

SOUL SCIENCE

Samayasāra by Jain Ācārya Kundakunda

(Part -1)

English Translation and Annotations by

Dr. Paras Mal Agrawal

About the book

A worldly soul is associated with physical body, pleasure, pain, emotions, etc. All such associates change with time. In the scripture *Samayasāra*, Ācārya Kundakunda (127-179 A.D.) very minutely and logically tries to show what the eternal soul is and what is not. For the bliss, peace, and happiness, he suggests to realize I-ness only with the *Samayasāra*. The literal meaning of the word '*Samayasāra*' is 'soul in its essence'. Before the beginning of any auspicious work, Digamber Jains recite the name of Ācārya Kundakunda next only to that of Lord Mahāvīra and his chief disciple Gautama Gaṇadhara. The treatise *Samayasāra* is considered as the best work of Ācārya Kundakunda. This book presents the English translation and explanation of the first 144 stanzas of *Samayasāra* using modern and scientific examples.

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Dr. Paras Mal Agrawal

Kundakunda Jñānapīṭha

584, M.G. Road, Tukogunj,
INDORE - 452 001 INDIA

Soul Science, Part-I

Author - Dr. Paras Mal Agrawal

11 Bherava Dham Colony, Hiran Magri,
Sector 3, UDAIPUR (Rajasthan) INDIA
parasagrawal@hotmail.com
(Mo.) 97847-05711

© author

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INDORE - 452001 INDIA
0731-2545421, 2545744
anupamjain3@rediffmail.com

Publisher's note

After Tīrthaṃkara Mahāvīra and his chief disciple Gaṇadhara Gautama, the name of Ācārya Kundakunda is recited just before initiating any auspicious work by Digamber Jains. This is evident from the following popular verse which is recited:

Maṃgalam Bhagavāna Vīro maṃgalam Gautamo Gaṇī,

Maṃgalam Kundakundādyo Jain dharmostu maṃgalam.

The scriptures written by Ācārya Kundakunda before two millennia constitute great treasure of knowledge and inspiration for his disciples. The list of scriptures written by Ācārya Kundakunda includes the following:

- | | |
|------------------|-----------------------------------|
| 1. Samayasāra, | 5. Rayasāra |
| 2. Pravacanasāra | 6. Bārasāṇupekkhā |
| 3. Paṃcāstikāya | 7. 84-Pāhuḍa including Aṣṭapāhuḍa |
| 4. Niyamasāra | 8. Bhakti Saṃgraha |

As regards the authorship of Mulācāra and Tirukkulara there is a lack of unanimity among the experts, but some scholars believe that Ācārya Kundakunda authored Mulācāra and Tirukkulara also.

Among all the scriptures written by Ācārya Kundakunda, Samayasāra is regarded as the best. Further, among all the available scriptures written by all the saints, Samayasāra is respected as the best scripture, in the spiritual area dealing with soul science, by the Jains. Samayasāra was written by Ācārya Kundakunda in Śaurasenī Prākṛta language. Its two commentaries in Sanskṛta- Ācārya Jayasena's Tātparyavṛtti and Ācārya Amṛtacandra's ĀtmaKhyāti - have also been popular and have been source of inspiration to the Hindi scholars for writing the commentaries in Hindi. Pt. Jayachandji wrote the commentary in Dhundhari language (early version of the modern Hindi). Pt. Manoharlalji (from Padhan-Mainpuri), Pt. Pannalalji Sahityacharya (from Sagar), and Pt. Motichandji Kothari (from Falatan) also translated Samayasāra in Hindi. The translations and commentaries written by these and other scholars and saints provide many valuable dimensions of soul science for contemplation and meditation for the persons knowing Indian languages.

With the advancement of technology, almost every community has now crossed its old geographical and lingual boundaries. Jains settled abroad need their scriptures in English. In the international universities all over the world, the multicultural environment has created a spirit of harmony that leads to the requirement of teachings of great saints of all religions. Many persons who are tired of materialistic attitude feel the need of spiritual environment and peace. For many such needy and thirsty persons the availability of Samayasāra in English may be a blessing. With this view many authors in the past have come forward to translate Samayasāra in English. Ray Bahadur Shri J. L. Jaini initiated this task. His translation of Samayasāra has been published in 1930 from Central India Publishing House, Lucknow. In 1950, Bharatiya Jnanpith, Delhi, published the English version of Samayasāra, edited and translated by Professor A. Chakravarti. In 2009, the English translation of Samayasāra with annotations by Shri J. S. Javeri assisted by Professor Muni Mahendra Kumarji has been published by Jain Vishva Bharati University, Ladnun. Recently in 2012, Shri Vikalpa Printers Deharadun published the English translation of Samayasāra written by Shri Vijay K. Jain.

All these publications in English by the renowned authors are valuable. However, many readers are interested in more details. For example, some readers are interested in finding the relevance and application of various stanzas of this scripture in their day-to-day life. Some readers want to have the flavor of the discussion and description provided by Ācārya Jayasena and Ācārya Amṛtacandra. Some need to resolve the apparent contradiction between the facts mentioned by Ācārya Kundakunda in this scripture from the relative point of view (Vyavahāra Naya) and the real point of view (Nīścaya Naya). In view of such requirements, one may be glad to note that Professor Paras Mal Agrawal has tried to fulfill such needs of the readers to some extent in this book.

Dr. Agrawal is basically a physicist but he is equally interested in the spiritual aspects of life. A reader would be able to see his interest, depth of understanding, and explanation with logical reasoning of a scientist cum teacher in this book. The author has been in USA for more than 16 years as a scientist and visiting professor. One may note that this American experience of the author has also been valuable to this work in many ways.

This institute with its name as **Kundakunda Jñānapiṭha** was formally founded on October 19, 1987, when the whole India was celebrating the 2000th birth year of Ācārya Kundakunda. It always feels glorified by having its association with Ācārya Kundakunda not only by its name but also by the activities which promote the philosophy elaborated by Ācārya Kundakunda. Professor Agrawal has been serving this Jñānapiṭha as a member of Board of Directors (or as a member of the editorial board of its quarterly research journal, **Arhat Vacan**) since 1987. Therefore, by this scholarly work of international importance, this institute also feels glorified and we feel a great pleasure in publishing this work. Out of 415 stanzas of Samayasāra, this book (Soul Science: Samayasāra by Jain Ācārya Kundakunda, Part I) covers first 144 stanzas. We look forward to publish the remaining stanzas as soon as possible, and are waiting for the completion of the work by the author.

We feel it our duty to express our thankfulness to Prof. Agrawal for providing us an opportunity to publish this work. We also acknowledge the personal efforts made by Shri Anil Kumar Tongya and his staff associated with the printing press -Messars Sukan Graphics- for an attractive, clean, and nice printing. In this task of bringing out this work in the present form, the personal interest taken and the encouragement provided by the dynamic President of this institute, Dr. Ajit Kumar Singhji Kasliwal, also deserve a special mention.

We hope the book would prove valuable to the curious readers, and we request for their feedback for our encouragement and further improvement.

Dr. Anupam Jain
 Professor of Mathematics,
 & Honorary Secretary,
 Kundakunda Jñānapiṭha,
 584, M.G. Road, Indore (M. P.)
 anupamjain3@rediffmail.com

Blessings from Ācārya Kanakanandhīji

परम अध्यात्म स्वरूप, शुद्धात्मात्मय समयसार का वर्णन आचार्य कुन्दकुन्द देव ने समयपाहुड़ नामक ग्रन्थ में प्राकृत गाथा में किया है। इसकी संस्कृत टीका आचार्य अमृतचन्द्र सूरि ने प्रौढ़ गूढ़ संस्कृत में तथा सरल-बोधगम्य रूप से आचार्य जयसेन ने की है। आधुनिक विश्वमानव को लक्ष्य में रखकर प्रो. डॉ. पारसमलजी अग्रवाल ने अंग्रेजी में अनुवाद किया है। इसके लिये पारसमलजी साधुवाद के पात्र हैं। प्रो. अग्रवालजी भौतिक शास्त्र के, विशेषतः क्वाण्टम मेकेनिक्स के, विद्वान हैं फिर भी उनकी रुचि एवं आस्था अध्यात्म में अधिक है — यह एक आश्चर्यजनक, सुखद एवं प्रेरणादायी विषय है। वर्तमान काल में भौतिकविज्ञान के विद्वान भौतिक से परे नैतिक एवं नैतिक से परे आध्यात्मिक होते जा रहे हैं, यह विश्व के लिये मंगल-सूचक है। इसके अध्ययन, मनन, एवं आचरण से मानव महामानव एवं भगवान् बनें—ऐसी मंगलकामनाओं के साथ....

बावलवाड़ा, उदयपुर (राज.)

आचार्य कनकनन्दी

वीर नि. सं. — 2539, 4.12.2012

Opinions of some experts of Jainology

Excellent literary work in the field of spirituality! I am amazed with the concise and user friendly work.

Samayasāra is the scripture of the absolute philosophical work. *Samayasāra* is considered to be the original scripture written by great saint *Acarya* Shri Kund Kund Swami, after visiting for eight days to Omniscient Lord Shri Simandhar Swami in Mahavideh Kshetra. Therefore, it is considered as the direct interpretation from Omniscient Lord. Up until now, there was lack of real good translation of *Samayasāra* verses and its English commentary. Dr. Paras Mal Agrawal undertook the big challenge and put forward this great literary work. While writing the translation and commentary of the stanzas, he makes sure to give glimpse of each stanza in the concise form without diluting its meaning. I am impressed by its easy flow which is very difficult to achieve on such subject. Dr. Agrawal has also used his knowledge of Physics to compare and give examples to suit the modern day science. Explanation of every verse makes one to think deeply for Jain philosophy. I am sure that this will be a great stepping stone for students of philosophy to dive into the vast ocean of the spiritual knowledge. My sincere congratulations to Dr. Agrawal for such a great work!

Dr. Kirit Gosalia
(Cardiologist; Phoenix, USA)
Author of English version of
Primer of Jain Principles

Amazed! Dr. Agrawal made an impossible task possible!

I am amazed at the work. Dr. Agrawal has really done the most valuable job. He has made an impossible task possible. I am thoroughly excited about this work. Great!

I have studied Jain religion for the last 20 years, rarely have I come across such an excellent piece of work, in English. In today's globalized world where English is the lingua franca, Prof. Agrawal has used simple English, taken important aspects of the commentaries written by *Acharya* Jayasen and Amritchandra, and made them concise and easy to comprehend with familiar examples, addressing everyday concerns in question and answer form to give a practical teaching from the treatise *Samayasāra* which is often referred to as the Jain-Philosophy-Bible. I am not only in awe of the result of two years of hard work and effort that Dr. Agrawal has put into this project, but I am also very excited that finally I can share the importance of this text with my dear ones.

This work will greatly benefit all those seeking to understand this deep philosophy and way of life for their own self enlightenment.

I whole heartedly congratulate Dr. Agrawal for this outstanding work and wait in great anticipation for the completion of all the 415 stanzas.

Mrs. Sheetal Vijen Shah
Coauthor of English version of
Chhaha Dhaalaa
London (UK)

Dr Paras Mal Agrawal's outstanding and historic work

During the last two thousand years, many commentaries have been written on *Samayasāra* and the same process will continue. The present work of Dr Agrawal is unique in so many ways. It is in English, and it also uses examples based on modern science, therefore, it satisfies the urge/query in young scientific mind on the usefulness of *Samayasāra* in understanding of nature of substances and working of the universe. It is historical contribution in this sense. This work uses minimum of technical words. The subject of science of soul is discussed without prejudices of any type whatsoever. The subject matter is made simple and amenable to easy comprehension.

My association with Dr Agrawal has been quite old. In fact, during late 1970's, we were together at Oklahoma State University in USA. Dr Agrawal had a copy of *Samayasāra* and we used to discuss the same on Sundays when we used to often meet, only to discuss Jain Philosophy. Since then, we have been in contact in some way or other on the subject and I am very happy to see that now he has written a book on the same subject. Based on that initial inspiration which grew very strong with passage of time, I submitted my Ph.D. thesis in 2005 on pure soul and its infinite treasure based on *Samayasāra*, and later published by University of Madras in 2010. I mention it here as those were formative days of understanding which have resulted in an outstanding contribution by Dr Agrawal. His work is a culmination of experience of delving into the subject for more than three decades.

I am certain that the book will be quite useful to readers and students of *Samayasāra*. English texts are necessary as the most readers and students of younger generations are likely to be weak in traditional languages. *Samayasāra* is now being taught in many universities in India and across the world. No serious discussion on the nature of soul is complete without reference to it. Even critics also refer with pride. The book will be most handy for everyone who is interested in the subject.

Dr Jayanti Lal Jain
Director, Center of Philosophical Sciences
Mangalayatan University, Aligarh UP

Easily comprehensible and logical presentation

There is a tradition in Jainism of writing commentary on epic scriptural texts for explaining and interpreting the sutras in contemporary context. Commentary on *Samayasāra*, one of the brilliant expositions on soul, has been written by many scholars but no one has attempted it in scientific context. Dr Paras Mal Agrawal has splendidly fulfilled this need and has tried to explain the Gathas in an easily comprehensible simple scientific manner for appreciation of their deep meaning. The question-answer style of addressing the doubts is very impressive and helps in understanding the intricacies of the intended meaning.

I have closely known Dr Agrawal for the last many years in various capacities, as a scholar, as a fellow worker and as an ardent householder, and admire his deep understanding of Jain philosophy. The richness of his profound knowledge is reflected in this commendable commentary, which I am sure, will greatly benefit the readers interested in knowing about science of soul and those seeking peace and happiness in life through spiritual path.

Dr. Narayan Lal Kachhara
Ex-Principal, Motilal Nehru Regional
Engineering College, Allahabad
Author of *Scientific Exploration of Jainology*

Hats off! Touched by the wonderful work

I wish to congratulate Prof. Agrawal for the tremendous and most precious work he has done. *Samayasāra* contains four hundred and fifteen verses. The deep sense of these verses is not easy to understand. In this work, Dr. Agrawal has tried to explain the meaning in simple English with a minimum number of technical words. Thus the book will be very much helpful and valuable to the English knowing lay persons. Many of my doubts have also become clear after I had a thorough reading of the manuscript. I extend my heartiest greetings for the work he has done.

Dr. L. C. Jain
Ex. Professor of Physics
Author of *Jain Yoga Darpan*, Jabalpur MP

Excerpts from the book

Each *Dravya* may be considered as a packet of various attributes. Nobody can destroy or create any *Dravya*. A *Dravya* does not need any support of anybody for its existence. No any basic attribute of any *Dravya* can be destroyed or added.

(Taken from Appendix-3)

Let us take an example of a hydrogen molecule (H_2) formed by bonding of two hydrogen atoms. They are so restless that they tend to move away from and come close to each other 130 million times in one millionth fraction of a second.

(Taken from Appendix-4)

Imagine you are wearing a gold ring and are having a key ring made of iron in your hand. Suppose your gold ring comes in contact with the key ring with some pressure or friction. Due to this contact some electrons of gold and iron may get exchanged. Thus by this exchange an electron which was a constituent of gold may become a constituent of iron. Earlier, that electron belonging to gold could boast of being a part of gold and now it can feel sorry for being a constituent of iron. It may be noted that the electron got the status of gold due to bonding with the gold nucleus and the status of iron due to bonding with the nucleus of iron. Thus from this example it is clear that the status based on the bonding is very temporary. Sooner or later the next status of every entity in a bonding would be in variation with the present status.

(Taken from Appendix-4)

Here it is very important to note that if among the multiple views, any view is false then the whole *Anekānta* description would not be a true *Anekānta* (*Samyak Anekānta*), but it would become a false *Anekānta* (*Mithyā Anekānta*).

(Taken from Appendix-5)

The spiritual science narrated by Jain *Tīrthaṃkara* reveals that *Kārmika* laws are always followed. There is no lawlessness. *Ācārya* Amṛtacandra writes:

*Sarvam sadaiva Niyatam Bhavati svakṛtya,
Karmodayanmaraṇajīvitadukhasaukhyam. (Samayasāra Kalaśa 168)*

According to this stanza, always, each and every event - birth, death, pleasure, or pain - happens in accordance with our own *Karma* and as per definite *Kārmika* laws.

(Taken from Appendix-6)

Question: People are suffering from poverty, health crisis, lack of love and respect, war, drought, and sufferings of 8.4 million *Yonis* (various kinds of past lives as insects, animals, hellish beings, etc.). Would it not be more appropriate for us to read that treatise which addresses these issues? Why to devote our precious time to learning about soul?

Answer: These issues were certainly in the mind of *Ācārya* Kundakunda. We know this on the basis of his other writings in which he covered such aspects. But in this treatise *Samayasāra*, his description is not focused on going from one problem to another problem. Therefore, he first put all these problems of worldly beings in one bag with a tag, “Narrations of Sensual Enjoyment, Pleasure, and Bonding” (verse 4), or, “Movies of Temporary Associations” (verse 3). He wants us to know that the poverty is a baggage of bonding, the sickness is a baggage of bonding, and sufferings of 8.4 million *Yonis* are also movies of temporary associations. In short, all our worldly issues can be placed in one bag. The *Ācārya* wants us to realize that we are separate and different from this baggage. Without this understanding, we would hate one bag and would crave for another bag. He wants us to experience the beauty of the indivisible, sovereign, and eternal soul. He wants to provide a Master-Key to open all kinds of locks to deal with all kinds of worldly sufferings. He knows that such realization would be very much powerful in reducing our worldly sufferings.

(Taken from annotations related with Stanza 5)

A molecular scientist says that any molecule of water (H₂O) in a gutter is a pure water molecule and exactly similar to a molecule of water in a distilled water bottle meant for the injection. When he explains this point, he never means that either you stop learning the science or start using the water of gutter for the purpose of injection. You are expected to make use of the knowledge appropriately.

(Taken from annotations related with Stanza 6)

Ācārya Amṛtacandra in his commentary of *Samayasāra* writes that both points of view (real and relative) are useful. If you leave the real point of view then you would lose the *Tattva* (the understanding of the real substance), and if you leave the relative point of view then you would lose the *Tīrtha* (the sacred path).

(Taken from annotations related with Stanza 12)

The relative point of view (*Vyavahāra Naya*) narrates that the soul and the physical body of a living being are indeed one (same). But according to the real point of view (*Niścaya Naya*), the soul and the physical body are never the same substance.

(Translation of stanza 27)

In the strict sense, when we own a thing then it becomes our right not to lose it. Nobody else should be able to take away the things that we own. We should be able to control the things owned by us. These criteria lead us to the fact that, in true sense, we do not own our physical body, thoughts, emotions and feelings. Any answer with such criteria would be called an answer from the real point of view.

For the worldly relations, we have very different meaning of 'I'. In a commercial bank or school or anywhere, we do not write our name as 'soul'. Therefore, we need some other criteria to distinguish between 'my money' and 'your money'. The society and social scientists frame such criteria by

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taking into consideration various parameters. The relative point of view helps in accepting such criteria leading to distinction between ‘my money’ and ‘your money’ (see the next stanza, *Gāthā* 56).

(Taken from annotations related with Stanzas 50-55)

Without distinguishing ‘my money’ and ‘your money’, or ‘my body’ and ‘your body’, or ‘my actions’ and ‘your actions’, the life of a common person is not possible. In view of this necessity, though from the real point of view (see the previous stanzas) the physical body, etc., are not of *Jīva* (soul), yet at many places in the scriptures they have been accepted as belonging to *Jīva* (soul). Such an acceptance comes from the relative point of view.

(Taken from annotations related with Stanza 56)

In a laboratory, where the research on the development of a new rough and tough material is carried out, a scientist tests the new material to find its strength. After completing an experiment, the scientist reports the minimum impact necessary to break it. His emphasis is on the nature of the material. He knows that the material breaks according to its own nature. He understands that he is the instrumental cause to impart the impact. Even he speaks and writes sentences such as, “This particular variety of glass breaks with so much impact ...” Thus, the scientist does not become the doer of the breaking of the glass. He knows that the glass has its own breaking parameters under which it breaks. In other words, from the view point of the scientist, the glass breaks according to its own nature which is being investigated by him.

(Taken from annotations related with Stanza 91)

In a cricket match, suppose a cricket player makes five sixes on five successive balls. Certainly, he deserves appreciation, credit, award, etc. But on the basis of these sixes, if his fellow citizens and fans say, “You did very good job. Now we know that you can make a six on every ball. Therefore, we request you to continue this practice. Please go on making such sixes. If you do this then we shall reward you, but if you do not continue making such sixes on

every ball then we shall consider it a match fixing and we would criticize and punish you.” Would he agree to such a request by his fans? Would it be possible to make such sixes on all balls?

At this point, the player may say, “It is not possible for me to make a six on every ball. The making of a six is a matter of circumstances based on the conditions of my body, mind, ball, etc., which are beyond my control.” This answer of the player seems reasonable. In effect, he is saying that he is not even an instrumental cause for the making of a six, but the conditions of his body, mind, and ball are the instrumental cause for such a happening. Therefore, it is not always possible to repeat the same.

In the technical language of scriptures, one can say that specific states (*Paryāya*) of an entity (*Dravya*) become the instrumental cause for happening of an event, not the entity (*Dravya*). The logic is simple: if a *Dravya* is an instrumental cause (*Nimitta*) then such a task can happen every time by that *Dravya*.

(Taken from annotations related with Stanza 100)

Question: What is advantage in learning this point that matter gets transformed on its own, or the matter cannot be compelled?

Answer: To answer this question we may recall the example of breaking of the glass as described with stanza 91. We can also take up the above mentioned example of selling sugar by a shopkeeper. From the relative point of view, a customer asks the shopkeeper to sell the sugar to him. But this information is incomplete. A customer is also expected to know the other side of the coin that the shopkeeper cannot be compelled to sell the sugar. Likewise, a successful shopkeeper also understands this point that a customer would buy sugar on his own accord. A customer cannot be compelled.

Just like ‘freedom’ of customer and shopkeeper in this example, *Ācārya* Kundakunda wants us to understand similar ‘freedom’ in connection with matter and soul.

(Taken from annotations related with Stanza 120)

Verses 141 to 144 are valuable in many ways. These become helpful in learning the method of experiencing *Samayasāra* (the soul in its essence). From these stanzas and the related discussion by *Ācārya* Amṛtacandra it can be inferred that one first needs to understand about soul and basics of the soul science or spiritual science from different points of view. After such understanding, to be tuned to the Self, one needs to learn to restrict one's senses and mind. In this state of calmness, one neither pays any attention towards any reflective thought nor possesses any bias towards any point of view. *Ācārya* Amṛtacandra in *ĀtmaKhyāti* writes that in such a state the realization of the *Samayasāra* is possible.

(Taken from annotations related with Stanza 144)

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Foreword

Ācārya Kundakunda's *Samayasāra* is a treasure of Jain philosophy and soul science. Professor Paras Mal Agrawal in this book presents an English version of the first 144 stanzas of this great treatise. Besides the English translation of original stanzas, Dr. Agrawal has also attempted to explain the stanzas by using simple examples including some of those given by Ācārya Amṛtacandra and Ācārya Jayasena in their commentaries on *Samayasāra*. The subject matter at some places requires a technical understanding of the basics of Jain metaphysics. This requirement has been fulfilled by a brief description of such concepts in the Appendices. A reader would note that this book deals with the philosophical concepts in a lucid, concise, and practical manner. It can be helpful to a person in making the life purposeful which may result in the reduction in unhappiness, fear, and tension.

In the past 30 years, on various occasions I had opportunities of sharing the stage with Dr Agrawal. His interest in the spiritual science, his in-depth understanding of original Jain scriptures in Saṃskṛta and Prākṛta, and his convincing and logical style in simple language always impressed me. Here again one will note the same. While explaining *Gāthā* 6, Dr. Agrawal presents an example through a dialogue between a father and a son. Similarly, *Gāthā* 13 dealing with nine *Padārthās* has been illustrated by some examples: just as to identify the oranges placed in a basket with lemons, one not only needs the understanding of oranges but also needs an understanding of lemons, and just as to identify one's plot (a piece of land or a lot) one needs to understand the boundaries between one's own plot and those of neighbors, in the same way to understand the soul one also needs to understand non-souls. We see many such illustrations and similes in the book.

Ācārya Kundakunda in this treatise *Samayasāra* provides the value of the relative point of view (*Vyavahāra Naya*) as well as the real point of view (*Niścaya Naya*) in understanding the Self (soul). Such an

understanding of soul from both the points of view is expected to improve not only our spiritual life but it can also beautify our personal, social and official life by way of spiritual wisdom (*SamyakDarśana*). I am happy to say that this work of Dr. Agrawal fulfills a need of presenting the teachings of *Ācārya* Kundakunda in simple English with the help of classical as well as modern examples in very concise and nice form.

Udaipur
20 April 2013

Dr. Prem Suman Jain
Ex. Professor and Head,
Prakrit and Jainology Department
MLS University, Udaipur Rajasthan
& Ex. Director, Rashtriya Prakrit Samsthan,
Shravanbelagola, Karnataka

Preface

बनावुं पत्र कुन्दनना, रत्नोंना अक्षरो लखी।
 तथापि कुन्द सूत्रोना, अंकाये मूल्यना कदी।।
 जे स्वरूप समज्या बिना, पाम्यौ दुःख अनन्त।
 समजाव्युं ते पद नमुं, श्री सद्गुरु भगवन्त।।

The past 20th century has been the century of revolution at all fronts – scientific, economic, educational, democratic, spiritual, social, etc. Presently, we are running in the beginning of 21st century whereby more changes and developments in each field are likely to take place and that may further change our outlook completely. It may make us either more materialistic and selfish or more religious and fanatic or unprejudiced thinkers. In this age of materialism, it is very much startling thing that many persons are turning towards the spiritual science and spiritual way of life.

The scientific experiments have proved that diamond is nothing but a collection of carbon atoms arranged in the special order, and it is not impossible to transform carbon atoms of coal in the jewel form. It needs a change in their atomic arrangement. In the same way, it is possible for a living being in a mundane state to transform as an omniscient being in a blissful state forever. To achieve this one needs to start by correcting one's thinking and vision about the Self and non-Self. What is your reality? Who are you in true and eternal sense? Do you know *Bhagavāna* (*Paramātmā*)? Can you define *Bhagavāna*? Do you want logical answers to such questions? Then study *Samayasāra*. It will be helpful in letting you know – *Bhagavāna* is Self, and Self is *Bhagavāna*; both are similar like ore of gold and gold; the difference lies in the modes only. He is pure and we are in impure mode. To purify one should first realize the difference between the Self and non-Self. The spiritual science narrated by *Acārya Kundakunda* provides the path of attaining the bliss through right belief-knowledge-& conduct.

Acārya Kundakunda wrote as many as 84 books on spiritual science out of which five main scriptures are: *Samayasāra*, *Pravacanasāra*, *Pancāstikāya*, *Niyamasāra*, and *Aṣṭapāhuḍa*. From the ancient times, *Acārya Kundakunda* is remembered with high reverence next only to *Bhagavāna Mahaveer* and *Gandhar Gautam*. In modern era, the reverence towards *Acārya Kundakunda* and his scriptures can be seen in many ways: e.g., many institutions including the organization from

where this book is being published is named after *Acārya* Kundakunda, a beautiful and elegant temple 'Mahaveer Paramaagam Mandir' in Songad (Gujarat) has been built where the above mentioned five scriptures are engraved on its marble walls, and so on.

Samayasāra is one of the holiest spiritual scriptures on the soul science in the present times on this earth. It leads to the true vision of Self (soul) to an eager seeker of truth and reality. It was composed by the great Digamber Jain preceptor monk Kundakunda *Acārya* (127-179 A.D.). In recent times, it has been highlighted prominently by Shri Kanji Swami (1890-1980 A.D.) who delivered discourses 19 times on this great treatise. The same are published as a set of books entitled as '*Pravacana Ratnākara*' in Gujarati and Hindi languages. It has been my long cherished desire to explore the axioms and doctrines of *Samayasāra* in modern context for the benefit of the humanity. Similar thinking was going on in the mind of Dr. ParasMalji Agrawal. We met first in a seminar on the application of *Anekāntavāda* held in Gujarat Vidyapeeth, Amedabad in March 1993. We, finding our thoughts alike, became friends.

Dr. Agrawal continued working in this direction determinedly. He first comprehended the subject matter of *Samayasāra* and various other scriptures, and then wrote this book-'**Soul Science**'- in simple and lucid English along with his own annotations. Wherever needed he has explained the meaning of verses with simple examples. He also tried to clarify the possible doubts by raising and answering questions with scientific examples. I have gone through the entire manuscript thoroughly. This is really a very highly commendable work that has been done selflessly by Prof. Agrawal. I am sure this will prove a milestone in the history of Jain philosophy and will act as a beacon light to the curious young generations for ever. I whole heartedly congratulate my friend Prof. Agrawal for this adventurous deed and wish him success in the task of completion of the annotations of the remaining stanzas (145 to 415) as soon as possible.

Since now-a-days the medium of instruction in a large number of schools and colleges has become English, hence the curious young students, teachers, doctors, engineers, advocates, etc., all want some books on the spiritual science and spiritual way of life in English. Realizing this timely need, I also dared to translate some books on Jainism into English [viz. *Laghu Jain Siddhant Praveshika*, *Dharma Ke Das Lakshan*, *Moksha Marga Prakashak*, *Prashnottar Ratna Malika*, *The Way to Real Happiness*, *Jainism*, *Samayika-Pratikraman Path*, *Barah Bhavanayen (Twelve contemplations)*, *Amulya Tattva*

Vichar, etc.] and wrote prologue of ‘*Samayasāra*’ (published from Kota) covering a short history of Jain scriptures with the sum and substance of *Samayasāra*. It is worth mentioning over here that in the past century many great Jain scholars (Barrister C. R. Jain, J. L. Jaini, S. C. Ghoshal, Prof. S. A. Jain, Prof. A. Chakravarti, Prof. A. N. Upadhye, etc.) conjecturing the inevitable need of future had already translated into English *Ratnakaranda Śrāvakācāra*, *Dravya Samgraha*, *Tattvārtha Sūtra*, *Sarvārtha Siddhi*, *Samayasāra*, *Pancāstikāya*, *Niyamasāra*, *Pravacanasāra*, *Puruṣārtha Siddhyupāya*, *Iṣtopadeśa*, etc. I am happy to see this book on soul science as an extremely valuable addition as it explores various basic issues in a scientific and logical manner and presents the matter in very illustrated as well as concise form.

Another notable aspect of this book is the scientific background of Dr. Agrawal. He is not merely a scientist by his initial training but he has taught and pursued scientific research for about forty years. His published research papers in the top notch journals such as *Physical Review*, *Journal of Chemical Physics*, *Tribology International*, and his recent (2013) paper entitled ‘Quantum Mechanics and Human Decision Making’ published in the prestigious journal, *Operations Research*, speak a lot about his scientific experience and outlook.

Many persons think that the religion and the modern science both are opposite to one another and the science seems to reduce the importance of religion and vice versa. But if seen in the light of reasoned knowledge and logic, both appear to be inextricably inseparable. Religion if divorced from science will make people superstitious and blind followers. In this regard, Einstein’s remark is worth remembering that the religion without science is blind and the science without religion is lame. Religion is not the name of some lifeless rituals only but it is the discipline of the soul with live rituals, which exonerates oneself from miseries and places the living being in the self-dependent happiness forever. In fact, there is no friend like the true knowledge and no enemy like a false knowledge about the Self.

Science is the name of reasoned knowledge. The modern science is based on sensory knowledge, axioms, and experimental observations. Without axioms, the development of science is not possible. One finds the same trend in the science of soul. The science of soul also needs axioms, logic, and experimental observations. For the spiritual science all events being observed and experienced by us can be considered as experimental observations. Preceded by 23 *Tirthaṃkara*, the soul science taught by the last 24th *Tirthaṃkara* Mahaveer (599-527 B.C.) and his followers like *Ācārya Bhadrabahu*, *Dharsen*, *Pushpadant*, *Bhutbali*,

Kundakunda, Umasvami, Samantbhadra, Veersen, Amrit-chandra, Jayasen, etc., essentially has following basic axioms:

- (i) There are six kinds of basic substances including souls. These can neither be created nor destroyed. Only forms change. (See: Appendix 3).
- (ii) Each and every event happens according to definite laws. (See: Appendix 6).
- (iii) All souls are potentially divine and possess the power of becoming 'Jina' – *Arahanta* – *Siddha* (See: Appendix 2).
- (iv) Any false intention or belief of becoming dependent or making other souls as dependent is a wrong belief. The wrong belief sustains wrong knowledge and wrong conduct. The causes of all sorts of pains, miseries and repeated births and deaths are wrong belief, wrong knowledge, and wrong conduct. Conversely, the causes of happiness and spiritual bliss and imperishable liberation are the right belief, right knowledge, and right conduct (called the triple jewels of liberation). [See: Stanzas 16, 147, 415, etc.]

Knowledge and belief both are inseparable traits of the soul. One may call knowledge and belief about soul as soul science and the way of life based on such knowledge as religion or spiritual engineering. In view of the above mentioned axioms of spiritual science, the spiritual engineering (i.e., a way of leading a life) can be developed. The spiritual engineering basically says, "Deal with causes not with effects. To keep a bucket under the drip is not the real cure for a leak in the roof." The causes of all sorts of pains, miseries and repeated births and deaths are to be appropriately dealt. The philosophy of *Tirthamkara* Mahaveer is mainly concerned with the determination of the nature of substances and the right path of liberation. To a beginner, the spiritual engineering of *Tirthamkara* Mahaveer gives the caution that one should not indulge in gambling, eating meat, intoxication of any type, prostitution, hunting, theft, illicit sexual relationship, etc. When the doubts of an individual about the Self and non-Self are removed by the instruction of an enlightened teacher-Guru, he/she attains the right-belief (*Samyaktva*) with self realization but he/she may not yet be able to observe any of the vows (small or great vows) enjoined on the part of a layman (*Śrāvaka*). The details of advanced way of leading the practical spiritual life to adopt non-violence of the high order falls in the area of the soul engineering, which is beyond the scope of this book on the soul science.

The soul science is not expected to give the description of soul in terms of material particles such as electrons, protons, and DNA. What we need is the ability to perceive what the soul is and what the soul is not. Based on my own personal experience, I believe that this book may be helpful in arriving at such an ability which in turn may be helpful in making the life more meaningful and happy. Let the truth prevail and peace reign in all living beings!

Devalali

23 April 2013

(Mahaveer Jayanti)

Veer Nirvan Samvat 2539

Br. Hemachand Jain 'Hem'

Retired Sr. Manager

& Steam Turbine Engineer

BHEL, Bhopal MP

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Paras Mal Agrawal

11 Bherava Dham Colony, Hiran Magri,
Sector 3, UDAIPUR (Rajasthan) INDIA
parasagrawal@hotmail.com
(Mo.) 97847-05711

About transliteration, non-English terms and stanzas

- (1) In this work, the original stanzas of *Samayasāra* written by Ācārya Kundakunda have been first presented in the *Devanāgarī* script and then their transliteration in English (in *italics*) has been written. Next, *Samskṛta* version of the stanzas in the *Devanāgarī* script provided by Ācārya Amṛtacandra has also been included.
- (2) There are many new terms of *Samskṛta/Hindī* for which exact English words are not available. In the interest of accuracy, many *Samskṛta/Hindī* words have been adopted as such, and have been shown in *italics* in the text. Further, the glossary of various such words has been given as Appendix-1. To reduce the need of referring to the glossary again and again, at many places in the text the English equivalents (as close as possible) with the corresponding *Samskṛta* and *Hindī* terms have also been used.
- (3) In English, there are many words like 'advice', 'food', 'fish', 'knowledge', 'oxygen', 'police', 'deer', etc., which spell same in their singular as well as plural forms. To a reader familiar with the *Samskṛta* word 'Bhāva', for example, it may not be easy to visualize 'Bhāvās' as the plural of 'Bhāva'. It is felt that if we adopt in English the same word 'Bhāva' in singular as well as plural form then there would not be any confusion or misinformation. Therefore, in the interest of simplification, it would be very appropriate to adopt the word 'Bhāva' in singular as well as plural form. Similarly, whenever any confusion does not arise, many more *Samskṛta* words may be adopted with the same spelling in singular and plural forms. With such notion, the list of such words adopted in this work includes the following:

Ācārya, Ajīva, Ajñānī, Aṇu, Arahanta, Āsrava, Bhāva, Deva, Dravya, Gati, Gāthā, Guṇa, Indriya, Jina, Jīva, Jñānī, Kalaśa, Karma, Kaṣāya, Kāraka, Kevalī, Mithyādr̥ṣṭi, Naya, Nokarma, Paramāṇu, Parameṣṭhī, Paryāya, Pratyaya, Pudgala, Samaya, SamyagDr̥ṣṭi, SamyagJñānī, Sādhu, Sthāna, Siddha, Skandha, Spardhaka, Tattva, Tīrthaṅkara, Upādhyāya, Varga, Vargaṇā, Vikalpa, Yoga.

- (4) 'Karma' word of *Samskṛta* is a well known English word also. However, the word 'Karma' used here is a technical word of Jain

metaphysics (see Appendix-6) and has somewhat different meaning. 'Karma' has also been used as 'Karma-Kāraṇa' (see Appendix-1). Similarly, a reader would note that the word 'Yoga' of Jain metaphysics has a meaning (see Appendix-1) very much different from its popular meaning. Therefore, if the meaning of a *Sanskṛta* term written in *italics* has not been clarified in the running text, then in that case it may be helpful for a reader to comprehend the term by referring to the glossary.

- (5) For the purpose of transliteration, the diacritical marks shown in the following table have been employed.

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	ऋ r	ए e
ऐ ai	ओ o	औ au	क् k	ख् kh	ग् g	घ् gh	ङ् ṅ
च् c	छ् ch	ज् j	झ् jh	ञ् ñ	ट् ṭ	ठ् ṭh	ड् ḍ
ढ् ḍh	ण् ṇ	त् t	थ् th	द d	ध् dh	न n	
प् p	फ् ph	ब b	भ् bh	म् m	य y	र r	ल् l
व् v	श् ś	ष् ṣ	स् s	ह h	क्ष् kṣ	त्र् tr	ज्ञ् jñ
अनुस्वार ṁ		विसर्ग ḥ					

Introduction

मंगलं भगवान् वीरो, मंगलं गौतमो गणी ।

मंगलं कुन्दकुन्दाद्यो, जैन धर्मोऽस्तु मंगलं ।।

The above mentioned verse is recited by Jains (specially, by Digamber Jains) before the beginning of any auspicious work. In this verse, a devotee says that Lord Mahāvīra, Gautama Gaṇadhara, and Ācārya Kundakunda, etc., are auspicious. This shows the auspicious significance of Ācārya Kundakunda's name which is enumerated next only to that of Lord Mahāvīra and his chief disciple Gautama Gaṇadhara. The level of reverence of Ācārya Kundakunda can also be seen from the fact that Ācārya Vidyanandji [1], Aryika Gyanmati Mataji [2], and many saints and scholars have written titles like 'Bhagavāna' and 'His Holiness' before his name. Ācārya Kundakunda is considered to be borne in the southern part of India in the second century. He wrote a large number of scriptures and *Samayasāra* is considered as his most valuable scripture.

Samayasāra and its importance

In the past, Ācārya Kundakunda's *Samayasāra* has been a scripture of immense interest to a large number of eminent scholars and saints including Ācārya Amṛtaçandra (10th century), Ācārya Jayasena (12-13th century), Pt. Rajmallaji (16th century), Pundit Banarasidasji (16th century), Pundit Todarmaji (18th century), Pundit Jayachandaji Chhabada (18th century), Shrimad Rajchandraji (19th century), etc., who all had studied this treatise in great detail and used it as a basis for their own respective works. In the past 50 years, a large number of commentaries and discourses of eminent saints and scholars on *Samayasāra* have been published [1-12].

Ācārya Vidyasagarji [3] writes that every stanza of *Samayasāra* is filled with nectar and nectar, and he drank and drank this nectar through his spiritual teacher Ācārya Shri Gyansagarji. It resulted into an unprecedented Self realization. In his words, “जिसकी (समयसार की) प्रत्येक गाथा में अमृत ही अमृत भरा है और मैं पीता ही गया! पीता ही गया!! माँ के

समान गुरुवर अपने अनुभव और मिलाकर, घोल-घोलकर पिलाते ही गये, पिलाते ही गये। फलस्वरूप एक उपलब्धि हुई, अपूर्व विभूति की, आत्मानुभूति की!”

Satpurusha Shri Kanji Swami often used to comment that the scripture *Samayasāra* contains the summary of hundreds of thousands of scriptures; it is a pillar of Jainology; to a seeker it is a desire-fulfilling-cow (*Kāmadhenu*)... In his words, “यह समयसार शास्त्र आगमों का भी आगम है। लाखों शास्त्रों का सार इसमें है; जैन शासन का यह स्तम्भ है; साधक की यह कामधेनु है....” [4, 5]. He was so much impressed with this scripture that he gave 19 rounds of discourses [4] on *Samayasāra*, and on the marble walls of a beautiful temple in Songarh (Gujarat) he got engraved all 415 stanzas of this scripture together with the stanzas of a few other scriptures written by *Ācārya* Kundakunada.

Ācārya Mahaprajna, a well known *Ācārya* from *Svetamber Terapanth* tradition very nicely summarizes the significance of *Ācārya* Kundakunda and his *Samayasāra*. He writes, “Jainism is seasoned with a mature tradition of metaphysics and spirituality. The name of *Ācārya* Kundakunda shines like a resplendent constellation in the sky of this 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.” [9(a)].

Muni Mahendra Kumarji in the preface of his book entitled “*Ācārya Kundakunda’s Samayasāra*” writes, “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 *Brahma 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.**” [9(b)]

Before describing the contents of *Samayasāra*, it may be useful to introduce some philosophical concepts through an example. We know very well that a mine containing a large amount of non-gold and a small amount of gold is called a gold-mine. Regarding a gold-mine we are clear that a large portion of the soil of the mine is not gold but every particle of the soil of the mine is valuable. In the same way,

spiritual teachers clearly know this concept that *although every component of a living being is valuable but a living being in its entirety is not Jīva (soul), a living being is a combination of Jīva (soul) and non-Jīva (non-soul) (let us call this as concept-1).*

Regarding a gold-mine, we are also clear that the nature of the soil of a gold-mine is very different from the nature of gold. Further, the nature of soil varies from mine to mine but the nature of gold coming from a mine in USA is the same as that coming from a mine in India. Similarly, spiritual masters are clear about this concept that *the nature of soul is very different from the nature of living beings, and the nature of living beings change with time and varies from species to species and individual to individual, but the nature of soul is invariant (let us call this as concept-2).*

Again regarding a gold-mine we know very well that before carrying out any attempt to realize gold from gold-ore, we scientifically understand gold as well as associated non-gold, and attain an ability to differentiate between gold and non-gold. In the same way, spiritual teachers have clarity about this concept that *the realization of the soul that leads to peace, happiness and bliss is not possible without understanding the soul (Self) and attaining the ability of visualizing the difference between the soul and the associated non-souls (let us call this as concept-3).*

These three spiritual concepts are very important. Among these three, concept-3 encompasses concept-2 as well as concept-1. In treatise *Samayasāra*, Ācārya Kundakunda has attempted to focus on concept-2 and concept-3. The literal meaning of *Samayasāra* is the soul in its essence or the pure soul. It corresponds to gold (nothing other than gold) existing in the mine in the above mentioned analogy. It also relates to the visualization and recognition of the nature of gold (nothing other than gold) even when it is associated with non-gold in the gold-ore. A reader may note that it is rare to find other scriptures that have gone as deep as *Samayasāra* to describe concept-3 and concept-2.

What to do and what not to do for the purification of our souls? Such questions fall in the area of the soul engineering which is based on the soul science. Ācārya Kundakunda has attempted to answer such questions in chapter 3 (e.g., see stanza 73). However, in this scripture the main focus of Ācārya Kundakunda is on the soul science. Therefore; in this treatise we find more detailed answers regarding questions

such as what can be done and what cannot be done by a soul. A realization of the nature related with the possible actions of the soul leads to the reduction in the ego which in turn leads to bliss.

With a detailed and systematic coverage regarding the soul, *Ācārya Kundakunda's Samayasāra* is expected to be valuable to all those who are interested in soul philosophy, equanimity, harmony, and peace with a belief in the eternal soul associated with every living being. It would also be valuable to the academicians and scholars who are interested in Indian Philosophy. Persons who are interested in the contemporary motivational speakers and authors such as Wayne Dyer [13], Deepak Chopra [14], Eckhart Tolle [15], etc., may find, in this treatise, the basic foundation and a deeper understanding of various concepts mentioned by such authors. A reader may realize that the understanding of stanzas of *Samayasāra* leads to the clarity of his/her vision to such an extent that his/her worldly problems can be tackled and faced in a better way with a higher degree of confidence and fearlessness which may improve the level of his/her peace, equanimity, and happiness. It is very likely that a person with an interest in the scripture *Samayasāra* does not become a victim of depression.

By formal training I am a physicist, but based on my studies and interest in *Samayasāra* in the past 40 years, I felt an urge of writing such a book. This book is an attempt to present English version of stanzas of *Samayasāra* together with my annotations to explain the concept related with the stanzas. While writing annotations, I have kept in mind the commentaries of *Ācārya Amṛtacandra*, *Ācārya Jayasena*, and various versions published by modern scholars and saints. I also kept in mind the length and breadth of Jainology provided by other scriptures such as *Tattvārthasūtra* [16], *Ratnakaraṇḍa Śrāvakācāra* [17], *Gommaṭasāra* [18] etc., and various scriptures written by *Ācārya Kundakunda* [19]. In view of the accuracy it could not be possible to avoid the technical terms. However, I tried to minimize the use of technical terms and explained the terms at the appropriate places or in Appendix-1. Some basic knowledge of six kinds of substances, eight types of *Karma*, *Anekānta*, *Arahanta*, *Siddha*, etc., may also be helpful to some readers in understanding some stanzas. Therefore, these have been described in brief in the appendices. It may be added that a description of *Tattva* is also a basic requirement for understanding Jain tenets. Therefore, *Tattva* have been explained in the annotation of stanza (*Gāthā*) 13. For the benefit of those who are interested in the

original text, the original stanzas of *Ācārya Kundakunda* in Prākṛta, their English transliteration with diacritical marks, and the Saṃskṛta version provided by *Ācārya Amṛtacandra* have also been included.

This task was initiated in December 2007. Already more than two years of time have been devoted to this project in the past 5 years. In this duration, I could complete only 144 out of 415 stanzas. In view of the requirement of long time needed to make the text more and more concise, precise and comprehensible (by multiple reviewing), some of my friends suggested that instead of waiting for the completion of all 415 stanzas it is better to publish a part. I liked this suggestion and decided to publish 144 stanzas (three chapters) as Part-1.

In stanza 5, *Ācārya Kundakunda* writes

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण।

जदि दाएज्ज पमाणं चुक्केज्ज छलं ण घेत्तव्वं ॥5।

Meaning : I shall show the indivisible soul separate from others (*Ekatva-Vibhakta* soul) using my own spiritual wealth. If I show it, then you should accept it. If I miss, then you should not pick up any aberration.

If a personality like *Ācārya Kundakunda* expresses the possibility of missing something then where do I stand? What should I say? I apologize in advance for my shortcomings and request the learned readers for their comments and suggestions for the corrections.

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13. e.g. see: *Your Sacred Self: Making the decision to be free*, Wayne W. Dyer, (Harper Paperbacks, 1995). A person who is interested in this reference with contents such as given below may be highly benefited by *Samayasāra*:
"Make an attempt to describe yourself without using any labels. Write a few paragraphs in which you do not mention your age, sex, position, title, accomplishments, possessions, experiences, heritage or geographic data. Simply write a statement about who you are, independent of all appearances."
(Taken from chapter 11, p. 269).
14. e.g., see: *Seven Spiritual Laws of Success*, Deepak Chopra, (Amber Allen Publishing, 1994). A person who is interested in this reference with contents such as given below may be highly benefited by *Samayasāra*:
"Your true Self, which is your spirit, your soul, is completely free of those things. It is immune to criticism, it is unfearful of any challenge, and it feels beneath no one. And yet, it is also humble and feels superior to no one, because it recognizes that everyone else is the same Self, the same spirit in different disguises."
(Taken from chapter 1, p.11-12).
15. e.g., see: *A New Earth: Awakening to Your Life's Purpose*, Eckhart Tolle, (Gale Cenage Learning, 2005). A person who is interested in this reference with contents such as given below may be highly benefited by *Samayasāra*:

“So who is the experiencer? You are. And who are you? Consciousness. And what is consciousness? ... Although you cannot know consciousness, you can become conscious of it as yourself. You can sense it directly in any situation, no matter where you are.”

