Âchârya Kundkund

Samayasâra

The most profound and sacred exposition in the Jain religious tradition.

Original Prãkrit text translated to English by Vijay K. Jain

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Preface (abbreviated):
Kundakundacharya needs no introduction. He graced the country with his divine presence in the first century B.C. His great book Samayasāra has 400-odd verses. Nothing surpasses the excellence of Samayasāra which is self-contained, self-determining, self-sufficient, pure and perfect Super-Self. The soul is the sole determinant of its own pure psychic status. The soul never loses its soulhood. Kundakundacharya is an unquestioned authority of Jaina dogmatics; and his position, especially among the Jain Teachers and Authors of the South, is unique. His very name has an auspicious significance, to be enumerated next only to that of Mahavira and Gautam Ganadhara. All his works are available in Prâkrit which borders on Saurseri and contains some traits of Ardha-mâgadhi and hence called Jain-Saurseri.
INVOCATION

1. O bhavyas (potential aspirants to liberation)! Making obeisance to all the Siddhas, established in the fifth state of existence that is eternal, immutable, and incomparable (perfection par excellence), I will articulate this Samayaprābhrita, which has been propounded by the all-knowing Masters of Scripture.

Note: Âchārya Kundkund has used the word vochhāmi in conjunction with sudkevalibhanidam. He thus declares that this treatise has been propounded by the srutkevalis, the all knowing Masters of Scripture, and he himself is just a narrator. ‘O’ has been used to address all souls who have the potential to attain liberation.
THE SOUL

2. Know that the jīva (soul) which rests on pure faith, knowledge, and conduct, alone is the Real Self. The one which is conditioned by the karmic matter is to be known as the impure self.

Note: The word jana suggests voluntary understanding; jana implies a command. The souls which rest on the pure self are called the Real Self. Only the Arhats and the Siddhas are the Real Self. All other souls, up to the spiritual stage of destroyed delusion (Ksinmoha) are other than the Real Self.

3. The Real Self who has realized oneness with his own nature is the beautiful ideal in the whole universe. To associate this Self with bondage, therefore, will be a self-contradictory narration.

Note: The jīva (soul) accomplishes true beauty when it is in harmony with its own nature. Although 'samaya' connotes all substances – the medium of motion, the medium of rest, space, time, matter, and jīva – what is intended here is the jīva (soul). Contradiction arises when the jīva is contaminated with the karmic matter. In the same way, the medium of motion, the medium of rest etc., look beautiful only when they rest on their own nature.

4. Tales involving pleasures of five senses – kama (sensuous pleasures involving touch and taste), and bhog (sensuous pleasures involving smell, sight and hearing) – and of karmic attachment have been heard, known, and experienced by all. Only the attainment of Self that is free from all attachments is not easy.

Note: The words – heard, known, and experienced – mentioned above, refer to wrong belief, knowledge, and conduct, respectively, in the verse.

5. (Acharya Kundkund says) I will reveal that unified Self (impregnable Self with right faith, knowledge, and conduct) with the soul's own glory. If I succeed, accept it as a validation of truth, and if I miss out, do not misconstrue my intent.

Note: To misinterpret the speaker in order to distract from the intended meaning is to misconstrue.

6. The knowing consciousness is neither apramatta (vigilant of duties) nor pramatta (non-vigilant of duties) and is thus said to be pure. The subject of consciousness (in the state of knowing) remains the same when the ultimate truth is revealed.

7. Conduct, faith, and knowledge have been said to be the attributes of the knower, the Self, from the empirical point of view (vyavahāra naya). From the transcendental point of view (nischaya naya), there is no knowledge, conduct or faith – just pure consciousness.

8. Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of empirical point of view (vyavahāra naya).

9. The jīva who, through his faculty of scriptural consciousness, realizes the pure nature of the Real Self, is called a real, alllknowing Master of Scripture (nischaya srutakevali) by the Rsis, the illuminators of the world.
10. The jīva who comprehends the entire scriptural knowledge (comprising the twelve canonical works – angas) is called an empirical, all-knowing Master of Scripture (vyavahāra srutakevalī) by Lord Jina. As the entire scriptural knowledge (and the resultant scriptural consciousness) is the Real Self, he is called a srutakevalī.

11. The empirical point of view does not reveal the ultimate truth, and the pure, transcendental point of view reveals the ultimate truth. This has been said by the Rsis. The soul which takes refuge in the ultimate truth is surely the right believer.

12. The pure, transcendental point of view, expounded by those who have actually realized the ultimate truth about the real nature of substances, is worth knowing. And for those souls who are in their impure state (like the householder engaged in virtuous activity, and the ascetic, vigilant or non-vigilant, in the ratnatrai - three jewels - of right faith, knowledge and conduct), the empirical point of view (vyavahāra naya) is recommended.

13. Comprehension of these nine substances – soul, non-soul, merit, demerit, influx, stoppage, gradual dissociation, bondage, and liberation – through pure nischaya naya constitutes right belief. (Being the focal point of belief these nine substances are said to constitute right belief, and from the point of view of pure nischaya naya, the knowledge of these nine substances results into the realization of the Real Self, hence it is right belief.)

Note: These nine substances are the subject matter of this treatise Samayasāra.

14. The point of view which sees the soul as 1) free from bondage, 2) untouched by others, 3) distinct, 4) steady, 5) inseparable from its attributes of knowledge, faith etc., and 6) free from union with any other substance, is the pure point of view (suddha naya).

15. He who sees, knows, and experiences the soul as free from bondage, untouched by others, distinct, not other than itself (also steady, and free from union – as mentioned in the previous verse), indivisible whole (incorporeal), and absorbed in its own blessedness, comprehends the whole Jaina doctrine, including the Real Self and non-self.

16. From the empirical point of view (vyavahara naya), right faith, knowledge, and conduct, should always be cherished by the ascetic, but from the point of view of pure nischaya naya, these three are identical with the Self.

17. & 18. Just as a man desirous of monetary benefits, after identifying the king by his crown and other insignia of royalty, exerts to serve him faithfully, in the same way, one who desires emancipation should know the soul as a king, put faith in it, and attend to it in right earnest.

19. So long as the soul believes that it comprises the karmic matter – the subtle karmic matter (dravya karma), the psycho-physical karmic matter (bhāv karma), and the quasi-karmic matter (particles of matter fit for the three kinds of bodies and the six kinds of completion and development) (nokarma) – and that the subtle karmic matter and the body building karmic matter are its constituent parts, it remains lacking in discriminatory knowledge.
20. &
21. &
22. One who erroneously considers any alien object such as an animate being (wife, son etc.), an inanimate thing (riches such as gold and silver), and mixed animate-inanimate object (land, cattle etc.) as ‘I am this substance’, or ‘It is me’, or ‘I am its’, or ‘It is mine’, or ‘It was mine in the past’, or ‘I was identical to it in the past’, or ‘It shall be mine in future also’, and ‘I shall also be like it in future’, has only superficial awareness \textit{(bahiratma)}. But one who understands the real nature of the Self does not entertain such erroneous notions and, therefore, possesses intimate knowledge \textit{(antarâtmâ)}.

23. &
24. &
25. The Self, deluded with wrong knowledge and influenced by wrong belief and passions, declares that physical objects like the ones intimately bound to him (the body) and the ones not so bound to him (wife, son etc.), belong to him. The Omniscient Lord has declared that consciousness is soul’s distinctive characteristic. How can such an entity be regarded as physical matter? How can one say that a particular physical matter belongs to him? If it were possible for the soul to become a physical matter and for the physical matter to become a soul (having consciousness), then only it would have been right to say that a particular physical object belongs to the soul.

26. (An ignorant disciple proclaims –) If the soul does not constitute the body, then worshipping the \textit{Tirthamkaras} and the \textit{Acharyas} will all be deceitful and, therefore, the soul must indeed be the body.

27. (The Acharya responds–) The empirical point of view \textit{(vyavahâra naya)} indeed holds that the soul and the body are the same, however, from the transcendental point of view \textit{(nischaya naya)} the soul and the body are never the same (as they are made up of different substances).

28. By making obeisance to the body, which comprises physical matter and is different from the soul, the ascetic presumes that he has adored and worshipped the Omniscient Lord.

29. From the transcendental point of view \textit{(nischaya naya)}, this adoration is not proper as the attributes of the body (like its coloration) do not exist in the Omniscient Lord. Therefore, one who adores the divine attributes of the Omniscient Lord truly worships Him.

30. Just as the description of a city does not entail the description of its king, in the same way, eulogizing the body of the Omniscient Lord does not entail the adoration of His divine attributes.

31. The ascetic who, subjugating his senses, realizes his Real Self which is of the nature of pure knowledge-consciousness, is verily called a ‘conqueror of the senses’ by the saints who know the transcendental point of view \textit{(nischaya naya)}. 


32. The ascetic who, subjugating his delusion, realizes his Real Self which is of the nature of pure knowledge-consciousness, is verily called a ‘conqueror of delusion’ by the saints who know the ultimate truth.

33. When the deluding karma of the ascetic who has already conquered delusion is eradicated, he attains full knowledge of the ultimate truth, and is to be known as a ‘destroyer of delusion (ksīmohā)’.

