing this, the enlightened soul abandons them.

Annotations :

In the preceding verses, we studied the discretion between the self and the cause of influx, i.e., *bhāva āsrava* and concluded that anger and the like, which are, undoubtedly, causes of influx of karmic matter, are different and distinct from the self and can, therefore, be positively abandoned.

Now in these verses, *Ācārya Kundakunda* recounts what benefits accrue by this knowledge. First and foremost is the obvious but great benefit, viz., the cessation of the bondage of *karma*, because, if the cause of influx is absent, there will be no influx, and hence, no bondage.

This is further reinforced by pointing out that not only the causes of influx are distinctly different from the self, they are also causes of pollution, defilement and corruption of the self. They are produced by the fruition of the deluding *karma* and, in turn, produce suffering and misery.

Further contemplation of the distinction between them (anger etc. on the one hand and the self on the other) result in the conviction that not only they are alien factors, but also transitory, impermanent, and can be eradicated. Far from providing any shelter from danger to the self, they are themselves the causes of sorts of afflictions and miseries, suffered by the self in the worldly life. Convincing distinction and transitoriness of the causes of influx (viz., passions and psychological distortions such as anger, pride, fear, hate etc.) results in enlightenment. And once the enlightenment dawns, the enlightened self makes a solemn policy declaration "I am pure and perfect singularity, nothing except my own self, animate or inanimate, is mine or possessed by me. My characteristic quality which is truly mine is consciousness (knowledge and intuition) alone and I am replete with it." To destroy and eradicate all the causes of influx of non-self and consequent misery, all that is required is to concentrate on the transcendental self which is free from all defilement as well as causes of defilement.

These verses indicate the supreme potency of the self-meditation, not only to stop all painful suffering but also to eradicate the roots of suffering. Along with its enlightenment, the soul develops the capacity for self-meditation, i.e., concentrates upon the self as distinct and separate from all non-self. When one is fully convinced of the distinction between the body and the soul, one is capable of rising still higher and concentrate upon and realize the transcendental self which is free from all the limitation of the empirical self, i.e., the latter itself becomes the transcendental self by self-meditation.

Characterization of the Enlightened Soul

कम्मस्स य परिणामं णोकम्मस्स य तहेव परिणामं ।
ण करेदि एदमादा जो जाणदि सो हवदि णाणी ॥ ७ ॥

*kammaṣṣa ya pariṇāmaṃ ṇokammaṣṣa ya taheva pariṇāmaṃ.
ṇa karedi edamādā jo jāṇadi so havadi ṇāṇī..7*

ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।
णाणी जाणंतो वि हु पोग्गलकम्मं अणयविहं ॥ ८ ॥

*ṇa vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
ṇāṇī jāṇaṃto vi hu poggalakammaṃ aṇeyavihaṃ..8*

ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।

णाणी जाणंतो वि हु सगपरिणामं अणेयविहं ॥ ९ ॥

*na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
ṇāṇī jāṇaṃto vi hu sagapariṇāmaṃ aṇeyavihaṃ..9*

ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।

णाणी जाणंतो वि हु पोग्गलकम्मफलं अणंतं ॥ १० ॥

*na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
ṇāṇī jāṇaṃto vi hu poggalakammaphalaṃ aṇaṃtaṃ..10*

ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।

पोग्गलदव्वं पि तहा परिणमदि सगेहि भावेहिं ॥ ११ ॥

*na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
poggaladavvaṃ pi tahā pariṇamadi sagehi bhāvehiṃ..11*

(*Jo ādā*) The soul, who (*jāṇadi ṇo karedi*) is [positively] aware of, but does not allow himself to be involved in (*edaṃ kammaṣṣaya*) the modification of *karma* (*taheva ya*) and similarly (*ṇo kammaṣṣa pariṇāmaṃ*) the modification of the [physical] body, (*so havadi ṇāṇī*) is the enlightened one.

(*Ṇāṇī*) The enlightened soul, (*jāṇaṃto vi*) though [positively] aware of (*aṇeyavihaṃ poggelakammaṃ*) various types and modes of karmic matter, (*hu ṇa vi pariṇamadi*) certainly does neither mutate into (*ṇa giṇhadi*) nor assimilate (*ṇa uppajjadi*) nor is transmuted by (*paradavvapajjāe*) the modes of the alien substance.

(*Ṇāṇī*) The enlightened soul, (*jāṇaṃto vi*) because he is [positively] aware of (*aṇeyavihaṃ sagapariṇāmaṃ*) various types of his own modes, (*hu ṇa vi pariṇamadi*) does certainly, neither mutate (*ṇa giṇhadi*) nor assimilate (*ṇa uppajjadi*) nor is transmuted by (*paradavvapajjāe*) the modes of the alien substance.

(*Ṇāṇī*) The enlightened soul, (*jāṇaṃto vi*) though [positively] aware of (*aṇaṃtaṃ poggalakammaphalaṃ*) infinite varieties of the fruition of *karma* (*hu ṇa vi pariṇamadi*) certainly does neither mutate into (*ṇa giṇhadi*) nor assimilate (*ṇa uppajjadi*) nor is transmuted by (*paradavvapajjāe*) the modes of the alien substance. (*poggaladavvaṃ pi*) physical material substance [matter]. Also (*tahā ṇa vi pariṇamadi*) does neither mutate into (*ṇa giṇhadi*) nor assimilate (*ṇa ppajjadi*) nor get transmuted into (*paradavvapajjāe*)

the modes of the alien substance, because (*pariṇamadi sagehi bhavehim*) it always mutates into its own modes/states.

Annotations :

Applying the basic cosmic law that each of the six eternal (uncreated) substances (*dravyas*) is fundamental and irreducible into another but always mutate into its own modes or states. The above verses initiate the discussion on the causal relation between the non-physical soul and the physical body generally known as psycho-physical relationship. In the succeeding verses this discussion will be elaborated.

In the preceding verses, we had discussed the benefits of enlightenment of the soul. Here Ācārya Kundakunda (the author) characterizes the enlightened soul, who, while cognitively active, remains volitionally passive and (substantially) unaffected by the series of changes or modification occurring both in the physical or gross body (*nokarma*) and also in the subtle or micro-body (*karma-śarīra*) with which the soul is enveloped. This is because the dawn of enlightenment has revealed the ultimate distinction between the material and the non-material.

In the worldly life, there is the belief that the body and the soul are so inter-connected that any change in one would serve as an occasion for corresponding change in the other. Again, the mental severance of the worldly unity into a physical and a psychical aspect gives rise to such complex questions as to the way in which the soul “has or owns” the successions of modes of its material environment. Empirically, (in the worldly state) the soul does undergo gross emotional states and psychological dispositions such as desire, anger etc., by its own intrinsic psychic nature. There, in the same space, is the karmic matter which also undergoes modifications. The psychological dispositions create a glueyness and the attracted karmic matter adheres to the soul and become *karma* or *karmaśarīra*. *Karma* also undergoes modification and, in due course, comes to fruition and the soul experiences pleasure or pain i.e. enjoys or suffers the fruits of the *karma*. This is the empirical view before the dawn of enlightenment. But for the enlightened, the ultimate severance of the soul and *karma* (and body) is so clear and complete that while being aware of all the modifications of the

karma and *karmaphala*, he remains aloof from all these. With the enlightenment comes, the conviction that the soul and Karmic matter each determine its own modification itself and neither of them has the causal action on the other. In other words, soul is the cause of its own modes and the karmic matter is the cause of its own. If the different aspects of view are borne in mind, both the empirical and the transcendental propositions are not incompatible. Verse no. 3.11 reiterates the cosmic law that the matter, inspite of its propensity for interaction with the soul (*jīva*), conscious substance always retains its own fundamental character. It can neither transmute into nor can be transmuted by *jīva*.

Psycho-physical Relation

Soul and *Karma* serve each other as
External Cause of Modification

जीवपरिणामहेदुं, कम्मत्तं पोगगला परिणमंति ।

पोगगलकम्मणिमित्तं तहेव जीवो वि परिणमदि ॥ १२ ॥

jīvaparīṇāmahedum kammattam poggalā pariṇamanti.
poggalakammaṇimittam taheva jīvo vi pariṇamadi..12

ण वि कुव्वदि कम्मगुणे जीवो कम्मं तहेव जीवगुणे ।

अण्णोण्णणिमित्तेण दु परिणामं जाण दोण्हं पि ॥ १३ ॥

ṇa vi kuvvadi kammagūṇe jīvo kammaṃ taheva jīvagūṇe.
aṇṇoṇṇaṇimittēṇa du pariṇāmaṃ jāṇā doṇhaṃ pi..13

एदेव कारणेण दु कत्ता आदा सगेण भवेण ।

पोगगलकम्मकदाणं ण दु कत्ता सव्वभावाणं ॥ १४ ॥

edena kārṇeṇa du kattā ādā sageṇa bhāveṇa.
poggalakammakadāṇam ṇa du kattā savvabhāvāṇam..14

(*Jīvapariṇāmahedum*) The psychic changes serve as the external cause for (*poggalā kammattam pariṇamanti*) mutation of the karmic matter into *karma*, (*taheva*) in the same way (*poggalakammaṇimittam*) change in the material *karma* (*jīvovi pariṇamadi*) serves as external cause for psychic mutation (such as anger, attachment).

(*Jīvo*) The soul (*kammagūṇe ṇa vi kuvvadi*) cannot produce attributes of *karma*, (*taheva*) in the same way (*kammaṃ jīvagūṇe*)

karma cannot produce psychic attributes of the *jīva*; (*du*) however, (*aṅṅoṅṅaṅimittena doṅḥaṅ pi pariṅāmaṅ jāṅa*) know that both serve each other as external causes for mutation.

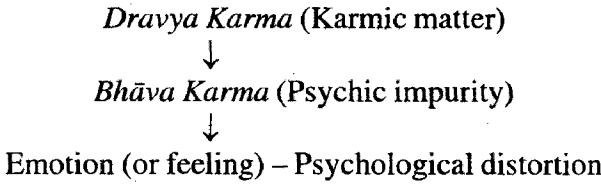
(*Edeṅa kāraṅeṅa du*) That is why (*ādā*) the soul (*kattā sugēṅa bhāveṅa*) is the producer only of its own attributes (*du*) but (*poggalakammakadūṅaṅ ṅa kattā savvabhāvāṅaṅ*) is not the producer of all mutations of material *karma*.

Annotations :

In these verses Ācārya Kundakunda proceeds with the discussion of psycho-physical relationship which was initiated in the preceding ones. The key word in these verses, which lays the foundation of the Jain theory of psycho-physical relations, is the external or auxiliary cause (*nimitta kāraṅa*). The author makes use of the distinction between the two causal agencies or conditions necessary for mutation or change : (i) Substantial or intrinsic cause (*upādānakāraṅa*) (ii) external or auxiliary cause (*nimitta kāraṅa*).

Both soul and karmic matter have to undergo change because both are subject to mutation (*pariṅāma*) according to the Jain mutation view. To bring about a change, however, two types of causal agencies are needed as stated above, now, soul and *karma* are two different substances, and each of them is capable of being the substantial cause only of its own modes/mutation but not of the other. But their extremely close proximity (in an organism) with each other makes them serve each other as an external cause (*nimitta kāraṅa*). Thus the position of their relationship may be stated somewhat like this: In an organism a series of changes occur in the *karma śarīra* succeeding one another (in accord with the laws of the doctrine of *karma*) and every change is determined by a karmic antecedent. Simultaneously a series of psychic changes also occur in the soul (controlled by the same doctrine) and every change is determined by a psychic antecedent. Now in these occurrences, the psychic nature of the soul itself is the direct and immediate cause of the series of the psychic states, such as attachment, anger, etc., but the external cause of these states is the states (such as fruition etc.) of *karma* with which it is associated. The *karma* referred to here is *dravya karma* or *karma-śarīra* which is distinctly material and not *bhāva karma*. *Dravya karma*, as we know, is composed of

material atoms of *karma-vargaṇā*, the subtlest group of matter. This group has a special affinity for clinging to the soul and a soul, in worldly state, is always associated with it. The gist of the above verses is that psychic modes and states of *karma* mutually determine each other, i.e., a change in *karma* may bring about a corresponding psychic change which generally has a predominant affective tone and manifests itself as an emotion or passion in the organism. This emotional psychic state is *bhāva karma*. Since it is a psychic event its substantial cause (*upādāna karaṇa*) is the soul itself and not *karma*. Stated differently, a change in *dravya karma* acts as an external causal agent and brings about a change in *bhāva karma* i.e., corresponding change in the purity of the soul. The *bhava karma*, in its turn, will produce an emotional filling in the form of a psychological distortion. Thus the chain of causation can be diagrammatically represented thus



Thus a psychological distortion (anger, hate, fear) emerges as the effect of two causal agents: *bhāva karma* (substantial cause) and *dravya karma* (external or auxiliary cause). In the succeeding verses the psycho-physical theory is examined from different aspects.

Causal Potency (Efficiency) of the Soul from Both Aspects.

णिच्छयणयस्स एवं आदा अप्पाणमेव हि करेदि ।
 वेदयदि पुणो तं चेव जाण अत्ता दु अत्ताणं ॥ १५ ॥
ṇicchayanayassa evaṃ ādā appāṇameva hi karedi.
vedayadi puṇo taṃ ceva jāna attā du attāṇaṃ.. 15

ववहारस्स दु आदा पोग्गलकम्मं करेदि नेयविहं ।
 तं चेव य वेदयदे पोग्गलकम्मं अणेयविहं ॥ १६ ॥
vavahārassa du ādā poggalakammaṃ karedi neyavihaṃ.
taṃ ceva ya vedayade poggalakammaṃ aṇeyavihaṃ.. 16

(*Jāna*) Know that (*ṇicchayanayassa evaṃ*) according to the

transcendental aspect, (*ādā appāṇameva hi karedi*) the soul can be the material cause of only its own [psychical] attributes; (*du puno*) and again (*attā*) the soul (*taṃ eva attānaṃ vedayadi*) enjoys its own psychical states.

(*Vavahārassa du*) According to empirical aspect, however, (*ādā aneyavihaṃ poggalakammaṃ karedi*) the soul does serve as a causal agent for various physical states, (*ceva ya taṃ aneyavihaṃ poggalakammaṃ vedayade*) and also enjoys the fruits of various *karma*.

Annotation :

Having asserted the Jain position regarding psycho-physical relation in unambiguous and positive terms in the preceding verses, Ācārya Kundakunda now proceeds to clarify the earlier assertion from both transcendental and empirical aspects. This is but consistent with the non-absolutist attitude of the Jains. Transcendentally, the soul and *karma* have **only one causal function**, viz., generation and determining their **own respective modes** states, and remaining, superfluous accessories without any determining influence upon the states of the other. But the non-absolutist Jain do not accept even the ultimate truth as the **absolute truth**. It is a matter of common experience that in the actual life, i.e., empirically, psychical interests do determine the course of physical actions and vice versa.

And, therefore, in the above verses, it is said that, empirically the psychical and the physical may be said to be inter-determinings. In the worldly life the soul experiences pleasure and pain as fruits of its *karma*. The soul and *karma* are ultimately intermingled together and various states of *karma* produce various psychological responses; urges and impulses are the results of the rise (*udaya*) of *karma* and these, in turn, not only generate feelings but also command appropriate action that satisfies the need of the moment. On the other hand abstinence and such other spiritual action follow the subsidence of *karma*. All these are **empirical truths** and nobody can deny them. It must, however, be remembered that if the organic unity of the soul and body was ultimate, the soul can never be emancipated because at the time of emancipation the soul is separated from the physical body as well as *karma* body. Thus the

psycho-physical relationship must be examined from both aspects and the distinction between the two aspects shows that both propositions are not inconsistent. It may be said that the soul, not only determines its own psychical states, but also enjoys physical objects of sense-presentations, and the proposition that the soul is the essential cause of its own psychical states is compatible with the proposition that it is also the enjoyer of the fruits of *karma*.

Dual Mutation is Fallacious and Perversion

जदि पोग्गलकम्ममिणं कुव्वदि तं चेव वेदयदि आदा ।
दोकिरियावदिरित्तो पसज्जदे सो जिणावमदं ॥ १७ ॥

jadi poggalakammamiṇaṃ kuvvadi taṃ ceva vedayadi ādā.
dokiriyaṅvādiritto passajjade so jiṇāvamaḍaṃ.. 17

जम्हा दु अत्तभावं पोग्गलभावं च दो वि कुव्वंति ।
तेण दु मिच्छादिट्ठी दोकिरियावादिणो होन्ति ॥ १८ ॥

jamhā du āttabhāvaṃ poggalabhāvaṃ ca do vi kuvvaṃti.
teṇa du micchādīṭṭhī dokiriyaṅvādiṇo hoṃti.. 18

(*Jadi*) If (*ādā*) the soul (*iṇaṃ poggalakammaṃ kuvvadi ca taṃ eva vedayadi*) produces [i.e. is the material cause of] as well as enjoys the material *karma* (*dravya karma*) (*dokiriyaṅvādiritto pasajjade*) it would be a case of dual mutation-psychical as well as physical mutation—(*so jiṇāvamaḍaṃ*) which is contrary to what is propounded by the omniscient [*Jinendradeva*].

(*Jamhā du*) He, who says that (*attabhāvaṃ ca poggalabhāvaṃ do vi kuvvaṃti*) the soul produces psychical as well as physical attributes [serves as the material cause for both] (*teṇa du do kiriyāṅvādiṇo micchādīṭṭhī hoṃti*) believes in dual mutation—one substance making attributes of two substances—and has, therefore, a perverted belief.

Annotations :

The Jain metaphysical view is that a substance is a continuum through the infinite variation of its modes at every moment of its being. The continuum is as much a reality as the modification. Thus there is unity as well multiplicity in perfect harmony. This is the doctrine of *anekāntavāda*—non-absolutism.

The fundamental cosmic law is that every substance is entirely

self-determining in its modification. This, therefore, is the **ultimate truth** which can never be negated. At the same time, in worldly life, it is the empirical truth which is more purposeful and important. We have already dealt with respective positions according to both aspects in the preceding verses. Acceptance of the empirical truth in worldly life merely means that it is not a mere appearance or illusion because its reality is corroborated by concrete experience. In the above verses Ācārya Kundakunda emphasizes that to say this much is acceptable and true but to go beyond and to reject everything that is not included in concrete experience *in toto* (because it is not presented) is the apotheosis of *vyavahara*. It is not fallacious to believe the empirical truth as a relative truth. What is perversion or fallacious is to believe it as the absolute truth, because it transgresses the cosmic law.

Both *jīva* and *pudgala*—the soul and the matter—are dynamic i.e., incessantly active substances and the term '*kriyā*' literally means 'action' but here it is synonymous with '*pariṇāma*' i.e. mode or *paryāya* which is really the incessant activity of modification. Now the mode of a substance can never be absolutely different from the substance itself. Therefore, if it is believed that the soul undergoes psychical modification (as is its nature) **as well as** material or physical modification, it would become identical to both *jīvāstikāya* and *pudgalāstikāya* which is basically absurd, and therefore, a perversion (in opposition to the omniscient views). The truth is each substance to ultimately self-determining and to assign dual causal efficiency to the soul is perversion.

Two Series of Spiritual Imperfections.

मिच्छत्तं पुण दुविहं जीवमजीवं तहेव अण्णाणं ।

अविरदि जोगो मोहो कोहादीया इमे भावा ॥ १९ ॥

micchattam puṇa duviham jīvamajīvaṃ taheva aṇṇāṇaṃ.

aviradi jogo moho kohādīyā ime bhāvā..19

पोग्गलकम्मं मिच्छं जोगो अविरदि अणाणमज्जीवं ।

उवओगो अण्णाणं अविरदि मिच्छं च जीवो दु ॥ २० ॥

poggalakammaṃ micchaṃ jogo aviradi aṇṇāṇamajjīvaṃ.

uvaogo aṇṇāṇaṃ aviradi micchaṃ ca jīvo du..20

(*Puṇa micchattam duviham*) Again perversion is of two kinds,

viz., (*jīvamajīvaṃ*) psychical perversion and physical [or karmic] perversion; (*taheva*) similarly (*aṇṇāṇaṃ*, *aviradi*, *jogo*, *moho*, *kohādīya ime bhāvā*) perverted knowledge, inabstinence, activity, delusion, anger and such other (spiritual imperfections) are all of two kinds.

(*Poggalakammaṃ*) Karmic matter is the material cause of (*micchaṃ*) perversion (*jogo*) activity (*aviradi*) non-abstinence and (*aṇṇāṇaṃ*) perverted knowledge (*ajīvaṃ*) of physical series while (*jīvo du uvaogo*) the soul is the material cause of (*aṇṇāṇaṃ aviradi micchaṃ*) ignorance's, non-abstinence and perversion of physical series.

Annotations :

To fully grasp the complex nature of psycho-physical relation with particular reference to *karma*, we have to begin with the beginningless corruption of the self (spirit) by the non-spirit (matter) which is responsible for the worldly existence. The worldly existence is an intermixture of the spiritual and the material, a beginningless inter-influencing of the two. There is no bondage without inter-relation and there is no inter-relation without bondage. Thus, the worldly existence, as we experience in real life, is impossible without the admission of the relation of identity-cum-difference between psychical and physical identity from empirical aspect and difference from ultimate aspect.

If the soul is involved in imperfections, they must belong to itself. Jains do not accept the absolute immutability of the soul, (as is done by some other systems) and in the worldly state the psychic mutation is influenced by the nature of its *karma-pudgala*. In fact, there is mutual inter-influence, that is the nature of *karma-pudgala* is determined by the nature of the psychic imperfections viz., perversion, passions, etc. (*bhāva karma*) and the nature of psychic imperfection is determined by the nature of *karma-pudgala* (*dravya karma*.)¹ We have already discussed earlier the distinction between *bhāva karma* and *dravya karma* as well as between *bhāva āśrava* and *dravya āśrava*.

1. It would be interesting to compare the views of some other Indian philosophies with Jain views in this regard. The Sāṃkhya yoga and the Vedānta admit only material *karma* and not its spiritual counterpart while the Buddhist admit only

Thus we have two parallel series of modification psychological and physical mutually superfluous from one aspect and interacting from another.

In the above verses, the author enumerates the main imperfections of the soul : perversion, perverted knowledge;¹ non-abstinence worldly activities, delusion and passions such as anger, pride etc.. These imperfections are different forms of *bhāva karma* and each of them has a physical counterpart or *dravya karma*. The different forms of *bhāva karma* cannot take place in the soul without corresponding changes in *dravya karma* and vice versa. In the succeeding verse the beginningless nature of the main imperfections is further discussed.

Delusion, the Root of all Evils, is Beginningless

उवओगस्स अणाई परिणामा तिण्णि मोहजुत्तस्स ।

मिच्छत्तं अण्णाणं अविरदिभावो य णादव्वो ॥ २१ ॥

uvaogassa aṇāi pariṇāmā tiṇṇi mohajuttassa.

micchattam aṇṇāṇam aviradibhāvo ya ṇādavvo..21

(*Ṇādavvo*) Know that (*mohajuttassa uvaogassa*) the deluded consciousness reveals itself by (*tiṇṇi aṇāi pariṇāmā*) three beginningless modes viz., (*micchattam*) perverted world-view (*aṇṇāṇam*) perverted knowledge (*ya aviradibhāva*) and perverted conduct (non-abstinence).

Annotations :

Delusion is the root of all evils. It is the function of *darśana-moha karma* to delude the soul and misguide it. Many wrong and perverted notions about truth and reality arise due to its influence. It vitiates the whole outlook and is responsible for the wrong assessment of ultimate values. Delusion expresses itself in three

the spiritual counterpart but not the material *karma*. In Sāṃkhya-yoga view *karma* belongs exclusively to material *prakṛti* and hence it is *prakṛti* that is bound or emancipated. In the Buddhist view, the *karma* belongs exclusively to the consciousness and it is only the consciousness that is bound and emancipated. Both the views are thus absolutist views. In Jain view, worldly existence means bondage of both the spirit and the matter in relation to one another. Similarly emancipation means emancipation of both spirit and matter.

1. Here *ajñāna* does not mean lack of knowledge or ignorance but perverted knowledge.

types of perversities viz., perverse world-view (*mithyā darśana*), perverse knowledge (*mithyā jñāna*) and perverse conduct (*mithyā cāritra*). Non-abstinence is the practical form of perverse conduct and is the function of *cāritramoha karma*. The worldly existence is due to the joint working of these three. Delusion has no beginning in time. Why is a soul afflicted with, it is a question too difficult to answer or rather it is too much to ask, because it is a question of fact and not of reason. And because it is coeval with the soul it cannot be set down to an adventitious condition which is the usual way of solving problems. In one way, the question is as absurd as the question "Why should the soul exist"? The existence of the self is an ultimate fact, and the existence of delusion, coeval with it, is equally an ultimate fact to which no question of origination can be relevant. The delusion is there and it is not that we do not know its nature. Its nature and functions are well known. We also know its conditions. We do not know the beginning because it has no beginning.

Perverse view or wrong world-view vitiates the whole outlook, and consequently whatever knowledge and conduct there is, becomes vitiated (*mithyā*). In other words, the perversity of knowledge and conduct depends upon the perversity of world-view. The perverse world-view (*mithyā darśana*) defiles, as it were, the very fibre of the soul and it is but natural that all the psychical functions should be defiled. Conversely purification of the world-view (*darśana*), therefore, is regarded as the *sine quā non* of the purification of the knowledge and conduct. It should be borne in mind that the term '*ajñāna*' here does not mean 'ignorance' or 'lack of knowledge' but 'perverted knowledge' (*mithyā jñāna*). Even as the knowledge of a mad man is necessarily *ajñāna*, although by chance it hits sometimes upon the truth, exactly so the knowledge of one whose soul is vitiated by *mithyā darśana* (perverse world-view) is of necessity *ajñāna* in spite of its empirical validity by accident.¹

Perverted Knowledge and Right Knowledge

एदेसु य उवओगो तिविहो सुद्धो णिरंजणो भावो ।
जं सो करेदि भावं उवओगो तस्स सो कत्ता ॥ २२ ॥

1. Tattvārtha Sūtra Bhāṣya, 1.33

*edesu ya uvaogo tivihho suddho niraṃjaṇo bhāvo.
jaṃ so karedi bhāvaṃ uvaogo tassa so kattā..22*

जं कुणदि भावमादा कत्ता सो होदि तस्स भावस्स ।
कम्मत्तं परिणमदे तम्हि सयं पोग्गलं दव्वं ॥ २३ ॥

*jaṃ kuṇadi bhāvamādā kattā so hodi tassa bhāvassa.
kammattam pariṇamade tamhi sayam poggalam davvam..23*

परमप्पाणं कुव्वं अप्पाणं पि य परं करंतो सो ।

अण्णाणमओ जीवो कम्माणं कारगो होदि ॥ २४ ॥

*paramappāṇam kuvvam appāṇam pi ya param karamto so.
aṇṇāṇamao jīvo kammāṇam kārago hodi..24*

परमप्पाणमकुव्वं अप्पाणं पि य परं अकुव्वंतो ।

सो णाणमओ जीवो कम्माणमकारगो होदि ॥ २५ ॥

*paramappāṇamakuvvam appāṇam pi ya param akuvvamto.
so ṇāṇamao jīvo kammāṇamakārago hodi..25*

(*Uvaogo*) *suddho niraṃjaṇo bhāvo*) Though (transcendently) consciousness [of the soul] is pure, [undefiled] and uncorrupted integrated unity, (*edesu ya tivihho*) the aforementioned three types of [beginningless impurities—viz., perverted world-view, knowledge and conduct—serve as extrinsic causal agents and defile the (pure) consciousness] which (*jaṃ so karedi bhāvaṃ uvaogo tassa so kattā*) then, becomes the intrinsic causal agent of the corresponding psychic imperfections.

(*Ādā*) The [above impure] soul, itself, (*jaṃ bhāvaṃ kuṇadi tassa bhāvassa kattā hodi*) is the principal causal agent of the psychical attributes thus produced; (*tamhi poggalam davvam sayam kammattam pariṇamade*) consequently, the karmic matter itself is transformed/modified into the corresponding *karma* attributes. (the soul being of service only as extrinsic causal agent).

(*Paramappāṇam kuvvam*) The delusion that non-self has been transformed into self (psychic attributes) (*ya appāṇam pi param karamto*) and that the self (soul) has produced the non-self (*karma*). (*aṇṇāṇamao jīvo kammāṇam kārgo hodi*) is perverted knowledge and soul then [from this aspect] can be said to be the author of the *karma*.

(*Paramappāṇaṃ akuvvanto*) He, who believes that non-self (alien) cannot be transformed into self (*ya appāṇaṃ pi parama ākuvvanto*) and that the self cannot be transformed into non-self, (*so nāṇamao jīvo kammāṇaṃ akārgo hodi*) is possessed of right knowledge and is not the author of *karma*.

Annotations :

In the above verses, the intention of the author is to go to the root of evil which acts as a hindrance against the realization of truth and obstruction to emancipation. Hence Ācārya Kundakunda first reminds the readers that transcendently the essence of soulhood is a single principle viz., pure unadulterated consciousness and emancipation is a concrete fact. But the selfsame fact of emancipation, again, presupposes a degradation of the soul from perfection to the state of worldly existence. And this, again leads to the question as to what is it that is keeping one away from truth and self-realization? The answer is, it is the perverted knowledge (*ajñāna*) that keeps one turning away from truth.

Delusion, the beginningless supreme pollutant of the soul, is made up of three-fold perversions—perverted attitude, perverted knowledge and perverted conduct. Thus transcendently pure consciousness, under the constant onslaught of delusion, in the state of worldly existences, generates triple impurities and becomes the substantial condition (*upādāna karaṇa*) for its three imperfect attributes, Now, it has been repeatedly maintained that the psychical purity or impurity is, in truth, the substantial condition for psychical states only and as a concomitant of these psychical state, the karmic matter undergoes modification in its own way. The psychic states merely act as a sort of catalyst. Just as the mere presence of a catalyst is enough to inspire a reaction in two chemicals—different from the catalyst itself—so also the presence of emotional states of desire or aversion has as its concomitants in changes in karmic matter. Various manifestations of karmic matter take place undetermined by psychical (alien to karmic matter) states.

Two verses (nos. 90 and 91) clearly reject direct causal relation between the two series of modification and yet it also holds that one series is concomitant with the other. Consequently in verse no. 92 we obtain an unambiguous criterion of *ajñāna*—perverted

knowledge. Any knowledge that is contrary to the truth is perverted knowledge and in this case he who believes that the soul has transformed *karma* or that *karma* has transformed the soul is possessed of perverted knowledge. And because this belief is beginningless the soul continues the worldly existence and is obstructed from being emancipated.

This criterion for perverted knowledge automatically yields its opposite viz., criterion for the right knowledge or *jñāna*. Since the perverted knowledge was accepted as the condition for bondage and continuation of the worldly state of existence, its antidote the right knowledge must be accepted as the condition of emancipation and the end of worldly existence. The gist of the discussion is: As long as the soul accepts the authorship/ownership of *karma* it will continue to accumulate karmic matter and continue its worldly existence. And as soon as it realizes that it is not the author/owner of *karma* the accumulation stops and the process of emancipation commences.¹

Soul itself is the Determinant of Distorted or Pure Psychic States

तिविहो एसुवओगो अप्पवियप्पं करेदि कोहोहं ।

कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥ २६॥

tiviho esuvaogo appaviyappam karedi kohoham.

kattā tassuvaogassa hodi so attabhāvassa..26

तिविहो एसुवओगो अप्पवियप्पं करेदि धम्मादी ।

कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥ २७॥

tiviho esuvaogo appaviyappam karedi dhammādī.

kattā tassuvaogassa hodi so attabhāvassa..27

(*Esa tiviho uvaogo*) This [aforementioned] threefold [deluded] consciousness (*kohoham appaviyappam karedi*) indulges in such predicates as “I am anger” (*so tassa uvaogassa attabhāvassa kattā hodi*) and in so doing it determines psychic states corresponding to consciousness, this is, it becomes the determinant [*kattā*] of these psychic states.

1. In chemistry a catalytic reaction is one in which presence of a third chemical is necessary for a chemical reaction between two chemical substances. The reaction will not occur in the absence of the catalyst which itself does not take part in the reaction.

(*Esa tivihō uvaogo*) This [aforementioned] threefold [deluded] consciousness (*dhammādi appaviyappaṃ karedi*) indulges in such predicates as “I am virtuous activity [*dhamma*]”, (*so tassa uvaogassa atabhāvassa kattā hodi*) and in so doing it determined psychic states corresponding to consciousness, that is, it becomes the determinan (*karttā*) of these psychic states.

Annotations :

The author continues the discussion on causal relation in the above verses. Six elements are needed to describe a complete causal relation :

1. Subject : cause or principal agent (*karttā*)
2. Object : effect (*karma*)
3. The instrument (*kāraṇa*)
4. The purpose (*nimitta*)
5. The place from which the effect issues (*sakāśa*)
6. The place in which the cause operates (*adhikaraṇa*).

(i) *Tadaiva ātmā (kartā) ātmānaṃ (karma) ātmanā (karaṇa) ātmane (nimitta) ātmani (adhikaraṇa) dhyayati*—The soul, about himself, with his self-reflection, for his own purpose, drawing out of himself and yet reposing in himself, contemplates.

Devdatta (kartā) phalaṃ (karma) aṃkuṣena (karaṇa) dhanadattāya (nimitta) vrkṣūt (sakāśa) vāṭikāyāṃ (adhikaraṇa) avehinoti (kriyā)—Devadatta plucks a fruit, with a hook, for Dhanadatta, from a tree, in his orchard.

The above sentences illustrate the different elements of causal relation. In the first sentence all the six elements exist in an identical thing viz., the soul. The second sentence relates several independent things. Our main concern are the first two elements—*karta* i.e. subject or cause and *karma* i.e. object or effect. In the sentence “I am anger” and “I am dharma” the soul arrogates, itself, to be the cause/subject while anger and dharma are the effects/object. This arrogance of the soul which is due to the three fold perversities results in the bondage. Neither anger nor dharma is the characteristic attribute of the soul and is there fore, patently an alien.

Right Knowledge results in the Abandonment of the Arrogance

एवं पराणि दव्वाणि अप्पयं कुणदि मंदबुद्धीओ ।

अप्पाणं अवि य परं करेदि अण्णाणभावेण ॥ २८ ॥

evaṃ parāṇi davvāṇi appayaṃ kuṇadi maṃḍabuddhīo.
appāṇaṃ avi ya paraṃ kareḍi aṇṇāṇabhāveṇa..28

एदेण दु सो कत्ता आदा णिच्छयविदूहिं परिकहिदो ।

एवं खलु जो जाणदि सो मुञ्चदि सव्वकत्तित्तं ॥ २९ ॥

edeṇa du so kattā ādā ṇicchayavidūhiṃ parikahido.
evaṃ khalu jo jāṇadi so muñcadi savvakattittam..29

(*Evaṃ*) Thus (*maṃḍabuddhīo aṇṇāṇabhāveṇa*) the dimwitted [unenlightened] with his perverse knowledge (*parāṇi davvāṇi appayaṃ kuṇadi*) transmutes alien substances into self (*ya*) and (*appāṇaṃ avi paraṃ kareḍi*) transmutes self into an alien.

(*Edeṇa du*) And that is why (*ṇicchayavidūhim*) the wise scholars of transcendental aspect (*so ādā kattā parikahido*) have dubbed such a [soul] being a subject [*kartā*], (*evaṃ khalu*) and surely, therefore, (*jo jāṇadi so savvakattittam muñcadi*) one, who possesses right knowledge abandons all arrogance [of being a subject].

Annotations :

Continuing the discussion on causal relations between the soul and *karma*, the author will finally conclude that right knowledge synchronizes with the abandonment of the arrogance of being *kartā*—determinant of the physical series of modification and this is, in fact, the starting point of spiritual realization. But before the dawn of right knowledge, the above verses declare, the soul, encumbered with threefold perversion, continues to falsely believe himself to be the subject *kartā*—i.e., the determinant of the physical transformations which is contrary to the truth. Truth, we have already seen, is that each substance is the sole determinant of its modes/states and none has the potency to determine the modes of another.

Accordingly, conscious substance can be the subject of pure psychological states only. But its perverse knowledge prevents it from knowing this truth and though passions such as anger and the like are, in reality, states of (rise, fruition etc.) of *karma*, he continues

to arrogate “I am anger and the like”. Consequently, he continues the beginningless bondage and the worldly state of existence. No wonder that the wise scholars of transcendental truth consider such a soul to be stupid and unqualified even to commence the journey of spiritual realization.

Empirical Aspect of Causal Relation

ववहारेण दु आदा करेदि घडपडरधादिदव्वाणि ।

करणाणि य कम्माणि य णोकम्माणीह विविहाणि ॥ ३० ॥

vavahāreṇa du ādā kareḍi ghaḍapaḍaradhādidavvāṇi.

karaṇāṇi ya kammāṇi ya ṇokammāṇīha vivihāṇi..30

(*Vavahāreṇa du*) According to the empirical aspect (*iha*) in this [worldly life] (*ādā*) the soul (*kareḍi*) is identified as the producer of (*ghaḍapaḍarahādi davvāṇi*) articles such as a pot, a fabric, a chariot etc. (*ya karaṇāṇi*) and the sense-organs (*vivihāṇi kammāṇi*) as well as various types of *karma* (*ya*) and (*nokammāṇi*) the body.

Annotations :

Earlier we have already stressed the non-absolutist reality of Jains according to which the truth is free from all absolutism. Having vigorously emphasized the transcendental aspect of causal relationship, the author, lest the reader may become convinced that this is **the absolute truth**, hastens to state the other side of the coin—the empirical aspect of causal relations—psycho-physical relationship.

Worldly or empirical aspect (*vyavahāra naya*) is of two main types : (a) *sadbhuta vyavahāra* and (b) *asadbhuta vyavahāra*. The former is applicable to the intrinsic qualities while the latter implies the importation of alien qualities. Each of these two is, again, divided in two sub-types : (a) *Upacarita*—metaphorical application sanctified by popular usage and convention and (b) *Anupacarita*—has no metaphorical and transferred import. Thus finally we have four sub-types of empirical aspect:

1. *Anupacarita-sadbhuta-vyavahāranaya*—it identifies the genuine and intrinsic attributes with the substance in which they inhere. For instance, knowledge, as a characteristic (innate) attribute of soul, is *sadbhuta* and being free from figurative application is *anupacarita*.

2. Upacarita-sadbhuta-vyavahāranaya—It differs from the first because the epithet is figurative and transferred. For instance to speak of an object as a modification of knowledge is only figuratively true in the case of external objects. These, being material in nature, are devoid of consciousness and yet as objects of knowledge may be described as modification of *jñāna*—consciousness. What intrinsically belongs to the self is transferred to its object because of the relation brought about by the process of knowledge.¹

3. Anupacarita-asadbhuta-vyavahāranaya—It identifies the self with some alien properties. For instance consideration of one's own body as one-self which is generally done in worldly life. It is because the body (physical or *karma*) is an alien substance (matter) but it is free from figurative implication as the statement “this is my body” or “I am this (body)” are sanctified by the intimate interrelation that exists between the body and the self.

4. Upacarita-asadbhuta-vyavahāranaya—popular identification of the self with other persons and physical objects such as kith and kin, ornaments, land, house etc.—is neither intrinsic nor free from figurative transfer. To call them one's own is possible in a figurative sense. Each person is distinct from and alien to the others though all, by coexisting together, may partake of common environment and enter into definite relations. Popular identification with the self is therefore a figurative and transferred predication.

In the above verse these subtypes of *vyavahāranaya* are depicted; pot, fabric, chariot are all external alien objects. They are, no doubt, popularly produced by someone and are owned by someone but only in *upacarita-asadbhuta-vyavahāra* aspect. Similarly, sense-organs, *karma* (karmic body) as well as physical gross body are all produced and/or owned only in one of these four aspects.

From the transcendental aspect, all this—the entire popular convention which sanctifies the identification of alien things or persons with self—is nothing but delusion. Nevertheless Jains accept the fact as an empirical reality truth and not absolutely false or mere imagination. Methodology of *naya* is not merely a matter of

1. Philosophical Introduction to Pañcāstikāya p. liii.

theoretical interest but a very useful tool for the aspirants for apprehending and understanding the extremely complex nature of Reality.

The Substantive and the External Causes.

जदि सो परदव्वाणि य करेज्ज णियमेण तम्मओ होज्ज ।

जम्हा ण तम्मओ तेण सो ण तेसिं हवदि कत्ता ॥ ३१ ॥

jadi so paradavvāṇi ya karejja ṇiyameṇa tammao hojja.

jamhā ṇa tammao teṇa so ṇa tesim havadi kattā..31

जीवो ण करेदि घडं णेव पडं णेव सेसगे दव्वे ।

जोगुवओगा उप्पादगा य तेसिं हवदि कत्ता ॥ ३२ ॥

jīvo ṇa karedi ghaḍaṃ ṇeva paḍaṃ ṇeva sesage davve.

joguvaogā uppādagā ya tesim havadi kattā..32

(*Jadi*) if (*so*) the soul (*paradavvāṇi karejja*) was the substantive cause of producing alien objects (*ṇiyameṇa tammao hojja*) then in accordance with the law [of causality] it would be transmuted into that object; (*jamhā*) but since (*tammao ṇa*) it is not transmuted (*teṇa so tesim kattā ṇa havadi*) it cannot be [called] its producer. [i.e., substantive cause]

(*Jīvo ṇa karedi*) The soul does neither produce (*ghaḍaṃ*) the pot (*ṇeva paḍaṃ*) nor the fabric (*ṇeva sesage davve*) nor any of the other such objects; (*joguvaogā uppādagā tesim kattā havadi*) but the soul is the producer of the activity and consciousness which are instrumental (as external causes) in producing the pot etc.

Annotations :

It has been stated before that according to the law of causality, two types of causal agents are essential for producing an effect :

- (i) Substantive or intrinsic cause (*upādāna kāraṇa*) and
- (ii) External cause (*nimitta kāraṇa*).

Substantive cause is the substance or (raw) material from which an object is made or produced. External (*nimitta*) cause, on the other hand, consists of the workmen and equipment used in the process of production. Thus clay is the substantive cause or for the production of a pot i.e. clay is transmuted into (becomes) a pot.

Similarly cotton, silk and the like are transmuted into a fabric. Potter or weaver and their instruments, wheel, loom etc. are, on the other hand, external agents for the production of pot or fabric. If, therefore, the soul was the substantive cause (*upādāna kāraṇa*) for the production of any such thing, he would be transmuted into the object supposed to be produced by him. But, since, he is not transmuted, he cannot be regarded as the substantive cause.

In the worldly state, the soul is engaged in various activities which are of two types : (a) *yoga*—action and (b) *upyoga*—knowledge. *Yoga* is threefold :

- (i) Mental activity – thought, conception
- (ii) Vocal activity – speech
- (iii) Bodily activity – walking, running, fighting.

Upyoga is twofold :

- (i) Knowledge—apprehension of an object with its contents and
- (ii) Intuition—apprehension of a thing without its contents.

Knowledge includes intellect, competence and technique.

For the production of a pot or fabric or any other article, the activity of the potter (or weaver), his instruments and his technique are essential as external cause (*nimitta kāraṇa*). These external agents' activity (*yoga*) and technique (*upyoga*) are determined by the soul and thus in causal chain the soul is only the determinant of the external agents for the production of pot and the like.

In the above verses and the succeeding verses the author continues the discussion on empirical aspect of causal relation of the soul.

Distinction between “Awareness” and “Action”

जे पोग्गलदव्वाणं परिणामा होति णाणआवरणा ।
 ण करेदि ताणि आदा जो जाणदि सो हवदि णाणी ॥ ३३ ॥
je poggaladavvāṇaṃ pariṇāmā hoṃti ṇāṇāāvaraṇā.
ṇa karedi tāṇi ādā jo jāṇadi so havadi ṇāṇī..33

जं भावं सुहमसुहं करेदि आदा स तस्स खलु कत्ता ।

तं तस्स होदि कम्मं सो तस्स दु वेदगो अप्पा ॥ ३४ ॥

*jaṃ bhāvaṃ suhamasuhaṃ karedi ādā sa tassa khalu kattā.
taṃ tassa hodi kammaṃ so tassa du vedago appā..34*

(*Je nānā āvaraṇā poggaladavvāṇaṃ pariṇāmā hoṃti*) The phenomena of the modification of the karmic matter into various types of *karma* viz., knowledge-obscuring etc, goes on; (*jo ādā na karedi jāṇadi*) the soul who is aware of the phenomena but does not arrogate to himself their causal agency (*so nāṇi havadi*) is the enlightened one [possessor of right knowledge].

(*Ādā jaṃ suhamasuhaṃ bhāvaṃ karedi*) The soul who arrogates to himself the causal agency of virtuous as well as sinful psychic states; (*sa tassa khalu kattā*) is, positively, the determinant of such states, (*taṃ tassa kammaṃ hodi so appā du tassa vedago*) consequently he will become producer (*kartā*) and undergo the bondage as well enjoyer of the fruits of these *karma*.

Annotations :

In these verses, the author presents an important criterion for distinguishing the right knowledge from the perverse one. He pinpoints why the soul, from eternity has been hindered from self-realization. The worldly carrier of the soul is sustained and nourished by his perverse knowledge; and would last as long as the perversion lasts. The moment the perversion is removed and knowledge purified into right knowledge, the process of self realization commences.

Fundamentally the function of knowledge is only 'to know' i.e., "to be aware" of and not to do or to act, and hence, the pure knowledge is that which just knows i.e. is just aware of what is happening within the purview of its field without taking part in or reacting to it. And, therefore, whenever action, reaction, or arrogance of action is associated with awareness, the purity is defiled and perverted and it is fit to be called perverted knowledge.

Unfortunately, encumbrance of the soul with delusion is beginningless and same is, therefore, the case with the perverse knowledge. The soul gropes in the darkness, formulates wrong views about the truth and treads upon many a path, none leading to the region of light. The potency of the perversion is to be made

ineffective by the instructions of the people who know the truth.

Such instructions prescribe abandonment of the arrogance of action and ownership of the alien substance (matter) and its attributes—"Remain a spectator, an observer, a witness of all that is happening in the physical world but do not become an actor, a doer, because the drama is being played by aliens and you being a spectator have no legitimate right to participate or interfere in it as an actor." As soon as the soul takes these instructions to heart (for the first time in eternity) and **stops acting** his perversion is removed and he is entitled to be called "*jñānī*" i.e., the possessor of right knowledge.

Note that both virtuous as well as sinful activities are included because virtuous actions also result in bondage of auspicious *karma* (*puṇya*) and this will have to be expiated by enjoyment which presupposes extension of worldly state and preclusion of emancipation. Empirical aspect of these facets will be discussed in the subsequent chapters.

Eternal Metaphysical Truths

जो जमि गुणे दव्वे सो अण्णमि दु ण संकमदि दव्वे ।

सो अण्णमसंकंतो किह तं परिणामए दव्वं ॥ ३५ ॥

jo jamhi guṇe davve so aṇṇamhi du ṇa saṅkamadi davve.

so aṇṇamasamkanto kiha taṃ pariṇāmae davvaṃ..35

दव्वगुणस्स य आदा ण कुणादि पोग्गलमयमिह कम्ममिह ।

तं उहयमकुव्वंतो तमिह कहं तस्स सो कत्ता ॥ ३६ ॥

davvagunaṣṣa ya ādā ṇa kuṇadi poggalamayamhi kammamhi.

taṃ uhayamakuvvanto tamhi kahaṃ tassa so kattā..36

(*Jo jamhi guṇe davve so aṇṇamhi du davve ṇa saṅkamadi*) Modification of each substance and quality, being inherent to them, can never leave them and migrate to another substance or quality; (*aṇṇamasamkanto*) and when it cannot migrate to an alien substance (*so taṃ davvaṃ kiha pariṇāmae*) how can it determine the modes of the alien substance?

(*Ādā poggalamayamhi kammamhi davvagunaṣṣa ya ṇa kuṇadi*) The soul [conscious substance] cannot transmute its substance and qualities into *karma* which is (karmic) matter physical

substance. (*tamhi taṃ uhayamakuvvaṃto*) when neither of them (substance or quality) can be transmuted (*so tassa kattā kaḥaṃ*) how can the soul be the producer (*kartā*) of *karma*?

Annotations :

Reiterating the unchanging and untransgressable cosmic law that each eternal substance, (*dravya*) exclusively, determines its own modes/states, the author says that interaction of the conscious substance and karmic matter is limited to intermingling but not interpenetration or intermigration of its qualities. By virtue of possessing a universal cosmic quality called *agarulaghutva*, each substance eternally retains its own identity in spite of sharing externally the same space and time as well as very intimate mutual interaction.

The soul, being *jīvāstikāya*—the conscious substance, and its own conscious qualities (*jñāna* and *darśana*) are eternally identical with each other and cannot penetrate or migrate into the karmic matter which is another substance *puḍgalāstikāya* with its own qualities and states. It is, therefore, illegitimate to pronounce the soul as the substantive cause (*upādāna kartā*) of *karma*?

Empirical Aspect of Bondage.

जीवमिह हेदुभूदे बंधस्स दु पस्सिदूण परिणामं ।

जीवेण कदं कम्मं भण्णदि उवयारमेत्तेण ॥ ३७ ॥

jīvamhi hedubhūde baṃdhassa du passidūṇa pariṇāmaṃ.

jīveṇa kamaṃ kammaṃ bhaṇṇadi uvayārametṭeṇa..37

जोधेहि कदे जुद्धे रायेण कदं ति जम्पदे लो गो ।

तह ववहारेण कदं गाणावरणादि जीवेण ॥ ३८ ॥

jodehi kade juddhe rāeṇa kamaṃ ti jaṃpade logo.

taha vavahāreṇa kamaṃ ṇāṇāvarenaṇādi jīveṇa..38

उप्पादेदि करेदि य बंधदि परिणामएदि गिण्हदि य ।

आदा पोगलदव्वं ववहारणयस्स वत्तव्वं ॥ ३९ ॥

uppādedi karedi ya baṃdhadi pariṇāmaedi giṇhadi ya.

ādā poggaludavvaṃ vavahāraṇayassa vattavvaṃ..39

जह राया ववहारा दोसगुणणुप्पादगो ति आलविदो ।

तह जीवो ववहारा दव्वगुणणुप्पादगो भणिदो ॥ ४० ॥

*jaha rāyā vavahārā dosagūṇanuppādago tti ālavido.
taha jīvo vavahārā davvagūṇanuppādago bhaṇido..40*

(*Uvayārametteṇa bhaṇṇadi*) Empirically and metaphorically only it can be said that (*jīveṇa kammaṃ kadam*) the soul has produced *karma* (*jīvamhi hedubhūde baṃdhassa du pariṇāmaṃ passidūna*) on seeing the bondage of various types of *karma* through extrinsic agency of the soul.

(*Jodhehi juddhe kade rāyeṇa kadam*) Just as, though in reality the war is fought by the armed forces, 'the king is at war' (*tti logo jampade*) is the popular saying, (*taha*) similarly (*nāṇāvaraṇādi jīveṇa kadam vavahāreṇa*) empirically [popularly] it may be said that the soul has produced knowledge-obscuring *karma* and the like.

(*Ādā*) The soul (*uppādedi*) brings into existence, (*karedi ya produces*, (*baṃdhadi*) is in bondage with, (*pariṇāmaedi*) determines the modification of, (*ya giṇhadi*) and assimilates (*poggaladavvaṃ*) physical substance (*vavahāraṇayassa vattavvaṃ*) can be (legitimately) stated from empirical aspect.

(*Jaha*) Just as (*rāyā dosagūṇanuppādago tti vavahārā ālavido*) conventionally and metaphorically it can be said that the ruler (king) is the producer of merit or demerit in his subjects, (*taha*) in the same way (*jīva*) [to say that] the soul (*vavahārā davvagūṇanuppādago bhaṇido*) produces the substance and the qualities (of physical substance) is a metaphorical statement.

Annotations :

The essence of the empirical aspect is that it deals with the modification i.e., the states only and leaves the substances aside and out of its purview while the transcendental aspect deals with the substance and leaves the states alone. We have already discussed the four subtypes of empirical (*vyavahāra*) point of view in the preceding verses. Here a simple analogy of the king-at-war clearly illustrates that the popular statement depicting the soul as the producer (*kartā*) of *karma* is *asadbhuta* as well as *upacarita* only.

Four Basic Causes of Bondage

सामण्यपञ्चया खलु चउरो भण्णंति बंधकत्तारो ।

मिच्छन्तं अविरमणं कसायजोगा य बोद्धव्वा ॥ ४१ ॥

*sāmañṇapaccayā khalu cauro bhañṇamti baṁdhakattāro.
micchattaṁ aviramaṇaṁ kasāyajogā boddhavvā..41*

तेसिं पुणो वि य इमो भणिदो भेदो दु तेरसवियप्पो ।

मिच्छादिट्ठी आदी जाव सजोगिस्स चरमंतं ॥ ४२ ॥

*tesim puno vi ya imo bhaṇido bhedo du terasaviyappo.
micchādīṭṭhī ādī jāva sajogissa caramantaṁ..42*

एदे अचेदणा खलु पोग्गलकम्मदयसंभवा जम्हा ।

ते जदि करन्ति कम्मं ण वि तेसिं वेदगो आदा ॥ ४३ ॥

*ede acedaṇā khalu poggalakammudayasambhavā jamhā.
te jadi karaṁti kammaṁ ṇa vi tesim vedago ādā..43*

गुणसण्णिदा दु एदे कम्मं कुव्वन्ति पच्चया जम्हा ।

तम्हा जीवोऽकत्ता गुणा य कुव्वन्ति कम्माणि ॥ ४४ ॥

*guṇasaṇṇidā du ede kammaṁ kuvvaṁti paccayā jamhā.
tamhā jīvo'kattā guṇā ya kuvvaṁti kammaṇi..44*

(*Khalu*) In reality, (*cauro sāmañṇā pacchayā baṁdhakattāro bhañṇamti*) the four primary conditions of influx of *karma* are also the primary causal agencies of bondage. They are known as (*micchattaṁ, aviramaṇaṁ, kasāyajogā ya boddhavvā*) perverted world-view, non-abstinence, passions and activities. (*puno vi ya*) And again (*tesim terasaviyappo bhedo du bhaṇido*) These are further divided into thirteen steps. (*michhādīṭṭhī ādī jāva sajogissa caramantaṁ*). These steps begin with perverted world-view and end with the last instant of active omniscience.

(*Ede*) The aforementioned [four causes of inflow of *karma* i.e. matter] (*khalu acedaṇā*) are surely non-psychical (*jamhā*) because (*poggalākammudayasambhavā*) they are the effects of the rise of *dravya karma*; (*jadi te kammaṁ karaṁti*) and if they result in bondage (*ṇa vi tesim vedago ādā*) the soul is not liable to experience their fruits.

(*jamhā ede guṇasaṇṇidā du paccayā*) because these causes of inflow called *guṇasthāna* [stages of rise and subsidence] (*kammaṁ kuvvaṁti*) are the real producers of *karma* and not the soul (*tamhā ya guṇā*) *kammaṇi kuvvaṁti*.

Annotations :

In these verses Ācārya Kundakunda refers to an important part of Jain philosophy called “Doctrine of *guṇasthāna*” which means stages of spiritual progress towards self-realization. We have, on more than one occasions, referred to the inherent purity of the soul and its innate ability to demolish the power of *karma*. However, the soul has to pass through innumerable states for reaching the highest stage of spiritual purity from the lowest. All the states have been grouped into fourteen stages of development called *guṇasthānas*. The lowest stage is the state of perverted world-view/ vision called *mithyādr̥ṣṭi guṇasthāna* and the highest one the fourteenth stage is the state which is immediately followed by unembodied final emancipation. Before reaching this stage which lasts only for very short time the most important (embodied) state is the thirteenth stage called *sayogī kevalī guṇasthāna*, when all the four obscuring (*ghāti*) *karma* are annihilated and the soul has achieved omniscience. The thirteen states mentioned in these verses are from perverted world-view/vision to the last moment of *sayogī kevalī*.

Four primary conditions of bondage referred to in the verse are: (i) Perverted world-view (*mithyātva*) (ii) non-abstinence (*avirati*) (iii) passion (*kaṣāya*) and (iv) threefold activity. Of these four, the succeeding ones exist in the presence of the preceding ones but it is not necessary that the preceding ones must exist on the existence of the succeeding ones.

1. **Perverted world-view (*mithyātva*)** is the main force which obstructs the innate capacity of the soul to end the worldly existence. The inherent purity of the soul generates a centrifugal tendency to escape from the beginningless cycles of births and deaths. But this centrifugal tendency is thwarted by the powerful opposing centripetal force which keeps the soul glued to the circle of worldly existence (*samsāra cakra*). This centripetal force consists in the twin distortions of attachment (*rāga*) and aversion (*dveṣa*) or rather their root, perversion (*mithyātva*). An important and relevant point to be noted here is that the centrifugal force is identified with the soul while the opposing centripetal force *mithyātva*, the primal condition of bondage, is identified with an alien, the karmic matter. Another point to be carefully noted is that the soul can never be

imagined to have **absolutely lost** its characteristic predilection for truth because to do so is to lose itself.

2. Non-abstinence means absence of spiritual strength to abstain from the wrong (sinful) path. The soul ultimately overcomes the obstruction of the centripetal force of perversion and climbing the ladder of spiritual progress rises upto a state of right world-view/vision. This is the fourth stage called *avirati samyagdr̥ṣṭi guṇasthāna* i.e. right vision without abstinence. It has purified vision but is lacking in the capacity for spiritual self-control in conformity with the vision. For further progress the soul must develop more energy for self-discipline. Here, again, the energy for abstinence is psychic while indulgence in sensuous pleasures must be identified with the karmic matter.

3. Passions (*kaṣāya*) : Continuing to climb the ladder of spiritual progress the soul passes the stages of complete abstinence. It, then, overcomes spiritual inertia (*pramāda*) and develops a high degree of purification and spiritual vigour. So far two primary conditions of bondage have been rendered ineffective but the most important exertion—annihilation of passions—still remains. The four passions are: anger, arrogance, deceit and greed, each of which, again, can be of four degrees of intensity viz., (i) Beginningless (*anantānubandhi*) which is concomitant with *mithyātva*, (ii) That which obscures the energy for even partial abstinence (*apratyakhānāvaraṇa*), (iii) That which obscures only the energy for complete abstinence (*pratyakhānāvaraṇa*) and (iv) That which is very weak and is effective only occasionally (*saṃjvalaṇa*).

