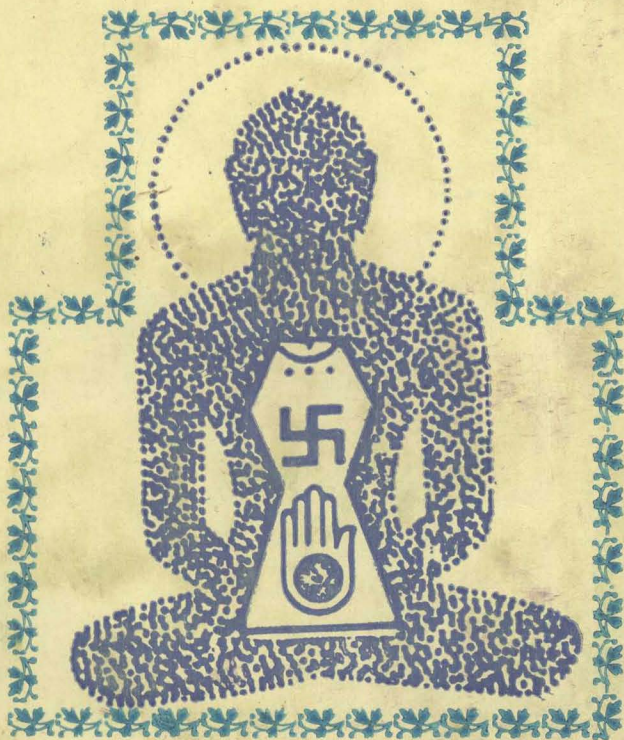


ESSENTIALS OF SAMĀDHI SHATAKA

(A COMMENTARY ON POOJYAPADACHARYA'S SYSTEM.)



PROF. B. M. CHAMKE

॥ *Acharya Poojyapada Namostute* ॥

ESSENTIALS OF SAMADHI SHATAKA

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— FOREWORD —

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FOREWORD

BY

Dr. Surendra S. Barlinge

Pro. B. M. Chamke is a well-known Teacher and a Scholar of Philosophy. His present work, "Essentials of Samadhi Shataka" is a result of his scholarship and relentless hard work. Samadhi Shataka which is sometimes known as Jain Geeta has a unique place in Jain Thought. Our philosophers have preferred to write Philosophy literature in Sutra style. The author of Samadhi Shataka was known as पूज्य पादाचार्य and was an authority on Sanskrit Grammar and Philosophy. He was also a poet. He was originally a Brahmana, a son of Madhavbhatt and Shridevi. But later, he became an adherent of Jainism. Some of his well-known other works are जैनद्र व्याकरण, सर्वार्थसिद्धो, जैनाभिषेक & छंदशास्त्र.

"Samadhi Shataka" consists of 105 verses. The subject matter of the book is concerned with the 3 States of Atman—1) Bahiratman 2) Antaratman & 3) Paramatman. The terms Bahiratman and Antaratman would

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remind one of Gaudapada who discusses the concepts of Bahiratman and Antaratman, although he calls them Vishva and Tejas. According to the author of the present work Bahiratman and Antaratman finally lead us to the all pervading Atman or Paramatman.

Jain Philosophy is very important in several ways. Its doctrine of anekanta, its logic of स्यात् and its categories of जीव-अजीव, धर्म-अधर्म etc., and a special doctrine of Astikaya, if properly worked out, may lead to important developments in philosophical thought. पूज्यपाद, the author of "Samadhi Shataka" was brought up in this reach tradition of Jainism and with his creative genius he enriched the Jain world of philosophy. The main problem of Samadhi Shataka is regarding the determination of the status of Atman. In fact, to determine the status of Atman is the basic problem before all systems of philosophy like Advaita, Visistadvaita etc. Jainism also thinks that the Atman is self-luminous and of the nature of Ananda.

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The work is written in pithy style. It therefore has to be expanded so as to make people understand it. Prof. Chamke has, I believe, done this magnificently. Prof. Chamke's work, therefore, could be regarded as a little Bhashya on this great work. I congratulate Prof. Chamke for uncovering this treasure of Indian thought and making it available to common man. I have no doubt that Prof. Chamke has done Yeoman's service to the philosophy community, in general, and scholars of Jain philosophy in particular, by undertaking and completing this particular project. I congratulate Prof. Chamke, once again !

September 7, 1987, Bombay.



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VIEWS FROM SCHOLARS

— BY —

Shri. Ashok Harakachand Shaha

Barshi - 413 401

A savant, and a scholar in Jain Philosophy.

“ Essentials of Samadhi Shataká ” written by Prof. B. M Chamke is a subtle and critical interpretation of Poojyapada-charya's understanding (Darshan) of Soul-Vision and reveals and visualises many unknown and abstruse points therein with clarity and comparison with the Western parallels; and so the work-done containing original material is authenticated and systematic; and I hope it may illuminate the way of those who are treading the path to the Ultimate Paramatma.

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I wish all the success to this spiritual volume containing impratial and scholarly treatment of the Subject !

Barshi - 413 401.

September 7, 1987.



BY

*** Shri Vijayakumar M. Madhekar (Doshi)**

A Reputed Scholar in Jain philosophy, an Author,
prize - man and a social worker.

* An erudite, subtle and critical interpretation of Poojyapadacharya's Samadhi Shatak, a philosophy of Soul-Realization, was very earnestly demanded, especially its English rendering was ardently needed by the Jain Community since long ago; and to meet this demand Prof. B. M. Chamke, a learned interpreter of Jain philosophy and culture has done this with a great zeal and vigour and subtle view from the religious and moral, mystical and scientific points of view.

As far as my knowledge goes it seems to me that in our country, Bharata, it is only Prof. Chamke's interpretation of this Samadhi Shataka rendered into English version is the first work-done; and it may, I hope, stand in the first rank if somewhere it is found to be done!

Between the covers of this spiritual volume in course of its introduction Prof. Chamke with inimitable felicity and vigour of style has irrevocably tried his level

best to conclusively prove that as there is a mention of some Teerthankars - Rshabhanatha, Ajitanatha etc. in Yajurveda so it naturally follows that Jainism, a rich cultural heritage of India, must be prior to Vedas too !

This is, I think, the most typical and important point which Prof. Chamke has very skilfully tackled and brought to the notice of the people. This point of his naturally tends to root out the vetdict that the Vedas are Anadi.

In the end, I appreciate that prof. Chamke has not only displayed a profound grasp of the contents in Samadhi Shataka but also has exhibited an admirable skill while interpreting as to how one has to reach the Paramatma, the Absolute Bliss, with the aid of Antaratma by repudiating the Bahiratma.

While concluding I feel that this book is a great contribution to Jain philosophy and culture, and it may be highly appreciated both at home and abroad hope ! !

Introduction

Pujyapada was a unique figure in the history of Jain Philosophy. He was a genuine thinker and versatile scholar, who exerted an incalculable influence on the entire development of and popularizing the Jain Philosophy. Though Pujyapada was an offshoot of Jain tradition, yet he has contributed something of his own of a high rank, valuable and lasting to Jain Philosophy and uplifted it to its supreme summit !

In any rational thinking and logical conclusion, 'what' implies 'when' and to this effect, I think, 'what' of Pujyapada necessarily demands the 'when' of his traditional base, the Jainism.

It has been very commonly usual and conventional that many thinkers and scholars ascribe the origin and starting point of the Jain system to Rshabhadeva who was the first Tirthankar and lived many centuries back in remote past. But the ascription of the origin to a fix point in the course of history is a misfortune and misunderstanding of the unlimited time length of this system; and I think, this is

due to the finite human intellect which naturally often endeavours to shorten and whatever it finds into its finite grasp and reach. Jainism doubtlessly, I think, is beginningless, Anadi, for we come across in so many places in Yajurveda, Bhagawat Purana, the mention of Rshabhadeva and some other Tirthankars. We are fully aware that the whole edifice of Indian Culture and Philosophy has been infatuated by Mimamsa and Vedant arguments that the Vedas are beginningless, inhumane, Apourushaya, Then, if it is so, it is doubtlessly clear and one has naturally and alongwith logical necessity to come to the conclusion that Jainism, if it is honourably mentioned in the Apourushaya Vedas and some Puranas, must be prior to Vedas, therefore beginningless and the root cause of all the philosophies, religions, cultures, sects, traditions that have been prevailing in India and abroad to this day and that to come.

India with her mind is known to the world

for her highest achievements in subtle and gross fields of human life no doubt, but I am unlimitedly proud to mention here that the most dominant characteristics among them are the three great principles, Ahimsa, Anekant and Aparigraha which are the very components of the human heart and the crowning beauty of Jainism. Apart from these India is nothing and Indian mind is a chimera !

Jainism offers us an empirical classification of the things in the world and so argues for a plurality of spirits. Leibnitz, the great English philosopher, thought that the world was full of the monads, so the Jain looked upon the universe as filled with Jivas. The metaphysics of Jainas has affinities with Bergson's Creative Evolution and Leibnitz's Monadism.

This rich and fertile land of Jainism which created, cultivated and nourished Pujiyapada's mind. Pujiyapada was the greatest figure among the Jain Acharayas who contributed to and put an enduring stamp on Jain philosophy

and took it to its zenith for which the Jain tradition remains indebted for an unending time. The other names by which he is known are 1) Devanandi 2) Yashakirti 3) Jainendrabuddhi 4) Yashonandi 5) Mahayati 6) Gunanandi etc.

His authentic Bio-data is found in Kannada work, Pujiyapada Charitra, by Chandrayya.

Accotding to this work, Pujiyapada was born in a small village, Kole, in Karnataka (420 to 490 A. D.) of Brahmin Parents, Shri Madhava Bhatta and Shrimati Shridevi His maternal uncle was Panini, the famous Sanskrit grammarian While Panini was writing the Ashtadhyai he felt that he could not finish that valuable work, so he assigned it to Pujiyapada and requested him to complete it; and Pujiyapada with a great zeal did it in a faithful way !

Pujiyapad was one of the greatest figures in the history of thought, a universal genius. He wrote on a large number of subjects :

Logic, Philosophy, Grammer, Ayurveda, Literature etc. He was a poet of a high rank and his poetry discerned rationality in the universe and formulated inexhaustible Truth and held remaining as alternate approaches to this truth. A large collection of writings attributed to him has come down to us, most of them is genuine. Many of his books, however, seem to have been lost. Some of his famous books are : 1) Jainendra Vyakaran 2) Samadhi Shatak 3) Ishtopadesh 4) Jainabhishek 5) Chhand Shashtra 5) Vaidya Shashtra 7) Dash Bhakti 8) Sarvarth Siddhi. etc. These books are an undying contribution to Indian mind and to that of Western too !

If we go through these books, the master pieces, we find he has combined therein four different roles that of a poet, a philosopher, a grammarian and a Vaidya.

He was a great scholar and ascetic of a very high rank possessing miraculous and divinely powers. I claim on his behalf that he was

a master of those who knew. He occupies a unique position in philosophy, logic, grammar, Aurveda and literature. His philosophy, is the most comprehensive synthesis of variety of branches of knowledge ever achieved by human mind. He has incorporated into his philosophy so great a bulk of knowledge. His philosophical ability embraces the entire range of sciences. His philosophy is not a mere encyclopedia of facts but it is creative and synthetic one. It is this trait which distinguishes him from mere religious leadership. His genius was so critical and subtle that he fused an enormous amount of knowledge into a unified whole, and exerted an almost incalculable influence on the scholars, philosophers, religious leaders, then around him

The teachings of Pujyapada had a wider and more popular appeal than any other Indian saint or ascetic who attempted in this line. Like other thinkers and scholars his teachings sensed no need of offering a rational and psychological basis for they were fully

comprehensive and integrated. They were based upon the belief that the moral questions could not find satisfactory answers without a integrated knowledge of Jiva (self) and ajiva (matter) at their stuff and manifestation, base and apex. He taught, "man's conduct depends upon the kind of universe where he lives, his theory of life will be determined by his outlook towards the universe, his ethics is an outcome of his metaphysics."

He distinguished himself from other learned men by possessing some spiritual and mystical powers. According to Jain traditions the celestial beings honoured and worshipped his sacred feet with a great faith and ministered unto him.

— स पुज्य पादोऽ जनि देवताभिर्य पूजितं पादयुगं तदियम —

Hence it naturally became to call him as Pujoyapada. Three important and other wordly incidents in his life time proved that he was an ascetic and saint having some mystical and

inward powers. According to traditions, he went to Videha Kshetra and stayed there for some time where he saw the Bhagwant face to face and received from Him some mystical and super natural powers, celestial potentiality and extraordinary physical ability with the help of which he could turn iron into gold, could cure some non-curable physical illhealth and disabilities. Whosoever were caught up by and victims of world's deceiving nature and sceptical events in life and, therefore were led towards the life with pessimistic view and were persuaded to withdraw themselves from all sorts of activities, social and religious, of this world and other worldly. Acharya Pujya pada, when they fortunately and with an enforcement of virtuous deeds in their past lives approached him, guided and advised them and within a moment's span he removed all the darkness in their minds and changed them into an extraordinary personalities, some of them in their later stage of life were the greatest Acharyas.

Once Pujiyapada lost his eye sight, but by chanting a religious spell, a sanskrit verse, the Shantyashtaka -

कारुण्यान्मम भक्तिकस्यच विभो दृष्टि प्रसन्ना करु.

he regained his eye-sight and could see more clearly than he did before whatever was other worldly too !

Before passing on to and touching the heart of Samadhi Shatak, the Jain Geeta let me call it so, it is very essential and demanding to determine and settle the matter whether, in accordance with the traditions, this book came under the title Samadhi Shatak or Samadhi Tantra.

In the view Jugalkishora Mukhatar this book originally was named as Samadhi Tantra and in support of his argument he quotes the 105th verse from this book itself, but other Jain scholars are not of this opinion and so repudiated Jugalkishora's argument on

the basis first that the 105th verse is a later addition by some other person and secondly that the 40th Inscription at Shravan-belgol mentions the name as Samadhi Shatak.

So, it has been now commonly admitted by the Jain thinker and scholars that it is the Samadhi Shatak which was the original name of this book

[II]

This book contains 100 to 105 verses (Shlokas)

The central theme of the Samadhi Shatak is the way to the realization of the ultimate nature of the soul. Pujiyapada's psychology is tripartite in its division of the soul into three parts external soul (Bahiratma), internal soul (Antaratma) and Absolute soul (Paramatma). His interpretation of all these three parts is a unique one. In his view, there is a hierarchy in these parts. These three parts are not separate or they are not three in number but they are supposed to be three in accordance with their degree of evolution towards and

realization of the Eternal Blessedness or Absolute Consciousness. The aspirant of the liberation or Moksha has to elevate himself into and evolve along the scale of realization by following ethical and religious laws and dictates laid down by the Jain system.

The highest or Supreme soul is an end in itself, an absolutely Eternal Blessedness; the internal soul is the means to this end and the external soul is to be repelled and subdued for it is loaded with material and sensual feelings and is the cause of pushing one towards darkness and sensual lures which are the impediments in the way of self realization.

The tripartite division of the soul has got to some degree, affinities with and similarities to that of plato's, though there are some differences.

In this way, according to Pujiyapad if one has full perspective and apprehension of this tripartite nature of the soul, one realizes that the material body is not soul at all of which there are deeper stamps and impressions of misconceptions and distorted understandings upon our minds. The illusions and hallucinations in the world are the cause at the root of these misconceptions.

The Absolute Soul is self - illuminated and Eternal Blessedness. Moksha or Nirvana is the supreme stage. It is not annihilation of the soul but an endless blessedness, a Summum Bonum.

Lure, attachment and the like can be destroyed by observing the rigorous laws of morality and religion. In pujiyapada's view if deliverance is to be achieved the lower matter, the sensual feelings, the lure of worldly things are to be subdued by the higher spirit. When the soul is freed from the weight of sensuality, darkness, illusions, it rises up to the supreme stage where all the liberated dwell.

