

## **47 Powers of Soul**

***47 Shaktiyan* as described by Acharya Amritchandra**

**Dr Narayan Lal Kachhara**

With a Foreword and Summary by

Dr Paras Mal Agrawal

Publisher

## Foreword

I feel privileged to have an opportunity of writing a few words regarding the author and the subject matter of this publication. Dr. Narayan Lal Kachhara is a dedicated Jain scholar. It is his mission that the novel, valuable, and powerful concepts described by Jain Acharyas become available to English speaking community. By profession he is a Mechanical Engineer. This makes his writing concise and scientific. Earlier I came across his work on Karma Theory, *Vargana*, etc. But when he showed me this work on 47 *Shaktiyan*, then I realized that his interest in *Adhyatmic* aspect of Jainology can be valuable to all those who want to read *Adhyatma* in simple language.

Samayasaar is the best work of Acharya Kundkund who is regarded as the most respectable Digambar Acharya of the modern fifth era. 1000 years after Acharya Kundkund, Acharya Amritchandra wrote the commentary on Samayasaar. It is known as Atmkhyati. The work of Dr. Kachhara presented here is based on the description given by Acharya Amritchandra in the appendix of Atmkhyati. In Atmkhyati, we find the narration of 47 *Shaktiyan* in about two pages just after Kalash number 263. For many, it may be very difficult to comprehend the two pages written by Acharya Amritchandra. Dr. Kachhara also got interested in this treasure only when he read the detailed explanation of Amritchandra's work presented by Dr. Hukum Chand Bharill in Gyayak Bhava Prabodhini Hindi *Tika* of Samayasaar.

A reader would note that the knowledge of 47 *Shaktiyan* empowers oneself. Such knowledge reminds us of our own strength. Usually, everywhere, now and then, a living being suffers from fear and complex due to lack of realization of the powers of oneself. Almost everywhere, the message of weakness is provided by the environment. In a way, the physical body associated with a living being is also a part of the environment for the concerned soul. Due to ignorance, a living being believes that the weaknesses and sufferings associated with the physical body are his/her own. Thus one identifies oneself with the weaknesses. To help us overcome this misbelief, Acharya Amritchandra has been kind enough to let us realize our own powers (not the weaknesses which are temporary). A reader

would note that in the list of 47 *Shaktiyan*, Acharya Amritchandra has not included any temporary characteristic/weakness of a soul that depends on Karma and physical body. Thus in this list of 47 powers, he included eternal attributes of a soul as well as those states (*Paryay*) of a soul which do not depend on Karma and physical body.

In this regard, it may be helpful to have an overall view of these powers through a quick glance at the following table.

	<b><i>Shakti</i> (Power)</b>	<b>Description</b>
1	<i>Jeevatva Shakti</i>	Due to this <i>Shakti</i> , a soul lived in the past, is living now, and shall live forever.
2	<i>Chiti Shakti</i>	Due to this <i>shakti</i> , a soul never becomes non-living. A soul is <i>Jeeva</i> due to <i>Jeevatva Shakti</i> and the same does not become <i>non-Jeeva</i> due to <i>Chiti Shakti</i> .
3 4	<i>Drishi Shakti</i> , <i>Gyan Shakti</i>	Due to <i>Drishi Shakti</i> , a soul gets formless or general perception, and due to <i>Gyan Shakti</i> , a soul has knowledge of shape, size and particularity.
5	<i>Shukh Shakti</i>	Due to this <i>Shakti</i> , a soul can have <i>Anukulata</i> (total freedom and timelessness).
6	<i>Virya Shakti</i>	Due to this <i>Shakti</i> , a soul is capable of creating and retaining its nature.
7	<i>Prabhutwa Shakti</i>	Due to this <i>Shakti</i> , a soul is almighty (for itself), independent, indivisible, and capable of continued existence without any external help.
8	<i>Vibhutwa Shakti</i>	<i>Vibhutwa Shakti</i> pervades in all the powers of a soul and because of it each power pervades in all other powers.
9 10	<i>Sarva-Darshitva Shakti</i> , and <i>Sarvagya Shakti</i>	<i>Sarva-Darshitva Shakti</i> enables a soul to have general perception of all, and <i>Sarvagya Shakti</i> enables a soul to have total knowledge of present,

