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### \* INTRODUCTION: \*

Niyamasara is one of the most renowned Adhyatmic works of Shri Kundakunda Acharya. He was the preceptor of Shri Uma Swami, the renowned author of Shri Tattwarthadhigama Sutra.

The Sanskrit commentary of Niyamasara was written by Shri Padmaprabha Haladhari Deva, who appears to have lived about 1000 A. D. He was preceded by Shri Amrit Chandra Acharya, who wrote Sanskrit commentaries on Panchastikaya, Pravachana-sara and Samayasara, the great monumental works on Jaina metaphysics by Shri Kundakunda Acharya. Padmaprabha has frequently quoted and referred to some of the verses of Amrit Chandira in his commentary on Niyamasara.

The treatise is named Niyamasara, because it dales with the path of liberation which is Right Belief, Right knowledge and Right Conduct, the three jewels of faith combined. The word Niyama literally means, “rule or law,” and Sara means “the

right'. Niyamasara thus signifies the Right Rule, i.e., the true and indispensable law for the attainment of liberation.

The sole object and the whole gist of this treatise is to show that the all-pure, all-conscious, all-blissful and self-absorbed soul alone is the Siddha, a perfect soul. If a soul is in bondage with karmic matter, *i. e.*, if it is imperfect, and under delusion, it is imperfection or delusion which is accountable for the continuance of transmigrations, and experiences of pain and pleasure. La order to obtain liberation, perfection, eternal beatitude. a soul must get rid of all connection with the Non-self. When this connection with the Non-self is completely severed, Siddha-pada, Perfection, is attained.

Right Belief, Right Knowledge, and Right Conduct have been dealt with, from two points of view, the. real and the practical.

The real is the only sure and direct path; while the practical is an auxiliary cause to the attainment of the real. Real path of liberation is absorption in "the self.

Attachment and aversion, which include all passionate thought-activities; are the main cause of karmic bondage, while non-attachment, or pure thought-activity leads to freedom from bondage.

1. Practical Right Belief is a true and firm belief in Apta, the all-accomplished, all-knowing, source of all knowledge, in the Agama, the Scripture, the written discourse, which first flowed from the omniscient, and in the Tattvas the Principles or categories.

The Apta must have three special characteristics:-

(a) Freedom from all defects such as hunger, fear, anger, delusion, (b) Omniscience and (c) non-volitional propagation of truth. Such are the Arhats, the adorable Lords, of whom the most prominent are the twenty-four Tirthankaras.

Agama is the scripture composed by the highly learned and spiritually advanced saints from discourses which flowed from the Arhats. These scriptures are faultless and free from the flaw of inconsistency.

**Tattvas, the principle categories or substances are seven, (1) Jiva-soul, (2) Ajiva-non-soul, (3) Asrava-inflow, (4) Bandha-bondage, (5) Sam-vara-the check of inflow, (6) Nirjara-the shedding of previously bound up Karmas, and (7) Moksha-liberation from all Karmic contact.**

**All that exists is included in one or other of the two principles, soul and non-soul. While a man is alive it is the soul in his body while perceives and knows all objects. A body without soul is incapable of perceiving or knowing anything. Material objects such as a pen, table or chair can not feel or know anything. They are unconscious or inanimate substances.**

**I. The soul. It is the only conscious substance. Looked at from the real point of view even a mundane soul; is pure, peaceful, all-knowing and all blissful; It is potentially so. From the practical point of view such a soul experiences various kinds of pain and pleasure in different conditions of life.**

**II. The Non-soul. It comprises the other five teal and independent substances, which, taken together with the soul, make up the six ( Dravyas) substances.**

**(1) (Pudgala) “ matter “ is the most prominent, and plays a very important part in the amphitheater of the universe. The special attributes of matter-substance ( Pudgala ) are touch, taste, smell, and colour. It exists either in the form of atoms, or of molecules. Only gross molecules are cognizable by the senses; fire, electric and karmic molecules which compose the electric and the karmic bodies of all mundane souls are not cognizable by the senses.**

**(2) Dharma Dravya. “ Medium of motion “ .is a single, immaterial substance, pervading throughout the whole of the universe. It is essentially an auxiliary cause of motion for soul and matter.**

**(3) Adharma Dravya. “ Medium of rest” is also a single, immaterial substance pervading .throughout the whole of the universe It is also an essentially auxiliary cause of rest for soul and matter.**

**(4) Akasha Dravya. “ Space” is a single;-infinite immaterial substance. Its function is to give place to all substances.**

(5) Kala Dravya, “ Time ” is an immaterial substance. It is an auxiliary cause of bringing about modifications in all substances.

**III & IV. “ Inflow ” ( asrava ) and “ (Bandha ).”**

Every mundane Soul has a karmic body, formed of karmic molecules. The universe is full of karmic molecules. Inflow of these molecules towards the soul caused by its own vibratory activities, through mind, speech, and body, is called Asrava. When these molecules are so attracted towards the soul, they are assimilated in (he existing karmic body. The causes of assimilation or bondage are the soul’s vibratory activities, and passions. This process is known as Bandha ( bondage ). The processes of Inflow and Bondage of Karmic matter go on simultaneously. The main auxiliary causes of them are;—

- (a) Wrong belief ( Mithyatva).
- (b) Vow-lessness ( Avirati).
- (c) Passions ( Kashaya )
- (d) Soul’s vibratory activities ( Yoga )

**V. Samvara. “Checking of Inflow” and “Bondage of Karmic” molecules, is called Samvara ( Stoppage ).**

The main auxiliary causes of stopping the inflow ,and bondage of karmic molecules are:—

- (a) Right belief.
- (b) Observance of vows.
- (c) Passionlessness.
- (d) Restraint of soul’s vibratory activities

**VI. Nirjara- ‘The shedding of karmas’ already-bound with a soul at maturity, or prematurely, is called Nirjara. The -premature shedding of karmas is caused by pure thought-activities, brought about by the practice of**

right kind of austerities. The shedding on maturity is a natural and automatic process.

**Moksha.** “Liberation” is freedom from all karmic matter as a result of the non-existence of the cause of bondage and the shedding off all karmas previously bound, it is the state of a Siddha, the condition of perfection.

Continuous devotion to Apta, study of the scriptures, and meditation of the seven principles, cause the subsidence of wrong belief (mithyatva) and of the four error-feeding passions ( anantanubandhi kashaya ) and as a consequence the real right belief which is an attribute of the soul, shines forth in its true splendour. At this stage the right believer is fully convinced of the true and pure nature of his own soul, and this is Real Right belief.

### **RIGHT KNOWLEDGE.**

**I. Practical Right Knowledge** is the acquisition of all the Jaina scriptures. This Right-Knowledge must be free from three main defects (a) doubt ( Samshaya), (b) Perversity ( Viparyaya ) and (c) Indefiniteness ( anadhyavasaya ). It reveals the complete and precise nature of things.

**II. Real Right knowledge** is to know the true and real nature of the soul as quite distinct from all other non-soul substances.

Constant contemplation of, and unflinching devotion to, the subject matter of practical right knowledge is an auxiliary cause to the attainment of Right Knowledge.

### **RIGHT CONDUCT.**

A right believer, who has fully realised the true and real nature of his own soul, and is bent upon getting rid of the karmic filth which is in bondage with his soul, tries to follow Right Conduct. His main object in doing so is to be free from attachment and aversion, and from all impure thought-activities and to attain the condition of equanimity.

**Practical right conduct consists in observing the following five vows:—**

- (a) Ahimsa ... refraining from doing injury.**
- (b) Satya ... refraining from falsehood.**
- (c) Asteya ... refraining from theft.**
- (d) Brahmacharya ... Chastity, purity.**
- (e) Aparigraha ... Non-attachment.**

**This practical right conduct can be observed either partially or fully. Laymen observe it partially, while those who observe it fully are saints. Partial observance is merely a stepping stone to the conduct of a saint, without following which it is not possible to advance spiritually and to ultimately liberate the soul from karmic bondage.**

**A layman is required to follow the seven supplementary vows also, as they are helpful in the proper observance of the first five.**

**Out of these seven, the following three are called Gunavrata (multiplicative vows) because they raise the value of the five vows multifold.**

**Dig-Vrata, a vow to limit worldly activities to fixed points in all the 10 directions North, South, East, West, North-east, North-west, South-east South-west, above and below.**

**Desha-Vrata, a vow to limit worldly activity for a fixed period “only.” Anartha-Danda Vrata. Taking a vow not to commit purposeless sin. It is of five kinds:—**

- (a) Apa-Dhyana, thinking ill of others.**
- (b) Papopadesha, Preaching evil of others.**
- (c) Pramada-charya. Inconsiderate conduct, such as uselessly breaking the boughs of trees.**
- (d) Himsa-dan, preparing or supplying instruments of attack.**
- (e) Dushruti, Reading or listening to improper literature.**

**The remaining four are the following Shiksha Vratas or disciplinary vows; so called because they are preparatory to the discipline of an ascetic's life:--**

**Samayikar-Taking a vow to devote a fixed<sup>1</sup> period every day, once, twice, or three times, at sunrise, sunset and noon to the contemplation of the self for spiritual advancement.**

**Proshadhopvasa Taking a vow to fast on four days of the month, i. e., the two Ashtamis and the two Chaturdashis.**

**Bhogopobhoga. Parimana. Taking a vow every day to limit one's enjoyment of consumable and non-consumable things.**

**Atithi-Samvibhaga. Taking a vow to take one's food only after feeding ascetics or others, with a part of it.**

**The following eleven stages of spiritual progress have been laid down for a layman.**

**1 Darshana pratima. A layman who entertains right belief, and follows the five main vows to a limited extent is classed in this stage.**

**2 Vrata-Pratima. In this stage he observes the five main vows to a limited extent (anuvratas), without transgression and follows the seven supplementary vows**

**3. Samayika Pratima. In this stage he practices faultless contemplation regularly, three times, in the morning, at midday and in the evening, at least for about 48 minutes every time**

**4 Proshadhopavasa Pratima. In this stage he observes a fast faultlessly, on the 8th and 14th days of the fortnight.**

**5. Sachitta Tyaga Pratima, In this stage he does not take animate water and vegetable, etc.**

**6. Ratri-Bhukat Tyaga Pratima.** He does not take or give food or drink at night

**7. Brahmacharya Pratima:** He gives up sexual intercourse even with his wife.

**8. Arambha Tyaga Pratima** He gives up all profession and all means of earning money and all worldly occupations.

**9. Parigraha-Tyaga pratima.** He gives up all desire for objects of the world and abandons all property except a very few limited number of clothes and utensils

**10. Anumati-Tyaga Pratima.** He would not even offer advice on any worldly matter

**11. Uddishta-Tyaga Pratima.** In this stage he would not accept food which is prepared particularly for him. He will only accept food which is respectfully offered by a house-holder at the time when he goes out for food. One following the discipline of this stage may be-

(a) Kshullaka, who keeps a small sheet of cloth not sufficiently long to cover his whole body and a small loin-cloth (langoti), and dines in a dish, or

(b) Ailaka, who wears only a small loin-cloth (langoti) and dines off his hands.

They both carry a bowl of water for cleaning the body and peacock-feathers brush for harmlessly removing insects.

Every Jaina house-holder is ordinarily required to perform the following six daily duties.

**1. Deva-Puja.** Worship of the Arhats, the adorables.

**2. Guru Bhakti** Devotion to the gurus or preceptor-saints.

**3 Svadhyaya** Study of the scriptures

**4. Samyama.** Control of the five senses and the mind. In practicing Samyama, it is necessary to renounce certain objects of enjoyments with the idea of self-control.

**5. Tapa.** Austerities such as meditating upon the nature of soul, every morning and evening, for a fixed time.

**6. Dana or Charity Giving of (a) food, (b) knowledge, (c) medicine, or (d) protection.**

As soon as an Ailaka is able to subdue his passion, and regards himself as above passion and emotion, like an infant he discards that small langoti also, becomes a nirgrantha, a naked saint, without any possession, whatsoever, except the bowl for carrying water, for cleaning, but not bathing the body and the peacock fathers brush for carefully removing insects He may keep scriptures as well for daily study.

A saint while observing the five great vows fully and without any transmigration, has to observe the following eight rules of Conduct also:—

**1. Five kinds of caution, (Samiti).**

**(a) Irya Samiti proper care in walking.**

**(b) Bhasha Samiti, proper care in speaking.**

**(c) Eshna Samiti, proper care in eating.**

**(d) Adana-Nikshepa Samiti, Proper care in lifting and placing the bowl, ect.**

**(e) Utsarga Samiti, proper care while attending calls of nature.**

**II. Three kinds of Restraint (Gupti), (a) of mind, (b) of word, (c) of body.**

These eight rules of conduct taken together with the five vows make the thirteen rules of practical right conduct laid down for a saint.

In dealing with the six essential duties from the real point of view, the author has used the word Avashyaka in its etymological sense. Avasha, means independent; and Avashyaka Karma means independent action. Independent action signifies the idea that a soul of a saint in mediation, is not dependent upon any other thought activity except its own pure and real nature. This is only possible in the condition of self-absorption, when a saint is free from all foreign thought activities.

From the practical point of view, they may be briefly described as follows:-

1. Pratikramana; Repentance means the statement of the sins and transgressions committed by a saint, during the performance of his daily routing; and making penance for them.

2. Pratyakayana. Renunciation means resolving to avoid particular thought-activities and action in future, which tend to disturb the performance of essential duties.

3. Stuti or Praising and

4. Vandana prostration the worshipful saints. They are both aspects of Devotion which are practiced with the object of getting rid of impure thought activities.

5. Samavika or Equanimity. In practicing Samayika a saint resorts to some .undisturbed and calmly and cheerfully withdraws all is activities, and meditates upon his own soul and various attributes and modifications.

6. Kayotsarga. Is the relinquishment of attachment to the body and all other objects associated with it.

Nirvana is the result brought about by the practice of self-absorption, which is the combination of Real Right belief, Real Right Knowledge and Real Right Conduct.

In the condition of Nirvana the soul retains its own pure and real thought-activities only, and its own natural and eternal bliss.

### Remarkable thinking

While going deep down into the qualities of the soul, very, vividly Acharya Kundakunda exposes the cause and effect theory, which does not occur in any other book. This is because, many more thinkers of Jainism did not attain that much vision to perceive the basic, permanent and uuderstructive nature of the soul as such is combined by; three basic-things They are called | ü¾µÖ- Öã Ö- -ÖµÖÖÔµÖ i.e. the basic phenomena, its qualities and the modes, that occur every moment. While keeping in mind these basic things of Jiva (soul) he explains that the cause of all the modes (-ÖµÖÖÔµÖ) of knowledge, faith and conduct is the basic supreme nature of the soul i. e. ãÖÆü•Ö xãÖ-µü úÖ, ü Ö-Ö, ü´ÖÖÿ´ÖÖ the natural super

status of the soul, which can not be deterred, from” its perfectly imbibed nature by whatever the sequences thpse arise outwardly or inwardly without changing its( original nature i. e.  $\tilde{A}\ddot{O}\ddot{E}\ddot{u}\bullet\ddot{O}$   $\text{-}\ddot{O}\times,\ddot{u}$   $\ddot{O}\ddot{O}\times\text{-}\ddot{O}$   $\acute{u}$   $\acute{u}\ddot{O},\ddot{u}$   $\ddot{O}$   $\text{-}\ddot{O},\ddot{u}\text{-}\ddot{O}\ddot{O}\ddot{Y}\text{-}\ddot{O}\ddot{O}$ .

And that fundamental source-is the main super cause of all the variations that occur in it, pure or impure from time to time: If arty soul attains  $\hat{1}\acute{u}\frac{3}{4}\ddot{O}\gg\mu\ddot{O}$  the perfectness of knowledge, faith and conduct, it is due to that supernatural quality, as called by him Karan paramatma. And if Kaivalya is attained, that kind of state of soul is the effect  $\acute{u}\ddot{O}\mu\ddot{O}\hat{O}$  of Karana Paramatma. This type of description is only available in Kundakunda’s sacred books. It is also to be noted that all ( $\acute{u}\ddot{O}\mu\ddot{O}\hat{O}$ ) are performed wherfl mode takes ( $\dagger\frac{3}{4}\ddot{O}\gg\ddot{O}\ddot{O}^2\ddot{O}$   $\ddot{O}$ ) help of  $\acute{u}\ddot{O},\ddot{u}$   $\ddot{O}$   $\text{-}\ddot{O},\ddot{u}\text{-}\ddot{O}\ddot{O}\ddot{Y}\text{-}\ddot{O}\ddot{O}$ . Karana Paramatma means the natural attributes of bliss, joy, knowledge etc. It is called Sahaja ( $\tilde{A}\ddot{O}\ddot{E}\ddot{u}\bullet\ddot{O}$ ) naturally potent attributes Sahaja Jnana. Sahaj Ananda, Sahaja Sukha, Sahaja Samadhi. Parama Parinamika Bhava (Sahaja Bhava) is free from “subsidential thought-activity (Aupash-mika Bhava) Destructive Subsidential thought-activity (Kshayopashamika Bhava) and operative thought-activity (Audayika Bhava).

This is also very important to note that all the souls in the three Universe are divided as one of the most perfect and the purest soul called  $\acute{u}\ddot{O}\mu\ddot{O}\hat{O}$   $\frac{2}{4}\ddot{O}\ddot{a}\text{-}\mu\ddot{u}\bullet\ddot{O}\frac{3}{4}\ddot{O}$  due to the attainment of  $\times\tilde{A}\ddot{O}\ll\ddot{u}\ddot{Y}\frac{3}{4}\ddot{O}$ , because of  $\acute{u}\ddot{O},\ddot{u}$   $\ddot{O}$   $\text{-}\ddot{O},\ddot{u}\text{-}\ddot{O}\ddot{O}\ddot{Y}\text{-}\ddot{O}\ddot{O}$ . The pure and perfect state of soul the cause of which is the  $\acute{u}\ddot{O},\ddot{u}$   $\ddot{O}$   $\text{-}\ddot{O},\ddot{u}\text{-}\ddot{O}\ddot{O}\ddot{Y}\text{-}\ddot{O}\ddot{O}$ . exists in all the souls permanently. Secondly, then there are souls who have accepted impurity due to their  $\dagger\text{-}\ddot{O}\ddot{O}$   $\ddot{O}$  (ignorance), and  $\dagger\frac{2}{4}\ddot{O}\ddot{a}\text{-}\mu\ddot{u}\bullet\ddot{O}\frac{3}{4}\ddot{O}$  ( attachment to worldly things, ) That soul is called  $\dagger\frac{2}{4}\ddot{O}\ddot{a}\text{-}\mu\ddot{u}\bullet\ddot{O}\frac{3}{4}\ddot{O}$  (impure soul) and the third type of soul i. e. the Karana Paramatma-the root cause, of purity.

This is the basic thinking of KundaKunda who denounces any Foreign matter, cause or thing that obstructs the soul in becoming piker. ,On the one hind, he deals with the  $\acute{u}\ddot{O},\ddot{u}$   $\ddot{O}$   $\text{-}\ddot{O},\ddot{u}\text{-}\ddot{O}\ddot{O}\ddot{Y}\text{-}\ddot{O}\ddot{O}$  the essential cause of all the faith, knowledge and conduct- He does not take into consideration any

other worldly point for discussion. On the other hand he mentions  $\frac{3}{4}\mu\frac{3}{4}\ddot{O}\ddot{E}\ddot{u}\ddot{O}$ ,  $\ddot{u}\ddot{O}\mu\ddot{O}$  (outwardly -view-point ) which has been strongly propagated by many thinkers of his time.

He also states that the purity and supreme nature of the soul can not be challenged by any outwardly material which are basically,  $\dagger\ddot{O}\hat{e}\ddot{Y}\ddot{O}\ddot{O}$  ( non-living k matter.)  $\ddot{O}\alpha\ddot{E}\ddot{u}\ddot{O}\gg\ddot{O}$ . So his thinking is exceptionally basic, and is touching the very roots of the changes that occur in soul.

All the senses, mind, body, life-span, and breathing are called the outward causes of the living being, in this world But Kundakunda is not very eager to take into account all these causes and effects. It is because he minutely goes into the pure and super nature of cause and effect theory which is very much remarkable.

Here one may ask ‘whether the  $\acute{u}\ddot{O}$ ,  $\ddot{u}\ddot{O}$   $\ddot{O}$ ,  $\ddot{u}\ddot{O}$   $\ddot{O}\ddot{Y}\ddot{O}\ddot{O}$  omnipresent in all the souls of the three worlds. Acharya accepts it in affirmations.

Wherever the soul exists with all its impurity, it is also imbued with,  $\acute{u}\ddot{O}$ ,  $\ddot{u}\ddot{O}$   $\ddot{O}$   $\ddot{O}$ ,  $\ddot{u}\ddot{O}$   $\ddot{O}\ddot{Y}\ddot{O}\ddot{O}$ . It is because qualities do not leave the things of which they part and parcel. And it is undoubtedly true that the basic, natural qualities do not die away. if it happens the  $\ddot{u}\frac{3}{4}\mu\ddot{O}$  will not exist at all The very existence ( $\ddot{O}\ddot{Y}\ddot{O}\ddot{E}$ ) of the various qualities like knowledge faith conduct many others, do not go away from their original soul, though they are separate by are there. Changes are there but it is not that the qualities too diminish

The conclusion is that the soul in its purest form and status always exists in every soul. And that is called the Karana Paramatma, the eternal existence of the purest soul in every soul. If one can meditate and reach the main cause of the changes that take place from time to time, one should not think that there are other outwardly causes for attainment of Siddhatva.