Further Pujiyapada advises that to elevate oneself into the place where the liberated dwell, the Absolute state, the Nirvana, one must obtain the real knowledge: and the attainment of this knowledge is an effect of the observance of the ethical laws alone. Preparedness of mind, ability to resist one's passions and to endure austerities are the very means to this knowledge. On the completion of religious and moral discipline, ascetic and rigorous preparations alone one can attain the liberation, the Moksha.

...Ptof. B. M. Chamke



ESSENTIALS OF SAMĀDHI SHATAKA

... PRAYER ...

येनात्माऽ बुध्यतात्मैव परत्वेनैव चापरं ।

अक्षयानंतबोधाय, तस्मै सिद्धात्मने नमः ॥ १ ॥

In the first line of this first verse of the Samadhi ShataKa the way to reach the highest stage on the ladder of evolution of the self encircled by the infinite worldly temptations and loaded down to a maximum bent, is illuminated and shed light on, and the ultimate nature of the self is elucidated to its full breadth and length in the second one.

In this world of experience, the jiva has been suppressed and eclipsed by the passions, the six self denying enemies, the Kashayas, which caused it to dissolve in and identify with the material body and to be affected by the ups and downs of physiological processes admitting even the decay and fertility as its own. This very illusory nature of the jiva is the cause of the mortal life.

The dualistic view that whatever is material and whatever is spiritual or in Jain terminology, jiva and ajiva that are absolutely heterogeneous to each other and everlasting categories are, for our clear understanding, to be conceived in contrast with each other; this way of distinguishing them from one another, that is whatever is self or jiva, is superior to or higher than material body or ajiva, and its intrinsic nature is one of perfection and is characterized by the Infinite peace, Eternality and Intelligence, is the ultimate one that leads to the Absolute Salvation or Emancipation which the Jains term as Moksha.

All the enlightened, the Siddhas, have been successful in developing their potentialities and in diminishing the lure of worldly affairs, the samsara, and ultimately in realising the beauty of the nature and the innate glory of the self by the power of distinguishing between matter and spirit or the pudgal and jiva. Those who are very far away from and in pitch darkness of knowing the ultimate objective of life and cannot subdue the material element and cannot

shake off its malignant effect and thereby cannot help the jiva to reveal all its inherent excellences to their fulness, cannot take themselves to the fulfilled and enlightened stage and remain there where they are in an undeveloped and unevolved condition which is said to be a stagnated or Baddha state

Every biological piece is naturally after whatever enhances the happiness and lowers the strength of pain, and abstains itself from whatever is malignant to its core. But it ultimately cannot meet whatever it needs for it is fully blind of whatever to push off and whatever to embrace with. Ultimately it passes along a way which directs towards wrong thing or nothing.

According to Jain philosophy the three gems (Tri-ratna) or the three precious principles, the Right Faith (Samyag - darshana), Right Knowledge (Samyag - dnyana), Right conduct (Samyag - charitra) are the fundamental stepping stones for liberation, सम्यग्दर्शन-ज्ञान चरित्राणि मोक्षमार्गः- उमास्वाती and illusory faith [Mithya - darshana], illusory

knowledge [Mithya - dnyana] and illusory conduct [Mithya - Charitra], are the hooks that draw the Jiva in a reverse direction to mundane life, the samsar, in which there are innumerable pains and deceiving pleasures innumerable times more than pains themselves, Precise and clear apprehension of the distinction between the jiva, the self, and ajiva, the not-self, is exactly the Right faith [Samyaga-darshana]. Right knowledge [Samyaga-dnyana], and Right conduct [Samyaga-charitra].

The real knowledge of the seven principles is the right faith. These seven principles which are the outer aspects of the jiva, are not Divinely [Paramartha swarup]. The jiva or Atman inhabits at the centre of these principles, as an ultimate cause, the hatching spiritual entity. To know the ultimate nature of the jiva, it is inevitably essential that one must be well trained and well versed in the length and breadth of these seven principles.

The man who has acquired by strenuous

efforts and austere afflictions, the knowledge of distinction between jiva and ajiva or the self and not-self, is an enlightened and realized personality. Those who have attained and immediately apprehended the full perspective of the ultimate nature of the self alone can have a control over and can be the masters of animal kingdom or lack lustre making passions, and it is this self disciplined man alone can become omniscient and omnipotent.

The destroyal and disappearance of the eight fold activities [karmas] is the end of the stagnated state of the self, the jiva; and this relieved state of the jiva is liberation, the Moksha (सिद्धिः स्वात्मोपलब्धिः). Like some schools of Indian philosophy Jainas do not think the liberation as an abode somewhere in the skies where the liberated selves go and dwell, contrariwise they think the unadulterated, pure and absolute state of the jiva itself is the ultimate liberation or blessedness. According to Jain system, the deliverance is only an escape from body and Samsara and not from existence. The liberated state is the Absoluteness

and never directs back to Samsara.

The self that possesses infinite knowledge and is identified with ultimate bliss is itself the moksha मोक्ष आत्मा सुखं नित्यः. When man has achieved such a state of mind as he has become fully indifferent towards pleasure and all worldly temptations, there and then arises Absolute knowledge, the Kevaldnyana. One thing should be clear here that the language, that the absolute knowledge arises and disappears, is a figurative one and it should not be stretched or construed word to word in a scholastic manner. In Jain view the enlightenment or Absolute knowledge is the very essence or nature of the self but owing to the karama-force the knowledge gets obscured and stained directing towards illusions and confusion thereby blindness of suchness and lack of reflective power.

To realise the nature of self we have to experience the full vision of those who are enlightened souls, and this is the first stage in the realising directions, without which our efforts

are futile and cannot accomplish our ultimate goal.

To approach the enlightened and to see his vision is not the exclusively final way but it helps to apprehend the real nature of our self through that of the enlightened or the Siddha's. This is the way taking us to paramatma.

... Prayer to all comprehensive paramatma ...

जयन्ति यस्यावदतोऽपि भारती ।

विभूतयस्तीर्थकृतोऽप्यनीहितुः ॥

शिवाय धात्रे सुगताय विष्णवे ।

जिनाय तस्मै सकलात्मने नमः ॥ २ ॥

In these lines, what the ultimate reality is or supreme goal and what its nature is are expounded in detail, and a homage with full devotion and humility has been offered at his feet. The noble and divinely sound that arose from his celestial body is wished to last for ever in this world. The sound of the spiritual conqueror, the Jineshwar, is not an ordinary worldly sound or an effect of throat, lips etc. but mystically sprouts from

his spiritual body. This mystical sound protects and leads all sorts of living beings and illumines their way to Moksha or the liberated state by determining the suffixing and prefixing limits of their life - fields. We therefore ought to open our heart and mouth and offer prayers expressing the sense of gratitude.

It matters not if one calls him Shiva, vishnu, Brahma, Sugata or Jina. All these are only the different names of one and the same enlightened soul. Arihant or the destroyer of enemies, the conqueror, is the ultimate soul.

The most important feature of Jainism is that it emphasizes the quality alone, as an object of worship which is the base and apex of personality and never the individual, its age, form and sex being variable and momentary. In this context the line reads :—

गुणाः पूजास्थानं गुणिषु न च लिङं न च वयः

According to Jainism the supreme Being, Ishtadeva is he who without any worldly

affections, temptations, ambitions brings himself in such a position as absolutely under no impact of any desire, envy, anger etc. and is termed in jain tradition as vitaraga which is very root cause of omniscience or Absolute knowledge. This omniscient and master of passions, the Jin passess on advising and directing the people to the ultimate goal of their lives as his sole and religiously sanctioned ojective. The worship of the qualities which he has achieved by strenuous and regorous penance is the real worship of the Ishtadeva. The worship of or the devotedness to Ishtadeva, according to Pujoyapada, is not concentration only upon the individual but is solely an honour of or meditation upon his extraordinary qualities. The worship of the traits or qualities of the enlightened or the Siddhas, is the worship of our own self which never implies the acquisition of pleasure and worldly properties but the attainment of these traits alone to evolve ourselves to that stage. Therefore keeping this objective in mind, Acharya Pujoyapada has offered a homage of devotion with a bowed head, At

the end Acharya has illustrated one thing that bowing at the feet of the Ishtadeva is not to earn some material gain, that is, property, kingdom, or in other world some heavenly or super natural things but the soul traits may descend into his own, and with this sole aim he bows at the sacred feet of the enlightened, the Siddhas.

Aim of the Book.

श्रुतेन लिङ्गेन यथात्मशक्ति
समाहितान्तःकरणेन सम्यक् ॥
समीक्ष केवल्यसुखस्पृहाणां ॥
विविक्तमात्मा नमथामिघास्ये ॥ ३ ॥

In this verse the author has suggested what the objective of this book is which aims at interpreting and has decided to expound the nature of ultimate, the highest, eternal, beginningless and transcending the time-space frame soul.

Being this volume of spiritual nature it has the potential value of being studied to its deepest core and the highest apex while coming across

to its end having fully extinguished the ever pinching, upsetting and making our personality restless doubtful and suspicious. It is the most essential value for those who are desirous of the ultimate knowledge and happiness, and it is this aim is implied therein.

Secondly this volume is imperative and worth studying for the data accumulated therein are an apprehension of the truth in the traditional Paramagama. Being in conformity with Agama, experience and logic it has been a standard and authentic work on Jain philosophy; so the desirous of liberation, the Mumukshu, should study it for therein a full and all-comprehensive description of the eternal, omniscient and ultimate soul is given in detail. The soul cannot be determined by the three faults, the under pervasion over pervasion, improbability and therefore cannot be distorted and vitiated.

Consciousness exists in worldly emancipated Jivas alone, so under pervasion is impossible, in pudgala or material objects, sentientness or

consciousness is never found so over pervasion is impossible and the cognizing power of soul has been daily routine matter for everyone, therefore improbability fault is an impossibility

Acharaya Pujiyapada by unwearied and persistent efforts and penance subdued his lower matter and realized the highest spirit and received immediate experience of the eternal soul, and having a mercy upon the poor and samsari Jivas attempted to graph it out in human language which is not the real means to explain spirituality.

This is the human tragedy that one cannot reach the highest point and that whosoever has been successful in doing so cannot descend to the needy for human limitations check him up and move around him.

At the end of this verse Acharya has expressed and insisted on one point with a yearning that those who are after the bodily and sensual gratifications cannot understand this book and even cannot utilize for their enhancement and development since their understanding is based

upon selfish moods and utility connected with bodily needs, but those who are prepared to undergo a severe training and penance who are willing for the perfect knowledge, the kevale Dnyan alone can understand its essence and can walk by its luminious path to the right end.

Three distinctions of self

बहिरन्तः पश्येति त्रिधात्मा सर्वदेहिषु ।

उपेयात् तत्र परमं, मध्योपायात् बहिस्त्यजेत् ॥ ४ ॥

Here in this verse Acharya has expounded to a considerable length and with a subtle insight the layers or parts of the self explaining with an extensive cruciality what part is admissible what to be abstained from and what are the means and religious and moral precepts and prescriptions to these ends.

According to Pujiyapada, the eternal supreme soul, karana paramatma, assumes these three forms or parts and it remains at the root of all these three parts as a seed cause. One who

mistakes the body and its limbs for soul cannot know the essence and eternality of the supreme soul, the karana paramatma, and therefore this one is an external aspect of soul, Bahiratma, having been found in the clutches of illusory and misleading understandings, and one who owing to the dissolution of the deteriorating effects of the past karma and having removed the temptations and affections for the not-self things, realizes the perpetuality and illumining essence of the supreme soul, the karana paramatma, is an internal aspect of the Antaratma.

Further Acharya thinks the internal soul or Antaratma to have three divisions.—

1] Jaghanya Antaratma :— One who is aware of all the essential qualities of the karana paramatma but the cycle of one's past karma comes in one's way and there is retardation and prevention in one's ability to control and subdue the lower nature or the animal motives and so cannot identify oneself with the soul without any fluctuation is a Jaghanya Antaratma.

2] Madhyama Antaratma :— The deshavrati (Sagara) who restrains oneself from all moral and religious vices and misbehaviour to a limited extent or the Mahavrati (Anagara) who is under a restraint and self control which are bounded to no limit, is a Madhyama Antaratma.

3] Utkrishta Antaratma :— He who apprehends the how and what of the soul and recognizes its immediate form and keeps himself in soul in the perfect equilibrium for an unending time without any ups and downs and fluctuation is Utkrishta Antaratma.

One who is under a rigorous restraint and has controlled all the passions by imprisoning all the wild animal kingdom dashing from one's inside endeavouring to come out, whose omniscience has been discovered naturally, and who is totally merged and rested into soul with a full mental equilibrium giving no chance to elements that cause the fluctuation of mind for an unending time is called a paramatma.

External soul, internal soul and supreme soul, this tripartite division is a very important prelude to psychology; modern psychology has also sliced the soul under the name of mind into three pieces. This statement proves more accuracy if we look upon the Aristotalian views.

Until and unless we abstain and get rid of the Bahiratma, the external part of the soul, and pushing and compelling ourselves to ascend to the premises of internal soul, the Antaratma we cannot enjoy and realize the state of Paramatma. This is an ascending hierarchy from Bahiratma to Paramatma or base to apex.

To push off Bahiratma and to reach the Paramatma the Antaratma is a means or a cleft, so to say, between these extremes. When one has to evolve to supreme stage of Paramatma one must necessarily abandon the lowest soul, the Bahiratma, using the Antaratma as a means or as a high power convex lense focusing on the ultra-luminosity or the omniscience of the Paramatma. The Bahiratma is the sole cause of

pain and unhappiness so it is to be abandoned and pushed off with a great force and austere penance. The paramatma being the root of ultimate happiness and bliss is to be won and the Antaratma being an agency between these lowest and highest stages of soul is a sole and assured means and an accomplishing medium.

Ultimately Acharya concluded that no other means apart from this so neat and accurate and accomplishing our goal is available, so one should achieve it. Even the realized and enlightened Bhagwan cannot be of any avail, cannot be a boat to take us from one bank to the other. The accomplished and having experienced the ultimate reality face to face have, too, trodden upon and passed by the same path.

Nature of the tripartite soul—

बहिरात्मा शरीरादौ जातात्मभ्रांतिरान्तरः

चित्तदोषात्मविभ्रांतिः परमात्मातिनिर्मलः । ५ ॥

Bahiratma, Antaratma and Paramatma are the three states of the soul. Karana Paramatma is the

root cause of these forms or states and is the highest goal where the Jiva has to reach and rest. Knowing for ever is the natural, self-existent, self proved feature of the soul.

That the **Bahiratma** which misconceives the material things and biological pieces to be self itself; love, hatred etc, Kashayas to be his original nature, and his own nature encircled by vices, virtues etc. to be helping and enhancing is an ignorance affected by illusions and deceptive views. **Antaratma** is evolved one step more than the **Bahiratma**. It realizes the immediate nature of the soul, has the first hand experience of it, has achieved the ability to recognize the eternal, pure, spiritual nature of soul and takes bodily sense organs etc. to be alien and contradictory to soul and the passion, love, hatred etc. disappear. Then he comes into such a mental condition as it cannot mistake the Kashayas to be his nature.

He who cannot mistake the Kashayas to be

his nature and knows that the austere restraint and unadulterated love of soul is his inherent nature, is an Antaratma having right knowledge (Samyag jnana) and right faith (Samyag darshana). When this Antaratma evolves to the Karana Paramatma stage and rests there with a profound peace, all his ailments, distortions, deteriorations come to an end and here alone the right knowledge, the right vision of the soul discloses and this state of jiva is called as Parmatma.

Plurality of names of the Paramatma.