		past, and future of all the animate and in-animate objects in the cosmos.
11	<i>Swachhatwa Shakti</i>	All objects of the cosmos can be reflected in a soul due to the <i>Swachhatwa Shakti</i> .
12	<i>Prakash Shakti</i>	Due to this <i>Shakti</i> , a soul is capable of knowing the self and experiencing the self with full clarity.
13	<i>Asamkuchit-Viksatwa Shakti</i>	Due to this <i>Shakti</i> , a soul can grow and develop unrestrained without limits of space and time.
14	<i>AkaryaKaranatwa Shakti</i>	Due to this <i>Shakti</i> , a soul neither becomes a cause for change in others nor does any external object become a cause for change in a soul.
15	<i>Parinamya-Parinamaktwa Shakti</i>	Due to this <i>Shakti</i> , a soul knows the self and others and also becomes an object of other's knowledge.
16	<i>Tyagopadan-Shunyatwa Shakti</i>	Due to this <i>Shakti</i> , a soul is complete in itself, i.e., it can neither add anything nor attribute in it nor can reject some part from it.
17	<i>Agurulaghutwa Shakti</i>	Due to this <i>Shakti</i> , a soul makes subtle changes in its forms without losing its attributes.
18	<i>Utpada-Vyaya-Dhruvatwa Shakti</i>	Due to this <i>Shakti</i> , a soul has ability of maintaining itself the same substance with the creation of new forms and destruction of old forms.
19	<i>Parinama Shakti</i>	Due to this <i>Shakti</i> , a soul substance always remains the same soul substance (similar transactions) with the creation of new and destruction of old forms (dissimilar transactions).
20	<i>Amurtatwa Shakti</i>	Due to this <i>Shakti</i> , a soul is invisible, a soul does not have taste, a soul cannot be touched, and a soul does not have any odor.
21 22	<i>Akartritwa Shakti</i> , and <i>Abhoktritwa Shakti</i>	A soul is non-doer and non-bearer of acts other than its own <i>Gyan-Bhava</i> (attributes belonging to soul).

23	<i>Nishkriyatwa Shakti</i>	Due to this <i>Shakti</i> , a soul is capable of staying without vibrations.
24	<i>Niyatpradeshatwa Shakti</i>	Due to this <i>Shakti</i> , a soul always has same number of innumerable <i>Pradesha</i> .
25	<i>Swadharmavyapapakatwa Shakti</i>	Due to this <i>Shakti</i> , a soul confines in the soul itself.
26	<i>Sadharan-Asadharan-Sadharanasadharana Dharmatwa Shakti</i>	A soul has (a) some common attributes which are also found in other substances, (b) some special attributes which are exclusive to soul, and (c) some attributes which are found in some substances and not found in some other substances.
27	<i>Anant Dharmatwa Shakti</i>	Due to this <i>Shakti</i> , a soul has infinite attributes.
28	<i>Viruddh Dharmatwa Shakti</i>	Due to this <i>Shakti</i> , a soul can have attributes of opposite nature.
29 30	<i>Tatwa Shakti</i> , and <i>Atatwa Shakti</i>	Due to <i>Tatwa Shakti</i> , a soul has attributes of soul, and due to <i>Atatwa Shakti</i> , it does not have attributes of other substances (non-soul).
31 32	<i>Ekatwa Shakti</i> , and <i>Anektwa Shakti</i>	Due to <i>Ekatwa Shakti</i> , a soul always remains the same soul substance ( <i>Dravya</i> ). Due to <i>Anekatwa Shakti</i> , a soul assumes different states (forms) with time.
33 34 35 36 37 38	<i>Bhava Shakti</i> , <i>Abhava Shakti</i> , <i>Bhava-Abhava Shakti</i> , <i>Abhava-Bhava Shakti</i> , <i>Bhava-Bhava Shakti</i> , and <i>Abhava-Abhava Shakti</i> ,	Due to <i>Bhava Shakti</i> , the present state in the present moment exists. Due to <i>Abhava Shakti</i> , there is an absence of states other than the present one in the present moment. Due to <i>Bhava-Abhava Shakti</i> , the present form shall cease to exist in the next moment. Due to <i>Abhava-Bhava Shakti</i> , a new form of a soul appears in the next moment. Due to <i>Bhava-Bhava Shakti</i> , at a given instant, a soul assumes only that form which can occur as per definite rules.