(Taken from chapter 8, p.304-5).

16. *Tattvārthasūtra*, Ācārya Umāsvāmī.
17. *Ratnakaraṇḍa Śrāvakācāra*, Ācārya Samantabhadra.
18. *Gommaṣasāra* (a) *Jivakāṇḍa* (b) *Karmakāṇḍa*, Ācārya Nemicandra.
19. (a) *Pravacansāra* (b) *Niyamasāra* (c) *Pancāstikāya* (d) *Aṣṭapāhuḍa*, Ācārya Kundakunda.

1

Pre-view (*Purva Ranga*)

वंदितु सव्वसिद्धे ध्रुवमचलमणोवम गदिं पत्ते ।

वोच्छामि समयपाहुडमिणमो सुदकेवलीभणिदं ॥१॥

*Vandittu savvasiddhe dhuvamacaḷamaṇovamam gadim patte.
Vocchāmi samayapāhudamiṇamo sudakevalībhaṇidam. ॥१॥*

वंदित्वा सर्वसिद्धान् ध्रुवमचलामनौपम्यां गतिं प्राप्तान् ।

वक्ष्यामि समयप्राभृतमिदं अहो श्रुतकेवलिभणितम् ॥१॥

Bowing to all liberated souls (*Siddha*) who have attained the permanent, invariant, and incomparable state of existence, O' listeners, I shall narrate the *Samayapāhuda* which has been told by *Śruta Kevalī* (the great saints well versed in the entire scriptural knowledge). [1]

Annotation

In this first stanza, *Ācārya* has expressed his intention of writing the scripture *Samayapāhuda* (also known as *Samayaprābhṛta* as well as *Samayasāra*) with full gratitude and respect for the liberated souls (*Siddha*). His utter humility also leads him to express that whatever is going to be described here would not be new. He writes that it has already been narrated by *Śruta Kevalī* (the great saints well versed in the entire scriptural knowledge) in the past.

By releasing all desires, fear, and inclination of attachment and aversion through penance, when the soul of a living being becomes successful in breaking all the worldly and *Kārmika* bonding, the soul attains liberation (*Mokṣa*). The soul in such a state experiences eternal bliss. Such a liberated soul is called

Siddha. After acquiring this stage of *Siddha*, the soul continues to remain *Siddha* forever. The soul of *Siddha* is neither bonded with the *Kārmika* dust nor with the physical body. The region in the universe where such souls reach and stay forever after liberation is called *Siddhālaya*. An equivalent term for “*Siddha*” in English is not available but the closest word is “God” (See Appendix-2).

All *Siddha* are equal as regards their bliss and other infinite attributes. According to Jain philosophy, nobody in this cosmos is spiritually better than a *Siddha*. The word ‘attained’ in this stanza conveys that before becoming *Siddha* in the past every *Siddha* was a worldly being. Indirectly, it implies that sometimes in the future we can also become *Siddha*. Very positive!

जीवो चरित्तदंसणणाड्ठिदो तं हि ससमयं जाण।

पोगलकम्मपदेसड्ठिदं च तं जाण परसमयं ॥2॥

Jīvo carittadansaṇaṇāṇaṭṭhido taṃ hi sasamāyam jāṇa.

Poggalakammappadesaṭṭhidam ca taṃ jāṇa parasamayam ॥2॥

जीवः चरित्रदर्शनज्ञानस्थितः तं हि स्वसमयं जानीहि।

पुद्गलकर्मप्रदेशस्थितं च तं जानीहि परसमयम् ॥2॥

The beings (*Jīva*) who stay in their [right] conduct (*Cāritra*), belief (*Darśana*), and knowledge (*Jñāna*) are to be known as Self-*Samaya*, and those staying in *Kārmika* and *Pudgala* matter (external things) are to be known as non-Self-*Samaya*. [2]

Annotation

In the commentary named *ĀtmaKhyāti*, *Ācārya* Amṛtacandra has clearly explained the meaning of *Samaya*. He explained that *Samaya* means the soul (only soul or pure soul). In a living being, beyond physical body, mind, and emotions the soul is known as *Samaya*.

In this stanza, *Ācārya* Kundakunda has classified *Jīva* into two categories: (1) Those staying in their own Self (soul or self-soul), and (2) those staying outside themselves, i.e., in the non-

Self or external things. The first category of *Jīva* has been called as Self-*Samaya* and the latter category as non-Self-*Samaya*.

One can take a worldly example: Generally, there are two kinds of people: (1) Those having contentment with their own worldly belongings, (2) Those not having contentment with their own belongings and want to have the belongings of others. In the spiritual context only our *Samaya* is our own. Therefore, the spiritual equivalent of the above mentioned worldly example would be (1) Self-*Samaya* and (2) non-Self-*Samaya*.

We would see that such a classification of *Jīva* is very helpful in describing the importance of staying in one's own *Samaya*.

एयत्तणिच्छयगदो समओ सव्वत्थ सुन्दरो लोए।

बंधकहा एयत्ते तेण विसंवादिणी होदि ॥३॥

Eyattanichchayagado samao savvatha sundaro loe

Bandhakahā eyatte teṇa viṣaṃvadiṇi hodi. ||3||

एकत्विनिश्चयगतः समयः सर्वत्र सुन्दरो लोके ।

बंधकथैकत्वे तेन विसंवादिनी भवति ॥३॥

Everywhere in the cosmos the view of each sovereign and indivisible *Samaya* uncontaminated with others is beautiful. The narration of bonding [with others] produces distortion [in the beauty]. [3]

Annotation

In *Gāthā* 2, two categories of *Samaya* (soul) have been defined. Here Ācārya Kundakunda wants to highlight that out of the two categories (Self-*Samaya* and non-Self-*Samaya*), the Self-*Samaya* category is beautiful and the non-Self-*Samaya* category shows distortion. The non-Self-*Samaya* category has a concept of association or bonding with others.

The bonding is temporary. There is a starting time of a bond and an ending time for every bond. It may be noted that the truth is always beautiful and eternal. A lack of permanency

indicates a lack of beauty. Therefore, a description of temporary encroachment of one *Samaya* into another or the notion of bonding of one with another produces the distortion in the above mentioned beauty. An encroachment violates the sovereignty.

In addition to this point, this stanza has more general applicability. In the commentary of this stanza, Ācārya Amṛtacandra has taken a broader meaning of the word '*Samaya*'. Here by *Samaya* he means any eternal living or non-living substance (*Dravya*) [see Appendix-3 for details regarding *Dravya*]. With this generalized meaning of *Samaya*, one gets a broader canvas to understand and appreciate this stanza.

A *Dravya* cannot be created and cannot be destroyed. It is eternal. If we focus our view at the level of an isolated *Dravya*, there is no wear and tear. Its survival does not depend on others. It is a sovereign entity. With this view, if we perceive each sovereign *Dravya* (*Samaya*) then we would see eternal beauty, everywhere, in each *Dravya* (*Samaya*). This stanza motivates us to visualize such beauty of each *Dravya* even when it appears in combination with others.

Question: We see beautiful flowers made by bonding of many atoms and molecules. Does it contradict this stanza?

Answer: No. So long as we focus on the bonding, we see a flower having a temporary beauty. But we should not forget that it would be thrown away in a few hours/days from the vase.

Question: Everywhere, whether it is a family, or a society, or a flower, or a house, we see the combinations or togetherness or the bonding. Does it mean that nothing is beautiful?

Answer: You see external beauty in your spouse or your child, and in the name of bonding you want to 'own' him or her. When you do so, you come across conflicts. When you recognize the presence of individual eternal soul, which is similar to yours, in each of them, you would avoid many conflicts and your family life would be more enjoyable.

Ācārya Kundakunda wants to focus on the individual constituents (*Samaya*) of every composition even when they are in combination. Once you visualize the individual constituents you would realize that each constituent is eternal, sovereign, and has its identity. Then even in a fading flower you may note the presence of eternal ever fresh *Pudgala Paramāṇu* (a *Pudgala Paramāṇu* is smaller than atoms and molecules of modern science. By *Pudgala Paramāṇu* we mean an ultimate indivisible unit of physical matter/energy). Each *Pudgala Paramāṇu* is a *Dravya* (*Samaya*) and it does not become old with time. There is nothing like ‘ageing’ of any *Pudgala Paramāṇu*. A *Pudgala Paramāṇu* is always fresh. In general, a *Samaya* is always fresh. When you focus on a composition or bonding, then you find some things as beautiful for some time and the same things as ugly or dirty on some other times. But when you focus on the individual eternal constituents of a composition then you are able to visualize the eternal beauty.

If we go still deeper, we would see that Ācārya also wants us to realize that a bonding is always a ‘so called bonding’ as it is never permanent. (For more details regarding the scientific aspects of bonding: see Appendix-4)

सुदपरिचिदाणुभूदा सव्वस्स वि कामभोगबंधकहा ।

एयत्तस्सुवलंभो णवरि ण सुलहो विहत्तस्स ॥४॥

Sudaparicidāṇubhūdā savvassa vi kāmabhogabandhakahā.

Eyattassuvalambho ṇavari ṇa sulaho vihattassa. ||4||

श्रुतपरिचितानुभूता सर्वस्यापि कामभोगबंधकथा ।

एकत्वस्योपलंभः केवलं न सुलभो विभक्तस्य ॥४॥

The narrations of sensual enjoyment and pleasure, and bonding have been heard, known, and experienced by all [hence these are easy]. But only the realization of the Self as an indivisible entity separate from others is not easily available.

[4]

Annotation

In this stanza, *Ācārya* Kundakunda has described that all have heard, all are aware, and all have experienced sensual enjoyments and pleasures, and bonding. But it is not easy to achieve the realization of the indivisible Self separate from others. With the mention of the word 'heard' in the first part, the author also wants to indicate that even many might have not heard of the sovereign soul uncontaminated with others. First we hear, then we try to understand, and then we try to realize. The *Ācārya* is concerned that many people might not have heard of this concept.

If somebody goes to forest for achieving heaven for the sensual enjoyment and pleasure in the next life, then it would be called as an activity related with the sensual enjoyment and pleasure. Keeping this in mind right from the beginning, *Ācārya* Kundakunda is bringing the attention of his readers to the realization of the true Self.

In the next stanza, a word '*Eyattavihattam*' has been introduced by the author. The same word in *Saṃskṛta* as well as in *Hindī* has been translated as '*Ekatva-Vibhakta*'. This word is used as an adjective of the soul. By the *Ekatva-Vibhakta* soul the *Ācārya* describes a soul separate from others (*Vibhakta*) and an indivisible, one, and sovereign entity in itself (*Ekatva*). Here, it would be appropriate to adopt the same word *Ekatva-Vibhakta* in English also. In this stanza, the author has expressed his observation that people are very much unaware of *Ekatva-Vibhakta* soul.

तं एयत्तविहत्तं दाएहं अप्पणो सविहवेण।

जदि दाएज्ज पमाणं चुक्केज्ज छलं ण घेत्तव्वं ॥5॥

Tam eyattavihattam dāham appaṇo savihaveṇa.

Jadi dāejja pamāṇam cukkejja chalam ṇa ghattavvam. | 5 |

तमेकत्वविभक्तं दर्शयेहमात्मनः स्वविभवेन।

यदि दर्शयेयं प्रमाणं स्वलेयं छलं न गृहीतव्यम् ॥5॥

I shall show the indivisible soul separate from others (*Ekatva-Vibhakta* soul) using my own spiritual wealth. If I show it, then you should accept it. If I miss, then you should not pick up any aberration. [5]

Annotation

In this stanza the author has specified his intention of showing the *Ekatva-Vibhakta* soul using his own spiritual wealth. He makes it clear that he is not going to convince us by any external attribute. In effect, he is saying that based on his own Self realization, he would show the *Ekatva-Vibhakta* soul.

The author has used word 'show' two times in this stanza. It indicates his high level of confidence. He anticipates that his readers would be able to 'see' the presence of the *Ekatva-Vibhakta* soul which he is going to show.

In the second half of this stanza, he says that after studying this treatise, if you could 'see' the presence of the *Ekatva-Vibhakta* soul, then you should accept it. He further cautions that if he misses in showing the *Ekatva-Vibhakta* soul, then in such a situation one should not pick up any aberration or misconception.

Depending on the intellectual level and previous understanding of a reader, a description may be sufficient for some readers and the same description may not be sufficient to others. The differences may also be in the vocabulary or grammar or punctuation. Therefore, to a reader who needs more detailed explanation in an alternative way, the Ācārya conveys in advance that it is likely that he might have missed some thing. He is kind enough to give a note of caution to such readers that they should not go with any aberration or misconception.

This stanza concludes the introduction part. This introduction part is very scientific. Even in modern times, the introduction part of the scientific papers is written in this style: Invariably, in the introduction part of the scientific research papers, an author (s) first attempts to describe his research area, then he presents the importance of that area, then he describes the

deficiency of some important things or knowledge in that area, and then he mentions how he is going to solve the problem.

Here also one notes the same scientific pattern. In stanza 2, the *Ācārya* has introduced the topic; then the author mentioned about the beauty of the *Ekatva-Vibhakta Samaya*, and the shortcomings of the narrations of bonding or movies of temporary associations (stanza 3). Next, he says that everybody has heard, understood, and experienced the narrations of bonding, but one rarely gets a chance to hear, understand, and experience the *Ekatva-Vibhakta* soul (stanza 4). Finally, here he writes that he is going to show the *Ekatva-Vibhakta* soul using his own spiritual wealth.

Question : It is O.K. It is clear that the approach of *Ācārya Kundakunda* is scientific. But what is a big deal in it? People are suffering from poverty, health crisis, lack of love and respect, war, drought, and sufferings of 8.4 million *Yonis* (various kinds of past lives as insects, animals, hellish beings, etc.). Would it not be more appropriate for us to read that treatise which addresses these issues? Why to devote our precious time to learning about soul?

Answer: These issues were certainly in the mind of *Ācārya Kundakunda*. We know this on the basis of his other writings in which he covered such aspects. But in this treatise *Samayasāra*, his description is not focused on going from one problem to another problem. Therefore, he first put all these problems of worldly beings in one bag with a tag, “Narrations of Sensual Enjoyment, Pleasure, and Bonding” (verse 4), or, “Movies of Temporary Associations” (stanza 3). He wants us to know that the poverty is a baggage of bonding, the sickness is a baggage of bonding, and sufferings of 8.4 million *Yonis* are also movies of temporary associations. In short, all our worldly issues can be placed in one bag. The *Ācārya* wants us to realize that we are separate and different from this baggage. Without this understanding, we would hate one bag and would crave for another bag. He wants us to experience the beauty of the indivisible, sovereign, and eternal soul. He wants to provide a Master-Key to open all kinds of locks to

deal with all kinds of worldly sufferings. He knows that such realization would be very much powerful in reducing our worldly sufferings.

ण वि होदि अप्पमतो ण पमतो जाणगो दु जो भावो ।

एवं भणंति सुद्धं णादो जो सो दु सो चेव ॥६॥

Na vi hodi appamatto ṇa pamatto jāṇago du jo bhāvo.

Evam bhaṇanti suddham ṇādo jo so du so ceva. ॥६॥

नापि भवत्यप्रमतो न प्रमतो ज्ञायकस्तु यो भावः ।

एवं भणंति शुद्धं ज्ञातो यः स तु स चैव ॥६॥

The knower (*JñāyakaBhāva*), i.e., the soul is neither attentive (*Apramatta*) in the Self nor non-attentive (*Pramatta*) in the Self. In this way the soul is called pure. And the knower (soul) that is known is [always] one and the same. [6]

Annotation

This stanza narrates the soul from *Niścaya Naya* (i.e., the Real point of view). With this point of view, a soul is neither impure nor it undergoes the purification procedure. The impurity associated with the soul is not the soul. In this sense the soul is always pure. From this point of view, a soul is a soul, nothing else. It is knower, it was knower and it would always remain a knower.

In this stanza, two new words have been introduced: (1) *Apramatta* (2) *Pramatta*. In Jain philosophy, 14 stages of the spiritual growth of a soul have been described. The final stage of *Siddha* (a liberated soul) is attained immediately after reaching 14th stage. These stages are technically known as *Guṇasthāna*. *Guṇasthāna* literally means the position in the merit. For a rigorous and accurate description of *Guṇasthāna* one needs to refer to the related scriptures (e.g., *Gommaṣasāra*). However, for an approximate idea of the *Guṇasthāna* concept just sufficient to introduce *Pramatta* and *Apramatta* terms of this stanza, the following brief description is worth noting: A monk who has realization of the Self and does not have sensual desires and

worldly possessions is considered to be swinging in 6th and 7th *Guṇasthāna*. Such a monk while involved in walking/talking/eating is likely to be in 6th *Guṇasthāna*. The same monk in a state of attentiveness in the Self (even while walking/talking/eating) is in 7th *Guṇasthāna*. A living being in the first *Guṇasthāna* is unaware of the true nature of the soul. The stages from *Guṇasthāna* 1 to *Guṇasthāna* 6 are called *Pramatta*. The literal meaning of *Pramatta* is unattentive to the soul or lazy or non-vigilant. The stages from *Guṇasthāna* 7 to *Guṇasthāna* 14 fall in the category of *Apramatta* (the prefix 'A' with *Pramatta* makes *Apramatta* that means 'not *Pramatta*').

This stanza says that the soul is neither *Pramatta* nor *Apramatta*. The soul is only the knower. *Ācārya* Kundakunda wants us to focus our attention on the indivisible soul separate from all others (*Ekatva-Vibhakta* soul) even when it appears to be bonded with the externals such as human body, *Karma*, greed, lust, etc. He wants us to realize the eternal soul, the knower, the same soul in every situation. This stanza leads us to visualize the same soul even when the externals surrounding the soul change.

Question: Consider a person busy in making money (in the first *Guṇasthāna*) and a saint under deep meditative stage (*Apramatta*). Whether the difference in these two persons is only in externals? Whether internally both are same? Internally, a person busy in making money may be experiencing the tension and the saint may be in a blissful state. How can we say both as the same?

Answer: As persons, both are not the same, but the *Ekatva-Vibhakta* soul in the businessman is exactly same as that in the saint. Here *Ācārya* Kundakunda has focused on the eternal and internal aspects beyond time, emotions, etc. In this treatise, in the next chapter we would learn that tension, greed, anger, etc., associated with a soul are not internal aspects of the soul in a true sense. A true internal aspect is not influenced by the external events or things. Greed, anger, etc., depend on externals.

In stanza 5, Ācārya Kundakunda has stated that he would show *Ekatva-Vibhakta* soul in this treatise. Therefore, we should keep in our mind that he is going to write many stanzas in order to show the *Ekatva-Vibhakta* soul. We should be patient. One would have a better clarity after understanding the existence of the *Ekatva-Vibhakta* soul in every being.

Question: We don't see any advantage in visualizing the same pure soul in a saint and a thief. It may hinder our spiritual growth. How can this knowledge be useful?

Answer: (a) Imagine a young boy being coached by his father. His father is a gold-smith. One day the boy noted that his father sold a beautiful necklace to a customer in exchange for an old fashioned ornament of nearly same weight. In cash, he received only a small sum of money as making charges. His father explains that the old fashioned ornament also has same quantity of gold in it. After hearing this explanation the boy says, "I do not see any advantage in seeing the existence of the equally valuable pure gold in a beautiful necklace and in the ugly-torn-old fashioned ornament. By explaining to me the existence of the same pure gold even in the ugly and old fashioned ornament, you are indirectly suggesting to me that I may choose that old fashioned ornament for my wife to wear. But I am sorry to say that I cannot agree with you as it may hurt my relations with my wife."

If you were his mentor, how would you respond? You may say to such a young boy that he should understand the facts related with the gold to be a successful gold-smith. But in making the decisions related to his wife, he should consider her choice. Just to fulfill her choice, he should not block the facts associated with gold. He can fulfill the choice of his wife without distorting the truth. In the same way, an understanding of the existence of the same pure soul in a saint and a thief does not prevent a judge from punishing any person as per laws of the land.

A molecular scientist says that any molecule of water (H₂O) in a gutter is a pure water molecule and exactly similar to a molecule of water in a distilled water bottle meant for the injection. When he explains this point, he never means that either you stop learning the science or start using the water of gutter for the purpose of injection. You are expected to make use of the knowledge appropriately. In this regard, it may also be noted that this stanza does not approve any sin.

(b) The truth narrated in this stanza is highly valuable. If it is understood correctly, then even a thief may also adopt a spiritual path and may no longer remain a thief.

ववहारेणुवदिस्सदि णाणिस्स चरित्तं दंसणं णाणं ।

ण वि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥७॥

Vavāhareṇuvadissadi ṇāṇissa caritta dāṇsaṇaṃ ṇāṇaṃ.

Na vi ṇāṇaṃ ṇa carittam ṇa dāṇsaṇaṃ jāṇago suddho. ॥७॥

व्यवहारेणोपदिश्यते ज्ञानिनश्चरित्रं दर्शनं ज्ञानम् ।

नापि ज्ञानं न चरित्रं न दर्शनं ज्ञायकः शुद्धः ॥७॥

From the relative point of view (*Vyavahāra Naya*), conduct, belief and knowledge are attributed to the knower (soul). [But from the real point of view (*Niścaya Naya*)], there is neither knowledge, nor conduct, nor belief; the knower (soul) is pure. [7]

Annotation

In the previous stanza, it has been explained that (from the real point of view) the soul is always pure. Its purity never undergoes any change. Here, another important aspect related with the purity of the soul is being highlighted. This stanza says the following: according to the relative point of view a soul is described to have the attributes such as knowledge, conduct, and belief, but from the real point of view a soul is not to be considered as a combination of these attributes. A combination is impure whereas the soul is always pure.

A house may have a bed-room, a kitchen, a living room, a store room etc. On the basis of such common experience, one may think that a soul also may have its different attributes as its parts at its different or all locations (*Pradeśa*) of the soul. To avoid this misconception, here Ācārya Kundakunda categorically wants to convey that one should experience the soul as a single and pure identity, and not as a mixture.

Question: What is harm in considering the soul as a mixture of many attributes?

Answer: (1) It is not right to consider the soul as a combination of many attributes. Different attributes such as conduct, belief, knowledge, etc., are not like jewels, and the soul is not like an ornament made by their combination. (2) Such a jewel-ornament-model of the soul would hinder the realization of a single and a whole soul in the deep meditative state. (3) Different attributes of the soul can never be separated. Regarding a white crystal of sugar, one cannot say that its sweetness (taste) and whiteness (color) exist separately.

Question: The Ācārya has already mentioned in the previous stanza (*Gāthā* 6) that the soul is pure. What was the necessity of saying it again in this stanza that the soul is pure?

Answer: Ācārya Kundakunda wants to explain the concept of the pure soul in this treatise from all possible angles. In stanza 6, the perspective was that the soul always remains unattached with others; therefore, the soul neither becomes less pure nor more pure. In other words, in *Gāthā* 6, it has been shown that the knower is not a mixture of the soul and the changing associates. A mixture cannot be pure. Therefore, here Ācārya further explains that the soul is not a mixture of its internal attributes (conduct, belief, knowledge, etc.)

Question: According to this *Gāthā*, the relative point of view (*Vyavahāra Naya*) gives a description that contradicts the reality described by the real point of view (*Niścaya Naya*). From the relative point of view, a soul has attributes such as conduct, belief and knowledge, but from the real point of view the soul is not a mixture of such attributes. In view of this

contradiction, we would like to know why do we need both? Should we not ignore the relative point of view which does not agree with the reality given by the real point of view?

Answer: The answer of this question has been provided by Ācārya Kundakunda in stanzas 8 to 12.

जह ण वि सक्कमणज्जो अणज्जभासं विणा दु गाहेदुं ।

तह ववहारेण विणा परमत्थुवदेसणमसक्क ॥८॥

Jaha ṇa vi sakkamaṇajjo aṇajjabhasam viṇā du gāhedum.

Tah vavahareṇa viṇā paramatthuvadesaṇamasakkam. ॥८॥

यथा नापि शक्योऽनार्योऽनार्यभाषां विना तु ग्राहयितुम् ।

तथा व्यवहारेण विना परमार्थोपदेशनमशक्यम् ॥८॥

Just as it is not possible to explain to a non-Aryan person without using his non-Aryan language, in the same way, it is not possible to explain the reality [to a common person] without using the relative point of view (*Vyavaḥāra Naya*). [8]

Annotation

There is a difference between the message and the language used to communicate the message. The main task is to convey the message. It requires an appropriate language. One cannot communicate the real contents of a message to a person without using the language understood by him. Therefore, in order to convey the message of the real point of view to a common person it becomes necessary to use the language of the relative point of view which he can understand. The real point of view contains the reality but we need the relative point of view as a means to explain it to a common person. In this sense the relative point of view is important.

It is not easy to explain the soul to a beginner. To a beginner, its description based on the real point of view would go over the top of his head. Before coming to such a stage, many other stages of teachings are essential. To a kid, first the difference between a living and non-living based on the body and senses is explained. Such an explanation requires the relative point of view. Then a

stage comes when it is taught to him that the body associated with the living being is not the soul, but the thoughts of a person belong to the soul. This description is also based on the relative point of view as in reality the thoughts are different from the soul. Then the next stage, and the next stage..., etc.

This is not only as regards to the soul. Even in science, it is not easy to explain a concept as simple as electricity. The accurate description of electricity is very difficult. But one tries to explain it starting from electric bulb, electric wires, electric charges, electric appliances such as TV etc. But an advanced knowledgeable person knows that an electric wire or an electric bulb is not electricity.

जो हि सुदेणहिगच्छदि अप्पाणमिणं तु केवलं सुद्धं ।

तं सुदकेवलिमिसिणो भणंति लोयप्पदीवयरा ॥९॥

जो सुदणाणं सव्वं जाणदि सुदकेवलिं तमाहु जिणा ।

णाणं अप्पा सव्वं जम्हा सुदकेवली तम्हा ॥ १०॥ जुम्मं ॥

Jo hi sudeṇahigacchadi appāṇamiṇaṃ tu kevalam suddham.

Tam sudakevalimisiṇo bhaṇanti loyappaḍivayaṛā. | 9 |

Jo sudaṇāṇaṃ savvaṃ jāṇadi sudakevalim tamahu jiṇā.

Nāṇaṃ appā savvaṃ jamhā sudakevalī tamhā. | 10 |

यो हि श्रुतेनाभिगच्छति आत्मानमिमं तु केवलं शुद्धम् ।

तं श्रुतकेवलिनमृषयो भणंति लोकप्रदीपकराः ॥९॥

यः श्रुतज्ञानं सर्वं जानाति श्रुतकेवलिनं तमाहुर्जिनाः ।

ज्ञानमात्मा सर्वं यस्माच्छ्रुतकेवली तस्मात् ॥ १०॥ युम्मम् ॥

One who knows only the pure soul through *Bhāva-Śruta-Jñāna* is called the *Śruta-Kevalī* [from the real point of view] by the saints who are illuminators of the cosmos. [9]

One who has the knowledge of the scriptures in its entirety is called the *Śruta-Kevalī* [from the relative point of view] by *Tīrthaṃkara*. As the entire knowledge is the soul, therefore, the person having the scriptural knowledge in its entirety is the *Śruta-Kevalī*. [10]

Annotation

In the commentary by Ācārya Amṛtacandra it is clearly stated that the definition of *Śruta-Kevalī* given in *Gāthā* 9 is a definition from the real point of view, and that given in the first half of *Gāthā* 10 is a definition from the relative point of view.

If somebody says that he understands the concepts of physical matter (this corresponds to the language of the real point of view) then it may be the abstract information for many. But if he says that he has read and understood such and such books of physics (this corresponds to the language of the relative point of view) then many persons would easily understand as to what he is saying.

In the same way, it is easy to understand the point that one has the knowledge of all scriptures (language of the relative point of view). But it is difficult to comprehend the abstract concept that one has an understanding of the soul (language of the real point of view) on the basis of Self contemplation and realization (*Bhāva-Śruta-Jñāna*). With these notions, Ācārya Kundakunda explains in these stanzas that it is easier to explain the concept of *Śruta-Kevalī* through the language of the relative point of view.

Further, in the second half of stanza 10, Ācārya Kundakunda explains the link between both the points of view. He shows for this case that the main theme described by the real point of view is also implicitly described by the relative point of view.

These stanzas also indirectly convey a valuable point that the purpose of reading, listening, and understanding scriptures is to know the soul. In *Gāthā* 15, we would see this concept in more explicit language.

ववहारोऽभूदत्थो भूदत्थो देसिदो दु सुद्धणओ।

भूदत्थमस्सिदो खलु सम्मादिट्ठी हवदि जीवो ॥ ११ ॥

Vavahāroabhūdattho bhūdattho desido du suddhaṇao.

Bhūdatthamassido khalu sammādiṭṭhī havadi jīvo. || 11 ||

व्यवहारोऽभूतार्थो भूतार्थो दर्शितस्तु शुद्धनयः।

भूतार्थमाश्रितः खलु सम्यग्दृष्टिर्भवति जीवः ॥ ११ ॥

The relative point of view reveals the unreal and the real point of view describes the real. A soul who takes refuge in the real point of view verily becomes *SamyagDr̥ṣṭi* (a being with right belief). [11]

Annotation

Here the Ācārya is explicitly stating that the description given by the relative point of view is unreal and that given by the real point of view is real. It may sound contradictory to a beginner. Therefore, a more detailed description of both points of view (real and relative) is needed to remove the misconception. With this objective, both points of view are being described in more detail in Appendix-5.

For the sake of a quick understanding we would simply say here that many a times we need unreal description also as it serves some purpose (see stanza 8). For example, when a plastic bottle filled with milk is called a 'milk-bottle' then this unreal description (milk-bottle) of the plastic-bottle instead of the real description (plastic-bottle) also serves some purpose.

When we explain to a kid the difference between a living and non-living on the basis of the movement of the body and functioning of the senses, then the identification of life on the basis of the body also serves some purpose. The real point of view describes the life on the basis of the soul only which is invisible. Thus starting from a description of the life by the relative point of view, we eventually reach the stage of understanding the invisible soul described by the real point of view.

Becoming a *SamyagDr̥ṣṭi* (a being with right vision or right belief) is regarded as one of the greatest achievements of life. It is also called a first step towards liberation. Only after becoming *SamyagDr̥ṣṭi* one is considered to be on the path of liberation. Here Ācārya is emphasizing the importance of the real point of view by explaining that in order to become a *SamyagDr̥ṣṭi* one must take refuge in the real point of view. The logic behind this is given in the first line of this stanza (the relative point of view reveals the unreal and the real point of view describes the real).

सुद्धो सुद्धादेसो णादव्वो परमभावदरिसीहिं ।

ववहारदेसिदा पुण जे दु अपरमे द्विदा भावे ॥ 12 ॥

Suddho suddhādeso ṇādavvo paramabhāvarisihim.

Vavahāradesidā puṇa je du aparame t̥ṭhidā bhāve. ||12||

शुद्धः शुद्धादेशो ज्ञातव्यः परमभावदर्शिभिः ।

व्यवहारदेशिताः पुनर्ये त्वपरमे स्थिता भावे ॥ 12 ॥

For those who experience the supreme state of the soul, the real point of view which describes the pure [soul] is knowable. Those who have not yet achieved the supreme state are to be addressed by the relative point of view. [12]

Annotation

This stanza explains that the relative point of view would be useful till one experiences the supreme stage. To a beginner, education through the relative point of view is helpful in understanding the soul (see *Gāthā* 8). A refuge in the real point of view leads to *SamyagDarśana* (see *Gāthā* 11). Even after becoming *SamyagDr̥ṣṭi*, one may experience hunger, cold, emotions, pleasure and pain. During such spiritually advancing stages, through the relative point of view one can appropriately understand such impurities of thoughts and actions. Such knowledge becomes helpful in further spiritual development. In the supreme stage, one experiences the pure soul described by the real point of view.

Ācārya Amṛtacandra in his commentary of *Samayasāra* writes that both points of view (real and relative) are useful. If you leave the real point of view then you would lose the *Tattva* (the understanding of the real substance), and if you leave the relative point of view then you would lose the *Tīrtha* (the sacred path).

भूदत्थेणाभिगदा जीवाजीवा य पुण्णपावं च ।

आसवसंवरणिज्जर बंधो मोकखो य सम्मत्तं ॥ 13 ॥

Bhūdattheṇābhigadā jīvājīvā ya puṇṇapāvaṃ ca.

Āsavaṣaṃvaraṇijjara bandho mōkkho ya sammattam. ||13||

भूतार्थेनाभिगता जीवाजीवौ च पुण्यपापं च ।

आस्रवसंवरनिर्जरा बंधो मोक्षश्च सम्यक्त्वम् ॥ 13 ॥

[The *Tattva* or elements of the path of liberation] – *Jīva* (soul), *Ajīva* (non-soul), *Punya* (virtue), *Pāpa* (vice or sin), *Āsrava* (influx of *Karma*), *Samvara* (stoppage of influx of *Karma*), *Nirjarā* (partial shedding of previously bonded *Karma*), *Bandha* (bondage of *Karma*), and *Mokṣa* (liberation or complete shedding of all *Karma*)– comprehended from the real point of view amount to *SamyagDarśana*. [13]

Annotation

Jīva (soul), *Ajīva* (non-soul), *Punya* (virtue), *Pāpa* (vice or sin), *Āsrava* (influx of *Karma*), *Samvara* (stoppage of influx of *Karma*), *Nirjarā* (shedding of previously bonded *Karma*), *Bandha* (bondage of *Karma*), and *Mokṣa* (liberation) are known as nine-elements (*Nava-Tattva* or *Nava-Padārtha*) related to the path of liberation.

These elements have been described by Ācārya Kundakunda in this treatise in various chapters: *Jīva* and *Ajīva* in chapter 2 (verse nos. 39-68), *Punya* and *Pāpa* in chapter 4 (verse nos. 145-163), *Āsrava* in chapter 5 (verse nos. 164-180), *Samvara* in chapter 6 (verse nos. 181-192), *Nirjarā* in chapter 7 (verse nos. 193-236), *Bandha* in chapter 8 (verse nos. 237-287), and *Mokṣa* in chapter 9 (verse nos. 288-307). In addition to these chapters, chapter 3 (verse nos. 69-144) and chapter 10 (verse nos. 308-415) cover other very significant aspects.

It would be appropriate here to describe in short the meaning of these nine elements. *Jīva* (soul) means an eternal substance having attributes of perception, knowledge, etc. Each living being has an eternal soul. To a beginner, Ācārya explains that instead of recognizing ourselves as human beings having a soul inside, each of us should understand that I am a soul associated with the physical body and experience of a human being. ‘I am a soul’, ‘I am an eternal soul’, such concepts have been explained in various stanzas in this treatise in various ways.

Ajīva (non-soul) means a substance which is not *Jīva* (soul). All chemicals, photons, phonons, protons, neutrons, electrons, etc., and their combinations such as table, chair, cup, pen, etc., are *Ajīva*.

A living being under the influence of *Ajīva* feels/thinks/ experiences disturbance, pleasure, pain, etc. To most of the worldly beings such disturbance happens continuously at every moment. Such feelings/thoughts/reactions/experiences of disturbance, etc., are called *Karmā* of the living being. According to *Karma* theory, by such reactions/feelings/thoughts the bonding of the *Kārmika* dust with the soul takes place. The influx of the *Kārmika* particles before bonding is called *Āsrava* and the bonding with the soul is called *Bandha*. If the feelings/reactions, etc., are virtuous then the related *Āsrava* and *Bandha* are called *Punya Āsrava* and *Punya Bandha*. If these are sinful then the related *Āsrava* and *Bandha* are called *Pāpa Āsrava* and *Pāpa Bandha*.

The nature of *Kārmika* dust, duration of bonding of the *Kārmika* dust with the soul, the consequences of such bonding, etc., happen according to the complex but definite laws of the *Karma* theory.

By way of spiritual practice when the influx of *Karma* is stopped then such a stoppage at that moment is called *Samvara*. The partial shedding of pre-existing (bonded) *Karma* is called *Nirjarā*. It takes place in two ways: (a) the shedding of a particular *Kārmika* dust immediately after its fruition, and (b) the shedding by way of *Tapa* (penance) associated with the Self realization before the fruition.

When all the bonded *Kārmika* dust gets detached from the soul, then that state of the soul is called a liberated state (*Mokṣa*). The soul in such a state experiences bliss forever. Such a liberated soul is called *Siddha*.

When the description of *Punya*, *Pāpa*, *Āsrava*, *Samvara*, *Nirjarā*, *Bandha*, and *Mokṣa* is given on the basis of *Kārmika* dust particles then the related elements get an adjective *Dravya*, i.e., we use the terms *Dravya Punya*, *Dravya Pāpa*, *Dravya Āsrava*, *Dravya Samvara*, *Dravya Nirjarā*, *Dravya Bandha*, and *Dravya Mokṣa*. But when we focus on the related state of the soul (e.g., related thoughts) then we use adjective *Bhāva* to these elements, i.e., we call *Bhāva Punya*, *Bhāva Pāpa*, *Bhāva Āsrava*, *Bhāva Samvara*, *Bhāva Nirjarā*, *Bhāva Bandha*, and *Bhāva Mokṣa*. Let us take one example: to be free from bonding with all *Karma* or *Kārmika* dust is called the *Dravya Mokṣa* and the bliss experience or total freedom

experience of the soul is called the *Bhāva* Mokṣa. (Analogy: A prisoner when comes out of the jail, then the act of physical freedom is called *Dravya* freedom, and his psychic experience of the freedom is called *Bhāva* freedom.)

Now we come to the concept 'knowing the nine elements from the real point of view'. One may ask: 'Is it not sufficient to know the soul alone from the real point of view?'

The answer of this question would be very useful. For the purpose of having *SamyagDarśana*, or for knowing the soul, we need an understanding of all nine elements so that they help in understanding the soul very clearly. When we are to separate oranges and lemons placed in a basket then we need an understanding of lemons as well as oranges to the extent that we can differentiate the two. Similarly, the understanding of each of these elements helps in visualizing its difference with the soul. The realization of 'what the soul is not' is also a part of knowing 'what the soul is'.

When we buy a residential house or a piece of land/plot/lot then the map of the property shown in the official sale deed document not only shows the main property but also shows the neighboring plots/houses/streets, etc. The description of neighboring houses serves a definite purpose. Each boundary in the related direction serves a purpose of highlighting the location of the main property. In the map of India, Indian Ocean, Bay of Bengal, the neighboring countries Pakistan, Nepal, Bangladesh, etc., are also shown. Here also the purpose behind showing other countries or ocean is to highlight the location of India.

The same analogy may be used for the soul (*Jīva*) and other elements. In the vision/picture/map of a *SamyagDr̥ṣṭi* the soul remains highlighted and the concept of all other elements serves a purpose of highlighting the soul. The Ācārya calls such map/vision/understanding as a knowing of nine elements from the real point of view.

Let us take another example of extracting pure gold from the gold mine. One needs an understanding of gold, soil of the

mine containing gold, coexistence of soil and gold in the mineral, the process of purification, etc. When the scientist and engineers research to develop the purification process then they remember very well their focus on gold. Their research about the soil and purification process can be made under a limit by keeping the focus on the gold extraction. Every act of research and development remains connected to the extraction of the gold. In the laboratory, mine, and everywhere the 'GOLD' gets prominence. The mine containing a large amount of non-gold and a small amount of gold is called the gold-mine.

We would find that in the remaining part of this sacred treatise, the description of each of the nine elements has been provided with a focus on the soul (the real point of view). For the detailed description of nine elements, from the relative point of view, one may refer to other scriptures. Since the description of all these nine elements in this treatise highlights the soul, *Ācārya Amṛtacandra's* commentary of this treatise has been named by him as *ĀtmaKhyāti* (*Ātma+Khyāti*; *Ātma* = soul, and *Khyāti* = highlighted). It is interesting to note that in *ĀtmaKhyāti*, *Ācārya Amṛtacandra* used this stanza (*Gāthā* 13) to introduce and explain the word '*ĀtmaKhyāti*'.

जो पस्सदि अप्पाणं अबद्धपुट्ठं अणण्णयं णियदं ।

अविसेसमसंजुत्तं तं सुद्धणयं वियाणीहि ॥ 14 ॥

Jo passadi appāṇam abaddhapuṭṭham aṇaṇṇayaṃ ṇiyadam.

Avisesamasamjuttam tam suddhaṇayaṃ viyāṇīhi. ||14||

यः पश्यति आत्मानम् अबद्धस्पृष्टमनन्यकं नियतम् ।

अविशेषमसंयुक्तं तं शुद्धनयं विजानीहि ॥ 14 ॥

A point of view that perceives the soul as unbonded and untouched (*Abaddhasprṣṭa*), non-varying (*Ananya*), steady (*Niyata*), free from any division in terms of its attributes (*Aviśeṣa*), and uncombined (*Asamyukta*) is to be known as the pure (real) point of view. [14]

Annotation

In this stanza Ācārya Kundakunda states that the pure (real) point of view perceives the following regarding the soul:

(a) Unbonded and untouched (*Abaddhaspr̥ṣṭa*): The real point of view perceives that a soul is neither bonded nor touched by *Kārmika* and physical body. Such a knowing is very different from the understanding provided by the relative point of view. The relative point of view perceives that soul of a worldly being is bonded by the *Karma*.

Question: Can the soul of a worldly being having a physical body be considered as unbonded or untouched with *Kārmika* dust or physical matter? Is it correct to have such understanding?

Answer: It is easy to understand that *Kārmika* particles and the physical body associated with the soul of a worldly being occupy the same space as occupied by the soul. If we focus on this aspect then we would say that the soul is bonded and is not untouched. A point of view with such a focus is called the relative point of view. In *Gāthā* 4, Ācārya Kundakunda has stated that it is easy to have such a point of view where we perceive ourselves as bonded.

Ācārya Kundakunda wants to show us from an angle where we can perceive the eternal aspect of the soul. He is pointing out the possibility of perceiving such aspects which do not depend on time. He wants us to see the *Trikālī Dhruva* (invariant with respect to time; i.e., same in present, past and future) soul. He is guiding us to comprehend the eternal and changeless dimension of our soul.

When X-ray photograph is taken then the skin and flesh do not appear in the photograph. Such an X-ray photograph serves some purpose. Similarly, in this stanza we are getting a view of ours where we see only our soul, where we see only that which does not change with time. For understanding this point of view, we need to transcend time (just as a X-ray photograph transcends skin and flesh). While explaining this stanza Ācārya Amṛtacandra in *Kalaśa* 12 writes that with sincere efforts one should try to have such a clear vision where one

can see oneself beyond the *Kārmika* association of present, past, and future.

After reading this, one may say, “One can accept all this if there is basis to see that there is no permanent effect of different physical bodies on the soul. What is the philosophical basis to perceive that *Kārmika* dust or physical bodies associated with a soul do not make any permanent effect on the soul?” Its answer is simple: the answer is based on the fact that all liberated souls experience similar infinite bliss, infinite knowledge, etc. The existence of identical infinite blissful state of all liberated souls proves that there has not been any permanent impact of the past associations of physical and *Kārmika* bodies.

For understanding other concepts of this stanza also above answer would be helpful.

- (b) **Non-varying (*Ananya*):** The real point of view perceives that the soul is always the same soul. It does not change when it gets a human body or an animal body. When external physical body of a soul changes from an animal body to a human body in the next birth then by this transition also the soul does not change. It never becomes different (It is *Ananya*). A gold piece can have different forms such as a necklace, bracelet, bangle, etc., but the gold is invariant in all the forms. One can have an understanding of unchanging gold even when the form is changing.
- (c) **Steady (*Niyata*):** As we grow old, the shape, size, and activities of the human body change, but the real point of view perceives the soul as time independent. From such perspective the soul is always steady (*Niyata*).
- (d) **Free from any division in terms of its attributes (*Aviśeṣa*):** From the relative point of view there are many attributes of soul, e.g., soul has knowledge, soul has perception, soul has bliss, etc. But from the pure (real) point of view a soul is a soul. The pure (real) point of view does not analyze the soul in fragments or does not view as a combination of many attributes, i.e., the pure (real) point of view perceives the soul as free from any division in terms of its attributes (*Aviśeṣa*).

(e) **Uncombined** (*Asaṃyukta*): From the relative point of view, the soul of an angry person is considered as a soul contaminated with the anger. But the pure (real) point of view perceives the soul uncombined with all such temporary feelings, reflective thoughts, and emotions (*Asaṃyukta*).

जो पस्सदि अप्पाणं अबद्धपुटं अणणमविसेसं ।

अपदेससंतमज्झं पस्सदि जिणसासणं सत्त्वं ॥ 15 ॥

Jo passadi appāṇam abaddhapuṭṭham aṇaṇṇamavisesam.

Apadesasantmajjham passadi jiṇasāsaṇam savvam. ||15||

यः पश्यति आत्मानम् अबद्धस्पृष्टमनन्यमविशेषम् ।

अपदेशसान्तमध्यं पश्यति जिनशासनं सर्वम् ॥ 15 ॥

One who perceives one's soul as unbonded and untouched (*Abaddhaspr̥ṣṭa*), non-varying (*Ananya*), and free from any division in terms of its attributes (*Aviśeṣa*), perceives the entire Jain doctrine which includes the external scriptural knowledge and the experiential internal knowledge of the soul. [15]

Annotation

This stanza implies that the Jain doctrine leads to the realization of the Self as viewed by the pure (real) point of view. In stanza 9 also, one notes the similar theme. The purpose of giving details in thousands of pages in Jain scriptures is also the same. It also highlights the importance of the concept provided by the pure (real) point of view.

Question: Does it mean that Jain doctrine consists of only the pure (real) point of view?

Answer: Jain doctrine includes the relative point of view also. One may recall stanza 8, where it has been stated that the relative point of view is also needed. It is not possible to explain the concept of the real point of view without the relative point of view. It goes without saying that a society needing food also needs kitchen, utensils, cook, farming, code of conduct, etc.

Question: The previous *Gāthā* mentions five adjectives of a soul but here we note only three. Does it mean that the remaining two (*Niyata* and *Asaṃyukta*) are not important?

Answer: All five are important. One who perceives the three adjectives given here would also be able to perceive the remaining two, without special efforts. In the commentary of this stanza, *Ācārya* Amṛtacandra has explicitly mentioned all five. *Ācārya* Jayasena has also mentioned in the commentary of this stanza that other two adjectives are to be included by way of context.

दंसणणाणचरित्ताणि सेविदव्वाणि साहुणा णिच्चं ।

ताणि पुण जाण तिण्णि वि अप्पाणं चेव णिच्छयदो ॥ 16॥

Damsaṇaṇāṇacarittāṇi sevīdāvvaṇi sahuṇā ṇiccam.

Taṇi puṇa jāṇa tiṇṇi vi appāṇam ceva ṇicchayado. ॥16॥

दर्शनज्ञानचरित्राणि सेवितव्यानि साधुना नित्यम् ।

तानि पुनर्जानीहि त्रीण्यप्यात्मानं चैव निश्चयतः ॥ 16॥

The seekers [of eternal bliss] should always be devoted to [right] belief, knowledge, and conduct. However, it should be noted again that all these three are the soul from the real point of view. [16]

Annotation

To clarify the concepts from both the points of view (real and relative) and to correlate these two points of view, in many stanzas in this treatise, *Ācārya* Kundakunda has described one concept according to the relative point of view in the first half of the stanza, and then in the second half of the same stanza he has made some comments on the same point according to the real point of view. We have already seen this trend in stanzas 7 and 10.

From the relative point of view, in Jain scriptures, the path of liberation is usually described by way of explaining right belief, right knowledge, and right conduct. These three are popularly

known as three-gems (*Ratna-Traya*) by the Jains. Ācārya Kundakunda has recognized the importance of these three-gems in the top line of this stanza. In the second line of this stanza, he wants to say that the description of the path of liberation in terms of the three-gems is consistent with the previous stanzas in which the knowing of the soul from the real point of view has been highlighted. To do so, he has stated that from the real point of view, these three-gems are nothing but the soul. We would learn more about the soul and the three-gems in the next two stanzas.

जह णाम को वि पुरिसो रायाणं जाणिऊण सदहदि ।

तो तं अणुचरदि पुणो अत्थत्थीओ पयत्तेण ॥ 17 ॥

एवं हि जीवराया णादव्वो तह य सदहदेव्वो ।

अणुचरिदव्वो य पुणो सो चेव दु मोक्खकामेण ॥ 18 ॥

Jaha ṇāma ko vi puriso rāyāṇam jāṇiūṇa saddahadi.