34. Since one deliberately renounces all alien dispositions, considering these to be other than the Self, therefore, renunciation (pratyakhyana), in reality, be deemed as the knowledge of the Self.

35. As a worldly person renounces a thing which does not belong to him, in the same way, an enlightened person renounces all alien dispositions considering these to be foreign to him.

36. The one who knows that delusion does not in any way belong to him, he is only knowledge- and faith-consciousness, is called ‘free from delusion’ by the saints well-versed in scriptural knowledge or who know the ultimate truth.

37. The one who knows that substances such as medium of motion (dharma) do not in any way belong to him, he is only knowledge and faith-consciousness, is called ‘unconnected to dharma’ by the saints well versed in scriptural knowledge or who know the ultimate truth.

38. The enlightened Self knows that he is unique, absolutely pure, of the nature of knowledge- and faith-consciousness, eternally non-material (due to the absence of attributes of matter like color, taste, smell, and touch), and as such not even an atom of alien objects, whatsoever, belongs to him.
THE SOUL AND THE NON-SOUL

39. &
40. &
41. &
42. &

Ignorant people, not knowing the true nature of the soul, maintain that the Self is but the non-self, and some uniformed people even say that the soul is identical with passions such as attachment and that it is indistinguishable from the karmic matter. Some others say that the psychic potency which determines the high or low intensity of passions, and their consequent effect on the conscious state, is the soul. Still others regard the soul as the quasi-karmic matter (nokarma). Some consider the fruition of karma as the soul and some consider the sensation resulting from the strength of the fruition – intense or mild – as the soul. Some believe that jīva and karma, taken together, constitute the soul, and some others consider the soul to be the result of the association of karma. In these and many other ways, ignorant people identify the Self with the non-self. Such absolutists are ignorant of the truth; say those who know the ultimate point of view.

43. The above mentioned affective states are all result of the manifestation of karmic matter, so says the Omniscient Lord. How can these be called the jīva or Pure Self?

44. As pronounced by the Omniscient Lord, all the eight kinds of karmas are subtle material particles, and that the fruition of these karmas results into suffering that everyone recognizes.

45. It is only from the empirical point of view (vyavahāra naya) that the Omniscient Lord has declared all these affective states to be of the nature of the Self.

46. On seeing the royal entourage, if one says, “The king has come out,” this statement is made from the empirical point of view (vyavahara naya). In reality, only one person in the whole entourage is the king. In the same way, scriptures declare, from the empirical point of view (vyavahāra naya), that these affective states pertain to the Self, although they truly are different from the Self. From the transcendental point of view (nischaya naya), the Self is one, different from these passions (attachment etc.).

47. &
48. The pure soul should be known as without taste, color and smell, beyond perception though the senses, characterized by consciousness, without sound, cannot be apprehended through a symbol or a sense organ, and whose form or shape cannot be portrayed.

49. In the pure soul there is no color (varna), no smell (gandh), no taste (rasa), no touch (sparsa), no form (rūpa), no body (sarīra), no shape (samsthāna), and no skeletal structure (samhanana). The soul has no attachment (rāga), no aversion (dvesa), no delusion (moha), no influx of karmic matter (āsrava), no karma (karma), and no quasi-
karmic matter (*nokarma*). It has no class of potency of karmic matter (*varga*), no types of karmic molecules (*varganā*), no aggregates of karmic molecules (*spardhaka*), no ego-consciousness of different types (*adhyatmasthāna*), and no karmic manifestations (*anubhāgasthāna*). There is no yoga activity (*yogasthāna*), no bondage (*bandhasthāna*), no fruition (*udayasthāna*), and no variations according to the method of inquiry into its nature (*mārganāsthāna*). The pure soul has no place for duration of bondage (*sthitibandhasthāna*), no emotional excitement (*samklesasthāna*), no self-purification (*visuddhisthāna*), no selfrestraint (*samyamlabdhisthāna*). It has no classes of biological development (*jîvasthāna*), and no stages of spiritual development (*gunasthāna*), as all the above-mentioned attributes are manifestations of material conditions.

56. The above-mentioned attributes, from color to stages of spiritual development, belong to the soul from the empirical point of view (*vyavahara naya*), but from the transcendental point of view (*nischaya naya*), none of these belongs to the soul.

57. The association of the soul with these attributes, like color etc., must be understood as the mixing of milk with water. These attributes are not part of the soul as the soul’s characteristic is consciousness.

58. &

59. &

60. When someone gets robbed on a road, people, conventionally, say, “This road gets robbed,” but in actual, no road gets robbed (only the traveler gets robbed). In the same way, as an illustration, the Omniscient Lord describes, from the empirical point of view (*vyavahara naya*), the color of the material entities of karma, and the quasi-karmic matter (*nokarma*), to be the attribute of the soul. Similarly, attributes like smell, taste, touch, form, body, and shape of the soul are predicated by the all-knowing only from the empirical point of view (*vyavahara naya*).

61. So long as the souls have embodied existence in the world (*samsara*) attributes of color etc., are said to be present in them. There are no attributes of color etc. in liberated souls.

62. (Refuting those who assume that the soul and its color etc. are but the same, the Acharya says) If you maintain that all these attributes really pertain to the soul itself, then, in your opinion, there would be no difference, whatsoever, between the soul and the non-soul.

63. &

64. Or else, if you maintain that the color etc. of worldly beings are indistinguishable from the attributes of the souls, then these souls will be assumed to be endowed with physical form. In this way, O deluded person, a soul endowed with physical form will be made up of physical matter and then, not only in its worldly existence but also in its emancipated state, physical matter will acquire the status of a *jīva*.

65. &

66. Living beings with one, two, three, four, and five senses, gross and fully developed, and their opposite, subtle and undeveloped, are classes based on their physique-making karma (*nama karma*). The classes of living beings (*jivasthāna*) are the result of physique-
making karma (nâma karma) and since the causal conditions are physical in nature, how can these be identified with the nature of the soul?

67. The developed and undeveloped, and subtle and gross, are classifications of living beings, termed jivas, from the standpoint of their physical constitution. And the scriptures convey this from the empirical point of view (vyavahâra naya).

68. The stages of spiritual development (gunasthana) are stated to be the result of deluding karmas (mohanîya karma). How can these, which are eternally non-conscious, be identified with the conscious jîva?
The Doer and the Karma

69. &
70. So long as the soul (jīva) does not recognize the differences in the attributes of the Self and the influx of karmas, it remains ignorant, and indulges in baser emotions like anger. The Omniscients declare that while indulging in anger etc., the soul accumulates karmic matter, and, in this manner, bondage takes place.

71. When the soul (jīva) is able to recognize the differences in the attributes of the Self and the influx of karmas, then fresh bondage does not take place.

72. After knowing that karmic influxes are impure, of nature contrary to the Self, and the cause of misery, the Self abstains from them.

73. (The well-informed asserts that) I am really one, pure, free from possessive desires, and replete with knowledge and perception. Resting on pure consciousness (with the abovementioned attributes), and self-contented, I lead all the karmic influxes (like anger) to destruction.

74. These influxes like anger are associated with the soul, destructible, evanescent, incapable of providing refuge, misery themselves, and result into misery. Knowing this, the well-informed abandons them.

75. The Self who does not get involved in the adoption of the karmic matter, and, in the same way, the quasi-karmic matter (nokarma), but is aware of these, is knowledgeable.

76. The knower, while knowing the various kinds of karmic matter, surely does not manifest himself in the modifications of alien substances, or assimilate them, or transmute in their form.

77. The knower, while knowing the various modes of his own thought-dispositions, surely does not manifest himself in the modifications of alien substances, or assimilate them, or transmute in their form.

78. The knower, while knowing the various fruits of karmic matter, surely does not manifest himself in the modifications of alien substances, or assimilate them, or transmute in their form.

79. The physical matter too does not manifest itself in the modes of any foreign substance, or assimilate them, or transmute in their form, because it manifests in its own state or form.

80. &
81. &
82. Physical matter gets transformed into karmic matter due to soul’s passions like attachment. Similarly, jīva also, conditioned by karmic matter like delusion, gets transformed, showing tendencies of attachment etc. Jīva does not produce changes in the attributes of the karma, nor does the karma produce changes in the attributes of the jīva. It should be understood that these two get modified as a result of one conditioning the
other due to mutual interaction. As such, the soul is the creator as far as its own attributes are concerned, but not the creator of all the attributes that are due to its association with karmic matter.

83. From the pure, transcendental point of view (nischaya naya) – know that the Self produces only his own self, and, again, the Self enjoys his own self.

84. It is only from the empirical point of view (vyavahara naya) that the Self is the creator of various kinds of karmic matter, and then enjoys the fruits thereof.

85. If the Self creates the karmic matter and then enjoys the consequences thereof, it will lead to the hypothesis of a single cause producing two different effects. This is in conflict with the Jaina doctrine. **Note:** Action (kriya) actually leads to mode (paryaya) and the mode of a substance cannot be altogether different from the substance itself. As the Self produces his own modes, and, again, enjoys results thereof, and if he also creates the karmic matter and then enjoys the consequences thereof, then the Self will be no different from the two actions – of self and of karmic matter. To hypothesize that a single substance produces kriyā in two substances is against the doctrine of the Omniscient Lord.