During its ascent on the ladder, the passions of highest intensity were annihilated or suppressed with the dawn of enlightenment. Next two were also subdued and made ineffective by the increased spiritual energy and vigour commensurate with its ascent. The soul, now attains unprecedented purity and annihilating the remaining passions reaches the summit of the ladder of the spiritual development and becomes absolutely free, not only from all four types of passions but all four types of obscuring (*ghāti*) karma. The soul is now omniscient.

4. Threefold activity—Yoga. With the attainment of omniscience the soul has totally eradicated three out of the four conditions

of bondage. There still remain threefold activity, mental, vocal and physical or bodily activity—for final emancipation all the four must be removed. The activity is concomitant with embodied existence which is already determined by the *āyuṣya karma*. As the pre-determined life-span comes to its end, the threefold activities first slow down and then stop altogether and a state of absolute motionlessness, free from all vibrations, takes place. With all the four conditions of bondage removed, the soul attains unembodied emancipation.

From the above, it is not difficult to see that in spite of the innate ability of the soul the pure and perfect state of the self is a state to be achieved by purely psychical striving and that too in steps. In the worldly existence its infinitude is limited and radiance dimmed.

Because of its beginningless handicaps (already discussed in earlier section) and disposition, the alien substance—karmic matter—is able to weave material sheaths which form the material encumbrances making the birth-death cycles inevitable. In the interval from death to another birth, even though the soul casts off its gross physical body, the subtle karmic body remains appended to it and serves as a nucleus for the formation of the new gross physical body appropriate for the next life-span. During the whole process of spiritual advancement and purification we can clearly notice two parallel series of modifications—a kind of psycho-physical parallelism.¹ During its ascent on the ladder, the soul is the sole determinant of its progress while the karmic matter is the essential cause of the changes in the states of *karma*. Thus psychical and physical modifications form two separate but concomitant parallel series, neither absolutely independent nor mutually determinant but interrelated to some extent. At each stage the strength and purity acquired by the soul by its own striving and inherent centrifugal force renders the concomitant conditions of bondage ineffective, in steps, by itself. Thus the psychic state is purely spiritual while the condition of bondage is karmic or physical. The interrelation is in the form of mutual extrinsic causal influence—*nimitta kāraṇa*.

Thus we come to the conclusion that the four primary conditions of bondage are non-psychical (*acetana*) and substantively

1. See, sutra, p. 115.

determined by the physical karmic matter and not by the soul, and therefore, the soul is not liable to be affected by them and does not have to enjoy or suffer the fruits of bondage.

The Soul and the Condition of Bondage are not Identical

जह जीवस्स अणणुवओगो कोहो वि तह जदि अणण्णो ।

जीवस्साजीवस्स य एवमणणत्तमावण्णं ॥ ४५ ॥

jaha jīvassa aṇṇuvaogo koho vi taha jadi aṇṇṇo.

jīvassājīvassa ya evamaṇṇattamāvaṇṇam..45

एवमिह जो दु जीवो सो चेव दु णियमदो तहाजीवो ।

अयमेयत्ते दोसो पच्चयणोकम्मकम्माणं ॥ ४६ ॥

āevamiha jo du jīvo so ceva du ṇiyamado tahājīvo.

ayameyatte doso paccayaṇokammakammaṇam..46

अह पुणं अण्णो कोहो अण्णुवओगप्पगो हवदि चेदा ।

जह कोहो तह पच्चय कम्मं णोकम्ममवि अण्णं ॥ ४७ ॥

aha puṇa aṇṇo koho aṇṇuvagappago havadi cedā.

jaha koho taha paccaya kammaṇ ṇokammamavi aṇṇam..47

(*Jaha jīvassa aṇṇuvaogo*) Just as knowledge and intuition, the characteristic attributes of the soul, are identical with it (*taha jadi koho vi aṇṇṇo*) if the anger is also believed to be identical with the soul, (*evaṃ jīvassajīvassa ya aṇṇṇattam*) then both the soul and the non-soul would become identical.

(*Evam ca*) If that happens to be the case (*iha jo du jīva*) in the whole universe whatever belongs to the psychical order of existence (*so eva du ṇiyamado tahā ajīvo*) will also be identified with the physical order of existence. (*paccaya-ṇokamma-kammāṇam eyatte*) in the same way, condition of bondage, [*dravya karma*] physical body and *kārmaṇa* body will also have to be believed to be fallaciously identical with the soul.

(*Aha puṇa*) But, again, [being afraid of the patent fallacy] (*koho aṇṇuvagappago cedā aṇṇa*) if you consider anger to be different from the soul which is characterized by (*upayoga*) consciousness, (*jaha koho taha paccaya kammaṇ ṇokammamavi aṇṇam*) then if anger is different from the soul so are the conditions of bondage [*dravya karma*], physical body and karmic body.

Annotations :

In these verses Ācārya Kundakunda emphasizes the difference between *dravya karma* and *bhāva karma*. The latter is psychological while the former is physical. Knowledge and intuition, being attributes of the soul, belong to it and can be considered identical with it. But, anger, (as well as other passions), being modification of *dravya karma*, is physical and not psychological. Hence it is wrong to identify anger with soul or its states. Only *bhāva karma* i.e., psychological states can be said to belong to the soul. If the physical attributes such as anger are attributed to the soul, there will be no distinction between the soul and the non-soul.

(i) *Dravya karma*—anger and the like,

(ii) *nokarma*—physical or gross body and

(iii) *karma*—subtle karmic body, all three are physical and therefore different from the soul. If one is prepared to accept the distinction between the anger and the soul, he should also be prepared to accept the same between *dravya karma*, *nokarma* and *karma* on the one hand and the soul on the other.

Presentation of the Sāṃkhya Philosophy

जीवे ण सयं बद्धं ण सयं परिणमदि कम्मभावेण ।

जदि पोग्गलदव्वमिणं अप्परिणामी तदा होदि ॥ ४८ ॥

jīve ṇa sayam buddham ṇa sayam pariṇamadi kammabhāveṇa.

jadi poggaladavvamiṇaṃ appariṇāmī tadā hodi..48

कम्मइयवग्गणासु य अपरिणमंतीसु कम्मभावेण ।

संसारस्स अभावो पसज्जदे संखसमओ वा ॥ ४९ ॥

kammaiyavaggaṇāsu ya aparīṇamaṅtīsu kammabhāveṇa.

samsāraṣṣa abhāvo pasajjade saṅkhasamao vā..49

जीवो परिणामयदे पोग्गलदव्वाणि कम्मभावेण ।

ते समयपरिणमंते कहं तु परिणामयदि चेदा ॥ ५० ॥

jīvo pariṇāmayade poggaladavvāṇi kammabhāveṇa.

te samayapariṇamaṅte kahaṃ tu pariṇāmayadi cedā..50

अह सयमेव हि परिणमदि कम्मभावेण पोग्गलं दव्वं ।

जीवो परिणामयदे कम्मं कम्मत्तमिदि मिच्छा ॥ ५१ ॥

*aha sayameva hi pariṇamadi kammabhāveṇa poggalaṃ davvaṃ.
jīvo pariṇāmayade kammaṃ kammattamidi micchā..51*

णियमा कम्मपरिणइं कम्मं चिय होदि पोग्गलं दव्वं ।

तह तं गाणावरणाइपरिणदं मुणसु तच्चेव ॥ ५२ ॥

*ṇiyamā kammaṃ pariṇaim kammaṃ ciya hodi poggalaṃ davvaṃ.
taha taṃ ṇāṇāvaraṇāipariṇadam munasu tacceva..52*

(In these verses, the author critically examines the view of the Sāṃkhya philosophy—)

(*Jadi inam poggaladavvaṃ jīve sayam na baddham*) If [you believe that] the bondage of this physical substance [karmic matter] with the soul, (*kammabhāveṇa sayam na pariṇamadi*) and its transformation into *karma*, are not the result of its own modification (*tadā apparīṇāmī hodi*) then [your belief] will render it to be immutable.

(*Ya kammāiyavaggaṇāsu kammabhāveṇa aparīṇamamtīsu*) or [if you believe that] karmic matter does not mutate to become *dravya karma* (*saṃsārassa abhāvo passajjade*) then [your belief] will ultimately lead to non-existence of the worldly state of the soul (*vā saṃkhasamao*) i.e., in other words [your belief] is identical with Sāṃkhya philosophy.

(*Jīvo poggaladavvaṇi kammabhāveṇa pariṇāmayade*) Again if [you believe that] the soul is the causal substance for the modification of the karmic matter into *karma*. (*cedā kaḥam tu pariṇāmayadi*) in what way can the soul bring about the modification when (*te sayamapriṇamamte*) the karmic substance itself is incapable of mutation?

(*Aha*) But again if you believe that (*poggalaṃ davvaṃ sayameva hi kammabhāveṇa pariṇamadi*) karmic substance is capable of being modified into *karma* (*jīvo kammaṃ kammattam pariṇāmayade idi micchā*) your insistence that the soul is causal agent for the mutation of the karmic matter into *karma*, is invalidated.

Hence, (*ṇiyamā kammaṃ pariṇadam poggaladavvaṃ kammaṃ ciya hodi*) according to the true law, karmic matter itself is the causal substance (being the substantive cause) for the production

of *karma* (i.e., *karma* is the modification of karmic matter—an effect of the cause) (*taha nānāvāraṇāiparinādaṃ taṃ tacceva muṇasu*) in the same way, know that the various types of *karma* such as knowledge-obscuring *karma* and others are nothing else but mutated states of the karmic substance.

Criticism and Refutation of Sāṃkhya Philosophy

ण सयं बद्धो कम्मे ण सयं परिणमदि कोहमादीहिं ।

जदि एस तुज्झ जीवो अप्परिणामी तदा होदि ॥ ५३ ॥

ṇa sayam baddho kamme ṇa sayam pariṇamadi kohamādihiṃ.

jadi esa tujjha jīvo appariṇāmī tadā hodi..53

अपरिणमंतमिह सयं जीवे कोहादिएहि भावेहिं ।

संसारस्स अभावो पसज्जदे संखसमओ वा ॥ ५४ ॥

aparīnamantaṃtamiha sayam jīve kohādiehi bhāvehiṃ.

saṃsārassa abhāvo passajjade saṃkhasamao vā..54

पोग्गलकम्मं कोहो जीवं परिणामएदि कोहत्तं ।

तं सयमपरिणमंतं किह परिणामयदि कोहो ॥ ५५ ॥

poggalakammaṃ kohō jīvaṃ pariṇāmaedi kohattaṃ.

taṃ sayama pariṇamantaṃ kiha pariṇāmayadi kohō..55

अह सयमप्पा परिणमदि कोहभावेणं एस दे बुद्धी ।

कोहो परिणामयदे जीवं कोहत्तमिदि मिच्छा ॥ ५६ ॥

aha sayamappā pariṇamadi kohabhāveṇa esa de buddhī.

kohō pariṇāmayade jīvaṃ kohattamidi micchā..56

कोहुवजुत्तो कोहो माणुवज्जत्तो य माणमेवादा ।

माउवजुत्तो माया लोहुवजुत्तो हवदि लोहो ॥ ५७ ॥

kohuvajutto kohō māṇuvajutto ya māṇamevādā.

māuvajutto māyā lohuvajutto havadi lohō..57

(In these verses, the author addresses his disciple who has a leaning towards Sāṃkhya philosophy—)

(*Jadi tujjha*) If you believe that (*esa jīvo kamme sayam ṇa baddho*) this state [worldly existence] of soul-in-bondage is not its own mutation and (*kohamādihiṃ sayam ṇa pariṇamadi*) that it does not mutate as psychic condition such as anger and the like (*tadā appariṇāmī hodi*) then the soul will be depicted as absolutely

immutable.

(*Kohādiehi bhāvehiṃ jīve sayam aparīṇamamtamhī*) And absence of mutation of the soul into psychic conditions such as anger and the like (*samsārassa abhāvo pasajjade*) would ultimately lead to non-existence of the worldly state of the soul (*vā samkhasamao*) i.e. in other words [your belief] is identical with Sāṃkhya philosophy.

(*Poggalakammam koho*) Again if you believe that karmic matter in the state of anger (*dravya karma*) (*jīvaṃ kohattaṃ pariṇāmaedi*) is the substantive cause for producing psychic condition of anger etc. in the soul, then (*sayamaparīṇamamtaṃ taṃ kohattaṃ kiha pariṇāmayadi*) how can the said state of anger mutate an immutable soul?

(*Aha*) And again (*sayam appā*) the soul, itself, (*kohabhāvena pariṇamadi*) mutates into the psychical states of anger (*de esa buddhī*) is what you believe, then (*koho jīvaṃ kohattaṃ pariṇāmayade idi micchā*) to say that [physical] anger is the causal agent for producing psychical state of anger will be false.

(Therefore it is proved that) (*kohuvajutto ādā koho havadi*) The soul which manifests its consciousness as the psychic state of anger is anger, (*māṇuvajutto māṇameva*) which manifests arrogance is arrogance (*māuvajutto māyā*), which manifests deceit is deceit (*lohuvajutto loho*) which manifests greed is greed.

Annotations :

In these ten verses, Ācārya Kundakunda has criticized as well as refuted the Sāṃkhya philosophy. He has chosen this system because there is much in it which is similar to Jain philosophy. But the fundamental differences between the two systems are irreconcilable as we shall presently see.

We have, on more than one occasion, referred to the non-absolutist realism of the Jain philosophy, called *anekāntavāda* or the law of multiple nature of reality. It corrects the partiality of absolutist philosophies by supplementing the other side of reality, which escaped them. *Anekāntavāda* insists that the nature of reality/truth is to be determined in conformity with the evidence of experience undeterred by the considerations of abstract logic.

Loyalty to experience and to fundamental concepts of philosophy alike makes the conclusion inevitable that absolutism must be surrendered. A real—such as a soul—is neither eternal nor non-eternal in absolute sense, but partakes of both the characteristics; and this does not mean any offense to the canons of logic. The dual nature of things is proved by a *reductio ad absurdum* of the opposite views. Thus the law of causation, whether in the moral or in the physical plane, is divested of its *raison d'être*, if absolutism as adhered to. An absolute real (e.g. eternally and absolutely immutable *puruṣa*) can neither be a cause nor an effect. An effect already in existence has no necessity for a cause, and an eternal cause, unamenable to change, is self-contradictory, in as much as an eternal cause would produce an eternal effect. But both the terms 'eternal cause' and 'eternal effect' have no meaning. Hence, the truth is that the effect is both pre-existent and pre-non-existent. So far as it is a passing phase of the causal substances and so far as it is a novel emergence it is pre-non-existent. But so far it is a continuation of the causal substance, it is pre-existent. The same is true of identity and difference. The effect and the cause are identical and different both. There is no contradiction as identity *quâ* substance and difference *quâ* modes are attested by indubitable experience. The contradiction would be insuperable of both identity and difference *quâ* substance were insisted. But Jain philosophy of *anekānta* never does this. It is a pity that rival systems, instead of profiting by the wisdom of the Jain philosopher, have maligned him without trying to understand his real import. He is criticized for insisting that cause and effect are identical in the same reference and in all its implications and on the ground of advocating the identity and difference of the cause and effect both as substance. But this has never been done by the Jains¹ and so the criticism is based on hasty and false interpretation.

After this brief digression in the correct interpretation of non-absolutism of Jains, let us revert to our original subject of refutation of Sāṃkhya views. In the cosmic drama, both systems recognize two primordial categories as the principal actors, viz., (i) a principle of consciousness, called the soul (*jīva*) by the Jains and *puruṣa* by the *Sāṃkhya* and (ii) its opposite—devoid of consciousness but

1. The ancient law of *anekāntavāda* of Jains has been useful in modern science to explain the paradoxical dual nature of light.

endowed with sense-data—called *pudgala* and *prakṛti* respectively. Both again, recognize and accept the intrinsic purity of the self and its capacity to recover its essential nature. But whereas *Sāṃkhya* system insists on the eternally pure and absolutely immulatable nature of *puruṣa*, non-absolutist Jains believe in the mutability of the soul. According to *Sāṃkhya* system, *prakṛti* somehow belongs to the *puruṣa* who enjoys it though keeping quite unaffected by and aloof from it. In fact, they emphasize that the *puruṣa* appears as involved without being really so.¹ It always remains as it is absolutely immutable. It is the *prakṛti* that knows, thinks and wills and it is again the *prakṛti* that retires to the state of eternal motionlessness. Thus the whole concept is meaningless, because the fact of bondage of the *puruṣa* is not admitted. But the fundamental hypothesis of *Sāṃkhya* system does not warrant the acceptance of bondage for the *puruṣa*. And consequently, it becomes impossible for the system to account for the constant urge for emancipation and the means prescribed for its fulfilment. Is there any need or justification for earnest straining for the release of the *prakṛti* which is only an unconscious instrument of fulfillment of the interests of *puruṣa*? *Puruṣa* is inactive consciousness, intelligizing the *prakṛti*, i.e., if the *puruṣa* is responsible for anything in the drama, it is this element of intelligizing. Intelligizing, however, does not mean any action or effort on the part of *puruṣa*. Moreover, although this *puruṣa* is of the nature of consciousness, the functions of knowing, thinking and willing do not belong to him. The *Sāṃkhya* system intended to preserve the immutable character of the *puruṣa* by keeping him free from all functions whatsoever. But it did so at the cost of a number of unsurmountable difficulties. Some of the self-contradictory weak points of *Sāṃkhya* philosophy can be summed up thus : Consciousness does not know the objects, the *buddhi* is unconscious. Bondage and emancipation do not belong to the *puruṣa*. How can consciousness (*puruṣa*) be without knowledge (*jñāna*) and the knowing *buddhi* without consciousness? How can the *puruṣa* enjoy the *prakṛti* if he is absolutely immutable? The high and lofty philosophy of *Sāṃkhya*, explaining away the difficulties, have little fascination for the Jain philosopher. Ācārya Kundakunda, also takes a dim view of the *Sāṃkhya* philosophy

1. *Tasman na bādhyate nāpi mucyate nāpi saṃsaratī kaścīt saṃsaratī badhyate mucyate ca nānāstrayā prakṛtiḥ—Sāṃkhyakārikā* by Īśvarakṛṣṇa, 62.

and admonishes a junior asectic (who has leaning towards that system) and refutes the immutability of the soul as illogical and illegitimate. If only the Sāṃkhya would accept the law of non-absolutism, all their self-contradictory conceptions could be validated. It is the **absolute immutability** of *puruṣa* that makes the entire philosophy meaningless.

Accepting the intrinsic purity of the soul to be as real as the state of bondage, Ācārya Kundakunda finally asserts that, though transcendently the anger and the like are not identical with the soul, empirically all the four passions are real modifications of the soul because of its real mutability.

Fundamental Difference between Right and Perverted Knowledge explained by an Analogy

जं कुणदि भावमादा कत्ता सो होदि तस्स कम्मस्स ।
णाणिस्स दु णाणमओ अण्णाणमओ अणाणिस्स ॥ ५८ ॥
jaṃ kuṇadi bhāvamādā kattā so hodi tassa kammaṣṣa.
ṇāṇissa du ṇāṇamao aṇṇāṇamao aṇāṇissa..58

अण्णाणमओ भावो अणाणिणो कुणदि तेण कम्मणि ।
णाणमओ णाणिस्स दु ण कुणदि तम्हा दु कम्मणि ॥ ५९ ॥
aṇṇāṇamao bhāvo aṇāṇiṇo kuṇadi teṇa kammāṇi.
nāṇamao ṇāṇissa du ṇa kuṇadi tamhā du kammāṇi..59

णाणमया भावादो णाणमओ चैव जायदे भावो ।
जम्हा तम्हा णाणिस्स सव्वे भावा हु णाणमया ॥ ६० ॥
nāṇamayā bhāvādo ṇāṇamao ceva jāyade bhāvo.
jaṃhā tamhā ṇāṇissa savve bhāvā hu ṇāṇamayā..60

अण्णाणमया भावा अण्णाणो चैव जायदे भावो ।
जम्हा तम्हा भावा अण्णाणमया अणाणिस्स ॥ ६१ ॥
aṇṇāṇamayā bhāvā aṇṇāṇo ceva jāyade bhāvo.
jaṃhā tamhā bhāvā aṇṇāṇamayā aṇāṇissa..61

कणयमया भावादो जायंते कुंडलादयो भावा ।
अयमयया भावादो जह जायंते दु कडयादी ॥ ६२ ॥
kaṇayamayā bhāvādo jāyaṃte kuṇḍalādayo bhāvā.
ayamayayā bhāvādo jaha jāyaṃte du kaḍayādi..62

अण्णाणमया भावा अणाणिणो बहुविहा वि जायंते ।

णाणिस्स दु णाणमया सव्वे भावा तथा होति ॥ ६३ ॥

aṇṇāṇamayā bhāvā aṇṇāṇiṇo bahuvihā vi jāyamte.

ṇāṇissa du ṇāṇamayā savve bhāvā tahā homti..63

(*Ādā jaṃ bhāvaṃ kuṇādi so tassa kammaṣṣa kattā hodi*) The soul (itself) is the causal agent of those *bhāva karma* which are the effects of the corresponding psychic states. (*ṇāṇissa du ṇāṇamao aṇṇāṇissa aṇṇāṇamao*) Right knowledge produces pure states and perverted knowledge produces distorted states [*bhāva*].

(*Aṇāṇiṇo aṇṇāṇamao bhāvo*) Distorted [liable to bondage] states [*bhāva*] result from perverted knowledge (*teṇa kammaṇi kuṇādi*) and that is why the bondage occurs; (*ṇāṇissa du ṇāṇamao*) conversely pure states result from right knowledge and that is why there is no bondage. (*Jaṃhā ṇāṇamaya bhāvādo ṇāṇamao bhāvo jāyade*) since right knowledge is concomitant with pure states, (*tamhā ṇāṇissā savve bhāvā hu ṇāṇamayā*) the psychic states of an enlightened soul are always pure.

(*Ca jaṃhā aṇṇāṇamaya bhāvā aṇṇāṇo eva bhāvo jāyade*) And since perverted knowledge is concomitant with distorted states (*tamhā aṇṇāṇissa bhāvā aṇṇāṇamayā*) psychic states of an unenlightened soul are always distorted (liable to bondage)

(*Jahā kaṇayamayā bhāvādo kuṇḍalādayo bhāvā jāyamte*) Just as gold is used to produce ear-rings and such other ornaments (*du*) while (*ayamayā bhāvādo*) iron is used to produce (*kadayādi jāyamte*) pots and pans, similarly, (*aṇāṇiṇo bahuvihā aṇṇāṇamayā bhāvā jāyamte*) unenlightened produces a variety of distorted states because of perversity (*du*) while (*ṇāṇissa savve ṇāṇamayā bhāvā homti*) the enlightened one produces all pure state because of right knowledge [annihilation of perversity].

Annotations :

Having established, in preceding verses the rule that psychic states are produced by soul, now, Ācārya Kundakunda further discusses that the nature of the psychic state will primarily depend upon the nature of knowledge of the soul. So long as the knowledge is perverted, the psychic states would positively be distorted and result is fresh influx of karmic matter and bondage. He further

clarifies the position by a simple analogy. It is common knowledge that iron is a base metal and it is mostly used in producing cooking vessels such as pots, pans, saucepans and the like. Nobody, in his right mind, would ever think of making ear-rings, necklace and such other ornaments from the base metal. Gold, on the other hand, is a precious metal and fit to be used for making ornaments. At the same time gold will not be used for making cooking vessels and the like. Thus the distinction between the two substances is the cause of distinction of their usage.

Knowledge is an inherent faculty of consciousness. It is perverted from all eternity and like base metal lies heavily on the soul, blocking all paths leading to truth. It's potency is reduced and made ineffective, in course of time, due to the influence of the instructions of persons who know the truth. Enlightenment is concomitant with right knowledge which is a kind of purified state of consciousness that enables the soul to realize and comprehend the truth about the nature of causal relations between the soul and psychic states on one hand and between the psychic states and bondage of *karma* on the other.

Applying the analogy to philosophy we find that perverted knowledge is equivalent to the base metal while the right knowledge is equivalent to the precious metal. Just as the base metal is fit to be used only for making inferior utensils and the like but unfit for making ornaments for personal adornments, the perverted knowledge is fit to produce passions and emotions (such as cruelty, lust etc) and such other psychic states which are known as psychological distortions, which ultimately result in influx of karmic matter and continuation of bondage and worldly existence. Thus it is proper to designate one with perverted knowledge as stupid (*ajñāni*). On the other hand just as the precious metal is fit to be used for making ornaments for personal adornment and beautification, right knowledge, itself being a purified state of consciousness, is fit to produce psychic states such as forbearance, humility, compassion etc. There being no cause of influx of karmic matter, there is no bondage.

Four Primary Causes of Bondage.

अण्णाणस्स दु उदओ जा जीवाणं अतच्चउवलद्धी ।

मिच्छत्तस्स दु उदओ जीवस्स असहहाणत्तं ॥ ६४ ॥
anñānassa du udao jā jīvāṇaṃ ataccauvaladdhī.
micchattassa du udao jīvassa asaddahāṇattam..64

उदओ असंजमस्स दु जं जीवाणं हवेइ अविमणं ।
 जो दु कलुसोवओगो जीवाणं सो कसाउदओ ॥ ६५ ॥
udao asaṃjamassa du jaṃ jīvāṇaṃ havei aviraṃaṇaṃ.
jo du kalusovaogo jīvāṇaṃ so kasāudao..65

तं जाण जोगउदयं जो जीवाणं तु चिट्ठउच्छाहो ।
 सोहणमसोहणं वा कायव्वो विरदिभावो वा ॥ ६६ ॥
taṃ jāṇa jogaudayaṃ jo jīvāṇaṃ tu ciṭṭhaucchāho.
sohaṇamasohaṇaṃ vā kāyavvo viradibhāvo vā..66

(*Jā jīvāṇaṃ ataccauvaladdhī*) The soul's wrong cognition of truth/reality (*du anñānassa udao*) is the result of the rise of perverted knowledge (*du jīvassa asaddahāṇattam*) and its wrong belief is the result of (*micchattassa udao*) the rise of perverted world-view [nescience].

(*Du jaṃ jīvāṇaṃ aviraṃaṇaṃ*) And the soul's absence of abstinence [to abandon the sinful conduct] (*asaṃjamassa udao haveḍi*) is the result of the rise of non-abstinence (*du jo jīvāṇaṃ kalusovaogo*) and the soul's defiled consciousness [psychic distortions such as cruelty] (*so kasāyudao*) is the result of rise of passions.

(*Tu jo jīvāṇaṃ sohaṇamasohaṇaṃ vā kādavvo viradibhāvo vā ciṭṭhaucchāho*) And, again, the involvement of the soul in the moral or immoral [sinful] and strong or feeble forms of threefold—mental, vocal and bodily—activities (*taṃ jogaudayaṃ jāṇa*) are to be recognized as the result of the rise of unsteadiness.

Annotations :

Earlier we have already dealt with the four primary conditions of bondage in verses nos. 3.41, 42. Here, the discussion is from a slightly different angle and mainly concerns the rise or the state of fruition of *karma*. The four primary conditions of bondage are;

1. *Mithyātva*—Perverted knowledge which is concomitant with perverted belief (or world-view)

2. *Avirati*—Non-abstinence
3. *Kaṣāya*—Psychic distortions manifested as passions
4. *Yoga*—Conscious involvement in the physical activities.

All these are psychic conditions known as *audayika bhāva* because they correspond with the state of rise or fruition of *karma*. The *karma* does not yield fruit as soon as it is bound. It remains inactive for some time before coming into rise and producing its result. This period of inactivity is called the period of non-production (*abādhakāla*). *Karma* comes into rise (*udaya*) in order to give its fruit and continues to do so uninterruptedly till it has exhausted its potency. This process of fruition of *karma* acts as an auxiliary causal agent for producing corresponding psychic states. Thus rise of world-view-deluding or belief-deluding (*darśana-mohanīya*) *karma* produces perverted belief, simultaneously producing wrong cognition. The rise of *cāritra-mohanīya* (conduct-deluding) *karma* deludes the right conduct and weakens the self-control resulting in non-abstinence (*avirati*). Passions are also produced by the rise of conduct-deluding *karma*. Threefold activity—mental, vocal and bodily—is the result of the rise of four non-obscuring *karma* and body-building (*nāma karma*) in particular. The embodied state of the soul makes its involvement inevitable. The inherent motionlessness of the soul is vitiated into vibratory motions and cause the karmic matter to be attracted by and bound to the soul.

During earlier discussion on psycho-physical relations, we have mentioned two parallel series of psychical and physical modifications. Here we are dealing with the mutual interaction of the two series. In the physical series the karmic matter—*dravva karma*—undergoes various processes (such as rise, fruition) which interact with the psychical states and vice versa. In the succeeding verses we shall discuss the interaction of *dravya karma* and *bhāva karma* more elaborately.

Auxiliary Causal Relationship of *Dravya Karma* and *Bhāva Karma*

एदेसु हेदुभूदेसु कम्मइयवग्गणागदं जं तु ।

परिणमदे अट्टविहं णाणावरणादिभावेहिं ॥ ६७ ॥

edesu hedubhūdesu kammaiyavaggaṇāgadam jaṃ tu.

pariṇamade aṭṭhavihaṃ nānāvarenaṇādibhāvehiṃ..67

तं खलु जीवणिबद्धं कम्मइयवग्गणागदं जइया ।

तइया दु होदि हेदू जीवो परिणामभावाणं ॥ ६८ ॥

taṃ khalu jīvaṇibaddhaṃ kammaiyavaggaṇāgayam jāiyā.

taiyā du hodi hedū jīvo pariṇāmabhāvāṇaṃ.. 68

(*Edesu hedubhūdesu*) As a result of the auxiliary causal potency of the aforementioned rise of perversion (*bhāva karma*) and the like (*kammaiya-vaggaṇāgadam*) the attracted karmic matter (*jaṃ tu pariṇamade*) mutates and becomes (*aṭṭhavihaṃ nānāvarenaṇādi bhāvāhiṃ*) eight main species of *karma* viz., knowledge obscuring and the like.

(*Taṃ kammaiyavaggaṇāgadam jāiya khalu*) And when the karmic matter (*jīvaṇibaddhaṃ*) becomes bonded with the soul, then surely (*taiyā du*) at that instant (*jīvo pariṇāmabhāvāṇaṃ hedu hodi*) the soul mutates and determines its own *bhāva karma* (in the form of perverted belief etc. as a result of the auxiliary potency of the *dravya karma*).

Unambiguous Distinction of Bhāva Karma from Dravya Karma

जीवस्स दु कम्मेण य सह परिणामा दु होति रागादी ।

एवं जीवो कम्मं च दो वि रागादिमावण्णा ॥ ६९ ॥

jīvassa du kammaṃ ya saha pariṇāmā du hoṃti rāgādi.

evaṃ jīvo kammaṃ ca do vi rāgādimāvaṇṇā..69

एकस्स दु परिणामो जायदि जीवस्स रागमादीहिं ।

ता कम्मोदयहेदूहि विणा जीवस्स परिणामो ॥ ७० ॥

ekassa du pariṇāmo jāyadi jīvassa rāgamādihiṃ.

tā kammaodayhedūhi viṇā jīvassa pariṇāmo..70

जदि जीवेण सहच्चिय पोग्गलदव्वस्स कम्मपरिणामो ।

एवं पोग्गलजीवा हु दो वि कम्मत्तमावण्णा ॥ ७१ ॥

jadi jīveṇa sahacciya poggaladavassa kamma pariṇāmo.

evaṃ poggalajīvā hu do vi kammattamāvaṇṇā..71

एकस्स दु परिणामो पोग्गलदव्वस्स कम्मभावेण ।

ता जीवभावहेदूहि विणा कम्मस्स परिणामो ॥ ७२ ॥

*ekkassa du pariṇāmo poggaladvassa kammabhāveṇa.
tā jīvabhāveduhi viṇā kammaṣṣa pariṇāmo..72*

(*Jīvassa du kammeṇa ya saha rāgādi pariṇāmā du hoṃti*) If the psychic states such as attachment and the like are identical with the physical states of karmic matter (*evaṃ jīvo kammaṃ ca do vi rāgādīmāvanna*) then both—the soul as well as karmic matter—are said to assume the states of attachment and the like.

(*Du*) However (*rāgamādihiṃ pariṇāmo ekassa jīvassa jāyati*) such psychological distortions as attachment and the like are exclusively psychic [belong to the soul] (*tā*) that is why (*kammodayaheduhi viṇā*) quite distinct from the auxiliary causal potency of the fruition of *karma* (*jīvassa pariṇāmo*) they are produced by and belong to the soul.

(*Jadi jīveṇa sahaṅgiya poggaladvassa kamma pariṇāmo*) [Conversely] If both psychic states of *jīva* and (eight type of) *karma* being the states of karmic matter, are believed to be identical (*evaṃ poggalājīva hu do vi kammattamāvanna*) then both *jīva* and karmic matter would be deemed to have become *karma*.

(*Du*) However (*kammabhāveṇa pariṇāmo*) the states of eight type of *karma* (*ekassa poggaladvassa*) are exclusively physical/material (*tā*) and that is why (*jīvabhāveduhi viṇā*) apart from the auxiliary potency of the psychic states (*kammaṣṣa pariṇāmo*) they are produced by and belong to karmic matter.

Annotations (on 3.67-3.72) :

The problem of relation of the soul and matter (*jīva* and *karma*) occupies a very important place in metaphysical thinking of various Indian philosophical systems. We had occasion to record, briefly, the position of Sāṃkhya system in previous verses. We had seen that system believes in absolute immutability of *puruṣa* (which is equivalent to soul) but concedes the reality of the corrupt worldly existence. The world processes and states belong to *prakṛti* (which is equivalent to karmic matter). In other words *puruṣa* is involved in the evils of the world which does not belong to it. The worldly existence is a state of bondage and as such presupposes fall of *puruṣa* but Sāṃkhya system is not prepared to admit any change in the being of the *puruṣa* because of its absolute immutability. Jains, on

the other hand, admit real modification of the soul and its concrete association with karmic matter. The soul is ever changing by its own nature, and, in the state of worldly existence, this change is determined by the nature of the karmic matter that is associated with it. The nature of the karmic matter (*karmapudgala*) is determined by the nature of the passions (*kaṣāyas*) of the soul and the nature of the passions is determined by the nature of the karmic matter. This mutual determination is due to the mutual auxiliary causal (*nimitta*) relationship.

Earlier we have already stated that Jains distinguish between material *karma*—as *dravya karma*—and its spiritual counterpart as *bhāva karma*. It is the latter that brings about the psychological distortions—passions, privations and perversion of the pure capacities and faculties of the soul—while the former (*dravya karma*) are identical with various states and processes of karmic matter that are associated with these privations and perversions. The *dravya karma* and *bhāva karma* are mutually related as cause and effect, each of the other. Thus, according to Jains, worldly existence means bondage of both soul and matter in relation to each other and emancipation also means emancipation of both. Just as various psychic states of passions and perversions make up the bondage of the soul, mutation of material atoms of karmic matter into various states of *karma*—viz., fruition, subsidence etc.—make up the bondage of physical substance. It is not difficult to see from this that mutual interaction of the soul and matter and the postulation of the physical counterpart of the psychic states of passions owe their origin to the realistic and empirical world-view of Jains. But for the non-absolutist Jains, empirical aspect is not absolute truth. Just as mutual interaction of soul and matter is empirically true, so also, transcendently the parallelism of the two series of mutation is equally true and real. Let us discuss this a bit further.

Just as *dravya karma* and *bhāva karma* are distinguished so also two distinct causal agencies are recognized viz., substantive cause (*upādāna kartā*) and auxiliary or external cause (*nimitta kartā*). Thus the soul is the substantive cause of all psychic states (*bhāva karma*) while fruition etc. of *karma* may be an external cause. Conversely karmic matter is the sole substantive cause of all the states of *karma*, viz., bondage, fruition etc, (*dravya karma*)

while the soul is the external auxiliary cause. change in *dravya karma*—rise or subsidence—acting as an auxiliary causal agent, brings about a corresponding change in *bhāva karma* i.e. a perversity or a purity in the soul. The *bhāva karma*, in its turn, acting as substantive causal agent, brings about its corresponding emotional states. Thus *dravya karma* and *bhāva karma* both determine the occurrence of an emotional state. But from substantive aspect only the soul is taken to be the causal agent or *kartā* because a psychic change can only be brought about by the psyche which has no direct causal relation with the other substance—matter. Thus it is established that the soul itself is the substantive causal agent producing the emotional states which are also indirectly conditioned by karmic matter.

Keeping in mind the distinction between substantive or intrinsic condition (*upādāna*) and auxiliary or extrinsic condition, we can say that mutation of soul and karmic matter form two independent series and yet the two series are corresponding and interrelated. Karmic matter can never take the form of a psychic state nor can the psyche undergo a physical change. Thus a kind of psycho-physical parallelism is indicated. But this parallelism is not merely the temporal correspondence but is transcended and reconciled by the doctrine of auxiliary causality. In spite of well-defined distinction between the conscious soul and the unconscious karmic matter, the two are related by a special conception of causal relation. The unconscious could be the auxiliary causal agent of the conscious and vice versa. But one can never be the (*upādāna*) substantive cause of the other.

Conclusion of the Preceding Discussion

जीवे कम्मं बद्धं पुट्टं चेदि ववहारणयभणिदं ।

सुद्धणयस्स दु जीवे अबद्धपुट्टं हवदि कम्मं ॥ ७३ ॥

jīve kammaṃ baddhaṃ puṭṭhaṃ cedi vavahāraṇayabhaṇidaṃ.
suddhaṇayassa du jīve abaddhapuṭṭhaṃ havadi kammaṃ..73

(*Jīve kammaṃ baddhaṃ puṭṭhaṃ ca*) The bondage and extreme proximity of the soul and *karma* is said to be empirical aspect, (*du jīve kammaṃ abaddhapuṭṭhaṃ havadi suddhaṇayassa*) but from the transcendental aspect there is neither bondage nor proximity.

Annotations :

The author further emphasizes the non-absolutist realism by concluding that whatever has been said and held in the preceding verses, the truth is free from all absolutism and must therefore, be viewed from both empirical as well as transcendental aspects.

The cosmic space is filled with individual souls as well as karmic matter. They thus co-exist in a state of extreme proximity and mix together like milk and water by the mere fact of contiguity. Thus, empirically, karmic atoms which have a special affinity towards soul, settle down with the soul and form a bondage. The bondage is thus an inevitable result of contiguous co-existence.¹ Transcendentally the soul has no innate attraction towards karmic matter because if an active influence on the part of soul is assumed, direct causal interaction between the soul and matter becomes inevitable. So the intimate contact between the two substances is due to localization and each one retains its own pure substance-hood eternally.² Co-existing with the soul, the karmic matter constantly undergoes modification and manifests as modes of *karma* such as knowledge-obscuring. Both soul and karmic matter are basically self-determined in their respective modifications.

The beginningless worldly state of the soul has radically distorted its attributes [though not its substance] and it possesses emotions and passions which produce a gluey condition for the karmic matter to adhere to. But this adherence or corruption can be

1. The principle of contiguity is explained by the analogy of the casket, filled with collyrium powder (black eye-salve), being blackened by mere contact. "*Añja nacūrṇapurna samvṛtya ka naya*".
2. The analogy of the sea-water and the process of distillation will perhaps, go a long way to explain the inherent purity of the soul. It is a matter of common knowledge that any amount of pure water can be obtained by the process of distilling sea-water, that is, the product of distillation of highly polluted sea-water is pure H₂O. Basically this is possible only because though eternally polluted by various foreign materials, water never loses its inherent constitution and nature viz., H₂O (two atoms of hydrogen chemically combined with one atom of oxygen) and which can be recovered by distilling it. Thus long contiguity with alien materials has no effect on the ultimate waterhood though empirically many of its attributes/properties were drastically changed and it was rendered unfit for human consumption. Thus from the ultimate aspect sea-water is identical with pure water but empirically both are radically different. Phenomenon of rain is the natural process of the distillation of sea-water.

ended by a prescribed process comparable to the process of distillation.

Definition of the Essence of Perfect Consciousness (Samayasāra)

कम्मं बद्धमबद्धं जीवे एदं तु जाण णयपक्खं ।

णयपक्खातिक्कंतो भण्णदि जो सो समयसारो ॥ ७४ ॥

*kammaṃ baddhamabaddham jīve edaṃ tu jāṇa ṇayapakkham.
ṇayapakkhātikkantaṃ bhaṇṇadi jo so samayasāro..74*

दोण्ह वि णयाण भण्णिदं जाणदि णवरिं तु समयपडिबद्धो ।

ण दु णयपक्खं गिण्हदि किञ्चि वि णयपक्खपरिहीणो ॥ ७५ ॥

*doṇha vi ṇayāṇa bhaṇṇidaṃ jāṇadi ṇavarim tu समयपडिबद्धो.
ṇa du ṇayapakkham giṇhadi kiñci vi ṇayapakkhaparihīṇo..75*

सम्महंसणणाणं एसो लहदि त्ति णवरि ववदेसं ।

सव्वणयपक्खरहिदो भण्णिदो जो सो समयसारो ॥ ७६ ॥

*sammaddaṃsaṇaṇaṇaṃ eso lahadi tti ṇavari vavadesaṃ.
savvaṇayapakkharahido bhaṇṇido jo so samayasāro..76*

(*Jive kammaṃ baddhamabaddham edaṃ tu ṇayapakkham jāṇa*) know that discussion regarding the bondage of soul is a fit subject for the doctrine of multiple aspects; (*jo ṇayapākkhatikkantaṃ bhaṇṇadi so samayasāro*) but what transcends all the dialectic of aspects [conflicts and controversies] is called *samayasāra* the essence of perfect consciousness.

(*Doṇha vi ṇayāṇa bhaṇṇidaṃ ṇavarim tu jāṇadi*) He [who has digested the entire scriptural knowledge] is fully aware of both the aspects (*samayapadibaddho*) but being fully engrossed in the self-experience (*ṇayapakkhaparihīṇo*) and having transcended all conflicts of aspects (*ṇayapakkham du kiñci vi ṇa giṇhadi*) remains totally unaffected by the conflicting views [direct apprehension of SELF is free from all dialectical conflicts].

(*Jo savvaṇayapakkharahido bhaṇṇido*) He, who is said to have transcended all dialectics of aspects and conflicts (*so samayasāro*) is the perfect one (*eso ṇavari sammaddaṃsaṇaṇaṇaṃ tti vavadesaṃ lahadi*) he, the perfect one, alone, is qualified to the title of right belief and right knowledge [*samayasāra* is synonymous with right faith and right cognition].

Annotations :

In these last verses of the chapter, the author concludes the long discussion of psycho-physical relationship by defining the essence of pure consciousness which is the title term of the book (*samayasāra*).

The problem of psycho-physical relations is a complex one and has been rendered even more complex by there being two bodies—a gross physical body and a subtle *kārmaṇa* body. It has given rise to grave misconceptions for want of correct insight and inadequate apprehension of the whole truth. The problem may, in some ways, be compared a or work of art with an intricate internal structure, for instance a musical composition or a sophisticated painting presented to an artistically uncultivated man. In the beginning it has not much significance or meaning to him. But, if his education in the perception of artistic forms proceeds each subordinate part acquires meaning and significance. To the fully trained perception the meaning of the composition, its structure as an artistic whole, are directly apprehended; same is the case with understanding the problem of psycho-physical relations.

We are incapable of a completely adequate apprehension of the whole reality. Our experience and intellectual constructions by which we seek to interpret it have always the character of being piecemeal and fragmentary. By perfect apprehension of the truth as a whole, every fact would be directly seen as linked with every other by the directly intuited nature of the system to which all facts belong. But in imperfect apprehension facts appear to be given in isolation as bare “causal” “conjunctions” or “collocations” and the hypotheses by which we seek to weld them into a system, never quite get rid of an element of arbitrary “free” construction. Hence we can never be sure that our hypothetical constructions are true in a pure or completed experience, at once all-comprehending and systematic (as that of an omniscient) existence and content, fact and construction, are no longer separated and so there could be no place for ultimately uninterpretable data. Such a pure, all-comprehending experience is ‘*samayasāra*’ ‘Perfect consciousness’.

(*Idi tidiyo kattikammādhiyāro samatto*)

[Here ends the third chapter on **Cause & Effect.**]

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Chapter - 4

Cautho Puṇyapāvādhiyāro

Auspicious *Karma* (*Puṇya*) and Inauspicious *Karma* (*Pāpa*)

Introduction

According to the doctrine of *karma*, the space occupied by a soul, is also simultaneously filled with karmic matter and there is incessant interaction between the two substances. The conditions of the soul which cause the influx of matter into the soul is called *āśrava* (which is dealt with in chapter 5). The influx is not stopped even for a single instant of time, till the soul is totally motionless, that is freed from all activities.

Thus, the soul under the influence of passions, produced by the beginningless perversity and possessed of *yoga*-threefold activities—mental, vocal, and physical—attracts¹ the karmic matter which is converted into *karma* with various potencies of distorting and defiling the soul.

The karmic matter—*karma*—obscures and/or obstructs the characteristic attributes of the pure and perfect soul and keeps it away from its supreme state of existence.

Classification of *karma*: *Karma* is classified into eight main types and 148 sub-types, each as them with a precise function to obscure, cripple, or distort fundamental and other attributes of the soul. They are, further, classified into various groups from different aspects.

Of the eight main types, the four are called *ghātī*, because they obscure four fundamental qualities of the soul. That is, they obscure (i) knowledge (*jñāna*), (ii) intuition (*darśana*), (iii) perverts and deludes the soul and (iv) obstructs the infinite energy. The

1. Just as the wick of a lamp sucks up oil and converts the oil into light, so does the soul, impaired with attachment etc., attracts the Karmic matter and transforms it into *karma*.

remaining four are called *aghātī*, as they do not obscure or obstruct any fundamental attribute of the soul, but (i) produces feelings of pleasure and pain, (ii) builds the body (iii) determines the status and (iv) determines the life-span. From another aspect they are classified into (i) auspicious and (ii) inauspicious.

Each of the four *ghāti karma* and their sub-types mentioned above, are always inauspicious or sinful (*aśubha* or *pāpa*). However, the sub-types of the four *aghāti karma* are divided into auspicious and inauspicious. Those sub-types whose fruition results in enjoyment of pleasure are auspicious, while those whose fruition results in suffering and miseries are inauspicious. Now the nature of fruition of a *karma* is determined by the nature of the activities of the soul at the time of its bondage. If the activity is virtuous (*śubha*), the bondage of *karma* will be some of the auspicious sub-types and their fruition will lead to enjoyment. On the other hand if the soul is engaged in sinful (*aśubha*) activities, the bondage will be inauspicious and their fruition will lead to not only crippling of some fundamental attributes of the soul but also to miseries and pain in the worldly life.

Obviously the bondage of the inauspicious *karma* (*pāpa*) is always to be deprecated since it serves no good purpose at all. But the bondage and fruition of auspicious *karma-punya* or merit-is desirable in the worldly state of existence and not universally deprecated. All that is enjoyable and pleasant in the worldly life can be obtained only by the fruition of *punya*. Long life, health, wealth and happiness and, whatever else that makes worldly life enjoyable result from the fruition of one or another of the four auspicious *karma*.

The bondage of merit-*punya* is exclusively due to good or virtuous activities. Now an activity can be qualified to be called virtuous only if it is within the ambit of *Dharma*, and *dharma* is also the means of attaining emancipation. But enjoyment of wealth etc. in the worldly life, is again, deprecated as an hindrance to self-realization. Here, then, is a complicated situation—a paradox. How can *dharma*, ultimately, become a hindrance to emancipation? If the result of merit-*punya* is an obstacle in the path of emancipation, the question is—should one be engaged in virtuous activities or not?

In this chapter, the author has unequivocally divulged the real and ultimate nature of the so called auspicious *karma*. The function of penance and such other activities is primarily the production of purity of the soul by the expulsion of the *karma*. Merit (*punya*) is an incidental by-product that accompanies the spiritual purification much in the same way as chaff is an incidental growth accompanying the corn which, alone, is the essential product of cultivation. And, therefore, it is not proper to contend the necessary concomitance of merit with penance.

In the end the position is made clear by a simple analogy. Bondage of the soul by *karma* is compared to fetters. And the bondage of inauspicious *karma* can be regarded as fetters made of iron, while that of auspicious *karma* is to be taken as fetters made of gold. But both are equally efficient to keep the soul bound to the cycles of births. They are on the same footing with reference to summom bonum which is final liberation and freedom from all bondage.

Both Auspicious as well as Inauspicious Karma constitute the Cycles of Births and Deaths

कम्मसुहं कुसीलं सुहकम्मं चावि जाणह सुसीलं ।

किह तं होदि सुसीलं जं संसारं पवेसेदि ॥ १ ॥

*kammamasuham kusīlaṃ suhakammaṃ cāvi jāṇaha susīlaṃ.
kaha taṃ hodi susīlaṃ jaṃ saṃsāraṃ pavesedi..1*

सोवण्णियं पि णियलं बंधदि कालायसं पि जह पुरिसं ।

बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥ २ ॥

*sovaṇṇiyaṃ pi ṇiyalaṃ baṃdhadi kālāyasaṃ pi jaha purisaṃ.
baṃdhadi evaṃ jīvaṃ suhamasuham vā kadaṃ kammaṃ..2*

तम्हा दु कुसीलेहि य रागं मा काहि मा व संसग्गिं ।

साधीणो हि विणासो कुसील-संसग्गि-रागेण ॥ ३ ॥

*tamhā du kusīlehi ya rāgaṃ mā kāhi mā va saṃsaggiṃ.
sādhīṇo hi viṇāso kusīla-saṃsaggi-rāgeṇa..3*

जह णाम को वि पुरिसो कुच्छियसीलं जणं वियाणित्ता ।

वज्जेदि तेण समयं संसग्गिं रागकरणं य ॥ ४ ॥

jaha ṇāma ko vi puriso kucchiyasīlaṃ jaṇaṃ viyaṇittā.

vajjedi teṇa samayaṃ saṃsaggiṃ rāgakaraṇaṃ ya..4

एमेव कम्मपयडी सीलसहावं हि कुच्छिदं णादुं ।

वज्जंति परिहरंति य तं संसगिं सहावरदा ॥ ५ ॥

emeva kammaṃpayadī sīlasahāvaṃ hi kucchidaṃ ṇāduṃ.

vajjanti pariharaṃti ya taṃ saṃsaggiṃ sahāvaradā..5

रत्तो बंधदि कम्मं मुञ्चदि जीवो विरागसंपण्णो ।

एसो जिणोवदेसो तम्हा कम्मेषु मा रज्ज ॥ ६ ॥

ratto baṃdhadi kammaṃ muñcadi jīvo virāgasampanṇo.

eso jiṇovadeso tamhā kammesu mā rajja..6

(*Asuham kammaṃ kusīlaṃ avi ca suhakammaṃ susīlaṃ jāṇaha*) It is commonly believed that the fruition of auspicious *karma* is virtuous/desirable while that of inauspicious ones is vicious/undesirable; but (*jaṃ saṃsāraṃ pavesedi taṃ kiha susīlaṃ hodi*) how can that which continues the cycles of births and deaths [the worldly state of existence] be considered virtuous/desirable?

(*Jaha sovaṇṇiyam ṇiyalaṃ pi kālāyasaṃ pi purisaṃ baṃdhadi*) Just as fetters made from gold binds a person as efficiently as those made from iron, (*evaṃ suhamasuham vā kadaṃ kammaṃ jīvaṃ baṃdhadi*) in the same way *karma*, whether it is auspicious or inauspicious, binds the soul [fetters it to the wheel of worldly state].

(*Tamhā du*) That is why (*kusilehi ya rāgaṃ mā kāhi*) never form an attachment for these [auspicious as well as inauspicious] vicious *karma*, (*va saṃsaggiṃ mā*) nor form a close association with them (*hi*) because (*kusīlasaṃsaggi rāgeṇa*) close association with what is evil (*sādhūṇo viṇāso*) [positively] results in destruction of natural bliss.

(*Jaha nāma ko vi puriso kucchiyasīlaṃ jaṇaṃ viyāṇittā*) Just as a person, as soon as he becomes aware of the evil nature of someone, [his associate] (*teṇa samayaṃ saṃsaggiṃ rāgakaraṇaṃ ca vajjedi*) immediately terminates association and attachment for this person; (*emeva*) in the same way (*sahāvaradā*) the soul, who is desirous of natural bliss [from his own SELF], (*kammaṃpayadī sīlasahāvaṃ kucchidaṃ ṇāduṃ*) recognizes the evilness of all *karma* [even that of so called auspicious variety] and (*hi taṃ saṃsaggiṃ*

vajjanti ya pariharamti) positively terminates the affection and withdraws his attachment towards them.

(*Ratto jīvo kammaṃ bamdhadi*) The soul which is encumbered with affection/attachement suffers bondage, while (*virāgasamppaṇṇo*) one who is unattached and unencumbered (*muñcadi*) becomes free; (*eśo jīṇovadeso*) this is laid down by the omniscient [*Jinendra Bhagavān*]/(*tamhā kammesu mā rajja*) hence do not indulge in liking/affection for the *karma* [if you desire freedom/emancipation].

Annotations :

The author commences this chapter with a scathing criticism of the common (but false) belief that auspicious *karma puṇya* is virtuous and desirable. It will be recalled that *puṇya* and *pāpa* (auspicious and inauspicious *karma*) were included in the list of nine *tattvas* (categories of truth), each of which is to be discussed, at length, chapter by chapter. This chapter deals with the above two types of *karma-puṇya* and *pāpa*—which are the third and the fourth *tattvas* respectively.

Earlier we have stated that in the process of bondage, *karmic* matter is attracted and bound with the soul due to the vibrations produced by threefold activities (*yoga*) as well as passions (*kaṣāya*). It is necessary to distinguish between these two factors and their functions vis-a-vis bondage of *karma*. While the intensity of the fruition of *karma* is determined by the passions, the nature and species of the fruition is determined by the nature of activities of the organism at the time of bondage. The infinitesimal activities of a living organism lead to the infinitesimal bondage which for the sake of systematic treatment can be classified in various ways. The classification into auspicious and inauspicious is only one such way. The basis for the ascertainment of the activities is moral virtue such as truth, compassion etc..

All activities can be divide into good actions (*śubha yoga*) and evil or sinful actions (*aśubha yoga*). Vibrations produced by the former attract auspicious *karmic* matter while those produced by the latter attract inauspicious *karmic* matter. The fruition of the former would result in enjoyment of pleasure and the like while that of the latter would result in suffering and misery. Now it is not

difficult to see that the good and moral actions result in the bondage of the auspicious types of *karma*, while evil or sinful ones result in the bondage of inauspicious types. Nevertheless, both are on the same footing with reference to the summum bonum.

Now the bondage of auspicious *karma* is exclusively due to virtuous activity which is also the means for the attainment of purity of the soul. Here, then, we have a paradox—bondage of *punya* is necessarily concomitant with the partial purification of the soul. It is obvious that one cannot abandon virtuous activities—penance and austerities—to escape the bondage of *punya*. A simple analogy resolves the paradox and shows the way out of the dilemma.

The main function of religious and moral activities—*tapas*—penance and austerities—is to purify the soul by purging out *karmic* matter from it (*nirjarā*). Bondage of *punya* (*punya-bandha*) as well as its fruition (*punya-phala*) are incidental products which accompany the spiritual purity much in the same way as chaff is an incidental by-product accompanying the grain which is the essential product of the cultivation of seed. And just as the main purpose of cultivation is the production of grain and not the chaff, so also the aim of a moral action is to purify the soul. Not only the chaff is incidental but unavoidable. The distinction is in the **Desire**. The desire is to obtain grain in one case and spiritual purity in the other. Just as there is no desire to produce chaff, so also there should be no desire to produce bondage *punya-bandha* or its fruition *punya-phala*.

The author, therefore, enjoins the disciple to refrain from desiring the bondage and fruition of *punya*—auspicious *karma*. “Do not be misled by the sweet-sounding popular adjective ‘auspicious’, because in reality it is as vicious as *pāpa*—inauspicious. However, since the bondage itself is unavoidable, what is to be avoided is desire and attachment. One should neither crave for *punya-bandha* during religious action nor have longing for the enjoyment of *punya-phala* at the time of its fruition.

Finally, he uses a simple analogy to drive home his point. A person might become friendly and even cultivate intimate relations with another, knowing him to be a good man. But as soon as he comes to know that his friend is really a bad character-in-disguise,

he will, immediately, terminate his relationship in order to avoid future damage. Similarly, one may become enamoured with auspicious *karma*, knowing it to be virtuous. But as soon as he knows the truth that far from being virtuous it is vicious and jettiers him to the worldly state, he should terminate his affection for it, that is, experience its fruition impartially.

In the last verse no. 4.6, the author addresses *bhavya* souls¹ and enjoins them to terminate every kind of attachment and affection from their heart, because even subtlest attachment to *karma* albeit auspicious, is a hindrance for emancipation.

Unshakable Belief (Faith) in the Transcendental State of the Soul is Essential for Self-realization

परमद्वो खलु समओ सुद्धो जो केवली मुणी णाणी ।

तम्हि द्विदा सहावे मुणिणो पावन्ति णिव्वाणं ॥ ७ ॥

paramattho khalu samao suddho jo kevalī muṇī ṇāṇī.

tamhi t̥hidā sahāve muṇiṇo pāvamti ṇivvāṇam..7

परमद्वम्मि दु अठिदो जो कुणदि तवं वदं च धारयदि ।

तं सव्वं बालतवं बालवदं विंति सव्वण्हू ॥ ८ ॥

paramatthammi du aṭhido jo kuṇadi tavam vadam ca dhārayadi.

taṃ savvaṃ bālatavaṃ bālavadam viṃti savvaṇhū..8

वदणियमाणि धरंता सीलाणि तहा तवं च कुव्वंता ।

परमद्वबाहिरा जे णिव्वाणं ते ण विंदंति ॥ ९ ॥

vadaṇiyamaṇi dharaṃtā sīlāṇi tahā tavam ca kuvvaṃtā.

paramatthabāhirā je ṇivvāṇam te ṇa viṃdamti..9

परमद्वबाहिरा जे ते अण्णाणेव पुण्णमिच्छंति ।

संसारगमणहेदुं वि मोक्खहेदुं अयाणंता ॥ १० ॥

paramatthabāhirā je te aṇṇāṇeva puṇṇamicchamti.

samsāragamaṇahedum vi mokkhahedum ayāṇamṭā..10

(*Khalu jo paramattho*) Undoubtedly the pure and perfect state of the soul [transcendental state] is (*samao, suddho, kevalī, muṇī, ṇāṇī*) SELF, pure, omniscient, *muni* [self-absorbed], consciousness,

1. All souls in the worldly state (*samsāri jīva*) are not endowed with fitness to obtain self-realization. Those who are endowed with such fitness are called *Bhavya*.

