

INTRODUCTION

It is necessary to emphasise and clearly realise that there are two distinct categories: Perfect and Imperfect. The Pure Disembodied Soul alone is Perfect. The mundane, matter-clad Soul is Imperfect. By Perfectinhere is meant a condition than which nothing is better forever. One may want £100. For him nothing is better at present than to get £100. But there is no guarantee that he will want nothing, if he gets the £100. Perfection is where there is no want, no need, no desire, no room for further improvement or betterment. Perfect desirelessness, complete non-attachment, imperturbable Vit-rag-ta are connotations of Perfection. Thus it is that Jainism does not believe God, an Almighty, Perfect, Conscious Soul, to be a Creator. Creation means bringing about something which was not before. The mundane soul when it becomes a Perfect Pure Soul, at the end of the 14th Spiritual Stage certainly creates its own perfect condition of Infinite Perception, Knowledge, Power-and Bliss. In this sense, and in this sense alone, God or Siddha may be said to be the Creator of all the Universe, present, past and future, for the Siddha is Omniscient; and all the Universe, with all its substances, with all their attributes and modifications, in all times and places, becomes subject to this All-Seeing Omniscience, and thus it may be said to create the Universe. Here Creation means the attainment of Perfection, of Omniscience, of Omnipotence of Godhood, of Siddhahood. In no other sense, creation is possible in Jainism. If creation means the making or bringing into existence of something which was not before, (excepting that becoming Perfect means bringing into existence the condition of Self-perfection and Omniscience, which was not before), it implies the conscious Creation of something necessary and useful, or of something unnecessary and useless. If the former, why was a useful thing not made before; if the latter, the Creator is a frivolous wastrel, or smiley puerile in making, and then breaking the Universe.

If the Universe is created by God as an absolutely new thing, it must follow that before its creation God was not Krita Kritya, one so perfect that nothing remained to be done by him. If he only recreates a destroyed Universe. Then the jaina explanation (that the Universe is uncreated and passes through a sort of birth and death at the junction of Avasarpini and Utsarpini semi-cycles of time) is simple and sufficient. For it be said that there must be some creator (as distinct from some Cause or Co-existence or Sequence) of everything, then there must be some Creator of God, and so on ad infinitum.

Further, like creature like. God as Pure Soul can create only Living Soul. How then can he create non-living unconscious matter out of himself?

The Jaina doctrine is that the lifeless, non-living, unconscious Universe is eternal and uncreated, and it evolves and revolves within its own countless attributes and modifications for ever, and that it undergoes even radical, catastrophic changes in Space and Time, which the history of all nations records as the Deluge, the mahabharata, the Great War, the Pralaya, etc., etc., etc. is this doctrine not more soul-satisfying, simple and stamped with cogency and Truth than an attempt to explain things by the doctrine of creation? Creation thus being only the creation of its perfect condition by the pure Soul, it is easy to see that all else in the Universe, from the point of view of conscious, living, knowing Soul, is Imperfect.

Obviously Imperfection is only tolerated because and so long as we cannot get rid of it. Therefore all worldly endeavor, being the child of the living Soul's union with non-living matter, is to be merely tolerated; to be shunned; to be renounced. When renunciation is impossible or impracticable, it has to be merely tolerated and controlled and regulated so as to keep it within the limits of the most minimum harm to Perfection.

A clear intellectual perception and a persistent, practical pursuit of this in our daily life is essential to keep us true to the Center of Truth. No verbal jugglery, any pious deception of self or others will. Save one from error and harm if this Central Truth is lost sight of. All Politics, ethics, Laws and Economics will be engulfed in stygian, chaotic darkness, if once the human mind, the soul, loses or loosens grip of this First Fact of life.

On the other hand, if this beacon-light is kept in view, nothing in the world can delude us long or deep. Our joys and sorrows, our successes and failures, our illness and health, births and deaths of relations and friends, victory and defeat, prosperity or adversity,—all these will be easily and instinctively referred to the Central Guide, and dealt with in their own proper perspective. All our worldly valuations depend upon our angle of vision. Ugliness is Beauty in the wrong place, or seen from the wrong angle. High treason is Patriotism from the wrong viewpoint. The State and Politics create chaos in an attempt to save the country and citizens from disorder and disruption. Marriage sanctifies apparent monogamy and note seldom becomes an effective cloak for mental and even physical polygamy. Trade and Commerce meant for natural and equal distribution of things of Necessity and use often result in extravagant waste or stagnation of such things in the hands of the rich few, to the agonising misery of the poverty-stricken many. Even Religion, the sign and mantle of God, has cloaked Satan more than the Light-ever-lasting against whom Satan rebelled forever. Indeed there is nothing good or desirable in the world, which to some extent or other is not locked up in the arms of its contributory. Verily, the extremes meet literally. Life means Death. Death breeds Life. The extremely rich are extremely poor. The possessionless are the richest. The crown of thorns is ever the real, ultimate adornment. The cup of misery is the only joy-giving nectar. Prussia and Prakriti and inextricable interlocked. Brahma and Maya lie mingled together; non-cans say which is which. There is only one way out

o the den of this Duesha. It is to recognise the reality this den and also of the flowerful glade of real roses outside. Till the rose lade is gained, the dry den must be tolerated and regulated.

In fine, there is no aspect or detail of practical life where the teachings of Shri Kunda Kunda will not be of immense utility. Every where they will lay bare the deepest truth about the question in hand, and give the most lucid and plain guidance in the handling and solution thereof. Obviously the touchstone of the eternal Truth as laid down in the book is to be applied by every man or woman according to the point in hand and in the light of surrounding circumstances of Substance, Place, Time, and the object in view. In this sense, Jainism may be said to be the apotheosis of Relativity with which Eastern has made the Western World familiar.

Dravya, Kshetra, Kala and bhava form the eternal quaternary for our practical guidance. The same questions arise and even must be answered differently according to the differences in substance, place, time and circumstances. This gives a knockout blow to rigid consistency, and conservative orthodoxy, social or political, and perhaps indicates the wonderful essential sameness of religion and true conduct in different forms in different countries and ages.

Great is the power of Purity and Truth. The essential aspect of religion—Supreme Foreignness, Humility, Straightforwardness, Truth, contentment, Self-control, Austerity, Renunciation, Possessionlessness and chastity or Self-absorption, are of eternal value, guidance and inspiration. They are God-given and God giving. We reach God through them. They negate the sins and passions of Anger, Pride, Deceit, Greed, etc. Sin and sorrow also are as eternal and infinite and indestructible as soul and salvation. You cross the ocean of samaras. You never destroy it.

The Bhavyas or Liberals only attempt to follow the path laid down by the arhantas. But mundane misery must ever remain unlikable in its extent and length.

The motion and movements of matter are not necessarily the signs of life. Matter may be moved by soul. Then also it is moved by the non-soul partner of soul in its embodied condition. For Pure Soul has no desire or need to move matter of any kind. Thus in a way matter is moved by matter only. In other words, soul is not the cause of any motion, except when the soul is impure, soiled with its connection with matter and then it becomes the cause of motion. Even Love and art are the noblest and highest forms of endeavor in life are material and renounceable. A beautiful form is matter born as a result of the physical body made of assimilative molecules (Aharaka Vargana). Love is only an effect upon the mind produced by this form of Beauty. The soul may also be affected by deep, devoted Love and win to this Love reinforcing a pure kind of Delusion which again is Karmic matter. Similarly Art. The Artist's unity with his all-absorbing aim in Painting, Poetry, Melody, Sculpture or Architecture is only a child of matter, which is subtle, pure, non-harmful, but all the same matter, which soils the soul and stands between it and its full realisation. Similarly, religious practices, worship, postures of asceticism, etc., all the ladders to spirituality are material and matter-born. They fall into the category of non-soul. They are obviously not the soul in its entire fullness, in its perfect purity. They are helps for the soul to achieve self-realisation. But they are not the soul. As pneumatic belts or upturned floating pitchers are helps of a swimmer in water, but are not the swimmer, the practices of religion, even the hides of them, the sinecures and most earnest pursuit of right belief, right knowledge and right conduct are all mundane matters. They have no place in the region of pure souls. They are material, mundane, is-liberation. As long as the soul is fascinated by or dependent upon or even in association with any of them, its connection with matter, with Karma, with Samaras is not

severed, and the mundane soul does not achieve the dignity and status of selfhood, of being its own pure self, of being a liberated soul, pure for ever.

Latest science has begun to perceive the existence of millions of atoms in a pinhead, revolving in a terribly continuous fashion. This is a great help to understand Jainism. Jainism posits the existence of an infinity of matter, i.e., of infinite atoms and molecules. If a pin-head has millions of atoms, how many atoms must a hut or a palace or a street or a city have? How many atoms must there be in a whole country or continent, in an ocean? How many in our Earth, in the Moon, in the Sun? In our solar system? In all the solar systems in the starry sky? How many in the whole Universe? Certainly, infinite.

Again, it is clear that a pin-head has no life, when by life we mean a manifestation of soul or consciousness or attention, emotions of the 5 senses, respiration, etc. the presence of millions of atoms in a pin-head or in a speck of dirt on the paper or the pen or on the chair does not prove that the pin or paper or pen or chair are alive or have a soul. The multitudinous movements of matter and its uncountable variations and transfigurations do not demolish the eternal wall of distinction between soul and non-soul, between the living and the non-living. The living now, as ever, has consciousness and attention. It alone has this. None else can be or is conscious (chetana) or capable of attention (Upayoga). The non-living never possessed this consciousness; never can and never shall possess consciousness. It shall never have the capacity of attending to anything; it shall never have knowledge of anything. It can not know. Matter is not its forte and never can be.

This is the one primary distinction between Living and non-Living, the ignorance of which is the fertile mother of many pitfalls in Philosophy and Metaphysics. The great teachers of Jainism insist upon this distinction in very lucid, persistent and unmistakable language. They emphasise with ease the repetition that the Pupil, the Disciple, the earnest Seeker after Truth must

have a firm, un-falterin, un-loseable grasp of this basic FACT of the Universe, that the Living and thereon-Living substances quite exhaust the Universe, and make up a perfect division of it by dichotomy, and that the Living is the Living and never anything else, and the Non-Living is itself and never Living.

This lesson was taught in the great, soul-purifying Gathas of Samaya-Saraji by Shri Kunda Acharya in the first century B. C.

Samayasara is full of the one idea of one concentrated divine unity. It is and persistent and emphatic about the soul's Identity with Itself being the only living Conscious Reality as pure Mahomedanism is about the vahdaniyata of God or Monistic Vedantism about Para-Brahma. This is the only one Idea, which counts. All Truth, Goodness, Beauty, Reality, Morality, Freedom is in this The Self and It alone is true, good, lovely, real, moral. The non-Self is error, myth, mithyatva, ugly, deluding, detractor from and obscurer of reality, immoral,' worthy of shunning and renunciation, as bondage and as anti-Liberation. This Almighty, all-Comprehensive, claim of SELF-ABSORPTION must be perfectly and completely grasped for any measure of success in understanding Shri Kunda Kunda Acharya's works, indeed for the true understanding of Jainism. Few are the works, if any, extant of Jainism as digested of old by the Apostles and Omniscient after Lord Mahavira; and with the doubtful exception of Swami Kartikeya's Anupreksha none is older than Shri Kunda Kunda's. The tradition is much older. It is unbroken, continuous. Indeed it is claimed to be Eternal. But in its written form, no work is older than the Soul-analysing, Soul-clarifying, Soul-illuminating stanzas of Shri Kunda. They sparkle with one life and shed one white lustre, namely, the Divine, Limitless nature of Soul when absorbed in it self. Sva-Samaya or self-absorption is the key-note, the purpose, the lesson, the object, the goal and the center of Sri Kunda Kunda's all words and teachings. The Pure, All-conscious, Self-absorbed Soul is God and never less

or more. Any connection, Causal or Effectual, with the non-Self is a delusion, limitation, imperfection, and bondage. To obtain Liberation or Deification this connection must be destroyed. Thus and then the “bound” soul, bandah, becomes the Liberated Soul. Khuda, “Self come to self, Zat-e-paka, “Pure Enity.” The man becomes Man. The Son of man returns to His father in heaven. Man becomes HIMSELF. Man becomes GOD.

To guard against any misunderstanding of Jainism, this Central Teaching, this clear golden goal must ever be kept in mind and in view.

It may well and legitimately be asked: what is the practical use of this Jaina idea of self-absorption?

The answer is: The mere insight into and knowledge of this Real Reality, is of everyday use in the conduct of our individual and collective lives. It is a true and the only panacea for all our ills. Its rigour may be hard. Its preliminary demand may occasion a wrench from our cherished habit, customs, and fashions of thought and action. But its result—which is immediate, instantaneous and unmistakable,—justifies the hardship and the demand. The relief and service, the sure uplift of ourselves, the showering of lam balm, by the practice of self-realisation, upon the sore souls of our brethren and sisters justify the price paid. Indeed it is merely the temporary yielding of a hollow, fleeting pleasure for the attainment of a real, permanent happiness and Peace, which once gained, can never be lost. Once the soul has had its first dip into its own milk white nectar ocean of SELF; in Christian phrase, once the Soul has seen the Presence of God, it can never go away from it for ever. It must come back to the Presence sooner or later, and oftener; till in the end it is always THERE and nowhere else.

To this an obvious criticism would be directed that thus is making man angels or at least faultless supermen, whereas humanity consists at best of frail, feeble, faulty human mortals. This is quite true. Humanity can never

become a community of angels. Our passiontossed hearts must keep us generally deluded, weak, imperfect. But the practice of Self-Realisation makes us less deluded, less weak and less imperfect, and it brings us one or many steps nearer that condition of our purified and strengthened consciousness which is free from delusion, weakness and imperfection. Self-discipline and self-respect regulate the others into a self-guided harmony, which is a helpful reflection of God Himself.

Once you sit on th rock of Self-realisation, the whole world goes round and round You like a crazy rushing something, which has lost its hold upon you and is mad to get you again in this grip, but cannot. The All-conquering smile of the Victor (Jina) is on your lips. The vanquished, deluding world lies dead and impotent at your feet.

INDORE:

April 20, 1927.

J.L. JAINI.

SAMAYASARA.

SAMAYAPRABHARITAM.

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CHAPTER I.

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1. Having bowed to all the Siddhas (Perfect Souls) who have attained a condition of existence indestructible, purified (of all Karmic matter), unparalleled, I shall speak of this Samayabhritam, O (listeners), (as) spoken by the knowers of all scriptural knowledge.

Commentary.

The author Shri Kunda Kunda Acharya hews in devotion to all the Liberated Pure Souls, because he is desirous of attaining the same condition, which is unparalleled and full of eternal happiness. Samaya Prabhrita- “Samaya” means “soul”, “Prabhrita” “a gift”; and “Samaya Prabhrita” means “the gift of the soul,” the Discourse delivered by the Highest Soul, the Omniscient; or the discourse which gives a knowledge of the Highest Soul. The Samskrit commentator, Jaya-Sena-Acharya has taken the word “Prabhrita” to mean “Sara.” Essence, and has called this treatise, Samaya Sara, the essence of Soul. This work describes the pure nature of the Soul. The Author treats in detail of the essence of Soul, so that the listeners (Shravakas, laymen) may understand it and try to realise it in order to reach the perfect condition of Liberation. He also says that his preaching will be quite in conformity with what has been realised and taught by the five Srute-Kevalis or saints with full scriptural knowledge, who flourished from 464 to 364, B. C. Lord Mahavira (599-466 B. C), the last Arhat and Liberated Soul in this fifth seon of the semi-cycle (Avasarpini) of time in this Bharata Kshetra. The last of the 5 Shruta-Kevalis was Shri Bhadrabahu, the Teacher and Initiator of the great Mauryan Emperor Chandra Gupta who was a contemporary of Alexander the Great,. And flourished in the 4th century B. C. and who met a clam and peaceful death at the Chandra Hill in Shravana Belgola in Hassan District, Mysore State, in South India.

The name “Samayasara” may also be derived from, and is certainly justified by the use of the word “Samaya,” so frequently made by the author, in the sense of absorption or realisation. Sva-samaya or Self-absorption is the central Goal to be aimed at by the Soul struggling to be free from the fetters of the mundane bondage of Karmas.

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2. Know the Soul (Which is) concentrated in (right) conduct, belief and knowledge, to be self-absorption. And know that (which) stands in (the condition) determined by (the operation) of Karmic matter (to be) non-self absorption.

Commentary.

Although the Soul in its essence and nature is all purity, perfect knowledge, happiness etc., yet the mundane Soul in association with Karmic matter from beginningless time has got so intimately attached to matter and impure thought-activities, due to the operation of Deluding Karmas, that it is oblivious of its reality and is absorbed in mundane pleasures. Thus it is that Souls are divided into two classes: - Souls who are absorbed in right belief, knowledge and realisation of their true nature or self-absorbed, “Sva-samaya,” and those who are absorbed in Karmic effect “Para-samaya” or non-absorbed in the self, or rather non-self absorbed i.e., absorbed in the non-self.

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3. Absorbed in oncess, the Soul (is) everywhere admirable in the Universe, The predication of bondage (as being) one with it is censurable.

Commentry.

The self-absorption of a soul is the condition of its own real self and is synonymous with “imperturbable bliss”. It would therefore be admirable so long as it adheres to circumstances native to its bright nature. A soul having capabilities so high should remain true to its real nature. To because subject to Karmic bondage and the miseries which it brings is against the Soul’s nature. The Author desires to stress the point that we should not banker after the miserable unreality of our sinful, mundane life, when we can aspire to attain the purity of our Highest status.

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4. The discourse relating to sense-enjoyments and Karmic bondage is heard understood, and experienced by all the (mundane Souls). But

Discourses from “the preceptors,” (3) analysis and test by logical standpoints, and (4) constant meditation tempted to call errors are not errors in the accepted sense of the term, but mere different aspects of the spiritual vision vouchsafed to the author.

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6. But that knowing substance (pure soul) does not become of perfect vows (or of any higher spiritual stage). Nor of Imperfect vows (or of any lower Spiritual Stage). The say the pure (from the standpoint of pure soul). And indeed that which is the known is even the same (as knower, i.e., itself, in self-absorption).

Commentary.

The fourteen spiritual stages which trace the progress of the soul from delusion to a condition of perfection are useful as a practical preliminary. In its highest essence the soul neither needs nor is capable of any divisions or stages, it is always itself infinite. The soul gets rid of delusion in the 12th stage; while in the 13th and 14th it attains to the perfection emanating from perfect and permanent freedom from delusion.

In the first, and lowest stage, the soul is subject to right-conduct deluding and right-belief deluding karmas. The 25 kinds of right conduct-deluding karmas, and wrong-belief the 3 kinds of right belief-deluding karmas all these 28 causes of delusion may be present in this stage. From

here the soul always goes to the fourth, and may go to the 5th or even the 7th stage. The soul, having fallen from the 4th may go up to the third on the operation of mixed right-belief –deluding karmas.

In the second stage, the 3 kinds of right-belief-deluding karmas are existent, but in an inoperative condition. The remaining twenty-five are operative. The duration of this stage is the shortest, viz., at the most 6 Avalis, or winks or twinklings of an eye. This is a stage, which is never touched by the soul in its progress. It is only one of the possible 3 stages, which the soul occupies if it suffers a downfall from the 4th stage. These 3 downward stages are the 1st, 2nd and 3rd. If the soul's rightbelief of the 4th stage gets mixed up with wrong-belief, by the operation of the mixed-wrong-and-right-belief-deluding karmas, the soul falls down to the 3rd stage. From the 3rd, it may come down straight to the 1st or rise to the 4th stage. But the operation of the error-feeding passions without operation of wrong-belief brings about the downfall of the soul from the 4th to the 2nd stage, Hence also, it falls back into the first stage, the universal pit of Delusion and wrong-belief, in which rests the bottom rung of the ladder of Progress, and from which the soul once more rises to the 4th stage, to try to rise higher, if possible.

In the third stage, only 22 causes of delusion are operative namely, 21, i.e., all except the 4 error-feeding passions of right-conduct-deluding karma, and only one, i.e., mixed-right and wrong-belief of the right-belief deluding karma.

In the fourth stage, only 21 are operative. There is no right-belief-deluding karma, except in the condition of destruction-subsidential-right-belief, where there is operation of the 3rd kind of right-belief-deluding karma, I,e,, when the right-belief is clouded by slight wrong-belief.

In the 5th stage, only 17 are operative. Four more, i.s., the partial-vow-preventing passions become quiescent. From here the soul never goes to the 6th; but always to the 7th stage.

In the 6th stage, only 13 operate. The 4 total-vow-preventing passions become quiescent. The 6th stage is also a retrogressive one. It is reached by a soul which is going down from the 7th stage. But such a downfallen soul may regain the 7th stage from the 6th. Indeed this can go on for a long, long time.

In the 7th and 8th stages 13 operate. But their operation is mild.

In the 9th stage, 7 operate, 6 slight passions of risibility, indulgence, ennui, sorrow, fear and disgust subside or are destroyed.

In the 10th stage, only the slightest greed remains.

In the 11th stage all the 28 causes of delusion subside. Here the soul can stay at the most for one antar-muhurta. From here the soul must fall down gradually to any of the lower stages up to 7th, so that from the 7th it can go up the destructive ladder to the 8th and higher stages, skipping the 1st or the highest point of the subsidential ladder on its way from the 10th to the 12th stage, the highest point of the destructive ladder, where delusion does not subside but is entirely destroyed.

In the 13th, the soul is subject to mundane vibratory activity due to body-making karma.

In the 14th there is no vibration at all. It is perfectly steady.

Thus, it will be seen that all these fourteen spiritual stages are due to wrong belief, vowlessness, carelessness, passions and vibratory activity. Carelessness (Pramada) in intensity or mildness lasts from the first to the sixth stage of imperfect-vow. Therefore the first six stages are referred to by the word "Pramatta." All the other eight stages are meditative and free from carelessness in pursuing the path of self-realisation and are described by the author as "Apramatta." The stages are indices of degrees of progressing thought-activities. They are mere steps of a ladder to reach the abode of Liberation. When the top is reached, the ladder is left behind. Thus the soul in its essence is devoid of any distinction of stages. It is the pure Soul substance full of the infinite attributes of Omniscience, Omnipotence, etc. In

make divisions of its qualities. The substance is really an indivisible whole, and can be known truly only by the realisation of the entire wholeness.

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8. But as a non-Aryan (is) never capable of understanding without a non-Aryan tongue, so without practical standpoint, an exposition of reality is impossible.

Commentary.

Here the author points out that the practical point of view is nothing but a mode of representing the reality. An Arab or an Englishman, ignorant of Samskrit, cannot understand the truth in that language. So the unadvanced seeker after truth cannot understand the language of Reality, unless it is translated into the language of practice and outer comparison and realisation, which alone can be properly grasped by worldly people. Thus the practical standpoint (Vyavahara Naya) is essential for the exposition of the inner reality (Nishchaya Naya) of things. The Absolute Reality transcends all our experiences of matter; hence the inadequacy of language for explaining it; but language and a distinct phraseology has to be adopted as of necessity.

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9. The saints, (who are) the expounders of the Universe, all him a knower of scripture, who in reality, from knowledge of the scriptures, knows this very soul (to be) absolutely pure.

Commentary.

The author points out that although a shruta-kevali has full knowledge of all the scriptures, yet from real standpoint he can only be termed shruta-kevali, when he realises the absolute and pure soul. It is so because the object of scriptural knowledge is to procure self-realisation, which alone is the cause of internal and eternal peace and happiness and of shedding off of the karmas, which binder soul from attaining its full and perfect status.

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10. The Conquerors call him a knower of scriptural knowledge who has all scriptural knowledge; because the soul (is) all knowledge, therefore (it is also) the knower of scriptural knowledge (Shruta-Kevali).

Commentary.

This Gatha gives an illustration of the practical point of view, which has been said to be a means for explaining the real point of view. It is only

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Commentary.

As belief, knowledge and conduct are inseparable qualities of the self, so the practical point of view has served the same purpose of pointing out the self. This view is presented for one who does not know that these jewels of right belief, knowledge and conduct are only three facets of the one full, perfect soul.

13. The practical standpoint does not yield the real meaning. But the pure (or real) standpoint has been said to give the real meaning. The soul dependent on the real standpoint verily is a right-believer.

Commentary.

Practical standpoint is a manner of describing a substance in a way which is not literally true of its reality. To call a soul a man is true only from the practical point of view. Really the soul as such is quite free from matter. It is neither human nor sub-human; neither hellish nor celestial. Taking into consideration the present condition of the soul in a body of manlike form and in manlike actions, the soul is termed a man.

One who does not realise this distinction clearly cannot know the soul rightly, and therefore he cannot be a right-believer. He alone is a right believer who knows and believes that soul is soul and nothing but soul, and that it is perfectly pure, full of its own real attributes of knowledge, peacefulness and happiness, etc. Although for exchange of knowledge in our mundane life, the practical point of view is necessary, yet knowledge from this view merely without knowledge of the real standpoint cannot reveal the truth. It is belief in real truth only which. Can make a man a right-believer.

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14. The real standpoint expounds pure substance. It should be meditated upon by the seers of real substance. But the practical standpoint is said (to be of use for) those who (are) fixed in the lower thought-activity.

Commentary.

Those who have mastered the real standpoint and are able to keep their attention fixed upon self-meditation do not require any help from the practical standpoint; but when their attention is diverted from the self and is on the point of falling into other thought activities (as also for those who are not fit enough to master the real standpoint), this practical standpoint is a great support. Reading the scriptures, preaching the truth, writing spiritual books, worship of Arhats, feeding the poor, comforting the afraid, educating the ignorant, serving the needy, relieving the afflicted, etc., etc., are said to be the duties (Dharma) of a right-believing layman from the practical point of view. They should be adopted, when the mind is unable to fix itself on self-Meditation. Just as when one wants pure gold, and it is not procurable, it is better to have impure gold than not to have any at all; so one who aims to real standpoint may take support from religious practices from a practical standpoint. The practical is an auxiliary cause for the real point.

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15. The ascertainment, from the real standpoint, of soul, non-soul, merit and demerit, inflow, stoppage, shedding, bondage and liberation is right-belief.

Commentary.

These 9 Padarthas or categories are only phenomena of the same noumenon. The real standpoint establishes the essential identity of the self-absorbed soul, round which the other eight group themselves. Speaking, therefore, from the real standpoint self-absorption alone is right-belief. There are two fundamental categories of the universe, soul and non-soul, each independent of the other in its real essence. Right-belief points to the pure soul as the great reality. The other eight only help us to see the accidents, which hinder the self-realization of the soul. It is merely; to emphasize caution that these distinctions are made. The man pursuing the path of self-realization is absorbed in his real quest. He ignores things, which do not concern his aim.

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16. Know that (person to be one of) real standpoint who sees the soul unbound and untouched (by Karmic and physical matter, like a lotus-leaf by water), not other than itself (in all its mundane existences, like gold in its various forms, as ring, brecelet, necklace, etc.), steadfast in itself (even as the sea at rest), inseparable (from its attributes, as a dismond from its brilliance, etc.), and not united with impure thoughts (which are non-self, as water is not united with hest or solidity both of which are non-water).

Commentary.

The author here describes the person who has gained the real standpoint. It is he who realizes the soul as one whole individuality without any distinctions at all.

In common parlance, we speak of the soul as bound and touched by Karmas, as embodied in the various conditions of existence- celestial, human, sub-human or hellish, But the aim of the real standpoint is to see to divested of all bondage, as a really dis-em-bodied entity, free from the accidents and circumstances of its visible embodiment. Again, we speak of the soul in the different modifications of its attributes, changeful and inconstant, as differing in its attributes and affected by passions and thought activities. Here too the real standpoint differs. The soul is unchanging and constant, as one substance, all peaceful and free from all thought activities. It is like the lotus-leaf, gone down in water, touched by it but only superficially. It can never be other than its real self, whatever the transmutations it suffers in the course of its mundane existence. Like gold, changing outward, forms-yet essentially one substance-the soul is ever itself, unchanging like an ocean under a spell of peaceful calm. As to its attributes they are no separate phenomena. They are implicit in it, even as the brilliance which is in, and has no existence apart implicit in it, even as the brilliance which is in, and has no existence part from the diamond to which it belongs in its relation to activities, whether of thought or action. It has a character fundamentally opposed to impure thought. There is no, and can never be, any real union between the soul and these non-soul, matter born thought-activities, etc.

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17. (He), who sees (I. E, believes, understands and experiences) the soul unbound and untouched (by Karmic and physical matter), not other than itself (in all its mundane existences), inseparable (from its attributes), knows the whole doctrine of the Conqueror (Jina), in the body of the scriptures.

Commentary.

Here the author emphasises the importance of the real point of view. It is through this alone that a right believer looks at his soul as quite pure, shorn of all defects, and the soul, as it is in its true nature and essence.

This knowledge i.e., the self-realization of the soul,. As it is, is the sum and substance of the teaching of Tirthamkeras and is laid down in the Jaina scriptures. Every one, aspiring after liberation and studying Jainism for this purpose, should try to understand the real with the practical point of view. It is the former alone, which can procure one the gift of self-analysis, which is a key to open the storehouse of omniscience and perfection (Bheda Vijnana).

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18. Verily the soul is in my (right) knowledge. In my (right) belief, and in my (right) conduct, the soul is. In my renunciation, in the (thought-activity which produces) stoppage (of inflow of Karmic matter into the soul, and in my) selfconcentration, (there is) soul.

Commentary.

In this Gatha, soul is considered as an All-pervasive Reality; for though knowledge belief, conduct, renunciation, and the subjective stoppage of inflow (Bhiva samsara) and concentration are known by different names from the practical point of view and in consideration of the differences in point of their subject-matter, all are, from the real standpoint, present in their real, supreme, pure form only in a soul absorbed in itself.

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19. (Right) belief, knowledge and conduct should always be pursued by a saint from the practical standpoint know all these three, again, (to be) the soul itself from the real standpoint.

Commentary.

From the real point of view, we cannot make any distinction between right belief, right knowledge and right conduct. They all are co-existent and one with the individuality of the soul. Whoa-ever rightly medittes upon his own self obtains the clue to the three-fold path of liberation, which from the practical point of view may be considered on three aspects.

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20-21. As any man whosoever, knowing a king, believes (him as such)
 and then, being desirous of wealth, serves him by all efforts; so in reality the
 (pure) soul (as) king should be known, similarly should be believed, and then
 that same indeed should be realised by one desirous of liberation.

Commentary.

This Gatha propounds illustration-the illustration of a man seeking
 wealth, who renders service to the king and is paid wages therefor. The point
 of the example is that in self-realisation, too, we require the belief in the real
 soul and the fullest concentration of mind thereon. This Gatha forms the
 keynote to this book. The soul can be made perfect only by contemplation of
 and concentration on, the real nature of the soul itself.

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22. I am in Karmic matter (and thought activity produced by it) and in physical matter; or I (am) the Karmie and quasi-Karmic matter. So long as this understanding (goes on), indeed (the soul) till then is of perverse knowledge.

Commentary.

Ignorance is ever inherent in a mundane soul, and will last so long as it does not recognise himself, and know that this body, bondage of Karmas, anger, pride, deceipt, and greed, etc., all impure thought-activities are all foreign to the real nature of soul. They are all material, because their main cause is matter. When a soul rightly believes in his pure indivldjalita as a store of all-knowledge, all-happiness and all-peace, it becomes a right believer and then it is able to tread on the path of liberation. “Know thyself,” Gnathe season of the Greeks, is really a summary of Shri Kunda-kunda Achrya’s teaching.

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23. In (One's pure) soul or in non-soul, in whichever (of the two, the soul) is observed for the time being, in that same liberation or bondage results (respectively). So (it) is briefly described (by the Conquerors).

Commentary.

The aim of all Jain doctrine is that concentration of the mind on the soul in its real essence shorn of all connection with matter and its concerns, leads to liberation-the goal of all religious discipline, When, however, matter is the object of attachment, or when there is the slightest inclination therto, the soul is led into bondage which negates liberation.

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24. Whatever thought-activity the soul produces, the same (soul) is the doer of that thought-activity, from the real standpoint. From the practical standpoint (it is) the doer of material Karmas.

Commentary.

The mundane soul is not an active agent in the bondage of Karmic molecules, which themselves possess the inherent capacity of combining with the soul; the vibrations and impure thought-activity of the soul form the auxiliary causes therefor. The soul is however, the author of its own conscious thought, pure of impure. All conscious thought activities are modifications of the attribute of consciousness in the soul. In impure

thought-activity, such an anger the root cause is the soul itself, but the auxiliary cause is the operation of passion Karma and the like. In Karmic bondage, the root cause is molecular Karmic matter, and the auxiliary cause is the soul's impure thought-activity, This impure thought-activity is attributed to the soul from the impure real standpoint (Ashuddha Nischaya Naya). From the pure real standpoint (Shuddha Nischaya Naya), the soul is the doer only of its own pure modifications. If any person wants to be saved from karmic bondage, he must try to purify his thoughts, at their source, and this is accomplished by acquiring the true knowledge of the self, which is self-realization.