## INTRODUCTION

### THE HISTORICAL INTRODUCTION THE AGE OF KUNDAKUNDA(ELACARYA)

**Sri Kundakundacarya. the author of our work, was a very famous Jaina philosopher and theologian. He as also a great organiser of Religious institutions. His name is held in great veneration especially by the Digambara Section of the Jainas. Many great religious teachers claimed it an honour to trace their lineage from the great teacher Kundakunda. Several inscriptions that are found in South India and Mysore relating to Jaina teachers begin with Kunda-kundanvaya-of the line of Kundakunda. Students of Jaina literature are familiar with such phrases as the following-**

**Shri-Kundakunda-gurupatta-paramparayam.**

**Sri -Kundakunda-santanam;**

**Sri-Kundakundakhya-muniddra-vamsa.**

**These are some of the phrases claimed by Jaina writers such as Sakalabhusana author of Upadesar-atnamala. Vasunandi author of Upasakadhyayknam Brahmanemidatta of Aradhana Kathakosa. Instances may be multiplied without number, for showing the important place occupied by our author in the hierarchy of Jaina teachers.**

**Some of the epithets employed to characterise him are also significant of his great importance. Munindra-the Indra among the ascetics, Municakravarti-the emperor among the Munis, Kaundesha Lord Kunda are familiar designations of the great) teacher.**

**The personality of this great teacher, as is generally the case with world famous individuals, is lost in obscurity and shrouded with traditions. We have to depend upon so many written and oral; traditions to have a glimpse of this great person. The early history of India is but a string of speculations and even as such these are very cautious about the history of our author:**

**The one great landmark in the chronology of] India is Candragupta Maurya. This great emperor] of Magadha is not only referred to in the various literary works of India but is also mentioned by foreign historians especially the Greeks. This emperor Candragupta especially is of peculiar interest to the students of the early history of the Jainas.**

**LEWIS RICE & Dr. F. W. THOMAS have done considerable service to Indian History by cautiously interpreting several available facts,**

archaeological and epigraphically. relating to that period. The early faith of Asoka and the migration of Bhadrabahu with Candragupta are now accepted facts of history. The tendency among European scholars to post date the historical events and persons relating to India is a just antidote to the fantastic and legendary notions of indigenous writers who generally measure time by milleniums Nevertheless we have to point out that the orientalist have sometimes overreached their work. They generally proceed on the assumption that writing is a late acquisition in Indian civilization. The learned arguments put forward on panini by GOLDSTHCKER to undermine this assumption have been before the learned public for some decades, The excavations of Jaina Stupas at Mathura and Mr. K. P. JAYASWAL'S discovery of Konika's Statue with the inscriptions try to set back the pendulum of Indian chronology to an earlier period Speaking about the Jaina Stupas Sir Vincent SMITH writes as follows :-

“The assumption has generally been made that all edifices in this Stupa form are Buddhist, When the inscription under discussion was executed not later than 157 A. D., the Vodva stupa of the Jainas at Mathura was already so ancient that it was regarded as the work of the gods. It was probably therefore erected as several centuries before the Christian era.”

Again says he,

“Assuming the ordinarily received date B. c.527 for the death of Mahavira to be correct the attainment of perfection by that saint may be placed about B. C. 55Q. The restoration of the stupa may be dated about 1300 Years later or A. D. 150. Its original erection in brick in the time of Parasavanatha. the predecessor of Mahavira, would fall at a date not later than B. C, 600 considering the significance of the phrase in the inscription “ built by the gods “ as indicating that the building at about the beginning of the Christian era was believed to date from a period of mythical antiquity, the date B. C. 600 for its erection is not too early. Probably therefore this Stupa of which Dr. FUHRER exposed the foundations is the oldest known buildings in India.”

When we take these historic discoveries with', the Jaina traditions that a number of Tirthankaras preceded Lord Mahavira we may not be altogether wrong in supposing that adherents of Jaina faith in some form or other must have existed even interior) to Mahavira and that Mahavira himself was more a reformer than the founder of the fait. If there were Jains influential enough to build Stupes in honour of their saints even anterior to 600 B. C. will it be too much to suppose that the followers; of this religion might have existed in South India even before Bhadrabahu's migration to the south ? In fact it stands to reason to suppose that a large body of ascetics on account of a terrible famine in] the north migrated to a country where they would be welcomed by their devoted coreligionists. If the<sup>1</sup> south were instead of a friendly territory waiting to receive the Sangha of learned ascetics a land populated with strangers and of alien faith, Bhadra-bahu would not have ventured to take with him into strange land a large body of ascetics who would depend entirely upon the generosity of the people; The Jaina tradition that the Pandya King of the South was a Jaina from very early times and that Bhadrabahu expected his hospitality might some historical background.

Up to the time of Bhadrabahu's migration there was no split in the Jaina fold. That the schism of the Svetambaras arose about the time of Bhadrabahu I on account of the hardships of the famine is more than probable. This fact is evidenced by the complete absence of Svetambaras in the Deccan and South India. The Jainas be in the South and Mysorea always claim to be of Mulasangha, the original congregation.

One other interesting fact is the migration of the Digambaras from the south to the north for the purpose of religious propagandism. "One point of agreement comes out clearly and is note worthy, i. e. the direction of the Digambara migration." It was from the south to the north from Bhadalpur to Delhi and Jaipur. This agrees with the opinion that the Digambara separation originally took place as a result of the migration southwards under Bhadrabeahu in consequence of a severe famine in Bihar the original home of the undivided Jaina Community (Prof. A. F. ) Rudolf Hoernle. Ind. Ant. Vol. XXI Three further Prattavails of the Digambaras, pp. 60 and 61.)

Professor HOERNLE says that the he has not been able to identify Bhadalpur. It is no other than Pataliputra of Patalipura which is the old name of Thiruppappuliyur or modern Cuddalore (Reports on the Archaeological Survey of India, Vol. 1906-07 Artcleon the Pallavas by V. VENKAYYA suggests that it is not the above place and identifies it with Tiruvadi a place near Panruti with many Jaina antiquities and remains. This is only a matter of detail. But the reason given by V. VENKAYYA is not quite sound. The fact that Pathiripuliyur is mentioned in Devaram as sacred to God Siva will not conflict with its being also the center of the Jainas

Now this Bhadalpur or Patalipura is associated with our author Sri Kundakunda as we shall show later on.

Before we proceed further, let us make sure about the age in which he lived and worked. For this we have clear evidence furnished in the several Pattavails preserved by the Jainas both Digambaras and Svetambaras, After Mahavira there had been a succession of teachers as shown below –

		Years	
<b>I- Kevalins</b>	<b>Gautama</b>	-	12
	<b>Sudharma</b>	-	12
	<b>Jambu</b>	-	38
<b>II- Sruta-Kevalins</b>	<b>Visnukumara</b>	-	14
	<b>Nandimitra</b>	-	16
	<b>Aparajita</b>	-	22
	<b>Govardhana</b>	-	19
	<b>Bhadrabahu-I</b>	-	29
<b>III.- Ten-Purvins</b>	<b>Visakha</b>	-	10
	<b>Prosthila</b>	-	15
	<b>Naksatra</b>	-	17
	<b>Nagaseoa</b>	-	18
	<b>Jayasena</b>	-	21
	<b>Sidhartha</b>	-	17
	<b>Dhrtisena</b>	-	18
	<b>Vijaya</b>	-	13

	<b>Buddhilinga</b>	-	<b>20</b>
	<b>Deva, I</b>	-	<b>14</b>
	<b>Dharasena</b>	-	<b>14</b>
<b>IV.-Eleven Angins</b>	<b>Naksatra</b>	-	<b>18</b>
	<b>Jayapalaka</b>	-	<b>20</b>
	<b>Pandava</b>	-	<b>39</b>
	<b>Dhruvasena</b>	-	<b>14</b>
	<b>Kamsa</b>	-	<b><u>32</u></b>
	<b>Total</b>	-	<b><u>468</u></b>
			<b>Years</b>
<b>V.-Minor Angins</b>	<b>Subhadra</b>	-	<b>6</b>
	<b>Yasobhadra</b>	-	<b>18</b>
	<b>Bhadrabahu. II.</b>		

In the year 2 after the Acarya Subhadra's ( accession to the pontificate ), the birth of Vikrama took place; and the year 4 of Vikrama's reign Bhadrabahu II took his seat on the pontifical chair. Further succession will be evident from the following table-

INDIAN ANTIQUARY VOL. XX AND XXI The several Pattavalis examined by R. HOERNLE,

Please see this table on file name "table page no. 8"

If we take this date 8 B. C. as the reliable of date of his accession to the pontifical chair then the date of his birth would be about 52. B. C. For, only in his forty-fourth year he became pontiff of an Acarya.

What is his birthplace and scene of his activities? with regard to his birthplace we have no better evidence. Here also we have to depend upon tradition-oral and written. Let us see whether we can have any useful information from these traditions. In a work called punyasravakatha Sri Kundakundacarya's life is cited as an example for sastradana or gift of sastras The account is as follows!-- In Bharata khanda in Daksinadesa there was a district called Pidatha Nadu. In a town called Kurumarai in this district

there lived a wealthy Vaisya by name Kara-munda. His wife was Srimati. They had a cowherd who tended their cattle His name was Mativaran. One day, when he was driving his cattle to an adjoining forest, he saw, to his great surprises. That the whole forest was consumed by forest fire except a few trees in the center which retained the luxuriant green foliage. This roused his curiosity, and he went and inspected that place. There he found the dwelling place of some great Muni and also a box containing the agamas or the agamas or the Jaina Scriptures. Illiterate as he was, he attributed the safety of the spot to the presence of the agamas which he carried home with great awe and reverence. He put up the agamas in a sanctified place of his master's house and continued to worship the same daily.

Sometime after, a religious monk visited their house. He was-offered bhiksa with great veneration by that wealthy Vaisya. Jost then this cow-herd also offered the agamas to the great risi. On account of these gifts food from Master, and the Scripture from the servant the risi was very much pleased and blessed them both. The Master of the house since he had no children was to have an intelligent son. and the old and faithful servent would be born as the promised son of the house. The happy event come to pass and the son born to the family became a great philosopher and religious teacher. This was our author Sri Kundakunda.

The story further turns upon his religious tours. The mention of his name as the wisest of mortals in the Jsamavasarana of Srimandharasvami in purvavideha the visit of the two caranas to verify the fact, his supposed irreverence to them on account of his concentration, the return of the caranas in disgust, the explanation of the misunderstood event, the reconciliation between the caranas and Sri Kundakunda and the la tier's visit to the samavasarana with the caranas are all incidents mentioned in detail. Further as the fruit of his previous gift of sastra he became a great leader of thought and organiser of institution. Finally he secured the throne of Acarya and thus spent his life in usefulness and glory.

There is another account of his life give in kundakunda caryacaritra, a pamphlet published in Digambara Jaina offiice, Surat. According to this, his

birth-place is in the country of Malwa, His pare-ants are mentioned as Kundasresthi and Kundalata. The young boy Kundakunda was apprenticed to religious teacher for the purpose of education. Early in life he should an ascetic disposition and therefore he was ordained as monk and admitted into the sangha. The latter part of the story is almost identical with that of the previous one.

Both these versions appear to be quite legendary The latter judged from the names of the parents is evidently a later construction by some imaginative mind based upon the name of the hero Kundakunda. The places mentioned in the former story are not easily identifiable. The only reliable information there perhaps is that the author belongs to Daksina Dcsa Waiving these two stories as of no material use we have to depend more upon circumstantial evidence Emphasis must be laid upon the fact that Sri Kundakunda belonged to Dravida sangha.

“La Communauté digambara portrait le nom de mula sangha. Un synonyme de ce terme parait Etre Dravila Sangha, qui ne signifie sans doute rein de plus que “ communauté “ des pays dravidiens.” Le mula sangha comptait plusieurs sectes dont la plus importunate Etait le Kundakunda anvay” (-p. 42. Introduction, Reportaire Epigraphic Jaina).

This suggestion of GUERINOT’s based upon circumstantial evidence is a useful clue for our purpose.

We have to collect further evidence if possible to corroborate the theory that our author belonged to the Dravidian country.

(1) In an unpublished manuscript treating about Mantra-laksana we have the following shloka-

Daksina-desa-malaye Hemagrama munir Maba-tmasit Elacarya namna dravilaganadhiso dhiman.

This sloka is interesting to us. The work treats about a female disciple of Elacarya, who was possessed of a Brahma Raksasa. This possessed disciple was no doubt wellversed in Sastras but would get up on the summit of a small hill called Nilagiri by the side of the village, Hemagrama.in which Elacarya lived, and would laugh and weep alternately with all hysterical violence. She is

to have been cured by Elacarya with the help of Jvalamalini Mantra. Fort—  
unately we are able to identify all the places' mentioned in the above sloka

Malaya is the name of that part of the Madras Presidency comprised by portions of North Arcot and South Arcot traversed by the Eastern ghats. The Taluks of Kalla Kurichi, Tiruvannamali and War.de-wash perhaps form the central tract of this Malaya.” Hemagrama which is the Sankritised form of pocnur which is a village near wandewash. Close to this Village “there is a hillock by the name Nilagiri. On the top of this hill this hillock on a rock Here are even now the foot prints of Elacarya who is said to have performed his tapas thereon Even now Pilgrims frequent this village once in a year, to perform puja to the foot prints. Further the sloka mentions Eleacarya to be Dravidaganadhisa, we know very well that Elacarya, is another well known name for Kundakunda.

Now this Elacarya, is, according to Jaina tradition the author of the great Tamil Classic Thirukkural. This is written in the old indigenous Venba metre of Tamil language. According to the Jaina tradition . this work was composed by Elacarya and given away to his disciple Thiruvalluvar who introduced it to the Madura Sangha. This version is not altogether improbable. Because even the non-Jaina tradition about the author of Thirukkural appears to be merely another version of this one. The Hindu tradition makes Thiruvalluvar himself the author of the work. He is claimed to be a Saivite by faith and Valluva by birth. His birth place is said to be Thirumaylai or Mylapuri or the modern Mylapore the southern part of the city Madras. The work was composed under the patronage of one Elala Singh, who was evidently the literary patron of Tbiruvalluver.

This Elala Singh of the Hindu Tradition may be merely a variation of Elacarya. Thiruvalluvar figures in both the traditions in the one as author and in the other the introducer before the Sangha. That Mylapuri had a famous Jain temple dedicated to Neminatha (vide Tamil work Tirunur ruanthathi) and that it was a seat of Jaina culture is well evidenced by literary remains and antiquarian facts preserved in South India. Though the work is claimed by different religionist Sivaitees, Buddhists and Jains, though there is no

authentic record as to the exact faith of the author, still an unblinded study of work itself with the special view as to the technical terms employed in the couplets and the doctrines, religious and moral, embodied in 'the -work will constrain one to conclude that it is a treatise evidently based upon the moral principle of Vitaraga, corner stone of Jainism The praise of Agriculture as the noblest occupation is consistent with the traditions of the Vellalas, the landed aristocracy of South India who were evidently the earliest adherents to Jaina -faith in this part of the country.

This identification of Elaearya, the author of Kural, with Elacarya or Kundakunda would place the Tamil work in the 1st century of the Christian era. This is not altogether improbable. Dr G U. POPE would bring it down to a period later than the 8th century. There is no sufficient historic evidence for his belief. He is actuated by his personal bias that such a sublime work embodying highest moral ideals could not be due to the indigenous Dravidian culture alone, but must have been influenced by Christianity brought here by the early Christian Missionaries. The tradition about St Thomas lends weight to supposition. There is nothing to show from the material-evidence that the author of 'the Work was a devotee of Christianity. The doctrines treated therein are found widely scattered in Tamil literature especially in those works composed by Jainas such as Naladiyas, Aranericharam, Pazamozi Elathi, etc One who is acquainted with Tamil literature will not grudge the authorship of Kural to purely Dravidian Scholars and moralists who are uninfluenced 'by foreign culture. Hence we may believe with very 'great probability that Elacarya, -the author of Kural, was identical with Kundakunda the author of Prabhrtatraya, and that he lived about the beginning of 'the 1st century A. D.

This identification of Elaearya, the author of Kural, with Kundakunda brings to another important point of historical interest. It is an acknowledged fact that Kural is anterior to Silappadikaram and Manimekalai. The former was, written by Ilangothayan the younger brother of Singuttaman Seranthe Chera King of Vengi. The latter work which is merely the continuation of the story of Silappadikaram was written by "Kulavanikon Sattanar" a contemporary and friend of Ilangothayan. During the reign of

Devi temple (Silappadikaram) Gajabahu I of ceylon was present, according to Mabavaraa, he reigned about 113 A. D. The Kural therefore must be anterior to this date, so this also goes to corroborate the age of Elaearya or Kundakunda.

All these scattered facts of traditions and literary remains produce cumulative evidence to establish that our author was of Dravidian origin, that he was the leader of the Dravidian Sangha, and that he was evidently highly cultured in more than one language. This use of the word Dravida in the Dravida Sangha must have'a specific reference to the Jainas of South India, the Vellalas of the ancient Tamil literature,who strictly followed Kollavratam or Ahimsa-dharma and it is further evidenced by the popular use of the word in the compound. Dravida-Brahmins who are strict vegetarians as contrasted with Gauda-Erahmin who nevertheless perform yagas involving animal sacrifice is a heritage from early Jaina culture in South India.

The early kingdoms of South India were the Cheras, the Cholas and the Pandyas. It is a well-known historical fact pertaining to South India that Pandyas were Jainas and were patrons of Jainism They changed their faith only during the sivaite revival effected by appear and Sundarar about the 8th century. That the Cheras were also Jainas can be inferred from Sillappadikara another great Tamil classic written by, Jaina scholar the younger brother of the Chera king (who was a contemporary of Gaja-bahu of Ceylon). The cholas were also off and on the Patrons of Jainas though in later days they were associated with Sivaism. These three kingdoms were known about the lime of Ashoka, The court language in all the three was probably Tamil. Can we suppose that Sri Kundakunda belonged to any one of these kingdoms. Our above discussion would lead us to such a supposition and yet there is an Important stumbling block in our way.

The work that is translated here is in prakrit. Further all the commentators of prabhrtatraya. Pan-castikaya Pravacanasara, and Samayasara, mention the fact that these works were written by Kundakundacarya for the benefit of his royal disciple Sivakum-ara Maharaja. Who this Sivakumara Maharaja was and over what kingdom he ruled the

commentators are silent about. We are once again compelled to have recourse to hypothesis. This Sivakumara Maharaja must have been a follower of Jaina faith and must have had prakrit as his court language. Further he must have been somewhere in the south in order to have Sri Kundakunda as his religious teacher. This name does not occur in the dynastic gene-ology of the three Tamil Kingdoms-the Cheras, the Chohi and the? Pandyas. Further there is no evidence that any prince of these dynasties had prakrit as his court language.

Before we proceed to state our theory we have to dispose of the theory proposed by K. B. PATHAK as to the identification of Sivakumara MaJiataja ( The Indian Antiquary, Vol. XIV. 1885, page 15 ) Kundakunda was one of the most celebrated Jaina authors. The works attributed to him are, the prabh-rtasara (?) the pravacanasara, the Samayasara, the Rayanasara and the Dvadasanupreksa,

There are all written work in Jaina, prakrit Bala-candra, the commentator, who lived before Abhi-nava Pampa says in his introductory remarks on the Prabhatasara (?). that kundakundacarya was also called Padmanandi and was the Preceptor of Siva Kumara Maharaja I would identify the king with the earlykadamba King Sri Vijaya Siva Mregesa Maharaja For in his time, the Jainas had already been divided into the Nirgranthas and has the Svctapatas and Kundakunda attacks the Svetapata sect when he says, in the Pravasanasara that women are allowed to wear clothes because they are incapable of attaining Nivana.

“Citte cinta maya tamfa tasim na nivvanam”

Another interesting fact that we learn from his work is that, in the time of this author Jainism had not spread far and wide in these parts and that the body of this people worshipped Visnn for he tells us in the samayasara.

So no difference appears between the people and the Sramanas in respect of the Siddhanta; (in the opinion) of the people, Vtsnu makes (every thing) (in the opinion) of the Sramanas the Soul makes (every thing), on these circumstances as well as on the place assigned to him in Jaina Pattavaifs and on the Fact that his writings are considered by Jaina scholars, both in Dharwar and Maisur, to be the most ancient Jaina works now extant I base

my opinion that Kundakundacarya was a contemporary of the early Kadaraba King Siva Mregesa Maharaja

The reasons cited by K. P. PATHAK are all right. Kundakunda is later than the Svetambara Schim which is believed to have taken place about the time of Bhadrabahu, I. And perhaps at the time of Kundakunda the ordinary masses followed the Vedantic form of Vaisnava cult. But still these facts do not form a cogent reason for identifying Sivakumara Maharaja with the Kadamba King Siva Mregesa Varnja (Mysore and coorg By Lewis Rice, page 21.) “The Kadambas were rulers of the west of Mysore from the 3rd to the 6<sup>th</sup> century”. And Siva Mregesa Varma ruled about the 5<sup>th</sup> century A. D. But the pontificate of Sri Khadakunda began in B, C 8.(The early dynasties by J.F. FLEET, page 288of the Bombay Gazetteer, Vol I) “and this is altogether too ancient, a period for the early Kadambas”. Further we do not know whether the Kadambas were acquainted with prakrit language. Under these circumstances we have to seek elsewhere as to the whereabouts of siva Kumara Maharaja the decibel of Sri Kundakunda.

Conjeeपुरam was the capital of the pallava kingdom. The pallavas ruled over Thonda Mandalam and also over a part of the Telugu country up to the river Krishna. Thonda Mandalam or Thondainadu was the name given to the land along the west coast between the two Pennars. South Arcot and North Pennar in Nellor and to east of the ghats. This land was divided into several Nadu and each Nadu into several Kottams. It was the land of the learned. Several great Dravidian scholars such as the author of the Kural, the great Tamil poetess Avvai, the Sweet Puhazanthi the author of Nalavenba, all belong to Thondimandalam Throughout the Tamil literature there are references to the literary merits and the culture of the inhabitants of Thondinadu Conjeeपुरam the capital of Thondinadu must have been a great center of learning in the south; So Students from different parts of the country went to Conjeeपुरam for purposes of study. Scholars thronged there for the purpose of being recognised at the Pallava Court:. Mayura Sarma. a one of the early founders of the Kadamba dynasty, went to the Pallava capital for the purpose of completing his education in the Sacred lore. It was

there that he quarrelled with the master of the horses who was a Ksatriya Mayura Sarma, a Brahmin by birth, vowed that even a Brahmin could handle the weapons of warfare with skill and could found a kingdom. This arose the Kadamba dynasty. Thus the glory of Conjeepuram, the Pallav capital, must have wide spread about the 2nd century A. D. The kings of Conjeepuram as patrons of of teaming must have encouraged philosophical discussion among the representatives of the different religious sects, the Hindus, Buddhists and Jainas. Taking part in such religio-philosophical discussions must necessarily have a reaction on the personal faith of the kings, In the early centuries of the Christian era. proselytising was a common factor among the rival religionists. Great religious leaders of different denominations went about from country to country converting king and people. Thus we hear from Jaina History that Samantabhadrasvami visited Cojeepuram and converted Sivakoti Maharaja who became Sivakoti Muni, the disciple and successor of Samantabhadra. Still Later towards the 8 the century Akalanka visited the capital, defeated the the Buddhists in open philosophical contests and converted Himasilala the then Buddhist King, it is not improbable therefore that the pallava Kings at Conjeepuram during the 1<sup>st</sup> century of this era were patterns of Jaina Religion or were themselves Jainas by faith.