To tam aṇucaradi puṇo atthathīo payatteṇa. ||17||

Evam hi jīvarāyā ṇādavvo taha ya saddahedavvo.

Aṇucaridavvo ya puṇo so ceva du mokkhakāmeṇa. ||18||

यथा नाम कोऽपि पुरुषो राजानं ज्ञात्वा श्रद्धधाति ।

ततस्तमनुचरति पुनरर्थार्थिकः प्रयत्नेन ॥ 17 ॥

एवं हि जीवराजो ज्ञातव्यस्तथैव श्रद्धातव्यः ।

अनुचरितव्यश्च पुनः स चैव तु मोक्षकामेन ॥ 18 ॥

Just as a person desirous of money serves a king by all efforts after knowing and believing in the king, in the same way, one who is desirous of attaining the liberation should make all efforts to know, believe in, and immerse in the soul-king. [17,18]

Annotation

It is well known that a person desirous of wealth serves the king after correctly knowing and believing in the king. In this process, all three aspects – knowing, believing, and serving - are related with the same king.

Ācārya Kundakunda applies the analogy of king to the soul in stanza 18. Here he explains that one who is desirous of attaining the liberation should first know the soul. When one is convinced that the soul exists, when one knows the unchangeable soul, and knows that such a soul is me (self) then such a knowing leads to right belief (*SamyakDarśana*). With right belief the spiritual knowledge becomes the right knowledge (*SamyakJñāna*). After such belief and knowledge the devotion to the soul or staying or immersing in the soul can be possible and it is called right conduct (*SamyakCāritra*).

Gāthā 18 elaborates stanza 16 where it has been stated that from the real point of view, the three-gems (*SamyakDarśana*, *SamyakJñāna*, and *SamyakCāritra*) are nothing but the soul. This stanza also motivates one to achieve these three-gems to attain liberation.

Question: The soul itself is the knower. Then why should one make efforts to know the knower? .

Answer: No doubt every soul has an attribute of knowing. Everybody (whether a baby or an ignorant person or a scholar) experiences the manifestations of the soul in the form of knowing, seeing, feeling easy and uneasy, etc. But the difficult part in this process is to identify the knower. A soul knows mind, body, emotions, pleasure and pains, etc. We experience the changing pattern of all things, thoughts, and emotions. Beyond all these, there is a changeless knower. When we focus on the changes then we miss the changeless. One is required to make efforts to comprehend this eternal and changeless soul within all of us.

In the next stanza, Ācārya Kundakunda describes a bottleneck in achieving such a realization of the soul. The knowledge of such a bottleneck would be helpful in making efforts in the right direction.

कम्मे णोकम्महि य अहमिदि अहकं च कम्म णोकम्मं ।

जा एसा खलु बुद्धी अप्पडिबुद्धो हवदि ताव ॥ 19 ॥

Kamme ñokammamhi ya ahamidi ahakam ca kamma ñokammam.

Jā esā khalu buddhī appaḍibuddho havadi tāva. ||19||

कर्मणि नोकर्मणि चाहमित्यहं च कर्म नोकर्म ।

यावदेषा खलु बुद्धिरप्रतिबुद्धो भवति तावत्॥19॥

So long as such an understanding persists regarding oneself that I am *Karma*, I am quasi-*Karma* (physical body and other material belongings), and the *Kārmika* and quasi-*Kārmika* matter constitute me, till then the living being is ignorant (*Apratibuddha*). [19]

Annotation

Karma are of two types: *Dravya Karma* and *Bhāva Karma*. The *Kārmika* dust associated with the soul is called *Dravya Karma*. The related emotions/thoughts (psychic dispositions) are called *Bhāva Karma*. The anger, lust, jealousy, deceit, etc., fall under *Bhāva Karma*.

Material belongings and the physical body are called *NoKarma* or quasi-*Karma*. Living beings, generally, have an understanding of identifying themselves with the emotions, thoughts, physical body, material belongings, etc. (*Karma* and quasi-*Kārmika* matter). This understanding or awareness constitutes perverse knowledge. If somebody considers oneself distinct from the physical body, but identifies oneself with emotions and thoughts, then also he is ignorant (spiritually ignorant). Earlier, Ācārya Kundakunda has clearly mentioned that from the real point of view the true understanding lies in identifying oneself with the eternal and changeless soul.

अहमेदं एदमहं अहमेदस्स म्हि अत्थि मम एदं ।

अण्णं जं परदव्वं सच्चित्ताचित्तमिस्सं वा ॥20॥

आसि मम पुव्वमेदं एदस्स अहं पि आसि पुव्वं हि ।

होहिदि पुणो ममेदं एदस्स अहं पि होस्सामि ॥21॥

एयं तु असम्भूदं आदवियप्पं करेदि संमुदो ।

भूदत्थं जाणंतो ण करेदि दु तं असंमुदो ॥22॥

Ahamedam edamaham ahamedassa mhi atthi mama edam.

Aṇṇam jam paradavvam saccittācittamissam vā. ||20||

Āsi mama puvvamedam edassa aham pi āsi puvvam hi.

Hohidi puṇo mamedam edassa aham pi hoṣṣāmi. ||21||

Eyam tu asabbhūdam ādaviyappam karedi saṃmūḍho.

Bhūdattham jāṇanto na karedi du tam asaṃmūḍho. ||22||

अहमेतदेतदहं अहमेतस्यास्मि अस्ति ममैतत् ।

अन्यद्यत्परद्रव्यं सचित्ताचित्तमिश्रं वा ॥20॥

आसीन्मम पूर्वमेतदेतस्याहमप्यासं पूर्वम् ।

भविष्यति पुनर्ममैतदेतस्याहमपि भविष्यामि ॥21॥

एतत्त्वसद् भूतमात्मविकल्पं करोति संमूढः ।

भूतार्थं जानन्न करोति तु तमसंमूढः ॥22॥

About other living beings (spouse, son, daughter, friend, etc.), non-living (house, gold, grain, etc.), or mixed objects (city, country, living being with ornaments, etc.), one may have notions that I am this, this is me, I belong to this, this is mine, in the past this was mine and I belonged to this, in the future this will be mine and I will belong to this. [20-21]

A deluded one has such false notions about oneself. [But] one who knows the reality does not have such wrong notions and is a *Jñānī* (an enlightened soul, or one with right belief and knowledge). [22]

Annotation

In day-to-day life everybody speaks sentences such as: This is my body. I am his son. This was my house. Soon we will have our baby..., and so on. One who knows the truth transcends such views. He does not identify himself with the body or house or family or possessions. A *Jñānī* person understands the real point of view. A *Jñānī* knows that he is not the physical body. He is eternal and changeless soul.

In short, to identify oneself with others (I-ness with others) (*Ekatva*) as well as to own others (my-ness with others) (*Mamatva*) is spiritually incorrect.

Question: Does it mean that a real spiritual person (*Jñānī*) would not have family or Bank account?

Answer: Let us take an example: A cashier of a Bank knows that the money which he is giving to a customer does not belong to him. But does he give cash to any customer without counting? No, he is careful in transacting cash. Though the money does not belong to him but he understands his responsibility as a cashier. Both notions can go together. This is his *Anekānta* vision (a vision consisting of understanding of relative as well as real point of view) [see Appendix-5].

To a cashier during his training both concepts are explained. Though he is given a cabin and computer, and is allowed to call them as his cabin and his computer but it is also made clear to him that he is not the real owner of these things.

For the cashier, it is also important to realize that he should not keep the Bank-money in his pocket. Such learning is very essential for the smooth running of the Bank. In the same way, a householder *Jñānī* handles his family and finance with a clear understanding that in reality he is not the owner.

As regards the actions of the body and mind, even a householder *Jñānī* recognizes and speaks words such as ‘my house’, ‘my spouse’, ‘my office’, ‘my body’, etc. But in his internal understanding, he never forgets the fact that he is the soul and as a soul he is not a true owner of any person or any thing.

As regards the ownership of the spouse or Bank account or a house, the relative point of view also teaches many valuable lessons of morals and ethics: e.g., when the relative point of view accepts your spouse as your spouse then it also says that all others are not to be treated as your spouse; when it accepts your house as your house then it also teaches you to not treat yourself as an owner of other’s house.

अण्णाणमोहिदमदी मज्झमिणं भणदि पोग्गलं दव्वं ।

बद्धमबद्धं च तथा जीवो बहुभावसंजुतो ॥२३॥

सव्वण्हुणाणदिद्धो जीवो उवओगलक्खणो णिच्चं ।

कह सो पोगलदव्वीभूदो जं भणसि मज्झमिणं ॥24॥

जदि सो पोगलदव्वीभूदो जीवत्तमागदं इदरं ।

तो सक्को वत्तुं जे मज्झमिणं पोगलं दव्वं ॥25॥

Aṇṇāṇamohidamadi majjhamiṇam bhaṇadi poggalam davvam.

Baddhamabaddham ca tahā jīvo bahubhāvasaṃjutto. ||23||

Savvaṇḥuṇāṇaditṭho jīvo uvaogalakkhaṇo ṇiccam.

Kaha so poggaladavvībhūdo jam bhaṇasi majjhamiṇam. ||24||

Jadi so poggaladavvībhūdo jīvattamāgadam idaram.

To sakko vattum je majjhamiṇam poggalam davvam. ||25||

अज्ञानमोहितमतिर्ममेदं भणति पुद्गल द्रव्यम् ।

बद्धमबद्धं च तथा जीवो बहुभावसंयुक्तः ॥23॥

सर्वज्ञज्ञानदृष्टो जीव उपयोगलक्षणो नित्यम् ।

कथं स पुद्गलद्रव्यीभूतो यद्भणसि ममेदम् ॥24॥

यदि स पुद्गलद्रव्यीभूतो जीवत्वमागतमितरत् ।

तच्छक्तो वक्तुं यन्ममेदं पुद्गल द्रव्यम् ॥25॥

One with deluded intellect, thoughts, and emotions, etc., says that the bonded (physical body, etc.) and unbonded (wealth, house, etc.) *Pudgala* matter is mine. [23]

[To such a being Ācārya explains by raising a question:] When the omniscients have seen [and shown] that a *Jīva* is always associated with its characteristic attribute *Upayoga* (*Upayoga* comprises of perception and knowledge), then how can a *Jīva* be a *Pudgala* (material) substance, and on that basis how can you say that *Pudgala* (material wealth, physical body, etc.) is mine? [24]

If *Jīva* (soul substance) becomes *Pudgala* substance and *Pudgala* substance attains *Jīvatva* (soul-ness), only then you can say that *Pudgala* substance is yours [but that is impossible]. [25]

Annotation

By highlighting the basic difference between soul and *Pudgala* (material objects and physical body), in these stanzas, Ācārya Kundakunda wants to show that one cannot be the owner of physical body and material objects. Ācārya explains that the material objects such as physical body, wealth, house, etc. do not have perception and knowledge (*Upayoga*), whereas the *Upayoga* (perception and knowledge) is an essential attribute of a soul.

Further, we know that a block of ice can be converted into water or the water can be converted into ice, therefore, we can say that the ice and water are same. But one cannot convert a soul into a material body and a material body into a soul, therefore, it should be realized that the soul is different from the material objects.

Here Ācārya Kundakunda also reminds the teachings of omniscient *Tirthamkara* to arrive at the conclusion that we cannot claim the material possessions and physical body to be ours.

At this point, one may not be fully satisfied with the citation of omniscients and may be interested in a more direct proof. To answer such curiosity, Ācārya Amṛtacandra in his *ĀtmaKhyāti* writes a very beautiful verse (*Kalaśa* 23) in which he suggests us to perform an experiment to arrive at the visualization of the soul different from the physical body and material objects. He suggests that for a *Muhūrta* (48 minutes) one should try to experience the Self by pretending oneself as a neighbor of one's physical body (and other related possessions). The word 'neighbor' used for the physical body is worth noting. One should neither own nor hate a neighbor.

This advice may be a boon to those who are having sleepless nights due to tension. The tension is generally due to the feeling of wrong I-ness and my-ness. For example, the feeling of my-ness with one's own business sometimes converts into I-ness, and a person starts thinking that any loss in his business is a loss of his own identity. Such a person would have instant relief, if he can experience himself as a neighbor of his business even

for a few minutes. (Note: In *Kalaśa* 34 of *ĀtmaKhyāti*, *Ācārya* Amṛtacandra suggests us to continue such experiments for 6 months for the realization of the soul.)

Visualizing the physical body as something different from us is not easy. One can have doubts. One doubt has been raised and answered in the next five stanzas.

जदि जीवो ण सरीरं तिथयरायरियसंथुदी चेव ।

सव्वा वि हवदि मिच्छा तेण दु आदा हवदि देहो ॥26॥

Jadi jīvo ṇa sarīraṃ titthayarāyariyasam̐thudī cev.

Savvā vi havadi micchā teṇa du ādā havadi deho. ||26||

यदि जीवो न शरीरं तीर्थकराचार्यसंस्तुतिश्चेव ।

सर्वापि भवति मिथ्या तेन तु आत्मा भवति देहः ॥26॥

[A question is raised by an ignorant person:] If *Jīva* is not the physical body, then the hymns and worship of [physical bodies of] *Tīrthaṃkara* and *Ācārya* would prove wrong. Therefore, soul must indeed be the physical body. [Is it not so?] [26]

Annotation

In Jain traditions, devotees worship five *Parameṣṭhī* (beings of very high spiritual status). They are *Arahanta*, *Siddha*, *Ācārya*, *Upādhyāya*, and *Muni* or *Sādhu*. Those who have renounced the worldly possessions and follow a definite code of conduct are called *Muni*. Among a group of *Muni*, the head of the group is called the *Ācārya*. An *Upādhyāya* is a *Muni* who is entrusted with the task of teaching the group. A liberated soul is called a *Siddha*. Just after becoming the omniscient, the *Muni* is called *Arahanta*. The title *Arahanta* continues till he attains the liberation and becomes a *Siddha*. Spiritually, an *Arahanta* is free from any *Moha*, inclination of attachment (*Rāga*) and aversion (*Dveṣa*). He is free from all pains and problems and is in the perfect bliss. But he still has a physical body.

In a Jain temple, the idols of *Tīrthaṃkara* are worshiped. Those idols represent the physical bodies of *Tīrthaṃkara* while they were

Arahanta. A devotee goes to a temple for his spiritual growth by learning through the scriptures, practicing meditation, and worshipping *Tirthaṃkara*.

There are many hymns and prayers where we find the praise of the spiritual virtues of the *Arahanta*. In many hymns and prayers we find the praise of physical bodies of *Tirthaṃkara*, saints and *Ācārya*. A devotee thinks that such prayers have been written by *Jñānī* saints, the knower of the truth from all perspectives including the real point of view. Therefore, a devotee cannot accept that his worship related to the praise of the physical body of his spiritual masters can be meaningless or wrong. Further, with the belief in the importance of such hymns, he may believe that his prayers cannot be wrong because the physical body and *Jīva* (including the *Jīva* of *Tirthaṃkara* or *Ācārya*) are not different. With such belief, here a devotee wants to understand the validity of the previous stanzas where it has been stated that physical body and soul are different.

This stanza 26 indicates that even after reading previous 25 stanzas one can have such a doubt. The *Ācārya* is not scolding such a devotee. He is conveying the message that a reader should feel comfortable if he also has such a doubt. Such a doubter should not feel that his spiritual level is too low to comprehend this treatise.

The *Ācārya* now responds to this doubt/question in the next four stanzas.

ववहारणओ भासदि जीवो देहो य हवदि खलु एक्को ।

ण दु णिच्छयस्स जीवो देहो य कदा वि एक्कड्ढो ॥27॥

इणमण्णं जीवादो देहं पोगलमयं थुणितु मुणी ।

मण्णदि हु संथुदो वंदिदो मए केवली भयवं ॥28॥

तं णिच्छये ण जुज्जदि ण सरीरगुणा हि होति केवलिणो ।

केवलिगुणो थुणदि जो सो तच्चं केवलिं थुणदि ॥29॥

णयरम्मि वण्णिदे जह ण वि रण्णो वण्णणा कदा होदि ।

देहगुणे थुव्वंते ण केवलिगुणा थुदा होति ॥30॥

Vavahāraṇao bhāsadi jīvo deho ya havadi khalu ekko.
Na du nicchayassa jīvo deho ya kadā vi ekkaṭṭho. ||27||
Ṇamaṇṇam jīvādo deham poggalamayam thuṇittu muṇi.
Maṇṇadi hu saṇṭhudo vandido mae kevali bhayavam. ||28||
Tam nicchaye ṇa jujjadi ṇa sarīraguṇā hi hoṃti kevaliṇo.
Kevaliguṇo thuṇadi jo so taccam kevalim thuṇadi. ||29||
Ṇayarammi vaṇṇide jaha ṇa vi raṇṇo vaṇṇaṇā kadā hodi.
Dehaguṇe thuvvante ṇa kevaliguṇā thudā hoṃti. ||30||

व्यवहारनयो भाषते जीवो देहश्च भवति खल्वेकः ।

न तु निश्चयस्य जीवो देहश्च कदाप्येकार्थः ॥27॥

इदमन्यत् जीवाद्देहं पुद्गलमयं स्तुत्वा मुनिः ।

मन्यते खलु संस्तुतो वंदितो मया केवली भगवान् ॥28॥

तन्निश्चये न युज्यते न शरीरगुणा हि भवन्ति केवलिनः ।

केवलिगुणान् स्तौति यः स तत्त्वं केवलिनं स्तौति ॥29॥

नगरे वर्णिते यथा नापि राज्ञो वर्णना कृता भवति ।

देहगुणे स्तूयमाने न केवलिगुणाः स्तुता भवन्ति ॥30॥

The relative point of view (*Vyavahāra Naya*) narrates that the soul and the physical body of a living being are indeed one (same). But according to the real point of view (*Niścaya Naya*), the soul and the physical body are never the same substance. [27]

By worshipping the physical body made of material substance, which is different from the soul substance, a monk believes that the lord *Arahanta* (or *Kevali*) has been worshipped and adored by him. [28]

But from the real point of view the above (worship) is not appropriate, as the qualities of the body are different from those of *Arahanta*. One who worships the [spiritual] qualities of *Arahanta* really worships *Arahanta*. [29]

Just as a description of a city does not become the description of its king; in the same way, the worship of the qualities of the physical body of *Arahanta* does not become the worship of the [spiritual] qualities of *Arahanta*. [30]

Annotation

Stanza 28 and the first line of stanza 27 are in the direction of agreement with the questioner of the question raised in the previous stanza. The worship of the physical body of the *Arahanta* is not entirely meaningless. Many devotees can say the same on the basis of their own personal experience. When a devotee goes to a temple and sees the peaceful image of lord *Arahanta* in the meditative posture then he also experiences the peace. The image of the physical body of the *Arahanta* also inspires a devotee in various ways. The relative point of view (*Vyavahāra Naya*) recognizes all such effects and gives green signal to worshipping the physical body of the *Arahanta*.

Other lines of these stanzas convey the concept that one should, however, not be satisfied with only this kind of worship. It should be kept in mind that a real worship is the worship of the inner qualities of the *Arahanta*.

In technical words, from the relative point of view one may say that the physical body and the soul are not different, but from the real point of view the soul and the physical body are not the same.

The analogy given in stanza 30 illustrates this point very well. From the relative point of view, the description of the kingdom of a king can be considered as a description of the king. But from the real point of view, the description of the kingdom cannot be understood as a description of the king.

While explaining these stanzas, Ācārya Amṛtacandra in his commentary *ĀtmaKhyāti* has emphasized the importance of understanding the doctrine of *Naya* (points of view). He explains that for a person knowing both *Naya* in the proper context, there would not be any confusion. (For more about *Naya* refer to Appendix- 5)

After devoting five stanzas to the prayer of *Arahanta*, Ācārya Kundakunda now writes three stanzas to describe some inner qualities of the spiritually advanced souls.

जो इन्दिये जिणिता णाणसहावाधियं मुणदि आदं ।

तं खलु जिदिंदियं ते भणंति जे णिच्छिदा साहु ॥31॥

जो मोहं तु जिणिता णाणसहावाधियं मुणदि आदं ।

तं जिदमोहं साहुं परमडुवियाणया बेंति ॥32॥

जिदमोहस्स दु जइया खीणो मोहो हविज्ज साहुस्स ।

तइया हु खीणमोहो भण्णदि सो णिच्छयविदूहिं ॥33॥

Jo indiye jīṇittā ṇāṇasahāvādhīyam muṇadi ādam.

Tam khalu jidindiyam te bhaṇanti je ṇicchidā sāhū. ||31||

Jo moham tu jīṇittā ṇāṇasahāvādhīyam muṇadi ādam.

Tam jidamoham sāhum paramatṭhaviyāṇayā beṇṭi. ||32||

Jidamohassa du jaiyā khīṇo moho haviṇṇa sāhussa.

Taiyā hu khīṇamoho bhaṇṇadi so ṇicchayavidūhim. ||33||

य इन्द्रियाणि जित्वा ज्ञानस्वभावाधिकं जानात्यात्मानम् ।

तं खलु जितेन्द्रियं ते भणन्ति ये निश्चिताः साधवः ॥31॥

यो मोहं तु जित्वा ज्ञानस्वभावाधिकं जानात्यात्मानम् ।

तं जितमोहं साधुं परमार्थविज्ञायका ब्रुवन्ति ॥32॥

जितमोहस्य तु यदा क्षीणो मोहो भवेत्साधोः ।

तदा खलु क्षीणमोहो भण्यते स निश्चयविद्भिः ॥33॥

One who has conquered the senses and has realised oneself as a soul that has the knowing nature (*Jnāna-Svabhāva*) which makes it different [from other substances] is called the conqueror of the senses (*Jitendriya*) by the reality knower saints. [31]

One who has conquered the *Moha* (delusion about Self and others, thought or inclination of attachment, liking or desiring, and thought or inclination of disliking or hatred or aversion) and has realised oneself as a soul that has the power of knowing nature (*Jñāna-Svabhāva*) which makes it different [from other substances] is called the conqueror of the *Moha* (*Jita-Moha*) by the knowers of the reality. [32]

After becoming the conqueror of the *Moha* when the *Moha* of the saint is completely destroyed [forever] then he is called the destroyer of the *Moha* (*Kṣīṇa-Moha*) by the reality knowers. [33]

Annotation

In these three stanzas the following three adjectives related with the internal qualities of the spiritually advanced persons have been described. These are: (1) *Jitendriya* or the conqueror of the senses, (2) *Jita-Moha* or the conqueror of *Moha*, and (3) *Kṣiṇa-Moha* or the destroyer of *Moha*.

In the course of the spiritual development, after realizing oneself as a soul having intrinsic knowing nature (*Jñāna-Svabhāva*), a stage comes when the inner desires associated with the senses (*Bhāvendriya*) do not arise. This happens when a being is absorbed in oneself to the extent that the sensual pleasure and pain become insignificant. Such an advanced soul deserves adoration with the title *Jitendriya* (the conqueror of the senses). By 'the conquest of the senses', one may also mean to be in a state in which the sensory organs, sensory perception, and the physical objects affecting the senses have no influence on the meditative state of that living being.

The followers of *Tīrthaṃkara* are called Jains. It may be noted that the word 'Jain' is derived from the *Samskṛta* word '*Jita*' which means 'conquering' (of sensual desires and *Moha*). The conqueror of the senses and *Moha* is also known as *Jina*, and the followers of '*Jina*' are known as Jains.

The anger, greed, likings, dislikings, etc., constitute the *Moha* which exist with a person in the subconscious state even after achieving a high level of spiritual development. With further advancement, a stage comes when such *Moha* does not exist even at the subconscious level. One in such an advanced state where the *Moha* in any form is absent is called the *Jita-Moha* (the conqueror of *Moha*).

Just as the senses exist even after conquering the senses, similarly, the bonded deluding *Karma* (*Moha Karma*) may exist even after conquering the *Moha*. With more spiritual advancement it also happens that the *Moha Karma* is totally destroyed forever. One in such an advanced state is adored with an adjective *Kṣiṇa-Moha* (destroyer of *Moha*). Thereafter, he also

fully eliminates the knowledge-obscuring-*Karma* as well as perception-obscuring-*Karma* and hindrance causing *Karma*, and becomes an omniscient (*KevalaJñānī* or *Kevalī*) or *Arahanta* or *Jina*. [For more details regarding *Arahanta*, see Appendix-2].

Ācārya Amṛtacandra in his commentary, *ĀtmaKhyāti*, has added that these three adjectives, *Jitendriya*, *Jita-Moha*, and *Kṣīṇa-Moha*, are to be taken as examples to adore the inner qualities of the *Arahanta*. One can use many other adjectives: for example, one can say the conqueror of anger, the destroyer of anger, conqueror of ego, the destroyer of ego, etc.

Question: How can we understand the difference between *Jita-Moha* and *Kṣīṇa-Moha*?

Answer: Imagine a glass of clean water having some sediment at the bottom, and a similar glass of clean water without any sediment. In both cases, the water is clean, but in the latter case there is a total elimination of the sediment. By imagining the *Moha* in place of sediment and the soul in place of water we can understand the difference between the two. This analogy, *Jita-Moha* as the water with sediment and *Kṣīṇa-Moha* as the water without any sediment, is just an analogy and it cannot be stretched too far. For these adjectives it may be noted that every *Kṣīṇa-Moha* soul (*Arahanta* or *Siddha*) is also *Jita-Moha*, but every *Jita-Moha* being may not be a *Kṣīṇa-Moha* soul. An *Arahanta* is a *Kṣīṇa-Moha* soul and he is also adored as a *Jita-Moha* and *Jitendriya*.

सव्वे भावे जम्हा पच्चक्खाई परे ति णादूणं ।

तम्हा पच्चक्खाणं णाणं णियमा मुणेदव्वं ॥३४॥

जह णाम कोवि पुरिसो परदव्वमिणं ति जाणिदुं चयदि ।

तह सव्वे परभावे णारुण विमुज्जदे णाणी ॥३५॥

Savve bhāve jamhā paccakkhāi pare tti nādūṇam.

Tamhā paccakkhāṇam ṇāṇam ṇiyamā muṇedavvam. ||34||

Jaha ṇāma kovi puriso paradavvamiṇam ti jaṇidum cayadi.

Taha savve parabhāve ṇāūṇa vimuñcade ṇāṇī. ||35||

सर्वान् भावान् यस्मात्प्रत्याख्याति परानिति ज्ञात्वा ।

तस्मात्प्रत्याख्यानं ज्ञानं नियमात् ज्ञातव्यम् ॥34॥

यथा नाम कोऽपि पुरुषः परद्रव्यमिदमिति ज्ञात्वा त्यजति ।

तथा सर्वान् परभावान् ज्ञात्वा विमुञ्चति ज्ञानी ॥35॥

By knowing all *Para-Bhāva* (other objects, and reflective thoughts or *Bhāva Karma* caused by the *Udaya* of the previously bonded *Karma*) as others, one abandons them. Therefore, this knowing (*Jñāna*) is to be considered as the abandonment (*Pratyākhyāna*) itself. This should be understood as a rule. [34]

Just as a person [who is honest] gives up a thing belonging to another person after knowing that it is not his, in the same way the knower of the truth (*Jñānī*) renounces all *Para-Bhāva* (other objects, and reflective thoughts or *Bhāva Karma* caused by the *Udaya* of the previously bonded *Karma*) after knowing that these are non-Self. [35]

Annotation

The abandonment of worldly things has an important place in the spiritual growth in every tradition. Here in this stanza, the Ācārya is explaining the same from the real point of view. If one does not recognize others (other than one's own soul) as others, or if one intends to possess or control others, then there is no abandonment. From the perspective of the soul, the entire process of recognizing others as others and disowning them takes place at the level of awareness or knowledge. Therefore, it should be understood that from the real point of view, the very knowledge (that includes an awareness of others as others) constitutes the abandonment (*Pratyākhyāna*). Or, in short one can say that such awareness or knowledge amounts to the abandonment. This implies that according to the real point of view, the abandonment happens at the level of the awareness.

In the next stanza, the Ācārya gives a rationale and some details of the abandonment. We here consider a simple example given by Ācārya Amṛtacandra in *ĀtmaKhyāti*: Suppose some one named Suresh is wearing a cloth and another person named Dinesh comes to Suresh and says, "Suresh, you are not the true

owner of the cloth which you are wearing. It belongs to me. You might have got it from the washer-man by mistake. Please abandon this cloth and return it to me.” After hearing these words, how would Suresh respond? Suresh would try to check some marks of identification to make sure that the cloth does not belong to him, and after making sure that it does not belong to him, he would agree to abandon the cloth soon. (As regards the time duration between the identification and the physical renunciation of the cloth, Ācārya Amṛtacandra has used the word ‘*Acirāta*’ that means ‘not very long time’). The same rationale applies to *Para-Bhāva* (other objects, and reflective thoughts or *Bhāva Karma* caused by the *Udaya* of the previously bonded *Karma*).

Question: After knowing the fact that the body does not belong to him, should one stop feeding the body?

Answer: It would be appropriate to discuss this question from the real as well as relative point of view. According to the real point of view, the intake of food is not possible by the soul. The real point of view says that the soul is not the owner or controller of others (including the body and food). Therefore, from this point of view, neither the soul can feed nor the soul can stop feeding the body.

The relative point of view considers the physical body and the soul as one (see stanza 27) and it deals with the act of feeding. The consideration of non-violence, physical, emotional and mental health in context with the food is also covered by the relative point of view. As regards stopping of food by a *Jñānī*, from the relative point of view, the stopping of the food may or may not happen immediately. Depending on various factors, it may even take many life cycles.

णत्थि मम को वि मोहो बुज्झदि उवओग एव अहमेक्को ।

तं मोहणिम्ममत्तं समयस्स वियाणया बेंति ॥36॥

णत्थि मम धम्म आदी बुज्झदि उवओग एव अहमेक्को ।

तं धम्मणिम्ममत्तं समयस्स वियाणया बेंति ॥37॥

Naṭṭhi mama ko vi moho bujjhadi uvaoga eva ahamekko.

Tam mohaṇimamattam samayassa viyāṇayā beṇṭi.||36||

Naṭṭhi mama dhamma ādī bujjhadi uvaoga eva ahamekko.

Tam dhammaṇimamattam samayassa viyāṇayā beṇṭi.||37||

नास्ति मम कोऽपि मोहो बुध्यते उपयोग एवाहमेकः ।

तं मोहनिर्ममत्वं समयस्य विज्ञायका ब्रुवन्ति ॥36॥

नास्ति मम धर्मादिबुध्यते उपयोग एवाहमेकः ।

तं धर्मनिर्ममत्वं समयस्य विज्ञायका ब्रुवन्ति ॥37॥

The *Moha* (delusion and inclination of attachment and aversion) is not mine in any way. I am only the *Upayoga*. This awareness is called as ‘*Moha-is-not-mine-awareness*’ (*Moha-Nirmamtva*) by the knowers of the pure soul. [36]

Substances like *Dharma*, etc., are not mine. I am only the *Upayoga*. This awareness is called as ‘*Dharma-is-not-mine-awareness*’ (*Dharma-Nirmamtva*) by the knowers of the pure soul. [37]

Annotation

In stanza 36, Ācārya writes that the *Moha* (delusion and inclination of attachment and aversion) associated with a soul is not an attribute of the soul, whereas the *Upayoga* (perception and knowledge) is an attribute of every soul.

The distinction between the soul and material substances is some-what easy to comprehend. Similarly, the distinction between the *Kārmika* dust and the soul is also not difficult to understand. But it is somewhat difficult to realize that the soul is not the owner of the *Moha* caused by the *Udaya* of *Karma*.

The *Moha* in the form of thoughts or feelings of liking or desiring, and thoughts or feelings of disliking or hatred or aversion, and pain and pleasure associated with them are experienced by almost all the worldly beings. At first glance, it may appear that such a *Moha* is an attribute of the soul. But in this stanza 36, Ācārya explains that this is not so. The association of *Moha* with the soul is a temporary phase.

Ācārya Amṛtacandra in *ĀtmaKhyāti* has explained the difference between the *Upayoga* and the *Moha* by an example of the taste of sweet-yogurt/curd. He explains that by practice and experience one can learn to distinguish between the taste of the plain yogurt (curd) and the sweet taste of the added sugar while eating the sweet-yogurt (sweet-curd). In the same way, a knower of the truth (*Jñānī*) realizes the difference between the *Moha* and the *Upayoga* (perception and knowledge). On such realization one would agree that the thoughts and feelings of *Moha* are not of the soul, because they are different from the *Upayoga*.

Similarly, in stanza 37 we find that the soul is not the owner of the *Dharma Dravya* (substance) and other substances associated with the soul. In Jain metaphysics six kinds of substances (*Dravya*) have been described. These are: *Jīva*, *Pudgala*, *Dharma*, *Adharma*, *Ākāśa* and *Kāla*. A brief description of these is given in Appendix-3. Each *Dravya* is different from all other *Dravya*.

Question: A dead body does not become angry. It means the presence of the soul is essential for the existence of the anger. Does it not mean that the anger is an attribute of the soul?

Answer: Let us first be clear that according to the relative point of view the soul owns anger, emotions and the physical body. Many arguments such as one raised here regarding the ownership of the anger by the soul are accepted by the relative point of view.

But by such arguments alone one cannot get a true picture of the soul. How? Let us consider one example. Imagine that a red lamp is placed near a crystal in box-1 and the crystal appears red. Imagine another similar crystal in another box (box-2) where a green lamp is placed and the crystal appears green. We clearly note the difference in the two crystals. By camera as well as by our own eyes we can check that the crystal of box-1 is red and the crystal of box-2 is green. We cannot deny this observation but assume that the crystal of box-1 is red and the crystal of box-2 is green. The relative point of view accepts this.

Next: let us replace the red lamp of box-1 by a yellow lamp without touching the crystal. Now the same crystal would appear as yellow, and we would call this crystal as yellow. Here the question arises: Without making any change in the crystal of box-1, the red crystal has become yellow. Does it mean that there has been magic? A 10-year old child also would not accept it as magic. He would say that the change in the color of the crystal is due to the change in the color of the lamp. If we ask about the color of the crystal then the child would say that though it was appearing red earlier and yellow now, but in the real sense, the crystal was neither red earlier nor is yellow now. Thus, a child also accepts that though the crystal once looked red and then yellow, but in reality the red and yellow colors do not belong to the crystal. In other words, in our technical language, one can say that from the relative point of view red and yellow colors belong to the crystal but from the real point of view the crystal does not own red and yellow colors.

One may or may not have such an experience of change in the colors of the crystal in day-to-day life, but everybody might be having experience of change in our own 'color'. In the morning we may find ourselves in very pleasing mood and just after receiving an unpleasant phone call, we may find ourselves angry. On another occasion, we may be very angry and a pleasing message or some news can make us very pleasant. Our spiritual teachers explain that such a change in our moods and conditions takes place at every moment in accordance with the then *Karmodaya* (the fruition or rise of the previously bonded *Karma* at the moment). Thus we experience a change in ourselves due to external changes, just as we see a change in the crystal due to a change in the color of the lamp placed near the crystal. Do we still need more proof to accept the words of Ācārya Kundakunda that in reality the anger, etc., are not of the soul? Yes, one may still have many concerns. Ācārya Kundakunda realizes our probable concerns and has attempted to answer various probable concerns in many stanzas in this treatise.

अहमेकको खलु सुद्धो दंसणणाणमइयो सदारुवी ।

ण वि अत्थि मज्झ किंचि वि अण्णं परमाणुमेत्तं पि ॥38॥

Ahamekko khalu suddho dāsaṇaṇāṇamaiyo sadārūvī.

Na vi atthi majjha kiṃchi vi aṇṇam paramāṇumettam pi. ॥38॥

अहमेकः खलु शुद्धो दर्शनज्ञानमयः सदाऽरूपी ।

नाप्यस्ति मम किंचिदप्यन्यत्परमाणुमात्रमपि ॥38॥

In reality, I am always one, pure, invisible, and have [special attributes such as] perception and knowledge. Not even an iota (*Paramāṇu*) of other substances is mine. [38]

Annotation

This stanza concludes the chapter and may be considered as the summary or the bottom-line of all that has been explained in the previous 37 stanzas. This stanza may also serve as an affirmation for daily use. It would prove beneficial to affirm it frequently to assimilate the concept even at subconscious level. It is interesting to note that it is written in the first person and in the present tense. The modern psychologists also say that such expression is important for an affirmation to be an effective affirmation.

The word ‘always’ used in this stanza highlights that whatever has been stated in this stanza was true in the past, would be true in the future and is true in the present. Thus by words ‘always’ and ‘pure’ we should visualize a purity which existed earlier, is existing now, and would continue to exist forever. Such purity has been described in stanza 6. In stanza 14 also we see some aspects of such ever existing purity.

To avoid any confusion regarding the term ‘purity’ let us understand its two meanings: (1) Ever-existent purity (2) The purity obtained after a purification procedure. Let us consider one example: Initially the gold was impure in the mine as it was contaminated with other minerals and clay, and by some purification procedure we got pure gold. In such a description we talk of a purity which was once non-existent, i.e., such purity is different from the purity which is always existent. Similarly, we say that at present our soul is contaminated with the anger,

greed, delusion, etc., but can become pure by our efforts like penance (*Tapā*) associated with the Self realization. In such a description the word 'pure' conveys the meaning that the state (*Paryāya*) of our soul is not pure now but would be pure after the completion of the purification procedure. Such a purity of the state is different from the ever-existent purity of the soul described in this stanza.

In this stanza as well as in stanza 6, and at many places in this treatise, Ācārya Kundakunda has used the word 'pure' that signifies 'always pure' with the objective of assigning I-ness to that which always exists. In other words, I-ness is not to be assigned to any state (*Paryāya*) which is temporary. The logic, advantage, and necessity of assigning such I-ness have also been discussed explicitly in this treatise (for example, see stanzas 6, 73, 186, etc. In stanza 186, Ācārya Kundakunda has described the attainment of the purity of the state of the soul from the realization of the ever-existent-purity of the soul.)

This stanza also affirms that I am always the same one. The word, 'one', signifies that I am the same one soul, i.e., I, as a soul, do not change, even when I, as a person, have changed from a baby to an adult. Or, as a living being, I might have been an animal earlier and now I am a human being, but as a soul, I am the same one.

The word, 'one', also implies that I am a single un-fragmented entity (see stanzas 7 and 14), i.e., I am not an assembly of various constituents.

In this stanza, one also notes an affirmation of the fact that I always have special attributes such as perception and knowledge (*Upayoga*). Further, by saying that I am always invisible, Ācārya Kundakunda explains that though, as living beings, our physical bodies are visible, we are not the physical bodies.

'What I am', and 'what I am not', both concepts have been explained in this stanza. In the next half of the stanza, we note that even an iota or a *Paramāṇu* of any other substance is neither me nor belongs to me. □

2

Soul (Jīva) and non-soul (Ajīva)

अप्पाणमयाणंता मूढा दु परप्पवादिणो केई ।

जीवं अज्झवसाणं कम्मं च तहा परूवेति ॥39॥

अवरे अज्झवसाणेसु तिक्कमंदाणुभागं जीवं ।

मण्णंति तहा अवरे णोकम्मं चावि जीवो ति ॥40॥

कम्मस्सुदयं जीवं अवरे कम्माणुभागमिच्छंति ।

तिक्कत्तणमंदत्तणगुणेहिं जो सो हवदि जीवो ॥41॥

जीवो कम्मं उहयं दोण्णि वि खलु केइ जीवमिच्छंति ।

अवरे संजोगेण दु कम्माणं जीवमिच्छंति ॥42॥

एवंविहा बहुविहा परमप्पाणं वदंति दुम्मेहा ।

ते ण परमट्ठवादी णिच्छयवादीहिं णिदिट्ठा ॥43॥

Appāṇamayāṇantā mūḍhā du parappavādiṇo keī.

Jīvaṃ ajjhasasāṇaṃ kammam ca tahā parūveṃti. ||39||

Avare ajjhasasāṇesu tivvamaṇḍāṇubhagagāṃ jīvaṃ.

Maṇṇanti taha avare ṇokammam cāvi jīvo tti. ||40||

Kammasudayaṃ jīvaṃ avare kammaṇubhāgamicchanti.

Tivvattaṇamaṇḍattaṇagūṇehiṃ jo so havadi jīvo. ||41||

Jīvo kammam uhayam doṇṇi vi khalu kei jīvamicchanti.

Avare saṃjogeṇa du kammaṇaṃ jīvamicchanti. ||42||

Evamvihā bahuvihā paramappāṇaṃ vadanti dummeḥā.

Te ṇa paramatṭhavādī ṇicchayavādīhiṃ ṇiddiṭṭhā. ||43||

आत्मानमजानंतो मूढास्तु परात्मवादिनः केचित् ।

जीवमध्यवसानं कर्म च तथा प्ररूपयन्ति ॥39॥

अपरेऽध्यवसानेषु तीव्रमंदानुभागं जीवम् ।
 मन्यन्ते तथाऽपरे नो कर्म चापि जीव इति ॥40॥
 कर्मण उदयं जीवमपरे कर्मानुभागमिच्छन्ति ।
 तीव्रत्वमंदत्वगुणाभ्यां यः स भवति जीवः ॥41॥
 जीवकर्मोभयं द्वे अपि खलु केचिच्जीवमिच्छन्ति ।
 अपरे संयोगेन तु कर्मणां जीवमिच्छन्ति ॥42॥
 एवंविधा बहुविधाः परमात्मानं वदन्ति दुर्मेधसः ।
 ते न परमार्थवादिनः निश्चयवादिभिर्निर्दिष्टाः ॥43॥

The ignorant persons who do not know the Self (soul) declare a non-Self as the Self. Some ignorant persons describe the *Adhyavasāna* (thoughts of likings and disliking associated with wrong belief) as *Jīva* (soul) and some state that *Karma* is *Jīva*. [39]

Some identify *Jīva* (soul) as the intense and mild feelings in the form of *Adhyavasāna*. Some identify the physical body (*Nokarma* or quasi-*Karma*) as *Jīva* (soul). [40]

Some believe the rise (fruition) of *Karma* as *Jīva* (soul). Based on the [wrong] notion of the ability of *Jīva* becoming intense and mild, some believe that the strength of the fruition of *Karma* is *Jīva*. [41]

Some consider the combination of *Jīva* [which is unknown to them] and *Karma* as *Jīva*. Some believe that the association of [eight types of] *Karma* is *Jīva*. [42]

In all these and many other wrongful ways, perverse-minded living beings identify the Self with non-Self. Those who subscribe to the real point of view [who know the reality] do not regard all such ignorant living beings as the believers of the ultimate truth (the reality). [43]

Annotation

In these stanzas and in many other stanzas in this chapter, Ācārya Kundakunda has explained the soul by describing what the soul is not. Such description in the negation mode is also important and desirable. The erroneous concepts prevent the

understanding and assimilation of a correct concept. In many situations, we find that the removal of dirt leads to the cleaning and shining. Ācārya Kundakunda realized that for a correct understanding of the soul, it is very important to wash away the erroneous concepts. Therefore, he described in detail what the soul is not.

In *Gāthā* 4, Ācārya has already expressed his concern that the description of sensual experiences, pains, pleasures, and bonding have been heard, observed, and experienced by all, but the realization of the Self (soul) as separate from others is difficult to achieve. Here he expands his concern to help us understand the Self which is beyond *Kārmika* bonding and physical body.

Question: *Gāthā* 43 states that all descriptions in stanzas 39 to 42 regarding the Self are untrue from the real point of view. Does it mean that some of these descriptions of the Self are meaningful from the relative point of view?

Answer: From the relative point of view, if somebody says the physical body of a living being is *Jīva* (life) and, therefore, he should not hurt others then it is a very meaningful message. However, without accepting the presence of the soul in the physical body the understanding of oneself would be incomplete and incorrect. Such an incorrect understanding would block the spiritual progress. The spiritual fearlessness is also not possible without the realization of the Self as an eternal soul.

Further, somebody may say, “I accept the presence of the soul and identify myself as a combination of the soul and the physical body (*Gāthā* 42)”. Here again a question may arise, what is wrong with this view? If we explore this point, we find that this concept is also meaningful in some situations. But with such view, one may arrive at wrong conclusions. For example, with such belief, one may see one’s own damage/loss with the damage/loss of a limb or any organ of the physical body. On the other hand, the real point of view does not see any damage/loss with a damage/loss in the physical body.

एदे सव्वे भावा पोगलदव्वपरिणामणिप्पण्णा।

केवलजिणेहिं भणिया कह ते जीवो त्ति वुच्चंति॥44॥

Ede savve bhāvā poggaladavvaparīṇāmaṇippaṇṇā.

Kevelijīṇehim bhaṇiyā kaha te jīvo tti vuccanti. ||44||

एते सर्वे भावाः पुद्गलद्रव्यपरिणामनिष्पन्नाः।

केवलजिनैर्भणिताः कथं ते जीव इत्युच्यन्ते॥44॥

It is stated by omniscients (*Jinendra Deva*) that the aforementioned characteristics are the effects of physical matter (*Pudgala*), then how can they be called as *Jīva* (soul)? [It means, none of these can be called as *Jīva*]. [44]

Annotation

In *Gāthā* 43, it has been stated that the description of the soul given in *Gāthā* 39 to 42 is not true. Why so? Here in this stanza a logic has been advanced. Here *Ācārya* says that all these entities listed in stanzas 39 -42 are the outcomes that depend on the physical matter such as *Kārmika* dust, physical body, food, house, etc. Therefore, they cannot qualify to be the soul (*Jīva*). In this stanza, *Ācārya* emphasizes that this fact has been revealed by omniscients (*Jinendra Deva*).

In Appendix-3, six kinds of eternal substances (*Dravya*) have been described. Two of these six are *Pudgala* (matter) and *Jīva* (soul). According to the Jain philosophy, the cosmos is a collection of these six kinds of substances. Any other type of eternal entity does not exist. A *Dravya* can neither be created nor destroyed. The conversion of one type of *Dravya* into other type is not possible. With this background, the logic advanced in this stanza can be easily understood. If we understand that all entities described from verses 39 to 42 depend on *Pudgala* then we can logically infer that none of these entities is *Jīva* (soul).

To clarify further, let us take one macro example. Suppose a peacock is standing in front of a mirror. The image of the peacock changes according to the activities of the peacock. Thus the image is an outcome of the activities of the object peacock. We know that the image of the peacock could not be possible without

mirror, but we also know the difference between the image and the mirror. In the same way based on changes in the externals, we experience changes in the *Adhyavasāna* (thoughts of liking, disliking, etc.) but on this basis we cannot consider *Adhyavasāna* as the soul. We need to understand difference between *Adhyavasāna* and the soul. Other entities, described from *Gāthā* 39 to 42, can also be similarly understood as different from the soul. (We shall see more about this analogy of peacock and mirror in *Gāthā* 87-88)

In the commentary *ĀtmaKhyāti*, Ācārya Amṛtacandra emphasizes that the above mentioned point explained by omniscients has been verified by all those who have realized the Self. Further, through *ĀtmaKhyāti Kalaśa* 34 he assures us that by a simple practice one can experience the Self within a small duration of six months.

अट्टविहं पि य कम्मं सव्वं पोगलमयं जिणा बेत्ति ।

जस्स फलं तं वुच्चदि दुक्खं ति विपच्चमाणस्स ॥45॥

Aṭṭhaviham pi ya kammam savvam poggalamayam jīṇa beṭṭi.

Jassa phalam tam vuccadi dukkham ti vipaccamaṇassa. ||45||

अष्टविधमपि च कर्म सर्वं पुद्गलमयं जिना ब्रुवन्ति ।

यस्य फलं तदुच्यते दुःखमिति विपच्यमानस्य ॥45॥

The omniscients (*Jinendra Deva*) say that all the eight types of *Karma* are matter (*Pudgala*) by nature; and these material *Karma* on their maturity become the cause of suffering. [45]

Annotation

There are eight kinds of *Karma* (see Appendix-6 for details). A bonded *Kārmika* dust particle (*Dravya Karma*) remains attached with the soul till its maturity time. On maturity, it gives the fruition in the form of *Bhāva Karma* (psychic dispositions, i.e., feelings, emotions, etc.) and *Nokarma* (physical body, food, house, family, friends, environment, etc., known as *Nokarma* or quasi-*Karma*) and then gets detached from the soul. At any moment, a living being experiences the pleasure and pain according to his

Bhāva Karma and *Nokarma* at that moment. Based on the new actions, again the soul is bonded with the new *Kārmika* particles.

In this stanza, Ācārya is not distinguishing between pleasure and pain. He simply considers both as suffering. As compared to the spiritual bliss, the so called worldly or heavenly pleasure is also a suffering as it obstructs the bliss. This stanza says that the suffering is due to the *Karma*.