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25. Other foreign substance, living non-living or mixed is I, I am it. I am of them; and they are mine.

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26. It was mine formerly, I (was) its in the past time, (it) will again be mine; I also will be it.

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27. Thus the wrong-believer indulges in such perverse thought-activity of soul. But a right believer, knowing the real standpoint, does not so indulge.

Commentary.

Gathas 25-27 tell us that the slight identification of the self with the non-self, of the soul with the material accidents of physical existence, is the sure mark of wrong belief. This leads to delusion which overpowers meditation and takes it into wrong channels. I, 'Me', 'Mind' 'Soul' that is the real entity, and the consciousness of it in its pure essence, its chief object. Delusion leads to wrong belief in things of past, present and future. A right-believer is ever conscious that nothing other than his self can ever be he, or his mind, and that he can never be other than his real nature.

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28. The soul whose intellect is deluded by wrong knowledge and (which is) with many kinds of thought-activity, says of the matter-substance (whether it is) bound or not bound (with the soul) : this is mine.

Commentary.

Wrong knowledge is here described as the cause of delusion, and an intellect is (of course from the practical point of view) attributed to the soul.

The point is that “Wrong knowledge,” of which instances have been gives in the preceding three Gathas, deludes the perceptive faculty of the soul, and it comes to regard matter-substance as “its” which, though apparently “genitive” or “attributive” shows attachment and leads to perversity, which should be avoided. Thus deluded, a person is affected by strong passionate thought-activities and breeds attachment to the body, which is bound to him, and with family, friends,. Cloths, houses,. Riches, country and kingdom, etc., which are not bound with him. So deluded by other objects, he desires for their possession and company, and their separation brings unbearable grief to him. For their make he is ready to perform any of the worst injuries and irreligious acts which lno wise man would ever do. He life, which can best be utilized in realising true peace, and in soul-advancement it totally ruined. The author has here described this piteous characteristic of an ignorant deluded person.

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29. That the soul always (possesses) the characteristic of conscious attentiveness is seen in the knowledge of the All-knowing. How can be soul be the matter, which thou say's st is mine?

Commentary.

Remember that the soul, as it is, can never become matter, which is devoid of consciousness; consciousness is the special attribute of the soul. It is therefore, quite different from non-soul substances. This body, in which it resides and to which it resides and to which it is strongly attached, is made up of unconscious molecules of dead, lifeless matter. It is only the abode it dissolvess; but the soul free, and indissoluble, immaterial and conscious will retain its real existence for evermore. Therefore a trully wise man should never consider the body to be his, or otherwise identify himself with it.

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30. If that (soul) becomes matter-substance, the other (i.e., matter) will gain soulless. Then (you) can say that this matter substance (is) mise.

Commentary.

There is a total absence of matter in pure soul. But the impure mundane-soul has always got connection with electric and Karmic bodies. Still even duration of infinite time cannot change one substance into another.

It is a rule that a substance can never lose its own real nature by being altered into another substance. It can modify within its own possible conditions, retaining all its natures and attributes of which the substance is an retaining all its natures may, however, modify the substance is an indivisible group. It may however, modify itself into many kinds of worldly lives, and have knowledge varying from the minimum knowledge of a common fine plant-life to maximum knowledge, Omniscience.

Matter may change into many kinds of fine and gross molecules, of which the different object of the world and the bodies of living beings are formed, yet does not and cannot lose its peculiar attributes of materiality. Colour, smell, taste and touch which are its main attributes can never be lost. This persistent retention of an unchangeable inner-self, whether of matter or soul, is the basic truth of the universe. Soul is different from the body or Karmas. It is the privilege of the real standpoint to see no connection between “self” and “non-self.”

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31. If soul (is) not body, lauding of Tirthamkara and also of Acharya (head of the saints) is wrong: therefore the soul is only the body.

Commentary.

A student after having heard many praises of Tirthmkara and Acharya even with reference to their material bodies may think that if bodies may not

be identical with soul, the saints would not have praised their bodies. He therefore may doubt that the soul is a separate substance from the body.

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32. The practical standpoint tells (that) soul and body are certainly one, but from real standpoint soul and body (are) not one substance at any time whatsoever.

Commentary.

It is only from the practical point of view that the attributes of matter are ascribed to the soul. In wordly practice, the soul having a beautiful fair body is called beautiful and fair, though really the soul is neither beautiful (Shubha) nor beautiful (Ashubha) which are material associations. The living conscious soul can never become non-living unconscious matter.

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33. By lauding this material body (which is) separate from the soul, a saint understands that the perfect deity is lauded (and) adored by him.

Commentary.

When uttering praises of the body of a living Arhat, or of an image, the saints know all along that this lauding refers not to the body, but to the soul whose inner peace and purity has made the body adorable. It is the Perfect Soul, the Deity that is being bowed to.

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34. That (lauding) is not from the real standpoint: the qualities of the body are not found really in the perfect soul, He, who lauds the attributes of the perfect soul, really lauds the perfect soul.

Commentary.

The right-believing worshipper knows perfectly that lauding of the bodies of the great men is only from the practical point of view. From the real point of view, only that lauding which refers to the soul's qualities directly can be called a proper lauding of the Tirthamkra and Acharyas.

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35. As admiring th city can never become admiration of the Kind, (so by)
 lauding the qualities of th body the attributes of the perfect, soul are never
 lauded.

Commentary.

Here the author illustrates his doctrine. As the praise of streets, roads,
 houses, gardens, etc., of city is not necessarily the lauding of the qualities of
 the king of the city, so admiration of the body is not the admiration of
 Omniscience. True adoration lies in the homage to the soul's own special pure
 attributes. Examples of this real adoration are given in the following Gathas.

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36. He, who having conquered the senses realises the soul (as) full of
 its own inherent knowledge, him they, who (are) saints (and) knowers of the
 real standpoint really call a conqueror of the senses.

Commentary.

This Gatha illustrates the second aspect of home. The saint with perfect
 vows ascends the subsidential ladder and practices pure concentration, by

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39. As self-knowledge renounces all (impure) thought activities, knowing him to be other than itself, therefore, self-knowledge must be recognised as renunciation in reality.

Commentary.

From the practical point of view the giving up of vowlessness, worldly possession and sense-gratification is called renunciation. From the real standpoint, when a right believer, diverting his attention from all what is other than himself, concentrates himself in his self, i.e., is absorbed in self, without any consideration of renouncing anything, there is real renunciation of he non-self by the soul. The author here means to say hat the saint who is unable to realise the true nature of his own soul cannot be called a renounce, even if he has given up all worldly things and is practicing sevre austerities. Practical renunciation is for the sake of self-realisation; and true renunciation is only where there is self-absorption.

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40. As any man whatsoever knowing another's thing to be as such gives (it) up, so the (right) knower renounces all non-self-thought-activities knowing them to be non-self.

Commentary.

So long as a person does not realize the distinction between his own and other's possessions, he might think, as his own the things, which really do not belong to him. But as soon as he knows the truth, he, as a right and honest man, gives up all attachment to them and remains content with what is his own. Similarly a right believer, realizing the truth, understands fully the nothing except his own self with its own pure attributes belongs to him. He at once renounces all attachment to non-self and becomes content with and absorbed in his own self.

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**41. Delusion has no concern with me. I am only the attentive one.
The knowers of pure soul call me as having no concern with delusion.**

Commentary

The author points out that not only riches, family, kingdom and other outer things, but even the thought-activities of delusion and attachment which are due to the operation of deluding-karma, do not appertain to the soul. A right-believer should always consider himself to be above any attachment, and centered in his own pure consciousness.

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42. The mediums of motion, etc., are not mine. I am only the attentive one. The knowers of the pure soul call me as having no concern with (substances, such as) mediums of motion.

Commentary.

The soul with its special quality of consciousness knows itself and all the other substances (Dravyas), which are knowable; but being one with itself, it cannot lose itself in the other knowable, which have a separate existence. Philosophers variously believe that all is knowledge, or all is the soul, or there exist no different and individual souls, or matter, space, time, and modes of motion and rest. The many-sided (Anekanta) Jain philosophy differs from these one-sided (Ekanta) views. One soul can neither be other souls, nor it can be other non-soul substances. This fact is clear to the experience and realization of every wise man.

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43. I (am) one (i. e., myself) really pure, full of perfect conation and knowledge, always immaterial. Another (i. e., the non-self) is never mine in any wy, even to the extent of an atom.

Commentary.

This Gatha explains the essence of this chapter. It shows what is “Samaya Sara”. A right-believer must realise himself as being quite pure and in reality a store of all knowledge, all-conation, all-happiness, all-peacefulness, without any connection with any particle of matter or with any attribute of matter, such as, colour, smell, taste and touch. This knowledge and belief of his own identity with an Omniscient, Omnipotent, Limitless Consciousness leads to real self-meditation and self-concentration, which is the only true pah of liberation and happiness, from the real point of view. This is self-absorption (Sva-Samaya).

CHAPTER II.

Soul and Non-soul (Jiva-Ajiva).

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44. Some ignorant persons, who do not know (what) soul (is), and yet declare other (than soul to be the) soul, describe soul as (if it were identical with) attachment (to worldly objects), and (as) Karma.

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45. Others consider the intense or mild action of the feelings of attachment as soul and others (consider) quasi-Karmas as soul.

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46. Others (consider) the operation of Karma as soul, (and others consider that) soul is that which is (the result of) the intense and mild qualities of the fruition of Karmas.

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47. Others believe soul to be both the soul and Karmas combined together, and some believe the soul to be the result of the combination of Karmas.

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48. Thus, in many ways, (persons) of perverse intellect call the soul other (than itself). (Such persons) are therefore classed by the knowers of Reality as (those who) describe the non-soul as soul.

Commentary.

Gathas 44 to 48 describe a few wrong and perverse views about the nature of soul. Practically all that is said in these views can apply to a mundane, imperfect, impure soul, while as a matter of fact this weak deluded embodied soul is a miserable shadow of the great life which the SOUL in reality is.

Karmas are matter made up of very fine karmic molecules. Physical bodies are formed of physical or Aharaka molecules, and are also matter. Attachment, etc., all passionate thought-activities and their mild or strong characters are due to the effect of deluding karma, which is also matter. The operation of all Karmas or its mild or strong fruitiness also material.

Thus, he who believes these matter-born and material causes and effect to be of the essence of soul cannot be a true knower and seer of the reality of the SOUL.

The object of emphasizing the reality of the soul is that if we clearly understand our true nature, much of the bitterness, selfishness, cruelty, injustice, narrowness, crime, immorality, sin and suffering will be removed; we shall rise high above our impure and contaminating surroundings, and in our daily worldly lives shall be enabled to conduct ourselves so that ultimate liberation will be assured, and the world will be turned into a stage for the attainment of Godhood.

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49. (It is) said by the Perfect Conqueror that all these conditions are produced by the operation of material Karmas. How can they be called souls?

Commentary.

The conditions contemplated by the last Gathas are quite material and the soul is free of all material impurities. Its pure reality, in its real essence, has already been discussed in the first chapter.

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50. The Conquerors say (that) all the eight kinds of Karmas are all material. What is called pain is the (resulting) fruit of their maturity.

Commentary.

Pain, disappointment, disease, death, etc., are material from the real standpoint, because they are the result of karmic matter. Here the operative thought-activity of the soul is also called material, as being the result of material Karma. All the impure conditions of a mundane soul are due to the operation of eight kinds of Karmas. Their fruition, on maturity, is what we all pain, because the soul is thereby obstructed from enjoying true and independent happiness born in the realization of self, shorn of interruptions, for all time. Only a soul free from the eight Karmas is always happy and perfect. There are eight Karmas of which the following four are called destructive (Ghativya):—(1) knowledge obscuring which prevents knowledge, (2) conation_obscuring which prevents conation, (3) deluding Karmas which delude right belief and right conduct, (4) obstructive, which prevent the manifestation soul-power. The other four are called non-destructive (Aghatiya). They are (1) feeling Karma, which brings about desirable and undesirable objects of pleasure-and-pain-feeling, (2) age karma, which determines the duration of the soul's imprisonment in a condition of life, (3) body-making Karma which determines the formation of beautiful or ugly body, (4) family-determining Karma which invests the mundane soul with a high or low position or status. The most harmful of the 8 is the deluding karma, which deludes the soul from right belief and right conduct. One who subdues delusion conquers all the 8 karmas and becomes a perfect conqueror.

51. All these thought-activities, attachment, etc., (are) souls. This has been described by the Conquerors as a statement from the practical standpoint.

If a question is raised: Attachment and all other thought activities having been described in Jain Scriptures as due to the soul's modifications while here they are said not to belong to the soul, why should there be such different opinions on the same subject? The Acharya answers: "Here they have been said to be material and not belonging to the soul, from the real point of view. Only from the practical standpoint, we can ascribe these material and impure thought-activities to the soul. Both opinions are correct, but each from its own different standpoint."

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expressed into this imperfect, practical way of talking. Similarly the impure thought-activities are called soul, because they are connected with the soul. If we analyse, we shall find the soul as a pure knowing substance, entirely different from these thought activities.

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54. Know the soul (to be) without taste, without colour, without smell, invisible, without sound, with consciousness as its attribute, cognisable by no (external) sign and without any material shape.

Commentary.

This Gatha distinguishes the soul from matter, which has necessarily colour, smell, taste, touch and a material shape. Material molecules can be visible and known by their figures. The soul on the other hand is the immaterial conscious substance and can only be realised by itself in self-absorption. It is no doubt with some form which in reality has power to pervade throughout the whole universe but owing to the operation of body-sub-class of body-making Karma, it contracts and expands according to the particular body occupied by it in its mundane condition. Thus it is said to be equal in size to the body which it occupies, but in the liberated condition it retains only a little less than the outline of its last body, because the body making Karma being destroyed contraction and expansion of the soul are no longer possible.

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55. In the soul, there is no colour, neither smell, nor taste and neither touch, nor materiality, nor body, nor (physical) figuration, nor (physical) constitution.

Commentary.

This Gatha further expands the description of the soul as given in the previous Gatha.

The material body has all these qualities while the soul has none of these.

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56. In the soul, there is no attachment, nor hatred; nor is there (ny) delusion, nor Pratyaya (i.e., the assess of bondage, wrong-belief, etc.) neither Karmic matter, and there is no quasi Karma matter also in it.

Commentary.

From the pure real point of view the soul is devoid of all passionate thought-activities due to the operations of deluding Karma. Causes of inflow and bondage of Karmas are wrong belief, vowlessness, carelessness, passion and vibratory activity, through mind, body and speech. All these are the results of the operation of Karmas. So in a real soul, all these causes of bondage are absent. Material Karmic molecules out of which Karmas are bound in the form of our Karmic bodies and assimilative or Aharak molecules, out of which physical, fluid and assimilative bodies are formed, are all matter. They can never be soul. Soul is always free from these,

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57. In the soul, there is no Varga (i.e., a group of the degrees of a particular attribute in an atom), nor Vargana (i.e., a group of Vargas), nor Spardhaka (i.e., a group of Varganas) whatsoever, neither any degree of attachment or impure thought-activity, nor any degree of fruition.

Commentary.

Varga, Vargana, Spardhaka are all material. Degrees of attachment and those of fruition appear in impure, unbodied souls, but they are entirely due to operation of karmic matter only. The real soul is different and always free from all these impurities.

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58. In the soul there is no place whatsoever for the soul's vibratory activity (which causes infow of Karmic matter,) nor any place for bondage. And there is no place of operation (of Karmas) nor any place of soul-quest what soever.

Commentary.

Margana is a condition in which a mundane soul is necessarily found. There are 4 such sets of conditions.

Gati. Condition of existence: —These are of 4 kinds – human, sub-human, hellish and celestial.

Indriya. Senses :– They are 5—touch, taste, smell, sight and hearing.

Kaya. Body :—It is of 6 kinds —earth, water, fire, air, vegetable and mobile bodies.

Yoga. Soul's vibrations :—They are of 15 kinds :—

1. Mind Vibration, true.
2. “ “ false.
3. “ “ mixed, true and false.
4. “ “ neutral, neither true nor false.
5. Speech vibration, true.
6. “ “ False.
7. “ “ mixed, true and false.
8. “ “ neutral, neither true nor false.

9. **Body vibration physical.**
10. “ “ “ **mixed with karmic.**
11. “ “ **fluid.**
12. “ “ “ **mixed with Karmic.**
13. “ “ **assimilative.**
14. “ “ “ **mixed with physical.**
15. “ “ **Karmic.**

Veda. Sex :- It is of 3 kinds-masculine, feminine, common.

Kashaya. Passions: - They are of 4 kinds-agner, pride, and deceit and greet.

Janna. Knowledge: - It is of 8 kinds-sensitive, scriptural, visual, mental, perfect, and wrong-sensitive, wrong scriptural and wrong visual.

Samyama. Restraint: - It is of 7 kins-equanimity, recovery of equanimity after downfall, pure and absolute non-injury, slightest delusion, passionless, partial control, and non-control.

Darshana. Conation: it is of 4 Kinds-ocular, non-ocular. Visual and perfect.

Leshya. Thought-paint: It is of 6 kinds-black, blue, dovegrey, yellow, pink and white.

Bhavya. It is of 2 kinds-capacity incapacity of being liberated.

Samyaktva. Right belief: it is of 6 kinds-subsidential, destructive, destructive-subsidential, wrong-belief, downfall, mixed right and wrong-belief.

Sanjna. It is of 2 kinds – rational and irrational.

Alkaraka. It is of 2 kinds – taking or not-taking, no-Karmas or assimilative matter.

soul. For a detailed description of the soul-classes, and spiritual stages, consult Gommatsara Jive Kanda S. B. J. Vol. V.

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61. Although from the practical standpoint these are (found) in the soul from colour up to stages of spirituality, yet from the real standpoint (there are) no (such) conditions whatever.

Commentary

Looked at from the practical standpoint, all these conditions may be said to appertain to a mundane soul, soul in its *pru* nature is, however, free of, and different from, these.

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62. And the connection with these (conditions) should be known (to be) the same as (that of) milk (with) water. But all these are not in the soul, because (it is really) full of the attribute of conscious-attentiveness (i.e., perfect conation and knowledge).

Commentary.

All the impure thought-activities and conditions of soul are due to tis being bound by Karmic matter, the effects of which are infinitely more wonderful, mysterious and powerful than electric currents. If this karmic matter is separated from the soul, the soul becomes its pure self, an enlightened Being full of All-Knowledge, conation, happiness and power. But as pure water mixed with milk loses its owners and is allied milk; so this soul, though pure, mixed with Karmic dirt has lost its sourness; and its material conditions are given the name of sou. A right-believer should therefore make a clear distinction between the two, and giving up attachment with what is foreign to him should believe his soul to be potentially possessed of all the attribute of the pure soul.

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63. Common people, seeing some one looted, in the way, say, “the way is looted,” but no way whatsoever is (really) looted.

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64. Similarly, seeing the Karmic matter and colour of physical matter in the soul, (it) has been said by the Conquerors from the practical standpoint, “this colour (is) of the soul.”

Commentary.

The expression “This road is looted” only means that the travelers proceeding by that road are robbed, and not that the road itself is the subject of robbery. Similarly, in common parlance, from the practical standpoint, we speak of mundane souls as black, white, red, one-sensed or five-sensed, gross, fine, beautiful, ugly. This is but the practical point of view. These phrases are not true in their literal sense. The wise know that colour, touch, taste, senses, etc., are attributed of matter only, and cannot properly be predicated of the true soul. From the pure real standpoint therefore, the soul is only itself, pure, perfect and immaterial; and all the qualities of colour, etc., are true of it only from the practical point of view, as in its mundane condition it is bound with matter, and these qualities are rightly predicable of matter.

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65. Similarly taste, smell, touch, bodily-figure, etc., which have all been described (before), (have been described) from the practical standpoint:—thus do the seers of reality preach.

Commentary.

All the conditions produced in souls bound up with karmic matter, as described in Gathas 55 to 60, are ascribed to souls from the practical point of view only. Even the spiritual stages or the gradual increases of puriy are not of the nature of a soul, when it is considered from the rally point of view. The soul is quite free from all these soul classes, soul-quests and stages. They are relations and conditions springing up from its connection with matter.

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66. In particular incarnations of mundane souls colour, etc., are (found). But in (the souls) liberated from cycle of existence there are no colour, etc., whatsoever.

Commentary.

Colour, etc., cannot be the attributes of a soul. Attributes are always inseparable from their substances, while colour, etc., are only seen in the material bodies, as belonging to matter. As soul is connected with them, they too are ascribed to souls from the practical point of view. When souls are free from material bondage, these vanish like passing sunshine and shade. Had they been attributes, they would not have become disassociated but must have been found in pure souls also.

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67. And also if thou holdouts certainly all these conditions (to be) in the soul, really, then in reality (there) does not remain (any) difference whatsoever between the soul and the non-soul.

Commentary.

The special qualifications of matter are colour, etc, which distinguish it from soul and other immaterial substances. If these attributes be taken to be of the inseparable nature of the soul matter alone will be the existing substance. But that is impossible because the nature of consciousness which is he inseparable nature of soul is evident to all, and is not found in non soul substances.

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68. If (thou believes) colour, etc.,to be (inseparably connected) with mundane souls, then mundane soules will acquire materiality.

Commentary.

This in fact amounts to identifying matter with soul.

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69. O thou, of perverse intellect, thus from thy mode of talk the material substance would become soul. And then matter, having attained Liberatoin, will acquire soulness.

Commentary

In discarding the real standpoint, we lose all distinction between soul and non-soul. For, if the soul is inseparably united with matter and material conditions, in Liberation also it will carry this inseparable matter with it. That is, matter will attain Liberation- Liberation is absolute freedom from Karmic matter. That is, matter will attain freedom from itself. This is absurd. There fore the real standpoint is essential to a proper consideration of soul. The fact is that though we may find colour, ect., and all material conditions in mundane souls, they are not the attributes of the soul. Water may be called dirty by being mixed with mud; but it cannot change it self in to mud. A wise man always knows that dirtiness is a quality of mud and not of water. Similarly a soul may be called impure, angry, proud, bad, good, ect., owing to its connection with Karmic effects, but it is merely saying so in coming mon speech. Really the soul cannot become other than what it is in its own pure nature.

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70. One and two, three and four, and five- sensed souls, gross and developable (Paryapta) and their opposites (fine and undevelopable Sukshma and Aparyapta) (these are) natures (Prakriti) of body – making (Nama) Karma.

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71. These classes of souls (14 Jiva samasa) are formed by their own material modification, influenced by their auxiliary causes. How can they be called souls (in reality)?

Commentary.

A mundance soul is entangled in the bondage of the body- making Karma. It is of 93 kinds (vide Gommatasara Karma- Kanda , S . B .J ., Vol . VI.) . The natures enumerated in Gatha 70 are included in these 93 sub-classes. Mundane souls are called one-sensed, ect. , Owing to the condition of

the physical body as determined by the operation of this body – marking Karma and its 93 sub- calasses and innumerable varieties in these 93 sub- calasses. They cannot be of the soul’s own nature. Thus, from the real point of view, souls are free from all these material conditions .

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72. In the Scripture the souls are said to be developable, undevelopable, fine and gross , (because) the soul’s name is given to the body from the practical standpoint .

Commentary.

Here again the author clears up a doubt which may be entertained by a student who has read only such Jain scriptures in which the practical point of view is mainly dealt with, and in which all these conditions are predicated , being conditions of the soul . Though ascribed to souls, souls by their own nature, are really not these. The soul in its pure state is free from the distinction of developability or otherwise .

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The so-called 14 spiritual stages are not the soul's real pure conditions. They are not found in liberation, in pure souls. They are due to the bondage of souls with deluding Karma and to vibrations caused by the operation of body- making Karma. Shri Kund Kunda Acharya has done great good to seekers of Truth by pointing out the key of knowledge, for whosoever understands things only from practical point of view cannot acquire right belief (vide Gatha 14) . One- sided view means wrong belief. In this second chapter, the author has refuted all the views of wrong-believers who described soul in different ways; and has proved that it is a real substance quite apart from all impure thought – activities. It is potentially God. This belief that I am God is a cause of attaining Godhood by concentrating one's attention upon one's Godhood itself .

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alone. Indeed, the Soul – Pure Soul – may be said to be the Monarch of Siddha shila , the Abode of the Liberated, at the top of the Universe, and of the Whole Universe and non- Universe only from the point of view of its Omniscience. The Vibration, the Delusion, the Cololur and mundane existence of the Universe is certainly Matter and it alone. Is Matter not thus a full and true paraphrase of Satan, as the theological coception of Evil , Sin, Temptation, Deslluastion, Weakness , Sosrrow, ect., ect.- the ever – pressent and seemingly so powerful an antithesis of God ? In the aspect of Jainism as insisted upon by the Great Saint Kunda- Kunda in the first century B . C., in this book, God versus Satan becomes Pure Soul versus Matter. The tempter, seducer, deluder and Jailor of Soul. Our mundane condition is a child of Matter. The deluded Soul is bound with all its variety and attraction and might is absolutely incapable of becoming anything but Matter itself, of making soul anything but the Soul itself. Indeed here, the Holy Preceptor Kunda-Kunda rushes up to the highest highest heights of pure monism of Vedsanta, but is not captured by it. In glorifying the Soul and in insisting upon its independence of and entri es freedom from Matter, he never forgets in the least the equal independence of and entire freedom from soul,of Matter. The two are there. Both are mighty in their separate, individual natures. It is only a deluded person, who mistakes their temporary union and resultant mundane life as altering the true inner nature of either of the two. The thing to remember is that all mundane life is Matter-born, Matter. All its variety is Matter. This should be clearly realise. The Soul is different and quite distinct from this; beautiful net and coil and dance of matter, PraKriti, of the Samkhya school of Philosophy. The spectator may be engrossed in the dancer, nut he is not the dancer. The king may be in prison; but the King is not prison, nor is the prison the King. And neither can ever become the other. The two aaare entirely different; and any view to lthe slightesty degree contrary to this, spells delusion, mistake perversity or wrong belief. The right

– believer knows the unbridgeable gulf between the two and realises the Soul as a supreme, essential, primary, eternal, indestructible reality.

The Ethic of Action.

74. And so long as he does not know the special difference between the two (i.e., the pure) soul and the (thought) inflow (in the form of anger, ect.) ; till then he is ignorant. (Such a) soul indulges in anger, ect. (as being one with them) .

This chapter contains the refutation of the wrong belief which takes the thought- activities of anger, pride, deceit, greed, etc., to be the soul's own actions and the soul to be their actor. So long as a soul does not recognise its own true nature which is passionlessness, it identifies itself with the passions of anger, etc. Yet an ignorant man, the deluded mundane soul, can never realise his true SELF as being really devoid of all thought- activities and full only of his own (Parinamika) thought- activity. The ignorant man indulges freely in anger, etc. He is subjected to inflow of karmas, owing to this perversely held belief, and suffers the miseries of mundane existence.

actions. A right-believer knows them to result from the passion Karmas. He takes them to be not his own real thoughts. He believes that his real thoughts are pure. Thus ignorance and wrong belief are here shown to be the chief causes of bondage .

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76. But when by this soul is realised the special difference between the (pure) soul and the (thought-activity causing) inflow, then (there is) no bondage in that (soul) .

Commentary

Here is emphasised the fact that the knower of Truth is free from bondage, and that when knowledge of the truth about soul is acquired, bondage, which is the cause of infinite mundane lives, ceases. When a person realises the purity of his soul and knows that the thought-activities causing inflow of karmas are not his, but are due to deluding Karmas bound with his soul, he gives them up, and bondage slackens and ceases. Then he becomes a right – believer. totally free from the bondage of the strong Karmas which are bound by ignorance and deep-rooted wrong belief. A right-believer may be said to be free even now , because he knows the path, and must follow it so long as he retains the right belief .

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77. (When the soul) has known the impurity of inflow-thoughts and (their) contrariety (to the soul) and (their being) causes of mundane misery, then the soul turns back from them .

A wrong believer who indulges in impure thought- activities does not recognise them to be foreign to his own inner essence. A right- believer knows that anger and other passions are impure, quite contrary to the nature of his soul, and also that they are the causes of physical sufferings, and that if they do not delude him from Himself, he cannot suffer trouble in the four conditions of existence. From the moment that he thus believes them to be his real enemies, his intimacy with, and friendly attitude towards them, ceases and he determines to be freed from them as soon as possible. Right belief spells victory over the passions; wrong belief and error-feeding passions are at once brought under control. Though a right- believer, without vows in the 4th spiritual stage, and with only partial vows in the 5th stage, has passionate activities of the life of a layman, his right belief makes his knowledge right, and his right knowledge leads to right conduct. He is alive to the weakness of his conduct and tries to strengthen it as far as possible. His practice of self-realisation commences from the time he becomes a right-believer. His right belief is indeed a form of self-realisation. The practice of self-realisation is the real conduct. It produces purity which shortens the duration of passion-breeding Karmas and weakens their strength, By gradual practice, when the vowless soul subdues the partial-vow-preventing passion (Apratakyanavarana Kashaya) he adopts the vows of a layman. There are eleven grades of the house-holder's life. So far as he weakens the operation of other passion, he advances higher in these classes. When by the practice of self-realisation he subdues the total-vow-preventing

passions (Pratyakyanavarana Kashya he becomes a saint with full vows. Thus really,. Self-knowledge and self realisation bring about complete freedom from all-deluding Karma, and when the deluding Karma is destroyed,. He becomes an Omniscient within one antar muhurta and is the adorable of all animals, men and celestials as the Ideal Perfection of Peace and Bliss.

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78. I (am) certainly the one, pure,. Unattached to the non-self, full of perfect conation and knowledge; fixed in that (pure soul) and absorbed in that, I shall lead all these (anger, etc.) to destruction.

Commentary.

A right-believer having fully understood his soul to be not the real actor of anger, etc., realises himself as having an individuality distinct from all souls and non-souls, quite pure, with non attachment to any one and full of its own real attributes o conation, knowledge, peace, power and happiness. This self-realisation weakens the forces of Karmas, which affect passionate thought-activities. This self-realisation or absorption also destroys the deluding Karma and makes the soul; free from all sorts of bondage. It is there fore necessary to practise self-realisation.

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79. Knowing these (anger, etc.,) which are bound to the soul, as transitory, impermanent, helpless, and painful (now) and pain-producing (in the future), (a right-believer) turns back from them.

Commentary.

A right believer correctly analyses his soul as distinct from anger and other impure thought-activities. The right-believer contemplates that this his passion is due to the passion Karma bound to the soul; that this impure thought an last only for a limited time. It is not eternal; it is born and it dies, i.e., it is bound top the soul,. And then on maturing operates and is shed off; and no forces or circumstances can then prevent such shedding off. It is itself painful when it operates, and it causes the bondage of undesirable Karma, the operation of which results in pains for the future. The right believer sees that this soul is his own, is lasting, is a place of complete shelter,. Happiness and joy now and for evermore. This self-analysis frees him from his enemy anger, etc., and he acquires a closer grasp of his own self. Thus when self-contemplation begins the self-realisation is gained.

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80. And the soul; does not (primarily) cause modification of Karmic matter and similarly modification of quasi-Karmic matter. He, who realises this, is the knower.

Commentary.

He alone is a true knower who realises that the root cause of Karmic and quasi-Karmic bodies is matter itself which is unconscious and quite different from the conscious soul and that he is not an actor or doer or producer of them. It is a natural and scientific process that whenever impure thought-activities are present in a soul, Karmic and quasi-Karmic matter will automatically flow in and will unite with the previously existing Karmic and quasi-Karmic matter respectively. The bondage of Karma does not depend or follow the wishes of the embodied soul. No such soul would ever desire the bondage of evil Karmas; and good Karmas will not flow in simply because of his wishes,. If his thought-activities are not such as to invite the inflow of good Karmas. Thus soul; is not really the binder of Karmas. A right believer does not wish for impure thought-activities; but being not sufficiently strong in soul-power he is subjected to anger; etc., through the operation of Karmas, leading to fresh bondage. A right-believer knows all this and does not identify himself with these thoughts and Karmas. He always believes his soul to be the doer and producer of his own soul modifications only.

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81. The soul has been called the doer of meritorious and (demeritorious) thought-activities (from practical stand-point); but it (is really) not the doer (of them) by any means whatsoever. He who knows (this) is the (right) knower.