(*tamhi sahāveṭṭhidā muṇiṇo nīvvāṇaṃ pavamṭi*) hence ascetics who aspire for self-realization can achieve it by self-meditation [concentrating on the transcendental self].

(*Jo paramatṭhammi du aṭhido*) If one is not anchored to [has no faith in] the transcendental but (*tavaṃ kundi*) practises penance (*ca*) and (*vadaṃ dhārayadī*) observes vows; (*tam savvaṃ savvaṃhu bālatavaṃ bālavadaṃ vimṭi*) all such penances and vows are considered *bālatapa* [austerity of an ignorant one] and *bālavrata* [vow of an ignorant one] by the omniscient.

(*Vada-ṇiyamāṇi dharamṭā*) In spite of practising vows and observing rules (of ascetic conduct) (*tahā sīlāṇi ca tavaṃ kuvvaṃtā*) as well as celibacy and penances, (*je paramatṭhabāhirā te nīvvāṇaṃ na vimṭamṭi*) one cannot succeed in attaining self-realization, if he is not anchored in the transcendental.

(*Je paramatṭhabāhirā te mokkhaḥedum ayāṇamṭā*) They who are not anchored in the transcendental, because he is not aware of the path of self-realization [emancipation], (*aṇṇaṇeṇa saṃsāra-gamaṇaḥedum vi punṇamicchamṭi*) desires *punṇa* auspicious *karma* although it is the cause of the worldly state.

Annotations :

These four verses emphatically establish that full and unshakable faith in the inherent purity of the soul, that is, the perfect transcendental state of the self, is basic for the process of self-realization/emancipation. In other words the process of self-realization cannot even be commenced until the aspirant is not only fully aware of the ultimate pure and perfect [unencumbered with any alien object] state of the **Self**, but also has full and irreversible belief/faith that self-realization is (i) possible and (ii) the only ultimate goal and objective of a spiritual aspirant. The aspirant must trust the records of the experiences of the omniscients and believe that the truth is not unknowable; that purity is integral to the self and its realization is not a new creation in the sense of emergence of an absolutely unprecedented state.

It has been repeatedly stated that in spite of the integral perfection and inherent purity, the soul has been obstructed from attaining self-realization [which is the same thing as the realization

of its infinite glory] from eternity. What is that which causes the obstruction and makes the soul oblivious of itself? What prevents the innate potentiality of perfection from action and the possibility of realization from becoming a reality? It may sound unbelievable but true that the soul is unaware of itself, i.e., unaware of the supreme bliss and infinite bliss hidden in itself. Instead, it sticks to the world process and is lured by the sensuous pleasures and carnal desires which give transient happiness but sustain the cycles of rebirth.

The author first describes the ultimate perfect state of the soul by ascribing purest qualities to it. The soul is *samaya* because all its attributes and qualities and modes are self-determined and self-dependent. It is, *suddha*—pure because it is totally free from defilement—it is '*kevali*' a singularity because all its attributes are fused with its substance into a unity or singularity it is '*muni*' because it is totally absorbed by and within itself—it is '*nāni*'; the omniscient—because it is the incarnation of pure and perfect knowledge. And such ultimate perfectness is innate to the soul of every ascetic who aspires for self-realization.

To initiate the process of self-realization one has to be absorbed in self-meditation, that is, concentration on the pure transcendental state of the soul. This leads to the dawn of enlightenment.

Thus, the self-awareness of one's own potential of perfectness and the consequent enlightenment provides a well-defined specific goal or objective to the aspirant who had, so far, been groping in the dark from eternity.

Empirically various ways are prescribed for self-realization and final emancipation. All of them can be grouped under the term violence, truth, celibacy etc. (i) The five vows fully undertaken by ascetics are called great vows—*mahāvratas*, and when they are partially taken by householders/laymen are called small vows *anuvratas*. (ii) Austerities—*tapas*—of two types are prescribed which effects stoppage of the inflow of new *karmic* matter as well as dissociation of accumulated *karma-nirjarā*. Fasting, discipline in diet etc. are external austerities while expiation, meditation etc. are internal ones. Right conduct, however, is futile in the absence of right attitude and right knowledge. The author is very emphatic

about this mutual relationship of the trio. We shall study the problem of relationship of faith, knowledge and conduct in some detail, in the succeeding verses. Here we shall merely point out that self-awareness and faith in the innate purity of the self must precede all other religious activities such as vow etc. The appellation “*bāla*” to vow and austerity (*bāla vrata & bāla tapa*) is to emphasize their futility in the absence of enlightenment, in the path of emancipation.

The Path of Emancipation comprises Enlightened Faith, Enlightened Knowledge, Enlightened Conduct

जीवादीसद्दहणं सम्मत्तं तेसिमधिगमो पाणं ।

रागादीपरिहरणं चरणं एसो दु मोक्खपहो ॥ ११ ॥

*jīvādīsaddahaṇaṃ sammattaṃ tesimadhigamo nāṇaṃ.
rāgādīpariharaṇaṃ caraṇaṃ eso du mokkhapaho..11*

मोत्तूण णिच्छयट्टं ववहारेण विदुसा पवट्टंति ।

परमट्टमस्सिदाण दु जदीण कम्मक्खओ होदि ॥ १२ ॥

*mottūṇa ṇicchayaṭṭhaṃ vavahāreṇa vidusā pavatṭhamti.
paramatṭhamassidāṇa du jadīṇa kammakkhao hodi..12*

वत्थस्स सेदभावो जह णासदि मलविमेलणोच्छणो ।

मिच्छत्तमलोच्छणं तह सम्मत्तं खु णादव्वं ॥ १३ ॥

*vatthassa sedabhāvo jaha ṇāsadi malavimelaṇocchaṇṇo.
micchattamalocchaṇṇaṃ taha sammattaṃ khu ṇādavvaṃ..13*

वत्थस्स सेदभावो जह णासदि मलविमेलणोच्छणो ।

अण्णाणमलोच्छणं तह णाणं होदि णादव्वं ॥ १४ ॥

*vatthassa sedabhāvo jaha ṇāsadi malavimelaṇocchaṇṇo.
aṇṇāṇamalocchaṇṇaṃ taha ṇāṇaṃ hodi ṇādavvaṃ..14*

वत्थस्स सेदभावो जह णासदि मलविमेलणोच्छणो ।

कस्सायमलोच्छणं तह चारित्तं पि णादव्वं ॥ १५ ॥

*vatthassa sedabhāvo jaha ṇāsadi malavimelaṇocchaṇṇo.
kassāyamalocchaṇṇaṃ taha cārittaṃ pi ṇādavvaṃ..15*

सो सव्वणाणदरिसी कम्मरयेण णिण्णावच्छणो ।

संसारसमावण्णो ण विजाणदि सव्वदो सव्वं ॥ १६ ॥

*so savvaṇāṇadarisī kammarayeṇa ṇiṇṇāvacchaṇṇo.
saṃsārasamāvaṇṇo ṇa vijāṇadi savvado savvaṃ..16*

सम्मत्तपडिणिबद्धं मिच्छत्तं जिणवरेहि परिकहिदं ।
तस्सोदयेण जीवो मिच्छादिट्ठि त्ति णादव्वो ॥ १७ ॥

sammattapaḍiṇibaddhaṃ micchattaṃ jīnavarehi parikahidaṃ.
tassodayeṇa jīvo micchādiṭṭhi tti ṇādavvo..17

पाणस्स पडिणिबद्धं अण्णाणं जिणवरेहि परिकहिदं ।
तस्सोदयेण जीवो अण्णाणी होदि णादव्वो ॥ १८ ॥

nāṇassa paḍiṇibaddhaṃ aṇṇāṇaṃ jīnavarehi parikahidaṃ.
tassodayeṇa jīvo aṇṇāṇī hodi ṇādavvo..18

चारित्तपडिणिबद्धं कसायमिदि जिणवरेहि परिकहिदं ।
तस्सोदयेण जीवो अचरित्तो होदि णादव्वो ॥ १९ ॥

cārittapaḍiṇibaddhaṃ kasāyamidi jīnavarehi parikahidaṃ.
tassodayeṇa jīvo acaritto hodi ṇādavvo..19

(*Jīvādīsaddhaṇaṃ sammattaṃ*) Belief in the [existence and nature of the] soul and another [nine] *padārthas* is right faith; (*tesimadhigamo nāṇaṃ*) knowledge of the real nature of these nine [without doubt or error] is right knowledge; (*rāgādi parihaṇaṇaṃ caraṇaṃ*) neutral attitude without like or dislike [for the alien objects] is right conduct—(*eso du mokkhapaho*) these three constitute the path of self- realization/emancipation.

(*Nicchayaṭṭhaṃ mottūna vidusā vavahāreṇa pavatṭhaṃti*) Sage, keeping aside the ultimate aspect, do worldly activities on the basis of empirical aspect; (*du paramatṭhaṃmassidāṇa jadīṇa kammakkhao hodi*) however, only those wise ascetics are able to destroy the bondage of *karma* who maintain full faith in the ultimate nature of the self.

(*Jahā*) Just as (*vatthassa sedabhāvo mala-vimelaṇocchanno nāsadi*) the whiteness of the cloth is destroyed by the pervasion of dirt, (*tahā*) in the same way (*miccha-ttamalocchannaṃ sammattaṃ khu ṇādavvaṃ*) be it known that the right faith is defiled by the pervasion of (the dirt of) perverted belief.

(*Jahā*) Just as (*vatthassa sedabhāvo mala-vimelanocchanno nāsadi*) the whiteness of the cloth is destroyed by the pervasion of dirt, (*taha*) in the same way (*aṇṇaṇaṃlocchannaṃ nāṇaṃ hodi ṇādavvaṃ*) be it known that the right knowledge/cognition is defiled by the pervasion of [the dirt of] perverted knowledge.

(*Jaha*) Just as (*vatthassa sedabhāvo mala-vimelaṇocchaṇṇo nāsadi*) the whiteness of the cloth is destroyed by the pervasion of dirt, (*taha pi*) in the same way (*kassāya-malocchaṇṇam carittam hodi nādavvam*) be it known that the right conduct is defiled by the pervasion of [the dirt of] passions.

(*So savvaṇaṇadarisī*) Though the soul (intrinsically) is omniscient, (*niēna kammarayena avacchaṇṇo*) it is polluted/defiled by one's own [dirt of] karmic matter; hence it (*samsāra-samāvaṇṇo savvam savvado na vijānadi*) is unable to know/cognize every mode of every substance.

(*Jinavarehi parikahidam*) The omniscients have declared that (*sammattaḍḍhiṇibaddham micchattam*) the right faith is obstructed by the faith-deluding *karma*; (*tassodayena jīvo micchādīṭṭhi tti nādavvo*) hence be it known that due to its rise, the soul becomes *mithyādr̥ṣṭi* (one with deluded world-view) [i.e., fruition of the faith-deluding *karma* deludes the faith of the soul into perverted faith].

(*Jinavarehi parikahidam*) The omniscients have declared that (*nānassa ḍḍhiṇibaddham aṇṇāṇam*) the Right knowledge is obscured by knowledge deluding *karma*; (*tassodayena jīva annāṇi hodi nādavvo*) hence be it known that due to its rise, the soul becomes *ajñānī* [one devoid of knowledge] [i.e., its fruition deludes the soul into perverted knowledge].

(*Jinavarehi parikahidam*) The omniscients have declared that (*cārittapadīṇibaddham kasāyam*) the right conduct is obstructed by passions; (*tassodayena jīvo acaritto hodi nādavvo*) hence, be it known that due to its rise, the soul becomes *acāritra* [one devoid of conduct] [i.e., its fruition forces the soul in perverted conduct].

Annotations :

In these verses, the author describes the path for emancipation. First [in verse no. 4.11] he describes it in short. Right faith/belief, right knowledge and right conduct constitute the path for emancipation/liberation (*mokṣa*). The trio is known as “The Three Jewels”. The faith or belief when qualified as right (*saṃyagdarśana*) is a kind of purified state of the consciousness that enables the soul to firmly believe in the truth as depicted in the scriptures by the omniscients. Empirically, knowledge and belief in the true nature

of nine *tattvas/padārthas* (categories of truth) [enumerated in chapter 1, verse 13] is the first step in this direction. Transcendentally, however, it is the result of suppression or eradication of vision-deluding [*darśana-mohaniya*] *karma*. Comprehension and proper understanding of these *tattvas* is right knowledge. The adjective *samyag* implies absence of doubt and/or error. Right conduct as conditioned by right faith and right knowledge is *samyak cāritra*.

Right knowledge (*samyag jñāna*) presupposes right belief (*samyag darśana*). In the absence of right world-view, the knowledge cannot be right because how can there be purity of knowledge if the self knows that it is impure? Similarly right conduct presupposes right belief and right knowledge. And composite of these three constitutes the pathway to emancipation. In other words, all three are indispensable factors of the path.

The author then deals with a complex and ticklish problem of maintaining equilibrium between the empirical and ultimate aspects of truth and reality. In the mundane life, performance of worldly activities is inevitable even for ascetics and sages [who have renounced their worldly status]. Possessing true wisdom and sagacity, a sage keeps both aspects of reality before him. The empirical aspect enables him to do all activities which are necessary for meeting his individual worldly needs as well as discharging his obligations/duties as a member of the society. However, his unshakable faith in the ultimate aspects of truth permits him to maintain equilibrium both as an individual and as a member of his religious order. His spiritual purity and non-absolutist beliefs enable him to look at both the roles—individual and social—he is required to play. Thus, without reducing his full faith in the pure psychic states of the soul as per the ultimate aspect, he performs his ritual and routine without flinching, because to him ritual is as important for his mundane state as faith and beliefs are for the transcendental one.

The author, then, goes on to describe the path for emancipation in detail. He, first uses a simple analogy to illustrate the defiling nature of the perversion resulting from the beginningless delusion. The three beginningless encumbrances are perverse belief, wrong cognition/knowledge and passions. Just as the quality of innate whiteness of (bleached) cloth is destroyed by the pervasion of alien

dirt in actual life, so also the trio of pure innate qualities—faith, knowledge and conduct (*darśana*, *jñāna* and *cāritra*)—are defiled and polluted by the trio of perversions resulting from the fruition of deluding (*mohanīya*) *karma*.

In the first place it should be noted that it is the ‘whiteness’ [which is a quality of the fabric/cloth] that is obliterated and not the fabric i.e., the substratum which is cloth. The latter remains intact and unaffected by the dirt, though by the change in quality—its pure (white) state—has become dirty. And secondly, by the use of suitable detergents and washing technique, the original whiteness can be completely restored. In the same way [applying the analogy to philosophy], the soul is capable of restoring its inherent purity by suitable spiritual discipline, but during its impure worldly state the capability of a completely adequate apprehension of the whole of reality/truth, is, for the time being, obscured and rendered ineffective. Hence, in the impure worldly state, apprehension of reality is neither pure nor perfect but piecemeal and fragmentary. Here again, the impairment is that of an attribute of the soul while the substance—the substratum of qualities and modes/states—remains intact and unaffected. And the attribute itself, being innate, can be fully recovered by proper technique of cleansing, i.e., removing the obscuring factor.

Finally, the author identifies, under the authority of the omniscient, each obscuring and defiling factor. Jains use the term *mithyātva*¹ meaning perversity to denote the principle which acts as primordial hindrance against the apprehension and belief in truth. The terms *mithyādarśana*, *mithyādr̥ṣṭi*, *darśanamoha* etc. are also used in the same sense. *Darśanamoha* is one of the eight main experiences.

Samyaktva also called *Samyagdarśana* is the opposite of *mithyātva*. In course of time, the soul, due to its inherent urge for purification, attains some purity and the potency of *mithyātva* is reduced and made ineffective to a significant extent usually the soul does not need any extraneous help but the progress may be accelerated due to the influence of instructions from sages who know the truth from direct experience. The purity of the soul is

1. The term is equivalent to *avidyā*, *ajñāna*, *viparyaya* used by different Indian systems of philosophy.

accompanied by radical change in outlook or world-view. It is defined as *Śraddhāna* for the truth and the *śraddhāna* or faith is explained as *pratyayāvadhāraṇa*, that is, discursive determination.

Samyagjñāna (right knowledge) presupposes *samyagdarśana* (right world-view). That is, the right world-view makes it possible for the soul to realize, know and comprehend the reality as it is without error or doubt. In the absence of right world-view, the knowledge cannot be right. The purification of the world-view is, therefore regarded as *sine quā non* of that of the knowledge (and conduct). Knowledge-*jñāna*, when infected with perverted world-view-*mithyādarśana* is really false-*ajñāna*. Thus, *samyagdarśana* is to be regarded as predilection for truth (*tattvaruci*) while what comprehends that truth is to be regarded as *samyagjñāna*. But both are born simultaneously though they are not identical, just as a lamp and its light are simultaneous but not identical. *Samyagdarśana* is the logical primus as opposed to chronological priority of *samyagjñāna*. Former purifies the latter and is also the ground for it.

The spiritual purification of the soul is accompanied by the subsidence or eradication of *darśanamoha*, the species of *karma* which deludes. It can also be said that the qualifying adjective 'samyaka' is basically derived from *samyagdarśana* but there is unanimity among different Jain thinkers regarding the synchronization of occurrence of *samyagdarśana* and *samyagjñāna*.

Jain philosophers give equal importance to conduct as to knowledge and predilection for truth. While *samyagdarśana* turns the soul in the right direction and *samagjñāna* illuminates the path, *samyakcāritra* takes it to the goal. Thus, conduct is the fulfillment of knowledge while self-realization/final emancipation is the fulfillment of conduct.

The *karma* which blocks *samyakcāritra* viz. *cāritramoha*, is the twin of *darśanamoha*, both being sub-types of the main species *mohanīya karma*. It manifests and asserts itself, mainly as fourfold passions (*kaṣāya*) viz., anger, arrogance, deceit and greed. The rise of passions obscures the capacity for abstinence from immoral and sinful activities, self-control, self-discipline and austerity constitute right conduct. They enhance the spiritual purity of the soul and

overcome the weakness, thus, increasing its capacity for complete renouncement and reducing the potency of attachment (*rāga*) and aversion (*dveṣa*) which are the main planks of wrong conduct.

From the above it is clear that Jain philosophers did not accept nescience (*ajñāna*) alone as the cause of bondage as some other systems did. It is only one of the three conditions of bondage and the worldly existence. Bondage, in the ultimate analysis, results in the obstruction and mutilation of the various capabilities of the pure soul. These capabilities can be grouped—under three main heads—world-view (faith, belief), knowledge and conduct which form the trio—the three jewels. The appellation *samyak* (right or enlightened)—which means without doubt or error—is attached to their pure form while '*mithyā*'—which means perverted—to their wrong form. Threefold conditions of the worldly existence—the perverted trio—require threefold antidotes. Stated differently, the eradication of the conditions of worldly existence having threefold potencies require counter-condition consisting of threefold counter-potencies.

(Idi cauttho punṇapāvādhiyāro samatto)

[Here ends the fourth chapter on
Auspicious & Inauspicious *Karma*.]

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Introduction to Chapters 5 & 6

Conditions for the influx of *Karma*—*ĀŚRAVA* and its opposite—*SAMVARA*

Rebirth and *Karma* are the two most important presuppositions of Jain philosophy. Development of these conceptions was accompanied by that of corresponding metaphysics also. The soul—*JĪVA*—is the conscious substance. In its purest state it possesses a number of qualities/attributes which are obstructed, obscured and distorted by its infection by another substance, matter—*Pudgala*. The subtlest class of matter, appropriately called karmic matter, is capable of mixing with the soul much in the same way as water mixes with milk. This union of soul and matter is called **Bondage** (*Bandha*). In the pure and perfect state, the soul has infinite knowledge, intuition, bliss and spiritual energy as well as freedom from embodied existence, delimited longevity (life-span), and difference of status. Its characteristic quality is consciousness (*upayoga*)—a complex of two cognitive faculties—knowledge and intuition. Thus, the soul (*jīva*) and consciousness (*upayoga*) are eternally coextensive and inalienable.

The bondage of soul with karmic matter obscures and obstructs the pure qualities of the soul and keeps it in the embodied—worldly—state. However, belief in the intrinsic purity of the soul and its capability to regain its essentially pure nature—which is the same thing as the discovery of its infinite glory—is basic to the doctrine of *karma*.

The question why the pure soul should come to be infested with the impurity of matter is one of fact as ultimate as its own real existence and it is unnecessary to question the possibility of a fact. It is there. The important thing is that the impurity and imperfection can be transcended by self-realization or emancipation.

The embodied [worldly] state is sustained and nourished from eternity, basically by the delusion and perversity of the soul due to

its defilement by delusion-producing (*mohanīya*) *karma*. It lasts as long as the delusion lasts. This *karma* deludes the soul by luring its interest in the world processes and making it cling to it as the source of happiness, this results in the cycle of rebirths. Thus, the primordial cause of worldly existence is called *Mithyātva* that is perversity. It is, as a rule, accompanied with **Passions** (*kaṣāya*) of the most virulent type [as we shall presently see]. The modus operandi of the perversity and passions is to produce conditions which attract inflow of karmic matter and lead to its bondage with the soul. The inflow of karmic matter and psychic conditions leading to it is influx-*Āśrava*.

Thus, the term *Āśrava* means a condition which causes the inflow of karmic matter in the soul. It can be conceived as an opening through which the impurity enters the soul. Inclusive of *Mithyātva* there are five *āśravas* which can be graphically depicted as five openings progressively diminishing in size, *mithyātva* being the largest and *Yoga* the smallest.

Five *āśravas* are :

- (i) *mithyātva* (perverted attitude),
- (ii) *avirati* (non-abstinence),
- (iii) *pramāda* (spiritual inertia),
- (iv) *kaṣāya* (passions) and
- (v) *yoga* (activities).

Though the worldly state of existence is due to the joint effect of all the five, it is not difficult to see that the smaller opening has little significance so long as a larger one is wide open permitting the inflow of karmic impurity.

Mithyātva—perverted faith/world-view—defiles, as it were, the very texture of the soul and it is but natural that all the functions of the soul should be perverted. Purification of the attitude by blocking the influx through the largest gateway of *mithyātva* is, therefore, the sine qua non of the purification of the other functions. Each opening would need separate effort for closing and the succeeding one is not necessarily closed on closing the preceding one. The closing of the preceding one is, however, essential for effectively

closing the succeeding one. Before proceeding to discuss *saṃvara* let us clarify the relation of passions (*kaṣāya*) with other *āśravas*.

Passions are essentially psychological distortions, i.e., distortions of psychic equanimity. The four passions—anger, arrogance, deceit, and greed—are again each of four types. Virulent type of passions are called *Anantānubandhī*, which means leading to infinite bondage. This type is coeval with perversity (*mithyātva*) and is therefore beginningless. Some what less virulent type is called *Apratyākhyānavaraṇa* and still less virulent is called *Pratyākhyānavaraṇa*. The fourth type is the least virulent and is called *Sañjvalana*. While perverted world-view is the fruition of one branch—*darśana-mohanīya*—of deluding (*mohanīya*) *karma*, passions are fruitions of the other branch—*cāritra-mohanīya*. Thus, though they are not identical, obey are intimately interconnected. As stated, *mithyātva* and *anantānubandhī* passions are coeval. The next two types are associated with non-abstinence.

SAMVARA

The purified state of the soul which is competent to close the gates of *āśrava* and block the influx is called *Samvara*. *Samvara* is thus antithetic to *āśrava*. That is it can be conceived as a butter to close the opening and block the influx of impurity.

Thus, the number of *Samvara* is also five :

ĀŚRAVA	SAMVARA
Perverted attitude (<i>mithyātva</i>)	Right attitude (<i>samyaktva</i>)
Non-abstinence (<i>avirati</i>)	Abstinence (<i>virati</i>)
Spiritual inertia (<i>pramāda</i>)	Spiritual alertness (<i>apramāda</i>)
Passions (<i>kaṣāya</i>)	Freedom from passions (<i>akaṣāya</i>)
Activities (<i>yoga</i>)	Motionlessness (<i>ayoga</i>)

It has already been clarified that unless the widest opening *mithyātva* is blocked first by *samyaktva*, the blocking of the smaller ones is futile. The Herculean effort to destroy or at least suppress the root of all evils from eternity, needs an unprecedented spiritual effort. And hence the spiritual success in the form of attaining enlightenment has been assigned the highest value.

However, even after this most difficult task is achieved, the soul has to strive further to block the other openings one by one. After the dawn of enlightenment self-restraint and self-discipline are the important next steps in spiritual advancement. Enlightenment i.e., right attitude and right knowledge must be followed by the right conduct which means discipline of the will. The disciplined will is rather the logical condition of the disciplined reason and one finds its fulfillment in the other; without this fulfillment the mere intellectual culture is cripple and mere moral culture implied by the discipline of the will without intellectual illumination is blind.

For the final freedom/emancipation the fivefold *āśrava* must be blocked by the fivefold *saṃvara*. In other words, after destroying the evilmost impurity in the form of perversity, the soul must tread the path of right conduct and acquire further strength for complete abstinence from immoral and sinful deeds. The spiritual inertia must be overcome next. It must, then, become free from the rise of all the four types of passions, And finally, it should acquire the state of total motionlessness.

The most significant feature of enlightenment is the ability to distinguish between the self and non-self. Ultimately the consciousness (*upayoga*) alone is to be identified with the self while the passions, quasi-passions, and all other distortions which are the outcome of the rise of *karma*, are to be regarded as non-self.

Chapter - 5

Pañcama Āsavādhiyāro

Āśrava (Cause of Influx of Karma)

Two Categories (Series) of Influx

मिच्छत्तं अविरमणं कसायजोगा य सण्णसण्णा दु ।

बहूविहभेदा जीवे तस्सेव अणणपरिणामा ॥ १ ॥

micchattam aviaramaṇam kasāyajogā ya saṇṇasaṇṇā du.

bahūvihabhedā jīve tasseva aṇaṇapariṇāmā..1

णाणावरणादीयस्स ते दु कम्मस्स कारणं होति ।

तेसिं पि होदि जीवो रागद्वोसादिभावकरो ॥ २ ॥

*ñāṇāvaranādīyassa te du kammaṣṣa kāraṇaṃ hoṃti.
tesim pi hodi jīvo rāgaddosādibhāvako..2*

(*Micchatam aviramaṇam kaṣāya-jogā ya saṇṇasaṇṇā du*) Perverted world-view, non-abstinence, passions and [threefold] activities are of two categories : *bhāva* or psychic and *dravya* or physical; (*jīve bahuvihabhedā tasseva aṇaṇṇa pariṇāma*) [of these what are psychic] are determined by the soul, are of many types and are psychic states or modes.

(*Te du ñāṇāvaranādīyassa kammaṣṣa kāraṇaṃ hoṃti*) Those perverted world-view etc. [of the physical category] become primary causes of knowledge-obscuring and other species of *karma* (*tesim pi rāgāddosādi bhāvako jīvo hodi*) while attachment aversion and the like, which are psychic states, become auxiliary causes of these and are determined by the soul.

Annotations :

In the third chapter (verses 3.41, 3.42) fourfold primal conditions of bondage were dealt with, viz.:

- (i) Perverted world-view—*mithyātva*
- (ii) Non-abstinence—*avirati*
- (iii) Passions—*kaṣāya*
- (iv) Activities—*yoga*

In the above verses of this chapter, the same conditions are dealt with as the primary causes of the inflow of karmic matter i.e. *Āśrava*. We have already studied the nature of these four earlier, so we shall just briefly recapitulate them here for ready reference.

(i) *Mithyātva* is the beginningless form of defiled consciousness infected with delusion produced by the deluding *darśana-mohanīya karma*.

(ii) *Avirati* (or *aviramaṇa*) means intense attachment of the soul to alien objects and its inability to abstain from the sinful path.

(iii) *Kaṣāya* means fourfold passions—anger, arrogance, deceit, and greed. Both (ii) and (iii) are responsible for producing perverted conduct and are the results of *cāritra-mohanīya karma*.

(iv) *Yoga* means threefold activities which produce vibrations

and attract the karmic matter for bondage.

(v) In these opening verses the author initiates the discussion by emphasizing that distinction has to be made between the two categories of cause of inflow of karmic matter—*āśrava* :

(a) Psychic cause or *bhāva āśrava* and

(b) Physical cause or *dravya āśrava*. Though both are concomitant, they are not identical as they are substantively different and distinct.

Earlier, we had occasion to criticize the *Sāṃkhya* system which believes in absolute immutability of the conscious substance and, therefore, stresses that evils of the world do not belong to it. Jains, on the contrary, as we have seen, do not accept the propriety of such position. If the soul is involved in evils, the evils must belong to the soul, because the conception of cruelty, anger etc. loses all its meaning and purpose unless the soul is really associated with them. Thus, we have an evil associated with the soul and an evil associated with karmic matter. The former is *bhāva āśrava* or psychic evil and the latter is *dravya āśrava* or physical evil. Hence the four primal causes of influx are to be split in two categories (series):

Psychic series -I (BHĀVA ĀŚRAVA)	Physical series—II (DRAVYA ĀŚRAVA)
Psychic perversion— <i>bhāva mithyātva</i>	<i>Darśanamoha—dravya mithyātva</i>
Non-abstinence—psychic weakness <i>Bhāva avirati—attachment etc.</i>	<i>Cāritramoha</i> <i>Dravya avirati</i>
Psychic distortions— <i>bhāva kaṣāya</i>	<i>Cāritramoha—dravya kaṣāya</i>
Psychic unsteadiness— <i>bhāva yoga</i>	Physical activities—mental, vocal, bodily— <i>Dravya Yoga</i>

The fourfold conditions of category II become the substantive or primary causal agency (*upādāna karaṇa*) for the bondage of the eight species of *karma* :

- (1) Knowledge-obscuring—*jñānavaraṇa*
- (2) Intuition-obscuring—*darśanāvaraṇa*
- (3) Deluding—*mohanīya*

- (4) Obstructing—*antarāya*
- (5) Body-building—*nāma*
- (6) Status-determining—*gotra*
- (7) Pleasure-/Pain-producing—*vedanīya*
- (8) Life-span-determining—*āyusya*

These eight species of *karma* are modifications of karmic matter of which the substantive cause is *dravya āśrava* and auxiliary cause is *bhāva āśrava*.

Relative Absence of Bondage for the Enlightened One

णत्थि दु आसवबंधो सम्मादिट्ठिस्स आसवणिरोहो ।

संते पुव्वणिबद्धे जाणदि सो ते अबंधंतो ॥ ३ ॥

ṇatthi du āsavabandho sammādiṭṭhissa āsavaṇiroho.
saṃte puvvaṇibaddhe jāṇadi so te abandhaṃto..3

भावो रागादिजूदो जीवेण कदो दु बंधगो होदि ।

रागादिविप्पमुक्को अबंधगो जाणगो णवरी ॥ ४ ॥

bhāvo rāgādijūdo jīveṇa kado du bandhago hodi.
rāgādivippamukko abandhago jāṇago ṇavari..4

पक्के फलम्मि पडिदे जह ण फलं बज्झदे पुणो विट्ठे ।

जीवस्स कम्मभावे पडिदे ण पुणोदयमुवेदि ॥ ५ ॥

pakke phalammi paḍide jaha ṇa phalam bajjhade puṇo viṭṭe.
jīvaṃssa kammabhāve paḍide ṇa puṇodayamuvedi..5

पुढवीपिंडसमाणा पुव्वणिबद्धा दु पच्चया तस्स ।

कम्मसरीरेण दु ते बद्धा सव्वे वि णाणिस्स ॥ ६ ॥

pudhavipimḍasamāṇā puvvaṇibaddhā du paccayā tassa.
kammasarīreṇa du te baddhā savve vi ṇaṇissa..6

(*Sammādiṭṭhiṣa āsavābandho ṇatthi*) The enlightened soul [whose vision is right] is [relatively] free from the inflow and bondage of *karma* (*du āsavaṇiroho*) because the causes and conditions of influx are blocked (*te abandhaṃto so saṃte puvvaṇibaddhe jāṇadi*) with the blockage of [new] influx it is merely aware of the past bondage of *karma*.

(*Jīveṇa kado rāgādijūdo bhāvo du bandhago hodi*) Psychic

states which are vitiated by attachment and the like are conditions for bondage of new *karma* (*rāgādi-vippamukko abamdhago*) but those who are free from the defilement of attachment etc., are not liable to bondage; (*ṇavari jāṇago*) [for them] there is only awareness.

(*Jaha pakke phalammi paḍide*) Just as the ripened fruit gets detached [from the tree-branch] (*phalam puṇo vimṭe na bajjhade*) and such fruit does not become re-attached to the branch, (*jīvassa kammabhāve paḍide puṇo na udayamuvedī*) in the same way the *karma* which has been separated from the soul cannot again attain the state of rise [fruition].

(*Tassa nāṇissa puvvaṇibaddhā savve vi paccayā*) In the case of the enlightened soul, the old bondage and its causes (*du puḍḍhavī-pimḍasamāṇā*) are nothing more than a clod of earth (*du te kamma-sarīreṇa baddhā*) and they are associated with subtle microbody [*kārmaṇa-śārīra*] i.e., they are of no **significant consequences**.

Annotations :

In these verses, distinction is made between the soul infected with perversity (*mithyātva*), called *mithyādrṣṭi* and the purified and enlightened soul, called *samyagdrṣṭi* who has annihilated the beginningless defilement.

Earlier we had seen that *mithyātva* is the root of all evils and the primordial cause of the worldly wanderings. It vitiates the innate ability of the soul to realize and comprehend the truth and forces it to grope in the darkness. In course of time, however, the innate purity of the soul urges it to proceed towards enlightenment and ultimately leads it to the right path. The potency of *mithyātva* is reduced to an appreciable extent and the right world-view or *samyaktva* dawns. Thus, *samyaktva*, which is a purified state of the soul converts *mithyādrṣṭi* (wrong vision) into *samyagdrṣṭi* (right vision). It is attended by radical change in vision of the world in general and the psycho-physical relationship in particular. The whole horizon changes.

From eternity till now the soul was in a state of spiritual helplessness and slumber. After awakening, self-awareness increases progressively and a more powerful and vigorous spiritual

energy manifests itself suppressing or destroying the potency of the vision deluding *karma*. As soon as the effects of this deluding *karma* which, so far deluded the soul and kept it away from right world-view towards truth, or right predilection for truth is removed, the soul realizes its own true nature. This, itself, is enlightenment and the soul attains an unprecedented insight which it had been prevented from attaining from eternity. The soul is now clearly able to distinguish between its own psychic states and the defiling states of the alien karmic matter responsible for the delusion.

At this point of time, out of the four primal conditions of influx, the primordial one—the delusion of vision—has become ineffective. This immediately results in lowering the intensity of the passions and enhancing the ability of the soul to practise abstinence and right conduct. Out of the four categories of passions [according to the potency], the lifelong (*anantānubandhī*) that is the most virulent are no longer effective. However, the soul has to go a long way for the final consummation. It has to nullify all the other conditions of influx and bondage. This has to be done by further increasing its purity and augmenting the spiritual energy for right conduct.

Attainment of enlightenment enables the soul to clearly distinguish between the self and the non-self, and it is able to abandon its eternal infatuation for the alien. We have seen that the bondage of *karma* is determined by the *bhāva karma* and the reduced attachment for non-self enables an enlightened soul to block the influx. The *karma* which has already yielded its fruit cannot do any further harm and the absence of *bhāva karma* (attachment etc.) results in **relative** freedom from bondage of new *karma* for a *samyagdr̥ṣṭi*.

(The author explains what exactly is meant by the term *samyagdr̥ṣṭi* in a succeeding verse no. 5. This explanation is very important).

Freedom from Bondage is Relative

चउविह अणेयभेयं बंधंते णाणदंसणगुणेहिं ।

समये-समये जम्हा तेण अबंधो त्ति णाणी दु ॥ ७ ॥

cauviha aneyabheyam baṁdhamte ṇāṇadaṁsaṇaguṇehim.

samaye-samaye jamhā teṇa abaṁdho tti ṇāṇī du..7

जम्हा दु जहण्णादो णाणगुणादो पुणो वि परिणमदि ।

अण्णत्तं णाणगुणो तेण दु सो बंधगो भणिदो ॥ ८ ॥

jamhā du jahañṇādo ṇāṇaguṇādo puṇo vi pariṇamadi.
aṇṇattam ṇāṇaguṇo teṇa du so baṇdhago bhaṇido..8

दंसणणाणचरित्तं जं परिणमदे जहण्णभावेण ।

णाणी तेण दु बज्झदि पोग्गलकम्मेण विविहेण ॥ ९ ॥

damsaṇaṇāṇacarittam jaṃ pariṇamade jahañṇabhāveṇa.
ṇāṇī teṇa du bajjhadi poggalakammaṇa viviheṇa..9

(*Jamhā cahuviha*) As stated before, the fourfold conditions of [influx and bondage–physical series with the auxiliary causal potency] (*ṇāṇa-damsanagunehiṃ samaye-samaye aneṇabheyam baṇdhamte*) affect the psychical states of consciousness each and every instant of time and determine bondages of various types; (*ṇāṇi du abamdhō tti*) [but] the enlightened soul is [relatively] free from bondage.

(*Jamhā du ṇāṇaguṇo*) Because the strenght of the purity of consciousness [at the very dawn of enlightenment] (*jahañṇādo ṇāṇaguṇādo*) is of minimum intensity, (*puṇo vi aṇṇattam pariṇamadi*) and keeps on fluctuating [i.e., is not steady] (*teṇa du so badhago bhaṇido*) that is why it is said to be the condition of bondage of *karma*.

(*Damsaṇā-ṇāṇa-carittam jahañṇa bhāveṇa jaṃ pariṇamade*) The spiritual purification of the three jewels–right world-view, knowledge, and conduct–is minimum to start with (*teṇa du ṇāṇī viviheṇa poggalakammaṇa bajjhadi*) that is why the enlightened [inspite of attaining enlightenment] is also subjected to the bondage of various types of *karma*.

Annotations :

In the preceding verses we briefly discussed how the soul attains enlightenment by its purity. In the above verses, the author underlines the necessity of further efforts to enhance the purity still further and augment its energy for final consummation and total freedom from bondage. The soul has succeeded in awakening the beginningless hold of the perversity of world-view but this does not mean the end of the struggle.

The important thing is to further reinforce the strength of all the three jewels which has attained only the minimum or lowest strength at the moment. The influx of karmic matter due to the primordial cause—*mithyātva* has been blocked but the other three openings i. e. conditions of inflow (*āśravas*) are still wide open and the bondage continues. The soul has to pass through number of stages from the lowest to the highest stage of spiritual development. The soul acquired right vision but is lacking in spiritual strength. And, so inspite of the right world-view and right knowledge, it cannot, totally, abstain from the wrong path. For further spiritual advancement it must develop more strength of vision, knowledge and self-control.

सव्वे पुव्वणिबद्धा दु पच्चया संति सम्मदिट्ठिस्स ।

उवओगप्पाओगं बंधंते कम्मभावेण ॥ १० ॥

saṃve puvvaṇibaddhā du paccayā saṃti sammadiṭṭhiṣṣa.
uvaogappāogaṃ baṃdhaṃte kammabhāveṇa.. 10

संता दु णिरुवभोज्जा बाला इत्थी जहेव पुरिसस्स ।

बंधदि ते उवभोज्जे तरुणी इत्थी जह णरस्स ॥ ११ ॥

saṃta du ṇiruvabhojjā bālā itthī jaheva purisassa.
baṃdhadi te uvabhojje taruṇī itthī jaha ṇarassa.. 11

होदूण णिरुवभोज्जा तह बंधदि जह हवंति उवभोज्जा ।

सत्तट्ठविहा भूदा णाणावरणादिभावेहिं ॥ १२ ॥

hodūṇa ṇiruvabhojjā taha baṃdhadi jaha havanti uvabhojjā.
sattaṭṭhavihā bhūda ṇāṇāvaraṇāḍibhāvehiṃ.. 12

एदेण कारणेण दु सम्मादिट्ठी अबंधगो भणिदो ।

आसवभावाभावे ण पच्चया बंधगा भणिदा ॥ १३ ॥

edeṇa kāraṇeṇa du sammādiṭṭhī ababdhago bhaṇido.
āsavabhāvābhāve ṇa paccayā baṃdhagā bhaṇidā.. 13

रागो दोसो मोहो य आसवा णत्थि सम्मदिट्ठिस्स ।

तम्हा आसवभावेण विणा हेदू ण पच्चया होति ॥ १४ ॥

rāgo doso moho ya āsavā ṇatthi sammadiṭṭhiṣṣa.
tamhā āsavabhāveṇa viṇā hedū ṇa paccayā hoṃti.. 14

हेदू चदुव्वियप्पो अट्टुवियप्पस्स कारणं हवदि ।

तेसिं पि य रागादी तेसिमभावे ण बद्धंति ॥ १५ ॥

*hedū caduvviyappo atthaviyappassa kāraṇaṃ havadi.
tesim pi ya rāgādī tesimabhāve ṇa bajjhamti..15*

(*Sammādiṭṭhissa puvvanibaddhā du savve paccayā saṃti*) All the *dravyāśruvas* (physical causes of the influx of *karma*), already bound by the soul who is *samyagdr̥ṣṭi* [possessed of enlightened world-view] in his pre-enlightenment state, remain in *sattā* [dormant existence prior to the state of *udaya* (rise)]; (*uvaogappāogaṃ kammabhāveṇa baṃdhate*) [in due course] in accordance with the *prayoga* [exercising] of the *upayoga* [activity of soul], through the psychic dispositions [such as attachment and the like] they [*pūrvabaddhapratyayā*] become the cause of bondage of *karma*.

(*Saṃtā du ṇiruvabhojja*) In the state of *sattā* [i.e., state of bondage but before the state of fruition] they cannot yield their fruit and thus cannot consummated; (*jaheva purisassa bālā itthi*) just as a man who has married an immature [minor] girl, cannot consummate the union immediately [because the female of the union is not fit for the purpose] (*te uvabhojje baṃdhadī*) [later on the same *karma*] coming to fruition becomes the condition of new bondage (*jaha ṇarassa taruṇi itthi*) just as the same girl attains majority and becomes mature and fit for the consummation of the union [and then fascinates her husband].

(*Niruvabhojjā hodūṇa jaha uvabhojjā havanti*) Just as the *dravya karma* [bound in the past] which was unfit for acting as a condition for new bondage [not having come to fruition] becomes potent in course of time, in the same way (*nāṇāvaraṇādi bhāvehiṃ sattaatthavihā bhūdā*) various species of *karma*—seven species when the life-span-determining *karma* is not bound and eight species, [when the same is bound, once in a lifetime]—are determined.

(*Edeṇa kāraṇeṇa du*) Basically, this is why (*sammādiṭṭhī abamdhago bhaṇido*) the enlightened soul with the right vision is considered free from the bondage of new *karma*; (*āsava-bhāvābhāve paccayā bandhagā ṇa bhaṇidā*) because in the absence of *bhāva karma* [psychic state of affection etc.], *dravya karma* by itself is impotent as a condition of bondage.

(*Rāgo doṣo ya moho āsavā sammādiṭṭhissa ṇatthi*) The

enlightened soul [with right world-view and vision] is free from the causes of influx (*bhāva karma*) such as attachment, aversion, delusion (*tamhā āsavabhāveṇa viṇā paccayā hedū ṇa hoṃti*) and without *bhāva karma dravya karma* is ineffective as the cause of influx and bondage.

(*Caduvviyappo hedu aṭṭhaviyappassa kāraṇaṃ havadi*) The fourfold conditions viz. perverted world-view etc. become the causal agents for the bondage of eight species of *karma* (*ca tesim pi rāgādī tesīmbhāve ṇa bajjhamī*) and the *bhāva karma* viz., attachment etc., in turn, cause the fourfold conditions. In the absence of psychic attachment, there is no bondage. That is why the enlightened soul with right vision is said to be free from bondage [because there is no attachment and the like].

Annotations :

In the preceding verses, it was said that the attainment of right vision is not sufficient to enable the soul to reach the **final liberation**, and the soul, inspite of enlightenment, continues the influx of karmic matter. This may perhaps, lower the value of right vision in the reader's view. In the above verses, therefore, the author wants to reaffirm the fundamental importance of the right vision (*samyag-drṣṭi*) and establish its correct values, so that the unprecedented supreme effort of the soul for attaining it is not undervalued.

We have already pointed out that the *karma* does not yield its fruit as soon as it is bound. It remains inactive for some time before producing the result. This period of inactivity is called the period of non-fruitation (*abādhakāla*) and the *karma* is said to be in the state of *sattā* [unproductive existence]. It comes to rise [*udayā*] in order to deliver its fruit after this period and the rise then continues uninterrupted till the end of the duration of bondage [*sthitibandha*]. The author uses an analogy to explain this important principle of the doctrine of *karma*. If a man marries a very young—underage—girl, he will be unable to consummate the union until the girl comes of age, attains maturity, and is fit for the purpose. Similarly, some *karma* bounded in the pre-enlightenment period, might come to rise after the attainment of the enlightenment and become the cause of the influx of new karmic matter and consequent bondage of various species of *karma*. The bondage is usually of seven main

species out of eight and once in every life-time the eighth species viz. life-span-determining *karma* will be bound.

Soul Degraded from the Ultimate Values is subjected to Bondage

जह पुरिसेणाहारो गहिदो परिणमदि सो अणेयविहं ।

मंसवसारुहिरादी भावे उदरगिसंजुत्तो ॥ १६ ॥

jaha puriseṇāhāro gahido pariṇamadi so aneyavihaṃ.

mamsavasāruhirādī bhāve udaraggisaṃjutto..16

तह पाणिस्स दु पुव्वं जे बद्धा पच्चया बहुवियपं ।

बज्झंते कम्मं ते णयपरिहीणा दु ते जीवा ॥ १७ ॥

taha ṇāniṣṣa du puvvaṃ je baddhā paccayā bahuviyappaṃ.

bajjhaṃte kammaṃ te ṇayaparihiṇā du te jīva..17

(*Jaha puriseṇa gahido āhāro*) Just as food materials consumed by a person (*udaraggi-saṃjutto*) and acted upon by digestive juices from the organs of the digestive system, (*so maṃsa-vasā-ruhirādī bhāve aneyavihaṃ pariṇamadi*) are metabolized and converted into flesh, blood, marrow and various other bodily factors.

(*Taha*) In the same way (*ṇāniṣṣa du puvvaṃ baddhā paccayā dravya karma* bounded earlier [pre-enlightenment] by the enlightened soul (*te bahuviyappaṃ kammaṃ bajjhaṃte*) become the conditions of bondage of various species of *karma* (*te du jīva ṇayaparihiṇā*) such a soul is degraded and has fallen from the ultimate values.

Annotations :

These are the concluding verses of this (fifth) chapter, on the subject of influx of karmic matter (*āśrava*). Having emphatically established in the preceding verses that an enlightened person with right vision (*samyagdr̥ṣṭi*), who has suppressed or destroyed the beginningless perverted attitude, is free from bondage, the author introduces special conditions of bondage for such a soul. An aspirant climbing the ladder of spiritual purification is also subject to falls and degradations. We have stated that the *karma* does not yield its fruit as soon as it is bound but remains inactive for some time. It delivers its fruit when it comes to the state of rise (*udaya*) from the state of non-production (*sattā*). Thus, an enlightened person might

have some *karma* left in the state of non-production which come to rise after he has been enlightened. When such *karma*, bound in the pre-enlightenment period, gives its fruit, the soul may be degraded and loses some faith in the ultimate aspects of the soul. In that case, inspite of being a *samyagdr̥ṣṭi*, affection and attachment to aliens produce *bhāva karma* and *bhava āśrava* which ultimately result in *dravya āśrava* and bondage of new *karma*. The author explains the process by using the analogy of the digestion and metabolism of foodstuffs. It is well known that the conversion of food into vital tissues of biological importance is a slow process. The food has to pass through various stages of digestive process in various digestive organs and is acted upon by various digestive juices at each stage—in stomach, intestines etc. Ultimately by the lengthy and intricate processes of catabolism and anabolism the proteins of the food stuffs are converted into the proteins of the tissues and become flesh, blood, marrow, bones and other vital tissues of the body. Similarly, the complex processes of *karma* brings about the fruition and subsequent bondage even after the achievement of enlightenment and right vision.

[The relative non-bondage of *karma* for the *samyagdr̥ṣṭi* should not understood in absolute sense].

(*Idi pañcamo āsavādhiyāro samatto*)

[Here ends the fifth chapter on
Āśrava (Cause of Influx of Karmic Matter).]

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Chapter - 6

Chaṭṭhamo Saṃvarādhīyāro

Saṃvara (Inhibition)

**Discernment between The Self and The Non-self
is the Basis of *Saṃvara***

उवओगे उवओगो कोहादिसु णत्थि को वि उवओगो ।
कोहो कोहो चव हि उवओगे णत्थि खलु कोहो ॥ १ ॥
uvaoge uvaogo kohādisu ṇatthi ko vi uvaogo.
koho koho ceva hi uvaoge ṇatthi khalu koho..1

अट्ठवियप्पे कम्मे णोकम्मे चावि णत्थि उवओगो ।
उवओगम्हि य कम्मं णोकम्मं चावि णो अत्थि ॥ २ ॥
aṭṭhaviyappe kamme ṇokamme cāvi ṇatthi uvaogo.
uvaogamhi ya kammaṃ ṇokammaṃ cāvi ṇo atthi..2

एदं तु अविवरीदं णाणं जइया दु होदि जीवस्स ।
तइया ण किञ्चि कुव्वदि भावं उवओगसुद्धप्पा ॥ ३ ॥
edaṃ tu avivarīdaṃ ṇāṇaṃ jaiyā du hodi jīvassa.
taiyā ṇa kiñci kuvvadi bhāvaṃ uvaogasuddhappā..3

(*Uvaogo uvaoge*) The consciousness is identical with consciousness alone (*kohādisu ko vi uvaogo ṇatthi*) consciousness does not exist in anger and the like; (*ca*) conversely (*kohe eva hi koho*) anger is identical with anger alone; (*khalu uvaoge koho ṇatthi*) surely anger does not exist in consciousness.

(*Aṭṭhaviyappe kamme ca ṇokamme cāvi uvaogo ṇatthi*) Consciousness does neither exist in any of the eight species of *karma* nor in the gross physical body; (*ya*) conversely (*uvaogamhi kammaṃ ca ṇokammaṃ cāvi ṇo atthi*) neither the eight species of *karma* nor the physical body are the same as consciousness.

(*Jaiyā du edaṃ tu avivarīdaṃ ṇāṇaṃ jīvassa hodi*) When the soul happens to possess such unperverted [free from doubt and error] knowledge (*taiyā uvaogasuddhappā kiñci bhāvaṃ ṇa*

kuvvadi) only then the soul which is pure consciousness ceases to indulge in alien thoughts (states) i.e. other than consciousness.

Annotations :

In this chapter, the author discusses *Samvara* stoppage of the influx of karmic matter into the soul. In the preceding chapter we had seen that the perverted world-view—*mithyātva*—thwarts the soul's predilection for truth and is the largest opening/inlet permitting non-stop entry of karmic matter. The first awakening of the predilection for truth—*samyaktva*—blocks the inlet and stops the inflow of karmic pollution. This process of blocking the entry of pollution is called *Samvara*. The basic benefit of *samyaktva*—right world-view—is discernment between the ultimate natures of the self and non-self.

In these opening verses of the chapter, the author states that as soon as the inlet of *mithyātva* is blocked, the soul becomes enlightened and is able to discern separateness of the characteristics of the pure self and those of non-self.

Thus, anger and the like, i.e., passions were considered as psychic states—psychological distortions—corrupting the purity of consciousness (*upayoga*) which is the most important characteristic of the soul. Similarly the eight species of *karma* and the gross physical body were also considered affecting pure consciousness. Now with the dawn of enlightenment, consciousness (*upayoga*) is clearly seen quite distinct from these corrupting entities. This ability of the soul is called *bhedavijñāna* which is, thus, the first step or *sine quā non* for the process of *samvara* i.e., blocking the entry of the karmic matter.

जह कणयमग्गितवियं पि कणयसहावं ण तं परिच्चयदि ।

तह कम्मोदयतविदो ण जहदि णाणी दु णाणित्तं ॥ ४ ॥

jaha kaṇayamaggitaviyaṃ pi kaṇayasahāvaṃ ṇa taṃ pariccayadi.

taha kammodayatavido ṇa jahadi ṇāṇī du ṇāṇittam..4

एवं जाणदि णाणी अण्णाणी मुणदि रागमेवादं ।

अण्णाणतमोच्छण्णं आदसहावं अयाणंतो ॥ ५ ॥

evaṃ jāṇadi ṇāṇī aṇṇāṇī muṇadi rāgamevādaṃ.

aṇṇāṇatamocchaṇṇaṃ ādasahāvaṃ ayāṇaṃto..5

सुद्धं तु वियाणंतो विसुद्धमेवप्पयं लहदि जीवो ।

जाणंतो दु असुद्धं असुद्धमेवप्पयं लहदि ॥ ६ ॥

*suddham tu viyāṇaṃto visuddhamevappayaṃ lahadi jīvo.
jāṇaṃto du asuddham asuddhamevappayaṃ lahadi..6*

अप्पाणमप्पणा रुंधिदूण दोपुण्णपावजोगेसु ।

दंसणणाणमिह्ठि ठिदो इच्छाविरदो य अण्णमिह्ठि ॥ ७ ॥

*appāṇamappaṇā ruṃdhidūṇa dopuṇṇapāvajogesu.
daṃsaṇaṇāṇamhi ṭhido icchāviraḍo ya aṇṇamhi..7*

जो सव्वसंगमुक्को ज्ञायदि अप्पणमप्पणा अप्पा ।

ण वि कम्मं णोकम्मं चेदा चिंतेदि एयत्तं ॥ ८ ॥

*jo savvasaṃgamukko jhāyadi appaṇamappaṇā appā.
ṇa vi kammaṃ ṇokammaṃ cedā cīṃtedi eyattaṃ..8*

अप्पाणं ज्ञायंतो दंसणणाणमइओ अण्णमओ ।

लहदि अचिरेण अप्पाणमेव सो कम्मपविमुक्कं ॥ ९ ॥

*appāṇaṃ jhāyaṃto daṃsaṇaṇāṇamaio aṇṇamao.
lahadi acireṇa appāṇameva so kammaḍavimukkaṃ..9*

(Jaha) Just as (*aggitaviyaṃ pi kaṇayaṃ taṃ kaṇayasahāvaṃ na pariccayadi*) gold never abandons its nature—goldhood, even when intensely heated [melted] by fire, (*taha*) in the same way (*kammodayaṭavido nāṇī du nāṇittaṃ na jahadi*) the enlightened person also never abandons his enlightenment even when tormented and oppressed by the afflictions resulting from the fruition of [vicious] *karma*. (*Evam nāṇī jaṇadi*) Thus, the enlightened person is aware of the [pure nature of the] self, (*aṇṇāna-tamocchaṇṇaṃ aṇṇāṇī ādasahāvaṃ ayāṇaṃto rāgamevādaṃ muṇadi*) but the deluded person, being ignorant and unaware of the [true nature] of the self because of the darkness of perverted knowledge, believes attachment and the like to be the self.

(*Suddham to viyāṇaṃto jīvo visuddhamevappayaṃ lahadi*) The soul which is aware of the pure [and perfect] nature of the self attains the pure self (*du asuddham jāṇaṃto asuddhamevappayaṃ lahadi*) while one who is unaware of the pure nature of the self attains defiled self.

(*Appāṇamappaṇā do-puṇṇapāva-jogesu ruṃdhidūṇa daṃ-*

saṇa-nāṇamhi thido) He, abandoning all moral as well as sinful activities, is totally absorbed in the characteristics of the pure self viz., knowledge and intuition [through self-meditation]; (*ya*) and (*aṇṇamhi icchāviraḍo savvasaṃgamukko*) renouncing all desires of attachment to aliens and renouncing all internal as well as external possessions (*jo appā appānamappaṇā jhāyadi*) the soul who concentrates on the self through the self [self-meditation]; (*kammaṇṇa vi ṇokammaṇ*) but does not concentrate on the subtle *karma* or gross physical body (*cedā eyattaṃ ciṃṭedi*) such a soul endowed with such unique qualities contemplates and experiences solitariness; (*so appāṇaṃ jhāyaṃto*) and such a soul, again, with the self-meditation (*daṃsaṇaṇānamaio aṇṇamao*) totally absorbed in itself and its characteristic qualities—knowledge and intuition—(*acireṇa eva kammaḍavimukkaṃ appāṇaṃ lahaḍi*) in a short time realizes itself in the pure state completely free from all *karma*.

तेसिं हेदू भणिदा अज्झवसाणाणि सब्बदरिसीहिं ।

मिच्छत्तं अण्णाणं अविरदिभावो य जोगो य ॥ १० ॥

tesiṃ hedū bhaṇidā ajjhasaṇāṇi savvadarisihim.
micchattaṃ aṇṇāṇaṃ aviraḍibhāvo ya jogo ya.. 10

हेदुअभावे णियमा जायदि णाणिस्स आसवणिरोहो ।

आसवभावेण विणा जायदि कम्मस्स दु णिरोहो ॥ ११ ॥

heduabhāve ṇiyamā jāyadi ṇāṇissa āsavaṇiroho.
āsavabhāveṇa viṇā jāyadi kammaṣṣa du ṇiroho.. 11

कम्मस्साभावेण य णोकम्माणं पि जायदि णिरोहो ।

णोकम्मणिरोहेण य संसारणिरोहणं होदि ॥ १२ ॥

kammaṣṣābhāveṇa ya ṇokammaṇaṃ pi jāyadi ṇiroho.
ṇokammaṇiroheṇa ya saṃsāraṇirohaṇaṃ hodi.. 12

(*Savvadarisihim tesiṃ hedū micchattaṃ aṇṇāṇaṃ ya aviraḍibhāvo ya jogo ajjhasaṇāṇi bhaṇidā*) The omniscients have [identified and shown the four primordial] conditions of influx, viz. (i) perverted world-view, (ii) wrong cognition, (iii) non- abstinence, and (iv) activities, concomitant with relevant psychic conditions.