ववहारस्स दरीसणमुवएसो वण्णिदो जिणवरेहि ।

जीवा एदे सव्वे अज्झवसाणादओ भावा ॥46॥

Vavahārassa darīsaṇamuvaeso vaṇṇido jīṇavarehim.

Jīvā ede savve ajjhasaṇādaō bhāvā. ॥46॥

व्यवहारस्य दर्शनमुपदेशो वर्णितो जिनवरैः ।

जीवा एते सर्वेऽध्यवसानादयो भावाः ॥46॥

“All these *Adhyavasāna* etc., are *Jīva*,” this has been proclaimed by *Jinendra Deva* [also], [but that is] from the relative point of view. [46]

Annotation

To avoid any confusion, Ācārya Kundakunda is making it clear that even some Jain scriptures agree with the views expressed in *Gāthā* 39 to 42. For example, one may find the statements like: ‘Don’t hurt the physical body of any being because it is also a *Jīva*,’ ‘Don’t be sinful by thoughts of hatred, greed, lust...,’..., etc. All such statements imply that physical body, *Adhyavasāna* etc., are *Jīva*. Ācārya Kundakunda accepts all such statements as the narrations by omniscients (*Kevalī Jina*). But he makes it clear that such descriptions are to be understood as the narrations from the relative point of view.

Such narrations from the relative point of view are also valuable. For example, these concepts are helpful in the spiritual practices of observing non-violence and remaining sin-free.

Question: The real point of view says that the physical body is not the Self whereas the relative point of view says that it is

the Self. Can both be true? How can we obtain the true picture from these two contradictory views?

Answer: We shall find the answer of this question in the next two stanzas.

राया हु णिग्गदो त्ति य एसो बलसमुदयस्य आदेसो ।

ववहारेण दु उच्चदि तत्थेक्को णिग्गदो राया ॥47॥

एमेव य ववहारो अज्झवसाणादि अण्णभावानं ।

जीवो त्ति कदो सुत्ते तत्थेक्को णिच्छिदो जीवो ॥48॥

Rāyā hu ñiggado tti ya eso balasamudayasya ādeso.

Vavahāreṇa du uccadi tattheppo ñiggado rāyā. ||47||

Emeva ya vavahāro ajjhasasāṇādi aṇṇabhāvāṇam.

Jīvo tti kado sutte tattheppo ñicchido jīvo. ||48||

राजा खलु निर्गत इत्येष बलसमुदयस्यादेशः ।

व्यवहारेण तूच्यते तत्रैको निर्गतो राजा ॥47॥

एवमेव च व्यवहारोऽध्यवसानाद्यन्यभावानाम् ।

जीव इति कृतः सूत्रे तत्रैको निश्चितो जीवः ॥48॥

For the procession of a king with his army, one may exclaim, 'The king is going out!' Such a statement comes from the relative point of view, because [in true sense in the entire procession of army] the king is only one [not the entire army]. [47]

In the same way, from the relative point of view, others such as *Adhyavasāna* etc., are called as *Jīva* in the scriptures. But, in reality *Jīva* is only one [not many associated *Adhyavasāna*]. [48]

Annotation

Regarding the procession of a king with his army, a common man easily accepts the following two views:

- (1) The procession of the king with his army is called as the procession of the king.
- (2) In reality, the king is only one among the procession of the army and the king.

A common man is so much familiar with these statements that he easily accepts both. He does not see the contradiction in these two statements, therefore, he does not question the correctness of the two statements.

Ācārya Kundakunda has chosen this example to convey that though among a *Jīva* and its close associates (physical body, *Adhyavasāna*, etc.), the *Jīva* is only one, yet it is acceptable to call *Adhyavasāna*, etc., as *Jīva* from the relative point of view.

Question: While the king and his army are described as the king, we do not really mean it. We always mean and know that the king is different from his army. Why should we emphasize over what we speak? Should we not emphasize on what we mean?

Answer: Yes, we should emphasize over what we actually mean. We should make sure that we understand correctly. It should be very clear that the *Adhyavasāna* etc., are not *Jīva*.

If we end the answer to this question without explaining further, then it may lead to a misunderstanding regarding the relative point of view. It may be noted that any attempt to harm the king's army is considered as an attempt to harm the king. It is not only a matter of words, the punishment is also decided by this consideration. We can take many other examples to show that the relative point of view is not only a matter of words but has practical significance too. As stated earlier, the physical body of a living being is a *Jīva* and should not be hurt. This concept of the relative point of view has a great significance. For the spiritual growth also, the practice of non-violence and the purification of thoughts based on the relative point of view are vital.

However, a majority of persons are confused about this king (*Jīva*). Many persons have been recognizing the army of *Jīva* as the king *Jīva*. Therefore, Ācārya Kundakunda is trying to highlight the real king who is different from his army.

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसहं।

जाण अलिंगगहणं जीवमणिदिट्ठसंठाणं ॥४९॥

Arasamarūvamagandham avvattam cedaṇāguṇamasaddam.

Jāṇa alingaggahaṇam jīvamaṇiddiṭṭhasamṭhāṇam. ||49||

अरसरूपमांधमव्यक्तं चेतनागुणमशब्दम्।

जानीहि अलिङ्गग्रहणं जीवमनिर्दिष्टसंस्थानम् ॥49॥

Know that *Jīva* (soul) is without taste, invisible, without odor, without sound, imperceptible [to sensory organs or instruments], without definite shape, realizable not by any mark or symbol, and characterized by the consciousness attribute (*Cetanā*). [49]

Annotation

After clarifying in *Gāthā* 47 the difference between the actual king and the king with his army, in *Gāthā* 48 *Ācārya* Kundakunda indicated the difference between the actual *Jīva* and *Jīva* as a combination of *Jīva*, *Karma*, emotions, mind, physical body, etc. Now he states that though taste, color, smell, touch, sound, etc., are associated with the physical body of a living being yet these cannot be considered as attributes of *Jīva*. A *Jīva* is different from the associated physical body. Here *Ācārya* highlights that the essential attribute of *Jīva* (soul) is its consciousness (*Cetanā*). The word '*Guṇa*' used in the stanza signifies that it is an attribute which is always present.

It may be noted that this stanza is so significant that it has also been included by *Ācārya* Kundakunda in his *Pravacansāra* (as stanza-172), *Niyamasāra* (as stanza-46), *Pancāstikāya* (as stanza-127), and *Aṣṭapāhuḍa* (as stanza-64).

According to the Jain metaphysics, taste, color, smell, and touch, are specific attributes of matter (*Pudgala*). They are not found in any *Jīva*. Similarly, the sound consists of matter (*Pudgala*). It is not an attribute of a *Jīva*.

As a *Jīva* is a *Dravya* (substance), it is expected to cover some volume, i.e., it must have some shape and size. A *Jīva* may be of a size of an ant in this birth and in other birth it can have the shape and size of an elephant. (According to the Jain metaphysics, the size and shape of the soul of a living being is close to the size and shape of the associated physical body). This

feature regarding the size and shape of a *Jīva* has been expressed in this stanza by the word '*AnirdiṣṭaSamsthānam*' that means indefinite shape and size (because its shape varies according to the body it occupies).

We know various technologies of detecting the material things. For example, ultrasound, X-rays, infrared, gamma rays, etc., are used to detect things which are invisible to naked eyes. This stanza says that the non-physical soul cannot be physically identified by any present or future technology or device. Ācārya Kundakunda has highlighted this point by stating that the soul is invisible and cannot be expressed (*Avvattam* or *Avyaktam*) by any physical analogy.

Here one may ask a question: If the soul cannot be physically identified by any technology or senses then how can it be known? To answer this question, Ācārya uses a powerful word '*Alimṡaggahaṇam*'. Through this word Ācārya Kundakunda says that the soul can be realized without any mark (*Linga*). In other words, the soul can be realized without the inference based on the sense perception, i.e., it is possible by direct experience of the soul by the soul.

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

ण वि रूवं ण सरीरं ण वि संठाणं ण संहणणं ॥50॥

जीवस्स णत्थि रागो ण वि दोसो णेव विज्जदे मोहो ।

णो पच्चया ण कम्मं णोकम्मं चावि से णत्थि ॥51॥

जीवस्स णत्थि वग्गो ण वंगणा णेव फड्ढया केई ।

णो अज्झप्पट्ठाणा णेव य अणुभागठाणाणि ॥52॥

जीवस्स णत्थि केई जोयट्ठाणा ण बंधठाणा वा ।

णेव य उदयट्ठाणा ण मग्गणट्ठाणया केई ॥53॥

णो ठिदिबंधट्ठाणा जीवस्स ण संकिलेसठाणा वा ।

णेव विसोहिट्ठाणा णो संजमलद्धिठाणा वा ॥54॥

णेव य जीवट्ठाणा ण गुणट्ठाणा य अत्थि जीवस्स ।

जेण दु एदे सब्बे पोगलदव्वस्स परिणामा ॥55॥

Jīvassa ñatthi vaṇṇo ña vi gandho ña vi raso ña vi ya phāso.

Ña vi rūvam ña sarīram ña vi saṁsthānam ña saṁhaṇaṇam. ||50||

Jīvassa ñatthi rāgo ña vi doso ñeva vijjade moho.

Ño paccayā ña kammam ñokammam cāvi se ñatthi. ||51||

Jīvassa ñatthi vaggo ña vaggaṇā ñeva phaddhayā kei.

Ño ajjhappaṭṭhaṇa ñeva ya anubhāgathāṇaṇi. ||52||

Jīvassa ñatthi kei joyaṭṭhāṇā ña bandhaṭṭhāṇā vā.

Ñeva ya udayaṭṭhāṇā ña maggaṇaṭṭhāṇayā kei. ||53||

Ño thidibandhaṭṭhāṇā jīvassa ña saṁkilesaṭṭhāṇā vā.

Ñeva visohiṭṭhāṇā ño saṁjamaladdhiṭṭhāṇā vā. ||54||

Ñeva ya jīvaṭṭhāṇā ña guṇaṭṭhāṇā ya atthi jīvassa.

Jeṇa du ede savve poggaladavvassa parināmā. ||55||

जीवस्य नास्ति वर्णो नापि गंधो नापि रसो नापि च स्पर्शः ।

नापि रूपं न शरीरं नापि संस्थानं न संहननम् ॥50॥

जीवस्य नास्ति रागो नापि द्वेषो नैव विद्यते मोहः ।

नो प्रत्यया न कर्म नो कर्म चापि तस्य नास्ति ॥51॥

जीवस्य नास्ति वर्णो न वर्णानां नैव स्पर्धकानि कानिचित् ।

नो अध्यात्मस्थानानि नैव चानुभागस्थानानि ॥52॥

जीवस्य न संति कानिचिद्गोस्थानानि न बंधस्थानानि वा ।

नैव चोदयस्थानानि न मार्गणास्थानानि कानिचित् ॥53॥

नो स्थितिबंधस्थानानि जीवस्य न संक्लेशस्थानानि वा ।

नैव विशुद्धिस्थानानि नो संयमलब्धिस्थानानि वा ॥54॥

नैव च जीवस्थानानि न गुणस्थानानि वा संति जीवस्य ।

येन त्वेते सर्वे पुद्गलद्रव्यस्य परिणामाः ॥55॥

Color, odour, taste, touch, visible form, body, *Samsthāna* (bodily configuration), and *Samhaṇana* (skeletal structure) are not of *Jīva* (soul). [50]

Rāga (inclination of attachment) and *Dveṣa* (inclination of aversion), *Moha*, *Pratyaya*, *Kārmika* matter, and *Nokarma* (physical body and other material possessions) are also not of *Jīva* (soul). [51]

Varga, *Vargaṇā*, any *Spardhaka*, *AdhyātmaSthāna*, and *AnubhāgaSthāna* are also not of *Jīva* (soul). [52]

Any *Yoga-Sthāna*, *Bandha-Sthāna*, *Udaya-Sthāna*, and *MārgaṇāSthāna* are also not of *Jīva* (soul). [53]

Stithi-Bandha-Sthāna, *Samkleśa-Sthāna*, *Viśuddhi-Sthāna*, and *Samyama-Labdhī-Sthāna* are also not of *Jīva* (soul). [54]

JīvaSthāna and *Guṇasthāna* are also not of *Jīva* (soul). All these are the outcomes of *Pudgala* (material substance). [55]

Annotation

In these six stanzas, 29 characteristics have been described with an emphasis over one point that none of these characteristics is of *Jīva* (soul). These 29 are: color, smell, taste, touch, visible form, body, bodily configuration (*Samsthāna*), skeletal structure (*Samhanana*), inclination of attachment (*Rāga*), inclination of aversion (*Dveṣa*), *Moha*, *Pratyaya*, *Kārmika* matter, *Nokarma* (physical body and other material possessions), *Varga*, *Vargaṇā*, *Spardhaka*, *AdhyātmaSthāna*, *AnubhāgaSthāna*, *Yoga-Sthāna*, *Bandha-Sthāna*, *Udaya-Sthāna*, *MārgaṇāSthāna*, *Stithi-Bandha-Sthāna*, *Samkleśa-Sthāna*, *Viśuddhi-Sthāna*, *Samyama-Labdhī-Sthāna*, *JīvaSthāna*, and *Guṇasthāna*.

The meanings of color, smell, taste, touch, visible form, and body are known to everyone. Bodily configuration (*Samsthāna*) refers to the shape of the physical body. There are six kinds of bodily configurations (*Samsthāna*): (a) *Samacaturasra*, (b) *Nyagrodhaparimaṇḍala*; (c) *Svāti*, (d) *Kubjaka*, (e) *Vāmana*, and (f) *Hundaka*. A perfectly symmetrical body is known as *Samacaturasra*. *Nyagrodhaparimaṇḍala* refers to a body that is top-heavy. *Svāti* refers to a body that is long and thin. *Kubjaka* is used to signify a body that is hunch-backed, a dwarfish body is called *Vāmana*, and *Hundaka* means an ugly body.

Skeletal structure (*Samhanana*) specifies the nature of joints of the bones. There are six types of joints: (a) *VajraVṛṣabhaNārāca*, (b) *VajraNārāca*, (c) *Nārāca*, (d) *ArdhaNārāca*, (e) *Kīlika*, and (f) *Asamprāptīśrapātikā*.

A thought or feeling of liking or desiring (*Rāga*), a thought or feeling of disliking or hatred or aversion (*Dveṣa*), and the delusion (*Moha*) due to which a living being cannot recognize the real Self are the consequences of the *Kārmika* matter.

Pratyaya leads to the influx and bonding of the *Kārmika* dust. There are four kinds of *Pratyaya*: (a) *Mithyātva*, (b) *Avirati*, (c) *Kaṣāya*, and (d) *Yoga*. *Mithyātva* means a false belief or a false view of the Self and others. *Avirati* means a lack of the abstinence or vowlessness. *Kaṣāya* means soul-soiling emotions and thoughts, and *Yoga* refers to the physical, vocal, and mental activities.

Karma are of eight types (see Appendix-6). The *Kārmika* dust known as *Dravya Karma* is clearly matter. The emotions, reflective thoughts, and feelings of a living being are due to *Udaya* of the bonded *Kārmika* matter. These are known as *Bhāva Karma*. *Nokarma* (quasi-*Karma*) refers to the physical body and other material possessions of a living being.

The terms *Varga*, *Vargaṇā*, *Spardhaka*, and *Anubhāga* are also related to the *Kārmika* matter. The potency of a *Kārmika* dust particle is defined in terms of the number of units (*Avibhāga Praticcheda*) of different attributes. A group with same potency is a *Varga*. A collection of many *Varga* is known as a *Vargaṇā*, and a collection of many *Vargaṇā* is known as *Spardhaka*.

All thoughts and feelings with a sense of oneness with external things (body, etc.) are known as *AdhyātmaSthāna*. The degree of potency of fruits of *Karma* bonded with soul is indicated by *AnubhāgaSthāna*.

The grades of physical, vocal, and mental actions are known as *Yoga-Sthāna*. The kinds of *Kārmika* bondage are known as *BandhaSthāna*. The fruit-yielding manifestations of *Karma*, on its maturity, are known as *Udaya-Sthāna*.

The living beings are classified on the basis of 14 *MārgaṇāSthāna*: (a) *Gati*, (b) *Indriya* (physical senses), (c) *Kāya* (physical body), (d) *Yoga*, (e) *Veda* (sex), (f) *Kaṣāya*, (g) *Jñāna* (knowledge), (h) *Samyama* (abstinence), (i) *Darśana*, (j) *Leśya*, (k) *Bhavyatva*, (l) *Samyaktva*, (m) *Samjnā*, and (n) *Āhāra* (food).

Each of the bonded *Karma* stays with the soul till it matures. On maturity it gives its fruit and then it gets detached. The duration of bondage of each *Karma* is known as *Stithi-Bandha-Sthāna*.

Intense *Kaṣāya* (soul-soiling emotions and thoughts) leads to heavy soiling of the soul. It makes the soul highly restless. This characteristic is known as *Samkleśa-Sthāna*. As against this, the *Viśuddhi-Sthāna* refers to mild *Kaṣāya*.

In the path of liberation, the level of self-restraint goes on increasing. This characteristic is known as *Samyama-Labdhi-Sthāna*.

In the scriptures, *Jīva* are also classified on the basis of senses (one sense, two senses, three senses, four senses, five senses, mind, size, etc.) *JīvaSthāna* refers to such specifications of *Jīva*.

The spiritual development of a *Jīva* is characterized by *GuṇaSthāna*. There are 14 *GuṇaSthāna*. For example: an omniscient soul with the physical body is known as *Arahanta* and is considered in 13th *GuṇaSthāna*; just before liberation and becoming *Siddha* (the liberated soul) the soul attains 14th *GuṇaSthāna* for a very short time. In the first *GuṇaSthāna* a living being is ignorant about the Self. A *SamyagDrṣṭi* house holder having a clear understanding and realization of the Self with an understanding of the difference between the Self and non-Self but not practicing any abstinence (i.e., not observing any formal vow) is considered in fourth *GuṇaSthāna*.

In these stanzas, Ācārya Kundakunda explains that all these 29 characteristics are not of *Jīva*. All these are the outcomes of *Pudgala* (*Kārmika* dust, physical body, and associated things are nothing but the physical matter, i.e., *Pudgala*).

Question: It is easily understandable that the physical body is comprised of the material substance. Therefore, it cannot be called as a *Jīva* in the rigorous sense. But what is wrong in saying that the physical body associated with my soul is mine? What about our feelings and emotions? Are these really not ours?

Answer: In the strict sense, when we own a thing then it becomes our right not to lose it. Nobody else should be able to take away the things that we own. We should be able to control the things owned by us. These criteria lead us to the fact that, in true sense, we do not own our physical body, thoughts, emotions and feelings. Any answer with such criteria would be called an answer from the real point of view.

For the worldly relations, we have very different meaning of 'I'. In a commercial bank or school or anywhere, we do not write our name as 'soul'. Therefore, we need some other criteria to distinguish between 'my money' and 'your money'. The society and social scientists frame such criteria by taking into consideration various parameters. The relative point of view helps in accepting such criteria leading to distinction between 'my money' and 'your money' (see the next stanza, *Gāthā* 56).

The spiritual teachers explain that if we do not mean to own the physical body in the real sense then there is no problem in saying that it is my physical body. Is the physical body associated with my soul is mine? This question can be answered in 'yes' as well as 'no'. As explained above, from the real point of view, the answer is 'no', and from the relative point of view, the answer is 'yes'. We find both these answers in the scriptures.

In our day-to-day life also this concept of not owning is useful. For example, modern psychologists explain that your spouse is yours but you should not have a feeling of owning her/him.

Here in these stanzas, *Ācārya* Kundakunda teaches us that we should neither have a feeling of owning any thing other than our own soul (see *Gāthā* 38 also), nor have a feeling of owning some thing which exists because of others. In *ĀtmaKhyāti*, while explaining these 29 characteristics, *Ācārya* Amṛtacandra has explained that we cannot own them because they have material origin. Further, immediately after explaining these stanzas, *Ācārya* Amṛtacandra writes *Kalaśa* 37 in which he has described that the characteristics - color etc, and *Rāga* and *Moha*, etc.- are different from those of a soul. Therefore, when one looks oneself

from the internal perspective then he sees only the Self, not these characteristics. In this *Kalaśa* 37, the description of all 29 characteristics in two sets [(1) color, etc. (2) *Rāga* and *Moha*, etc.] is worth noting. It may be noted that some characteristics (set 1) are purely of *Pudgala*, and some characteristics (set 2) are due to *Pudgala* (*Kārmika* matter).

ववहारेण दु एदे जीवस्स हवन्ति वण्णमादीया ।

गुणठाणन्ता भावा ण दु केई णिच्छयणयस्स ॥56॥

Vavahāreṇa du ede jīvassa havanti vaṇṇamādīyā.

Guṇathāṇantā bhāvā ṇa du keī ṇicchayaṇayassa. ||56||

व्यवहारेण त्वेते जीवस्य भवन्ति वर्णाद्याः ।

गुणस्थानान्ता भावा न तु केचिन्निश्चयनयस्य ॥56॥

The aforementioned characteristics starting from color and ending with *GuṇaSthāna* [as described in the previous stanzas] belong to *Jīva* (soul) from the relative point of view. But from the real point of view none of them belongs to *Jīva*. [56]

Annotation

Without distinguishing ‘my money’ and ‘your money’, or ‘my body’ and ‘your body’, or ‘my actions’ and ‘your actions’, the life of a common person is not possible. In view of this necessity, though from the real point of view (see the previous stanzas) the physical body, etc., are not of *Jīva* (soul), yet at many places in the scriptures they have been accepted as belonging to *Jīva* (soul). Such an acceptance comes from the relative point of view.

Ācārya Kundakunda here makes it clear that wherever in scriptures one finds that the physical body or *Rāga* etc., are of *Jīva* (soul), there one should understand that such a statement has been made from the relative point of view.

It is to be noted that if some money belongs to Suresh, and somebody says that this money belongs to Dinesh, then such a statement would be incorrect even from the relative point of view. One can apply this point to all 29 characteristics.

एदेहिं य सम्बन्धो जहेव खीरोदयं मुणेदव्वो ।

ण य होंति तस्स ताणि दु उवओगगुणाधिगो जम्हा ॥57॥

Edehim ya sambandho jaheva khīrodayam muṇedavvo.

Ṇa ya hoṃti tassa tāṇi du uvaogaguṇādhigo jamhā. ॥57॥

एतैश्च सम्बन्धो यथैव क्षीरोदकं ज्ञातव्यः ।

न च भवंति तस्य तानि तूपयोगगुणाधिको यस्मात् ॥57॥

The association of a *Jīva* (soul) with these [color etc.] characteristics is just like the association of milk with water. A *Jīva* does not have any of these characteristics. A *Jīva* differs from these by its *Upayoga* (knowledge and perception) attribute. [57]

Annotation

Here the combination of *Jīva* with all 29 characteristics described in stanzas 50 to 55 has been compared with a combination of milk and water. Everyone knows that in the combination of milk and water, the water remains water, the water does not become milk.

In *ĀtmaKhyāti*, *Ācārya* Amṛtacandra adds an example of heat and fire while explaining this stanza. He explains that heat is always associated with fire. Therefore, we can say that the associated heat is of fire. In the same way, since *Upayoga* is always associated with soul, we can say that *Upayoga* is of soul. The milk-water relationship is not like the relationship of heat and fire. Just as water is not of milk or milk is not of water, these 29 characteristics are also not of *Jīva* (soul).

पंथे मुस्संतं पस्सिदूण लोगा भणंति ववहारी ।

मुस्सदि एसो पंथो ण य पंथो मुस्सदे कोई ॥58॥

तह जीवे कम्माणं णोकम्माणं च पस्सिदुं वण्णं ।

जीवस्स एस वण्णो जिणेहिं ववहारदो उत्तो ॥59॥

गंधरसफासरूवा देहो संठाणमाइया जे य ।

सव्वे ववहारस्स य णिच्छयदण्हू ववदिसंति ॥60॥

*Panthe mussantam passidūṇa logā bhaṇanti vavahārī.
 Mussadi eso pantho ṇa ya pantho mussade koī.||58||
 Taha jīve kammāṇam ṇokammāṇam ca passidum vaṇṇam.
 Jivassa esa vaṇṇo jīṇehim vavahārado utto.||59||
 Gandharasaphāsarūvā deho saṃṭhāṇamāiyā je ya.
 Savve vavahārassa ya ṇicchayadaṇhū vavadisanti.||60||*

पथि मुख्यमाणं दृष्ट्वा लोका भणन्ति व्यवहारिणः ।

मुख्यते एष पन्था न च पन्था मुख्यते कश्चित् ॥58॥

तथा जीवे कर्मणां नो कर्मणां च दृष्ट्वा वर्णम् ।

जीवस्यैष वर्णो जिनैर्व्यवहारतः उक्तः ॥59॥

गन्धरसस्पर्शरूपाणि देहः संस्थानादयो ये च ।

सर्वे व्यवहारस्य च निश्चयद्रष्टारो व्यपदिशन्ति ॥60॥

On seeing a traveler getting robbed on a road, common people say from the relative point of view, "This road is robbed." But in reality the road is never robbed [it is the traveler who is robbed]. [58]

In the same way, on the basis of the color of the physical body and the *Kārmika* matter associated with *Jīva* (soul), *Jina* (the omniscient lords) explain from the relative point of view that the color is of *Jīva* (soul). [59]

Similarly, the knowers of the real point of view describe from the relative point of view that odour, taste, touch, visible form, physical body, *Samsthāna*, etc., are of *Jīva* (soul). [60]

Annotation

In *Gāthā* 58, Ācārya Kundakunda highlights that the understanding of the real point of view with the use of relative point of view in the communication is found in day-to-day life of ordinary persons also. An ordinary person knows very well that it is the traveler who is robbed, not the road, yet he uses the phrase that the road is robbed (looted). So long as that person understands the reality there is no problem in speaking the language of the relative point of view. If somebody fails to understand the real message that it is the person, not the road,

that is looted, then he would be ignorant about the reality and may be at a loss.

In the light of this learning we should follow the teachings of *Jina*. The omniscients reveal the truth through the real point of view as well as the relative point of view. We find some descriptions from the real point of view and some from the relative point of view in the scriptures. An understanding of all such descriptions in their proper perspective leads to a true and complete picture. If we do not understand the reality revealed by the real point of view, and simply take the literal meaning of the teachings described from the relative point of view, then we would be missing the truth and would be at a loss.

तत्थ भवे जीवाणं संसारत्थाणं होंति वण्णादी ।

संसारपमुक्काणं णत्थि हु वण्णादओ केई ॥61॥

जीवो चेव हि एदे सव्वे भाव त्ति मण्णसे जदि हि ।

जीवस्साजीवस्स य णत्थि विसेसो दु दे कोई ॥62॥

अहं संसारत्थाणं जीवाणं तुज्झ होंति वण्णादी ।

तम्हा संसारत्था जीवा रूवित्तमावण्णा ॥63॥

एवं पोगलदव्वं जीवो तहलक्खणेण मूढमदी ।

णिव्वाणमुवगदो वि य जीवत्तं पोगलो पत्तो ॥64॥

Tattha bhave jīvāṇam saṃsārthāṇa homti vaṇṇādī.

Saṃsārapamukkāṇam ṇatthi hu vaṇṇādao keī. ||61||

Jīvo ceva hi ede savve bhāva tti maṇṇase jadi hi.

Jīvassājīvassa ya ṇatthi viseso du de koī. ||62||

Aha saṃsārathāṇam jīvāṇam tujjha homti vaṇṇādī.

Tamhā saṃsārathā jīvā rūvittamāvaṇṇā. ||63||

Evam poggaladavvam jīvo tahalakkhaṇeṇa mūḍhamadī.

Ñivvāṇamuvagado vi ya jīvattam poggalo patto. ||64||

तत्र भवे जीवानां संसारस्थानां भवन्ति वर्णादयः ।

संसारप्रमुक्तानां न सन्ति खलु वर्णादयः केचित् ॥61॥

जीवश्चैव ह्येते सर्वे भावा इति मन्यसे यदि हि ।

जीवस्याजीवस्य च नास्ति विशेषस्तु ते कश्चित् ॥62॥

अथ संसारस्थानां जीवानां तव भवन्ति वर्णादियः

तस्मात्संसारस्था जीवा रूपित्वमापन्नाः ॥63॥

एवं पुद्गलद्रव्यं जीवस्तथालक्षणेन मूढमते ।

निर्वाणमुपगतोऽपि च जीवत्वं पुद्गलः प्राप्तः ॥64॥

Mundane *Jīva* (living beings) have color etc. Liberated souls do not have color etc. [Therefore, in reality, the color etc., are not of *Jīva*.] [61]

If you believe that all these characteristics [color etc.] are [really of] *Jīva*, then there would remain no difference, whatsoever, between *Jīva* and non-*Jīva* in your belief. [62]

Or, if you believe that mundane *Jīva* have color etc., then all mundane *Jīva* will be endowed with visible form etc. [63]

Since visible form etc., are the characteristics of matter (*Pudgala*), therefore, oh, deluded one! , [in that case] the matter substance (*Pudgala*) [of the physical body of a living being] would be called as *Jīva*, and on liberation the same very matter (the physical body recognized as a mundane *Jīva*) would attain the soulness (*Jīvatva*). [64]

Annotation

It has been explained in the previous stanzas that color etc., are of *Jīva* from the relative point of view. Here in *Gāthā* 61, it is further added that even from the relative point of view this is applicable to mundane souls only, because a liberated soul (*Siddha*) is not associated with a physical body or any of those previously mentioned 29 characteristics.

This *Gāthā* also conveys that a mundane soul becomes free from color, smell, physical body, etc., on liberation. Therefore, it is clear that 29 characteristics such as color, smell, physical body, etc., do not remain associated with a soul forever. As such a soul should not be considered as the real owner of these characteristics. An owner of a characteristic in the real sense is supposed to own that characteristic permanently.

Gāthā 62 says that if you consider that all these characteristics are *Jīva* (or of *Jīva*) then there would be no difference between *Jīva* and matter (*Pudgala*) because physical form etc., are the characteristics of matter (*Pudgala*).

Again in this regard, we find an additional point in *Gāthā* 63 and 64. If we accept that color etc. are the characteristics of a mundane soul then the mundane soul would become matter (*Pudgala*) as these are the characteristics of the matter. Then the liberation would be interpreted as the liberation of the matter. In this scenario, a mundane soul which is matter (the owner of color etc.) before liberation, becomes a pure soul (free from color, physical body etc.) on liberation. Thus, this scenario leads to the transformation of matter into soul. But such transformation is inconsistent with the basic principle that one type of *Dravya* can never be transformed into any other type of *Dravya*. Therefore, to avoid all such inconsistencies, one should accept the following: neither these 29 characteristics described in *Gāthā* 50-55 are *Jīva*, nor can a *Jīva* own these in real sense.

एकं च दोष्णि तिणिं य चत्तारि य पंच इन्द्रिया जीवा ।

बादरपज्जतिदरा पयडीओ णामकम्मस्स ॥65॥

एदाहि य णिव्वत्ता जीवद्वाणा उ करणभूदाहिं

पयडीहिं पोग्गलमइहिं ताहिं कहं भण्णदे जीवो ॥66॥

पज्जत्तापज्जत्ता जे सुहुमा बादरा य जे चेव ।

देहस्स जीवसण्णा सुत्ते ववहारदो उत्ता ॥67॥

Ekkam ca doṇṇi tiṇṇi ya cattāri ya pañc indriyā jīvā.

Bādarapajjattidarā payaḍiō ṇāmakammasa. ||65||

Edāhi ya ṇivvatta jīvaṭṭhāṇā u karaṇabhūdāhim.

Payaḍiḥim poggalamaḥim tāhim kaḥam bhaṇṇade jīvo. ||66||

Pajjattāpajjattā je suhumā bādarā ya je ceva.

Dehassa jīvasaṇṇā sutte vavahārdo uttā. ||67||

एकं वा द्वे त्रीणि च चत्वारि च पंचेन्द्रियाणि जीवाः ।

बादरपयसितराः प्रकृतयो नामकर्मणः ॥65॥

एताभिश्च निर्वृत्तानि जीवस्थानानि करणभूताभिः ।

प्रकृतिभिः पुद्गलमयीभिस्ताभिः कथं भण्यते जीवः ॥66॥

पर्याप्तापर्याप्ता ये सूक्ष्मा बादराश्च ये चैव ।

देहस्य जीवसंज्ञाः सूत्रे व्यवहारतः उक्ताः ॥67॥

[The diversity of living beings such as] living beings with one, two, three, four, and five senses, macro living beings (*Bādara*), fully developed living beings (*Paryāpta*), and their opposites (micro living beings, underdeveloped living beings) [is] due to the physique-determining *Karma* (*Nāma Karma*). [65]

These [variations in physical bodies of living beings known as] *JīvaSthāna* are due to [*Kārmika*] matter (*Nāma Karma*). How can the outcome of the matter be called as *Jīva* (soul)? [66]

Fully developed living beings (*Paryāpta*), under developed living beings (*Aparyāpta*), micro living beings (*Sūkṣma*), macro living beings (*Bādara*), etc., are descriptions of physical bodies of the living beings. In scriptures they are described as characteristics of *Jīva* from the relative point of view.[67]

Annotation

JīvaSthāna refers to the classification of *Jīva* on the basis of the number of senses, shape, size etc., of the physical bodies of the living beings. A disciple may think that the term '*JīvaSthāna*' contains the word '*Jīva*', therefore, it may either be *Jīva* or may be of *Jīva*. To clarify any such doubt, it is explained here that *JīvaSthāna* is due to body-designer *Karma* (*Nāma-Karma*), a *Karma* that is responsible for the shape, size, number of senses, etc., of the physical body of a living being. The *Kārmika* particles associated with a mundane soul are material particles. Neither *Karma* can become *Jīva* nor *Jīva* can become owner of the effects of *Karma*. As mentioned earlier, the owner of a thing in true sense is that who owns it forever, whereas the effects of *Karma* are temporary. Therefore, a *Jīva* cannot be the owner of *JīvaSthāna* in real sense.

At many places in scriptures, the above mentioned features are ascribed to *Jīva*. To avoid any misunderstanding, Ācārya Kundakunda accepts such narrations with a caution that they are acceptable from the relative point of view.

Question: This description implies that a particular type of physical body is designed by *Karma* and not by *Jīva*. Whereas scriptures say that a *Jīva* controls its destiny; a *Jīva* bonds specific *Karma* according to the deeds of oneself, and gets the fruits of such deeds. Then why should one give any credit to *Karma*?

Answer: A *Jīva* controls its destiny. This has been accepted in the scriptures. Many stanzas (e.g., 46, 48, 56, 59, 60, and 67) imply that the bonding, fruition, etc., are in the realm of the relative point of view. In addition to this, the following points are also worth noting:

- (1) By bringing *Karma* into picture in these stanzas, *Ācārya Kundakunda* is indirectly indicating that nothing happens by chance, i.e., nothing is random. Every thing happens according to definite universal laws (e.g., *Karma* theory accounts for the happening with the living beings). There is no lawlessness in this cosmos.
- (2) By emphasizing that the physical body is not *Jīva* or the physical body is not of *Jīva*, *Ācārya* is showing the reality. He wants us to realize the difference between a real owner and a so-called-owner. If one's ownership appears to be temporary then he cannot be a real owner.
- (3) As seen in *Gāthā* 47-48, *Ācārya Kundakunda* wants us to see the difference between a king and his kingdom. Specially, if the king recognizes everybody else in the kingdom as the king or a part of the king, but does not recognize himself as the king, then it becomes very essential to explain the reality to such king.

मोहणकम्मस्सुदया दु वणिण्या जे इमे गुणङ्गाणा ।

ते कह हवन्ति जीवा जे णिच्चमचेदणा उता ॥68॥

Mohaṇakammasudayā du vaṇṇiyā je ime guṇaṅgāṇā.

Te kaha havanti jīvā je ṇiccamacedaṇā uttā. ||68||

मोहनकर्मण उदयातु वर्णितानि यानीमानि गुणस्थानानि ।

तानि कथं भवन्ति जीवा यानि नित्यमचेतनान्युक्तानि ॥68॥

The *GuṇaSthāna* (fourteen stages of spiritual growth) have been described [in the scriptures] on the basis of the deluding *Karma* (*Moha Karma*) which is always *non-Jīva* (*Pudgala*). Then how can they (fourteen stages of spiritual growth) be identified as *Jīva* (soul)? [68]

Annotation

The progress in the spiritual journey is described by *GuṇaSthāna* (see *Gāthā* 55 and its related annotation). Different *GuṇaSthāna* are related with the *Udaya* (fruition) of deluding *Karma* (*Mohanīya Karma*).

Moha (to recognize others as Self), *Rāga* (inclination of attachment), and *Dveṣa* (inclination of aversion) are due to *Mohanīya Karma*. This stanza says that as *Mohanīya Karma* is non-soul, the *Moha*, *Rāga*, and *Dveṣa* are non-soul. Therefore, *GuṇaSthāna* which specifies the degree of *Rāga*, *Dveṣa*, and *Moha* cannot be considered as *Jīva* or of *Jīva*.

In previous stanzas (*Gāthā* 65-67) the distinction between *Jīva* and physical body etc., was made on the basis of material *Nāma-Karma*. The same logic is extended here to make a distinction between *Jīva* and *Rāga* etc., on the basis of material *Mohanīya Karma*.

It may be easy to understand the distinction and separation between the soul and the physical body. But it is difficult to comprehend the distinction and the separation between the soul and *Rāga*, between the soul and *Dveṣa*, between the soul and *Moha*. One may have very strong views about this point that these are characteristics of the soul. In *Gāthā* 36 and its annotation also we discussed in detail that the *Moha* is not of the soul. That explanation may be helpful here.

Identification of the Self with the associated physical body, *Rāga*, *Dveṣa*, *Moha*, etc., is called ***Ekatva*** (I-ness) of *Jīva* with these characteristics, and a sense of ownership is known as ***Mamatva*** (my-ness). In this chapter 2, Ācārya Kundakunda has taught us that in the real sense (from the real point of view), such I-ness and my-ness concepts of the Self (soul) with these characteristics are unacceptable. □

3

The Doer (*Kartā*) and the Deed (*Karma*)

जाव ण वेदि विसेसंतरं तु आदासवाण दोहं पि ।

अण्णाणी ताव दु सो कोहादिसु वट्टदे जीवो ॥69॥

कोहादिसु वट्टंतस्स तस्स कम्मस्स संचओ होदी ।

जीवस्सेवं बंधो भणितो खलु सव्वदरिसीहिं ॥70॥

Jāva ṇa vedi visesantaram tu ādāsavāṇa dohṇam pi.

Aṇṇaṇī tāva du so kohādisu vaṭṭade jīvo. ||69||

Kohādisu vaṭṭantassa tassa kammaṣṣa saṃcāo hoḍī.

Jīvassevam bandho bhaṇido khalu savvadarisīhim. ||70||

यावन्न वेत्ति विशेषांतरं त्वात्मास्रवयोर्द्वयोरपि ।

अज्ञानी तावत्स क्रोधादिषु वर्तते जीवः ॥69॥

क्रोधादिषु वर्तमानस्य तस्य कर्मणः संचयो भवति ।

जीवस्यैवं बंधो भणितः खलु सर्वदर्शिभिः ॥70॥

So long as one does not know the difference and the separateness between the [pure] soul and the *Āsrava* (influx of *Bhāva Karma* in the form of psychic dispositions such as emotions of anger etc.) [associated with the soul] till then he is [spiritually] ignorant and indulges himself with anger etc. [69]

By indulging oneself with anger etc., such a living being accumulates *Karma*. Omniscients say that, in reality, through this process a soul gets bonded [with the new *Kārmika* matter]. [70]

Annotation

In *Gāthā* 69, there is an emphasis on the difference and separateness between the soul and the associated *Āsrava* (influx of *Bhāva Karma* in the form of psychic dispositions such as emotions of anger etc.). It may be noted that as compared to identifying oneself as different and separate from the physical body, the task of realizing the difference and separateness between the soul and *Āsrava* (anger etc.) is very difficult.

Perception and knowledge are essential attributes of a soul. Just as heat is always associated with fire, perception and knowledge are always associated with a soul. Anger and other emotions do not fall in that category. These are temporary and depend on the fruition (*Udaya*) of the previously bonded material *Karma*. The perception and knowledge exist even when the soul becomes free from all material *Karma*, but the anger and emotions (psychic dispositions or *Bhāva Karma*) do not exist when the soul becomes free from all material *Karma*.

This stanza provides a test for recognizing our spiritual ignorance: If someone does not know that his soul and the associated emotions of anger etc., are different and separate then that living being is spiritually ignorant. Earlier also (e.g., see *Gāthā* 36, 68), Ācārya Kundakunda has described the separateness and difference between the soul and anger.

In *Gāthā* 70, Ācārya Kundakunda further says that with such an identification of the Self with the anger etc., a living being indulges in the anger etc. Such an ignorant being knows very well that the anger etc., are his deeds and he is the doer. Such a relationship, between the soul and the anger etc., is known as a doer-deed (*Kartā-Karma*) relationship. An indulgence with the anger etc. or an acceptance of such a doer-deed relationship leads to the bonding of material *Karma* with the soul.

जइया इमेण जीवेण अप्पणो आसवाण य तहेव ।

णादं होदि विसेसंतरं तु तइया ण बंधो से ॥71॥

Jaiyā imeṇa jīveṇa appaṇo āsavāṇa ya taheva.

Nādam hodi visesantaram tu taiyā ṇa bandho se. ||71||

यदानेन जीवेनात्मनः आस्रवाणां च तथैव ।

ज्ञातं भवति विशेषांतरं तु तदा न बन्धस्तस्य ॥71॥

When the difference and the separateness between the soul and the *Āsrava* (influx of *Bhāva Karma* in the form of psychic dispositions such as emotions of anger etc.) are known by a living being then that being does not get bonded [with the new *Kārmika* matter]. [71]

Annotation

In *Gāthā* 69 and 70, *Ācārya* Kundakunda explained that the ignorance regarding the separateness between the soul and *Āsrava* leads to bonding of *Karma*. Now here in this *Gāthā* he is saying that if such ignorance does not exist then the bonding would not take place.

Question: Is it not true that if there is anger there would be bonding of *Karma* in accordance with the anger?

Answer: For the same external expression of the anger, the quality and quantity of the bonding of *Karma* would depend on the internal state. Internally, one living being may be ignorant regarding the separateness between the soul and *Āsrava*, and another being might not be ignorant about this point. Due to this difference there would be difference in the bonding. To make the point clear we can take a worldly example:

Suppose you are the chief executive officer (CEO) of a corporate. If as a CEO you accept an expenditure incurred by an employee as the expenditure incurred by the company then the Accountant and Cashier of the company would make payment of the bill submitted by that employee. However, if you do not identify an expenditure incurred by an employee as an expenditure of the company then the Accountant and Cashier would not pay the related bill.

In other words, so long as the credit card owned by an employee is recognized as the credit card owned by the company, the company would be liable to make payment. In

the same way, if one owns the *Āsrava* (anger etc.) then he would be billed in the form of bonding with new material *Karma*.

Here one may raise a question: In such situation would the employee not resign? Its answer would be, 'yes'. It may be noted that Ācārya Kundakunda is showing us the path that leads to the resignation of *Āsrava*. If as a CEO one is afraid to lose a particular employee then he would hesitate to ignore that employee. Similarly, if we think that *Āsrava* (anger etc.) are valuable and good then we would hesitate to be free from *Āsrava*. In view of this possibility, next *Gāthā* has been written.

Question: Here it is explained that the soul and *Āsrava* are different. We now know on the basis of this explanation that they are different. With this knowledge, are we now free from any bonding?

Answer: In this context, knowing means more than having information. When one is convinced on the basis of the realization of the Self by the Self then that would amount to the knowing. This point of bonding would be discussed in more detail in Chapter V on *Āsrava*.

णादूण आसवाणं असुचित्तं च विवरीयभावं च ।

दुःखस्स कारणं ति य तदो णियत्तिं कुणदि जीवो ॥72॥

Nāḍūṇa āsavāṇaṃ asucittam ca vivarīyabhāvaṃ ca.

Dukkhassa kāraṇaṃ ti ya tado ṇiyattim kuṇadi jīvo. ||72||

ज्ञात्वा आसवाणामशुचित्वं च विपरीतभावं च ।

दुःखस्य कारणानीति च ततो निवृत्तिं करोति जीवः ॥72॥

Āsrava are unclean, contrary, and the source of misery. With this knowledge a living being does not indulge with them. [72]

Annotation

Without clarity of understanding, one can be biased. A biased person becomes somewhat blind. If somebody sees advantage in having *Āsrava* then he may be biased and may not be able to realize the separateness and difference between the soul and

the *Āsrava*. In view of this possibility, *Ācārya* wants to make sure that we understand well that *Āsrava* (anger etc.) are the source of misery. In this stanza, *Ācārya* Kundakunda has highlighted three features of *Āsrava*: (1) *Āsrava* are unclean, (2) The nature of *Āsrava* is contrary to that of soul, and (3) *Āsrava* are source of misery for living beings.

While writing the *ĀtmaKhyāti* commentary of this *Gāthā*, *Ācārya* Amṛtacandra has compared the soul and *Āsrava* to show that they are contrary to each other. He further writes that each soul is divine and clean whereas *Āsrava* are unclean, soul is *Cetana* whereas *Āsrava* are non-*Cetana*, and soul is not a source of misery whereas *Āsrava* are the source of misery.

The worldly problems of poverty, sickness, insecurity, conflicts, etc., do not need any description. Almost everyone is familiar with these problems. Beyond these problems also, one may experience restlessness. While eating delicious food, initially we feel pleasure and want to increase our pleasure by eating more and more, but very soon we need to put a brake. While visiting a good scenic place, initially we feel pleasure and want to maintain the pleasure by remaining there for a long time but sooner or later we think of returning to our hotel room or home. The same applies to visiting theatres, meeting friends and relatives, enjoying good sleep, etc. Every day we experience that we never arrive at a situation where we can say that we want only this forever. We shift from one source of pleasure to another source of pleasure. In many cases, the same source of pleasure becomes boring after some time. Such shifting, sometimes by circumstances and sometimes by our choice, indicates our dissatisfaction and restlessness or misery. The circumstances, activities of mind and body, etc., are due to the fruition of the previously bonded material *Karma* (*Āsrava*). Therefore, the *Ācārya* says that *Āsrava* are the source of misery.

This *Gāthā* further says that with an understanding of *Āsrava* as the source of misery a person would not indulge with them. A person identifying himself as rich or poor, intelligent or retarded, male or female, old or young is said to be identifying or measuring oneself (as well as others) on the basis of *Āsrava*. This is

indulgence with *Āsrava*. On the other hand, a truly knowledgeable person (*SamyagDr̥ṣṭi* or *Jñānī*) who does not indulge with *Āsrava* identifies every living being with the divine soul, a divine soul that never becomes inferior or superior. Such a *Jñānī* also sees and may experience worldly sufferings and pleasures, but in the depth of his understanding, a *Jñānī* does not identify himself on the basis of the activities of mind, body, and possessions.

How can one be free from *Āsrava*? This question is being answered in the next stanza.

अहमेवको खलु सुद्धो णिम्ममओ णाणदंसणसमगो ।

तम्हि ठिदो तच्चित्तो सव्वे एदे खयं णेमि ॥73॥

Ahamekko khalu suddho nimmaṃmao ṇāṇadaṃsaṇasamaṃgo.

Tamhi ṭhido taccitto savve ede khayam ñemi. ||73||

अहमेकः खलु शुद्धः निर्ममतः ज्ञानदर्शनसमग्रः ।

तस्मिन् स्थितस्तच्चित्तः सवनेतान् क्षयं नयामि ॥73॥

[A knowledgeable person contemplates that] in reality, I am one, pure, without any my-ness [with *Āsrava*], and full of perception (*Darśana*) and knowledge (*Jñāna*). By abiding and being absorbed in such Self (soul), I bring about all these (*Āsrava*) to destruction. [73]

Annotation

This stanza describes that the soul is (1) one, (2) pure, (3) without any ownership of anger or physical body or other things, and (4) full of knowledge (*Jñāna*) and perception (*Darśana*). With this knowing, by staying and being absorbed in such Self a *Jñānī* (truly knowledgeable person) brings about to the destruction of *Āsrava* (anger etc.)