Commentary.

An impure soul, engaged and engrossed in material pursuits, is subjected to good or bad thoughts owing to the operation of passions and vibratory activity; so it is said to be the doer of these thoughts,. Which are not pure. From the real standpoint, the soul is a pure conscious being without any desire, or regard for, or attachment do, any good or bad thing, whatsoever. He is merely the knower of all; conditions like a mirror which, though showing fire burning in it, is not burnt because there is no fire in it, but merely a reflection of it. Similarly the soul's real; nature is to know and be one with himself and to know all other things as they are. He who finds this key to right knowledge is a man with right knowledge.

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82. And the knower (Himself) certainly knowing material Karmas of many kinds neither modifies, nor assimilates, nor is transformed into the form of non-self-substance.

Commentary.

The possessor of right knowledge knows the soul's character, it not being the doer of deeds. Material; Karmas flow into an embodied soul by themselves, having found an auxiliary cause in the vibrations and passions which already exist in the mundane soul. The root cause of Karmic bondage is matter of Karmic molecules. The material; Karma itself modifies into Karmic bondage and is assimilated by old Karmic bondage existing in a mundane soul. Soul being immaterial does not modify itself in any way into the material Karmas. The right-knower understands all kinds of activities of matter and believes that soul; cannot acquire any attributes, which are special to matter. In mundane life soul has vibrations and passions due to past Karmas. They become only an auxiliary cause for the inflow and bondage of fresh Karmic matter. In the pure nature of soul there are neither vibrations nor passions. So from the pure real standpoint, Soul is neither the root nor the auxiliary cause of Karmic bondage. A right-believer, fixing his thought on this real standpoint, realises himself as not being the doer of any actions which are non-self, but knows that he is the knower, devoid of all attachment whatsoever.

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83. And certainly the knower, knowing his own thought-activity of many kinds, neither modifies, nor assimilates, nor is transformed into the form of non-self substance.

Commentary.

A right-knower knows that there are pure and impure thought-activities of soul. These thought-activities are all modifications of the soul's consciousness. He knows that these modifications of soul or of consciousness are not material. He further knows that his own consciousness, though similar, is distinct from the consciousness of every other individual soul. He therefore takes his conscious thoughts as his own but does not identify himself with any other soul or with the non-soul substances to which those thoughts may relate. He believes that matter modifies into its own material modifications and each soul modifies into its own individual; consciousness. Soul and matter cannot modify themselves into one another. Soul will always remains soul, matter will remain matter. From the pure real standpoint a right-knower knows that soul is capable of only pure, peaceful and blissful thought-activities, and he should therefore realize them in order to achieve self-absorption.

$$\begin{aligned} & \text{P}\ddot{\text{O}}\times\frac{3}{4}\ddot{\text{O}} \quad \text{--}\ddot{\text{O}}\times, \text{P}\ddot{\text{O}}\text{--}\ddot{\text{O}}\times\text{P} \quad \text{P}\ddot{\text{O}} \quad \times\text{P}\ddot{\text{O}}\zeta\times\text{P} \quad \wedge\text{--}\text{--}\ddot{\text{O}}\bullet\bullet\ddot{\text{O}}\times\text{P} \quad \text{P}\ddot{\text{O}} \quad \text{--}\ddot{\text{O}}, \text{P}\frac{3}{4}\frac{3}{4}\ddot{\text{O}} \\ & \text{--}\ddot{\text{O}}\bullet\bullet\ddot{\text{O}}\ddot{\text{O}} < \quad 1 \\ & \text{P}\ddot{\text{O}}\tilde{\alpha}\ddot{\text{O}}\text{P}\ddot{\text{O}}\beta \quad \bullet\ddot{\text{O}}\ddot{\text{O}}\text{P}\ddot{\text{O}}\acute{\text{O}}\ddot{\text{Y}}\ddot{\text{O}}\ddot{\text{O}}\hat{\text{e}} \quad \times\frac{3}{4}\ddot{\text{O}} \quad \text{\textit{Æ}}\tilde{\alpha} \\ & \text{--}\ddot{\text{O}}\tilde{\alpha}\acute{\text{Y}}\acute{\text{Y}}\ddot{\text{O}}\gg\ddot{\text{O}}\hat{\text{U}}\hat{\text{I}}\text{--}\text{--}\ddot{\text{O}}\pm\acute{\text{U}}\gg\ddot{\text{O}}\text{--}\ddot{\text{O}}\text{P}\ddot{\text{O}}\acute{\text{O}}\ddot{\text{Y}}\ddot{\text{O}}\acute{\text{O}} \quad 11 \quad 84 \quad 11 \\ & \text{\textcircled{R}}\ddot{\text{O}}\times\text{--}\ddot{\text{O}} \quad \text{--}\ddot{\text{O}}\times, \text{P}\ddot{\text{O}}\text{--}\ddot{\text{O}}\times\ddot{\text{Y}}\ddot{\text{O}} \quad \text{\textcircled{R}}\ddot{\text{O}} \quad \acute{\text{Y}}\ddot{\text{O}}\acute{\text{e}}\zeta\ddot{\text{O}}\ddot{\text{Y}}\mu\ddot{\text{O}}\tilde{\alpha}\ddot{\text{Y}}\text{--}\ddot{\text{O}}^{\text{a}}\ddot{\text{Y}}\ddot{\text{O}}\hat{\text{e}} \quad \text{\textcircled{R}}\ddot{\text{O}} \\ & \text{--}\ddot{\text{O}}, \mid\frac{3}{4}\mu\ddot{\text{O}}\text{--}\ddot{\text{O}}\text{--}\ddot{\text{O}}\hat{\text{O}}\hat{\text{O}}\mu\ddot{\text{O}}\hat{\text{e}} \quad 1 \\ & \text{--}\ddot{\text{O}}\text{\textcircled{R}}\ddot{\text{O}}\ddot{\text{O}} \quad \bullet\ddot{\text{O}}\text{\textcircled{R}}\ddot{\text{O}}\text{\textcircled{R}}\ddot{\text{O}}\times\text{--}\ddot{\text{O}} \quad \ddot{\text{U}}\ddot{\text{O}}\gg\ddot{\text{O}}\tilde{\alpha} \quad \text{--}\ddot{\text{O}}\tilde{\alpha}\text{\textcircled{R}}\acute{\text{E}}\acute{\text{Y}}\ddot{\text{O}}\gg\ddot{\text{O}}\hat{\text{U}}\hat{\text{U}}\text{--}\ddot{\text{O}}\hat{\text{O}}\pm\acute{\text{U}}\gg\ddot{\text{O}}\text{--}\ddot{\text{O}}\text{\textcircled{R}}\ddot{\text{O}}\acute{\text{O}}\ddot{\text{Y}}\ddot{\text{O}}\acute{\text{O}} \\ & 11 \quad 84 \quad 11 \end{aligned}$$

84. And certainly the knower, knowing infinite (kinds) of fruition of material Karmas, neither modifies, nor assimilates, nor is transformed into the forms of non-self substance.

Commentary.

In this world mundane souls reap the fruits of their past Karmas in the form of pain and pleasure and other conditions of body-formation, etc. A right-knower knows that as soul is really free from material bondage, so it is also free from different kinds of fruition. Neither riches nor calamities produce any deep effect on the mind of a right-knower. He is neither overflowed with pride and joy on gaining a desired object, nor is he downcast with sorrow and grief on separation from agreeable and connection with disagreeable objects. He believes true happiness to be his own nature and independent of all other things. He is satisfied with the feeling which fills him in the state of self-realisation. Thus he does not identify himself with the Karmas, and is absorbed in the nature of his soul, altogether unaffected by Karmas.

$$\begin{aligned} & \text{PÖ} \times \frac{3}{4} \text{Ö} \quad \text{--Ö} \times, \text{PÖ} \text{ 'Ö} \times \square \quad \text{PÖ} \quad \times \text{YÖ} \text{Ç} \times \square \quad \wedge \text{--Ö} \bullet \bullet \text{Ö} \times \square \quad \text{PÖ} \quad \text{--Ö}, \square \frac{3}{4} \frac{3}{4} \text{Ö} \\ & \text{--Ö} \bullet \bullet \text{ÖÖ} < \quad 1 \\ & \text{--Ö} \tilde{\alpha} \text{YÖ} \text{»} \text{Ö} \square \frac{3}{4} \frac{3}{4} \text{ÖÖ} \quad \times \text{--Ö} \quad \text{YÖ} \text{ÆÖ} \quad \text{--Ö} \times, \text{PÖ} \text{ 'Ö} \times \square \quad \tilde{\text{AÖ}} < \times \text{ÆÖ} \quad \text{³ÖÖ} \frac{3}{4} \text{Öê} \times \text{ÆÖ} \\ & 11 \quad 85 \quad 11 \\ & \text{®ÖÖ} \times \text{--Ö} \quad \text{--Ö} \times, \text{PÖ} \text{ 'Ö} \times \text{YÖ} \quad \text{®Ö} \quad \text{YÖ} \text{éÇÖY} \text{--Ö} \tilde{\alpha} \text{Y} \text{--Ö}^{\text{a}} \text{YÖê} \quad \text{®Ö} \\ & \text{--Ö}, \text{ } \frac{3}{4} \mu \text{Ö} \text{--Ö} \mu \text{ÖÖ} \hat{\text{O}} \mu \text{Öê} \text{PÖÖ} \quad 1 \\ & \text{--Ö} \tilde{\alpha} \square \text{EYÖ} \text{»} \text{Ö} \text{ } \frac{3}{4} \mu \text{Ö} \text{ 'Ö} \times \text{--Ö} \quad \text{YÖ} \text{£ÖÖ} \quad \text{--Ö} \times, \text{PÖ} \text{ 'Ö} \times \text{YÖ} \quad \tilde{\text{A}} \frac{3}{4} \text{ÖÜ} \hat{\text{1}} \text{³ÖÖ} \hat{\text{O}} \frac{3}{4} \text{Öê} : \\ & 11 \quad 85 \quad 11 \end{aligned}$$

85. Similarly matter-substance also is shaped into its own modifications, (it), neither modifies, nor assimilates nor is transferred into the forms of other substance.

Commentary.

Just as from eternity a soul is bound with Karmic matter, and binds fresh Karmas, and reaps the fruits there of, without however itself becoming matter, or something other than what it really is; so matter though externally bound with soul, and always changing into new Karmas by the mundane souls vibrations and passions forms the souls bodies, etc., yet it never becomes other than itself, i.e., mere lifeless, innocuous matter. Matter can never modify into soul, or the vice versa. The Jain doctrine does not subscribe to the view that all matter and soul etc., have their origin in one Great Soul or Creator, or that the soul has no real separate existence, and that all its conscious activities are due to modifications of lifeless matter only. According to Jainism both soul and matter are real. Each one of the infinite with its own separate existence and destiny, according to its own actions and spiritual progress. The eternal union of soul and matter or the bondage of soul by Karmic matter means mundane existence; their separation, liberation. Nothing is annihilated; neither matter, no soul; both are eternal in their nature and attributes.

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88. Material molecules are transformed into Karmas (of 8 kinds) by reason of the (mundane) soul's thought-activity: similarly the (mundane) soul also is transformed (into its impure thought-activity) by reason of (operation of) Karmic matter.

Commentary.

Though the soul and matter are two separate substances, they both act and react upon each other in the mundane phase of their existence. For example, the thought-activity of a potter becomes the cause of the formation of a pot; and a pot becomes the cause of the thought in the potter's mind of building similar pots. The real cause of a pot is clay, the matter of the pot itself. But the thought-activity of the potter's mind becomes an auxiliary cause. So the old Karmas become the auxiliary causes of modification of soul's vibrations and passions. The mundane soul, bound with Karmic matter, becomes affected by their operation of old Karmas, with impure thought-activities and vibrations, which become auxiliary causes of inflow of fresh Karmic molecules and of their bondage with soul in the form of Karmas. This fact of mundane life must be fully understood; so as to leave on room for the deluded belief that the Soul can in any way become one with these thought-activities, passions and vibrations.

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87. The soul never produces the attributes of Karmic matter; similarly the Karmas (never produce) the attributes of soul and of the modifications of these two, know each one to be the auxiliary cause of the other.

Commentary.

This emphasises the view stated in the previous Gatha. Every substance is a combination of its own attributes. All its attributes with all its modifications are inherent in that substance. The common attribute of individuality (Aguru-laghu) keeps each substance separate from all the other substances. It prevents any substance or group of attributes and modifications from becoming another substance or group of attributes and modifications. One substance can never become another. They experience mutual and auxiliary actions and interactions. Space locates substances. Time gives duration, newness, oldness, continuity, change or permanence. Dharma helps the movements of souls and matter; Adharma, the cessation of movements. Mighty matter invests the potentially Almighty Soul with the Karmic and other bodies, and thus makes the Monarch, the Lord of the Universe, act the comedy and tragedy of endless cycles of an earthly existence. The Almighty Soul itself owns and masters all; other substances by his knowledge of them. All; substances possess the attribute of knowability.

The great Samsara is really a drama of two principal actors; matter is an auxiliary cause of producing impure thought-activity of attachment, hatred, pain, and pleasure etc., while the mundane soul's impure thought-activities become causes of modification of matter into Karmic bondage, formation of food, houses, clothes, pots and different articles. A right-knower knows the true nature of the phenomena of the universe.

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Commentary.

Every substance modifies only into its own forms; the soul therefore modifies into its own thought-activities. It cannot cause the modification of material forms. Karmas bound to mundane souls are caused only by the material Karmic molecules.

Every substance modifies only into its own forms; the soul therefore modifies into its own thought-activities. It cannot cause the modification of material forms. Karmas bound to mundane souls are caused only by the material Karmic molecules.

89. Thus from the real standpoint the soul really causes or is the doer of (its own modifications). Again know (that) the soul also enjoy its ownself.

The soul being the conscious being; always modifies itself into its own consciousness. As a sea being fretted by the winds or merely ruffled by a mild breeze changes into and is the case of its own waves but not of the blowing of the wind; so the soul whether subjected to operation of passions of otherwise performs its own impure or pure conscious thought activities. The real standpoint emphasises the fact that ever substance is the modifier of its own forms only.

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90. And the (mundane) soul from the practical standpoint does (or produces) many kinds of material Karmas and it also enjoys (the material fruits of) material Karmas of many kinds.

Just as a potter considers himself to be the doer or producer of a clay pot, and enjoyed of it by using it or selling it; so from the practical point of view the (mundane) soul is said to be the binder of Karmas, the doer or causer of other inanimate things, e.g., clothing, houses, utensils, etc., and the enjoyer of sense-objects or sufferer of pain of account of his having or not having retain things. The potter has only been an auxiliary cause of the clay matter of the pot acquiring the form of the pot, but from the practical point of view he is rightly described as the maker of the pot, He could not obviously make one grain of sanj or earth, or which the pot is made. But accident or nature may have taken a million years or more to make the clay-matter of the pot. Thus from the practical standpoint the potter makes the pot and enjoys it, by looking at its beauty or getting its price. The pure soul cannot make or cause one slightest thrill of anger, pride, deceit or greed, ridicule, jest, sorrow, fear, disgust, like, dislike, or sexual inclination. These are material; conditions, independent of the pure soul. But the mundane soul which wears his Karmic body of matter, is by means of it, continuously attracting and shedding matter of Karmas. Thus from the practical; point of view, the soul may be said to be the producer of Karmas and the enjoyer of the fruits there of. From the pure real point of view, the soul is only the doer of its pure

conscious activities and enjoyer of its own natural peace and happiness. The point here, as in the preceding Gathas, is that each substance modifies only within its own attributes and therefore can be said to be the doer and enjoyer of its own modifications.

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91. If the soul causes this Karmic matter, and enjoys the same, (from the real standpoint also), there results the doctrine that one primary cause can produce contradictory primary effects. (Such is the) right teaching of the Conqueror.

Commentary

Here the author again emphasises the distinction between the real and the practical points of view. The real deals with the Pure real Soul only. The practical with the soul as we find it in practice impure, embodied, mundane, affected by Karmas, passions, pains, pleasure, wrong belief etc., etc. From the practical standpoint this embodied matter-clad soul may be said to cause material Karmic conditions and to reap the harvest sown by it. Should some hasty pupil conclude from this that the soul sometimes can cause non-soul or material conditions, he would be surely mistaken. The Author therefore insists that one substance cannot perform two kinds of quite contradictory actions. Conscious substances can only be modified into conscious, while unconscious substances into unconscious. Every action is but a change in the form of the original thing. The past form is the cause, while the present form is its effect.

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92. Because thus (they) hold both soul and matter-natures (to be caused by the same); therefore the followers of the double doctrine are wrong believers.

Commentary.

They who hold the view that conscious soul is the root cause of both the conscious and unconscious material modifications are wrong-believers. Their opinion means identification of soul with matter. They do not recognise the essential, eternal, and ineradicable distinction of soul from non-soul, i.e., from matter. They are closely in touch with material things and material consequences. They cannot see that these worldly things are materials, born of matter and can in no way be caused by the soul, which is conscious, non-matter.

$$\begin{aligned} & \neg \ddot{O} \ddot{O} \hat{e} \ddot{Y} \ddot{Y} \ddot{O} \gg \ddot{O} \ddot{U} \acute{u} \neg \ddot{O} \times \ddot{P} \ddot{O} \times \neg \ddot{O} \ddot{O} \acute{O} \quad \bullet \ddot{O} \ddot{A} \quad ; \neg \ddot{O} \hat{I} \ddot{O} \ddot{O} \quad \hat{U} \acute{a} \acute{u} \ddot{P} \ddot{O} \times \ddot{O} \\ & ; \neg \ddot{O} \hat{I} \neg \neg \ddot{O} \ddot{P} \ddot{O} \hat{O} \hat{e} \quad 3 \ddot{O} \ddot{O} 3 \ddot{O} \acute{O} \quad 1 \\ & \neg \ddot{O} \ddot{O} \hat{e} \ddot{Y} \ddot{Y} \ddot{O} \gg \ddot{O} \ddot{U} \acute{u} \neg \ddot{O} \times \ddot{P} \ddot{O} \times \neg \ddot{O} \ddot{O} \acute{O} \quad \ddot{Y} \ddot{O} \ddot{A} \quad 3 \ddot{O} \hat{e} \ddot{O} \times \ddot{O} \quad ; \neg \ddot{O} \hat{I} \neg \neg \ddot{O} \ddot{P} \ddot{O} \hat{O} \hat{e} \\ & 3 \ddot{O} \ddot{O} 3 \ddot{O} \acute{O} \quad 11 \quad 93 \quad 11 \\ & \neg \ddot{O} \hat{a} TM \ddot{O} \gg \ddot{O} \ddot{U} \acute{u} \neg \ddot{O} \hat{O} \times R \ddot{O} \times \neg \ddot{O} \ddot{O} \acute{O} \quad \mu \ddot{O} E \ddot{O} \ddot{Y} \neg \ddot{O} \ddot{O} \quad \hat{U} \acute{u} , \ddot{O} \hat{e} \times \ddot{Y} \ddot{O} \\ & ; \neg \ddot{O} \hat{I} \ddot{O} \ddot{Y} \neg \ddot{O} R \ddot{O} : \quad 3 \ddot{O} \ddot{O} 3 \ddot{O} \acute{O} \quad 1 \\ & \neg \ddot{O} \hat{a} TM \ddot{O} \gg \ddot{O} \ddot{U} \acute{u} \neg \ddot{O} \times R \ddot{O} \times \neg \ddot{O} \ddot{O} \acute{O} \quad \ddot{Y} \ddot{O} E \ddot{O} \ddot{O} \quad 3 \ddot{O} \hat{e} \ddot{O} \mu \ddot{O} \times \ddot{Y} \ddot{O} \quad ; \neg \ddot{O} \hat{I} \ddot{O} \ddot{Y} \neg \ddot{O} R \ddot{O} \hat{O} \hat{e} \\ & 3 \ddot{O} \ddot{O} 3 \ddot{O} \acute{O} \quad 11 \quad 93 \quad 11 \end{aligned}$$

93. As the soul produces its own (impure) thought-activity by the auxiliary cause of material Karmas, similarly it enjoys its own (impure) thought-activity by the help of material Karmas.

Commentary.

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Commentary.

In order to explain properly the modifications of soul and matter separately, the author has pointed out that wrong belief etc., are each of two kinds. Material Karmas having nature of effecting wrong belief, ignorance, vowlessness, passions and vibrations belong to matter, i.e., Karmic molecules which have flowed into and bound the mundane souls on account of their vibrations and passionate thoughts; while consciousness of soul affected with through of wrong belief, ignorance, vowlessness, passions and vibrations of soul-spatial units belong to soul as their root cause, though they have the operation of material Karmas as auxiliary cause. Just as a mirror shows the reflection of a peacock the modification of clearness of the mirror does no doubt belong to mirror it self, but it is due to the auxiliary cause of the presence of the peacock. Different colours and forms of the body of a peacock appearing in a mirror do not belong to the mirror but to peacock itself which is quite separate from the mirror. Thus we can talk of the mirror peacocks with reference to modification in the mirror and of the animal peacock with reference to its body outside the mirror. Similarly wrong belief etc., should be known. Had there been no operation of Karmas none of these impure modifications would have arisen in the soul.

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The (mundane) soul is with Karma. These material Karmas are with soul not as attributes, but as mere associates, like gold and dirt in golden ore. Every instant old karmic matter is shed off and new matter flows into and binds the soul. This process has been going on from eternity. Every particular bondage has its beginning and end. If the soul were pure, it would have infinite knowledge, Power, and Bliss. There would be no need or possibility of its becoming impure or mundane. Wrong belief, wrong knowledge and wrongness pervert the consciousness of the mundane soul. These are and have been the cause of mundane lives and wanderings from eternity, and would leave it only when by acquiring Right Belief, it acquires Right Knowledge and by pursuit of Right conduct attains Liberation.

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97. Conscious attentiveness, (relay) pur and without karmic dirt, (assumes) three aspects in connection with these (three, wrong belief, knowledge and conduct); (and then) attentiveness (is said to be) the doer (or auser) of such thought activity as it then produces.

Commentary.

Really the soul is pure. But when it is subjected to the operation of Karmas, it is affected with wrong belief, wrong knowledge and wrong conduct. It is the effect of the material karma's that makes it ignorant of its

won true nature. Then whatever thought-activities arise in its consciousness, being effected by wrong belief, wrong knowledge and wrong conduct, the ignorant soul believes that thought-activity to be its own. It is like a crystal, which is transparent and white in colour, but in connection with red, blue, and green matter looks red, blue and green. A causal observer may take it to be a ruby, sapphire or emerald. A right-believer knows the real nature of soul, and believes all the impure thoughts and their effects to be due to karmic matter; while a wrong believer identifies himself with them.

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98. Whatever thought-activity the soul causes, he becomes doer of that thought-activity; owing to that (thought-activity) \karmic matter is itself modified into (8 kinds of) karma's.

Commentary.

A wrong believer, becoming the doer of his own perverse thought-activity, becomes attached to worldly objects. These thoughts become auxiliary cause, which attract similar karmic molecules to flow into and bind the souls with many kinds of karmic classes and sub classes. Just as water is itself transformed into vapour, by the application of heat, so karmic molecules are by the influence of thought-activity themselves transformed

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Commentary.

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100. The soul, full of right knowledge, not taking nonself as self, and also not taking self as non-self, becomes the non-doer of karma's.

Commentary.

This Gatha explains the reverse of the last. A right believer knows that his soul is pure by nature and the doer only of his own pure thought-activities, where there is no dirt of any passion. He also knows that impure thoughts, though they are modifications of his own consciousness, yet they are due to operation of deluding karma; the pain to passion is really the effect of Karmic dirt, it does not belong to him. Just as a man in disease thinks that he is ill. A wise man will analyse this feeling and shall find out that he is only conscious of illness, illness does not belong to him. It is an effect of physical modification. His feeling in the consciousness of disease is due to his attachment to his body. Here also he is enjoying his own thought-activity of dislike for disease and of attachment for body. Similarly a right believer strongly believes that he is the knower only of karmic effects. All anger, and all thoughts such as pride, etc., are only the paints of karmic Molecules showing in the soul's consciousness their non-activities, while a wrong

believer indulges in them. A right believer does not bind those Karmas, which cause hindrance to his path of liberation.

101. This attentive soul with three kinds (of wrong belief, etc.,) develops this false notion. “I am anger” (then) he becomes the doer of that attentiveness (i.e.) of that (false) thought- activity of the soul.

A wrong-believer being deeply effected by wrong-belief, wrong knowledge and wrong conduct, believes that he is the doer of all the impure thought activities of anger, pride, deceit, greed etc.; thus becomes the doer of this false and perverse thought, and is subjected to strong bondage of Karmas.

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102. This attentive soul with three kinds (of wrong belief, etc.,) develops this false notion “I am medium of motion, etc.,” and (then) he becomes the doer of that attentiveness (i.e.,) of that (false) thought activity of the soul.

Commentary.

Just as a wrong-believer takes thoughts such as anger, etc., to be this own, so he takes the knowable objects also to be his own. It means that whenever a person knows any object, his consciousness is transformed into that form. This transformation is called the knowable thing. A perverse believer thinks this conscious thought to be himself. He forgets that he has the capacity of omniscience. His knowledge can comprehend all the knowable of the universe. Knowledge is an attribute of the soul and the objects, which are known, are quite different from his. The forms reflected in the mirror of knowledge belong to the objects; while perfect knowledge, which simultaneously knows all, that is capable of being known, is an attribute of the soul. A wrong believer forgets his capacity of pure knowledge, and having identified himself with knowable, thinks that he is the knowable. He has not recognised the separate individuality of his own pure self. Thus he is also said to be the possessor of false notion. Here a reference appears to be made to the Vedantist who believes all knowable as not different from his knowledge, and thinks every object as a manifestation of one supreme soul. This attitude ignores the difference between soul and non-soul.

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103. Thus the man of perverse intellect mistakes other substances for one's self, and also mistakes the self for the non-self owing to his perverse thoughts.

Commentary.

This sums up the previous Gathas. A wrong-believer maintains himself as the doer of non-self modifications, and quite forgets the truth that the soul cannot be the doer of non-soul. His knowledge is deluded and muddled like that of a sot. A drunkard forgets real facts, and mistakes one thing for another. A wrong believer is therefore pitied by all wise men. He has quite forgotten his pure nature, which is full of real happiness and seeks pleasure in different worldly engagements where he is at last disappointed and pained. Thus he binds strong Karmas which cause his wanderings in different conditions of existences.

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104. That soul is described by the Knowers of Reality as the doer (of its false notions) on account of this (i.e., wrong belief, etc.) he, who realises this, renounces all wrong notions of becoming (their) doer.

Commentary.

The Great Saints who know the Truth have declared all those thoughts to be wrong and misleading which identify the activities of non-self with those of the self. He who understands this point of view properly, abandons these false notions which made him hitherto think that he is the doer of anger, and other impure thoughts. He becomes a right believer and then recognises the pure, peaceful and happy nature of his soul to be his own without any taint of passions and vibrations. He realises himself to be a perfect soul, as a group of inseparable pure attributes.

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105. It is from the practical standpoint that the soul produces pithier, cloth, chariot (and other) things, senses, and Karmas and quasi-Karms of various kinds in this world.

Commentary.

Really all the modifications of matter are caused by matter only. The thought-activity or conscious-activity of mundane souls becomes an auxiliary cause of them. Therefore it is from the practical standpoint that souls are said to be the causes of Karmas, etc., etc. it is wrong to say that the soul is or can be in its true nature the cause of any modifications, excepting its own.

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106. And if that (soul) produces the non-self substances in reality, (then) it becomes one with them. Because (it is) not one with them, therefore the soul is not the doer of them.

Commentary.

Thought-activities of mundane souls may be said to be the auxiliary cause of karmic modifications etc., but we cannot say that the soul is the root cause of these. If thus were the apse, then the soul would be transformed into non-soul. As this is to possible the soul cannot be the real producer of them.

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107. The soul does not make the pithier, nor clothe, nor the other things; soul's vibratory activity (of mid, body and speech) and conscious attention are the producers (of them), and that soul is the doer of that Vibration and Attention.

Commentary.

The author here points out that the soul is neither the root cause of material modifications nor an auxiliary cause of them, if considered from real standpoint. Mundane souls have got vibratory activities due to actions of mind, body and speech; and passionate conscious thought-activities owing to operation of body making and deluding Karmas. These vibrations and impure thoughts only become by themselves auxiliary causes for transformation of clay into pot, threads into cloth, wood into chair, etc., and for sense activities, formations of physical body, and bondage of Karmic molecules. These vibrations and impure thoughts are, from the practical standpoint, said to belong to souls. But if one sees from the pure real standpoint, one will find no soul affected by vibrations or passions. If the souls themselves become auxiliary causes for material modifications, the pure souls will also be subjected to this. But it is not so with pure souls. They have got no vibrations or passions. Thus really the soul is neither the auxiliary cause, nor the root cause of material modifications.

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108. The soul does not cause the knowledge obscuring and other (karma's) which are conditions of material Karmas. He who knows (this) is the Knower.

Commentary.

The author says that the soul has the attribute of consciousness and is therefore the knower only of its own or other's modifications. He is not the doer of any sort of material modifications. Really he is neither the doer of anger, pride and other impure thought-activities. In order to understand real nature of soul, a right-believer must know and believe in the true nature of soul, which is above all mundane conditions due to Karmic bondage. Every soul in its essence is quite conscious, peaceful and happy. The realization of this truth is the cause of liberation.

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Commentary.

Each substance is quite separate from another, and so all the attributes of a substance are separate from those of another substance. The common quality of individuality (agrulaghu) is inherent in each substance prevents this change from one tribute or substance into another attribute or substance. Thus soul cannot modify matter, nor can matter modify the soul. All modifications of soul belong to soul's own attributes; while those of matter to matter only.

They may be auxiliary causes for each other's modifications, so long as souls are in bondage of material Karmas. But from the real point of view, soul is neither the root nor the auxiliary cause of material modification or of impure thought-activities.

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111. The soul does not cause nature of substance or attribute in material Karmas; not causing these two in that (matter), how he (can be) the doer of that (Karma).

Commentary.

It is a well-established proposition that all cautions are caused by primary causes. Really actions are only modifications of the substances, i.e., of their attributes. The soul is a conscious and immaterial substance, and therefore quite distinct from matter which is a non-conscious and material substance. Neither matter can be the cause of producing the soul or any modification in the soul's attributes, nor can the soul be the cause of originating matter or making any modification in its attributes. Therefore the soul cannot become the prime doer of karmic molecules or their natures, nor of physical bodies, such as pots, clothes and other material objects. This Gatha also refutes the theory that any immaterial, pure and all-knowing God has caused non-existing universe to have its existence. This universe with all its soul and non-soul substances is from eternity; because nothing is created or destroyed; only modifications are formed and dissolved.

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112. But seeing the medication of karmic bondage by the (auxiliary) cause of (mundane) souls thought-activity, it is said from the practical point of view that karma's have been caused by the soul.

Commentary.

Soul in its purity is neither the primary nor the auxiliary cause of Karmic modifications. Mundane souls having wrong belief, wrong knowledge and wrong conduct identify themselves with attachment and hatred towards worldly objects. Owing to these impure thought-activities of such souls, karmic molecules by their own nature flow in and modify into bondage of Karmas, just as water is transformed into vapor by the auxiliary cause of heat from fire or sun. The modification of karmic bondage is primarily caused by karmic material molecules themselves.

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113. The war conducted by the warrior is waged by the kind: so says the world. Similarly (it is said that) knowledge-obscuring, et., (Karmas) are caused by the soul from the practical standpoint.

Commentary.

Here the author gives an example from worldly parlance. An army of a king, who is not present in the field, is engaged in fighting. People say that the king is fighting. Really speaking it is wrong; only his men are fighting. Similarly material Karmas are modified by matter only. As soul has association with matter, so it is called the cause of karmic bondage only from the practical point of view.

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114. The soul produces, causes, binds, cuses to modify and assimilate
 karmic matter. (This) is (so), speaking form the practical standpoint.

Commentary.

All modifications of Karmic bondage affect the spatial units of the soul,
 without the soul being the primary cause; there fore the practical standpoi9nt
 ascribes all these material activities to the soul. Right believer understands
 this fact clearly.

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Commentary.

If a foreigner visits a country, and finds the people honest, gentle and contented, he speaks well of the King, and if he finds them dishonest, bad and distressed, he ascribes their condition to the King. Similarly the soul is called the binder of good and bad karma's from the practical standpoint. Just as a ruler is the auxiliary cause of good or bad Government and administration: so a mundane soul is the auxiliary cause off bondage of meritorious or meritorious karmas.