86. Those who believe that the jīva or the Self is the producer of modifications in both – his own self, and in the physical matter, i.e., one single substance producing modifications in two substances, are of erroneous faith.

87. Again, erroneous faith is of two kinds – one pertaining to the jīva or soul, and the other pertaining to ajīva or non-soul. Similarly, nescience (ajñāna), non-abstinence (avirati), actions of the body, the organ of speech and the mind (yoga), delusion (moha), and passions (kasāya) like anger, are of two kinds (in respect of being jīva or ajīva) each.

88. Erroneous faith, actions of the body, the organ of speech and the mind, non-abstinence, and nescience, which are of the nature of ajīva, are karmic matter. And nescience, non-abstinence, and erroneous faith, which are of the nature of jīva, are modes of consciousness (upayogarūpa).

89. The consciousness, conditioned by delusion, undergoes three different kinds of modifications perpetually. These three modifications must be known as erroneous faith, nescience, and non-abstinence.

90. Although the consciousness of the soul is inherently pure, flawless, and of unified disposition, when conditioned by the above mentioned three impurities (erroneous faith, nescience, and non-abstinence), it becomes the causal agent of corresponding psychic imperfections.

91. The soul itself is the causal agent of whatever impure modifications it undergoes. As the soul turns into a causal agent, physical matter gets transformed into karmic matter.

92. Believing non-self to be self, and self to be non-self, the ignorant soul becomes the causal agent of various karmas.
93. The knowing Self, who does not engender feelings of non-self as self, and self as non-self; that Self does not become the causal agent of various karmas.

94. The Self, conditioned by the three impurities (erroneous faith, nescience, and non-abstinence), indulges in such self-assertions as "I am anger". That Self becomes the causal agent of impure modifications in his consciousness.

95. Conditioned by the three impurities (erroneous faith, nescience, and non-abstinence), the Self indulges in such self-assertions as "I am dharma etc.". That Self becomes the causal agent of impure modifications in his consciousness.

96. In this way, a person of dull intellect, due to his ignorance, considers alien substances to be the Self, and also the Self to be alien substances.

97. Because of the aforesaid reason, the knowers of reality call such a soul as a causal agent of various karmas. Whoever realizes the truth, gives up all causal relationship with alien substances.

98. The Self, in this worldly life, is identified, point of view (vyavahāra naya), as the producer of articles such as a pot, a cloth or a chariot, besides the sense organs, various types of karmas like anger, and the quasi-karmic matter (nokarma).

99. If the Self is the producer of these alien substances then, surely, he shall amalgamate with them; since this amalgamation does not take place, the Self cannot be their producer.

100. The Self does not produce a pot, or cloth or any other substances. Only his yoga, the three-fold activity, and upayoga, the consciousness, are instrumental causes in producing the pot etc. The Self is responsible for these – yoga and upayoga.

101. The Self who does not engage in doing karmas, such as knowledge-obscuring karma, which are consequences of the karmic matter, but only knows these karmas, is the knower.

102. Whatever psychic disposition, virtuous or wicked, the Self engages in, he is definitely the author of the disposition. The disposition becomes his karma and he is the enjoyer of the fruits of this psycho-physical karmic matter (bhāv karma).

103. The matter and quality of a substance are not transmittable into the matter (and quality) of another substance. Being nontransmittable, how can a substance change the modes of another substance?

104. The soul does not transmit its matter and quality into karmic matter. How then, without transmitting its matter and quality, can it be considered a causal agent for producing the karmic matter?

105. The soul is perceived as an extrinsic agent for the modifications of karmic bondages (knowledge-obscuring karma, etc.) and it is figuratively said that the karma has been produced by the soul.
106. A war is fought by the warriors, still it is figuratively said that the king is at war. Similarly it is said from the empirical point of view, that the jīva, or the soul, has produced the karma.

107. That the soul originates, produces, binds, changes the modes, and assimilates the karmic matter is said from the empirical point of view (vyavahāra naya).

108. As a king is metaphorically said to be the producer of vice or virtue in his subjects, similarly, the soul is said to be the producer of the substance and quality of the physical matter from the empirical point of view.

109. &
110. In reality, four primary conditions of influx of karmas are said to be the causal agents bringing about karmic bondage. These must be understood to be wrong belief (mithyatva), nonabstinence (avirati), gross passions (kasāya), and actions of the body, the organ of speech and the mind (yoga). These have been further subdivided into thirteen secondary conditions. The thirteen conditions exist, to different extent, in various stages of spiritual development (gunasthāna), from 'misbeliever' (mithyādristi) to 'omniscience with vibration' (sayogakevali).

111. &
112. These conditions of influx of karmas resulting into bondages, like wrong belief etc., are, in reality, non-conscious (achetana) because they are brought about by the rise of the karmic matter. If these result into karmas, then the Self cannot be the enjoyer of the fruits thereof. Because the conditions called gunasthāna produce karmas, therefore, from the pure point of view, the Self is not the producer of karmas, and only the conditions called gunasthāna produce karmas.

113. &
114. &
115. Knowledge- and perception-consciousness is inseparable from the Self; however, if we consider anger too as inseparable from the Self, then soul and non-soul will get amalgamated into one entity. This hypothesis will entail that all souls in this world will surely become non-soul too. Same misleading notion prevails if we consider karmic conditions, karmic matter, and quasi-karmic matter to be inseparable from the Self. Therefore, to dispel this misleading notion, as we regard anger to be distinct from the conscious Self, similarly, regard karmic conditions, karmic matter, and quasi-karmic matter also to be distinct from the conscious Self.

116. &
117. &
118. &
119. &
120. If you believe that physical matter does not get bound to the Self on its own accord, nor does it evolve into modes of karma on its own accord, then, it becomes immutable. Or else, if you believe that the karmic molecules (vargana) do not get transformed into various karmic modes, then this belief will lead to non-existence of the worldly state of the soul (samsāra), identical with the Samkhya system. If you maintain that the Self transforms the karmic molecules into various karmic modes, then how can the Self cause transformation in a substance that, by nature, is immutable? Or else, if you believe that
the physical matter, on its own accord, transforms into various modes of karmas, then it will be false to say that jīva causes transformation of karmic matter into karmic modes. Therefore, in reality, just as the karmic molecules which get transformed into various karmic modes are material substance, in the same way, karmic modifications like knowledge-obsuring karmas etc., are mutated states of the karmic substance.

121. & 
122. & 
123. & 
124. & 
125. (Addressing the disciple of the philosophy, the Acharya says) If you believe that the soul by itself is not bound by karmas, and that it does not have emotional modifications like anger, then it must, by nature, remain non-manifesting. And if the soul does not have emotional modifications like anger, then empirical life (samsāra) will cease to be, akin to the Sāmkhya faith.

If you maintain that karmic matter like anger, by its own, causes emotional modifications (like anger etc.) in the soul, then how is it possible for the karmic matter, like anger, to cause Sāmkhya modification in the soul which, by nature, is immutable? If you believe that the soul undergoes emotional modification of anger on its own accord, then it will be false to say that the karmic matter of anger causes emotional modification (of anger) in the soul. (Therefore, it follows that-) The soul which manifests its consciousness in the psychic state of anger is anger itself; the soul which manifests its consciousness in the psychic state of pride is pride itself; the soul which manifests its consciousness in the psychic state of deceitfulness is deceitfulness itself; and the soul which manifests its consciousness in the psychic state of greed is greed itself.

126. Whatever psychic mode the soul manifests itself into, it is the causal agent of that mode. The knowledgeable soul manifests itself into a disposition that is abundant with knowledge, and the ignorant soul manifests itself into a disposition of unawareness.

127. The ignorant Self manifests himself in wrong knowledge and due to this wrong knowledge he does the karmas. But the Self, aware of his true nature, manifests himself in right knowledge and, therefore, due to this right knowledge he does not do the karmas.

128. & 
129. Since manifestation of right knowledge can only lead to a disposition based on right knowledge, it follows that all dispositions of the knowledgeable Self are truly of the nature of right knowledge. Conversely, all dispositions of the ignorant Self are of the nature of wrong knowledge.

130. & 
131. Just as when we think of gold, earrings etc. come to mind, and when we think of iron, shackle etc. come to mind, in the same way, the ignorant Self engenders thought-activities based on wrong knowledge, and the knowledgeable Self engenders thought-activities based on right knowledge.

132. & 
133. &
134. Know that erroneous knowledge (of the nature of substances) in the Self is the rise of nescience (ajnana); flawed conviction (in soul and non-soul substances) is the rise of wrong belief (mithyätva), tendency not to abstain from sensual pleasures is the rise of non-restraint (asamyama), indulgence in perverted passions (like anger etc.) is the rise of passions (kasāya), and threefold activities (of the body, the organ of speech and the mind), whether meritorious or wicked, involved or uninvolved, is the rise of yoga.

135. &
136. As a consequence of the rise of wrong belief (mithyätva) etc., the material substance that comes in the form of primary karmic matter gets modified into eight kinds of karmic matter like the knowledge-obscuring karma. The time when this primary karmic matter gets attached to the soul, during that period, the Self is the causal agent of his own ignorant dispositions.