निर्मलः केवलः शुद्धो विविक्तः प्रभुरव्ययः ।

परमेष्ठी परात्मेति परमात्मेश्वरो जिनः ॥ ६

He who has immediately realized the Paramatma refers to Bhagawant with innumerable, 1008 names while adoring and muttering prayers.

Let us see the connotational meaning of the words interweaved in the above verse.

1) **Nirmala**— The Paramatma is free from all types of blemish and clutches of past karma

therefore it is Nirmala.

2) Kevala- He is free from organic mechanism and he is alone, one, undual, therefore Kevala,

3) Shuddha- The Paramatma is free from all types of activities, the karmas, and aloof from selfdenying Kashayas, so he is pure, Shuddha.

4) Vivikta- He is away from all kinds of karmas, no contact, no affinity, so he is Vivikta,

5) Prabhu- He is the master of all, subject to his own power, independent and never subject to and slave of organic mechanism, so he is Prabhu.

6) Avyaya- Paramatma is beginningless, eternal, unperishable, never falling down and deteriorating from the ultimate knowledge, so he is Avyaya.

7) Parameshthi- Paramatma is adorable and respectable to the God, Indra, and the others

and shines in his eternal abode. Therefore he is Parameshthi.

8) Paratma- He who has evolved by strenuous and austere penance and subdued all the biological control with a regorous restraint and has achieved the highest spiritual end is Paratma.

9) Paramatma- Higher stage than Paratma and is eternal, pure, omniscient.

10) Ishwar- He is the master, the Swami of all. He is truth, Knowledge and omniscience themselves.

11) Jina- He who has subdued and conquered all types of passions, worldly temptations and affections is a Jina.

In this way adoration to and prayer to Bhagawanta is chanted with innumerable names.

Misunderstanding of the self

बहिरात्मैन्द्रियद्वारेरात्मज्ञानपराङ्मुखः ।

स्फुरितः स्वात्मनो बेहमात्मत्वेनाध्यवस्यति ॥ ७ ॥

Since eternity the Jiva has been kept in pitch darkness by the karmika cross-bars and so it can discern the material body and its organs alone, but towards the seed cause, the eternal self, the victim of illusions, the ignorant jiva is absolutely blind. Being intoxicated by the worldly temptations and enticements it loses its innermost potentiality to discriminate between the self and body, the former being conscious, formless, knowing and the latter material, unsentient, concrete and unknowing. The jiva, loaded with deteriorating karma-effects and having had a compounding affinity with the unconscious material body misconceives that body itself is self and takes the ups and downs in and over the body of his own and the round-up-rebirths and the honour and dishonour etc. unknowingly and it imposes upon his self. Again the jiva dips itself into the sensual activities and ruins its ultimate aim, for which it is an ought on its part, that it has to strive very hard. Being itself under the dominance of sensuality it is itself the cause of blunting its own potentiality and cheats and defrauds itself

of the spiritual knowledge and so it becomes impossible for itself to realize the ultimate soul.

The Bahiratma owing to his darkened insight and clouded foresight cannot comprehend the attributes of the nature of supreme soul.

This is the cause which binds the jiva by a hard chain and keeps it in a continuous cycle of birth and decay.

Adverse effects of misconception...

नरदेहस्थमात्मानमविद्वान् मन्यते नरं ।

तिर्यञ्चं तिर्यगंस्थं सुरांगस्थं सुरं तथा ॥ ८ ॥

नारक नारकाङ्गस्थं, न स्वयं तत्त्वतस्तथा ।

अनंतानंतघ्नीशक्तिः स्वसंवेद्योऽचलस्थितिः ॥ ९ ॥

In these two verses how the Bahiratma misconceives the nature of self and how the illusory knowledge keeps it away from the real nature of the self is explained.

The Bahiratma, when assumes variety of bodies, shariras, thinks himself to belong to those

species; if for example he is in the form of human being, he thinks to be a human being, if in the form of animals, Gods or the beings that are enduring their bad fruits of the past karma, Naraki, gets fully deluded by the misunderstanding that he is of that category. In reality this is not the self for being one, eternal and invariable, it is a hallucinatory make up of the mind that the self goes on varying essentially along with the body forms.

The jiva is detained, due to its ignorance and faulty behaviour within this four types of levels of existence. Until and unless it assumes these variety of organic forms, it is supposed to belong to whatever has beginning and end. Everything in this world is destructible and destroyable but the self, though its external appearance alters or varies and gets fully smashed, is never affected and remains unchanged for ever.

Man form, animal form, etc. are external and temporary karmika conditions of the jivas. When the flow of karma terminates, the external form

or condition naturally comes to an end; the omniscience, categoricity, externality which are ultimate attributes of the jiva arise.

Misunderstanding of the other jivas...

स्वदेहसदृशं दृष्ट्वा परदेहमचेत्तं ।

परात्माधिष्ठितं मूढः परत्वेनाध्यवस्यति ॥ १० ॥

The bahiratma, due to his undeveloped mentality and unevolved intellect misconceives his body to be his self; and not only this much but his tamasik level makes him think that the whole organic kingdom that is based on and supported by the self itself, is celestial kingdom and the self itself forms an erroneous views towards them either envious or desirous. As the bahiratma is under an incalculable load of and fully subdued by the profound ignorance and very thick delusion in admitting his body as his self, so he follows the same path while thinking of the other body and self.

He oftentimes strives hard and hard to gratify his sensual feelings thinking that sensual gratification

is the ultimate source of happiness, nay, he thinks the death of his organic body is the very death of his self too, and it is this tendency causes him think whatever is true in his own case is true and applicable in others cases too. He then, really, naturally goes on weeping or laughing in conformity with the situation that sometimes pulls him this side or pushes off that side, one being positive and luring and the other negative and piercing.

Misconception of wife, son etc...

स्वपराध्यवसायेन देहेष्वविदितात्मना ।

वर्तते विभ्रमः पुसां पुत्रभार्यादि गोचरः ॥ ११ ॥

The Bahiratma, the embodiment of ignorance and darkness, is totally blind and cannot make clear distinction between the self and body, the former to be celestial, conscious and the latter inert, unconscious etc. He thinks his body to be self, similarly in his view the bodies of his wife, son, grandson, are selves and goes on taking care of their feeding and protecting. Conjunction with his family members showers upon him the

joy and happiness, disjunction compels him to leave this world.

All the relations and relatives are like different types of birds coming for rest on a tree at night and in the morning scatter and diffuse in accordance with their moods and needs. The Karmik flow of the human being binds them together for sometime and again causes them scatter wherever they are bound to do so as per their storage of merits or demerits; and if this is so why the Bahiratma wrongly proceeds in this way is his unevolved and undeveloped state causing him think whatever is not there to be.

How deep the Bahiratma is absorbed into the darkness is elucidated in the following verse.

: Ignorance is the cause of everything :

अविद्यासंज्ञितस्तस्मात् संस्कारो जायते दृढः ।

येन लोकोऽङ्गमेव स्वं पुनरप्यभिमन्यते ॥१२॥

According to Pujiyapad when we are under an impression that our body itself is soul, we fondle and love our body and allow us to get fully soaked into the sensual pleasure. This attraction towards body lodged in our minds the desire for newer bodies; and we totally forget the supremacy of our root cause the soul. In this way owing to the soakedness in the enticement of and condensing ourselves with the body keeps intact the cycle of births and rebirths, and therefore, no hope for deliverence. This round - up-rebirths has been working with the human race perpetually in this world and the whole of living beings has been so heavily loaded under the lure of body that it may until it is in the darkness and illusory and deceptive love of body and worldly life erect itself and walk straight way in a right direction is an absolute impossibility. To misconceive the body for self or variable for eternal is an ignorance which the Jain terminology calls Avidya - Sanskar or inheritance of ignorance. So long as the impressions of ignorance are there, there is

inevitably birth - rebirth cycle happens to appear and work with its predstined technicalities; and in a reverse direction this procees goes on making itself more firm and the befallen body changes one's part and goes on impressing the scars of ignorance - impressions deeper and deeper; and this is due to why the victims of ignorance and wrong insight cannot emancipate themselves from the round - up - rebirths, the Samsar-Chakra.

Who imancipates ?

देहे स्वबुद्धिरात्मानं युनक्त्येतेन निश्चयात् ।

स्वात्मन्येवात्मधीस्तस्मात्, वियोजयति देहिं ॥१३॥

Herein the two life - ways that are dimetrically opposed to each other and that are the cross bars that detain the Jiva In wordly life and that are appartuses, percepts and ways to relieve it from attracting hooks towards body, are shed light on and elucidited in detail. In short, the real meaning of life and the way to liberation is explained, and in the end advised us that one may follow either way as one's disposition allows. Those who are deeply interested and whose minds

have sunk to the bottom of the Sansar, the worldly life, may enjoy it and may go along with it, and those who are afraid of the Sansar and want not to pollute their lives of the deceiving mirages and masks of illusory pleasures worn by destructive pains and defiling temptations may follow the ascetic life undergoing strenuous penance and observing rigorously the religious and moral precepts, which are termed as the way of liberation, the Moksha - Marg.

In this world no any God that plays the role of imparting us the instructions as to why afford ourselves to Sansar or Moksha - Marg or as to why should allow the Sansar to reign over our minds or the love of eternal Moksha to permeate gradually into our unstable minds and thereby to bind it up tightly keeping it in the crucible that changes its chemicality and makes it passive passionless and absorbed into what is Eternal, Omniscient and Bliss. The Jiva itself is, due to its Karmik load and self-denying fruits of its past demerits the cause of its orientation towards the worldly life, and it is, too, the cause of relieving

itself from the momentary Sansar owing to the acquisition of the absolute knowledge, which is at the most, the fruit of its past Karma and to some extent and the least an outcome of its staunch and rigorous penance and strenuous attempts to achieve this end.

Why is the world distressed ?

देहेष्वात्मधिया जाताः पुत्रभार्याविकल्पनः ।

सम्पत्तिमात्मस्ताभिर्मन्यते हा हतं जगत् ॥१४॥

The Jiva being under the false impression that the body itself is soul thinks that he is my son, she is my wife and that they are my glory, my grandure, my might perpetually protecting me. This mineness is nothing but his confused and bewildered intellect that entangles him with the Sansar - Web. But this delusory Sansar never brings any fruit; and the confused Jiva fully sinks into this momentary deceiving and barren Sansar and ultimately all his labours, tensions, worries bring for him the harvest which bears no fruits, yet he cannot relieve himself from the

Sansar - Monster who has swallowed up innumerable generations of the human race in this world and has been doing to this day. The Jiva gets only a grain of happiness at the cost of huge mountains of sufferings and pains that put a tremendous, heavy yoke on his neck. Having a mercy on these stupid, helpless and fully intoxicated by the Sansar - affections, the Siddhas with a purport to relieve these Jivas from Sansar - cycle, create morally and religiously oriented literature, the Shashtras and thereby with the help of these the darkened Jivas may see the spiritual life and emancipate themselves from the round - up rebirths and enjoy the unending and eternal bliss

The way from Bahiratma to Antaratma

मूलं संसारदुःखस्य देह एवात्मधीस्ततः ।

त्यक्त्वा नां प्रविशेत् अन्तर्बहिरव्या पृथेन्द्रियः ॥५॥

Our soul is Absolute and Reality. It is different from the phenomenal, the special, the temporal, and the sensible. It is pure and knowing, omniscient and omnipresent. The Jiva, being

unable to recognize the nature of the ultimate soul, thinks the body to be soul and its pleasures and pains of the soul itself.

In reality, the soul is Bliss. Bliss and knowledge are the very essence of the soul. It is well occupied in our body and nothing can destroy it. It is ultimate truth and transcends the two extremes, the beginning and the end. One who is self knowing and Siddha can alone enjoy the full-perspective and all comprehensive of the soul.

Being the soul inexpressible in words and transcending; the subdued by material and the worldly activities and governed and dominated by the sensual enticements and lures cannot enjoy the blissful and omniscient state of the soul, as the born blind cannot do the beauty and light of sun.

The man who with a strong restraint and long and rigorous penance attains the right knowledge and the right faith, loses his inclination

and interest in the five sensual activities and pleasures. His love of body goes on decreasing, sexual tendency tends to disappear, silence and speechlessness arise as a natural outcome, and in the ultimate essential bliss of immediate realization of soul his total personality gets dissolved by tumbling away all the Kashayas.

Only the self knower can be the conqueror and restrainer. One who has not realized the soul and cannot know the essence of it is not called as an adorer and devotee of Jain religion and cannot be his life-way valued and admitted as right faith, right knowledge, right conduct. So the Jain Acharyas, taking into account the human psychology and following the logical mechanism advised and given directions first to abandon Bahiratma and then to reach the Antaratma stage which can be attained by subduing sensual power alone that very often and very easily blunts and kills the pull, and the urge dashing from inside in our hearts and endeavouring to come to surface that naturally takes us from temporal to eternal,

darkness to light and materiality to spirituality. One faithful and adoring loyal activity weighs thousand times more than barren huge hoard of words; and this is exactly what this verse implies emphasizing that transcending the limits of Bahiratma and to reach the Antaratma is a predicated duty of each and every human being.

Repentance of the Bahiratma condiction

मत्तश्च्युत्वेन्द्रियद्वारेः पतितौ विषयेष्वह ।

तान प्रपद्याऽहमिती मां, पुरा वेद न तत्त्वतः ॥ १६ ॥

In this verse, who and way repents is explained. When one is fully engrossed in worldly attachments and temptations and thereby totally gets self-hypnotized and ultimately comes under a so much intoxicated state that one cannot retain one's discrimination in equilibrium position and so can not distinguish between what to obey and what to observe as a predicated and prescribed and what to abandon and avert, and it is this indiscrimination compels one to endure the fruits and consequences resulting from one's

unprescribed and unaffirmed erroneous activities and throws one into a profound and unavoidable repentance.

Ultimately, he reaches the deepest part of his hearts and realizes that his soul is stainless of the envy, anger, jealousy etc. the kashayas, that it is pure and essentially of ultimate knowledge - nature that it possesses infinite number of properties and qualities and that it is pure, knowing, seer and enjoying his own nature - essence, and repents that unfortunately and of the Karmik load he did not know and failed to realize what the miragesome life is and what the eternal and blissful soul is. In this way, this verse implies that the enlightened Jiva has to repent and beg pardon and should strive hard to remain firm and stable in his own self, the pure Bliss.

The way to Stop in-flux and out-flux.

एवं त्यक्त्वा बहिर्वाचिं त्यजेदन्तरशेषतः ।

एष योगः समासेन प्रदीपः परमात्मनः ॥ १७ ॥

By cutting off the obscuring in-flux, the

malignity, evil, disposition, envy, jealousy, hatred and the out-flux that I am poor, ugly, unhappy etc. one should contract all the physical, mental and of speech tendencies and should lead a life of meditation, contemplation and concentration on self by self is the way to supreme self. The way of dipping oneself into meditation is a means or an apparatus to see face to face the Paramatma. Concentration upon self by self is in a real sense Samadhi. To reach this stage of meditation one should completely abandon the external world that often deceives us and excites us to run after whatever is not there and should shut up the clefts through which the in flux and out - flux of mental tendencies pass and re-pass; and when one observes full speechlessness, recall and recollections of past memories totally burn away allowing not to come to mental surface the ambitions and hopes for future, loitering somewhere in inner most part in one's mind. There and then alone our mentality attains the seedless Samadhi, the Nirvikalp Samadhi, the full vision of Paramatma.

This seedless Samadhi or indeterminate contemplation itself is the cause of seeing with an inner eye the Paramatma face to face or smile to smile.