116. Generally four cuses have been said to be the makers of (karmic) bondage. And they should be known to be wrong belief, vowlessness, passions and soul's vibratory activity.

Commentary.

Really speaking, soul is not even the auxiliary cause of bondage. The wrong belief, etc., which modify the soul's consciousness are really the

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Commentary.

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All four are at work in the first, and the third stages; Mithytva drops out, and Avirata-kashaya-Yoga only appear in the 2nd, 4th, and 5th stages ; in the 6th 7th, 8th, 9th and 10th stages Avirate also is subdued, and kashaya and yoga only remain ; and in the 11th, 12th and 13th stages, yoga only shows itself. The soul's vibrations caused by the operation of body-making Karma only determine the kind and quantity of the molecules of the karmas bound, while the degree of passions determines the duration and intensity of fruition. The operation of karmas is the cause of fresh bondage; not the nature of the soul. This operation is nothing but the effect of matter. Matter attracts matter. Thus matter only is the auxiliary cause for modification of fresh karmic molecules into any kinds of karmic bondage.

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118. From the real standpoint these (are) unconscious (i.e., non-soul), because (they are) produced by the operation of material karmas. Though they cause the karmas, the soul (is) never the enjoyer of them (from the real standpoint).

Commentary.

Liberation is the realisation of the soul's pure nature. The pure and real nature of soul is to modify into its own pure attributes and to enjoy its own true and independent happiness. It has no passion, no attachment to the

non-self; it cannot be said to enjoy worldly pleasures that are dependent upon external objects and are brought about by the operation of material Karmas. A right-believing layman, leading a family life, may be taken to enjoy worldly pleasures; but he does not identify his soul with such seeming sweetness. The real point of view sees a mundane soul also as a pure soul. It sees every substance as separate from the other.

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119. Because these spiritual stages, (the real) causes (of bondage), bind Karmas, therefore the soul (is) not the doer (of them really); but the spiritual stages cause the karmas.

Commentary.

In reality the soul is free from thought-activities which cause bondage of karmas. The thirteen spiritual stages due to the effect of deluding and body-making Karmas are the chief causes for taking in and binding new karmic matter. When hot water burns a person's hand, it is said that hot water has burnt him. But really speaking it is the heat of fire, which has burnt him, not the water which is by nature cold. Similarly from the practical standpoint, it is said that mundane soul binds karmic molecules; but really it is impurity of Karma in operation, which cause the bondage of Karmas. Soul by its nature is neither doer of impure thought-activities or of bondage of

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Commentary.

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Commentary.

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122. And I (you consider that) anger is one thing (&) the conscious (soul) full of attention (is really) (quite) another (thing); then like anger, the (other) causes (opf bondage), the karmic and quasi-Karmic (matter) also (should be taken to be) other (than the soul).

Commentary.

If one cannot believe anger to be the natural quality of soul, then one should be convinced also of all the impurities in the thirteen stages long with karmic and quasi-Karmic matter to be quite distinct from urge soul. Really this is the case from the pure real point of view. Every mundane soul should be considered by thus view to be a pure soul, devoid of any activity of a material nature.

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Commentary.

It is the nature of every substance to modify itself into different forms. If it be supposed that matter remains unmodified, there can be no bondage of Karmas with the soul. Pure souls do not possess the activity of binding Karmas. Impure souls, though showing impure thought-activities, yet would never desire to be bound up with bad karmas. If they wish to bind good Karmas, they cannot forcibly transform matter into Karmas, if it does not possess the capacity of modifications. When any substance by its own nature modifies itself into various forms then only other things by way of external stimulus act as auxiliary causes. If matter has not got the capacity of transformation, it can never be transformed by any one. Thus the proposition that matter is incapable of modification cannot be maintained.

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Commentary.

If Karmic matter be taken to have no capacity of modification into forms of 8 kinds of Karmas binding the out, then the soul must remain quite pure ; and there will be an end to the cycle of existences, and the doctrine of the Saukhya philosophy that all souls are pure and inactive will be established. But this is not true. If souls had not been impure and involved in suffering, no religious system would have been needed to preach the doctrine of soul advancement. Thus without maintaining the doctrine of the capacity of modification in matter, it would be impossible to find an explanation for world phenomena. If there is no change, there is no world. There would then be a cessation of all activity. But this is quite contrary to our positive experience and knowledge.

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125. (If) soul causes Karmic matter (to transform) with Karmic forms (of 8 kinds), how then can the conscious (soul) cause transformation in them, (when) they by themselves are incapable of modification.

Commentary.

If any one were to say that matter in itself is not possessed of the attribute of modification, and that it is only the soul which affects matter and

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Commentary.

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the soul has neither such impure thought-activities as anger etc., nor is it bound by Karmas, then the soul also will have to be held as incapable of modification. Jainism refutes this view and says that although operation of Karma's causes the conscious thought-activity of soul to be transformed into anger etc., yet the primary cause of conscious transformation is the capacity of the soul only.

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127. If the soul were not to modify itself into anger etc., thought-activity, there would result the non-existence of the mundane cycle of existences or the Snkha doctrine (would be established).

Commentary.

If the nature of modification is held to be not appertaining to the soul substance, it would follow that the soul remains always as it is, without any change whatsoever, whether pure or impure. And if that were so, the soul will neither take birth in different bodies, or will there be any necessity of addressing it on the doctrine of religion. There ill then be no need for liberation. And then the one-sided Sankhya doctrine, that the soul is inactive and incapable of modification into different thought-activities, ill follow as a logical conclusion. Tirthankaras have however declared that each abstain is possessed of the attribute of modification. If the soul were held to be

inoperable of modification it would follow that the soul is also incapable of enjoying its own inherent, everlasting bliss of perfect knowledge and complete power.

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128. (If) the Karmic matter of aner cause modification of soul into anger thought activity, (then how (the Karmic matter) causes to transform into anger the soul which by itself (is) incapable of modification?

Commentary.

The position that it is material Karmas only, which forcible changes the thought-activity of the soul into anger, pride etc., is also untenable. One substance cannot compel another substance to act in a manner, which is contrary to its inherent nature. If gold had not the capacity of being melted, no fire could have melted it. The gold melts because it possesses the nature of melting; the heat which melts it is only an auxiliary cause. If any one desired to transform space into soul or matter, it would be impossible to do so, because space does not possess the capacity of being changed into another substance. One substance becomes only an auxiliary cause for change in another substance into its own possible modifications. The primary cause in its changed is the substance itself. Sol by itself is transformed into impure thought-activities; the operation of material Karmas is an auxiliary cause.

This we say from impure-real point of view. From the pure real point of view soul modifies into its natural and pure forms only.

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129. That the soul itself is transformed into anger thought-activity, (if) this (is) thy wisdom, (then) it will be wrong (that) the Karma matter of anger causes the modification of the soul into anger.

Commentary.

The pure soul can only have modifications in itself, retaining its purity all the while, and having no contact of any sort with any material substance. It is the operation of the anger-Karma, already and by the mundane and impure soul unto itself, which brings about the anger thought-activity. It is wrong to say that pure soul by itself is transformed into anger thought-activity.

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130. Being affected by anger (Karma) the soul itself (becomes) anger;
 being affected by pride (Karma), (it beomes) pride; indulging in deceit (it
 becomes) deceit, and in greed, it becomes greed.

Commentary.

A bar of iron when heated becomes red; and a transparent crystal
 being placed on a red, blue, or green surface looks red, blue or gree. Similarly
 the soul transforms its thought-activity into anger, pride, deceit, greed
 brother impure thought-activities when affected by the operation of anger,
 pride, deceit, greed, or other Karmas bound up with the soul.

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131. The knows of reality call him the possession-less ascetic, who
 giving up worldly possessions, realises the pure soul, full of conscious
 attentiveness.

Commentary.

The saint, whose strong passions are subsided and who has got suh a
 mild operation of perfect-conduct-preventing passions that they cannot

disturb the pure thought-activity of self-realisation, is free from all attachment, and fully realises his own pure consciousness.

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132. The knowers of reality all him a saint, a conqueror of delusion, who has got rid of deluded thought-activity, and how realises the soul possessed of its inherent perfect knowledge.

Commentary.

This Gatha refers generally to all who have diverted their thoughts even from all good actions of worship, study, prayer, et., and have modified their thoughts exclusively to realisation of pure self. A right-believing person with good thought paint fan restrain his mind to pure oncentration. He is then the enjoyer of his own pure conscious modification.

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134. Whatever thought-activity the soul causes, it becomes the our of that thought-activity. That (thought-activity is) full of (right) knowledge in a soul with (right) knowledge (and is) full of wrong knowledge in one with perverse knowledge.

Commentary.

Soul being a substance is subject to constant modifications. He who has subdued wrong belief and error-feeding passions has been freed from the effects of wrong knowledge. Then all his conscious thought-activities are right and he always modified into right thoughts. He ho is under operation of wrong belief and error-feeding passion ahs perverse knowledge, and all his thought-activities will be wrongly directed, away from the path of Liberation.

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135. The thought-activity of the perverse soul (is) full of wrong knowledge, by that it binds Karmas; while in the soul with right knowledge, (it) is full of right knowledge and therefore it does not bind Karmas.

Commentary.

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Commentary.

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path. He does worldly actions under the operation of passions, but knows that they are not the actions of his soul.

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137. As from a substance with wrong knowledge, thought-activity of wrong knowledge only is produced; therefore in a perverse soul (all) the thought-activities (are) of wrong knowledge.

Commentary.

A person, whose consciousness is dimmed by wrong belief and wrong knowledge, is subjected to modifications of his thought activity according to wrong belief and wrong knowledge. He cannot have right thoughts.

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138-139. As from a golden material, ear-rings and similar things are made, and from an iron matter only bracelets, etc., (of iron) are produced. Similarly in the perverse soul, many kinds of thought-activities full of wrong knowledge are produced and in the soul with (right) knowledge, all the thought-activities are full of (right) knowledge.

Commentary.

All actions are dependent upon their primary causes. Articles made from gold cannot be other than gold, while those of iron cannot be transformed into any other matter than iron. Similarly all thought activities of a rights-believer are right, while those of a wrog-believer are wrong. Even austerities and good charitable actions and calmness of mind in a wrong

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140-141-142. In souls, the belie in wrong principles (i.e., principles as they re not) (is due) to operation of wrong-belief (deluding karma) ; and vowlessness in souls (is due) to the operation of riht-onduct-deluding (Karma). And I souls, the wrong knowledge of the principles (is due) to population of knowledge-obscuring (Karma) ; and the passio-tossed thought-activity of the soul (is due) to the operation of passion (Karma). And the impales of activity of the soul, which (is) good an pursuable, or bad and abandonable, should be known to be due to rise of soul-vibrations (caused by operation of body-sub-class of body making Karma).

Commentary.

Thought-ativities, which cause bondage of new Karmas, are not real and natural activities of souls. All the four kinds of activities of wrong belief wrong knowledge, vowlessness and soul-vibrations though motions of mind, body and speech are due to operation o material karmic bondage. Although souls are primary causes of conscious thought-activities, yet the darkness of wrong belief et., appearing in onsciouness is not due to primary cause of souls, but it is the effect or fruition. Strong or mild, of the Karmin molecules themselves. As has been explained in Gthas 116-119, this darkness of Karmas is really the cause of the eight kinds of fresh karmic bondage. From practical point of view only, it is said that primary cause of these impure activities is soul and a patio of Karmas is an auxiliary cause.

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143. Owing to the (auxiliary) cause (of thought-activity) that which
 (is) in the form of Karmic molecules is modified into eight kinds of
 knowledge-obscuring and other Karmas.

Commentary.

The impure thought-activities already stated are the auxiliary causes
 only of the bondage of 8 kinds of karmic classes and of their sub-classes.
 Primary cause of Karmas are the Karmic molecules themselves of which this
 universe is full and which have got the capacity of being attracted by soul's
 vibrations and transforming themselves into Karmas with various kinds of
 strong or mild fruition,. When they are bound, their bondage is dependent
 also for long or short duration on the internists or mildness of passions. They
 themselves operate on maturity in their due time and then shed off.

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144. Certainly, when matter in the form of Karmic molecules binds the soul, then only the soul becomes the cause of its modified thought-activity.

Commentary.

The transformation of Karmic molecules into Karmas and the auxiliary cause of this bondage process i.e. the impure thought-activity of soul work simultaneously. Such being the fact of Karmic bondage, a wrong-believing person takes that impure thought activity to be his own act. He identifies himself with that which is really an effect of Karmas. Thus owing to wrong belief he does not know the true fact. A right believer free from the effects of wrong-belief Karma but modifying in other impure thought-activities due to partial vow, or total vow, or perfect right conduct, prevents passions and minor passions, knows that his soul really is not the doer of them. They are not his own pure conscious activities. His nature is to know only, and not to be vowing, or passionate. Had there not been operation of passions, his soul's conscious-activity would not have been subjected to such impure modifications. Therefore a right knower does not bind Karmas leading to long cycles of births and rebirths. He binds up weak Karmas which will not hinder the progress of soul-advancement.

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145. And if attachment and other thought-activities are produced in the soul (by its working) along with Karmic matter (i.e. by both soul animate being primary causes) ; then soul and Karmic matter both would become attachment, etc.

Commentary.

Soul and matter jointly cannot be the primary cause of impure thought activities of soul, for in that case karmic matter will also become conscious. This is impossible. The primary cause of thought-activities is the soul itself, Karmic matter is the auxiliary cause. This statement is here made from the impure real point of view. From real point of view soul is not the primary cause of any impurity at all.

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146. If attachment etc., is produced in the soul by itself, then without the operation of Karmas being auxiliary causes, thought-activity (of impure kind will be produced) in a (pure) soul.

Commentary.

Attachment and other impure thought-activities never appear in pure souls. Therefore a soul cannot have them without the influence of deluding Karma in operation as an important auxiliary cause.

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147. If the modification into Karmas (of 8 kinds) is (produced) by itself in karmic matter; then there would be modification into (8) Karmas without the (impure) thought activity of the soul being the cause.

Commentary

The statement that impure thought-activity is due to the soul itself as the primary cause and that the bondage of Karma in souls is due to matter as the primary cause, is made from the impure view-point. From the pure real point of view there is neither bondage nor touch of any Karma with the soul. Viewing from the pure real standpoint, every soul is quite pure without any inception with matter at all. It is the doer of its own pure modification of pure consciousness, peace and happiness.

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149. The Karmas are bound (or) not bound to the soul; know this certainly from the different points of view. But whatever is said after putting aside the points of view, that is the pure soul itself.

Commentary

Points of view are only why of knowing different aspects of a substance. Practical standpoint looks at the soul as bound with karmas, while the real standpoint looks at it as unbound and pure. When, independently of all aspect, one is fixed up in the meditation of his own soul's true nature, and experiences peace

and happiness, then there I no wavering thought about any aspect of purity or impurity. The combination of right belief, right knowledge and right conduct is the only true path of self-absorption; when there is no thinking, when the mind itself is in equilibrium, what to say of body and speech. The points of view are only helpful in knowing the truth. When truth is realised, no wavering thoughts remain, and the soul is absorbed in itself.

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150. Whatever I said from the two standpoints (real and practical) is merely what the Self-absorbed Soul knows as such. Being detached from the different standpoints, the Soul adopts no particular stand-point whatsoever.

Commentary.

The different view pints are necessary and useful in discourse or exposition of Truth. The Truth itself, the ever-elf-absorbed Soul is obviously above all standpoints.

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151. That which is said to be above the different stand-points, (and which) lone deserves the name of this right belief an knowledge is the Samayasara, (the pure Soul the Essential Soul, or the soul in its essence).

Commentary.

Samayasara is the pure soul in its essence. A right believer himself becomes the soul in Essence, when he is absorbed in his own soul which is full of all its pure attributes, conation, knowledge, belief, peace, poor, happiness, etc. it is the association of Karmic bondage which brings about the impure modifications of soul. Really, the oul is above ll these impurities. It is all pure, peaceful and happy and modifier of its own pure thought-activities. One who meditates upon this again and again acquires self-abortion, which is Samayasara.

CHAPTER IV.

Demerit and Merit. – (Punya Papa.)

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152. Know bad Karmas (to be) demerit and good karmas (to be) merit. How can that be meritorious which causes (the soul) to wander in the cycle of existences.

Commentary.

Non-self, whether merit or demerit is not conducive to the freedom of the Soul. People generally love merit and hate demerit, because the latter brings pain and the former pleasure. Really pleasure also is not beneficial, because a mundane soul indulging in sense-pleasures remains aloof from the path of spiritual purity. Every gratification of sense-pleasure creates desire for further gratification. For obtaining such gratification one has to employ means, which may be fair or foul, and he inevitably binds bad karmas. He goes on sinking deeper and deeper in the mire and his chances of extricating himself become lesser and lesser. A wise man should wean himself away from both merit and demerit, and concentrate all attention to contemplation of the pure soul. From the practical point of view, people prefer merit to demerit, and therefore engage themselves in such acts and thoughts as bring in merit for the following reasons.

1. Cause of bondage of each is different; good thoughts bring merit, and bad thoughts demerit.
2. Nature of each is different. Good karmas are pleasure-bearing feeling-karma, high family, good body-making, good age karma classes, while bad karmas are pain-bearing feeling-karma, low family, bad body-making, bad age-karma and the four destructive karma, knowledge obscuring, emotion obscuring, delusion, and obstructive karmas.
3. Fruition of each is different. Merit results in pleasure and demerit in pain.
4. The result in each is different. Merit leads on to the path of liberation, and demerit to the path of bondage.

From the real point of view however both merit and demerit lead the soul further into the vortex of transmigration because: -

(1) Both are caused by impure personation thought-activity of soul, (2) both have got material karmic nature; (3) fruition of both is harmful to real happiness of soul, and (4) both lead towards the path of bondage.

A wise right believer should therefore see that merit and demerit both are derogatory to the path of liberation, and true peace and happiness. Thus he should have regard and liking only for self-absorption, based on right belief, right knowledge and right conduct of soul in its own true nature, as the true path of liberation. Although in the lower spiritual stage, where long-continued self-absorption is not possible, one is obliged to take resort to good deeds, such as, worship of Arhats and saints, devotion to and services of the Acharyas, charity, and study of scriptures, in order to keep away Premed or taints of thoughts and deeds not beneficial for soul-advancement. Such good deeds are performed with the object of self-improvement and not for the gratification of sense desire. There is however a constant effort for attaining the high status of self-absorption.

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153. A gold fetter binds a person as much as an iron one. Similarly good or bad deeds performed, whether good or bad (both) bind the soul (with karmas).

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154. And therefore do not have either attachment or association with (both of these) evil-disposed (karmas). (Because) certainly by association and attachment with these evil-disposed (karmas) independence shall be destroyed.

Commentary.

Good karmas also are obstacles to the higher and purer status of soul purity. A right believer in the 4th stage of vowel's right belief or in the 5th stage of partial vows, or in the 6th stage of imperfect vows, has to perform many good deeds of charity, devotion, service, etc., but he does not believe these good deeds as real causes of liberation. He knows them as causing bondage of merit karma. He does not perform those good deeds for the sake of merit; but only owing to his inability to

strictly and continuously follow the high and Infield path of pure thought-activity and to save himself from slipping into the dismal depths of evil-thoughts and evil-deeds.

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155-156. As any one who so-ever knowing a man (to be) of bad character gives up association and attachment with him. Similarly, from the real standpoint knowing the nature of karmas (good or bad), to be harmful, to see absorbed in their own nature refrain, and prohibit (others), from association, (with such karmas).

Commentary.

A saint absorbed in the contemplation of his own pure nature has no concern with either good or bad deeds. He advises others to stick to the sure path of freedom, peace and happiness. Even a person who has just begun to walk in the path of liberation should believe so. He may take help from good deeds (as they are useful) in checking him from indulgence in evil) as long as he finds himself unable to stick to self-realisation, but his belief that they do not directly lead to liberation, but perpetuate bondage, and thus hinder liberation, remains unshaken.

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157. The attached (soul) binds karmas; the detached soul liberates itself (from them). Such (is) the preaching of the conqueror. Therefore do not indulge in karmas.

Commentary.

Emphasis is here laid upon the supreme self-discipline of avoidance of all attachments, good or bad, the bhakti merge, intense attachment for all attachments, good or bad, the bhakti Marge, intense attachment for saints, and Sadhus, Shasana and Shastra, would certainly be meritorious leading to the higher regions of Bliss, but would still perpetuate transmigration, and not being about Liberation but one should not misunderstand the eating. If one is unable to fix his attention to contemplation of the pure self, he may well follow the path of Virtue but he must strive all the while to ascend the higher spiritual ages, by gradual but constant Soul advancement.

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158. The soul absorbed in self-realisation is the real saint. He who is not so self-absorbed, but only follows the thirteen pointed external conduct of a saint, namely the observance of the five great vows, the 5 Smities, and the three Gupties, cannot be called a true sit. He may be called saint from the practical point of view. A wrong believer with all the external conduct of a saint can in no way be saint. His only in the first stage, that of wrong belief. The self-absorbed soul of the all-knowing Arhat is really the Omniscient and the perfect soul. His calm posture, his outward gloery, his worship by celestials, etc., do not make him an Arhat. The Arhat is his own pure soul only. Those who are fully convinced of this, and try to realise their own soul-nature can be liberated, and not those who have got even a touch of attachment for the non-soul; merit or demerit.

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159. He, who performs austerities and observes vows, without being absorbed (in his) highest Soul, (is) altogether (engaged in) childish austerities and childish vows (taken without right belief) So say the all-knowing.

Commentary.

The external disciplines of observing the thirteen kinds of conduct, and of engaging in austerities, are merely the auxiliary causes to attainment of the stage of an Arhat. If there is neither belief, nor knowledge, nor conduct, of self-absorption, all the austerities of saints and all their vows, are wrong austerities and wrong vows. The observance of external conduct, in the letter of the scriptures, without right belief, is wrong conduct and cannot lead to liberation. Such ascetics performing servile austerities and following the 13 pointed conduct may reach to the 9 Graiveyaka and become Ahamintras, yet they are wrong-believers throughout. Their mundane births and deaths shall not cease.

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160. Observing the vows and resolutions, and performing the subsidiary vows and austerities, they are unknowing, because they are away from (realization of) the highest, Soul purity.

Commentary.

Our knowledge becomes right knowledge when we realize the non-attached pure Self as the path of liberation. Observance of external right conduct consisting of vows and austerities is an auxiliary cause for such self-realization. Those who devotedly follow the outward conduct only, and do not care for the realization of the True and real self-nature, they will bind meritorious Karmas which will in a way delay and obstruct the attainment of liberation, instead of expediting and facilitating it.

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161. Those who are beyond (realization of) the highest soul, owing to wrong knowledge, long for meritorious deeds, which (are) the causes of mundane wanderings. They do not know the Path of liberation.

Commentary.

Persons with perverse knowledge wrongly taken the outward duties of saints, such as observation of complete vows and hard austerities, to be the path of liberation. Really all conduct involving activities of body, mind and speech in concern with other objects are voluntarily done saints with good thoughts of noninjury, truth, chastity, etc. They are not the pure thought-activity. They are causes of bondage of meritorious Karmas. Besides this, those thoughts do not represent even the thought-activity which must be found in saints in their lowest, vow., 6th and 7th stages, because they are not purified by right belief. They being mixed with operation of wrong belief, cause bondage of Karmas, which a wrong believer in the first stage is to bind. Their thought-activity is good; therefore, they bind meritorious Karmas with deep fruition-power and some demeritorious karma with mild fruition-power. A saint practicing austerities for thousands of years without gaining true and real knowledge of self-realization can never be liberated; while a right-believing saint if he is fixed in self-absorption even for the period of an Antarmuhurta can become Omniscient Conqueror. Therefore even attachment to merit must be given up.

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162. Belief in soul, etc., (9 categories) (is) right belief; the knowledge of them is right knowledge. The giving up of attachment, etc., is right conduct. This certainly is the way to liberation.

Commentary.

For the attainment of Liberation, it is essential that one should have a clear, firm, and unshakable belief in the nine-category, viz., Soul, non-soul merit demerit inflow bondage, checking, shedding and liberation (of Karmas) according to what has been preached by the Conquerors. He should have a detailed and clear knowledge of these from study of Jain scriptures complied by great saints, and then should follow right conduct after renouncing love and hatred for all word objects including his own body. This is the practical path. To believe, and know and realize “that I am soul, quite pure and perfect,” and to be absorbed in this

thought-activity is the threefold path from real point of view. Thus he who understands this path of liberation from both points of view, correctly knows his soul and realizes it. He never longs for good deeds for the sake of liberation.

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163. The learned do not indulge in the practical (path) giving up the real substance (i.e. the pure soul) Because (only) in the saints who depend upon the highest substance (i.e. pure soul), the destruction of Karmas taken place.

Commentary.

Mere practical conduct without realization of the pure and real nature of the soul, cannot be the cause of liberation, so the learned do not neglect their own pure soul. When there is non-attachment to all non-self and absorption in the own self, then that fire of concentration is kindled up which burns karmic matter and purifies the soul.

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164,165&166. As the white character of cloth is lost by being covered with a costing of dirt, so should the right belief (characteristic of the soul) be known (to be) obscured by the dirt of wrong belief. As the white character of cloth is lost by being covered with a coating of dirt, so should right knowledge be known (as) obscured by the dirt of wrong knowledge. As the white character of cloth is lost by being covered with a costing of dirt, so should certainly right conduct be known (as) obscured by the passions.

Commentary.

Gathas 164 to 165 illustrate the condition of soul, which is brought about by operation of Karmas, bound before. Cloth made up of cotton threads is really white in its natural colour but owing to its contact with mud, its whiteness is obscured, and it looks dirty. But really the whiteness is not destroyed. The dirtiness has come over it as a mere coating only. Similarly right belief, right knowledge and right conduct are the real and inseparable attributes of the soul. Operation of wrong belief, knowledge obscuring and passion-karmas has obscured them. Removal of their operation will allow the threefold nature of the soul to illumine purely and rightly.

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167. That (really) all-knowing, all-seeing, obscured by the dust of its own karmas, wandering in the cycle of existence does not know all things, in all their aspects.

Commentary

The soul is really by nature all knowing and all seeing, all-peaceful and all-happy, and in no manner less than all the liberated and perfect souls in the pure conditions. Its impure mundane condition, however, has continuously been going on from beginningless time in conjunction with bondage and operation of material Karmas. These karmas obscure its true

nature and pervert it in wrong belief and knowledge, owing to which it neither knows its own soul correctly, nor the other soul and non-soul and non-soul substances. Its power of discrimination has been totally marred by deluding Karmas just as drunkenness makes one forget his own house. Under delusion, it has often bound good Karmas also; but they could not help it to know its own reality. Therefore a right believer should not have any attachment with Karmas, the enemies of soul, whether they may be looking nice in form of merit, or ugly in form of demerit. All deeds resulting in bondage of good or bad Karmas must be given up. Only one's own nature should be firmly grasped for safety and liberation.

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168, 169 & 170. Right belief obscuring (Karma is) wrong-belief. It is said by the Conquerors. By the operation of that (Karma) the soul (is) wrong-believer. Such should be known. The obscuring of right knowledge is said by the Conquerors to be wrong knowledge. By its operation the soul becomes of perverse knowledge. (It) should be known. That which obscures right conduct is

Commentary.

Meritorious Karmas can never remove the obscurity, which has marred the soul's real qualities. Strong meritorious Karmas operate in a soul of celestial body in the last heaven of Sarvartha Siddhi. There he cannot pass beyond the forth spiritual stage and has to remain confined in heaven for 33 Sagars, a period of innumerable eons. In the human sphere Chakravartis have got operation of the strongest kind of merit Karmas. If any Chakravarti is infatuated by them, his soul may go down even to the 7th hell. The only helper to prevent plunging into the deep ocean of world is true self-knowledge and self-realization. A seeker after independent peace and happiness must not have the slightest love for all the good and bad and activities of mind, speech and body, which cause bondage of Karmas. He should consider both good and bad Karmas as fetters which bind him and obstruct the unfoldment of his own capacities. Both should be believed to be material and foreign to his soul's nature. He should regard self-absorption as the real cause of happiness. He should become one with Samayasara, the essence of soul, in order to himself become the perfect and pure Samyasara.

endeavour to change his thoughts, from impurity to purity. Unless a person believes that these defects are injurious to him he would try to remove them. Wrong-belief, etc., as Karmas are material while wrong belief, etc., as impure thoughts of non-living soul are living.

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172. The are the causes (of inflow) of karmic matter of the knowledge-obscuring and other kinds. The soul is also the cause of such thought activities as love, hatred.

Commentary.

The material Karmas previously bound by a soul operate at their maturity and fall off. If the soul's thought-activity is strong enough not to be affected by their operation, they will fall off without bringing inflow of fresh Karmas. If the soul's thought-activity is not strong enough, it will be modified into its conscious thought-activities according to the operation of Karmas. And thus its thought-activities will be painted by wrong belief, passions, etc., which ma be called love, hatred and delusion (Raga-Dvesha-Moha). A seeker of Truth must improve his knowledge and will power so that he may not be affected by operation of Karmas. A wrong believer by continuous study, by thinking of the nature of soul and non-soul, devotion to pure soul, and by other pure activities, ma increase his soul power and clearness of his thought-activity may increase his soul power and clearness of his thought-activity so much that the fruition-force of wrong belief and other Karms, is decreassed. And by such continuous efforts, Karmas of wrong belief and error-feeding passions are brought under subsidence at least for an Antar-Muhurta, and during such period be becomes a right believer of a subsidential kind. If, after an Antar-Muhuta, he is able to retain his belief his belief becomes destructive subsidential right belief. In that condition it is only the slightest form of wrong-belief. In that condition it is only the slightest form of wrong-belief Karma called Samyaktva Prakriti, which operates and affects the thought-activity of the soul; while other Karmas such as error-feeding passions, and wrong, and mixed belief Karma when operative, fall of without in any affecting the soul's thought-activity. These operative Karmas without the corresponding thought-activity of the soul cannot be the cause of the bringing in of new karmic molecules.

bondage). But (the soul) free from love, etc., (is) free from bondage (and is) the knower (only).

Commentary.

Love and hatred, etc., the impure thought-activities of a soul caused by operation of wrong belief and error-feeding passions are the chief auxiliary causes of bondage of Karmas, and bring about long wanderings in the cycle of existences. A right believer, free from such thoughts does not indulge in any non-soul thoughts, and therefore he is not the binder of Karmas. He merely knows the effects of operation and bondage of Karmas which may occur in his progressive stages because of slight passions and soul-vibrations.

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175. As the ripe fruit, which has fallen down, cannot be attached as fruit, again to (the old) stalk; so in the soul, karmic matter which has fallen off (after fruition), can never again (be bound, and) matured to operation.

Commentary.

The general rule is that whenever Karmas are matured and become operative, they fall off at once and cannot remain bound an instant longer. They become dead material molecules. If a right believer, through the strength of his soul-capacity has destroyed those Karmas that obstruct right belief, i.e., has become a destructive-right-believer, then he will never be subjected to their bondage again. He will forever remain in the right belief-stage. Thus having obtained the clue of self-discrimination, he practices self-realization according to the spiritual stage attained by his thought-activity. Verily he is not a binder of Karmas. He is merely the knower of them. A layman performs many wordly duties, but being a right knower he knows all these acts to be due to the operation of Karmas bound before, and always longs for the passionless stage where his peace and happiness may not be disturbed in any way. Any little bondage that occurs does not become detrimental to his soul progress.

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176. And in that knowing soul, the formerly bound Karmas (are ineffectual) like clod of earth, although all of them are bound with its karmic body.

Commentary.

When a person becomes a right believer and a right knower of true principle and realizes the discrimination between the true and real nature of soul and non-soul he is at first a right believer of the subsidential kind. Wrong belief and error-feeding passion karmas, which are not yet destroyed, but made to subside, simply exist without producing any effect like a clod of earth. If he is firm in right belief he will not allow them to operate again and will save himself from relapsing into wrong belief. He will, then, transform himself into a right believer of the destructive subsidential kind. There-afterwards, if he happens to be in the presence of an Omniscient or a saint with full scriptural knowledge, he will remove all right-belief preventing Karmas from existence in the soul, and will become a right believer of the destructive description. He could never again relapse into perverse belief and shall soon obtain Liberation. Material Karmas cannot disturb the thought-activity of soul, unless they operate, and the soul is not strong enough to resist their, operation. One should not, therefore, be afraid of karmas merely in existence, but must to be strong in soul-power in order to resist their operation, and to let them be exhausted and shed off.