137. &
138. If we believe that both, the Self as well as the physical matter, produce modifications such as attachment, then both will be said to assume psychic modes like attachment. But only the Self assumes psychic modes like attachment and nescience, and, therefore, the Self is distinct from the connecting agent for the rise of karma, the physical matter.

139. &
140. If we believe that both, the Self as well as the physical matter, transform into modes of various karmas, then both will be said to assume the status of karma. But only the physical matter assumes modification as a result of karmic disposition and, therefore, this modification in physical matter is distinct from the psychic modes, like attachment and nescience, of the connecting agent, the Self.

141. The statement that the space-points of karmic molecules pervade the space-points of the soul, or that they touch the soul, has been made from the empirical point of view (vyavahara naya). From the transcendental point of view (nischaya naya), the soul neither gets bonded with nor touched by the karmic matter.

142. Thus, assertions that the soul gets bonded with the karmic matter, or that it does not get bonded with the karmic matter, are made from different points of view. But that which is independent of various points of view is the ultimate truth, the samayasâra, pure and absolute consciousness.

143. The Self who knows the scriptures, only apprehends the states depicted by both the viewpoints. Experiencing the innate supreme bliss of the Self, and abjuring all viewpoints, he does not absorb even an iota of any viewpoint (Self-realization is free from all expressions of viewpoints).

144. That which is free from all viewpoints is the samayas ra. Only this samayasâra is characterized by right faith and right knowledge (samayasâra itself is right faith and right knowledge).
**MERIT AND DEMERIT**

145. You know that wicked karma is undesirable, and virtuous karma is desirable. But how can the karma, which leads the jiva into the cycle of births and deaths (samsāra), be considered desirable?

146. Just like a shackle, whether made of gold or iron, will be able to confine a man, similarly both – virtuous and wicked karmas – bind the Self (both are bondage).

147. Therefore, do not entertain any attachment for or association with both these types of undesirable karmas, virtuous or wicked, as any attachment for or association with the undesirable will lead to the destruction of innate bliss.

148. & 149. Just like a man, on becoming aware of the evil nature of someone, severs any association with or attachment for him, in the same way, a knowledgeable person, engaged in the innate nature of the Self, severs any association with or attachment for even the virtuous karmas, as he knows these to be of evil nature.

150. The Self with the attribute of attachment suffers bondage of karmas, and the one with the attribute of non-attachment (detachment) sheds his karmas. This has been declared by the Omniscient Lord and, therefore, (O bhavya – potential aspirant to liberation!) do not have any attachment for the karmas.

151. Undoubtedly, the divine state of the soul is absolute consciousness (samaya), pure (free from all viewpoints, only knowledge consciousness), omniscient (having attained its innate attributes), ascetic (absorbed only in the Self), and the knower (being knowledge by itself). The ascetics who position themselves in this divine state of the soul attain liberation (nirvāṇa).

152. Anyone who has not positioned himself in the divine state of the soul, but performs austerities and observes vows, the allknowing call his austerities and observance of vows as childish austerities (bāltapa) and childish observance of vows (bālvrata).

153. Those who although observe vows and rules of conduct as well as celibacy and austerities, but do not position themselves in the divine state of the soul – of knowledge consciousness – do not attain liberation.

154. Those who are not anchored to the divine state of the soul (not living through pure consciousness), since they are not aware of the path to liberation, out of ignorance, they desire virtue (punya) which is the cause of the cycle of births and deaths (samsāra).

155. Belief in the nine substances as they are is right faith (samyagdarsana). Knowledge of these substances without doubt, delusion or misapprehension, is right knowledge (samyagijñāna). Being free from attachment etc. is right conduct (samyakchāritra). These three, together, constitute the path to liberation.

156. Leaving aside the ultimate point of view, wise ones take on the empirical way, but the destruction of karmas takes place only to those ascetics who embrace the pure, ultimate nature of the Real Self.
157. & 158. & 159. Just as whiteness of linen gets destroyed when it is soiled with dirt, know that, in the same way, right faith gets destroyed when soiled with wrong belief. Just as whiteness of linen gets destroyed when it is soiled with dirt, know that, in the same way, right knowledge gets destroyed when soiled with nescience. Just as whiteness of linen gets destroyed when it is soiled with dirt, know that, in the same way, right conduct gets destroyed when soiled with passions.

160. The Self, by his own nature, is all-knowing and all-perceiving. Still, being covered with the dirt of karmas, he is in the worldly state of births and deaths (*samsara*) and does not know all the substances and their various modes.

161. & 162. & 163. As declared by the Omniscient Lord, right faith gets obstructed by wrong belief. When this happens, the Self becomes a wrong believer, so let it be known. As declared by the Omniscient Lord, right knowledge gets obstructed by nescience. When this happens, the Self becomes devoid of right knowledge, so let it be known. As declared by the Omniscient Lord, right conduct gets obstructed by passions. When this happens, the Self becomes devoid of right conduct, so let it be known.
**Influx of Karmas**

164. & 165. Wrong belief (*mithyatva*), non-abstinence (*avirati*), passions (*kasāya*), and actions of the body, the organ of speech and the mind (*yoga*) are of two kinds – psychical (*chetana*) and material (*achetana*). Psychical modifications are of various kinds and they are modes exclusively of the Self. Material modifications, like wrong belief, lead to karmas, like knowledge-obscuring karma. The cause of material modifications, like wrong belief, is the Self when he gets involved in psychic states like attachment and aversion.

166. The right believer has no bondage due to influx of karmas; the influx is blocked. While free from bondage of new karmas, he is aware of the still existing, past bondage of karmas.

167. Psychic modes, like attachment etc., of the Self result into bondage of fresh karmas. However, the Self devoid of such psychic modes is free from bondage; he is of the nature of the knower.

168. As the ripened fruit, once fallen (from tree), does not get reattached to the stalk, similarly, karmas (karmic matter), once dissociated from the Self, do not come to fruition again (do not again get bonded with the Self).

169. In the Self with right knowledge, all previously bonded karmas (wrong belief etc., which got bonded when the Self was in the state of nescience), are like a lump of earth (i.e., practically inconsequential) and these (due to their physical nature), remain incorporated with the karmic body (*kārmana sarīra*).

170. Since the four kinds of karmic influxes (wrong belief, nonabstinence, passions, and actions of the body, the organ of speech and the mind), due to the impure qualities of knowledge and faith in the Self, cause bondages of various kinds of karmas every instant, therefore, the Self with right knowledge is free from bondage.

171. Since the quality of knowledge, due to its lowest stage of disposition (destruction-cum-subsidence), re-emerges, within one *muhurta*, in alternative modes, therefore, this cognitive quality (from the level of destruction-cum-subsidence to the level just before perfect conduct) has been said to be the cause of bondage of karmas.

* *muhūrta* is a measure of time equal to 48 minutes.

172. The knowledgeable *jiva*, due to the modifications of knowledge, faith, and conduct, in their lowest stage of disposition (destruction-cum-subsidence), gets bondages of various kinds of karmic matter.

173. & 174. & 175. & 176. In the right believer, all previously bonded karmas, which got bonded when the Self was in the state of attachment, remain existent. They get bonded due to the manifestation of conscious dispositions of the Self, involving attachment etc. They are existent but are not fit for enjoyment till they mature; just as a child-wife is not fit for enjoyment by the husband. The same bonded karmas, when they mature, are fit for
enjoyment and, in the process, give rise to fresh bondages; just as an adult wife is fit for enjoyment by the husband and, in the process, generates his attraction. The previously bonded karmas transform from being unfit for enjoyment, to fit for enjoyment. On becoming operative, they give rise to bondages of seven kinds of karmas like knowledge-obscuring karma (but not the life-determining karma), or eight types of karmas (including the life-determining karma). The right believer, due to this very reason, is said to be a non-perpetrator of bondages; because of the absence of attachment etc. in him, the existent karmic matter cannot cause fresh bondages.

177. &
178. In the right believer, there are no influxes of attachment, aversion, and delusion. Therefore, without these psychic states pertaining to attachment etc., the existent karmic matter cannot cause fresh bondages. Four kinds of karmic influxes, such as wrong belief, cause bondages of eight kinds of karmas, and these four kinds of karmic influxes are due to the psychic states of the Self, pertaining to attachment etc. Because of the absence of these psychic states pertaining to attachment etc., the Self with right belief does not get fresh karmic bondages.

179. &
180. Just as food eaten by a man, and acted upon by his digestive system, gets metabolized into flesh, bone-marrow, blood etc., in the same way, the earlier influxes of karmic matter associated with the Self of the knowledgeable, cause various kinds of fresh karmic bondages. Such a knowledgeable Self is away from the pure, transcendental point of view. (Only when the knowledgeable Self is away from the pure, transcendental point of view, he gets caught up in psychic states pertaining to attachment etc., which cause influxes and karmic bondages.)
STOPPAGE OF KARMAS

181. &
182. &
183. Consciousness subsists on consciousness and there is no consciousness in anger etc. Anger subsists on anger and, surely, there is no anger in consciousness. There is no consciousness in eight kinds of karmas, like knowledge-obscuring karma, and the quasi-karmic matter (*nokarma*), and there is no karma and *nokarma* in consciousness. The time when the Self attains this discriminative knowledge, free from error, then the true nature of the Self, which is pure consciousness, manifests itself, and the Self then does not entertain any impure psychic dispositions.