Just as we see a friend Suresh at different times in a day in different clothes but we know very well that the friend Suresh is the same Suresh. Despite the change of clothes our friend Suresh is the same Suresh. In the same way, a *Jñānī* finds the Self in different dresses of physical bodies and anger etc., but visualizes oneself as the same *one* soul. From the infinite past to infinite future there would be infinite states of the soul but a *Jñānī*

visualizes the same or 'one soul' in all these infinite states. By this description of 'one' it should be clear that *Ācārya* wants to focus our attention towards the substance soul which is eternal, not on the states (*Paryāya*) of the soul which change with time.

Here the pure soul means a soul distinct and separate from others. While explaining the purity, *Ācārya* Amṛtacandra in *ĀtmaKhyāti* as well as *Ācārya* Jayasena in *Tātparyavṛtti* has given a very powerful explanation of the purity. They explain that the soul is distinct and separate from others in all possible ways: The soul is neither doer of any activity of others nor others are doers of any activity of the soul (*Kartā Kāraka*). The soul is neither the object of others nor others are the objects of the soul (*Karma Kāraka*). The soul is neither instrumental to make change in others nor others are instrumental to make change in the soul (*Karaṇa Kāraka*). The soul is neither for others nor others are for the soul (*Sampradāna Kāraka*). Neither others come from the soul nor the soul comes from others (*Apādāna Kāraka*). Neither the soul is base for others, nor others are base for the soul (*Adhikaraṇa Kāraka*).

Question: We know that the soul of Lord Mahāvīra or of any *Siddha* does not intend to change us. But by worshipping Lord Mahāvīra we get advantages in various ways such as inspiration, *Punya*, etc. If we accept this fact then we should admit that the soul of a *Siddha* becomes instrumental for our purification. Is it right?

Answer: It is correct from the relative point of view. But from the real point of view a soul (one *Dravya*) cannot make any change in other *Dravya*. One may find that different persons get different amount of inspiration from the same prayer in the same temple. Why is it so? More details related with this point would be discussed later (e.g., *Gāthā* 100, 104, etc.).

Regarding the ownership of anger, physical body and other things, we have discussed in detail in the previous chapter that a soul does not own any thing other than the soul itself.

This stanza also highlights the positive aspects of the soul. *Ācārya* reminds us that our soul is full of perception and

knowledge. The phrase 'samaggo' (means 'full') has been used by Ācārya Kundakunda to emphasize this point that the soul is full of perception and knowledge.

One also finds a recipe to be free from Āsrava from this stanza. In the second half of the stanza, Ācārya says that Āsrava would vanish when one visualizes and keeps focus on the Self as a soul different from any impurity, stays in the Self, and remains absorbed in such Self.

Modern psychologists reveal that the repeated visualization of an outcome leads to the desired results, though they talk of worldly outcomes. In the first half of this *Gāthā*, the focus is on the eternal purity of the soul, and in the second half the Ācārya relates this to the purification of the state of the soul. In *Gāthā* 186, Ācārya Kundakunda would generalize this concept. There we would learn that we become what we visualize: if we visualize ourselves as eternally pure soul *Dravya*, then we attain purity in *Paryāya* (state), and if we visualize impurity then we get impurity.

Question: Modern psychologists suggest to visualize the intended outcome which does not exist now. In the same way, *is Ācārya Kundakunda teaching us to visualize and focus over the purity of our soul which does not exist now?*

Answer: The teaching of this stanza is deeper than that given by the modern psychologists. Ācārya Kundakunda is teaching us to visualize and focus on the eternal truth. In the first half of the stanza, when he talks of the pure soul, then he is not focusing on the present, past, or future state (*Paryāya*) of the soul. He is considering the timeless dimension of the soul. He is focusing on the eternal separateness of the Self from all others. He is talking of the eternal purity (for more details regarding the eternal purity, it may be useful to refer to *Gāthā* 6).

जीवणिबद्धा एदे अध्रुव अणिच्चा तहा असरणा य ।

दुक्खा दुक्खफलं त्ति य णादूण णिवत्तदे तेहिं॥74॥

Jivaṇibaddhā ede adhruva aṇiccā tahā asaraṇā ya.

Dukkhā dukkhaphala tti ya ṇādūṇa ṇivattade tehim. ||74||

जीवनिबद्धा एते अध्रुवा अनित्यास्तथा अशरणाश्च ।

दुःखानि दुःखफला इति च ज्ञात्वा निवर्तते तेभ्यः ॥74॥

These (*Āsrava*) associated with *Jīva* (soul) are impermanent, non-eternal, unprotected, painful, and cause of misery. Having known so much, one does not indulge with them. [74]

Annotation

It may be helpful to discuss some points related with this stanza in the question-answer form.

Question: In *Gāthā* 73, it has been stated that a *Jñānī* leads to the destruction of *Āsrava*. But the destruction may be associated with a creation. We know that a substance is characterized by destruction, creation, and permanency. In view of this, can we say that after destruction, *Āsrava* reappears in another form?

Answer: *Āsrava* (*Bhāva Āsrava*, e.g., anger) is not a substance. Therefore, it is not eternal. Only six kinds of substances (*Dravya*) are characterized by creation, destruction, and permanency. *Āsrava* does not fall under any of the six kinds of substances. Therefore, *Āsrava* cannot be eternal. This stanza emphasizes this point that *Āsrava* has temporary existence in the form of association with the soul. Like an eternal *Dravya*, *Āsrava* is not self supported. Nobody else is going to preserve or support *Āsrava* when it vanishes from a *Jīva*. One can recognize *Āsrava* by the restlessness in many forms (misery, pleasure, pain, anger etc.) associated with a living being.

After fruition of a specific *Karma* at one instant the related experience vanishes, but in the next moment, another *Karma* in the queue gives fruition and the *Jīva* experiences again restlessness (misery/pleasure/anger, etc.). This chain of experiences of *Āsrava* continues till the spiritual ignorance persists.

This chain however does not continue very long for a *Jñānī*. As described in stanza 71, a *Jñānī* is not bonded with new *Karma*. Therefore, there is a continuous decrease in the net balance of the bonded *Karma*. Due to such reduction in *Karma* and an additional factor (*Nirjarā*), eventually a time comes when the *kārmika* bonding reduces to zero and the soul attains the bliss of *Siddha* forever.

कम्मस्स य परिणामं णोकम्मस्स य तहेव परिणामं ।

ण करेइ एयमादा जो जाणदि सो हवदि णाणी ॥75॥

Kammaṣṣa ya pariṇāmaṃ ṇokammaṣṣa ya taheva pariṇāmaṃ.

Ṇa karei eyamādā jo jāṇadi so havadi ṇāṇī. ||75||

कर्मणश्च परिणामं नो कर्मणश्च तथैव परिणामम् ।

न करोत्येनमात्मा यो जानाति स भवति ज्ञानी ॥75॥

A soul who does not become a doer of operations of *Karma* and quasi-*Karma* (physical body and material possessions) but is only aware of them is *Jñānī* (an enlightened one). [75]

Annotation

In *Gāthā* 19, we have described *Karma* (*Dravya Karma* and *Bhāva Karma*) and quasi-*Karma* (physical body and material possessions). In *Gāthā* 19, 69 and elsewhere we have come across descriptions of spiritually ignorant living beings (*Ajñānī*). Here we find the description of a knowledgeable person (*Jñānī*). From stanza 69, we have learned that a spiritually ignorant being does not know the separateness and difference between the soul (Self) and anger etc. (psychic dispositions). There we have also discussed that an ignorant being believes that he/she is the doer of anger etc., and anger etc. are his deeds.

Here Ācārya is explicitly saying that a spiritually knowledgeable person does not believe in such doer-deed (*Kartā-Karma*) relationship with anger etc. Such a person knows that the soul is only the knower of the operations of *Karma* and quasi-*Karma*, not the doer of such operations (anger, pleasure, pain, eating, cooking, earning, parenting, etc.).

ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।
 णाणी जाणंतो वि हु पोग्गलकम्मं अणेयविहं ॥76॥
 ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।
 णाणी जाणंतो वि हु सगपरिणामं अणेयविहं ॥77॥
 ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।
 णाणी जाणंतो वि हु पोग्गलकम्मप्फलमणंतं ॥78॥
 ण वि परिणमदि ण गिण्हदि उप्पज्जदि ण परदव्वपज्जाए ।
 पोग्गलदव्वं पि तहा परिणमदि सएहिं भावेहिं ॥79॥

Na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
Nāṇī jāṇanto vi hu poggalakammam aṇeyaviham. ||76||
Na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradāv vapajjāe.
Nāṇī jāṇanto vi hu sagapariṇamam aṇeyaviham. ||77||
Na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
Nāṇī jāṇanto vi hu poggalakammapphalaṃaṇantam. ||78||
Na vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe.
Poggaladavvam pi tahā pariṇamadi saehim bhāvehim. ||79||

नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
 ज्ञानी जानन्नपि खलु पुद्गलकर्मनिकविधम् ॥76॥
 नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
 ज्ञानी जानन्नपि खलु स्वकपरिणाममनेकविधम् ॥77॥
 नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
 ज्ञानी जानन्नपि खलु पुद्गलकर्मफलमनंतम् ॥78॥
 नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
 पुद्गलद्रव्यमपि तथा परिणमति स्वकैर्भावैः ॥79॥

While knowing various kinds of material *Karma*, in reality a *Jñānī* (an enlightened one) neither transforms nor manifests the Self into the modifications of other substances, and nor acquires other substances. [76]

While knowing various kinds of operations of the Self, in reality a *Jñānī* (an enlightened one) neither transforms nor manifests the Self into the modifications of other substances, and nor acquires other substances. [77]

While knowing the infinite varieties of [pleasant and unpleasant] fruits of material *Karma*, in reality a *Jñānī* (an enlightened one) neither transforms nor manifests the Self into the modifications of other substances, and nor acquires other substances. [78]

Similarly, a material substance (*Pudgala*) also undergoes changes in its form by its own ability [and while undergoing such changes in itself] a material substance (*Pudgala*) also neither transforms nor manifests itself into the modifications of other substances, and nor acquires other substances. [79]

Annotation

These four stanzas convey one basic law of this cosmos that each *Dravya* is a sovereign and eternal entity. (For details regarding *Dravya*, one may refer to Appendix-3.) One *Dravya* cannot acquire another *Dravya*, one *Dravya* cannot cause any change in another *Dravya*, and one *Dravya* cannot become another *Dravya*. It may be noted that this concept is described from the real point of view, and a *Jñānī* knows it well.

Question: Does it mean that a *Jīva* cannot cause any change in another material but a *Jīva* can cause some change in another *Jīva*?

Answer: No, this is not true. For a *Jīva* (soul) another *Jīva* (soul) is another *Dravya*. Therefore, according to stanzas 76-78, one *Jīva* cannot cause any change in another *Jīva* or any *Pudgala Paramāṇu*. Similarly, for one *Pudgala Paramāṇu* (material substance) another *Pudgala Paramāṇu* is another *Dravya*. Therefore, according to stanza 79, one *Pudgala Paramāṇu* cannot cause any change in another *Jīva* or *Pudgala Paramāṇu*.

Question: Does it mean that a person cannot eat the food?

Answer: Whatever we see every day is valuable in some context. However, for our spiritual development our understanding about eating is to be made clear. Eating does not mean acquiring a group of *Pudgala Paramāṇu* of the food by another group of *Pudgala Paramāṇu* of the human body. In reality

each *Pudgala Paramāṇu* of the food as well as each *Pudgala Paramāṇu* of the human body is sovereign and eternal. Not a single *Pudgala Paramāṇu* can be acquired or destroyed or manipulated by anybody else.

Question: Does it mean that the medicine cannot cure a person?

Answer: Again, whatever we see every day is valuable in some context. However, for our spiritual development our understanding about cure and sickness is to be made clear. In all such everyday happenings including a medical recovery, basically, arrangement and locations of various *Pudgala Paramāṇu* and souls change. (Formation of new compounds is nothing but the change in the arrangement and locations of related *Pudgala Paramāṇu*. In case of births and deaths of living beings, there is a change in the arrangement and locations of related souls and *Pudgala Paramāṇu*.) But here a question arises: Who is/are responsible for such changes? The answer given by the relative point of view may appear different from that given by the real point of view. When we speak the language of the relative point of view, then we say that one thing can trigger a change in the location of other things. On the other hand, the real point of view emphasizes that a change in the location of a *Paramāṇu* or soul is possible by the ability of that *Paramāṇu* or soul. The apparent difference in this case in the two points of view can be resolved by understanding the details. Therefore, for a better understanding, let us consider one example:

In the production of hydroelectricity, engineers, water, gravity, labor force, politicians, etc., are involved. Somebody may give credit to all these factors for the production of electricity. But from the view point of Physics, there has not been a production of energy in the real sense. According to Physics, energy can neither be created nor be destroyed. There is simply a conversion of energy from one form to another. In this process, the energy was once in the sun, then it reached a water drop and became potential energy when the drop from the earth evaporated, then through rain and water dam it became kinetic energy, and then through

turbines and other equipments it became electricity. In the language of philosophy, one would see that in this process the energy was the *Upādāna* cause (substantive cause), and engineers, labor force, etc., are not the causes in the true sense, they are just like instruments and are named as instrumental cause (*Nimiita* cause).

In the next stanza we would find some description on the basis of the relative point of view.

जीवपरिणामहेतुं कम्मत्तं पोगगला परिणमंति ।

पोगगलकम्मणिमित्तं तहेव जीवो वि परिणमदि ॥80॥

ण वि कुव्वदि कम्मगुणे जीवो कम्मं तहेव जीवगुणे ।

अण्णोण्णणिमित्तेण दु परिणामं जाण दोण्हं पि ॥81॥

एदेण कारणेण दु कत्ता आदा सएण भावेण ।

पोगगलकम्मकदाणं ण दु कत्ता सव्वभावाणं ॥82॥

Jivapariṇāmahedum kammattāṃ poggalā pariṇamanti.

Poggalakammaṇimittam taheva jīvo vi pariṇamadi. ||80||

Ṇa vi kuvvādi kammagūṇe jīvo kammam taheva jīvagūṇe.

Aṇṇoṇṇaṇimitteṇa du pariṇāmaṃ jāṇa doṇhaṃ pi. ||81||

Edeṇa kāraṇeṇa du kattā ādā saeṇa bhāveṇa.

Poggalakammakadāṇaṃ ṇa du kattā savvabhāvāṇaṃ. ||82||

जीवपरिणामहेतुं कर्मत्वं पुद्गलाः परिणमंति ।

पुद्गलकर्मनिमित्तं तथैव जीवोऽपि परिणमति ॥80॥

नापि करोति कर्मगुणान् जीवः कर्म तथैव जीवगुणान् ।

अन्योन्यनिमित्तेन तु परिणामं जानीहि द्वयोरपि ॥81॥

एतेन कारणेन तु कर्ता आत्मा स्वकेन भावेन ।

पुद्गलकर्मकृतानां न तु कर्ता सर्वभावानाम् ॥82॥

Pudgala (matter/energy) transform into *Kārmika* matter [of eight kinds] by *Nimitta* of *Jīva*'s actions. A *Jīva* also undergoes changes by *Nimitta* of *Pudgala Karma*. [80]

Jīva cannot produce any attribute of *Kārmika* matter and *Kārmika* matter cannot produce any attribute of *Jīva*. One should learn that in their transformations they are *Nimitta* to each other [81]

Therefore, the Self is a doer of one's own transformations, and it cannot be a doer of any transformation in *Pudgala-Karma* [82]

Annotation

In *Gāthā* 80, we find a word *Nimitta*. Let us first talk about this concept by taking one example of making *Rotī* (pancake made of wheat or other kind of flour). In the transformation of wheat flour into *Rotī*, the wheat flour is called *Upādāna* (substantial cause), and the related cooking appliances, cook, etc., are called *Nimitta* (instrumental causes). In general, one that gets transformed is known as substantive cause (*Upādāna*) for its transformation. The list of the instrumental causes (*Nimitta*) can be very long. For example, in the cooking of the *Rotī*, not only the cook, even the person for whom it has been cooked can also be called as a *Nimitta*, and even the gravity of earth can also be in this list of *Nimitta* as it also becomes instrumental in this transformation.

The real point of view recognizes the substantial cause (*Upādāna*) as the doer of the transformation. The real point of view does not recognize *Nimitta* as the doer due to the logic given in *Gāthā* 81: A *Nimitta* does not transfer its attribute to an *Upādāna* (and the *Upādāna* does not transfer its attribute to the *Nimitta*).

In *Gāthā* 80, Ācārya says that when a *Jīva* undergoes any activity then material particles get bonded with the soul as *Karma* (*Dravya Karma*). For the transformation of each material particle, the substantial cause (*Upādāna*) is the material particle itself, and the soul is the instrumental cause. Similarly, for the actions of a *Jīva* 'influenced' by *Karma*, the *Jīva* is *Upādāna* and the related *Karma* are *Nimitta*.

Therefore, one can say that neither the soul is a doer of any action of *Pudgala-Karma* nor *Pudgala-Karma* are doer of any action of *Jīva*. In the next two stanzas, we would note the difference in the descriptions of the real and relative points of view in this regard.

णिच्छयणयस्स एवं आदा अप्पाणमेव हि करेदि ।

वेदयदि पुणो तं चेव जाण अत्ता दु अत्ताणं ॥83॥

Ṇicchayaṇayassa evaṃ ādā appāṇameva hi karedi.

Vedayadi puṇo taṃ ceva jāṇa attā du attāṇaṃ. ॥83॥

निश्चयनयस्यैवमात्मात्मानमेव हि करोति ।

वेदयते पुनस्तं चैव जानीहि आत्मा त्वात्मानम् ॥83॥

From the real point of view, the Self (soul) is the doer of the transformations only in the Self. Further, it may be noted that the Self experiences only the Self. [83]

Annotation

From this stanza we learn that from the real point of view, (1) the Self is the doer of the transformations in the Self only, and (2) the Self experiences only the Self. This description also implies that neither the Self is doer of material *Karma* nor the Self experiences material *Karma*. This *Gāthā* 83 not only affirms the description of *Gāthā* 82 but adds additional information regarding what the Self experiences.

At this stage, the following points are to be remembered in this context:

- (1) From the real point of view, *Kārmika* material and myself (soul) are not one, i.e., there does not exist oneness (*Ekatva*) of myself with *Kārmika* matter (*Gāthā* 19, 43).
- (2) From the real point of view, *Kārmika* material are not mine, i.e., there does not exist any my-ness (*Mamatva*) with *Kārmika* matter (*Gāthā* 20-22, 56).
- (3) From the real point of view, I (soul) am not the doer of any activity of *Kārmika* matter, i.e., I do not have any attribute of doing (*Kartṛtva*) any change in *Kārmika* matter (*Gāthā* 82, 83).
- (4) From the real point of view, I (soul) do not experience or endure any effect of *Kārmika* matter, i.e., I do not have any attribute of experiencing (*Bhokṛtva*) *Kārmika* matter (*Gāthā* 83).

ववहारस्स दु आदा पोग्गलकम्मं करेदि णेयविहं ।
 तं चेव पुणो वेयइ पोग्गलकम्मं अणेयविहं ॥84॥
 जदि पोग्गलकम्ममिणं कुव्वदि तं चेव वेदयदि आदा ।
 दोकिरियावादिरित्तो पसज्जदे सो जिणावमदं ॥85॥
 जम्हा दु अत्तभावं पोग्गलभावं च दो वि कुव्वंति ।
 तेण दु मिच्छादिट्ठी दोकिरियावादिणो हुंति ॥86॥

Vavahārassa du ādā poggalakammam karedi ñeyaviham.
Tam ceva puṇo veyai poggalakammam aṇeyaviham. ||84||
Jadi poggalakammamiṇam kuvvadi tam ceva vedayadi ādā.
Dokiriyaāviritto pasajjade so jīṇāvamadam. ||85||
Jamhā du attabhāvaṃ poggalabhāvaṃ ca do vi kuvvanti.
Teṇa du micchādiṭṭhī dokiriyaāviḍiṇo huṃti. ||86||

व्यवहारस्य त्वात्मा पुद्गलकर्म करोति नैकविधम् ।
 तच्चैव पुनर्वेदयते पुद्गलकर्मानैकविधम् ॥84॥
 यदि पुद्गलकर्मेदं करोति तच्चैव वेदयते आत्मा ।
 द्विक्रियाव्यतिरिक्तः प्रसजति स जिनावमतम् ॥85॥
 यस्मात्त्वात्मभावं पुद्गलभावं च द्वावपि कुर्वति ।
 तेन तु मिथ्यादृष्टयो द्विक्रियावादिनो भवन्ति ॥86॥

From the relative point of view, the soul is a doer of the transformations in the *Kārmika* matter in many ways and the soul endures (experiences) *Kārmika* matter in many ways. [84]

If the soul can do actions of *Pudgala-Karma*, if the soul can endure (experience) *Pudgala-Karma*, then the soul would be performing functions of the two (soul as well as *Pudgala*). It is against the teachings of *Jina* (omniscient *Arahanta*). [85]

Those who believe in this erroneous doctrine of dual-function that – the soul can do functions of a soul as well as *Pudgala* (matter) - are wrong believers (*Mithyā-Drṣṭi*). [86]

Annotation

Did you cook this food? No, I did not, but my younger sister Vimala did. Did you enjoy the lecture? Yes, I enjoyed it. Are you

experiencing the cold? Yes, I need a blanket. Every day we come across such conversations. All such talks serve some purpose. Without such language our day-to-day life would be difficult. *Gāthā* 84 allows us to accept such communication from the relative point of view. *Gāthā* 84 says that the soul can be a doer of the transformations in the *Kārmika* matter and can experience or endure the *Kārmika* matter in many ways, according to the relative point of view.

As mentioned earlier, the statements of the relative point of view are to be understood in appropriate context as these are not true in the real sense. In *Gāthā* 85 and 86, we find the logic to clarify that the notions of the relative point of view described in *Gāthā* 84 are not true in the real sense. Ācārya says that from the teachings of *Jina* we know that one *Dravya* cannot be a doer of transformation in another *Dravya*, and one *Dravya* cannot experience another *Dravya*. Each *Dravya* is capable of experiencing only oneself. If somebody believes that a soul can do functions of soul as well as *Pudgala* (matter) then he is a false believer. His belief is false because in real sense a soul cannot do functions of the two (soul and matter).

Question: What is wrong in accepting a visible fact that Vimala cooked the food?

Answer: The relative point of view accepts this fact. However, for understanding the reality one should know more details. It is important to know that a collection of the soul of Vimala and many molecules of the physical body of Vimala have been instrumental in making transformations in the molecules of the raw material of the food. If in the raw material there is one stone particle then it would not cook. This shows that the cooking cannot take place without the ability of the material which is being cooked.

Question: If the raw material got cooked because of its own ability then why did it wait for the cook Vimala? Does Vimala not deserve any credit for it?

Answer: Yes, Vimala deserves credit in worldly sense. But neither Vimala nor her family members should consider her

as a doer in the real sense. Otherwise, it may complicate their worldly life. We come across many situations in our life where we get negative effects on our life due to such wrong notions. For example, many parents feel from the bottom of their hearts that they deserve full credit for the success of their children. With such notion they may feel frustrated when their children behave differently. To such parents, the reality described by the real point of view may be very much helpful.

मिच्छन्तं पुन दुविहं जीवमजीवं तहेव अण्णाणं ।

अविरदि जोगो मोहो कोहादीया इमे भावा ॥87॥

पोग्गलकम्मं मिच्छं जोगो अविरदि अण्णाणमज्जीवं ।

उवओगो अण्णाणं अविरदि मिच्छं च जीवो दु ॥88॥

Micchattam puṇa duviham jīvamajīvaṃ taheva aññāṇam.

Aviradi jogo moho kohādīyā ime bhāvā. ॥87॥

Poggalakammam miccham jogo aviradi aññāṇamajjīvaṃ.

Uvaogo aññāṇam aviradi miccham ca jīvo du. ॥88॥

मिथ्यात्वं पुनर्द्विविधं जीवोऽजीवस्तथैवाज्ञानम् ।

अविरतियोगो मोहः क्रोधाद्या इमे भावाः ॥87॥

पुद्गलकर्म मिथ्यात्वं योगोऽविरतिज्ञानमजीवः ।

उपयोगोऽज्ञानमविरतिर्मिथ्यात्वं च जीवस्तु ॥88॥

Again, wrong belief is of two types: soul-wrong-belief and non-soul-wrong-belief. Similarly, ignorance, vowless-ness, *Yoga*, *Moha*, and anger, etc., are also of two types. [87]

The *Kārmika* matter (related to) wrong belief, *Yoga*, vowlessness, and ignorance, etc., correspond to the non-soul type. The *Upayoga* (perception and knowledge) of the soul related to wrong belief, *Yoga*, vowlessness, and ignorance, etc., corresponds to the soul-type. [88]

Annotation

The soul can do functions of a soul as well as *Pudgala* (matter) – this doctrine of dual-function is erroneous and believers of this doctrine are wrong believers (*Mithyā-Dṛṣṭi*). We have seen such

description in stanza 86. To elaborate the wrong belief further, here it is discussed which actions are to be considered as actions of the soul and which transformations are to be considered as the transformations outside the soul.

From these stanzas we learn that the *Kārmika* matter (material particles) related with the false belief is to be considered as the non-soul type false belief or *Ajīva* false belief or *Dravya* false belief; and the *Upayoga* (perception and knowledge) of the soul related to wrong belief is to be considered as the soul-type false belief or *Jīva* false belief or *Bhāva* false belief.

For vowlessness (lack of self restraint), *Yoga* (vibration or motion associated with actions of mind, words, and body), *Moha*, anger, etc., also, the above description can be given. Thus the motion of the physical body is the non-soul *Yoga*, and the

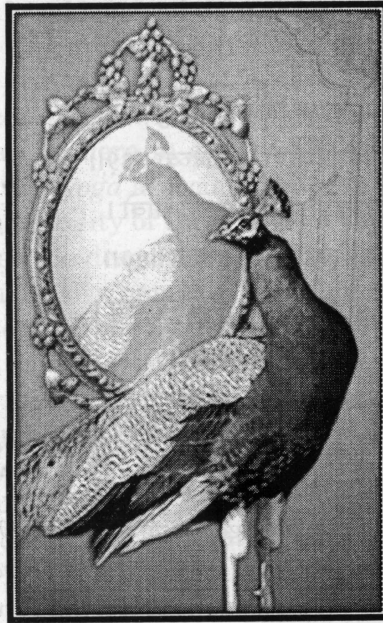


Diagram 1: A peacock is standing in front of a mirror. We see two peacocks: one is the peacock itself and another is the image due to the mirror. Ācārya Amṛtacandra in *ĀtmaKhyāti* uses this analogy by taking mirror as the soul, the external peacock as the *Kārmika* matter, and the image of the peacock as the corresponding *Upayoga* of the soul.

associated vibratory activity of the soul's *pradeśa* (soul's space points) is the *Yoga* of the soul.

While explaining two types of wrong beliefs (and two types of ignorance, vowlessness, *Yoga*, *Moha*, etc.) occurring in these stanzas, Ācārya Amṛtacandra in *ĀtmaKhyāti* has given very beautiful example. In this example, there is a peacock in front of a mirror (see Diagram 1). Due to reflection in the mirror there is an image of the peacock. Thus, we see two peacocks: one external to the mirror and another (as the image) 'inside' the mirror. Ācārya Amṛtacandra uses this analogy by taking mirror as the soul, the external peacock as the *Kārmika* matter (non-soul-type wrong belief etc.), and the image of the peacock as the corresponding *Upayoga* of the soul (soul-type wrong belief etc.). Besides demonstrating the two types by two types of peacocks, the Ācārya wants to convey through this example that the 'inner' peacock is not a real peacock, and it may be considered as the 'impurity' (*vikāra*) of the cleanliness' of the mirror (soul).

उवओगस्स अणाई परिणामा तिण्णि मोहजुत्तस्स ।

मिच्छत्तं अण्णाणं अविरदिभावो य णादव्वो ॥89॥

एदेसु य उवओगो तिविहो सुद्धो णिरंजणो भावो ।

जं सो करेदि भावं उवओगो तस्स सो कत्ता ॥90॥

जं कुणदि भावमादा कत्ता सो होदि तस्स भावस्स ।

कम्मत्तं परिणमदे तम्हि सयं पोगलं दव्वं ॥91॥

Uvaogassa aṇāi pariṇāmā tiṇṇi mohajuttassa.

Micchattam aṇṇāṇam aviradibhāvo ya ṇādavvo. ||89||

Edesu ya uvaogo tiviho suddho ṇiraṃjaṇo bhāvo.

Jam so karedi bhāvam uvaogo tassa so kattā. ||90||

Jam kuṇadi bhāvamāḍā kattā so hodi tassa bhāvassa.

Kammattam pariṇamade tamhi sayam poggalam davvam.. ||91||

उपयोगस्यानादयः परिणामास्त्रयो मोहयुक्तस्य ।

मिथ्यात्वमज्ञानमविरतिभावश्च ज्ञातव्यः ॥89॥

एतेषु चोपयोगस्त्रिविधः शुद्धो निरंजनो भावः ।

यं स करोति भावमुपयोगस्तस्य स कर्ता ॥90॥

यं करोति भावमात्मा कर्ता स भवति तस्य भावस्य ।

कर्मत्वं परिणमते तस्मिन् स्वयं पुद्गलं द्रव्यम् ॥91॥

There are three forms of the *Upayoga* associated with *Moha*. These are false belief, ignorance, and vowlessness. It is to be understood that these three exist from the beginning-less time.[89]

By nature *Upayoga* is pure and flawless but [from the beginningless time] it has three [impure] forms. Whatever *Bhāva* is done by the *Upayoga*, it (*Upayoga*) becomes the doer of that *Bhāva*. [90]

Whatever *Bhāva* is done by the soul, the soul becomes the doer of that *Bhāva*, and due to this [instrumental cause] the matter transforms of its own into *Kārmika* form. [91]

Annotation

In *Gāthā* 88, it has been described that the soul-type false belief, ignorance, and vowlessness are *Upayoga* of soul. For further clarification, here in stanza 89, Ācārya qualifies such *Upayoga* as the *Upayoga* associated with *Moha*. This indicates that there is a possibility of the *Upayoga* without *Moha*, and in stanza 90, we see the description of *Upayoga* without *Moha*. A question now arises: when did the *Upayoga* without *Moha* transformed into the *Upayoga* with *Moha*? This stanza answers this question. It says that there does not exist any starting time of such transformation. The *Upayoga* was with *Moha* from the beginningless time. One can also say that false belief, ignorance, and vowlessness have existed in every soul from the beginningless time. It may be added that in case of most of the living beings, *Moha* is still associated with their souls, and there are many souls (e.g., *Arahanta* and *Siddha*) who are free from *Moha*.

From *Gāthā* 90, we learn that the three forms of *Upayoga* (false belief, ignorance, and vowlessness) with *Moha* are due to the ability of the soul or *Upayoga*. The *Upayoga* is the doer of such *Bhāva* with *Moha*. Further, *Gāthā* 91 shows that for the transformation of matter into the *Kārmika* form the matter is the

doer. Here, the matter is the *Upādāna* and the soul is the instrumental or *Nimitta* cause.

In this connection a basic concept is worth remembering that the doer, deed, and action, all three, refer to the same *Dravya* (substance). In *Kalaśa* 51 of *ĀtmaKhyāti*, *Ācārya* Amṛtacandra describes this concept very well.

The following discussion in the question-answer form provides additional concepts contained in these stanzas.

Question: *Gāthā* 90 says that by nature the *Upayoga* is pure and flawless but it also exists in impure forms. Does it mean that the *Upayoga* can be a doer of something which is beyond its nature? If the ability of becoming impure is also due to its nature then how can one say that it is pure and flawless by nature?

Answer: Before going for an answer, one point should be clear that our saying depends on the context. More important is to understand the truth behind all śpoken or written words.

Ācārya Amṛtacandra in *ĀtmaKhyāti* as well as *Ācārya* Jayasena in *Tātparyavṛtti* has given a nice example in connection with *Gāthā* 89. To comprehend the answer of this question one can use that example in a simple form as follows:

It is well known that a perfectly pure and flawless crystal put on a black leaf looks black. When it is put on a green banana leaf then it appears green. When it is put on a golden plate then it looks yellow. One can say that in reality the crystal is not green but it becomes green due to the presence of the green leaf. The green leaf is the instrumental cause to transform the crystal into a crystal of green shade. This transformation in the crystal has been due to its own ability; in the same situation, instead of the crystal if one puts a wooden piece on the banana leaf then it would not appear green because the wood does not have that ability.

The foregoing example highlights the following points:

- A. In reality the crystal is not green, though it appears green when it is put on the banana leaf.
- B. The crystal becomes green (or appears green) when it is put on the banana leaf.
- C. The green look of crystal is due to its ability to appear as green in association with a green thing like a green leaf.
- D. The green leaf is the instrumental cause for the crystal appearing as green.

At this point, one can say, "It is not correct to say that the crystal has become green. Even when it appears green it is the same pure flawless crystal." There can be a lot of discussion over this issue. To resolve this issue, some one may propose to consult some innocent children to know what they observe regarding the color of this crystal placed on the banana leaf. Those children would unanimously say that the crystal looks green.

Is it a matter of experience? Those children have very limited experience. Their views depend on the fact that they might have never visualized the isolated crystal, and did not realize the effect of the banana leaf on the crystal earlier. They are missing the deeper truth. But the knowledgeable persons would say that even when the crystal appears green, the crystal has not become green in the real sense.

In the same way, spiritually ignorant persons, just like the children in the foregoing example, always experienced *Upayoga* in association with *Moha*. To remove such ignorance, Ācārya Kundakunda has explained the separateness between *Moha* and *Upayoga* (or soul) in many previous stanzas (e.g., *Gāthā* 36, 51, 69, 73, etc.). It has been explained that due to ignorance and the false belief, living beings are unable to comprehend the separateness between the *Moha* and the soul

Gāthā 90 focuses on two points: (1) Similar to the above mentioned point C of the example, one should learn that the impure transformation of the *Upayoga* is due to its own ability, and (2) Similar to the above mentioned point A of the example,

one should learn that in reality or by nature the *Upayoga* is pure.

As regards any inconsistency in the spoken or written words, it is to be resolved by understanding the view points. In the present context there are two view points:

- (a) The *Upayoga* is understood as impure. It is to be interpreted as the descriptiton based on the impure real view point (*Aśuddha Nīscaya Naya*).
- (b) The *Upayoga* is visualized as separate from *Moha*. It is to be interpreted as the descriptiton based on the pure real view point (*Śuddha Nīscaya Naya*). From this point of view the *Upayoga* is always pure.

In this regard it is also important to elaborate *Gāthā* 91. We shall do so by taking up an example in the question-answer form. It may be noted that *Bhāva* in this stanza refers to the *Bhāva* with *Moha*, i.e., the *Bhāva* related with false belief, ignorance, or vowlessness (The commentary by *Ācārya* Jayasena clarifies this point just before introducing this *Gāthā*.)

Question: When a child throws a stone on a glass window, then we say that the child has broken the glass. We do not say that the glass itself has broken the glass. Similarly, due to action of the soul the *Kārmika* dust gets bonded to the soul, i.e., the matter is transformed into *Kārmika* matter by the soul. But here, *Ācārya* says that the matter is the doer of such transformation (not the soul). Why should we not call the soul as the doer of this transformation of matter into *Kārmika* matter?

Answer: From the relative point of view we accept that the child has broken the glass window. For the sake of teaching the lesson to the child, and maintaining the law and order it is important to have this point of view. In case of soul also, according to *Gāthā* 84, from the relative point of view one can say that the soul is the doer of *Kārmika* transformations. However, for a better and deeper understanding we here go further by taking a scientific example.

In a laboratory, where the research on the development of a new rough and tough material is carried out, a scientist tests the new material to find its strength. After completing an experiment, the scientist reports the minimum impact necessary to break it. His emphasis is on the nature of the material. He knows that the material breaks according to its own nature. He understands that he is the instrumental cause to impart the impact. Even he speaks and writes sentences such as, “This particular variety of glass breaks with so much impact ...” Thus, the scientist does not become the doer of the breaking of the glass. He knows that the glass has its own breaking parameters under which it breaks. In other words, from the view point of the scientist, the glass breaks according to its own nature which is being investigated by him.

Just like breaking of the glass, in this stanza 91 we see that in real sense, the transformation of the matter into *Kārmika* matter takes place according to the nature of the matter (*Pudgala*), and the soul becomes instrumental cause for such a transformation.

In the language of the scriptures, we call the instrumental cause as *Nimitta*. Any happening in an *Upādāna*, in accordance with the definite laws of nature, due to one or more than one *Nimitta* is technically known as an outcome due to *Nimitta-Naimittika* relationship. The phrase ‘*Nimitta-Naimittika* relationship’ of scriptures may be understood as the happening of transformation in accordance with definite laws of nature.

परमप्पाणं कुव्वं अप्पाणं पि य परं करितो सो ।

अण्णाणमओ जीवो कम्माणं कारगो होदि ॥९२॥

परमप्पाणमकुव्वं अप्पाणं पि य परं अकुव्वंतो ।

सो णाणमओ जीवो कम्माणमकारगो होदि ॥९३॥

Paramappāṇam kuvvam appāṇam pi ya param karinto so.

Aṇṇāṇamao jīvo kammāṇam kārago hodi. ||92||

Paramappāṇamakuvvam appāṇam pi ya param akuvvanto.

So ṇāṇamao jīvo kammāṇamakārago hodi. ||93||

परमात्मानं कुर्वन्नात्मानमपि च परं कुर्वन् सः ।

अज्ञानमयो जीवः कर्मणां कारको भवति ॥92॥

परमात्मानमकुर्वन्नात्मानमपि च परमकुर्वन् ।

स ज्ञानमयो जीवः कर्मणामकारको भवति ॥93॥

An ignorant being who considers a non-Self as the Self and the Self as a non-Self becomes the doer of *Karma* (*Bhāva Karma*). [92]

A *Jñānī* (an enlightened being), who neither considers a non-Self as the Self nor the Self as a non-Self, does not become the doer of *Karma* (*Bhāva Karma*). [93]

Annotation

From *Gāthā* 92 and 93 one can learn that a spiritually ignorant being (*Ajñānī*) becomes the doer of psychic *Karma* (*Bhāva Karma*) and a knowledgeable being (*Jñānī*) does not become the doer of psychic *Karma* (*Bhāva Karma*). As regards *Dravya Karma* (material *Karma*), it has already been explained earlier (e.g., see *Gāthā* 82 and 91) that a *Jīva* cannot be considered as a doer of any transformation in the matter.

An ignorant person does not understand the distinction between the Self and non-Self with full accuracy. Therefore, he commits mistakes in identifying the Self as well as the non-Self. For example, one can identify one's physical body as the Self. This is an erroneous understanding, and due to this false understanding that being remains ignorant (*Mithyādr̥ṣṭi* or *Ajñānī*). Further, if another being identifies one's physical body as the non-Self but the anger associated with him as the Self, then this is also an erroneous understanding (e.g., see *Gāthā* 39, 51) and due to this false understanding, that being also remains spiritually ignorant (*Mithyādr̥ṣṭi* or *Ajñānī*). *Gāthā* 92 says that the spiritually ignorant being (*Ajñānī*) is the doer of psychic *Karma* (*Bhāva Karma*).

A *Jñānī* even recognizes that the *Upayoga* or the Self is separate from any *Rāga* (inclination of attachment) or *Dveṣa* (inclination of aversion) (e.g., see *Gāthā* 36, 38, 71, 75). A *Jñānī* understands the difference between the Self and non-Self. *Gāthā*

93 says that the *Jñānī* is the non-doer of psychic *Karma* (*Bhāva Karma*).

Question: According to *Gāthā* 87, *Rāga-Dveṣa* associated with a *Jīva* are of two types: (1) *Jīva* type and (2) *Ajīva* type. If we consider *Jīva* type *Rāga-Dveṣa* then according to *Gāthā* 82, *Jīva* should be the doer of such *Rāga-Dveṣa*. Is it right?

Answer: *Gāthā* 82 should be understood properly in the light of other stanzas. One should also keep in mind the view points (*Naya*). The emphasis of *Gāthā* 82 is that a *Jīva* can never be the doer of actions of matter. While writing the commentary of *Gāthā* 82, Ācārya Amṛtacandra has highlighted that a *Jīva* under some context may be considered as the doer of its own *Bhāva Karma*. *Gāthā* 92 and 93 provide additional information in this matter. Here Ācārya Kundakunda explains that a *Jñānī* is not to be considered as the doer of *Bhāva Karma*, whereas an *Ajñānī* becomes the doer of *Bhāva Karma*.

Question: Due to the fruition of *Dravya Karma* there may be anger, etc. A *Jñānī* does not identify oneself as the doer of anger etc., but he is involved with the anger etc. How can he be called as the non-doer of anger?

Answer: For an answer in the modern, simple, and logical language, let us consider a worldly example. Suppose a person named Dinesh is driving a car carefully and a motor cyclist named Suresh hits his car from the back. Due to this collision, Suresh lost the balance and fell down. This resulted into the loss of life of Suresh. One can now ask some questions.

Question: Is it true that Suresh died as a result of collision with the car driven by Dinesh?

Answer: Yes.

Question: Is it true that the car of Dinesh was involved in the collision?

Answer: Yes.

Question: Should Dinesh feel sorry for this collision and death of Suresh in which he was involved?

Answer: Dinesh may feel sorry for the ‘death of Suresh’ with this knowing that it happened by Suresh’s mistake.

Question: Should Dinesh feel responsible for the death of Suresh?

Answer: No.

Question: Would Dinesh be punished?

Answer: No.

Question: Would Dinesh be considered as a doer of the accident in any way?

Answer: Here the answer would depend on the point of view. For a police officer and newspaper correspondent, it would be important to include his name while describing the accident. But a jury/judge will give the verdict that Dinesh is innocent (not responsible for the death of Suresh, or, non-doer of the accident).

This example shows that if we do not care to know the whole story and simply emphasize only a part of the story [Suresh died in a road accident because of the car driven by Dinesh; or, Dinesh feels sorry for the death of Suresh; or, Dinesh involved in the fatal accident was set free by the jury] then it would not lead us to the truth. From this example, we learn that we need to understand not only about involvement of soul, but we also need to understand about *Kārmika* bonding or non-bonding. In case of *Jñānī*, who knows the distinction between *Āsrava* (anger etc., i.e., actions of body and mind) and the Self, there would not be *Kārmika* bonding (see *Gāthā* 71 and 72). Therefore, a *Jñānī* is to be considered as the non-doer of anger. It is comparable with the involvement of Dinesh but no punishment to him as seen in this example. The judge sees him involved but a non-doer of the accident.

Another example can also be given in which in place of Dinesh we consider a driver named Deepak who is driving carelessly and due to Deepak’s fault, an accident takes place and the motor cyclist dies. In such case, we can say that not only Deepak is

involved in the accident but he also gets the punishment as the judge sees him as a doer of the accident. This example would be helpful in understanding the doership (involvement and *Kārmika* bonding) of an *Ajñānī*.

The concept described in these stanzas is very important and it would be emphasized in the next three stanzas as well as in other chapters (for example, see *Gāthā* 246, and *ĀtmaKhyāti Kalaśa* 165 and 205).

तिविहो एसुवओगो अप्पवियप्पं करेदि कोहोऽहं ।

कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥94॥

तिविहो एसुवओगो अप्पवियप्पं करेदि धम्मादी ।

कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥95॥

एवं पराणि दब्बाणि अप्पयं कुणदि मंदबुद्धीओ ।

अप्पाणं अवि य परं करेदि अण्णाणभावेण ॥96॥

Tiviho esuvaogo appaviyappam karedi kohoham.

Kattā tassuvaogassa hodi so attabhāvassa. ||94||

Tiviho esuvaogo appaviyappam karedi dhammādī.

Kattā tassuvaogassa hodi so attabhāvassa. ||95||

Evam parāṇi dāvvaṇi appayam kuṇadi mandabuddhīo.

Appāṇam avi ya param karedi aṇṇāṇabhāveṇa. ||96||

त्रिविध एष उपयोग आत्मविकल्पं करोति क्रोधोऽहम् ।

कर्ता तस्योपयोगस्य भवति स आत्मभावस्य ॥94॥

त्रिविध एष उपयोग आत्मविकल्पं करोति धर्मादिकम् ।

कर्ता तस्योपयोगस्य भवति स आत्मभावस्य ॥95॥

एवं पराणि द्रव्याणि आत्मानं करोति मंदबुद्धिस्तु ।

आत्मानमपि च परं करोति अज्ञानभावेन ॥96॥

Upayoga having the aforementioned three forms has notions such as ‘I am anger’. With such *Upayoga* the Self becomes the doer of such *Upayoga* of the Self. [94]

Upayoga having the aforementioned three forms has notions such as ‘I am *Dharmāstikāya*, etc’. With such *Upayoga* the Self becomes the doer of such *Upayoga* of the Self. [95]

In this way, due to ignorance a being of dull intellect becomes the doer of viewing others as the Self and the Self as others. [96]

Annotation

In these stanzas, *Ācārya* Kundakunda wants to explain that the ignorance is responsible for the false notions such as, 'I am anger', 'I am *Dharmāstikāya*', etc.

The word 'anger' has been chosen to specify all impure thoughts, feelings, and emotions such as greed, pride, deception, etc. The word '*Dharmāstikāya*' has been chosen to specify all substances other than the Self (soul). There are six kinds of substances (*Dravya*): *Jīva*, *Pudgala*, *Dharma*, *Adharma*, *Ākāśa* and *Kāla*. A brief description of these is given in Appendix-3. All substances except one's own soul are non-Self. Attribution of 'I' to any non-Self is a mistake.

These stanzas also provide a direct test to evaluate oneself. If somebody realizes oneself other than the soul (Self) then at the spiritual level he/she is mistaken. Even if somebody identifies oneself with emotions such as anger, greed, pride, etc., associated with his soul then also he is mistaken. Such a mistake gives rise to three impure forms of *Upayoga* (see *Gāthā* 89), and the being with such *Upayoga* becomes the doer of these impure forms of *Upayoga*.

एदेण दु सो कत्ता आदा णिच्छयविदूहिं परिकहिदो ।

एवं खलु जो जाणदि सो मुञ्चदि सब्बकत्तितं ॥१७॥

Edeṇa du so kattā ādā ṇicchayavidūhim parikahido.

Evam khalu jo jāṇadi so muñcadi savvakattitam. || 17 ||

एतेन तु स कर्तात्मा निश्चयविद्भिः परिकथितः ।

एवं खलु यो जानाति सो मुञ्चति सर्वकर्तृत्वम् ॥१७॥

In view of the aforementioned doership, the knowers of reality say that the (ignorant) being becomes the doer [of *Bhāva Karma*]. One, who understands this point from the real point of view, gives up becoming the doer [of such mis-identification of the Self and others]. [97]

Annotation

Due to ignorance the actions of non-Self are considered by a mundane being as the actions of the Self. Due to ignorance he/she identifies oneself with the impure thoughts, feelings, and emotions such as greed, pride, deception, etc. Though in reality the Self is only a knower but such a false identification makes the Self as a doer. For example, an ignorant being may think that he is earning and sustaining his family by his hard work. By such thinking he (as a soul) cannot become the doer of the physical tasks of earning and sustaining the family but he (as a soul) becomes the doer of such ignorant and false thinking (*Ajñāna Bhāva*).

On the other hand, a *Jñānī* identifies oneself with the soul, and knows the distinction between the Self and others. A *Jñānī* knows that the knower does not become the doer of anything else. This *Gāthā* motivates us to become a *Jñānī*. This *Gāthā* also provides us one way of testing oneself: If in reality one thinks that he is a doer of others then he is not a *Jñānī*.

Question: Does a *Jñānī* never become angry?

Answer: In *ĀtmaKhyāti*, Ācārya Amṛtacandra has touched this point while discussing this *Gāthā*. From that discussion one can learn that a *Jñānī* also becomes angry sometimes, but he as a soul does not identify himself with the anger. He as a soul does not become owner of the anger.

Question: Does it mean that even when somebody is harmed by a *Jñānī*, then also he would say that he has not harmed anybody?

Answer: The personality of a *Jñānī* cannot be an irresponsible personality. It is more likely that the personality of the *Jñānī* would admit his/her mistake more easily. Harming others is a sin. This point is taught at very early stage. On the top of this point of not harming others, one is being taught this philosophy for the spiritual growth. Without arriving at the distinction between one's personality and one's soul, one cannot have the real understanding. A *Jñānī* knows the distinction between his personality and his soul. In real sense,

he identifies himself with his soul. As a soul, the *Jñānī* does not become the doer of any action of his personality including occasional anger that may harm others. However, after such anger as a person he may repent, he may apologize, he may pay compensation, or he may do whatever becomes necessary to rectify the loss. The person harmed by such *Jñānī* may also create such situations that the *Jñānī* is required to apologize or pay compensation.