		Due to <i>Abhava-Abhava Shakti</i> , at a given instant, a soul cannot have that form which can not occur as per definite rules.
39 40	<i>Bhava Shakti</i> , and <i>Kriya Shakti</i>	Due to this <i>Bhava Shakti</i> , a soul is capable of existing. It may be noted that <i>Bhava Shakti</i> described at serial number 33 refers to the existence of the states of the soul whereas <i>Bhava Shakti</i> here refers to the existence of the soul <i>Dravya</i> itself. Due to <i>Kriya Shakti</i> , a soul becomes capable of having the activity of creation of pure states of the soul.
41 42	<i>Karm Shakti</i> , and <i>Kartritwa Shakti</i>	Due to <i>Karm Shakti</i> , a soul becomes capable of receiving its own pure states. Due to <i>Kartritwa Shakti</i> , a soul becomes the doer of its own pure states.
43	<i>Karan Shakti</i>	Due to <i>Karan Shakti</i> , a soul becomes the instrument for the creation of its own pure states.
44 45	<i>Sampradan Shakti</i> , and <i>Apadan Shakti</i>	Due to <i>Sampradan Shakti</i> , the pure states in a soul are created for the soul. Due to <i>Apadan Shakti</i> , the pure states in a soul come from the soul.
46	<i>Adhikaran Shakti</i>	Due to <i>Adhikaran Shakti</i> , the pure states of a soul are based on the soul.
47	<i>Sambandha Shakti</i>	Due to <i>Sambandh Shakti</i> , a soul is the owner of the self. Neither it owns others nor do others own the soul.

I wish the knowledge of the 47 powers provided by Acharya Amritchandra leads us towards the realization of the Self.

Udaipur

Paras Mal Agrawal

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## Preface

The Jaina conception of *Jiva* (Soul) occupies the first place among the doctrines of independent soul. The Jaina view of soul appears to be older than the views of other Indian systems of thought and it is comprehensible to the common people. This sentient principle was well established as the object of meditation even for liberation of Lord Parshvanath in the eighth century B.C. The Jaina doctrine of soul did not change from the long past to the present time.

Jainism has described the soul in detail. The term *Jiva* connotes that Soul is consciousness itself and consciousness also is invariably soul. The *Jiva* is non-corporeal, living, eternal and permanent, and fixed (constant) substance of the Cosmic Universe, having the attributes of consciousness. It is infinite in number, extends the space of the Cosmic Universe, eternal and permanent, colourless, smell less, tasteless and touch less, and is endowed with the attribute of consciousness.

Among many capacities of the soul the main and most comprehensible of all are capacity of knowledge, capacity of volition or desire and capacity of right attitude of mind or belief. These capacities are non-different from it. *Jiva* is endowed with exertion, action, strength, effort and vigor, and it manifests its sentiency by the state of itself, because soul having the inherent attribute of consciousness attains cognition of infinite modes of all kinds of knowledge and those of wrong knowledge, those of self-awareness, etc.

The soul is knowledge, i.e. endowed with right knowledge in some respect and also wrong knowledge in other aspect; the knowledge itself is invariably soul, for consciousness is its inherent quality. Similarly, self-awareness and outside

objects are correlated, because soul is possessed of the capacity of taking note of the natural external objects; it is the knower. It is also invariable self-awareness (*darsana*) and self-awareness is invariably soul itself.