बोधिः समाधिः परिणामशुद्धिः स्वात्मोपलब्धिः
शिवसौख्यसिद्धीः ।

The means of stopping the out-flux

यन्मया दृश्यते रूपं तन्न जानाति सर्वथा ।

जानन्न दृश्यते रूपं ततः केन ब्रवीम्यह ॥ १८ ॥

In this verse we are directed that instead of making a lengthy speech of barren words we should try to apprehend and experience the nature of the ultimate soul by our own; and this abstruse course is explained by a very subtle and acute way. When I, on seeing the body of the other, get excited to speak to him I realize that being other's body inert it is unable to understand what I say, so my speaking reaps no fruits, and the self who has the efficacy of understanding cannot be seen. In

this way the body which I can perceive cannot understand and Jiva who can understand cannot be seen; and this is very abstruse dilemma for us which to be overcome, the enlightened have invented different alternatives to keep himself in a speechless, the Maun, state to stop the the out-flux, and then to meditate on self bind his full personality there in equilibrium without any distraction and fluctuation. In short, to attain the highest stage of contemplation, the Samadhi, observance of speechlessness is insisted upon and its utter importance is explained very ingeniously in this verse.

Advice to Adbandon in-flux

यत् परैः प्रतिपाद्योऽहं यत् परान् प्रतिपादये ।

उन्मत्तचेष्टितं तन्मे यदहं निर्विकल्पकः । १९ ।

Our soul transcends limitations and determinations so it is indeterminate. It is unperceivable and transcending speech power. It can be apprehended by heart alone and realized It can be known by itself alone. Soul is not a communi-

cational flow between preceptor and disciple. It can better be taught and explained through the best means of speechlessness, the maun.

The preceptor or Siddha would explain the nature of soul to me or I would do it to my disciples, both these operations are invain and futile.

In the end to Acharya Pujiyapada, the claim that the knowledge of the soul is of the channalable nature from preceptor to disciple and vice versa is like the impudent person's mischievous pranks. So the indeterminate soul can be realised by abandoning out-flux, speech process and in-flux alternatives and by deep and firm contemplation on soul by soul. In this connection Geeta uses to say

उद्धरेद् आत्मना आत्मानं ।

The soul is indeterminate and beyond the words. It can be experienced by indeterminate self-knowledge The soul that moves about its own garden can enjoy the soul - sight.

Contemplation on soul is Samadhi.

यदग्राह्यं गृण्हाति, गृह्णाति नापि मूत्रवति ।

जानाति सर्वथा सर्वः तत्र स्वसंवेद्यमस्म्यहं ॥ २० ॥

In this verse, Acharya, with firm confidence and self experience proclaims that Samadhi is the matter of self experience of the soul. The soul never absorbs the Dravya karma, and Bhava Karma the former being the consequence of physical activities and the latter mental one. Both these karmas are related to Jiva as an external contact as in the case of oil and water and never as an identity as in the case of water into water. The Jiva being subdued by ignorance tends to get identified with these Karmas but the Karmas, on the contrary, are averse from and unamenable to Jiva. The body remains as a body and the same is applicable to Karmas, passions etc. They cannot be one with the Jiva. They are therefore suggested to be as an unabsorbable, Agrahya. For while immediately experiencing the nature of the Jiva the unabsorbable never happen to be experien-

ced. They never can come into a state that can be the object of self knowing knowledge.

Though these Dravya Karmas and Bhava Karmas have no any place in self they have subdued the Jiva and have caused it to endure Samsar - Dukkha. Acharya is trying his level best to arouse the Mumukshu Jiva from its profound slumber that the world of experience, the Samsar is not his perpetual abode, and giving directions as to how to diminish the ignorance and how to realize the omniscient and omnipotent power dwelling at the deepest shell of our hearts.

Pujyapada elucidates the matter that the removal of all the Karmas and non-allowance of the emergence of the effects thereof is not the cause of ultimate knowledge, but that original nature of Jiva is pure knowledge of which it being fully in pitch darkness and eagerly desirous of knowing and entangling with worldly things; and Acharya strives here very hard to wake it up from its deep sleep and to illumine the way direct reaching the Eternal Abode.

In short that the Jiva that is fully evolved and blossomed and reached the highest stage on the ladder can immediately realise through an apparatus of self knowing knowledge is elucidated here in a very subtle and acute manner.

Activities When in Ignorance

उत्पन्नपुरुषभ्रान्तेः स्थाणौ यद्वद् विचेष्टितं ।

तद्वत् मे चेष्टितं पूर्वं देहादिष्वात्मविभ्रमात् ॥ २१ ॥

The enlightened very regretfully takes to the heart and repents for his past wrong activities. I was, he exclaims, fully swallowed up by the allurements and enticement of body, sense organs, family members, friends, shining and deluding objects; and I totally got involved into the well being of the people surrounded around me and I did nothing for my life to be well led on a proper way observing the percepts and prescriptions prescribed by religion and morality and ultimately the most valuable and achieved at the cost of a thousand past-lives' virtues the present life which

I put to void and nothing.

After the removal of Ignorance.

वथासौ चेष्टते स्थाणौ निवृत्ते पुरुषाग्रहे ।

तथाचेष्टोऽस्मिदेहादौ विनिवृत्तात्मविभ्रमः ॥ २२ ॥

As a man who looks at the trunk in the evening in twilight gets impressed that there is some abnormal person and runs away frightened of the trunk and after the realisation that he himself misunderstood the trunk stops where he is and laughs at himself that how much foolish he had been, so the man who owing to the load of past karmik faggot and ignorance does not know the real meaning of life, sometimes gets totally infatuated of whatever he wants and receives and gets broken down whenever he receives whatever is not expected. With the disappearance of the illusory Karmas the attraction of the perishable body automatically disappears.

Animal tendency and inequanimity of mind come to an end and there is an arisal of

restraining and ascetic tendency. Interest in and love of knowledge and asceticity replace the lure and enticement of passions and physical pleasures. There appears a great evolution in life and soul-realization and therefrom emerging the bliss outweighs everything and naturally the mood of the aspirant absolutely changes the tracks leading to life and entangling therein and follows the way treading thereupon comes to a spot wherefrom none wants to return and gets fully soaked therein. In this way the man whose illusions are removed says that my illusions and ignorance are totally removed and feel incalculable and indescribable bliss.

No partitions in soul.

येनात्मनाऽनुमूयेऽहमात्मनेवात्मनात्मनि ।

सोऽहं तन्न सा नासौ, नैको न द्वौ नवा बहुः ॥२३॥

There are no distinctions or partitions in soul. It is but one, no duality, no tri-partition or plurality, no feminine or masculine. But as

there are impressions upon our minds in connection with our body that the bodies are feminine or masculine we owing to impact of ignorance apply the same to ourselves that they are dual or plural in number and male or female or neutral so far as the sex is concerned.

The ignorant Jiva has no clear idea regarding nature of the soul. He thinks that soul and body are one and the same. In reality the soul is numberless and can not be pointed with 'He'ness or 'she'ness or Itness. It transcends and surpasses everything.

The enlightened never brings about any distinctions in soul and contrariwise he has climbed up to such a stage wherein he finds that men and women or male and female though they are externally and for the minutest span of time are opposing to each other but ultimately their selves have an identity in their nature. The realised, the Arihant, have attained the highest point of evolution wherefrom they see the soul alone in the body and never as male or female, one or many.

This causes their insight to be clear, stainless, unadulterated and transcending of which the materiality is absolutely in darkness and has no any relation to do something, for the former being eternal and supersensible.

In this way all comprehensive philosophical knowledge of this world and that of super and everlasting soul 'washes off the material dirt and tears deceiving curtains and discloses what human pen, tongue cannot stage and visualize.

Nature of Soul.

यद्भावे सुषुप्तोऽहं यद्भावे व्युत्थितः पुनः ।

अतीन्द्रियमनिर्देश्यं तत् स्वसंवेद्यमस्म्यहं ॥ २४ ॥

In this verse, the soul that is the object of self - knowing process and its nature are very acutely elucidated. Though the experience and knowledge of soul are inexplicable in words and unperceivable by five organs of perception they are graphed and explained very skilfully in this verse.

This Jiva was in a pitch darkness till it had no experience of the soul nature. when the Jiva enjoys the pleasure arising from five sense organs and forgets the soul and so deprives itself of the eternal pleasure, the essence of the soul.

Once enlightened the Jiva experiences and enjoys soul and sinks into the bliss for ever. He is fully absorbed into soul - experience in both waking and sleeping conditions. The realization of the soul is not a matter of sense perception, it can be apprehended by heart alone; self knowing process can alone see and know the beauty and grandure of the soul. Soul is an object of self-knowing process, matter of apprehension by heart स्वसंवेद्य alone and no other means or way to catch up the global and fulfilled perspective of the soul is absolutely of any avail. Acharya proclaims this as an product of his own experience.

Soul-knowledge is the way to all.

क्षीयन्तेऽत्रैव रागाद्यास्तत्त्वतो मां प्रपश्यतः ।

बोधात्मानं ततः किञ्चिन्न मे शत्रुर्नैव प्रियः ॥ २५ ॥

The Jiva keeps the affinity for those things it desires and thinks of them that they would enhance its internal and external world, and avoids whatever, in its view, is harmful, vitiating and non-helping and deleterious till it does not recognize and immediately perceive the omniscient soul.

The enlightened has a full and clear insight about the nature of things. He never imposes favourability and infavourability upon the things for he is well aware that nothing in this world is auspicious and favourable and their contrary, our ignorant and thickly clouded reason brings us in doing so. Therefore such enlightened merely look at the things passively and steadily.

Whatever we are destined to attain is a product of our past auspicious activities, so one need not unnecessarily blame or praise oneself.

and the man of ultimate knowledge welcomes whatever he faces. He alone can preserve the equality with all that he finds. For the arising and preservation of equanimity towards the all one should be very extensively and acutely aware of soul nature and should be well versed and perfect in the soul philosophy; and this has been elucidated in this verse.

Realized is beyond everything.

मामपश्यन्नयं लोको न मे शत्रुर्न च प्रियः ।

मा प्रपश्यन्नयं लोको न मे शत्रुर्न च प्रियः ॥२६॥

In this verse, the philosopher thinks that those who do not know the soul and are in complete darkness are not entitled to be admitted as friends or enemies, and similarly those who are fully cognisant of soul, too, are not friends or enemies.

The realized has firm view that the ignorant and uncivilized in philosophical arena people hate and sensure him when his physical vision happens to come within his sight, but this

sensure and hatred are directed only to his external outlook and never to his soul, so such persons can not be his friends or enemies, not only this much but those who have seen the soul face to face also are not his friends or enemies.

There are only superhumanly and other worldly affairs between two philosophers so no question of being enemies or friends to each other, jealousy and envy, friendship and love-affairs naturally occure only between who are ignorants.

To be Supreme Soul what should be done ?

त्यक्त्वैवं बहिरात्मानमन्तरात्मव्यवस्थितः ।

भावयेत् परमात्मानं सर्वसंकल्पवर्जितं ॥ २७ ॥

The successive and sequential stages of adopting the Paramatma are explained in this verse. Paramatma is the highest end and the Antaratma is a means to realize this end, and one who is aspirant of being identified with the Paramatma has first to abandon the

Bahiratma, the illusoriness, and should attain the higher stage we call Antaratma and without detaining there oneself one should aspire and adore very profoundly and acutely to reach the Paramatma stage, the third and last step on the evolutionary ladder.

To become Paramatma the Antaratma is the immediate pervious stage which should be very carefully and consistently used for the attainment of the higher stage. When one is at the Antaratma stage all temptations, passions must be subdued by temperance, restraint and abstinence of whatever is prohibited or forsaken, and then and there happiness arises.

It is the well planned and consistently arranged Antaratma that strives hard to reach from darkness to luminosity, ignorance to knowledge, known to unknown, determinate to indeterminate. Antaratma is a stage of practice and until and unless one assumes and adopts the stage of practice one cannot reach the perfect or fulfilled stage. To work successfully

on accomplishing stage one first abandon whatever is malignant, baffling, deceiving etc. which are the Bahiratma stage. These sequential and successive stages carrying one from mundane to spiritual stage are very skilfully expounded in this verse.

The way keeping the soul unmoved

सोऽहमित्यात्तसंस्कारस्तस्मिन् भावनया पुनः ।

तत्रैव दृढ-संस्कारात् लभते ह्यात्मनि स्थितिं ॥२८॥

It is the I who am the all pervading omniscient, omnipotent, eternal soul who is perceived and apprehended through experience alone; and no sense perception is able to inculcate into us the actual experience of the luminosity of the soul. The cognizance that my body and sense organs are not my soul, and whatever is spiritual dashing from inside to break off the outer crust dwelling somewhere inside non-physically is my soul. In this way one who very intensely meditates upon this impressions and goes on adoring it continuously for a considerable

time can attain indeclinable and unmoved state in the eternal soul. When the jiva identifies with the soul there arises oneness between them and he experiences the ultimate bliss. The jiva naturally keeps himself aloof from all the sensual, momentary and imaginary pleasures; no affinity for the external objects, can lure him, jealousy and desire go on diminishing. Ultimately the jiva with no duality and oneness stands unmoved in his omniscient and blissful soul, and it is to this state of soul-attainment the Acharya names स्वात्मोपलब्धिः

In this way the inner cognizance of Soaham (सोऽहं) is a very essential state for the Jiva.

Soul is the Assurance of safety.

मूढात्मा यत्र विश्वस्तस्ततो नान्यत् भयास्पदं ।

यतो भीतस्ततो नान्यद् अभयरथानमात्मनः ॥ २९ ॥

The ignorant Jiva enjoys the profound slumber in external things which are the very place of fear, timidity and dread and that the place of soul where it dwells is a sole spot of security.

Here Acharya advises the one who is fully engrossed in and entangled by worldly temptations that these are pure miseries, virtually dreading and threatening things which reap for us one grain of pleasure at the cost of a huge mountain of miseries, labour, tensions and the like, and never accomplish for us any happiness or well-being contrariwise raising unremedible difficulties, teasing and torturing incidents which within a moment's span crushes and destroys us.

Further Acharya says that whatever is independent in the efficacy of our potentiality, requiring no labour or fatigue and accomplishing ultimate well - being giving eternal happiness very easy and obtainable we think them to be very difficult and requiring huge labour and dread of them. Acharya expresses his surprise at this. Ultimately Acharya has put forth his conclusive view that to sink into Paramatma for each and every slice of time is more accomplishing the well-being than to get soaked into passional pleasures which often take one to difficulties and ill-being.

The way to attain the Paramatma.

सर्वेन्द्रियाणि संयम्य स्तिमितेनान्तरात्मना ।

यत्क्षणं पश्यतो भाति तत् तत्त्वं परमात्मनः ॥ ३० ॥

The way to attain and realize the Paramatma is very skilfully illustrated here.

Until the tendency of enjoying the passional pleasures through the sensuality is alive and strongly enforcing the man cannot realise and sink into the Paramatma. To discern with an internal eye the fulfilled form of Paramatma, first it is essential to check up and debar the sensual natural inclinations; and this tendency is amputated when there is a cognizance from within that the sensual pleasures are momentary and deceiving, and the real pleasure and happiness lie in the soul-oriented tendency alone.

When this Jiva, by keeping all his sensual tendencies behind a bar by a firm restraint he alone then can see something extraordinary, and it is this something is Paramatma. Acharya says that our Parmatmattva is not somewhere outside

but it is exactly in us. When we see our own Atma and not of others, we actually become Paramatma. By studying philosophy and making a prolonged debate upon it we cannot attain whatever we desire, but very simultaneously we have to apply a proper bent to our sensual tendencies and directing them to Paramatma have to make them merged into Him. We have to habituate ourselves to and rehearse the restraint, disinterestedness, passionlessness, and this is what the exact way and right way which accomplishes us the state of Paramatma.

Whom to adore.

यः परात्मा स एवाहं, यो ऽहं स परमस्तथा ।

अहमेव मयोपास्यः नान्यः कश्चिदिती स्थितिः ॥ ३१ ॥

In this verse, to attain the stage of Paramatma whose worship and adoration are to be made from the very heart, is explained.