184. &
185. Just as gold, on being intensely heated, does not lose its inherent quality, in the same way, the Self with right knowledge does not abandon his nature of true knowledge on being burnt (by way of hardship or torment) as a consequence of the rise of karmas. Thus, the knowledgeable Self realizes the true nature of the Self, while the ignorant, being camouflaged by nescience, gets associated with impure psychic states such as attachment.

186. The Self who knows the pure nature of the soul, dwells in the pure nature of the soul, but the Self who knows the impure nature of the soul, dwells in the impure nature of the soul.

187. &
188. &
189. The Self, by his own enterprise, protecting himself from virtuous as well as wicked activities that cause merit and demerit, and stationing himself in right faith and knowledge, detached from body and desires etc., devoid of external and internal attachments, contemplates on the Self, through his own Self, and does not reflect upon the karmas and the quasi-karmic matter (*no-karma*); the Self with such distinctive qualities experiences oneness with the Self. Such a Self, contemplating on the Self, becomes of the nature of right faith and knowledge, and being immersed in the Self, attains, in a short span of time, status of the Pure Self that is free from all karmas.

190. &
191. &
192. The Omniscient Lord has declared that psychic imperfections (attachment etc.) are the causal agents of these four psychic responses – wrong belief, wrong knowledge, non-abstinence, and actions of the body, the organ of speech and the mind (*yoga*). Since the knowledgeable is free from these causal agents, he is, by rule, free from karmic influxes. Without influxes, there can be no karmic bondage. Without karmic bondage there can be no quasi-karmic matter (*no-karma*). And without quasi-karmic matter, the cycle of births and deaths ceases to exist.
**Shedding of Karmas**

193. The enjoyment of sense-perceived objects – inanimate or animate – by the right believer leads to the shedding of karmas (*nirjarâ*).

194. The enjoyment (by the Self) of any alien substances inevitably results into pleasure or pain. The Self experiences this rise of pleasure or pain (due to the fruition of karmas) and then these karmas are shed.

195. Just as the handling of poison by an expert in toxicology does not lead to his death, in the same way, the knowledgeable person enjoys the fruits of rise of karmas, but does not attract bondages.

196. Just as a person consuming alcoholic drink can still remain sober due to his strong sense of non-indulgence, similarly, the knowledgeable person, remaining detached from the enjoyment of alien substances, does not attract bondages.

197. The right believer (due to the absence of attachment etc.), while getting involved in sensualities, really does not indulge in them, but an ignorant person (due to the presence of attachment etc.), even if not involved in sensualities, really indulges in them. This is akin to a person performing certain acts but, in reality, is not responsible for them.

*Note:* Just as an assistant, on behalf of the owner of a business, performs all duties, but is neither the owner of the business, nor shares its profit or loss. In the same way, the right believer, due to the absence of attachment etc., is non-indulgent, and the wrong believer, due to the presence of attachment etc., is indulgent.

198. The Omniscient Lord has enumerated various outcomes of the fruition of karmas. These outcomes are not my nature. I am just one, the knower.

199. Attachment is a physical karmic matter. When it manifests, it gives rise to the emotion of attachment. This is not my true nature. I am just one, the knower.

200. In the aforesaid manner, the right believer knows that he is just the one, the knower, and knowing the true nature of the Self, leaves aside all emotional states caused by the rise of karmas.

201. &

202. In reality, the Self who entertains even a very small amount of attachment etc. (wrong dispositions), is not aware of the true nature of the soul, although he may have mastered all scriptures. And since he does not know the soul, he does not know the non-soul too. How can the one who does not know the soul and the non-soul be a right believer?

203. In the midst of material and psychical karmas, the transitory dispositions that arise in the Self cannot take the place of the soul. Therefore, leaving aside all such dispositions, embrace only the knowledge-consciousness that is eternal, unchanging, and indivisible unity.
204. Sensory knowledge, scriptural knowledge, clairvoyance, telepathy, and omniscience, all five, are but one – abode of knowledge. This (knowledge) is the ultimate truth, on whose acquisition the Self attains liberation.

205. Bereft of the virtue of knowledge, many people, even though put several efforts, are not able to attain this knowledge. As such (O bhavya – potential aspirant to liberation!) if you wish to be free from karmic bondages, embrace this eternal knowledge.

206. (O bhavya – potential aspirant to liberation!) Always adore this knowledge, in this only always remain contented, and fulfilled. You will attain supreme bliss (through knowledge-adoration, knowledge-contentment, and knowledge-fulfillment).

207. After realizing that only the Self, and nothing else, belongs to him, which knowledgeable person will consider any alien substance as his own?

208. If the alien substance is mine, then, I (having the attribute of consciousness) will become inanimate; because I am a knowing Self, therefore, no alien substance can belong to me.

209. The alien substance may get cut, or split, or stolen, or destroyed; whatever the reason of its riddance, it is not my possession.

210. The one who is devoid of desire is said to be free from attachment, and the knower does not desire virtue or merit, therefore, he is not a possessor of virtue; he is just its knower.

211. The one who is devoid of desire is said to be free from attachment, and the knower does not desire vice or demerit, therefore, he is not a possessor of vice; he is just its knower.

212. The one who is devoid of desire is said to be free from attachment, and the knower does not desire food, therefore, he is not a possessor of food; he is just its knower.

213. The one who is devoid of desire is said to be free from attachment, and the knower does not desire drink (or beverage), therefore, he is not a possessor of drink; he is just its knower.

214. The knower has no psychic dispositions that desire these and other external objects. Independent all over, he is solely of the nature of the knower.

215. The knower always enjoys the consequences of the rise of existing karmas with detached temperament, and does not long for the enjoyment of karmas that would rise in future. (The knower does not long even for liberation, therefore, the question of his having desire for alien substances does not arise.)

216. The one who experiences (the psychic state of being a subject), and the experience itself (the psychic state of getting influenced), both dispositions are transitory (in terms of their mode). The knower of this reality never longs for any of these two dispositions.
217. Karmic bondage, and enjoyment of karmas, lead to the rise of worldly and bodily attachments; the knower does not have any desire for such conditions.

218. &
219. The knower surely renounces attachment for all substances; while stationed in the midst of karmas, he is not soiled by the karma-dirt – just like gold in the midst of mire (gold remains uncontaminated). On the other hand, the ignorant surely remains attached to all alien substances; therefore, while stationed in the midst of karmas, he gets soiled by the karmadirt – just like iron in the midst of mire (iron gets contaminated).

220. &
221. &
222. &
223. The whiteness of the shell of a conch, which assimilates all kinds of animate, inanimate and mixed substances, cannot be changed into black; in the same way, the knowledge of the knower, who consumes all kinds of animate, inanimate and mixed substances, cannot be changed into nescience. The same conch, when it, on its own, discards the whiteness of its shell and adopts blackness, it loses its white character. Similarly, the knower also when he, on his own, discards his knowledge-character and dwells into ignorance, it acquires nescience.

224. &
225. &
226. &
227. Just as a worldly man, for the sake of his livelihood, serves a king, and the king, in return, provides him with various kinds of pleasure-giving objects, in the same way, when the Self, like a worldly man, serves the karmic matter, then karmas also, in return, provide him with various kinds of pleasure-giving objects. Further, if the worldly man does not serve the king, then the king does not provide him with various kinds of pleasure-giving objects. In the same way, when the right believer does not serve the karmic matter for the sake of sensual pleasures, the karmas also do not provide him with various kinds of pleasure-giving objects.

228. Souls with right belief are free from doubts and, therefore, they are free from fear. Since they are free from seven kinds of fear, therefore, certainly they are free from doubts.

229. The soul which cuts all the four feet (wrong belief, nonabstinence, passion, and yoga), that create the notion of karmic bondage, must be understood to be a non-doubting right believer.

230. The soul which does not desire for the fruits of various karmas, and for any attributes of physical things, must be understood to be a desire-free right believer.

231. The soul which does not exhibit revulsion (disgust) for attributes of physical things must be understood to be a revulsion-free right believer.

232. The soul which exhibits, in all dispositions, a view that is free from errors, and conforming to reality, must be understood to be a non-deluded right believer.
233. The soul which is full of contemplation and devotion to the Omniscient Lord and is the annihilator of all contrary dispositions such as attachment etc., must be understood to be an annihilator right believer.

234. The soul which, when going astray, re-establishes firmly on the path to liberation, must be understood to be an unwavering right believer.

235. The soul which shows tenderness and affection toward the three cornerstones of the path to liberation – right faith, right knowledge, and right conduct – and the three explorers of the path to liberation – chief preceptor, preceptor, and ascetic – must be understood to be a right believer endowed with tenderness.

236. The soul which, mounted on the ‘chariot’ of learning (knowledge), moves on course to the desired goal, must be understood to be a right believer, promulgating the teachings of the Omniscient Lord.
BONDAGE OF KARMAS

237. &
238. &
239. &
240. &
241. A man, living in a place full of dust and with oil applied on his body, exercises with weapons like sword, dagger etc., pierces and slits clusters of trees such as palm, tamal, plantain, and bamboo, and breaks up animate and inanimate objects; think about the real reason why he attracts dust particles onto his body while performing such destructive activities. The stickiness of oil applied on his body is the reason for him attracting dust particles; know for sure that this attraction is not due to his bodily actions. In the same way, a wrong believer, while engaged in various activities, attracts karmic dust due to dispositions like attachment.