(*Nāṇissa hedu-abhāve ṇiyamā āsava-ṇiroho jāyadi*) An

enlightened person is able to block the influx in the absence of the conditions of influx [i.e. absence of *bhāva āśrava*] (*āśrava-bhāveṇa viṇā kammaṣṣa du ṇiroho jāyati*) and in the absence of influx there is no bondage; (*ya kammaṣṣu bhāveṇa nokammaṇaṃ piṇiroho jāyati*) and in the absence of bondage (of karmic body) there is no physical body; (*ya nokamma viroheṇa saṃsāra nirohaṇaṃ hodi*) and in the absence of physical body there cannot be worldly existence [i.e. there is final emancipation].

(*Idi chaṭṭhamo saṃvarādhiyāro samatto*)

[Here ends the sixth chapter on **Samvara (Inhibition).**]

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Chapter - 7

Sattamo Nijjarādhiyāro

Nirjarā (Dissociation of Karma)

Introduction

Nirjarā is the process of separation of the previously bounded karmic matter and the soul. In the context of the complex interplay of the soul and the karmic matter, firstly, we have to distinguish between *dravya* or physical *nirjarā* and *bhāva* or psychical *nirjarā*. Alike *dravya āśrava*, *dravya nirjarā* is the modification or change in the states of karmic matter. The *karma* comes into rise (*udaya*) and delivers its fruits after a specific period of non-production (called *abādhākāla*), during which it had remained inactive after bondage. Once it has delivered its fruits, the **raison d'être** of its association with the soul comes to an end and it becomes separated from it. This separation qua karmic matter is called *dravya nirjarā*. Thus, *dravya nirjarā* belongs to the physical series in the psycho-physical relationship. *Bhāva nirjarā*, on the other hand, is the modification of the soul. When we look at the separation from the psychic angle, the soul is partially cleansed by the purging of the contamination produced by the foreign substance. This state of purification of the soul due to the dissociation of karmic matter is called *bhāva nirjarā*.

As stated above, in due course, the *karma* which has ripened and delivered its fruit gets separated from the soul. This type of separation after the ripening of the *karma* is known as *vipākajāta* (or *vipākajā*) *nirjarā*, because the separation has taken place on the maturity (*vipāka*) of the *karma* at the time determined at the time of bondage. This type of separation happens automatically without any effort on the part of the soul. But *karma* can be subjected to premature forced expulsion by means of penances and austerities. Of course, no *karma* can be separated, after bondage, without being enjoyed, actually or virtually, but it can be brought to premature fruition and then expelled by penances at any time.

Penances, again, can be motivated or unmotivated. They are unmotivated when (i) the purpose or result of the penance is not known or (ii) if the purpose is other than self-realization or (iii) if it is involuntary. The separation of *karma* resulting from such penances is considered purposeless—*akāma nirjarā*. Its opposite or purposeful *sakāma nirjarā* is the result of motivated and voluntary penances undertaken for purifying the soul. The means of motivated penances for achieving *sakāma nirjarā* are called *Tapas*—austerities. They are of two categories, external and internal. Each of these is, again, of six different kinds. They are:

External austerities—discipline of the body:

- (i) Fasting or abstaining from the intake of food, drink and other alimentary substances for a fixed period of time or unto death (*anaśana*).
- (ii) Alimentary or dietary discipline by limiting the variety and/or quantity of nourishment (*avamodaya* or *unodarikā*).
- (iii) Limiting/restricting quality of nourishment by eliminating tasty items (*vṛtti-parisaṃkhyāna*, or *vṛttisaṃkṣepa*).
- (iv) Abstaining from fatty and sweet items and delicacies (*rasa-parityāga*).
- (v) Secluded sleeping place and lonely living (*vivikta-śayyāsana*), also self-control of senses, activities and passions (*pratisamlīnatā*).
- (vi) Deliberate training of the body by subjecting it to various hardships and practice of difficult postures (*kāyagleśa*).

Internal austerities—discipline of the mind:

- (i) Atonement or striving for the rectification of the transgression in the spiritual discipline by the lure of worldliness (*prāyaścitta*).
- (ii) Humility and reverence towards elders, teachers, and the like. It includes observance of proper etiquette in the presence of superiors (*vinaya*).
- (iii) Personal attendance and other kinds of service consisting in the exertion for and relief to sick and weak (*vaiyāvṛtya*).

(iv) Systematic study of scriptures and concentration of attention (*svādhyāya*).

(v) Abandonment or renouncing the false belief such as, 'I am the body, passions and the like'; isolation of the self from the non-self (*vyutsarga*).

(vi) Systematic meditation—deliberate mental concentration and controlling the wandering of the mind including self-meditation (*dhyāna*).

Of all types of austerities, meditation is considered to be the most powerful means of *nirjarā*.

Process of Dissociation

उवभोगमिन्दियेहिं दव्वाणमचेदणाणमिदराणं ।

जं कुणदि सम्मदिट्ठी तं सव्वं णिज्जराणिमित्तं ॥ १ ॥

*uvabhogamindiyehim davvāṇamacedaṇāṇamidarāṇam.
jaṃ kuṇadi sammadiṭṭhī taṃ savvaṃ ṇijjarāṇimittam..1*

दव्वे उवभुज्जंते णियमा जायदि सुहं च दुक्खं वा ।

तं सुहदुक्खमुदिण्णं वेददि अध णिज्जरं जादि ॥ २ ॥

*davve uvabhujjante ṇiyamā jāyadi suhaṃ ca dukkhaṃ vā.
taṃ suhadukkhamudinaṇṇam vedadi adha ṇijjaraṃ jādi..2*

(*Sammadiṭṭhī*) For the enlightened soul with right vision (*indiyehim acedaṇāṇam idarāṇam davvāṇam jaṃ uvabhogaṃ kuṇadi*) the apparent enjoyment of sensuous pleasures by using animate or inanimate objects, (*taṃ savvaṃ ṇijjarāṇimittam*) (in reality, become, the cause of dissociation of *karma* (instead of bondage).

(*Niyamā*) According to the law of *karma*, (*davve uvabhujjante*) whenever (the soul) is infatuated with [sensuous] objects, (*suhaṃ ca dukkhaṃ vā jāyadi*) it enjoins pleasure or suffers misery; (*taṃ udinnaṃ suhadukkhaṃ vedadi*) this pleasure or misery is the result of the rise/fruition of *karma* (*adha ṇijjaraṃ jādi*) which then gets dissociated from the soul.

Exquisite Virtue of Non-indulgence, resulting from Enlightenment

जह विसमुवभुज्जंतो वेज्जो पुरिसो ण मरणमुवयादि ।

पोग्गलकम्मस्सुदयं तह भुंजदि णेव बज्झदे णाणी ॥ ३ ॥

*jaha visamuvabhujjanto vejjo puriso ṇa maraṇamuvayādi.
poggalakammassudayaṃ taha bhujjadi ṇeva bajjhade ṇāṇī..3*

जह मज्जं पिवमाणो अरदिभावेण ण मज्जदे पुरिसो ।

दव्वुवभोगे अरदो णाणी वि ण बज्झदे तहेव ॥ ४ ॥

*jaha majjāṃ pivamāṇo aradibhāveṇa ṇa majjade puriso.
davuuvabhoge arado ṇāṇī vi ṇa bajjhade taheva..4*

सेवंतो वि ण सेवदि असेवमाणो वि सेवगो को वि ।

पगरणचेट्ठा कस्स वि ण य पायरणो त्ति सो होदि ॥ ५ ॥

*sevaṃto vi ṇa sevadi asevamāṇo vi sevaro ko vi.
pagaraṇaceṭṭhā kassa vi ṇa ya pāyaraṇo tti so hodi...5*

उदयविवागो विविहो कम्माणं वण्णिदो जिणवरेहि ।

ण हु ते मज्झ सहावा जाणगभावो दु अहमेक्को ॥ ६ ॥

*udayavivāgo vivihō kammaṇaṃ vaṇṇido jīṇavarehiṃ.
ṇa hu te majjha sahāvā jāṇagabhāvo du ahamekko..6*

पोग्गलकम्मं रागो तस्स विवागोदओ हवदि एसो ।

ण हु एस मज्झ भावो जाणगभावो दु अहमेक्को ॥ ७ ॥

*poggalakammaṃ rāgo tassa vivāgodaō havadi eso.
ṇa hu esa majjha bhāvo jāṇagabhāvo du ahamekko..7*

एवं सम्मादिट्ठी अप्पाणं मुणदि जाणगसहावं ।

उदयं कम्मविवागं च मुयदि तच्चं वियाणंतो ॥ ८ ॥

*evaṃ sammādiṭṭhī appāṇaṃ muṇadi jāṇagasahāvaṃ.
udayaṃ kammavivāgaṃ ca muyadi taccāṃ viyaṇantaō..8*

(Jaha) Just as (vejjo puriso) a toxicologist (visamuvabhujjanto maraṇaṃ ṇa uvayādi) does not die inspite of handling and dealing with poisons, (taha) in the same way (ṇāṇī poggalakammassudayaṃ bhujjadi ṇeva bajjhade) the enlightened soul, inspite of enjoying the fruits of karma, does not suffer bondage.

(Jaha) Just as (puriso majjāṃ pivamāṇo) a person, in spite of indulging in alcoholic drinks, (aradi bhāveṇa ṇa majjade) does not get intoxicated because he has developed the capacity of controlling it, (taheva) in the same way (ṇāṇī vi dattuuvabhoge

arado na bajjhade) the enlightened soul, by remaining aloof and impassive, inspite of using the material objects does not incur bondage.

(*Ko vi sevanto vi na sevadi*) There are some [enlightened souls] who [by remaining impassive] do not indulge [psychically] inspite of apparent/physical indulgence; (*asevamāno vi sevago*) [on the other hand] there are others who [due to their intrinsic hankering] indulge [psychically] inspite of [physical] non-indulgence; (*kassa vi pagāranacetthā na ya so pāyaraṇo tti hodi*) just as an agent or broker transacts a business deal [for his principal] without actually being liable for its profit or loss [see annotations].

(*Jinavarehim*) the omniscients (*kammānaṃ udayavivāgo vihiho vaṇṇido*) have shown many varieties of the fruits of the rise of *karma* (*te hu majjha sahāvā na*) but they are not my attributes, (*ahaṃ du ekko jāṇagabhāvo*) [because] pure consciousness alone is my characteristic attribute [so contemplates the enlightened soul].

(*Rāgo poggalakammaṃ*) Affection is, being its mode, identical with *karma* (*tassa vivāgodaṃ eso havadi*) because affection is the fruit of its rise; (*esa hu majjha bhāvo na*) it can never be my attribute (*ahaṃ du ekko jāṇagabhāvo*) pure consciousness alone is my characteristic attribute.

(*Evam sammāditthi appānaṃ*) In this manner, the enlightened soul (*jāṇagasahavaṃ muṇadi*) identifies himself with nothing but pure consciousness (*ca taccam viyaṇanto kammavivāgaṃ udayaṃ muṇadi*) and so doing, he renounces/abandons the [impure] states resulting from the rise/fruition of *karma*.

Even an Iota of Affection (towards Aliens) vitiates the Enlightenment

परमाणुमेत्तयं पि हु रागादीणं तु विज्जदे जस्स ।

ण वि सो जाणदि अप्पाणयं तु सब्वागमधरो वि ॥ १ ॥

paramāṇumettayaṃ pi hu rāgādīṇaṃ tu vijjade jassa.

na vi so jāṇadi appāṇayaṃ tu savvāgamadharo vi..9

अप्पाणमयाणंतो अणप्पयं चावि सो अयाणंतो ।

किह होदि सम्मदिट्ठी जीवाजीवे अयाणंतो ॥ १० ॥

appāṇamayāṇanto aṇappayaṃ cāvi so ayāṇanto.

kiha hodi sammadiṭṭhī jīvājīve ayānaṃto.. 10

(*Hu jassa ragādīnaṃ tu paramānumettayaṃ pi vijjade*) Truly speaking, if there exists even an atom of affection [towards aliens] (*so tu savvāgamadharo vi*) inspite of being well-versed in scriptures (*appaṇayaṃ na vi jānadi*) one does not know his true self through direct/immediate experience.

(*Appānayaṃ ayānaṃto*) And if one does not [really] know the true self (*so anappayaṃ cāvi ayānaṃto*) one is incompetent to know the non-self also. And so (*jīvājīve ayānaṃto kiha sammadiṭṭhī hodi*) in the absence of knowledge of self as well as non-self, how can one be designated as enlightened—*samyagdrṣṭi*?

Annotations :

Here the author gives a factual criterion of the truly **Enlightend Soul—*Samyagdrṣṭi***. Jain philosophy in general and the author in particular, frequently, eulogizes the enlightened soul—*samyagdrṣṭi*. We have seen that the terms *mithyādrṣṭi* and *mithyādarśana* are used to denote the beginningless infection of the soul resulting in perversion of its world-view. In course of time the inherent potency of the soul overcomes the contamination and leads the soul to right world-view and right path. The first awakening of the predilection for truth is called *samyagdarśana* and the soul who attains it is called *samyagdrṣṭi*, which are opposite of *mithyādarśana* and *mithyādrṣṭi* respectively. And this is what is meant by enlightenment.

But the path of spiritual advancement from the dawn of enlightenment to total annihilation of affection/attachment (*rāga*) for alien objects, is very long and arduous. The term *Vītarāga* stands for total freedom from attachment of any kind and is thus exclusively related to self and nothing else whatsoever. It is this *vitārāga* stage of enlightenment—*samyagdrṣṭi*—which is so often referred to and eulogized in this treatise by the author. However the term enlightenment—*samyagdrṣṭi*—is legitimately applicable to any stage from the first awakening to complete absence of affection/attachment. And, therefore, the above verses clarify that a true *samyagdrṣṭi* who is regarded free from the bondage of *karma* is *vitārāga*, totally free from attachment. Thus, in most verses in this book the term *samyagdrṣṭi* is synonymous with the term *vitārāga*

and the above verses are meant to dispel any misunderstanding in this regard.

The author discounts the superficial scholarship in terms of theoretical scriptural knowledge. The knowledge of scriptures is valid and purposeful only if it results in progressive freedom from attachment and ultimately to becoming *vitarāga*. Even an iota of attachment/affection may prevent the scholar from attaining the ability of apprehending his true Self through direct experience. To be regarded as true *samyagdr̥ṣṭi* one must transcend even the subtlest attachment to non-self. Until then the enlightenment is imperfect and scholarship superficial.

Significant Import of [Right] Knowledge

आदमिह दव्वभावे अपदे मोत्तूण गिण्ह तह णियदं ।

थिरमेगमिमं भावं उवलब्भंतं सहावेण ॥ ११ ॥

ādamhi davvabhāve apade mottūṇa giṇḥa taha ṇiyadam.
thiramegamimam bhāvaṃ uvalabbhantaṃ sahāveṇa..11

आभिणिसुदोहिमणकेवलं च तं होदि एक्कमेव पदं ।

सो एसो परमट्ठो जं लहिदुं णिव्वुदिं जादि ॥ १२ ॥

ābhiṇisudohimaṇakevalam ca taṃ hodi ekkameva padam.
so eso paramattho jam lahitudum ñivvudim jādi..12

णाणगुणेण विहीणा एदं तु पदं बहू वि ण लहंते ।

तं गिण्ह णियदमेदं जदि इच्छसि कम्मपरिमोक्खं ॥ १३ ॥

nāṇaguneṇa vihīṇā edam tu padam bahū vi ṇa lahaṃte.
taṃ giṇḥa ṇiyadamedam jadi icchasi kammaparimokkham..13

एदमिह रदो णिच्चं संतुट्ठो होहि णिच्चमेदमिह ।

एदेण होहि तित्तो होहिदि तुह उत्तमं सोक्खं ॥ १४ ॥

edamhi rado ṇiccam samtuṭṭho hohi ṇiccamedamhi.
edeṇa hohi titto hohidi tuha uttamam sokkham..14

(*Ādamhi davvabhāve apade*) The transitory attributes of the soul cannot be [truly] identified with the [eternal] soul; hence (*mottūṇa*) abandon them; instead (*ṇiyadam thiraṇ taha egaṃ imam sahāveṇa uvalabbhantaṃ bhāvaṃ giṇḥa*) grasp what is eternal, indestructible, steady and unique as well as truly identifiable with the soul, viz., pure consciousness.

(*Abhiñi-sudohi-maṇa-kevalam ca tām ekkameva padaṃ hodi*)

Five classes of knowledge viz. (i) sensuous, (ii) scriptural, (iii) clairvoyance, (iv) mind-reading and (v) omniscience—are divisions of a single faculty called knowledge; (*so eso paramattho jaṃ lahiduṃ ṇivvudiṃ jādi*) and this faculty/capability is inherent in the soul and its emergence leads to final emancipation of the soul.

(*Nāṇagunēhi vihīṇā bahū vi eḍaṃ padaṃ tu ṇa lahaṃtī*)

Without the benefit of the virtue of knowledge [inspite of striving in various ways], many are unable to attain emancipation— [i.e., to demolish the karmic veil which obstructs it] (*taṃ jadi kamma-parimokkhaṃ icchasi eḍaṃ ṇiyadaṃ giṇha*) therefore, if you desire freedom from the bondage of *karma*, grasp the eternal faculty—knowledge.

(*Eḍaṃhi ṇiccaṃ rado*) [Addressing the aspirant] (*oh bhavya*)

always adore the faculty of knowledge, (*eḍaṃhi ṇiccaṃ saṃtuṭṭho hohi*) be content with it, (*eḍaṇa titto hohi*) be totally satisfied with it (*tuha uttamaṃ sokkhaṃ hohidi*) you will [positively] attain bliss par excellence.

Annotations :

In these four verses, the author eulogizes knowledge and emphasizes it as the highest spiritual virtue of knowledge, leaving aside all other efforts. Among the numerous attributes, virtues and faculties of the soul, some are merely transient while a few are permanent, innate and unalienable. Both in worldly and emancipated unembodied states, consciousness/knowledge (*jñāna*) is the most powerful and unalienable capability of the three most precious faculties—three jewels—that constitute the path of emancipation. While faith/belief (*darśana*) and conduct (*cāritra*) exhaust their potency of usefulness, once the soul has demolished the deluding (*mohanīya*) *karma*. Knowledge (*jñāna*) alone [in the form of omniscience] adorns the eternal emancipated state of the soul. By this verses, the author earnestly admonishes the aspirants to concentrate all efforts on the acquisition of knowledge.

To comprehend the full significance of the value of knowledge, we shall, briefly, study the Jain theory of knowledge. Jain epistemology—theory of knowledge—is as old as Jainism itself and can be regarded as of great antiquity in its basic form, the theory

is presupposed by the Jain doctrine of *karma*.

Upayoga (consciousness) is the defining characteristic of a soul. It is a complex of two cognitive faculties; knowledge is the determinate consciousness (*jñāna*) and intuition is the indeterminate consciousness (*darśana*). Thus, knowledge is inherent in the soul. In the worldly life, it is obscured by the karmic veil. It is imperfect when the veil is partially removed and pure and perfect when it is totally destroyed. Absence of knowledge is as unnatural to the soul as darkness is to the sun. Of the five classes of knowledge, enumerated in verse no. 7.12, the sensuous and scriptural (*mati* and *śruta*) are indirect as they are born with the help of the sense-organs and the mind. The other three are direct and independent of any external instrument.

Mati-jñāna—perceptual or sensuous cognition—is born with the help of the sense-organs and the mind. It includes intellect, memory, conceptual planning etc..

Śruta-jñāna originally meant knowledge embodied in the scriptures and Jains regard their scriptures to contain all the truths verbally expressed. But now it is accepted as articulate knowledge—verbal expression and means of transfer of knowledge from one person to others. In a wider sense, it is held that a soul could never be devoid of sensuous and verbal knowledge. Even the one-sensed organisms such as plants, are held to be possessed of these two. To be devoid of these is to lose the nature, soul and become non-soul.

The Jains believe in the capacity of the soul to know all things irrespective of temporal and spatial distance, i.e., the soul is inherently capable of cognizing all things with all these characteristics—past, present and future. The other three classes of knowledge are completely free from the dependence upon sense-organs, mind or any other external instrument. By clairvoyance—visual intuition—*avadhi-jñāna*, one can intuit things which have shape or form (*rūpi*).

Manahparyāya-jñāna, i.e., mind-reading is the revealer of the objects thought of by the minds of people, i.e. it intuits the states of mind that is engaged in thinking.

Omniscience (*kevala-jñāna*) is the consummation of all

knowledge. It intuits all substances—*rūpī* and *arūpī*—with all their modes. Nothing remains unknown to an omniscient—*kevalī*. It is perfectly consistent with the Jain concept of emergence of full knowledge with the removal of karmic veil. Jains are emphatic that the plenum of knowledge can be attained by the development of a supervision which is potentially in all souls and omniscience is the condition as well as the result of perfection.

Right Knowledge Leads to Non-attachment and Desirelessness

को णाम भणेज्ज बुहो परदव्वं मम इदं हवदि दव्वं ।
अप्पाणमप्पणो परिगहं तु णियदं वियाणंतो ॥ १५ ॥

*ko nāma bhanejja būho paradavvaṃ mama idaṃ havadi davvaṃ.
appāṇamappaṇo parigahaṃ tu ṇiyadaṃ viyāṇantaṃ..15*

मज्झं परिग्गहो जदि तदो अहमजीवदं तु गच्छेज्ज ।
णादेव अहं जम्हा तम्हा ण परिग्गहो मज्झं ॥ १६ ॥

*majjhaṃ pariggaho jadi tado ahamajīvadaṃ tu gacchejja.
nādeva ahaṃ jamhā tamhā ṇa pariggaho majjhaṃ..16*

छिज्जदु वा भिज्जदु वा णिज्जदु वा अहव जादु विप्पलयं ।
जम्हा तम्हा गच्छदु तहावि ण परिग्गहो मज्झं ॥ १७ ॥

*chijjadu vā bhijjadu vā ṇijjadu vā ahava jādu-vippalayaṃ.
jamhā tamhā gacchadu tahāvi ṇa pariggaho majjhaṃ..17*

अपरिग्गहो अणिच्छो भणिदो णाणी य णेच्छदे धम्मं ।

अपरिग्गहो दु धम्मस्स जाणगो तेण सो होदि ॥ १८ ॥

*apariggaho aṇiccho bhaṇido ṇāṇī ya ṇecchade dhammaṃ.
apariggaho du dhammassa jāṇago teṇa so hodi..18*

अपरिग्गहो अणिच्छो भणिदो णाणी य णेच्छदि अधम्मं ।

अपरिग्गहो अधम्मस्स जाणगो तेण सो होदि ॥ १९ ॥

*apariggaho aṇiccho bhaṇido ṇāṇī ya ṇecchadi adhammaṃ.
apariggaho adhammassa jāṇago teṇa so hodi..19*

अपरिग्गहो अणिच्छो भणिदो असणं च णेच्छदे णाणी ।

अपरिग्गहो दु असणस्स जाणगो तेण सो होदि ॥ २० ॥

*apariggaho aṇiccho bhaṇido asanaṃ ca ṇecchade ṇāṇī.
apariggaho du asanassa jāṇago teṇa so hodi..20*

अपरिग्गहो अपिच्छो भणिदो पाणं च णेच्छदे णाणी ।
 अपरिग्गहो दु पाणस्स जाणगो तेण सो होदि ॥ २१ ॥
apariggaho aṇiccho bhaṇido pāṇaṃ ca ṇecchade ṇāṇī.
apariggaho du pāṇassa jāṇago teṇa so hodi..21

एमादिए दु विविहे सव्वे भावे य णेच्छदे णाणी ।
 जाणगभावो णियदो णीरालंबो दु सव्वत्थ ॥ २२ ॥
emādie du vivihe savve bhāve ya ṇecchade ṇāṇī.
jāṇagabhāvo ṇiyado ṇīrālambo du savvattha..22

(*Appāṇaṃ ṇiyadaṃ appaṇo parigaṃ tu viyāṇaṃto*) Having been convinced that the **Self** [and nothing else]) is the only real [eternal] asset, (*ko ṇāma buho bhaṇejja*) which wise person will say that (*idaṃ paradavvaṃ mama davvaṃ havadi*) this alien substance [material wealth etc.] is my asset [possession]?

(*Jadi pariggaho majjhaṃ*) If I regard the inanimate wealth etc. as my assets [possessions] (*tado tu ahamajīvadaṃ gacchejja*) then I [self] [in spite of being endowed with consciousness] would become identical to [becoming] inanimate; (*jamhā ahaṃ ṇādeva tamhā pariggaho majjahāṃ ṇa*) because I am only 'knower' [i.e., knowledge/consciousness is my own real asset], alien wealth etc. can never belong to me.

(*Chijjadu vā bhijjadu vā ṇijjadu vā ahava vippālayaṃ jādu jamhā tamhā gacchadu tahāvi pariggaho majjhaṃ ṇa*) [This material wealth [possession] including the body] is liable to be maimed or split or stolen or could be destroyed [in some other way]; whatever the method of dispossession, [I vow that] alien material wealth never belong to me.

(*Apariggaho aṇiccho bhaṇido*) He who has no desire [for material wealth] is called renouncer [*aparigrahi*] (*ya ṇāṇī dhammaṃ ṇecchade*) and he who is enlightened has no desire for auspicious karma (*teṇa so dhammassa du apariggaho*) hence, he may be called renouncer of auspicious karma; (*jaṇago hodi*) he is aware [of the auspicious karma] but has no desire for it.

(*Apariggaho aṇiccho bhaṇido*) He who has no desire [for material wealth] is called renouncer [*aparigrahi*] (*ca ṇāṇī asanaṃ ṇecchade*) and he who is enlightened has no desire for foodstuffs,

(*teṇa so asanassa du apariggaho*) hence, he may be called renouncer of food; (*jaṇago hodi*) he is aware [of the food] but has no desire for it.

(*Apariggaho aṇiccho bhaṇido*) He who has no desire [for material wealth] is called renouncer [*aparigrahi*] (*ya ṇāṇī pāṇaṃ neccade*) and he who is enlightened has no desire for drinks, (*teṇa so pāṇassa du apariggaho*) hence, he may be called renouncer of drinks; (*jaṇago hodi*) he is aware [of the drinks] but has no desire for them.

(*Emādie du vivihe savve bhāve ya ṇāṇī neccade*) Thus, he who is enlightened has no desire for indulging in these and such other sensuous pleasures; (*savvattha nīrālambo du ṇiyado jāṇagabhāvo*) his sole indulgence is his own characteristic attribute—Knowledge (Consciousness).

Annotations :

In these verses, the author depicts the contemplation and consequent internal dispositions of an enlightened person. In the worldly life, every living organism is, not only associated with a body which one considers its own, but also several other possessions/assets, both animate and inanimate. Even in the case of sub-human organisms, there is such a wider interest than the mere instinct¹ of self-preservation. Of the four primal drives—unlearned instincts—the possessive instinct—*parigraha saṃjñā*—identifies the organism with the wider environment in which it lives and survives. Birds, beasts and even insects are known to make out the boundaries of their habitats and possessions and defend them against aggressors sometimes unto death. Their parental and filial instincts are the sub-human basis of institutions of family among humans. In the case of human, several economical and social institutions such as possessing property and belonging to a particular social order or a nation, widen the environmental horizon and extend the personality. Prosperity or adversity of these institutions invoke feelings of joy or sorrow and there is pleasure to possess assets in the form of land, jewels, and other valuable properties. One becomes aggressive

1. The four primal drives [unlearned instincts] are: alimentary (*āhāra saṃjñā*), fear (*bhaya saṃjñā*), sex (*maithuna saṃjñā*) and possessive instinct (*parigraha saṃjñā*)

if threatened by injury to one's possessions. All these are facts of worldly life and are collectively called empirical reality.

When, with the dawn of enlightenment, one realizes the ultimate truth that all the worldly possessions/assets are transitory in nature and the only eternal assets are one's own inalienable qualities, the horizon and outlook undergoes radical change. Contemplation of the ultimate truth that all material possessions (including the body) are perishable and are most susceptible to being maimed or split or stolen or lost in one way or another, reveals the transcendental reality. How can such a perishable object be considered as identical to **Self** which is eternal and possessed of the inalienable qualities of consciousness? Identification of material assets to one's self is equivalent to identifying consciousness with inanimate. Realization of this ultimate truth does not necessarily result in physical renunciation of the material assets. The actual realization is in the mental outlook when all desires for alien property disappear.

The change of outlook concerns not only the material possessions but also extends to the auspicious *karma* (*punya*) and it's fruition which is the transcendental cause of all material assets and their enjoyment. So long as there was a desire for sensuous pleasure, *punya* and *punyaphala* where regarded as the most valuable assets being the ultimate source of all worldly pleasures. But once the desire is subjugated and countermanded by enlightenment, *punya* and *pāpa* are put on par as the ultimate obstacles to final emancipation.

As the spiritual development advances, carnal desire for all sensuous pleasures diminishes and finally vanishes. An enlightened person does feel hungry and thirsty and he eats and drinks, but there is no psychic response in these physical acts. Slowly all the worldly pleasures lose their charm and the enlightened person forsakes desire for all worldly dispositions and he is content with their awareness.

A Sage is Free from all Desires

उपपणोदयभोगो वियोगबुद्धि ए तस्स सो णिच्चं ।
कंखामणागदस्स य उदयस्स ण कुव्वदे णाणी ॥ २३ ॥

*uppaṇṇodayabhogo viyogabuddhie tassa so ṇiccaṃ.
kaṃkhāmaṇāgadassa ya udayassa ṇa kuvvade ṇāṇī..23*

जो वेददि वेदिज्जदि समये-समये विणस्सदे उहयं ।
तं जाणगो दु णाणी उहयं पि ण कंखदि कयादि ॥ २४ ॥
*jo vedadi vedijjadi samaye-samaye viṇassade uhayam.
taṃ jānago du ṇāṇī uhayam ṇa kaṃkhadi kayādi..24*

बंधुवभोगणिमित्ते अञ्जवसाणोदयेसु णाणिस्स ।
संसारदेहविसयेसु णोव उप्पज्जदे रागो ॥ २५ ॥
*baṃdhuvabhogaṇimित्ते aṃjhasāṇodayesu ṇāṇissa.
saṃsāradehavisayesu ṇeva uppajjade rāgo..25*

(*So uppaṇṇodayabhogo*) Enjoyment of the fruits of the *karma* which has come into rise (*tassa ṇiccaṃ viyogabuddhie*) is a matter of total indifference to the enlightened sage [*Jñānī*] (*ya ṇāṇī aṇāgadassa udayassa kaṃkham ṇa kuvvadi*) and there is no expectation [desire] for the fruit of the *karma* which would come to rise in future.

(*Jo vedadi vedijjadi uhayam samaye-samaye viṇassade*) He who experiences and what is being experienced [i.e., the subject as well as the object of the experience] are both transitory states [modes] characterized by instantaneousness; (*taṃ jānago du ṇāṇī uhayam pi kayāvi ṇa kaṃkhadi*) an enlightened sage is [always] aware of both [these states] but never has any desire for them.

(*Baṃdhuvabhogaṇimित्ते saṃsāradehavisayesu aṃjhasāṇodayesu ṇāṇissa rāgo ṇeva uppajjade*) An enlightened sage never has any liking [desire] for impulses of affection and attachment for carnal, sensual, worldly and physical pleasures produced by the fruition [rise] of *karma*.

Annotations :

In these verses, the author continues to depict the desireless state of an enlightened sage (*jñānī*).

Distinction Between an Enlightened Sage and an Unenlightened Deluded Person

णाणी रागप्पजहो हि सव्वदव्वेसु कम्ममज्झगदो ।
णो लिप्पदि रजएण दु कइममज्झे जहा कणयं ॥ २६ ॥

*ṇānī rāgappajaho hi savvadavvesu kammamajjhagado.
no lippadi rajaṇa du kaddamamajjhe jahā kaṇayam..26*

अण्णाणी पुण रत्तो हि सव्वदव्वेसु कम्ममज्झगदो ।
लिप्पदि कम्मरयेण दु कद्धममज्जे जहा लोहं ॥ २७ ॥

*aṇṇānī puṇa ratto hi savvadavvesu kammamajjhagado.
lippadi kammarayeṇa du kaddamamajjhe jahā loham..27*

(*Nānī savvadavvesu rāgappajaho*) An enlightened sage is undoubtedly free from attachment for all [alien] objects, i.e., non-self, (*kammamajjhagado rajaṇa du no lippadi*) Hence, though enveloped by the environment of karmic matter, he is not defiled/corrupted by its dust (*jahā kaddamamajjhe kaṇayam*) much in the same way as **Gold**, lying in slush, remains uncorroded.

(*Puṇa aṇṇānī savvadavvesu hi ratto*) On the other hand, an unenlightened/deluded person, who is undoubtedly attached to all alien objects i.e., non-self, (*kamma-majjhagado kammarayeṇa du lippadi*) and is also enveloped by the environment of karmic matter, [and is indulging in threefold activities] is defiled/corrupted by its dust (*jahā kaddamamajjhe loham*) much in the same way as **Iron** gets corroded by the slush which surrounds it.

Annotations :

In these verses, the author uses a simple analogy to distinguish between the [purified] psychic dispositions of an enlightened sage and an unenlightened [deluded] person. The conscious substance [soul] is always enveloped by an environment of inanimate dust of karmic matter in the worldly life. The author has already established—in the previous verse—that the bondage of *karma* occurs only when the soul's dispositions are afflicted with attachment/affection. In the case of an enlightened sage, (*Jñānī*) there is total absence of attachment for any alien objects. And hence, just as the precious metal **Gold** is never corroded, though it may be enveloped by mire/slush, because it has no chemical affinity for the corroding potency of the slush, the enlightened sage remains unaffected, i.e., there is no bondage. On the other hand, in the case of an unenlightened [deluded] person, his dispositions are afflicted with attachment/affection for alien objects. And hence, just as the base metal **Iron** is corroded by the slush enveloping it, because it has

chemical affinity for the corrosion, the unenlightened person collects the karmic matter and the bondage occurs.

An Analogy in Support of the Afore-mentioned Statements

भुञ्जंतस्स वि विविहे सच्चित्ताचित्तमिस्सिए दव्वे ।

संखस्स सेदभावो ण वि सक्कदि किण्हगो कादुं ॥ २८ ॥

bhuñjantassa vi vivihe saccittācittamissie davve.
saṃkhassa sedabhāvo ṇa vi sakkadi kiṇhago kāduṃ..28

तह णाणिस्स दु विविहे सच्चित्ताचित्तमिस्सिए दव्वे ।

भुञ्जंतस्स वि णाणं ण सक्कमण्णाणदं णेदुं ॥ २९ ॥

taha ṇāṇissa du vivihe saccittācittamissie davve.
bhuñjantassa vi ṇāṇaṃ ṇa sakkamaṇṇāṇadaṃ ṇeduṃ..29

जइया स एव संखो सेदसहावं सयं पजहिदूण ।

गच्छेज्ज किण्हभावं तइया सुक्कत्तणं पजहे ॥ ३० ॥

jaiyā sa ēva saṃkho sedasahāvaṃ sayam pajahidūṇa.
gacchejja kiṇhabhāvaṃ taiyā sukkattaṇaṃ pajahe..30

तह णाणी वि हु जइया णाणसहावं सयं पजहिदूण ।

अण्णाणेण परिणदो तइया अण्णाणदं गच्छे ॥ ३१ ॥

taha ṇāṇī vi hu jaiyā ṇāṇasahāvaṃ sayam pajahidūṇa.
aṇṇāṇeṇa pariṇado taiyā aṇṇāṇadaṃ gacche..31

(*Bhuñjantassa vi vivihe saccittācittamissie davve*) Intake/ consumption of various, animate, inanimate and combined objects (*saṃkhassa sedabhāvo kiṇhago kāduṃ ṇa vi sakkadi*) by a conch [a large gastropod–shell fish] is unable to blacken the intrinsic whiteness of its spiral shell.

(*Taha*) Much in the same way (*vivihe saccittācittamissie davve bhuñjantassa vi ṇāṇissa du ṇāṇaṃ aṇṇāṇadaṃ ṇeduṃ ṇa sakkam*) enjoyment of various animate, inanimate and mixed objects of worldly pleasures by an enlightened sage does not [is unable to] pervert his right knowledge.

(*Jaiyā*) Just as when (*sa eva saṃkho*) the self-same conch (*sedasahāvaṃ sayam paṃjahidūṇa*) itself abandons the intrinsic whiteness (*kiṇhabhāvaṃ gacchejja*) and assumes blackness (*taiyā sukkattaṇaṃ pajahe*) then and only then it ceases to be white.

(Taha) Much in the same way (*nānti vi jaiyā hu ṇānasahāvaṃ sayam pajahidūna*) only if a sage, himself, abandons his right knowledge (*aṇṇāṇeṇa pariṇado*) and indulges in perversion (*taiyā aṇṇānadam gacche*) then and only then his knowledge becomes perverted.

Annotations :

In these verses, the author makes use of another analogy to illustrate the rule that the soul itself is the sole determinant of its state of purification or corruption. Here the analogy is that of a conch which is famous for its intrinsic whiteness. Conch is the spiral shell of a large gastropod (shell-fish) and is used for ceremonial purposes in temples. It is stated in the analogy that the gastropod habitually takes in a large variety of animate (sea-creatures), inanimate and mixed objects as food during its life time, but its shell does not lose its famous shining whiteness. That is the variety of external objects has no effect on the intrinsic whiteness of the conch. Much in the same way, an enlightened sage, during his lifetime, enjoys all sorts of animate, inanimate and mixed objects, but none of them has any adverse effect on the inherent inalienable quality of the soul, that is, the right knowledge (*Jñāna*) of the enlightened sage is not blackened to perverted knowledge (*Ajñāna*). Again, in the case of the conch the blackness may tarnish the whiteness due to some internal biological action. Similarly, the knowledge of an enlightened sage may be transformed into perverted one due to the loss of the soul's own internal purified state. The gist is—the knowledge will be right and pure as long as the soul remains pure, and it becomes perverted by the impurity of the soul itself. The external objects have no potency to convert the intrinsic quality of the soul.

Actions of an Enlightened Sage are without any Desire for Reward

पुरिसो जह को वि इहं वित्तिणिमित्तं तु सेवदे रायं ।

तो सो वि देदि राया विविहे भोगे सुहूप्पादे ॥ ३२ ॥

puriso jaha ko vi ihaṃ vittinimittam tu sevade rāyam.

to so vi dedi rāyā vivihe bhoge suhūppāde..32

एमेव जीवपुरिसो कम्मरयं सेवदे सुहणिमित्तं ।

तो सो वि देदि कम्मो विविहे भोगे सुहूप्पादे ॥ ३३ ॥
emeva jīvapuriṣo kammarayaṃ sevade suhaṇimittam.
to so vi dedi kammo vivihe bhoge suhūppāde..33

जय पुण सो च्चिय पुरिसो वित्तिणिमित्तं ण सेवदे रायं ।
तो सो ण देदि राया विविहे भोगे सुहूप्पादे ॥ ३४ ॥
jaya puṇa so cciya puriṣo vittiṇimittam ṇa sevade rāyaṃ.
to so ṇa dedi rāyā vivihe bhoge suhūppāde..34

एमेव सम्मदिट्ठी विसयत्थं सेवदे ण कम्मरयं ।
तो सो ण देदि कम्मो विविहे भोगे सुहूप्पादे ॥ ३५ ॥
emeva sammadiṭṭhī visayattham sevade ṇa kammarayaṃ.
to so ṇa dedi kammo vivihe bhoge suhūppāde..35

(*Jaha ihaṃ*) Just as, in this worldly life (*ko vi puriṣo vittiṇimittam tu rāyaṃ sevade*) if a person [faithfully] serves the king for his livelihood, (*to so vi rāyā*) then also that king (*suhūppāde vivihe bhoge dedi*) [positively] favours him with various enjoyable facilities.

(*Emeva jīvapuriṣo*) Similarly, if a soul, like man, (*suhaṇimittam kammarayaṃ sevade*) serves the *karma*-dust with a desire to get worldly pleasures (*to so kammo vi*) then the [king]- (auspicious) *karma*-also (*suhūppāde vivihe bhoge dedi*) favours him with various worldly pleasure [as its fruit].

(*Puṇa jaha so cciya puriṣo*) Again, just as if the selfsame person (*vittiṇimittam rāyaṃ ṇa sevade*) does not care to serve the king for getting monetary reward (*to so rāyā suhūppāde vivihe bhoge ṇa dedi*) then the king does not favour him with any facilities for worldly comforts.

(*Emeva samadiṭṭhī*) Similarly, if an enlightened sage (*visayattham kammarayaṃ ṇa sevade*) does not care to serve the [king] *karma*-dust, because he does not aspire for any carnal pleasures, (*to so kammo suhūppāde vivihe bhoge ṇa dedi*) then the *karma* does not favour him with various worldly pleasures.

Annotations :

In these verses, the author, again, uses an analogy to stress the significance of **Desire for Reward**, both in the worldly life as

well as spiritual advancement. Earlier, in the Introduction to chapter IV, it has been stated that all that is enjoyable and pleasant in the worldly life—health, wealth and happiness—can be obtained only by the fruition of auspicious *karma-punya*. This means that one has to seek the favour of the inanimate karmic matter (dust), to gratify ones desire for worldly pleasures. This is illustrated by the analogy of the king and his servant. Just as the king, would, undoubtedly be pleased to confer various facilities for a comfortable and happy life, on a faithful and diligent member of his court as a reward for his loyal services, similarly the king—*karma-dust* (*karmaraja*)¹—would, surely, favour its devotee with means of procuring various worldly pleasures. On the other hand, in both cases, if there is no aspiration, there is no service and no reward either. That is, one who has no desire for the reward, does not stoop to serve the lowly karmic matter (dust).

The dawn of enlightenment has revealed the transitory nature of the worldly assets. It has also revealed that the bondage of *punya* is as efficient an obstacle in the path of emancipation as that of *pāpa*—the inauspicious *karma*. In the worldly life, an enlightened sage has to work and act just like any other person. The difference is in the desire for reward. Once the true nature of *punya* is realized, the hankering for reward and the necessity for serving king—*karma-dust*—disappears.

Eight Virtuous Titles of Trascendental Enlightenment

सम्मादिट्ठी जीवा णिस्संका होंति णिब्भया तेण ।

सत्तभयविप्पमुक्का जम्हा तम्हा दु णिस्संका ॥ ३६ ॥

sammādiṭṭhī jīvā ṇissamkā hoṃti ṇibbhayā teṇa.
sattabhayavippamukkā jamhā tamhā du ṇissamkā..36

जो चत्तारि वि पाये छिंददि ते कम्मबंधमोहकरे ।

सो णिस्संको चेदा सम्मादिट्ठी मुणेदव्वो ॥ ३७ ॥

jo cattāri vi pāye chindadi te kammabaṃdhamohakare.
so ṇissamko cedā sammādiṭṭhī muṇedavvo..37

जो दु ण करेदि कंखं कम्मफले तह य सव्वधम्मोसु ।

सो णिक्कंखो चेदा सम्मादिट्ठी मुणेदव्वो ॥ ३८ ॥

1. Here, *kammaraya* and not *kammarāya* is given in the text. So we have interpreted it as *karma-dust* which is like a king.

jo du ña karedi kaṃkkhaṃ kammaphale taha ya savvadhhammesu.
so ñikkaṃkho cedā sammādiṭṭhī muṇedavvo..38

जो ण करेदि दुगुंछं चेदा सव्वेसिमेव धम्माणं ।

सो खलु णिव्विदिगिंछो सम्मादिट्ठी मुणेदव्वो ॥ ३९ ॥

jo ña karedi duguṃchaṃ cedā savvesimeva dhammāṇaṃ.
so khalu ñivvīdigimcho sammādiṭṭhī muṇedavvo..39

जो हवदि असम्मूढो चेदा सहिट्ठी सव्वभावेसु ।

सो खलु अमूढदिट्ठी सम्मादिट्ठी मुणेदव्वो ॥ ४० ॥

jo havadi asammūḍho cedā saddiṭṭhī savvabhāvesu.
so khalu amūḍhadīṭṭhī sammādiṭṭhī muṇedavvo..40

जो सिद्धभत्तिजुत्तो उवगूहणगो दु सव्वधम्माणं ।

सो उवगूहणगारी सम्मादिट्ठी मुणेदव्वो ॥ ४१ ॥

jo siddhabhattijutto uvagūhaṇago du savvadhammāṇaṃ.
so uvagūhaṇagārī sammādiṭṭhī muṇedavvo..41

उम्मगं गच्छंतं सगं पि मग्गे ठवेदि जो चेदा ।

सो ठिदिकरणाजुत्तो सम्मादिट्ठी मुणेदव्वो ॥ ४२ ॥

ummagaṃ gacchaṃtaṃ sagaṃ pi magge ṭhavedi jo cedā.
so ṭhidikaraṇājutto sammādiṭṭhī muṇedavvo..42

जो कुणदि वच्छलत्तं तिणहं साहूण मोक्खमग्गम्मि ।

सो वच्छलभावजुत्तो सम्मादिट्ठी मुणेदव्वो ॥ ४३ ॥

jo kuṇadi vacchalattaṃ tiṇhaṃ sāhūṇa mokkhamaggamma.
so vacchalabhāvajutto sammādiṭṭhī muṇedavvo..43

विज्जारहमारूढो मणोरहपहेसु भमइ जो चेदा ।

सो जिणाणाणपहावी सम्मादिट्ठी मुणेदव्वो ॥ ४४ ॥

vijjārahamaṛūḍho maṇorahapahesu bhamaī jo cedā.
so jiṇāṇāṇapahāvī sammādiṭṭhī muṇedavvo..44

(Sammādiṭṭhī jīvā) Enlightened souls (ñissamkā hoṃti) are free from doubts, (teṇa ñibbhaya) and consequently are free from fear (jamhā sattabhaya-vippamukkā) and conversely, because they are free from seven types of fear, (tamhā du ñissamkā) they are free from all doubts [sceptis].

(Jo cedā) The soul, which (kammabandhamohakare te cattāri

vi pāye chindadi) annihilates all the four basic conditions which produce the delusion of bondage, (*so nisssamko sammādiṭṭhi munedavvo*) is, undoubtedly, entitled to be recognized as an enlightened—*samyagdr̥ṣṭi*—soul, free from scepticism.

(*Jo du cedā kammaphale taha ya savvadhamesu kamkham na karedi*) The soul, which is free from any desire for the fruition of *karma* as well as free from desire for all attributes (*so nikkamkho sammādiṭṭhi munedavvo*) is, undoubtedly, entitled to be recognized as an enlightened—*samyagdr̥ṣṭi*—soul, free from perverse proclivities.

(*Jo cedā savvesimeva dhammāṇaṃ dugamchaṃ na karedi*) The soul, which is free from any kind of abhorrence towards all *dharma*s (i.e. attributes of objects), (*so khalu nivvidigimcho sammādiṭṭhi munedavvo*) is, undoubtedly, entitled to be recognized as an enlightened—*samyagdr̥ṣṭi*—soul, free from abhorrence.

(*Jo cedā savvabhāvesu asammudho saddiṭṭhi havadi*) The soul, with vision (or world-view) which is free from any kind of infatuation (or stupefaction) towards all psychical dispositions, and which is enlightened, (*so khalu amūdhadiṭṭhi sammādiṭṭhi munedavvo*) is, undoubtedly, entitled to be recognized as enlightened—*samyagdr̥ṣṭi*—soul, with unblurred vision [i.e., deep insight into Jain scripture].

(*Jo siddhabhattijutto du savvadhammāṇaṃ uvagūhaṇaṃ*) The soul which is replete with reverence towards the emancipated [*siddhātmas*] and is able to annihilate all affective emotions which are alien dispositions (*so uvagūhaṇagārī sammādiṭṭhi munedavvo*) is, undoubtedly, entitled to be recognized as an enlightened—*samyagdr̥ṣṭi*—soul, which is *upagūhanakārī* [i.e., annihilator of alien dispositions].

(*Jo ceda ummagam gacchantaṃ samgam pi magge thavedi*) The soul which is competent to steady oneself on the path of emancipation instead of wandering around on a wrong path (*so thidīkaraṇājutto sammādiṭṭhi munedavvo*) is, undoubtedly, entitled to be recognized as an enlightened—*samyagdr̥ṣṭi*—soul, with steadfastness on the right path.

(*Jo mokkhamaggammi tiṇhaṃ sāhūṇa vacchalattaṃ kuṇadi*) The soul, which is deeply devoted to the services of the trio [three

jewels or three levels of ascetics] (*so vacchalabhāvajudo sammā-dīṭṭhi muṇedavvo*) is, undoubtedly, entitled to be recognised as an enlightened—*samyagdr̥ṣṭi*—soul, replete with *vātsalyabhāva* (i.e., devotional disposition).

(*Jo cedā vijjārahamārūḍho maṇorahapahesu bhamadi*) The soul which has mounted on the chariot of knowledge and which is cruising around the path of *manoratha* (self-knowledge) (*so jīṇaṇāṇapahāvi sammā-dīṭṭhi muṇedavvo*) is, undoubtedly, entitled to be recognised as an enlightened—*samyagdr̥ṣṭi*—soul, freely distributing the knowledge of the *Jinendra Deva*.

Annotations :

In these verses, the author enumerates eight titles which are to be ascribed to enlightened—*samyagdr̥ṣṭi*—souls, with special qualifications.

Adi sattamo ṇijjarādhiyāro samatto.

[Here ends the seventh chapter on
Nirjarā (Dissociation of Karma).]

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Chapter - 8

Aṭṭhamo Baṇḍhādhiyāro

Bondage of Karma

Introduction

1. Conditions & Types of Bondage

The chapter commences with an analogy in which two scenes are described. In both, a person is engaged in heavy physical exercise in which it is inevitable for him to come in contact with the floor which is full of dust. As is usual in such exercises the person is covered with very little clothing and his naked body constantly comes in contact with the dust. The difference in the two scenes is that in the first, the person has applied oil all over his body, while in the second one, the body is wiped clean and is free from any tackiness. In the first case, he gathers lot of dust while in the second, he remains free from it. The meaning is obvious, viz., it is the tackiness of the oil that is responsible for being defiled by dust (and not the exercise).

Similarly in the case of bondage of karmic matter with the soul, *yoga*—threefold activities of mind, speech and body—in an environment of karmic dust is responsible for attracting the karmic dust towards the soul. But if there is no tackiness in the soul due to the absence of affective states of desire, attachment, aversion and the like (collectively called passions), there can be no bondage.

2. Two Categories of Bondage

As in the previous cases of *āśrava* etc., bondage is also of two categories:

(1) **Psychical Bondage** or *Bhāva Bandha* and (2) **Physical Bondage** or *Dravya Bandha*.¹ The former refers to the psychic states which bring about the bondage while the actual union of karmic matter with the soul is *dravya bandha*. The first belongs to the psychic series of modification and the second to the physical series.

1. Psychic dispositions are known as *Bhāva*.

The above analogy emphasizes the fact that in the absence of ultimate condition of desire or attachment etc., *bhāva bandha*, which is equivalent to tackiness—there can certainly be no karmic bondage—*dravya bandha*. Earlier, we had identified four causal conditions—perverted world-view (*mithyātva*), non-abstinence (*avirati*), passions (*kaṣāya*), and threefold activities (*yoga*) and the four, themselves, were found to be the result of psychological distortions, effected by the states of desire etc. The four are, therefore, subsidiary conditions called *dravya pratyayas* and belong to physical series because they are directly associated with karmic matter. Psychological states—passions etc. are called *bhāva pratyayas*, because they are dispositions of the soul.

3. Process of Bondage

The space occupied by souls is densely filled up with karmic matter and there is incessant influx from all sides of it into the souls which are ever involved in activity (*yoga*). The influx is not stopped for a single moment till the soul is completely freed from all activity. Acceptance of karmic matter by the soul, that is, the mutual coalescence¹ much like mixing of water and milk, is called bondage. In the doctrine of *karma*, bondage is considered from four aspects viz., type, duration, intensity and volume or quantity (of karmic matter). Of these, the type and quantity are determined by the strength of activity while duration and intensity are determined by the strength of passions.

(i) **Bondage quâ Type—*Prakṛtibandha*** is the determination of the nature and types of *karma*. As soon as the whole lot of karmic matter coalesces with the soul, it is divided into different groups, each with a specific potential for obscuring or obstructing different attributes of the soul, such as knowledge, intuition etc.. This makes up the basis of classification of *karma*. There are eight main types of *karma* and each of them is again divided into many sub-types. Totally there are 148 sub-types.

1. Such coalescence of two different substances—one physical and the other non-physical—should not be deemed impossible on the ground of the *amūrta* nature of the soul. Undoubtedly, the soul is non-corporeal by nature but its beginningless relation with *karma*, which is an ultimate fact, has forced the soul to assume a relativity corporeal form from one aspect and made it subject to morphological determination.

(ii) & (iii) **Bondage quâ Duration–Sthitibandha** is the determination of the length of time. **Bondage quâ Intensity Anubhāgabandha** (also called *anubhāvabandha* or *rasabandha*) is the determination of the intensity or strength of the fruition of the *karma*. The intensity of *karma* is the depth of enjoyment or suffering with which the fruition of the *karma* is accompanied. Both these are determined by the nature and intensity (virulence) of the passions of the soul at the moment of bondage. The stronger the passions the lengthier and more intense are the duration and fruition of the bonded *karma*. Thus, the most virulent type of passions (*anantānubandhi*) leads to the bondage of the highest degree of intensity of all the inauspicious types of *karma* while the least virulent type leads to the bondage of minimum degree. This rule, however, applies to the bondage of only inauspicious or sinful *karma*, that is *karma* whose fruition causes suffering. In the case of the bondage of auspicious or virtuous *karma*, although the length of the duration varies directly as the strength of the passions, the intensity of fruition varies inversely as the strength. As regards the relation between the length of duration and the intensity of fruition of *karma*, in the case of inauspicious *karma*, the intensity of fruition varies directly as the length of duration while in the case of auspicious *karma* the intensity of fruition varies inversely as the length of duration.

(iv) **Bondage quâ Quantum–Pradeśabandha** determines the volume (quantum) or quantity of karmic matter attracted and the space of the soul occupied by it. In the higher stages of spiritual purification passions are annihilated. Yet, even in the absence of passions the space bondage of only one type—the feeling-producing (*vedanīya*) *karma* occurs simply due to the activity and consequent vibrations of the soul. Just before the final emancipation, that is the end of the embodied state, all activities and vibrations of soul cease and in the absence of these no kind of bondage can occur. And hence it is held that the activity alone is the cause of type bondage and space bondage.¹

4. Fruition and other Processes of *Karma*

A *karma* is regarded to be in existence unless and until its last particle has separated from the soul. This whole existence of the

1. *Karmagrantha* V and VI, Atmanand Jain Granthamālā, p. 121.

karma is called *Satta*. The *karma* does not yield its fruit as soon as it is bound. It remains inactive for some time, depending upon its pre-determined duration, before producing the result. This period of inactivity is called the period of non-production—*Abādhakāla*. The *karma* comes into rise, *Udaya*, in order to deliver its fruit after this period of non-production is over. The rise, then, continues uninterrupted till the end of fruition which is the same as ends of duration. We can here distinguish between efficient rise (*vipākodaya*) and inefficient rise (*pradeśodaya*). The former is attended with the effect of the *karma* on the soul while the latter is fruition without any effect. By using special requisite spiritual energy, the soul is able to reduce the intensity of fruition and when the reduction is so great that the *karma* loses almost all its potency, the fruition is inefficient or non-affecting.

The soul also possesses the capability for changing and modifying the type, duration, intensity and the qualitative strength of the *karma* after bondage. Precise rules govern these processes of transformation and modification. For example, transformation of type is possible only between any two sub-types of the same main type with some exceptions. Similarly, the length of duration (*sthiti*) and intensity of fruition (*anubhāga*) can be modified by the application of special energy. The process whereby the soul increases the length of duration and the intensity of fruition of a *karma* is called increased realization (*Udvartana*). In the same way the process whereby the soul decreases them is decreased realization (*Apavartana*).

The main function of the fruition of various types of *karma* is to obscure, obstruct, cripple or distort the innate qualities of the pure soul. For instance predilection for truth (*samyagdarśana*) is distorted by the deluding (*mohanīya*) *karma* and omniscience is obscured by knowledge-obscuring (*jñānāvartanīya*) *karma*. But this does not mean that there is absolute non-existence of all love of truth, knowledge, intuition and abstention from sinful act. If that were the case the soul will lose its soulness. And there would be nothing left to distinguish it from the non-soul. Even as a cloud, however, dense and dark, cannot completely cover the luster of the sun, exactly so the *karma* cannot cover the whole knowledge of the soul. Rudiments of the fundamentals, qualities of the soul—love of

truth, knowledge of truth and capability for spiritual advancement and ultimate liberation from the worldly life, are present even with the most underdeveloped organisms (such as plants).¹ The soul can never lose itself. These have to be accepted as the basic truth by all those who believe in final emancipation.