Our soul is the reflected image of the supreme soul, the paramatma. The form and nature of

paramatma are the same as those of the soul and what form and nature soul possesses does the paramatma possess the same.

In our practical life there are so many causes and conditions that encircle and thereby cloud the jiva; but these conditions are uninvited and are subject to disappearance for they are not basic and original. When the flow of karma comes to an end these conditions naturally come to nothing and holowness. The want of karma is disappearance of the conditions, the upadhis. On the removal of these conditions what remains is the purified and free soul, which in such case is called as paramatma.

The way to be inmoved in soul.

प्रच्याव्य विषयेभ्योऽहं मां मयैव मयि स्थितं ।

बोधात्मानं प्रपन्नोऽस्मि परमानन्दनिर्वृतं ॥ ३२ ॥

The paramatma stage is not under anybody's patronship and is not dependent upon someone or something. He is independent, self-existent and self-protector. This is the elucidation which

is implied in this verse.

To check-up our tendencies from getting attracted to and allured by our five organs of perception is a vigorous and potential way to reach the paramatma stage, keeping strictly away and aloof from the deluding perceptual pleasures and pushing the restraint and self-denial, disinterestedness and asceticity to enter our minds and develop them accordingly are alone the means to attend the paramatma. If we do not keep away all the sensuality and do not habituate to restraint etc, it is impossible to realize the paramatma.

After the preparation and fulfilment of this first half we should concentrate whole of us upon the omniscient and blissful Bhagwan who is not somewhere but in us. We have to surrender to him, adore him continuously and with a firm and undeviated mind; and to be successful in this we have to bring under the yoke whatever is potential and vigorous in us by twisting and squeezing the whole of us. Ultimately Acharya has advised us that we have to listen

to and abide by the advice given by the realized, the Siddhas, and keeping the image of the Paramatma in our heart and adoring him we can surely attain the paramatma stage.

In short our soul can realize through soul for soul from soul in soul, the soul.

***Without discriminative knowledge
penance is futile.***

यो न वेत्ति पर देहादेवमात्मानमव्ययम् ।

लभते स न निर्वाणं तप्त्वाऽपि परमं तपः ॥ ३३ ॥

The love of body is the cause of wordly life, the samsar. When one undergoes a very severe penance but one's sexual lust, enjoyment and physical pleasures are not fully removed the rigorous penance and ascetic mood in behaviour are futile and of no any avail. Emancipation from this wordly life is subject to the observance of religious austerities, strenuous penance based upon a clear insight that body and soul are absolutely different and apposed to each other. First the aspirant must be fully aware and

must have an acute and subtle knowledge that the soul is sentient, conscious, unperishable and its realization is subject to the self knowledge or self-reflection and never to any physical process; and on the opposite end the body is material, inert, insentient and perishable. Keeping this distinction in mind through the apparatus of self-knowing process if we observe religious austerities and undergo rigorous penance and follow up the ascetic way strenuously we can relieve ourselves from the samsara and can achieve the salvation, the moksha. The ignorant people mislead and misguide themselves by coming under a wrong impression that asceticity and penance mean to put the body under a heavy labour and thereby to bring great injury upon it; but this is wrong and bears no fruits. All their meditations, contemplations, holding attention on etc. are barren and unaccomplishing. The penance stood upon the warmth of self-knowing process is the very cause of salvation, the Nirvana.

No pain in penance

आत्मदेहान्तरज्ञानजनिताल्हादनिर्वृत्तः ।

तपसा दुष्कृतं घोरं मुञ्जानोऽपि न स्थिते ॥३४॥

The ignorant Jiva locks up his ardent zeal and earnestness in body and sense organs, the alien entities to him, and therefore becomes alongwith body painful, agonized and distressed. But on the contrary the man of deep knowledge has been fully cognizant about the science of distinction between body and mind so he never takes the bodily sufferings and pains as his self's and never gets identified with them; so he is free from all the bodily grievances and sufferings. He never cares of the bodily ups and downs; he has been fully absorbed in bliss flowing from the realization of the soul, and in virtue of this bliss he is totally untouched by the bodily pleasures, and has been completely lost in the ocean of bliss of and proximity with the soul.

Criteria of Realization of the Soul

रागद्वेषादिकल्लोलैरलीलं यन्मनोजलं ।

स पश्यत्यात्मनरतत्त्वं तत् तत्त्वं नेतरो जनः ॥३५॥

Balancedness, undeviation and equilibrium etc, are the essence of knowledge. Ignorance is the cause of distress, unhappiness, miseries, and these make, in turn, sprout inequilibrium of mind. Therefore to realize the paramatma first we have to keep aloof ourselves and have to abandon desire, envy etc. and should be passionless and away from all kinds of temptations; and this make-up is the root cause of the ultimate patience and tranquility of mind; supreme peace is the towering outcome of this. When the mind is fully peaceful, tranquil and without any waves, there alone we can experience and apprehend the essence of the soul. But on the contrary who are infatuated of and teased by jealousy, desire, lust etc. can have no stable mind and can not see and experience the soul. Those who

cannot realize the soul cannot, though they may mould in innumerable ways their lives under asceticity and strenuous penance, attain tranquility, and all their efforts are futile and of no any avail.

Where there is no peace and mental balance soul cannot be realized.

In short, the indetermined mind itself is soul and the determined one is non-soul.

The difference between soul and its hallucinations

अविक्षिप्तं मनस्तत्त्वं, विक्षिप्तं भ्रान्तिरात्मनः ।

धारयेत् तदविक्षिप्तं विक्षिप्तं नाश्रयेत् ततः ॥३६॥

In this verse, what to be admitted and What to be abandoned, and what is the soul in real sense and what are its illusory impressions are explained.

The mental make-up in which when there is no any source wherefrom the desire, envy

arise; love and lust of the body and the like, the alien crust and cover, have come to an end, our understanding has reached the deepest maturity and makes a clear distinction between what is the real nature of the soul and what is non-soul things, the Science of distinction has been fully and exhaustively mastered, the mind becomes stainless, balanced and peaceful; and this peaceful and balanced mind is called as avikshipta, and it is this stage of mind is called as soul.

The love and lust of the external body is the hallucination of the soul. It is due to this hallucination the desire and envy arise in our mind and they become vikshipta. This deviated and fractioned into peaces mind is not the real soul, This loaded mind is an uninvited condition which is contradictory and distorting agency to soul.

Therefore ultimately Acharya has advised us that when we are desirous and aspirant of Moksha should strive hard to discard and abandon what is non-soul and should adopt

and accept the omniscient, omnipotent soul.

***How and Why of confused and
un-confused mind.***

अविद्याभ्याससंस्कारैरवशं क्षिप्यते मनः ।

तदेव ज्ञानसंस्कारैः स्वतस्तत्त्वेऽवतिष्ठते ॥३७॥

Here it is explained as to why the mind gets bewildered and confused, and what is the way to make it unmoved and stable. In this beginningless world the Jiva has been imposed and carved upon the impressions of allurements, lust, and ignorance. It is not therefore happy and peaceful; and on the contrary, in this world we strive to make it unoscillating and unmoved by using such apparatus as, instead of pacifying it, make fire and blaze more; so it never comes into a state of peacefulness and tranquility.

To remove this unpeacefulness and running riot, Acharya has advised in the following manner—

According to Acharya to bring the Jiva

in a balanced and peaceful state we have to bring it in the proximity of whatever from knowledge flows, and have to put the impressions of knowledge and virtues. The Jiva should know and get confirmed as to what sorrows and pains are, what their root cause is, what their nature is etc. Once Jiva is fully aware of and perfect in knowing the cause and nature of sorrow and unhappiness; exactly this is it's beginning of knowing as to what happiness is. To remove the attraction and aversion, desire and envy, the accurate and certain way is the adoration and adoption of untemptedness, unsubduedness by passions and enticement of the worldly life. Passionlessness is the basic reason of the destroyal of sorrow and unhappiness. In this way removal of passions and contradictions from worldly illusions are the cause of the disappearance of the unpacified state, and this state is the root of pacifiedness and peacefulness.

Prays and Sensure cannot touch the knower.

अपमानादयस्तस्य विक्षेपो यस्य वेतसः ।

नापमानादयस्तस्य न क्षेपो यस्य वेतसः ॥ ३८ ॥

The person who has been subdued by the love and lust of the body is prone to a deviation of Chitta and is engulfed by passions, desires, aversions etc ; and who becomes unhappy for the love of body compels himself to take honour and dishonour of body as his own soul's.

The body is totally an alien thing to and contradictory to soul's nature; still the ignorant are fooled and take to soul whatever happens to body.

Once who has fully conquered and enslaved all his passions never takes honour and dishonour in the contact of his body and his soul, therefore he cannot be unhappy. Acharya says that desire and envy are the great enemies of human beings, and are the very cause of the

worst which men must often hate and try to discard.

The man of knowledge is totally away from and beyond the passional effects, so the world cannot honour or dishonour him, and if occassionally the honour and dishonour fall upon him, he decidedly and firmly thinks that they are directed and pointed only towards the body and cannot ensnare the soul; and exactly this is what keeps him very far from the sorrows and unhappiness, and cannot bring about any passional effects upon his mind,

***Remedy of pacifying the disire
and envy.***

यदा मोहात् प्रजायेते रागद्वेषौ तपस्विनः ।

तदैव भावयेत् स्वस्थमात्मानं शाम्यतः क्षणात् ॥३९॥

Human beings have got a great enticement and lust of the body; they think that body is ultimate and everything of life; they have no insight and knowledge of the science of distinction between celestial and material,

eternal and perishable; and all these, the want of science of distinction, limitations of the body are cause of desire and envy. Therefore to bring the ultra speed of the passions to a dead halt and to extinguish their furious blaze, human beings should contemplate the soul, and this is the paramount way to overcome our passional enemies.

The way to weaken the lust of the body.

यत्र काये मुनेः प्रेम ततः पचयात्य देहिने ।

बुद्ध्या तदुत्तमे काय योजयेत् प्रेम नश्यति ॥ ४० ॥

It is natural principle that to weaken the energy of a thing its habitual target is to be replaced by some other one which is superior to the unwanted one. In this line we should try to weaken and abolish the potentiality of our mind by diverting it from the temptations and affections of the body to the majesty and brightness of the soul. The lust and temptations of the body which is temporal, perishable

and store-house of whatever is dirty, inauspicious and decaying can be overcome by directing to and habituating the mind of adoring, worshipping and contemplating the soul which is neither temporal nor perishable, but on the contrary eternal and shining by its own luminosity. This is the best and the sole way to shape the mind in the desired way.

***Penance is in vain and empty
without self knowledge.***

आत्मविभ्रमजं दुखं, आत्मज्ञानात् प्रशम्यति ।

नायतास्तत्र निर्वान्ति, कृत्वाऽपि परम तपः ॥ ४१ ॥

To relieve oneself from the Karmic chain it is essential that one must have the knowledge of the distinction between soul and body, the matter and spirit, for the external abstinence of the body from the momentary, alluring things and consequently yielding no fruits, is futile; it is therefore essential on one's part the attainment of the clear and subtle knowledge of the distinction between spiritual and material; and till this discriminative

power is not achieved all the religious and moral percepts and observances fructify nothing. The man who has achieved this discriminative knowledge alone is, in a real sense, a self-subdued and confined whose soul alone can be stable and motionless in soul, and to be in soul and be there stable is a real penance.

***The distinction between ignorant
Bahiratma and Philosopher.***

शुभं शरिरं दिव्यांश्च विषयानभिवाञ्छति ।

उत्पन्नात्ममतिर्देहे तत्त्वज्ञानी ततश्च्युति ॥ ४२ ॥

The Bhairatma and Antaratma are distinct from each other, the former has less insight than the latter. Though their external activities and religious percepts are same, the ultimate aim of these is different; therefore the fruits they bear are absolutely of different constitution and contents.

In our activities, penance, observance of religious percepts are infatuated by the fulfilment of the worldly ambitions and passional flows, they are the cause of the round up re-births and

sorrows; and if the activities are observed and obeyed in the light and directions of self-knowledge and the science of the discrimination bring forth the beneficial fruits and causes to stop the cycle of births and re-births.

According to Acharya Pujypad the hallucination and illusory knowledge of the soul are the root cause of the sorrows and unhappiness, and the science of discriminative knowledge is the way to overcome the worldly difficulties and calamities. The ignorant undergoes the penance, though too much rigorous and prolonged, yet his striving being oriented to and aimed at the Utopia in the Moksha and at getting dissolved and consanguineous there; it is this aim causes his penance to bring him again in the snare and cycle of the birth and re-birth.

On the contrary the penance and austerities of the enlightened are never directed towards the attainment of the heavenly Utopia; they are never allured of and attracted to the divinely pleasures; they aspire to relieve themselves from such pleasures

and never get engrossed in them; the fruit of this, they achieve, is that their adoration to soul and undergoing physical and mental labours yield for them eternal bliss and never any round up re-births and sorrows, pains arising from them.

One and the same activity is the cause of confinement in and relief from Karma.

परत्राहंमति स्वस्मात्च्युतो बध्नात्यसंशयम् ।

स्वस्मिन्नहं मतिश्च्युत्वा परस्मात् मुच्यते बुधः ॥ ४३ ॥

In this verse, Acharya has advised that to be engrossed in worldly affairs and allured by the physical, the alien, activities, and to fall from the grace of the soul are the origin of confinement in Karma; and to get engrossed and dissolved in soul through soul and to keep totally aloof from the material allurements and affections, are the real way to liberate oneself from the chain and confinement of the Karmas.

The man of knowledge is fully cognizant of the soul nature; he knows that to do any activities

is not the soul nature; to be aloof from and stainless of the activities and to dwell stably in soul is the real nature of the soul. The aspirant who has climbed up the evolution ladder to a considerable height serially goes on breaking his attachment to the Karmas and so ultimately dwells motionlessly and undeviatedly in soul.

***The man of knowledge and the
ignorant and their way of
understanding***

दृश्यमामिदं मूढस्त्रिगुणमवबूध्यते ।

इदमित्यवबुद्धस्तु निष्पन्नं शब्दवर्जितं ॥ ४४ ॥

The ignorant Jiva has a great affection and allurements of the body and soul, and indiscriminately applies the same tripartite division as manness, womaness and neutrality to soul which he experiences with the body. This happens alone when, Acharya says, one has been fully lost in the enjoyment of pleasures flowing from the affinity with and affection of the body.

But one who has found the master key of

life opens it and finds, when peeped into it to be a void and disappointing, and comes to the conclusion that, though the male-female distinction is found with body, soul has no any distinctions, sexual or intellectual or physical, but it is beyond all of these and is homogeneous, simple and blissful.

Therefore the enlightened man never thinks the soul to have any sexual distinctions and treat all the souls on the equal level.

As a consequence of this the man of knowledge does not come in the clutches of sexual passions; he reaches such a stage as enforces and directs him to think that all human beings are on the same level; the material body is perishable and therefore though the physical body can be divided into sex-groups, the souls are of the same nature, rank, potence, since they have no any sex partitions.

Karmik confusions can re-arise.

जानन्नप्यात्मनस्तत्त्वं विविक्तं भावायन्नपि ।

पूर्वविभ्रमसंस्काराद् भ्रांतिं भूयोऽपि गच्छति ॥ ४५ ॥

In this verse, it is suggested that the confusion between matter and spirit and thereof arising the hallucinations and illusions of the ultimate nature of the soul, should not come in our way to salvations; we should strive to put continuously the impressions of the soul-knowledge upon our minds and keep them pure, stainless and adoptable to any magnanimous advice.

By the advice of the Guru, the Siddha, we can realize the essence of the soul, however the past Karmic faggot of ours comes in our way so we are again and repeatedly caught up by the illusions and mental distortions; and we fully become the victim of and swallowed up by the bodily pleasures and sex enjoyments, and so to weaken the allurements and effects of sexuality and sensuality

and wordly affairs and to increase the spiritual power of our minds we should go on adoring and meditating the Paramatma.