We also know from several epigraphical records that they had prakrit as their court language. What is known as the Mayidavin grant is an important document for South Indian History. It is in prakrit with the exception of the last verse, which is the closing mangala in Sanskrit. The body of the grant is in a prakritic dialect which comes close to the literary pal,, but shows also a number of peculiarities and divergent forms (Dr BDHLER, Epi, Indica vol.

I, P. 2) which comes nearer to the usage of the Jaina Maharastri dialect than to that of the pali king siva inscriptions. It is issued by the pallava king siva Skandavarma of conjeepuram. Further it may be Pomade out that grant resembled in many particulars the Jama inscriptions from Mathura. The use of the word siddham in the grant beginning of as in well as in the Mathura inscriptions is very suggestive of Jaina origin. The most important point for us

is 1<sup>TM^</sup> ,eeking Sivaska”da which is merely another form of Siva kumara. No doubt the same name occurs ,n the Andhra line M. J. G. Dubreinal tries to connect the two dynasties by matrimonial alliance. He suggests that the Sivaskandavanna (Yuvamaharaja) of the pallava dynasty is the grandson of Sivaskanda Sata Karni by the daughter and received the name of the Andhra king who was his grandfather. Whether the name was so inherited or was independently adopted to by the pallava kings it is not quite material to decide here. It is enough to nonce the fact that there was a pallava kings by name Sivaskanda or Sivakumara Maharaja. He also figures as Yuva-maharaja in another grant. This name is also curiously identical with Kumara Maba-raia. It is quite possible therefore that this Sivaskanda of Conjeeपुरam or one of the predecessor of the same name was the contemporary and disciple of Sri Kundakunda.

This would well fit in with several facts known about Kundakunda. Kundakunda or Elacarya must have been in Thondimandalam. So also was Pataliputra, the seat of Dravida Sangha, a town in Thondimandalm.

In this connection we have to reject two theories about pallavas as unfounded and improbable. The Pallavas are generally Supposed to be foreigners from persia. They are identified with pahlavas, ( Mysore and Coorg by L. RICE page 53 ) Which is the Prakrit form of the Paithava meaning Parthi-ans, here especially the “ Arasacidian Parthians ‘. RICE further builds upon this theory another fantastic one that Chaulkyans who were sometimes the enemies of the Pallavas were by origin Salenkaians V. VENKIYYA adopts the same theory though it is based upon purely etymological, grounds. The hypothesis that is based upon mere similarity of names has no great historical importance unless it is corroborated by independent evidence. This theory unfortunately lacks such a corroboration. Hence it leaves unchallenged the other hypothesis which is perhaps more probable that the Pallavas were a section of the Hindu race in the South.

Another hypothesis deserves notice before dismissal It is the identification of the pallavas with some” an original tribes as the Kurumbas This again is based upon the use of the word ‘Kadavar’ to designate the later

**Pallavas. No doubt the term ‘Kadavar means “the men of the forest”. But there is no other ground to show that this ‘Kadavaras’ were of the ‘foresttribe’ In Tamil literature it refers to a highly civilised and cultured race, There must be some other reason therefore for the application of the name to the pallavas. It may be merely a contraction of Palakka-davar a people of the Palakkada another seat of Pallava government.**

**Waiving these two hypotbessis as inprobalbe may we not suppose a much closer alliance between the people of the Thondimandalam and Andhras or the Ardhrabhrityas who succeeded the Mauryas. The term Thondu in Tamil means ‘Service’ ‘Thondar’ may simply mean ‘those who serve’ and may be taken as the Tamil Translation of Andhrabhrityas The Pallavas or the Thonders therefore may merely a section of the Andhras. settled in the south who inherited that portion of the Andhra kingdom either by matrimony or by right. This theory that the Pallavas were an indigenou race with a very high culture and civilization and related to Andhrabhrityas is highly probable and is corroborated by other circu-mstatial evidence.**

**This digression into the history of the Pallavas we have had because such a political environment is required for our author Sri Kundakunda Acarya according to the available data about his life. We may therefore conclude that Sri Kundakunda Acarya wrote his Prabhrta-Traya for one Siva Kumara Maharaja who was most Probably the same as Siva Skanda Varma of the Pallav dynasty.**

**Several work are attributed to Sri Kundakunda Acarya**

- 1 Prabhrta-tray (The three Prabhrtas).**
- 2. Satpahudam.**
- 3. Niyamasara. etc**

**Of these the first three, Pancastikaya, Pravacan-asaia and Samayasaia are the best Known and most important. The work that is offereed in**

**translation here is the first of these three Pancas-tikaya Prabharta which treats about the five cosmic constituents.**





He who is free from all defects and is -possessed of all ( pure ) attributes is the supreme soul.

"ãûÆüŸö Æü³öβ¹Ÿ, üöêÃööê ,üö ööê ´ööêÆüöê ø"öŸöö  
•ö, üö ¹Ÿ•ööx´ö"öæ  
Ã¾öêαü öêαü ´öαüöê ,ü‡ x¾öû Æüμö× öŸüö  
•ö öã¾öê ööê 11 6 11

6. ( The defects are ) hunger, thirst, fear, anger attachment, delusion, anxiety, old age, disease, death, perspiration, fatigue, pride, indulgence, surprise, sleep birch, and restlessness

× öÃöêÃöαüöêÃö, üxÆü†öê  
êü¾ö»ö öö öö‡-ö, ü´öx¾ö³ö¾ö•öãαüöê 1  
Ãööê -ö, ü´ö--öö ^"ö‡ Ÿöû¾ö¾ö, üß†öê ö-ö, ü´ö--öö  
11 7 11

7. One free from all defects and possessed of sublime grandeur such as Omniscience is called Paramatma (the Highest Soil!) or the'Perfect One One who is not such, ( is ) not Paramatma. .

ŸöÃöö ´öãÆü öαü¾öμö öö  
-öã¾ö¾ö, üαüöêÃöx¾ö, üxÆüμöö Ãöã-αóü 1  
†ö ö´öx´öαü -öx, ü úxÆüμöö Ÿöê ö αãü úxÆüμöö  
Æü¾ööxŸö Ÿö"öŸεöö

8. Words proceeding from his mouth, pure and free from the flaw of inconsistency are called Agama ( scripture. ) In that Agama the principles (Tativartha ) are enunciated.

•öβ¾öö -ööê ö»ö úöμöö -ö´´öö-ö´´öö μö úö»ö  
†öμööÃöö 1

ÿÖ"Öç£ÖÖ ‡xü ³Öx ÖüÖ ÖÖ ÖÖ Öã Ö-Ö••Ö<ØÆü  
ÃÖÖ•ÖãçÖÖ 1 9 1

9. Soul, Matter, medium of motion, medium of rest, space, ( substances )  
having dimension, and Time, together with their various attributes and  
modifications are said to be the principles (Tattvartha.)

•Öß¼ÖÖê ^¼Ö†Öê Ö´Ö†Öê ^¼Ö†Öê ÖÖê ÖÖ ÖüÖÃÖ ÖÖê  
ÆüÖê‡ô 1  
ÖÖ Öã¼Ö†Öê ÖÖê ãüx¼ÖÆüÖê ãÖÆüÖ¼Ö ÖÖ ÖÖ  
x¼Ö³ÖÖ¼Ö ÖÖ ÖÖ xçÖ 11 10 11

10. Soul is characterised by Upayoga. Upayoga is towards Darshana or  
Jnana. Jnana Upayoga is of two kinds, Swabhava Jnana or Vibhava Jnana.

#### Commentary.

In Panchastikaya Samaya Sara, Volume iii of the Sacred Books of the  
Jainas Series, page 15, Professor Chakravarti says that the term Upayoga is  
used to denote Darshana and Jnana. Darshana is perception, and Jnana is  
knowledge.

In Dravya Samgraha, Volume I of the S B. J. page 9, Mr, Sarat Chandra  
Ghoshal says that Upayoga is of two kinds, being connected with Jnana, and  
Dirshana. Upayoga is the resultant of consciousness. Roughly, Upayoga- may  
be said to be a sort of inclination which arises from consciousness. This  
inclination is either towards Darshana or towards Jnana.

Mr. J. L Jaini in his Gommatasara Jiva Kanda, Volume V. of S.B. J. on  
page 326, translated Upayoga as conscious-attentiveness or attention.

The difference between Darshana and Jnana consists ‘ii this, that in the  
former the details are not perceived, while in the latter the details are also  
known.

Mr. Herbert Warren in his “Jainism” on page 29 says;- ‘ Before we  
know a thing in a detailed way, there is the stage where we simply see, hear, or

otherwise become conscious of it in a general way, without going into its ins and outs. We simply know it as belonging to a class. This is the first stage of knowledge it may be called detail-less knowledge or Indefinite cognition (Darshana). If this stage is not experienced there can be no knowledge of the thing-'

Mr. J. L Jaini in his Gommatasara Jiva Kanda Volume V, 3- B. J. on page 245- translates Darshana as conation.

In Webster's New International Dictionary it is said that conation is present wherever consciousness tends of itself to pass from one condition to another.

Perception is that act or process of the mind which makes known an external object; or the faculty by which one has knowledge through the, medium or instrumentality of bodily organs.

Conception is defined in Beeton's Dictionary, as the simple apprehension or perception that we have of any object without proceeding to affirm or deny anything regarding it. In this sense the word 'conception' would express very nearly the idea conveyed by the word Darshana as used in Jain Philosophy. In general language however the word 'conception' as defined in Webster's Dictionary signifies that mental act or combination of acts by which an idea or notion is formed of an absent object of perception, or of a sensation formerly felt. When we see an object with eyes open, we have a perception of it, when the same object is presented to the mind, with the eyes shut, in idea only, or in memory, we have a conception of it.

Cognition is defined as knowledge or certain knowledge as from personal view or experience.

Of the words cognition, conation, perception, and conception, conception would best convey the sense of the word Darshana, but it would be liable to mis-interpretation. Hence conation is the best word we can choose to express the idea. Darshana is that undifferentiated, detail-less indefinite, lazy first stage of knowledge, which always precedes Jnana which is detailed, definite certain knowledge of an object.

Swabhava-Jnana may be translated as natural knowledge, and Vibhava Jnana as non-natural knowledge,

The two are further defined in the next Gatha.

êú¼Ö»ÖØ´Ö×¤üµÖ, ü×ÆüµÖÖ †ÃÖÆüÖµÖÖ ÝÖÖ ÃÖÆüÖ¾Ö ÖÖ ÖÖ  
×çÖ 1

ÃÖ ÖÖ× Ö¤ü, ü×¾ÖµÖ--Öê ×¾ÖÆüÖ¾Ö ÖÖ ÖÖ Æü¾Öê  
¤ãü×¾ÖÆÖü 11 11 11

ÃÖ ÖÖ ÖÖ ¨Ö ^¾ÖêµÖÖ ´Ö×¤üÃÖã¤ü†ÖêÆüß ÝÖÆêü¾Ö  
´Ö Ö-Ö••ÖÖ 1

† ÖÖ ÖÖ ×ÝÖ×¾ÖµÖ-Ö-ÖÖ ´Ö×¤üµÖÖ‡Ö ¾Öê¤ü¤üÖê ¨Öê¾Ö  
11 12 11 •Öã´´ÖÖ 11

11-12. Natural knowledge ( is ) perfect, un-assisted ‘by sense and independent. Non-natural knowledge is of two kinds.

Right knowledge of four kinds:-

Sensitive knowledge ( Mati Jnana)

Scripture knowledge ( Shruta Jnana )

Visual knowledge ( Avadhi Jnana ) and

Mental Knowledge ( Mana-paryaya Jnana ), and

Wrong knowledge of three kinds, beginning with sensitive knowledge.

ÝÖÆü ¤ÖüÃÖ Ö^¾Ö†Öê ÖÖê ÃÖÃÖÆüÖ¾Öê¤ü, ü×¾ÖµÖ--Ö¤üÖê  
¤ãü×¾ÖÆüÖê 1

êú¼Ö»ÖØ´Ö×¤üµÖ, ü×ÆüµÖÖ †ÃÖÆüÖµÖÖ ÝÖÖ ÃÖÆüÖ¾Ö×´Ö×¤ü  
¾Ö× Ö¤ü 13

13. And conation attentiveness ( is ) of two kinds (i. e.,) natural (Swabhava Darshana), and the opposite of its kind, non-natural (Vibhava

**Darshana). That, which is perfect, unassisted by senses and independent, is called Natural.**

### **Commentary.**

**Knowledge is the Innate attribute of Soul, It is pure and perfect. But, on account of the operation on mundane soul of knowledge- Obscuring Karma, in varying degrees, it is evolved to a greater or less extent. When knowledge-obscuring Karma is altogether destroyed, the pure and perfect knowledge shines forth. This knowledge is the natural knowledge called Swabhava Jnana.**

**As long as a soul is in its mundane- condition and is not altogether free from Karma, its knowledge is impure so it is called Vibhava knowledge.**

**This Vibhava Jnana is of two- kind:- Right knowledge and wrong knowledge Knowledge combined with Right belief is called Right knowledge. Knowledge-combined with Wrong belief is termed Wrong knowledge.**

**Again Right knowledge has been subdivided into four kinds:-**

**(a) Sensitive knowledge:-Knowledge of the self and non-self by means of the senses and the mind.**

**(b) Scriptural-knowledge: Knowledge derived from the reading or hearing of Scriptures or through an object known by Sensitive knowledge.**

**(c) Visual knowledge;- Direct knowledge of matter, in varying degrees, having reference to the subject matter (Dravya, space (Kshetra), time (Kala), and-quality Bhava).**

**(d) Mental knowledge:- Direct knowledge of another's mental activity about matter**

**Knowledge, thus, is divided into eight kinds:-**

- 1. Perfect or Natural knowledge.**
- 2. Right Sensitive knowledge.**
- 3. Wrong Sensitive knowledge**
- 4. Right Scriptural knowledge.**
- 5. Wrong Scriptural knowledge.**
- 6. Right Visual-\* knowledge.**

7. Wrong Visual ; knowledge.

8. Mental knowledge:

"ÖE öã †"ÖE öæ †öêÆüß ×ÿöû ö×¾ö ³ö× öæóü  
 ×¾ö³ öö¾ö×æüû"û×çö  
 -ö••öö†öê æãü×¾öµö--ööê ãö-ö,üö¾öêö ööê µö  
 × ö,ü¾öêö ööê 11 14 11

14 Non-natural conation is said to be of three Kinds: Ocular (Chakshu Darshana).

Non ocular (Achakshu Darshana) and visual (Avadhi Darshana).

Modification (is) of two kinds, irrelative (natural, Swabhava Paryaya).

Commentary.

In Ocular conation (Chakshu Darshana,) the object is visible undefinably:

In Non-ocular conation ( Achakshu Darshana ) the object is undefinably tangible to the other four senses and to the ( quasi-sense ) mind.

In Visual conation (Avadhi Darshana) there is direct tangibility of material substances just preceding their knowledge without the assistance of the senses and mind.

ö,ü öö,üµö×ÿö×,üµöãöã,üö  
 -ö••ööµöö ÿöê ×¾ö³ öö¾ö×´ö×æü ³ö× öæüö 1  
 ú´´ööê-öö×-ö×¾ö¾öû••öµö  
 -ö••ööµöö ÿöê ãöÆüö¾ö×´ö×æü ³ö× öæüö 11 15 11

15. Human, Hellish, Subhuman and, Celestial are said to be Non-natural conditions. free from miseries arising from the effect of Karmas are termed Natural.

´öö öããööö æãü×¾öµö--öö  
 ú´´ö´öÆüß³ööê ö³öæ×´öãöó•ööæüö 1  
 ãöçö×¾ööüö öê,ü†µöö ööæü¾ö¾öö -öãæü×¾ööê< ö 11 16  
 11

"Ö^²³ÖêüÖ 1  
 <æüØÃÖ ×¼Öÿ£ÖÖ,óü »ÖÖêµÖ×¼Ö³ÖÖ ÖêÃÖã ÖÖæü¼¼Ö´ÖË  
 11 17 11 •Öã´´ÖÖ

**16-17.** Human souls are of two kinds; born in Work-region or in Enjoyment-region. Hellish souls should be known to be of seven kinds,- because of the regions.

Sub-human souls are said to be of fourteen kinds. Celestial souls (are) of four kinds. Their detailed account should be known from (the scripture) Loka-Vibhaga.

### Commentary.

In the latter half of the 14th and the three gathas following it, have been described the modifications of the substance, soul. Of these: modifications, the natural one is the modification. in the pure and liberated condition of the soul. Non-natural modifications are impure conditions which arise through the activity of the Karmic matter.

With reference to the conditions of existence, the Non-natural modifications are divided into four kinds:-

Human, Hellish, Sub-human and Celestial.

Human souls are of two kinds:-

(a) Born in Work-Region These souls have and to earn their livelihood by follow-different; operations, such as military. agricultural, and commercial.

b) Born in Enjoyment-Region. These souls live in a condition of life where there is all enjoyment with but any work, business or effort, Cundakunda's Niyamasara

Hellish Souls., These souls -have-to ,stay in one or other of the<sup>1</sup> seven nether regions, according to the effect of their evil karmas. They always have a very bad thought-pain, sense 'perception and transformation there is no enjoyment or pleasure at all ( Vide-Tatwarthadbigama Sutra, the Sacred Books of the Jainas, Volume II Chapter III Sutras 1 to 6 ).

Sub-human Souls. Excepting the Human, the Hellish and the Celestial souls, all others from the one- sensed to the five-sensed living beings, are called sub-human souls or Tiryancha.

They are called Tiryaneha, from the word fryak, crooked, because they adopt crooked through-activities. They are in a very low position as regards their body, enjoyment, etc., have little knowledge, and have multifarious grave demerits. The four in kinds of Sub-human, Souls referred to in Gatha 7 are as follows:-

(1) Fine One-sensed ..	Each of these seven may, be
(2) Gross One-sensed ..	(1) Developable - (able or
(3) " Two-sensed ..	(2) "Non ceve-
(4) ,, Three-sensed ..	lpable
(5) ,, Four-sensed ..	and they are thus divide into
(6) Irrational five-sensed	into 14 groups.
(7) Rational five-sensed	

( Vide ' Gommatasara Jiva Jani, Chapter II Gatha 72 ).

Celestial Souls or Devas. They are called Deva, from the root Div to shine, because they always amuse themselves with their heavenly acquisitions and have a shining heavenly constitution, which is technically called Vaikriyika Sharira or Fluid body.

These celestial bodies can assume any form they like Their body has no flesh, blood, or bone, there are no filthy excretions from it, and it is lustrous.

These beings form four groups :-

- (a) Residential ( Bhawana Vast ),
- (b) Peripatetic ( Vyantara ).
- (c) Stellar ( Jyotishka ).
- (d) Heavealy ( Vairiiianika )

(Vide Tatwartha dhigama Sutra by Mr. J.L. Jaini Chapter IV ).

11 18 11

18, From the practical point of view, a mundane soul causes ( the bondage of ) material Karmas and experiences ( their results ); but from the (injure) real point of view the soul creates ( and ) experiences thought-activities arising through the ( effect of ) Karmas.

### Commentary.

When we think of soul as a substance quite free and distinct the material Karmas, we find that the pure real point of view, it causes and experiences its own pure , thought-activities, peace, etc. When we think of a mundane soul which is in bondage with Karmas, we find that from the impure real point of view, it causes and experiences its own impure thought-activities, anger, pride, greed, pain, pleasure, etc. These impure thought-activities arise in soul, through the operation of deluding Karmas; they are not the soul's own pure and teal thought-activities. Whenever any impure thought- activity appears in a mundane soul, the Karmic matter is itself attracted towards the soul and bound with it. Thus the soul does not really cause the bondage of the Karmas and is from the practical point of view, said to be the causer of Karmas. When any material Karma which was bound some time before comes into operation and disturbs the thought-activity of the soul, it is then that the soul experiences pain or pleasure. Thus the soul, in reality, experiences its own impure thought-activity; but from the practical point of view only it is said to experience the results of material Karmas.

11 19 11

19. From the substance point of view ( all ) souls are free from the modifications mentioned before; but from the modification-point-of-view souls are possessed of both .( the Natural and Non-natural modifications ).

**CHAPTER II.**  
Non-Soul ( AJIVA. )

† öã öó-ö×¼öμö--öê ö    ñãü    -öö    ö»öü¼¼öö    Æü¼öê †  
 ñãü×¼öμö--öö 1  
 öó-öö    Æãü    "û--öμöö,üö    -ö,ü'öö öæ    "öê¼ö  
 ñãü×¼öμö--ööê 11 20 11

20. The substance matter is of two kinds; in the form of an atom ( Paramanu ) and in the form of molecules ( Skandha }. And the molecules are of six kinds and atom ( is ) of two kinds.