**The Basic Cause of Bondage is Attachment
and the like, that is, *Bhāvabandha***

जह गाम को वि पुरिसो णेहब्भत्तो दु रेणुबहुलम्मि ।
ठाणम्मि ठाइदूण य करेदि सत्थेहि वायामं ॥ १ ॥

*jaha nāma ko vi puriso ṇehabbhatto du reṇubahulammai.
thānammi thāidūṇa ya karedi satthehi vāyāmaṃ..1*

छिंददि भिंददि य तहा तालीतलकयलिवंसपिंडीओ ।
सच्चित्ताचित्ताणं करेदि दव्वाणमुवघादं ॥ २ ॥

*chimdadi bhimdadi ya tahā tālītalakayalivamsapiṇḍīo.
saccittācittāṇaṃ karedi davvāṇamuvaghādaṃ..2*

उवघादं कुव्वंतस्स तस्स णाणाविहेहिं करणेहिं ।

णिच्छयदो चिंतेज्ज हु किं पच्चयगो दु रयबंधो ॥ ३ ॥

*uvaghādaṃ kuvvaṃtassa tassa ṇāṇāvihēhiṃ karaṇehiṃ.
ṇicchayado cimtejja hu kiṃ paccayago du rayabandho..3*

जो सो दु णेहभावो तम्हि णरे तेण तस्स रयबंधो ।

णिच्छयदो विण्णेयं ण कायचेट्ठाहि सेसाहिं ॥ ४ ॥

*jo so du ṇehabhāvo tamhi ṇare teṇa tassa rayabandho.
ṇicchayado vinṇeyam ṇa kāyacēṭṭhāhi sesāhiṃ..4*

एवं मिच्छादिट्ठी वट्टंतो बहुविहासु चिट्ठासु ।

रायादी उवओगे कुव्वंतो लिप्पदि रयेण ॥ ५ ॥

*evaṃ micchādīṭṭhī vattantaṃto bahuvihāsu ciṭṭhāsu.
rāyādī uvaoge kuvvaṃto lippadi rayeṇa..5*

जह पुण सो चेव णरो णेहे सव्वम्हि अवणिदे संते ।

रेणुबहुलम्मि ठाणे करेदि सत्थेहि वायामं ॥ ६ ॥

*jaha puṇa so ceva ṇaro ṇehe savvamhi avaṇide saṃte.
reṇubahulammai thāṇe karedi satthehi vāyāmaṃ..6*

1. See foot-note on p.9

छिंददि भिंददि य तथा तालीतलकयलिवंसपिंडीओ ।

सच्चित्ताचित्ताणं करेदि दव्वाणमुवघादं ॥ ७ ॥

chimdadi bhimdadi ya tahā tālītalakayalivamsapiṇḍīo.

saccittācittāṇaṃ karedi davvāṇamuvaghādaṃ..7

उवघादं कुव्वंतस्स तस्स गाणाविहेहि करणेहिं ।

णिच्छयदो चिंतेज्ज दु किं पच्चयगो ण रयबंधो ॥ ८ ॥

uvaghāyaṃ kuvvantaṃssa tassa gaṇāvihēhi karaṇehiṃ.

ṇicchayado ciṃtejja du kiṃ paccayago ṇa rayabandho..8

जो सो दु णेहभावो तम्हि णरे तेण तस्स रयबंधो ।

णिच्छयदो विण्णेयं ण कायचेट्ठाहि सेसाहिं ॥ ९ ॥

jo so du ṇehabhāvo tamhi ṇare teṇa tassa rayabandho.

ṇicchayado viṇṇeyāṃ ṇa kāyacetṭhāhi sesāhiṃ..9

एवं सम्मादिट्ठी वट्टतो बहुविहेसु जोगेसु ।

अकरंतो उवओगे रागादी ण लिप्पदि रयेण ॥ १० ॥

evaṃ sammādiṭṭhī vaṭṭanto bahuvihesu jōgesu.

akaraṃto uvaoge rāgādī ṇa lippadi rayeṇa..10

(*Jaha nāma ko vi puriso ṇehabbhatto du*) Just as a person, applying oil [over his body] (*reṇubahulammai ṭhāṇammai ṭhāidūna satthehiṃ vāyāmaṃ karedi*) is engaged in physical/martial exercises with appliances [fit for doing such exercises], in a place full of dust.

(*Jaha tālī-tala-kayali-vamsapiṇḍīo chimdadi ya bhimdadi*) and slashing down cuts up bundles of banana, palm tree, bamboo and the like (*saccittācittāṇaṃ davvāṇamuvaghādaṃ karedi*) and destroys various kinds of animate and inanimate objects by violently playing with them.

(*Nāṇāvihēhiṃ karaṇehiṃ uvaghādaṃ kuvvantaṃssa tassa*) Thus, using a variety of appliances, he does a number of violent actions; (*rayabandho du hu kiṃ paccayago ṇicchayado ciṃtejja*) think carefully [about such person—] what is the ultimate cause of his body getting smeared up with dust.

(*Jo so du ṇehabhāvo tamhi ṇare*) It is the tackiness of the oil applied on his body (*teṇa tassa rayabandho*) that is, ultimately responsible for the bondage of dust (*sesāhiṃ kāyacetṭhāhiṃ ṇa*)

and not the movements/activities of his body; (*ñicchayado vinneyam*) this ultimate fact must be realized.

(*Evam bahuvihāsu citṭhāsu vaṭṭamto micchādittḥī uvaoge rāyādī kuvvamto rayeṇa lippadi*) Similarly, engaged in various types of activities, an unenlightened [deluded] soul collects and gets smeared up with the dust of karmic matter, [ultimately] because of his consciousness being infected with [the tackiness of] attachment etc.

(*Jaha puna so ceva nāro savvamhi nehe avaṇide samte*) Just as, the afore-mentioned person, after wiping off his body completely from oil, (*reṇu-bahulammi thāṇe satthehiṃ vāyāmaṃ karedi*) is engaged in physical/martial exercises with appliances [fit for doing such exercises] in a place full of dust, (*tahā ya tālī-tala-kayali-vamsapiṃḍāto chiṃdadi ya bhīṃdadi*) and slashes down and cuts up bundles of palm, banana, bamboo and the like, (*saccittāccittānaṃ davvāṇamuvaghādaṃ karedi*) and various kinds of animate and inanimate objects by violently playing with them. (*Nāṇāvīhehi karaṇehiṃ uvaghādaṃ kuvvamtassa tassa*) Thus using a variety of appliances, he does a number of violent actions; (*du kiṃ paccayago rayabandho na ñicchayado ciṃtejja*) think carefully [about such person—] what is the ultimate reason that his body did not get smeared up with dust.

(*Jo so du nehabhāvo tamhi nare*) It was the tackiness of oil applied on his body (*teṇa tassa rayabandho*) that was [ultimately] responsible for the bondage of dust (*sesāhiṃ kāyaceṭṭhāhiṃ na*) and not the movements/activities of his body; (*ñicchayado vinneyam*) this ultimate fact must be properly understood.

(*Evam sammādittḥi bahuvihesu jogesu vaṭṭamto uvaoge rāgādī akaramto rayeṇa na lippadi*) In the same way, [inspite of] engaged in various types of [worldly] activities, an enlightened sage does not get smeared with the dust of karmic matter, because of his consciousness being not infected with [the tackiness of] attachment etc.

Annotations :

With these verses the author initiates the discussion on the ultimate cause of bondage of *karma*. We have already seen that

karmic matter [which when coalesced with the soul, becomes *karma*], is conceived as extremely fine dust filling up the space. Two fundamental conditions of bondage are threefold activities and fourfold passions. The function of the former is to attract the karmic dust towards the soul while that of the latter is to produce and provide the force essential for lasting bondage. In these verses, the functions of both the above factors are thoroughly clarified by a simple analogy.

As is well known, it was customary to cover the floor of a place of martial/physical exercises with soft sand to prevent injury to the practitioners. It was also customary to do such exercises with an almost naked body [except for a loin-cloth] well smeared with oil. Now if the exercises take place with an oily body, it is certain that the sand will cling to the body and it will be difficult to clean the body. On the other hand, a dry body free from the oil will remain practically unaffected though the actions in both cases might be identical. The inevitable conclusion is, therefore, that when the body is free from the tackiness of oil, the (martial) activities, by themselves are not competent to affect a lasting bondage. In other words activities play a minor part while the tackiness [of oil] is the main cause for the sticking of the sand up the body. Greater the tackiness, stronger is the bond between the body and the sand. Without oil, even if the dust comes into contact with the body, it cannot cling to it.

Applying the analogy to the doctrine of bondage of *karma*, an enlightened sage is free from the tackiness of passions—affection, aversion, attachment etc., while an unenlightened (deluded) person is not. In the worldly life, both have to be engaged in threefold activities which attract the karmic dust. But the bondage will occur only when the psychic dispositions are infected with passions. In the absence of passions there will be no bondage. Thus, the ultimate cause of bondage is the attachment and the like and not the worldly activities.

**In the Ultimate Analysis, Nobody can
either take or save another's Life**

जो मण्णदि हिंसामि य हिंसिज्जामि य परेहि सत्तेहि ।
सो मूढो अण्णाणी णाणी एत्तो दु विवरीदो ॥ ११ ॥

*jo manṇadi hiṃsāmi ya hiṃsijjāmi ya parehi sattehiṃ.
so mūdho añṇānī ṇāṇī etto du vivarīdo..11*

आउक्खयेण मरणं जीवाणं जिणवरेहि पण्णत्तं ।

आउं च ण हरसि तुमं किह ते मरणं कदं तेसिं ॥ १२ ॥

*āukkhayeṇa maraṇaṃ jīvāṇaṃ jīṇavarehi paṇṇattam.
āuṃ ca ṇa harasi tumaṃ kiha te maraṇaṃ kadam tesim..12*

आउक्खयेण मरणं जीवाणं जिणवरेहि पण्णत्तं ।

आउं ण हरति तुहं किह ते मरणं कदं तेहिं ॥ १३ ॥

*āukkhayeṇa maraṇaṃ jīvāṇaṃ jīṇavarehi paṇṇattam.
āuṃ ṇa harati tuhaṃ kiha te maraṇaṃ kadam tehiṃ..13*

जो मण्णदि जीवेमि य जीविस्सामि य परेहि सत्तेहिं ।

सो मूढो अण्णाणी णाणी एतो दु विवरीदो ॥ १४ ॥

*jo manṇadi jīvemi ya jīviṣṣāmi ya parehi sattehiṃ.
so mūdho añṇānī ṇāṇī etto du vivarīdo..14*

आउउदयेण जीवदि जीवो एवं भणंति सव्वण्हू ।

आउं च ण देसि तुमं कहं तए जीविदं कदं तेसिं ॥ १५ ॥

*āuudayeṇa jīvadi jīvo evaṃ bhaṇaṃti savvaṇhū.
āuṃ ca ṇa desi tumaṃ kahaṃ tae jīvidaṃ kadam tesim..15*

आउउदयेण जीवदि जीवो एवं भणंति सव्वण्हू ।

आउं ण देति तुहं कहं णु ते जीविदं कदं तेहिं ॥ १६ ॥

*āuudayeṇa jīvadi jīvo evaṃ bhaṇaṃti savvaṇhū.
āuṃ ṇa demti tuhaṃ kahaṃ ṇu te jīvidaṃ kadam tehiṃ..16*

(*Jo manṇadi hiṃsāmi*) He, who believes/thinks that he can kill [others] (*ya parehi sattehiṃ hiṃsijjāmi*) or can be killed by others, (*so mūdho añṇānī*) is deluded and his vision is perverted (*du etto vivarido ṇāṇī*) while he, who holds diametrically opposite belief/views is with right knowledge.

(*Jīvānaṃ maraṇaṃ āyukkhayeṇa jīṇavarehi paṇṇatam*) The *Jinendra Deva* [omniscient one] has proclaimed that end of [pre-determined] life-span is the cause of death of living organisms (*ca tumaṃ āyuṃ ṇa harasi*) and you are not able to take away [a portion] of anybody's life-span; (*te tesim maraṇaṃ kiha kadam*), then how could you be regarded to have caused its death?

(*Jīvānaṃ maraṇaṃ āyukkhaṇa jīnavarehi paṇṇatam*) The *Jinendra Deva* has proclaimed that the end of life-span is the cause of death of living organisms (*tūhaṃ āyūṃ na haraṃti*) and no other living being can take away [a portion of] your life-span, (*tehiṃ te maraṇaṃ kiha kadam*); then how could they kill you [take your life]?

(*Jo maṇṇadi jīvemi ya*) He, who believes/thinks that he can save others from death (*ya parehi sattehiṃ jivissāmi*) or that others can save me from death (*so mūḍho aṇṇāṇī*) is deluded and his vision is perverted, (*du etto vivarido ṇāṇī*) while he who holds diametrically opposite belief/view is with right knowledge.

(*Jīvo āu-udayaṇa jīvadi evaṃ savvaṇhu bhaṇaṃti*) Omniscients have declared that a living organism continues to live on account of the rise of its [own] life-span; (*tumaṃ āuṃ ca na desi*) you are unable to give a [portion of] life-span to others; (*te tesiṃ kahaṃ jīvidaṃ kadam*) then how can you be regarded to have saved anybody's life?

(*Jīvo āu-udayaṇa jīvadi evaṃ savvaṇhu bhaṇaṃti*) Omniscients have declared that a living organism lives on account of the rise of its [own] life-span, (*tūhaṃ āuṃ na demti*) nobody is able to give life-span to you; (*tehiṃ te jīvidaṃ kahaṃ ṇu kadam*) then how can anybody be regarded as having saved your life?

In the Ultimate Analysis, Nobody can make another Happy or Miserable

जो अप्पणा दु मण्णदि दुक्खिदसुहिदे करेमि सत्ते त्ति ।

सो मूढो अण्णाणी णाणी एत्तो दु विवरीदो ॥ १७ ॥

jo appaṇā du maṇṇadi dukkhdasuhide karemi satte tti.

so mūḍho aṇṇāṇī ṇāṇī etto du vivarido..17

कम्मोदयेण जीवा दुक्खिदसुहिदा हवन्ति जदि सब्बे ।

कम्मं च ण देसि तुमं दुक्खिदसुहिदा किह कदा ते ॥ १८ ॥

kammodayeṇa jīvā dukkhdasuhidā havaṃti jādī savve.

kammaṃ ca ṇa desi tumaṃ dukkhdasuhidā kaha kadā te..18

कम्मोदयेण जीवा दुक्खिदसुहिदा हवन्ति जदि सब्बे ।

कम्मं च ण दिंति तुमं कदोसि किह दुक्खिदो तेहिं ॥ १९ ॥

*kammodayēṇa jīvā dukkhidāsuhiḍā havamti jādī savve.
kammaṃ ca ṇa diṃti tumam kadosi kiha dukkhido tehiṃ..19*

कम्मोदयेण जीवा दुक्खिदसुहिदा हवन्ति जदि सव्वे ।
कम्मं च ण दिंति तुमं किह तं सुहिदो कदो तेहिं ॥ २० ॥

*kammodayēṇa jīvā dukkhidāsuhiḍā havamti jādī savve.
kammaṃ ca ṇa diṃti tumam kiha taṃ suhido kado tehiṃ..20*

(*Jo appannā du tti maṇṇadi*) He, who believes/thinks that (*satte dukkhida-suhide karemi*) he can make others [by virtue of his being related or friendly] happy or miserable (*so mūdho aṇṇāṇī*) is deluded and has perverted vision; (*du etto vivarīdo ṇāṇī*) while he, who holds diametrically opposite belief/view, is with right knowledge/vision.

(*Jadi savve jīvā kammodayēṇa dukkhida-suhidā havamti*) Since [in accordance with the doctrine of *karma*] all living organisms become happy or miserable as a result of the fruition of [their own] *karma*, (*ca tumam kammaṃ ṇa deṣi*) and since you cannot give fruits of *karma* [*karmaphala*] to anybody, (*te dukkhida-suhidā kiha kadā*) then how can you be regarded to have made anybody happy or miserable?

(*Jadi savve jīvā kammodayēṇa dukkhida-suhidā havamti*) Since all living organisms become happy or miserable as a result of the fruition of [their own] *karma*, (*ca tumam kammaṃ ṇa diṃti*) and since nobody is able to give fruits of *karma* (*karmaphala*) to you, (*tenhiṃ kiha dukkhido kadosi*) then how could anyone be said to have made you miserable?

(*Jadi savve jīvā kammodayēṇa dukkhida-suhidā havamti*). Since all living organisms become happy or miserable as a result of the fruition of [their own] *karma* (*ca tumam kammaṃ ṇa diṃti*) and since nobody can ever give you fruits of your *karma* to you, (*tehiṃ taṃ suhido kiha kado*) then how can anyone be said to have made you happy?

Death and Misery are Results of the Rise of Karma

जो मरदि जो य दुहिदो जायदि कम्मोदयेण सो सव्वो ।
तम्हा दु मारिदो दे दुहाविदो चेदि ण हु मिच्छा ॥ २१ ॥
jo maradi jo ya duhido jāyadi kammodayēṇa so savvo.

tamhā du mārīdo de duhāvīdo cedi ṇa hu micchā ..21

जो ण मरदि ण य दुहियो सो वि य कम्मोदयेण खलु जीवो ।

तम्हा ण मारिदो णो दुहाविदो चेदि ण हु मिच्छा ॥ २२ ॥

jo ṇa maradi ṇa ya duhido so vi ya kammodayēṇa khalu jīvo.

tamhā ṇa mārīdo ṇo duhāvīdo cedi ṇa hu micchā ..22

(*Jo maradi ya jo duhido so savve kammodayēṇa jāyadī*) One who dies and one who suffers miseries, is because of the rise of [one's own karma]; (*tamhā du mārīdo ca duhāvīdo idi de ṇa hu micchā*), then isn't your belief that you have killed somebody or made someone miserable false?

(*Jo ṇa maradi ya ṇa duhido*) If one does not die or does not suffer misery (*so vi ya jīvo khalu kammodayēṇa*) it is also undoubtedly the result of the rise of [one's own] karma (*tamhā ṇa mārīdo ca ṇo duhido idi ṇa hu micchā*) then isn't your belief that you have not killed [or saved someone from being killed] or not made some one miserable false?

Delusion and Affection are the Ultimate Causes of Bondage

एसा दु जा मदी दे दुक्खिदसुहिदे करेमि सत्ते त्ति ।

एसा दे मूढमदी सुहासुहं बंधदे कम्मं ॥ २३ ॥

esā du jā madī de dukkhidāsuhīde karemi satte tti.

esā de mūḍhamadī suhāsuhaṃ baṇḍhade kammaṃ..23

दुक्खिदसुहिदे सत्ते करेमि जं एवमज्झवसिदं ते ।

तं पावबंधगं वा पुण्णस्स व बंधगं होदि ॥ २४ ॥

dukkhidāsuhīde satte karemi jaṃ evamajjhavasidaṃ te.

taṃ pāvabaṇḍhagaṃ vā puṇṇassa va baṇḍhagaṃ hodi..24

मारेमि जीववेमि य सत्ते जं एवमज्झवसिदं ते ।

तं पावबंधगं वा पुण्णस्स व बंधगं होदि ॥ २५ ॥

māremi jīvavemi ya satte jaṃ evamajjhavasidaṃ te.

taṃ pāvabaṇḍhagaṃ vā puṇṇassa va baṇḍhagaṃ hodi..25

(*De esā du jā madī sattē dukkhida-suhīde karemi tti*) Your conviction that you can make other organisms happy or miserable (*esā de mūḍhamadī suhāsuhaṃ kammaṃ baṇḍhade*) is a delusion which is the cause of bondage of auspicious and inauspicious karma.

(*Satte dukkhida-suhide karemi*) “I am making other organisms happy or miserable”—(*jaṃ evaṃ te ajjhavasidaṃ*) such dispositions are your affective feelings, (*taṃ pāvabandhagaṃ vā punṇassa bandhagaṃ hodi*) and they [these feelings] become the causes of bondage of inauspicious as well as auspicious *karma*.

(*Satte māremi ya jīvavemi*) “I am killing or saving other organisms”—(*jaṃ evaṃ te ajjhavasidaṃ*) such dispositions are your affective feelings; (*taṃ pāvabandhagaṃ punṇassa bandhagaṃ hodi*) and they [these feelings] become the causes of the bondage of inauspicious [*pāpa*] as well as auspicious [*puṇya*] *karma*.

Annotations :

In these verses, nos. 8.11 to 8.25, the author continues the discussion on the ultimate cause of bondage of *karma*, initiated in the preceding verses, from another angle. In the cauldron of worldly hotchpotch, one often kills others and is killed by others; or saves others and is saved by others. In popular parlance killing is an immoral/sinful act. Conversely ‘saving’ is a moral/virtuous act. This is in accordance with the empirical (*vyavahāra*) aspect. From the transcendental aspect, however, life-span-determining (*āyuṣya karma*) is the sole determinant of life and death of every living organism. *Āyuṣya*, itself, is again, determined by each-soul for itself and nobody can interfere or alter it. So from this aspect nobody can ‘kill’ or ‘save’ since nobody can alter the *āyuṣya karma*.¹

Similarly, in the worldly life our inherent selfishness and greed results in inflicting injuries and miseries on those whom we exploit. On the other hand, we also possess streaks of altruism and cooperation and we take pride in protecting and providing worldly comforts not only to our kith and kin but also to other fellowmen. In popular parlance, again, it is said that those who exploit and oppress others are the causes for the unhappiness and the miseries suffered by the exploitation. Conversely, altruism is the cause of making our fellowmen happy and comfortable. All this is entirely in keeping with the empirical aspect (*vyavahāra naya*). But again, from the transcendental aspect the sole determinant of one’s misery

1. *Āyuṣya* is of two types: *Sopakrami* and *nirupakrami*. In the case of *sopakrami* *āyuṣya*, death can occur prematurely through an accident. In the case of *nirupakrami* *āyuṣya* its totally analterable once it is determined.

is the rise and fruition of one's own inauspicious *karma*. So from this aspect, since nobody can give or take away from the fruition of *karma*, nobody can cause suffering to others. In the same way the rise and fruition of auspicious *karma* is the sole determinant of one's pleasures and worldly happiness. So from this point of view, altruism has no ultimate value, since it cannot provide *karma* or *karmaphala* for worldly happiness.

In all the above cases, killing, saving, inflicting miseries or providing comforts—distinction is made between the substantive or primary (*Upādāna*) cause and external or secondary (*nimitta*) cause. For instance in the case of saving, it appears that life of an organism "A" was saved by the efforts of someone "B", and therefore, B is considered to be the saviour of "A" s life. Now, transcendently or ultimately, "A" was saved because there was some balance period left in its life-span, according to its *āyusya karma*, and it could not have been saved, inspite of best efforts.

On the part of "B", if the life-span of "A" would have been exhausted. Thus, "B" only is a secondary or external cause in the process of saving, the primary cause being the balance period of life-span. Nothing at all can save "A" if the life-span has come to an end.

Same is the case with "A" being happy or miserable in the worldly state. In the worldly life, rise and fruition of auspicious *karma* (*puṇya*) alone is the primary cause of pleasures and happiness, while rise and fruition of inauspicious *karma* (*pāpa*) alone is the primary cause of suffering and miserableness. This being the eternally unalterable rule, the function of "B", who may be apparently instrumental in the happiness or misery of "A" could be regarded only as an external causative influence—*nimitta*.

It should be carefully noted that in all these cases the author does neither praise the efforts of B in saving A's life or being instrumental in A's pleasure, nor does he devalue them by saying that they are of secondary importance. The author's purpose, clearly, is to establish that B's efforts as A's saviour or benefactor must be viewed in proper perspective and "B" need not arrogate himself to be the ultimate, saviour or benefactor. In other words, while B's efforts are, no doubt, to be regarded as Good Samaritan acts from

empirical aspect, in view of the ultimate aspect, they do not lead to B's spiritual purification or psychical advancement.

Ultimate Bondage is linked with Impulses/Feelings

अञ्जवसिदेण बंधो सत्ते मारेहि मा व मारेहि ।

एसो बंधसमासो जीवाणं णिच्छयणयस्स ॥ २६ ॥

*ajjhavasideṇa baṁdho satte mārehi mā va mārehi.
eso baṁdhasamāso jīvāṇaṃ ṇicchayaṇayassa..26*

एवमलिये अदत्ते अबंभचरे परिग्गहे चव ।

कीरदि अञ्जवसाणं जं तेण दु बज्जदे पावं ॥ २७ ॥

*evamaliye adatte abambhacere pariggahe ceva.
kīradi ajjhavasāṇaṃ jaṃ teṇa du bajjhade pāvaṃ..27*

तह वि य सच्चे दत्ते बम्हे अपरिग्गहत्तणे चव ।

कीरदि अञ्जवसाणं जं तेण दु बज्जदे पुण्णं ॥ २८ ॥

*taha vi ya sacce datte bamhe apariggaḥattāṇe ceva.
kīradi ajjhavasāṇaṃ jaṃ teṇa du bajjhade puṇṇaṃ..28*

वत्थुं पडुच्च तं पुण अञ्जवसाणं तु होदि जीवाणं ।

ण हि वत्थुदो दु बंधो अञ्जवसाणेण बंधो त्ति ॥ २९ ॥

*vatthuṃ paḍucca taṃ puṇa ajjhavasāṇaṃ tu hodi jīvāṇaṃ.
ṇa hi vatthudo du baṁdho ajjhavasāṇeṇa baṁdho tti..29*

(*Satte mārehi va mā mārehi*) Whether one kills or saves other organisms, (*baṁdho ajjhavasideṇa*) the bondage results from feelings/impulses, (*eso ṇicchayaṇayassa jīvāṇaṃ baṁdhasamāso*) this is the essence of the rule of bondage [of *karma* with souls].

(*Evam aliye adatte abambhacere ceva pariggahe*) [Similarly, as with killing so with] falsehood, stealing, sexual activities and possessiveness; (*jaṃ ajjhavasāṇaṃ kīradi*) the instincts [underlying all these acts] (*teṇa du pāvaṃ bajjhade*) are the causes of the bondage of inauspicious *karma* [*pāpa*].

(*Taha vi ya*) In the same way, (*sacce datte bamhe ceva apariggaḥattāṇe jaṃ ajjhavasāṇaṃ kīradi*) the instincts underlying [the activities of] truth, non-stealing, celibacy and renunciation of possessions (*teṇa du puṇṇaṃ bajjhade*) are the causes of the bondage of auspicious *karma* [*puṇya*].

(*Puṇa vatthum paḍucca jīvānaṃ tu taṃ ajjhavasānaṃ hodi*)

Feelings are generated in the souls due to their attachment/affection for alien objects; (*du vatthudo na hi baṃdho*) in reality, the bondage is not determined by objects (*ajjhavesāṇeṇa baṃdho*) (*tti*) [but] by feelings and instincts.

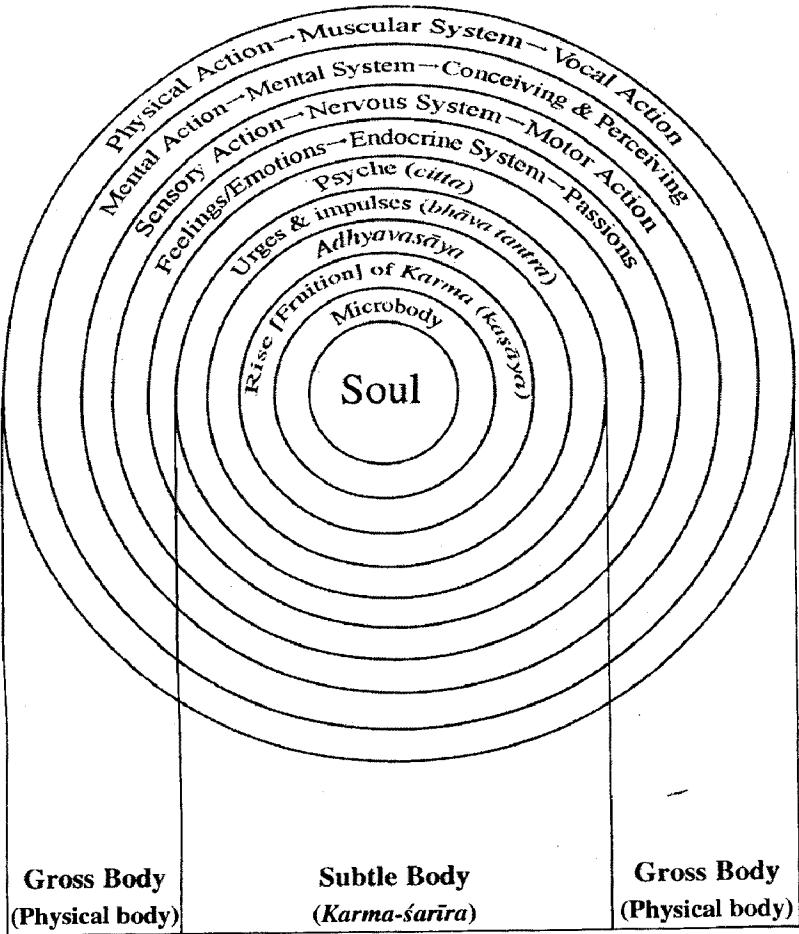
Annotations :

In these verses, the author concludes the discussion on the ultimate cause of bondage of *karma* contained in the preceding verses. To grasp properly the true significance of these verses, we must first clarify and understand the complex relation between feelings, attitude and behavior. We shall do so with a little help from some established findings of modern science and a simplified diagram. [See figure on p. 17]

In a living organism, the soul can be conceived as the nucleus circumscribed by the limits of the gross physical body. The main constituents of the organism are: gross body, sense-organs and brain, subtle micro-body (*karma-śarīra*), psyche [*citta*] and the soul. In a simplified diagram the soul may be shown in the center, enveloped by the micro-body, forming the nucleus. This is surrounded by a contaminating field produced by the rise [fruition] of *karma*. It is obvious that the psychic expression, radiating towards the gross body, has to pass through this contamination envelop of *Kaṣāya*. The interaction of the psychic expression with *kaṣāya* results in the formation of the field of primal instincts called *Adhyavasāya*, which proceed towards the gross body in the form of urges and impulses¹ which is shown in the diagram as the field of psychic dispositions—*Bhāva*. The compulsive forces produced in the subtle body, cross the border and enter the gross physical body.

In the physical body, the waves of urges activate the endocrine–adrenals and gonads and compel them to produce specific chemical messengers in the form of hormones. Modern science has established that hormones have profound influence upon the mental states and tendencies, behavioral patterns of an individual.

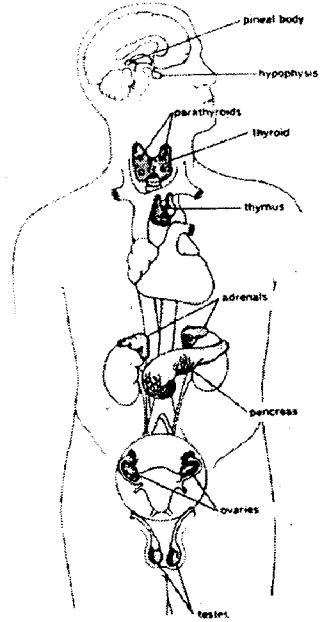
1. In modern English language the words emotion, feeling, desire etc. refer to subjective states of mind with slight difference in meaning, depending on the context. The word emotion, for instance, is the most general and is used to mean all mental states from the slightest change in mood to the most intense or



They not only generate feelings but also command appropriate action to satisfy the need of the moment. Urges are now transmuted into emotions. The release and distribution of various hormones take place in accordance with the intensity of the urge which itself is proportional to the intensity of the passions contained in the *adhyavasāya*. The chemical messengers use blood circulation as their transport and interact with the brain and other parts of the nervous system. Together they constitute an integral coordinating

violent seizures. 'Feeling' is more informal and refers to both weak and intense states. Desire refers to feeling of wanting or needing; on the other hand, the words urge, drive, impulse, and instinct refer to impulsive forces which produce the above mental status, and are, therefore, fore-runners of emotions.

system called **Neuro-endocrine System**. It controls and regulates not only every bodily function but also profoundly influence mental states, thought, speech and behavioral patterns of an individual. Thus, the endocrine act as transformers between subtle *adhyavasāya* and gross physical body. Thus, this inter-communication mechanism within the gross body, translates the intangible and imperceptible code of *adhyavasāya* into a form, crude enough to function through nerves and muscles. Thought, speech and muscular action together constitute the domain of threefold *yoga*.



Delusion and Arrogance of Altruistic Actions is Futile

दुःखिदसुहिदे जीवे करेमि बंधेमि तह विमोचेमि ।

जा एसा मूढमदी णिरत्थया सा हु दे मिच्छा ॥ ३० ॥

dukkhidasuhide jīve karemi baṁdhemi taha vimocemi.

jā esā mūḍhamadī ṇiratthayā sā hu de micchā..30

अज्झवसाणणिमित्तं जीवा बज्झन्ति कम्मणा जदि हि ।

मुच्चन्ति मोक्खमग्गे ठिदा य ते किं करोसि तुमं ॥ ३१ ॥

ajjhavasāṇaṇimittam jīvā bajjhaṁti kammanā jadi hi.

muccaṁti mokkhamagge ṭhidā ya te kiṁ karosi tumam..31

सव्वे करेदि जीवो अज्झवसाणेण तिरियणेरइये ।

देवमाणुवे य सव्वे पुण्णं पावं अणयविहं ॥ ३२ ॥

savve karedi jīvo ajjhavasāṇeṇa tiriyaṇeraiye.

devamaṇuve ya savve puṇṇam pāvaṁ aṇeyavihaṁ..32

धम्माधम्मं च तहा जीवाजीवे अलोगलोगं च ।

सव्वे करेदि जीवो अज्झवसाणेण अप्पाणं ॥ ३३ ॥

dhammādhammaṁ ca tahā jīvājīve alogalogam ca.

savve karedi jīvo ajjhavasāṇeṇa appāṇam..33

एदाणि णत्थि जेसिं अज्झवसाणाणि एवमादीणि ।
 ते असुहेण सुहेण य कम्मेण मुणी ण लिप्पन्ति ॥ ३४ ॥
edāni natthi jesim ajjhavasāṇāṇi evamādīṇi.
te asuheṇa suheṇa ya kammaṇa muṇī ṇa lippanti...34

बुद्धी ववसाओ वि य अज्झवसाणं मदी य विण्णाणं ।
 एक्कद्वमेव सव्वं चित्तं भावो य परिणामो ॥ ३५ ॥
buddhī vavasāo vi ya ajjhavasāṇam madī ya viṇṇāṇam.
ekkaṭṭhameva savvaṃ cittaṃ bhāvo ya pariṇāmo...35

(*Jīve dukkhida-suhide karemi*) “I make other organisms happy or miserable; (*bandhemi taha vimocemi*) I bind them and I free them” (*de jā eṣā mūḍhamadī sā nīratthayā du miccā*) this delusion of yours is false and futile, in fact, it is perverted, (*jadi hi*) because in reality, (*ajjhavasāṇamittam jīvā kammaṇā vajjhamti*) every soul determines its bondage with *karma* because of its own feelings/instincts, (*ya mokkhamagge thidā te muccanti*) or [on the other hand] it demolishes *karma* by going on the path of emancipation; (*tum kim karosi*) then what is your function?

(*Jīvo ajjhavasāṇeṇā*) Every soul, through its own feelings, (*tiriya-neraiye ya devamaṇuve savve aṇeyaviham-puṇṇam pāvaṃ savve karedi*) determines its various mode, viz., *naraka* [hellish], *deva* [godly], subhuman and human organisms as well as various bondage of auspicious and inauspicious *karma*.

(*Tahā ca jīvo ajjhavasāṇeṇa dhammādhammam jīvājīve alogalogam ca savve appāṇam karedi*) Similarly, the soul, through its own instincts and feelings, assume various modes, viz., moral, sinful, animate, inanimate, *loka*—cosmos and super cosmos—*aloka* and falsely believe them to be its own [while, in reality, the soul is totally distinct from them all].

(*Edāni evamādīṇi ajjhavasāṇāṇi jesim natthi te muṇī*) The wise ascetic who is free from these afore-mentioned and also other similar feelings/instincts (*asuheṇa ya suheṇa kammaṇa ṇa lippanti*) is not corrupted by the bondage of inauspicious or auspicious *karma*.

(*Buddhā vavasāo vi ya ajjhavasāṇam madī ya viṇṇāṇam cittaṃ bhāvo ya pariṇāmo savvaṃ ikkaṭṭhameva*) Intellect resolving, instinct/feeling, thinking, perception, *citta*—psychic dispositions and

pariṇāma are all synonymous [words with the same meaning].

Transcendental Aspect gives the Ultimate Truth which leads to Final Emancipation

एवं ववहारणओ पडिसिद्धो जाण णिच्छयणयेण ।

णिच्छयणयासिदा पुण मुणिणो पावंति णिव्वाणं ॥ ३६ ॥

evaṃ vavahāraṇao paḍisiddho jāṇa ṇicchayaṇayeṇa.
ṇicchayaṇayāsīdā puṇa muṇiṇo pāvanti nivvāṇaṃ..36

(*Evaṃ vavahāraṇao ṇicchayaṇayeṇa paḍisiddho*) Hence, the empirical aspects are rejected by the transcendental aspect, (*puṇaḥ ṇicchayaṇayāsīdā muṇiṇo nivvāṇaṃ pāvanti*) and again, the ascetic who takes refuge in the transcendental attains the final liberation.

वदसमिदीगुत्तीओ सीलतवं जिणवरेहि पण्णत्तं ।

कुव्वंतो वि अभव्वो अण्णाणी मिच्छदिट्ठी दु ॥ ३७ ॥

vadasamidīguttīo sīlatavaṃ jīṇavarehi paṇṇattam.
kuvvāṃto vi abhavvo aṇṇāṇī micchaditṭhī du..37

मोक्खं असदहंतो अभवियसत्तो दु जो अधीयेज्ज ।

पाठो ण करेदि गुणं असदहंतस्स णाणं तु ॥ ३८ ॥

mokkhaṃ asaddahaṃto abhaviyasatto du jo adhīyejja.
pāṭho ṇa karedi guṇaṃ asaddahaṃtassa ṇāṇaṃ tu..38

सदहदि य पत्तियदि य रोचेदि य तह पुणो वि फासेदि य ।

धम्मं भोगणिमित्तं ण हु सो कम्मक्खयणिमित्तं ॥ ३९ ॥

saddahadi ya pattiyadi ya rochedi ya taha puṇo vi phāsedī ya.
dhammaṃ bhogaṇimittam ṇa hu so kammakkhayaṇimittam..39

(*Jīṇavarehi paṇṇatam vada-samidī-guttīo-sīla-tavaṃ kuvvāṃto vi abhavvo aṇṇāṇī micchādītṭhī*) Those who are *abhavya*—eternally unqualified from being emancipated—remain [saddled with] perverted vision and attitude, inspite of their [external] adoption of vows, rules for conduct and austerities as prescribed by the omniscient.

(*Jo abhaviyasatto*) Those who are *abhavya*—eternally disqualified from being emancipated—also (*adhīyejja du*) learn the scriptures but (*mokkhaṃ asaddahaṃto*) they are devoid of the firm faith for emancipation; (*tu ṇāṇaṃ asaddahaṃtassa pāṭho guṇa ṇa*

karedi) hence, being devoid of the faith, they are unable to get benefited from their studies.

(So) The afore-mentioned *abhavya* [soul] (*bhoga-ñimittam dhammam saddahadi ya pattiyadi rocedi ya taha puño vi phāsedī ya*) believes, has faith, has propensity for, and, again, practises the religion, only to reap the fruits of *puṇya*, [that is, to obtain sensuous pleasures], (*na hu kammakkhaya-ñimittam*) and not for demolishing the *karma*.

Annotations :

In these three verses, the author deals with the peculiar case of those souls who are eternally unfit for emancipation/self-realization i.e. *Abhavyas*. Every soul in the cosmos, without exception, possess, in some measure, the predilection for truth. But until and unless it develops into a self-conscious pursuit of truth, it does not help spiritual progress. It is only at the stage of self-conscious effort for spiritual advancement that this love of truth can be called right world-view—*samyagdarśana* and is able to stop the influx of karmic matter through the largest opening *mithyātva*. The soul is conceived as groping in the darkness before it acquires this love of truth in an appreciable measure. And it has to undergo a number of processes before the acquisition of this characteristic. There are souls who never acquire this characteristic and, therefore, are never released from the endless cycles of rebirths. The souls are called *abhavya*—eternally unfit for emancipation.

Abhavyatva is a transcendental beginningless state of those souls and the endless bondage cannot be rationally explained. Being an unchangable quality, *abhavya* souls can never become *bhavya* and vice versa.

In the worldly life such a soul may strive for spiritual advancement, but since it is inherently incapable of acquiring the characteristic predilection for truth—*samyagdarśana*—it will not make any progress on the path of self-realization. Such a soul may even become an ascetic and may appear to be strive hard, trying to block *avirati āśrava*. But since the largest opening of *mithyātva* remains eternally open, all its efforts are futile. Such a soul may again, diligently, study scriptures but can never attain right faith for the emancipated state of the soul. Its propensities, inherently, are for

sensuous pleasures and carnal desires and practice of prescribed religion is believed to be solely for worldly happiness and not for self-realization.

Distinction in the Nature of Right Path according to Empirical and Transcendental Aspects

आयारादी णाणं जीवादी दंसणं च विण्णयेयं ।

छज्जीवणिकं च तहा भणदि चरित्तं तु ववहारो ॥ ४० ॥

āyārādī ṇāṇaṃ jīvādī daṃsaṇaṃ ca viṇṇeyaṃ.

chajjīvaṇikaṃ ca tahā bhaṇadi carittaṃ tu vavahāro..40

आदा हु मज्झ णाणं आदा मे दंसणं चरित्तं च ।

आदा पच्चक्खणं आदा मे संवरो जोगो ॥ ४१ ॥

ādā hu majjha ṇāṇaṃ ādā me daṃsaṇaṃ carittaṃ ca.

ādā paccakkhāṇaṃ ādā me saṃvaro jogo..41

(*Āyārādī ṇāṇaṃ*) [Scriptures such as] *Acārāṅga* etc. constitute right knowledge, (*jīvādī daṃsana ca*) faith in *tattvas* such as *jīva* etc. is right world-view (*ca chajjīva-ṇikaṃ carittaṃ*) and [non-violence towards] six types of *jīvas* is right conduct; (*taha tu vavahāro bhaṇadi*) such is the teaching of *vavyahāra* aspect.

(*Hu majjha ādā*) Transcendentally, self alone is (*ṇāṇaṃ*) right knowledge, (*me ādā daṃsaṇaṃ carittaṃ ca*) right world-view and right conduct; (*ādā paccakkhāṇaṃ*) self again is vow and (*me ādā saṃvaro jogo*) self is *saṃvaro* and self is *yoga*.

Annotations :

In these two verses, the author distinguishes between the two aspects of threefold path of self-realization. According to the empirical aspect—*vyavahāra naya*, three elements—knowledge (*jñāna*), belief (*darśana*), and conduct (*cāritra*) are indispensable and all the three must be of right sort. Thus, right knowledge (*samyagjñāna*) is the correct understanding of the nature of self, without doubt or error. It is available in and obtained from the scriptures. We have stated earlier that Jains regard twelve *aṅgas* [original scripture] (which comprise the whole of the scriptures) to contain all truths, the first of these is *Ācārāṅga*. Unshakable faith/belief in the true nature of reality—self and non-self—is right world-view (*samyagdarśana*). Self and non-self—*jīva* and *ajīva*—are the

mūlatattvas or the primary categories of truth while the others are derived by their combination and separation. Right conduct is conditioned by right belief and right knowledge. Austerities, discipline and self-restraint constitute the right conduct. The whole Jain code of moral and spiritual virtues is inspired by the one great principle of non-violence (*ahimsā*). Right conduct should be uninfluenced by desire or aversion. These three elements constituting the path are the three jewels. According to the transcendental aspect—ultimate point of view, all the three elements have reference to self and self alone. First, it implies the belief in the ultimate nature of pure self i.e., the belief that emancipated soul (*paramātmā*) is nothing but pure and perfect self. Secondly, full knowledge of self and its direct experience lead to the knowledge of all other *tattvas* centering round the self. And lastly self-realisation itself is *cāritra* par excellence. Thus, **Self** is knowledge. **Self** is faith, and **Self** is conduct; **Self** is abstinence and **Self** is the stoppage of karmic flow (*saṃvara*).

Significance of Attachment and the like in the Path of Emancipation

जह फलिहमणि विसुद्धो ण सयं परिणमदि रागमादीहिं ।
रंगिज्जदि अण्णेहिं दु सो रत्तादीहि दव्वेहिं ॥ ४२ ॥

*jaha phalihamaṇī visuddho ṇa sayam pariṇamadi rāgamādīhiṃ.
raṅgijjadi aṇṇehiṃ du so rattādīhiṃ davvehīṃ..42*

एवं णाणी सुद्धो ण सयं परिणमदि रागमादीहिं ।
रागिज्जदि अण्णेहिं दु सो रागादीहि दोसेहिं ॥ ४३ ॥

*evaṃ ṇāṇī suddho ṇa sayam pariṇamadi rāgamādīhiṃ.
rāgijjadi aṇṇehiṃ du so rāgādīhiṃ dosehiṃ..43*

ण वि रागदोसमोहं कुव्वदि णाणी कसायभावं वा ।
सयमप्पणो य सो तेण कारगो तेसि भावाणं ॥ ४४ ॥

*ṇa vi rāgadosamohaṃ kuvvadi ṇāṇī kasāyabhāvaṃ vā.
sayamappaṇo ṇa so teṇa kārago tesī bhāvāṇaṃ..44*

रागमिह य दोसमिह कसायकम्पेसु चेव जे भावा ।
तेहिं दु परिणमंतो रागादी बंधदि पुणो वि ॥ ४५ ॥

*rāgamhi ya dosamhi ya kasāyakammesu ceva je bhāvā.
tehiṃ du pariṇamaṃto rāgādī baṃdhadi puṇo vi..45*

रागम्हि य दोसम्हि य कसायकम्मेसु चेव जे भावा ।

तेहिं दु परिणमंतो रागादी बंधदे चेदा ॥ ४६ ॥

rāgamhi ya dosamhi ya kasāyakammesu ceva je bhāvā.

tehiṃ du pariṇamaṃto rāgādī baṃdhade cedā..46

(*Jaha phalihamāṇi visuddho*) Just as jewel is pure and colorless, (*rāgamādīhiṃ sayam ṇa pariṇamadi*) and does never becomes tainted with red etc. (*du so aññehiṃ rattādīhi davvehiṃ raṃgijjadi*) but appears to assume red tints from other red objects.

(*Evaṃ nāṇī suddho*) Similarly an enlightened sage is pure by itself (*rāgamādīhiṃ sayam ṇa pariṇamadi*) and does not become transformed into attachment etc., (*du so aññehiṃ rāgādīhi dosehiṃ rāgijjadi*) but appears to assume attachment etc. because of infection by alien objects.

(*Nāṇī ṇa vi rāga-dosa-mohaṃ kasāyabhāvaṃ vā sayam appaṇo kuvvadi*) An enlightened sage does not assimilate in itself-attachment, aversion, delusion or passions; (*teṇa so tesī bhāvāṇaṃ kāraḡo ṇa*) that is why it does not become the producer (*karta*) of these dispositions.

(*Rāgamhi ya dosamhi ya kasāya-kammesu ceva je bhāvā tehiṃ du pariṇamaṃto*) [The unenlightened soul] determines its dispositions affected by the [rise and fruition of] attachment, aversion, passions and *karma*; (*rāgādī puṇo vi baṃdhādī*) [consequently] repeatedly undergoes bondage of attachment and the like.

(*Rāgamhi ya dosamhi ya kasāya-kammesu ceva je bhāvā tehiṃ du pariṇamaṃto*) [the rise and fruition of] attachment, aversion, passions and (*dravya*) *karma* produce dispositions of attachment etc. (*cedā rāgādī baṃdhade*) and these dispositions produce the bondage [creating a vicious circle].

Annotations :

In these verses, the author emphasizes that the main obstacle in the path of self-realization is *rāga* which means affection, attachment, desire etc. He concludes that eradication of affection from conduct leads to self-realization.

Earlier, we had seen that there can be no bondage in the absence of *bhāva karma*. Desire, affection etc. create vicious

circle—the fruition of *dravya karma* leads to affective states of the soul [which is *bhāva karma*] and the affective psychic propensities become the condition for new bondage and the cycles go on *ad infinitum*.

The author uses a simple analogy to underline the intrinsic purity—desireless state of the soul. Just as a *sphaṭika* (crystal) which is pure and colorless by itself, appears to be colored red [or blue or green] if it is associated with red [or blue or green] coloured external object. Much in the same way, the soul itself is inherently pure and inactive but appears to be affective etc. as a result of the rise of desire etc.

An enlightened sage (*vītarāga*) becomes free from delusion and is unaffected by attachment, aversion and the like and that is why a *vītarāga* is totally free from bondage of *karma*. On the other hand, he who is overwhelmed by the rise of attachment, aversion and passions and cannot become free from desire becomes a victim of bondage of colour.

For self-realization, self and self alone is the goal. Anything other than self, as an ideal, would lead away the self from the path. *Darśana*, *jñāna* and conduct when conditioned by objects other than self may, in a way, lead to bondage. But if they are determined absolutely by self, then they form the direct antecedent of emancipation. From this it is clear that self-realization cannot be achieved by having even slightest attachment to external objects. Hence, the author emphasizes the importance of the effort to transcend even subtlest kind of attachment. When the relation of the self to alien objects, either through attachment or ownership, is severed, then there is no possibility of desire springing up in the heart. No desire means no spiritual discord; spiritual harmony repels *karma* and prevention of *karma* means end of *saṃsāra* i.e. emancipation. One who has the ideal of self-realization must, therefore, completely eradicate every kind of desire from his heart.

The essential ingredient of the direct and immediate path to self-realization is the state of *vītarāga* or non-attachment and freedom from desire. This is the meaning of the above verses and the same is the purport of the whole chapter.

True Nature of *Pratikramaṇa*

अप्पडिकमणं दुविहं अपच्चखाणं तहेव विण्णेयं ।

एदेणुवदेसेण दु अकारगो वणिणदो चेदा ॥ ४७ ॥

*appaḍikkamaṇaṃ duvihaṃ apaccakhāṇaṃ taheva viṇṇeyam.
edenuvadesena du akārago vaṇṇido cedā..47*

अप्पडिकमणं दुविहं दव्वे भावे अपच्चखाणं पि ।

एदेणुवदेसेण दु अकारगो वणिणदो चेदा ॥ ४८ ॥

*appaḍikkamaṇaṃ duvihaṃ davve bhāve apaccakkhāṇaṃ pi.
edenuvadesena du akārago vaṇṇido cedā..48*

जाव ण पच्चक्खाणं अप्पडिकमणं च दव्वभावाणं ।

कुव्वदि आदा ताव दु कत्ता सो होदि णादव्वो ॥ ४९ ॥

*jāva ṇa paccakkhāṇaṃ appaḍikkamaṇaṃ ca davvabhāvāṇaṃ.
kuvvadi ādā tāva du kattā so hodi ṇādavvo..49*

आधाकम्मादीया पोग्गलदव्वस्स जे इमे दोसा ।

किह ते कुव्वदि णाणी परदव्वगुणा दु जे णिच्चं ॥ ५० ॥

*ādhākammādīyā poggaladavvassa je ime dosā.
kiha te kuvvadi ṇāṇī paradavvagunā du je ṇiccam..50*

आधाकम्मं उद्देसियं च पोग्गलमयं इमं दव्वं ।

किह तं मम होदि कदं जं णिच्चमचेदणं वुत्तं ॥ ५१ ॥

*ādhākammaṃ uddesiyam ca poggalamayaṃ imaṃ davvam.
kiha taṃ mama hodi kadam jaṃ ṇiccamacedaṇaṃ vuttam..51*

(*Appaḍikkamaṇaṃ duvihaṃ taheva apaccakkhāṇaṃ viṇṇeyam*) Know that *apratikramaṇa* and *apratyākhyāna* are of two types, (*edenuvadesena du cedā akārago vaṇṇido*) this tenet leads to the passivity of the soul.

(*Appaḍikkamaṇaṃ duvihaṃ davvā bhāve apaccakkhāṇaṃ pi*) *Apratikramaṇa* and *apratyākhyāna* are of two types—physical and psychical (*edenuvadesena du cedā akārago vaṇṇido*) this tenet leads to the passivity of the soul.

(*Jāva ādā davvabhāvāṇaṃ paccakkhāṇaṃ ṇa kuvvadi*) So long the soul does not practise both types [—physical as well as psychical—] of *pratyākhyāna* (abstinence) and so long as the soul does not perform both types[—physical and psychical—] of *pratikramaṇa* [confession and repentance of past deeds], (*tāva du so*

kattā hodi nādavvo) it must be believed that the soul continues the bondage of *karma*.

(*Ādhākammādīyā je ime poggaladavvassa dosā*) *Ādhākarma* and the like are the transgressions determined by material substance; (*te nānī kiha kuvvadi je du ñiccaṃ parādavvaguna*) how can an enlightened sage perpetrate them when these are aliens?

(*Imaṃ ādhākammaṃ ca uddesiyaṃ poggalamayaṃ davvaṃ*) [The transgression such as] *ādhākarma* and *auddeśika* are alien material substances (*jaṃ ñiccaṃ acedanāṃ vuttaṃ taṃ*) which are said to be eternally non-consciousness; (*mama kada kiha hodi*) how can they be done by me?

Annotations :

In the verses 8.47 to 8.49, the author deals with the topics of *apratikramaṇa* and *apratyākhyāna*. *Pratikramaṇa* means confession and repentance for past transgressions or wrong-doings. *Apratikramaṇa*, therefore, implies 'instead of confession and repentance, recalling to memory the past impure experiences with implicit approval'. *Apratikramaṇa* is of two types: physical and psychical. In the same way, *pratyākhyāna* means resolving for abstinence from a desire for future sensual enjoyment or any evil act. *Apratyākhyāna*, therefore, implies 'not to practise *pratyākhyāna*'. It means the absence of self-restraint, and hence, an uninhabited longing for future sensual pleasures or evil act. It is also of two types: physical and psychical.

The *dravya apratikramaṇa* and *dravya apratyākhyāna* are the material karmic conditions responsible for the corresponding *bhāva apratikramaṇa* and *bhāva apratyākhyāna*—psychic states of emotion either approving the past impure experiences and longing for the future sensual pleasures or evil act, respectively. Both these types are related with *karma*, and not with the pure Self. Hence, the pure Self cannot be considered as the causal agent of both types of *apratikramaṇa* and *apratyākhyāna*.

Now, *Ācārya Kundakunda* says that this is the dictum of the scriptures. But when the pure Self forgets its own real nature and identifies itself with the grosser emotions of the empirical ego, he is not able to repent for the past experiences, nor refrain from the

future ones. So long as he is thus spiritually incapacitated to wipe out the past and to reject the future, he feels himself responsible for all those impure emotions caused by karmic materials and thus he becomes the *kartā* or the causal agent of those experiences.

In the last two verses of the chapter, the author cites an example of the transgression like *ādhākarma* and *auddeśika*. These are the transgressions of the food etc. to be accepted by an ascetic. The ascetic should only accept food etc. free from these transgressions. *Ādhākarma* means—“A type of *udgama doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.); after making a decision for cooking etc. oneself or making other cook etc. the food etc. (for entertaining monks), to get the food etc. (for entertaining monks) prepared.”¹ *Auddeśika* means—“A type of *udgama doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.); food etc., prepared for giving it as *dāna* (offering) to the *nirgranthas* (i.e., the Jain ascetics) by indulging in *ārambha* (violence) and *samārambha* (assault etc.).”²

Both the above transgressions should be avoided by the ascetic.

Now *Ācārya Kundakunda* cites these transgressions as an example of *apratikramaṇa* and *apratyākhyāna*. The ascetic, who knows that *ādhākarma* and *auddeśika* are both inanimate material substances and that his pure **Self** cannot be the perpetrator of the non-consciousness or non-self, would never accept such food infested with these transgressions. Only he can accept such food, who forgets the pure **Self**. The pure **Self** cannot be considered the *kartā* of such transgression.

The gist of the verses 8.47 to 8.51 is that the ascetic should always occupy himself in the concentration on pure **Self**, and thereby only he can remain free from *apratikramaṇa*, *apratyākhyāna*, *ādhākarma* and *auddeśika*. On the other hand, all these are committed by the ascetic who forgets the dictum of the scriptures.

1. Jain *Pāribhāṣika Śabdakoṣa*, *Pranētā Ācārya Mahāprajña*.

2. Ibid.

It is very important that one should not misinterpret the dictum of the scriptures. When transcendently the pure **Self** is not the *kartā* of *apratikramaṇa* etc., it should not be interpreted then that *pratikramaṇa* and *pratyākhyāna* are meaningless for the ascetic, or there is no harm in accepting food infested with the transgression like *ādhākarma* and *auddeśika*. The ascetic can maintain the unconcernedness and indifference of the pure **Self** only by the practice of *pratikramaṇa* and *pratyākhyāna*, disowning the past impure experiences and rejecting the future occurrence of those impure psychic states. If, on the other hand, the **Self**, by abandoning the spiritual discipline imposed by *pratikramaṇa* and *pratyākhyāna*, identifies itself with the past impure emotions and readily commits himself to future similar indulgences, he becomes fully responsible for the defects thereof, and therefore gets bound by corresponding *karmas*. This case, is therefore analogous to the case where the person accepts the defective and impure food though he is not concerned with the preparation thereof.¹

(*Idi aṭṭhamo baṃdhādhiyāro samatto*)

[Here ends the eighth chapter on *Baṃdha* (Bondage).]

—000—

1. *Samayasāra*, Eng. Commentary by Prof. A. Chakravarti, p. 178.

Chapter - 9

Navamo Mokkhādhīyāro

Mokṣa (Self-realization/Total Liberation)

Preamble/Introduction

1. Perfection and purity is integral to every soul : Every soul is an uncreated entity and exists in its own right from the eternal past but not in its pure and perfect state but the worldly state of existence which is a hiatus from the perfect state. Although degradation or fall has no beginning, the end of the degradation and the realization of the pure state (**Self**) is very clearly envisaged.

The Indian philosophers, in general, and Jains in particular, have always been conscious of the intrinsic potentiality of perfection of the soul and the possibility of realization of self-perfection. Indian thinkers are also unanimous that purity and perfection are integral to every soul and realization is not a new creation in the sense of emergence of an absolutely unprecedented state.

2. Worldly status is an evil : Again, the Indian philosophers are unanimous that the worldly embodied state of the soul is an evil and must be got rid of. The soul must realize itself. There is no ambiguity or controversy on this point. They, also, agree upon the existence of a fundamental condition that sustains the worldly state and prevents the spiritual aspirant from reaching the ultimate goal and objective. This primal and most fundamental condition of worldly existence, punctuated by birth and death in unbroken succession is **Delusion** or **Perverved Belief** which accepts the evil for the good and rejects the good for the evil, masquerading as good. Under the influence of this overpowering defect, the soul identifies itself with the psycho-physical organism and the external environment. It develops love and hatred, sympathy and antipathy, desire and aversion for whatever is found to be conducive or otherwise to the temporary well-being of its embodied existence.

This perversion which is the root of all evils is that the **Self** does not distinguish itself from the material body which envelops it, and therefore, develops an inordinate love for what is pleasant and useful to the body and hatred for what is thought to be harmful and unpleasant. The embodied existence necessarily generates a powerful possessive impulse and compels the soul to acquire the pleasant and useful things of the world. In empirical terms, the delusion forces the soul to go towards the darkness instead of enlightenment, to foster ignorance or perverted knowledge instead of truth, and the cycle of rebirths lasts as long as the delusion lasts. The common aim of all the Indian philosophical systems being realization of the pure self, they show the means of eradicating the delusion and perverted belief. In order to do this, the basic requirement is to possess the spiritual conviction regarding its pure state. Once the soul is convinced about and firmly believes in the real nature of the self, it turns back and treads upon the right path.