***The neglected and disregarded way
of the man of knowledge***

अचेतनमिदं दृश्यं, अदृश्यं चेतनं ततः ।

क्व रुष्यामि क्व तुष्यामि मध्यस्थोऽहं भवाम्यतः ॥ ४६ ॥

If the Philosopher once again is ensnared and caught up, owing to the past Karmic impressions by the enjoyments flowing from the alien or non-soul things what type of tricks and ways he follows up, is explained in this verse.

One who has been fully cognizant of and matured in the supreme knowledge, thinks that whom I hate or love is a material body which is incelestial and non-thinking, and hence that my love and hatred bear no fruits. With this considerations the Philosopher goes away and leaves all the passional behaviour and activities and adopts the way of neglect and disregard towards these passionly

infatuatedness and becomes unmoved, stainless and tranquil.

It is the very nature of the Jiva that it should not be instigated and touched by any passionate outbreak; on the contrary to be a passive listener and seer is the essence of the Jiva; this Jiva never becomes angry and shows no hatred to the soul; since he cannot perceive it, and his hatred to and love of body is futile since its essence falls short of knowing and feeling.

With this inferencial make up the philosopher keeps himself away from the hatred, desire, love etc. and adopts a way of neglectedness and disregard.

***No need of admitting or abandoning
of external objects.***

त्यागादाने बहिर्मूढः करोत्यध्यात्ममात्मवित् ।

नान्तर्बहिरुपावानं न त्यागी निष्ठितात्मनः ॥ ४७ ॥

What the Bahiratma and Antaratma adopt and reject is explained here; and it is elucidated as to how a thing is on its own accord is

perfect and admits nothing that is alien to its nature and cannot abandon its essence of in this verse.

The Bahiratma who is fully swallowed up by worldly illusions, goes on striving hard repeatedly to absorb whatever is desired and wanting in him and throwing off and abstaining from the things which are not helping and are undesired. In fact, he can accept or reject the external things, so his desire and hatred of them are hollow and futile. The man of knowledge, the Antaratma, abandons and keeps away himself from the passions of desire and envy which he has been habituated with in his infancy and childhood. So he cannot be found in the array and catacomb of the passions either favourable or hostile towards the alien objects. He hates the hate and desire themselves. Each and every thing is perfect and unaccounting of anything else; and question of give-take becomes totally a hollowness.

When the Jiva, in this way, comes in an unconditional and indetermined state it comes to his own abode and stays there unmovedly and exactly this is the way of being in conformity with and equal to the status of the Paramatma; and on reaching the Paramatma stage the Jiva is a passive and steady seer and knower; this point has been caught up and elucidated here in this verse.

The way of concentration of mind.

युञ्जीत मनसाऽऽत्मानं वाक्कायभ्यां वियोजयेत् ।

मनसा व्यवहारं तु त्यजेत् वाक्काययोजितं ॥४८॥

The ignorant Jiva, being in an uncivilized state from the knowledge point of view being his mind under the yoke of physical allure-ment, utilizes it for speech and physical activities; and therefore he, being activistic and passivistic gets himself engrossed in giving- and taking the alien things and wrenches his whole energy and potentiality and puts in hollowness which fructifies nothing.

On the contrary, the philosopher utilizes the full potentiality of his mind not to any physical activities but to soul itself. He abandons every clash and crisis in his mind, and being fully undetermined devotes the total efficacy of mind to soul alone, and this sprouts in attaining him the status and stage of the Paramatma.

The Compass of the ignorant's belief,

जगत् देहात्मदृष्टीनां विश्वासं रम्यमेव च ।

स्वात्मन्येवात्मदृष्टीनां क्व विश्वासः क्व वा रतिः ॥४९॥

The ignorant person who has a great attraction, affection and allurements of the body and pleasures flowing therefrom is fully engrossed in worldly life and has a wrong impression upon his mind that pleasures and pleasure giving things are permanent; and on the contrary, the man of knowledge who is fully sunk into the soul never gets allured and attracted by the worldly life and never finds any amusement, entertainment and believability in it.

***Man of self – knowledge and his
disinterestednessful activistcity.***

आत्मज्ञानात् परं कार्यं न बुद्धौ धारयेत् चिरं ।

कुर्यादर्थवशात् किञ्चित् वाचकायाभ्यामतत्परः ॥ ५० ॥

The ignorant finds pleasures, amusements in the world, so his mind is infatuated by worldly enticements and wonders and runs riot in the world. But to check the mind up from its move and wandering the philosopher hinders the mind from running riot and restrains it and forcibly takes it to the vision of the soul and keeps it there unmovedly. He has no any interest, no satisfaction in external things. He is disinterested and pessimistic of the external world; if the surroundings compel him to speak or to work with sense organs he does it in a limited, balanced way and never misuses them, and his most of the time, most of the energy he pours into such activities as help him in seeing the global and fulfilled vision of the soul.

The Philosopher has been confirmed of the

fact that to afford to speech or activities is not the original nature of the soul and that whenever he is bound and finds it unavoidable to put his speech and physical activities in process and making he does so but immediately afterwards he twists and turns them to the soul vision and detains there by firm restraint and firm confidence that soul alone is eternal and every other thing is perishable hence illusory and deceiving.

***Philosopher is the conqueror of
the Passions.***

यत् पश्यामीन्द्रियैस्तन्मे नास्ति यन्नितलेन्द्रियः ।

अन्तः पश्यामि सानन्दं तदस्तु ज्योतिरुत्तमं ॥ ५१ ॥

The ignorant persons, who are soaked into and wet fully with the worldly pleasures, experience the external objects through their sense organs and think that the various pleasures flow from them; and take the innumerable trials to acquire them even at the cost of the valuable life and invaluable soul; and alas ! ultimately reap barren harvest. But the men

of the knowledge are entirely cognizant of the source and nature of the pleasure and happiness they have before their inner eyes the entire picture of the origin of the happiness which, think they, is nowhere or somewhere but in themselves alone for it is being the very nature of the soul essentially to be of happiness.

Hence the man of self-knowledge is never deceived by the sensuality and never makes in vain attempts to search the pleasures and happiness through the tools of sense organs in the external world; he restrains and obstructs the inclination of the sense organs towards the materiality and pours the whole of him into his soul; and thereby he attempts the pure, unadulterated, undisguised ecstasy and bliss in his soul and remains there stable and stagnated for ever.

Search of happiness and unhappiness

सुखमारब्धयोगस्य बहिर्दुःखमथात्मनि ।

बहिरेवासुखं सौख्यमध्यात्मं भाषितात्मनः ॥५२॥

Though the man who is newly initiated in Yogic Samadhi is attracted to and tempted by the external display of the objects due to his past faggot of Karmic activities; and he finds it very difficult to be unmoved in meditation of the soul. But those who have controlled their minds by putting a great restrainant and the impressions infatuated by the ardent and staunch faith in them can stabilize their minds in soul; and they never allow their minds to look through the joints at the exernal objects having a great display and to get engrossed there. Their minds, by continuous adoration of the supremacy of the soul, naturally are soaked into soul and deny and avert the external objects and the pleasures flowing from them. Acharya says that those who are fully gratified never look at the world of experience but get stagnated in the supremacy of the soul; and on the contrary, the engrossed ones in the external world having a multiple displayes are never found gratified, unmoved and stable.

***The way to be absorbed and stable
in soul.***

तद् ब्रूयात् तत् परान् पृच्छेत् तदिच्छेत् तत्परो भवेत् ।
येना विद्यामयं रुपं त्यक्त्वा विद्यामयं व्रजेत् ॥ ५३ ॥

In this verse, the tricks and devices of being absorbed into soul are elucidated.

As we go on making an enquiry into our beloved wife or dear son, go on asking about, go on keeping ourselves absorbed into our beloved wife or dear son when they are lost somewhere so, says Acharya, we should speak of the soul, think of it, ask about the nature of it to our realised Gurus who have experienced it, have very ardent longing of it, and should be absorbed continuously and unbrokenly in it.

In this way, if we have a great faith in and an ardent adoration and unbreaking and unfluctuating memory of our soul, ignorance and misconception of the whole universe and the soul itself gradually go on disappearing and the flame of the self-knowledge at the same speed go on arising.

Delusion of the ignorant

शरीरे वाचि चात्मानं संघत्ते वाक्शरीरयोः ।

भ्रान्तो भ्रान्तः पुनस्तत्त्वं पृथगेषां निबुध्यते ॥ ५४ ॥

In this verse, it is explained that the external activities that are made with and through our speech and body are the result of our misconception of speech and body. The Jiva has not been fully matured in cognising that the soul is distinct from speech and body, and it wrongly supposes that the body and the speech themselves are soul. The ignorant Jiva is under the wrong impressions that it is an exalted and extremely evolved state when we utilise our speech and body for some activities and he is never gratified; and cannot with a calm attention meditate the soul. But the enlightened Jiva is fully cognizant in knowing that the soul is absolutely distinct from the speech and body; and he is fully conversant and perfect in knowing that speech and body are never the soul, he never is tempted to

do some activity or speaks something for naturally his engrossment in these has come to an end; and he is fully aware and realised that to afford to activities is not the essence of the soul, without any activity or performance to rest in soul supreme is the very nature of the soul, and of this nature the knower and possessor of self knowledge is fully cognizant. In the end of this verse, Acharya connotes a great principle that one who takes deep interest and gets engrossed into the external activities is a non-soul and one who avoids and denies all the external activities is certainly a travel from non-soul to soul; and it is a creditable and admirable thing that one is towards soul and in soul.

***Ignorant takes interest in
external things***

न तद्वस्तीन्द्रियार्थेषु यत् क्षेमंकरमात्मनः ।

तथापि रमते बालस्तत्रैवाज्ञानभावनात् ॥ ५५ ॥

Owing to the deluding and ignorant impressions this Jiva is allured by and tempted

of the external deceiving displays. Sensual gratification indeed cannot yield any happiness; the soul finds no any well being there; the sensuality never not only of no any avail but also it obscures the way to soul and denies its essence, and the Jiva unbrokenly and continuously comes across and experiences that the sensuality often deceives, yet the foolish and mad Jiva stumbles and strives to enjoy sense pleasures which in fact are pains, sorrows in a disguised form. Acharya expresses his surprise at such Jiva. It is common understanding that sensuality is temporal dependent, furious and fierce, and burning cause of stagnation and retardation, effect of stagnation and unprogress, form of sorrow and unhappiness, in which Jiva finds no grain of satisfaction and happiness. It being so, still the Jiva covered by darkness and smoke of ignorance goes after to find pleasure flowing from sensuality and Acharya regrets at and wonders of this.

***The places of sleeping and waking
of the ignorant Jiva.***

विरसुषुप्तारस्तमसि मूढात्मानः कुर्योनिषु ।

अनत्मीयात्मभूतेषु ममाहमिति जाग्रति ॥ ५६ ॥

In this verse, where the ignorant sleeps and where it wakes is mentioned. In this beginningless world the Jiva being in Nigoda and the like living origin, lie in a profound and deep sleep. His thinking is at zero level and is darkened by the pitch and thick darkness; his intellectual powers are so weak that they possess the bottom rank on the evolution metre which do not help him know who are his parents, wife son etc. and keep him stagnated and confined in deep sleep for an extremely prolonged time.

At the mercy of the fate the ignorant Jiva reaches the higher stage, the man stage etc. where, too, he is not relieved and his rational powers are engorssed by and tempted of the related persons, worldly things; and he misconceives the body to be the self, the coming in and going

out of the body are the process of the self to be here or beyond. In short he is fully busy and totally waking in things that are the objects of five sense organs and fully pregnant of the deep sleep of soul - sight.

***Where the man of knowledge
is wakeful ?***

पश्येत् निरन्तरं देहमात्मनोऽनात्मचेतसा ।

अपरात्मधियाऽन्येषामात्मत्वे व्यवस्थितः ॥ ५७ ॥

In this verse, Acharya has given us the directions that are of an incalculable value. The enlightened and immediately seen the soul - sight is fully cognizant that soul is nothing and nothing is soul, body is alien; it is non-soul, He is fully realised that his body is not soul and his soul is not body; even he advises the people that their bodies are not their souls and vice versa; he never loves and is not tempted of the body in a positive or negative sense; even advises people not to be miserable and sorrowful at the decay of the body and not to be infatuated

with well being of it, treading the same path himself in his life. In this way, the realised is well balanced and wakeful in his soul alone.

Futility of the advice to the Ignorant.

अज्ञापितं न जानन्ति यथा मां ज्ञापितं तथा ।

मूढात्मानस्ततस्तेषां वृथा मे ज्ञापनश्रमः ॥ ५८ ॥

Those who on advising themselves are infatuated thereof and are prepared to pass by along-with and in conformity with the advice. Then the advice is sown in proper and well laboured and cultivated mind; and there is a well fructificity. In those who are not unfortunately destined to receive some advice from some Guru, the preceptor, it matters not if they do not know what soul is; but if those whom proper advice is given are confronted to the essential nature of the soul, are made cognized of what is worthy and un-worthy, yet do not know the nature of the soul, do not relieve themselves of the passions, threatenedness and temptations of the external world, then it is futile and fruitless to advise them.

The realized do not want to advise.

यद बोधयितुमिच्छामि तन्नाहं यदहं पुनः ।

ग्राह्यं तदपि नान्यस्य तत् किमन्यस्य बोधये ॥ ५९ ॥

In this verse, it is explained that the soul experience is not a matter of imparting it to others through speech which is material, it can not be communicated to others for it is a matter of self apprehension. The words are inert and determined; the soul is celestial, conscious and indeterminant; therefore, the words and soul can not be linked together for the former is objective, heterogeneous, concret and inert while the latter subjective, simple and eternal.

The soul experience is a matter of self knowing, self apprehending and not a thing that is throwable from outside to the innermost corner by someone; it is like the sugar that is to be tasted by the one oneself to know its taste that is never sensed by others, experience. So the knowledgeable men never think to impart and make know to others the essence of the soul

and so are fully soaked into the soul ecstasy and be passive, gratified and unmoved there.

***Distinction between Bahiratma
and Antaratma.***

बहिस्तुष्यति मूढात्मा पिहितज्योतिरन्तरे ।

तुष्यत्यन्तः प्रबुद्धात्मा बहिर्यावृत्तकौतुकः ॥ ६० ॥

Man is never engrossed into what is acquainted to him, he strives to reach and catch up what is unfamiliar to him. Man of knowledge never finds any sweetness, any infatuation in the acquainted and familiar things that have been in the proximity of the senses for a prolonged time; he is with a great speed and force, eagerness and labour after the eternal bliss following from the soul, that is unknown, unfamiliar and unacquainted to Him. He finds no any joy, no any admiration, no any attraction in what is known to him and his senses for a prolonged time; he finds incalculable sweetness in passing from the familiar to unfamiliar, the soul. He terminates his mental inclination that runs to

sensual snare and twists it and turns it and takes to the unknown, the unacquainted and on reaching there he dwells there with a full joy and contentment.

Ignorant unnecessarily loves and hates the body.

न जानन्ति शरीराणि सुखदुःखान्यबुद्धयः ।

निग्रहानुग्रहधियं तथाप्यत्रैव कुर्वते ॥ ६१ ॥

According to Acharya we should love or restrain, give freedom or curb whatever is capable of knowing, whatever has the sensation of sorrow and joy; but whatever is totally inert, unknowing unsensing and cannot be affected by sorrows or joys is never to be loved, restrained, curbed or freedom for all processes is in vain, yielding no fruit and of no any avail.

Acharya expresses his awaness at such foolish and misguiding activities. Our body is incelestial, it is completely unaware of the mercy or hatred, if one is totally incognizant of the favourable and unfavourable, what is

wealsome and unwealsome to itself, it is futile and invain to love or hate it. Hence the man of knowledge never keeps no any intimacy or any relationship with the external objects; he totally pours whole of his essence into his own soul and lies there unmoved with a soul - intoxication.