† †£öæ»ö£öæ»ö    £öæ»öö    £öæ»ööÃöãÆãü'öö    "ö  
 ÃöãÆãü'ö£öæ»öö "ö 1  
 ÃöãÆãü'öö ††ÃöãÆãü'öö †×ñü    -ö,üö×ñüμöö    Æüöê×ñü  
 "û<sup>2 3</sup>öêμöö 11 21 11  
<sup>3</sup>öæ-ö¼¼öñü'ööñüßμöö    <sup>3</sup>ö× öñüö    ††£öæ»ö£öæ»ö×'ö×ñü  
 öó-öö 1  
 £öæ»öö †×ñü ×¼ö    öêμöö    Ãö--öß•ö»öÿöê»ö'ööñüßμöö 11  
 22 11  
 "ûöμööÿö¼ö'ööñüßμöö    £öæ»öêñü,ü öó-ö×'ö×ñü  
 ×¼öμöö öö×Æü 1  
 ÃöãÆãü'ö£öæ»öê×ñü    <sup>3</sup>ö× öμöö    öó-öö    "ö^,üö ö×¼öÃöμöö  
 μö 11 23 11  
 ÃöãÆãü'öö    Æü¼öö×ÿö    öó-öö    -öö¼ööê    öö  
 ú'ö¼ö    ö öÃö -ö ööê 1  
 ÿöÛ¼ö¼ö,üßμöö    öó-öö ††ÃöãÆãü'öö †×ñü    -ö<sup>1</sup>ÿ¼öê×ñü  
 11 24 11 "ö^ö óú 1

**21-24.** Gross- gross, gross, gross-fine, fine-gross, fine, and fine-fine are the six kinds, earth, etc.

Solids like earth, stone, consist of gross-gross molecules ( Liquids ) like ghee, water, oil are gross. Shade, sunshine, etc , consist of gross-fine molecules. Objects of the four senses ( of touch, taste smell and hearing ) are of fine-gross molecules. Karmic molecules, in the condition of being bound up with soul are fine. Those which are unlike these are of fine-fine molecules.

-öö^"ö^ö úÃö -öã ööê    •öö    Æêü^    úö,ü öó×ÿö    ÿöö  
 öμööê 1  
 öó-öö ööö †¼öÃöö ööê    ööñü¼¼ööê    ú••ö-ö,ü'öö öæ 11  
 25 11



† ÖÖ× Ö, üÖ¼Öêœ ÖÖê •ÖÖê -Ö×, ü ÖÖ´ÖÖê ÃÖÖê  
 ÆÖüÖ¼Ö-Ö••ÖÖ¼ÖÖê 1  
 ÖÖ-ÖÃÖ¹ÿ¼Öê Ö -Öã ÖÖê -Ö×, ü ÖÖ´ÖÖê ÃÖÖê  
 ×¼ÖÆüÖ¼Ö-Ö••ÖÖ¼ÖÖê 11 28 11

28. The modification which is independent of other objects is the natural modification (Svabhava-Paryaya); and- modification in the molecular form is the non-natural modification, (Vibhava Paryaya).

-ÖÖê Ö»ÖÖü¼¼ÖÖ ^ " "Ö‡ -Ö, ü´ÖÖ Öæ × Ö" "û< Ö ‡Öü, êü Ö  
 1  
 -ÖÖê Ö»ÖÖü¼¼ÖÖê×çÖ -Öã ÖÖê ¼Ö¼ÖÖêüÃÖÖê ÆüÖê×Öü  
 ÖÖ-ÖÃÖÖ 11 29 11

29. From the real point of view an atom is said “ Matter substance”; but from the other ( i.e., practical point of view) the term “Matter substance” has been applied to a molecule.

**Commentary.**

In reality an indivisible and the smallest possible particle of matter, i.e. an atom is the real “ matter substance. “ Its attributes are the natural attributes of matter. Such an atom must have five attributes :-

- (1) any one of the five colours;
- (2) any “one of the two smells;
- ( 3 ) any one of the five tastes;
- (4) any one of the two touches, i.e., roughness and smoothness;
- (5) any one of the two touches, i.e., coldness –and heat.

As the modification of an atom is independent of all other objects it is called natural modification.

When two or more atoms combine together a molecule is formed. A molecule is said to be substance “ Matter “ from practical point of view. Attributes and modifications of molecules so formed are known as non-natural attributes find modifications. Atoms are never apprehensible by the sense, while molecules may be tangible to the senses.

Ö´Ö Ö× Ö×´ÖçÖÖ -Ö´´Ö´Ö-Ö´´ÖÖ ×šü×Öü  
 •Ö¼Ö-Öã Ö»ÖÖ ÖÖ "Ö 1  
 ‡¼Ö ÖÆü ÖÖ ‡Ö¼ÖÖÃÖÖ •Ö¼ÖÖÖüßÃÖ¼¼Öü¼¼ÖÖ ÖÖ 11 30  
 11

30. The auxiliary causes of motion and rest to soul and matter (are called) the medium of motion, and medium of rest (respectively). - (That which is<sup>1</sup> the auxiliary cause of ) giving space to all the substances, soul, etc , (is) space.

1  
 31 11

**31.** Practical time is either of two kinds, instant and wink (avali) ; or of three kinds (past, present and future). Past (time is) equal to the number (of the liberated souls) who have destroyed their bodily forms, multiplied by numerable winks.

1  
 11 32 11

**32.** The instants of the practical time are infinite times (of the number of) atoms, which again are infinite times (of the number of) souls. (Time-points) which are packed full in the universe, are (called) the real “Time.”

1  
 33 11

**33.** That by the help of which, all substances, soul, etc., are altered in their own modifications, is “Time.” The four substances; the medium of motion, (the medium of rest, space and time)- have ( only) their own natural attributes and modifications.

1  
 11 34 11

**34.** Excepting Time, (the other five) of these six substances,- ( are known ) as “Extensive substances,” (Astikaya) Extensive substances occupy many spatial, units, as mentioned in Jaina scriptures

1  
 35 11  
 11 36

**35-36**, The atoms of matter are numerable, innumerable and infinite. Verily there are innumerable points of space in . “ medium of motion,” medium of rest” and in each individual soul.

The same (innumerable number of spatial units are) in the universe; and in the other, (non-universe) (there are) infinite (number of spatial units). There is *no* extensiveness in Time; therefore it has one spatial unit (only).

#### **Commentary.**

In Gatha No. 9 six principles were mentioned. Out of those the two, i.e., Soul and Matter, were dealt with in gathas 10 to 29. In Gathas 30-86 the remaining four principles have been explained. They are auxiliary causes to the main functions of Soul and Matter.

Medium of motion, is an essentially auxiliary cause of-the motion of Soul and Matter.

Medium of Rest is an essentially auxiliary cause of the static condition of Soul and Matter.

Space is that which-gives room to all substances, including Soul and Matter.

Time is the auxiliary cause of bringing about modifications, in all substances, including Soul and Matter.

Out of these six principles, space is the biggest, having infinite-dimensions all round. Within space there is the universe- which contains all the other five” substances, which cannot exist beyond space.

Of the medium of motion and rest, single, immaterial substance pervading t whole of the universe. -

The units of time (each of which is an immaterial and individual substance) are very closely packed up in the universe. They are innumerable in number.

Soul and Matter, being infinite, are found everywhere in the universe, in their various gross or fine forms. In connection with this subject, it is necessary to define and explain what a spatial unit (Pradesha) is.

Spatial unit is (hat part of space which is occupied by the smallest indivisible particle of matter. It is a unit, generally employed in measuring the dimensions of substances in the universe. If we measure the universe taking a spatial unit as our measure, then we find ‘that there are innumerable spatial units in it. The medium of Motion and the medium of Rest are co-extensive with the universe and have thus a similar number of spatial units. Souls are found in different bodies of different dimensions in their mundane state, but still each one of them has the capacity of extending throughout the whole universe Thus the spatial units of each soul arc equal in number to those of the universe, innumerable Matter exists in the universe either in the form of atoms or in the form of molecules. Molecules are composed of either numerable or innumerable or infinite number of atoms. The-spatial units of matter are thus numerable, innumerable or infinite.

Space substance is infinite in dimension and has thus, an infinite number of spatial units.

All the five substances, except time, occupy more than one spatial unit. - They are therefore called the five extensive substances, Pancha-Astikayas.

The points of time are also innumerable. Each one of these points has its own separate and independent existence. Though each one of them i s connected with another, it is never combined with it. There are innumerable spatial units in the universe, so. the number of points of time as well is innumerable., As each

point of time occupies only one spatial unit, and not more than one in any case, it is called not-extensive substance, Akaya-Dravya.

In the universe there are only innumerable spatial units, how then, it may be asked, can it give space to an infinite number of atoms and molecules. The explanation is simple. The material atoms possess the capacity of compressing an infinite number; of themselves into one molecule, which may not occupy more than one spatial unit.. Take the case of light. The space in a room may be occupied by the light of one lamp and also by the light of as many lamps: as may be placed there.

In Gatha 31 Past time is equal to numerable winks multiplied by total number of liberated souls.

As a matter of fact 608 mundane souls are liberated within every period of 6 months and 8 instants. This process has been going on continuously and uniformly since eternity. If we reduce 6 months and 8 instants into winks and divide by 608, we obtain the average time for one soul to obtain liberation, *i e*-, numerable winks. The number of, winks thus obtained is constant and does not vary. The number of past liberated souls is infinite and as shown: above it increases by 608 within the period of every 6 months and 8 instants. Thus we arrive at the conclusion that the length of past time is infinite and it increases by the constant number of winks ( *vide* Gommatasara by Mr. J- L. Jaini, Jiva Kanda Gatha 578.)

8 Avalis or Winks	=	1 Kashta.
16 Kashtas	=	1 Kala.
32 Kalas	=	1 Ghatika.
60 Ghatikas	=	One day and night or 24 hours.
1 Ghatika	=	24 mintes.

~öã ö»öαü¾¾ööó ´ööêçööó ´ö×çö×¾ö, ü×Æüμöö Æü¾ööó×ÿö  
 ãööêãöö× ö 1  
 "öêαü ö³öö¾ööê •öβ†öê "öêαü ö öã ö¾öû••öμöö ãööêãöö  
 11 37 11

37. The Matter substance (is) material; all the rest are immaterial. Soul (has) consciousness as its nature, all the rest are devoid of the attribute of consciousness.

### CHAPTER III.

#### Pure Thought Activity ( Shuddha Bhava )

• Öß¾ÖÖ×αü²Ö×ÆüçÖ" "ÖÓ                      ÆêüμÖ´Öã¾ÖÖαêüμÖ´Ö-Ö ÖÖê  
 †-ÖÖ 1  
 ú´ÖÖê-ÖÖ×-ÖÃÖ´Öã²³Ö¾Ö Öã Ö-Ö••ÖÖ<ØÆü   ¾Ö×αü, üçÖÖê  
 11 38 11

38. The external principles, soul, etc., should be renounced. One's own soul, absolutely free from all the attributes and modifications, caused by the impurity of Karmas should be realised.

ÖÖê                      Ö»Öã                      ãÖÆüÖ¾ÖšüÖ ÖÖ                      ÖÖê  
 ´ÖÖ Ö¾Ö´ÖÖ Ö³ÖÖ¾ÖšüÖ ÖÖ ¾ÖÖ 1  
 ÖÖê                      Æü×, üÃÖ³ÖÖ¾ÖšüÖ ÖÖ                      ÖÖê                      •Öß¾ÖÃÖ  
 Æü×, üÃÖšüÖ ÖÖ ¾ÖÖ 11 39 11

39. ( From the real point of view ), there are in the soul, no stages of ( impure ;) thought-activities Vibhava Swabhava Sthana, neither there are degrees of regard and disregard; nor grades of feelings of pleasure, nor degrees of the feelings of pain.

Öê ×šüÖ×αü²ÖÓ-Ö½üÖ ÖÖ -ÖμÖ×>ü½üÖ ÖÖ -ÖαêüÃÖšüÖ ÖÖ  
 ¾ÖÖ 1  
 ÖÖê † Öã³ÖÖ Ö½üÖ ÖÖ •Öß¾ÖÃÖ   Ö ^αüμÖšüÖ ÖÖ ¾ÖÖ 11  
 40 11

40. In soul, there are no stages of duration bondage, (Sthiti Bandha Sthana); neither (there are the stages of Karmic nature ( Prakriti Sthana ); nor (are) the degrees of the molecular bondage (Pradesha Sthana) nor are the grades of fruition bondage) ( Anubhaga Sthana ), nor “are the degrees operation of Karmas ( Udaya Sthana ).

ÖÖê Ö‡μÖ³ÖÖ¾ÖšüÖ Ö ÖÖê ÖμÖ^¾ÖÃÖ´ÖÃÖÆüÖ¾ÖšüÖ ÖÖ  
 ¾ÖÖ 1  
 †Öêαü‡μÖ³ÖÖ¾ÖšüÖ ÖÖ ÖÖê ^¾ÖÃÖ´Ö Öê ãÖÆüÖ¾ÖšüÖ ÖÖ  
 ¾ÖÖ 11 41 11

41. (In soul there are ) neither the stages of destructive thought-activities, ( Kshayika Bhava ), nor the degree of destructive subsidential thought-activities ( Kshay opashamic Bhava ), nor the grades of operative thought activities ( Audayika Bhava ) , nor the degrees of subsidential thought activities ( Aupashamika Bhava ).

"Ö ^ Ö‡³Ö¾ÖÃÖÖ³Ö´Ö ÖÖ •ÖÖ‡•Ö, üÖ´Ö, ü Ö, üÖêμÖÃÖÖê úÖ  
 μÖ 1  
 ãú»Ö•ÖÖê× Ö•Öß¾Ö´Ö Ö Ö-šüÖ ÖÖ •Öß¾ÖÃÖ                      ÖÖê  
 ãÖÖ×ÿÖ 11 42 11

42. , In soul ( there is ) neither wandering in the four conditions of life ( gati ), nor ( are there ) birth, old age, death, disease, and sorrow, nor are there the stages of bodily materials ( Kula ) , nuclei ( yoni ), soul-classes ( i Jiva Samasa ) and soul quests

× Ö§Óü>üÖê × Ö§ÓüαüÖê × Ö´´Ö´ÖÖê × ÖÆ ú»ÖÖê  
 × Ö,üÖ»ÖÖ²ÖÖê 1  
 Öß,üÖ ÖÖê × Ö§üÖêÃÖÖê × Ö´´ÖæüÖê × Ö²³ÖμÖÖê †--ÖÖ  
 11 43 11

43. Soul ( is ) turmoil-less, bodyless; fearless, independent and faultless; without attachment, free from the activities, ( of mind, body and speech ). devoid of delusion and free from ignorance.

Ü ÖÆÖÖê Öß,üÖ ÖÖê × ÖÃÃÖ»»ÖÖ  
 ÃÖμÖ»ÖαüÖêÃÖ× Ö´´ÖãÆ úÖê 1  
 × ÖÆ úÖ´ÖÖê × ÖÆ úÖêÆüÖê × Ö´´ÖÖ ÖÖê × Ö´´ÖαüÖê  
 †--ÖÖ 11 44 11

44. Soul ( is ) possessionless, free from attachment, blemishless, devoid of all defects, desirables, angerless, priceless ( and ) without lust.

¼Ö Ö,üÃÖ Ö-Ö±úÖÃÖÖ £Öß-ÖãÖÃÖ Ö†ÖêÃÖμÖÖ×αü-Ö••ÖÖμÖÖ  
 1  
 ÃÖÓšüÖ ÖÖ ÃÖÓÆü Ö ÖÖ ÃÖ¾¾Öê •Öß¾ÖÃÃÖ Öê ÃÖÓ×ÿÖ 11  
 45 11

45. Colour, taste, smell, touch, conditions of female, male, and common-sex inclinations, etc., ( six kinds of bodily ), figures, ( and six kinds of ) skeletons; all these are not found in the soul.

†,üÃÖ´Ö¹ÿ¾Ö´Ö ÖÖ-ÖÓ †¾¾ÖçÖÖÖ "Öêαü ÖÖ Öã Ö´ÖÃÖ§Óü 1  
 •ÖÖ Ö´ÖØ»Ö Ö ÖÆü ÖÓ •Öß¾Ö´Ö× Ö×§ü½üÃÖÓšüÖ ÖÓ 1 46  
 1 •Öã´´ÖÓ 1

46. Know the soul to be, devoid of taste, colour and smell, not cognizable (by the senses ), possessed of the attribute of consciousness soundless, incomprehensible by any outward sign and one having no describable form.

•ÖÖ×,ü×ÃÖμÖÖ ×ÃÖ-αü--ÖÖ ³Ö¾Ö´ÖÛ»»ÖμÖ •Öß¾Ö  
 ÿÖÖ×,üÃÖÖ ÆüÖê×ÿÖ 1  
 •Ö,ü´Ö,ü Ö•Ö´´Ö´ÖãÆ úÖ †½ü Öã ÖÖ»ÖÓ× úμÖÖ •Öê Ö 11  
 47 11

47. Just as liberated souls ( are ) free from oldness, death and birth, and are crowned with the eight attributes; so ( are ) mundane souls ( from the pure real point of view. )

† ã, üß, üö      † ×¼ö ööãöö      † ø ö×αüμöö      × ö´´ö»öö  
 ×¼öãöã-αü-öö l  
 •öÆü »ööêμö      öê      ×ãö-αüö      ýöÆü      •öß¼öö      ãöó×ãöαüß  
 öêμöö ll 48 ll

48. Just as liberated souls, residing at the top-most of the universe are bodiless indestructible, independent of senses, free from ( karmic ) filth, and pure, so the mundane souls ( also ) should be considered ( from the pure real point of view. )

<αêü ãö¼öê ³ö¼öö ¼ö¼öÆü,ü öμöö -ö>ãü"ö ³ö× öαüö  
 Æãü l  
 ãö¼öê ×ãö-αüãöÆüö¼öö ãöã-αü öμöö ãöó×ãöαüß •öß¼öö  
 ll 49 ll

49. From the practical point of view, all mundane souls have been described as possessing all the aforesaid conditions; but from the pure, real point of view they also ( are ) of the same nature as liberated souls.

### Commentary.

The universe is full of souls. They are of two kinds:-

Liberated and Mundane.

Liberated souls are those which are quite free from karmic dirt and have no possibility of ever appearing again in the conditions, which arise from the bondage of the karmic matter with the soul. They are all-powerful, all-knowing, all-perceiving, all-blissful, and absorbed in their own real and pure nature. These liberated souls always maintain their individual existence and abide at the topmost of the universe.

Mundane souls are those souls which are in bondage of karmic matter. It is on account of this matter that they exist in the universe, in different conditions of life, and experience innumerable kinds of pain and pleasure. These souls are so avaricious, that their worldly wants are never satisfied. Whatever pleasures they enjoy, are sensual, so they cannot satisfy their desires. It is a matter of daily experience that the more the desires of a mundane soul are satisfied, the more they are multiplied in every direction. On one side these souls experience the fruits of their past karmas, which shed off after fruition; on the other side, at the same time, they bind fresh good or evil karmas, on account of their multifarious impure thought-activities. This process has been going on ‘since’ eternity and will go on as long as the soul does not identify and realise itself and does not adopt proper measures to walk on the path of liberation. It is due to these simultaneous operations of fruition and , bondage, that souls transmigrate from one condition of life to the other.

It should be noted, that there are 8 main kinds of Karmas:-

(a) Knowledge- obscuring Karma ( Jnana-varniya Karma ) is that matter which obscures the knowledge-attribute of the soul.

(b) Conation obscuring Karma ( Darshana-varniya Karma ) is that matter which obscures the conation attribute of the soul.

(c) Feeling Karma ( Vedaniya Karma ) is that Karma, by the operation of which, 'mundane souls come in contact with agreeable or disagreeable objects, which in their turn cause the feelings of pleasure or pain in the Soul, according to their various degrees of attachment and aversion therein.

(d) Deluding Karma ( Mohaniya Karma ) is that karma which obscures the attributes-of right-belief and right conduct of the ' soul.

(e) Age-Karma ( Ayu Karma ) is that karma which causes and determines the sojourn of a soul into a particular body.

(f) Body-making Karma ( Nama Karma ) is that karma, the operation of which cause condition of existence, formation of different kinds of bodies and the change from one to another condition of existence.

(g) Family-determining Karma ( Gotra Karma ) is that karma by operation of which a soul ; is to take birth in a high or a low family.

(h) Obstructive karma ( Antaraya Karma ) is that karma which- obscures the infinite power of the soul.

Out of these 8 karmas Nos. [a], [b], [d] and [h] are known as the destructive ( ghatiya ) karmas; because they destroy the manifestation of the real and essential attributes of the soul The manifestation of these attributes in mundane souls varies inversely to the proportionate decrease ,of the forces of these four destructive karmas.

The remaining four, i.e., [c], [e], [f] and [g] are called non distinctive karmas ( Aghatiya Karmas ). They are so called, because they do not obscure the real attributes of the soul; but effect only the external environments of the soul. As mundane souls are in bondage of these 8 karmas, they forget their real flutter And never realise their true-self and wander in different conditions of existence, distressed, discontent and yearning for sensual pleasures.

In order to avoid all this worry and to obtain real and eternal peace and happiness, it is necessary to get rid of the fifth of these karmas.

Thus It is necessary for a mundane soul, longing for eternal; happiness and salvation, that it should identify and realise itself. Identification means, knowing the true nature of itself and the karmic matter, which are two substances entirely different from each other.

Real point of view is that Which deals only with the true and pure aspect of a substance respective of its relation with other substances.

Practical point of view is that which deals with a substance, having regard to its relations with other substances.

When we. look at mundane souls from the practical point of view, various kinds of conditions and modifications are found in them; but when we think Of, them from the real point of view, we find that there is no distinction at all between them and the liberated souls, i.e. the mundane souls are in reality as free as the liberated souls from all these conditions which arise from, and depend upon the bondage of karmic matter with soul. Whenever any mundane soul taking the real point of view into consideration identifies itself as juice free and Separate from matter, and realises itself as such, passions decrease and peacefulness increases. By this process of self identification and self-realization, the past-karmas already in bondage with the soul, shed off without fruition and before due time, and the inflow and bondage fresh karmas gradually stop. Thus

the soul following this path, gradually improves all round and sometime is able to ultimately, free itself from these : worldly conditions and it self becomes pure arid perfect (Siddha Paramatma ).

Gatha 39 ‘ Impure thought-activities, Swabhava Sthana here means all the thought-activities of except the real and the pure thought-activities.