3. Pure and Perfect Self : In spite of the above mentioned unanimity/agreement, there are radical differences in the soul's conceptions of the different philosophies. Consequently, there are corresponding differences in the expositions of the process of liberation from the worldly state (bondage), as well as the ultimate nature of the pure and perfect self. The most significant difference is between the absolutist philosophies—*Vedānta*, *Sāṃkhya* etc. and the non-absolutist Jains. The former may, again be divided into two groups (i) Monists who stress upon the unity of the reality and hold the aspect of plurality as illusory, that is holding a single immutable and eternal unitary principle called *Brahma*, as the substratum ground of all other conscious egos and (ii) Pluralists who hold the multiplicity of conscious egos as the primary fact and accept the existence of infinite number of ubiquitous, eternal and immutable conscious principles, called *puruṣas*, side by side with an unconscious everevolving substance called *prakṛti*. On the other side are non-absolutist Jains who believe in infinite number of conscious principles called *jīvas* side by side with unconscious karmic matter. Both *jīva* and matter are mutable. Worldly state of existence (bondage) is intimate association of soul with matter, while the liberated state is the pure consciousness (*jīva*) which is free from all associations with matter. Each *jīva* is numerically

different from all others but otherwise identical to them in all respects, i.e., it maintains its individuality even in the liberated unembodied state.

According to the law of *anekānta* (non-absolutism), the soul is both eternal as well as changing, that is, the substance is eternal while its modes are varying even in the state of emancipation. Thus according to this law, the state of emancipation is but an ultimate modification of the worldly state of existence. It should be remembered, however, that while the modification in the worldly state is infinitely variable, that in the state of emancipation is uniform. The most important thing is that the soul does not lose its qualities of consciousness/awareness, (i.e., it does not become bereft of qualities or *nirguṇa*) after self-realization nor does it lose its individual identity to merge into the unitary principle.

In the pure and perfect state each soul is identically endowed with :

- (1) ***Ananta/kevala jñāna*** : pure and total knowledge/direct experience of the entire reality.
- (2) ***Ananta/kevala darśana*** : pure and perfect intuition
- (3) ***Ātmika sukha*** : self generated blissfulness
- (4) ***Ananta vīrya*** : unobstructed infinite spiritual energy
- (5) **Predilection for total truth/reality**
- (6) **Eternal freedom from migration**
- (7) **Disembodied existence** : total formlessness
- (8) **Total parity with other liberated souls**

The most important feature of this chapter (verses 9.7 to 9.13) is to provide a reliable, systematic method by which pure consciousness can be separated, isolated, purified and directly experienced in the most fundamental state. The instrument or the tool which separates the **Self** from the non-self (bondage) is called *Prajñā* i.e., discretionary wisdom.

To fully and properly understand the above-mentioned method of separation, purification and realization of the Pure Supreme Self, the analogy of the recovery and refining/purifying gold from the ores, will be found to be useful. In both cases, the significant step

in the process, is the precise knowledge of the impurities which contaminate the purity.

In the case of gold, impurities are found to exist at two levels. Firstly, there is the crude and visible ore which is mixed up with the precious metal in a comparatively, superficial manner. In the common commercial practice, gold is recovered from the ore by process of separation which may be a combination of melting and chemical refining. The gold, thus recovered is then ready for most commercial applications.

The purity of the gold thus recovered, may be 99.00 to 99.99 percent depending upon the refining efficiency of the process used and is generally marketed as such. For most practical uses, this purity is good enough and the gold is called pure or standard gold. But chemically this gold is not pure gold and its properties will be nearly but not exactly identical to those of pure gold. The impurities which remain are difficult to identify and even more difficult to separate because they consist of minute atoms of other elements usually copper, iron etc.—inextricably combined with the atoms of gold. In most practical applications, the impurities are not only ignored but in many cases, such as making ornaments etc. further impurities are deliberately added to increase the mechanical strength of the precious metal. And so, empirically, this gold is accepted as pure gold.

In the case of the soul (Self) also, the impurities exist at two levels. Firstly, there is the gross physical body which is comparatively, easily identified as an alien, because its characteristic attributes viz. colour, smell etc. are recognized as physical or material attributes. The series of physical states is, also, not difficult to identify as being different from psychical. A regular practice of total relaxation with proper technique (*kāyotsarga*) accompanied with self-meditation (concentrated perception in which the body and the soul are mentally separated) would result in a real experience in which the two are distinguished as separate entities.

Thus, pure psychic states—knowledge, awareness—and pure physical states—hardness/softness, visibility—are not as difficult to identify as those dispositions which are produced by the interaction of the soul and its bondage of *karma*. For example, the states of

anger, cruelty, fear, hate etc. are neither pure psychic states nor pure physical ones. They are psychological distortions produced in the soul by the fruition of deluding *karma*. And from the empirical aspect, they are accepted as psychical states, as in the case of standard gold. But the transcendently pure soul is totally free from anger etc., establishing that they are not pure attributes or nature (*svabhāva*) of the pure soul, but distortions (*vibhāva*) produced by the interaction of the soul and the *karma*. The process of purification and self-realization is complete only when the impure emotions and passions are first identified as non-self and then separated from the **Self** by the method described in the verses 3.6 to 3.13.

In this chapter the following technical terms need to be expounded:

1. **Bhedvijñāna**—(special) ability to discriminate. As stated above, the soul, under the influence of delusion, identifies itself with the physical shell which envelops it. That is, it is unable to distinguish and separate itself from the body which is patently contrary to the ultimate truth. This error continues as long as the delusion lasts. The soul is, in course of time, impelled by an innate psychic force to revise and reverse its false belief and it begins to sense a distinction between the characteristics of the **Self** and the **Non-self**. It enters a course of spiritual discipline, and ultimately, enlightenment dawns upon it and it acquires the ability to clearly distinguish itself from the body. This dawn of enlightenment or the ability to differentiate is called *bhedavijñāna*.

2. **Prajñā**—Discriminative Wisdom. *Prajñā* broadly means profound and mature spiritual ability to directly experience the fundamental state of the **Self**. It is a faculty by which consciousness is aware of itself in its pure form, completely isolated from other objects of perception, thought or feeling. Thus it is an efficient and reliable instrument or tool for separating the **Self** and the **Non-self**. It implies a rare combination of discretion, maturity, extensive learning, searching profundity and spiritual discernment.

In English language, the nearest equivalent term appears to be wisdom or discriminative or discretionary wisdom or sagacity. Yet there is some difference, viz., while *prajñā* is used to emphasize

spiritual faculty, wisdom and sagacity are considered to be intellectual qualities, We shall, in this work, translate *prajñā* as wisdom or discriminatory wisdom.

Effort for Liberation is essential for Final Emancipation

जह णाम को वि पुरिसो बंधणयमिह चिरकालपडिबद्धो ।

तिव्वं मंदसहावं कालं च वियाणदे तस्स ॥ १ ॥

jaha nāma ko vi puriso baṁdhaṇayamhi cirakālapaḍibaddho.

tivvaṁ maṁdasahāvaṁ kālaṁ ca viyāṇade tassa..1

जदि ण वि कुव्वदि छेदं ण मुच्चदे तेण बंधणवसो सं ।

कालेण दु बहुणेण वि ण सो णरो पावदि विमोक्खं ॥ २ ॥

jadi ṇa vi kuvvadi chedaṁ ṇa muccade teṇa baṁdhaṇavasosam.

kāleṇa du bahugeṇa vi ṇa so ṇaro pāvadi vimokkhaṁ..2

इय कम्मबंधणाणं पदेसपयडिड्ढिदी य अणुभागं ।

जाणंतो वि ण मुच्चदि मुच्चदि सव्वे जदि विसुद्धो ॥ ३ ॥

iya kammabaṁdhaṇāṇaṁ padesapayaḍiḍḍhidī ya aṇubhāgaṁ.

jāṇaṁto vi ṇa muccadi muccadi savve jadi visuddho..3

जह बंधे चितंतो बंधणबद्धो ण पावदि विमोक्खं ।

तह बंधे चितंतो जीवो वि ण पावदि विमोक्खं ॥ ४ ॥

jaha baṁdhe cittaṁto baṁdhaṇabaddho ṇa pāvadi vimokkhaṁ.

taha baṁdhe citaṁto jīvo vi ṇa pāvadi vimokkhaṁ..4

जह बंधे छेत्तूण य बंधणबद्धो दु पावदि विमोक्खं ।

तह बंधे छेत्तूण य जीवो संपावदि विमोक्खं ॥ ५ ॥

jaha baṁdhe chettūṇa ya baṁdhaṇabaddho du pāvadi vimokkhaṁ.

taha baṁdhe chettūṇa ya jīvo saṁpāvadi vimokkhaṁ..5

(*Jaha nāma ko vi puriso*) Just as a person, (*baṁdhaṇayamhi cirakālapaḍibaddho*) who is in fetters for a long time, (*viyāṇade*) becomes [fully] aware (*tassa tivvaṁ maṁdasahāvaṁ*) about the strength or weakness of his bondage, (*ca*) and (*kālaṁ*) also the long duration of the ordeal suffered by him; (*Ṇa muccade teṇa baṁdhaṇavasosam*) but he cannot achieve freedom from the bondage (*jadi ṇa vi kuvvadi chedaṁ*) if he does not make an effort (to cut off the fetters) (*ṇa so ṇaro pāvadi vimokkhaṁ*) [and consequently] cannot become free even after a very long period of

time. (*Iya*) Much in the same way (*kammabamḍhanāṇam*) a soul in bondage of *karma*, (*jāṇamto vi*) inspite of being (fully) aware and conversant with the (*padesapayadiṭṭhidīyaanubhāgam*) [four types of] bondage, viz., the extent, the nature, the duration and the intensity of fruition, (*ṇa muccadi*) cannot achieve freedom from the bondage of *karma*, (*jadi visuddho savve muccadi*) unless and until he makes a concerted effort to destroy the impurity of affection etc. [That is he cannot be liberated by his knowledge of bondage alone].

(*Jaha*) [And also] just as (*bamḍhaṇabaddho*) [a person] who is in fetters (*ṇa pāvadi vimokkham*) cannot achieve freedom (*bamḍhacitamto*) by merely worrying or contemplating his misfortune of bondage, (*taha*) so also (*jīvo*) a soul [in bondage of *karma*] (*ṇa pāvadi vimokkham*) cannot be liberated, (*bamḍhe citamto*) merely by contemplating—theoretically thinking about—the bondage of *karma*. [And also] (*Jaha*) just as (*bamḍhaṇabaddho*) [a person] in fetters, (*pāvadi vimokkham*) achieves freedom, (*bamḍhe chettūna*) [as soon as] he cuts off the fetters [by a concerted effort], (*taha*) so also (*jīva*) a soul (*saṃpāvadi vimokkham*) achieves liberation (*bamḍhe chettūna*) [as soon as] it succeeds in cutting the bondage of *karma*.

Annotations :

The opening verses of this chapter are very important because they clarify the mutual dependence and usefulness of pure theoretical knowledge and pure spiritual action/discipline for achieving final liberation/emancipation (*mokṣa*). They are very important because, while there is no controversy regarding the state of emancipation, divergent views are held, regarding the method and process of final liberation, by different philosophers and schools of thought.

The main controversy is whether knowledge alone is competent enough to secure emancipation or spiritual energy is also essential. The author has clearly and vigorously refuted the position of the upholders of knowledge as the means of emancipation. Throughout the book, the author has put the knowledge in the supreme position and these verses are necessary to dispel the misunderstanding that the author—*Ācārya Kundakunda*—does not

consider the application of spiritual energy essential for achieving emancipation. Now it is clear that knowledge and spiritual action are equally necessary for emancipation. The psychic action, here, means the application of pure psychic energy, i.e., *ātmika vīrya* which is without the corruption such as attachment and aversion. It is well known that even after demolishing the deluding *karma* and the knowledge-obscuring *karma* and attaining pure and perfect knowledge—*kevalajñāna*—the soul has to destroy the residual *karma* by the application of spiritual energy called *śukladhyāna*. Thus, pure knowledge is futile without *kriyā*; at the same time, *kriyā* is futile without knowledge, which is consistent with the popular saying, “Knowledge without *kriyā* is cripple and *kriyā* without knowledge is blind.”¹

In these verses the author refutes some false beliefs about the method and process of final liberation. Though there is no dispute about the state of final liberation, there are many false notions about its process. It is universally accepted that the liberations means freedom from bondage, that is, separation of **Self** from the bondage of **Non-self**. However, some people believe and maintain that :

- (i) A thorough theoretical knowledge about various features of bondage is enough to get freedom.
- (ii) Constant and concentrated thinking about the bondage is enough to get freedom.
- (iii) Contemplation or mental concentration on various facets of bondage is sure to lead to freedom.

The author uses a simple analogy of a person who is fettered with chains in the worldly life, to refute all the above views which are false and misleading. A person in chains, in course of his long

1. Jain scriptures specify two types of psychophysical energy: (1) *Karma Vīrya*: the energy of a living organism produced by the rise and fruition of *karma*. This is the common bio-energy of the organism which enables it to perform threefold—mental, vocal and bodily—activities, which, in turn, becomes the cause of the bondage of new *karma*. (2) *Akarma* or *ātmika vīrya*: pure psychic or spiritual energy which is normally obstructed by energy-obstructing (*antarāya*) *karma*. It is this energy which enables the soul to demolish the bondage of *karma*.

Detailed discussion about both these types of energy is found in Chapter 8 of *Sūyagado*, part I.

bondage, is sure to become aware and conversant about the nature, i.e., the strength and weakness of the chain, the duration of his ordeal and many other parameters regarding his bondage. But all this knowledge is ineffectual in securing his freedom, if he doesn't make an effort to secure it. Much in the same way, though one may have vast theoretical knowledge regarding bondage of *karma*, i.e., one knows all about the four important features of bondage, viz., its extent (*pradeṣa bandha*), its nature (*prakṛti bandha*), its duration (*sthiti bandha*) and the intensity of its fruition (*anubhāga bandha*).¹

In the same way, repeated thinking about various facets of the doctrine of *karma*, viz., the material nature of *karma*, relation between the soul and *karma*, classification of *karma* and various states and processes of *karma*, would prove to be of no avail in achieving freedom. Can a chained person secure his release and end his ordeal by contemplation, i.e. concentrating and canalizing his thoughts on the chains which have fettered him? Just as it is ridiculous to believe such a false notion, so also it is wrong to believe that mere contemplation of the doctrine of *karma* (after learning it thoroughly) can lead to liberation. What, then, is the method of securing liberation? The answer is given by the author in verse 9.5. The one and only way to obtain freedom from the chains which bind, is to cut off the chain and break the bondage. In the same way, the only way to achieve final liberation is to demolish the *karma* and break its bondage.

In the verses that follow, the author prescribes a systematic process by which pure consciousness can be isolated and directly experienced.

A Reliable, Systematic and Practical Method to isolate Pure Consciousness

बंधाणं च सहावं वियाणिदुं अप्पणो सहावं च ।

बधेसु जो विरज्जदि सो कम्मविमोक्खणं कुणदि ॥ ६ ॥

baṃdhāṇaṃ ca sahāvaṃ viyāṇidūṃ appaṇo sahāvaṃ ca.

baṃdhesu jo virajjadi so kammavimokkhaṇaṃ kuṇadi..6

जीवो बंधो य तथा छिज्जंति सलक्खणेहि णियदेहि ।

पण्णाछेदणण दु छिण्णा णाणत्तमावण्णा ॥ ७ ॥

1. For detailed discussion of four types of *bandha* see Introduction of Chapter 8.

*jīvo baṃdho ya tahā chijjāṃti salakkhaṇehi ṇiyadehiṃ.
paṇṇāchedanaena du chinṇā nānattamāvannaṃ..7*

जीवो बंधो य तथा छिज्जंति सलक्खणेहि णियदेहिं ।
बंधो छेदेदव्वो सुद्धो अप्पा य घेत्तव्वो ॥ ८ ॥

*jīvo baṃdho ya tahā chijjāṃti salakkhaṇehi ṇiyadehiṃ.
baṃdho chededavvo suddho appā ya ghattavvo..8*

किह सो घेप्पदि अप्पा पण्णाए सो दु घेप्पदे अप्पा ।
जह पण्णाइ विहत्तो तह पण्णा एव घेत्तव्वो ॥ ९ ॥

*kiha so gheppadi appā paṇṇāe so du gheppade appā.
jaha paṇṇāi vihatto taha paṇṇā eva ghattavvo..9*

(Jo) A person (*viyānidum*) who acquires the knowledge [of the basic difference] (*appaṇo sahāvam ca baṃdhāṇam ca sahāvam*) between the fundamental natures of the pure self and non-self (bondage of *karma*) [and then applies this knowledge] (*baṃdhesu jo virajjadi*) to repel and abandon the non-self, (*so kamma-vimokkhaṇam kuṇadi*) achieves liberation from the bondage of *karma* [and is emancipated].

(*Jīvo baṃdho ya tahā chijjāṃti*) The pure soul (self) is distinguished from the bondage of *karma* (*ṇiyadehiṃ salakkhaṇehi*) by different characteristic attributes of each of them, [i.e., they are differentiated by their respective inherent qualities]; (*paṇṇāchedanaena du chinṇā*) by the use of an instrument/tool called *prajñā*—discriminative wisdom, (*nānattamāvannaṃ*) they can be separated.

[One] (*Jīvo*) the self (*tahā ya*) and (*baṃdho*) the bondage (non-self) [each of which, by virtue of possessing] (*ṇiyadehiṃ salakkhaṇehi*) different inherent attributes, [is identified] (*chijjāṃti*) are separated from each other [by using wisdom as tool as stated in the preceding verse], [the next step is] (*baṃdho chededavvo*) to abandon the non-self, (*ya*) and (*suddho appā ghattavo*) realize and collect the isolated pure self.

[To a query by a junior disciple]—(*Kiha so gheppadi appā*) “How can one collect the soul?,” [the *ācārya* replies]—(*paṇṇāe so du gheppade appā*) The self is collected by wisdom; (*jaha paṇṇāi vihatto*) The same tool which separated and isolated the soul, viz the wisdom (*prajñā*), (*taha paṇṇāeva ghattavo*) must be used to

realize, i.e., to collect it after separation.

Further exposition of the Technique of Self-realization by Discriminative Wisdom (*PRAJÑĀ*)

पण्णाए घेत्तव्वो जो चेदा सो अहं तु णिच्छयदो ।

अवसेसा जे भावा ते मज्झ परे त्ति णादव्वा ॥ १० ॥

pañṇāe ghettaṅvvo jo cedā so ahaṃ tu ṇicchayado.

avasesā je bhāvā te majjha pare tti ṇādavvā..10

पण्णाए घेत्तव्वो जो दद्वा सो अहं तु णिच्छयदो ।

अवसेसा जे भावा ते मज्झ परे त्ति णादव्वा ॥ ११ ॥

pañṇāe ghettaṅvvo jo daṭṭhā so ahaṃ tu ṇicchayado.

avasesā je bhāvā te majjha pare tti ṇādavvā..11

पण्णाए घेत्तव्वो जो णादा सो अहं तु णिच्छयदो ।

अवसेसा जे भावा ते मज्झ परे त्ति णादव्वा ॥ १२ ॥

pañṇāe ghettaṅvvo jo ṇādā so ahaṃ tu ṇicchayado.

avasesā je bhāvā te majjha pare tti ṇādavvā..12

को णाम भणेज्ज बुहो णादुं सव्वे पराइए भावे ।

मज्झमिणं ति य वयणं जाणंतो अप्पयं सुद्धं ॥ १३ ॥

ko ṇāma bhanejja buho ṇādum savve parāiye bhāve.

majjhamiṇaṃ ti ya vayaṇaṃ jāṇanta appayaṃ suddhaṃ..13

(*Paṇṇāe*) By instrument of discriminative wisdom, (*ghettaṅvvo*) [one] should apprehend [that] (*jo cedā*) that which is [pure and eternal] consciousness, (*ṇicchayado*) is, in actual reality, (*so tu ahaṃ*) the **Self**; [and also] (*avasesā je bhāvā te majjha pare tti ṇādavvā*) it should be known (realized) that whatever other psychic states were left behind are alien to the **Self** (i.e., are non-self).

(*Paṇṇāe*) By instrument of discriminative wisdom, (*ghettaṅvvo*) [one] should apprehend [that] (*jo daṭṭhā*) that which is 'seer', (*ṇicchayado*) is, in actual reality, (*so tu ahaṃ*) the **Self**; [and also] (*avasesā je bhāvā te majjha pare tti ṇādavvā*) it should be known (realized) that whatever other psychic states were left behind are alien to the **Self** (i.e., are non-self).

(*Paṇṇāe*) By instrument of discriminative wisdom, (*ghettaṅvvo*) [one] should apprehend [that] (*jo ṇādā*) that which is 'knower',

(*ñicchayado*) is, in actual reality, (*so tu aham*) the **Self**; [and also] (*avasesā je bhāvā te majjha pare tti ñādavvā*) it should be known (realized) that whatever other psychic states were left behind are alien to the **Self** (i.e., are non-self).

(*Appayam suddham jānamto*) Knowing [the ultimate truth] that the **Self** is the pure [**Self** and nothing else] (*savve bhāve parāie nādum*) and having known that all [other] psychic dispositions are alien, (i.e., non-self), (*ko nāma buho*) which wise man (*majjhamiṇam ti ya vayanam bhañejja*) would make such statement as they (those dispositions) are mine?

Annotations (on Verses 9.6 to 9.13) :

In these eight verses (9.6 to 9.13), the learned author prescribed an infallible technique for separating and isolating the pure self and directly experiencing it in its most fundamental state. This, in fact is the process of *Bhedavijñāna*. In the preceding verses, we discussed the achievement of liberation from the bondage and concluded that, just as a person bound with chains in worldly life, achieves freedom only by breaking the chains, so also, the self attains emancipation only by breaking the bondage of *karma*. Now in these verses, a reliable method for breaking the chains is prescribed.

Earlier we have already said that in the worldly existence, bondage of *karma* is a real condition of the self (soul) and though existing from the beginningless time as coeval with the individual, yet it is amenable to be transcended. Final liberation/emancipation is nothing but the disentanglement of the self from the non-self which is karmic matter. It should be remembered that 'demolition of *karma*' does not mean destruction of karmic matter which is not destroyed but pulled out and separated from the soul. Just as gold, in its natural state is found to be corrupted with impurities in the form of ores from the very emergence of its being, but can be disentangled from it, i.e., purified by a chemical process, so also the self can be disentangled, i.e., purified by a spiritual process. The pure self which is realized is not a new creation in the absolute sense like the pure gold. It was always there but polluted and obscured by the impurity of the karmic matter. In the state of emancipation, the pollution and the obscuration are ended once

and for all. The above verses describe the process and technique of spiritual purification.

The process of disentanglement (of the **Self** from the **Non-self**) is based on the fact that the characteristic attributes of each is fundamentally different and the difference is recognizable. As in the case of gold the nature and worthlessness of the corrupting ore is known, so also the nature and worthlessness of the polluting karmic matter is known. And so, the first step in the process of separation prescribes that the beginningless infatuation for the worthless karmic matter and its bondage must be abandoned.

Now a process of separation envisages the need of an apparatus which must be reliable and capable of doing the job efficiently. Also the apparatus must be equipped with a proper tool. Here the author prescribes a chisel-like tool which if used properly, is capable of producing a well marked line of cleavage between the two entities and make them fall apart. Such a tool is called **Discriminative Wisdom (Prajñā)**.

And how is this wonderful instrument, discriminative wisdom (*prajñā*) to be secured? It is obtained by developing the capacity for **Self-concentration/Self-meditation**. For this, firstly it is necessary to concentrate upon the self as distinct and separate from the body. The soul acquires more and more power for self-concentration (meditation) along with the increase of its purity and consequent attainment of the corresponding stages of spiritual development. When one is able to, mentally, separate the self from the body and is fully convinced of the distinction between the self and the non-self, the next step is to rise still higher and concentrate upon the pure transcendental self which is free from all the limitations of the empirical self. The most important factor in favour of self-meditation, for this purpose, is the fact that both the empirical self and the transcendental self are intrinsically possessed of the same attributes which are unmanifested or less manifest in the former and fully manifest in the latter. To understand fully the method of self-meditation, three states of self are distinguished, viz., the exterior self, (*bahirātmā*), the interior self (*antarātmā*), and the transcendental self (*paramātmā*). The exterior self is the common empirical ego with the deluded belief that it itself is identical to the body. The interior self, clearly, discriminates itself

from the **Body, Sense-organs and Mind**. The transcendental self is the pure and perfect self which is free from all limitations as well as psychological distortions. Self-meditation is, further based on the conviction that the transcendental self is the self-realization of the exterior self through the intermediary stage of the interior self.

As the capacity of self-concentration develops, the sharpness and the separation power of the instrument (wisdom), increases and the interior self—the state of the self prior to the attainment of omniscience—is realized. And finally, the instrument completes its job by the attainment of omniscience when the self becomes the transcendental self (*paramātma*). Thus self-meditation leads to self-realization.

In the following verses, the highly developed self-meditation is equated with self-adoration or self-idolisation and concentrated and continuous adoration of the pure (transcendental) self culminates in final liberation. The self-adoration is equivalent to *Rupātīta Dhyāna*. We shall now see the modus operandi of this wonder instrument.

Pure consciousness is the unalienable characteristic attribute of pure self, while the attributes which characterize the alien bondage of *karma* are perverted belief and impure psychological distortions such as cruelty. In the worldly state of existence, both are entangled together from the eternity. The instrument of separation is equipped with a sensor which fully realizes the pure nature of the inherent attribute of the self and thereby identifies it. It also senses the impurity of the emotions, passions and such other psychological distortions produced by the bondage and identifies them as alien. Having identified the two entities, the chisel of discriminative wisdom begins to chip and ultimately splits them apart. The debris of non-self is then disentangled and the **Pure Self** is revealed in its unpolluted state. Once split asunder, the two entities remain separated.

Continuing the process, the author prescribes the next important step. After separation, the self and the non-self stand apart, each with its own characteristic attribute. So in the next step, the worthless debris of the bondage is cast off and the pure self in its fundamental state is recovered and realized.

At this stage, a junior disciple raises a query: “Sir, you say that the pure self is to be recovered, collected and realized; but how can one collect the pure soul?” The *Ācārya* replies that it is not only possible but easy to recover the self after it has been separated from the non-self. The very same apparatus which split the self and the non-self apart and isolated the pure self, is to be used for collecting and recovering the pure self. The apparatus—discriminating wisdom—, besides possessing the tool for splitting the entities, is also equipped with the ability to directly experience/apprehend the pure soul. It can grasp, collect and realize the self just as it can separate and isolate it from the non-self.

To fully understand the process of recovering the self after separation, we must briefly review the nature of the pure self with its inalienable characteristic qualities. **Consciousness** is the very essence of the self and is integral to it. Though change is also integral and inherent in whatever is real, and as such the self also must be changing, consciousness being the very stuff and texture of the self, there is not a single moment in which the self ceases to be free from consciousness. In the emancipated pure state, the self and consciousness, which are inseparable though not interchangeable, are free from all obscurements and obstructions of the worldly state. This is omni-science. And what has been said about pure consciousness is also applicable to pure intuition and pure knowledge.

Now, according to the law of *anekānta*, even the pure self cannot be abstracted from all its attributes as is believed by the absolutist philosophies (e.g. *Vedānta*). Here *Ācārya* Kundakunda emphasizes that while impure attributes such as psychological distortions are abstracted, being alien to pure self, the pure attributes, such as pure knowledge or pure perception/intuition, are not abstracted being inalienable qualities even after the final liberation. Of course, these attributes are not the same as those associated with worldly state, because in this state, knowledge and intuition/perception (though designated by the same terms) are grossly limited by physical conditions. On the other hand, the pure knowledge etc., associated with pure self are the unconditional and unlimited manifestations of the pure self.

Based on these facts of the law of *anekānta*, the author prescribes the technique for grasping and recovering the self. (1)

Pure consciousness (2) the seer, and (3) the knower are inseparable from the pure self and are therefore real. Besides these, whatever psychological dispositions are there, should be left behind and cast off, because they are neither 'I' nor 'mine'. Applying this technique, the process of self-realization succeeds in collecting and holding the pure self. And having successfully realized one's real self, can any wise man still continue to maintain that those (cast off emotions produced by bondage of *karma*) are mine?

The Guilty and the Innocent—The Soul who longs for Alien Possessions is Susceptible to Bondage of Karma

थेयादी अवराहे कुव्वदि जो सो ससंकिदो होदि ।

मा बज्जे हं केण वि चोरो त्ति जणमिह वियरंतो ॥ १४ ॥

theyādī avarāhe kuvvadi jo so sasamkido hodi.

mā bajjhe haṃ keṇa vi coro tti jaṇamhi viyaraṃto..14

जो ण कुणदि अवराहे सो णिस्संको दु जणवदे भमदि ।

ण वि तस्स बज्झिदुं जे चिंता उप्पज्जदि कया वि ॥ १५ ॥

jo ṇa kuṇadi avarāhe so ṇissamko du jaṇavade bhamadi.

ṇa vi tassa bajjhidun̄ je cimtā uppajjadi kayā vi..15

एवं हि सावराहो बज्झामि अहं तु संकिदो चेदा ।

जइ पुण णिरावराहो णिस्संको हं ण बज्झामि ॥ १६ ॥

evaṃ hi sāvarāho bajjhāmi ahaṃ tu samkido cedā.

jai puṇa ṇirāvarāho ṇissamko haṃ ṇa bajjhāmi..16

(*Jo*) A person (*theyādī avarāhe kuvvai*) who has committed the crime such as theft, (*so sasamkido hodi* ['] *jaṇamhi viyaraṃto coro tti keṇa vi haṃ mā bajjhe* [']) while moving about in the public places surrounded by crowds of people, [wanders about] with the apprehension that 'let nobody catch me as a thief' [feels guilty conscience and is constantly worried with anxiety and fear of being arrested].

[However] (*Jo*) The person (*avarāhe na kuṇai*) who has not committed any crime, (*so du jaṇavae ṇissamko bhamadi*) moves about freely in the public places among the crowds, [free from a guilty conscience] (*je*) and therefore (*tassa bajjhidun̄ cimtā ṇa kayā vi uppajjai*) he is never obsessed by the anxiety of being arrested [i.e., he remains free from any anxiety or fear of being arrested].

(*Evam hi*) In the same way, (*sāvarāho cedā*) the soul which is guilty [of longing for alien possession], (*saṃkido* [‘] *aham tu bajjhāmi* [’]) remains apprehensive that “I am guilty, and hence, I will be arrested,”[—is always full of fear and anxiety of incurring the bondage of *karma*]; (*jai puna*) on the other hand, if (*nirāvarāho*) the soul is [innocent and] guiltless, (*nissamko ham na bajjhāmi*) then he is doubtless that “I will not be bound,” [i.e., he is free from doubt and anxiety of bondage].

Annotations :

In actual life, crime is punishable by law. The laws are enacted by the government of the land and are enforced by various means including the police force. Stealing is a crime almost everywhere. A thief is apprehended by the police and produced and prosecuted in a court of law and punished. The punishment is generally imprisonment for duration of time depending upon the gravity of the crime. In these circumstances, it is but natural that, a person who has committed a crime, say, of stealing, always moves in the public with fear and anxiety of being apprehended and punished. His guilty conscience would not permit him even a moment to remain free from anxiety or fear. On the other hand, honest people who have no desire to commit theft, because they do not covet and long for other people’s property, move about in the public places without fear or anxiety of being apprehended by the police. Since no crime has been committed by them, their conscience is free from being guilty and since they do not covet alien wealth, they are free from the anxiety of ever committing a crime.

The author uses this simple analogy—a common condition of everyday life—to illustrate the difference between the guilty and the guiltless, in the spiritual life. In the everyday life, the alien property which is liable to be stolen is in the form of cash, jewelry, cattle and the like. In the spiritual life the alien property consists of characteristic attributes possessed by non-self, i.e. physical existence which is alien to the soul. Whenever the soul commits the mistake of coveting or claiming the alien characteristics as its own, it becomes guilty of a spiritual crime and is liable to be punished, and the punishment is in the form of bondage of *karma*, besides suffering the misery of a guilty conscience. On the other hand, the soul who has no desire and does not covet or claim the impure

dispositions as its own, i.e., disowns all psychological distortions, (and enjoys its own pure attributes), is not only free from the guilt of a crime but is also free from the bondage of knowledge-obscuring and other species of *karma*. The purpose of discussion in these verses together with the illustration from real life, is to emphasize the power and efficacy of Self-meditation which was explained in the annotations of the preceding verses. The self has been successful in becoming guiltless and fearless by eradicating all attraction for anything that is non-self and concentration upon the formless (*arūpi*) attributes of the transcendental self which leads to the realization of the intermediate stage—the interior self (*antarātmā*). In the succeeding verses, the author identifies the final stage of self-meditation with self-adoration and also elaborates upon the term guilt (*aparādha*)

Clarification of some Technical Terms used in the Scriptures

संसद्धिराधसिद्धं साधिदमाराधिदं च एयदुं ।

अवगदराधो जो खलु चेदा सो होदि अवरार्धो ॥ १७ ॥

samsaddhirādhasiddham sādhidamārādhidaṃ ca eyattham.
avagadarādho jo khalu cedā so hodi avarādho..17

जो पुण णिरावरार्धो चेदा णिस्संकिदो दु सो होदि ।

आराहणाइ णिच्चं वट्टदि अहमिदि वियाणंतो ॥ १८ ॥

jo puṇa niravarādho cedā ṇissamkido du so hodi.
ārāhaṇāi ṇiccam vattadi ahamidi viyaṇaṃto..18

(*Samsiddhi-rādha-siddham ca*) [The terms] (*Samsiddhi*) achievement, *Rādha* (devotion to self), *Siddha* (Consummation of fulfillment), *Sādhitam* (attainment) and *Ārādhitam* (adoration), (*eyattham*) are synonymous; (*jo khalu ceyā*) that soul which is indeed (*avagayarādho*) without adoration/devotion to **Pure Self** is, [without doubt], a spiritual crime/guilt.

(*Puṇa jo cedā*) And the soul (*niravarādho*) which is free from guilt (*so du ṇissamkido hodi*) is also free from doubt, fear and anxiety; (*ahamidi viyaṇaṃto*) the soul, realizing that “I am [myself the **Pure self** in the form of pure consciousness]” (*ārāhaṇāi ṇiccam vattadi*) is always occupied in the devotion to the **Pure Self** [i.e., it never abandons adoring itself and thus remains ever guiltless and fearless].

Annotations :

In these two verses, the author, further, corroborates what has been stated in the preceding verses. Whether in the real life or spiritual life, guiltlessness and fearlessness are concomitant. In the spiritual sense, the guilt is defined as “lack of devotion/adoration to **Pure Supreme Self**”. Realizing this spiritual truth, the aspirant soul/ego is ever engaged in adoration of the **Pure Self**. In this way, it remains guiltless, fearless and ultimately attains/achieves its goal viz., self-realization (*siddhi*) which is thus synonymous with adoration/devotion.

Pots of Poison and Pots of Nectar

पडिकमणं पडिसरणं पडिहरणं धारणा णियत्ती य ।

णिंदा गरुहा सोही अट्टविहो होदि विसकुंभो ॥ १९ ॥

paḍikamaṇaṃ paḍisaraṇaṃ paḍiharaṇaṃ dhāraṇā ṇiyattī ya.
ṇimḍā garuhā sohī aṭṭhaviho hodi visakumbho..19

अपडिकमणमपडिसरणमपडिहारो अधारणा चव ।

अणियत्ती य अणिंदागरुहासोही अमयकुंभो ॥ २० ॥

apaḍikamaṇamapaḍisaraṇamappaḍihāro adhāraṇā ceva.
aṇiyattī ya aṇimḍāgaruhāsohī amayakumbho..20

(*Paḍikamaṇaṃ*) Repentance for past transgression [*pratikramaṇa*], (*paḍisaraṇaṃ*) pursuit of the benevolent [*pratisaraṇaṃ*] (*parihāra*) abandoning the evil [*parihāra*] (*dhāraṇā*) deep concentration, (*ṇiyattī*) renunciation of material objects [*nivṛtti*], (*ṇimḍā*) self-deprecation [*nindā*], (*garuhā*) act of confessing one's transgression before the guru [*garhā*], (*sohī*) expiation for purification [*śuddhi*](*aṭṭhaviho visakumbho hodi*) these are the eight pots of poison.

(*Apāḍikamaṇa*) Non-repentance for past transgressions, (*apratikramaṇa*), (*apaḍisaraṇa*) non-pursuit of the benevolent, (*aparihāra*) non-abandonment of the evil (*aparihāra*), (*adhāraṇā*) non-concentration, (*aṇiyattī ya*) non-renunciation of material objects [*aṇivṛtti*], (*aṇimḍā*) non-self-deprecation [*anindā*], (*ceva aḡaruhā-sohī*) non-confession before the guru [*aḡarhā*] and non-expiation for purification [*aśuddhi*]-these are the eight pots of nectar.

Annotations :

In the preceding verses, the author had emphasized that the soul is able to become totally free from guilt and fear, if it only adores/idolizes its own purest state. Now in the concluding verse of this chapter, he deals with eight kinds of moral discipline, which are traditionally and conventionally recognized as formula for freeing the soul from the guilt complex. Traditionally, they are prescribed to be practised by all devout aspirants for controlling one's emotions and passions and their regular practice is generally recognized as essential for spiritual advancement/progress. The learned author, however, apparently rejects the traditional belief and calls eight acts of discipline—'eight pots of poison' and the opposites of these acts are called—'pots of nectar'. Thus, on the face of it, the two verses are diametrically opposite to the teaching of scriptures as traditionally believed and practised and may be considered shockingly heretical by many.

It is, however, totally inconceivable that an erudite scholar of scriptures and a staunch devotee of omniscient (*Jinendra Deva*), like *Ācārya Kundakunda*, can ever negate a practice prescribed in the scriptures. We must, therefore, reject the apparent meaning of the verses and try to seek and find the proper meaning which is commensurate with the teaching of the scriptures. But, firstly let us briefly discuss these eight types of discipline which constitute, empirically, the formula for becoming free from guilt.

1. **Pratikramaṇa**—literally means retracing one's steps, i.e. act of mental retraction and repentance for transgressions already committed, either deliberately or inadvertently. It is incumbent as a daily performance for all religious people, both ascetic and laity.

2. **Pratisaraṇa**—is the act for further strengthening/reinforcing the purity of the soul by inculcation right faith and belief. It also includes relevant vows for the future.

3. **Parihāra**—is the act of rejecting the evil by freeing the soul from perverted belief, attachment and the like, which corrupt the soul and keeps it bound to the wheel of the cycles of rebirths.

4. **Dhāraṇā**—act of deliberate mental exercise whereby the wandering mind is steadied by the help of external props such as recitation of spells, worshiping of idols, canalization of thought etc..

5. *Nivṛtti*—act of mental freedom from gross passions. The mind is ever hankering for sensuous pleasures and carnal desires. By this act it is controlled and trained to desist from wandering into the fields which nourish the worldly state.

6. *Nindā*—act of self-deprecation for past errors. This is associated with the act of *pratikramaṇa*, i.e., retraction from transgressions. One must, first, recognize an error as a misdeed and then self-deprecate it.

7. *Garhā*—act of confession to an elder, generally the *Ācārya*. This is complementary to no. 6 above. While *ninda* is self-confession, *garhā* is confession in the presence of an elder.

8. *Śuddhi*—act of purifying the soul by expiation. This is the final step in the series of daily routine. The *guru* after hearing the disciple's confession, directs him to undertake specific expiatory actions which purify the soul from the transgression.

It can be easily seen that all the above mentioned acts are religious acts and from empirical aspect, well established ones for purifying the soul and rendering it free from the guilt of transgressions—deliberate or accidental. Why, then, does the author emphasize on the self-adoration as the only means for removing the guilt complex and at the same time brand the traditional acts as pots of poison?

Throughout the book, the learned author has depicted the empirical aspect as inferior to the transcendental one, though he has justified its adoption at appropriate stages of spiritual progress. In the above verses, the author presents a very advanced stage of spiritual purity, where the necessity for empirical disciplines are already over. What is a pot of nectar for the developing stage where empirical acts are necessary for further advancement, could be regarded as a pot of poison as such acts might degrade rather than advance the purity of the soul. Moreover from the transcendental aspect all acts and the desire for being an actor/doer (rather than a seer) are obstacles in the path of final liberation. All the eight acts enumerated in these verses are valid up to a certain stage of spiritual purification, but since, they are dependent on external props, they must be renounced and abandoned as non-self in favour of self-meditation. It should be remembered, however, that while

renouncement of empirical religious acts of discipline is prescribed at the highest level of self-purification, they are, positively essential and must be practised diligently during the earlier immature stages.

(Idi ṇavamo mokkhādhīyāro samatto)

[Here ends the ninth chapter on
Mokṣa (Self-realization)/Total Liberation.]

—ooo—

Chapter - 10

Dahamo Savvavisuddhaṇṇādhīyāro

Wholly Pure Knowledge

Introduction/Preamble

“Nothing surpasses the excellence of *Samayasāra*—self-contained, self-determining, self-sufficient pure and perfect super SELF”. These are the concluding words of the author and the gist of the 400 odd verses of the book *Samayasāra*.

In the preceding chapters the ultimate as well as the conventional nature of the nine *padārthas* (categories of truth) was revealed by discussing each of them from transcendental and empirical aspects respectively. Now in this concluding chapter, the central theme is totally pure knowledge—the purest unalienable attribute of the emancipated pure soul. All other *padārthas*, described from time to time, in the previous chapters are, in a way, relegated to a secondary position while purest knowledge—the all-embracing direct apprehension of the entire Reality—is given the primary importance. In fact, the all-knowing self in which the substratum and the attributes are fully unified, is the object of Self-realization. The other *padārthas*—auspicious and inauspicious *karma*, their influx, bondage, rise and demolition—fade away in the background as the soul has always been aware of them, but never an active participant.

Earlier, we had discussed the delusion—the fundamental factor—which is the ultimate condition of the worldly state of existence of the soul. Jain philosophy is originally propounded by the omni-scientist. It basically aims at revealing the ultimate potentialities of the soul as directly apprehended by the omniscients. It also shows the pathway or the process which culminates in self-realization. The original twelve scriptures, called *aṅgapraviṣṭa*, comprise the entire truth about the nature of the self and self-realization that an omniscient can possibly express verbally. It is the duty of those highly gifted sages—*śrutakevalīs*—who learn and fully comprehend the entire contents of these scriptures, to transfer

this knowledge through canonical literature of various categories called, *aṅgabāhya*. Thus the pathway for self-realization is chalked out and made a public property, so that any one who cares to scrupulously follow the path may do so and realize the self.

The sources of knowledge other than the above—*aṅgapraviṣṭa* and *aṅgabāhya*—are unreliable and inadequate of the discovery of the ultimate truth as they may be vitiated by the limitations imposed by the senses and the intellect. Inevitably, they prescribe varying and conflicting concepts and courses which cannot all be true. The author of the present book, *Ācārya Kundakunda*, had, therefore, clarified at the beginning that the present work is the reiteration of what has been propounded by the *śrutakevalī* and not the original product of his own intellect. The basis of the pathway of self-realization, thus, is the pure and the perfect knowledge, unobscured and uncorrupted by the impurities of attachment and aversion.

Earlier, again, on more than one occasion, we discussed various facets of the non-absolutist attitude of the Jains. In this chapter also, the law of *anekāntavāda* is highlighted again and again. For instance, verses 10.14 to 10.58 discuss, in detail, the reality from both empirical and transcendental aspects. To some extent, this may be found to be repetition of different hypotheses of psycho-physical relationship, from various points of view.

This long chapter—the longest in the book, containing 108 verses—deals with a number of topics and can be divided into several sections:

(a) Verses 10.1 to 10.13 comprise a sort of appendix (*culikā*) to the subject matter of the preceding chapter—final liberation/emancipation with particular emphasis on the nature and function of pure knowledge.

(b) Verses 10.14 to 10.20 jibe at *Jain* heretics (*śramaṇa-bhāsas*). Apparently about the time of *Ācārya Kundakunda*, some Jain thinkers and even ascetics must have developed leanings towards other philosophies—*Sāṃkhya* in particular. The author refutes their views regarding creation.

(c) In verses 10.21 to 10.37 the author refutes the false and self-contradictory beliefs of *Sāṃkhya Darśana* which is an

absolutist philosophy and does not accept the non-absolutist doctrine of the Jains. In particular, *Sāṃkhya puruṣa*—equivalent to Jain soul—is eternally immutable and inactive. The learned author highlights the weakness of the argument which emphasizes only one aspect of reality exclusively and fail to explain concrete reality of the worldly state of existence.

(d) In verses 10.38 to 10.58, the false beliefs of another absolutist philosophy—Buddhists, are refuted. The author then explains through a simple analogy, the activity of the self, from both aspects. By another analogy, he proves that a substance cannot transfer its attributes to another in reality, though it may appear to do so.

(e) In verses 10.59 to 10.75, the author further discusses some eternal cosmic laws with particular reference to the inability of one substance to produce the attributes in another one, and concludes that infinite spiritual bliss transcends all sensuous pleasures.

(f) In verses 10.76 to 10.100, the nature and function of the pure knowledge is further elaborated, emphasizing that, while pure knowledge is identical to pure consciousness, it is quite different from the object of knowledge. The last few verses are also intended to refute the heretic doctrine that the soul is *aṇṇamaya* and *koṣamaya*.

(g) In verses 10.101 to 10.108, the inadequacy of various types of insignia and body-marks for self-realization is emphasized. In conclusion, the author says that realization of *Samayasāra*, the purest **Super Self**, is possible only through the adoption of transcendental aspect.

Relation of Soul & Karma : The Soul is the Sole Determinant of its own Psychic States

दवियं जं उप्पज्जदि गुणेहि तं तेहि जाणसु अणण्णं ।

जह कडयादीहिं दु य पज्जएहि कणयमणणमिह ॥ १ ॥

daviyaṃ jaṃ uppajjadi guṇehi taṃ tehi jāṇasu aṇṇaṇṇaṃ.

jaha kaḍayādīhiṃ du ya pajjaehi kaṇayamaṇṇamiha..1

जीवस्साजीवस्स य जे परिणामा दु देसिदा सुत्ते ।

जं जीवमजीवं वा तेहिमणण्णं वियाणाहि ॥ २ ॥

*jīvassājīvassa ya je pariṇāmā du desidā sutte.
jam-jīvamajīvaṃ vā tehiṃtaṃaṇṇaṃ viyāṇāhi..2*

ण कुदोचि वि उप्पण्णो जम्हा कज्जं ण तेण सो आदा ।
उप्पादेदि ण किंचि वि कारणमवि तेण ण सो होदि ॥ ३ ॥
*ṇa kudoci vi uppaṇṇo jamhā kajjāṃ ṇa teṇa so ādā.
uppādedi ṇa kiṃci vi kāraṇamavi teṇa ṇa so hodi..3*

कम्मं पडुच्च कत्ता कत्तारं तह पडुच्च कम्माणि ।
उप्पज्जंते णियमा सिद्धी दु ण दिस्सदे अण्णा ॥ ४ ॥
*kammaṃ paḍucca kattā kattāraṃ taha paḍucca kammāṇi.
uppajjante ṇiyamā siddhī du ṇa dissade aṇṇā..4*

चेदा दु पयडीयट्ठं उप्पज्जदि विणस्सदि ।
पयडी वि चेदयट्ठं उप्पज्जदि विणस्सदि ॥ ५ ॥
*cedā du payadīyaṭṭhaṃ uppajjadi viṇassadi.
payadī vi cedayatṭhaṃ uppajjadi viṇassadi..5*

एवं बंधो य दोण्हं पि अण्णोण्णपच्चया हवे ।
अप्पणो पयडीए य संसारो तेण जायदे ॥ ६ ॥
*evaṃ baṇdho ya doṇhaṃ pi aṇṇoṇṇapaccayā have.
appaṇo payadīe ya saṃsāro teṇa jāyade..6*

(*Jaṇasu*) Know ye (*jam davvaṃ guṇehi uppājadi taṃ tehi aṇṇaṇṇaṃ*) a substance is not (absolutely) different from the attributes/qualities/states of which it is the substratum; (*jaha ya kaḍayādihim pajjaehi du kaṇayamaṇṇamahi*) just as, in the worldly life, gold is not (absolutely) different from the bangles/bracelets etc. made from it.

(*Viyāṇāhi*) Know ye: [in the same way] (*jīvassajīvassaiya je pariṇāmā du sutte desidā*) the (characteristic) attributes of the psychical and the physical orders of existence as described in the scriptures (*tehiṃ taṃ jīvamajīvaṃ vā aṇṇaṇṇaṃ*) are not (absolutely) different from these existents respectively.

(*Jamhā*) Since (*so ādā kudoci vi ṇa uppaṇṇo*) the soul is not created by (or from) anything, (*teṇa kajjāṃ ṇa*) it is not a product/ effect; (*kiṃci vi ṇa uppādedi teṇa*) and since it does not create/ produce anything, (*so kāraṇamavi ṇa hodi*) it is not a cause.

(*Niyamā*) According to the law [of causation], (*kammam paducca kattā*) every effect which is manifested reveals the nature of its cause; (*taha kattāram paducca kammāṇi uppajante*) conversely the cause determines the nature of effect. [This law of cause and effect is observed] (*aṇṇā siddhi du ṇa dissade*) and there is no other law which is evident.

(*Cedā du payadīyaṭṭham uppajjati viṇassadi*) The psychic states are produced and demolished by various species of *karma*, [conversely] (*payadī vi cedayatṭham uppajjati viṇassadi*) various species of *karma* are produced and demolished by the psychic states.

(*Evam ya aṇṇonnapaccayā donham pi appaṇo payadīe baṃdho have*) Thus both, the psychic states and the species of *karma* act mutually as causal agent, one of the other, and thus the self and the non-self get mutually bound with each other; (*teṇa saṃsāro jāyade*) and thus the cycle of rebirths called *saṃsāra* comes into existence.

Annotations :

The learned author opens the last chapter of the book by quoting the law of causality. Before commencing to comment on the contents of the above verses, let us review briefly the significance of the doctrine of non-absolutism in respect to this law. In the first place, the Jain doctrine of *anekānta* (non-absolutism) gives us a satisfying explanation of the causation, the belief in which is irresistible for all human beings and is the condition *sine quā non* of all scientific, philosophic and practical activity. The absolutistic view-point of the other philosophies fails to offer a satisfactory explanation. Non-absolutism avoids the fallacies incident to extremism, as the cause is both permanent and fluxional and the effect is both existent and non-existent. Secondly, an internal relation always exists between every substratum and its substrates and the existence of relation entails the mutual dependence of the relate. Thirdly, every real is the principle or internal cause (*upādāna karaṇa*) of its own modification/change but the services of subsidiary of external causes (*nimitta karaṇa*) are not entirely superfluous as they are necessary and responsible for the speciality of the modes/states. Thus, the nature of the causal agent—whether internal or external—will determine the nature of effects and the

effects will reveal the nature of the causal agent responsible for their manifestation.

Again, the non-absolutism lays down that a relation¹ cannot hold between absolutely identical or absolutely different terms but is possible if the terms are both identical and different from each other. Conversely, if a relation does exist—as between substratum and substrate—between two apparently different terms when perceived together, the two terms cannot be absolutely different from each other.

Just as, the substance gold is neither absolutely different nor absolutely identical to a bangle/bracelet made from it and so gold is not different from its determinant state—the bracelet, so also the psychological states are not different from the psychological substance soul and physical states are not different from the physical substance matter. Hence, no substance can be ultimately responsible as a causal agent for the manifestation of objects or states of entirely different nature. It, therefore, follows that no physical (inanimate) effect can be produced by the soul.

It follows from the above that transcendently, the soul (self) cannot be principle causal agent producing the states of *karma*. It is only from the empirical aspect that the soul is held as the producer of *karma* (*kartā*), whereas, in reality, it is non-producer (*akartā*). And again, the soul itself is not created by or from anything nor does it produce anything other than its own pure psychological states. It is therefore, neither a cause nor an effect.

However a relation does exist (and is perceived) between the soul and the *karma* and their togetherness cannot be explained by any other hypothesis other than that of a relation, and so we have to discover the nature of this relation.

Transcendently, the soul can produce only its own psychological states, i.e., the psychological states are the sole objects of the subject—soul. Similarly, karmic matter is also eternal, uncreated substance and the physical states are the sole object of the subject—matter.

1. The reality of relation is denied by the ancient philosophies of the Fluxist and the Vedantist as well as by the modern philosophy of Bradley. It is remarkable how the arguments put forth by Bradley were precisely anticipated by the Buddhists and the Jains centuries ago.

The conscious substance (*jīva*) is not the subject of physical states and vice versa. Thus, there is no subject-object, (*kartā-karma*) relation between the two substances. What then is the nature of their relation? The answer to this question is given in verses 10.5 and 10.6.

Causality is a relation of determination where the determinant is called the cause and the determinatum is called the effect. According to the law of causation, at least two categories of causal agents (*kāraṇa*) are essential to bring about an effect, viz. (i) internal or material cause (*upādāna kāraṇa*) and (ii) external or auxiliary cause (*nimitta kāraṇa*). A single agent cannot produce any effect unless it is accompanied by the other. A seed, for instance, is the material cause of the sprout but it cannot produce a sprout by itself, unless it is associated with a number of auxiliary factors such as water, soil etc. In the case of yarn and linen (or clay and pot), the latter is the product and the former is its material cause, that is, it is the yarn that becomes linen and the clay that becomes pot. But the yarn cannot become the linen, not a clod of clay a pot by itself. A weaver must weave the yarn into the linen and a potter must turn the clay into a pot, using adequate equipment such as a loom or a wheel. The weaver, the loom, the potter and the wheel, besides the talent of each of the two artisans comprise the essential auxiliary cause, collectively known as *nimitta kāraṇa*. Similarly, the extreme proximity of the soul and its psychic states are essential auxiliary causes for the modification of the karmic matter into various species of *karma*; karmic matter being the material cause and becoming *karma*. Conversely, the soul needs the proximity of the karmic matter and various processes and states of *karma* (rise, fruition, subsidence etc.) to produce different psychic states although the soul alone is the material cause of these states. Thus there is a clear-cut distinction between the material cause and the auxiliary cause.

In the worldly state of existence, called *samsāra*, birth and death are characteristics of an organism. A living organism is neither a body nor a soul nor yet composite of the two and the problem of the relation between the two has always remained a complex one. Simply expressed, the existence of a living organism is brought about by the unification of two different substances—matter and *jīva* or soul—one physical and the other non physical and psychical.

Psychologists and metaphysicians in the west, have adopted various hypotheses to explain the complex relation between the two. Epiphenomenalism, Parallelism and Interaction are some of the more popular hypotheses and these have also been discussed in chapter III. Each of these is found to be partially true, but none can justify its claim of being the best hypothesis.

Physical and chemical changes in the physical body cannot have any direct influence on the non-physical soul and yet in actual life they do influence and determine each other, each functioning as the auxiliary cause of the other. Thus, the two parallel series of modification are inter-related, each determining the other as an external or auxiliary causal agent.

Here, then, we have to deal with psycho-physical relationship which is transcended and reconciled by the law of causality and the doctrine of auxiliary cause. The soul and the karmic matter are brought into contiguity and remain in a state of contiguous co-existence, called bondage. The soul does not have any positive attraction towards karmic matter and the causal interaction between them is the inter-determination in the form of auxiliary (*nimitta*) cause each of the other. The beginningless contiguous co-existence of the two substances is accepted as a fundamental-presupposition and is condition of fresh bondage and the uninterrupted cycles of rebirths called *samsāra*. The verses are, therefore, an explanation of the perpetuity of the worldly state of existence.

The True Ascetic

जा एस पयडीयट्टं चेदगो ण विमुञ्चदि ।

अयाणगो हवे तावं मिच्छादिट्ठी असंजदो ॥ ७ ॥

jā esa payadīyaṭṭhaṃ cedāgo ṇa vimuñcadi.
ayāṇago have tāvaṃ micchādīṭṭhī asaṃjado..7

जदा विमुञ्चदे चेदा कम्मफलमणंतयं ।

तदा विमुत्तो हवदि जाणगो पस्सगो मुणी ॥ ८ ॥

jadā vimuñcade cedā kammaphalamāṇantaṃ.
tadā vimutto havadi jāṇago pāssago muṇī..8

अण्णाणी कम्मफलं पयडिसहावट्ठिदो दु वेदेदि ।

णाणी पुण कम्मफलं जाणदि उदिदं ण वेदेदि ॥ ९ ॥

*aṇṇāṇī kammaphalaṃ payadisahāvattḥido du vededi.
ṇāṇī puṇa kammaphalaṃ jāṇadi udidam ṇa vededi..9*

(*Jā esa cedago payadiyatḥam ṇa vimuṇcadi*) So long as the soul does not transcend the auxiliary causal force exerted by the (eight main) species of *karma* on its own psychic states, (*tāva ayāṇago micchādiṭṭhi asaṃjado have*) it continues its perverse cognition, perverted world-view and inabstinence; [that is, it remains unenlightened].

(*Jadā cedā aṇamṭayaṃ kammaphalaṃ vimuṇcade*) But when the soul is able to transcend (renounce) its beginningless desire for enjoying the fruition of *karma*, (*tadā*) then and only then (*vimutto jāṇago passago muṇī havadi*) it can cut across the bondage and becomes the knower, the seer and the true ascetic; [that is, it acquires right belief and right knowledge].

(*Aṇṇāṇī du*) The unenlightened soul, (*payadisahāvattḥido*) establishing himself in the nature of *karma-prakṛti* [karmic species], (*kammaphalaṃ vededi*) enjoys or suffers the fruits of *karma*; (*puṇa ṇāṇī*) and the enlightened one (*udidam kammaphalaṃ jāṇadi*) [only] remains aware of the fruits of *karma* (*ṇa vededi*) [but] does not enjoy or suffer them.