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$\text{``}\ddot{O}\ddot{Y}\ddot{O}\tilde{a}\times\frac{3}{4}\ddot{O}\hat{O}^{\circ}\ddot{O}\ddot{O} \quad \mathfrak{t}^{\circ}\ddot{O}\hat{e}\hat{U}\hat{u} \quad {}^3\ddot{O}\hat{e}\mathfrak{a}\acute{O} \quad {}^2\ddot{O}^{\circ}\mathbb{R}\ddot{O}\acute{O}\times\ddot{Y}\ddot{O} \quad -$
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177. As those which are of four kinds (wrong belief, vowlessness, passions and vibratory activity) bind the soul every moment with many kinds of Karmas with the help of the soul's attributes of conation and knowledge (love and hatred), therefore, the knowing soul (attentive to itself) is certainly incapable of being bound by Karmas.

Commentary.

The knowing soul when attentive to itself is free from bondage. The previously bound Karmas are really the auxiliary cause of the inflow of fresh Karmas. Soul by itself does neither taken in, nor bind any Karmas at all. It is really free from all inflow and bondage. A seeker after Liberation must improve his soul-power in order to resist the operation of deluding Karma, which is the chief enemy of the mundane soul.

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178. And because the attribute of knowledge when in a low stage (below the 11th) is again modified into something else (Love, hatred) it is, in that view said to be the binder (of karmas).

Commentary.

A person who has not attained the destructive stage of a right believer, falls down for want of sufficient strength in his soul power from right belief into wrong belief. He is subjected to bondage of wrong belief and other karmas on account of his thought-activity being affected with strong delusion, attraction or repulsion, and is again attached to the world. It is the deluding karma which must be destroyed. As long as it has the least mastery over consciousness, no check of inflow of karmas is possible. A right believer should therefore believe himself to be the Pure Soul and should realise his own pure nature, by practising self-absorption. It is this conduct only, which can weaken the passions and improve soul-power.

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182. Having been unripe for fruition, when they (the Karmas) become ripe for fruition, they bind the 7 or 8 kinds of knowledge obscuring and other forms of Karmas.

Commentary.

Usually seven kinds of Karmas are bound up. The age-karma is bound in special circumstances.

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183. By these reasons indeed, a right believer is not the binder of Karmas. In the absence of thought inflow the Karmas are not said to be the binders.

Commentary.

The Material molecules of deluding Karma being merel bound up in a soul, do not affect him, unless they come into operation and the soul's thought-activity is not strong enough to resist their operation. Where there is impure thought-activity there is bondage. Till the 10th spiritual stage, seven Karmas are being bound ever moment by the soul, but age-karma is bound only on certain occasions. It is bound in one of the 8 declining times (vide Gammatsara Jiva Kanda Gatja 518, page 258).

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184. Love, hatred, and delusion, (thought) inflow, is not found in the right believer. Therefore in the absence of thought inflow, Karmas do not become the cause (of new bondage).

Commentary.

A right believer, even in the 4th stage, is free from delusion, love and hatred, which are possible only in a wrong believer. In the absence of thought-activity of the above description, mere wrong belief and other Karmas existing in the soul, without operation, cannot cause inflow and bondage. It is impure thought-activity only, which is really the auxiliary cause of fresh karmic bondage. That bondage which is due to partial vow-preventing passions etc., is not cause of keeping a soul long in mundane existences.

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185. The four-fold cause (of bondage) become the cause of eight kinds of karmic bondage. And love, etc., also, (are the causes) of their (bondage). In their absence (Karmas) are not bound.

Commentary.

Really Karmas attract karmas, if impure thought-activity of the soul is present as an auxiliary cause of new bondage; but if the soul is not affected by thought-activity due to operation of wrong belief and other Karmas no fresh bondage will happen. The right believer has suppressed their operation, and they cannot disturb the thought-activity of his soul.

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186-187. As the food taken by a man is modified in many ways, in the form of flesh, nerves, blood, etc., by reason of the digestive heat (of the human

system). So in the knower also, those Karmas which are bound from before, bind many kinds of Karmas. Such souls (which are thus bound) are bereft of the (pure) view-point.

Commentary.

Love, hatred, etc., are the motive causes which bring about the bondage of Karmas. When a person forgets the real point of view, which sees a really full of all-knowledge peace and happiness he gets enamoured of sensual pleasures. A right believer should try to keep his attention ever fixed upon his own pure soul, with the help of pure and real viewpoint. His pure thought-activity then will protect him from such bondage as would happen if he were engaged in worldly pursuits. If he is in the very advanced stage of a saint and is fully absorbed in his self-realisation without any; paint of light passion, he will not bind any Karma of even the least duration of one antar-muhuta, in the 11th or the 12th stage. In the lower stages he may bind some Karmas according to the degree and kind of the thoughts entertained. Self-absorbed souls have such pure thought-activity that the slight bondage in them is negligible. Those who want to be free from inflow and bondage must ever keep in view the real stand-point and realize themselves as Pure Souls, Samayasara. Practice will make him pure and will raise him to the most exalted position of an Omniscient.

CHAPTER VI.

Checking of Karmas (Samvara).

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188. (Pure) conscious attentiveness (is) in the (pure) soul. In anger, etc., there is no (pure) soul whatever. And indeed really anger (is) in anger itself. Certainly there is no anger in the (pure) soul.

Commentary.

With reference to a soul affected with anger passion-Karma-in-operation, the conscious attentiveness of the soul is called anger. Really the soul is

consciousness; anger is the fruition force of karmic matter. Anger is not its attribute. By self-analysis it will discard its attachment to anger which is really on-soul and will keep its attention fixed over the pure soul. Self-analysis will lead a right knower to self-absorption.

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189. In 8 kinds of Karmas, and also in quasi-Karmic matter there is no (pure) soul. And in the (pure) soul there are no Karmas and also no quasi-Karmic matter.

Commentary.

Self analysis would point out that the Karmic body is composed of 8 kinds molecules, the electric body is made of electric molecules, and the physical, fluid and assimilative bodies are made up of assimilative molecules. They are all material. Neither is the pure soul of their nature nor are they of the nature of the pure soul.

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190. And when this kind of unreported knowledge rises in the soul, then the attentive pure soul entertains no (impure) thought-activity whatsoever.

Commentary.

Thus, when a right knowing soul acquires correct self-analysis, and from the real point of view knows his soul as quite separate from all impure thoughts and vibrations, as well as from all Karmic and quasi-karmic matter, he does not identify himself with any other action except his own pure conscious modifications. Having acquired this self-analysis, he realizes his soul as pure and real like a perfect and liberated soul. That very moment, he enjoys true peace and independent soul-happiness. He further increases his knowledge and soul-power by destructive-subsidence of knowledge-obscuring, constion-obscuring, and obstructive Karmas. His previously bound conduct-preventing passion-karmas existing in the soul's spatial its are weakened. His other demerits Karmas also are

weakened or transformed into merit Karmas. Duration bondage of all Karmas in existence except age-Karmas is gradually lessened. A right believer even in the vowless stage is capable of bringing about the subsidence of partial-vow-preventing passions, by this practice of self-realisation. Then he adopts the preliminary vows of a layman. As his practice of self-realization is improved, he weakens the force of total vow-preventing-passion-Karmas, and is advanced in degrees of conduct of a layman. When the same self-realisation causes subsidence of total-vow-preventing-passions, he accepts vows of a saint and devotes his time wholly and solely to self-purification. Through self-realisation he causes destruction of the four destructive Karmas; and thereafter becomes an Omniscient Conqueror. In that sublime condition he is absorbed in his own soulless for ever; lives in the body up to the age-duration; and then freed from all find and gross matter, retaining his own immaterial and innumerable spatial its, quite pure and illuminating with all full attributes, goes up direct to the top of the universe and stays there for eternal time.

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191. As gold hested in fire does not give up its golden nature; so the knower, (though) agitated by the operation of Karmas, does not give up its nature of knowing.

Commentary.

Gold though heated thousands of times, or mixed innumerable times with minerals or other substances never gives up its nature of godliness. It remains the same gold in any condition whatsoever. Similarly, a soul being affected by Karmas, having come in contact with Karmic and quasi-Karmic matter even from eternity does never lose its soul-nature of all perceiving, all-knowing, all peace and all happiness etc. These attributes may be obscured by karmic impurities, but are never lost. A right knower after once acquiring right knowledge and being firm in retaining it, does not give up this belief even if he is attacked by numerous insufferable suffering through operation of past Karmas. Again a right knowing layman or ascetic, if he is absorbed in self-realisation for a limited time or for the whole life, is not affected by the severest sufferings.

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192. Thus the knower releases it self. (But) the perverse soul obscured by the darkness of ignorance, (and) not releasing the nature of the soul takes attachment itself for the soul.

Commentary.

A right knower is quite confident of the true nature of soul as free from all sorts of delusion, love hatred. He is on the path of Liberation. He relapses his soul and is gradually freed from Karmic bondage. A wrong believer, in his perverse knowledge, due to operation of strong wrong-belief and error-feeding-passions, never realises this reality. He maintains his own soul to be of the nature of love, hatred, etc., and is therefore always impure.

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193. And releasing the pure soul, the soul because the pure soul itself. But realising the impure soul (it) becomes impure soul itself.

Commentary.

A right believer advances in self-purification by his conscious realisation of his pure soul. Self-analysis and Self-realisation lead to Self-purification. A right-believing layman may be engaged in wordly pursuits and may have impure thought-activities, yet he is never oblivious of the true nature of his soul. While, a man with perverse knowledge, even if he is engaged in severe austerities, does not realise the pure soul and cannot be purified.

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194-195. The knower having checked the soul, by itself, from both the vibratory activities of merit and demerit, and being absorbed in (pure) conation and knowledge, by giving up desire for other (substances apart from the soul) and having renounced all attachment (to worldly possessions) contemplates upon the (pure) soul by the soul, and never (contemplates upon) Karmas and quasi-karmas, (he) meditates upon its oneness.

Commentary.

The means of checking the inflow is self-absorption only. A right knower should withdraw his attention both from good and bad actions. Becoming desirables and non-attached, he should calm contemplate upon the pure nature of his soul.

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196. Contemplating upon the pure soul, full of (right) conation and knowledge, and not attentive to the non-self such (soul) liberated from Karmas, very soon realizes the soul itself.

Commentary.

A right knowing saint practices self-absorption by concentrating his attention on the pure attributes of his soul. By constant practice, he advances in the spiritual stages. If he ascends by the destructive ladder, and acquires pure concentration (Shukla Dhyana) he is rid of the four destructive Karmas within one huhurta, 48 minutes, and becomes an Omniscient Conqueror.

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197. As by hearing a lecture one comes to know that he has not seen, (one) knows an unseen from as if by visualization, so is the soul described and understood as if (it, was) seen and known.

Commentary.

The soul is immaterial and cannot be known through any of the five senses; but it can be properly understood and grasped by the mind, if its nature is properly described from different points of view. The differential of soul is consciousness, which can always be realized by us. That which has consciousness is soul. I have consciousness and therefore I am soul. I feel pain and pleasure throughout the whole of my body, therefore I am in size according to my body. Thus should a right believer visualise his soul in his own body as a substance without any colour or other material qualities possessed of full consciousness, peace and happiness, free from anger and other impure thoughts. By continuous practice of visualization he can gain fixity in the idea of soul. Then he will be able to grasp his own pure self quite clearly. Whenever his attention will concentrate itself fully on this idea of the soul, there will be self-realisation.

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198. At the present time what saint (is there who) knowing the (reality of) substances can any “this is its form” as if he had an ocular vision of what can be known only by inferential knowledge.

Commentary.

Only omniscient can directly see the immaterial soul. Neither visual, nor mental knowledge, though they are somewhat direct, can see the soul. The saints and others with sensitive and scriptural knowledge can know it and realise it indirectly through these two kinds of knowledge. Although self-realisation is not direct realisation of self like that of omniscient, yet it is clear enough. It is almost direct. When thought activity is attentive constantly to self-realisation, the attention gives up functioning through the mind and the senses. At that time thinking and wavering is stopped. Attention is merged in its own master, the soul. A right believer, though not omniscient, yet realises the soul as it is.

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199-200-201. The causes of (attachment etc.,) are said by the all-seeing to be the manifest operation of (Karmas). (They are) wrong belief, wrong knowledge, vow-lessness and soul's vibratory activity.

By the non-existence of these causes certainly results the checking of thought-inflow in a knowing soul. In the absence of thought-inflow, results the checking (of the inflow) of Karmic matter also, and by the non-existence of Karmic-inflow is caused the checking of Quasi-Karmic matter also. And by the checking of Quasi-karmic matter, there results the checking of the cycle of transmigration.

Commentary.

When by the constant practice of self-analysis, the soul's power and thought-activity is no purified that it is capable of causing the subsidence of wrong-belief Karma and of error-feeding passion-Karmas, a person becomes a right believer. His knowledge becomes right knowledge. A right believer even in the fourth stage of vowless right belief, is capable of checking all those thought-activities which are causes of the inflow and bondage of such strong Karmas as wrong belief, error-feeding-passions. A right-believer will never be born in inferior bodies.

He will generally be born as a celestial or a human being till his mundane wanderings are totally exhausted. He will be gradually advancing in self-

realisation. And through self-realisation he will not take long to attain a suitable body for the practice of pure concentration in order to destroy all Karmas and to be liberated finally and become a perfect soul.

CHAPTER VII. The shedding of Karmas (Nirjara),

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202. All the enjoyment, through senses, or things inanimate and animate which is had by a right believer is for the shedding of karmas.

Commentary.

A distinction is here drawn between the enjoyment by one who holds wrong belief and by one holds right belief. The former is engrossed in pleasure, or deeply afflicted with pain, arising from the operation of karma, whether good or bad; the latter, while enjoying pleasure and suffering pain, is not under the perverse belief that the aim of life is the gratification of senses. His right belief is a light, which shows him that worldly pleasures are fleeting and unsatisfying; that real happiness is inherent in his soul and can be enjoyed only in self-realisation; and that both pleasure and pain are due to the operation of the Law of karma. He is therefore neither overjoyed at pleasures nor over-grieved when in pain. He remains calm, and peacefully bears the fruits of his karmas. The right believer, who has attained to the sixth or to a higher spiritual stage, becomes quite unattached as regards worldly objects, which he renounces at the time of his initiation as a monk. He takes food and meets all suffering in a calm and impersonates way. The right believers in the fourth and the fifth stages so long as they are in association with family and property, and are engaged in earning money, procuring and enjoying sense objects, and occupied in matters of administration, are not in a spirit of saintly unattachment. Still their love for agreeable, and their aversion to disagreeable objects, cannot rightly be said to be due to wrong belief and error-feeding passions. The enjoy things as they came,

but with no deliberate attachment to them as their aim of life. Their soul-power is not then strong enough to check the operation of passion-karmas and is therefore under the influence of karmas, As a rule, the bondage of karmas is caused by passions and by vibrations of the soul. There will be bondage to these right believers, no doubt, according to their intense or mind thought paint (Leshya), but they cannot bind those bad Karmas, wrong belief, error-feeding passions and bellish age, the one-sensed-genus and the immobile body-making Karmas, etc., which are bound by wrong believers, even if they enjoy the same objects which are enjoyed by the wrong believers. This is so, because the right believers are free from the influence of strong passions in their thought activity.

Bondage in a right believer does not become the cause of keeping him entangled in the world forever; his bondage must, be cast off one day. The bondage in a wrong believer is very strong and causes continuous infinite wordly transmigrations. Thus it is, that sense-enjoyment by right believers does not not tend to forge bondage, it rather tends “to shed” karmas after their operation. Moreover, a right believer will shed more and become bound to less karmas.

One should not however misinterpret the above Gatha to justify the false notion that a right believer may be quite regardless of the rules of right conduct without risking a bondage by such karmas as he is intentionally guilty of. A right believer cannot be led away by such a false notion. He always wishes to have a pure activity of thought, but owing to his karmas bound in the past he has occasionally to suffer from passionate thought-activity, A right believer, strictly speaking from the real point of view, realises his soul as quite free from the enjoyment of any sense objects and this view is the cause of shedding of karmas prematurely.

Wrong believers are always binders of karmas, while the right believers shed them off as they are on the path of liberation. The fundamental point of distinction is that right belief means and connotes a right outlook of the soul; the Karma, whether good or bad, does not affect the pure vibrations of the thought-activities of the soul; it cannot therefore forge a bondage for it and its bad effects can in no case be assimilated by the soul. The deep conviction of the harmful nature of Karma, helps to dissipate the

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Commentary.

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realisation. He many become subjected to a slight bondage of Karmas, owing to operation of other slight passions, which is not of itself the cause of mundane sufferings for a long time. Such bondage need not be taken into account here. A right believer is therefore said to only shedding off the old karmas after suffering their fruits.

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204. As men learned (in anti-toxic science) do not meet death when they have poison; so the knower taken the operation of Karmic matter, but is not bound (by new Karmas).

Commentary.

A physician having the knowledge of antidotes is like the right believer endowed with the power of self-discrimination. The wrong believer on the other hand is like the ignorant person, who does not know such antidotes, and cannot withstand the effect of poison. A great monarch, like Bharata Chakravarti was not subject to karmic bondage even when ruling over all six-parts of Bharata Kshetra, and partaking of innumerable and immeasurable pleasures. Sense enjoyment of a right believer is not detrimental to his spiritual progress, as it is to a wrong believer; the latter is closely identified with sense-enjoyment while the former considers sense-desire a disease, and wishes to be relieved of it as early as possible.

Rishabhadeva enjoyed household life for a long time, then renounced it and attained Liberation.

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205. As the taking of wine (as medicine) without a desire for it does not intoxicate a man. So the knower also by enjoying things without desire for them is not bound (by Karmas).

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206. One even when enjoying does not enjoy and (another) even when not enjoying is the enjoyed. One occupied in a drama does not become the drastic character.

Commentary.

An actor does not feel the emotions of the character he personifies; but one in the audience may be affected by such emotions. To the right believer, the whole world is a stage and men are all actors. He is centred in His-self, and is not affected by what passess about him; and is indifierent to the treatment of friends and foes. The right believer is always thinking of his own pure self and is ever on the way to its attainment, while the wrong believer even when engaged in austerities thinks of sensual and wordly pleasures, and is subject to bondage.

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207. Anger (is) Karmic matter; the mature operation of it is this (thought-anger). This (is) not my nature; I am really the knower only by nature.

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211. However if even an atom of attachment etc., is found in a person, does not realise the pure soul, although he may carry; all the scriptures (in his memory).

Commentary.

Here the words"even carrying all the scriptures" should not be taken to include a Shruta-Kevali. The remarks are directed to a saint who is not a right believer, though being possessed of much book knowledge, he considers himself a knower of all scriptures. His knowledge cannot be called right knowledge, if he thinks that any of the fourteen spiritual stages is the real nature of the soul or if he believes that any conduct, other than self-absorption, based on good thought-paint, which causes the bondage of merit Karmas, is the real path of Liberation. A right believer must never have any attachment to the practical conduct of laymen or saints. He may be following any of the two lines of conduct as a preventive from falling into bad thought-activities, but he should consider such conduct as a cause of bondage, and not of Liberation, and only a stepping stone to the realisation of an absorption into the soul's pure nature.

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212. How can one, who does not know the Self, and does not know the non-self, become a right believer, without knowing the soul and the non-soul.

Commentary.

The man, who does not realise that his soul is quite pure non-matter and is thus distinct from all the non-soul substances and from other souls, cannot be a right believer. He remains ignorant, perverse, vague, and vacillating about the true nature of things.

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213. (The thought-activity) which feels and that which is felt are both destroyed moment (after) moment. He who knows this is the knower. He does not crave either of them at any time.

Commentary.

Whenever a desire for an object arises in a soul, it is impossible to achieve it at that every moment. There must necessarily be an interval, however short, between the desire and its gratification. Again, the concentration on the desired object must take some time, howsoever short it may be. Thus the thought-activity which created the desire could not achieve the desired object, because it was followed by another thought-activity, and itself ceased to exist. The thought-activity which achieves an object is different from the one which conceived the desire for its enjoyment, as the desired object could not be had at the very moment, when the desire for it was conceived. Knowing this, the right knower does not wish to enjoy anything. The saints are above desire. They take food, but they heed not its taste; and they take it only to keep their body active, for a healthy body helps the advancement of the soul. Laman in the lower stages of vows or in the vowless stage, may believe that all desires are frail and are therefore unworthy of being thought of, yet being subject to the operation of passion-Karma they yield to passion and endeavor to achieve the objects of their desire. Still they are not ignorant; they know their weakness. And they believe that the practice of self-realisation only, can weaken, subside or destroy passion-karmas.

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214. For the knower, (there) arises no attachment to thought activities, caused by the operation (of Karmas), relating to mundane and physical pleasures, and leading to bondage, or enjoyment.

Commentary.

A right knower firmly believes that all impure thought-activities are opposed to his nature. He does not therefore indulge in such thoughts as relate to mundane affairs, nor does he lose himself in feelings of pleasure or pain relating to bodily enjoyments and sufferings. He desires the good of all, and wishes for their release from world troubles.

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215. If possessions (external and internal) are of my nature, then I shall, indeed, acquire the nature of non-soul. Because I am certainly the knower, therefore possessions (external and internal) are not of my nature.

Commentary.

A right believer by virtue of his self-analysis, understands that if the external body and other non-soul objects or internal impure thoughts, such as anger, pride, and hatred he his nature, he himself would be turned from soul to non-soul. He is therefore indifient to all thought activities foreign to his own self.

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216. Leaving all impermanent thoughts and objects, adopt this thy permanent nature realizable by itself, and certain.

Commentary.

All the Karmic molecules bound as merit or demerit do not abide in a soul forever. They have a duration, during which they gradually fall off. This physical body is manifestly impermanent. It is made up of matter and is ultimately dissolved and mixed with matter. Impure thought-activities due to operation of passions or minor passions also last for a limited time. One cannot continue in anger or in any other mood for more than an antar muhurta (the maximum being 48 minutes minus one instant). Thus knowing all non-soul modifications as impermanent, a right believer should grasp his own pure nature, which is steady and independent of all Karmic effects.

How nobly these words sum up the essential teaching of all philosophy of religion. Dr. Caird after long researches and deep study of modern philosophy comes to the same conclusion, "It is in the renunciation of self (which is here attachment), that I realize myself."

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217. What wise man, fully realising the soul itself (to be) the possession of the soul, will hold that this non-self is my-self?

Commentary.

A right believer would never consider any non-self thought-activity, or any other substance besides his own-self as belonging to him. He is perfectly content with his own pure knowledge, peace, happiness, which are the indestructible and eternal properties of his own soul.

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218. Board or broken, taken away or destroyed, going this way or this, the possessions (external and internal) are never mine.

Commentary.

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220. Sensitive, Scriptural, Visual, Mental and perfect (knowledge) each
 is only the one status. That (is) the highest thing. Having gained that
 Liberation is attained.

Commentary.

From the pure real standpoint there are no distinctions of knowledge.
 Knowledge is all one and the supreme pure attribute of the soul. The light of
 the Sun is one, but its capacity for illumination varies with the density of the
 clouds, or other obstructions.

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221. And being devoid of the attribute of knowledge, many souls do not attain this status (self-absorption). Therefore, adopt this high status, if you want Liberation from Karmas.

Commentary.

Special emphasis is here laid on the importance of acquiring Self-knowledge. Even great ascetics, who follow the strict discipline and rules of conduct laid down for saints, and practise severe austerities, cannot attain self-absorption without self-knowledge. The person, who wants to be liberated from all wordly cares and unbearable pains, and who aspires after true and independent happiness, must discard all other thought-activities and take shelter in the knowledge of his own real self with firm and unshakable conviction. He must attain self-absorption. It is the bright fire which burns material Karmas to ashes, which makes it shine like the purest gold free from all dirt and alloy.

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222. Desireless is said to be possessionless. So the knower does not desire even merit-bringing (conscious attentiveness). Therefore, not adopting merit-bringing (activity), he remains the knower only.

Commentary.

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224. In the same way it should be known (that he is indifferent to) the substance, medium of motion, to the substance, medium or rest, to space, Anga and Purva scriptures, to possessions and to celestial, human, sub-human, and hellish conditions.

Commentary.

Just as a right knower does not desire for merit and demerit Karmas, so he does not desire to indulge in thoughts of the knowable. Neither does he want to be always engaged in reading scriptures and discussing upon religious doctrines. He also does not long for any mundane condition of life however agreeable it may be. He only aspires for his own natural status of Liberation. It is his on goal. All other matters are viewed by him merely as dramatic actions of mundane souls on the stage of the world. He longs for a clam and quiet, peaceful and happy state of perfect knowledge, without any hindrance whatever. Scriptures are the mean to acquisition of self-knowledge; when self-knowledge is acquired and self-absorption is practiced, no necessity for the scripture remains. Scripture study causes good thought paint, which brings about bondage of merit. Pure consciousness is far beyond merit.

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225. Desireless is said to be possessionless. Therefore the knower does not desire food. And therefore not attracted to food, he remains the knower (only).

Commentary.

He who has no desire for any non-self, cannot have a craving for different kinds of tasteful dishes. As long as he has to support his body, which is helpful is his soul

advancement he no doubt takes food, not taste, but for keeping this body working in the pursuit of austerities and meditation.

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226. Desireless is said to be possessionless. So the knower does not desire drink. And therefore not attached to drink, he remains the knower (only).

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227. The knower has no desire for all these similar thought activities of many kinds. Really (he is) of the nature of knowledge, and independent of all, whatsoever.

Commentary.

This Gatha summarises all what is previously explained. The true self-knower does not desire any other substance or thought activity except his own pure thought-activity of self-absorption. He is not dependent upon any other thing for acquiring Peace and happiness, which he independently realises in his own soul. He is just like a perfect soul quite contented, desireless, with full attention to his pure knowledge, independent is his

own activity. Desire is a hindrance to self-realisation. As perfect soul is desirables, so an aspires after that status must also be desireless.

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228. And in that knower there ever is renunciator attitude to the enjoyment produced by the operation (of Karmas). He entertains no desire for future and present (enjoyments).

Commentary.

A right knower is so enamoured of his own bliss that he does not indulge in any enjoyment, whatsoever, brought about by the operation of his agreeable Karmas. He wishes to be free from such indulgence. Neither does he crave, in the present, or for future, an agreeable object of enjoyment. His aim of life is self-absorption. A saint who has controlled his desires altogether, by subsidence of full-vow-preventing passions is quite unattached to any sense object. He takes only such good and water as has been prepared by a layman for his own family use; and that also not under the influence of taste or desire, but simply to keep up the body. He looks to the purity and not to the taste of food and water. Impure food is harmful in the practice of meditation, so he would not take it. He is possessionless, houseless, and clothless. Laymen in the 4th and 5th spiritual stages living with family and engaged in different wordly occupations are also right knowers in knowledge and belief. The are also desireless. Their attention is also directed to enjoyment of the soul's pure and independent happiness and peace. But on account of the operation of partial-vow-preventing passions, the have not got rid of the desire for enjoyment; yet the believe such desires to be diseases, and not blessings. Being unable to root them out. They are obliged to take the temporary medicine of enjoying sense-objects. The do not believe even such gratification to be the true medicine, because they rightly know that no one can annihilate the desire for sense-object even by enjoying them. They

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230. But the ignorant, enamoured of all things, fallen in the midst of Karmas, is soiled by the dirt of karma, like iron in the midst of mire.

Commentary.

He who is infatuated with delusion and error-feeding passions fails to see what is beneficial to his soul. He has no conviction in the pure and blissful nature of the soul, and therefore walks on the path reverse to Liberation. He is deeply attached to animate and inanimate objects in the world. His perverse knowledge becomes the cause of strong bondage of Karmas, which bring about innumerable conditions of existences, even in many low stages, from one-sensed to five-sensed beings. If he goes to hell, he is subjected to miseries for a long-long time. If he is born as a common vegetable (Nigoda), it becomes very difficult for his to advance to the life of a mobile or Trasa soul.

But a right knower never descends to one-sensed sub-human conditions. If he has bound age-Karma, other than celestial, before attaining right belief, he will go to the enjoyment region and be born a human or a sub human being, or born as a hellish being only in the first hell, because a right believer cannot go to lower hells. But if he has not bound these three ages, he will surely be a heavenly celestial of high degree. Right believing celestial and hellish beings will be born as human beings in high position with right belief. Right belief saves a soul from being degraded in wordly conditions. But a wrong believer being soiled by dirt of Karmic bondage is so lowered that even if he is a celestial in the first heaven, he may in the next life be born as a one-sensed vegetable. A wrong believer is like iron, which is so soiled by contact with mire that it becomes useless. A wise man should therefore try to analyse and understand his soul from the real point of view as quite distinct from all effects of non-soul and should practise contemplation of the soul's nature in a lonely place day after day. By constant practice, wrong belief and error-feeding passion-Karmas will subside and right belief with right knowledge will shine forth from inside; and then he will realise the soul and enjoy the nectar of happiness. He will be the conqueror of Karmas and will become the Highest Pure Soul.

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The alchemists believed that lead when mixed with some chemicals and heated in fire is turned into gold. Similarly a mundane soul can be purified by the fire of self-concentration.

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234-235. The conch-fish may take in animate, inanimate, and mixed objects of various kinds (but) the white colour (of its shell) can never become black. So, in the knower also, his knowledge can never be transformed into attachment, though he may enjoy animate, inanimate, and mixed objects of many kinds.

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236-238. When that very conch-fish giving up its white character becomes of black colour, then it given up its whiteness. (Or) when the material conch-shell giving up whiteness becomes of black colour then it gives up its whiteness. So also the knower, when it gives up its nature of (right) knowledge, and modifies (itself) into wrong knowledge, then it becomes of the nature of wrong knowledge.

Commentary.

Carelessness in self-knowledge, association with various persons and wrong believers, bad company, attention to thoughts of perverse knowledge, and attachment to wordly pleasures, are the auxiliary causes by which error-feeding passions and wrong belief rise up for operation, and the right believer is turned into a wrong believer. Right belief should be strengthened by continuous study of pure literature, worship of the highest souls, practice of daily self-meditation and equanimity, by keeping company of good and pious persons, and by habit of temperance in eating and drinking and control of sense-desires.

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239-242. As man in this world serves a king for his livelihood, and the king gives him many kinds of things which give pleasure. Similarly the soul (as) man serves Karmic matter for his pleasure; the Karma king gives pleasure bringing objects (to him). Again when that very man does not serve the king for his livelihood, then the king does not give him many kinds of pleasure bringing objects of enjoyment. In the same manner, the right-believer does not serve Karmic matter for enjoying sense pleasures, Then that Karmic matter does not give (him) many kinds of pleasure-giving objects.

Commentary.

A right –believer is not enmoured of the objects of pleasure, which come to him. He enjoys them indifferently; and is therefore not subjected to bondage of Karmas. A wrong believer binds Karmas on account of strong indulgence in objects of desire.

When a right believer finds himself unable to attend to self realisation, he begins to perform good actions of worship, Service, charity, pursuit of right knowledge; etc., not the sake of gaining merit and thereby sense-pleasures, but for being saved from falling into performance of bad deeds, and to find opportunities for again attaining self-meditation. His object is self absorption, while that of a wrong believer is sense-enjoyment. Performance of good deeds without desire result in binding such Karmas as procure a strong body necessary for earn self-concentration. When pleasure-bearing Karmas operate and bring about agreeable objects,. A right believing wise man does not indulge in them, but allows the operation of good Karmas to pass on. The karmas then in operation shed off without bindings new karmas. In this way, a right believer sheds a larger number of Karmic molecules.

The pure thought activity obtained in this practice becomes the cause of shedding great many molecules prematurely.

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243. Because the right believing souls are undoubting (and) thereby fearless. And as they are free from fear of seven kinds, undisturbale.

Commentary.

A right believer is firmly convinced, without an; the least doubt whatsoever, that his soul is all-supreme and permanent, that is its state of purity it knows all that is knowable, in all forms and for all times, present, past and future. He has an unshakable belief that soul is indestructible and cannot possible die, or suffere from any accident; it is

immaterial, and free any physical ills; its inseparable attributes are pure consciousness, peace, and happiness.

A right believer, whether a layman or a saint, has no fear. The only difference is that a layman evades danger, and a saint is unmindful of it.

A saint, who in his soul advancement has entered the sixth spiritual stage, will not shrink from meditation. Even if he is hurt or ill-treated or attacked by disease, the body may perish, but his equanimity will not be disturbed.

The seven kinds of fear are thus enumerated. (1) Fear realting to this life. (2) fear realting to the next life, (3) fear of being without protection, (4) fear of losing what is possessed, (5) fear of pain, (6) fear of accident, and (7) fear do death.