- Gatha 40.
1. Stages of Duration bondage, Sthiti bandha Sthana.
  2. Stages of karmic nature, Prakriti Sthana.
  3. Degrees of molecular bondage, Pradesha Sthana.
  4. Degrees of operation of karmas, Anubhaga Sthana.

Bondage of karma is of 4 kinds, having reference to—

1. Prakriti, the nature of the karmic matter, whether it is knowledge-obscuring, or conation-obscuring etc.
2. Sthiti, the duration of the bondage, within which period they will gradually shed off.
3. Anubhaga, the mildness or intensity of fruition, at its maturity within its duration.
4. Pradesha, the quantity of the karmic molecules drawn towards, and bound to the soul.

The first and fourth, i.e. the Prakriti and Pradesha are determined by soul vibrations caused by their actions of mind, body and speech.

Thus the nature and the quantity of the karmic molecules bound to the soul, vary according to the quality and intensity of the soul-vibrations and so there are different stages of karmic nature ( Prakriti Sthana ) and different degrees of the molecular bondage ( Pradesha Sthana. )

The remaining two, i.e. the “Duration” and the fruition of karmic bondage are determined by passions, anger, pride, deceit and greed, etc.

Thus the duration and fruition off karmic molecules bound to the soul vary according to the mildness or intensity of; the passions and so there are different stages of duration bondage ( sthiti bandha Sthana) and various grades of fruition bondage ( Anubhaga Sthana ).

Udaya Sthana. When the karmic molecules already bound to the soul come into operation, they manifest their mild or strong fruition, *i.e.* the effect. So there are different degrees of the operation of the karmas ( Udaya sthana ) as well.

Gatha 41. Thought-activities of soul caused by operation of Karmas are of four kinds:-

1. Subsidential thought-activity. (Aupashamika Bhava). This arises by the subsidence of the deluding ( Mohaniya ) Karmic matter.
2. Destructive-thought-activity ( Kshayika Bhava ). It arises from the destruction of any of the four destructive ( Ghatiya ) Karmas.
3. Destructive-subsidential thought-activity ( Kshayopashamika Bhava ). It arises by the partial destruction, partial subsidence and partial operation of any of the destructive Karmas.
4. Operative thought-activity (Audayika Bhava). It arises by the operation of any of the Karmas.



51; Conviction (in things ascertained as they are) alone without (any) perverse motive (is) right belief, (Samyak Barshana. (Knowledge) free from doubt, (Samshaya), perversity (Vimoha) and Vacillation (Vibhrama) is right knowledge (Samyak Jnana).

“Ö»Ö´Ö×»Ö Ö´Ö ÖÖœüçÖ×¼Ö¼ÖÛ••ÖµÖÃÖ§üÆü Ö´Öê¼Ö  
 ÃÖ´´ÖçÖÖ 1  
 †×-Ö Ö´Ö³Ö¼Öê ÖÖ ÖÓ ÆêüµÖÖê-ÖÖœêüµÖÿÖ““ÖÖ ÖÓ 11 52  
 11

52.: Conviction, from wavering (Chala), impurity (Mala), and non-steadfastness (Aghra) alone (is) right belief. Correct understanding (Adhigama) of what principle are worth renouncing and what are worth realising, (is) right knowledge.

ÃÖ´´ÖçÖÃÖÖ × Ö×´ÖçÖÖ ×•Ö ÖÃÖãçÖÖ ÿÖÃÖÖ •ÖÖ ÖµÖÖ  
 -Öã×,üÃÖÖ 1  
 †ÖÿÖ,üÆêüµÖÖê ³Ö× ÖœüÖ œüÃÖ Ö´ÖÖêÆüÃÖÖ  
 ÖµÖ-ÖÆãüœüß 11 53 11

53. The external causes of right belief are the Jain scriptures and the persons who know them; while the destruction, etc, of right-belief-deluding Karma are said to be the internal causes.

ÃÖ´´ÖçÖÖ ÃÖ ÖÖ ÖÓ  
 ×¼Ö••Ö×œü´ÖÖêÆ ÖÃÖÖ ÆüÖê×œü ÃÖã Ö “Ö,ü ÖÓ 1  
 ¼Ö¼ÖÆüÖ,ü× Ö““û< Ö œãü  
 ÿÖ´ÆüÖ “Ö,ü ÖÓ -Ö¼ÖÆ ÖÖ×´Ö 11 54 11

54. Listen, (just as) Right Belief and Right knowledge are the (causes of) liberation, (so) is Right Conduct. Therefore I shall describe Right Conduct from (both) the real and the practical points of view.

¼Ö¼ÖÆüÖ,ü ÖµÖ“Ö×,üçÖê ¼Ö¼ÖÆüÖ,ü ÖµÖÃÖÖ ÆüÖê×œü  
 ÿÖ¼Ö“Ö,ü ÖÓ 1  
 × Ö““ûµÖ ÖµÖ“ÖÖ×,üçÖê ÿÖ¼Ö“Ö,ü ÖÓ ÆüÖê×œü  
 × Ö““ûµÖœüÖê 11 55 11 -ÖÓ“ÖµÖÖ 1

55. Right conduct from the practical point of view, is to practice austerities from the practical stand-point, while Right Conduct from the real point of view is to observe austerities from the real stand-point.

**Commentary.**

Right-belief, Right Knowledge together with Right Conduct were described as the path liberation in Gatha 3.

Belief in order to be called Right Belief must be free from perversity and falsity of motive. Real motive -of «very ‘mundane soul bent upon spiritual

advancement is the realization of the self and the attainment of true and perfect peace,-' freedom and happiness. All other motives which do not lead towards this goal, but rather mislead the soul towards worldly pleasures, which are in reality - the causes of misery, are false and perverse. It is also necessary that right- belief should be free from the defects of wavering, impurity and non-steadfastness. In a wavering condition of right belief, its substance remains quite sound, but only the form is slightly disturbed as the surface of an ocean is disturbed by waves, to illustrate which is generally quoted the example of a person, who worships Shanti Natha in preference to the other Tirthankaras for acquiring peace, plenty and comfort.

Impurity here implies the following five defects :-a) Doubt (Shanka), b) Desire of sense pleasures (Kamksha), c)- Disgust (Vichikitsa), 4) admiration of wrong believers (Anyadrishti samstava.)

Non-steadfastness. This condition arises when right belief is not quite fixed in true nature of things. For example worshipping in one's own temple in preference to the temple built by others. A person who has a steadfast right belief knows that it does not make the slightest difference, whether you worship in your temple or in one .built by your neighbour.

The external cause of right belief is to study the Jaina Scriptures and to attend upon those who know them fully well, with the object of understanding the principles from them. The internal cause of right belief is the subsidence, or destructive-subsidence, or destruction of the right belief-deluding karma and of the four error-feeding (anantanubandhi) passions. (For details see Gatha 26 Gommatasara Jiva Kanda by Mr. J. L. Jaini S, B. J, Vol V.)

Right knowledge should always be free from doubt, perversity and indifference. A soul possessing right knowledge has clear and correct knowledge of the essential principles and has the capacity of discrimination between what is worth renouncing and what is worth realising.

Along with these two, i.e., right belief and right knowledge, right conduct is an essential factor for the attainment of liberation; because neither any one the three, nor any two of the three can constitute the path of liberation. Right conduct has been described here as being of two kinds. When austerities, etc., are practised from the practical point of view, with the aim of attaining real right conduct, *i.e.*, self-absorption, they are said to be practical right conduct. Being absorbed in one's own true nature is the real austerity and the same is the real right conduct.

## CHAPTER IV.

### Practical Right Conduct (Vyavahara Charitra )

ãü»ö•ööê× ö•öð¾ö´ö ö ö-šüö öö‡ãöã •öö ö%ú ö  
•öð¾öö öó 1  
ÿöãööö ,óü³ö× öµöçö ö-ö×,ü ö´ööê Æüöê‡ -öæü´ö¾öðü  
11 56 11

**56.** Thought-activity free from ( all ) undertakings ( injurious to any of ) the mundane souls (which are) known as existing in (any of the various) physiques, nuclei, soul-classes, soul-quests etc., is the first vow ( non-injury ) Ahimsa.

,üö öê ö ¾ö müöêãö ö ¾ö ´ööêæü ö ¾ö  
´ööêãö³ööãö-ö×,ü öö´ööó 1  
•ööê -ö•öæü×æü ãööæü ãöµöö ×¾ö×müö¾öµöö Æüöê‡  
ÿöãööö¾ö 1 57 1

**57.** A saint, who renounces thought-activity leading to telling falsehood, on account of delusion, attachment and aversion is ( said ) to observe always the second vow, ( truth ), Satya.

öö´öê ¾öö öµö,êü ¾öö ,ü öê ¾öö -öê×"û%ú ö  
-ö,ü´öç£öö 1  
•ööê ´öã"ö×mü öæü ö³öö¾öö ×ÿö×müö¾öðü Æüöê×mü  
ÿöãööö¾ö 11 58 11

**58.** He, who renounces the thought-activity of picking up articles belonging to another, lying in a village, a town or a forest, ( is said ) to observe the third vow ( non-stealing ), Achaurya.

mü½èü ö ‡Û"û¹ÿ¾öö ¾ööó"ûö³öö¾öö × ö¾öçöæü ÿööãöã  
1  
´öêæü öãö ö×¾ö¾öÛ••öµö-ö×,ü öö´ööê ‡æü¾ö  
ÿöã,üßµö¾öðü 11 59 11

**59.** He, who having seen the beauty of a woman, is not moved by a desire for her; or whose thought-activity is free from sex-animate feeling ( Maithuna Sanjna ), ( is said to observe ) the fourth vow ( chastity ), Brahmacharya.

ãö¾öêøãö öó£öö öó ÿöö ööê  
× ö,ü¾öê ö³öö¾öö öö-öã¾ööó 1  
-öö"ö´ö¾öðü×´ö×mü ö³ö× öðü "öö×,üçö³ö,óü ¾öæüÿöãö  
11 60 11

**60.** The carrier of the load of ( right ) conduct, *i.e.*, a saint, who having first formed the idea of being unconcerned with all worldly attachments, renounces them is said to observe the fifth vow of possession-lessness, ( Parigraha Tyaga. )

-öôãöã ö´ö öê ö                      xαü¼öö                      †¼ö»ööê öóÿööê  
 •öã ö--ö´öö öó xÆü 1  
 ö" "û† -öã ,üαüöê    Äö´ö ööê    †x ,üμööÄö×´öαüß    Æü¼öê  
 ÿöãö 11 61 11

61. A saint, who walks upon a trodden path, free from living beings, in day time, after seeing ( carefully ) a distance of four arms length ( two yards ) a faced, ( is said i to observe carefulness in walking ( Irya Samiti ).

-öêãöã öÆüöÄö úÆ úÄö-ö ,üø öαü--ö--öÄöó×Äöμöó  
 ¼öμö öó 1  
 -öx ,üx"öçöö Äö-ö ,üxÆüαóü    ³ööÄööÄö×´öαüß    ¼öαóüÿöãö  
 11 62 11

62. He, who having renounced backbiting, ridiculing, talking ill of others, self-praising and harsh words, speaks what is good for himself as well as for others ( is said ) to have carefulness in speech ( Bhasha Samiti ).

úαü úöx ,üαüö öã´ööêαü ö ,üxÆüαóü    ÿöÆü    -ööãöã öó  
 -öÄöçöó "ö 1  
 xαü öó -ö ,êü ö    ³öçöö Äö´ö³öãÿöêß    <Äö ööÄö×´öαüß 11  
 63 11

63. He, who calmly takes food, which prepared not by, himself nor that which he made others prepare for himself, nor that prepared by others with his approval, and which is wholesome', free from living-beings, and given by another ( with devotion ), is said to have carefulness in eating ( Eshana Samiti ).

-ööêÿö† ú´öö>ü»öö†ó                      öÆü öx¼öÄö öêãöã  
 -öμöÿö-öx ,ü ö´ööê 1  
 †αüö¼ö öx öÆ öê¼ö öÄö×´öαüß    Æüöêxαüxçö x öxßü½üö 1  
 64 1

64. ( A saint who has ). acted with care in picking up, and pulling down books, and jug ( Kainanclala ),.etc., is said, to have carefulness in lifting and laying down, (Adana-nikshepana Samiti).

-ööãöã ö³öæx´ö-öαêüÄöê                      öæêü                      ,üxÆü<  
 -ö ,üöê-ö ,üöêÆêü ö 1  
 ^" "öö ,üöxαü" "öö ööê    -ö†½üöÄö×´öαüß    Æü¼öê    ÿöãö 11  
 65 11

65 (A saint, who) discharges his excrement, etc., in a place which is secret, free from all living brings, and where there is no obstruction on behalf of anybody, ( is said ) to have carefulness in excreting (Pratishthapana Samiti ).

úö»öãöã´ööÆüÄö öö ,üö ößüöêÄöö† †ÄöãÆü³öö¼öö öó 1  
 -öx ,üÆüö ,üö                      ´ö öã öãçöß                      ¼ö¼öÆüö ,ü öμöê ö  
 -öx ,ü úxÆüμöó 11 66 11

66. Renunciation of passionateness, delusion, animate-feeling, attachment and aversion, and other impure thought-activities, is from the practical point of view, called control of mind ( Mano-gupti ).

£Öß, üÖ•Ö"ÖÖê, ü³ÖçÖ úÆüÖ×αü¼ÖμÖ ÖÃÃÖ -ÖÖ¼ÖÆêü^ÃÃÖ 1  
 -Ö×, üÆüÖ, üÖê ¼ÖμÖ ÖãçÖß †×»ÖμÖÖ×αü× ÖμÖ×çÖ¼ÖμÖ ÖÖ  
 ¼ÖÖ 11 67 11

67. Renunciation of censurable gossip relating to women, state, theft, food, etc., which cause the bondage of evil Karmas, or refraining from telling falsehoods, etc., ( is called ) control of speech, ( Vachana-gupti ).

²ÖÓ-Ö Ö"êüαü Ö´ÖÖ, ü Ö †Ö ãóú"Ö Ö YÖÆü  
 -ÖÃÖÖ, ü ÖÖαüßμÖÖ 1  
 úÖμÖ× ú×, üμÖÖ× ÖμÖçÖß × Ö×§ü½üÖ úÖμÖ Öã×çÖ ×çÖ 11  
 68 11

68. Renunciation of bodily movements, such as binding, piercing, beating, counteracting, expanding, etc., is called control of body. ( Kaya-gupti )

•ÖÖ , üÖμÖÖ×αü× ÖμÖçÖß ´Ö ÖÃÃÖ •ÖÖ Öß×Æü YÖÓ  
 ´Ö ÖÖê ÖãçÖß 1  
 †×»ÖμÖÖ×αü× ÖμÖçÖÖ ¼ÖÖ ´ÖÖê ÖÓ ¼ÖÖ ÆüÖê‡  
 ¼Ö×αü ÖãçÖß 11 69 11

69. ( From the real point of view ) know, that abstaining from attachment, etc., is control of mind; and freedom from falsehood, etc , or silence is control of speech.

úÖμÖ× ú×μÖÖ× ÖμÖçÖß úÖ^ÃÖ ÖÖê ÃÖ, üß, ü Öê ÖãçÖß  
 1  
 ØÆüÃÖÖ‡× ÖμÖçÖß ¼ÖÖ ÃÖ, üß, ü Öã×çÖ ×çÖ × Ö×§ü½üÖ 11  
 70 11

70. ( From the real point of view ) refraining from bodily movements, non-attachment to the body, restraint of body or renunciation of causing injury, etc., is called control of body.

**Commentary.**

From the real point of view, self-realisation is the path to liberation; but in order to reach the stage of self-realisation it is necessary that certain rules of conduct should be followed and practised. These rules are divided into ( 1 ) Laymen’s rules of conduct, and ( 2 ) saints’ rules of conduct. The rules of conduct to be observed by a layman, only serve as a means to the partial control of his passions. If he wants to make further progress and attain perfection, he must adopt the rules of conduct laid down for saints These rules practically consist in the renunciation of all worldly possessions and occupations.

The practical right conduct to be observed by saints is of 13 kinds :-

Five vows :-

1. Vow of non-injury.
2. Vow of non-meat eating.
3. Vow of non-stealing.
4. Vow of chastity.
5. Vow of possessionlessness.

The saints have to observe these rules fully, without any blemish or transgression, so that their thought-activities may remain pure and undisturbed, and they may be able to apply themselves to self-realisation.

6. Carefulness in walking.
7. Carefulness in speaking.
8. Carefulness in eating.
9. Carefulness in lifting up and laying down.
10. Carefulness in excreting.

Three kinds of control :-

11. Control of mind.
12. Control of speech.
13. Control of body.

71. Worshipful Lords ( Arhats ) are those who are entirely free from all the ( four ) destructive Karmas, and are possessed of the highest attributes, Omniscience, etc., and crowned with the thirty-four extraordinary glories, ( Atishaya ).

### Commentary.

When a soul, following the rules of conduct laid down for the saints, as given in previous Gathas, realises the self and advances, on, till it reaches the with spiritual stage of vibratory omniscient ( Sayoga Kevali ), it is then that the soul is called Arhat or the Worshipful Lord. In this stage the soul is still in the physical body and reveals the Truth

71. Those (souls), who have destroyed the bondage of the eight Karmas, are possessed of the eight great attributes, abide at the topmost of the universe and are the most exalted and indestructible, are Perfect Souls ( Siddhas ).

72. those (souls), who have destroyed the bondage of the eight Karmas, are possessed of the eight great attributes, abide at the topmost of the universe and are the most exalted and indestructible, are Perfect Souls ( Siddhas ).

-ÖÓ"ÖÖ"ÖÖ, üÃÖ´Ö ÖÖ  
 -ÖÓØ"Ö×αüμÖαóü×ÿÖαü--Ö× Ö§ü»Ö ÖÖ 1  
 -Öß, üÖ Öã Ö ÖÓ³Öß, üÖ †ÖμÖ×, üμÖÖ <×, üÃÖÖ ÆüÖê×ÿÖ 11  
 73 11

73. Those ( saints ), who are possessed of five kinds of conduct, who have trampled down the fury of the elephant of five senses, who are firm in their determination, and who are profound in virtue are ( called ) Heads of the order of Saints, ( Acharya ).

, üμÖ ÖçÖμÖÃÖÓ•ÖãçÖÖ ×•Ö Ö ú×ÆüμÖ-ÖμÖÿ£ÖαêüÃÖμÖÖ  
 ÆÖæ, üÖ 1  
 × Ö£ Óú Ö³Ö¼ÖÃÖ×ÆüμÖÖ ^¼Ö•-ÖÖμÖÖ <×, üÃÖÖ ÆüÖê×ÿÖ 11  
 74 1

74. Those ( saints ), who are brave, possessed of the three jewels, are preachers of the categories enunciated by the Conqueror ( Jina ), and are endowed with the thought-activity of desirelessness, are ( known ) as the Preceptors ( Upadhyaya ).

¼ÖÖ¼ÖÖ, ü×¼Ö--Ö´Ö£ ÓÖ "Ö^Û¼ÖÆüÖ, üÖÆü ÖÖÃÖμÖÖ, üçÖÖ 1  
 × Ö ÖÓ£ÖÖ × Ö´´ÖÖêÆüÖ ÆÖÖÆæü αêü <×, üÃÖÖ ÆüÖê×ÿÖ  
 11 75 11

75. Those who are free from all ( worldly ) occupations, are always deeply absorbed in four kinds of contemplation ( Aradhana ), and are possessionless and delusionless, are ( said ) to be the Saints, ( Sadhus ).

### Commentary.

According to Jaina Philosophy there are 14 spiritual stages of thought-activities, which a soul, desirous of being liberated and of attaining perfection has to pass through. The first stage is of wrong belief; the second and third are the intervening progressive stages of thought-activities between wrong belief, and right belief of the 4th stage.

A soul which enters the 4th stage is said to have reached the thresh-hold of liberation. At this stage, the soul has got only right belief. As soon as that soul begins to follow the practical vows of a layman, it is said to enter the 5th stage. Again when this very soul, rising higher up, renounces the world and observes the vows fully and wholly, it is said to have entered the 6th and 7th stages, where it is known as a saint. While a saint remains in these two stages and improves his qualifications, so that he has the capacity of controlling the whole order of saints and supervises their general conduct, he is said to be the Head of the order of saints or an Acharya, and as such he follows and practises the five kinds of conduct as given in Gatha 73.

They are as follows:-

(a) Conduct, of right belief ( Darshanachara ) performance of all those duties which keep right-belief firm.

(b) Conduct of knowledge ( Jnanachara ) minute and detailed study of the scriptures, with the view of increasing right knowledge.

(c) Conduct of observing saintly character, (Charitrachara ). Thirteen kinds of rules of conduct have been described in Gathas 56-70.

Observing those rules regularly and flawlessly with the idea realising the self is called Charitrachara.

(d) Conduct, of austerities ( Tapachara ) is the proper and regular observance of twelve kinds of austerities (Tapas ) as fasting, etc., (*vide* Tattvarthadhigama Sutra, Chapter IX, Sutras 19-20.)

(e) Conduct of soul-force ( Viryachara ) means the development of soul-force and repulsion of the Karmic forces with the view of attaining liberation An Acharya, as defined above, himself practises and observes all the above-mentioned, five kinds of conduct, and instructs the saints of his order to do the same. Any saint of the order who is in the 6th and the 7th stages, is well versed in Jaina Scriptures, and is capable of teaching and instructing other saints of order, is called the preceptor (Upadhyaya).