Life-essentials of worldly soul are represented by five senses, mental, vocal and bodily activities, duration of life and respiration. Whatever things and behaviors it makes, such as forces (*samskaras*), etc. are reflected in it, one fine material body, called karma body, containing an impression of these forces is being formed by it, and that body exists and accompanies it at the time of taking up another new body.

*Jiva* and karma are mutually associated. Because of various activities and actions of *jiva*, this association is established between karma-*pudgalas* (matter) and *jiva* and according to these actions/activities karma *pudgalas* affect *jiva* in a peculiar way. All the souls in this universe undergo effects such as sorrow, happiness, birth, death etc. so long as they are afflicted by karma-*pudgalas*. Only those souls who get emancipated from these effects of karma-*pudgalas* are designated as '*Paramatma*' or '*Siddha*'.

*Jiva*, even being conscious and non-corporeal, becomes corporeal by its activity of collected (formed) corporeal body up to the moment of existence of such body. The soul is identical with body, with the former exists in the latter. Thus the soul is corporeal and non-corporeal, conscious and non-conscious, living and non-living and it is of beings and non-beings also. The body was destroyed in the past, it exists and undergoes transformation at present and it will undergo transformation in future into the gross physical, gross physical-cum-translocation, transformation, transformation-cum-translocation, translocation, translocation-cum-karmic, and karmic bodies in association with the spiritual being, i.e. soul.



Dimension of extent (*parimana*) of soul decreases and increases according to the size of body. This change does not affect its fundamental substantiality; its basic essence remains unchanged. This is one kind of doctrine of transformation and also the doctrine of permanence-in-change. Its other aspect is the variation in manifestation of the quality or capacity of soul; it becomes the nature of permanence-in-change of the capacity.

Samayasaar of Acharya Kundakunda is the most important philosophical work on soul having a unique and respectable position in Jain literature. In his Sanskrit commentary Atmakhyati on Samayasaar Acharya Amritchandra composed verses which are of great spiritual appeal. At the end of this book he mentioned 47 *Shaktiyan* of soul. This valuable short description presents some very important concepts for understanding the working of the soul. Dr. Hukum Chand Bharill wrote a Hindi commentary on this and I got a copy of it when we both were on US tour. In the interest of my own writing I meaningfully transformed this text in English. When Dr. Bharill visited Udaipur recently I informed him about the development. He at once requested Dr. Paras Mal Agrawal to write a Foreword to it from the point of view of its publication. I am indeed grateful to Dr. Agrawal for undertaking this work and also for making useful suggestions for correct interpretation of some of the *shaktiyan*.

I hope this small book shall help readers to get insight into the powers and working of the soul and inspire them to study Samayasaar, the main text and the spiritual treasure of Jain Philosophy on soul.

Udaipur

Narayan Lal Kachhara

16<sup>th</sup> April 2011, Mahavir Jayanti

## Powers of Soul

The soul possesses infinite powers, of which 47 main powers has been described by Acharya Amritchandra in his commentary on Samayasaar Atmakhyati. The soul is known and identified through its knowledge attribute. Knowledge, a special attribute, is the identifying property of soul; it is not found in matter (*pudgala*) or in other non-living substances. Hence in order to know soul we must understand knowledge first. As a substance knowledge and soul are one and the same. Question then is why a distinction is made between them? This is because existence of knowledge can be experienced and proved, soul cannot. Soul has infinite intrinsic (permanent) attributes; the other (perverted) attributes of soul, which may exist simultaneously or temporally, though different from knowledge etc. are not different spatially. So change in one attribute causes a change in other attributes too. The other temporary attributes are also known as powers of soul. The knowledge attribute is the means to establish contact with the self as well as with external world. Some attributes and powers may seem to oppose each other but they are property of the same soul.