Annotations :

In these verses, the author lays down a practical criterion for a true ascetic (*muni*). As stated in the preceding verses, entanglement of the Self with various species of *karma* has no beginning and could also be endless if the soul is unable to acquire the ability to transcend the force exerted by the potency of the *karma* for determining the psychic states of the self. The inter-determination of the two substances, as explained in the preceding verse, creates a powerful vicious circle and the soul is unable to escape from the wheel of uninterrupted cycles of rebirths.

The *ajñāni*, i.e., the unenlightened soul without the true knowledge of its own pure nature, believes the self and the non-self to be the same and identifies itself with the body and the *karma*. Consequently, it continues to enjoy (or suffer) the fruits of *karma*. Ultimately, the soul itself has to endeavor to escape from the vicious circle by increasing the centrifugal force which can overwhelm the

centripetal force which does not allow it to escape. The centrifugal force is provided by the inherent purity of the soul and when it is powerful enough, the soul transcends the interaction with the fruition of *karma* and becomes enlightened. This enables it to discriminate between the self and the non-self. It renounces its interest in the non-self and stops enjoying the fruits of *karma*. Being uninfluenced by the causal potency of the *karma*, it does not enjoy the fruits of the *karma* but remains merely aware of their existence.

Basic Defect of an *Abhavya*

ण मुयदि पयडिमभव्वो सुदु वि अज्झाइदूण सत्थाणि ।

गुडदुद्धं पि पिबंता ण पण्णया णिव्विसा होति ॥ १० ॥

ṇa muyadi payaḍimabhavvo suḍḍu vi ajjhāidūṇa satthāṇi ।
guḍaduddham pi pibantā ṇa paṇṇayā ṇivvisā hoṃti..10

(*Abhavvo satthāṇi suḍḍu ajjhāidūṇa vi payaḍim ṇa muyadi*)

The *abhavya*, [i.e., the soul, fundamentally unfit for emancipation], is incapable of abandoning the fruition of *karma*, inspite of comprehending and being well-versed in the scriptures; (*paṇṇayā guḍaduddham pibantā pi ṇivvisā ṇa hoṃti*) just as a serpent does not become non-poisonous, inspite of drinking milk, sweetened with jaggery.

Annotations :

In this verse, reference is made to the inherent inability of those souls who are fundamentally unfit for being liberated. The author uses the analogy of a poisonous serpent which can never become non-poisonous even if it is constantly fed with sweetened milk to illustrate the case of an *abhavya* whose unfitness is fundamental. Just as the sweet milk is unable to transform the inherent poison to non-poison, so also the study of liberation-giving scriptures, is unable to remove the inherent attachment to the fruition of *karma* in an *abhavya*, who, therefore is destined never to leave the cycle of rebirths.

The Basic Characteristic of an Enlightened Soul

णिव्वेयसमावण्णो णाणी कम्मफलं वियाणादि ।

महुरं कडुयं बहुविहमवेदगो तेण सो होदि ॥ ११ ॥

ṇivveyasamāvaṇṇo ṇāṇi kammaphalaṃ viyāṇadi ।

mahuraṃ kaḍuyam bahuvihamavedago teṇa so hodi..11

ण वि कुव्वदि ण वि वेददि गाणी कम्मइ बहुप्पयाराइं ।

जाणदि पुण कम्मफलं बंधं पुण्णं च पावं च ॥ १२ ॥

ṇa vi kuvvadi ṇa vi vedadi ṇāṇī kammai bahupayārāim.

jāṇadi puṇa kammaphalaṃ baṃdham puṇṇaṃ ca pāvaṃ ca..12

दिट्ठी सयं पि गाणं अकारयं तह अवेदयं चव ।

जाणदि य बंधमोक्खं कम्मदयं णिज्जरं चव ॥ १३ ॥

ditṭhī sayam pi ṇāṇam akārayam taha avedayam ceva.

jāṇadi ya baṃdhamokkham kammudayam ṇijjaram ceva..13

(*Nivveyasamāvaṇṇo ṇāṇī*) The enlightened soul, equipped with the strength of apathy (for the sensuous pleasures of the worldly existence), (*avedago hodi*) does not become involved in the enjoyment of (*bahuviham kammapphalaṃ*) various types of fruition of *karma*—(*mahuraṃ kaḍuyam*) sweet [and] bitter, (*viyāṇādi*) [though] he is very well aware of them.

(*Nāṇī*) The enlightened soul (*bahuppayārāim kammāi ṇa vi kuvvadi ṇa vi vedadi*) neither does nor enjoys or suffers various types of *karma*; (*puṇa*) but [he] (*puṇṇaṃ ca pāvaṃ ca baṃdham kammaphalaṃ jāṇadi*) is fully aware of both the bondage and rise (fruition) of auspicious as well as inauspicious types of *karma* [i.e., he remains uninvolved in them].

[Just as] (*Diṭṭhī sayam pi akārayam taha avedayam ceva*) the sense-organ of sight, being distinct from what it perceives, does neither bring a scene/sight into existence, nor does it enjoy it, (*taha*) in the same way, (*ṇāṇam*) knowledge/consciousness, [being distinct from *karma*, does neither bring it into existence nor does it enjoy its fruit]; (*baṃdha-mokham ya kammudayam ṇijjaram ceva jāṇadi*) [he is] merely aware of the various stages such as bondage [*bandha*], fruition [*udaya*], partial dissociation [*nirjarā*] and total demolition [*mokṣa*] [of *karma*].

Annotations :

In these verses, the learned author uses the well-known fact of our experience that there is no causal relation between visual perception and the perceived object, to illustrate the function of knowledge/consciousness. The function of the sense-organ of sight

is to perceive and be aware of whatever happens to come within its field of vision. But the object of perception, being distinct from the faculty of vision, is neither produced nor destroyed by it. In other words, function of the faculty is to perceive, observe, be aware of and not to create or demolish the perceived object. Hence the perceived object remains unaffected by the act of perception. Were the two causally related, then in the case of fire as an object of perception, the perceiver must burst into flame in order to produce fire perceived. But no such thing happens in reality. The function of knowledge/consciousness, says the author, is the same as the faculty of perception and the relation between it and the known object is also identical as in the case of the visual perception. That is, since there is no causal relation, knowledge cannot be regarded as producer of the objects known.

In the case of knowledge, the objects of perception/awareness are the *karma*. Just as an object of vision is quite distinct from the faculty of vision, so also is knowledge quite distinct from all stages and processes of *karma*. Thus, both—sense-organ of sight as well as knowledge—are aware, but neither producer nor enjoyer, i.e., each of them is *akāraka*—not a cause, and also *avedaka*—non-enjoyer of bondage (*bandha*), Rise (*udaya*), partial dissociation (*nirjarā*) and final liberation (*mokṣa*), which being objects of awareness, are known but not produced.

In the worldly life, a person has to enjoy or suffer various vicissitudes of life. Sometimes he enjoys the sweetness of good luck and at other times, he has to taste the bitterness of misfortune. Thus, one becomes elated with joy or is plunged in to misery depending upon his worldly state. However, an enlightened person who is well aware that pleasures and pains are the result of the fruition of auspicious or inauspicious *karma* respectively, remains unperturbed in both conditions. He has made himself immune to the vagaries and vicissitudes of life by insulating himself with *vairāgya*—apathy for worldly pleasure and suffering. While being aware of everything, nothing can make him lose his equanimity, and hence, is free from the effects of the fruition of *karma*—good or bad. Whenever the enlightened person passes through a favourable phase of life, he knows that it is the result of the rise and fruition of auspicious *karma*. At the same time, he also knows that to be elated

with joy is to invite the fresh bondage of *karma*. Similarly, whenever he is subjected to conditions leading to grief and suffering, he knows that some inauspicious *karma* has come to fruition to inflict the undesirable conditions. Knowing that fruition of both auspicious and inauspicious is not only transitory but the cause of new bondage if one becomes involved in it. By remaining indifferent and aloof (being insulated with *vairāgya*) he avoids new bondage and gets rid of the old one.

**Those who believe in 'Creator and Creation'
do not desire Emancipation**

लोगस्स कुणदि विण्हू सुरणारयतिरियमाणुसे सत्ते ।
समणाणं पि य अप्पा जदि कुव्वदि छव्विहे काये ॥ १४ ॥
logassa kuṇadi viṅhū suraṇārayatiriyamāṇuse satte.
samaṇāṇaṃ pi ya appā jadi kuvvadi chavvihe kāye..14

ल्लेगसमणाणमेवं सिद्धंतं पडि ण दिस्सदि विसेसो ।
लोगस्स कुणदि विण्हू समणाणं अप्पओ कुणदि ॥ १५ ॥
logasamaṇāṇamevaṃ siddhamtaṃ paḍi ṇa dīsadi viśeso.
logassa kuṇadi viṅhū samaṇāṇaṃ appao kuṇadi..15

एवं ण को वि मोक्खो दीसदि लोयसमणाणं दोण्हं पि ।
णिच्चं कुव्वंताणं सदेवमणुयासुरे लोगे ॥ १६ ॥
evaṃ ṇa ko vi mokkho dīsadi loyasamaṇāṇaṃ doṅhaṃ pi.
ṇiccaṃ kuvvaṃtāṇaṃ sadevamaṇuyāsura loge..16

(*Logassa*) The popular, i.e., common people's [belief is that] (*sura-ṇāraya-tiriya-māṇuse satte viṅhū kuṇadi*) heavenly, hellish, sub-human and human are all created by *Viṣṇu*; (*ya*) and (*jadi*) if (*samaṇāṇaṃ pi*) the Jain ascetics, also [believe that] (*appā*) the soul (*chavvihe kāye kuvvadi*) is the creator of six types of organic bodies, [then, in principle], (*lokasamaṇāṇaṃ siddhamtaṃ paḍi viśeso ṇa dīsadi*) in this way, there is no difference between the popular belief and the ascetics' belief [they appear to be identical]—(*logassa viṅhū kuṇadi, samaṇāṇaṃ appao kuṇadi*) *Viṣṇu* is the creator according to common people while the soul is the creator as per ascetics' doctrine.

(*Evaṃ*) In this way, (*sadeva-maṇuyāsura loge ṇiccaṃ kuvvaṃtāṇaṃ loga-samaṇāṇaṃ doṅhaṃ pi*) if common people as

well as Jain ascetics both believe in the principle of creation of the worlds of human and divine, (*ko vi mokkho na dissadi*) then there appears to be no liberation for either of them.

Annotations :

In these verses, the author jibes at the false belief of the heretics that the universe is a creation. Speculation regarding the ultimate source of the universe is a common characteristic of human intellect, and there is controversy regarding the nature of ultimate source of creation. The Jains believe that the universe is not 'creation'. The cosmic process has neither beginning nor end. The Jains do not endorse absolute permanence or total cessation—the cosmos is eternal as well as changing. Thus, the common belief that Lord *Viṣṇu* is the creator of the cosmos is not acceptable to Jains.

The author also jibes at the so called ascetics who falsely believe that the soul is the creator of the six types of organic bodies of living organisms.¹

Now these six types of bodies are all organic bodies made from matter and they cannot be created by the soul. And so the belief of those who hold that the soul is a creator is positively perverted. Thus, the author finds no difference, in principle, between the common heretic's belief and the ascetic's belief—as both are false and perverted. He, therefore decries that neither the laity nor the initiated who have perverted belief could be emancipated.

Moreover, belief in creation implies desire for creation or to do something and this is always accompanied by likes and dislikes—attachment and aversion etc. Liberation on the other hand follows total absence of desire etc. So long as there is desire to create or to do the cycle of rebirths continues, there is no chance for emancipation.

Explanation for the Perverted Belief to regard Non-self to be Self

1. Six types of organisms are : (i) Earth-bodied—*prthavikāya*, (ii) Water-bodied—*apkāya*, (iii) Fire-bodied—*tejaskāya*, (iv) Air-bodied—*vāyukāya*, (v) Plants—*vanaspatikāya*.

These five types are *sthāvara* or living beings incapable of undertaking locomotion; the sixth type consists of organisms capable of undertaking locomotion and are called *trasakāya*.

ववहारभासिदेण दु परदव्वं मम भणंति विदिदत्था ।

जाणंति णिच्छयेण दु ण य इह परमाणुमेत्तमवि ॥ १७ ॥

*vavahārabhāsidenā du paradavvaṃ mama bhaṇaṃti vididatthā.
jāṇaṃti ṇicchayena du ṇa ya iha paramāṇumettamavi..17*

जह को वि णरो जंपदि अम्हाणं गामविसयणयररट्टं ।

ण य होति ताणि तस्स दु भणदि य मोहेण सो अप्पा ॥ १८ ॥

*jaha ko vi ṇaro jampadi amhāṇaṃ gāmavisayanayararaṭṭhaṃ.
ṇa ya hoṃti tāṇi tassa du bhaṇadi ya mohena so appā..18*

एमेव मिच्छदिट्ठी णाणी णिस्संसयं हवदि एसो ।

जो परदव्वं मम इदि जाणंतो अप्पयं कुणदि ॥ १९ ॥

*emeva micchadiṭṭhī ṇāṇī nissamsayaṃ havadi eso.
jo paradavvaṃ mama idi jāṇaṃto appayaṃ kuṇadi..19*

तम्हा ण मे त्ति णच्चा दोण्हं एदाण कत्तिववसाओ ।

परदव्वे जाणंतो जाणेज्जा दिट्ठिरहिदाणं ॥ २० ॥

*tamhā ṇa me tti ṇaccā doṇhaṃ edāṇa kattivavassāo.
paradavve jāṇaṃto jāṇejjā diṭṭhirahidāṇaṃ..20*

[The non-enlightened ones] (*vavahārabhāsidenā du paradavvaṃ mama bhaṇaṃti*) assert, from the empirical aspect, “the alien substance (body etc.) belongs to me [i.e., the self];” (*ya vididatthā du jāṇaṃti*) however, the wise sages who know the ultimate reality also [and, therefore, the nature and distinction between the self and the non-self] (*ṇicchayena iha paramāṇu mettam avi ṇa*) know from the transcendental aspect, “not a single atom of non-self, really, belongs to me [i.e., the self].”

(*Jaha*) Just as, (*ko vi ṇaro jampadi* [–]) if a person states that (*amhāṇaṃ gāma-visaya-ṇayararaṭṭhaṃ*) a (particular) village, town, city or nation belongs to him, [his statement is understood according to the conventional meaning] (*du*) [but in reality] (*tāṇi tassa ṇa ya hoṃti*) none of these belong to/possessed by him, (*ya*) and (*so appā mohena bhaṇadi*) statements of that soul are the result of his infatuation for these objects.

(*Emeva*) Similarly, (*jo ṇāṇī ‘paradavvaṃ mama’ idi jāṇaṃto*) a [so called] enlightened person, [through self-delusion], believing non-self [alien objects] to be possessed by him (*appayaṃ kuṇadi*)

identifies himself with them, (*eso nissamsayam micchadiṭṭhi havadi*) such person, undoubtedly, has false or perverted belief and [is, in reality unenlightened]).

(*Tamhā*) For this reason, (*na me tti nacca*) having known that these alien substances [i.e., non-self] do not belong to the self, (*edāna donham paradavve kattivavasāo jānamto jānnejjā adīṭṭhi-rahidānam*) [and] knowing the [false] *vyavasāya* [conviction] of creativity (of self) in alien substances [i.e., non-self] of both—the common people and the so called ascetics [or so called enlightened person], [you] understand that [this *vyavasāya* (conviction) is] of those who are possessed of perverted belief.

The Soul (Self) is the Causal Agent for producing Psychic Dispositions (*Bhāva Karma*)

मिच्छत्तं जदि पयडी मिच्छदिट्ठी करेदि अप्पाणं ।
तम्हा अचेदणा दे पयडी णणु कारणा पत्ता ॥ २१ ॥
micchattam jadi payadī micchādiṭṭhī karedi appāṇam.
tamhā acedaṇā de payadī ṇaṇu kāragā pattā..21

अहवा एसो जीवो पोग्गलदव्वस्स कुणदि मिच्छत्तं ।
तम्हा पोग्गलदव्वं मिच्छदिट्ठी ण पुण जीवो ॥ २२ ॥
ahavā eso jīvo poggaladavvassa kuṇadi micchattam.
tamhā poggaladavvam micchādiṭṭhī ṇa puṇa jīvo..22

अह जीवो पयडी तह पोग्गलदव्वं कुणंति मिच्छत्तं ।
तम्हा दोहि कदं तं दोण्हि वि भुंजंति तस्स फलं ॥ २३ ॥
aha jīvo payadī taha poggaladavvam kuṇamti micchattam.
tamhā dohi kadam tam donhi vi bhujamti tassa phalam..23

अह ण पयडी ण जीवो पोग्गलदव्वं करेदि मिच्छत्तं ।
तम्हा पोग्गलदव्वं मिच्छत्तं तं तु ण हु मिच्छा ॥ २४ ॥
aha ṇa payadī ṇa jīvo poggaladavvam karedi micchattam.
tamhā poggaladavvam micchattam tam tu ṇa hu micchā..24

(*Jadi*) If [the soul is absolutely immutable and a non-producer [according to your belief] and] (*micchattam payadī appāṇam micchādiṭṭhi karedi*) it is the rise of *mithyātva prakṛti* [species quā perversity] of deluding *karma* responsible for making the soul *mithyādr̥ṣṭi* [i.e., one with perverted belief]—[it is alone responsible

for producing perverted/wrong world-view in the soul], (*tamhā de*) then, on the basis of this belief, according to your own view, (*acedanā payadi naṇu kāragā pattā*) *prakṛti* which is *acetanā*—devoid of consciousness—assumes the role of the producer (*kartā*).

(*Ahavā*) Alternatively, (*eso jīvo poggaladavvassa micchattaṃ kuṇadi*) if it is held that the soul, itself, assumes the role of the *kartā*—producer—and causes perverted belief in the karmic matter, (*tamhā*) then (*poggaladavvaṃ micchādīṭṭhi*) it is the physical substance that turns out to be perverted (*ṇa puṇa jīvo*) and not the soul.

(*Aha*) Again, (*jīvo taha payadi poggaladevvaṃ micchattaṃ kuṇamti*) if the (conscious) soul and the inanimate *prakṛti* jointly produced the perverted belief out of the physical substance (karmic matter), (*tamhā dohi kadam taṃ bhujjanti*) then both of them are liable to enjoy the fruition of the (joint) action.

(*Aha*) And, [finally], (*ṇa payadi ṇa jīvo poggaladavvaṃ micchattaṃ karedi*) if neither the soul nor the *prakṛti* produce the perverted belief out of the physical substance, (*tamhā poggaladavvaṃ*) then, physical substance itself has the perverted belief. (*taṃ tu na hu micchā*) Isn't this patently absurd?

**Presenting the Heretic's (False) view:
Karma is the Producer and not the Soul**

कम्मेहि दु अण्णाणी किज्जदि णाणी तहेव कम्मेहिं ।
कम्मेहि सुवाविज्जदि जग्गाविज्जदि तहेव कम्मेहिं ॥ २५ ॥
kammehi du añṇāṇī kijjadi ṇāṇī taheva kammehim.
kammehi suvāvijjadi jaggāvijjadi taheva kammehim..25

कम्मेहि सुहाविज्जदि दुक्खाविज्जदि तहेव कम्मेहि ।
कम्मेहि य मिच्छत्तं णिज्जदि य असंजमं चेव ॥ २६ ॥
kammehi suhāvijjadi dukkhāvijjadi taheva kammehi.
kammehi ya micchattaṃ ṇijjadi ya asaṃjamaṃ ceva..26

कम्मेहि भमाडिज्जदि उद्धमहं चावि तिरियलयं च ।
कम्मेहि चेव किज्जदि सुहासुहं जेत्तियं किंचि ॥ २७ ॥
kammehi bhamāḍijjadi uddhamahaṃ cāvi tiriyaloyaṃ ca.
kammehi ceva kijjadi suhāsuhaṃ jettiyaṃ kiṃci..27

जम्हा कम्मं कुव्वदि कम्मं दे दि हरदि त्ति जं किञ्चि ।

तम्हा सव्वे जीवा अकारगा होत्ति आवण्णा ॥ २८ ॥

jamhā kammaṃ kuvvadi kammaṃ de di haradi tti jaṃ kiñci.

tamhā savve jīvā akāragā hoṃti āvaṇṇā..28

(*Kammehi du aṇṇāṇī kijaḍi*) It is the *karma* that produces wrong cognition—*ajñāna*—in the soul; (*taheva kammehiṃ ṇāṇī*) it is the *karma* that makes the soul—the knower; (*kammehi suvāvijaḍi*) it is the *karma* that makes the soul to go to sleep and again; (*taheva kammehiṃ jaggāvijaḍi*) it is the *karma* that awakens the soul.

(*Kammehi suhāvijaḍi*) It is the *karma* that makes the soul happy/contented; (*taheva kammehiṃ dukkhāvijaḍi*) and it is the *karma* that makes the soul unhappy/miserable; (*ya kammehi m.cchattaṃ ṇijaḍi*) and it is the *karma* that produces perverted belief; (*ya asaṃjamaṃ ceva*) it is the *karma* that produces non-abstinence.

(*Kammehi uddhamahaṃ cāvi tiriyaḷoḷaṃ bhamāḍijaḍi ca*) It is the *karma* that makes the soul wander in the upper, lower, and the middle worlds; (*kammehi eva jettiyaṃ kiñci suhāsuhaṃ kijaḍi*) it is the *karma* that brings out whatever is good or evil in the soul.

(*Jamhā kammaṃ kuvvadi kammaṃ dedi tti jaṃ kiñci haradi*) [All this is the result of *karma*] because it is the *karma* that does, *karma* that gives and it is the *karma* that destroys whatever exists; (*tamhā savve jīvā akāragā āvaṇṇā hoṃti*) hence, all souls are proved to be inactive/non-doers (*akāraka*).

Unbelievably Absurd Conclusions resulting from the above False Beliefs

पुरिसिथियाहिलासी इत्थीकम्मं च पुरिसमहिलसदि ।

एसा आयरियपरंपरागदा एरिसी दु सुदी ॥ २९ ॥

purisitthiyāhilāsī ithīkammaṃ ca purisamahilasadi.

eṣā āyariyaparaṃparāgadā erisī du sudī..29

तम्हा ण को वि जीवो अबंभयारी दु तुम्हमुवदेसे ।

जम्हा कम्मं चेव हि कम्मं अहिलसदि जं भणिदं ॥ ३० ॥

tamhā ṇa ko vi jīvo abaṃbhayārī du tumhamuvadese.

jamhā kammaṃ ceva hi kammaṃ ahilasadi jaṃ bhaṇidaṃ..30

जम्हा घादेदि परं परेण घादिज्जदे य सा पयडी ।

एदेणत्थेण दु किर भण्णदि परघादणामे त्ति ॥ ३१ ॥

jamhā ghādedi param pareṇa ghādijjade ya sā payadī.

edenattheṇa du kira bhaṇṇadi paraghādaṇāme tti...31

तम्हा ण को वि जीवो वघादगो अत्थि तुम्ह उवदेसे ।

जम्हा कम्मं चेव हि कम्मं घादेदि जं भणिदं ॥ ३२ ॥

tamhā ṇa ko vi jīvo vagghādagō atthi tumha uvadese.

jamhā kammaṃ ceva hi kammaṃ ghādedi jaṃ bhaṇidam...32

[The aforementioned heretics further believe—(*purisitthiyā-hilāsī itthīkammaṃ ca purisamahilasadi*) it is a sub-species of deluding *karma* which produces a longing for female in the male and for male in the female; (*esā āyariyaparamparāgadā erisī du sudī*) if this is what the preceptors have, traditionally, preached/taught through the scriptures. (*Tamhā ṇa ko vi jīvo avambhayārī du tumhamuvadese*) Then, according to the heretical view, not a single soul indulges in the sexual act (*jamhā kammaṃ ceva hi kammaṃ ahilasadi jaṃ bhaṇidam*) since as it has been said that it is *karma* only that desires for *karma* (because the sexual impulse is nothing but one sub-species of *karma* desiring another one).

(*Jamhā param ghādedi ya pareṇa ghādijjade sā payadī*) (And, again) If it is one sub-type of *karma* which is the killer/kills and another sub-type which is being killed—(*edenattheṇa du kira paraghādaṇāme tti bhaṇṇadi*) this is the meaning of *paraghātanāmakarma*. (*Tamhā tumha uvadese ko vi jīvo vagghādagō ṇa atthi*) Then (according to this doctrine) not a single soul is guilty of killing because the act of killing is perpetrated by one type of *karma*. Then (according to this doctrine) not a single soul is guilty of killing (*jamhā kammaṃ ceva hi kammaṃ ghādedi jaṃ bhaṇidam*) since as it has been said that it is *karma* only that kills *karma* [—because the act of killing is perpetrated by one type of *karma*] which destroys another type, as stated above.

Refutation of the Heretic's False Beliefs by the Author

एवं संखुवदेसं जे दु परूविंति एरिसं समणा ।

तेसिं पयडी कुव्वदि अप्पा य अकारगा सब्बे ॥ ३३ ॥

evaṃ samkhuvadesaṃ je du parūviṃti erisaṃ samaṇā.

tesim payadi kuvvadi appā ya akāragā savve..33

अहवा मण्णसि मज्झं अप्पा अप्पाणमप्पणो कुणदि ।

एसो मिच्छसहावो तुम्हं एवं भणंतस्स ॥ ३४ ॥

*ahavā maṇṇasi majjhaṃ appā appāṇamappaṇo kuṇadi.
eso micchasaḥāvo tumhaṃ evaṃ bhaṇantaṃssa..34*

अप्पा णिच्चासंखेज्जपदेसो देसिदो दु समयम्हि ।

ण वि सो सक्कदि तत्तो हीणो अहियो व कादुं जे ॥ ३५ ॥
*appā ṇiccāsaṃkhejjapadeso desido du samayamhi.
ṇa vi so sakkadi tatto hīṇo ahiyo va kāduṃ je..35*

जीवस्स जीवरूवं वित्थरदो जाण लोगमित्तं हि ।

तत्तो सो किं हीणो अहियो य कदं भणसि दब्बं ॥ ३६ ॥

*jīvassa jīvarūvaṃ vittharado jāṇa logamittaṃ hi.
tatto so kiṃ hīṇo ahiyo ya kadam bhaṇasi davvaṃ..36*

अह जाणगो दु भावो णाणसहावेण अत्थि दे दि मदं ।

तम्हा ण वि अप्पा अप्पयं तु सयमप्पणो कुणदि ॥ ३७ ॥

*aha jāṇago du bhāvo ṇāṇasaḥāveṇa atthi de di maḍaṃ.
tamhā ṇa vi appā appayaṃ tu sayamappaṇo kuṇadi..37*

[Presenting the above false preaching by *Sāṃkhya* system as given in the preceding verses, the author says] (*Evaṃ du erisaṃ saṃkhuvadesaṃ je samaṇā paruvimi*) In this way, some pseudo-ascetics [*śramaṇābhāsa*] preach and propagate the false beliefs held by the *Sāṃkhya* system, (*tesim payadi kuvvadi*) according to which [it is proved that] *prakṛti* (the physical substance) is the only active agent (*ya*) and (*savve appā akāragā*) all the souls (conscious entities) are inactive/non-doers (*akartā*).

(*Ahavā*) Or alternatively (*maṇṇasi ‘majjhaṃ appā appaṇo appāṇam kuṇadi’*) [if] you [state and] maintain [that] ‘my soul transforms itself by itself and produces the conscious substance’, (*evaṃ bhaṇattassa tumhaṃ eso micchasaḥāvo*) then also, [you] making such statement, your belief becomes perverted.

[Refuting the above belief of *Sāṃkhya*, the author continues— [Since] (*samyamhi du appā ṇiccā saṃkhejjapadeso desidi*) according to the [original and true] scriptures, the soul is an

[uncreated] eternal substance, having innumerable soul-units (*pradeśas.*)¹ (*Je so tatto hīṇo ya ahiyo kāduṃ ṇa vi sakkadi*) Not a single *pradeśa* of the soul, can be reduced or added (either by itself or by anything else).

(*Vittharado jīvassa jīvarūpaṃ logamittaṃ jāṇa*) Know that, spatially, each soul [which is numerically different], when fully extended, is precisely co-extensive with entire *Loka* [cosmos]. (*Tatto so kiṃ hīṇo ahiyo ya?*) Can that soul be made smaller or bigger than that [quantity]? (*Bhanasi davvaṃ kadam*) [Therefore] your [above] statement that the substance soul has transformed itself [is unjustifiable].

(*Aha jāṇago du bhāvo nāṇasahāveṇa atthi de di madam*) And again if you believe and accept that consciousness remains of the nature of knowledge, (*tamhā appā sayam appano appayam tu ṇa kuṇadi*) then it is proved that the soul cannot change itself by itself (of its own accord).

Annotations :

Amongst the absolutist philosophies, *Sāṃkhya* School appears to be closest to Jains and it seems that, about the time of *Ācārya* Kundakunda, some Jain thinkers and even ascetics must have had leanings towards *Sāṃkhya* views. Such ascetics were called pseudo-ascetics (*śramanabhāsa*) or the Jain heretics.

We shall, very briefly, review the *Sāṃkhya* doctrine. *Sāṃkhya* School recognizes two primordial categories, viz., *puruṣa* (self) and *prakṛti* (non-self). The former is the principle of consciousness which witnesses the world process of which *prakṛti* is the ground. *Puruṣa* is an absolutely unchanging (immutable) permanent entity. All change and all activity emanate from *prakṛti*. Various changes, both physical and psychical, are due to *prakṛti* alone. Though *puruṣa* is not responsible for any activity, good or evil, he enjoys the fruits of the actions of *prakṛti*. The school does not attempt at defining the relation between these two; somehow *puruṣa* appears to have become one with *prakṛti* and to enjoy it. Everything, good or bad, belongs to the *prakṛti*, and the *puruṣa* is there only as an indifferent onlooker. Also, it does not define the function of the *puruṣa* in the

1. An indivisible unit of the substance is called *pradeśa*. The soul has innumerable *pradeśas*.

attainment of final enlightenment. *Puruṣa* is inactive consciousness intelligizing the *prakṛti*. Final enlightenment is a state of the *prakṛti* comprehending the truth of the separate identity of *puruṣa* from itself. Although the *puruṣa* is of the nature of consciousness, the functions of knowing, thinking and willing do not belong to him.

The pseudo-ascetics tried to equate karmic matter with the *prakṛti* and held that *karma* was responsible for every change and activity, physical or psychical, and the soul itself, being absolutely inactive and immutable, was not responsible for the evils of the world. The true Jains, naturally, could not accept the propriety of such a position. If the soul is involved in the evils, the evil must belong to it. Moreover, the conception of evil loses all its meaning and purpose unless the soul is really associated with it. If the soul is merely a spectator/witness, absolutely uninfluenced by the action of *karma* he must remain forever in a liberated/emancipated state and there would be no worldly state of existence—*samsāra*. Hence the conclusions derived from the *Sāṃkhya* doctrine are contradicted by actual experience and are, therefore, unbelievable absurd. The *Sāṃkhya* system tries to preserve the immutable character of the *puruṣa* by keeping him free from all functions whatsoever. But we can see that it did so at the cost of becoming self-contradictory. *Ācārya* Hemacandra sums up some of the self-contradictions as under: Consciousness does not know the objects, the *buddhi* is unconscious. Bondage and emancipation do not belong to the *puruṣa*. And what else self-contradictory has not been composed by the *Sāṃkhyas*. How can consciousness be without knowledge and the knowing *buddhi* without consciousness? How can the *puruṣa* enjoy the *prakṛti* if he is absolutely immutable?

In particular, *Sāṃkhya* system fails to give any explanation for the empirical state of existence.

Contrarily, the Jain doctrine of non-absolutism, convincingly, provide the explanation for the worldly state by establishing concrete relation between the soul and the *karma*. While it is accepted by the Jains that the karmic matter is undoubtedly the main operative principle responsible for all changes/physical and psychical—in the worldly state of existence of a person, the soul itself does not remain absolutely aloof and inactive witness. There is a positive response on the part of the soul. The interaction and

the consequent psycho-physical changes are due to the responsive attitude of the soul. The karmic matter by itself, is totally impotent to produce any psychical change in the absence of the soul's responsive reaction. We have already, dealt with psycho-physical relations in chapter III. Suffice it to say here that the psychical changes are brought about by the responsive attitude of the soul and the interaction of the soul and the karmic matter. It should be remembered that modification/change in the conscious substance cannot be brought about by the karmic matter alone. In the case of rise or fruition of *karma*, the stimulation is initiated by the physical substance and in the case of subsidence and dissociation, it is the conscious substance that initiates the change and the karmic matter responds. Thus, both—the soul as well as the *karma*—are active and mutable.

Hence, the worldly state of the soul—the empirical ego—must be regarded as an active causal agent capable of producing its own modification in response to the changes in the states and processes of the *karma*. Thus, according to Jains, the empirical soul is both active and mutable, i.e., amenable to change. This, of course, is the situation in the worldly state of existence and the empirical aspect (*vyavahāra naya*). The position is totally different when the soul acquires discriminative wisdom and becomes aware of his pure nature and is able to separate it from the non-self. It, then takes the ultimate or the transcendental view of the situation and becomes an inactive spectator/witness much the same as the *Sāṃkhya puruṣa*.

What then is the difference between the two schools of thought? It is clear from the above discussion that the absolutist *Sāṃkhya*, who regard the principle of consciousness—*puruṣa* as absolutely immutable and are not prepared to admit any change in its being, fail to account for the reality of the worldly existence. Since there is no bondage, there cannot be any liberation. Is there any justification or need for earnest striving for the release of the *prakṛti* which, after all, is only an unconscious instrument of fulfillment of the interests of the *puruṣa*? On the other hand, the non-absolutist Jains admit the reality of the worldly existence and regard it as a state of bondage and degradation of the soul, which according to them is eternal but not absolutely unchanging. They combine both empirical and transcendental aspects, and accept the

change/mutation of the soul as real. The author is perfectly justified in refuting the *Sāṃkhya* system because of its failure to explain the nature of concrete reality of the worldly existence.

**A Real is Permanent as well as Changing;
It persists through Modes**

केहिचि दु पज्जयेहिं विणस्सदे णेव केहिचि दु जीवो ।

जम्हा तम्हा कुव्वदि सो वा अण्णो व णेयंतो ॥ ३८ ॥

kehici du pajjayehiṃ viṇassade ṇeva kehici du jīvo.

jamhā tamhā kuvvadi so vā aṇṇo va ṇeyamto..38

केहिचि दु पज्जयेहिं विणस्सदे णेव केहिचि दु जीवो ।

जम्हा तम्हा वेददि सो वा अण्णो व णेयंतो ॥ ३९ ॥

kehici du pajjayehiṃ viṇassade ṇeva kehici du jīvo.

jamhā tamhā vedadi so vā aṇṇo va ṇeyamto..38

जो चेव कुणदि सो चेव वेदगो जस्स एस सिद्धंतो ।

सो जीवो णादव्वो मिच्छादिट्ठी अणारिहदो ॥ ४० ॥

jo ceva kuṇadi so ceva vedago jassa esa siddhamto.

so jīvo ṇādavvo micchādītṭhī aṇārihado..40

अण्णो करेदि अण्णो परिभुंजदि जस्स एस सिद्धंतो ।

सो जीवो णादव्वो मिच्छादिट्ठी अणारिहदो ॥ ४१ ॥

aṇṇo karedi aṇṇo paribhumjadi jassa esa siddhamto.

so jīvo ṇādavvo micchādītṭhī aṇārihado..41

(*Jamhā*) [Since] (*jīvo kehici du pajjayehiṃ viṇassade kehici du ṇeva*) the soul ceases to exist from one aspect [change/modification/*paryāyārthika naya*] but continues to exist—is eternal from another aspect [persistence/*dravyārthika naya*]; (*tamhā*) therefore, [persistence—through—modes being the nature of soul] (*so vā kuvvadi va aṇṇo ṇeyamto*) it invalidates the [absolutist] view that the soul, that enjoys the fruit, is [absolutely] identical to the one who acts or [absolutely] different from it.

(*Jamhā*) [Since] (*jīvo kehici du pajjayehiṃ viṇassade kehici du ṇeva*) the soul ceases to exist from one aspect, but continues to exist from the other; (*tamhā*) therefore [persistence—through—modes being the nature of the soul], (*so vā vedadi va aṇṇo ṇeyamto*) it invalidates the [absolutist] view that the soul, that acts, is

[absolutely] identical to the one who enjoys the fruit or [absolutely] different from it.

(*Jo ceva kuṇadi so ceva vedago jasa esa siddhamto*) Anyone, who believes that the soul that acts is absolutely identical with the soul that enjoys [the fruits thereof], (*so jīvo micchādīṭṭhī aṇārihado nādavvo*) should be known as one who is not a true believer of Jain (*Ārhata*) faith, as his faith is perverted.

(*Aṇṇo karedi aṇṇo paribhumjadi jassa esa siddhamto*) Anyone who believes that the soul that acts is absolutely different from the soul that enjoys [the fruit thereof] (*so jīvo micchādīṭṭhī aṇārihado nādavvo*) should be known as one who is not a the believer of Jain (*Ārhata*) faith, as his faith is perverted.

Annotations :

In the preceding verses, we saw how the author refuted the absolutist doctrines of *Sāṃkhya* system. In the above verses, he takes up another absolutist system—the Buddhists—for refutation.

As we have observed repeatedly, the Jain doctrine of non-absolutism has been elaborated and systematized on the basis of experience, and if there appears to be any snag in it, it is due to that in the very nature of things. The Jain approach to the supreme problem is co-ordination of experience and reason. Logic must cooperate with experience in its quest for the knowledge of ultimate reality. The Jains believe that all absolutistic conceptions are vitiated by some defect or other and they all go against the verdict of experience. The absolutists, however, dismiss the verdicts of experience as untrustworthy and dismiss them as imagination born of nescience.

The Buddhists have denied a permanent self underlying the course of psychical events and replaced it by a series, supposed to be governed by the law of causality, in which the previous conscious unit is defunct when the succeeding unit appears. In the Buddhist theory the cause ceases to be when the new effect comes into being. This makes the continuity of the personal life impossible and accordingly the necessity of the law of *karma* that the performer of good or evil act will have to bear the consequence—all these become impossible, unless one accepts both staticity and change in the selfsame entity—the soul—with reference to identical space and time.

In these verses, the author reiterates the basic non-absolutist doctrine and uses it to refute the absolutist's views. In the preceding verse, he had refuted the absolute permanence–immutability of the conscious principle as propounded by *Sāṃkhya* and others. Here he refutes the absolute impermanence and substancelessness held by the Buddhists.

We have already seen that the Jain position is quite distinct from that of the absolutist's and does not endorse either eternalism or nihilism. The Jain conception of permanence is not absolute staticity but persistent flow, i.e., the substance persists through modes. It 'is' as well as 'becomes'. Just as dead staticity is incompatible with change, absolute being is inconsistent with becoming. But becoming, according to Jains, is not a derivative of being but its necessary concomitant and hence being and becoming are not mutually incompatible. The question "Why should a thing become and change?" is as absurd as the question "Why should a thing exist?" The thinker who presume **Being** as absolutely static and conceive **Becoming** as a derivative of being are landed in self-contradiction. They eventually reject either being or becoming or both as illusory.

With these doctrines, the Jains hold the soul to be an eternal entity persisting through different births and bodies. They believe in good and bad actions and also their fruits. But the Buddhists do not believe in a spiritual substance persisting through various births, according to them the soul that acts is absolutely different from the one that enjoys the fruits of the actions. Thus, concluded the author, all absolutist philosophies carry perverted beliefs and are therefore non-believers.

Inspite of Continuous Modification/Change, the Soul never loses its Soulhood, that is, never becomes another Substance

जह सिष्पिओ दु कम्मं कुव्वदि ण य सो दु तम्मओ होदि ।

तह जीवो वि य कम्मं कुव्वदि ण य तम्मओ होदि ॥ ४२ ॥

jaha sippio du kammaṃ kuvvadi ṇa ya so du tammao hodi.

taha jīvo vi ya kammaṃ kuvvadi ṇa ya tammao hodi..42

जह सिष्पिउ करणेहिं कुव्वदि ण य सो दु तम्मओ होदि ।

तह जीवो करणेहिं कुव्वदि ण य तम्मओ होदि ॥ ४३ ॥

*jaha sippiu karaṇehiṃ kuvvadi ṇa ya so du tammao hodi.
taha jīvo karaṇehiṃ kuvvadi ṇa ya tammao hodi..43*

जह सिप्पिउ करणाणि य गिण्हदि ण य सो दु तम्मओ होदि ।
तह जीवो करणाणि य गिण्हदि ण य तम्मओ होदि ॥ ४४ ॥

*jaha sippiu karaṇāṇi ya giṇhadi ṇa ya so du tammao hodi.
taha jīvo karaṇāṇi ya giṇhadi ṇa ya tammao hodi..44*

जह सिप्पिउ कम्मफलं भुंजदि ण य सो दु तम्मओ होदि ।
तह जीवो कम्मफलं भुंजदि ण य तम्मओ होदि ॥ ४५ ॥

*jaha sippiu kammaphalaṃ bhujjadi ṇa ya so du tammao hodi.
taha jīvo kammaphalaṃ bhujjadi ṇa ya tammao hodi..45*

(*Jaha sippio du*) Just as an artisan (such as goldsmith) (*kammaṃ kuvvadi*) does his work [and produces earrings etc.], (*so du tammao ṇa ya hodi*) but does not become one (identical) with them (products of his work), (*taha jīvo vi ya*) so also the soul (*kammaṃ kūvadi*) produces various species (knowledge-obscuring etc.) of *karma* (*tammao ṇa ya hodi*) but does not become one with them, i.e., *karma*.

(*Jaha sippiu*) Just as an artisan (such as a goldsmith) (*karaṇehiṃ kuvvadi*) works with his tools and implements such as hammer [and produces earrings etc.], (*so du tammao ṇa ya hodi*) but he does not become one with them (his tools etc.), (*taha jīvo vi ya*) so also the soul, (*kammaṃ kuvvadi*) acting with the instrumentality of [threefold—mental, vocal and physical activities], [and produces various species of *karma*], (*tammao ṇa ya hodi*) but does not become one with the activities.

(*Jaha sippiu*) Just as an artisan (such as a goldsmith), (*karaṇāṇi ya giṇhadi*) handles his tools and implement while working with them, (*so du tammao ṇa ya hodi*) but does not become one with them (the tools), (*taha jīvo vi ya*) so also the soul (*karaṇāṇi ya giṇhadi*) handles the organs of action (mind, voice-box, and muscles), (*tammao ṇa ya hodi*) but does not become one with them.

(*Jaha sippiu*) Just as an artisan (such as a goldsmith), (*kammaphalaṃ bhujjadi*) enjoys the fruits of his work (getting payment for his labour), (*so du tammao ṇa ya hodi*) but does not become one with the fruit (payment), (*taha jīvo vi ya*) so also the

soul (*kammaphalam bhujjati*) enjoys the fruits of the *karma* [produced by it in the form of worldly happiness or miseries], (*tammao na ya hodi*) but does not become one with these fruits.

The Empirical Aspect of the Soul's Modifications

एवं ववहारस्स दु वत्तव्वं दंसणं समासेण ।

सुणु णिच्छयस्स वयणं परिणामकदं तु जं होदि ॥ ४६ ॥

evam vavahārassa du vattavvam dāsaṇaṃ samāseṇa.
suṇu ṇicchayassa vayaṇaṃ pariṇāmakadam tu jaṃ hodi..46

जह सिप्पिओ दु चेढुं कुव्वदि हवदि य तथा अणणो सो ।

तह जीवो वि य कम्मं कुव्वदि हवदि य अणणो सो ॥ ४७ ॥

jaha sippio du cheṭṭhaṃ kuvvadi havadi ya tahā aṇaṇṇo so.
taha jīvo vi ya kammaṃ kuvvadi havadi ya aṇaṇṇo so..47

जह चेढुं कुव्वंतो दु सिप्पिओ णिच्चदुक्खिदो होदि ।

तत्तो सिया अणणो तह चेढुंतो दुही जीवो ॥ ४८ ॥

jaha ceṭṭhaṃ kuvvamto du sippio ṇiccadukkhido hodi.
tatto siyā aṇaṇṇo taha ceṭṭhamto duhī jīvo..48

(*Evam du vavahārassa dāsaṇaṃ samāseṇa vattavvam*) The following statements briefly describe the doctrine of the soul's modification in accordance with the empirical (*vyavahāra*) aspect (*ṇicchayassa vayaṇaṃ suṇu pariṇāmakadam jaṃ tu hodi*) [and, further,] you will hear the doctrine in accordance with the transcendental (*nīścaya*) aspect, which deals with the soul's modification/changes.

(*Jaha sippio du*) Just as an artisan (such as a goldsmith), (*ceṭṭhaṃ kuvvadi*) starts his work [of producing earrings etc.] by making a conceptual plan of his work [design of the ornament to be made, method of production and instruments to be used and so on], (*tahā ya havadi so aṇaṇṇo*) and becomes totally involved and one with the plan, (*taha jīvo vi ya*) so also the soul (*kammaṃ kuvvadi*) first produces suitable psychic tendencies [*bhāva karma*, such as attachment etc.] (*ya so aṇaṇṇo havadi*) and becomes one with them.

(*Jaha sippio du*) Just as an artisan (such as a goldsmith), (*ceṭṭhaṃ kuvvamto*) translates his plan into action (*niccadukkhido*)

hodi) [and] becomes miserable with worrying about the work (*tatto siyā aṇaṇṇo*) [and] becomes one with the worry and misery, (*taha jīvo*) so also the soul (*ceṭṭhamto duhi*) suffers and [becomes one with the suffering resulting from] the delights and sorrows of its actions [resulting from the impure psychic dispositions].

Annotations :

In these verses, the author uses the analogy of an artisan or an artist (such as a goldsmith or a painter) to fully explain the non-absolutist views regarding the bondage of *karma* from both empirical as well as a transcendental aspects. Just as a goldsmith deals with gold as the material from which to produce various types of ornaments, so also the soul has to deal with the karmic matter from which to produce various species of *karma*. Just as gold is external or non-self *vis-a-vis* the goldsmith, so is the karmic matter external to the soul. Now a superficial or causal observation of the goldsmith's work reveals that (i) the lump of gold which he is proceeding to shape into an ornament, (ii) the tools and implements which are being used in this process (iii) his talent and dexterity in using the implements to obtain the desired result and (iv) the finished ornament—all remain distinctly different and external facts from the artisan himself.

On the other hand, if one studies the process of creative activity of the goldsmith and tries to interpret his mental states, there appears a different picture of his activity. To start with, every artist or an artisan must form a clear vision of the finished product which he is proceeding to create from the shapeless lump of material—metal or marble. Next, his inner talent and dexterity will control and guide the movements of his hands and tools so as to transfer the mental picture into a physical ornament or work of art. Thus, everything employed by him becomes subservient to the process of transformation and at every stage of the process, one can see the step-by-step progress of the conversion of the mental picture into the work of art. And so from this aspect, the artisan is unified and becomes identical with his creation. And finally, the artisan cannot escape the mental vicissitudes—*anxiety, frustration, joy and elation*—peculiar to such creative activity of an artisan. The inevitable conclusion is that the goldsmith is neither absolutely different nor absolutely identical with the gold, the tools, the finished ornament

and all other auxiliary paraphernalia, mental and physical—used by him in making the ornament.

Much in the same way, the soul like the goldsmith, cannot be identified with the karmic matter, threefold activities, bondage of *karma* and the hedonic value of the fruits of *karma*, because all these are external facts and are quite distinct from the nature of the soul. This picture of distinctness corresponds to the superficial and casual observation of the goldsmith's creative activity. On the other hand, from the other aspect, the creative activity of the soul is very much like the inner working of that of the artisan. The soul, in the worldly state of existence, visualizes mental/intellectual pictures of the objects of its desire and proceeds to transform the karmic matter into a pattern of *karma* which corresponds to the psychic visualization. All the worldly activities become subservient to its feelings and desires, emotions and passions and are transformed in accordance with them. Finally, the soul, like the artisan, cannot escape the experiencing of the hedonic values thereof. From this aspect, then, we have an identical and continuous self-expression and the soul, then, manifests itself, is not entirely different from the process itself. The process, the finished product and the value thereof are but the different stages in the creative activity. Hence, the soul cannot be differentiated from the joys and sufferings which are characteristic of all creative activities. Thus, the two accounts of the artisan's work from two aspects, correspond to the bondage of *karma* from empirical and transcendental aspects.

The Soul's Characteristic Attributes—Transcendental Aspect

जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।

तह जाणगो दु ण परस्स जाणगो जाणगो सो दु ॥ ४९ ॥

jaha seḍiyā du ṇa parassa seḍiyā seḍiyā ya sā hodi.

taha jāṇago du ṇa parassa jāṇago jāṇago so du..49

जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।

तह पस्सगो दु ण परस्स पस्सगो पस्सगो सो दु ॥ ५० ॥

jaha seḍiyā du ṇa parassa seḍiyā seḍiyā ya sā hodi.

taha passago du ṇa parassa passago passago so du..50

जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।

तह संजदो दु ण परस्स संजदो संजदो सो दु ॥ ५१ ॥

jaha seḍiyā du ṇa parassa seḍiyā seḍiyā ya sā hodi.
taha samjado du ṇa parassa samjado samjado so du..51

जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।

तह दंसणं दु ण परस्स दंसणं दंसणं तं तु ॥ ५२ ॥

jaha seḍiyā du ṇa parassa seḍiyā seḍiyā ya sā hodi.
taha damsaṇam du ṇa parassa damsaṇam damsaṇam taṃ tu..52

एवं तु णिच्छयणयस्स भासिदं पाणदंसणचरित्ते ।

सुणु ववहारणयस्स य वत्तव्वं से समासेण ॥ ५३ ॥

evaṃ tu ṇicchayanayassa bhāsidaṃ paṇadamsaṇacaritte.
suṇu vavahāraṇayassa ya vattavvaṃ se samāseṇa..53

(*Jaha seḍiyā du parassa ṇa, seḍiyā sā ya seḍiyā hodi*) Just as a whitening agent [while transferring its characteristic whiteness to the wall to which it is applied] retains its identity on the surface of the wall, [i.e., does not become identical to the wall], (*taha jāṇago du parassa ṇa, jāṇago so du jāṇago*) so also the soul [in the process of knowing an external object] retains its identity as the ‘knower’ but does not become one with the object of knowledge.

(*Jaha seḍiyā du parassa ṇa, seḍiyā sā ya seḍiyā hodi*) Just as a whitening agent [while transferring its characteristic whiteness to the wall to which it is applied] retains its identity on the surface of the wall, i.e., does not become identical to the wall, (*taha passago du parassa ṇa, passago so du passago*) so also the soul (in the process of perceiving an external object) retains its identity as the ‘perceiver’ but does not become one with the object of perception.

(*Jaha seḍiyā du parassa ṇa, seḍiyā sā ya seḍiyā hodi*) Just as a whitening agent (while transferring its characteristic whiteness to the wall to which is applied) retains its identity on the surface of the wall, i.e., it does not become identical to the wall, (*taha samjado du parassa ṇa, samjado so du samjado*) so also the soul [in the process of renouncing external objects/possessions] retains its identity as the ‘renouncer’ but does not become one with the renounced objects.

(*Jaha seḍiyā du parassa ṇa, seḍiyā sā ya seḍiyā hodi*) Just as a whitening agent (while transferring its characteristic whiteness

to the wall to which is applied) retains its identity on the surface of the wall, i.e., it does not become identical to the wall, (*taha dāmsaṇaṃ du parassa na, dāmsaṇaṃ so du dāmsaṇaṃ*) so also the soul in the process of its right belief in the *tattvās*) retains its identity as the possessor of the right faith, but does not become one with the external *tattvās*.

(*Evam tu*) Thus, (*ñāṇa-dāmsaṇa-caritte*) the triple characteristic attributes of an enlightened soul, viz, knowledge, faith and conduct, (*ñicchayaṇayassa bhāsidaṃ*) have been described from the transcendental/ultimate aspect; [now] (*se samāseṇa vavahāraṇayassa vattavaṃ sunu*) listen to the same topic, briefly, from the other—empirical or *vyavahāra*—aspect also.

The Soul's Characteristic Attributes—Empirical Aspect

जह परदव्वं सेडदि सेडदि हु सेडिया अप्पणो सहावेण ।

तह परदव्वं जाणदि णादा वि सएण भावेण ॥ ५४ ॥

jaha paradavvaṃ seḍadi seḍadi hu seḍiyā appaṇo sahāveṇa.

taha paradavvaṃ jāṇadi ṇādā vi saeṇa bhāveṇa..54

जह परदव्वं सेडदि सेडदि हु सेडिया अप्पणो सहावेण ।

तह परदव्वं पस्सदि जीवो वि सएण भावेण ॥ ५५ ॥

jaha paradavvaṃ seḍadi seḍadi hu seḍiyā appaṇo sahāveṇa.

taha paradavvaṃ passadi jīvo vi saeṇa bhāveṇa..55

जह परदव्वं सेडदि सेडदि हु सेडिया अप्पणो सहावेण ।

तह परदव्वं विजहदि णादा वि सएण भावेण ॥ ५६ ॥

jaha paradavvaṃ seḍadi seḍadi hu seḍiyā appaṇo sahāveṇa.

taha paradavvaṃ vijahadi ṇādā vi saeṇa bhāveṇa..56

जह परदव्वं सेडदि सेडदि हु सेडिया अप्पणो सहावेण ।

तह परदव्वं सहहदि सम्मादिट्ठी सहावेण ॥ ५७ ॥

jaha paradavvaṃ seḍadi seḍadi hu seḍiyā appaṇo sahāveṇa.

taha paradavvaṃ saddahadi sammādiṭṭhī sahāveṇa..57

एवं ववहारस्स दु विणिच्छओ णाणदंसणचरित्ते ।

भणिदो अण्णोसु वि पज्जयेसु एमेव णादव्वो ॥ ५८ ॥

evaṃ vavahārassa du viṇicchao ṇāṇadamsaṇacaritte.

bhaṇido aṇṇesu vi pajjajesu emeva ṇādavvo..58

(*Jaha sediyā appaṇo sahāveṇa hu paradavvaṃ seḍadi*) The whitening agent whitens another thing (such as a wall), because of its own inherent nature [to impart whiteness], (*taha ṇādā vi*) so also the knower/soul (*saṇa bhāveṇa paradavvaṃ jāṇadi*) knows the external objects because of its own inherent nature [capability of knowing].

(*Jaha sediyā appaṇo sahāveṇa hu paradavvaṃ seḍadi*) The whitening agent whitens another thing (such as a wall), because of its own inherent nature [to impart whiteness], (*taha jīvo vi*) so also the soul (*saṇa bhāveṇa paradavvaṃ passadi*) perceives external objects because of its own inherent nature [capability of perceiving].

(*Jaha sediyā appaṇo sahāveṇa hu paradavvaṃ seḍadi*) The whitening agent whitens another thing (such as a wall), because of its own inherent nature (to impart whiteness), (*taha ṇādā vi*) so also the knower [soul] (*saṇa bhāveṇa paradavvaṃ vijahadi*) renounces external objects/possessions because of its own inherent nature [capability of renouncing].

(*Jaha sediyā appaṇo sahāveṇa hu paradavvaṃ seḍadi*) The whitening agent whitens another thing (such as a wall) because of its own inherent nature [to impart whiteness], (*taha samadittḥī*) so also the enlightened soul (*sahāveṇa paradavvaṃ saddahadi*) believes in the external reality/*tattavas* because of its own inherent nature [capability of right belief].

(*Evam du*) Thus, (*vavahārassa viṇicchao bhāṇido*) the triple characteristic attributes of the soul, viz., knowledge, faith and conduct (*ṇānadamsaṇacaritte*) have been described, briefly from the empirical/*vyavahāra* aspect; (*aṇṇesu vi pajjavesu emeva ṇādayvo*) the other attributes of the soul should be understood similarly.

Annotations :

It has been observed more than once that for the non-absolutist Jains truth/reality is free from all absolutism, that is, neither the ultimate/transcendental (*niścaya*)/truth nor the empirical (*vyavahāra*) one is absolute truth. In the above verses, the author discusses the three fundamental attributes of the soul which constitute its nature. First, he discusses the problem of relation

between the soul who is the knower/perceiver etc. on the one hand and the objects of knowledge etc., on the other. He then proceeds to refute the absolutists theory of knowledge and finally establishes the non-absolutist Jain views regarding the problem of knowledge.

Relation presupposes both identity and difference and cannot hold between absolutely different or absolutely identical terms. It is not possible, far less necessary, to differentiate absolutely between two terms which are absolutely independent of each other, in respect of their genesis, being, and cognition. Similarly, absolute identity would annul the duality of the terms and make them a singular entity. Thus, a relation is possible if the terms are both identical with as well as different from each other.

The author uses the analogy of a white-washing agent (liquid composition of lime and water), which is commonly used to whitewash the walls of a building, to illustrate the identity-cum-difference between the substratum self and its unalienable characteristic attributes. The first set of verses emphasizes the relation from the ultimate aspect while the second set shows it from the empirical one.

It is a matter of common knowledge that when a whitewashing solution is applied on a wall it transfers its whiteness to the wall. However, the whitener, neither loses its intrinsic nature nor becomes identical with the wall. Thus, the relation between the wall and the whitener is strictly superficial and neither of them stands to lose its own respective intrinsic nature.

Similarly the soul, while knowing an external object, retains its identity as the knower and does not become the object known which remains a non-self. The knower and the known are related to each other in the process of knowledge—as the knower and the known—and the relation, as in the case of the wall and the whitener, is strictly superficial. In the same way the soul retains its identity as the perceiver, the abstainer (renouncer) and the believer of right faith and does not become the object of perception, the renounced possessions, and the objects of right faith (*tattvās*), respectively.

Jains regard the knowledge, which is an unalienable characteristic attribute of the soul, as an illuminator which lights up the external objects. Just as the light makes the external objects visible

without in any way interfering with their intrinsic nature, so also they become known through the process of knowledge but remain internally unaffected. This epistemology of Jains is, however, not acceptable to absolutist philosophies such as *Vedānta*, Buddhism etc. We shall see, briefly, how the author refutes their views.

The ultimate reality, according to the monist Vedāntist, is devoid of all plurality, i.e., the ultimate reality is a singularity and the plurality is only a false appearance. He denounces plurality in the strongest possible terms and holds that it is only a perverted outlook that is responsible for our perception of plurality. Thus, according to him, there can be no relation at all between the perceiver and the object of perception, unless the object is integrated with perception as its internal content. Knowledge/perception is not possible if the knower (consciousness) and the object of perception elect to preserve their autonomy. Since both are derived from a single entity—the primeval *Brāhmaṇa*—they must be identical.