242. &
243. &
244. &
245. &
246. Further, the same person, living in a place full of dust but after removing all oil that was sticking to his body, exercises with weapons like sword, dagger etc., pierces and slits clusters of trees such as palm, tamal, plantain, and bamboo, and breaks up animate and inanimate objects; think about the real reason why he does not attract dust particles onto his body while performing such destructive activities. The stickiness of oil applied on his body was the reason for him attracting dust particles; know for sure that this attraction was not due to his bodily actions. In the same way, a right believer, while engaged in various activities, does not attract karmic dust due to the absence of dispositions like attachment.

247. The man who believes that he kills other beings and gets killed by other beings, is under delusion and is ignorant. The man who thinks otherwise is the knower.

248. &
249. The death of a living being is due to the termination of his life determining karma; this has been declared by the Omniscient Lord. You cannot snatch the life-determining karma of any beings, then, how have you caused their death? The death of a living being is due to the termination of his life determining karma; this has been declared by the Omniscient Lord. No other beings can snatch your life-determining karma, then, how have they caused your death?

250. The man who believes that he causes other beings to live, and that he lives because of other beings, is under delusion and is ignorant. The man who thinks otherwise is the knower.

251. &
252. The life-span of a living being is determined by his life determining karma; this has been declared by the Omniscient Lord. You cannot give life-determining karma to any beings, then, how have you given them life?
The life-span of a living being is determined by his life determining karma; this has been declared by the Omniscient Lord. No other beings can give you life-determining karma, then, how have they given you life?

253. The man who believes that he is the cause of misery or happiness of other beings, is under delusion and is ignorant. The man who thinks otherwise is the knower.

254. &
255. &
256. If all living beings become miserable or happy due to the fruition of karmas, and since you do not give them karmas, how have you made them miserable or happy? If all living beings become miserable or happy due to the fruition of karmas, and since they do not give you karmas, how have they made you miserable? If all living beings become miserable or happy due to the fruition of karmas, and since they do not give you karmas, how have they made you happy?

257. &
258. If one dies or becomes miserable, all this is due to the fruition of karmas. Therefore, your view that you have killed or caused suffering to somebody, is it not erroneous? If one does not die or does not become miserable, all this also is due to the fruition of karmas. Therefore, your view that you have not killed or not caused suffering to somebody, is it not erroneous?

259. Your conviction that you give misery or happiness to other living beings is a delusion which engenders bondages of karmas resulting into merit or demerit.

260. &
261. That you give misery or happiness to other living beings, your disposition (involving attachment etc.) of this kind is the cause of bondage – resulting into either demerit or merit. That you kill other beings or cause them to live, your disposition (involving attachment etc.) of this kind is the cause of bondage – resulting into either demerit or merit.

262. Whether you kill or do not kill living beings, bondage takes place due to your own disposition. This is the cause of bondage of living beings, from the pure, transcendental point of view, in a nutshell.

263. &
264. In the same way (like the disposition pertaining to injury or violence), dispositions of involvement in falsehood, stealing, unchastity, and possessions, cause bondage resulting into demerit. And in the same way, dispositions of involvement in truthfulness, non-stealing, celibacy, and renunciation, cause bondage resulting into merit.

265. Further, the Self, conditioned by objects (external – animate and inanimate), entertains dispositions of attachment etc. In reality, objects are not the cause of bondage; it is only due to dispositions.
266. That I am responsible for making the other living beings miserable or happy, cause
them to be bound or released, this assertion of yours is fraught with delusion, is futile,
and, therefore, erroneous, for sure.

267. If, in reality, the living beings get bondages of karmas due to dispositions, and,
treading on the path to liberation, they get dissociated from such bondages, then what is
your role? (Meaning thereby that your dispositions concerning binding or releasing
others are useless.)

268. &
269. The Self, due to his dispositions, identifies himself with various states of existence –
subhuman (plants and animals), infernal, celestial, and human beings – and various
kinds of bondages involving merit and demerit. Similarly, due to his dispositions, he
identifies himself with the medium of motion and the medium of rest, the soul and the
non-soul, and the universe and beyond.

270. The ascetics who do not entertain the aforementioned, and similar other,
dispositions remain free from bondages of karmas that result into merit or demerit.

271. Intellect, resolution, disposition, opinion, logic, reflection, emotion, and
manifestation, all denote the same thing (meaning that the manifestation of \textit{jīva} is due to
dispositions).

272. Therefore, the empirical point of view (\textit{vyavahara naya}) is contradicted by the
transcendental point of view (\textit{nischaya naya}). The ascetics adopting the transcendental
point of view attain liberation.

273. Those incapable of attaining liberation, even though they may observe vows,
carefulness, control, supplementary vows, and practice austerities as prescribed by the
Omniscient, remain without knowledge and are wrong believers.

274. The \textit{abhavya} (one incapable of attaining liberation), even though he may have
studied the scriptures, but having no faith in the substance (\textit{tattva}) called liberation
(\textit{moksha}), then, not having faith in true knowledge, his study of the scriptures is of no
use.

275. Such a person (incapable of attaining liberation), has faith in the \textit{dharma} only to the
extent of achieving worldly pleasures; he loves it, takes interest in it, and touches it. But
for the \textit{dharma} that is instrumental in dissociation of karmas, he does not have
faith, love, interest or tactile-feeling.

276. &
277. (Understanding of) the scriptures (\textit{Acharang}) is knowledge, (belief in) substances
like \textit{jīva} is faith, and (protection of) six kinds of organisms is conduct; this is the
empirical point of view (\textit{vyavahāra naya}).
Surely, the Self is knowledge, the Self is faith and conduct, the Self is renunciation, and
the Self is stoppage of karmas, and \textit{yoga}; this is the transcendental point of view
(\textit{nischaya naya}).

278. &
279. Just as a crystal, which is pure, does not alter its colour by itself, but when in proximity with coloured (like red) objects, seems to acquire red tinge, similarly the knowledgeable Self is pure, and does not acquire modifications like attachment by itself. But due to dispositions like attachment, its purity gets tainted.

280. The knowledgeable Self does not, on his own accord, produce in himself dispositions like attachment, aversion, delusion or passions. Therefore, he is not the causal agent for these dispositions.

281. Due to dispositions of attachment, aversion, and passions, the psychic manifestations of the ignorant cause bondages of such karmas, time and again.

282. On the fruition of material karmas pertaining to attachment, aversion, and passions, the psychic manifestations (like attachment) of the Self cause bondages of karmas. (The inference is that karmic bondages cause dispositions, like attachment; and dispositions, like attachment, cause karmic bondages.)

283. &
284. &
285. Non-repentance (of past perversions like attachment) is of two kinds. Similarly, non-renunciation (of future perversions like desire) is of two kinds. This teaching entails that the Self is not their causal agent. Non-repentance and non-renunciation are also of two kinds each – physical and psychical. This teaching entails that the Self is not their causal agent. Know that so long as the Self does not follow renunciation and repentance, of physical and psychical dispositions, till then he is the causal agent of the karmas.

286. &
287. How can a knowledgeable Self be responsible for the results of actions like preparing food for family and saint, *adhahkarma*, which are defects of the material substances, having qualities alien to those of the Self? Results of actions like *adhahkarma*, and food prepared specially for saint (*auddesik*), are material in nature. How can these be my doings as these are perennially devoid of consciousness?
THE LIBERATION

288. & 289.

290. A man, bound in shackles for a long time, knows the nature of his bondage, intense or feeble, and also its duration. He cannot get rid of the bondage till the time he is able to break the shackles. Without such an effort, he cannot get freedom for a very long time. In the same way, the Self, while knowing the nature of the karmic bondages – quantity of space-points, species, duration, and fruition – does not get rid of these bondages (till he makes an effort). If he attains purity by abandoning attachment etc., he can get rid of all karmic bondages.

291. Just as a man, bound in shackles, cannot get rid of the bondage merely by worrying about it, similarly, a man cannot get liberated from karmic bondage merely by worrying about it.

292. Just as a man, bound in shackles, can surely get rid of the bondage by breaking the shackles, similarly, a man can get liberated if he makes efforts to get rid of the karmic bondage.

293. After knowing the nature of the karmic bondages and also the nature of the Self, the man who keeps at bay all karmic bondages, gets liberated.

294. The Self and the karmic bondage are differentiated on the basis of their own intrinsic nature. These two are chiseled (separated) with the help of the instrument of self-discrimination.

295. The Self and the karmic bondage are differentiated (and separated) on the basis of their own intrinsic nature. The karmic bondage should be discarded and the pure soul ought to be realized.

296. (The disciple asks –) “How can one realize that pure soul?” (The Âcharya replies) “That pure soul can be realized through self-discrimination. As earlier the pure soul was separated from the karmic bondage through self-discrimination, in the same way, the pure soul is realized through self-discrimination.”