***The root cause of Samsar and
that of Moksha.***

स्वबुद्ध्या यावद् गृण्हीयात् कायवाक् चेतसां त्रयं ।

संसा स्तावदेतोषां भेदान्यासे तु निर्वृतिः ॥ ६२ ॥

The Jiva is bound by Samsar till he is ensnared in the array of mind, speech, body, tendencies and their natural inclination towards the enticement flowing from the external objects; but when the Jiva attains an acute insight and thereby distinguishes between soul and sense organs, between sensuality and spirituality, all the allurements, delusions, temptations leak down and perish, and it is entirely relieved and it comes to a fully liberated

stage. It is not the essential nature of the Jiva to do activities, but on the contrary to retire from all sorts of activities and being inactivistic to be a knower and a seer is the very essence of it; and to work in the congruency of the essential nature of the Jiva is the very way to liberation.

In the view of the seer.

घने वस्त्रे यथाऽत्मानं न घनं मन्यते तथा ।

घने स्वदेहेऽप्यात्मानं न घनं मन्यते बुधः ॥ ६३ ॥

It is an entire ignorance to think the body to be soul, and this conception of the body and soul is as foolish and delusory as the view that putting on the thick and fat clothes and thinking that the body is accordingly fat and stout.

The seers have an acute and subtle sense of the distinction between body and soul and their peculiar natures.

जीर्णे वस्त्रे यथात्मानं न जीर्णं मन्यते तथा ।

जीर्णे स्वदेहेऽप्यात्मानं न जीर्णं मन्यते बुधः ॥ ६४ ॥

नष्टे वस्त्रे यथात्मानं न नष्टं मन्यते तथा ।

नष्टे स्वदेहेऽप्यात्मानं न नष्टं मन्यते बुधः ॥ ६५ ॥

रक्ते वस्त्रे यथाऽत्मानं न रक्तं मन्यते तथा ।

रक्ते स्वदेहेऽप्यात्मानं न रक्तं मन्यते बुधः ॥ ६६ ॥

The man of knowledge who is the perfect and realised is never allured of and deceived by the body as it is soul; hence his view of the body is that it is like a coverage, clothes worn upon.

When the clothes are torn off or worn out or of red colour, we do not think that our body is in congruency with or similar to these types of clothes, so we are never depressed of these alterations, and so we throw off and give full retirement to the old clothes and choose some new ones.

Like manner, the seer does not think that his soul is decaying when his body is on the death-bed; never is depressed and dispaired at the departure of this material body; and with an eye sight directed towards the eternal abode with passive and gayful mood takes farewell of

the both, the body and the world.

Those who are passive and steady, philosophers and Arihant are very courageous and firm, passive and staunchly unmoved from their ultimate vision; they are never afraid of death for they think it is a natural and unavoidable course. Those who fear the death, Acharya says are held tight and dragged to the hellish stage, the Narki Avastha.

The man who has attained a fulfilled and magnificent vision has realised that the soul is immortal and is never caught up in the clutches of mortality; he is calm and tranquil at the death process and gets buried and soaked into the soul-vision and dwells there enjoying what is eternal, the soul, the *Atmavaibhava*.

The value of the body in Dnyani's view

यस्य सस्पन्दमाभाति निःस्पन्देन समं जगत् ।

अप्रज्ञमक्रिया भोगं स शमं याति नेतरः ॥ ६७ ॥

He is the man of knowledge and is seer who has the insight that the world which is active and ever in flux, is in a real sense inert and inactive. According to Acharya, the activity is not the nature of the soul. Activity is the effects of this material world, but the world has no any sense of doing activity or it is not capable to sense the sorrows or joys flowing from the activities.

If this world is inactive and the ignorant finds there continuous flow of the activities; and this is due to the inborn tendency of the ignorant to enjoy and taste whatever, flowing thereof, is good and bad, favourable and hostile.

The undeveloped and darkened reason thinks the body to be soul, and activities effected therefrom are produced by the soul itself, but the realised reason finds the significance and secret of these mischievous and delusory world; and it has a full confidence and intellectual maturity that the soul is pure bliss and activities produced by body are not those of the soul. Hence

the soul is not the affective but a passive seer of these activities. It never becomes divisible with these activities; it remains only passive on looker of them; so it is not subdued by passional force, is in a continuous mental equilibrium, and is passive, tolerating and restrained. The ignorant has been made victim by the contrary tendencies to the enlightened and is often in depression, miseries and dispaire.

Mental inclination of the Ignorant

शरीरकंचुकेनात्मा संवृतज्ञानविग्रहः ।

नात्मानं बुध्यते तस्मात् भ्रमत्यतिचिरं भवे ॥ ६८ ॥

The knowledge and cognizance of soul is the cause of Moksha; and misunderstanding and wrong conception of soul lead to ensnarement in worldly life.

The body and the soul are linked together since time immemorial. The soul dwells in the body and body is the cloth upon it, so the ignorant is deceived and thinks the body to be

soul itself and cannot realise the real nature of soul. He is completely uncognizant of the existence of the soul inside the body.

One can reach ultimate goal when one has a clear insight of the distinction between what soul is and what body is; and it is this potency of distinguishing between temporal and eternal is the loop hole through which the ignorant realises the Ultimate and the Eternal; and he is totally buried in spiritual bliss for ever there.

Nature of body.

प्रविशिदगलतां व्यूहे देहेऽणूनां समाकृतौ ।

स्थितिभ्रान्त्या प्रपद्यन्ते तमात्मानमबुद्धयः ॥ ६९ ॥

Our body is a cluster and heap of the items which for every movement are new, and old ones leak aside from the body. The process of coming new items and going away of the old ones, is so subtle that our sense ability to know it falls very short of it, and therefore, the external outlook of it seems as if it is continuous

and homogenous, so the ignorant are deceived for not having the acute insight of the minute and subtle change and having fooled thereof think that the body itself is soul and go on adoring and worshipping, reserving and preserving it.

But the nature of the Pudgal is combining and disbursing, growing and oozing, the Puran - Galan process, so the living being or any existent dies a death for each and every movement, and this process being so subtle and unperceivable that we cannot sense this process and hence at a fixed time the body comes to an end; the fools are compelled to dash at the rocks of despair and repent unprofitably.

The man who has attained the full perspective of the soul nature, knows very well what Pudgals are, what soul is; and so he is never caught up by depression, despair, sorrows and relieves his body at the greatest ease and joy, for he has been fully exhaustive in the life here and on this plane and has a full sense and insight of what is eternal.

The body of knower.

गौरः स्थूलः कृशो वाऽहमित्यङ्गं गना विशेषयन् ।

आत्मानं भावयेत् नित्यं केवलज्ञप्तिविग्रहं ॥ ७० ॥

The man of knowledge has a subtle and acute insight of the nature of the soul, so he never misconceives the soul and never thinks, with the congruency of the body that the soul is black or white, thick or fat, mine or thine, but has a full and real vision of the soul that is simple, eternal and absolute.

The cause of Mukti.

मुक्तिरेकान्तिको तस्य चित्ते यस्याचला धृतिः ।

तस्य नैकान्तिकी मुक्तिर्यस्य नास्त्यचला धृतिः ॥ ७१ ॥

The man who has a profound love, unmoving and unflexible adoration, staunch and firm belief, fearlessness and courage of the soul can invariably and inevitably and categorically attain the liberation; and who lack the above qualities and mental efficacies are unfortunate and never destined to attain eternal abode, the Moksha.

***Why does the yogi go off
from the world***

जनेभ्योवाक् ततः स्पन्दो मनसश्चित्तप्रमाः ॥

भवन्ति तस्मात् संसर्ग जनैर्योगी ततस्त्यजेत् ॥७२॥

When the Jiva is accompanied and encircled by the thick rush and unwanted noises of the people, his mind cannot retain its equilibrium and peacefulness and it become fickle and flighty; and hence advice and directions are prescribed that to retain the calmness and pacificity of the mind people contact is absolutely broken off and aloofness is kept strictly.

Further it is advised that only breaking off the societal contact is not the absolute cause of the mental pacificity and stability hence societal contact is the Nimittakaran, an external cause of mental imbalance and unpeacefulness. The realization and philosophy of the soul is the exact, accurate, non-missing and absolute cause of the tranquility of mind.

Staying of ignorant and knower.

प्रामोऽरण्यमितो द्वेधा निवासोऽनात्मदर्शिनां ।

दृष्टात्मनां निवासस्तु विविक्तात्मैव निश्चलः । ७३॥

It is the very nature of the things to dwell in their own jurisdiction, in their own class, species and in their own essentiality. Nothing can interchange, exchange or replace or alter its station, and it is born quality to be unchangeable, unalterable and absolute.

The Ignorant Jiva thinks the house, the town where he resides in his own field where he stays, thinks his own field.

But this thought process that where he stays is his own, is a misleading one, since the stay in town or jungle never enhances and elevates the personality, and never evokes one to see the full vision of the soul.

Those who have proximated to and reached the last step of Paramatma Mandir, have a full insight of the nature of the things, and stay and absorb

themselves into the very soul, into the eternal bliss, then it does not affect them whether they are inside or outside the town; station at soul, in soul is the prominent and important feature and category of the knower, the seer.

Cause of Samsar and Moksha.

देहान्तरगतेबीजं देहऽस्मिन्नात्मभावना ।

बीजं विदेहनिष्पत्तेरात्मन्येवात्मभावना ॥ ७४ ॥

The Jiva that is due to his past faggot of Karmas is tempted infinitely and is bound up with the passionate ties of the body itself, allured of the bodily enjoyment and subdued by the impressions that body itself is soul, remains for an infinite time in worldly life and becomes the cause of birth cycle for a prolonged time.

On the contrary, the Jiva that realised and fully absorbed into soul, never is found into the clutches of the brith and re-birth cycle; such Jivas immediately relieve themselves from

the round-up-rebirths; and to be disinterested of the body and absorbed into soul is the master key of evolving to the stage of Paramatma.

Soul is the Master of Soul.

नयत्यत्मानमात्मैव, जन्म निर्वाणमेव च ।

गुरुरात्माऽऽत्मनस्तस्मात् नान्योऽस्ति धरमार्थतः ॥७५॥

In our daily routine work and life, whosoever guides us, properly directs us is, we think, our Guru, but in real sense, he is not our ultimate Guru, he is merely a director or advisor. According to Pujiyapadacharya, our soul is our real and ultimate Guru, soul is soul's Guru, and soul uplifts and elevates our soul to Moksha or Nirvan, and apart from soul there is no fit, potent, real, omniscient Guru.

Ignorant is afraid of death

दृढात्मबुद्धिहेहादावुत्पश्यन्नाशमात्मनः ।

मित्रादिभिर्वियोगं च बिभेति मरणात् भृशं ॥ ७६ ॥

In this life who have not undergone any severe training, not addicted to experts' advice and not obtained any mental proximity and

identity with those of the Guru, fail to collect the knowledge; and such unfortunate and ignorant Jivas are infatuated by body-love, tempted of bodily enjoyment and cannot even tolerate the idea of the separation and removal of their dear and favourite person; and therefore are afraid of death for they are under such impression that the death of the body is the death of the soul; and this is absolutely wrong for the soul is eternal and never comes into the matrix or crucible of the death.

***Why is the knower not afraid
of death ?***

आत्मन्येवात्मधीरन्यां शरीरगतिमात्मनः ।

मन्यते निर्भयं त्यक्त्वा वस्त्रं वस्त्रांतरग्रहं ॥ ७७ ॥

The seer whose verstyly is fulfilled and evolved to its apex, has a noble vision and mental global evolvedness with him, so he does not get wrongly impressed of the facts that death of the body is the death of the soul; he has a perfect knowledge of the soul, philosophy, he is fully cognizant of the fact that

the decay of one body and assuming of the other one is same as the putting off the old clothes and putting on new ones; and hence he is never depressed of and shocked at when the death embraces him

***The modes of waking and sleeping
of the knower and ignorant.***

व्यवहारे सुषुप्ती यः स जागत्यात्मगोचरे ।

जागर्ति व्यवहारे स्मिन् सुषुप्तश्चात्मगोचरे ॥ ७८ ॥

One who is awake and conscious of worldly life is sleeping and unconscious and uncognizant of the soul; and he who is unconscious of and sleeps in worldly life is awake and conscious of soul.

The way attaining eternal Moksha

आत्मानमन्तरे दृष्ट्वा दृष्ट्वा देहादिकं बहिः ।

तयोरत्नरवितानादभ्यासादच्युतो भवेत् ॥ ७९ ॥

In this verse, the way to undeviation and unrefraction from the way to soul is explained.

When the enlightened aspirant comes near the shining orbit of the soul and actually realises the soul, he contracts and withholds his sense organs from their subjects and keeping in mind that the body is alien to soul and totally becoming disinterested steps down into his soul and strives hard to stay there unmoved. By the force of distinguishing science, he keeps aside whatever is mundane and stays in his soul unmovedly, undeterioratedly forever; and exactly this is the way of not deteriorating and not falling down from the way to soul.

***The distinction between Prarabdha
Yogi and the Nishpann Yogi.***

पूर्वं दृष्टात्मतत्त्वस्य विभात्युन्मत्तवत् जगत् ।

स्वभ्यस्तात्मधियः पश्चात् काष्ठपाषाणरूपवत् ॥८०॥

The prarabdha Yogi is he who is disinterested in the mundane process and things, and he finds, at this stage the world to be impudent and haughty and acting accordingly, in virtue

of the firm belief in and deep adoration to soul finds the world as inert as the stone and wood, and knows that it is deceiving unaspicious and hostile, denying and obscuring soul sight. He never looks at the world with any covetousness; the mundane world has been totally disappeared from his mind and he dwells in his soul fully intoxicated by soul - joy. But it is an essential thing in the Prarabdha Yogi that the impressions of distinction between matter and spirit, world and soul are to be carved and hammered upon his mind again and again continuously for, though he has once realised the soul sight, there is some possibility of being drawn him back to the most powerful and alluring world.

***Need of continuous adoration
of soul.***

शृण्वन्नप्यन्यतः कामं वदन्नपि कलेवरात् ।

नात्मानं भावयेत् भिन्नं यावत् तावन्न मोक्षमाक् ॥८१॥

The knowledge of self is not a subject of listening to or not that of communicating it by

way of instructions or not that of memorising and reproducing it in the daily routine walk of life: it is on the contrary a matter of self-apprehension which is to be continuously and repeatedly remembered, again and again intentionally longed and meditated, and on fulfilment of this process alone the soul sets stable itself and unmoved in the soul and enjoys there eternal bliss.

तथैव भावयेत् देहात् व्यावृत्तात्मानमात्मनि ।

यथा न पुनरात्मानं देहे स्वप्नेऽपि योजयेत् ॥ ८२ ॥

In this verse, we are advised that though we have been successful in attaining the knowledge of self, one precaution is given us that once acquired this self-knowledge may not, owing to past impressions and Karmic force, disappear and we may not once again fall back and be not caught up by the worldly temptations; we should adore and meditate soul nature again and again and continuously. The unmoved and unfluctuating state, while dwelling in soul, can be conquered by the repeated and continuous meditation of the soul.

***Abandonment of observances
and non-observances.***

अपुण्यमव्रतेः पुण्यं व्रतमोक्षस्तयोऽव्ययः ।

अव्रतानीव मोक्षार्थी व्रतान्यपि ततस्त्यजेत् ॥ ८३ ॥

In this verse, the real significance and limits of the religious observances and non-observances are given. When one follows and abides by the religious and moral observances one increases one's merit storage; when one does not abide by the observances and goes how and wherever one thinks, that is, one follows the non-observances, one decreases and makes leak one's merit - reservoir. According to Acharya observances and non-observances, following of which is an obstacle, a hindrance in the aspirant's way to Moksha, for both the observances as well as non-observances are fetters and chains around the feet, former being golden and latter iron; this much difference is there. In short, both are barring one from attaining the Moksha.