Question: How can one be a doer of an event from one perspective and a non-doer from another perspective?

Answer: Let us take a worldly analogy for a better understanding. A judge may give a judgment imposing a penalty of one million Rupees in the court of law against somebody. After giving such unpleasant judgment, can he say that he (as a person) has not punished anybody by this judgment? The answer is 'yes'. He can say that he as a person has not punished anybody. He knows that the punishment has been given by the judge. He knows the distinction between 'he as a person' and 'he as a judge'. In reality, he does not own any action of the judge as his personal action. One can think of many other examples such as a professor as an examiner, an executive as a decision maker of a company, a doctor performing a surgery, etc. They are supposed to keep a distinction between their professional deeds and their deeds as a person. If they do not learn to have such distinctions in their mind then they may be very tense and their personal life may be very unpleasant. Similarly, a *Jñānī* knows the distinction between 'he as a person' and 'he as a soul'. Whatever task is done as a person, as a soul he does not become the doer of that task. To make this paragraph more complete, we can say that a (spiritually) *Jñānī* judge knows the distinction among 'he as a judge', 'he as a person', and 'he as a soul'.

ववहारेण दु आदा करेदि घडपडरधाणि दव्वाणि ।

करणाणि य कम्माणि य णोकम्माणीह विविहाणि ॥१९८॥

जदि सो परदव्वाणि य करेज्ज णियमेण तम्मओ होज्ज ।

जम्हा ण तम्मओ तेण सो ण तेसिं हवदि कत्ता ॥१९९॥

जीवो ण करेदि घडं णेव पडं णेव सेसगे दव्वे ।

जोगुवओगा उप्पादगा य तेसिं हवदि कत्ता ॥100॥

Vavahāreṇa du ādā karedi ghaḍapaḍaradhāṇi davvāṇi.

Karaṇāṇi ya kammāṇi ya ṇokammāṇīha vivihāṇi. ||98||

Jadi so paradavvāṇi ya karejja ṇiyameṇa tammao hojja.

Jamhā ṇa tammao teṇa so ṇa tesim havadi kattā. ||99||

Jīvo ṇa karedi ghaḍam ṇeva paḍam ṇeva sesage davve.

Joguvaogā uppādagā ya tesim havadi kattā. ||100||

व्यवहारेण त्वात्मा करोति घटपटस्थान् द्रव्याणि ।

करणानि च कर्माणि च नो कर्माणीह विविधानि ॥98॥

यदि स परद्रव्याणि च कुर्यान्नियमेन तन्मयो भवेत् ।

यस्मान्न तन्मयस्तेन स न तेषां भवति कर्ता ॥99॥

जीवो न करोति घटं नैव पटं नैव शेषकानि द्रव्याणि ।

योगोपयोगावुत्पादकौ च तयोर्भवति कर्ता ॥100॥

From the relative point of view, a soul becomes the doer of pitcher, cloth, chariot, senses, and various types of *Kārmika* matter and *Nokarma* (physical body, material possessions), etc. [98]

If a soul can do something in another substance (*Dravya*) then in accordance with the law (of the same substance in the evolving entity and the evolved product) the soul becomes one with the other substance (*Dravya*). But the soul does not become one [with other substances], therefore, a soul cannot be a doer of other substances. [99]

A soul cannot be a doer of a pitcher, cloth, or any other substance. The *Yoga* and *Upayoga* of the soul are involved [as instrumental cause] in the making of these (pitcher, cloth, etc.), and the soul is the doer of these two (*Yoga* and *Upayoga*). [100]

Annotation

Let us understand these stanzas by taking an example. Let us consider a goldsmith named Hiralal. Let us think of an act of making of a bangle out of a gold coin by Hiralal.

Gāthā 98 says that according to the relative point of view Hiralal is the maker or doer of the bangle. We know that this information is very useful in the factory where Hiralal works. Without such information Hiralal would not be able to get his wages. This shows the necessity and importance of the relative point of view.

If an ignorant person seriously asks, “Dear Hiralal, you are a wonderful person. We heard that you can make a bangle of gold. Is it right? Can you make a few bangles for us?” Then the serious answer of Hiralal would be, “No, I cannot make gold. If you want me to make bangles, you should provide sufficient gold, some instruments and my wages to me.” ‘Hiralal cannot make gold’ is one of the main points of *Gāthā* 99.

As regards such inability of Hiralal, almost everybody would agree to it. There may not be many ignorant persons who expect Hiralal to make gold. But for understanding the importance of *Gāthā* 99 in one’s own life, one should search for one’s own ignorance by exploring some other issues. For example, a mother might be ignorant in thinking that she could ‘produce’ a baby. *Gāthā* 98 says that the mother may be correct according to the relative point of view, but she is not correct in the real sense. *Gāthā* 99 cautions that in real sense, the mother cannot produce even a single molecule.

Gāthā 99 reminds us of a basic principle that in the evolving entity and the evolved product there exists the same substance (using the words of *ĀtmaKhyāti*, one may call it the principle of *Vyāpya-Vyāpaka Bhāva*). To be more specific, in context with the soul, *Gāthā* 99 says that the soul can neither be the doer of other five kinds of substances nor it can be the doer of other souls.

Gāthā 100 gives finer aspects. According to *Gāthā* 100, in the transformation of gold coin into the bangle, Hiralal’s soul got involved as a doer of his soul’s *Yoga* and *Upayoga*. By *Yoga*, we here mean the motion of the soul *Pradeśa* while the hands and other parts of body of Hiralal were functioning in the making process. By *Upayoga* we here mean the perception and knowledge of Hiralal’s soul associated with the desire and thought activity (*Rāga Bhāva*) of Hiralal’s brain. This *Gāthā* says that Hiralal’s

soul may be called as a doer of such *Yoga* and *Upayoga*, and such *Yoga* and *Upayoga* are the instrumental cause for the transformation of the gold coin into the bangle.

Ācārya Amṛtacandra in *ĀtmaKhyāti* has given some more valuable insight in connection with this stanza 100. Ācārya says that in a deeper sense, Hiralal's soul should not even be considered as the instrumental cause (*Nimitta*) for the transformation of the coin into the bangle, but the appropriate *Yoga* and *Upayoga* associated with the soul are to be considered as the instrumental cause (*Nimitta*). If we accept Hiralal's soul as an instrumental cause then one can expect from Hiralal's soul at all times to become the instrumental cause (Technically, it is called *Nitya Kartṛtva* which means 'always doer'). Many persons do not understand this fact and invite frustration. For example, Hiralal may feel great by his capability of making the bangle, but the same Hiralal would feel frustrated when he would not be able to make the bangle due to loss of his strength or skill due to sickness or old age. If Hiralal understands the concept given in this stanza then he would not have such frustration.

The concept is so important that it would be worthwhile to explain it by giving one additional example:

In a cricket match, suppose a cricket player makes five sixes on five successive balls. Certainly, he deserves appreciation, credit, award, etc. But on the basis of these sixes, if his fellow citizens and fans say, "You did very good job. Now we know that you can make a six on every ball. Therefore, we request you to continue this practice. Please go on making such sixes. If you do this then we shall reward you, but if you do not continue making such sixes on every ball then we shall consider it a match fixing and we would criticize and punish you." Would he agree to such a request by his fans? Would it be possible to make such sixes on all balls?

At this point, the player may say, "It is not possible for me to make a six on every ball. The making of a six is a matter of circumstances based on the conditions of my body, mind, ball, etc., which are beyond my control." This answer of the player seems reasonable. In effect, he is saying that he is not even an

instrumental cause for the making of a six, but the conditions of his body, mind, and ball are the instrumental cause for such a happening. Therefore, it is not always possible to repeat the same.

In the technical language of scriptures, one can say that specific states (*Paryāya*) of an entity (*Dravya*) become the instrumental cause for happening of an event, not the entity (*Dravya*). The logic is simple: if a *Dravya* is an instrumental cause (*Nimitta*) then such a task can happen every time by that *Dravya*.

जे पोगलदव्वाणं परिणामा होंति णाणआवरणा ।

ण करेदि ताणि आदा जो जाणदि सो हवदि णाणी॥101॥

Je poggaladavvāṇam pariṇāmā hoṃti ṇāṇaāvaraṇā.

Ṇa karedi tāṇi ādā jo jāṇadi so havadi ṇāṇī. ||101||

ये पुद्गलद्रव्याणां परिणामा भवन्ति ज्ञानावरणानि ।

न करोति तान्यात्मा यो जानाति स भवति ज्ञानी॥101॥

Jñānāvaraṇīya Karma (knowledge obscuring *Karma*) etc., are the effect of operations of matter (*Pudgala* in the form of *Kārmika* dust). One who knows that the Self does not become the doer of these is the *Jñāni*. [101]

Annotation

We have seen similar concept, in general form, in *Gāthā* 75. Here *Ācārya* elaborates the same by giving one specific example of *Jñānāvaraṇīya Karma* (knowledge obscuring *Karma*).

Jñānāvaraṇīya Karma is just an example. While explaining this stanza, *Ācārya* Amṛtacandra as well as *Ācārya* Jayasena has mentioned that one can use many other similar examples. For example, one can replace the word *Jñānāvaraṇīya* by *Darśanāvaraṇīya* and can understand this stanza again. These authors have given a list of such 23 terms. These are: 7 other *Karma*, 5 senses, 4 *Kaṣāya* (anger, ego, deception, greed), *Moha* (delusion), *Rāga* (a thought or feeling of liking or desiring), *Dveṣa* (a thought or feeling of disliking or hatred or aversion), *Nokarma*, mind, body, and spoken words.

जं भावं सुहमसुहं करेदि आदा स तस्स खलु कत्ता ।

तं तस्स होदि कम्मं सो तस्स दु वेदगो अप्पा॥102॥

Jam bhāvam suhamasuham karedi ādā sa tassa khalu kattā.

Tam tassa hodi kammam so tassa du vedago appā. ||102||

यं भावं शुभमशुभं करोत्यात्मा स तस्य खलु कर्ता ।

तत्तस्य भवति कर्म स तस्य तु वेदक आत्मा॥102॥

Whatever virtuous or sinful *Bhāva* are done by the soul, the soul in fact becomes the doer of those *Bhāva*. Those *Bhāva* become the actions of the soul, and those *Bhāva* are endured (experienced) by the soul. [102]

Annotation

Before going further, let us understand the meaning of *Śubha* and *Aśubha Bhāva* used in this stanza. There are two kinds of *Bhāva*:

- (1) Pure or *Suddha Bhāva*, and
- (2) Impure or *Aśuddha Bhāva*.

Again *Aśuddha Bhāva* are of two kinds:

- (i) *Śubha* (virtuous) *Bhāva*, and
- (ii) *Aśubha* (sinful) *Bhāva*.

To experience the Self as a knower and pure (different from *Bhāva* of liking or disliking or *Bhāva* of making any change) is a pure or *Suddha Bhāva*. A *Bhāva* of liking or disliking or making any change is an impure *Bhāva*. It is impure because it is tainted with inclination for changing other material things and beings. If the desire of making any change is sinful then it is an *Aśubha Bhāva*. If it is virtuous then it is a *Śubha Bhāva*.

Based on *Gāthā* 92, 93, 101 and others (for example, see *Gāthā* 126, 127) one can see that *Śubha* and *Aśubha Bhāva* are done by a spiritually ignorant being (*Ajñānī*), and a spiritually ignorant being (*Ajñānī*) becomes the doer of such *Bhāva*. The commentary of this *Gāthā* by Ācārya Amṛtacandra also suggests that in this

stanza *Ācārya* Kundakunda is referring to *Ajñānī*. Thus from this stanza we learn that *Śubha* and *Aśubha Bhāva* are done by an ignorant being (*Ajñānī*) and the same are experienced by him/her. Further, the *Śubha-Aśubha Bhāva* are the actions or *Bhāva Karma* of the spiritually ignorant being.

This stanza conveys this message that even an *Ajñānī* who has been called here as a doer becomes the doer of his/her own *Śubha-Aśubha Bhāva*. He/she cannot be a doer of any material particle or any other being.

Question: What about a *Jñānī*? Can one see *Śubha* and *Aśubha Bhāva* associated with a *Jñānī*?

Answer: A high level *Jñānī* (an omniscient) has only pure *Bhāva*. A house holder *Jñānī* or a monk at initial stage has pure *Bhāva* as well as *Śubha-Aśubha Bhāva*. Such a *Jñānī*, however, is the knower of such *Bhāva*. He/she does not identify oneself with these *Bhāva*, and as explained in stanza 93, a *Jñānī* does not become the doer of such *Bhāva*.

जो जम्हि गुणे दव्वे सो अण्णम्हि दु ण संकमदि दव्वे ।

सो अण्णमसंकंतो कह तं परिणामए दव्वं ॥103॥

दव्वगुणस्स य आदा ण कुणदि पोगलमयम्हि कम्मम्हि ।

तं उभयमकुव्वंतो तम्हि कहं तस्स सो कत्ता ॥104॥

Jo jamhi guṇe davve so aṇṇamhi du ṇa saṃkamadi davve.

So aṇṇamasamkanto kaha taṃ pariṇāmae davvam. ||103||

Davvagunaṣṣa ya āda ṇa kuṇadi poggalamayamhi kammamhi.

Taṃ ubhayamakuvvanto tamhi kahaṃ tassa so katta. ||104||

यो यस्मिन् गुणे द्रव्ये सोऽन्यस्मिन्स्तु न संक्रामति द्रव्ये ।

सोऽन्यदसंक्रांतः कथं तत्परिणामयति द्रव्यम् ॥103॥

द्रव्यगुणस्य चात्मा न करोति पुद्गलमये कर्मणि ।

तदुभयमकुर्वीतस्मिन्कथं तस्य स कर्ता ॥104॥

The attributes and substance (*Dravya*) of any substance (*Dravya*) do not change into those of another substance (*Dravya*). Without such change, how can one substance (*Dravya*) transform another substance (*Dravya*)? [103]

A soul does not do any attribute and substance (*Dravya*) of *Kārmika* matter (*Pudgala*). Without doing these two how can a soul be the doer of that (*Kārmika* matter)? [104]

Annotation

Gāthā 103 reminds us that each *Dravya* is eternal and the attributes of every *Dravya* are also eternal. This *Gāthā* says that as attributes of a *Dravya* do not get transformed into the attributes of another *Dravya* and as a *Dravya* cannot be partially or fully transformed into another *Dravya*, therefore, one cannot be considered as a doer of any change in another *Dravya*.

To explain some points of stanza 103, Ācārya Amṛtacandra has taken an example of a potter. Ācārya explains that the potter cannot create any clay or any attribute of clay. Therefore, in reality, the potter cannot be called as the doer of the pot.

In *Gāthā* 104, we see an application of the general concept described in *Gāthā* 103. In this example, in place of one *Dravya*, the Ācārya considers a soul and in place of another *Dravya* he takes a *Pudgala Dravya*. Ācārya says that neither a soul can make a *Pudgala* nor it can do any attribute of a *Pudgala Dravya*. Therefore, it cannot be considered as a doer of *Pudgala Karma*.

Question: Let us consider an example of formation of curd (yogurt) from milk. We know that a small amount of curd is added to a cup of warm milk and after a few hours one finds that the milk has become yogurt.

In the example of the potter given above, it is clear that the potter does not make clay or any attribute of clay. But here in this example, we see that a small amount of yogurt is converting a large amount of milk into yogurt. Can we not say that the small amount of yogurt has been the doer of a large amount of yogurt?

Answer: From the relative point of view the answer of the question can be 'yes'. For getting a more accurate answer of the question we need to look at many *Dravya* involved in the question. We should first understand very well that each

Pudgala Paramāṇu is one *Dravya*. Therefore, one cup of milk or a small amount of yogurt is a collection of many *Dravya* (many *Pudgala Paramāṇu*).

Before going further, let us consider an example of a show performed by many boys in an inaugural ceremony of Olympic Games. Imagine a group of 1000 boys standing on the ground such that they look like a peacock to the audience at a distance. Next, let us imagine an entry of 100 boys on the ground. Let these 100 boys stand in such a way that they look like an elephant to the audience at a distance. Now these 1100 boys mingle in such a way that in a few seconds they appear like one big elephant. At this point, the viewers of the show clap. They have seen that a small elephant mingled with a peacock and in a few seconds all got transformed into a big elephant. Do the viewers really think that they are seeing an elephant? No, they are realizing very well that initially there were many boys and at the end of the show there were same number of boys. They are knowing that there has not been any change in any of these boys. They also know that neither there was any peacock nor any elephant in the real sense.

In case of the formation of yogurt by milk this example may be helpful. Just as there have been some changes in the arrangement of 1100 boys, here also there have been some changes in the arrangement of many *Pudgala Paramāṇu*. Modern science confirms that such a conversion from the milk to curd (yogurt) is nothing but some changes in the arrangement of many chemical atoms present in the process. To strengthen this scientific aspect, it may be appropriate to add that the author of these paragraphs has written these lines on the basis of his own first hand knowledge. He has published a large number of research papers which are based on this basic notion that a chemical reaction is constituted by one or more changes in the arrangement of the related atoms.

The change based on the arrangement of *Pudgala Paramāṇu* that we notice is very meaningful in various ways. Without its importance one would not spend one's time in performing this

process of converting milk into yogurt. The relative point of view recognizes all these. But these stanzas and the real point of view go beyond such gross view and provide a deeper reality. In context with the show performed in the inaugural ceremony, we know that if a child is unable to see the boys in the elephant then it becomes the duty of his guardian to explain the fact that there were many boys, there has not been any change in any boy, and the number of boys remains same. Similar to such explanation from the guardian to his child, here we are getting a valuable lesson from Ācārya Kundakunda through these stanzas that there has not been any change in any *Pudgala Paramāṇu* by another *Pudgala Paramāṇu* in the conversion of milk into yogurt (curd).

जीवमि हेतुभूदे बंधस्स दु पस्सिदूण परिणामं ।

जीवेण कदं कम्मं भण्णदि उवयारमेत्तेण ॥105॥

जोधेहिं कदे जुद्धे राएण कदं ति जंपदे लोगो ।

ववहारेण तह कदं णाणावरणादि ज्जीवेण ॥106॥

Jīvamhi hedubhūde bandhassa du passidūṇa pariṇāmaṃ.

Jīveṇa kaḍaṃ kammaṃ bhaṇṇadi uvayārametteṇa. ||105||

Jodhehim kade juddhe rāeṇa kaḍaṃ ti jampade logo.

Vavahāreṇa taḥa kaḍaṃ ṇāṇāvaraṇādi jīveṇa. ||106||

जीवे हेतुभूते बंधस्य तु दृष्ट्वा परिणामम् ।

जीवेन कृतं कर्म भण्यते उपचारमात्रेण ॥105॥

योधैः कृते युद्धे राज्ञा कृतमिति जल्पते लोकः ।

व्यवहारेण तथा कृतं ज्ञानावरणादि ज्जीवेन ॥106॥

By seeing the bonding of *Karma* due to *Nimitta* of a *Jīva*, it is only figuratively spoken that the bonding of [the material] *Karma* has been done by the *Jīva*. [105]

A war is fought by soldiers but people say that the war has been fought by the king. In the same way, from the relative point of view it is spoken that the *Jñānāvaraṇīya Karma* etc., are done by the *Jīva*. [106]

Annotation

At various places in the scriptures one finds that *Kārmika*

particles are bonded by the soul. Such statements may create a belief that the soul is a doer of such bonding. There is nothing wrong in making statements figuratively, there is nothing wrong in making statements in accordance with the relative point of view, and many times it becomes necessary to speak and write statements of the relative point of view, but it is wrong to accept such statements literally.

To avoid any misconception, Ācārya Kundakunda is emphasizing here that a *Jīva* should not be considered as a doer of any activity of material *Kārmika* particles.

It may be useful to explain to a common person with the help of a simple example. Therefore, in *Gāthā* 106, the Ācārya says that though a war is fought by soldiers yet the people say that the war has been fought by the king. With the help of this example, the Ācārya wants to convey the message that many statements are not to be interpreted literally. “The *Jñānāvaraṇīya Karma* etc., are bonded by the soul,” is a similar statement that should not be interpreted literally. It is a statement of the relative point of view. The reality described in stanzas 91, 101, 104, etc., is to be kept in mind while listening or reading such statements given by the relative point of view.

उप्पादेदि करेदि य बंधदि परिणामएदि गिण्हदि य ।

आदा पोगलदव्वं ववहारणयस्स वत्तव्वं ॥107॥

जह राया ववहारा दोसगुणुप्पादगो ति आलविदो ।

तह जीवो ववहारा दव्वगुणुप्पादगो भणिदो ॥108॥

Uppādedi karedi ya bandhadi pariṇāmaedi giṇḥhadi ya.

Ādā poggaladavvam vavahāraṇayassa vattavvam. ॥107॥

Jaha rāyā vavahārā dosaguṇuppādago tti ālavido.

Taha jīvo vavahārā davvagūṇuppādago bhaṇido. ॥108॥

उत्पादयति करोति च बन्धाति परिणामयति गृह्णाति च ।

आत्मा पुद्गलद्रव्यं व्यवहारनयस्य वक्तव्यम् ॥107॥

यथा राजा व्यवहारात् दोषगुणोत्पादक इत्यालपितः ।

तथा जीवो व्यवहारात् द्रव्यगुणोत्पादको भणितः ॥108॥

It is a statement from the relative point of view that the soul produces, makes, binds, transforms, and assimilates the matter (*Pudgala*). [107]

From the relative point of view a king is said to be the producer of vice or virtue [in his subjects]. In the same way, from the relative point of view a soul is said to be the producer of [other] substance (*Dravya*) and its attributes. [108]

Annotation

‘A *Jīva* leads to the bonding of *Karma*. A *Jīva* earns, maintains the family, builds the house, etc.’ At many places in the scriptures as well as in the discourses of many learned persons, one comes across such statements. Here in *Gāthā* 107, Ācārya Kundakunda is clarifying that all such statements are statements of the relative point of view. These are figurative statements. For understanding the reality these are not to be interpreted literally.

Even the statements made by a large number of persons may be figurative and one should not take such statements literally. To convey this point powerfully to his readers, Ācārya Kundakunda has presented an analogy in *Gāthā* 106. Here again in *Gāthā* 108 we find one new example: It is a common notion and saying that a king is the producer of vice or virtue in his subjects. Many learned persons have written that a king controls the character of his public. Ācārya says that such a statement is a statement of the relative point of view, and it does not describe the reality. If one takes such statement literally then one would think that in the kingdom of a dishonest king all his subjects would be dishonest. But the reality may be different. Even in the kingdom of a dishonest king one may find many honest persons, and in the kingdom of an honest king there may be many dishonest persons.

Thus, through stanzas 104 to 108, the Ācārya has explained that in the discourses and scriptures one would find many statements of the relative point of view that reveal that a *Jīva* is a doer of material *Karma* and material things. The Ācārya cautions that all such statements are of the relative point of view and are to be understood in the proper context. One should always

remember that in the real sense one *Dravya* cannot be a doer of another *Dravya* (*Gāthā* 99, 100, 103, etc.).

सामणपच्चया खलु चउरो भण्णंति बंधकत्तारो ।
 मिच्छत्तं अविरमणं कसायजोगा य बोद्धव्वा ॥109॥
 तेसिं पुणो वि य इमो भणिदो भेदो दु तेरसवियप्पो ।
 मिच्छादिट्ठी आदी जाव सजोगिस्स चरमंतं ॥110॥
 एदे अचेदणा खलु पोगलकम्मदयसंभवा जम्हा ।
 ते जदि करेति कम्मं ण वि तेसिं वेदगो आदा ॥111॥
 गुणसण्णिदा दु एदे कम्मं कुव्वंति पच्चया जम्हा ।
 तम्हा जीवोऽक्ता गुणा या कुव्वंति कम्माणि ॥112॥

Sāmaṇṇapaccayā khalu cauro bhaṇṇanti bandhakattāro.
Micchattam aviramaṇam kasāyajogā ya boddhāvā. ||109||
Tesim puṇo vi ya imo bhaṇido bhedo du terasaviyappo.
Micchādiṭṭhī ādī jāva sajogissa caramantaṃ. ||110||
Ede acedaṇā khalu poggalakammudayasāmbhavā jamhā.
Te jadi kareṇti kammam ṇa vi tesim vedago ādā. ||111||
Guṇasaṇṇidā du ede kammam kuvvanti paccayā jamhā.
Tamhā jīvokattā guṇā ya kuvvanti kammāṇi. ||112||

सामान्यप्रत्ययाः खलु चत्वारो भण्यन्ते बंधकर्तारः ।
 मिथ्यात्वमविरमणं कषाययोगौ च बोद्धव्याः ॥109॥
 तेषां पुनरपि चायं भणितो भेदस्तु त्रयोदशविकल्पः ।
 मिथ्यादृष्ट्यादिः यावत् सयोगिनश्चरमान्तः ॥110॥
 एते अचेतनाः खलु पुद्गलकर्मोदयसंभवा यस्मात् ।
 ते यदि कुर्वन्ति कर्म नापि तेषां वेदक आत्मा ॥111॥
 गुणसंज्ञितास्तु एते कर्म कुर्वन्ति प्रत्यया यस्मात् ।
 तस्माज्जीवोऽकर्ता गुणाश्च कुर्वन्ति कर्माणि ॥112॥

Wrong belief, vowlessness (*Avirati*), *Kaṣāya*, and *Yoga*, are four common doors for *Kārmika* influx (*Pratyaya*). Indeed, these *Pratyaya* are said to be responsible for *Kārmika* bonding. [109]

These four *Pratyaya* have been further divided into thirteen kinds of *Pratyaya*, beginning from *Mithyādr̥ṣṭi* (*Guṇasthāna* 1) and ending with *Sayogī Kevalī* (*Guṇasthāna* 13). [110]

According to the real point of view, these *Pratyaya* are non-souls because these are due to effect of fruition of the bonded material *Karma*. If these *Pratyaya* lead to the bonding of *Karma* then let it be so; the soul does not endure (experience) the *Karma*. [111]

These (thirteen) *Pratyaya* named *Guṇasthāna* lead to bonding. Therefore, a *Jīva* is not the doer of bonding of the *Karma* but *Guṇasthāna* are the doer. [112]

Annotation

In the analogy given in *Gāthā* 106, a soul has been compared with a king. *Gāthā* 106 says that a war is fought by soldiers but people say that it has been fought by the king. After hearing so much from the Ācārya, a reader may be interested in knowing about the ‘soldiers’ in the analogy. One may ask, “OK, let us agree to the fact that the soul is not the doer of *Karma*. But we know that worldly souls are bonded with *Karma*. Therefore, we would like to know about the doer of such bonding. Who is the doer of such bonding?” For an answer of this question these stanzas would prove helpful.

In *Gāthā* 109, we come across a technical word ‘*Pratyaya*’. There are four kinds of *Pratyaya*: (a) *Mithyātva*, (b) *Avirati*, (c) *Kaṣāya*, and (d) *Yoga*. *Mithyātva* means a false belief or a false view of the Self and others. *Avirati* means vowlessness or an absence of the abstinence. *Kaṣāya* means soul-soiling emotions and thoughts, and *Yoga* refers to mental, vocal and physical activities. *Gāthā* 109 says that these *Pratyaya* are responsible for bonding of *Karma*.

In *Gāthā* 110, the four *Pratyaya* are further divided into 13 kinds: *Guṇasthāna* 1 (*Mithyādr̥ṣṭi*), *Guṇasthāna* 2, ..., *Guṇasthāna* 12, and *Guṇasthāna* 13 (*Sayogī Kevalī*) (see explanation related to *Gāthā* 55). In this list, *Guṇasthāna* 14 has not been included because in *Guṇasthāna* 14, neither of these four *Pratyaya* (*Mithyātva*, *Avirati*, *Kaṣāya*, and *Yoga*) exists.

Gāthā 111 says that according to the real point of view, *Pratyaya* are non-souls (devoid of attributes of a soul) because

these arise due to the effect of the fruition of the bonded material *Karma*. Here one may think, 'It is very unfortunate that these *Kārmika Pratyaya* can create problems and a *Jīva* has to suffer.' To avoid such misconception, in *Gāthā* 111, *Ācārya* has clarified from the real point of view that a *Jīva* does not experience or realize any effect of *Karma* so bonded, i.e., a *Jīva* does not suffer. From the real point of view, neither a *Jīva* leads to bonding nor experiences any effect of bonding. (In this regard it may be useful to refer to the annotation related to *Gāthā* 83. There it has been discussed that a *Jīva* does not have *Ekatva*, *Mamatva*, *Kartriva*, and *Bhoktriva* relationship with *Karma*.)

The inclusion of the word 'if' in *Gāthā* 111 is very meaningful. It suggests that the message of this *Gāthā* is not to focus on the source of bonding but to convey a point that a soul does not experience any effect of bonded *Karma*.

As a summary, in *Gāthā* 112, *Ācārya* again writes that these 13 *Pratyaya* named as *Guṇasthāna* are the doer of bonding and a *Jīva* is not the doer of bonding.

जह जीवस्स अणणुवओगो कोहो वि तह जदि अणणो ।

जीवस्साजीवस्स य एवमणणत्तमावण्णं ॥113॥

एवमिह जो दु जीवो सो चेव दु णियमदो तहाऽजीवो ।

अयमेयत्ते दोसो पच्चयणोकम्मकम्माणं ॥114॥

अह दे अणो कोहो अणुवओगप्पगो हवदि चेदा ।

जह कोहो तह पच्चय कम्म णोकम्ममवि अण्णं ॥115॥

Jaha jīvassa aṇaṇṇuvaogo koho vi taha jadi aṇaṇṇo.

Jivassājīvassa ya evamaṇaṇṇattamāvaṇṇam. ॥113॥

Evamiha jo du jīvo so ceva du ṇiyamado tahaḥjīvo.

Ayameyatte doso paṇṇaṇṇokammakammāṇam. ॥114॥

Aha de aṇṇo koho aṇṇuvaogappago havadi cedā.

Jaha koho taha paccaya kammam ṇokammamavi aṇṇam. ॥115॥

यथा जीवस्यानन्य उपयोगः क्रोधोऽपि तथा यद्धनन्यः ।

जीवस्याजीवस्य चैवमनन्यत्वमापन्नम् ॥113॥

एवमिह यस्तु जीवः स चैव तु नियमतस्तथाऽजीवः ।

अयमेकत्वे दोषः प्रत्ययनोर्कर्मकर्मणाम् ॥114॥

अथ ते अन्यः क्रोधोऽन्यः उपयोगात्मको भवति चेययिता ।

यथा क्रोधस्तथा प्रत्ययाः कर्म नोकर्माप्यन्यत् ॥115॥

If anger is also non-different from the soul just as *Upayoga* is non-different from the soul, then the soul and non-soul become non-different. [113]

Then, with such a rule, a soul also becomes a non-soul [and it is an unacceptable concept], [and] a similar discrepancy occurs in [accepting] the oneness of the soul with *Pratyaya*, *Nokarma*, and *Karma*. [114]

Therefore, [to avoid this discrepancy] if in your [opinion] anger and the soul having *Upayoga* become different, then in the same way, *Pratyaya*, *Nokarma*, and *Karma* also become different from the soul. [115]

Annotation

Just as *Upayoga*, anger does not have permanent association with the soul. In other words, there is oneness of *Upayoga* and the soul, but such oneness of anger and the soul does not exist [see *Gāthā* 36, 51, 57].

If by some logic one thinks of oneness of the soul and anger (non-soul) then the same logic may lead to oneness of the soul with other non-souls such as *Pratyaya*, *Nokarma*, and *Karma*. For example, from the relative point of view anger and the soul may be one, but this point of view may also lead to the oneness of the soul with a non-soul. Therefore, from the relative point of view, *Pratyaya*, *Nokarma* and *Karma* can have oneness with the soul.

It may be noted that the conclusion given in stanza 115 is based on the real point of view. The real point of view makes a sharp distinction and does not accept oneness between a soul and a non-soul such as anger, *Pratyaya*, *Nokarma*, or *Karma*. This *Gāthā* says that anger, *Pratyaya*, *Nokarma*, and *Karma* are different from the soul.

For more details regarding the names of various points of view showing the oneness of the soul with anger, *Pratyaya*,

Nokarma, and *Karma*, one may refer to the commentary of these stanzas by Ācārya Jayasena in *Tātparyavṛtti*.

जीवे ण सयं बद्धं ण सयं परिणमदि कम्मभावेण ।
 जइ पोगलदव्वमिणं अप्परिणामी तदा होदि ॥116॥
 कम्मइयवग्गणासु य अपरिणमंतीसु कम्मभावेण ।
 संसारस्स अभावो पसज्जदे संखसमओ वा ॥117॥
 जीवो परिणामयदे पोगलदव्वाणि कम्मभावेण ।
 ते सयमपरिणमंते कहं णु परिणामयदि चेदा ॥118॥
 अह सयमेव हि परिणमदि कम्मभावेण पोगलं दव्वं ।
 जीवो परिणामयदे कम्मं कम्मत्तमिदि मिच्छा ॥119॥
 णियमा कम्मपरिणदं कम्मं चिय होदि पोगलं दव्वं ।
 तह तं णाणावरणाइपरिणदं मुणसु तच्चेव ॥120॥

Jīve ṇa sayam baddham ṇa sayam pariṇamadi kammabhāveṇa.
Jai poggaladvvamiṇam appariṇāmī tadā hodi. ||116||
Kammaiyavaggaṇāsu ya aparīṇamantīsu kammabhāveṇa.
Saṃsārassa abhāvo paṣajjade saṃkhasamao vā. ||117||
Jīvo pariṇāmayade poggaladvvāṇi kammabhāveṇa.
Te sayamapariṇamante kham ṇu pariṇāmayadi cedā. ||118||
Aha sayameva hi pariṇamadi kammabhāveṇa poggalam davvam.
Jīvo pariṇāmayade kammam kammattamidi micchā. ||119||
Niyamā kammapariṇadam kammam ciyam hodi poggalam davvam.
Taha tam ṇāṇāvaraṇāipariṇadam muṇasu tacceva. ||120||

जीवे न स्वयं बद्धं न स्वयं परिणमते कर्मभावेन ।
 यदि पुद्गलद्रव्यमिदमपरिणामि तदा भवति ॥116॥
 कर्मणवर्गणासु चापरिणममानासु कर्मभावेन ।
 संसारस्याभावः प्रसजति सांख्यसमयो वा ॥117॥
 जीवः परिणामयति पुद्गलद्रव्याणि कर्मभावेन ।
 तानि स्वयमपरिणममानानि कथं नु परिणामयति चेतयिता ॥118॥
 अथ स्वयमेव हि परिणमते कर्मभावेन पुद्गलं द्रव्यम् ।
 जीवः परिणामयति कर्म कर्मत्वमिति मिथ्या ॥119॥
 नियमात्कर्मपरिणतं कर्म चैव भवति पुद्गलं द्रव्यम् ।
 तथा तद्ज्ञानावरणादिपरिणतं जानीत तच्चैव ॥120॥

If *Pudgala* is not bonded with soul on its own, if *Pudgala* does not transform into *Kārmika* modes on its own, then *Pudgala* would be proved as incapable of [such] transformation. [116]

By the incapability of [such] transformation of *Kārmika* matter (*Pudgala*) into *Kārmika* modes (*Kārmika Bhāva*), the absence of *Samsāra* (mundane existence of the soul) or *Sāṃkhya* doctrine would be proved. [117]

If (one says that) soul transforms matter into *Kārmika* modes (*Kārmika Bhāva*), then a question arises: How can soul transform that which is non-transformable? [118]

Or, if matter transforms into *Kārmika* modes (*Kārmika Bhāva*) on its own then it would be wrong to say that soul transforms the *Kārmika* matter into *Kārmika* modes (*Kārmika Bhāva*). [119]

[Therefore,] as a rule it is to be known that *Karma* is *Pudgala Dravya* transformed into *Karma*, and *Jñānāvaraṇīya* or other kind of *Karma* is also *Pudgala Dravya* transformed into *Jñānāvaraṇīya* or other kind of *Karma*. [120]

Annotation

If by the conversion of a piece of gold, the gold becomes a necklace then one can say that the gold is now necklace. In the same way, when the matter (*Pudgala*) gets transformed into *Jñānāvaraṇīya Karma* then one can say that the matter is now *Jñānāvaraṇīya Karma*. Or, when the matter is transformed into *Darśanāvaraṇīya Karma* then one can say that the matter is now *Darśanāvaraṇīya Karma*, and so on.

If a piece of gold is non-transformable then it can never become a necklace. One should not think that a goldsmith can transform a piece of non-transformable gold into a necklace. Similarly, if *Pudgala* is non-transformable then it can never be transformed into *Kārmika* form. It would be incorrect to think that a soul can transform the *Pudgala* which is non-transformable.

The point conveyed by *Gāthā* 117 is very useful. The *Gāthā* says that if there is no bonding then there would not be any

difference between a liberated soul and a mundane soul. A mundane soul means a soul bonded by *Karma*. A view point that sees the soul as a 'mundane soul' must be able to visualize the bonding. The relative point of view provides such insight. The Jain philosophy does not depend on a single point of view (*Ekānta*). *Anekānta* helps in having an overall view. *Ācārya* Kundakunda would discuss many aspects of bonding and non-bonding of *Karma* with the soul in other stanzas.

Question: If a piece of gold gets transformed into a necklace on the basis of its own ability then why would one say that the goldsmith transformed it?

Answer: One may like to refer to a similar example of goldsmith Hiralal described in the explanation of *Gāthā* 98-100 for the requirement of saying that the goldsmith has transformed it. The relative point of view takes care of such necessity. There it has also been described that in addition to the information provided by the relative point of view, we also need the real point of view to get a real picture. The real point of view does not agree to the statement that the goldsmith can transform it.

Question: It is easy to understand that a piece of gold is transformable into a necklace form. But it is difficult to visualize that gold gets transformed into a necklace form on its own. Similarly, it is difficult to visualize that matter gets transformed into *Kārmika* form on its own. Please explain the meaning of 'on its own' under this context.

Answer: While explaining *Gāthā* 90-91, we discussed an example of the breaking of a glass window by a stone thrown by a child. There, in detail it has been discussed that a scientist can perform experiments and can know the conditions or the amount of impact necessary for the breaking of the glass. The scientist also knows that whenever those conditions are met with, the glass breaks.

Before going further, let us consider another example of a shop keeper who sells sugar. He exhibits the selling rate (say, Rs.40/ per kg) and he without any hesitation and reservation

gladly gives one packet of sugar to a customer after receiving Rs.40/. In such transaction we would say that the shopkeeper gives the packet to the customer by his own choice. We also would say that the shop keeper has not been compelled to give sugar to the customer. Just as we say that the shop keeper has not been compelled to give the packet after receiving the price demanded by him, one can similarly say that the glass piece of the window has not been compelled to break. It broke on its own accord after receiving the necessary amount of impact required for this task. In case of transformation of gold into necklace also we may apply the same logic. In this transformation there have been multiple changes and for each change one can say that the gold has not been compelled. Similarly, for the transformation of matter into *Kārmika* form, we can apply the same logic and can understand that for this transition matter has not been compelled. The matter gets transformed on its own.

Question: What is advantage in learning this point that matter gets transformed on its own, or the matter cannot be compelled?

Answer: To answer this question we may recall the example of breaking of the glass as described with stanza 91. We can also take up the above mentioned example of selling sugar by a shopkeeper. From the relative point of view, a customer asks the shopkeeper to sell the sugar to him. But this information is incomplete. A customer is also expected to know the other side of the coin that the shopkeeper cannot be compelled to sell the sugar. Likewise, a successful shopkeeper also understands this point that a customer would buy sugar on his own accord. A customer cannot be compelled.

Just like ‘freedom’ of customer and shopkeeper in this example, Ācārya Kundakunda wants us to understand similar ‘freedom’ in connection with matter and soul. In these stanzas, he describes that according to the real point of view, matter gets transformed on its own. In the next five stanzas we would learn other part of the story. We shall learn about the transformation of soul on its own.

ण सयं बद्धो कम्मे ण सयं परिणमदि कोहमादीहिं ।
 जइ एस तुज्झ जीवो अप्परिणामी तदा होदि ॥121॥
 अपरिणमंतमिह सयं जीवे कोहादिएहिं भावेहिं ।
 संसारस्स अभावो पसज्जदे संखसमओ वा ॥122॥
 पोगालकम्मं कोहो जीवं परिणामएदि कोहत्तं ।
 तं सयमपरिणमंतं कहं णु परिणामयदि कोहो ॥123॥
 अह सयमप्पा परिणमदि कोहभावेण एस दे बुद्धी ।
 कोहो परिणामयदे जीवं कोहत्तमिदि मिच्छा ॥124॥
 कोहुवजुत्तो कोहो माणुवजुत्तो य माणमेवादा ।
 माउवजुत्तो माया लोहुवजुत्तो हवदि लोहो ॥125॥

*Na sayam baddho kamme ṇa sayam pariṇamadi kohamādihiṃ.
 Jai esa tujjha jīvo appariṇāmī tadā hodi. ||121||
 Apariṇamantmhi sayam jīve kohādiehiṃ bhāvehiṃ.
 Saṃsārassa abhāvo pasajjade saṃkhasamao vā. ||122||
 Poggalakammam koho jīvaṃ pariṇāmaēdi kohattam.
 Tam sayamapariṇamantam kaham ṇu pariṇāmayadi koho. ||123||
 Aha sayamappā pariṇamadi kohabhāveṇa esa de buddhī.
 Koho pariṇāmayade jīvaṃ kohattamidi micchā. ||124||
 Kohuvajutto koho māṇavajutto ya māṇamevādā.
 Māuvajutto māyā lohuvajutto havādi loho. ||125||*

न स्वयं बद्धः कर्मणि न स्वयं परिणमते क्रोधादिभिः ।
 यद्येषः तव जीवोऽपरिणामी तदा भवति ॥121॥
 अपरिणममाने स्वयं जीवे क्रोधादिभिः भावैः ।
 संसारस्याभावः प्रसजति सांख्यसमयो वा ॥122॥
 पुद्गलकर्म क्रोधो जीवं परिणामयति क्रोधत्वम् ।
 तं स्वयमपरिणममानं कथं नु परिणामयति क्रोधः ॥123॥
 अथ स्वयमात्मा परिणमते क्रोधभावेन एषा ते बुद्धिः ।
 क्रोधः परिणामयति जीवं क्रोधत्वमिति मिथ्या ॥124॥
 क्रोधोपयुक्तः क्रोधो मानोपयुक्तश्च मान एवात्मा ।
 मायोपयुक्तो माया लोभोपयुक्तो भवति लोभः ॥125॥

If *Jīva* is not bonded with *Karma* on its own, if *Jīva* does not get transformed into modes such as anger etc., on its own, then *Jīva* would be proved as incapable of [such] transformations. [121]

By the incapability of [such] transformations of *Jīva* into anger etc., on its own, the absence of *Samsāra* (i.e., the absence of mundane existence of soul) or *Sāṃkhya* doctrine would be proved. [122]

If [one says that] *Pudgala Karma* corresponding to anger transforms *Jīva* into anger then a question arises: How can *Pudgala Karma* transform the non-transformable *Jīva* into anger mode? [123]

Or, if it is your thinking that the Self gets transformed into anger on its own then it would be wrong to say that *Kārmika* matter corresponding to anger transforms *Jīva* into anger mode. [124]

[Therefore,] a soul having its *Upayoga* in anger state is anger, in ego state is ego, in deceit state is deceit, and in greed mode is greed. [125]

Annotation

These stanzas are parallel to *Gāthā* 116-120. In *Gāthā* 116-120 the transformation of matter into *Kārmika* form on its own has been described. There it has been emphasized that a *Jīva* cannot compel the matter for the transformation. While explaining stanzas 116-120 we have discussed the example of selling of sugar by a shopkeeper. There we discussed that neither the shopkeeper can be compelled to sell nor the customer can be compelled to buy. Both do their jobs simultaneously but the process of buying as well as selling takes place according to their own accord.

The same applies to the bonding of *Karma* with soul. Just as matter gets transformed into bonded *Karma* on its own (*Gāthā* 116-120), here Ācārya says that *Jīva* cannot be compelled into anger or ego or deceit or greed mode by *Karma* or others. Whenever it happens it happens on *Jīva*'s own accord.

This is a very powerful message. These stanzas are very helpful to correct the views of those living beings who think that others are responsible for their anger or other emotions. These stanzas provide the command of liberation and bonding of a soul to the soul itself.

Parallel to *Gāthā* 120, here we have *Gāthā* 125. In *Gāthā* 120 we note that the matter transforming into *Jñānāvaraṇīya Karma* (etc.) is *Jñānāvaraṇīya Karma* (etc.). It is similar to the common notion that a piece of gold transformed into a necklace is a necklace. Here in *Gāthā* 125, *Ācārya* Kundakunda says that if the *Upayoga* of a soul transforms into anger then the soul is anger. Similarly, a soul can be ego, deceit, or greed.

Question: What do we mean by the statement, ‘soul is anger’?

Answer: The statement, ‘this piece of gold is necklace’, conveys that the piece of gold is in a necklace form at this moment. Since it is a form, therefore, this form may change. That piece of gold might have not been in the necklace form a few days earlier or it may not remain the necklace after a few days. For gold to be necklace it is an essential condition that its form resembles with that of a necklace. Similarly, for a *Jīva* to be called as anger it is essential that there is anger in the *Upayoga* of the *Jīva* at that moment. (For more insight and significance regarding the ‘presence or absence of anger in the *Upayoga*’ *Gāthā* 246 and *Kalaśa* 165 may be helpful.)

It may also be noted that when one person says that this piece of gold is necklace, another person may say for the same piece of gold that it is heavy, somebody else may say, ‘it is beautiful’, or ‘it is yellow’... Each one may be correct. Each one is describing some aspect of the gold piece under consideration. In the same way, a *Jīva* can be anger as well as ego etc.

जं कुणदि भावमादा कत्ता सो होदि तस्स कम्मस्स ।

णाणिस्स स णाणमओ अण्णाणमओ अणाणिस्स ॥126॥

अण्णाणमओ भावो अणाणिणो कुणदि तेण कम्माणि ।

णाणमओ णाणिस्स दु ण कुणदि तम्हा दु कम्माणि ॥127॥

Jam kuṇaḍi bhāvamādā kattā so hodi tassa kammaṣṣa.

Ñāṇissa sa ñāṇamao aṇṇāṇamao aṇṇāṇissa. ||126||

Aṇṇāṇamao bhāvo aṇṇāṇiṇo kuṇaḍi teṇa kammāṇi.

Ñāṇamao ñāṇissa du ṇa kuṇaḍi tamhā du kammāṇi. ||127||

यं करोति भावमात्मा कर्ता स भवति तस्य कर्मणः ।

ज्ञानिनः स ज्ञानमयोऽज्ञानमयोऽज्ञानिनः ॥126॥

अज्ञानमयो भावोऽज्ञानिनः करोति तेन कर्माणि ।

ज्ञानमयो ज्ञानिनस्तु न करोति तस्मात् कर्माणि ॥127॥

A soul becomes the doer of the *Bhāva* of the soul. These *Bhāva* of *Jñānī* (one with right knowledge) are filled with *Jñāna* (right knowledge) and those of spiritually ignorant being (*Ajñānī*) are filled with spiritual ignorance (*Ajñāna*). [126]

Due to *Bhāva* filled with spiritual ignorance (*Ajñāna*) an ignorant being (*Ajñānī*) becomes the doer of *Karma*, and due to *Bhāva* filled with *Jñāna* a *Jñānī* does not become the doer of *Karma*. [127]

Annotation

Whatever happens in the *Upayoga* of the soul is to be considered as the activity or the *Bhāva* of the soul. It may be noted that the *Upayoga* is different from the physical body and mind. The first line of *Gāthā* 126 says that a soul becomes the doer of the *Bhāva* of the soul.

A *Jñānī* has true understanding and trust in the basic spiritual principles (*Tattva*). One who is not *Jñānī* is an *Ajñānī*. The second line of *Gāthā* 126 says that the *Bhāva* of a *Jñānī* are filled with *Jñāna* (true knowing), and those of *Ajñānī* are filled with *Ajñāna* (spiritual ignorance or erroneous knowing).

A *Jñānī* has true understanding regarding the Self and others. He identifies himself with his own soul or *Upayoga*, not with physical body and mind (*Gāthā* 36, 38, 75). An *Ajñānī* has false understanding or ignorance regarding the Self and others. An *Ajñānī* identifies oneself with the physical body, mind and others. Therefore, he considers actions of the body and mind as his own actions. Due to such false ownership, the *Bhāva* of an *Ajñānī* are filled with *Ajñāna* or false notions.