According to the Buddhists, all existents are fluxional and perish in the succeeding moment. Thus, there is no synchronism between perception and its object because the object must come into contact with the sense and then only the perception and its object because the object must come into contact with the sense and then only the perception can take place. But the object cannot be there to be perceived as it has passed out of existence.

It can be seen that both monism of Vedāntist and nihilism of the Buddhists, merely provide an easy escape and succeed in pushing the problem further without offering any real solution. The logical development of monism must identify the single reality with the knower and must end by condemning the object as *māyā* or illusion. The fluxism of Buddhists, by denying the reality of all distinctions of perceiver and perceived and by denouncing the duality of both and by reducing both to a single principle of perception/knowledge (*jñāna*), apparently, gets rid of the problem of explaining the relation between two absolutely different categories. But what happens to knowledge when there is no process of perception? Absence of knowledge must necessarily mean the cessation of the external world. This absurd nihilistic conclusion is positively contradicted by our concrete experience.

Jains believe that all absolutistic conceptions are vitiated by some defect or other and that they all go against the verdicts of experience. The absolutists, however, dismiss the verdicts of experience as untrustworthy. The author has refuted both absolutist theories of knowledge in the above verses, and established the Jain position in accordance with both ultimate and empirical aspects.

**The Characteristic Attributes of the Soul are
totally Absent in the Physical Existence**

दंसणणाणचरित्तं किंचि वि णत्थि दु अचेदणे विसए ।

तम्हा किं घादयदे चेदयिदा तेसु विसएसु ॥ ५९ ॥

daṃsaṇaṇāṇacarittam kiṃci vi ṇatthi du acedaṇe visae.

tamhā kiṃ ghādayade cedayidā tesu visaesu..59

दंसणणाणचरित्तं किंचि वि णत्थि दु अचेदणे कम्मे ।

तम्हा किं घादयदे चेदयिदा तम्मि कम्मम्मि ॥ ६० ॥

daṃsaṇaṇāṇacarittam kiṃci vi ṇatthi du acedaṇe kamme.

tamhā kiṃ ghādayade cedayidā tammi kammammi..60

दंसणणाणचरित्तं किंचि वि णत्थि दु अचेदणे काये ।

तम्हा किं घादयदे चेदयिदा तेसु कायेसु ॥ ६१ ॥

daṃsaṇaṇāṇacarittam kiṃci vi ṇatthi du acedaṇe kāye.

tamhā kiṃ ghādayade cedayidā tesu kāyesu..61

(Daṃsaṇaṇāṇacarittam acedaṇe visae du kiṃci vi ṇatthi)

Since the physical substance [matter] is totally devoid of the triple characteristics—belief [faith], knowledge and conduct—of the soul, (*cedayidā tesu visaesu kiṃ ghādayade*) what can then the soul destroy in the physical objects?

(Daṃsaṇaṇāṇacarittam acedaṇe kamme du kiṃci vi ṇatthi)

Since the karmic matter is totally devoid of the triple characteristics—belief, knowledge and conduct—of the soul, (*cedayidā tammi kammammi kiṃ ghādayade*) what can then the soul destroy in these *karmas*?

(Daṃsaṇaṇāṇacarittam acedaṇe kāye du kiṃci vi ṇatthi)

Since the gross physical body [of a living organism] is totally devoid of the triple characteristics—belief, knowledge, and conduct—of the soul, (*cedayidā tesu kāyesu kiṃ ghādayade*) what can then the soul destroy in these bodies?

Destruction of Matter is never indicated

पाणस्स दंसणस्स य भणिदो घादो तहा चरित्तस्स ।

ण वि तम्हि को वि पोग्गलदव्वे घादो दु णिहिट्ठो ॥ ६२ ॥

*nāṇassa daṃsaṇassa ya bhaṇido ghādo tahā carittassa.
ṇa vi tamhi ko vi poggaladavve ghādo du ṇiddiṭṭho..62*

(*Nāṇassa daṃsaṇassa tahā ya carittassa bhaṇido ghādo*) [The scriptures] prescribe the destruction of [perverted] faith, [perverted] knowledge and [perverted] conduct, [which are the impure attributes of the soul] (*tamhi poggaladavve du ko vi ghādo ṇa vi ṇiddiṭṭho*) but destruction of karmic matter is not even indicated [in the scriptures].

The Enlightened Soul is free from the Attachment to Sensuous Pleasures

जीवस्स जे गुणा केई णत्थि ते खलु परेसु दव्वेसु ।

तम्हा सम्मादिट्ठिस्स णत्थि रागो दु विसएसु ॥ ६३ ॥

*jīvassa je guṇā keī ṇatthi te khalu paresu davvesu.
tamhā sammādiṭṭhiṣṣa ṇatthi rāgo du visaesu..63*

(*Jīvassa je guṇā keī ṇatthi te khalu paresu davvesu tamhā*) Since there is total absence of any psychic attribute/state, whatsoever, in the alien substance [physical objects], (*sammādiṭṭhiṣṣa visaesu rāgo du ṇatthi*) there is no attraction/attachment for the sensuous pleasures for the enlightened soul [who has destroyed perverted belief and attained the right faith].

The Psychical States are absent in the Physical Objects and the Physical Objects are incapable of producing Psychical States

रागो दोसो मोहो जीवस्स दु ते अणणपरिणामा ।

एदेण कारणेण दु सद्दादिसु णत्थि रागादी ॥ ६४ ॥

*rāgo doso moho jīvassa du te aṇṇaparīṇāmā.
edeṇa kāraṇeṇa du saddādisu ṇatthi rāgādi..64*

अण्णदवियेण अण्णदवियस्स णो कीरदे गुणुप्पादो ।

तम्हा दु सव्वदव्वा उप्पज्जंते सहावेण ॥ ६५ ॥

*aṇṇadavīyeṇa aṇṇadavīyassa ṇo kīrade guṇupphādo.
tamhā du savvadavvā uppajjante sahāveṇa..65*

(*Rāgo doso moho te jīvassa du aṇaṇṇaparīṇāmā*) The psychic states—attachment, aversion, and delusion—are the soul’s own attributes [before enlightenment] (*edena kāraṇena du rāgādī saddādisu natthi*) and that is why the sound etc. [which are the characteristics of the physical existence] do not possess attachment and the like.

(*Aṇṇadaviyena aṇṇadaviyassa guṇuppādo no kīrade*) A substance can never produce qualities/attributes of another substance, [according to the metaphysical law]; (*tamhā du savvadavvā sahāveṇa uppajjante*) that is why each substance produces its own qualities/attributes which are possessed by that substance only.

Annotations :

In these verses, the author initiates the discussion on some fundamental metaphysical laws relating to the qualities modes/states and their substratum the substance. This discussion is further continued in the succeeding verse up to 10.75.

According to the law of *anekānta*, a substance is a continuum through the infinite variations of its modes at every moment of its existence. The eternal continuity of the substance is as much a reality as the variations. Thus, there is unity as well as multiplicity in perfect harmony. Again, the admission of existence of a substance involves the existence of qualities and modes—jointly called attributes—possessed by it. For “to say that something exists inevitably raises the question what this something is. And that question must be answered by asserting something of it other than its existence.” “It remains true that something exists, but of that something, something besides its existence must be true. Now that which is true of something is a quality of that something. And therefore whatever is existent must have some quality besides existence which is itself a quality.”¹

“If we deny the possession of quality, the existent/substance is an absolute blank and to say that only this exists is equivalent to saying that nothing exists.”² And the admission of quality involves the admission of a relation between the quality and the substance

1. The Nature of Existence by Mc Taggart, vol. 1. pp. 60-61

2. Ibid.

to which the quality belongs. And again, the existence of other substances which is asserted by perception cannot be denied. "Unless it is the case either that solipsism is true, or that I myself have no reality, it must be the case that both I and something else exist."¹

And this would prove that there is a plurality of substances. "All substances will be similar to one another for they are all substances, and they will be diverse from one another, since they are separate substances. And substances which are similar to each other or diverse from one another, stand to each other in the relations of similarity and diversity."²

And again if there were no relation between a quality and substance or between a substance and its modes, quality and modes would be unreal, as they cannot exist independently of and apart from a substance to which they belong. A mode which is not a mode of anything and a quality which is not a quality of anything, is neither a mode nor a quality. And a quality which is not a quality is nothing. But if modes and qualities are unreal, substance, too, cannot be real. Thus, the denial of concrete relations between a substance and a quality makes them unreal fictions. On the other hand, with concrete relations, a substance and its attributes are so closely bound together that destruction of one would lead to the destruction of the other. But when the relation is superficial and not intrinsic, the destruction of one need not follow the other's destruction. For example, in the case of an object placed on a table, destruction of one does not necessarily follow the destruction of the other.

According to another law of *anekānta*, there is a total absence of characteristic qualities of one substance in another. Thus, consciousness is the characteristic of the soul, and therefore, it can never be possessed by physical substance-matter. We have seen that consciousness is split into three factors—belief, knowledge and conduct—from the empirical aspect. Therefore, these are totally absent in the physical existent in any form—material objects, *karma*, and physical bodies of the living organisms. The attributes of the soul are superficially related to karmic matter and *karma*. Realiza-

1. The Nature of Existence by Mc Taggart, vol. 1. pp. 60-61.

2. Ibid.

tion of the pure nature of the soul necessarily presupposes the destruction of the impure states of the consciousness—perverted faith, knowledge and conduct—and during its spiritual advancement the soul destroys the perverted knowledge etc., but the destruction of the soul's own modes has no effect on the physical substance, because the psychic attributes of the soul have nothing to do with the physical existence. The impure emotional states of attachment, aversion and perversion which emanated from delusion will disappear and the soul will attain its pure state with the destruction of delusion. Quoting this law, the author reminds us that, nowhere in the scriptures, there is any indication of destroying the karmic matter. The term demolition of *karma* for attaining final liberation does not mean destruction of karmic matter and if one believes that the soul has to destroy karmic matter to become enlightened he is very much mistaken. What is destroyed is perversion and delusion which are soul's own impure states, in order to produce right faith, right knowledge and right conduct. The nature of the physical existence is incapable of accommodating the impurity and the restoration of purity of consciousness.

Yet another important metaphysical law lays down that every substance is the material cause of its own modes and no other substance is capable of producing them and transferring them on to the substance to which they belong. The modes of a substance are identical with it because the substance itself is focused in the modes. They are not absolutely different from substance as in that case they would not belong to the substance; for example, clay is transformed into a jar and so the former is regarded as the cause of the latter. The jar is, no doubt, different from clay, but the jar could not be a jar unless it was the same substance as clay. The mode and the substance may, thus, be viewed as identical and also as different, as they are both in one. A mode and a substance are different because they are two and they are identical because one is not absolutely independent of the other. The absolutist way of looking at things leads to the affirmation of one and to the negation of the other. The error is the result of the habit of the absolutist philosophers to put the telescope on the blind eye and then to assert that the other aspect is not real. The law of *anekānta* voices the necessity of using both the eyes and of seeing the obverse and the reverse of the coin of reality.

The author, thus, emphasizes the fact that psychic states of attachment and aversion can never be produced by the physical existence—karmic matter etc.. Hence, if a person who sincerely desires for spiritual advancement, considers the physical objects, karmic matter, *karma*, and his physical body, to be the cause of his own impure state and thinks of destroying them, he merely exhibits his ignorance of the metaphysical laws and achieves nothing.

Words of Praise or Censure should be ignored by the Wise

णिदिदसंशुदवयणाणि पोग्गला परिणमंति बहुगाणि ।

ताणि सुणिदूण रूसदि तूसदि य पुणो अहं भणिदो ॥ ६६ ॥

ṇimdidasamthudavayanāṇi poggalā parinaṃanti bahugāṇi.

tāṇi suṇidūṇa rūṣadi tūsadi ya puṇo ahaṃ bhaṇido..66

पोग्गलदव्वं सहत्तपरिणदं तस्स जदि गुणो अण्णो ।

तम्हा ण तुमं भणिदो किंचि वि किं रूससि अबुद्धो ॥ ६७ ॥

poggaladavvaṃ saddattaparinaḍaṃ tassa jaḍi guṇo aṇṇo.

tamhā ṇa tumam bhaṇido kiṃci vi kiṃ rūṣasi abūddho..67

(*Poggalā bahugāṇi ṇimdidā-samthudā-vayanāṇi parinaṃanti*) Words which can be combined to form sentences of [unpleasant] censure as well as [pleasant] praise, are merely sounds produced by peculiar modification of a group of matter [called *bhāṣā vargaṇā*]. (*Tāṇi suṇidūṇa*) On hearing them, (*puṇo ahaṃ bhaṇido*) and thinking [presuming] that they are addressed to “me”, (*rūsadi tūsadi*) a person becomes angry or pleased.

(*Poggaladavvaṃ saddattaparinaḍaṃ*) [As stated above] words are nothing but sound produced by modification of a particular group of matter; (*tassa guṇo jaḍi aṇṇo*) if their attributes are radically different from you (i.e., your own real self), (*tamhā abuddho tumam kiṃci vi ṇa bhaṇido*) then in reality, oh ignorant! they are not, in any way, addressed to you; (*kiṃ rūsasi*) why, [then] do you become angry? [You should ignore them, if you are wise].

Mental Agitation is not caused by Objects of Senses etc.

असुहो सुहो व सद्दो ण तं भणदिं सुणसु मं ति सो चेव ।

ण य एदि विणिग्गहिदुं सोदविसयमागदं सद्दं ॥ ६८ ॥

asuho suho va saddo ṇa taṃ bhaṇadi suṇasu maṃ ti so ceva.

na ya edi viṇiggahidum sodavisayamāgadam saddam..68

असुहं सुहं व रूवं ण तं भणदि पेच्छ मं ति सो चेव ।

ण य एदि विणिग्गहिदुं चक्खुविसयमागदं रूवं ॥ ६९ ॥

asuham suham va rūvam na tam bhaṇadi peccha maṃ ti so ceva.

na ya edi viṇiggahidum cakkhuvisayamāgadam rūvam..69

असुहो सुहो व गंधो ण तं भणदि जिग्घ मं ति सो चेव ।

ण य एदि विणिग्गहिदुं घाणविसयमागदं गंधं ॥ ७० ॥

asuho suho va gamdho na tam bhaṇadi jiggha maṃ ti so ceva.

na ya edi viṇiggahidum ghāṇavisayamāgadam gamdham..70

असुहो सुहो व रसो ण तं भणदि रसय मं ति सो चेव ।

ण य एदि विणिग्गहिदुं रसणविसयमागदं तु रसं ॥ ७१ ॥

asuho suho va raso na tam bhaṇadi rasaya maṃ ti so ceva.

na ya edi viṇiggahidum rasanavisayamāgadam tu rasam..71

असुहो सुहो व फासो ण तं भणदि फास मं ति सो चेव ।

ण य एदि विणिग्गहिदुं कायविसयमागदं फासं ॥ ७२ ॥

asuho suho va phāso na tam bhaṇadi phāsa maṃ ti so ceva.

na ya edi viṇiggahidum kāyavisayamāgadam phāsam..72

असुहो सुहो व गुणो ण तं भणदि बुज्झ मं ति सो चेव ।

ण य एदि विणिग्गहिदुं बुद्धिविसयमागदं तु गुणं ॥ ७३ ॥

asuho suho va guṇo na tam bhaṇadi bujjha maṃ ti so ceva.

na ya edi viṇiggahidum buddhivisayamāgadam tu guṇam..74

असुहं सुहं व दव्वं ण तं भणदि बुज्झ मं ति सो चेव ।

ण य एदि विणिग्गहिदुं बुद्धिविसयमागदं दव्वं ॥ ७४ ॥

asuham suham va davvam na tam bhaṇadi bujjha maṃ ti so ceva.

na ya edi viṇiggahidum buddhivisayamāgadam davvam..74

एवं तु जाणिदूण य उवसमं णेव गच्छदे मूढो ।

णिग्गहमणा परस्स य सयं च बुद्धिं सिवमपत्तो ॥ ७५ ॥

evam tu jānidūṇa ya uvasamaṃ ñeva gacchade mūḍho.

niggahamanā parassa ya sayam ca buddhiṃ sivamapatto..75

(Asuho suho va saddo tam ti na bhaṇadi maṃ suṇasu) Neither inauspicious (unpleasant) nor auspicious (pleasant) words invite you, by themselves, “hear us”, (so ceva sodavisayamāgadam sad-

dam viṇiggahidum na ya edi) and that soul also does not go [leaving its place] to apprehend the sound that has reached the organ of hearing [—even when the sound waves reach the organ of hearing, they cannot forcibly compel your faculty to perceive them].

(*Asuham suham va rūvam tam ti na bhaṇadi mam peccha*) Neither an unpleasant nor a pleasant sight, by itself, invites you “see me”; (*so ceva cakkhuvisayamāgadam rūvam viṇiggahidum na ya edi*) and that soul also does not go [leaving its place] to apprehend the sense-data of vision that has reached the organ of sight [—even when the sense-data of vision reaches the organ of sight, it cannot forcibly compel your faculty to perceive it].

(*Asuho suho va gamdho tam ti na bhaṇadi mam jiggha*) Neither an unpleasant nor a pleasant odour, by itself, invites you “smell me”; (*so ceva ghāṇāvisayamāgadam gamdham viṇiggahidum na ya edi*) that soul also does not go [leaving its place] to apprehend the sense-data of odour that has reached the organ of odour [—even when the sense-data of smell reaches the organ of smell, it cannot forcibly compel your faculty to perceive it].

(*Asuho suho va raso tam ti na bhaṇadi mam rasaya*) Neither an unpleasant nor a pleasant taste, by itself, invites you “taste me”; (*so ceva rasaṇavisayamāgadam tu rasam viṇiggahidum na ya edi*) that soul also does not go [leaving its place] to apprehend the sense-data of touch that has reached the organ of touch [—even when the sense-data of taste reaches the organ of taste, it cannot forcibly compel your faculty to perceive it].

(*Asuho suho va phāso tam ti na bhaṇadi mam phāsa*) Neither an unpleasant nor a pleasant touches, by itself, invites you “touch me”; (*so ceva kāyavisayamāgadam phāsam viṇiggahidum na ya edi*) that soul also does not go [leaving its place] to apprehend the sense-data of touch that has reached the organ of touch [—even when the sense-data of touch reaches the organ of touch, it cannot forcibly compel your faculty to perceive it].

(*Asuho suho va guṇo tam ti na bhaṇādi mam bujjha*) Neither an unpleasant nor a pleasant quality (of a physical object), by itself, invites you “know [think of] me”; (*so ceva buddhivisayamāgadam tu guṇam viṇiggahidum na ya edi*) that soul also does not go [leaving its place] to apprehend the quality that has reached the instrument

of thinking [even when the quality reaches the instrument of thinking, it cannot forcibly compel your faculty to perceive it.

(*Asuham suham va davvam tam ti na bhanadi mam bujjha*) Neither an unpleasant nor a pleasant substance (physical object), by itself, invites you “think of me” (*so ceva buddhivisayamāgadam davvam viniggahidum na ya edi*) that soul also does not go [leaving its place] to apprehend the substance (physical object) that has reached the instrument of thinking [even when the idea of the object reaches the instrument of thinking, it cannot forcibly compel your faculty to perceive it].

(*Evaṃ tu jānidūna ya mūdho uvasamaṃ neva gacchede*) Thus, in spite of knowing [the nature of sound, colour, odour, taste, touch, a physical object and its qualities], the [unenlightened] deluded soul does not attain equanimity [mental happiness]; (*ya parassa nigghamaṇā*) it craves for [does not abstain from] the external sensuous data (*sayaṃ ca sivaṃ buddhiṃ apatto*) because it has not yet attained the blissful faculty of [enlightenment].

Annotations :

Continuing the discussion of important doctrines, the author, in the above verses, deals with the process of perceptual knowledge of physical objects and their characteristic qualities. He shows that mental agitation results from the pleasant and unpleasant nature of these qualities only if the perceiver, the soul, chooses to involve itself and pays attention to them.

The soul, the conscious substance is the central figure on the cosmic stage of worldly life. it is completely enveloped by an inanimate or consciousness, environment. Knowledge is inherent in the soul, that is, absence of knowledge is unnatural to it even as darkness is foreign to the sun. Knowledge can emerge with or with or without the help of the sense-organs. Of the five classes of knowledge, according to the Jain epistemology, the sensuous (*matijñāna*) and scriptural (*śrutajñāna*) need the assistance of sense-organs, which are, however, only external instruments, the different states of the soul itself being the internal or spiritual counterparts of them.

The sense-organs recognized in this system are the usual five while the mind, the instrument of conception, is called a quasi-

-sense. Sensory awareness (sensuous cognition) is the result of the contact between a sense-organ and sense-data—colour, odour, taste etc. possessed by physical existence, that is, only the physical objects can be apprehended by sense-organs. Sensation is the result of contact between the sense-organ and the sense-data. In the case of sight, the contact is indirect while in the case of other senses there is direct contact.

Scientifically, sensation is the result of the sequence :

Stimulus→Receptor→Connecting Pathway→Sensory area in the brain.

Our body is equipped with a versatile assortment of sensory outpost which constantly receives the stimuli proceeding from the physical objects, and reaches the appropriate sense-organ. The sense-organs and other sensory outposts send millions of separate sensation signals—coded messages—in the form of nerve impulses from sensory receptors in all parts of the body to the brain, through appropriate pathways, every second. These raw sensations—the unprocessed inputs of awareness—must be processed by various parts of the brain before becoming perception. By a remarkable process of automatization,¹ a vast majority of these sensations are automatically filtered out and prevented from reaching the higher brain i.e., from becoming perception or awareness. A few are permitted through to brain region above brainstem. Of these the significant ones are sorted out from the trivial and only the essential, unusual, and dangerous ones are forwarded to the conscious mind. While a person may be partially aware of many sounds, smells or movements around him, concentration is limited to one sensation at a time.

1. Even when one is surrounded by distracting sounds and sights, it is possible to 'tune out' everything and continue to concentrate on the words of a book. Obviously some sort of 'filter' in the brain must have been operating to efficiently cut out the unwanted, and select the information to be brought to one's conscious attention. Such an efficient filter is **Reticular-Activating System (RAS)**. It is an intricate cone-shaped network of nerve cells that runs through the **medula, pons, midbrain** and up into parts of the **thalamus** and **hypothalamus**. One of its many functions is to act as a sort of central clearing house for the flood of sense information that bombards the brain. It filters out stimuli of familiar patterns, letting only the strong or novel signals pass up to the higher brain for consciousness perception. This action of the **RAS** permits one to concentrate on a particular thought or activity, disregarding the background noises etc..

It can be seen from the above that there is remarkable unanimity between the scientific version of the process of perception and the Jain views regarding sensuous cognition. The significant factor emphasized in the above verses is that the mere presence of the sense, stimuli and their coming into contact with the respective sense-organs is not effective enough to produce the psychic reaction in the consciousness i.e., perceptual cognition. The fundamental reason why a particular sense-stimulus is successful of becoming perception and producing the corresponding psychic reaction of pleasure or pain is because of the selective attention of the individual which itself is the result of his own interest in the perceived object. Stated differently, it is this interest in the particular physical object towards which the selective attention of the perceiver is directed that is mainly responsible for that particular perception. Whatever interests him, whether it is sound or sight or any other sense-stimulus, will be perceived by him and others will pass away unnoticed.

Thus, the causal condition of the psychic fact of perception is the perceiver's own interest, i.e., the perceiver himself and not the perceived object. The perception brought about by the selective attention of the perceiver, is followed by the hedonic reaction of pleasure or pain in the consciousness of the perceiver. And again the intensity of the pleasure or pain accompanying the psychic fact of perception vary from individual to individual, depending upon the attitude of each, though the intensity of the sense-stimuli may be identical in each case. And this is the very point that the author wants to emphasize.

The sense-stimuli pertaining to sound, sight, smell, taste and touch, proceeding from the external environment, are entirely physical in nature and hence cannot be directly responsible for the psychic modification, both perceptual and hedonic, produced in the individual soul. Both these psychic modification are entirely determined by the psychological attitude of the soul. Thus, to hold the physical existence and its characteristic qualities to be responsible for the hedonic reaction of the soul is mere ignorance of the philosophical as well as scientific truths. Addressing an unenlightened person who is ignorant of the total inability of the sense-stimuli to produce perception and the hedonic reaction, the author exhorts him to refrain from being angry and unhappy.

The prescription for maintaining equanimity—mental peace and happiness is extremely simple, once the facts about the process of perception is known. One should simply stop taking interest in the physical world and ignore the sense-stimuli which manage to cross the threshold of consciousness and try to produce a psychic reaction. By itself, not even the strongest stimuli can compel the soul to produce a perceptual modification, let alone a hedonic one. All that is needed is to fully engage the machinery of perceptual cognition in self-perception and get absorbed in perceiving infinite glory of the pure self. Those who become angry on hearing the words of censure must learn and realize that words are nothing but a peculiar combination of the material molecules of *bhāṣā varganā*, and they may succeed in reaching your sense-organ of hearing but they are absolutely powerless to produce either a perceptual or a hedonic modification, unless you yourself permit them to do so. Nothing in the vast environment of physical existence, abounding in sense-stimuli of various types is capable of disturbing you from self-perception, by themselves. And remember that the highest sensuous pleasure is utterly insignificant compared to the spiritual bliss resulting from self-perception.

Transcendental Aspect of Right Conduct

कम्मं जं पुव्वकयं सुहासुहमणेयवित्थरविसेसं ।

तत्तो णियत्तदे अप्पयं तु जो सो पडिक्कमणं ॥ ७६ ॥

kammaṃ jaṃ puvvakayaṃ suhāsuhamāṇeyavittharavisesaṃ.

tatto ṇiyattade appayaṃ tu jo so paḍikkamaṇaṃ..76

कम्मं जं सुहमसुहं जम्हि य भावम्हि बज्झदि भविस्सं ।

तत्तो णियत्तदे जो सो पच्चक्खाणं हवदि चेदा ॥ ७७ ॥

kammaṃ jaṃ suhamasuhaṃ jaṃhi ya bhāvamhi bajjhadi bhavissaṃ.

tatto ṇiyattade jo so paccakkhāṇaṃ havadi cedā..77

जं सुहमसुहमुदिण्णं संपडि य अणेयवित्थरविसेसं ।

तं दोसं जो चेददि सो खलु आलोयणं चेदा ॥ ७८ ॥

jaṃ suhamasuhamudinnaṃ sampadi ya aneyavittharavisesaṃ.

taṃ dosaṃ jo cedadi so khalu āloyaṇaṃ cedā..78

णिच्चं पच्चक्खाणं कुव्वदि णिच्चं पि जो पडिक्कमदि ।

णिच्चं आलोचेयदि सो हु चरित्तं हवदि चेदा ॥ ७९ ॥

*ñiccaṃ paccakkhāṇaṃ kuvvadi ñiccaṃ pi jo paḍikkamadi.
ñiccaṃ āloceyadi so hu carittaṃ havadi cedā..79*

(*Puvvakayaṃ aṇeyavittaravisesaṃ jaṃ suhāsuhaṃ kammaṃ tatto jo tu appayaṃ ñiyattade so paḍikkamaṇaṃ*) [From transcendental aspect,] [only] that [soul] itself, which has turned its back towards the vast variety of [both] auspicious and inauspicious actions is real repentance for the past misconduct/transgressions [*pratikramaṇa*]; [but a routine act is not real *pratikramaṇa*].

(*Ya bhaviṣṣaṃ jaṃ suhamasuhaṃ kammaṃ jamhi bhāvamhi bajjhadi tatto jo cedā ñiyattade so paccakakhāṇaṃ havadi*) [From transcendental aspect,] [only] that soul itself which retires and keeps away from those impure psychic conditions which had resulted in the bondage of various auspicious and inauspicious *karma* is real renunciation (for the future) [*pratyākhyāna*] [but a routine act is not real *pratyākhyāna*].

(*Saṃpaḍi ya udiṇṇaṃ jaṃ aṇeyavittaravisesaṃ suhamasuhaṃ taṃ dosaṃ jo cedā cedadi so khalu āloyaṇaṃ*) [From the transcendental aspect,] [only] that soul itself which has realized as misconduct all those impure psychic states which are the result of fruition of a vast variety of auspicious and inauspicious *karma* is real confession (of the past transgressions) [*ālocanā*] [but a routine act is not real *ālocanā*].

(*Jo cedā ñiccaṃ paccakkhāṇaṃ kuvvadi ñiccaṃ pi paḍikkamadi ñiccaṃ āloceyadi so hu carittaṃ havadi*) [And thus, from the transcendental aspect,] [only] that soul itself which is always engaged in the practice of the above-mentioned—repentance [*pratikramaṇa*], renunciation [*pratyākhyāna*] and confession [*ālocanā*]*—*is real [right] conduct [*cāritra*] [but the routine act is not real *cāritra*].

Annotations :

In the last chapter, we had discussed some daily routine acts of an ascetic, such as repentance for the past transgressions (*pratikramaṇa*), (verses 9.19 & 9.20). The author had, in strong terms devalued these routine acts as pots of poison from the transcendental aspect. Now he reverts to the subject and reveals the real or transcendental aspect of these routine acts.

We have already said earlier that Jains give as much impor-

tance to right conduct as to right faith and right knowledge. While the right faith turns the soul in the right direction and the right knowledge illumines the path, the right conduct leads to the goal, i.e., final liberation is the fulfillment of conduct. Right knowledge and right conduct—spiritual discipline—are equally necessary for emancipation.

But the scriptures evaluate the conduct from both empirical as well as transcendental aspects. The routine acts of an ascetic—observance of great vows, austerities, penance, restraint and discipline—constitute the right conduct from the empirical aspect or *vyavahāra naya*. Daily performance of eight kinds of discipline described in the last chapter is very essential for an ascetic life. All these are prescribed to control and restraint the impure impulses of the ascetic in the early stages of spiritual progress. Later on, however, these routine acts become less important in view of the observance of pure transcendental conduct or *nīścaya cāritra*. From the transcendental aspect, the purer states of the soul attained by the aspirant, themselves constitute the right conduct. The acts of repentance, renunciation etc. are then relegated to an inferior status as they become non-essential. In the above verses Ācārya Kundakunda clearly describes the constituents of the right conduct from the transcendental aspect.

Identification of the Self with the Fruition of Karma is the Cause of New Bondage

वेदंतो कम्मफलं अप्पाणं जो दु कुणदि कम्मफलं ।

सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ ८० ॥

*vedaṃto kammaphalaṃ appāṇaṃ jo du kuṇadi kammaphalaṃ.
so taṃ puṇo vi baṃdhadi bīyaṃ dukkhassa aṭṭhavihaṃ..80*

वेदंतो कम्मफलं मये कदं जो दु मुणदि कम्मफलं ।

सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ ८१ ॥

*vedaṃto kammaphalaṃ maye kadaṃ jo du muṇadi kammaphalaṃ.
so taṃ puṇo vi baṃdhadi bīyaṃ dukkhassa aṭṭhavihaṃ..81*

वेदंतो कम्मफलं सुहिदो दुहिदो य हवदि जो चेदा ।

सो तं पुणो वि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ ८२ ॥

vedaṃto kammaphalaṃ suhido duhido ya havadi jo cedā.

so taṃ puṇo vi baṃdhadi bīyaṃ dukkhassa aṭṭhavihaṃ..82

(*Kammaphalaṃ vedaṃto jo du kammaphalaṃ appāṇaṃ kuṇadi*) He who identifies the self with the fruit of past *karma*, at the time of enjoying the fruits, (*so dukkhassa bīyaṃ aṭṭhavihaṃ taṃ puṇo vi baṃdhadi*) again [sows] the seeds of miseries in the form of new bondage of eight-fold *karma*.

(*Kammaphalaṃ vedaṃto jo du kammaphalaṃ maye kadaṃ muṇādi*) He who believes that the fruition of past *karma* now being experienced by me, has been brought about by myself, (*so dukkhassa bīyaṃ aṭṭhavihaṃ taṃ puṇo vi baṃdhadi*) again [sows] the seeds of the seeds of miseries in the form of new bondage of eight-fold *karma*.

(*Kammaphalaṃ vedaṃto jo cedā suhido duhido ya havadi*) He who feels happy or miserable while experiencing the fruit of past *karma*, (*so dukkhassa bīyaṃ aṭṭhavihaṃ taṃ puṇo vi baṃdhadi*) again [sows] the seeds of miseries in the form of new bondage of the eightfold *karma*.

Annotations :

Transcendentally, the pure soul-conscious substance-possesses only pure consciousness of perfect knowledge—*śuddha jñāna cetanā*. But empirically, i.e., in the worldly state of existence, not only the pure and perfect knowledge is obscured and obfuscated by the knowledge-obscuring (*jñānāvaraṇa*) *karma*, but it is also perverted by nescience produced by the deluding (*mohanīya*) *karma*.

This worldly existence is degradation and a fall from the pure state of existence, and it is sustained and nourished by the ignorance and perverted knowledge. The soul clings to the fall and is unwilling to look backward to itself, inspite of its innate potentiality of perfection, as long as the perversity lasts.

This perverted consciousness—*ajñāna cetanā*—is twofold, *karma cetanā* and *karmaphala cetanā*. The false conscious belief that the eight species of *karma*, the body and all other things associated with it are produced by the soul, i.e., they are the result of the soul's efforts, is *karma cetanā*. The false conscious belief that the fruits of its efforts are enjoyed by the soul is *karmaphala cetanā*. Experience of pleasure and pain is the common charac-

teristic of the worldly life. The soul, afflicted with affective consciousness, continues activities from which pleasure results and discontinues those from which the pain results. This affective consciousness and the experience of pleasure and pain—*karma* and *karmaphala cetanā*—constitute the very seed for the worldly existence and the unending cycles of rebirths.

In these verses, the author identifies the twofold affective consciousness as the real cause of the cyclic bondage of eight species of *karma*, which, in turn, is the causal condition of worldly existence (*samsāra*). Thus, the eradication of the duo of nescient consciousness (*ajñāna cetanā*) is essential for ending the cycles of rebirths and attaining emancipation. In order to get rid of the nescient consciousness, the first step that is necessary is spiritual conviction that the soul is neither the actor/producer (*kartā*) of the *karma* etc. nor the enjoyer (*bhoktā*) of the fruits of these actions. Once this conviction dawns upon the soul, it renounces all *karma* or action and abstains from all *karmaphala* or the fruits of actions. The ultimate eradication of the perverted consciousness—*ajñāna cetanā*—results in the realization of pure and perfect consciousness—*suddha jñāna cetanā* of knowledge which is its characteristic.

The Infallible Criterion for Pure Knowledge

सत्थं णाणं ण हवदि जम्हा सत्थं ण याणदे किंचि ।

तम्हा अण्णं णाणं अण्णं सत्थं जिणा विति ॥ ८३ ॥

sattham nāṇaṃ ṇa havadi jamhā sattham ṇa yāṇade kiṃci.

tamhā aṇṇaṃ ṇāṇaṃ aṇṇaṃ sattham jīṇā vimti..83

सद्धो णाणं ण हवदि जम्हा सद्धो ण याणदे किंचि ।

तम्हा अण्णं णाणं अण्णं सद्धं जिणा विति ॥ ८४ ॥

saddo nāṇaṃ ṇa havadi jamhā saddo ṇa yāṇade kiṃci.

tamhā aṇṇaṃ ṇāṇaṃ aṇṇaṃ saddam jīṇā vimti..84

रूवं णाणं ण हवदि जम्हा रूवं ण याणदे किंचि ।

तम्हा अण्णं णाणं अण्णं रूवं जिणा विति ॥ ८५ ॥

rūvaṃ nāṇaṃ ṇa havadi jamhā rūvaṃ ṇa yāṇade kiṃci.

tamhā aṇṇaṃ ṇāṇaṃ aṇṇaṃ rūvaṃ jīṇā vimti..85

वण्णो णाणं ण हवदि जम्हा वण्णो ण याणदे किंचि ।

तम्हा अण्णं णाणं अण्णं वण्णं जिणा विति ॥ ८६ ॥

vaṇṇo nāṇaṃ ṇa havadi jamhā vaṇṇo ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇaṃ vaṇṇaṃ jīṇā vimti..86

गंधो णाणं ण हवदि जम्हा गंधो ण याणदे किंचि ।
तम्हा अण्णं णाणं अण्णं गंधं जिणा विति ॥ ८७ ॥

gamdho nāṇaṃ ṇa havadi jamhā gamdho ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇaṃ gamdhaṃ jīṇā vimti..87

ण रसो दु होदि णाणं जम्हा दु रसो ण याणदे किंचि ।
तम्हा अण्णं णाणं रसं च अण्णं जिणा विति ॥ ८८ ॥

ṇa raso du hodi nāṇaṃ jamhā du raso ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ rasaṃ ca aṇṇaṃ jīṇā vimti..88

फासो णाणं ण हवदि जम्हा फासो ण याणदे किंचि ।
तम्हा अण्णं णाणं अण्णं फासं जिणा विति ॥ ८९ ॥

phāso nāṇaṃ ṇa havadi jamhā phāso ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇaṃ phāsaṃ jīṇā vimti..89

कम्मं णाणं ण हवदि जम्हा कम्मं ण याणदे किंचि ।
तम्हा अण्णं णाणं अण्णं कम्मं जिणा विति ॥ ९० ॥

kammaṃ nāṇaṃ ṇa havadi jamhā kammaṃ ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇaṃ kammaṃ jīṇā vimti..90

धम्मो णाणं ण हवदि जम्हा धम्मो ण याणदे किंचि ।
तम्हा अण्णं णाणं अण्णं धम्मं जिणा विति ॥ ९१ ॥

dhammo nāṇaṃ ṇa havadi jamhā dhammo ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇaṃ dhammaṃ jīṇā vimti..91

णाणमधम्मो ण हवदि जम्हाधम्मो ण याणदे किंचि ।
तम्हा अण्णं णाणं अण्णमधम्मं जिणा विति ॥ ९२ ॥

nāṇamadhammo ṇa havadi jamhādhammo ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇamadhammaṃ jīṇā vimti..92

कालो णाणं ण हवदि जम्हा कालो ण याणदे किंचि ।
तम्हा अण्णं णाणं अण्णं कालं जिणा विति ॥ ९३ ॥

kālo nāṇaṃ ṇa havadi jamhā kālo ṇa yāṇade kiṃci.
tamhā aṇṇaṃ nāṇaṃ aṇṇaṃ kālaṃ jīṇā vimti..93

आयासं पि ण णाणं जम्हायासं ण याणदे किंचि ।
तम्हायासं अण्णं अण्णं णाणं जिणा विति ॥ ९४ ॥

*āyāsam pi na nānam jamhāyāsam na yānade kimci.
tamhāyāsam anṇam anṇam nānam jīṇā vimti..94*

अज्ञवसाणं णाणं अज्ञवसाणं अचेदणं जम्हा ।

तम्हा अण्णं णाणं अज्ञवसाणं तहा अण्णं ॥ ९५ ॥

*najjhavasānam nānam ajjhavasānam acedanam jamhā.
tamhā anṇam nānam ajjhavasānam tahā anṇam..95*

जम्हा जाणदि णिच्चं तम्हा जीवो दु जाणगो णाणी ।

णाणं च जाणयादो अब्बदिरित्तं मुणेदव्वं ॥ ९६ ॥

*jamhā jāṇadi ṇiccaṃ tamhā jīvo du jāṇago ṇāṇī.
nānam ca jāṇayādo avvadiritam muṇedavvam..96*

णाणं सम्मादिट्ठि दु संजमं सुत्तमंगपुव्वगदं ।

धम्माधम्मं च तहा पव्वज्जं अब्भुवेत्ति बुहा ॥ ९७ ॥

*nānam sammādiṭṭhi du saṃjamam suttamāṅgapuvvagadam.
dhammādhammam ca tahā pavvajjam abbhuvetti buhā..97*

(*Sattham nānam na havadi*) The scripture is not knowledge, (*jamhā sattham kimci na yānade*) because the scripture, [being non-conscious,] is incapable of knowing anything; (*tamhā nānam anṇam sattham anṇam jīṇā vimti*) and, therefore, the omni-scient have declared that knowledge is different from scripture.

(*Saddo nānam na havadi*) Sound is not knowledge, (*jamhā saddo kimci na yānade*) because sound, [being non-conscious,] is incapable of knowing anything; (*tamhā nānam anṇam saddam anṇam jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from sound.

(*Rūvam nānam na havadi*) Visual form is not knowledge, (*jamhā rūvam kimci na yānade*) because visual form, [being non-conscious,] is incapable of knowing anything; (*tamhā nānam anṇam rūvam anṇam jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from visual form.

(*Vaṇṇo nānam na havadi*) Colour is not knowledge, (*jamhā vaṇṇo kimci na yānade*) because colour, [being non-conscious,] is incapable of knowing anything; (*tamhā nānam anṇam vaṇṇam anṇam jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from colour.

(*Gaṃdho nāṇaṃ na havadī*) Odour is not knowledge, (*jamhā gaṃdho kiṃci na yānade*) because odour, [being non-conscious,] is incapable of knowing anything, (*tamhā nāṇaṃ aṇṇaṃ gaṃdhaṃ aṇṇaṃ jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from odour.

(*Raso du nāṇaṃ na hodi*) Taste is not knowledge, (*jamhā raso du kiṃci na yānade*) because taste, [being non-conscious,] is incapable of knowing anything; (*tamhā nāṇaṃ aṇṇaṃ ca rasaṃ aṇṇaṃ jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from taste.

(*Phāso nāṇaṃ na havadī*) Touch is not knowledge, (*jamhā phāso kiṃci na yānade*) because touch, [being non-conscious,] is incapable of knowing anything; (*tamhā nāṇaṃ aṇṇaṃ phāsaṃ aṇṇaṃ jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from touch.

(*Kammaṃ nāṇaṃ na havadī*) Karma is not knowledge, (*jamhā kammaṃ kiṃci na yānade*) because karma, [being non-conscious,] is not capable of knowing anything; (*tamhā nāṇaṃ aṇṇaṃ kammaṃ aṇṇaṃ jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from karma.

(*Dhammo nāṇaṃ na havadī*) Dharmāstikāya, [the substance which assists motion] is not knowledge, (*jamhā dhammo kiṃci na yānade*) because, [being non-conscious,] it is incapable of knowing anything; (*tamhā nāṇaṃ aṇṇaṃ dhammaṃ aṇṇaṃ jīṇā vimti*) and, therefore, the omniscients have declared that knowledge is different from dharmāstikāya.

(*Adhammo nāṇaṃ na havadī*) Adharmāstikāya, [the substance which assists rest] is not knowledge, (*jamhā adhammo kiṃci na yānade*) because, [being non-conscious,] it is incapable of knowing anything; (*tamhā nāṇaṃ aṇṇaṃ adhammaṃ aṇṇaṃ jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from adharmāstikāya.

(*Kālo nāṇaṃ na havadī*) Time is not knowledge, (*jamhā kālo kiṃci na yānade*) because time, [being non-conscious,] is not capable of knowing anything; (*tamhā nāṇaṃ aṇṇaṃ kālo aṇṇaṃ jīṇā vimti*) and, therefore, the omniscient have declared that knowledge is different from time.

(*Āyāsam pi nānam na*) Space is not knowledge, (*jamhā āyāsam kimci na yānade*) because space, [being non-conscious,] is not capable of knowing anything; (*tamhā āyāsam annam nānam annam jinā vimti*) and, therefore, the omniscient have declared that knowledge is different from space.

(*Ajjhavasānam nānam na*) An impulse is not knowledge, (*jamhā ajjhavasānam acedanam*) because impulse, [being non-conscious,] is not capable of knowing anything; (*tamhā nānam annam tahā ajjhavasānam annam*) and, therefore, the omniscient have declared that knowledge is different from impulse.

(*Jamhā niccam jānādi tamhā jānago jīvo du nānī*) Since the soul always knows, the knower soul is possessed of knowledge, [absence of knowledge is unnatural to soul] (*nānam jānayādo avadirittam munedavvam*) [and that is why] one should understand that the knowledge is never different from the knower.

(*Buhā nānam du sammādiṭṭhiṃ samjamam aṅgapuvvagadam suttaṃ dhammādhammaṃ ca tahā pavvajjam abbhuvetti*) And the wise [*gaṇadhara*s] believe that [right] knowledge itself is identical to right belief, spiritual discipline (*samyama*), the original twelve scriptures (*aṅgapraviṣṭa*) which include the *pūrva*, *dharma*, [the right path] and *adhama* [its opposite] and the asceticism (*pravrajyā*).

Annotations :

Throughout this book the author has attached extreme importance to the nature of pure self and its inalienable attribute knowledge. He has taken great pains to depict the knowledge to be distinct from other things on the one hand and its intrinsic oneness with the pure self—*Samayasāra*—on the other. Hence in the above verses he has given an infallible criterion by which pure knowledge can be distinguished from every other thing. In the first set of verses, he enumerates a number of things different from the knowledge. At first sight this may appear to be negative and may prompt us to object that they tell us only what knowledge is not and leaves us quite in the dark as to what it is. But no true and significant negative judgment is merely negative; all significant negation is really exclusion resting upon a positive basis. And the author himself, in the last two verses declares the affirmative criterion also, clearly stating what knowledge is.

This positive criterion emphasizes the intrinsic identity between the knower and the knowledge, i.e., between the soul and its main characteristic—the knowledge. We have, on more than one occasion, dealt with the relation between a substance and its quality. Suffice here to say that the knower is neither absolutely one nor absolutely different from its attribute, the knowledge.

Thus, though, the knower and knowledge are two, they are identical. This criterion further leads to the identity of the knowledge with some other modifications/states of the soul. Thus, right belief and right conduct which conjointly with right knowledge, constitute the right path to final emancipation, are also identical with knowledge.

It should be noted that the soul, the knowledge and the right path are all characterized by consciousness, and are therefore quite different from non-conscious objects. A long list of non-conscious objects is given in these verses to emphasize their difference from knowledge. While each of these can become the object of knowledge, none can be predicated as the subject of knowledge, i.e., the knower, because being non-conscious, they are incapable of knowing anything.

In the last verse, while identifying knowledge with right belief etc., the author has implied that the goal of emancipation must be realized by the progressive purification of the knowledge till the soul shines in its full splendor and attains omniscience, which intuitively knows all substances with all their modes. Nothing remains unknown. At this stage the soul would experience the whole of real existence directly as a system with internal consistency and structure but without any reference to anything beyond itself.

The Soul, being Non-corporeal, does not need Food

अत्ता जस्स अमुत्तो ण हु सो आहारगो हवदि एवं ।
 आहारो खलु मुत्तो जम्हा सो पोग्गलमओ दु ॥ ९८ ॥
attā jassa amutto ṇa hu so āhārago havadi evaṃ.
āhāro khalu mutto jamhā so poggalamao du..98

ण वि सक्कदि घेत्तुं जं ण विमोत्तुं चेव जं परं दव्वं ।
 सो को वि य तस्स गुणो पाओग्गिय विस्ससो वा वि ॥ ९९ ॥

*na vi sakkadi ghettuṃ jaṃ na vimottuṃ ceva jaṃ paraṃ davvaṃ.
so ko vi ya tassa guṇo pāoggiya vissaso vā vi..99*

तम्हा दु जो विसुद्धो चेदा सो चैव गिण्हदे किंचि ।
णेव विमुञ्चदि किंचि वि जीवाजीवाण दव्वाणं ॥ १०० ॥
*tamhā du jo visuddho cedā so ceva giṇhade kiṃci.
neva vimuñcadi kiṃci vi jīvājīvāṇa davvāṇaṃ..100*

(*Evam jassa attā amutto so hu āhārago na havadi*) In this way, one whose soul is (eternally) non-corporeal is definitely not taker of food; (*khalu āhāro mutto jamhā so du poggalamao*) foodstuff is, in fact, corporeal, because the foodstuff is material.

(*Tassa ya so ko vi pāoggiya vissaso vā vi guṇo*) The soul possesses an attribute, either natural or acquired, (*jaṃ jaṃ paraṃ davvaṃ na vi ghettuṃ sakkadi na ceva vimottuṃ*) which does not allow it to accept or part with an alien substance, such as matter.

(*Tamhā du jo visuddho cedā so jīvājīvāṇa davvāṇaṃ kiṃci vi neva giṇhade kiṃci vi neva vimuñcadi*) Consequently, the soul, [being a non-consumer of food], is pure consciousness and has no facility for accepting or relinquishing any alien object, animate or inanimate.

Annotations :

In these verses the author, first refutes the *Aupaniṣadika* doctrine that the soul is *annamayakoṣa* and *prāṇamayakoṣa*.

External Symbols and Insignia have no Significant Validity in the Path of Liberation

पासंडियलिंगाणि य गिहिलिंगाणि य बहुप्पयाराणि ।
घेत्तुं वदन्ति मूढा लिंगमिणं मोक्खमग्गो त्ति ॥ १०१ ॥
*pāsamdiyalimṅāṇi ya gihilimṅāṇi ya bahuppayārāṇi.
ghettuṃ vadaṃti mūḍhā liṅgamināṃ mokkhamaggo tti..101*

ण हु होदि मोक्खमग्गो लिंगं जं देहणिम्ममा अरिहा ।
लिंगं मुइत्तु दंसणणाणचरित्ताणि सेवंते ॥ १०२ ॥
*na hu hodi mokkhamaggo liṅgaṃ jaṃ dehaṇimmanā arihā.
liṅgaṃ muittu daṃsaṇaṇāṇacarittāṇi sevante..102*

ण वि एस मोक्खमग्गो पासंडियगिहिमयाणि लिंगाणि ।
दंसणणाणचरित्ताणि मोक्खमग्गं जिणा वित्ति ॥ १०३ ॥

*na vi esa mokkhamaggo pāsamḍiyagihimayāṇi liṃgāṇi.
damsaṇaṇāṇacarittāṇi mokkhamaggaṃ jīṇā vimṭi..103*

तम्हा जहित्तु लिंगे सागारणगारिये हि वा गहिदे ।

दंसणणाणचरित्ते अप्पाणं जुञ्ज मोक्खपहे ॥ १०४ ॥

tamhā jahittu liṃge sāgāraṇagāriye hi vā gahide.

damsaṇaṇāṇacaritte appāṇaṃ juñja mokkhapāhe..104

मोक्खपहे अप्पाणं ठवेहि चेदयहि झाहि तं चेव ।

तत्थेव विहर णिच्चं मा विहरसु अण्णदव्वेसु ॥ १०५ ॥

mokkhapāhe appāṇaṃ thavehi cedayahi jhāhi taṃ ceva.

tattheva vihara ṇiccaṃ mā viharasu aṇṇadavvesu..105

पासंडियलिंगेसु व गिहिलिंगेसु व बहुप्पयारेसु ।

कुव्वंति जे ममत्तं तेहि ण णादं समयसारं ॥ १०६ ॥

pāsamḍiyaliṃgesu va gihiliṃgesu va bahuppayāresu.

kuvvanti je mamattaṃ tehi ṇa ṇādaṃ samayasāraṃ..106

ववहारिओ पुण णओ दोण्णि वि लिंगाणि भणदि मोक्खपहे ।

णिच्छयणओ दु णेच्छदि मोक्खपहे सव्वलिंगाणि ॥ १०७ ॥

vavahāriō puṇa ṇao donṇi vi liṃgāṇi bhaṇaṃdi mokkhapāhe.

ṇicchayaṇao du ṇecchadi mokkhapāhe savvaliṃgāṇi..107

(*Bahuppayārāṇi pāsamḍiya-liṃgāṇi ya gihiliṃgāṇi ya ghettuṃ mūdhā tti vadanti*) The ignorant ones don various types of symbols and external insignia of pseudo-ascetics or laymen [householders], maintaining that (*iṇaṃ liṃgaṃ mokkhamaggo*) these paraphernalia constitute the path of liberation.

(*Du liṃgaṃ mokkhamaggo na hodi*) But these external symbols and insignia are, undoubtedly, not the path of liberation, [and this is proved by the fact that] (*jaṃ arihā dehaṇimmamā liṃgaṃ muittu damsanaṇāṇacarittāṇi sevamṭte*) the Arhats themselves, discard not only the bodily symbols but the body itself, and remain absorbed only in right belief, knowledge and conduct.

(*Pāsamḍiya-gihimayāṇi liṃgāṇi eva vi mokkhamaggo na*) The external insignia either of pseudo-ascetics or of the householders can never constitute the path of liberation; (*damsana-ṇāṇa-carittāṇi mokkhamaggaṃ jīṇā vimṭi*) and because the omniscients, themselves declare that right faith, knowledge, and conduct jointly comprise

the path of liberation, (*tamhā sāgāraṇagāriyehi vā gahide liṅge jahittu*) abandon the symbols donned by the householders as well as the homeless ascetics (*appāṇṇam daṃsaṇa-nāṇa-caritte mokkhaṇahe jumja*) and concentrate fully upon the real path comprising of [three jewels] right faith, knowledge and conduct.

[Oh *bhavya*! listen carefully to the valuable admonition of the omniscient and] (*mokkhaṇahe appāṇṇam thaveti*) establish your **Self** in the path of emancipation, (*cedayahi*) experience only [the **Self**] (*taṃ ceva jhāyahi*) practise self-concentration [and be absorbed only in the self,] (*tattheva ṇiccaṃ vihara*) move in and with the self; (*aṇṇadavvesu mā viharasu*) do not move in and with the alien objects.

(*Je bahuppayāresu pāsamḍiya-liṅgesu va gihiliṅgesu va mamattaṃ kuvvanti*) Those ignorant aspirants who have affection towards various types of ascetic symbols or householders' insignia, [consider these to be essential for emancipation and falsely imagine themselves to be real ascetics,] (*tehi samayasāraṇaṃ na nādaṃ*) have not realized the real pure nature of the **Self** (*Samayasāra*).

(*Vavahāriṇo ṇao doṇṇi vi liṅgāṇi mokkhaṇahe bhaṇadi*) It is true that from empirical aspect, both types of external symbols and insignia—ascetic's as well as householder's—are considered useful and do play a significant part in the path of liberation; (*puṇa ṇicchayaṇao du savvaliṅgāṇi mokkhaṇahe neccadi*) however the transcendental aspect does neither specify nor accept any symbol or insignia necessary for the path of liberation.

Annotations :

In these verses, the author, again, giving importance to the transcendental standpoint, emphasizes the futility of the external insignia and symbols, which are generally given too much importance in the empirical view.

Almost in all religious traditions, majority of people are found almost absorbed in the external insignia and symbols, neglecting the genuine basis of spirituality, which lies in following the path of right faith, right knowledge and right conduct. Even the priests etc. are also found exaggerating the importance of the external insignia and symbols. The fundamentalists go to the extent of regarding

them as the “true religion” and would even indulge in violence etc. for the sake of maintaining them, according to their own beliefs.

Ācārya Kundakunda has very clearly shown that even though the insignia etc. have a little significance in empirical aspect, they have no significance in transcendental aspect, and therefore, an aspirant of *mokṣa* would be vigilant against the overvalue of insignia etc.. It does not mean that they should be neglected, but they should not be given more value than they deserve.

Conclusion

जो समयपाहुडमिणं पढिदूण य अत्थतच्चदो णादुं ।
अत्थे ठाहिदि चेदा सो होहिदि उत्तमं सोक्खं ॥ १०८ ॥

jo samayapāhudaṃmiṇaṃ paḍhidūṇa ya atthataccado ṇādum.
atthe thāhidi cedā so hohidi uttamam sokkham..108

(*Jo cedā iṇam samayapāhudaṃ paḍhidūṇa*) [Only] that soul, who having studied this book, *Samaya Pāhuda*, (*ya atthataccado ṇādum*) and having grasped and comprehended its real meaning and its truth [would firmly hold the eternal truth] (*atthe thāhidi*) realize and stick to the its essence in the form of pure self (*so uttamam sokkham hohidi*) would undoubtedly attain the [pure self in the form of] Supreme Bliss.

Annotations :

We have seen that Ācārya Kundakunda has dealt with the ultimate conscious reality called *Samayasāra*, which is synonymous with the pure and perfect state of the soul or the pure conscious substance in its most fundamental state, in this book. The author had, in the beginning of the first chapter, promised that he would reveal the nature of *Samayasāra* i.e., the metempirical self. He had begged the readers that they should critically examine and test what he has written and accept it only if it satisfies the condition of truth and reject it if it doesn't. Now in the last verse of the book, he indicates the benefits to those who are satisfied with the validity of his promise. He recommends that those who have been able to comprehend the real meaning of the book, should secure and treasure the truth to attain supreme bliss.

If we look back for a moment, we shall find that, throughout the book, the author has fully exploited the traditional distinction

between the empirical (practical) or *vyavahārika* and transcendental (absolute) or *pārmāthika* aspects, according to the peculiar doctrine of *Naya*. Although he makes his preference for the latter aspect as obvious as possible, he does not hesitate to accept the adoption of the former and even justifies it. He concedes that all aspirants can never be at the same level of spiritual advancement and are, therefore, not capable of comprehending the ultimate reality in the beginning. Hence, it is necessary to reach the ultimate truths by adopting the *vyāvahārika* aspect. Consequently, he examines every problem from both aspects.

Again, throughout the book, the author has maintained that the soul in the worldly state is identical with the ultimate reality—*Samayasāra*. If the pure self is the shining sun with all its brilliance and glory, the worldly self is the sun hidden by a dense layer of clouds which hides the sunshine but is incapable of doing any harm to the sun itself. To disperse the obfuscating clouds it is essential that the worldly self who has forgotten its own nature must first identify itself with the Ultimate Reality. And if we have to state the purpose of this book, in a few words, we can say that it emphasizes the need for identifying the worldly self with the pure self.

The pure and perfect self characterized by all knowledge is the subject matter of this book. The reader who studies the book and comprehends its true and full meaning is sure to identify himself with the ultimate self and thus initiate the process of self-realization which would positively culminate into final liberation.

(*Iti dahamo savvvisuddhañānādhiyāro samamatto*)

[Here ends the tenth chapter on the topic of 'Wholly Pure Knowledge'.]

(*Iti siri kundakundāriya-panīdam Samayapāhudaṃ*)

[Here ends the *Samayapāhuda* composed by Śrī Kundakundācārya.]

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JAIN VISHVA BHARATI UNIVERSITY
LADNUN-341 306 (RAJ.)

ISBN : 978-81-89667-12-2