All other saints who are neither Acharyas nor Upadhyayas are known as Sadhus. They may be in any spiritual stage from the 6th to the 12th stages, where delusion is absolutely destroyed. From the 8th to the 12th, all are the progressive stages of meditation. In these stages a saint is deeply absorbed in meditation and self-realisation, and there it is impracticable for him to observe and fulfil the main and special duties of an Acharya or an Upadhyaya

A saint, after destroying the Delusion Karma ( Mohaniya ), reaches the 12th stage, and there finally destroys the three reaming destructive Karmas, *i. e.*, knowledge-obscuring, conation-obscuring and obstructive Karmas, by dint of meditation and self-realisation. Then he enters the 13th stage of Vibratory Omniscient ( Sayoga Jina ), where he is known as Arhat or the Worshipful Lord. The Worshipful Lord proclaims Truth to the world. When the same soul or the Worshipful Lord is about to be entirely freed from Karmas and his vibratory activity has ceased, He is said to have entered the 14th stage of Non-vibrating omniscient Lord ( Ayogi Jina ). During the very short period of this stage, the soul destroys the remaining four Non-destructive Karmas, *I. e.*, feeling ( Vedaniya ), body-making Karmas (Nama), family determining ( Gotra ) and age ( Ayu ) Karmas. Then the soul is finally free from all the Karmas, and has accomplished all that was to be accomplished. Such a soul is known as a Perfect Soul ( Siddha ). From the above, we note that a soul, when it observes and follows the 13th rule of conduct, remains, either in the condition of an Acharya, Upadhyaya or a Sadhu and the attainment of the condition of being on Arhat or a Siddha is an outcome of the observance of the rules of Right, Conduct. The Arhat and the Acharya, Upadhaya and Sadhu are said to be Mahan-Atmas ( Great souls ). All the above five, *i-e.* the Arhats, Siddhas, Acharyas, Upadhayas, and Sadhus are called the five supreme Dignitaries Pancha Parameshthi). It is only these five Dignitaries, who are worshipped by the Jainas in general.

< x , ü ã ö µ ö ³ ö ö ¼ ö ö ö <                      ¾ ö ¾ ö æ ü ö , ü ö µ ö ã ã ö                      æ ü ö ê x µ ü  
" ö ö x , ü ç ö ö 1  
x ö " " û µ ö ö ö µ ö ã ã ö " ö , ü ö ö < ç ö ö ê ^ > ë ü æ ö ü - ö ¼ ö ö ö ö x ' ö  
11 76 11

76. From the practical point of view, ( all the previously mentioned ) meditations constitute Right Conduct; that ( which is known ) as Right Conduct from the real point of view will be described further on.

## CHAPTER V. REPENTANCE ( PRATIKRAMANA.)

ÖÖÆÓü                      öö , üμö³ öö¼ööê                      ×ÿö× , üμöç£ööê  
 ´ö öã¾öæü¾ö-ö••ö†öê l  
 úçöö ö ×Æü úö , ü†æüö † öã´ööÿöö öê¾ö úçöð öó ll  
 77 ll

77. I am neither hellish, nor sub-human, nor human, nor am I in the celestial condition. T am neither the doer, nor do I make others do, nor am I the approver of the doers.

ÖÖÆÓü                      ´ö ö öšüö ööê                      ööÆóü                      öã öšüö ö  
 •öð¾öšüö ööê ö l  
 úçöö ö ×Æü úö , ü†æüö † öã´ööÿöö öê¾ö úçöð öó ll  
 78 ll

78. I am neither in any of the Soul-quests, nor I am in any of the Spiritual stages nor do I belong to any of the soul classes. T am neither the doer, nor do I make others do, nor am I the approver of the doers.

ÖÖÆÓü                      ²öö»ööê                      ²öã>Ëüæüöê                      ö "öê¾ö                      ÿö¹ÿ ööê ö  
 úö , ü öó ÿöêøãö l  
 úçöö ö ×Æü úö , ü†æüö † öã´ööÿöö öê¾ö úçöð öó ll  
 79 ll

79. I am neither a child, nor young, nor old, nor the cause of any of them. I am neither the doer nor do I make others do, nor am I the approver of the doers.

ÖÖÆÓü                      ,üö ööê                      æüöêãööê                      ö "öê¾ö                      ´ööêÆüöê ö  
 úö , ü öó ÿöêøãö l  
 úçöö ö ×Æü úö , ü†æüö † öã´ööÿöö öê¾ö úçöð öó ll  
 80 ll

80. I am neither attachment, nor aversion, nor delusion, nor the cause of any of them. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

ÖÖÆÓü                      úöêÆüöê                      ´öö ööê                      ö "öê¾ö                      ´ööμöö ö Æüöê×´ö  
 »ööêÆüöê Æóü l

úçÖÖ Ö ×Æü úö,ü†αüö † öã´ööÿöö öê¼ö úçöβ öó 11  
81 11 -öö"öμöö

81- I am neither anger, nor pride, nor deceit, nor greed. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

<×,üÃö³öêαü²³ööÃöê ´ö•-öÿ£ööê Æüöê×αü ÿöê ö  
"öö×,üçöö 1  
ÿöö ×αüæü ú,ü ö× ö×´öçöö -ö×>üæ ú´ö ööαüβ  
-ö¼öæ öö×´ö 11 82 11

82. By practising self- analysis, (a soul) becomes equanimous and thus ( gains ) Right Conduct. In order to fortify this ( conduct ) I shall speak of repentance, etc.

´ööêçöæ ö ¼öμö ö,üμö öó ,üö ööαüβ³öö¼öö¼öö,ü öó  
× ú"öö 1  
†-öö öó •ööê -ööμö×αü ÿöÃö αãü Æüöê×αü×çö  
-ö×>ü ú´ö öó 11 83 11

83. He, who leaving aside (all) forms of speech and getting rid of ( impure ) thought-activities, such as attachment, etc., meditates upon his own soul ( is said from the real point of view ) to have repentance ( Pratikramana ).

†ö,üöÆü öö† ¼ö¼ü† ´ööêçöæ ö ×¼ö,üöÆü öó ×¼öÃöêÃöê ö  
1  
Ãööê -ö×>ü ú´ö öó ^"ö† -ö×>ü ú´ö ö´ö†öê Æü¼öê  
•ö´Æüö 11 84 11

84. He, who avoiding (all sorts of ) transgressions particularly, is absorbed in self-contemplation is said to have repentance; because he himself is the embodiment of repentance.

´ööêçöæ ö † ööμöö,óü †öμöö,êü •ööê αãü ãú ö×αü  
×£ö,ü³öö¼öö 1  
Ãööê -ö×>ü ú´ö öó ^"ö† -ö×>ü ú´ö ö´ö†öê Æü¼öê  
•ö´Æüö 11 85 11

85. He, who avoiding ( all sorts of ) disinclination towards conduct, is absorbed in self-conduct, is said to have repentance, because he himself is the embodiment of repentance.

^´´ö öó -ö×,ü"öçöö ×•ö ö´ö öê •ööê αãü ãú ö×αü  
××ö,ü³öö¼öö 1  
Ãööê -ö×>ü ú´ö öó ^"ö† -ö×>ü ú´ö ö´ö†öê Æü¼öê  
•ö´Æüö 11 86 11

86. He, who avoiding the wrong path, firmly walks in the right path of the Conquerors ( Jinas ) is said to have repentance because he himself is the embodiment of repentance.

‘ÖÖêçÖæ Ö ÆÖ»»Ö³ÖÖ¼ÖÖ × ÖÆÖ»»Öê •ÖÖê ñäü ÆÖÖÆäü  
-Öx, ü Ö´Öxñü 1  
ÆÖÖê -Öx>ü ú´Ö ÖÖ ^“”Ö‡ -Öx>ü ú´Ö Ö´Ö†Öê Æü¼Öê  
•Ö´ÆüÖ 11 87 11

87. A saint, who avoiding all thorny thought-activities, enjoys the modifications of only an unblemished thought-activity, is said to have repentance; because he himself is the embodiment of repentance. .

“ÖçÖÖ † Öã×çÖ³ÖÖ¼ÖÖ ×ÿÖ Öã×çÖ ÖãçÖÖê Æü¼Öê‡ •ÖÖê  
ÆÖÖÆæü 1  
ÆÖÖê -Öx>ü ú´Ö ÖÖ ^“”Ö‡ -Öx>ü ú´Ö Ö´Ö†Öê Æü¼Öê  
•Ö´ÆüÖ 11 88 11

88. A saint, who avoiding uncontrolled thought-activities, is absorbed in the three-fold control ( of mind, body and speech ), is said to have repentance; because he himself is the embodiment of repentance.

‘ÖÖêçÖæ Ö †¼ü¹ÿ§óü -ÖÖ ÖÖ •ÖÖê -ÖÖxñü -Ö´´ÖÆÖãÆ Óú  
¼ÖÖ 1  
ÆÖÖê -Öx>ü ú´Ö ÖÖ ^“”Ö‡ ×•Ö Ö¼Ö, ü× Öx§ü½üÆÖãçÖêÆÖã  
11 89 11

89. He, who avoids (both) the thoughts of pain and ill-will, and entertains righteous and pure thoughts is said to have repentance in the aphorisms delivered by the Conquerors (Jinas).

×´Ö“”ûçÖ-ÖÆäü×ñü³ÖÖ¼ÖÖ -Öã¼¼ÖÖ •Öß¼Ö Ö ³ÖÖx¼ÖµÖÖ  
ÆÖãx¼Ö, óü 1

ÆÖ´´ÖçÖ-ÖÆäü×ñü³ÖÖ¼ÖÖ †³ÖÖx¼ÖµÖÖ ÆüÖè×ÿÖ •Öß¼Öê Ö 11 90 11

**90. (Impure) thought-activities, (such as) wrong belief, etc., have been experienced before since eternity by a mundane soul, (but) pure thought-activities such as right belief, etc , have never been experienced by this soul.**

×´Ö“”ûçÖñüÆÖ Ö ÖÖ Ö“Öx, üçÖÖ “Ö‡%á Ö × Ö, ü¼ÖÆÖêÆÖê Ö  
1  
ÆÖ´´ÖçÖ ÖÖ Ö“Ö, ü ÖÖ •ÖÖê ³ÖÖ¼Ö‡ ÆÖÖê -Öx>üÆ ú´Ö ÖÖ  
11 91 11

91 . He, who having completely renounced Wrong Belief, ( Wrong ) Knowledge and ( Wrong ) Conduct, meditates upon Right Belief, ( Right ) Knowledge and ( Right ) Conduct ( is said to have ) repentance.

^çÖ´Ö†½Öü †Ö¤üÖ YÖÛ´Æü ×šü¤üÖ Æü Ö×¤ü ´Öã× Ö¼Ö,üÖ  
 ú´´ÖÓ 1  
 YÖ´ÆüÖ ¤ãü -ÖÖ Ö´Öê¾Ö ×Æü ^çÖ´Ö½üÃÖ -Ö×>ü ú´Ö ÖÓ  
 11 92 11

92. Soul is a supreme category, Saints absorbed in it destroy the Karmas; therefore self-concentration only is the repentance of the highest order.

-ÖÖ Ö× Ö»Öß ÖÖê ÆÖÖÆæü -Ö×,üÖÖ ÖÓ ãü Ö‡  
 ÆÖ¾¼Ö¤üÖêÆÖÖ ÖÓ 1  
 YÖ´ÆüÖ ¤ãü -ÖÖ Ö´Öê¾Ö ×Æü ÆÖ¾¼Ö×¤üÖÖ,üÃÖ  
 -Ö×>ü ú´Ö ÖÓ 11 93 11

93. A saint absorbed in self-concentration, renounces all defects. Therefore self-concentration only constitutes the repentance of all transgressions.

×´Ö^ ú´Ö Ö ÖÖ´Ö-ÖêµÖê  
 ÆÖãçÖê •ÖÆü ¾ÖÛ Ö¤ü -Ö×>üÖ ú´Ö ÖÓ 1  
 YÖÆü ÖÖÖÖ •ÖÖê ¾Ö¾¼Ö‡  
 YÖÃÖ YÖ¤üÖ ÆüÖê×¤ü -Ö×>ü ú´Ö ÖÓ 11 94 11

94. He, who having understood the modes of repentance, as related in the scripture known by the name of “ Pratikramana Sutra “ meditates upon it, is then said to have repentance ( from the practical point of view ).

## Commentary.

In Jaina Scriptures the following *six* essential duties have been prescribed for a saint :-

1. Repentance ( Pratikramana ).
2. Renunciation ( Pratyakhyana).
3. Praising the Worshipful Lords ( Stuti )
4. Obeisance to the Worshipful Lords, ( Vandana ).
5. Practising of equanimity, ( Samayika )
6. Relinquishment of bodily attachment ( Kayotsarga ).

From the practical point of view, a saint is said to make repentance, when he recounts his sins and transgressions committed during the performance of his daily routine, and makes penance for them in accordance with rules laid down in the scripture called “ Pratikramana Sutra.” This kind of repentance is of a lower degree compared to the repentance described in Gathas 83 to 93 from the real point of view. Practical repentance is only a step to reach the real repentance which consists in directing the pure thought-activity of soul towards the concentration and realisation of the pure self. This kind of repentance causes the shedding of Karmas in a greater number and quantity than practical repentance, and has been termed Real repentance. Thus, for a saint, bent upon attaining liberation, it is essential that he should regard Real repentance as the direct cause of liberation, and should treat practical repentance only as an auxiliary cause to Real repentance.

## CHAPTER VI.

### RENUNCIATION ( PRATYAKHYANA.)

1

†--öó öó •ööê -öµö×ñü -ö""öœ öó öó æü¼öêÿöãö 11 95  
11

95. He, who having given up all the forms of speech and having detached himself from ( all ) future ( thought-activities ), good or bad, meditates upon his own soul, ( is said ) to have renunciation.

êú¼ö»ö öó öãöæüö¼ööê êú¼ö»öñóüãö öãöæüö¼ö  
ãöãæü´ö†öê 1  
êú¼ö»öãö×çöãöæüö¼ööê ãööêæóü †×ñü ø"öÿö< öó öß 11  
96 11

96. That which is by nature all knowing, all counting, all powerful and all blissful is “ I. “ A right knower should realise himself as such.

× öµö³öö¼ööó ö×¼ö ´öã""ö† -ö,ü³öö¼ööó öê¼ö öê æü<  
êú†ó 1  
•öö ö×ñü -öãöãö×ñü ãö¼ööó ãööêæóü †×ñü ø"öÿö< öó öß  
11 97 11

97. That, which never gives up its own nature and never assumes any aspect of another’s nature; but knows and perceives all, is “ I. “ A right knower should realise himself as such.

-öµö×>ü×½ü×ñü† öã³öö ö--öñêüãö²öö-öêøæü ¼öü••öñüöê  
†--öö 1  
ãööêæóü †×ñü ø"ö×ÿö••ööê ÿöÿööê¼ö µö ãú ö×ñü  
×ö,ü³öö¼ööó 11 98 11

98. The soul, which is free from ( four kinds of ) karmic bondage by karmas ( Prakriti ), by duration ( sthiti), fruition intensity ( anubhaga ) and

molecular ( Pradesha ), is –“ I.” ( A right knower ) should realise himself as such and should remain absorbed i a that thought-activity only.

´ö´öøçö ¯ö×,ü¼ö••öö×´ö × ö´´ö´ö×çö´öã¼ö×½üαüöê 1  
†ö»öö²ö öó ¯ö ´ö †öαüö †¼öãööãö ¯ö ¼ööêãö,êü 11 99  
11

99. I renounce attachment and absorb myself in non-attachment, and the soul only is my support; I give up all the rest. ( A right knower should realise himself as such. )

†öαüö öã ´ö•–ö öö öê †öαüö ´ö αüãö öê ¯ö×,üçöê  
µö 1  
†öαüö ¯ö¯ööö öö öê †öαüö ´öê ãöö¼ö,êü •ööê öê 11  
100 11

100. Soul only (is) in my knowledge, soul (only) is in ( my ) belief and conduct, soul only (is) in ( my ) renunciation and soul ( only is ) in the stoppage of karmas and in pure, conscious-attentiveness ( A right knower should realise himself as such).

< ööê µö ´ö,ü×αü •ö¼öööê < ööê µö •ö¼ö×αü ãöµöö 1  
< öãöö •öö×αü ´ö,ü öó < ööê ×ãö•–ö×αü öß,üµööê 11  
101 11

101. Mundane soul is killed alone, is born alone, dies alone and alone becomes perfect after being liberated from karmas . ( A right knorwe should contemplate as such ).

< úöê ´öê ãööãöüöê †--öö öö öœóüãö ö»öœ ö ööê 1  
 ãöêãöö ´öê ²öö×Æü, üö ³öö¼öö ãö¼öê  
 ãöö•ööê ö»öœ ö öö 11 102 11

102. My soul is ever one, eternal, and having knowledge and conation as ( its ) differentia. All the other thought-activities are foreign to me, ( because they arise out of soul's ) connection with other ( substances ).

•öö ø ú×"ö ´öê ñãü""ö×, üçöö ãö¼ö¼öö ×ÿö×¼öÆü ö  
 ¼ööêãö, êü 1  
 ãöö´öö‡µöö ÿöã ×ÿö×¼öÆü ü, êü×´ö ãö¼ö¼öö  
 × ö, üöµöö, öü 11 103 11

103. Whatever wrong conduct is in me, I give up with three-fold activity ( of body, speech and mind ); and practice equanimity ( Samayika ) which is all ( pure ) and formless in three ways.

ãö´´öö ´öê ãö¼ö¼öö³öœœêüãöã ¼öê, öü ´ö•-öö ö êü ö×¼ö  
 1  
 †öãöö< ¼ööêãö×, üçöö öö ãö´öö×Æü -ö×>ü¼öö••ö< 11 104  
 11

104. I have equanimity towards all living beings and I have no ill-feeling towards any of them. Giving up all desires, I resort to self-concentration.

× öœ úãööµööãöö ñüööÿööãöö ãöœ, üãöö ¼ö¼ööãöö×µö ööê 1  
 ãööãöö, ü³öµö³öœœüãöö -ö""öœ öö öö ãöãÆü Æü¼öê 11  
 105 11

105. He, who is free from passions, has controlled his senses and is brave, enterprising and afraid of birth and rebirth ( is said ) to practise happy renunciation.

<¾ÖÓ    ³Öê¤ü² ³ÖÖÃÖÓ    •ÖÖê    ãü¾¾Ö‡    •Öß¾Ö ú´´Ö ÖÖê  
 × Ö“ÖÓ 1  
 -Ö“ÖÖÖ ÖÖ ÖÓ    ãÖÖ ú×¤ü    -Ö×, ü¤ãöü    ãÖÖê    ãÖÓ•Ö¤üÖê  
 × ÖµÖ´ÖÖ 11 106 11

106. Thus, the saint who is constantly engaged in distinguishing between soul and material karmas, can regularly pursue renunciation with certainty.

### Commentary

Practical Pratyakhyana relates only to the avoidance of those thought-activities and actions which are likely to arise in a mundane soul in future and cause disturbance in the observance of vows without transgressions and in the performance of essential duties. Renunciation (Pratyakhyana ) thus signifies a resolution to avoid particular actions and thought-activities in future. This has been dealt with in gathas 101-106. This kind of renunciation, although a great check for fresh bondage of evil Karmas, is not by itself pure renunciation. It is only an auxiliary cause to the practice of real renunciation which is self-absorption. In real renunciation, the soul takes shelter in the pure nature of its own self, and is not allowed to be obsessed by any other idea which does not relate to itself; In this kind of renunciation, a saint realises himself to be all knowing, all powerful, and all-blissful; and thinks that there is no distinction whatsoever between his soul and a perfect and liberated soul When he is thus absorbed in his own self, he himself is really Right Belief, Right Knowledge, Right Conduct, Right Renunciation, and pure conscious thought-activity, all personified.

**This real renunciation is described in gathas 95-100. In gatha 103 the author has referred to the practice of equanimity (Samayika) in three ways, which are the following:-**

- (a) Lowest way ( Jaghanya ). In this stage a saint resorts to an undisturbed solitude, and calmly and cheerfully withdraws all his thought-activities leading to mental disturbance, and meditates upon practical Right Belief Right Knowledge, and Right Conduct. For illustration, he thinks of the nature of meditation ( Bhavana), etc. This way of meditation serves only as a stepping stone to-the next higher way.**
  
- (b) Middle way ( Madhyama ). In this stage, the saint withdraws his thought-activities from all the external objects, and is mainly concerned with different aspects and attributes of soul itself. It is a kind of meditation only, and a stepping stone to the highest way.**
  
- (c) Highest way ( Uttama ). In this stage the saint withdraws his thought-activities from all sorts of wavering contemplation about soul, and becomes entirely and steadfastly absorbed in his own self. It is self-realisation and in this condition he enjoys true peace and happiness It is pure thought-activity, without any Sort of attachment or aversion, and so causes shedding off of past karmas in large quantity. It is real equanimity and it alone is real renunciation.**

## **CHAPTER VII.**

### **CONFESSION (ALOCHANA )**

ööê ú´´ö ú´´ö ú,üxÆüμöö x¼öÆüö¼ö öã ö´ö••ö<øÆü  
¼öxüx,üçöö 1

†´´öö öó •ööê -öμöxü ãö´ö öãöö»ööμö öó Æüöêxü 11  
107 11

**107. A saint, who meditates upon soul as free from quasi-karmic matter (No-Karma), and karmic matter, and devoid of non-natural attributes and modifications, ( is said ) to have ‘confession’ ( Alochana. )**

†ö»ööêμö ö´öö»öãö"û ö x¼öμö>üß ú,ü öó "ö  
³ö¼öãöã-üß μö 1

"ö^x¼öÆüx´öÆü -öx,ü úxÆüμöö †ö»ööêμö ö»öæ ö öó  
ãö´ö< 11 108 11

**108. Nature of confession is, here, said to be of four kinds in the Scriptures, ( a ) confession ( Alochana , ( b ) eradication ( Alunchhana ), ( c ) non-deformity ( avikritikarana ), and ( d ) purity of thoughts ( Bhavashuddhi ).**

•ööê -öãöxü †´´öö öó ãö´ö³öö¼öê ãööšüx¼öçöã  
-öx,ü öö´öö 1

†ö»ööêμö öx´öxü •öö öÆü -ö,ü´öx•ö öüãö ^¼ö<ãöö  
11 109 11

**109. Know him. who, having fixed his thought-activity in equanimity, realises his soul, as observing ( the practice of ) confession (Alochana.) Such is the teaching of the supreme Conquerors.**

ú´´ö´öÆüß ¹ýÆü´öæ»ö"êüüãö´öÿöööê  
ãö úßμö-öx,ü öö´ööê 1

ãööÆüß ööê ãö´ö³öö¼öê †ö»öãö"û öx´öxü ãö´öãxü½öü  
11 110 11

110. Independent and equanimous thought-activity of one's own soul, capable of extirpating the root of the tree of karmas, is said to be "the eradication" ( Alunchhana ).