If a medical doctor does not have an understanding and trust in the basic principles of the medical science, then he would make wrong diagnosis and would write wrong prescriptions. His all actions related with the medical treatment can be considered as erroneous. Similarly, due to the false identification of the Self and others, an *Ajñānī* makes false judgment regarding the Self and others. At spiritual level, this makes every action of an *Ajñānī* erroneous.

Due to *Ajñāna*, an *Ajñānī* identifies anger, greed, ego, etc., with the Self (soul). Thus he brings anger etc., in the *Upayoga*. This leads to bonding of the *Karma* (see also *Kalaśa* 165, and *Gāthā* 70 and 92). Thus an *Ajñānī* becomes the doer of *Karma* (*Bhāva Karma*).

A *Jñānī* understands the distinction between mind/body and the Self. The physical and emotional actions of body and mind are not identified as actions of the Self by a *Jñānī* (see also *Gāthā* 75). Or, a *Jñānī* does not bring anger etc., in the *Upayoga*. This makes a big difference. Due to this *Jñāna* (true knowing), he is not bonded by the *Karma* (see also *Kalaśa* 165, and *Gāthā* 71 and 93), and therefore, a *Jñānī* is not called as the doer of anger etc. It may be noted that one cannot be bonded by the *Karma* for the actions of others.

Question: How can one escape from the responsibility of actions of one's own body and mind?

Answer: In the worldly life, the law of the land and the society would make a person responsible for the actions of one's own body and mind. In such a life, transactions and contracts are made by the persons (not by the isolated souls), therefore, the persons are responsible for the actions of their mind and body. In scriptures, the relative point of view takes care of such situations.

But we need to go somewhat deeper. To do so, let us take an example of a person named Suresh. Suppose Suresh is the President of a country. Suppose a corporate executive gives him a DD (demand draft of a Bank) for one million dollars for the Flood Relief Fund. In the Bank, there can be

one account of the President Suresh and another account of the person Suresh (Suresh as a person). For all receipts in the account of the President Suresh, the person Suresh is not taxed. After receiving this DD, the president deposits it in the account of the President Suresh. Suresh neither puts this money in his personal account nor pays any income tax for such a receipt.

Though his hands and mind are involved in receiving the DD, yet in the views of the tax authorities, the person Suresh is not a true receiver. Though Suresh might have appealed for the donations, and though a photograph or video may show that the person Suresh received the DD, yet all these are considered as actions of the President, not of the person Suresh. In other words, here we note that the person Suresh is escaping from the responsibility of the actions of his mind and body.

The above mentioned description is sufficient to show that in some cases one transcends action of one's own body and mind. However, for the sake of gaining more insight let us go one step deeper. Let us imagine a *Kārmika* Bank. There does not exist any *Kārmika* Bank building at any location under control of any authority, but this *Kārmika*-Bank-model may be helpful in understanding the concept. In this Bank, the account holder is neither the President Suresh nor the person Suresh. Here the account holder is the soul of Suresh, and the deposits and debits would neither be according to the actions of the President Suresh nor of the person Suresh, but they would be according to the actions of the soul. From these stanzas we learn that if the soul owns the actions of Suresh or the President or anybody else then it would be a false ownership and the *Kārmika* Bank would record all such actions in that soul's account.

जाणमया भावाओ जाणमओ चेव जायदे भावो ।

जम्हा तम्हा जाणिस्स सव्वे भावा हु जाणमया ॥128॥

अण्णाणमया भावा अण्णाणो चेव जायदे भावो ।

जम्हा तम्हा भावा अण्णाणमया अण्णाणिस्स ॥129॥

कणयमया भावादो जायंते कुण्डलादओ भावा ।

अयमयया भावादो जह जायंते दु कडयादी ॥130॥

अण्णाणमया भावा अणाणिणो बहुविहा वि जायंते ।

णाणिस्स दु णाणमया सव्वे भावा तहा होंति ॥131॥

Ñāṇamayā bhāvāo ñāṇamao ceva jāyade bhāvo.

Jamhā tamhā ñāṇissa savve bhāvā hu ñāṇamayā. ||128||

Aṇṇāṇamayā bhāvā aṇṇāṇo ceva jāyade bhāvo.

Jamhā tamhā bhāvā aṇṇāṇamayā aṇṇāṇissa. ||129||

Kaṇayamayā bhāvādo jāyante kuṇḍalādao bhāvā.

Ayamayayā bhāvādo jaha jāyante du kaḍayādī. ||130||

Aṇṇāṇamayā bhāvā aṇṇāṇiṇo bahuviḥā vi jāyante.

Ñāṇissa du ñāṇamayā savve bhāvā tahā hoṃti. ||131||

ज्ञानमयाद्भावाद् जायते भवः ।

यस्मात्तस्माज्ज्ञानिनः सर्वे भावाः खलु ज्ञानमयाः ॥128॥

अज्ञानमयाद्भावादज्ञानश्चैव जायते भवः ।

यस्मात्तस्माद्भावा अज्ञानमया अज्ञानिनः ॥129॥

कनकमयाद्भावाज्जायंते कुण्डलादयो भावाः ।

अयोमयकाद्भावाद्यथा जायंते तु कटकादयः ॥130॥

अज्ञानमया भावा अज्ञानिनो बहुविधा अपि जायंते ।

ज्ञानिस्तु ज्ञानमयाः सर्वे भावास्तथा भवन्ति ॥131॥

Since from the right knowledge (*Jñāna*), only *Bhāva* with right knowledge are produced, therefore, all *Bhāva* of a right knower (*Jñānī*) are full of *Jñāna*. [128]

Since from the ignorance (*Ajñāna*), only *Bhāva* of ignorance are produced, therefore, *Bhāva* of an ignorant (*Ajñānī*) are full of *Ajñāna*. [129]

Just as from gold, earrings, etc., (gold-ornaments), are produced, and from iron, chains etc., (things of iron), are produced, in the same way, in case of an ignorant, there happens a variety of *Bhāva* replete with *Ajñāna*, and in case of a right-knower (*Jñānī*) all *Bhāva* are full of *Jñāna*. [130-131]

Annotation

One may have this notion or doubt that sometimes some *Bhāva* of a *Jñānī* may lack *Jñāna*. Based on some physical, vocal, and mental activities of a *Jñānī*, an *Ajñānī* may have such notion. Since an *Ajñānī* identifies a soul with the associated body and mind, therefore, an *Ajñānī* may have such doubt. To clarify this point, in *Gāthā* 128, Ācārya explains that all *Bhāva* of a *Jñānī* are full of *Jñāna*. A *Jñānī* never considers any activity of body, mind, and other externals as an activity of the Self, and his soul never considers itself as the doer of activities of the associated body, mind, and other externals, therefore, there cannot be any *Ajñāna Bhāva*. An *Ajñāna Bhāva* is that *Bhāva* which considers the Self as the owner or doer of activities of mind, body, or other externals (see *Gāthā* 127, 92, 75, 19, etc., in this regard). It may be noted that if at any moment any living being has *Bhāva* of identifying the Self as the doer or owner of activities of mind, body, or other externals then he is not a *Jñānī* at that moment.

Similarly, *Gāthā* 129 clarifies this point that *Bhāva* of an *Ajñānī* are filled with *Ajñāna*.

To explain these points further, Ācārya has written *Gāthā* 130 and 131. In these stanzas he gives an analogy. He wants to say that anything made of gold has characteristics of gold, and anything made of iron has characteristics of iron. In this analogy, if we put *Jñāna* for gold and *Ajñāna* for iron then we would say that in case of a *Jñānī*, *Bhāva* filled with *Jñāna* are produced, and in case of an *Ajñānī*, *Bhāva* filled with *Ajñāna* are produced.

अण्णाणस्स स उदओ जा जीवाणं अतच्चउवलब्धी ।

मिच्छत्तस्स दु उदओ जीवस्स असद्दहाणत्तं ॥132॥

उदओ असंजमस्स दु जं जीवाणं हवेइ अविरमणं ।

जो दु कलुसोवओगो जीवाणं सो कसाउदओ ॥133॥

तं जाण जोग उदयं जो जीवाणं तु चिट्ठउच्छाहो ।

सोहणमसोहणं वा कायव्वो विरदिभावो वा ॥134॥

एदेसु हेदुभूदेसु कम्मइयवगणागदं जं तु ।

परिणमदे अट्ठविहं णाणावरणादिभावेहिं ॥135॥

तं खलु जीवणिबद्धं कम्मइयवग्गणागतं जइया ।

तइया दु होदि हेदू जीवो परिणामभावाणं ॥136॥

Aṇṇānassa sa udao jā jīvāṇam ataccauvaladdhī.

Micchattassa du udao jīvassa asaddahāṇattam. ||132||

Udao asaṃjamassa du jam jīvāṇam havei aviramaṇam.

Jo du kalusovaago jīvāṇam so kasāudao. ||133||

Tam jāṇa joga udayam jo jīvāṇam tu ciṭṭhaucchāho.

Sohaṇamasohaṇam vā kāyavvo viradibhāvo vā. ||134||

Edesu hedubhūdesu kammaiyavaggaṇāgadam jam tu.

Parīṇamade aṭṭhaviham nāṇāvaraṇāḍibhāvehim. ||135||

Tam khalu jīvaṇibaddham kammaiyavaggaṇāgadam jaiyā.

Taiyā du hodi hedū jīvo parīṇāmabhāvāṇam. ||136||

अज्ञानस्य स उदयो या जीवानामतत्त्वोपलब्धिः ।

मिथ्यात्वस्य तूदयो जीवस्याश्रद्धानत्वम् ॥132॥

उदयोऽसंयमस्य तु यज्जीवानां भवेदविरमणम् ।

यस्तु कलुषोपयोगो जीवानां स कषायोदयः ॥133॥

तं जानीहि योगोदयं यो जीवानां तु चेष्टोत्साहः ।

शोभनोऽशोभनो वा कर्तव्यो विरतिभावो वा ॥134॥

एतेषु हेतुभूतेषु कर्मणवर्गणागतं यत्तु ।

परिणमतेऽष्टविधं ज्ञानावरणादिभावैः ॥135॥

तत्खलु जीवनिबद्धं कर्मणवर्गणागतं यदा ।

तदा तु भवति हेतुर्जीवः परिणामभावानाम् ॥136॥

In *Jīva*, the erroneous knowing or ignorance about the basic spiritual principles (*Tattva*) is due to the fruition of *Ajñāna*, and the lack of faith in the basic spiritual principles is due to the fruition of *Mithyāṭva* (deluding *Karma*). [132]

In *Jīva*, the vowlessness (*Avirata*) is due to the fruition of non-restraint, and the soiling of *Upayoga* is due to the fruition of *Kaṣāya*. [133]

Know ye that the impulse of *Jīva* to perform good or bad actions of indulgence or restraint is due to the fruition of *Yoga*. [134]

[The fruition of these] become the instrumental cause for the transformation of *Pudgala Kārmika* dust into eight types of *Karma* such as *Jñānāvaraṇīya Karma* etc. [135]

Indeed, when that (*Pudgala*) in the form of *Kārmika* dust is bonded with a *Jīva*, then the *Jīva* (not *Pudgala*) becomes the [real] cause for the [ignorant] *Bhāva* of the *Jīva*. [136]

Annotation

These stanzas relate the fruition of the previously bonded *Karma*, the ignorant *Bhāva* of *Jīva*, and the bonding with new *Karma*. Further, from these stanzas, one may learn that for the transformation in *Pudgala* the real cause (*Upādāna* cause) is the *Pudgala* itself, and for the transformation in *Jīva* the real cause or *Upādāna* cause is the *Jīva* itself. However, in such transformations, *Jīva* and *Pudgala* become instrumental cause for each other.

Verses 132 to 134 relate different kinds of *Bhāva* of a *Jīva* with different kinds of *Karma*. These stanzas clarify that *Karma* are the instrumental cause (*Nimitta* cause) for the *Bhāva* of a *Jīva*.

These stanzas also describe the mechanism of continuance of bonding of an ignorant being. At this point in *Tātparyavṛtti*, Ācārya Jayasena raises one point:- If a *Jīva* always continues to be ignorant due to the fruition of the previously bonded *Karma* which are instrumental cause, then the bonding of the new *Karma* would continue and this chain would continue forever. Thus a soul would never be liberated. After raising this point, the Ācārya explains that the situation is not so bad. For a *Jīva* it is not necessary to remain spiritually ignorant due to the fruition of the previously bonded *Karma*. A *Jīva* can become *Jñānī*, and this chain breaks for a *Jñānī*. *Gāthā* 136 says that the (*Upādāna*) cause for the *Bhāva* of the soul is the soul itself. In other words, the soul is responsible for the *Bhāva* of the soul. A *Jñānī* does not identify oneself with the fruition of the *Karma*. A *Jñānī* knows that he is a soul and as a soul he is only a knower of the activities of the associated body, mind, and other externals. He also knows that as a soul he neither experiences nor makes any change in

others. In short, he does not become owner or doer of the actions of the body, mind, and other externals. With such true knowing, there would not be new bonding (see also stanzas 71 and 93). Thus, the chain of bonding breaks by becoming a *Jñānī*.

जीवस्स दु कम्मेण य सह परिणामा हु होति रागादी ।

एवं जीवो कम्मं च दो वि रागादिमावण्णा ॥137॥ (139)®

एकस्स दु परिणामो जायदि जीवस्स रागमादीहि ।

ता कम्मोदयहेदूहिं विणा जीवस्स परिणामो ॥138॥ (140)®

जइ जीवेण सह च्चिय पोगलदव्वस्सकम्मपरिणामो ।

एवं पोगलजीवा हु दो वि कम्मत्तमावण्णा ॥139॥ (137)®

एकस्स दु परिणामो पोगलदव्वस्स कम्मभावेण ।

ता जीवभावहेदूहिं विणा कम्मस्स परिणामो ॥140॥ (138)®

Jivassa du kammeṇa ya saha pariṇāma hu hoṃti rāgādī.

Evam jīvo kammam ca do vi rāgādīmāvaṇṇā. ॥137॥ ॥139॥®

Ekassa du pariṇāmo jāyadi jīvassa rāgamādīhim.

Tā kammodayahedūhim viṇā jīvassa pariṇāmo. ॥138॥ ॥140॥®

Jai jīveṇa saha cciya poggaladvassakammaparīṇāmo.

Evam poggalajīvā hu do vi kammattamāvaṇṇā. ॥139॥ ॥137॥®

Ekassa du pariṇāmo poggaladvassa kammabhāveṇa.

Tā jīvabhāvahedūhim viṇā kammaṣṣa pariṇāmo. ॥140॥ ॥138॥®

जीवस्य तु कर्मणा च सह परिणामाः खलु भवन्तिरागादयः

एवं जीवः कर्म च द्वे अपि रागादित्वमापन्ने ॥137॥ ॥139॥®

एकस्य तु परिणामो जायते जीवस्य रागादिभिः ।

तत्कर्मोदयहेतुभिर्विना जीवस्य परिणामः ॥138॥ ॥140॥®

यदि जीवेन सह चैव पुद्गलद्रव्यस्य कर्मपरिणामः ।

एवं पुद्गलजीवौ खलु द्वावपि कर्मत्वमापन्नौ ॥139॥ ॥137॥®

एकस्य तु परिणामः पुद्गलद्रव्यस्य कर्मभावेन ।

तज्जीवभावहेतुभिर्विना कर्मणः परिणामः ॥140॥ ॥138॥®

If *Bhāva* of attachment (*Rāga*) etc., are produced by the combination of *Jīva* and *Kārmika* matter, then both *Jīva* and *Kārmika* matter would have *Bhāva* of attachment etc. [137] [139]®

But *Bhāva* of attachment etc., happen to *Jīva* only. Therefore, *Bhāva* of attachment etc., are to be considered as *Bhāva* of *Jīva* without [any consideration of] the fruition of *Karma* which is an instrumental (*Nimitta*) cause. [138] [140]@

[Similarly,] if *Kārmika* characteristics are produced by the combination of *Pudgala* and *Jīva* then both *Pudgala* and *Jīva* would attain *Kārmika* characteristics. [139] [137]@

But *Kārmika* characteristics are attained only by *Pudgala*, therefore, the *Kārmika* characteristics are to be considered as the characteristics of *Pudgala* without [any consideration of] *Jīva* who is an instrumental cause. [140] [138]@

@ Note: A look at different versions of this treatise shows that these stanzas with serial numbers 137 to 140 have been numbered in two ways. Both the ways have been indicated here.

Annotation

To understand these stanzas let us first take an example given by Ācārya Amṛtacandra in *ĀtmaKhyāti*:- Lime is white and turmeric is yellow, but when they are combined then we get a new combination which is red. Here a question arises: Out of two which one has become red? Lime or turmeric? The answer is: Both have become red. In this case lime and turmeric have formed a new combination which is neither lime nor turmeric. In the language of Jain metaphysics, one can say that a *Skandha* (lime) of color white on combination with another *Skandha* (turmeric) of color yellow has become a new *Skandha* which is red.

Based on this example, a reader may think that *Jīva* and *Pudgala* both may similarly get combined, and in this combination both (*Jīva* as well as *Pudgala*) may have *Bhāva* of attachment (*Rāga*) etc., (*Gāthā* 137) and both may have *Kārmika* characteristics (*Gāthā* 139). Ācārya does not agree to such thinking. Through *Gāthā* 138 and 140 Ācārya wants to clarify that *Jīva* and *Pudgala* do not lose their identity in this association. Here neither *Pudgala* gets *Bhāva* of attachment (*Rāga*) etc., nor does *Jīva* gain *Kārmika* characteristics.

From these stanzas we learn that *Jīva* gets *Bhāva* of attachment (*Rāga*) etc., and in this process *Kārmika* matter becomes the instrumental cause (*Nimitta*). Similarly, *Pudgala* matter gets *Kārmika* characteristics and in this process *Jīva* becomes the instrumental cause. From *Gāthā* 138 and 140 one can also learn that the transformation produced in an *Upādāna* is of *Upādāna*, not of *Nimitta*. The *Bhāva* of attachment etc., are to be considered as *Bhāva* of *Jīva*, not of the *Karma* which is a *Nimitta* cause. Similarly, the *Kārmika* characteristics (*Dravya Karma*) are to be considered as characteristics of *Pudgala*, not of *Jīva* who is a *Nimitta* (instrumental cause).

Further, to understand some relevant aspects related with *Upādāna* and *Nimitta* in a simple way, we may consider an example related with gold and goldsmith: It is well known that for the transformation of a gold piece into a necklace a goldsmith is the instrumental cause (*Nimitta*) and the gold is the *Upādāna* cause. Here, the shining, design, color, weight, etc., of the necklace are of the gold (*Upādāna*), not of the goldsmith.

It may also be noted in this regard that *Gāthā* 138 and 140 describe the view of the *Asuddha Niscaya Naya* (see Appendix-5). For some related aspects based on other points of view in this regard various other *Gāthā* (e.g., *Gāthā* 113, 57, 51, 36) are also worth noting. It is very important to understand the difference in the descriptions given by different points of view. Further, one needs to have an overall concept that incorporates and transcends the differing points of view. With these objectives, *Ācārya Kundakunda* highlights such differences and directs us to the overall concept in the next four stanzas.

जीवे कम्मं बद्धं पुट्ठं चेदि ववहारणयभणिदं ।

सुद्धणयस्स दु जीवे अबद्धपुट्ठं हवदि कम्मं ॥141॥

कम्मं बद्धमबद्धं जीवे एवं तु जाण णयपक्खं ।

पक्खादिककंतो पुण भण्णदि जो सो समयसारो ॥142॥

Jīve kammam baddham puṭṭham cedi vavahāraṇayabhaṇidam.

Suddhaṇayassa du jīve abaddhapuṭṭham havadi kammam. ||141||

Kammam baddhamabaddham jīve evam tu jāṇa ṇayapakkham.

Pakkhādikikanto puṇa bhaṇṇadi jo so samayasāro. ||142||

जीवे कर्म बद्धं स्पृष्टं चेति व्यवहारनयभणितम् ।

शुद्धनयस्य तु जीवे अबद्धस्पृष्टं भवति कर्म ॥141॥

कर्म बद्धमबद्धं जीवे एवं तु जानीहि नयपक्षम् ।

पक्षातिक्रान्तः पुनर्भण्यते यः स समयसारः ॥142॥

From the relative point of view, *Karma* are bonded with a [mundane] *Jīva*, and *Karma* touch the *Jīva*. But from the real point of view neither *Karma* are bonded with the *Jīva*, nor *Karma* touch the *Jīva*. [141]

“*Karma* are bonded with a [mundane] *Jīva*,” is to be understood from one point of view. “*Karma* are not bonded with a [mundane] *Jīva*,” is to be understood from another point of view. But whatever is said (experienced) after transcending these points of view is *Samayasāra* (the soul in its essence). [142]

Annotation

In stanzas 132 to 136, it has been explained that for the *Bhāva* of attachment (*Rāga*) etc., the material *Karma* is instrumental cause but the substantive or *Upādāna* cause is *Jīva* itself. To clarify this concept further, Ācārya Kundakunda wrote next four stanzas (*Gāthā* 137 to 140). These stanzas are helpful in understanding the fact that *Jīva* and *Karma* have independent existence even when they are together. They do not act as a combination. The *Bhāva* of attachment (*Rāga*) etc., happen to *Jīva* only, not to material *Karma*.

Earlier in *Gāthā* 83 and 84, it has been explained that *Jīva* can be considered as a doer of material *Karma* according to the relative point of view, but from the real point of view *Jīva* neither experiences material *Karma* nor can make any change in material *Karma*. Subsequently, this concept has been elaborated in various verses. After learning such concepts, a reader may ask:

- (1) From the relative point of view we get some information, but from the real point of view we get different information which seems contradictory to former one. How to deal with such contradictions?

- (2) For the *Bhāva* of attachment (*Rāga*) etc., of a *Jīva*, the associated *Karma* becomes the instrumental cause (*Nimitta*). Therefore, there is some significance of bonded *Karma* in our life. How much importance is to be given to *Nimitta Karma* in having the realization of the Self?

In view of the possibility of such questions in the mind of the readers, and for the sake of providing the method of handling different points of view for the spiritual development, Ācārya Kundakunda has written four stanzas (*Gāthā* 141 to 144). To let the readers feel comfortable, Ācārya first indicated the difference in the two points of view in *Gāthā* 141. *Gāthā* 141 explicitly points out the contradiction between the two points of view:- From the relative point of view *Jīva* is bonded with *Karma*, and *Karma* touch *Jīva*, but from the real point of view neither *Jīva* is bonded with *Karma*, nor *Karma* touch *Jīva* (see *Gāthā* 14 also).

In *Gāthā* 142, Ācārya says that for the realization of *Samayasāra* (the soul in its essence), one needs to transcend both points of view. If a worldly living being continues to think that his soul is bonded with *Karma* then he would not be able to experience the true Self or *Samayasāra*. Similarly, if someone continues to think that his soul is not bonded with *Karma* then also he would not be able to experience or realize *Samayasāra*. The former has a bias towards the relative point of view and the later has a bias towards the real point of view. Both are biased. The act of thinking or bias prevents one from experiencing the true Self. After knowing and exploring all relevant aspects of soul and *Karma*, the experience of *Samayasāra* is possible when one becomes free from all kinds of *Vikalpa* (reflective thought, contemplation, or exploration).

It is not possible to describe an experience of such a kind. However, to provide some indication of a concept, Ācārya says that if somebody wants to describe *Samayasāra* then he would be required to transcend both points of view.

Question: Does a contradiction between the two points of view exist only in the matter of bonding of *Karma* with soul as described in *Gāthā* 141?

Answer: No. In *ĀtmaKhyāti* Ācārya Amṛtacandra has written 23 stanzas (*Kalaśa*) between *Gāthā* 142 and 143. Out of these, 20 stanzas narrate different kinds of contradictions. For example, *Kalaśa* 74 points out the contradiction regarding 'doer' and 'non-doer' characteristics. *Kalaśa* 83 presents the contradiction regarding 'eternal' and 'non-eternal', etc.

While elaborating *Gāthā* 142, in *Kalaśa* 69, Ācārya Amṛtacandra has indicated that **the bliss is not possible without transcending all such contradictions given by different points of view**. For the realization of the Self and bliss it is essential that one is free from all kinds of *Vikalpa* (reflective thought, contemplation, or exploration).

Question: One is required to set aside both points of view. Does it mean that the description provided by each point of view is not valuable?

Answer: It is essential to have an understanding of both points of view. A person who is ignorant about any (relative or real) point of view would not be able to transcend these points of view.

One should not think that we are to transcend these points of view, therefore, an accurate understanding of any point of view is not essential. Without a true understanding of both the points of view, one would not be able to transcend these points of view. For transcending to reach the stage of realization of the truth, it is essential that one first understands each point of view accurately. A good understanding of different points of view reduces the contradictions. At deeper level, if there are contradictions, then one would not be able to transcend these points of view.

There is a large difference between the description (experience) before and after transcending both points of view. Ācārya says that the description or experience which comes after transcending both points of view is *Samayasāra*.

In the next *Gāthā*, we would see that Ācārya does not ignore the importance of descriptions given by different points of view.

Further, as the transcendence is very important, therefore, he also discussed this concept in the next two stanzas.

Question: Is it possible to reduce the contradictions?

Answer: Yes. Let us take a very simple example by taking two statements: (i) The number 8 is large; (ii) The number 8 is small. These two statements appear to be contradictory. But if we say that the number 8 is larger than 7 and the same number 8 is smaller than 9 then we would say that there does not exist any contradiction in this detail. Similarly, sometimes we are taught that soul is eternal, and sometimes we are taught that soul is non-eternal. Due to such teaching we may experience contradictions in our thoughts. However, we should understand the detailed meaning of these statements in the following ways:

- (a) Soul as a substance is eternal, therefore, it is described as eternal,
- (b) State (*Paryāya* or form) of a soul changes, therefore, it is described as non-eternal.

दोण्ह वि णयाण भणिदं जाणदि णवरं तु समयपडिबद्धो ।

ण दु णयपक्खं गिण्हदि किंचि वि णयपक्खपरिहीणो ॥143॥

Doṇha vi ṇayāṇa bhaṇidam jāṇadi ṇavaram tu samayapaḍibaddho.

Ṇa du ṇayapakkham giṇhadi kiṃci vi ṇayapakkhapharihīṇo. ||143||

द्वयोरपि नययोर्भणितं जानाति केवलं तु समयप्रतिबद्धः ।

न तु नयपक्षं गृह्णति किंचिदपि नयपक्षपरिहीनः ॥143॥

A being who has transcended the bias towards both the points of view is the one who gets tuned to *Samaya* (the soul or the real Self); such a being knows the descriptions provided by both the points of view but does not possess an iota of bias towards any point of view. [143]

Annotation

In *Gāthā* 142 the transcendence from both the points of view (real and relative points of view) has been described as an

Verses 141 to 144 are valuable in many ways. These become helpful in learning the method of experiencing *Samayasāra* (the soul in its essence). From these stanzas and the related discussion by *Ācārya* Amṛtacandra it can be inferred that one first needs to understand about soul and basics of the soul science or spiritual science from different points of view. After such understanding, to be tuned to the Self, one needs to learn to restrict one's senses and mind. In this state of calmness, one neither pays any attention towards any reflective thought nor possesses any bias towards any point of view. *Ācārya* Amṛtacandra in *ĀtmaKhyāti* writes that in such a state the realization of the *Samayasāra* is possible. He further writes that due to such realization or knowing or experience, the *Samayasāra* alone is called as *SamyagDarśana* (right belief) and *SamyagJñāna* (right knowledge).

□

Appendix - 1

Glossary of *Samṣkṛta* and *Hindī* terms

Note (1): English equivalents described in this glossary are not exact; these are approximate in most of the cases.

Note (2): Regarding the plural forms of nouns of *Samṣkṛta* and *Hindī* used in this work, a reader is advised to refer to the section 'About non-English terms, stanzas, and transliteration' in the beginning of this book.

Adharmāstikāya: (Also known as *Adharma Dravya*) One of six kinds of substances which becomes instrumental cause in the stopping of material objects and beings.

Adhikaraṇa Kāraka: See *Kāraka*.

Adhyavasāna: Thoughts and feelings of likings and disliking associated with wrong belief; Volitions responsible for *Kārmika* bonding; Emotions; Desires.

AdhyātmaSthāna: A description related with thoughts and feelings with a sense of oneness with external things (body, etc.) (Reference: Commentary of *Gāthā* 52 in *ĀtmaKhyāti*)

Ajīva: Non-living.

Ajñāna: Spiritual ignorance; Ignorance.

Ajñānī: Spiritually ignorant being.

Alimṡaggahaṇam: Realization without any mark or symbol.

Ananya: One who does not become different; Non-varying.

Anekānta: Multiple points of view.

AnirdiṣṭaSamsthānam: Without any definite shape and size.

Antarāya Karma: Hindrance causing *Karma*.

Anubhāga: The intensity or potency of the fruits of bonded *Karma*.

AnubhāgaSthāna: Degree of potency of the fruits of bonded *Karma*.

Apādāna Kāraka: See *Kāraka*.

Apramatta: A state of soul in which the soul is attentive in the Self; The name of seventh *Guṇasthāna*.

Apratibuddha: Away from (spiritual) wisdom.

Arahanta: (Also spelled as *Arihanta*) An omniscient soul with physical body; One who has destroyed all obscuring *Karma*.

ArdhaNārāca: A kind of bone joint.

Asaṃprāptāśrapātikā: A kind of bone joint.

Asaṃyukta: Uncombined.

Aśubha: Inauspicious; Opposite of *Śubha*; Sinful.

Asuddha: Impure.

Ācārya: Head of a group of Jain saints.

Ākāśa: Space.

Āsrava: Influx of *Karma*.

ĀtmaKhyāti: A treatise written by Ācārya Amṛtacandra. In this scripture, the commentary of *Samayasāra* has been presented in *Samskṛta*. The literal meaning of this word is the identification (*Khyāti*) of soul (*Ātma*) or to highlight soul.

Ātmā: Soul; Self.

Āyu Karma: Life span determining *Karma*.

Avibhāga Praticcheda: A measure to describe the potency of a *Kārmika* particle.

Avirati: (also spelled as *Avirata*) Vowlessness.

Aviśeṣa: General; Non-special.

Avvattam: Invisible; Inexpressible.

Bandha: Bondage.

BandhaSthāna: Kinds of *Kārmika* bondage.

Bhāva: Nature; Reflections; Feelings; Thoughts; Intention; Dispositions.

Bhāva Karma: Impure thoughts and feelings, Psychic dispositions.

Bhāva-Śruta-Jñāna: See *Śruta-Jñāna*.

Bhāvendriya: See *Indriya*.

Bhavyatva: A *Jīva* capable of attaining the liberation in near or distant future is called a *Bhavya Jīva*. This potential of a *Jīva* is called *Bhavyatva*. A very small fraction of *Jīva* who will never attain liberation are called *Abhavya Jīva*.

Bhokṛtva: Ability of experiencing or enjoying or enduring; Feeling or thought of enjoying/using/consuming/enduring a thing or person.

Cetana: Conscious; *Jīva*.

Cetanā: Consciousness.

Darśana: Philosophy; Belief; Faith; Perception attribute of a soul.

Darśanāvaraṇīya Karma: Perception obscuring *Karma*.

Dharma: Spirituality; Nature; An attribute of soul; See also *Dharmāstikāya*.

Dharmāstikāya: (Also known as *Dharma Dravya*) One of six kinds of substances which becomes instrumental cause for the motion of material objects and beings.

Dhruva: Invariant; one which remains the same; Eternal substance; Constant; Permanent.

Dveṣa: Inclination of aversion; Aversion; Hatred; Disliking.

Ekatva: Oneness.

Ekatva-Vibhakta: Separate from others and an indivisible sovereign entity in itself.

Ekānta: Consideration of only one aspect instead of many other relevant aspects (therefore, it may be an incomplete description).

Eyattavihattam: *Ekatva-Vibhakta* (See *Ekatva-Vibhakta*).

Gati: Realm; State of existence. There are four possible realms (*Gati*) of worldly beings: (a) Human being (b) Hellish (c) *Deva* (celestial being, ghost, etc.) (d) Animal, insect, bacteria, plant, etc.

Gāthā: Stanza; Verse.

Gotra Karma: Status determining *Karma*.

Guṇa: Attribute; Trait; A short form of *Guṇasthāna* (see *Guṇasthāna*).

Guṇasthāna: (also spelled as *Guṇasthānaka*) 14 stages of the spiritual growth of a soul have been described as 14 *Guṇasthāna*. The final stage of *Siddha* (a liberated soul) is attained immediately after reaching 14th stage. These stages are technically known as *Guṇasthāna*. *Guṇasthāna* literally means the position in the merit.

Indriya: Senses. Five senses. When focus is on the physical aspect of senses then it is called *Dravya-Indriya* or *Dravyendriya*, and when focus is on the psychic aspect then it is called *Bhāvendriya*.

Jina: See *Jinendra*.

Jinendra: One who has conquered all internal enemies such as ignorance, hatred, greed, deceit, anger, etc.; A supreme soul; *Arahanta* or *Siddha*.

Jinendra Deva: See *Jinendra*. *Deva* indicates the supreme divineness.

Jita-Moha: Conqueror of the delusion.

Jitendriya: Conqueror of the senses.

Jiva: Soul; Living being.

JivaSthāna: Various categories of bodies of living beings (such as one sensed, two sensed, ..., five sensed ...) are known as *JivaSthāna*.

Jñāna: Knowledge; Faculty of knowledge.

Jñānāvaraṇīya Karma: Knowledge obscuring *Karma*.

Jñānī: A knowledgeable being; A being who has the realization of difference between the Self and others.

JñāyakaBhāva: Knower; One who has the nature of knowing or knowingness.

Karma: (1) Here one needs to understand three terms: *Dravya Karma*, *Bhāva Karma*, and *Nokarma* (or quasi-*Karma*). The actions of a living being attract *Kārmika* dust which is present everywhere. The *Kārmika* dust gets bonded with the soul if the soul is associated with *Kaṣāya*. A bonded *Kārmika* dust particle (*Dravya Karma*) remains attached with the soul till its maturity time. On maturity, it gives the fruition in the form of *Bhāva Karma* (psychic dispositions, i.e., feelings, emotions, etc.) and *Nokarma* (physical body, food, house, family, friends, environment, etc., known as *Nokarma* or quasi-*Karma*) and then gets detached from the soul. At any moment, a living being experiences the pleasure and pain according to his *Bhāva Karma* and *Nokarma* at that moment. Based on the new actions, again the soul is bonded with the new *Kārmika* particles.

(2) As used in *Karma Kāraka* (see *Kāraka*).

Karma Kāraka: see *Kāraka*.

Kārmika: Related with *Karma*.

Kartā Kāraka: See *Kāraka*.

Kartā-Karma: Subject-object; Doer-deed.

Kartṛtva: Act of doing; Action; Deed.

Kaṣāya: A very common technical word of Jain philosophy to denote emotions, attachment, or any thought or feeling of liking or disliking any thing or living being; Soul soiling passions (anger, ego or pride, deceit, and greed).

Kāla Dravya: There are innumerable *Kāla Dravya*. One *Kāla Dravya* is known as a *Kālāṇu*. In the smallest possible cell (*Pradeśa*) of the *Lokākāśa* there exists one *Kālāṇu*. Every moment whatever modification in *Jīva* or *Pudgala* or any other *Dravya* takes place, the *Kālāṇu* present at that location become *Nimitta*. This aspect of becoming *Nimitta* in the transformation is a special attribute of *Kāla Dravya*.

Kāraka: In a sentence, the relationship of the verb with a noun or pronoun is characterized by *Kāraka* in *Samskṛta* / *Hindī* grammar. *Kāraka* is very much similar to 'case' of English grammar. The use of six or eight *Kāraka* can be seen in *Samskṛta/Hindī* grammar. The list of six *Kāraka* is: (1) *Kartā Kāraka* (Nominative case), (2) *Karma Kāraka* (Accusative case), (3) *Karaṇa Kāraka* (Instrumental case), (4) *Sampradāna Kāraka* (Dative case), (5) *Apādāna Kāraka* (Ablative case), and (6) *Adhikaraṇa Kāraka* (Locative case). In the list of eight, in addition to these six, one has *Sambandha Kāraka* (Genitive case), and *Sambodhana Kāraka* (Vocative case) also.

KevalaJñānī: *Kevalī* (see *Kevalī*).

Kevalī: Omniscient; *Jina*.

Khyāti: Fame; Highlighted; Identification.

Kīlika: Name of a kind of bone joint.

Mārgaṇāsthāna: Subject of investigation or analysis of living beings, e.g., analysis on the basis of number of senses, *Gati*, etc.

Mithyādṛṣṭi: A living being with wrong belief.

Mithyātva: Wrong belief.

Moha: *Moha* includes delusion about Self and others, thought or inclination of attachment, liking or desiring, and thought or inclination of disliking or hatred or aversion.

Mohanīya Karma: Deluding *Karma*. It is of two types: (1) Belief deluding *Karma* (2) Conduct deluding *Karma*.

Mokṣa: Liberation from the worldly sufferings for ever.

Nāma Karma: Physique determining *Karma*.

Nārāca: Name of a kind of a bone joint.

Nirjarā: Shedding of *Karma* (partial or total).

Niścaya Naya: Real point of view.

Nitya Kartṛtva: Always capable of becoming doer.

Niyata: Steady; Fix.

Nokarma: Quasi-*Karma*; Physical body, house, family, wealth, and other externals which come in our life as a result of our *Karma*.

Nyagrodhaparimaṇḍala: One of the six kinds of bodily configurations.

Paramāṇu: The smallest building block of all material things (particles, energy) is *Pudgala Paramāṇu*. It is also called as *Paramāṇu*, or indivisible *Paramāṇu*, or *Aṇu*.

Parameṣṭhī: One who is at the supreme or at very high spiritual state.

Paryāya: State of a soul or of any entity; Modification.

Pāpa: Sin; Vice; Inauspicious dispositions.

Pradeśa: One unit of space; A cell occupying one unit of space; A part.

Pramatta: Non-attentive; Name of Sixth *Guṇasthāna*.

Pratyaya: Door/doors for *Kārmika* influx; Causes of *Kārmika* influx.

Pratyākhyāna: Abandonment; Resolution of not committing sins; Not becoming the doer of sins in future.

Pudgala: One of six kinds of substances; Material substance such as table, chair, electron, photon, book, etc.; Physical matter and energy are *Pudgala*.

Punya: Virtue; Auspicious dispositions.

Ratna-Traya: Three-gems (related with the path of liberation). These are right belief (*SamyagDarśana*), right knowledge (*SamyagJñāna*), and right conduct (*SamyagCāritra*).

Rāga: Inclination for attachment; Attachment; Desire for something.

Samacaturasra: One of six kinds of bodily configurations.

Samaya: Pure soul; *Jīva Dravya*; *Dravya*; A unit of time; Time.

Samayapāhuda: One of the names of the scripture *Samayasāra*. See also *Samayasāra*.

Samayaprabhṛta: One of the names of the scripture *Samayasāra*. See also *Samayasāra*.

Samayasāra: One of the names of the original scripture (written by Ācārya Kundakunda in *Prakṛta* language) of this book; Pure soul; Essential nature of soul; Eternal essential nature of the soul-substance; Soul in its essence.

Sampradāna Kāraka: See *Kāraka*.

SamyagDarśana: (Also known as *SamyakDarśana*, *Samkita*, *Samyaktva*) Right belief; One of the three gems of the path of liberation.

SamyagDṛṣṭi: One with right belief.

SamyagJñāna: (Also known as *SamyakJñāna*) Right knowledge; One of the three gems of the path of liberation.

SamyagCāritra: (Or *SamyakCāritra*) Right conduct; One of the three gems of the path of liberation.

Samyaktva: See *SamyagDarśana*.

Samyama: Self restraint; Abstinence; Care and protection of living beings; Control over senses.

Samhanana: Skeletal structure.

Samjñā: One of 14 subjects of investigation (*MārgaṇāSthāna*) to describe living beings.

Samkleśa-Sthāna: Intense *Kaṣāya* leads to heavy soiling of the soul. This characteristic is known as *Samkleśa-Sthāna*.

Samsthāna: Bodily configuration.

Samvara: Stopping of *Kārmika* influx.

Samyama-Labdhi-Sthāna: *Samyama* means restraint in consumption and sensual pleasures and activities that disturb the self and others. *Labdhi* means gain. *Sthāna* means place or position. *Samyama-Labdhi-Sthāna* indicates the level of the development of spiritual conduct or self restraint.

Sayogī Kevalī: *Arahanta*; An omniscient soul with physical body.

Sādhu: Saint or saint-like person.

Siddha: A liberated soul; An omniscient soul without physical body.

Siddhālaya: A region in this cosmos (at the 'top' of the *Lokākāśa*) where *Siddha* reside forever.

Skandha: A combination of two or more than two *Pudgala Paramāṇu*.

Spardhaka: A measure related with the amount of *Kārmika* dust.

Śruta-Jñāna: (Also spelled as *ŚrutaJñāna*) The information of objects gained through senses and mind is called *Mati-Jñāna*. The knowledge based on the interpretation, analysis, comparison, etc., of that information (*Mati-Jñāna*) is known as *Śruta-Jñāna*. The knowledge based on reading or listening to any lecture or information is also called *Śruta-Jñāna*. The narration of scriptures or information in verbal or written form is called *Dravya-Śruta-Jñāna*. The *Jñāna* based on the Self-realization or contemplation is *Bhāva-Śruta-Jñāna*.

Śruta Kevalī: A great saint well versed in the entire *Śruta-Jñāna* (see *Śruta-Jñāna*).

Śubha: Auspicious; Lucky.

Śubha Bhāva: Virtuous or auspicious thought; *Bhāva* of a living being focused on great souls or with focus on the welfare of others; *Bhāva* which leads to bonding of *Punya*.

Śuddha Bhāva: *Bhāva* which is neither virtuous nor sinful; *Bhāva* without any attachment, liking, or disliking.

Svabhāva: Nature; *Bhāva* of one's own; Inherent or intrinsic characteristics.

Tapa: Penance; Austerity.

Tattva: Element(s) of the path of liberation; Principle; Reality.

Tātparyavṛtti: Commentary of scripture *Samayasāra* written by *Acārya Jayasena* in *Saṃskṛta*.

Tīrtha: Holy place; Holy path.

Tīrthaṅkara: A great human being who renounces worldly pleasures and attains omniscience and bliss, and shows the path of liberation to a very large number of living beings after becoming omniscient.

Trikālī Dhruva: The word '*Trikālī*' means three types of times (present, past, future). The word '*Dhruva*' means invariant or unchanging. Each *Dravya* (soul or any substance) is eternal, but its state changes with time. In the midst of continuous change in its state, when we focus our attention on the changeless or eternal dimension of each *Dravya* then such invariant aspect is known as *Trikālī Dhruva*.

Udaya: Rise; Fruition of bonded *Karma*. *Udaya* of a specific bonded *Karma* means the *Karma* is mature to deliver its effect.

Upayoga: The defining characteristic of soul is known as *Upayoga*, and it is of two kinds: perception (*Darśana*) and knowledge (*Jñāna*).

Upādāna: Substantive cause.

Upādhyāya: In a group of Jain saints, a learned saint recognized by the Ācārya by assigning the additional duties of teaching/studying is known as *Upādhyāya*.

Vedanīya Karma: Feeling producing *Karma*.

Vikalpa: Inclination towards any thought or thing; Contemplation; Exploration; Any mental activity; Feeling of attachment or aversion.

Vyavahāra Naya: Relative point of view.

Vyāpya-Vyāpaka Bhāva: According to the concept of *Vyāpya-Vyāpaka Bhāva* described by Ācārya Amṛtacandra in the commentary of *Gāthā* 99, in an evolving entity and the evolved product there exists the same substance (*Dravya*). The *Paryāya* is called *Vyāpya* and its holder (*Dravya*) is called *Vyāpaka*.

Yoga: Physical, mental, and vocal activities; Vibrations of soul *Pradeśa* associated with physical, mental, and vocal activities; Plus.

Appendix - 2

Arahanta, Siddha, and God

A worldly living being is a combination of a physical body and a soul. This combination, on death, gets dissociated but its constituent entities such as soul and *Paramānu* of the physical body never die. After death, the soul gets associated with a new body. The new body and location is decided by the laws of nature. Just as a signal of the cell phone reaches another mobile phone according to the definite laws of nature, a soul also reaches and attains another body immediately after death as per definite laws of nature. The laws of nature related with souls are technically termed as *Kārmika* laws.

A pure and liberated soul experiences bliss and is called the supreme soul (*ParamĀtmā*). Such a soul is also called *Siddha*. Each soul is capable of becoming a *Siddha*. The liberated soul reaches a region in this universe which is called *Siddhālaya*. Its location is described in Appendix-3. All *Siddha* have been worldly souls before attaining the liberation. In physical sense, there is nothing any special in *Siddhālaya*. Souls in *Siddhālaya* do not have any physical body. Therefore, flowers or good food or so called sources of worldly pleasures have no meaning for *Siddha*.

A pure soul without body living in the *Siddhālaya* is known as *Siddha*. There are many (infinite!) *Siddha* in the *Siddhālaya*. All such *Siddha* enjoy bliss without any physical body. They have no desire of any kind. Each *Siddha* is omniscient. Before becoming *Siddha*, a soul in the blissful and omniscient state in this world with a physical body is known as *Arahanta*. *Siddha* and *Arahanta* do not possess any liking or disliking for any person or thing. They are free from *Rāga* (liking/ craving/attachment/attraction) and *Dveṣa* (disliking/ aversion/hatred/repulsion). As regards the shape and size of the soul of a *Siddha*, *Siddha*'s invisible soul has almost the same shape and size as of the last physical body (human being) of *Arahanta* at the time of leaving of the soul from the body.

Creator and controller

All *Siddha* and *Arahanta* are equivalent as regards their spiritual bliss. Neither any *Arahanta* nor any *Siddha* controls the world. According to Jain philosophy, there is an automatic procedure run by the universal laws for all worldly affairs. The fate of every living being is decided by oneself as per *Kārmika* laws. Earthquakes, rains, storms, and all events happen as per laws of nature. As regards creation, each constituent of this cosmos is eternal. It can neither be created nor

be destroyed. The details of basic constituents of the cosmos are presented in Appendix-3

Question: What about God in Jain philosophy?

Answer: The answer of this question depends on the definition of God. If God means the Governor/Controller then the Jain philosophy would say that each constituent functioning under the non-changeable universal laws is the Governor/Controller of itself. If God means a soul in the most blissful state then each *Arahanta* as well as each *Siddha* is God. A *Siddha* is known as *Paramātmā* (the supreme soul) without physical body. An *Arahanta* is known as *Paramātmā* (the supreme soul) with physical body. *Bhagavāna* is another popular word in Jain philosophy for *Paramātmā*. An equivalent term for “*Siddha*” or *Arahanta* or *Paramātmā* or *Bhagavāna* in English is not available, but the closest word is “God”. With such equivalence, we can say that to a common Jain, each *Arahanta* as well as each *Siddha* is God. Idols of *Arahanta* are worshipped in sacred Jain centers known as Jain temples or *Jina-Mandira*. It may also be noted that the most sacred *Mantra* of Jains is known as *Namokāra Mantra*. This *Mantra* has five sentences. The meaning of its first sentence is: Obeisance to all *Arahanta*. The meaning of the second sentence is: Obeisance to all *Siddha*. In the remaining three sentences of this *Mantra* a devotee speaks of obeisance to all those saints who have renounced worldly possessions and are following the path of liberation.

Question: Why do Jains worship *Arahanta* and *Siddha* if they cannot give any advantage to devotees?

Answer: The followers of *Arahanta* and *Siddha* have sacred places such as temples where persons worship *Arahanta* and *Siddha* to seek inspiration. *Arahanta* and *Siddha* do not control the fate of the worshipers but they are ideals. Therefore, the act of prayer and worship changes the psychological and spiritual health of devotees. Such a change in the state of mind creates good luck for devotees as per *Kārmika* laws.

Appendix - 3

Six kinds of substances (*Dravya*)

Everybody wants to have a world view of all that we see with our eyes and all that we cannot see with our eyes. The purpose of having such a world view may be different for different persons. In the spiritual world, the main purpose is to realize the truth which leads to happiness and bliss. In this appendix we propose to provide such view with an emphasis on eternal *Dravya* and temporary combinations.