We now describe below 47 rising powers and attributes of soul. These powers are intrinsic to soul and are not related to karma. The substance of soul is one with the attributes and powers and it does not carry the perverted modes of soul. But the 47 powers do include the relatively pure modes of soul which are produced by *aupsamika* (subsidence) and *ksayika* (elimination) states and *ksayopasamika* (elimination-cum-subsidence) states with right faith. These powers gain prominence in pure modes of soul. A question may be raised that when pure modes of soul are included in the powers, why the perverted modes, which are also modes of soul and which occur in knowledgeable souls too, are excluded. The reason is that although this is true, the perverted modes are considered as weakness rather than power of soul. The attachment and aversion, found in ignorant by mistake and in knowledgeable by weakness, cannot be said to be aroused by

powers and so the perverted modes are not counted as rising powers. These powers though distinct in character are mutually related and influence each other, so much so that their inter relationship is essential to maintain the given character of soul, this kind of cooperative inter relationship among powers is a specialty of soul.

### 1 Life Power (*Jivatva Shakti*)

. The existence of consciousness property of soul, which is its distinguishing character, is due to the life power. The life power is the source of ‘life’ in beings. In the mundane state the food is external auxiliary cause and the age determining karma is internal auxiliary cause for body, the life exists due to the inherent ability of soul. Due to this power the soul lived, is living, and shall live forever.

### 2 Consciousness (*Chiti Shakti*)

Due to power of consciousness the soul never becomes non-living physical substance but remains ‘soul’, a sentient substance. The power of consciousness distinguishes soul from inanimate substances; it makes distinction between soul and body. The ‘life’ in a living being is just not due to union of soul and body, as signified by life power, but it exists as a manifestation of the consciousness of soul. The *Chiti* Power is intrinsic consciousness property of soul, which is recognized externally by its life power.

### 3-4 Conation and Knowledge Power (*Drissi Shakti* and *Gyan Shakti*)

The formless or general perception by soul is made by conation power and perception of shape, size and particularity is due to the knowledge power. The conation and knowledge powers are in fact manifestation of consciousness but they have distinct functions.

## 5 Bliss Power (*Shukha Shakti*)

The bliss power creates, and is identified by, favorable states of soul; the adverse states create pain. The favorable states are incorporated in the first four powers described above. Adverse states is not the property of soul, they are created by karma. The right faith and right conduct are included in the bliss power; wrong faith and wrong conduct are results of karma. The bliss power signifies that the real pleasure is intrinsic to soul, it is neither found in external objects nor in meritorious acts. Meritorious acts may lead to temporary pleasure but permanent bliss is an attribute of soul.

## 6 Spiritual Energy (*Virya Shakti*)

The ability of soul to create and retain its nature is due to spiritual energy. A liberated soul (and Arihanta) has infinite conation, knowledge, bliss and spiritual energy as a result of full manifestation of these powers. The spiritual energy is different from and is not related to physical power of a being.

## 7 Almighty Power (*Prabhutwa Shakti*)

The soul is almighty, independent and capable of continued uninterrupted existence without any external assistance. All the infinite attributes and their states are vested with the almighty power.

## 8 Extension Power (*Vibhutwa Shakti*)

The extension power pervades all the powers of soul e.g. life power, consciousness power, conation, etc., and because of it other powers also pervade each other. This makes soul an indivisible power unit.

## 9-10 Power of Omniscience (*Sarva Darsitwa* and *Sarvagya Shakti*)

The power of omniscience is of two types defined in respect of conation and knowledge. The conation omniscience enables soul to have general perception of

entire *loka*, cosmos, and the knowledge omniscience enables soul to have knowledge of all the objects in *loka*. These powers are somewhat similar, the first introductory contact with the object is conation and its detailed observation is knowledge. A mundane soul first experiences conation and then knowledge of the object whereas an omniscient or a liberated soul experiences both simultaneously. An omniscient is able to perceive and know, in minutest details, the entire *loka* and *aloka* (supracosmic space), past, present and future, at the same time.