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244. A right believer should be known to be that soul which destroys all the four bases (of bondage, viz., wrong belief, vowlessness, passions, and vibratory activity of the soul) which cause Karmas (i.e., bondage of Karmic matter), delusion and disturbances.

Commentary.

All these four bases, with error-feeding passions, are causes of deep karmic bondage, and of producing delusion and disturbance in the calmness of the soul. By their removal, a soul becomes right thinking and right-doing. He believes that not a particle of this universe belongs to him. "I am soul only." "no one can burn it, hurt it, kill it, or change it into another soul or non-soul." This thought keeps him fearless.

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245. That right believer should be known to be desireless soul, who has no desire whatever in the fruition of Karmas and also in all the systems of religion.

Commentary.

A right believer must have the eight essential qualifications. The first quality of fearlessness has already been described. The second one is desirelessness. Whenever a soul is illumined with right belief, its liking for all non-soul nature, wordly conditions, misleading religions, pleasure or pain is totally removed. Whatever desire for wordly pursuits and other non-self engagements or for sense-pleasures is found in a right believer of low stages, if due to the operation of partial and total believer of low stages, if due to the operation of partial and total vow-preventing-passion Karmas. These desires are like disease which a right believer does not want to have. So he is desireless and contented.

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243. That right-believing soul should be known to be free from disgust, who has not disgust, in the nature of all (objects).

Commentary.

A right believer correctly knows all the six substances of which this universe is composed. Rise and decya, birth and death, rise and fall, purity and impurity, are all

different conditions of substances, which have a permanent nature, and therefore a right-believer has no disgust at the change in condition. When he finds himself surrounded by troubles, poverty, disease, ill repute, dishonor and and unjust treatment by other, he does not feel disgusted. He takes them to be the fruition of his own Karmas already bound by him owing to his own impure thought-actions, and he remains economies in mind without having disgust or disturbance of any kind. Similarly when he sees other in poverty, disease, dismour and distress he feels no disgust for them; but has compassion for them: and with a mild heart, so far as it lies in his power, tries to remove the pain and trouble of another. Although in practice, laymen are obliged to remain awe from dirt, filth, and causes of infections diseases, etc., yet the do not feel any disgust. Principles of bygone, and considerations of morality may keep him aloof from such objects as are likely to cause him harm, but he has no disgust towards any one.

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247. The soul which is not ignorant of all the modifications of Karmas, that right believer should certainly be known (to be) unguible.

Commentary.

Ignorance or superstition is a great danger. Under false beliefs people perform people perform many unjust and irreligious deeds and suffer bad consequences here and hereafter. A right believer has gone beyond this state.

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248. He, who is imbued with devotion to Siddhas or perfect souls, and preserves himself against all impure thought natures, that right believer should be known (to be) the self-preserver.

Commentary.

The fifth quality of a right believer is self-reservance. He is devoted to the pure attributes of the perfect soul, and realises his soul just like the Siddhas. His remaining firm in his right belief is a real preservation of his soul from bad consequences.

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249. He who fixes his own soul when deviating in the wrong path in the path of Liberation that right believer should be known (to be) with the power of steadfastness.

Commentary.

A right believer must have the quality of steadfastness. He keeps his soul away from all perverse belief. His strong conviction appears wonderful to wrong believers. If adversaries try to offend him or to make his deviate from his path or if strong bad Karmas being operative bring poverty, disease, separation from family members etc., he remains firm in his conviction.

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250. He who has love for these three belief, knowledge, and conduct right causes of the path of Liberation, that right believer should be known (to be) with feelings of love.

Commentary.

The seventh quality of Love is also found in a right believer. He has formed his goal of attaining Liberation and therefore he deeply loves the three-fold path of Liberation, which is right belief, right knowledge, and right conduct. In one word, it is Self-absorption.

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251. The soul who mounted on the chariot of knows ledge destroys the manosuvres of the chariot like mind. That right believer should be known to (be) the propagator of the knowledge of the conquerors.

Commentary.

Truth is Liberation, self-knowledge, self-absorption. The mind of a right believer is under control, and his soul subjugates the non-self thought activities. Thus he is a real propagator of Truth.

In the Jain Scriptures, eight qualities of a right believer are described in detail both from practical and real point of view. If we consider them from the former view we can think of them as follows: -

1. A right believer must not have any doubt in the seven principles of Jainism, nor have seven kinds of fear.

2. He must follow the path of Liberation not with a desire for sense objects here or hereafter.

3. He must not hate poor, ill or distressed persons and animals, nor have disgust for dirt and filthy objects. He must be aware of the nature of all things as they are, and be calm. He must not be proud of himself.

4. He must not be persuaded by the wrong beliefs and superstitions of others. He must not follow any rites and customs perverse to right belief.

5. He must love his brother pilgrims on the path of Liberation. If a brother has been guilty of sinful or wrong actions, he must not publish it. But he should try to correct his erring brother. He should also remove his own defects.

6. He must keep himself firm in the performance of piety, and also try to keep others firm in that path by religious discourse, and such assistance as he can give them.

7. He should help all his brother pilgrims on the path of Liberation even by sacrificing his own comforts to relieve their distress.

8. He should propagate Jainism by delivering lectures, writing books, converting others to the true faith, spreading the glory of Jainism by acts of charity, worship, austerities, etc., removing the ignorance of the people, and helping them in following Truth.

From the real point of view, the author has explained these eight qualities in the above Gathas. When a right believers is fearless, and convinced of his own undisturbable pure nature, free from desire, and disgust, fully aware of his own self, bent upon self preservation, steadfast in true belief and knowledge of the self, a deep lover of self-absorption and Liberation, and a propagator of his own self by deep self-concentration results in shedding by thought (bhava Nir-jara) from which results Karmic shedding (Dravya Nir-jara.)

CHAPTER VIII.

Bondage (Bandha) .

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252-256. When a man besmeared with oil performs exercises with weapons in a very dusty place; and when he cuts and breaks palm, Tamala, plantain, bamboo and Ashoka trees, and destroys living and non- living things. To him (thus) causing destruction by means of many kinds of instruments. Think correctly, what is the reason of that man being besmeared with dust. Consider what reason there is for his being covered with must, when he has been making such onslaughts by various weapons. It is the presence of oil, which makes him coated with dust. Know, that this is certainly not caused by the (other) movements of his body. Similarly, a wrong believer engaged in many kinds of activity, and having attachment, etc., in his conscious attention, is smeared by the dust (of Karmas) .

Commentary.

Wrong belief, vowlessness, passions and vibratory activity are factors, which like oil help in the coating of the dust of karmas. Otherwise the rising Karmas would fall like dust off a dry surface. If a wise man is walking carefully with the intention of not hurting any living being, and if by chance a being is hurt or destroyed by his bodily movements, he will

not be guilty if such harm, because if a total want of intention to cause injury. He will rather gather virtue because of these compassionate thought- activity.

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257-261 . On the other hand, if the same man after entirely removing the oil, performs exercise with various instruments in a very dusty place, and cuts and breaks palm, tamala, plantain, bamboo and Ashoka trees and destroys things living and non-living, consider what is the real reason for his not being coated with dust, while causing onslaughts by various kinds of instruments. It is the presence of oil on that man, which caused the coating with dust, not the (other) movements of his body. Know this as a certainty. Similarly, the right believer engaged in many kinds of activity not having attachment, etc., in his conscious attention, is never bound by the dust (of Karmas) .

Commentary .

When right belief is once acquired, the possessor is sure to get Liberation. According to Jain Philosophy, even the slightest passion which is found in a saint of the 10th spiritual stage caused bondage of Karmas. Any impure passionate thought-activity must result in bondage of Karmas. Whenever a soul is disposed to wards self-realisation, it has even in the lower stages, a pure thought-activity, with very mild passion-paint. Even in the 4th stage such a soul will bind karmas, but the duration of karmas thus bound (except that of good age Karmas) will be less, when there is strong passion paint. If one thinks that being a right believer he is not subject to karmic bondage whether he acts rightly or wrongly his ideas and actions of his mind, body and speech. He is full of compassion for all beings, is very considerate and calm in temper, is not attached to worldly pleasures, and is fully cognizant of the consequence of Karmas, merits and demerits.

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Commentary.

It is from practical point of view that one says, “I have killed.” or “I have been killed.” From the real point of view, this is not correct. “I,” the soul being immaterial and everlasting cannot be killed by any one. The material vitalities which keep a soul confined in a body may be destroyed. Such destruction is called death, or killing. A right believer knows that no one can kill him, till his own age karma is exhausted; neither can he kill another, if the other’s age Karma is not exhausted. A right believer would never harbor a thought of causing the least injury to another. He also knows that whether he can injure another or not, his own evil tendencies will result in the bondage of demerit Karmas for him. A right believer is therefore ever inclined for the good of others. Again, if a right believer happens to be a victim to the evil tendency of another he does not ascribe it to that other, and does not nurse any feeling of malice or revenge. He ascribes the injury to the operation of his own demerit karmas, and pities the other as being only an auxiliary cause. When a right believing householder happens to be in a position where he has to administer justice, and to punish an erring delinquent, he does so without prejudice or malice, simply with a view to correct the wrong-doer and prevent him from further wrong-doing under fear of punishment. If he is attacked by a robber or an enemy, a right believing householder would put forth his efforts to save his person and property, or the person and property of others from such attacks, and may even proceed to the length of causing injury to the robber or the enemy, but such injury will be caused without any malice or ill-will, and the right believing person will ever be ready to help and befriend even a robber and an enemy, on finding that the robber or enemy has mended his ways and adopted a commendable course of conduct. A right believer is thus never the killer, and is never killed. He is calm, quiet, and equanimous.

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263. By the destruction of age-Karma, death of living beings is said by the Conquerors, to take place. Thou dost not destroy the age-Karma. How, then, is their death caused by thee ?

Commentary.

The statement in this Gatha is with reference to the real point of view. Yet, a person who kills or resolves or arranges to kill anthers binds bad karmas.

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(2) By the destruction of age karma the death of living beings, is said
 The Conqueror (to take place) . They do not destroy thy age-Karma. How (then is) thy death caused by them ?

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(3) He who thinks that I give life to, if receive life from, other beings; is foolish (and) ignorant. The knower is opposed to such thoughts.

Commentary.

A right believer feels no pride, if he helps another. He thinks that he is merely an auxiliary cause. The protection and safety of other beings is dependent upon their own meritorious Karmas.

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266. When, by the (auxiliary) cause of Karma all living beings become miserable or happy, and thou dost not produce that Karma. How, then, are they caused to be miserable or happy by thee ?

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267. When by the (auxiliary) cause of Karma all living beings become miserable or happy. And thou art not given that Karma (by others). How then art thou made happy by them?

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268. When all living beings are miserable (or) happy by the operation of Karma.
 And thou are not given the Karmas. How (then) art thou made miserable by them ?

Commentary.

From the real view point, whenever any person feels pleasure, it is due to the
 operation of pleasure-feeling karmas, and when he suffers pain, it has for its cause the
 operation of pain-feeling Karmas. If a person wants to give another pleasure of pain, he
 cannot do so, if there is no operation of merit or demerit Karmas in the other. From a
 practical point of view, every person must, in dealing with others, try to help them in their
 difficulties and to make them happy and should not be causing pain to them. This conduct
 will bind meritorious Karmas for him, whether others may be happy or not. Their
 happiness mainly depends on the it other will be the cause of binding bad Karmas,
 whether others may be injured or not. A right believer must therefore remain passionless.

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269. Whoever dies and whoever is miserable, becomes so, all by the operation of Karmas. Therefore, is not (the idea that) thou art killed or art made miserable (by others) really false.

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270. If one does not die and is not miserable, that also (is) certainly due to the operation of Karmas. There fore is not (the thought) that he is not done to death by thee, nor made miserable, perverse?

Commentary.

Misery and death happen to living beings by the operation of their own demeritorious Karmas. Those who have meritorious Karmas cannot be put to death or made miserable by others Knowing this truth, a right believer must not be grieved if he falls into miseries or is grasped by death. He should not feel enmity towards others who might become auxiliary causes for calamities or death to him. Neither should he feel proud of his piety that he is so careful that he does not cause any injury to others or death to anyone.

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Commentary.

A wrong believer, without understanding the truth, indulges in the perverse thought that he can make others miserable or happy. Owing to this wrong belief, Karmic molecules are attracted to and bound with his soul. This thought has polluted his soul, without doing any harm or good to others. Although the thought of doing good to others will bind good Karmas, yet it is bondage and an obstruction in the path of Liberation.

A wrong believer, without understanding the truth, indulges in the perverse thought that he can make others miserable or happy. Owing to this wrong belief, Karmic molecules are attracted to and bound with his soul. This thought has polluted his soul, without doing any harm or good to others. Although the thought of doing good to others will bind good Karmas, yet it is bondage and an obstruction in the path of Liberation.

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Commentary.

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273. Thy impure thinking that I kill or I give life to living beings, becomes the
 cause of the bondage of demerit and merit.

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274. Bondage is caused by impure thought-activity, whether you kill or do not kill living
 beings. From the real point of view this is the epitome of the bondage of souls.

Commentary.

A person sitting in a lonely place may be harboring an intention and making a resolve of
 killing or injuring another. He has not yet taken any practical steps, yet his thought-
 activity will at the very moment of its conception cause bondage of demeritorious Karmas.
 One who desires to be free from nondage, must not there fore even think of doing harm to
 another. He must have a calmmind with no attachment.

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275. Similarly, whenever there is impure thinking as regards falsehood, appropriation of what is not given, un-chastity, or worldly belongings, demeritorious Karmas are thereby bound.

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276. Similarly, by thoughts directed to abstinence from stealing, falsehood, unchastity, and possessions meritorious Karmas are bound.

Commentary.

A man may not come into contact with others, and may not perform any practical actions, yet the fact that he has adopted vows and is determined to observe them, itself causes bondage of good Karmas.

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277. Again, it is with reference to some object that thought activity relating to a thing is caused in the souls. The bondage is not caused by that thing; the bondage is due to the thought-activity.

Commentary.

If one has renounced all property, and has absolutely no attachment for it, he cannot be bound by Karmas, even if, clothes, utensils, and treasures are near him, Omniscient Arhants are worshipped by Indras, lords of celestials and their Samosarana, the Great Hall of Audience is superbly decorated by extraordinary superfine jewels, etc., but the Arhants have no bondage because they have no attachment for these paraphernalia. Here ones may question that if only thought-activity is the cause of bondage, why should worldly things be renounced? The answer is plain. Absences of attachment means renunciation; and absence of renunciation shows attachment. If you do not want even a piece of cloth it would without any attachment for it, like the lotus in a pond, is often misunderstood, and abused, or used as a pretext, for all influence in worldly objects by many a religious impostor.

278. I cause souls (to be) miserable (or) happy, I bind them or I release them. This thinking of thine has no meaning. Indeed, it is certainly false.

Commentary.

Our efforts to make others happy or miserable and to take them on the right or wrong path are only auxiliary causes. In reality the soul is itself the primary cause if making itself miserable or happy, bound or released.

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279. If the souls are bound by Karmas owing to (their own) thought-activity being the auxiliary cause, and those fixed in the path of Liberation are liberated. What then is thy action.

Commentary.

It is an established and invariable rule that souls themselves are responsible for bondage on account of their own impure thought-activities and for Liberation by their own fixity in self-absorption. It is useless to maintain that one can make another bound or liberated. Every soul is the master of its own destiny.

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280-283. If you think that by your body you cause misery to living beings, you are entirely wrong; because living beings are miserable on account of (their own) Karmas. If you think that by your speech you cause injury to living beings, you are entirely wrong; because the living beings are miserable on account of (their own) Karmas. If you think that by your mind you cause misery to living beings are miserable on account of (their own) Karmas. If you think that by weapons (etc.) I cause misery to living beings you are entirely wrong; because living beings are miserable on account of (their own) Karmas.

Commentary.

These four Gathas explain that all living beings suffer on account of the operation of their own demeritorious Karmas. It is therefore wrong to indulge in such thought activities that I can make others miserable by my body, speech, mind or otherwise.

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284. by body, by speech, or by mind I cause living beings (to be) happy. This also is wrong; because living beings are happy by (their own) Karmas.

Commentary.

A right believer therefore does not boast that he can make others happy at his own will and choice. He thinks that if he attempts to do good to others he is merely an auxiliary cause. A wrong believer forgets this fact and is proud of his activities of mind, body and speech, if they are directed towards the good of others.

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285. The soul by its thought-activity identifies itself with sub-human, hellish, celestial and human (conditions of existence) and also with many kinds of merit and demerit.

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286. Similarly the soul by its thought-activity identifies itself itself with Dharma and Adharma (substances); soul and non-soul and the non-universe and the universe.

Commentary.

A wrong believer entertains the false idea that he is a king, a general, a rich, or learned person or that he is very happy or that he knows the whole universe and non-universe. A right believer is always convinced, and feels no pride in agreeable things and no sorrow amidst disagreeable circumstances.

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287. The saints who do not entertain these and such other impure thoughts are not besmeared by not besmeared by bad and good Karmas.

Commentary.

Saints in high spiritual stages from the 7th onwards are all deeply absorbed in self-contemplation and are free from any good or bad thought-activity. Those in the 6th spiritual stage of imperfect vows, when not engaged in meditation have the good thought-activities of doing good to others. Laymen in the 5th and 4th stages also are subject to good and bad thought-activities in their different occupations and dealings with others- All these bring Karmas according to their passions.

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288. So long as there is an identification of the self with the non-self, or feelings of joy and sorrow, and so long as the realization of the nature of the soul does not shine out in the heart, the soul does actions productive of good and bad karmas.

Commentary.

The soul indulges in doing bad and good deeds, so long as it does not recognize its own self and does not give up intimacy with the non-self. A right believer has deep regard for self-advancement and so all his actions are directed to that aim only. All the virtuous practices followed by him are due to his inability to keep himself fixed in self-absorption for want of strong soul power. But he does not identify himself with them.

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289. Buddhi, Intellect, Vyavasaya, Determination Adhysvasana, Thought-activity, Mati, Understanding, Vijnana, Discrimination, Chitta, Thinking, Bhava, Emotion, and Parinama, Feelings- all these have only one meaning.

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290. Thus know that the practical standpoint is contradicted by the real standpoint.
 Saints absorbed in the real standpoint attain Liberation.

Commentary.

All thought activities relating to non-self are as if a hindrance to the path of
 liberation. Practical standpoint deals with such practices, which have their concern worth
 body, speech and mind and area not directly leading to self-realization. The practical
 conduct of saints and laymen is merely an auxiliary cause for self-advancement. When a
 person takes his stand on the real conduct of self-absorption, which is the path of
 liberation the practical conduct by itself goes out of consideration. Thus those saints only
 who are absorbed in the self by the help of the real standpoint can obtain Liberation.

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291. Vows, Carefulness, Restraints, Equanimity, and Austerities are described by
 the Conquerors (from the practical standpoint). The soul, incapable of Liberation,
 remains ignorant and a wrong believer, even when following these.

Commentary.

There are some souls in this universe, known only to the Omniscients, who are incapable of gaining right belief. While adopting vows and practicing austerities, they remain ignorant of the true nature of the soul.

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292. A soul, incapable of Liberation, having on belief in Liberation, even after study, derives no good from the lesson, because of want of faith in right knowledge.

Commentary.

An Abhavya soul or one incapable of acquiring right belief is known as such only to the Omniscient Arhats. Such a person although he may be well versed in the Jain scriptures and may, even follow the practical conduct of a laymen of a saint, to the letter of the scriptures, yet all this is useless so far as liberation is concerned. It is only the correct knowledge of the real point of view, which is the cause of self-absorption.

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293. He believes, trusts, desires, and also follows meritorious deeds for the sake of enjoyment, but certainly not for the destruction of Karmas.

Commentary.

This is so because in the depth of his heart there lingers a desire for sense pleasures. His religious actions cause him bondage of meritorious karmas, as a result of which he can reach even up to the 9th Graiveyaka in the heavens. Without the help of true knowledge of real point of view, mere knowledge and conduct cannot lead to self-absorption.

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294. It should be known that the knowledge of Acharanga, etc., the belief in Jive, etc., and protection of six kinds of living beings is called (right) conduct from the practical standpoint.

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295. From the real standpoint the soul is my knowledge, the soul, my belief, and conduct, The soul is renunciation, the soul (is) stoppage (of inflow of Karmas), and concentration.

Commentary.

Although the practical standpoint is an auxiliary cause for attainment of the real standpoint, yet the two are quite different from one another. The former is dependent upon substances and circumstances besides the soul, while the latter is quite independent of them and is based only upon the pure nature of the soul and its right realisation. Real path of liberation is self-absorption based on right belief, right knowledge and right conduct.

Knowledge of Jain scriptures, belief in seven of nine principles, and adoption of the conduct of non-injury from a practical point of view, are necessary in order to comprehend the real nature of soul and liberation, for diverting the mind from worldly pursuits and bringing it close to one's own self. But the soul, which does not get real self-absorption, can not proceed an inch on the path of Freedom. Thus the real standpoint so opposed to the practical standpoint, in the sense that without attaining the real standpoint, the practical viewpoint cannot in itself lead to self-absorption.

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296. Adhah-Karma, etc., are the demerits of matter substance. How can the self-absorbed saint be responsible for them, which are always the attributes of the non-self.

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Commentary.

Adhah-Karma is the action of preparing food, involving the use of water, fire, vegetables, fruits, etc., where destruction of some living beings is very probable. Laymen are ordained in Jain scriptures to offer to the saints such food only as has been prepared for family and not especially for the saints. The saints without any desire for taste take what is given to them with indifference. Of course they must be satisfied that the food is pure and not specially prepared for them. Saints neither prepare food themselves nor cause others to prepare for them, nor agree to any preparation by others, nor wish that someone may prepare food for them. When the time for taking food arrives they pass on along the houses of laymen. Whoever receive them, with due respect, performs worship and offers a portion of such food as is prepared for his family, they will take it only to deek the body fit for practice of subtle duties and self-realisation. Therefore they are not liable to any bondage of karma, on account of possible injury to living being, etc., caused by laymen in preparing food.

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299. How can this material thing, whether Adhah-Karma or Uddeshika be of my doing, as it is said to be always devoid of consciousness.

Commentary.

If a layman has prepared food (possibly causing injury to living beings) for his own family or specially for a saint and the saint has taken such food, he will not be subject to any Karmic bondage consequent on its preparation, if he is satisfied that he is taking only such food as is pure and is pure and is prepared for the layman's family only the layman is responsible for all the demerit, if any, occasioned by the preparation and offer of food to saints in contravention of rules laid down in Jaina scriptures. If, however, the saint becomes aware that the food is prepared for him and even then he accepts it, he will be responsible for bondage of Karmas.

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300-301. As the quartz-crystal gem being pure does not modify itself into red or other colour; but by red or other substance, etc., it looks colored. Similarly the pure knower does not modify itself into love, etc. But by love and other defects it appears affected.

Commentary.

Love, hatred and other impure thought-activities are not the soul's own natural modifications. Just as the crystal gem is by nature pure and white, and does not try itself modify into red, blue, black or yellow colour, but when a coloured substance is placed next to the crystal, it reflects the colour of that substance, and its pure whiteness is not apparent. A right believer thus knows that as colour can not be the nature of a crystal gem, so love, hatred, etc., can never be the natural thoughts of the soul. They are impurities of Karmic matter.

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302. The knower never causes love, hatred, delusion or passionate thoughts by himself in himself. Therefore he is not the doer of those thoughts.

Commentary.

A right believer always tries to remain aloof from such auxiliary causes as my bring about the operation of passion Karmas and patiently waits the time when he may become quite peaceful and happy.

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303. One identifying himself with such thoughts as proceed from love, hatred and passion producing karmas, is bound up again by Karmas, like attachment, etc.

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304. If one thinks that the thoughts which proceed from love, hatred, passion-producing karmas, “are mine,” the thinkers binds Karmas like attachment, etc.

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305. Non-repentance (is) of 2 kinds, External, Internal. Non-renunciation also (is) External of Internal. Such being the preaching of the scriptures, the knower is said to be not the doer.

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306. Non-repentance (is) of 2 kinds, External, Internal. Non-renunciation also (is) External of Internal. Such being the preaching if the scriptures, the knower is said to be not the doer.

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307. So long as the soul does not follow external and internal non-renunciation and non-repentance, till then it is the doer. The should be known.

Commentary.

External non- repentance is attachment of a soul to animate and inanimate objects. Internal non-repentance is attachment to impure thoughts. External non- renunciation is attachment to external objects, which he wishes to have in future. Internal non-renunciation is attachment towards impure thoughts which he wishes to entertain and indulges in future. External things are auxiliary causes, internal impure thoughts. Thus, a wrong believer being attached to external objects, is the doer of impure thought-activities, and is subjected to strong bondage of Karmas. A right believer has no attachment to any external or internal object, animate or inanimate. He is quite contented with his own soul's natural happiness, knowledge and power. He thinks neither of the past nor of future enjoymesnts. He is therefore not subject to bondage of Karmas Right believers in the 4th and 5th stages have got some regard for past and future things, but they know it as a defect due to partial vow-preventing, or total-vow-preventing passion-Karmas and are always bent upon removing it. The most effective remedy is concentration of mind, which they practice and which helps in the progress of right conduct.

To summarise-Bondage is caused by attachment to non-self It is attachment which causes karmic molecules to bind the soul. This attachment is sue to wrong belief and error-feeding passions. Desire for sensual gratification, and wordly pursuits cause this attachment. He who longs after sense-pleasures is always unsatisfied and suffers miseries of mundane lives. After constant thinking and meditation one can attain right belief. Whatever Karmic bondage a right believer in lower stages incur, shall certainly be removed in due time; and he will become the self-absorbed samayasara, the soul-essence.

CHAPTER IX.

Liberation (Moksha.)

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308-309. As a person, bound in shackles from a long time knows their harshness, mildness and (their) duration. If he does not break them, he is not released from karmic bondage, and even after a long time that person does not obtain Liberation.

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**311. As one bound by shackles does not get freedom, by merely thinking of the bondage.
 So the soul also does not attain Liberation by merely thinking of the (Karmic) bondage.**

Commentary.

A person may pay close attention to the scriptures, in which the nature of Karmic bondage
 is explained, but he cannot get rid of karmas, unless he adopts self-absorption.

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**312. As one bound in shackles attains freedom after having broken the bondage, similarly
 the soul attains Liberation by breaking the bondage (of Karmas) .**

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313. As one bound in shackles attains freedom by cutting the bondage, similarly the soul attains Liberation by cutting the bondage.

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314. As one bound in shackles attains freedom by throwing aside the bondage, so the soul attains Liberation by throwing aside the bondage.

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315. And having known the nature of bondage and his own true nature, he who does not indulge in bondages, achieves Liberation from Karmas.

Commentary.

Self- analysis, self-discrimination and non-attachment are necessary for the path of Liberation. First of all, a wise man must know the true nature of soul and non-soul, the nature of Karmic bondage, and its injurious effects upon the soul, and then realise that his one-ness with his own self would bring peace, happiness and freedom.

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316. Thus the soul and bondage disunite, each having its own real essential nature. And they fall apart, being chiselled by the chisel of self-discrimination.

Commentary.

Material Karmas and soul are mixed together like milk and water. Their individual nature can only be discriminated by taking their differentia into consideration. Differentia of soul is pure consciousness, free from any obscurity or passionate and impure thought-activity. From real point of view it is quite pure, all knowing, all perceiving, all-powerful, all peaceful and all-happy. The operative effects of karmas and other physical conditions are all material. By constant practice, this self-discrimination makes the soul quite pure, peaceful, and happy like all other liberated souls.

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317. When the soul and bondage disunite each having attained its own real essential nature, the bondage should be given up ; and the pure soul should be realised.

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318. How is the soul realised? The soul is realised by self-discrimination; as by self-discrimination (they, i.e., soul and bondage) are separated so by the same self-discrimination (the soul) should be realised.

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319. The soul which should be realised by self-discrimination is certainly “I” from the real stand-point. Whatever thoughts remain over, they should be known to be other than “mine.”

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320. The seer which should be realised by self-discrimination, is certainly “I” from the real standpoint. Whatever thoughts remain over, they should be knows to be other than “mine.”

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321. The knower which should be realised by self-discrimination is certainly “I” from the real standpoint. Whatever thoughts remain over, they should be knows to be other than “mine.”

Commentary.

A right knower bent upon self-realisation should contemplate that the object of self-realisation is no other than himself. “I am the pure soul,” I realise myself, through my own discrimination, for myself, alone, from my own soulness.” “All other than my ownness is foreign to me.” “I am I,” “They are they,” “I am no other,” “they are not me,” this meditation should continually be practiced. It will result in drawing away attention from else, where, and in concentrating it upon the pure soul. Thus self-realisation will appear and will naturally procure self-absorption. When the pure soul will be realised, all kinds of thoughts about soul or others will disappear. The soul will sink deep into the depth of its own pure nature, where there are no wavering thoughts. Immersed in the deep and vast ocean of soul-happiness, sweet as nectar, unruffled by any waves or currents of wavering thoughts or passions, the self-absorbed soul enjoys bliss indescribable, and inconceivable.

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322. What wise man, knowing all thoughts to result from operation of non-self (i.e.,
 Karmas) and realising the pure soul, can utter the words “ This is mine.”

Commentary.

A wise person is fully convinced of the pure nature of his soul, and, leaving all
 attachments realises his own self and attains real happiness. Although in practical conduct
 when dealing with others, he may say “ This body is mine,” “ this cloth is mine,” “ this
 family is mine,” “ this property is mine,” “ this cloth is mine,” “ this family is mine,” “ this
 property is mine,” “ these impure thoughts are mine,” yet he knows that what he says is
 only from the practical point of view.

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323. He who commits theft and other sins becomes afraid that he may not be
 arrested by anyone as a thief, (when) moving among the people.

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Commentary.

Aparadha means without radha or self-devotion. In common parlance Aparadha means fault of offence. From the real point of view, Shri Kundakundacharya reduces the word to its ultimate root- meaning, making fault of offence equivalent to being devoid of devotion to the self. Real truth whether it is belief, knowledge or conduct is one, self-absorption. All else is error of one kind or the other. Our lives on earth or in heaven may be the purest and the highest. But that is of no avail. Any lapse from this condition of pure self-realisation is necessarily a fault, an Aparadha which becomes the cause of the inflow and bondage of Karmic matter. From this pure point of view, good and bad are equally undesirable, equally mundane and worthy of renunciation. The soul's safety lies in itself. Safety here does not lie in numbers. It lies in loneliness. The meditation of oneness of loneliness (Ekatva Anupreksha) , has this teaching for its highest meaning. The soul must realise its full independence by realising that it accomplishes its aim only when, and in so far as, it is absorbed in itself. Then alone, matter is important and the non-self stands aloof, incapable of attacking the soul or attaching itself to it. Any intermission of this self-devotion is the immediate passport to the mundane wheel going on once again.

It may be noted that this position is very much like the Sankhya account of Purusha and Prakriti. Prakriti, matter, has no power over the Purusha, soul, But as soon as the soul turns its eye towards her, she begins to dance at once, and by making the soul identify itself with her, draws it into the witching toils of her instinctive grace and thus makes it wander in Samsara. But the distinction is this. The Purusha never in any way draws Prakriti to it. It, for ever, remains separate from Prakriti. The union is only apparent and a child of indiscrimination . In Jainism the soul is the doer, the responsible creator of its own thought-activity, which actually draws matter to inflow into the soul and become assimilated with it by the presence's and operation of the passions and of feelings of love, hatred, etc., the Liberation from Karmic matter is also a deliberate act of the soul itself. There is no automatic liberation, like the automatic stoppage of the dancing Prakriti when the Purusha withdraws his fascinated eye from its fatal loveliness.

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327. Repentance (of sins), pursuit (of virtue), abandonment (of love etc.), fixing of the mind, and withdrawal of the mind, Self-censure, confession of faults, purity by expiation. This is the eight-faced pitcher of poison.

Commentary.

In practice, all the eight acts mentioned above are very high and commendable engagements of ascetics. But for one who is bent solely on the self, they are hindrances, and therefore like poison, because they produce bondage of good karmas which deep the soul in Samsara, and stand in the way of its self-realisation.

Self-absorption is that stage of advancement where this soul is entirely full of itself, and has no need of the non-self. Nor is it then possible for the non-self to intrude upon the sacred and absolute self-contentment, in which the soul is immersed in self-absorption. Thus indeed, the absence of repentance, etc., may be described as undying bliss, or as immortal nectar.