The smallest constituent of the matter is called *Pudgala Paramāṇu* in the Jain vocabulary. All material things (such as table, chair, water ...), particles (such as atoms, protons, neutrons, mesons, electrons ...), and energy (such as light, sound, heat, etc.) known by the scientists so far can be considered as the combinations of innumerable *Pudgala Paramāṇu*. According to Jain metaphysics, in this cosmos the number of souls as well as the number of *Pudgala Paramāṇu* remains constant. Nobody can create and nobody can destroy any soul or any *Pudgala Paramāṇu*. The law of conservation of energy accepted by the modern science is in agreement with the basic concept of conservation of *Pudgala Paramāṇu* of Jain metaphysics. Thus science as well as Jain Metaphysics says that in the real sense, nothing can be created and nothing can be destroyed.

It does not mean that there is absence of words, 'creation' and 'destruction', in the dictionary of modern science or Jain metaphysics. Modern science as well as Jain metaphysics talks of creation and destruction also. When a goldsmith converts a bangle of gold into a necklace then we say that there has been destruction of the bangle and creation of the necklace. The modern science as well as Jain metaphysics would also say the same. But if we focus our attention on the substance gold then we would say that neither it is created nor it is destroyed. Only the form has changed. The gold which was initially in the form of the bangle has changed into the necklace form. Just like the permanency of gold to a common person, for scientists it is always important to look for that which remains permanent or eternal or conserved. Similarly, the philosophers have also been interested in observing that which remains permanent.

Definition of *Dravya*

In this regard the following *Sutrā* written by Ācārya Umāsvamī are worth noting:

Sat dravyalakṣaṇam

(Tattvārthasūtra 5.29)

Utpāda-vyaya-dhrauvya-yuktam sat.

(Tattvārthasūtra 5.30)

Meaning: That which is *Sat* is *Dravya* (substance), and that which is associated with the creation, destruction and permanence is called *Sat*.

It may be noted that each unit of *Dravya* is *Sat*. Therefore, each unit of *Dravya* is eternal, and even in a single unit of *Dravya* there is a continuous change in the states of the *Dravya*. This continuous change in the states of a *Dravya* is recognized as the destruction of the old state and the creation of the new state.

Six kinds of *Dravya*

In all there are six kinds of *Dravya*: (1) *Jīva* (2) *Pudgala* (3) *Dharma* (4) *Adharma* (5) *Ākāśa* (6) *Kāla*. It may be noted that this number (six) gives the number of kinds of *Dravya*, not the total number of *Dravya*, i.e., the total number of *Dravya* in this cosmos is not six. Since each soul is one *Dravya*, each *Pudgala* *Paramāṇu* is one *Dravya*, there are infinite number of *Dravya* in this cosmos.

Jīva (soul) means an eternal substance having special attributes of perception, knowledge, etc.

Pudgala Dravya (*Pudgala Paramāṇu*) means an eternal substance having special attributes of color, taste, smell, and touch. As mentioned earlier, each *Pudgala Paramāṇu* is one *Pudgala Dravya*.

Ākāśa Dravya signifies space. As per definition of a *Dravya*, *Ākāśa Dravya* is also eternal. It was never created by anybody and would never vanish. The *Ākāśa Dravya* has a special attribute of accommodating all other *Dravya*.

In one part of *Ākāśa*, in addition to the *Ākāśa* itself all other *Dravya* also reside. Such part of *Ākāśa* is known as *Lokākāśa* (see Diagram A.1). Within *Lokākāśa* in the highest region, *Siddha* reside. This region where *Siddha* reside is called *Siddhālaya*. The volume of *Lokākāśa* is 343 cubic Raju. (The Raju is a unit of length. How many light years are equal to one Raju? The answer of this question needs a deeper study and research.)

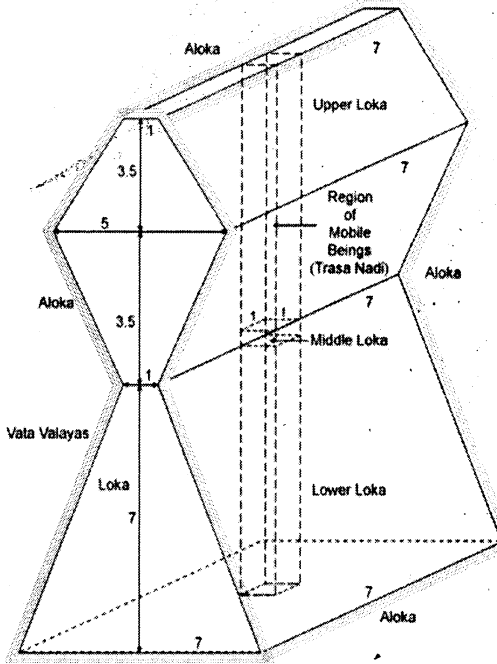


Diagram A.1: Space within the boundary shows the *Lokākāśa*. The infinite space outside the boundary represents *Alokākāśa*. (Taken from Dr. N. L. Kachhara and included here with his kind permission)

The remaining part of infinite space that surrounds the *Lokākāśa* is called *Alokākāśa*. The volume of *Alokākāśa* is infinite. In the *Alokākāśa*, no any *Dravya* other than *Ākāśa* exists.

In the whole *Lokākāśa* there exists one *Dharma Dravya* and one *Adharma Dravya*. The *Dharma Dravya* as well as the *Adharma Dravya* is of the size and shape of *Lokākāśa*. Like all *Dravya*, *Dharma Dravya* and *Adharma Dravya* are also eternal. The *Dharma Dravya* has a property of becoming a *Nimitta* in the motion of *Jīva* and *Pudgala Dravya*. It may be noted that it is just an inert *Nimitta*. It does not motivate or inspire any *Pudgala* or *Jīva Dravya* to move. Similarly, the *Adharma Dravya* becomes *Nimitta* in bringing a moving *Jīva* or *Pudgala Dravya* to a halt. Again, it may be noted that *Adharma Dravya* neither motivates nor inspires any *Jīva* or *Pudgala Dravya* to stop.

Each *Dravya* may be considered as a collection of various attributes. Nobody can destroy or create any *Dravya*. A *Dravya* does not need any support of anybody

for its existence. No any basic attribute of any *Dravya* can be destroyed or added.

There are innumerable *Kāla Dravya*. One *Kāla Dravya* is known as a *Kālāṇu*. In the smallest possible cell (*Pradeśa*) of the *Lokākāśa* there exists one *Kālāṇu*. Every moment whatever modification in *Jīva* or *Pudgala* or any other *Dravya* takes place, the *Kālāṇu* present at that location(s) become *Nimitta*. This aspect of becoming *Nimitta* in the transformation is a special attribute of *Kāla Dravya*. There is difference between 'Kālāṇu' and 'Samaya'. A *Kālāṇu* is an eternal *Dravya*. It is called *Niścaya Kāla* (*Kāla Dravya* in rigorously true sense). The word 'Samaya' signifies the smallest possible interval of time (a kind of quantum of time), and it is also considered as the smallest unit of measurement of time. The conventional time measured by *Samaya* is known as *Vyavahāra Kāla*. *Vyavahāra Kāla* is also measured in bigger units such as second, minute, hour, day, month, year, etc. It may be noted that this meaning of *Samaya* is different from that used in *Gāthā* 3 or elsewhere in this treatise (*Samayasāra*).

A combination is temporary but each *Dravya* is eternal

Question: Is it correct to say that a gold atom is a *Pudgala Dravya*?

Answer: If by this statement we want to say that gold is not *Jīva* but *Pudgala*, then in this context the statement is correct. But if this statement is used to highlight the point that gold is a *Dravya* and therefore it is *Sat* (eternal), then this statement would be incorrect in this regard. One should note that an atom of gold is a combination of many (innumerable) *Pudgala Paramāṇu*, i.e., it is a *Skandha*. Even according to modern science, an atom of gold has 79 protons, 79 electrons, and 118 neutrons. A combination can always break. A combination cannot be eternal. In this sense a gold atom is not a *Dravya*. In true sense, an indivisible *Pudgala Paramāṇu* is ever existent (eternal) and, therefore, a *Pudgala Paramāṇu* is a *Dravya*.

Question: When a bangle of gold is converted into a necklace then the form of gold changes but the gold has neither been created nor destroyed. But when the coal burns then we see the destruction of coal. Is there any entity which remains permanent during such a destruction of coal?

Answer: According to modern science, the main part of the coal is carbon that burns and produces heat. When a carbon atom burns in the air then carbon dioxide and heat energy are produced. An expert of chemistry says that in this burning process, not a single atom gets destroyed or created. In other words, one can say that during the burning of coal, neither new atoms are created nor existing atoms are destroyed.

Question: Does it mean that atoms are eternal?

Answer: No. Even an atom is not permanent. Even a gold atom is not permanent.

For seeking permanent constituents, we are required to go further deep to visualize a *Pudgala Paramāṇu*. (It may be noted that the *Hindī* equivalent for word 'atom' as '*Paramāṇu*' has been coined by the experts who were not familiar with the '*Paramāṇu*' word used in Jain scriptures. Therefore, persons familiar with such equivalence are cautioned to ignore the equivalence of atom and *Paramāṇu*.)

Question: Is there any smallest particle known to the modern science which can be considered as the ultimate building block of all material things?

Answer: No. The modern science has not yet attained such advancement. With the advancement of high energy physics we know the existence of various elementary particles such as quarks and gluons. Further advancements may lead to the smallest building block.

According to Jain scriptures, the smallest building block of all material things/particles/energy is *Pudgala Paramāṇu*. It is also called as *Paramāṇu*, or indivisible *Paramāṇu*, or *Aṇu*.

The Jain metaphysics uses a technical word '*Skandha*' to describe a combination of two or more than two *Paramāṇu*. Even a particle like light photon or a photon of radio waves is a *Skandha* consisting of innumerable *Pudgala Paramāṇu*. Similarly, the smallest atom of chemistry (Hydrogen atom) is also a *Skandha*. Jain metaphysics also talks of particles of *Kārmika* dust (called *Kārmika Vargaṇā*) which are also *Skandha*. A *Skandha* of *Kārmika* dust is smaller than any particle known to modern science.

Appendix - 4

Some examples from modern science to illustrate Stanza-3

According to Ācārya Amṛtacandra, the word 'Samaya' in *Gāthā*-3 means any *Dravya* (eternal substance) living or non-living. Therefore, we can attempt to illustrate the theme of this *Gāthā* from the point of view of modern Physics also.

In the spiritual world, it is well known that every soul is eternal. A soul does not burn. A soul cannot be cut by a sword, and ... so on. In this *Gāthā*, Ācārya wants us to recognize similar beauty of eternal nature in all living and non-living substances. Did you ever think of any material thing that cannot be burned and cannot be cut by a sword? This *Gāthā* leads us to contemplate and have such realization. Do you know that even in the burning of a piece of coal all the basic constituents of the coal are not burning? Can you visualize that the basic constituents of coal are eternal? When you do visualize such non-burning eternal entities in coal, then it would be easier to appreciate the beauty of *Samaya* as revealed in this *Gāthā*. So long as we are unable to visualize the eternal nature of the basic constituents of coal, our vision would be limited to the creation and destruction, i.e., to the movie of the bonding.

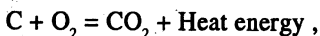
Question: The burning of coal is real and we see by our own eyes. How can we visualize non-burning at the time of burning (or so called burning)? Is it simply a jugglery of words?

Answer: No, it is not at all a jugglery of words. The answer of this question is expected to enrich one's world view. If one uses the eyes of modern physics then he would note that the burning of coal is expressed by the following equation:

Carbon + Oxygen from air =

Carbon dioxide gas + Heat energy

In the chemical equation form it is written as follows:



i.e., in the burning of coal one atom of carbon combines with one molecule of oxygen of air, and as a product one molecule of carbon dioxide gas and heat energy are formed. This is a simple description of the burning process. Now let us investigate at nano-level.

At nano-level, carbon atom has 6 protons, 6 neutrons, and 6 electrons. An oxygen molecule has 16 protons, 16 neutrons, and 16 electrons. Thus, before the burning there were 22 protons, 22 neutrons, and 22 electrons. After burning we get a carbon dioxide molecule. Let us see the inventory of this product. A carbon dioxide molecule also has 22 protons, 22 neutrons, and 22 electrons. Thus, when we see with our new insight provided by physics then we find that all the constituents remain intact. None of these protons, electrons, and neutrons has disappeared. Only the relative locations of these 66 particles have changed. Nothing among these material particles has vanished. If we ask any of these protons or neutrons about the burning, they would 'say' that they have not witnessed any burning. [Without any damage or loss of any electron or proton or neutron we get heat energy in this process because of conversion of the chemical energy into heat energy due to change in the relative locations of these 66 particles.]

At this point, one may be tempted to ask, 'Does it mean that protons, neutrons and electrons are eternal?' Let us explore this point to seek the answer. In the chemical reactions the protons, neutrons and electrons are neither destroyed nor formed. But in nuclear reactions they get transformed into other entities. In this sense these are not eternal. As a matter of fact, even a neutron or proton or an electron is a composition (*Skandha*). A composition is never permanent. The ultimate smallest constituents are expected to be eternal. Ācārya Kundakunda has used the word '*Samaya*' to specify such eternal smallest constituent. In case of matter, the '*Samaya*' is a *Pudgala Paramāṇu*.

When we are able to visualize the presence of such eternal individual *Pudgala Paramāṇu* in every material particle, then we would be able to see and appreciate the eternal beauty of nature as revealed in this *Gāthā*. Then we also would see that in burning or even in an atomic explosion neither any *Pudgala Paramāṇu* has been created nor has any *Pudgala Paramāṇu* been destroyed. For a *Pudgala Paramāṇu*, one can say that it cannot be burnt by fire, it cannot be cut by sword, it cannot be destroyed by atomic weapon, and so on. At material level the recognition of *Pudgala Paramāṇu* even in dust, mud, sand, gold ... is beautiful. Can we visualize the presence of such *Pudgala Paramāṇu* all around us? If we could, then it would be very easy to realize the eternal nature or beauty of a soul. Ācārya Kundakunda says that without such awareness we would continue to come across the narrations of bonding or movies of temporary associations, bond breaking and bond forming one after the other. Such movies may be miserable some times, and pleasant on other occasions, but these can never be beautiful in real sense.

Bonding and restlessness

According to Quantum Physics when two atoms are bonded together, they are always restless. They vibrate. Due to zero point energy, it is impossible for them not to vibrate. During vibration they try to come close together. After coming somewhat close both atoms experience a force of repulsion and due to this they start moving away from each other. But soon after, they again experience attraction and start coming close to each other. This process goes on forever till they remain bonded. How fast does it happen? Let us take an example of a hydrogen molecule (H_2) formed by bonding of two hydrogen atoms. They are so restless that they tend to move away from and come close to each other 130 million times in one millionth fraction of a second.

Bonding is always temporary

A bond in the nature is always temporary. Two hydrogen atoms forming a hydrogen molecule (H_2) which are bonded together at this moment of time were separate from each other before some time (long or short) and would again get separated after some time (long or short). Further they have a tendency to be free (dissociated). As soon as they get a chance to gain sufficient energy, they acquire the energy and become free.

Bonding without glue or stick

A lay person might be wondering about a chemical bond. One may think of some glue or some nano-stick to make a chemical bond. But it is not so. In case of bonding of two hydrogen atoms in a hydrogen molecule there does not exist any glue or stick to make them stay together. There exist only two hydrogen atoms with togetherness due to electromagnetic forces. One can see such togetherness in many situations. Depending on the situation or the nature of forces the togetherness may get different names such as nuclear bonding, chemical bonding, etc.

Preservation of self identity

If we somehow pick up a hydrogen atom from a sugar molecule and a hydrogen atom from a water molecule and compare both hydrogen atoms, then we would not notice any difference. The hydrogen atom coming from the sugar molecule would not be sweeter. It would not have any trace of any property of sugar. It would have only properties of hydrogen.

This is a very crude example. The message of this example gets clearer as we go to smaller particles. For visualizing the preservation of identity of a single *Samaya* one needs to consider the togetherness/ bonding of *Pudgala Paramāṇu*.

Bonding related statements change with time

Imagine you are wearing a gold ring and are having a key ring made of iron in your hand. Suppose your gold ring comes in contact with the key ring with some pressure or friction. Due to this contact some electrons of gold and iron may get exchanged. Thus by this exchange an electron which was a constituent of gold may become a constituent of iron. Earlier, that electron belonging to gold could boast of being a part of gold and now it can feel sorry for being a constituent of iron. It may be noted that the electron got the status of gold due to bonding with the gold nucleus and the status of iron due to bonding with the nucleus of iron. Thus from this example it is clear that the status based on the bonding is very temporary. Sooner or later the next status of every entity in a bonding would be in variation with the present status.

For pleasure and pain also one can say the same, i.e., they are temporary and a change is inevitable. A rich may become poor, and a poor may become rich. Both, boasting and worry are not beautiful. These are related with the movies of bonding. The status based on bonding is temporary.

The foregoing description is focused on the scientific aspects related with material particles. In case of material particles, one can describe many advantages and disadvantages of the processes related with bonding. Further, the narration of bonding in context with *Jīva* has its own significance, and we all are very much familiar with many details of pleasures and pains associated with bonding. Beyond the pleasures and pains of bonding, the talk of the concept of eternal beauty of each *Samaya* is very rare. Therefore, *Ācārya* Kundakunda has introduced this concept from the very beginning (Stanza 3) of this treatise.

Appendix - 5

Anekānta and Naya of Adhyātma

The Jain philosophy considers relevant aspects of a thing or event through multiple view points. A popular term in *Samṣkṛta* is known as *Anekānta* which means multiple view points. We very well know that a single picture/blue print of a house drawn by an architect is not sufficient. The architect provides as many pictures as necessary so that a good engineer can understand all the necessary details of the house. A test of the completeness of the set of pictures drawn by the architect and the ability of the engineers can be as follows: A house constructed by a good engineer in city A and that constructed by another engineer in city B on the basis of the same set of blue prints of the house would be the exactly same.

This example of house can further be employed to highlight another aspect of the *Anekānta*: A picture of the house from the south may show many windows and another picture of the same house taken from the east may not show even a single window. Thus different pictures of the same house may even appear contradictory. In the same way, in the spiritual world, descriptions of the path of liberation, soul, *Arahanta*, etc., require many statements from various points of view. Out of many statements, one may appear to be in contradiction with another. For example, one view point can talk about the birth and death of a *Jīva*, and another view point may consider the same *Jīva* as eternal.

Here it is very important to note that if among the multiple views, any view is false then the whole *Anekānta* description would not be a true *Anekānta* (*Samyak Anekānta*), but it would become a false *Anekānta* (*Mithyā Anekānta*). For example, if among multiple pictures given by a photographer, a picture of an already built house taken from the south shows three windows and if we do not find three windows when we visit that house then the set of pictures given by the photographer would be questionable.

There is a term '*Naya*' in *Samṣkṛta* for the phrase 'view point'. In general, there can be many (say, infinite) *Naya*. In scriptures we find many kinds of *Naya*. For example, Umāsvāmī in *TattvārthaSūtra* (Sūtra 1.33) describes seven kinds of *Naya*. However, when we limit our attention to *Adhyātma* (spiritual knowledge or the knowledge concerned with soul) then we find two kinds of *Naya*:

- (i) *Niścaya Naya* (Real point of view).
- (ii) *Vyavahāra Naya* (Relative point of view).

Gāthā 11 of *Samayasāra* may be considered as a stanza that provides the definitions of these two *Naya*. In this *Gāthā*, the term '*Śuddha Naya*' has been used as a synonym of *Niścaya Naya*. We find many stanzas in *Samayasāra* (e.g., *Gāthā* 7, 11, 14, 27, 48, 141, 272, 324, 353, 360, 414, etc.) where we can find various aspects of these *Naya*.

From a sacred scripture named *Pancādhyāyī*, we learn that *Niścaya Naya* is of one kind only. However, we find further classification of *Niścaya Naya* in various texts (e.g., *Vṛahada Dravya Saṃgraha*, *Ālāpa Paddhati*, *Naya Cakra*, etc.). Through various texts, we learn that *Niścaya Naya* is of two kinds: (a) *Śuddha Niścaya Naya* and (b) *Aśuddha Niścaya Naya*. Further, *Śuddha Niścaya Naya* is of three kinds: *Parama Śuddha Niścaya Naya*, *Sākṣāta Śuddha Niścaya Naya* (it is also sometimes called as *Śuddha Niścaya Naya*), and *Ekadeśa Śuddha Niścaya Naya*. Thus in all we have four types of *Niścaya Naya*:

- (i) *Parama Śuddha Niścaya Naya* (Perfectly pure real point of view).
- (ii) *Sākṣāta Śuddha Niścaya Naya* (Explicitly pure real point of view).
- (iii) *Ekadeśa Śuddha Niścaya Naya* (Partially pure real point of view).
- (iv) *Aśuddha Niścaya Naya* (Impure real point of view).

The *Śuddha Naya* described in stanzas 6, 7, and 14 of *Samayasāra* can be considered as *Parama Śuddha Niścaya Naya*. There is timelessness in the *Parama Śuddha Niścaya Naya*. Or, the *Parama Śuddha Niścaya Naya* considers the time independent pure *Dravya*. According to the *Parama Śuddha Niścaya Naya*, the soul belonging to Lord Mahāvīra and the soul belonging to an ant are exactly the same. This *Naya* does not 'see' any difference or change in any soul with time. In technical terms, this *Parama Śuddha Niścaya Naya* ignores time dependent states (*Paryāya*). Further, the *Parama Śuddha Niścaya Naya* sees only uncombined, un-fragmented, and invariant soul (see stanzas 7, 14, and 15 of *Samayasāra*). It may also be noted that the *Niścaya Naya* of *Pancādhyāyī* corresponds to the *Parama Śuddha Niścaya Naya*.

The remaining three kinds of *Niścaya Naya* takes into account time dependent states of soul. *Aśuddha Niścaya Naya* ignores the combination of soul with body, but does not ignore the presence of distortions (*Vikāra*) such as anger, arrogance, deception, greed, etc., associated with soul. Terms such as angry soul, *Mithyādṛṣṭi* soul, etc., exist in the dictionary of *Aśuddha Niścaya Naya*.

Ekadeśa Śuddha Niścaya Naya focuses on the partial purity of a soul. 'The soul of an enlightened householder is a *Samyagdrṣṭi* soul' - this is a statement of *Ekadeśa Śuddha Niścaya Naya*. *Sākṣāta Śuddha Niścaya Naya* focuses on the

total pure state of a soul (liberated). 'The soul of a *Siddha* is pure'. This is a statement of *Sākṣātā Śuddha Niścaya Naya*.

Broadly, *Vyavahāra Naya* is of two kinds: (a) *Asadbhūta* (b) *Sadbhūta*. Further, each is divided into two types: *Upacarita* and *Anupacarita*. Thus we have four kinds of *Vyavahāra Naya*:

- (a) *Upacarita Asadbhūta Vyavahāra Naya*.
- (b) *Anupacarita Asadbhūta Vyavahāra Naya*.
- (c) *Upacarita Sadbhūta Vyavahāra Naya*.
- (d) *Anupacarita Sadbhūta Vyavahāra Naya*.

'*Sadbhūta*' literally means that which exists. '*Asadbhūta*' literally means that which does not exist. '*Upacarita*' literally means 'so called'. '*Anupacarita*' literally means that which is not *Upacarita*.

'This is my house. This is my son. This is my city.' All such statements are of *Upacarita Asadbhūta Vyavahāra Naya*. 'This is my body,' is a statement of *Anupacarita Asadbhūta Vyavahāra Naya*. 'I was angry. I am angry. I am greedy. I am the doer of anger.' Such statements are of *Upacarita Sadbhūta Vyavahāra Naya*.

Each soul is a single and sovereign unit which cannot be broken into parts. In true sense, it cannot be considered as a mixture of many attributes. But *Anupacarita Sadbhūta Vyavahāra Naya* sees an indivisible unit in terms of a number of fragments. For example, sometimes we say that soul has *Jnāna*, soul has *Darśana*, soul has *Caritra* (see stanza 7 of *Samayasāra*) ... All such statements are the statements of *Anupacarita Sadbhūta Vyavahāra Naya*.

Question: You mentioned that *Pancādhyāyī* accepts only *Parama Śuddha Niścaya Naya* as *Niścaya Naya*. In such framework what would happen to the other three types of *Niścaya Naya*?

Answer: In the framework of *Pancādhyāyī*, the other three are considered as *Vyavahāra Naya*.

Question: You mentioned that *Śuddha Naya* described in stanzas 7 and 11 of *Samayasāra* is *Parama Śuddha Niścaya Naya*. How do we know this? How to understand the difference among various nomenclatures?

Answer: To answer this question, we shall consider an example: My name is Paras Mal Agrawal, but I am also called and addressed as Paras, Paras Agrawal, P. M. Agrawal, Mr. Agrawal, Dr. Agrawal, Prof. Agrawal, etc. Sometimes, a letter in the name of 'Mr. Agrawal' may belong to me and another letter in the same name ('Mr. Agrawal) may belong to my father. In such cases, we use other information and logic to identify the actual recipient

of the letter. We do not discard any letter simply due to the name written in the short hand notations. We know our objective and we do our best to achieve that objective. In case of letters, our objective is to deliver the contents to the right person. In case of scriptures, the purpose of reading scriptures is to understand the truth with the objective of finding the correct path in one's own life. In the same way, we need to resolve any issue related with *Naya* by keeping in mind our objective.

Question: How to reconcile the difference among different view points?

Answer: To answer this question, here again, we shall consider an example: One worldly being may say, 'My soul is the owner of the body.' Another worldly soul may say, 'My soul is not the owner of the body.' Who is right? They can argue for many years over this issue and may fail in resolving the issue. If they go to an impartial judge, then he would give his judgment on the basis of the definitions of 'my soul' and 'owner'. But there may be disagreement regarding the definitions. If they further go to a wise person then he would say, "Why are you fighting over words? What is the real issue? If you are interested in a claim for the compensation due to any damage to your physical body then there would be one type of answer, and if you are interested in the meditation to be free from tension then there would be another type of answer."

Table A-3.1: Illustration of different kinds of *Niścaya* and *Vyavahāra Naya* of *Adhyātma*

Description	<i>Naya</i>
The soul of an ant and the soul of Lord Mahāvīra are similar.	<i>Parama Śuddha Niścaya Naya</i>
The soul of Lord Mahāvīra is pure.	<i>Sākṣāta Śuddha Niścaya Naya</i>
The soul of an enlightened householder is a <i>Samyagdr̥ṣṭi</i> soul.	<i>Ekadeśa Śuddha Niścaya Naya</i>
I want to get rid of anger from my angry soul.	<i>Aśuddha Niścaya Naya</i>
This is my house. This is my son. This is my city.	<i>Upacarita Asadbhūta Vyavahāra Naya</i>
This is my body.	<i>Anupacarita Asadbhūta Vyavahāra Naya</i>
My soul is a greedy soul.	<i>Upacarita Sadbhūta Vyavahāra Naya</i>
A soul has many attributes such as <i>Jñāna</i> , <i>Darśana</i> , <i>Caritra</i> , ...	<i>Anupacarita Sadbhūta Vyavahāra Naya</i>

Appendix - 6

Doctrine of *Karma*

The spiritual science narrated by Jain *Tīrthaṃkara* reveals that *Kārmika* laws are always followed. There is no lawlessness. *Ācārya* Amṛtacandra writes:

Sarvam sadaiva Niyatam Bhavati svakīya,

Karmodayanmaraṇajīvitadukhasaukhyam.

(*Samayasāra Kalaśa* No.168)

According to this stanza, always, each and every event - birth, death, pleasure, or pain - happens in accordance with our own *Karma* and as per definite *Kārmika* laws.

Jain preceptors also explain that one does not get any reward or punishment through any administrator or-governor, but one gets the fruits of one's actions according to definite *Kārmika* laws. Just as the laws of physics are functional without any administrator, the *Kārmika* laws also continue to be functional without any manager. To a believer or a scholar, it may be a matter of great interest to learn about the *Karma* theory. In scriptures, *ṢaṭaKhaṇḍāgama*, *KaṣāyaPāhuḍa*, *Gommaṭasāra*, *Tattvārthasūtra*, commentaries of *Tattvārthasūtra* (*TattvārthaŚlokaVārtika*, *Tattvārtha-Rājavārtika*, etc.), and commentaries of *ṢaṭaKhaṇḍāgama* (*Dhawala*, *Mahā-Dhawala*, *JayaDhawala*), etc., the preceptors have described various aspects of the *Karma* theory. Based on these scriptures we shall attempt to present some essential aspects of the *Karma* theory.

Kārmika bondage

For learning about *Kārmika* bondage, we need to learn about *Āsrava* and *Bandha* in more detail (see also annotations related with *Gāthā*-13). The actions of mind, body/speech are known as *Āsrava Tattva*, as defined by *Ācārya* Umāsvāmī in *Tattvārthasūtra*:

Kāyavāṅgmanah karma Yogaḥ. Sa Āsravaḥ.

(*Tattvārthasūtra*: 6.1 and 6.2)

It may be very useful to be familiar with some technical words. The *Āsrava Tattva* has been classified in three ways: (1) *Sāmparāyika Āsrava* and *Iryāpatha Āsrava*, (2) *Punya Āsrava* and *Pāpa Āsrava*, (3) *Bhāva Āsrava* and *Dravya Āsrava*. For the present purpose, we consider the third one. The impure thoughts of a

living being such as hatred, anger, greed, ..., are known as *Bhāva Āsrava*, and the influx of material *Kārmika* particles into the soul region is known as *Dravya Āsrava*. Technically, each material *Kārmika* particle is a *Skandha*, i.e., a combination of many *Pudgala Paramāṇu*. *Kārmika* particles are also known as *Kārmika-dust* or *Kārmika-Vargaṇā*.

Depending on the nature of *Bhāva Āsrava* and the attachment with those actions of mind/body/speech these *Kārmika* particles get bonded with the soul (*Bandha Tattva*). These *Kārmika* particles stay together with the soul for some time (may be for a moment or millions of years). The *Kārmika* particles bonded with the soul function like the computer coded information that affects the destiny. These *Kārmika* particles go away from the soul after bringing the pleasant or painful circumstances at the appropriate time. Depending on the nature of the future actions, before bringing the pleasant or painful circumstances, some of these *Kārmika* particles may go away or may be substituted by another kind of *Kārmika* particles. For details one may refer to the scriptures such as *Gommaṣasāra*. In *Tattvārthasūtra*, Ācārya Umāsvāmī writes:

***SakaṣyātvājJīvaḥ karmaṇo YogyānPudgalānādatte sa
bandhaḥ. Prakṛti-sthityanubhāgaPradeśāstadvidhayaḥ.***

(*Tattvārthasūtra*: 8.2 and 8.3)

According to these *Sūtrā*, a living being with *Kaṣāya* gets bonded with *Kārmika* particles. There are four aspects of bonding: (A) *Prakṛti* (B) *Pradeśa* (C) *Sthiti* (D) *Anubhāga*.

(A) *Prakṛti Bandha* (Nature/quality of bonded *Karma*)

Let us consider an analogy. When we invest some money through a financial institution, then we decide the nature of instrument (gold bond, retirement fund, fix deposit, etc.). In the same way, we choose the nature of the bonded *Karma*. This selection depends on the nature of actions of the mind, body, and speech. The nature of bonded *Karma* can be placed into eight categories. Ācārya Umāsvāmī writes:

Ādya jñānaDarśanāvaraṇa Vedanīyamohanīyāyurnāmagotrāntarāyāḥ.

(*Tattvārthasūtra*: 8.4)

This *Sūtra* gives names of the eight kinds of *Karma*:

- (1) *Jñānāvaraṇīya* (Knowledge obscuring *Karma*) [5].
- (2) *Darśanāvaraṇīya* (Perception obscuring *Karma*) [9].
- (3) *Vedanīya* (Feeling producing *Karma*) [2].
- (4) *Mohanīya* (Deluding *Karma*) [28].

- (5) *Āyu* (Life span in the four realms determining *Karma*) [4].
- (6) *Nāma* (Physique determining *Karma*) [93].
- (7) *Gotra* (Status determining *Karma*) [2].
- (8) *Antarāya* (Hindrances causing *Karma*) [5].

Out of these, four are called *Ghātiyā Karma* (obscuring *Karma*), and remaining are known as *Aghātiyā Karma* (Non-obscuring *Karma*). *Karma* which obscure strength of some attributes of the soul are known as obscuring *Karma*. These are *Jñānāvaraṇīya*, *Darśanāvaraṇīya*, *Mohanīya*, and *Antarāya*. The remaining four *Karma* affect the physical body (and its association with external things), not the soul. These are known as non-obscuring. It may be noted in this regard that an *Arahanta* is free from all the four obscuring *Karma* and a *Siddha* is free from all the eight *Karma*.

In the above list of 8 *Karma* or 8 *Prakṛti* of *Karma*, the number written in the bracket at the end of every name gives the number of *Uttara Prakṛti* (sub-*Prakṛti*) of the related *Karma*. Thus there are 5 *Uttara Prakṛti* of *Jñānāvaraṇīya Karma*, 9 *Uttara Prakṛti* of *Darśanāvaraṇīya*, ..., 93 *Uttara Prakṛti* of *Nāma Karma*, ..., and 5 *Uttara Prakṛti* of *Antarāya Karma*. In all there are 148 *Uttara Prakṛti*.

- (1) *Jñānāvaraṇīya* (Knowledge obscuring *Karma*): Due to the fruition (*Udaya*) of this *Karma* the knowing ability of the soul is reduced. In absence of this *Karma* the soul would have infinite knowledge.
- (2) *Darśanāvaraṇīya* (Perception obscuring *Karma*): Due to the fruition (*Udaya*) of this *Karma* the perception ability of the soul is obscured. In absence of this *Karma* the soul would have infinite perception.
- (3) *Vedanīya* (Feeling *Karma*): Due to the fruition (*Udaya*) of this *Karma* the feeling of pain and pleasure is produced. In absence of this *Karma* there would not be any sensual pain or pleasure. So long as physical body exists, this *Karma* also exists, and so long as this *Karma* exists, the pain and pleasure associated with the physical body may also exist (However, despite the *Udaya* of *Vedanīya Karma*, an *Arahanta* does not experience pain or pleasure due to the total destruction of *Mohanīya Karma*).
- (4) *Mohanīya* (Deluding *Karma*): It is of two types: (i) *Darśana Mohanīya* (belief deluding) (ii) *Cāritra Mohanīya* (conduct deluding). Due to the fruition (*Udaya*) of the *Darśana Mohanīya Karma*, the soul forgets the Self and believes in its I-ness with the associated body, mind, emotions, wealth, etc.

Due to the fruition (*Udaya*) of the *Cāritra Mohanīya Karma*, the living being

feels and seeks pleasure in fulfilling the needs of the physical body. In absence of this *Mohanīya Karma*, the soul experiences infinite bliss. Immediately after the complete destruction of the *Mohanīya Karma*, *Jnānāvaraṇīya*, *Darśanāvaraṇīya*, and *Antarāya Karma* also get entirely destroyed and the *Arahanta* state is attained by the soul.

(5) *Āyu* (Life span in the four realms determining *Karma*): The fruition (*Udaya*) of this *Karma* is responsible for the life span in one of the four realms (*Gati*) of mundane existence [hell (*Naraka*), *Tiryamca*, human, and *Deva*]. The *Tiryamca Gati* includes five sensed animal life, and life with senses less than five, i.e., ant, mosquito, plant, etc. All celestial beings of four categories including heavenly *Deva* belong to *Deva Gati*. More about *Deva Gati* can be studied from Chapter 4 of *Tattvārthasūtra*. In absence of this *Āyu Karma*, there would not be any association of the soul with the physical body of any kind.

(6) *Nāma* (Physique determining *Karma*): This *Karma* becomes instrumental in providing the physical body and its details such as the nature of organs, senses, skin, etc. For example, the difference in the color of the eyes of two persons is due to the difference in their *Nāma Karma*. In absence of this *Karma*, there would not be any association of the soul with any kind of physical body.

(7) *Gotra* (Status determining *Karma*): The fruition (*Udaya*) of this *Karma* is instrumental in providing the quality of status of the family. In absence of this *Karma*, there would not be any high or low status.

(8) *Antarāya* (Hindrances causing *Karma*): Due to the fruition (*Udaya*) of this *Karma*, a living being experiences hindrances in pursuing charity, receiving gains, enjoying things and persons, and experiences a lack in vitality (spiritual).

(B) *Pradeśa Bandha* (Quantity of the bonded *Karma*)

Let us take the same example: When we invest some money through a financial institution, then we not only choose the nature of the instruments, but we also choose the amount to be invested. At any instant, depending on the nature of the bonded *Karma* and the nature of the actions of mind, body, and speech, the quantity of the bonded *Karma* may vary. This selection of the quantity of the bonded *Karma* (*Pradeśa Bandha*) depends on the nature of actions of the mind, body, and speech.

(C) *Sthiti Bandha* (Duration of the bonding)

Let us take the same example to understand this term: When we put money in a financial institution, for example, in the fix deposit scheme, then we also select the duration (maturity period). Similarly, the bonded *Karma* at the time of bonding gets bonded for a specified time period known as '*Sthiti*'. This duration

depends on the *Prakṛti* of the *Karma* as well as on *Kaṣāya* that is responsible for the bonding. There are some schemes of depositing the money in a financial institution under which the deposited money cannot be released for some time, and after completing that period it is continuously released in many installments. Thus there are two times: (i) when the release starts, and (ii) when the whole deposit gets released. In case of *Karma* also there are two types of times: (i) The time when the release starts. It is known as *Ābādhā* time or *Ābādhā Kāla*, and (ii) the time when the final installment is released. It is known as *Sthiti*.

(D) *Anubhāga Bandha* (Intensity of the bonding)

Let us take the same example to understand this term: When we put money in a financial institution, we also select the strength or magnitude of each kind of deposit. As mentioned above, each bonded *Karma* remains 'inert' or 'inactive' for some time. This time is known as *Ābādhā* time or *Ābādhā Kāla*. After this *Ābādhā* time, the bonded *Karma* starts giving the fruits in the form of adverse or pleasant circumstances. The intensity or strength of such adverse or pleasant situations depends on the *Anubhāga* aspect of the bonded *Karma*. The *Anubhāga* depends on the *Kaṣāya* responsible for the bonding at the time of bonding.

Actions responsible for *Kārmika* bonding

We may like to learn about the actions which are responsible for *Āsrava* bonding of different kinds of *Karma*. On the basis of the description provided by Ācārya Umāsvāmī in *Tattvārthasūtra*, we shall here discuss this point in brief.

(1) *Jñānāvaraṇīya* (Knowledge obscuring *Karma*): What causes its *Āsrava* bonding? Ācārya Umāsvāmī writes:

*Tatpradoṣa-nihnava-mātsaryāntarāyāsādanopaghātā
jñāna-Darśanāvaraṇayoh.*

(*Tattvārthasūtra* – 6.10)

According to this *Sūtra* the following six reasons lead to the *Āsrava* of *Jñānāvaraṇīya* as well as *Darśanāvaraṇīya Karma*:

- (i) *Pradoṣa*: To criticize and focus on finding the faults.
- (ii) *Nihnava*: To hide one's own knowledge with bad intentions.
- (iii) *Mātsarya*: Not to impart knowledge and information with the intention of blocking the academic and spiritual progress of other beings.
- (iv) *Antarāya*: To interfere with or to create obstacles to the academic and spiritual growth of oneself and other beings.

(v) *Āsādana*: To attempt to block the truthful academic and spiritual message of other beings.

(vi) *Upaghāta*: To attempt to destroy the truth by saying that it is false.

(2) *Darśanāvaraṇīya* (Perception obscuring Karma):

What causes its *Āsrava*/bonding? The answer is the same as given above for *Jñānāvaraṇīya Karma*.

(3) *Vedanīya* (Feeling Karma): Ācārya Umāsvāmī writes:

*Dukha- śoka-tāpākrandana-vadha-paridevanā-nyātmaparo
bhaya-sthānānyasadavedyasya.*

(Tattvārthasūtra – 6.11)

According to this *Sūtra* the following reasons lead to the *Āsrava* of pain feeling (*Asātā*) *Vedanīya Karma*:

(i) Suffering (*Dukha*): The experience/thought/feeling of misery.

(ii) Sorrow (*Śoka*): The experience/thought/feeling of sorrow or sadness.

(iii) Agony (*Tāpa*): The experience/thought/feeling of agony (feeling bad about our loss/insult).

(iv) Crying (*Ākrandana*): The actions/thought/feeling of weeping out loudly.

(v) Injury (*Vadha*): The actions/thought/feeling of injury to oneself or others.

(vi) Lamentation (*Paridevana*): Weeping out loudly to attract attention and sympathy from others.

Ācārya Umāsvāmī further writes:

*Bhuta-vratyanukampā-dāna-sarāga-saṃyamādi-yogaḥ kṣāntiḥ-
śauchamiti sadvedyasya.*

(Tattvārthasūtra – 6.12)

According to this *Sūtra* the following reasons lead to the *Āsrava* of pleasure feeling (*Sātā*) *Vedanīya Karma*:

(i) Compassion (*Anukampā*): The experience/thought/ feeling of compassion towards all beings.

(ii) Compassion towards the spiritually advanced persons (*Anukampā* towards *Vṛtī*): The experience/ thought/ feeling of compassion towards those who are on the spiritual path of liberation with some renunciation and vows.

(iii) Charity (*Dāna*): To gift food, medicine, education material, time, polite and kind words, etc.

- (iv) Self-restraint with auspicious conduct (*Sarāga Saṃyama*): To limit the activities of mind/body/speech so as to protect other living beings and to limit the sensual desires and needs.
- (v) Other: After writing the self-restraint, in this *Sūtra*, 'Ādi' has been written. 'Ādi' means 'etc.' Here by 'etc.' one may mean the prayer and other activities of mind, body, and speech meant for the spiritual progress of oneself and welfare of others. 'Yoga' written in the *Sūtra* means actions of body, speech, and, mind related with all these virtues written here.
- (vi) Equanimity/forgiveness (*Kṣānti*): The virtuous state of mind related with equanimity and forgiveness.
- (vii) Purity (*Śauca*): The actions to pursue purity (reduction in the greed of having more and more).
- (4) *Mohanīya* (Deluding *Karma*) : Ācārya Umāsvāmī writes:

Kevali-śruta-sangha-dharmā-devāvarṇavādo darśanamohasya.

(*Tattvārthasūtra* – 6.13)

According to this *Sūtra*, the distortion or attribution of faults to the following is responsible for the Āsrava of *Darśana Mohanīya Karma*: (i) Omniscient souls (*Arahanta* and *Siddha*), (ii) scriptures, (iii) congregation of ascetics, (iv) *Dharma*, and (v) *Dēva* (celestial beings).

Ācārya Umāsvāmī further writes:

Kaṣāyodayāttīvrāpariṇāmaścāritramohasya.

(*Tattvārthasūtra* – 6.14)

According to this *Sūtra*, the intense feeling/experience/ thought due to the fruition of *Kaṣāya* (anger, ego, deceit, greed) leads to the Āsrava of *Cāritra Mohanīya Karma*.

- (5) *Āyu* (Life span in the four realms determining *Karma*): Ācārya Umāsvāmī writes:

Bahvārambha-parigrahtvam nārakasyāyusaḥ.

(*Tattvārthasūtra* – 6.15)

Māyā tairyagyonyasya.

(*Tattvārthasūtra* – 6.16)

Alpārambha-parigrahatvam mānuṣyasya.

(*Tattvārthasūtra* – 6.17)

Syabhāvamārdavam ca.

(*Tattvārthasūtra* – 6.18)

***Sarāgāsaṃyama-saṃyamāsaṃyamākāmanirjarā-
bālatapāṃsi devasya. Samyaktvaṃ ca.***

(*Tattvārthasūtra* – 6.20 and 6.21)

According to these *Sūtrās*, the *Āsrava* of life-span in different realms is due to the following:

- (i) **Hell:** Excessive activities that disturb others and the self, and excessive possessions are responsible for the hell *Gati* in the next life.
- (ii) ***Tiryamca*:** Deceitfulness becomes responsible for the *Āsrava* of *Tiryamca Gati*.
- (iii) **Human being:** Activities causing disturbance to others and oneself at low level as well as possessions at low level become responsible for the Human *Gati* in the next life. A soft hearted nature also becomes the source of *Āsrava* of Human *Gati*.
- (iv) ***Deva Gati*:** The following are responsible for the *Āsrava* of *Deva Gati*: Self-restraint with auspicious conduct, minor vows, *Akāma Nirjarā* (to face difficult circumstances with patience), austerities and penance with ignorance, i.e., austerities and penance without true understanding of the soul and others. Further, *Sūtra* 6.21 reveals that a being with *Samyag-Darśana* is also likely to have next life in *Deva Gati* (in the heaven).

(For more details, *Sūtra* 6.19 of *Tattvārthasūtra* is also worth noting.)

- (6) ***Nāma* (Physique determining *Karma*):** *Ācārya* Umāsvāmī writes in *Sūtra* 6.22 and 6.23 that crooked activities of mind, body, and speech cause the *Āsrava* of the inauspicious–physique determining *Karma*. To motivate and inspire others to promote crooked activities also lead to the *Āsrava* of the inauspicious physique determining *Karma*. The reverse of such actions lead to the *Āsrava* of auspicious–physique determining *Karma*. Further, in *Sūtra* 6.24, *Ācārya* Umāsvāmī explains the actions/ thoughts/feelings that are responsible for the *Āsrava* of physique of *Tirthaṃkara*. He narrates 16 causes. One of them is *Vātsalyama* which means unconditional love and affection for all living beings. It may also be noted that the first in this list of 16 causes is *Darśana Viśuddhi* which in itself is different from *SamyagDarśana* (right belief) but it requires the presence of *SamyagDarśana*.
- (7) ***Gotra* (Status determining *Karma*):** *Ācārya* Umāsvāmī writes in *Sūtra* 6.25 and 6.26 that if one condemns others or treats others with contempt and praises oneself then it leads to the *Āsrava* of low status determining *Karma*, and the reverse (i.e., humility and concern for the respect of others) would be responsible for the high status determining *Karma*.

- (8) *Antarāya* (Hindrane causing *Karma*): Ācārya Umāsvāmī writes in *Sūtra* 6.27 that creation of the hindrance or obstacles in the development of others with ill will would lead to the *Āsrava* of *Antarāya Karma*.

This description highlights that there is an automation in the effect of our actions through the natural *Kārmika* laws. One may try to reduce the *Kārmika* bonding by knowing the cause of bonding of each type of *Karma*. One should learn to assign I-ness with *Jīva Tattva*, not with *Kārmika* particles, and other *Tattva*.

Ten states of *Karma*

In addition to the details of the bondage given in the previous section, one needs to understand some more basics of *Karma* theory. Various complexities are grouped in the following 10 categories which are known as 10 states or 10 *Karṇa*.

- (1) *Bandha* (Bondage)
- (2) *Sattā* (Existence)
- (3) *Udaya* (Rise or fruition)
- (4) *Udiraṇā* (Premature fruition)
- (5) *Utkarṣaṇa* (Upward push)
- (6) *Apkarṣaṇa* (Downward push)
- (7) *Śankramaṇa* (Transformation)
- (8) *Uṣānta* (Suppression)
- (9) *Nidhatti* (Inability to undergo modification or premature fruition, but can undergo upward as well as downward push).
- (10) *Nikācita* (Inability to undergo modification, premature fruition, upward, or downward push).

The details of these may be read from the advanced scriptures such as *Gommatasāra*.

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Dr Paras Mal Agrawal [1946; Jawad MP India; M. Sc. (Physics), Ph.D.] served as Lecturer, Reader, and Professor in India (Bhilwara, Kota, Jhalawar, Ajmer, Ujjain), and as Visiting Professor, and Research Professional in USA. In USA he served for 16 years till September 2010 in Oklahoma State University, Stillwater OK. He has published more than four books and 70 research papers in the top-notch research journals (Journal of Chemical Physics, Physical Review B, Operations Research, etc.) in the field of Molecular Dynamics, Nano-Science, Chemical Physics, and Quantum Mechanics. From the early age, he used to enjoy studying philosophical and self improvement literature written by Jain, Vedic, Christian, and western authors. As regards Jainism, he extensively studied original texts of all the four branches (*Anuyoga*) of Jain scriptures, and published more than 100 articles, ten book-chapters, and two books. He is a popular speaker and is associated with various Universities and Jain organizations.

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Dr. Narayan Lal Kachhara

Author of *Scientific Exploration of Jainology*, Udaipur (Raj.)

Kundakunda Jñānapīṭha

584, M.G. Road, INDORE (India)

I.S.B.N. - 81-86933-47-6