#### 11 Cleanliness Power (*Swachhatwa Shakti*)

All objects of *loka* and *aloka* are reflected in soul at once due to its cleanliness power. Unlike a mirror in which only material objects are reflected, all objects, physical and non-physical, subtle or gross, in all their aspects including their properties, are reflected in soul. The limits of time and distance do not apply to non-physical atman and all objects far and near, present, past, and future, are reflected equally (the temporal distinctions cease to exist). Just like mirror the soul is not contacted or affected in any way when objects of *loka* are reflected in it, both soul and objects continue to maintain their individual and independent identity. However, this happens only in a pure soul (Arihanta or liberated state). As the cover of karma reduces the reflective capacity of soul improves and it may develop capability of direct perception leading to clairvoyance and telepathy in a gradual manner, ultimately gaining the capacity of total cleanliness power in Arihanta state. The reflection occurs in a natural way without effecting the peace and tranquility of soul in any way.

Irrespective of karma the cleanliness attribute is always present in some measure and the reflective power is never reduced to zero. The cleanliness power is also interspersed with all other attributes and powers, which, like cleanliness, never become extinct even with thickest cover of karma. Because of reflective

power the soul having reflection of all kinds of objects, good or bad, remains pure and clean; soul in Arihanta state does not develop sentient feelings or emotions even if bombarded with insult and abuses.

#### 12 Enlightenment Power (*Prakash Shakti*)

The soul has power of knowing the self and experiencing the self in all its aspects. This power is called enlightenment power. When this power is awakened the soul is no more dependent on external help for knowing the objects.

#### 13 Power of Non-restrained Growth (*Asamkuchit Vikasatwa Shakti*)

The power of non-restrained growth allows soul to grow and develop unrestrained without bounds of space and time. All other attributes of atman like *chetana*, conation, knowledge etc attain their full development in space and time because of this power.

#### 14 Power of Non-interference (*Akaryakaranatwa Shakti*)

Due to the power of non-interference the soul is neither a cause of others nor any external object is a cause for itself. The substance and attributes of soul are intrinsic and have no external cause. External factors have no direct role in the change in states of soul; they may act as an auxiliary cause. Similarly the changes in external objects, including body, take place due to their own causes and soul has no role in it. The concept of non-interference is very important to understand the changes taking place in soul, which are caused by soul itself and there is nothing else, including body, to influence it.

#### 15 Transformations and Transforming Power (*Parinamya-Parinamaktwa Shakti*)

Due to transformation and transforming power the soul perceives external objects and is cognized by others without becoming a cause for changes in either of them. The soul knows the self as well as the external objects and also becomes

an object of other's knowledge. Thus soul knows the self, knows external objects, knows that others know him, and is known by others.

16 Power of Non-transference (*Tyagopadan Shunyatwa Shakti*)

The power of non-transference makes soul just complete, not more or less than that required for its existence. Soul needs nothing to add or reject for its complete existence.

17 Power of Subtle Changes (*Agurulaghutwa Shakti*)

The soul has the power to make subtle changes without losing its attributes (and character). The changes take place in six steps- infinitesimal, by countless fractions, by countable fraction, numerable times, innumerable times and infinite times, in increasing or decreasing order. Such subtle changes are characteristic of not only soul but also of other substances, physical and non-physical.

18 Power of Creation-Destruction-Persistence (*Utpada-Vyaya-Dhruvatwa Shakti*)

Soul experiences continuous changes due to its power of creation-destruction of modes and persistence of substance. Soul does not need help of any other object for changes in self. The power of creation-destruction-persistence is also a characteristic of other substances like *pudgala* (matter) etc.

19 Power of Continuity (*Parinama Shakti*)

Creation and destruction (of modes) may produce states of opposite nature in soul but such states maintain a relation between them due to power of continuity so that a substantial permanence is assured. The power of continuity permits creation and destruction of states preserving a relation and the essential character of soul.