This is to remove the perverse belief that pursuit of practical conduct of saints, i.e., repentance, etc., will lead to Liberation from bondage of karmas. Where there is any concern with any thing other than one's own soul, there is some attachment whether good or bad. That thought-activity which is not pure cause bondage of karmas. It is only absorption with true and clears knowledge and belief in self, which can remove karmic dirt and cause realisation of true independent happiness. In practice, for those who can not follow the rules of right conduct unblemished, repentance, etc., are no doubt like pitchers of nectar, because they relieve him of bondage of bad karmas. But as they cause bondage of good karmas, they are like pitchers of poison in comparison to pure self-concentration where there is no question of either practical duty or any bondage. Liberation is fixity of soul in its soulness without any fall forever. For a wise man who aspires for such Liberation, the path laid down by conquerors is only self-absorption or realisation of Samayasara or essence of soul as it is. All practical duties are merely auxiliary causes to direct his mind from all other things and to keep it engaged in soulless. If this fixates continues for one antar-muhurta and the soul gains pure concentration and ascends the destructive ladder of spiritual stages, it is sure to destroy the four destructive Karmas,

within an antar-muhurta and attain the perfect position of an omniscient or Arhat. Thus samayasara only is the path for the goal, which is also Samayasara.

CHAPTER X.

LIBERATION.

Pure bsolute Knowledge.

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328. Know that which is produced by the attributes (of a substance) to be no other than the ubstane. It is only a condition of gold which (is exhibited) by bangles, et., nothing else.

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329. Whatever modifications of the soul and of the non-soul are described in the scriptures, know them (as) soul or no-soul, and nothing else.

Commentary.

All conditions adopted by soul are possessed of sourness. Soul does not lose its attributes in any of its forms. It cannot be altered into non-soul. So non-soul modifies in non-sourness. All forms of non-soul possess all the attributes of non-soul. Non-soul can not be transformed into soul. The universe insists of two substances, soul and non-soul. Their combination is the cause of bondage or mundane existence, and their separation is Liberation. Had there been only one of the two substances, no bondage or liberation could have been possible. Soul by itself can never become impure; and all souls must therore have been pure and perfect. If only on-soul exist in the universe, dead matter would not have any activity for bondage or liberation.

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330. Because the soul is not produced by nothing whatever, therefore it is not an effect ; it doe not produce anything whatever, therefore it is not the cause either.

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331. Except that a doer (is called so) with reference to a deed done; and a deed, with reference to a doer, no other concussion is ascertainable.

Commentary.

The doer and deed are related to each other. Modification of a substance is called its deed, the doer of which is the same substance. It is the established rule. A mundane soul being already engaged in and intrudes with matter, the material adjunct of the soul makes possible the bondage of soul by matter. The soul' own thought-activity assists in this result; but of ours, cannot be and is not the primary cause to produce the Karmi matter, which binds the soul. Primary use of material karmic bondage is matter and that of conscious thought-activities is the soul.

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332. But the soul on account of the operation of past karmas in born and died. And karmas also are produced (and) destroyed by action of soul.

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333. The bondage of the two, of the soul and the Karmas, is produced
 by soul and Karma each being auxiliary use of the other. Thus is produced
 the Samsara, worldly wandering.

Commentary.

The impure thought-activity of the soul is the auxiliary cause of the
 bondage of fresh karmas. The past karmic operation is the auxiliary cause of
 new impure thought activity. Thus from bondage to bondage the deluded soul
 wanders in mundane existences. Soul and Karmic matter both are auxiliary
 causes to each other in the phenomena of mundane life.

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334. So long as this conscious soul does not give up the effect of Karmas, till then it remains ignorant, wrong believer and devoid of right conduct.

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335. When the soul gives up (attachment to) the infinite forms of he fruition of karmas, then the knowing and the believing ascetic becomes liberated.

Commentary.

A right believing and right knowing ascetic gives up all attachment to all kinds of Karmic fruits and is contented with his own souls pure peace and happiness. He begins to free himself from Karmic bondage and he is at last liberated.

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Commentary.

A wise person suffering from disease knows it to be due to some outward cause of his carelessness and inward cause of his pain-feeling Karma. He calmly uses medicine for it and tries to be cured, and feels no worry. Similarly a right knower calmly bears the effects of Karmas and is not affected by them.

A wise person suffering from disease knows it to be due to some outward cause of his carelessness and inward cause of his pain-feeling Karma. He calmly uses medicine for it and tries to be cured, and feels no worry. Similarly a right knower calmly bears the effects of Karmas and is not affected by them.

**337. Again th faultless soul, remains fearless. Relaying the “I” it is
ever engrossed in self-devotion.**

A right-believing, and therefore faultless person, is brave and has no fear of being destroyed or injured. He is ever engaged in self-devotion and meditates that “I am the pure, peaceful, happy soul.” He attains self-realisation.

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338. The soul inoperable of Liberation, even after having read the scriptures, does not give up karmas. Serpents may drink sugar and milk, but they do not thereby become passionless.

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339. Fixed in non-attachment, the knower knows the fruition of Karmas, sweet, bitter, of many kinds. He is therefore described as non-affected.

Commentary.

Just as the director of a drama is not affected by the parts the actors play, similarly the true believer sees the drama of life, but is not affected thereby.

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342-344. In the opinion of home people Vishnu reates celestial, hellish, sub-human and human beings; if in the (opinion of) Shramanas (Jaina ascetics), also, the soul produces the 6 kinds of bodies (earth, air, fire, water, vegetable, and mobile) ; then there seems tobe no distinction between those people and Shramanas. For the people, Vishnu creates, and for the Shramanas the soul creates. Thus there seems o Liberation whatsoever for any of the two, the Shramanas and the people, ever creating in this world men and celestials.

Commentary.

Even saints who consider thoul to be the doer of Karmas and their enjoyer, from real point of view, are perverse believers like the people, who believe that God, a personal supreme being creates mundane souls, and make them act s he desires. A god who indulges in such activities cannot be free from Karmi bondage To the right believer the pure Soul is God, quite pure and absorbed in its own nature of pure consciousness and bliss and ones not create even in himself any foreign thought-activity whatsoever.

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349. It is from the point of view of some modifications and not from others that the soul is destroyed. Therefore there is no Ekanta, one-sided view, that one soul acts, and not another.

Commentary.

The soul is both eternal and temporary. A substance is eternal, when viewed from the point of hanger of condition from a human to a celestial being it may be called changing.

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350. It is from the view –point of some modifications and not from others that the soul is destroyed. There fore the same soul enjoys (the fruit of

Karmas) or another (enjoys) there is no Ekanta, one-sided view, that one soul feels and not another.

Commentary.

Every substance has the capacity of rise, decay, and permanece. So has the soul. Take the case of soul transformed from the life of a man to that of a celestial. From the substantive point the same soul assumed both these conditions but from the point of view of change of modifications, the life conditions of a soul in man are different from those in the celestial state.

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351. Know that person to be of perverse belief and not of the Arhat (faith), who think is that the self-same person who performs an action must have the effect (of that action).

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352. One performs, and another suffers or enjoys (the effect of that action). He who believes thus should be known as a \wrong-believers, and not of the Arhat (faith).

Commentary.

Some persons believe the soul to be transient an others say that tit is unchangeable. Both views as absolute are wrong. Under such belief, no one will strive for freedom. Thought of impermanence will made a man hopeless. The impossibility of change will make one irresponsible. Both views are correct from their respective points.

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353. If the right-belief-deluding Karma makes a soul a wrong believer, then the unconscious karmic matter, according to thee, will certainly become the doer.

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356. Or if the soul and Prakriti (Karmi matter) cause matter-
 substance to be wrong belief, then being produced by the two, both of them
 will bear the fruit of it.

Commentary

The proposition that soul and Karmic matter combined use matter-
 substance to turn into wrong belief, is also untenable. The reason is that
 matter by its very nature of inertness is incapable of sufferings any
 consequence, sinful or meritorious.

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357. Neither Prakriti (Matter) nor soul causes the material substance to be wrong belief. Is it not certainly wrong that material substance is wrong belief?

Commentary.

Again, if one propounds the theory that neither soul nor Karma makes a matter substance to be modified into wrong belief, his previous proposition that matter alone is wrong belief is refuted.

Wrong belief here means the thought-activity, which is the auxiliary cause of karmic matter being bound with the soul. For the point of view of the soul, the primary cause of wrong belief is the soul itself, i.e., its thought activity and the auxiliary cause is matter. But from the material point of view, the bondage which we call wrong belief is primarily matter and the soul's thought activity is only its auxiliary cause.

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358-361. And (if) by Karmas, (the soul) is made ignorant; and also (is made) the knower by the Karmas, (and) it is caused to sleep by the Karmas, and also it is awakened by the Karmas. By the Karmas (the soul) is made happy, and similarly by the Karmas (it) is made miserable. And by the Karmas only, (it) is brought to wrong-belief, and also to Vowlessness. By the Karmas (it) is made to wander in the upper, lower, and also in the middle universe, and also by the Karmas is caused all good or bad whatever. The karma does the Karma gives and takes away anything whatsoever; then all souls will become actionless.

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According to the Sankhya system souls are inactive, and Prakriti only is the active agent. The truth, however, is that an impure soul invites impure thought activity. The operation of material Karmas is merely an auxiliary cause. An inactive soul can never be responsible for any action and can never enjoy the fruit of its action.

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362-363. If the ancient scriptural teachings of the Acharyas be that male Karma desires woman, and the woman-Karma desires man, then no soul whatsoever will become unchaste, according to they teaching, because as has been said (above) material karma by itself desires material Karma.

Commentary.

If the soul be taken as quite inactive an substance without nature of change ability, then no soul will ever be guilty of unchastely. Only matter will

be responsible. This is quite absurd. Under this view, there is no place for Ethics.

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364. The Prakriti of Karma destroys another, and is destroyed by another. It is in this sense that Parghata Nama (Karma) is described.

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365. Then no soul whatsoever is the killer, according to they teaching, because the material karma itself as said above destroys the material karma.

Commentary.

If the one-sided view that only Karmic matter destroys other Karmic matter, be propounded, then no soul will be responsible of the sin of causing

injury to any other being. All souls will be non-killers and non-killed. The doctrines of non-injury will become nugatory.

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$\langle \frac{3}{4} \ddot{O} \ddot{O} \quad \tilde{A} \ddot{O} \ddot{O} \ddot{O} \ddot{U} \mu \ddot{O} \ddot{O} \hat{e} \text{--} \ddot{O} \ddot{O} \hat{e} \text{,} \ddot{O} \ddot{O} \quad \mu \ddot{O} \hat{e} \quad \ddot{Y} \ddot{O} \tilde{a} \quad - \ddot{O} \hat{I}^1 \ddot{Y} \text{--} \ddot{O} \mu \ddot{O} \text{®} \ddot{Y} \ddot{O} \beta \ddot{O} \hat{e} \text{,} \ddot{O} \ddot{O} \quad \tilde{A} \ddot{O} \ddot{O} \ddot{O} \ddot{P} \ddot{O} \ddot{O} \text{:} \quad 1$

$\ddot{Y} \ddot{O} \hat{e} \tilde{A} \ddot{O} \ddot{O} \ddot{O} \quad - \ddot{O} \hat{I} \hat{U} \hat{e} \hat{U} \times \ddot{Y} \ddot{O} \text{:} \quad \hat{U} \hat{U} \text{,} \ddot{O} \hat{e} \ddot{Y} \ddot{O} \ddot{Y} \text{--} \ddot{O} \ddot{O} \text{®} \ddot{O} \text{,} \ddot{O} \ddot{O} \hat{U} \hat{U} \ddot{O} \text{,} \hat{U} \hat{U} \ddot{O} \text{:} \quad \tilde{A} \ddot{O} \frac{3}{4} \ddot{O} \hat{e} \hat{O} \quad 11 \quad 366 \quad 11$

366. Thus if any jain ascetics propounded, like this the Sankhya teaching, (then) according to them, the material karma only is active, and ll the souls are non-active.

Commentary.

In the Jaina scriptures all propositions are stated from two standpoints, real and practical. If only one of them is followed, the truth will not one out. Real point of view in Jainism says that all souls are pure, and do not use any impurity, or any in, or bondage or Liberation: but at the same time from a practical point of view all mundane souls are bound up with Karmic dirt and modified into their impure thought activities by the operation of Karmas. This view makes the soul responsible for its deed of injury, unchastely, etc.

$\text{,} \quad \text{,} \quad - \ddot{O} \hat{I} \frac{3}{4} \ddot{O} \ddot{O} \quad \text{--} \ddot{O} \ddot{P} \ddot{P} \ddot{O} \times \tilde{A} \ddot{O} \quad \text{--} \ddot{O} \bullet^3 \text{®} \ddot{Y} \ddot{O} \ddot{O} \quad \text{,} \quad \text{,} \quad - \ddot{O} \hat{I} \text{--} \text{--} \ddot{O} \ddot{O} \quad \text{,} \quad \text{,} \quad - \ddot{O} \hat{I} \text{--} \text{--} \ddot{O} \ddot{O} \quad \text{,} \quad \text{,} \quad - \ddot{O} \hat{I} \text{--} \mu \ddot{O} \ddot{O} \ddot{P} \ddot{O} \quad \text{--} \ddot{O} \text{--} \text{--} \ddot{O} \ddot{P} \ddot{O} \hat{e} \quad \hat{U} \tilde{a} \hat{U} \ddot{P} \ddot{O} \times \ddot{O} \quad 1$

$\langle \tilde{A} \ddot{O} \ddot{O} \hat{e} \quad \times \text{--} \ddot{O} \text{--} \text{--} \tilde{A} \ddot{O} \text{®} \frac{3}{4} \ddot{O} \ddot{O} \hat{e} \quad \ddot{Y} \ddot{O} \tilde{a} \text{®} \ddot{O} \quad \langle \frac{3}{4} \ddot{O} \ddot{O} \quad \text{®} \ddot{P} \ddot{O} \ddot{O} \ddot{Y} \ddot{O} \tilde{A} \ddot{O} \quad 11 \quad 367 \quad 11$

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367. Or if thou holdest my soul causes itself by itself” thy saying this also is perverse thinking.

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368. Know the soul’s won nature, from (the point of view of) expansion, to b co-extensive with the universe. How does thou say that this substance is more or less than that?

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374. And destruction is enjoined of (wrong) belief, (wrong) knowledge and (wrong) conduct; but the destruction of any kind of the above said material things is never enjoined.

Commentary.

A mere withdrawal from sense-gratification is not renunciation. Outward objects are not the primary causes of attachment, or of wrong belief, wrong knowledge and wrong conduct. They are mere auxiliary causes.

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375. Whatever attributes are peculiar to the soul, they certainly are not found in the non-soul substances. Therefore in the right believer, there is no attraction for the sense objects.

Commentary.

Sense-objects are material. They do not possess consciousness. Indifference and non-attachment to them is Renunciation. One is not required to destroy s body, any of his sense organs, or any sense-object.

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 $\text{``} \ddot{O} \ddot{O} \textcircled{R} \ddot{O} \textcircled{R} \ddot{O} \mu \ddot{O} ^\circ \ddot{O} \times , \mathbb{P} \ddot{O} \ddot{O} \ddot{O} :$
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376. Love, hatred, delusion are certainly the soul's own thought-activities (from the impure real point of vei). For this reason, really there is no attached, to, in sound and other (sense-objects).

Commentary.

By renunciation of sense-objects only, without renunciation of internal attachment for them, the cause of bondage is not removed and the path of Liberation is not acquired.

$\mathfrak{z} ^\circ \ddot{O} \hat{1} \mathbb{P} \ddot{O} \sqcap \times \frac{3}{4} \ddot{O} \mu \ddot{O} \hat{e} \mathbb{P} \ddot{O} \quad \mathfrak{z} ^\circ \ddot{O} \hat{1} \mathbb{P} \ddot{O} \mathbb{P} \ddot{O} \sqcap \times \frac{3}{4} \ddot{O} \mu \ddot{O} \tilde{A} \tilde{A} \ddot{O} \quad \mathbb{P} \ddot{O} \ddot{O} \hat{e} \quad \times \hat{U} \acute{u}, \alpha \hat{e}$
 $\acute{Y} \ddot{O} \tilde{a} \mathbb{P} \ddot{O} \times \frac{3}{4} \ddot{O} ^\circ \ddot{O} \ddot{O} \hat{e} \quad 1$
 $\ddot{Y} \ddot{O} \mathfrak{C} ^\circ \ddot{O} \ddot{O} \quad \sqcap \tilde{a} \quad \tilde{A} \ddot{O} \frac{3}{4} \ddot{O} \sqcap \frac{3}{4} \ddot{O} \ddot{O} \quad ^\circ \text{--} \text{--} \ddot{O} \bullet \bullet \ddot{O} \acute{O} \hat{e} \quad \tilde{A} \ddot{O} \mathbb{A} \ddot{O} \frac{3}{4} \ddot{O} \hat{e} \mathbb{P} \ddot{O} \quad 11 \quad 377 \ddot{O} \ddot{O}$
 $\mathfrak{z} ^\circ \ddot{O} \hat{1} \textcircled{R} \mu \ddot{O} | \frac{3}{4} \mu \ddot{O} \hat{e} \mathbb{P} \ddot{O} \textcircled{R} \ddot{O} \mu \ddot{O} | \frac{3}{4} \mu \ddot{O} \tilde{A} \mu \ddot{O} \quad \textcircled{R} \ddot{O} \quad \times \hat{U} \hat{1} \mu \ddot{O} \ddot{Y} \ddot{O} \hat{e}$
 $\acute{Y} \ddot{O} \tilde{a} \mathbb{P} \ddot{O} \times \frac{3}{4} \ddot{O} ^\circ \ddot{O} \ddot{Y} \ddot{O} : \quad 1$
 $\ddot{Y} \ddot{O} \tilde{A} ^\circ \ddot{O} \ddot{Y} \ddot{O} \tilde{E} \tilde{a} \quad \tilde{A} \ddot{O} \frac{3}{4} \ddot{O} \hat{1} | \frac{3}{4} \mu \ddot{O} \ddot{O} \mathbb{P} \mu \ddot{O} \tilde{a} \ddot{Y} ^\circ \ddot{O} ^a \textcircled{R} \ddot{Y} \ddot{O} \hat{e} \quad \tilde{A} \frac{3}{4} \ddot{O} \quad ^3 \ddot{O} \ddot{O} \frac{3}{4} \ddot{O} \hat{e} \textcircled{R} \ddot{O} \quad 11$
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377. By one substance the destruction (or creation) of the attributes of quite another substance is never cause. Therefor indeed all substances are produced by their own peculiar nature.

Commentary.

Creation and detraction only mean the change of condition for a substance. The primary attributes are not destroyed, and no fresh ones are created in any substance. Any other substance is merely an auxiliary cause for creation and destruction of any condition of another substance, but it cannot create any new attribute in another substances nor destroys any attribute of another. Therefore a person who wants to purify himself must rectify his own thought-activity. If he thinks that outward objects like women, wealth, lands, clothes, ornaments, etc., are causes of his impure thought-activity and thus by their removal only he will become pure, this view is not altogether correct. If internal attachment, etc., are not removed, this renunciation merely will not stop the advent of Karmic matter. Internal attachment and external possession should both be discarded. If internal attachment is removed no inclination for external objects remains.

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378. And as the artisan performs a job, but does not become identified with it; similarly soul also does the karma, but does not become identified with them.

•ÖÆ xÃÖx-Ö-Öî-ÖÎÖê ñã ũũ,ÞÖêxÆÖ ũãú¾¼Öxñ ÞÖµÖ
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379. And as the artisan words without his organs of action, hand, etc,
 but he does not become identified with them, so soul does the Karmas with its
 organ of action (i.e., mind, body and speech) but does not become identified
 with them.

•ÖÆ ×ÆÖ×-Öî-ÖÎÖê Űú, ÞÖÖ×ÞÖ ×ŸÖÈ×¤ÞÖµÖ ÆÖÖê ¤
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380. As the artisan holds the instruments, but he does not become
 identified with them; so the soul also adopts the means, but does not become
 identified with them.

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 $\ddot{Y}\ddot{O}^{\circ}\text{--}\ddot{O}\mu\ddot{O}\ddot{O}\hat{e} \text{ }^3\ddot{O}\frac{3}{4}\ddot{O}\times\ddot{Y}\ddot{O}$
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381. As the artisan enjoys the proceeds of his joy, but he does not become identified with them, so the soul enjoys the fruit of these karmas but never becomes identified with them.

$\text{ }^{\circ}\frac{3}{4}\ddot{O}\acute{O} \text{ }^3\frac{3}{4}\ddot{O}\frac{3}{4}\ddot{O}\tilde{A}\ddot{O}, \tilde{A}\tilde{A}\ddot{O} \text{ } \varkappa\tilde{a} \text{ }^3\frac{3}{4}\ddot{O}\zeta\ddot{O}\frac{3}{4}\frac{3}{4}\ddot{O}\acute{O} \text{ } \varkappa\acute{O}\tilde{A}\ddot{O}\text{--}\ddot{O}\acute{O} \quad \tilde{A}\ddot{O}\text{--}\ddot{O}\ddot{O}\tilde{A}\ddot{O}\hat{e}\text{--}\ddot{O} \text{ } 1$
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 $\text{ }^{\circ}\frac{3}{4}\ddot{O}\acute{O} \text{ }^3\frac{3}{4}\mu\ddot{O}\frac{3}{4}\ddot{O}\tilde{A}\ddot{O}, \tilde{A}\mu\ddot{O} \quad \ddot{Y}\ddot{O}\tilde{a} \text{ }^3\frac{3}{4}\ddot{O}\ddot{Y}\hat{U}\acute{u}\frac{3}{4}\mu\ddot{O}\acute{O} \text{ } \varkappa\underset{\cdot}{\varepsilon}\ddot{O}\hat{O}^{\circ}\ddot{O}\acute{O} \quad \tilde{A}\ddot{O}\text{--}\ddot{O}\ddot{O}\tilde{A}\ddot{O}\hat{e}^{\circ}\ddot{O}$
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382. Thus then should the doctrine of the practical standpoint be shortly defined. Listen to the description of the real standpoint, which deals with the thought-activity (of the soul itself).

Commentary.

Gathas 378 to 382 contain a dissertation on the practical point of vie. As a goldsmith makes an ornament with his hands and other instruments, and enjoys the wages, which he gets for his job, in the same way the soul binds karmas with its activities of mind, body, and speech, and other outward occupations and reaps the fruit as pleasure or pain. This is form the prcticalstandpoint, because really the soul in the goldsmith, the conscious agent, is different format he ornaments, from his hands and from his instruments, and form his earnings. The goldsmith is only doer of his own

thought-activity of making ornaments and of suing instrument and is the enjoyed of the satisfactions which he feels on gaining his wages. Similarly the soul from the impure real point of view is doer of hs own impure thought-activity in donign actions and using mind, body, and words, and performing other occupatinsand is the enjoyer of impure thoughts such as “I am satisfied, etc.” these one substance is only an audiliry cause of modifications in another.

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383. As an artisan makes a resolution and becomes one with it, so also he soul performs karma and becomes one with it.

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384. And as the artisan making the resolution is stately bothered by it, and becomes one without hat botheration, so the soul involved in impure thought-activity is miserable.

Commentary.

This is from the impure real standpoint.

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385. As chalk is not the other (i.e., the wall) and as chalk remains chalk itself, so also the knower does not (become) the other (e.i., the thing known) ; but the knower remains the knower.

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386. And as chalk is not the other (the wall); and as chalk remains chalk itself; so also the couture does not (become) the other (i.e., the thing connoted) but the contour remains the contour.

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387. And as chalk is not the other (the wall) ; and the chalk remains the chalkiest self ; so also the self—controlled soul does to (become) the other (i.e., the things renounced), but the self controlled soul remains the self-controlled soul.

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388. And as chalk is not the other (the wall) ; and chalk remains chalk itself ; so also belief does not become the other, (i.e., the thing believed) but belief remains belief.

$\lt \frac{3}{4} \text{ÖÖ}$ $\ddot{\text{Y}}\text{Ö}\tilde{\text{a}}$ $\times \text{P}\text{Ö} \text{""} \mu \text{Ö} \text{P}\text{Ö} \mu \text{Ö} \tilde{\text{A}} \tilde{\text{A}} \text{Ö}$ $^3 \text{ÖÖ} \times \tilde{\text{A}} \text{Ö} \text{□} \text{Ö}$
 $\text{P}\text{ÖÖ} \text{P}\text{Ö} \text{□} \text{Ö} \tilde{\text{A}} \text{Ö} \text{P}\text{Ö} \text{""} \text{Ö} \times , \text{ç} \text{Ö} \hat{\text{e}} \text{ } 1$
 $\tilde{\text{A}} \text{Ö} \tilde{\text{a}} \text{P}\text{Ö} \tilde{\text{a}} \quad \frac{3}{4} \text{Ö}^3 \frac{3}{4} \text{Ö} \text{Æ} \text{Ö} , \text{P}\text{Ö} \mu \text{Ö} \tilde{\text{A}} \tilde{\text{A}} \text{Ö} \mu \text{Ö} \quad \frac{3}{4} \text{Ö} \text{ç} \text{Ö}^3 \frac{3}{4} \text{Ö} \text{Ö} \quad \tilde{\text{A}} \text{Ö} \hat{\text{e}} \quad \tilde{\text{A}} \text{Ö} \text{´} \text{ÖÖ} \tilde{\text{A}} \text{Ö} \hat{\text{e}} \text{P}\text{Ö} \quad 11$
389 11
 $\lt \frac{3}{4} \text{ÖÖ}$ $\ddot{\text{Y}}\text{Ö}\tilde{\text{a}}$ $\times \text{®} \text{Ö} \text{¸} \text{""} \text{Ö} \mu \text{Ö} \text{®} \text{Ö} \mu \text{Ö} \tilde{\text{A}} \mu \text{Ö}$ $^3 \text{ÖÖ} \times \hat{\text{A}} \text{Ö} \ddot{\text{Y}} \text{Ö} \text{Ö} \quad -$
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389. Thus then from the real standpoint are described knowledge, belief (and) conduct. And listen to the discourse of the practical standpoint, in brief.

Commentary.

Gathas 385 to 389 explain that one substance on begin used by another cannot lose its essence and odes not become another. Illustration is given of white paint, which paints the wall, still it does not lose its pointless. Neither is the wall altered into paint nor paint is modified into the wall. Both retain their own respective natures. Similarly a soul connate and knows all knowable, gives up attachment for them or believes in them but neither the objects become the soul, nor the soul becomes the objects Soul remains the soul and the objects remain what they are. From real point of view knowledge, conation, belief and control are the soul's own attributes, which are inseparable from the soul.

$\bullet \text{Ö} \text{Æ} \quad \text{--} \text{Ö} , \text{□} \frac{3}{4} \text{Ö} \text{Ö} \quad \tilde{\text{A}} \text{Ö} \hat{\text{e}} \text{™} \times \text{□} \quad \text{Æ} \tilde{\text{a}} \quad \tilde{\text{A}} \text{Ö} \hat{\text{e}} \times \text{™} \mu \text{Ö} \text{Ö} \quad \text{ı} \text{--} \text{Ö} \hat{\text{I}} \text{--} \text{Ö} \text{--} \text{Ö} \text{P}\text{Ö} \text{Ö} \hat{\text{e}}$
 $\tilde{\text{A}} \text{Ö} \text{Æ} \text{Ö}^3 \text{Ö} \hat{\text{e}} \text{P}\text{Ö} \quad 1$
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390 11

$\times \mu \ddot{O} \ddot{O} \quad -\ddot{O}, | \frac{3}{4} \mu \ddot{O} \quad \tilde{A} \ddot{O} \hat{e}^{\text{TM}} \mu \ddot{O} \times \ddot{Y} \ddot{O} \quad \ddot{U} \ddot{O} \gg \ddot{O} \tilde{a} \quad \tilde{A} \ddot{O} \hat{e} \times^{\text{TM}} \hat{U} \acute{u} \ddot{O} \ddot{Y} \acute{\text{O}} \textcircled{R} \ddot{O} :$
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 $\ddot{Y} \ddot{O} \varepsilon \ddot{O} \ddot{O} \quad -\ddot{O}, | \frac{3}{4} \mu \ddot{O} \quad \bullet \ddot{O} \textcircled{R} \ddot{O} \times \ddot{Y} \ddot{O} \quad \ddot{O} \ddot{Y} \ddot{O} \times -\ddot{O} \quad \tilde{A}^{\frac{3}{4}} \ddot{O} \hat{U} \hat{e} \textcircled{R} \ddot{O} \quad \textcircled{3} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{R} \ddot{O}$
 $1 \quad 390 \quad 11$

390. As the chalk by its won whiteness whitens the other thing (i.e. the wall); so also the nower by its own nature knows the other substances.

$\bullet \ddot{O} \tilde{A} \quad -\ddot{O}, \textcircled{\frac{3}{4}} \ddot{O} \acute{O} \quad \tilde{A} \ddot{O} \hat{e}^{\text{TM}} \times \textcircled{\frac{3}{4}} \quad \tilde{A} \tilde{a} \quad \times \tilde{A} \ddot{O} \times^{\text{TM}} \mu \ddot{O} \ddot{O} \quad ; \quad -\ddot{O} \hat{I} -\ddot{O} -\ddot{O} \textcircled{P} \ddot{O} \hat{e}$
 $\tilde{A} \ddot{O} \tilde{A} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{P} \ddot{O} \quad 1$
 $\ddot{Y} \ddot{O} \tilde{A} \quad -\ddot{O}, \textcircled{\frac{3}{4}} \ddot{O} \acute{O} \quad -\ddot{O} \tilde{A} \tilde{A} \ddot{O} \times \textcircled{\frac{3}{4}} \quad \bullet \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \times \textcircled{\frac{3}{4}} \ddot{O} \quad \tilde{A} \ddot{O} \textcircled{P} \ddot{O} \tilde{E} < \textcircled{P} \ddot{O} \quad \textcircled{3} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{P} \ddot{O}$
 $11 \quad 391 \quad 11$
 $\mu \ddot{O} \varepsilon \ddot{O} \ddot{O} \quad -\ddot{O}, | \frac{3}{4} \mu \ddot{O} \quad \tilde{A} \ddot{O} \hat{e}^{\text{TM}} \mu \ddot{O} \times \ddot{Y} \ddot{O} \quad \ddot{U} \ddot{O} \gg \ddot{O} \tilde{a} \quad \tilde{A} \ddot{O} \hat{e} \times^{\text{TM}} \hat{U} \acute{u} \ddot{O} \ddot{Y} \acute{\text{O}} \textcircled{R} \ddot{O} :$
 $\tilde{A}^{\frac{3}{4}} \ddot{O} \textcircled{3} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{R} \ddot{O} \quad 1$
 $\ddot{Y} \ddot{O} \varepsilon \ddot{O} \ddot{O} \quad -\ddot{O}, | \frac{3}{4} \mu \ddot{O} \quad -\ddot{O} \textcircled{\frac{3}{4}} \mu \ddot{O} \times \ddot{Y} \ddot{O} \quad \bullet \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \textcircled{S} \times -\ddot{O} \quad \tilde{A}^{\frac{3}{4}} \ddot{O} \hat{U} \hat{e} \textcircled{R} \ddot{O}$
 $\textcircled{3} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{R} \ddot{O} \quad 11 \quad 391 \quad 11$

391. As the chalk by its own nature whitens the other things (the wall); so also the soul by its own nature connotes the on-self objects.

$\bullet \ddot{O} \tilde{A} \quad -\ddot{O}, \textcircled{\frac{3}{4}} \ddot{O} \acute{O} \quad \tilde{A} \ddot{O} \hat{e}^{\text{TM}} \times \textcircled{\frac{3}{4}} \quad \tilde{A} \tilde{a} \quad \tilde{A} \ddot{O} \hat{e} \times^{\text{TM}} \mu \ddot{O} \ddot{O} \quad ; \quad -\ddot{O} \hat{I} -\ddot{O} -\ddot{O} \textcircled{P} \ddot{O} \hat{e}$
 $\tilde{A} \ddot{O} \tilde{A} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{P} \ddot{O} \quad 1$
 $\ddot{Y} \ddot{O} \tilde{A} \quad -\ddot{O}, \textcircled{\frac{3}{4}} \ddot{O} \acute{O} \quad \times \textcircled{\frac{3}{4}} \ddot{O}, \acute{\text{O}} \times \textcircled{\frac{3}{4}} \quad \textcircled{P} \ddot{O} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \times \textcircled{\frac{3}{4}} \ddot{O} \quad \tilde{A} \ddot{O} < \textcircled{P} \textcircled{P} \ddot{O} \quad \textcircled{3} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{P} \ddot{O} \quad 11$
 $392 \quad 11$
 $\mu \ddot{O} \varepsilon \ddot{O} \ddot{O} \quad -\ddot{O}, | \frac{3}{4} \mu \ddot{O} \quad \tilde{A} \ddot{O} \hat{e}^{\text{TM}} \mu \ddot{O} \times \ddot{Y} \ddot{O} \quad \tilde{A} \ddot{O} \hat{e} \times^{\text{TM}} \hat{U} \acute{u} \ddot{O} \ddot{Y} \acute{\text{O}} \textcircled{R} \ddot{O} :$
 $\tilde{A}^{\frac{3}{4}} \ddot{O} \textcircled{3} \ddot{O} \textcircled{\frac{3}{4}} \ddot{O} \hat{e} \textcircled{R} \ddot{O} \quad 1$
 $\ddot{Y} \ddot{O} \varepsilon \ddot{O} \ddot{O} \quad -\ddot{O}, | \frac{3}{4} \mu \ddot{O} \quad \times \textcircled{\frac{3}{4}} \ddot{O} \textcircled{R} \ddot{O} \tilde{A} \ddot{O} \times \ddot{Y} \ddot{O} \quad -\ddot{O} \ddot{Y} \ddot{O} \times -\ddot{O} \quad \textcircled{\frac{3}{4}} \ddot{O} \hat{U} \hat{e} \textcircled{R} \ddot{O}$
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Commentary.