297. Through self-discrimination, one must realize that ‘I’ is really the ‘pure consciousness’; and, further, that all other dispositions are not part of oneself.

298. Through self-discrimination, one must realize that ‘I’ is really the ‘seer’ who sees; and, further, that all other dispositions are not part of oneself.

299. Through self-discrimination, one must realize that ‘I’ is really the ‘knower’ who knows; and, further, that all other dispositions are not part of oneself.

300. Knowing the Self to be pure, and all dispositions to be alien, which knowledgeable person will utter these words, ‘These dispositions belong to me.’?

301. &
302. &
303. A man who commits crimes, like theft, is afraid of getting caught and arrested as he moves around. But the man who does not commit crimes, roams around in the midst of people without fear of getting caught and arrested. In the same way, a guilty soul is afraid of getting bondage of karmas (like knowledge-obscuring karma). If the soul is not guilty, it remains unafraid of getting any karmic bondage.

304. & 305. Attainment, self-devotion, fulfillment, achievement, and adoration are synonymous. The soul which is devoid of selfdevotion is a guilty soul. Only that soul which is not guilty is free from fear. Such a soul, knowing its true nature (pure consciousness), is always engrossed in the accomplishment of its pure nature.

306. & 307. Repentance (of past sins), pursuit (of virtue), abandonment (of attachment etc.), concentration, abstinence, self-censure, confession, and purification (by expiation), these eight constitute the poison-pot (because in these the soul is comprehended to be a doer). Non-repentance, non-pursuit, non-abandonment, non-concentration, non-abstinence, non-self-censure, non-confession, and non-purification, these eight constitute the nectar-pot (because these forbid the soul to be a doer).
THE ALL-PURE KNOWLEDGE

308. & 309. & 310. &
311. The qualities that produce a substance are no different from the substance itself; like gold in the form of a bracelet is no different from gold. Whatever modifications of the soul and the non-soul have been enumerated in the scripture, know that the soul and the non-soul are no different from these modifications. Since the soul is not produced by anything whatever, therefore, it is not an effect; it does not produce anything whatever, and, therefore, it is not a cause either. Only with reference to its conditioning by karmas the soul is said to be a doer, and, as a result, karmas are produced. Only this relationship of cause-effect, as a doer of karmas, gets established.

312. & 313. The (psychic states of) soul are produced and destroyed by the operation of various species of karmas. Also, various species of karmas are produced and destroyed by the (psychic states of) soul. In this way, the soul and various species of karmas get bonded to each other. This bond is the cause of worldly cycle of births and deaths.

314. & 315. So long as the Self does not renounce this cycle of origination and destruction due to his association with various species of karmas, till then he remains ignorant, wrong believer, and unrestrained. When the Self renounces the infinite fruits of karmas, he becomes free from karmas – knowledgeable, right believer, and restrained.

316. The ignorant, engrossed in the nature of various species of karmas, enjoys the fruits of karmas (in the form of pleasure and pain), and the knowledgeable is aware of the fruits of karmas but does not enjoy them.

317. The one incapable of attaining liberation, even though wellversed in scriptures, does not give up his attachment for various species of karmas, like a snake does not give up its poisonous nature even after drinking sweetened (jaggery-mixed) milk.

318. The knowledgeable, fixed in non-attachment, knows the sweet-bitter nature of the fruition of karmas; he, therefore, remains a non-enjoyer.

319. The knowledgeable does neither produce nor enjoy the fruits of various kinds of karmas, but he knows the karmic bondages involving merit or demerit, and the results of their fruition.

320. Just like an eye, being different from the scene it is viewing, neither performs the scene nor enjoys it, similarly, knowledge, being different from the karmas, neither performs the karmas nor enjoys them. It only knows bondage, liberation, rise of karmas and their shedding.

Note: Now onwards, till the end of this scripture, is contained the chûlikâ. (A synopsis of explicit or inexplicit explanations and meanings of the subject matter is termed a chûlikâ.)
According to ordinary people, Vishnu is the creator of celestial-, infernal-, subhuman-, and human-beings. If the monks also believe that soul is the creator of six kinds of organic bodies (earth, water, fire, air, plants, and mobile beings), then there is no difference in the viewpoints of ordinary people and monks. In the opinion of ordinary people, Vishnu is the creator, and in the opinion of monks, soul is the creator. Thus, there seems to be no liberation for any of the two – ordinary people and monks – as they are ever engaged in the creation (karmic dispositions) of worlds – celestial, human, or infernal.

From the empirical point of view, (the ignorant) people call the non-self substance as their own, but knowledgeable people, who know the real nature of substances, say that, in reality, even an atom of alien substance is not theirs.

A person may say that this village, town, city, or nation, is his, but, in reality, these do not belong to him; he utters such words only due to his delusion. In the same way, a person, who considers an alien substance to be his own, and then identifies himself with it, is, without doubt, a wrong believer. Therefore, believe that these alien substances do not belong to you, and that the involvement of the Self in creation of non-self substances, as asserted by ordinary people and monks, is the view of the wrong believers.

If you believe that karmic matter (of the nature of deluding karmas) makes the Self a wrong believer, then your belief amounts to attributing the non-conscious karmic matter the ability to create delusion in the Self. Or if you believe that the Self creates delusion in the physical substance, then your belief amounts to attributing wrong belief to the physical substance and not to the Self. If you believe that both, the Self and the nature of the karmic matter, create delusion in the physical substance, then they both must enjoy the fruits of their action. Further, your contention that neither the Self nor the nature of the karmic matter creates delusion in the physical substance will amount to attributing wrong belief to the physical substance; is it not really an erroneous belief?

(The aforementioned belief amounts to –) ‘The Self is made ignorant by the karmas and, likewise, he is made knowledgeable by the karmas. Karmas send the Self to sleep and, likewise, he is awakened by the karmas. Karmas make the Self happy and, likewise, he is made miserable by the karmas. It is by the karmas that the Self is brought to wrong belief and non-discipline, and is made to wander in the upper, middle, and lower worlds. All virtuous or wicked happenings are the handiwork of the karmas. Because the karma does, karma gives, and it is the karma that takes away; therefore, all souls are proved to be without any action.’
The karmic matter of the nature of male sex-passion creates a longing for woman and the karmic matter of the nature of female sex-passion creates a longing for man; this has come about from the ancient teachings of the Acharyas and, as per this doctrine, there is no soul which is unchaste. Then, killing others and getting killed by others will also be attributed to the nature of karma. The name karma of injury by others (parghâta) implies this meaning, and, therefore, as per your doctrine, no soul can cause injury as it is only the material karma which kills the material karma.

(Says the Āchārya) If any monks preach such doctrine of the Samkhya system, then, in their view, the material karmas do everything, and, hence, it follows that all souls are inactive.

Or (in order to substantiate your theory that the karmas do everything –) if you hold, "My soul transforms itself by itself," then this opinion of yours is perverse thinking. Soul has been described in sacred scriptures as eternal and having innumerable points of space. The soul, on its own accord, is incapable of increasing or decreasing its spatial points. Know that, from the point of view of extension, the soul is coextensive with the universe. Since the soul, on its own accord, is incapable of increasing or decreasing its spatial points, how can you say that the soul transforms itself by itself? If you accept that the knowing substance exists with its knowing nature, then also it is established that the soul does not transform itself by itself.

Since from the point of view of some modifications, the soul dies, and from the point of view of some other modifications, the soul does not die, therefore, the one-sided view that the soul (that enjoys) is the same as the doer, or else, some other is the doer, is not tenable. The one who believes that the soul that acts is the same as the soul that enjoys is a wrong believer and does not have faith in the teachings of the Omniscient Lord. The one who believes that the soul that acts is absolutely different from the soul that enjoys is a wrong believer and does not have faith in the teachings of the Omniscient Lord.

Just as an artisan (a goldsmith, for example), does his work to produce earrings etc. but does not become identical with it, so also the Self produces karmic matter like knowledge-obscuring karma, but does not become identical with it.
Just as an artisan (a goldsmith, for example), uses tools like a mallet to produce earrings etc. but does not become identical with them, so also the Self acts through the instruments of mind-, speech- and physical-activity to produce karmic matter like knowledge-obscuring karma, but does not become identical with them. Just as an artisan (a goldsmith, for example), takes up tools but does not become identical with them, so also the Self adopts instruments of mind-, speech- and physical-activity but does not become identical with them. Just as an artisan (a goldsmith, for example) enjoys the fruits of his work (earrings etc.) but does not become identical with the fruits, so also the Self enjoys the fruits of karmas (in the form of pleasure and pain) but does not become identical with them.

353. The above perspective, from the empirical point of view (vyavahara naya), is worth speaking; now listen to the transcendental point of view (nischaya naya) which is the result of the modifications of the Self.

354. & 355. Just as an artisan (a goldsmith, for example) makes his mind up to undertake the task (of making earrings etc.), gets engrossed and becomes one with the task, similarly, the Self also gets engrossed and becomes one with his psychic dispositions like attachment. Just as an artisan (a goldsmith, for example), while performing the task, suffers all the time and becomes one with that suffering, similarly, the Self, kindled by pleasure and pain due to his psychic dispositions, suffers all the time and becomes one with that suffering.