20 Non-corporeal Power (*Amurtatwa Shakti*)

The soul and all its states are non-corporeal due to non-corporeal power

21-22 Powers of Non-doing and Non-experiencing (*Akartritwa Shakti* and *Abhoktritwa Shakti*)

The soul is non-doer and non-experiencer of acts other than knowledge (referring to the acts of the soul in general described by the term ‘*gyan bhava*’), i.e. the soul is non-doer and non-bearer of acts of attachment and aversion, which are perverted modes and controlled by karma.

### 23 Power of Inertness (*Nishkriyatwa Shakti*)

The soul free of karma is inert, it has no vibrations. The absence of vibrations is an intrinsic attribute of soul.

### 24 Power of Constant *Pradesha* (*Niyatpradeshatwa Shakti*)

Soul always has (mathematically) the same number of innumerable *pradesha* (space units), which are equal to the number of *pradesha* in the *loka*. The mundane soul occupies the space of the body, it contracts or expands according to the body size, during which the number of *pradesha* remains unchanged. This is also true for the liberated state when the volume is supposed to be little less than the volume of the last body possessed by the soul.

### 25 Power of Confinement to Self (*Swadharmavyapapakatwa Shakti*)

The soul confines to itself and does not extend in the body, though it occupies a space equal to the size of the body but soul does not extend in the body. The soul confines to its own attributes and never extends in the attachment and aversion attributes of karma or in the material and fiery bodies.

### 26 Power of Common, Special and Common-cum-Special Attributes (*Sadharan-Asadharan-Sadharanasadharana Dharmatwa Shakti*)

Soul has common attributes (e.g. existence), which are also found in other substances. Soul has special attributes (e.g. knowledge, conation, bliss, etc.) which are exclusive to soul. Soul also has some attributes, which are common to some (not all) non-physical substances (e.g. non-corporeal power of soul is found in dharma *dravya* but not in *pudgala dravya*).

### 27 Power(s) of Infinite Attributes (*Anant Dharmatwa Shakti*)



Soul has power to possess infinite attributes.

28 Power of Opposite Attributes (*Viruddh Dharmatwa Shakti*)

Soul can have attributes of opposite nature.

29-30 Powers of being Self, and Power of not being Non-self (*Tatwa Shakti* and *Atatwa Shakti*)

Due to power of being self the Soul has attributes of own substance and due to power of not being non-self the soul does not have attributes of other substances. It cannot act and function like matter or other non-physical substances e.g. *dharma*, *adharma*, *akasa* (space) and *kala* (time). All changes in soul are confined to its own attributes and forms; it never assumes the attributes and forms of other substances. The soul always bears knowledge, conation, bliss and self-power attributes and does not possess attributes like attachment and aversion, etc.

31-32 Powers of Oneness and Multiple-ness (*Aikatwa Shakti* and *Anektwa Shakti*)

Soul assumes many different states and forms but its basic nature as a substance remains unaltered due to the power of oneness. Further, soul as a substance remains one but assumes different states (forms) due to the power of multiple-ness.

33-38 Powers of Existence, Non-existence, etc. (*Bhava Shakti*, *Abhava Shakti* etc. *Chhaha Shaktiyan*)

(a) Existence of the present state at this moment is due to the power of existence (*Bhava Shakti*).

(b) Absence of states other than the present one at this moment is due to the power of non-existence (*Abhava Shakti*).

(c) The present form shall cease to exist in the next moment due to the power of the non-existence of the existing (*Bhava-Abhava Shakti*)

- (d) A new form (which is not existing at present) of the soul will appear in the next moment due to the power of existence of the non-existing (*Abhava-Bhava Shakti*)
- (e) At a given instant, the soul assumes only that form which can occur as per definite rules. This is due to the power of existence of exist-able (*Bhava-Bhava Shakti*)
- (f) At a given instant, the soul cannot have that form which cannot occur as per definite rules. This is due to the power of non-existence of non-exist-able (*Abhava-Abhava Shakti*).

All changes take place in the soul due to substance of soul only; no other substance has a role in these changes. The change in the form of soul follows the rule of karma and such changes are un-avoidable and nothing can stop it.