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396. By whatever thought-activity those Karmas good (or) bad may be bound in the future; the soul which releases itself from that (thought-activity) is the real renunciation.

Commentary.

Renunciation is also of two kinds: (1) practical, (2) real. Practical renunciation is to make vows of renouncing some objects for the future, while real renunciation is to give up all attachment with those thought activities which are likely to be the cause of bondage of god or bad Karmas in future and to become self-absorbed.

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397. Whatever good (or) bad operation (of Karmas) of many kinds and degrees takes place in the present time, the soul which realises that (operation as a) defect is real confession.

Commentary.

Confession is also of two kinds, (1) practical and (2) real. Practical confession is to recite some passages for removal of the present defects, while the real confession is to realize the soul as free from any kind of fruition of good or bad Karmas operating in the present time and to be absorbed in pure essence of soul.

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 $\times \text{--} \ddot{\text{O}} \text{^} \text{E} \hat{\text{U}} \hat{\text{u}} \text{' } \ddot{\text{O}} \times \text{a} \quad 1$
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 $\text{""} \ddot{\text{O}} \hat{\text{e}} \text{a} \ddot{\text{O}} \quad 11 \quad 398 \quad 11$
 $\times \text{®} \ddot{\text{O}} \ddot{\text{Y}} \mu \ddot{\text{O}} \acute{\text{O}} \quad \text{--} \ddot{\text{O}} \hat{\text{I}} \ddot{\text{Y}} \ddot{\text{O}} \mu \ddot{\text{O}} \ddot{\text{U}} \mu \ddot{\text{O}} \ddot{\text{O}} \text{®} \ddot{\text{O}} \acute{\text{O}} \quad \hat{\text{U}} \hat{\text{u}} \text{, } \ddot{\text{O}} \hat{\text{e}} \times \ddot{\text{Y}} \ddot{\text{O}} \quad \times \text{®} \ddot{\text{O}} \ddot{\text{Y}} \mu \ddot{\text{O}} \text{' } \ddot{\text{O}} \times \text{--} \ddot{\text{O}}$
 $\mu \ddot{\text{O}} \tilde{\text{A}} \ddot{\text{Y}} \ddot{\text{O}} \tilde{\text{a}} \quad \text{--} \ddot{\text{O}} \hat{\text{I}} \times \ddot{\text{Y}} \ddot{\text{O}} \hat{\text{U}} \hat{\text{I}} \ddot{\text{O}} \text{' } \ddot{\text{O}} \times \ddot{\text{Y}} \ddot{\text{O}} \quad 1$
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 $\text{""} \ddot{\text{O}} \hat{\text{e}} \ddot{\text{Y}} \ddot{\text{O}} \times \mu \ddot{\text{O}} \ddot{\text{Y}} \ddot{\text{O}} \ddot{\text{O}} \quad 11 \quad 398 \quad 11$

398. The soul which always does this renunciation and always repents, and always confesses is the (real right) conduct.

Commentary.

The practice of self-realisation and acquiring self-absorption is the real repentance renunciation and confession, as has been said before.

$\times \text{P} \ddot{\text{O}} \ddot{\text{O}} \times \text{a} \text{a} \tilde{\text{A}} \ddot{\text{O}} \acute{\text{O}} \text{f} \ddot{\text{O}} \tilde{\text{a}} \text{a} \frac{3}{4} \ddot{\text{O}} \mu \ddot{\text{O}} \text{P} \ddot{\text{O}} \ddot{\text{O}} \times \text{P} \ddot{\text{O}} \quad \text{--} \ddot{\text{O}} \ddot{\text{O}} \hat{\text{e}} \ddot{\text{Y}} \ddot{\text{Y}} \ddot{\text{O}} \gg \ddot{\text{O}} \ddot{\text{O}} \quad \text{--} \ddot{\text{O}} \times \text{, } \text{P} \ddot{\text{O}} \text{' } \ddot{\text{O}} \acute{\text{O}} \times \ddot{\text{Y}} \ddot{\text{O}}$
 $\frac{3}{4} \ddot{\text{O}} \tilde{\text{A}} \tilde{\text{a}} \ddot{\text{Y}} \ddot{\text{O}} \ddot{\text{O}} \times \text{P} \ddot{\text{O}} \quad 1$

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399. Material (vocal) molecules are modified into many kinds of words of praise or blame. Hearing them (one0 is angry or pleased, thinking "I am described (by them.)"

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 -ÖãY¤»Ö|¾µÖÖ ¿Ö²¤Y¾Ö-Öx, PÖYÖÖ YÖÄµÖ µÖx¤
 YÖãPÖÖê¤µÖ: 1
 YÖÄ´ÖÖ®Ö®Ö Y£ÖÖÖ ³ÖxPÖYÖ: xûÖx"Ö¤x-Ö xûú
 ¹YÂµÖÄµÖ²Öã¬¤: 11 400 11

400. Material substance has been modified into words. If its attribute is different from the soul, then thou art not described at all. Why art thou angry? Unenlightened.

¡-ÖÎÄÖãÆÖê ÄÖãÆÖê¾Ö ÄÖ§Öê PÖ YÖÖ ³ÖPÖx¤ ÄÖãPÖÄÖã
 ´ÖÖxYÖ ÄÖÖ "Öê¾Ö 1
 PÖµÖ <x¤ x¾ÖxPÖYÖÖxÆ¤ãÖ ÄÖÖê¤ x¾ÖÄÖµÖ´ÖÖYÖ¤Ö ÄÖ§Ö
 11 401 11
 ¡-ÖÎ¿Öã³Ö: ¿Ö³ÖÖê ¾ÖÖ ¿Ö²¤: ®Ö Y¾ÖÖÖ ³ÖPÖÖxYÖ
 ÁÖé.PÖã ´ÖÖx´ÖxYÖ ÄÖ<¾Ö 1

Ⓜ "öî×ÿö ×¼ö×Ⓜöýöéôæÿöãó ,ööê îö×¼öâöµö´ööýöÿöó
 ¿ö²¤´öë 11 401 11

401. Bad or good word does not tell thee “hear me.” And also that word does not come to be sensed (by thee). The word is the subject matter of the ear.

î-öîãöãæó ãöãæó "ö ¹ÿ¼öö þö ýöö ³öþö×¤ -öê""
 ´öö×ÿö ãööê "öê¾ö 1

þöµö <×¤ ×¼ö×þöýö×æ¤ãó "öüöã×¼öâöµö´ööýö¤ó ¹ÿ¼öö
 11 402 11

î-öî¿öã³öö ¿öã³öö ¾öö ¹ÿ-öö Ⓜö ÿ¼ööó ³öþö×ÿö -ö¿µö
 ´öö×´ö×ÿö ãö <¾ö 1

Ⓜ "öê×ÿö ×¼ö×Ⓜöýöéôæÿöãó "öüöã×¼öâöµö´ööýöÿöó
 ¹ÿ-ö´öë 11 402 11

402. Bad or good form does not tell thee “see me.” That also does not come to be sensed (by thee). The form is the subject matter of the eye.

î-öîãöãæöê ãöãæöêµö ýöö¬ööê þö ýöö ³öþö×¤ ×•öýöîö
 ´öö×ÿö ãööê "öê¾ö 1

þöµö <×¤ ×¼ö×þö×ÿö×¤ ëö ó ´ööþö×¼öâöµö´ööýö¤ó
 ýöö¬öö 11 403 11

î-öî¿öã³ö: ¿öã³ööê ¾öö ýöⓂ-ööê Ⓜö ÿ¼ööó ³öþö×ÿö
 ×•ö¬öî ´öö×´ö×ÿö ãö <¾ö 1

Ⓜ î×ÿö ×¼ö×Ⓜöýöéôæÿöãó ¬öîþö×¼öâöµö´ööýöÿö
 ýöⓂ¬ö´öë 11 403 11

403. Bad or good smell does not tell thee “smell me.” That also does not come to be sensed (by thee). Smell is the subject matter of the nose.

i-öîãäæöê äöæöêµö ,äööê þö ýöö ³öþö×ñ ,äöµö
 ´öö×ýö äööê "öê¾ö 1
 þöµö <×ñ ×¾ö×þöýýö×æñãó ,äöþö×¾ö äöµö´ööýöñó ýöã
 ,äöö 11 404 11
 i-öî¿öã³ö: ¿öã³ööê ¾öö ,äööê ®ö ý¾ööó ³öþö×ýö
 ,äöµö ´öö×´ö×ýöäö <¾ö 1
 ®ö "öî×ýö ×¾ö×®öýöéöæýöãó ,äö®ö×¾öäöµö´ööýöýöö
 ýöã ,äö´öë 11 404 11

404. Bad or good taste does not tell thee "taste me." That also does not come to be sensed (by thee). Taste is the subject matter of tongue.

i-öîãäæöê äöæöêµö ±úöäööê þö ýöö ³öþö×ñ
 ±úöäö´öö×ýö äööê "öê¾ö 1
 þöµö <×ñ ×¾öþöýýö×æñãó ûöµö×¾öäöµö´ööýöñó ±úöäöö
 11 405 11
 i-öî¿öã³ö: ¿öã³ööê ¾öö ä-ö¿ööêö ®ö ý¾ööó ³öþö×ýö
 ä-öé¿ö ´öö×´ö×ýö äö <¾ö 1
 ®ö "öî×ýö ×¾ö×®öýöéöæýööã ûöµö×¾öäöµö´ööýöýöö
 ýöã ä-öäö´öë 11 405 11

405. Bad or good touch does not tell "touch me." That also does not come to be sensed by thee. Touch is the subject matter of the body.

i-öîãäæöê äöæöê¾ö ýöãþööê þö ýöö ³öþö×ñ ¾öã•³æýö
 ´öö×ýö äööê "öê¾ö 1
 þöµö <×ñ ×¾ö×þöýýö×æñãó ²öã×¬×¾öäöµö´ööýöñó ýöã
 ýöãþöö 11 406 11

i-öî¿öã³ö: ¿öã³ööê ¼öö ýöãþööê ®ö ý¼ööó ³öþö×ýö
 ²öã¬öã¼ö ´öö×´ö×ýö ãö <¼ö 1
 ®ö “öê×ýö ×¼ö×®öýöéôæýöãó ²öã×¬ö×¼öâöµö´ööýöýöö
 ýöã ýöãþö´öë 11 406 11

406. Bad or good quality does into tell thee “now me.” That also does
 not come to be known by thee. The quality is merely the subject matter of
 intellect.

i-öîãöãæó ãöãæó “ö ¬¼¼öö þö ýöö ³öþö×¬ö ¼öã•³æýö
 ´öö×ýö ãööê “öê¼ö 1
 þöµö <×¬ö ×¼öþöýöýö×æ¬ó ¼öã×¬ö×¼öâöµö´ööýö¬ó ¬¼¼öö
 11 407 11
 i-öî¿öã³öö ¿öã³öö ¼öö |¼µöö ®ö ý¼ööó ³öþö×ýö
 ²öã¬ööã¼ö ´öö×´ö×ýö ãö <¼ö 1
 ®ö “öî×ýö ×¼ö×®öýöéôæýöãó ²öã×¬ö×¼öâöµö´ööýöýöö
 ýöã |¼µö´öë 11 407 11

407. Bad or god object does not tell thee “know me.” That also does
 not come to be known by known by thee. Substance is (merely) the subject
 matter of the intellect.

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 ×þöýýöæ´öþöö -ö,ããöµö ãöµöö “ö ²öã×¬ó
 ×ãö¼ö´ö-öçööê 11 408 11
 <¼öö ýöã -ööýö|¼µöãö ^-ö¿ö´öê®öî¼ö ýö“”×ýö ´öæ :
 1
 ×¼ö×®öýöîöæ´ö®öö: -ö,ãö ýöã ãöµöö “ö ²öã×¬ó
 ×¿ö¼öö´ö-öîö-ýö: 11 408 11

408. Even thus knowing the objects, the ignorant (soul), not restraining the mind from non-self, and not realising in itself self-knowledge and happiness, does not attain equanimity.

Commentary.

Gathas 399 to 408 explain that an ignorant person is pleased if the sense objects or other knowable matter is agreeable and is displeased if they are disagreeable. He does not give up attachment and therefore becomes unable to gain self-knowledge and happiness. These object are mere knowable and the soul is their knower. Those objects do not tell or prompt any one to love or hate them. A right-believing saint is not affected by the pleasing or painful nature of things or circumstances. Arrow of abuse do not irritate him, showers of praise do not please him. He has control over his passions. He remains economies and unaffected.

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¸-ÖÎ½×¾ÖÆÓ 11 409 11
¾Öê¤µÖ´ÖÖ®Ö: ûú´ÖÖ±ú»Ö´ÖÖŸ´ÖÖ®ÖÖ µÖÃŸÖã ûú,Öê×ŸÖ
ûúŸÖÖ±ú»Ö´ÖÖ 1
ÃÖ ŸÖŸ-Öã®Ö,×-Ö ²Ö¬®ÖÖ×ŸÖ ²ÖŸ•ÖÓ
¤ã:ÜÖÃµÖÖÃÖÖ†×¾Ö-Ö´ÖÖ 11 409 11

409. Feeling the fruition of Karmas, whoever means that fruition of Karma its own, that one again binds that (Karma) of eight kinds, the source of misery.

$\frac{3}{4}\ddot{O}\hat{e}\pi\acute{O}\ddot{Y}\ddot{O}\hat{e}$ $\hat{u}\acute{u}\acute{\cdot}\acute{\cdot}\ddot{O}\pm\acute{u}\gg\ddot{O}\acute{O}$ $\acute{\cdot}\ddot{O}\mu\ddot{O}\hat{e}\hat{u}\acute{u}\pi\acute{O}$ $\bullet\ddot{O}\hat{e}$ $\pi\tilde{a}$ $\acute{\cdot}\ddot{O}\tilde{a}\pi\ddot{O}\times\pi$
 $\hat{u}\acute{u}\acute{\cdot}\acute{\cdot}\ddot{O}\pm\acute{u}\gg\ddot{O}\acute{O}$ 1
 $\tilde{A}\ddot{O}\hat{e}$ $\ddot{Y}\ddot{O}\acute{O}$ $\acute{\cdot}\ddot{O}\tilde{a}\pi\ddot{O}\hat{e}\times\frac{3}{4}\ddot{O}$ $^2\ddot{O}\acute{O}\neg\ddot{O}\times\pi$ $\frac{3}{4}\ddot{O}\beta\mu\ddot{O}\acute{O}$ $\pi\tilde{a}\Upsilon\ddot{O}\tilde{A}\tilde{A}\ddot{O}$
 $i\acute{\cdot}\ddot{O}\hat{I}^{\frac{1}{2}}\times\frac{3}{4}\ddot{O}\tilde{A}\acute{O}$ 11 410 11
 $\frac{3}{4}\ddot{O}\hat{e}\pi\mu\ddot{O}\acute{\cdot}\ddot{O}\circledast\ddot{O}$: $\hat{u}\acute{u}\acute{\cdot}\ddot{O}\hat{O}\pm\acute{u}\gg\ddot{O}\acute{O}$ $\acute{\cdot}\ddot{O}\mu\ddot{O}\ddot{O}$ $\hat{u}\acute{e}\acute{u}\ddot{Y}\ddot{O}\acute{O}$ $\mu\ddot{O}\tilde{A}\ddot{Y}\ddot{O}\tilde{a}$
 $\bullet\ddot{O}\circledast\ddot{O}\times\ddot{Y}\ddot{O}$ $\hat{u}\acute{u}\acute{\cdot}\ddot{O}\hat{O}\pm\acute{u}\gg\ddot{O}\acute{\cdot}\ddot{O}\ddot{E}$ 1
 $\tilde{A}\ddot{O}$ $\ddot{Y}\ddot{O}\ddot{Y}\neg\ddot{O}\tilde{a}\circledast\ddot{O},\times\neg\ddot{O}$ $^2\ddot{O}\neg\circledast\ddot{O}\times\ddot{Y}\ddot{O}$ $^2\ddot{O}\beta\bullet\ddot{O}\acute{O}$
 $\pi\tilde{a}$: $\ddot{U}\ddot{O}\tilde{A}\mu\ddot{O}\hat{O}\hat{A}^{\text{TM}}\times\frac{3}{4}\ddot{O}\neg\ddot{O}\acute{\cdot}\ddot{O}\ddot{E}$ 11 410 11

410. Feeling the fruition of Karmas, however thinks that the fruition of Karmas is caused by him, that one again binds that (Karma) of eight kinds, the source of misery.

$\frac{3}{4}\ddot{O}\pi\acute{O}\ddot{Y}\ddot{O}\hat{e}$ $\hat{u}\acute{u}\acute{\cdot}\acute{\cdot}\ddot{O}\pm\acute{u}\gg\ddot{O}\acute{O}$ $\tilde{A}\ddot{O}\tilde{a}\times\tilde{A}\pi\ddot{O}\hat{e}$ $\pi\tilde{a}\times\tilde{A}\pi\ddot{O}\hat{e}$ $\pi\tilde{a}$ $\tilde{A}^{\frac{3}{4}}\ddot{O}\times\pi$
 $\bullet\ddot{O}\hat{e}$ $\text{``}\ddot{O}\hat{e}\pi\ddot{O}$ 1
 $\tilde{A}\ddot{O}\hat{e}$ $\ddot{Y}\ddot{O}\acute{O}$ $\acute{\cdot}\ddot{O}\tilde{a}\pi\ddot{O}\hat{e}\times\frac{3}{4}\ddot{O}$ $\frac{3}{4}\ddot{O}\acute{O}\neg\ddot{O}\times\pi$ $\frac{3}{4}\ddot{O}\beta\mu\ddot{O}\acute{O}$ $\pi\tilde{a}\Upsilon\ddot{O}\tilde{A}\tilde{A}\ddot{O}$
 $i\acute{\cdot}\ddot{O}\hat{I}^{\frac{1}{2}}\times\frac{3}{4}\ddot{O}\tilde{A}\acute{O}$ 11 411 11
 $\frac{3}{4}\ddot{O}\hat{e}\pi\mu\ddot{O}\acute{\cdot}\ddot{O}\circledast\ddot{O}$: $\hat{u}\acute{u}\acute{\cdot}\ddot{O}\hat{O}\pm\acute{u}\gg\ddot{O}\acute{O}$ $\tilde{A}\ddot{O}\tilde{a}\times\ddot{U}\ddot{O}\ddot{Y}\ddot{O}\hat{e}$ $\pi\tilde{a}$: $\times\ddot{U}\ddot{O}\ddot{Y}\ddot{O},\text{``}\ddot{O}$
 $^3\ddot{O}\frac{3}{4}\ddot{O}\times\ddot{Y}\ddot{O}$ $\text{``}\ddot{O}\hat{e}\ddot{Y}\ddot{O}\times\mu\ddot{O}\ddot{Y}\ddot{O}\ddot{O}$ 1
 $\tilde{A}\ddot{O}$ $\ddot{Y}\ddot{O}\ddot{Y}\neg\ddot{O}\tilde{a}\circledast\ddot{O},\times\neg\ddot{O}$ $^2\ddot{O}\neg\circledast\ddot{O}\times\ddot{Y}\ddot{O}$ $^2\ddot{O}\beta\bullet\ddot{O}\acute{O}$
 $\pi\tilde{a}$: $\ddot{U}\ddot{O}\tilde{A}\mu\ddot{O}\hat{O}\hat{A}\ddot{O}\ddot{E}\dagger\times\frac{3}{4}\ddot{O}\neg\ddot{O}\acute{\cdot}\ddot{O}\ddot{E}$ 11 411 11

411. Feeling the fruition of karmas, whichever soul becomes happy or miserable, that soul again binds hat (Karma) of eight kinds, the source of misery.

Commentary.

Realisation of self-knowledge is the main object of a right believer. He finds satisfaction in himself. He remains calm in the event of karmic operation.

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412. The scripture is not knowledge, because the scripture does not know anything. Knowledge is one hinge, the scripture another. The conquerors say so.

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413. Word is not knowledge, because word does not know anything. Knowledge is one thing, word another. The conquerors say so.

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$^1\bar{y}^{-}\ddot{o}\ddot{o} \quad -\ddot{o}\ddot{o}\textcircled{R}\ddot{o}\ddot{o} \quad \textcircled{R}\ddot{o} \quad ^3\ddot{o}\frac{3}{4}\ddot{o}\times\ddot{y}\ddot{o} \quad \mu\ddot{o}\tilde{A}^{-}\ddot{o}\ddot{o}|\text{a}^{-}\ddot{o}\ddot{o} \quad \textcircled{R}\ddot{o} \quad \bullet\ddot{o}\ddot{o}\textcircled{R}\ddot{o}\ddot{o}\times\ddot{y}\ddot{o}$
 $\times\hat{u}\acute{u}\times\sim\text{``}\ddot{o}\ddot{y}\ddot{o}\ddot{E} \quad 1$
 $\ddot{y}\ddot{o}\tilde{A}\ddot{o}^{-}\ddot{o}\ddot{o}\textcircled{R}\mu\ddot{o}\bullet\ddot{o}\ddot{o}\textcircled{R}\ddot{o}^{-}\ddot{o}\textcircled{R}\mu\ddot{o}|\text{a}^{-}\ddot{o}\ddot{o} \quad \times\bullet\ddot{o}\textcircled{R}\ddot{o}\ddot{o} \quad \frac{3}{4}\ddot{o}\textcircled{R}\times\textcircled{R}\ddot{y}\ddot{o} \quad 11 \quad 414$
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414. Form is not knowledge, as form does into know anything.
 Knowledge is one thing, form quite another. The conquerors say so.

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 $\ddot{y}\ddot{o}\text{A}\textcircled{R}\ddot{o}\ddot{o} \quad \text{;}\text{--}\ddot{o}\hat{\text{I}}\textcircled{P}\textcircled{P}\ddot{o}\ddot{o} \quad \textcircled{P}\ddot{o}\ddot{o}\textcircled{P}\ddot{o}\ddot{o} \quad \text{;}\text{--}\ddot{o}\hat{\text{I}}\textcircled{P}\textcircled{P}\ddot{o}\ddot{o} \quad \frac{3}{4}\ddot{o}\textcircled{P}\textcircled{P}\ddot{o}\ddot{o} \quad \times\bullet\ddot{o}\textcircled{P}\ddot{o}\ddot{o}$
 $\times\frac{3}{4}\ddot{o}\acute{o}\times\ddot{y}\ddot{o} \quad 11 \quad 415 \quad 11$
 $\frac{3}{4}\ddot{o}\textcircled{P}\ddot{o}\ddot{o}\hat{e}\hat{o} \quad -\ddot{o}\ddot{o}\textcircled{R}\ddot{o}\ddot{o} \quad \textcircled{R}\ddot{o} \quad ^3\ddot{o}\frac{3}{4}\ddot{o}\times\ddot{y}\ddot{o} \quad \mu\ddot{o}\tilde{A}^{-}\ddot{o}\ddot{o}\ll\textcircled{P}\ddot{o}\ddot{o}\hat{e}\hat{o} \quad \textcircled{R}\ddot{o}$
 $\bullet\ddot{o}\ddot{o}\textcircled{R}\ddot{o}\ddot{o}\times\ddot{y}\ddot{o} \quad \times\hat{u}\acute{u}\times\sim\text{``}\ddot{o}\ddot{y}\ddot{o}\ddot{E} \quad 1$
 $\ddot{y}\ddot{o}\tilde{A}\ddot{o}^{-}\ddot{o}\ddot{o}\textcircled{R}\mu\ddot{o}\bullet\text{--}\ddot{o}\ddot{o}\textcircled{R}\ddot{o}^{-}\ddot{o}\textcircled{R}\mu\ddot{o}\ddot{o} \quad \frac{3}{4}\ddot{o}\textcircled{P}\ddot{o}\hat{o} \quad \times\bullet\ddot{o}\textcircled{R}\ddot{o}\ddot{o} \quad \frac{3}{4}\ddot{o}\textcircled{R}\times\textcircled{R}\ddot{y}\ddot{o} \quad 11 \quad 415$
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415. Colour is not knowledge, as colour does not know anything.
 Therefor knowledge is one thing, colour quite another. The conquerors say so.

$\acute{y}\ddot{o}\text{--}\ddot{o}\ddot{o}\hat{e} \quad \textcircled{P}\ddot{o}\ddot{o}\textcircled{P}\ddot{o}\ddot{o} \quad \textcircled{P}\ddot{o} \quad \text{A}\frac{3}{4}\ddot{o}\times\textcircled{R} \quad \bullet\ddot{o}\text{A}\textcircled{R}\ddot{o}\ddot{o} \quad \acute{y}\ddot{o}\text{--}\ddot{o}\ddot{o}\hat{e} \quad \textcircled{P}\ddot{o} \quad \mu\ddot{o}\ddot{o}\textcircled{P}\ddot{o}\textcircled{R}\hat{e}$
 $\times\hat{u}\acute{o}\times\text{``}\ddot{o} \quad 1$
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 $\times\frac{3}{4}\ddot{o}\acute{o}\times\ddot{y}\ddot{o} \quad 11 \quad 416 \quad 11$
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 $\bullet\ddot{o}\ddot{o}\textcircled{R}\ddot{o}\ddot{o}\times\ddot{y}\ddot{o} \quad \times\hat{u}\acute{o}\times\text{``}\ddot{o}\ddot{y}\ddot{o}\ddot{E} \quad 1$
 $\ddot{y}\ddot{o}\tilde{A}\ddot{o}^{-}\ddot{o}\ddot{o}\bullet\ddot{o}\ddot{o}\textcircled{R}\ddot{o}^{-}\ddot{o}\textcircled{R}\mu\ddot{o}\textcircled{R}\mu\ddot{o}\ddot{o} \quad \acute{y}\ddot{o}\text{--}\ddot{o}\acute{o} \quad \times\bullet\ddot{o}\textcircled{R}\ddot{o}\ddot{o} \quad \text{--}\ddot{o}\textcircled{R}\acute{o}\times\ddot{y}\ddot{o} \quad 11 \quad 416$
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416. Smell is not knowledge, as smell does not know anything. Therefore knowledge is one thing, smell is quite another. The conquerors say so.

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417. Nor taste is knowledge, as taste is indeed always unconscious. Therefore knowledge is one thing, and taste quite another. The conquerors say so.

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 418 11

418. Touch is not knowledge, as touch does not now anything. Therefore knowledge is one thing, touch quite another. The conquerors say so.

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419. Karma is not knowledge, as karma does not know anything. Therefore knowledge is one thing, Karma quite another. The conquerors say so.

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420. The embodied substance, medium of motion is not knowledge, as medium of motion does not know anything. Therefore knowledge is one thing, the medium of motion quite atonal. The conquerors say so.

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423. And space also is not knowledge, as it does not know any thing. Therefore space is one thing, knowledge quite another. The conquerors say so.

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424. Impure thought-activity is not knowledge as (it is) always unconscious. Therefore knowledge is one thing, impure thought-activity quite another.

Commentary.

Gathas 412 to 424 describe discrimination between pure knowledge of soul and the impure thought-activities due to Karmic effects.

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425. As it always knows, so the soul is certainly the knower, the enlightened. And it should be now that knowledge is not separate from the knower.

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426. Knowledge itself is the right-believer, the self-restraint, the scriptures, consisting of Angas and Purvas, merit, demerit, an initiation to sascetism. The wise men know this.

Commentary.

Knowledge is the special attribute of soul-substance. Every attribute of a substance is always pervading the substance and is quite inseparable from it; therefore knowledge and the knower are really one, having no separate existence. Knowledge of the soul becomes right belief.

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427. Soul is immaterial. It can never be Aharaka (i. E. taker of material molecules). Ahara is certainly material, it is really matter itself.

Commentary.

Ahara is of 6 kinds:

262. Karmahara. Taking in of karmic molecules.

263. No-Karmahara. Taking in of external physical molecules; i. E., for physical, fluid and Aharaka bodies.

264. Lepahara. Taking in of food by superficial contact; as the earth particles taken in by trees.

265. Ujahara. Taking in of nutrition in the form of warmth; as in incubation.

266. Manasahara. Taking in of mental nourishment; as in celestial brings.

267. Kavalahara. Taking in of food by morsels, as in human beings.

All these assimilation's are material. They cannot really be assimilated by the immaterial soul.

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428. There is no such capacity, whatever, natural or acquired in the soul, that it can grasp or give up the other substance.

Commentary.

A right believer should meditate that his soul is nothing but the soul itself. Really it diodes not take any other substances to itself, nor there is anytime in the soul to be given up. Its real nature is to remain in its own real essence. Really there is no natural or acquired quality in the soul to assimilate other substance. It is only room the practical pint of view that the soul is said to take in mater and shed it off. A pure soul has no vibrations and no passions. It is ever steadfast in its spatial units and peaceful.

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429. Therefore, the pure conscious soul neither grasps anything nor gives up anything of the soul and the non-soul substances.

Cmmentary.

The soul in its purity does not take in any other soul and on soul substance, and there is no question of the riddance of anything. Every soul is always a separate identity. It never loses its individuality. It remains always the same enjoying all its inseparable attributes. “I am a pure soul with no

connection whatsoever with another”—this constant meditation leads the mediator to the condition of Samayasara, “the essence of soul.”

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430. The ignorant persons say that the adoption of the external marks of ascetics, or of householders of many kinds, is the only way to Liberation.

Commentary.

External practical conduct of laymen and saints, with their different forms, is merely an auxiliary cause for acquiring real trinity of internal conduct. Those who are ignorant of the real path of liberation which is only self-absorption, are satisfied with the perverse knowledge that mere external conduct will lead them to liberation.

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431. The mark merely is never the way to Liberation, because the Archas (adorable) who have given up attachment to the body, and ignored the mark, have realized right belief and knowledge and conduct.

Commentary.

The mer outward nudity of body is not the path of Liberation. Self-absorption is the real path of Liberation. Even severe asterism and suffering cannot advance a saint an inch on the path of Liberation, if he has not understood and realized his ownself the essence of Samayasara.

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432. The marks of he householder and to the ascetic are never the path to Liberation; right belief, knowledge and conduct (combined) are the path to Liberation. The conquerors say so.

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435. Samayasara is no known by those how have attachment for the various kinds of marks of ascetics or of householders.

Commentary.

Any attachment to outwards conduct leads away from the path of Liberation.

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436. Though the practical standpoint describes the external marks as the path to Liberation, yet the real standpoint does not accept any kind of mark as the path to Liberation.

Commenatary.

The rules of practical conduct are for guidance on the Path. Adoption of? Sainthood is necessary in order to be free from thoughts about household matters, and to concentrate attention upon self-advancement. If he has any desire for being respected and worshipped, he is away from the path of Liberation. He must realize his ownself and be absorbed in his soulness.

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437. That conscious one will stain the highest bliss, who having read this Samayasara Prabhritam and under stood its meaning and spirit, will be fixed in (the pure real) Substance.

Commentary.

Shri Kunda-Kunda Acharya, the high ascetic, and the great soul of the 1st century B. C in concluding his wonderful and soul-inspiring book of Samyasara advises the readers to read it carefully, and to understand the true meaning and purport of the description of the essence of soul; and then realize their own pue soul. They must be steadfastly bent upon self-advancement, and for this purpose, if they are able to adopt the external conduct of a saint, they must truly follow it. The practice of self-absorption will lead to perfection and Liberation. It is the Samayasara, which takes one to Samayasara.

Talking about Samayasara, writing about Samayasara, thinking of Samayasara, realization of Samayasara, absorption in Samayasara will lead to becoming Samayasara.