356. & 357. & 358. & 359. Just as chalk, when applied to a board etc., does not become one with that board etc., but retains its own identity characterized by whiteness, similarly, the knower Self, while knowing an object, does not become one with that known object, but retains his own identity as a knower. Just as chalk does not become one with an alien substance, but retains its own identity characterized by whiteness, similarly, the perceiver Self, while perceiving an object, does not become one with that perceived object, but retains his own identity as a perceiver. Just as chalk does not become one with an alien substance, but retains its own identity characterized by whiteness, similarly, the Self with restraint, while exercising restraint from an external object, does not become one with that object, but retains his own identity as possessor of restraint. Just as chalk does not become one with an alien substance, but retains its own identity characterized by whiteness, similarly, the Self with right faith, while ascertaining an external object as it is, does not become one with that object, but retains his own identity as possessor of right faith.

360. Knowledge, faith, and conduct, from the transcendental point of view, have thus been described. Now listen to their brief description from the empirical point of view.

361. & 362. & 363. &
364. Just as chalk whitens the alien substance (a board etc.) because of its intrinsic nature (of whiteness), similarly, the knower Self knows the alien substance because of his intrinsic nature of being a knower.

Just as chalk whitens the alien substance (a board etc.) because of its intrinsic nature (of whiteness), similarly, the perceiver Self perceives the alien substance because of his intrinsic nature of perception.

Just as chalk whitens the alien substance (a board etc.) because of its intrinsic nature (of whiteness), similarly, the Self who knows renounces the alien substance because of his intrinsic nature of non-attachment.

Just as chalk whitens the alien substance (a board etc.) because of its intrinsic nature (of whiteness), similarly, the Self with right faith ascertains the alien substance as it is because of his intrinsic nature of right faith.

365. Knowledge, faith, and conduct, from the empirical point of view, have thus been described. The other modes (of consciousness) should be understood similarly.

366. &
367. &
368. There is no faith, knowledge, and conduct whatsoever in the non-conscious sense-objects, therefore, what can the soul destroy in such objects?
There is no faith, knowledge, and conduct whatsoever in the non-conscious matter of karmas, therefore, what can the soul destroy in such karmas?
There is no faith, knowledge, and conduct whatsoever in the non-conscious body, therefore, what can the soul destroy in such bodies?

369. Destruction of knowledge, faith, and conduct, has been mentioned; (but) destruction of physical matter has not been indicated.

370. The attributes of the soul do not exist in alien substances; therefore, the right believer has no attachment for the sense objects.

371. Attachment, aversion, and delusion, are the soul's own immutable modes; for this reason, sound (and other sense objects) do not possess attachment etc.

372. The qualities of a substance cannot be produced by another substance; therefore, all substances are produced by their own, individual nature.

373. &
374. Particles of physical matter get transformed into spoken communication containing words of censure or praise. On hearing those words you get angry or pleased thinking, “I have been addressed thus.”
Particles of physical matter have got transformed into spoken words, and if it (physical matter) has qualities entirely different from your own, these words cannot address you. Why then, O ignorant person, do you get angry?

375. Unpleasant or pleasant spoken word does not beckon you and say, “Hear me.”
When the word reaches your organ of hearing, the soul does not move to apprehend the incoming word.
376. Unpleasant or pleasant visual form does not beckon you and say, “See me.” When the visual form reaches your organ of sight, the soul does not move to apprehend the incoming visual form.

377. Unpleasant or pleasant odour does not beckon you and say, “Smell me.” When the odour reaches your organ of smell, the soul does not move to apprehend the incoming odour.

378. Unpleasant or pleasant flavour does not beckon you and say, “Taste me.” When the flavour reaches your organ of taste, the soul does not move to apprehend the incoming flavour.

379. Unpleasant or pleasant physical contact does not beckon you and say, “Touch me.” When the contact reaches your organ of touch, the soul does not move to apprehend the incoming contact.

380. Unpleasant or pleasant quality of a substance does not beckon you and say, “Know me.” When the quality reaches your mind, the soul does not move to apprehend the incoming quality.

381. Unpleasant or pleasant substance does not beckon you and say, “Know me.” When the substance reaches your mind, the soul does not move to apprehend the incoming substance.

382. Thus, even after knowing the true nature (of spoken word, visual form, odour, flavour, physical contact, quality of a substance, and substance itself) the ignorant person does not achieve tranquility. He makes up his mind to acquire the non-Self and, as such, remains devoid of propitious comprehension (right knowledge).

383. The Self who drives himself away from the multitude of karmas, virtuous or wicked, done in the past, is certainly the real repentance.

384. And the Self who drives himself away from the future thought activities that may cause bondage of karmas, virtuous or wicked, is certainly the real renunciation.

385. The Self who realizes as evil the multitude of karmas, virtuous or wicked, which come to fruition in the present, is certainly the real confession.

386. The Self who is always engaged in renunciation, who is always engaged in repentance, and who is always engaged in confession, is certainly the right conduct.

387. &
388. &
389. Experiencing the fruits of karmas, the Self who identifies himself with those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas. Experiencing the fruits of karmas, the Self who believes that he is the creator of those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas. Experiencing the fruits of karmas, the Self who gets happy or miserable with those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas.
390. Scripture is not knowledge because scripture does not comprehend anything. Therefore, knowledge is one thing and scripture another; this has been proclaimed by the Omniscient Lord.

391. Spoken word is not knowledge because spoken word does not comprehend anything. Therefore, knowledge is one thing and spoken word another; this has been proclaimed by the Omniscient Lord.

392. Visual form is not knowledge because visual form does not comprehend anything. Therefore, knowledge is one thing and visual form another; this has been proclaimed by the Omniscient Lord.

393. Colour (sight) is not knowledge because colour does not comprehend anything. Therefore, knowledge is one thing and colour another; this has been proclaimed by the Omniscient Lord.

394. Smell (odour) is not knowledge because smell does not comprehend anything. Therefore, knowledge is one thing and smell another; this has been proclaimed by the Omniscient Lord.

395. Taste (flavour) is not knowledge because taste does not comprehend anything. Therefore, knowledge is one thing and taste another; this has been proclaimed by the Omniscient Lord.

396. Touch (physical contact) is not knowledge because touch does not comprehend anything. Therefore, knowledge is one thing and touch another; this has been proclaimed by the Omniscient Lord.

397. Karma is not knowledge because karma does not comprehend anything. Therefore, knowledge is one thing and karma another; this has been proclaimed by the Omniscient Lord.

398. Medium of motion (dharma – the non-soul substance) is not knowledge because medium of motion does not comprehend anything. Therefore, knowledge is one thing and medium of motion another; this has been proclaimed by the Omniscient Lord.

399. Medium of rest (adharma – the non-soul substance) is not knowledge because medium of rest does not comprehend anything. Therefore, knowledge is one thing and medium of rest another; this has been proclaimed by the Omniscient Lord.

400. Time (kala – the non-soul substance) is not knowledge because time does not comprehend anything. Therefore, knowledge is one thing and time another; this has been proclaimed by the Omniscient Lord.

401. Space (akash – the non-soul substance) is not knowledge because space does not comprehend anything. Therefore, knowledge is one thing and space another; this has been proclaimed by the Omniscient Lord.
402. Thought-activity is not knowledge because thought-activity is non-conscious. Therefore, knowledge is one thing and thought activity another.

403. &
404. Because the soul always knows, therefore, the knower soul is enlightened. It must be understood that knowledge is not separate from the knower. Those who know (Ganadhardeva – the primary disciple Āchāryas of Lord Jina) consider knowledge to be same as right belief, self-restraint, sacred sūtras of anga-pûrva, merit and demerit, and asceticism.

405. &
406. &
407. Since the soul is incorporeal, it is certainly non-assimilative (of food). In reality food is corporeal, comprising physical matter. There is no attribute, acquired or natural, in the soul that it can either assimilate or discard any alien substance. Therefore (being non-assimilative) the pure soul neither assimilates nor discards any alien substances – animate or inanimate.

408. &
409. Ignorant persons adopt various kinds of alleged external insignia of monks and householders and claim that adoption of these insignia leads to liberation. But external insignia cannot lead to liberation as the Omniscient Lords, discarding all external symbols, and giving up attachment to body itself, only get immersed in right faith, knowledge, and conduct.

410. &
411. Insignia of monks and householders do not constitute the path to liberation. The Omniscient Lords declare that right faith, knowledge, and conduct (together) constitute the path to liberation. Therefore, discarding all alleged external insignia of monks and householders, lead your soul to the path to liberation by immersing it in right faith, knowledge, and conduct.

412. (O bhavya – potential aspirant to liberation!) Establish your soul on to the path to liberation. That only ought to be experienced, meditated upon, and always trod; do not tread in other objects.

413. Those who exhibit attachment to insignia of various kinds of monks and householders have not understood the samayas ra (pure and absolute consciousness).

414. Although the empirical point of view claims both kinds of insignia to be the path to liberation, the transcendental point of view does not consider any insignia whatsoever to be desirable for the path to liberation.

415. Āchārya Kundkund concludes this scripture with a mention of its significance The bhavya (potential aspirant to liberation) who, after reading this Samayaprabhrita and understanding its meaning and essence, would establish himself in pure and absolute consciousness shall attain supreme bliss.
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