39-40 Power of Self-Existence (*Bhava*) and Power of Action (*Kriya*) (*Bhava Shakti* and *Kriya Shakti*)

The power of self-existence (*bhava*) refers to the ability of soul of existing in the self without external interference. It may be noted that *bhava shakti* described at serial number 33 refers to the existence of the states of the soul whereas *bhava shakti* here refers to the existence of the soul itself. The power of action (*kriya*) refers to the power responsible for (the activity of) creation of pure states of the soul.

In next six types of powers we shall see the six ways in which the soul affects such creations. We shall see that the pure states are created by the soul (*Karta Karak*) to the soul (*Karm Karak*) by the soul (*Karan Karak*) for the soul (*Sampradan Karak*) from the soul (*Apadan Karak*) and in the soul (*Adhikaran Karak*). The six act-related factors, *Karaks*, referred to here are defined as follows:

- (a) One who performs the act is *Karta*

- (b) The object of the act is *Karm*
- (c) The means of doing the act is *Karan*
- (d) Beneficiary of act is *Sampradaan*
- (e) The source 'from' which the action originates is *Apadaan*
- (f) The base of act is *Adhikaran*.

#### 41-42 *Karm* Power and *Kartritwa* Power (*Karma Shakti* and *Kartritwa Shakti*)

Out of the above mentioned six Karaks, the powers corresponding to the first two are;

- \* The soul is the object of its own pure states due to *Karm* power
- \* The soul is the doer of its own pure states due to *Kartritwa* power

#### 43 *Karan* Power (Instrument Power) (*Karan Shakti*)

- \* The soul is the instrument in creation of its own states due to *Karan* power

This principle means that all acts like penance, rituals, merits, demerits, etc are not the main cause of liberation, they are 'instrumental' in elimination of karma.

#### 44-45 *Sampradan* Power and *Apadan* Power (*Sampradan Shakti* and *Apadan Shakti*)

- \* The soul is the beneficiary of the creation of the pure states (of soul) due to *Sampradan* power
- \* The soul is the source of creation of pure states (of soul) due to *Apadan* power

That is, all acts originate in soul for soul and for none else. Attributes like knowledge, conation, and bliss belong to soul for his self-enjoyment. These neither originate elsewhere nor can be transferred to others.

#### 46 *Adhikaran* Power (*Adhikaran Shakti*)

- \* The soul is base for his pure states due to *Adhikaran* power.

The soul transforms his states in general, and from the mundane state to the liberated state on total elimination of karma in particular, due to *Adhikaran* power.

#### 47 Power of Ownership (*Sambandha Shakti*)

Soul is the natural owner of the self, it owns no one else and no one else owns the soul. Soul is responsible for his acts. Generally, the term ownership implies that one is owner of some object other than the self. Here ownership indicates that soul is master of own self and is not property of any one else; soul is not master of anything other than the self; it does not own any property. Soul owns his pure states. Soul is complete and independent self and is not dependent on external world for its function.

The above description of powers of the soul provides a glimpse of the unlimited powers of the soul. The soul possesses powers with which it manifests in various ways to manage own states as well as the body through karma in the mundane state and yet it remains unadulterated and does not contract the properties of matter. The perverted modes of aversion and attachment are counted as weaknesses and not as rising powers of the soul, these karma based modes disappear on elimination of karma. The soul and body are exclusive to each other; they transform by their own powers and laws and appears maintain a relation by the principle of parallelism so that changes in one are correspondingly reflected in the other without interchange of the attributes of one another. Both soul and body have independent existence yet the 'life' is the result of their combination. The infinite attributes and powers of the soul make the 'life' in multiple forms and in multifaceted and multi-dimensional aspects possible.

In conclusion, we note that the soul is *chaitanya*-self (possessed of consciousness) having persisting attributes, successive modes and infinite powers and attributes and is never extinct of its primary identifying character, the knowledge, conation, bliss and spiritual energy.