ú´´öõαüöê      †´´öö öó      ×³ö öó      ³öö¼öê‡  
 ×¾ö´ö»ö öã ö× ö»öμöö 1  
 ´ö•–öÿεö³öö¼ö öö< ×¾öμö>üß ú,ü öó ×çö ×¾ö öêμöö 11  
 111 11

111. He, who realises his soul as free from karmas and as an abode of pure attributes, obtains non-deformity ( avikriti karana ) in equanimity.

´öαü´öö ö´ööμö»ööêÆü×¾ö¾öÛ••öμö³öö¼ööê      αãü  
 ³öö¼ööãöãöÛ¬αü ×çö 1  
 ´ö×,ü ú×Æüμöö ³ö¾¼öö öó »ööêμöö»ööêμö´´öαü×,üãößøÆü  
 11 112 11

112. Freedom of thought-activity from lust, pride, deceit, and greed, etc., is purity of thought (Bhavashuddbi.) So has been preached to the deserving souls by the perceivers of universe and non-universe.

**Commentary.**

This chapter confession ( Alochana ), has been dealt with from the real point of view only.

Confession ( Alochana ) from the practical point of view means full and voluntary acknowledgment of one's own faults and transgressions to the Head of the order of saints. It is not pure, but good thought-activity. It is only an auxiliary cause to the real confession. It can not destroy karmas in as great a number and quantity as quite free from all foreign and impure thought-

activities, is the real confession. In this condition, all the four kinds of confession as given in gatha 108, are observed simultaneously. Withdrawal of thought-activity from a fault or defect, which a saint has to acknowledge before the Head of the order, is the real confession, ( Alochana ) ; and it exists when he is absorbed in his own pure self. At the same time, his pure thought-activity causes the shedding off of karmas, which were bound to his soul, on account of the defects of transgression, which he has to acknowledge, before the Head of the order, and of other karmas previously accumulated. This process is known as the eradication of the karmas ( Alunchhana ). In the condition of self-absorption, it is self-evident, that there can be no attachment or aversion of any kind in the mind of a saint, which may mar the natural beauty of his soul. That is, why, it is said that real confession includes non-deformity, (Avikriti Karana).

Again it is quite apparent that in self-realisation, soul is practically free from passions and desires, such as lust, pride, anger, etc. So purity of thought ( Bhava Shuddhi ) also exists simultaneously with the other three in real confession. The main object of the author is clearly to emphasise that a saint should not rest content, only, with practical confession, but if he wants to make any real spiritual progress, he should practise real confession; which only is the cause of liberation from karmic bondage.

## CHAPTER VIII. EXPIATION ( PRAYASHCHITTA ).

३/४Ö□üÃÖ×´ Ö×□üÃÖß»ÖÃÖÓ•Ö´ Ö-Ö× , ü ÖÖ´ ÖÖê  
 ú, ü Ö× Ö ÖÆüÖê ³ÖÖ³/४ÖÖê 1  
 ÃÖÖê Æü³/४Ö×□ü -ÖÖµÖ×"ûçÖÓ † Ö³/४Ö, üµÖÓ "Öê³/४Ö  
 úÖµÖ³/४ÖÖê 11 113 11



× ú      ²ÖÆäü öö      ³Ö× ö< ö      ñãü      ¼Ö, üÿÖ¼Ö"Ö, ü öó  
 ´ÖÆêü×ÃÖ öó ÆÖ¾Öó 1  
 -ÖöµÖÛ"ûÿÖó •Öö ÖÆü † ÖêµÖ ú´´Öö öö ÖµÖÆêü%á 11  
 117 11

**117. What more need be said, know the complete observance of the best austerities by great saints to be expiation alone. It is the cause of destruction of various karmas ( in larger number and quantity ).**

öóÿöö öóÿö³ö¾öê ö  
 ÆÖ´öÛ••Ö†ÃÖãÆü†ÃÖãÆü ú´´ÖÃÖóñüÖêÆüöê 1  
 ÿÖ¾Ö"Ö, ü öê ö ×¾Ö ÖÃÃÖ×ñü -ÖöµÖÛ"ûçÖó ÿÖ¾Öó ÿÖ´Æüö  
 11 118 11

**118. Group of meritorious and demeritorious karmic molecules accumulated ( by a soul ), during its infinite ( number of previous ) Jives, is destroyed by the observance of austerities; so ( practising ) austerities ( is ) expiation.**

†--ÖÃÖ¹ÿ¾Öö»öó²ö ö³öö¾öê ö      ñãü  
 ÆÖ¾Öó³öö¾Ö-Ö×, üÆüö öó 1  
 ÆÖÆ ü×ñü ú¼ãöü •Öß¾Ööê ÿÖ´Æüö -öö öó Æü¾öê ÆÖ¾Öó  
 11 119 11

**119. A soul, with the thought -activity of being under the shelter of its own ( true ) nature, is capable of renouncing all ( other foreign ) thought-activities. So self-concentration is the complete ( expiation ).**

ÆÖæÆü†ÃÖãÆü¾öµö ö, üµö öó , üöµööñüß³öö¾ö¾öö, ü öó  
 × ú"öö 1  
 †--öö öó •ööê -ööµö×ñü ÿÖÃÃÖ ñãü × öµö´öó Æü¾öê  
 × öµö´öö 11 120 11

120. He, who avoiding good and bad forms of speech, and being free from ( impure ) thought-activities, such as attachment, etc., meditates upon his own soul, ( is said ), as a matter of fact, to observe the rule ( of expiation ).

úöµöö‡ô^-ö, üäü³⁄⁴öê ×£ö, ü³öö³⁄⁴öö́ -ö×, üÆü, üçöã  
 †^-öö öó 1  
 Ÿöããö æü³⁄⁴öê Ÿö öããö öó •ööê -ööµö‡ × öû³⁄⁴öµö^-öê ö  
 11 121 11

121. He, who discarding the idea of the durability of other objects, such as body, etc., meditates upon his own soul, with concentrated. mind ( is said ) to have a “ withdrawal of attachment from body “ ( Kayotsarga ). (It is also expiation )

CHAPTER IX.

SUPREME EQUANIMITY (PAR AM A SAMADHI).

³⁄⁴öµö ööê^öö, ü ö× ú×, üµöö́ -ö×, ü^öçöö  
 ³⁄⁴öµö, üöµö³öö³⁄⁴öê ö 1  
 •ööê ööµö×ü †^-öö öó -ö, ü´öãö´ööæüß æü³⁄⁴öê Ÿöããö  
 11 122 11

122. He, who giving up the movement of uttering words, realises his self, with non-attached thought activity, ( is said to have supreme equanimity ( parama-samadhi ).

ãöó•ö´öø öµö´öŸö³⁄⁴öê ö ñü -ö´´ö•-öö öê ö ãöãæ ú-  
 öö öê ö 1

•ööê -ööµö‡ †--öö öó -ö,ü´öãö´ööæüß æü¼öê ýöãö 11  
123 11

123. He, who while observing self-control, vows and austerities, realises his self through righteous concentration ( Dharma-Dhyana ) and pure concentration ( Shukla Dhyana ) ( is said ) to have supreme equanimity.

ø ú úöæü×µü ¼ö ö¼ööãööê úöµö ú»öêãööê  
×¼ö×"öçö^¼ö¼ööãööê 1

†•-öµö ö´ööî ö-öæüµüß ãö´öµüö,ü×æüµöãö ãö´ö öãö  
11 124 11

124. What is the good of residing in forest, mortification of body, observance of various fasts, study of scriptures, and keeping silence, etc., to a saint, who is devoid of equanimity ?

×¼ö,üµüöê ãö¼öãö¼öö•öê ×ýö öãçöß×-ö×æüøµü×µü†öê 1  
ýöãö ãö´öö‡ öó šüö‡ ‡×µü êú¼ö×»öãööãö öê 11 125  
11

125. He, who is detached from all injurious actions, observes threefold control ( of body, mind and speech ) and restrains his senses, ( is said to have ) steadfast equanimity according to the preaching of the omniscient.

•ööê ãö´ööê ãö¼ö¼ö³öæµêüãö ßöö¼ö,êüãö ýöãöêãö ¼öö  
1  
ýöãö ãö´öö‡ öó šüö‡ ‡×µü êú¼ö×»öãööãö öê 11 126  
11

126. He, who is evenly disposed towards all living beings, mobile and immobile, ( is said to have ) steadfast equanimity, according to the preaching of the omniscient.

•ÖÄÄÖ ÄÖÛ ÖxÆüxüÖê †--ÖÖ ÄÖÓ•Ö´Öê x ÖµÖ´Öê ŸÖ¼Öê 1  
ŸÖÄÄÖ ÄÖÖ´ÖÖ‡ ÖÓ šüÖ‡ ‡xü êú¼Öx»ÖÄÖÖÄÖ Öê 11 127

11

127. He, who is drawn close to his Soul during the observance of self-control, vows and austerities ( is said to have ) steadfast equanimity according to the preaching of the omniscient.

•ÖÄÄÖ ,üÖ ÖÖê xãü xüÖêÄÖÖê xãü x¼Ö ÖØ>ü Ö •Ö ÖêxŸÖ  
xãü 1

ŸÖÄÄÖ ÄÖÖ´ÖÖ‡ ÖÓ šüÖ‡ ‡xü êú¼Öx»ÖÄÖÖÄÖ Öê 11 128

11

128. He, in whom attachment and aversion do not create any disturbance, ( is said to have ) stead-fast equanimity,. according to the preaching of the omniscient.

•ÖÖ xãü †¼Öü ″Ö 1Ÿ§Öü ″Ö -ÖÖ ÖÓ ¼Ö••Öêxü x Ö″ÖÄÖÖ  
1

ŸÖÄÄÖ ÄÖÖ´ÖÖ‡ ÖÓ šüÖ‡ ‡xü êú¼Öx»ÖÄÖÖÄÖ Öê 11 129

11

129. He, who always refrains from painful ( Arta ) and wicked ( Raudra ) concentrations (is said to have } steadfast equanimity, the preaching of the omniscient.

•ÖÖê xãü -Öã ÖÓ ″Ö -ÖÖ¼ÖÖ ″Ö ¾ÖÖ ¼Ö••Öêxü  
x Ö″ÖÄÖÖ 1

ŸÖÄÄÖ ÄÖÖ´ÖÖ‡ ÖÓ šüÖ‡ ‡xü êú¼Öx»ÖÄÖÖÄÖ Öê 11 130

11

130. He, who always refrains from meritorious and demeritorious thought-activities ( is said to have ) steadfast equanimity, according to the preaching of the omniscient.

•öôê ñãü æüããöö ,ü†ó ãööê öó †,üøÿö ¼ö••öxñü  
× ö"öãöö 1  
ÿöããö ãöö´öö† öó šüö†ô †xñü êú¼öx»öãööãö öê 11 131  
11

131. He, who always refrains from risibility, indulgence, sorrow, and ennuï ( is said to have ) steadfast equanimity, according to the preaching of the omniscient.

•öôê ñãü öó"ûö ³öµöö ¼öêñóü ãö¼öó ¼ö••öêxñü  
× ö"öãöö 1  
ÿöããö ãöö´öö† öó šüö†ô †xñü êú¼öx»öãööãö öê 11 132  
11

132. the, who always refrains from disgust, fear, sexual-inclination, etc., ( is said to have ) steadfast equanimity, according to the preaching o-the omniscient.

•öôê ñãü -ö´´öö "ö ãöãæ óú "ö -ö öó -öö<xñü  
× ö"öãöö 1  
ÿöããö ãöö´öö† öó šüö†ô †xñü êú¼öx»öãööãö öê 11 133  
11

133. He, who always practices concentration righteous or pure ( is said to have ) steadfast equanimity, according to the preaching of the omniscient.





140. The greatest Conquerors, Rishabha and others being thus absorbed in supreme devotion for self-meditation have attained the perfect bliss of liberation; therefore practise supreme devotion for self-meditation.

## CHAPTER XI.

### REAL INDEPENDENCE ( NISHCHAYA AVASHYAKA ).

•ööê ö æü¾ö×ü † ö¾öãööê  
 Ÿöãö ü´´öö ³ö öó×Ÿö †ö¾öãöö 1  
 ü´´ö×¾ö ööãö ö•ööê ööê  
 × ö¾öãö×ü´ö ööê ×çö ×⁻ö•öãçööê 11 141 11

141. He, who does not depend upon others, is said to perform independent action. ( This action itself ) is capable- -of destroying karmas, and, so,: it has been described as the path, of liberation.

ö ¾öãööê †¾öãööê †¾öãö-  
 ãö ü´´ö ¾ö¾öãöµöó ×Ÿö ²ööê-ö¾ööö 1  
 •öã×Ÿö ×çö ^¾ö†ó ×Ÿö µö  
 × ö, ü¾öµö¾öööê æüöê×ü × ö•öãçöß 11 142 11

142. He, who does not depend ( upon others ) is called avasha ( Independent ) . The action of an Avasha should be known to be Avashyaka ( Independent action ) . This is the reason, the way and the ( Ideal, «\*- . ) liberation from material bodies. It is the derivation ( Nirukti ) ( of the word avashyaka ) .

¾ö¹ü×ü •ööê ãööê ãö´ö ööê † ö¾öãööê æüöê×ü  
 †ãöãæü³öö¾öê ö 1

ŸÖ´ÆüÖ ŸÖÃÃÖ ñãü ú´´ÖÓ †Ö¼ÖÃÃÖμÖ»ÖŒ Ö ÖÓ Ö Æü¼Öê  
11 143 11

143. A saint, who engages himself in evil thought-activities, and depends upon other ( objects,) does not therefore possess the distinctive feature of Independent Action.

•ÖÖê ¨Ö,ü×ñü ÃÖÓ•ÖñüÖê Ö»Öã ÃÖãÆü³ÖÖ¼Öê ÃÖÖê  
Æü¼Öê‡ † Ö¼ÖÃÖÖê 1

ŸÖ´ÆüÖ ŸÖÃÃÖ ñãü ú´´ÖÓ †Ö¼ÖÖÃÖμÖ»ÖŒ Ö ÖÓ Ö Æü¼Öê  
11 144 11

144. A saint who .engages himself in good thought-activities, also depends upon other (objects) and therefore, his action ( too ) does not possess the feature of independence.

ñü¼Ö Öã Ö´Ö••ÖμÖÖ ÖÓ ×¨ÖçÖÖ •ÖÖê ãú Ö‡ ÃÖÖê×¼Ö  
† Ö¼ÖÃÖÖê 1

´ÖÖêÆüÖ ¬ÖμÖÖ,ü¼Ö¼Ö ÖμÖÃÖ´Ö ÖÖ úÆüμÖÓ×ŸÖ <×,üÃÖμÖÖ  
11 145 11

145. Even he, who meditates upon the attributes and the modifications of substances, is not independent, such has been said by the saints, who are free from the darkness of delusion.

¬Ö×,ü¨ÖçÖÖ ¬Ö,ü³ÖÖ¼ÖÖ  
†¬¬ÖÖ ÖÓ ¬ÖÖ×ñü × Ö´´Ö»ÖÃÖÆüÖ¼ÖÓ 1  
†¬¬Ö¼ÖÃÖÖê ÃÖÖê ÆüÖ×ñü Æãü  
ŸÖÃÃÖ ñãü ú´´ÖÓ ³Ö ÖÛ ŸÖ †Ö¼ÖÖÃÖÓ 11 146 11

146. He, who having given up foreign thought activities realises his soul as full of pure attributes, depends upon himself alone. His action only is said to be Independent Action.

†Ö¼ÖÖÃÖÓ •Ö‡ ‡ˆˆˆû×ÃÖ †ˆˆÖÃÖÆüÖ¾ÖêÃÖã ãú Ö×¤ü  
 ×£Ö, ü³ÖÖ¾ÖÓ 1  
 ŸÖê Ö ¤ãü ÃÖÖ´Ö Ö öã öó ÃÖÓˆöã öó ÆüÖê×¤ü  
 •Ö¾¾ÖÃÖ 11 147 11

147. If you want independence, fix your steadfast thought-activities in ( the realisation of ) your own soul's nature; it is only through this, that the quality of equanimity ( Samayika ) can be fully developed in a soul.

†Ö¼ÖÖÃÖ< Ö Æüß ööê ˆÖ¾¾Ö¾üöê ÆüÖê×¤ü ˆÖ, ü Ö¤üöê  
 ÃÖ´Ö ööê 1  
 ˆöã¾¾öãçö ú´öê Ö ˆöã ööê ŸÖ´ÆüÖ †Ö¼ÖÖÃÖµÖÓ ãú••öö  
 11 148 11

148. A saint, who is devoid of independence, falls off the Right conduct. Therefore, one should pursue independence in proper order as said before.

†Ö¼ÖÖÃÖ< Ö •öãçööê ÃÖ´Ö ööê ÃÖöê ÆüÖê×¤ü  
 †ÖŸÖ, öü ÖˆˆÖÖ 1  
 †Ö¼ÖÖÃÖµÖˆÖ, üÆüß ööê ÃÖ´Ö öê ÃÖöê ÆüÖê×¤ü  
 ²Ö×Æü, üˆˆÖÖ 11 149 11

149. A saint occupied with independent actions, is ( called ), “internal Soul” ( Antaratma ), while he, who is devoid of independent action is ( known as ) “ External Soul “ ( Bahiratma ).

†ÖŸÖ, ü²öö×Æü, ü•öˆˆöê •ööê ¾ö¾ü‡ ÃÖöê Æü¾öê‡  
 ²Ö×Æü, üˆˆÖÖ 1

•ö--öêãöã •ööê ö ¼ö¼ü‡ ãööê ^""ö‡ †óÿö,óü ö--öö 11  
150 11

150. He, who devotes himself only to the ring or muttering of words. is called the Bahiratma ( External Soul ); but he, who does not' restrict himself only to the uttering of words, is said to be the Aataratma ( Internal Soul. ) .

•ööê -ö´´öãöãæ ú-öö öû´æü -öx,ü öæüöê ãööêx¼ö  
†óÿö,óü ö--öö 1  
-öö öx¼öæüß ööê ãö´ö ööê ²öxæü,ü--öö ‡xæü  
x¼ö•öö ößxæü 11 151 11

151. He, who is absorbed in righteous and pure concentrations, is the Antaratma; while a saint, who is devoid of such concentration, would be known as the Bahiratma.

-öx>ü ú´ö ö-öæüxæüx úx,üµöö ãú¼öóÿööê  
x ö""ûµöãö "ööx,üçöö 1  
ÿöê ö æü x¼ö,üö ö"öx,ü< ãö´ö ööê †²³öãx½üæüöê  
æüöêxæü 11 152 11

152. That saint, alone, who following the real Right Conduct ( occupies himself ) in his ( essential ) duties, such as ( real ) repentance, etc., remains steadfast in the observance of the passionless conduct, ( Vkaraga Charitra ).

¼öµö ö´öµöö -öx>ü ú´ö öó ¼öµö ö´öµöö -ö""ö öö ö  
x öµö´öö "ö 1  
†ö»ööêµö ö ¼öµö ö´öµöö ÿöö ãö¾öó •öö ö ãö•-öö^ó 11  
153 11

153. Doing repentance by mere words; practising renunciation and observing vows, only by recitation and making confession by speech alone, should all be known as included in the study of ( Swadhyaya ).

•Ö×αü ÆÖÆ ú×αü úÖαãÓü •Öê  
 -Ö×>ü ú´Ö ÖÖØαü ú,êü••Ö -ÖÖ Ö´ÖμÖÓ 1  
 ÆÖ×çÖ×¾ÖÆüß ÖÖê •ÖÖê •Ö‡  
 ÆÖ§üÆü ÖÖ "Öê¾Ö úÖμÖ¾ÖÖÓ 11 154 11

154. If you have the capacity of practising repentance, etc., in the form of self-concentration, then do, practise as such; and if you are not capable of doing it, then you should have at least, firm belief in that.

×•Ö Ö ú×ÆüμÖ-Ö,ü´ÖÆÖãçÖê -Ö×>ü ú´Ö ÖÖ×αüμÖ  
 -Ö,üßÆ Ö%á Ö ±ãú>Óü 1  
 ´ÖÖê Ö¾Ö< Ö •ÖÖê‡Ö × ÖμÖ ú••ÖÖ ÆÖÖÆüμÖê × Ö""ÖÓ 11  
 155 11

155. Having well examined Pratikramana etc. From the scriptures expounded by Jina and having observed silence, a Yogi should always see that his own purpose is sewed.

ÖÖ ÖÖ•Öß¾ÖÖ ÖÖ ÖÖ ú´´ÖÓ ÖÖ ÖÖ×¾ÖÆÓü Æü¾Öê »Ö-αüß  
 1  
 ÝÖ´ÆüÖ ¾ÖμÖ Ö×¾Ö¾ÖÖαÓü ÆÖ Ö-Ö,üÆÖ´Ö<ØÆü ¾ÖÛ••Ö••ÖÖê  
 11 156 11

156. There are various kinds of ( mundane ) souls, karmic bondage's are of multifarious varieties, and Labdhis ( Acquisitions of knowledge, etc., ) are of different kinds. Therefore, one should avoid entering ( mere ) verbal controversies with one's own co-religionists or those professing other faith.