Order of non-observance and observance

अव्रतानि परित्यज्य व्रतेषु परिनिष्ठिताः ।

त्यजेत् तान्यपि संप्राप्य परमं पदमात्मनः ॥ ८४ ॥

It is advised here that one should first abandon the erroneous demerits which are non-observances and restrain oneself from performing and having any proximity with them; and on abandoning whatever is demeritorious, one then should try to leave and abandon even the proper and religious observances; both these Vritas and Avritas are hindrances in the way to Moksha.

Determination is the cause of sorrows.

यदन्तर्जल्प-संपृक्तमुत्प्रेक्षाजालमात्मनः ।

मूलं दुःखस्य तन्नाशे शिष्टमिष्टं परं पदं ॥ ८५ ॥

Ignorant people think that sense enjoyment yields real happiness; but says Acharya, this is absolutely wrong.

So long as there are enticement and

allurement, temptation and predominance of passions in our minds we cannot be free and indetermined; and what we yield with the mediatorship of the senses of ours is temporal and deceiving, and a cause of the misery. The moment we are free and indetermined of the sense control and temptations of the particular subject of sense organs, we are deserved the highest station, the finest excellence, the Moksha.

The way to reach the highest stage, the Paramatma

अव्रतो व्रतमादाय व्रतौ ज्ञानपरायणः ।

परमात्मज्ञानसंपन्नः स्वयमेव परो भवेत् ॥ ८६ ॥

First, it is advised here that we have to keep aloof us from demerits, vices, violences etc. which are non-observances, and on the entire abandonment of these we should go by way of strict observances following Ahimsa, Truth, Apari grah etc. and should try to attain, the finest and highest knowledge, the knowledge of self; and on the attainment of the eternal soul-vision we should,

in subtle way, come up above and abandon meritorious and demeritorious activities and percepts, there and then we find whatever we were searching for and our soul turns into the Paramatma.

***External make is also hindrance
to Moksha***

लिङ्ग देहभ्रितं दृष्टं देह एवात्मनो भवः ।

न मुच्यन्ते भवात् तस्मात् ते ये लिङ्गकृताग्रहाः । ८७ ।

Those who think that external make or external appearance or style alone is the cause of Moksha, cannot attain it. External make and appearance are a sign of body and never that of soul. Knowledge of self is a real sign of soul and those who have by a strenuous penance achieved the self knowledge alone can attain the liberation. Those who are well versed in and have fulfilled knowledge of soul, cannot have any temptation for external things and their play; and self-knowledge, which is the real sign of soul, is an absolute way to Moksha.

***Race or family is not the
cause of Moksha.***

जातिर्देहाश्रिता दृष्टा देह एवात्मनो भवाः

न मुच्यन्ते भवात् तस्मात् ते ये जातिकृताग्रहाः ॥८८॥

One who hails from a particular family or race or caste is one's caste. But caste or race is a sign of the body and never that of the soul. To realise soul caste is not a means or comes in the way. Caste is a business of fate, it falls within the domaine of fate or luck while the self knowledge is a sing of soul itself. Soul knowledge is not a subject to any caste or race, or it is not barred by any particular caste or race. Hence castism is an obstacle in the way of Moksha.

Sect is not the cause of Moksha.

जातिलिंगविकल्पेन येषां च समयाग्रहः ।

तेऽपि न प्राप्नुवन्त्येव परमं पदमात्मनः ॥ ८९ ॥

Any particular sect or canon or religion is not the cause of Moksha. Moksha is an

absolutely different thing. It is never bound up by any sect or creed. Those who by undergoing a rigorous penance and restraining the whole of them realise and attain the knowledge of soul can alone reach the Moksha.

Contradictory effects of allurement.

यत्त्यागाय निवर्तन्ते भोगेभ्यो यदवाप्यते ।

प्रीतिं तत्रैव कुर्वन्ति द्वेषमन्यत्र मोहिनः ॥ ९० ॥

Those who to weaken the power of senses and to increase the mental strength and courage leave the house and rest in an unpeopled area, the jungle; but their love and pride of body, caste, race, sect do not come to an end; and not having had a clear insight of the self-knowledge, hate it and look at it contemptedly; and it is here the contradiction comes in. Such people who have been barred by infatuation, temptation, allurements of body, caste and the like cannot deserve the Moksha.

Ignorant and his misunderstandings

अनन्तरज्ञः संघत्ते दृष्टिं पंगोर्यथाऽन्धके ।

संयोगात् दृष्टिमण्डेऽपि संघत्ते तद्वदात्मनः ॥९१॥

Here in this verse the simili of lame and blind has been used to explain the relation between soul and body. The blind can walk but cannot see, and the lame on the contrary can see but cannot walk; but the ignorant wrongly thinks the eyes of the lame are the eyes of the blind; and the fact that lame is carried on by the blind does not shade any light on and does not visualise the real picture. So accordingly ignorant is not fit for and is unable to distinguish between body and soul and therefore what the soul sees, knows, ignorant thinks the body or senses see are know, and owing to the coverage of ignorance and want of clear understanding he completely forgets that the body is totally material and inert and it cannot see or know.

Clear understanding of the knower

दृष्टमेदौ यथा दृष्टीं पंगोरन्ध्रे न योजयेत् ।

तथा न योजयेत् देहे दृष्टत्मा दृष्टिमात्मनः ॥ १२ ॥

The man of the knowledge has a clear understanding and right insight and he never fails or comes under any misconception. He, by penetrating the heart of whole universe would have reached an exact and accurate conclusion that lame cannot walk and blind can not see; and he knows exhaustively and perfectly that the material body absolutely does not deserve having any ability of seeing or knowing; and whatever is seen or known by soul alone. The Dnyani has a full perspective of the material world and right apprehension of the soul nature.

Illusions in the view of ignorant and knower.

सुप्तोन्मत्ताद्यवस्थैव विभ्रमोऽनात्मदर्शिनां ।

विभ्रमोऽक्षीणदोषस्य सर्वावस्थाऽऽत्मदर्शिनः ॥ १३ ॥

In this verse it is mentioned that the ignorant

and the holder of illusory view has been totally subdued by the impressions that the potential state and the divinely maddened state are illusory and dilusory, ignorant and deceiving; and that the seer or knower, the Dnyani, has come to the conclusion that the man of wrong knowledge has been fully swallowed up by animal tendencies and worldly temptations for whose all the mental flows, understandings, views, workings and behaviour in the world are illusory and deceiving. Again the seer finds that the men who are groping in the darkness have been addicted to the view that the subjects of senses are pleasure giving to soul and so they are not illusory. Hence that all the activities and states of minds of the ignorant are illusory is the view of the self-knower.

***Distinction beetween knower
and ignorant.***

विदिताशेषास्त्रोऽपिन् जाग्रदुदि मुच्यते ।

देहात्मदृष्टिर्ज्ञानात्मा सुप्तान्मत्तोऽपि मुच्यते ॥ १४ ॥

In Acharya's view, he is ignorant and unknower who is under the wrong impression that body and senses themselves are soul though then he might have studied all moral and religious books and might be fully awake. And such adorer of the body and external world never be relieved from Samsar cycle.

On the contrary, he is a real seer and knower who has an efficacy and potentiality of bringing about the hard and fast wall between what soul is and what body is though he might externally be in a latent mood and sleepy. And such mangificent personality alone can attain the unattainable, the Moksha.

Need of faith.

यत्रैवाहितधीः पुंसः श्रद्धा तत्रैव जायते ।

यत्रैव जायते श्रद्धा, चित्तं तत्रैव लीयते ॥ ९५ ॥

Faith is the mother or the source of all. Wherein man has got his faith, his intellect, too, comes in tune with it. Faith and thought never disperse from each other or there is no any contrariness or

contradiction between them. Faith is a leader, thought is it's ardent follower and devotee. Hence man must have a firm and undeviating faith in that is to be sought and attained. This is the first step. Once firm faith is achieved, the out drawing mind stops there withot any distraction and without being any obstacle in the way; and within no time the aspirant becomes disinterested in deceiving world and stays still and uumoved in his soul.

Behaviour is to be based upon firm faith.

यत्रानाहितधीः पुंसः श्रद्धा तस्मात् निवर्तते ।

यस्मात् निवर्तते श्रद्धा कुतश्चित्तस्य तल्लयः ॥९६॥

In this verse, it is advised that to keep away from the temptations we should lessen our intense attachment for the external objects and subjects. When we are free from the attachment our tendencies go on dissolving automatically. In dissolving onr interests and attachments, is our real courage, the Purusharth.

As there is dissolution of the attachment so there is accordingly our nature and behavioural arisal. As what type of faith is there so there is of that type of nature.

There is a cause effect relation between faith and nature or behaviour.

The order of the adoration of the variety of supremes

भिन्नात्मानमुपास्यात्मा परो भवति तादृशः ।

वर्तिर्दीपं यथोपास्य भिन्ना भवति तादृशी ॥९७॥

To see our face we have to see into the mirror, so to realize our soul we have to adore a supreme or an excellence which is different from our soul; for it is our life way that it becomes very helping, accomplishing to go from known to unknown.

We have to first worship and meditate those who are different from our soul and who are conqueror of passions, the Arihant, the Bhagwan etc. for these supremes are known to us.

To reach and realize the Karanparamatma, who is unfamiliar and unknown to us we first start from the known, the Arihant, the Bhagwan etc.

Though the wick is entirely different from the flame it gets drowned into it and becomes itself a flame. So by adoring what is known, the Arihant, we should try to be unknown, the Paramatma.

The fruition of the adoration of the Supreme

उपास्यात्मानमेवात्त्या जायते परमोऽधवा ।

मथित्वाऽऽत्मानमात्मैव जायतेऽग्निर्यथा तरुः ॥१८॥

There is a great difference between the last verse and this one.

In the last verse it is advised that to be a Paramatma one should adore the supreme, the Arihant, the Siddha etc, but in this verse we are directed that one should adore the Paramatma himself to become Paramatma. For this Acharyy has advised us that our soul

has got that much potentiality and excellence as much the Paramatma has. For this he has quoted here a simili of a tree that tree can by friction, one branch upon the other, create the fire, which is potentiality lying there so our soul by its potentiality and by adoring the Paramatma can reach there and can be itself a Paramatma.

Fruition of self-adoration

इतीदं भावयेत् नित्यमवाचां गोचरं पदं ।

स्वत एव तदाप्नोति यतो तावर्तते पुनः । ९१ ।

In this summing up verse Acharya has very yearningly advised us that we being ordinary and encircled by worldly things and engulfed by temptations should first adore the distinct Arihant, Siddha supreme and then should turn to what indistinct, the Paramatma. This Paramatma should be adored and worshipped continuously unbrokenly, unmovedly, unfluctuatingly and we bring our potentiality to its fruition and become Paramatma. The state of Paramatma cannot be

attained through any apparatus, or by someone, it is completely in our reach. By the help of our own soul we can be Paramatma. The result or fruition of the adoration of the Paramatma is that our soul can without the help of someone or something can be a Paramatma; and can remain in eternal state enjoying the full bliss for ever, and never come back to this worldly life.

Refutation of the Charvaka and Samkhya views

अयत्नसाध्यं निर्वाणं, चित्तत्वं भूतजं यदि ।

अन्यथा योगतस्तस्मात्, न दुःखं योगिनां क्वचित् ॥१००॥

According to Charvaka, if the soul is an outcome, emergence from the matter, the five gross bodies, the Moksha and its attainment are meaningless; and our strenuous exertion for the attainment of it is futile and barren.

According to Samkhya if the Purush or the soul is naturally self-proved, self-dependent

and self-existent, then there is no any need of meditation, penance, abstinence for Moksha.

But according to the Acharya both these above views are not justifiable and so unacceptable. In his view, Moksha is not naturally and easily achieved; a strenuous, and rigorous penance, study of Yog are the essential steps to Moksha. Therefore, the Yogi or ascetic is never tired and distressed of the rigorous penance for attaining the Nirvana.

Can there be the soul after death ?

स्वप्ने दृष्टे विनष्टेऽपि न नाशोऽस्ति यथात्मनः ।

तथा जागरदृष्टेऽपि द्विपर्यासा विशेषतः ॥१०१॥

The man of ignorance is under such an impression that the soul gets destroyed alongwith the body and comes into existence with the body in this world; and all these impressions are an outcome of his unknown impotence; and his mental make-up is the same as the process in the dreams that the bodies are

perishing and a moment later are coming into being

But the seer knows the mystery of the dreams and the death. He is fully aware that the events in dreams are illusory, and that, in waking life, the death of the soul with the body is also a fact based upon the ignorance, so the knower is not depressed and distressed at the sight of death for he has a clear idea that soul is not destroyed and that it is immortal, everlasting and eternal

What is the motive behind the penance ?

अदुःखभाविसं ज्ञानं क्षीयते दुःखसंनिधौ ।

तस्मात् यथाबलं दुःखेरोत्मानं भावयेन्मुनिः ॥१०२॥

In this verse, one important point is illustrated that when one acquires the knowledge very easily, unlaboriously and without undergoing any penance such knowledge very easily disappears when it is confronted with some dilemma, some miserable occasion. Hence the

Yogi undergoes some strenuous penance and exertion, try to addict to the miserable and distressing occasion so as to keep intact and preserve the knowledge which he has acquired after a long and hard study. To increase soul power he studies Yoga. Penance, bodily dedicated study and adoration of knowledge are salient features and duties of Muni.

Activities by body

प्रयत्नादात्मनो वायुरिच्छाद्वेषप्रवर्तनात् ।

वायोः शरीरयंत्राणि वर्तन्ते स्वेषु कर्मसु ॥१०३॥

The body becomes activistic as an effect of the desire, hate etc. that have conquered and arrested the Jiva. The oxygen is created by the trials and extortions that have been made for the activity which are result and effect of desire and hate. This oxygen is the very cause and impetus to the sense organs and hence they are excited and rush towards their subjects. The Jiva desires and strives hard to absorb the subjects of senses through

senses. This desire is the cause of hate, love, envy, ego, etc. In this way desire, envy, etc. are the very base of the cycle of this worldly life. Hence to relieve from the cycle, self knowledge is the only cause, the only way.

The cause of miseries

तान्यमात्मनि समारोप्य साक्षाण्यास्ते सुखं जडः ।

त्यक्त्वाऽऽरोपं पुनर्विद्वान् प्राप्नोति परमं पदं । १०४।

To conceive that the activities done by body are the activities created by soul, is absolutely misguiding and wrong. That the bodily activities belong to soul and that the soul is subject of these activities etc. are the very cause of the miseries and sorrows. Hence one should distinguish between the body and soul and their jurisdictions and orbits clearly first; and then being totally disinterested in worldly life one should lie in soul unmovedly and unfluctuatedly; and this is the exact and right way of the removal of miseries and sorrows and thereby to attain the eternal bliss.

Summming up

मुक्त्वापरत्र परबुद्धिमहं धियं च ।

संसारदुःखजननीं जननाद विमुक्तः ॥

ज्योतिर्मयं सुखमुपैति परात्मनिष्ठः ।

तन्मार्गमेतदधिगम्य समाधितंत्रं ॥१०५॥

In this last verse, it is very yearningly stated that the love, covetousness and affection of the body which is alien to soul, and no love, no affection of the soul, are the root cause of sorrows, miseries in the worldly life. One who has abandoned all these and has realized the ultimate nature of the soul can enjoy the eternal bliss and lie in the Paramatma for ever.

Exactly this way to Moksha is explained in this book as an central idea of it, the Samadhi - Shatak. Acharya Pujiyapad, therefore, has expressed his good will that the aspirant, the Mumukshu should study and memorise this Samadhi - Shatak or Samadhi - Tantra and thereby attain the Ultimate Soul, the Paramatma.

THE END

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