»Ö-αæü ÖÓ × Ö×Æü <Æ úÖê  
 ÝÖÃÃÖ ±ú»ÖÓ † ÖãÆü¾Öê‡ ÆÖã•Ö ÖçÖê 1  
 ÝÖÆü ÖÖ Öß ÖÖ Ö× ÖØÆü

३०३०•०६‡ ″०‡०३ ′०,üŸ००० ११ १५७ ११

**157. Just as a person getting hold of some treasure, enjoys its fruits in his own native place; similarly a right knower giving up the groups of all foreign objects, enjoys the treasure of self-knowledge.**

३०३०•०६ ′०३,ü ०-०३×,ü ३०० <३०० †०३००३००० ० ३०३० १

†-०-००-०३३ü×üšü ०० ′०×>ü३०••० ० ३०३०»०३ •००ü ११ १५८ ११

**157. All ancient great men, by having thus practised ( Avashyaka-Independent Action ) and passing through the spiritual stages of “Perfect vow” ( Apramatta Virata ), etc., have become Omniscient.**

## CHAPTER XII.

### PURE CONSCIOUSNESS ( SHUDDHA UPAYOGA )

•ÖÖ Öx¤ü -ÖÃÃÖx¤ü ÃÖ¾¼ÖÓ ¾Ö¾¼ÖÆüÖ ,ü Ö< Ö êú¾¼Ö»Öß  
³Ö Ö¾¼ÖÓ 1  
êú¾¼Ö»ÖÖ ÖÖ Öß •ÖÖ Öx¤ü -ÖÃÃÖx¤ü x ÖµÖ´Öê Ö †--ÖÖ ÖÓ  
11 159 11

159. It is, from the practical point of view only, that the Omniscient Lord, perceives and knows all; from the real stand-point, the Omniscient perceives and knows his own soul only.

#### Commentary.

In the Commentary under Chapter V, it has been explained that there are six essential daily duties, prescribed for a saint. They are called the “Shadavashyaka Karma” of a saint. In this treatise the Learned Author, has mainly dealt with these duties from the real point of view.

*Vide* Ch. V for Pratikramana.

„ Ch. VI for Pratyakhyana.

„ Ch. IX for Samayika.

„ Ch. VIII for Kayotsarga.

The word Avashyaka, which included the six essential duties, detailed in Chapters V, VI, VII, IX, X has in this Chapter been used in its etymological sense. The word Avashyaka has been derived from Avasha which means independent, thus the action of an independent saint is called an Avashyaka karma, or independent action.

A really true and independent saint must refrain from all good and bad thought-activities. At the time it is necessary for him not to engage himself in the flickering thought-activities concerning various attributes and modifications of all the six substances ( Dravyas ). He should devote his whole

attention to the realisation of the pure nature of his Own Self. It is only in this condition of self-absorption, that a saint is said to perform Avashyaka Karma ( Independent Action ).

If a saint or a layman merely observes his respective duties and vows, without having self-absorption as his real aim, he falls far short of the standard and cannot be called the real follower of the path of the Conquerors, He is known as a Bahir-Atma or External Soul, while ^ saint or a layman who believes in this Avashyaka Karma of self-absorption tries to work up to that, and does not restrict himself merely to the observance of external formalities, is called an Antar-Atma, Internal Soul.

The seeker after truth should first scrutinise minutely and carefully the principles laid down in the Scriptures by the Conquerors, and being convinced of their truth, he should follow them calmly and peacefully, and should avoid all verbal wrangles or controversies with his own co-religionists as well as with those professing other faiths. Seekers after liberation should thus follow in the footsteps of their ancient great spiritual Leaders, who by practising Avashyaka or independence have attained Nirvana.

•öã ö¼öó ¼ö¼ü‡ öö öó êú¼ö»ö öö× öããö ñóüãö öó “ö  
ÿöæüö 1

×ñü öµö , ü-öµööãöö-öó •öæü ¼ö¼ü‡ ÿöæü ´öã öêµö¼öó  
11 160 11

160. Just as light and heat exist simultaneously in the sun, so it should be known that conation ( Darshana ) and Knowledge ( Jnana ) exist simultaneously in an Omniscient soul.

öö öó -ö , ü--öµööãöó ×ñü×™ëüşüß †--ö--ööµööãööµöö  
“öê¼ö 1

†--ööãö-ö , ü-öµööãööê æüöê×ñü ×çö ×æü ´ö öãöê •ö×ñü  
×æü 11 161 11

161. If any one argues that really knowledge illuminates other objects only, conation illuminates soul only, and the soul illuminates itself and other objects; ( continued ).

ÖÖ ÖÓ -Ö,ü--ÖμÖÖÃÖÖ ÿÖ‡μÖÖ ÖÖ Öê Ö αóüÃÖ ÖÓ  
×³Ö ÖÓ 1  
Ö Æü¼Ö×αü -Ö,üαü¾¼Ö ÖμÖÖ αóüÃÖ Ö×´Ö×αü ¼ÖÛ Öαóü  
ÿÖ´ÆüÖ 11 162 11

162. If knowledge illuminates others only, then it means that conation ( which is said to know soul only ) is different from knowledge; thus it is said that conation has no concern with other objects.

†--ÖÖ -Ö,ü--ÖμÖÖÃÖÖê ÿÖ‡μÖÖ †--Öê Ö αóüÃÖ ÖÓ  
×³Ö ÖÓ 1  
Ö Æü¼Ö×αü -Ö,üαü¾¼Ö ÖμÖÖ αóüÃÖ Ö×´Ö×αü ¼ÖÛ Öαóü  
ÿÖ´ÆüÖ 11 163 11

163. ( If ) soul illuminates other (objects only), then conation would be separate from soul, because, it has been said, that conation has no concern with other objects.

ÖÖ ÖÓ -Ö,ü--ÖμÖÖÃÖÖ ¾¼Ö¾¼ÖÆüÖ,ü ÖμÖê Ö αóüÃÖ ÖÓ  
ÿÖ´ÆüÖ 1  
†--ÖÖ -Ö,ü--ÖμÖÖÃÖÖê ¾¼Ö¾¼ÖÆüÖ,ü ÖμÖê Ö αüÃÖ ÖÓ  
ÿÖ´ÆüÖ 11 164 11

164. From the practical point of view, (just as) knowledge illuminates other ( objects ), so does conation. From practical standpoint ( just as ) soul illuminates other objects, so does conation ( also ).

öö öó †--ö-öμööãöö × ö""ûμö öμö< ö αóüãö öó ÿö´æüö  
 1  
 †--öö †--ö-öμööãööê × ö""ûμö öμö< ö αóüãö öó ÿö´æüö  
 11 165 11

**165. From the real point of view, ( just as ) knowledge illuminates the self ( only ), so does conation. From the real standpoint ( just as ) soul illuminates the self ( only ), so does conation ( also ).**

†--ööãö<sup>1</sup>ÿ<sup>3</sup>/<sub>4</sub>öö -öê""û×αü »ööêμöö»ööêμöö ö êú<sup>3</sup>/<sub>4</sub>ö»öß  
<sup>3</sup>ö ö<sup>3</sup>/<sub>4</sub>öö 1  
 •ö‡ úöê‡ <sup>3</sup>ö ö‡ <<sup>3</sup>/<sub>4</sub>öö ÿööãöö μö ø ú αæüãö öó æüöê‡ 11  
 166 11

**166. (From the real point of view), omniscient Lord realises the nature of the self only, but not the universe and the Non-universe. If one argues like that, what blame can be laid upon him ?**

´öãçö´ö´öãçöö αü<sup>3</sup>/<sub>4</sub>öö "öêμö ö×´öμö,óü ãö öó "ö  
 ãö<sup>3</sup>/<sub>4</sub>öö "ö 1  
 -ö""óüÿööãöö αãü öö öó -ö""öœ ö´öø ö×αüμöö æüöê‡ 11  
 167 11

**167. That knowledge, only, which knows material and immaterial, conscious and non-conscious, the self and all ( other ) substances, ( is known ) as direct and beyond the cognisance of the senses.**

-öã<sup>3</sup>/<sub>4</sub>öãçöãöμö»öαü<sup>3</sup>/<sub>4</sub>öö  
 öö öö öã ö-ö••ö< ö ãöö•öãçö´öë 1  
 •ööê ö μö -öê""û‡ ãö´´öö  
 -ö,üöêœ ö×αü<sup>1</sup>/<sub>2</sub>üß æü<sup>3</sup>/<sub>4</sub>öê ÿööãöö 11 168 11

168. He who does not conate all the aforesaid substances together with their various attributes and modifications simultaneously; { is said } to have indirect conation.

»ööêµöö»ööµöö •öö ö‡  
†--öö öó öî¾ö êú¾ö»öß ¾ö ö¾öö 1  
•ö‡ úöê‡ ¾ö ö‡ <¾öö  
ÿöããö µö ø ú æüãö öó æüöê×ü 11 169 11

169. ( From the practical point of view } an omniscient Lord knows the Universe and the Non-universe; but not the soul. If any one argues like that, what blame can be laid upon him ?

öö öó •öß¾öãö¹ÿ¾öö  
ÿö´æüö •öö öê‡ †--ö öó †--öö 1  
†--öö öó ö×¾ö •öö ö×ü  
†--ööüöê æüöê×ü ¾ö×ü×,üçöö 11 170 11

170. Knowing is the innate nature of a soul; therefore a soul ( always ) knows the self. ( If knowledge ) does not know the soul; (then it means) that ( knowledge ) is separate from the soul.

†--öö öó ×¾ö öã öö öó , öö öó ×¾ö öã †--ö ööê ö  
ãööæüæüö 1  
ÿö´æüö ãö-ö,ü-öµööãöö öö öó ÿöæü æüãö öó æüöê×ü  
11 171 11

171. Knowledge can not exist without soul, nor can a soul be without knowledge; there can be no doubt in this. Therefore just as knowledge illuminates the self and other ( objects ), so does conation (also)

•ö öóÿööê -öããööóÿööê †ôæüö-öã¾öó ö æüöê†  
 êú¾öx»ö ööê 1  
 êú¾öx»ö öö öß ÿö´æüö ÿöê ö ñãü ãööês²öö-ö ööê  
 ³öx öñüöê 11 172 11

172. An omniscient does not know or conate by voluntary exertion it is, why he is all knowing and has thus been said to be free from (fresh karmic) bondage.

-öx, ü öö´ö-öã¾ö¾ööµö öó  
 •öß¾öããö µö ²öö-ö úö, ü öó æüöê†ô 1  
 -öx, ü öö´ö, üxæüµö¾öµö öó  
 ÿö´æüö ööx öããö ö xæü ²öö-ööê 11 173 11

†ôæüö-öã¾öó µö¾ö öó  
 •öß¾öããö µö ²öö-ö úö, ü öó æüöê†ô 1  
 †ôæüö, üxæüµöó ¾öµö öó  
 ÿö´æüö ööx öããö ö xæü ²öö-ööê 11 174 11 •öã´´öö 1

173-74. Speech arising from thought-activity, is the cause of bondage in a mundane soul; while speech independent of thought-activity cannot cause any bondage in the all knowing ( soul ).

Words uttered voluntarily do cause bondage in a mundane soul; while involuntary flow of speech does not cause any bondage in an all-knowing soul.

šüö öx öãöê••öx¾öæüö, üö †ôæüö-öã¾öó ö æüöê†  
 êú¾öx»ö ööê 1  
 ÿö´æüö ö æüöê†ô ²öö-ööê ãöö ú½öü ´ööêæü ößµöããö 11  
 175 11

175 An omniscient does not stand, sit and walk voluntarily, therefore there is no (fresh karmic) bondage. ( Bondage occurs only in that soul ), which is, operated upon by the deluding karmas and is after some object of senses.

†ö^ÃÃÖ      öμöê ö      -öã ööê      × ö      ööÃööê      Æüö‡  
ÃöêÃö-öμö>üß öó 1  
-ö""ûö -öö¾ö‡ ×Ãö `öó »ööêμö öó Ãö-öμö-öêçöê ö 11  
176 11

176. No sooner does the age karma terminate, than all the remaining karmas also are destroyed. Then immediately ( the soul thus freed ) goes to the topmost of the universe in one single instant only.

•öö‡•ö, ü´ö ö, ü×Æüμöö -ö, ü´öö ú´ö™éüšü¾öû••öμöö  
Ãöã-αóü 1  
öö öö‡"ö^ÃöÆüö¾öö †Æ öμö-ö×¾ö ööÃö-ö""êüμöö 11 177  
11

177. ( A perfect soul is really ) free from old age and death. ( It is ) pure, supreme and devoid of the eight karmas. It possesses the four-fold nature of being all-knowing etc., ( i.e.. al<sup>1</sup> collating,- all blissful and all powerful ), ( and is ) indivisible, indestructible and inexhaustible.

†¾öö¾ööÆü´öø ö×αüμö´ö ööê¾ö´öö  
-öã ö-öö¾ö× ö´´öãÆ óú 1  
-öã ö, üö ö´ö ö×¾ö, ü×Æüμöö × ö""öö †"ö»öö † öö»öö²öö  
11 178 11

178. ( A perfect soul is really ) free from obstructions, independent of the senses, unparalleled liberated from meritorious and demeritorious kariaas. ( Again it is } free from rebirths and is eternal, non-transient and independent.

Ö×¾Ö ñü:Æ ÖÓ Ö×¾Ö ÑÖñÆ ÖÓ  
Ö×¾Ö -öſ>üÖ öê¾Ö×¾Ö••Öñêü ²ÖÖÆüÖ 1  
Ö×¾Ö ´ö,ü ÖÓ Ö×¾Ö •ö ö ÖÓ  
ÿÖÿ£Öê¾Ö µö Æüöê‡ × Ö¾¾ÖÖ ÖÓ 11 179 11

179. Where there is neither pain, nor pleasure, nor annoyance, nor any obstruction, nor death nor birth; there only is Nirvana ( Liberation ).

× Ö¾Ö ‡Ö×ñüµÖ ^¾ÖÑÖ ÖÖ × Ö¾Ö ´ÖêÆüÖê ×¾ÖÛ´ÆüµÖê  
ö × ÖſüöµÖ 1  
ö µö ×ÿÖ ÆüÖ öê¾Ö "ñüÆüÖ ÿÖÿ£Öê¾Ö Æü¾Ö×ñü  
× Ö¾¾ÖÖ ÖÓ 11 180 11

180. Where there are neither senses, nor is there any calamity, nor delusion, nor astonishment, nor sleep, nor desire, nor hunger; there only is Nirvana,

Ö×¾Ö ú´´ÖÖ ÖÖê ú´´ÖÖ Ö×¾Ö ø"ÖÿÖÖ öê¾Ö  
†¼ü¹ÿſüÖ× ö 1  
Ö×¾Ö -ö´´ÖÑñÆ ú-ÖÖ öê ÿÖÿ£Öê¾Ö µö Æüöê‡  
× Ö¾¾ÖÖ ÖÓ 11 181 11

181. Where there are neither any karmas, nor quasikarmas, nor is there any anxiety, nor painful or wicked concentration, nor righteous or pure concentration; there only is Nirvana.

×¾Ö••Ö×ñü êü¾Ö»Ö ÖÖ ÖÓ êü¾Ö»ÖÑÖÖê ĒüÖÓ "ö  
êü¾Ö»ÖÖ ×¾Ö×,üµÖÓ 1  
êü¾Ö»Ö×ñü×½ü †´ÖñçÖÖ †Ûÿ£ÖçÖÖ ÑÖ--ÖñêüÑÖçÖÖ 11 182  
11

182. ( In the state of Nirvana ) are found Perfect Knowledge, Perfect Bliss, Perfect Power, Perfect Perception, immateriality, Isness. ( Astitva ), spatiality (Pradeshatva) and formlessness (Amurtatva).

× Ö¼ÖÖ Ö´Ö¾Ö ×ÃÖ¬¼üÖ ×ÃÖ¬¼üÖ × Ö¼ÖÖ Ö×´Ö¼ü  
 ÃÖ´Öã×§ü½üÖ 1

ú´´Ö¼Ö´ÖãÆ úÖê †´´ÖÖ Ö¨¨ú‡ »ÖÖêµÖ Ö´Ö••ÖÖÿÖÖ 11  
 183 11

183. Nirvana means the Siddha ( the Liberated), and the Siddha means Nirvana; such has been said (by the Conquerors). A soul, liberated from karmas, goes up to the topmost of the Universe.

•Ö ¼ÖÖ Ö ´Öã Ö»ÖÖ ÖÖ Ö´Ö ÖÖ •ÖÖ Öê×Æü •ÖÖ¼Ö  
 ¬Ö´´Öÿ£Öß 1

¬Ö´´ÖÛÿ£Ö úÖµÖ³ÖÖ¼Öê ÿÖçÖÖê ¬Ö,ü¼üÖê Ö Ö¨¨Öü×ÿÖ  
 11 184 11

184. Movements of souls and matter should be known as co-extensive with the medium of motion ( Dharmastikaya ). They can not go further, because there is no medium of motion.

× ÖµÖ´ÖÖ × ÖµÖ´ÖÃÃÖ ±ú»ÖÖ  
 × Ö×§ü½Öü ¬Ö¼ÖµÖ ÖÃÃÖ ³ÖçÖß< 1  
 ¬Öã¼ÖÖ¼Ö,ü×¼Ö,üÖê¬ÖÖê •Ö×¼ü  
 †²Ö ÖßµÖ ¬Öæ,üµÖÖÿÖã ÃÖ´ÖµÖ ÖÖ 11 185 11

185. Niyama ( the path of Liberation ) and the fruit of that Niyama ( i.e , supreme Liberation ) have been described ( by me ), on being prompted by Devotion for Scriptures, ( Pravachana Bhakti ). If there are any inconsistencies ( in the description ), the scholars should remove them and make ( this treatise ) complete.

‡ôÃö³ö¼öê ö -öã ööê êú‡ô ø öœóü×ÿö ãöãóœü,óü  
 ´ö öó 1  
 ÿöêøãö ¼öµö öó ãööê""öö †³öøçö ´öö ãú öæü  
 ×•ö ö´ö öê 11 186 11

186. If any ( persons ) find fault with this lovely path ( of liberation ), simply through malice, then ( O disciple ) on hearing their words, do not be lacking in devotion to the path of the Conquerors.

× öµö³ö¼ö öö× ö×´öçöó ´ö< úœóü  
 × öµö´öãöö,ü öö´öãöãœóü 1  
 ²öã¬œüö ×•ö ööê¼öœêüãöó  
 -öã¼öö¼ö,üœüöêãö× ö´´öãœ óü 11 187 11

187. Having understood the teaching of the Conquerors which are free from inconsistencies, I have composed this treatise styled as “Niyamasara,” with the main object of a self-meditation.

Commentary.

A perfect- liberated soul is absolutely free from all sorts of impurities and it shines forth in its true nature, even when a soul is in the position of an Arhat, though it is still in bondage with the four non-destructive ( Aghatiya ) karmas; but it is free from all the four destructive karmas, which obscured its real attributes. As long as the non-destructive karmas are not exhausted, the soul of the Lord Arhat remains in a highly refined physical body ( Paramaudarika sharira ). The Omniscient Lords, being possessed of vibratory activities, move about and preach Truth to the world.

Both the Siddhas and the Arhats are possessed of pure conscious attentiveness ( Shuddha Upayoga ), which includes both perfect conation and perfect knowledge. On account of the total destruction of the knowledge-obscuring and conation. obscuring karmas, both knowledge and conation exist and work simultaneously, just as light and heat exist in the sun and work

simultaneously. In the case of souls, who have not attained omniscience, conation precedes knowledge; both do not work simultaneously. Natural knowledge and natural conation, as described in Gathas II and 13 respectively, are the innate attributes of a soul; in other words they are the perfect knowledge and perfect conation, as found existing and working simultaneously in the omniscients.

In the pure and perfect conation and knowledge of the omniscients all knowable objects are reflected, without any effort, whatsoever, on the part of the omniscient souls. Thus when it is said that from the real point of view, the omniscient soul knows the self only, it means that the soul knows the self together with the reflection of all the objects in the Universe and Non-universe simultaneously. It is only a mode of expression to say, that from the real stand-point, the omniscients know the self alone. As practical point of view deals with a substance having regard to its relation with other substances; wherefore it is also quite true to say that from the practical point of view, the omniscients know all. It is merely another mode of expression. All includes the self as well. Thus from whatever point of view, we consider, we arrive at the conclusion that an omniscient soul knows the self and all other substances simultaneously.

Soul is a substance. and knowledge and conation are its two innate attributes. Substance is nothing else but another name given to the sum total of its attributes and modifications. A substance cannot function independently; whatever is done by it, is done solely by virtue of its attributes and modifications.

When one says that soul conates and knows the self and all other substances, it has to be admitted that perfect conation and perfect knowledge also conate and know the self and all other substances at the same time.

Every luminous substance illuminates both itself and all other objects within its range. Conation and knowledge illuminate both themselves and all other objects.

If knowledge be assumed as not knowing the soul, then it will never be possible for any one to know the soul and it will be sheer nonsense to talk of

soul, self-knowledge, self-realisation and self-concentration. In other words, path to liberation and liberation itself will become quite meaningless.

In Gatha 171, it has been laid down that neither knowledge can exist without soul nor can there be a soul without knowledge. It is so; because knowledge being the attribute of the soul, it can never exist independently. If it is said that knowledge does not know the self, then it means that it is quite separate from soul, which it is not. Therefore knowledge knows both the soul as well as all other objects.

It is a well known principle of Jainism that delusion, attachment and aversion, etc., are the main causes of karmic bondage with the soul. The Omniscient Lord having already destroyed the deluding karma Mohaniya), it is entirely impossible that any impure thought-activity such as desire, etc., should arise in Him. Owing to the destruction of the knowledge-and-conation-obscuring karma, and attainment of perfect knowledge and conation, every knowable object is automatically revealed to Him, and nothing remains which he may desire to know, The action of a vibratory omniscient, ( Sayoga Kevali ), in moving about, and preaching Truth, etc, are not volitional; they are due to the operation of the remaining four non-destructive karmas. They are in a way like the reflex actions of the nervous system.

When the Lord Arhat, on the termination of His age karma destroys all the remaining karmas, he is absolutely liberated from all the material bodies, fine or gross. He is pace, perfect independent, free from rebirth, all blissful, has accomplished all that was-to-be accomplished, and as such ascends directly upwards by force of nature and there abides at the summit of the, Universe. He is-then called a Siddha ( a perfect liberated soul ). This condition of a Siddha is known as Nirvana. The word Nirvana according to the Jaina doctrine means extinguishment of all foreign thought-activities, desire, attachment, aversion, etc., and the attainment of the soul's own pure individuality together with all its pure and natural attributes and modifications.