

Acharya Kundkund Dev's
SAMAYSAAR
THE PURE SOUL



With explanations
Gyaayak Bhaav Prakaashak
THE ILLUMINATOR OF THE PURE SOUL

Fulchand



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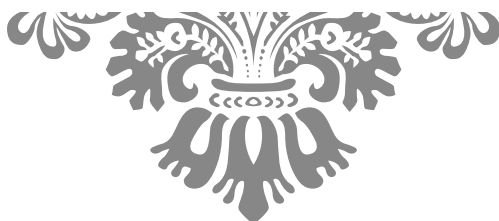
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GYAAYAK BHAAV PRAKAASHAK

THE ILLUMINATOR OF THE PURE SOUL

❧ Author ❧

FULCHAND

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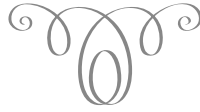
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PREFACE



Samaysaar (The pure Soul) is known as the king of the scriptures written by Acharya Shri Kundkund Dev. The foremost subject of Samaysaar is “The Pure Soul”. The pure Soul is the center point and the essence of all the preaching of omniscient God.

Butter, which is the essence of buttermilk, comes up when you churn buttermilk. The pure Soul, which is essence of the whole universe, is realized as separate from the whole universe, when one puts in an effort and attains self-realization. Hence the fact that nothing is more important than the pure Soul in the whole universe. Samaysaar explains the pure Soul and therefore it is the most important scripture. Samaysaar gives the complete description of the Soul, which was realized by the enlightened Soul.

The Soul is separate from feelings of love and hate, even though these feelings arise in the Soul. Two villages are situated on two sides of a flowing river. The people in these villages are never a part of the flowing water. Love and hate feelings are never a part of the flowing knowledge. A Soul is full of knowledge and it is the essence of this scripture. One cannot transfer the fresh air on the beach by filling it in a box. Similarly, realization of one’s own Soul cannot be described by speech. Still, the enlightened Soul feels like imparting the knowledge of self-realization. The enlightened Soul knows and believes that these feelings do not belong to itself.

Acharya Shri Kundkund Dev originally wrote “Samaysaar” in Prakrit language about 2000 years ago. Acharya Shri Amrutchandra Dev wrote an explanation of Samaysaar, named “Atmakhyati” in prose and poetry form in Sanskrit language about 1000 years ago. Acharya Jaysen wrote an explanation of Samaysaar, named “Tatparya Vrutti” in Sanskrit language about 700 years ago. It is the “Samaysaar” scripture, which has made changes in the lives of

great people like Poet Pandit Shri Banarasidas, Param Krupaludev Shrimad Rajchandra wrote Shri Atma Siddhi Shastra which is the essence of 1500 holy scriptures including Samaysaar. Pujya Gurudev Shri Kanjisiwami has extensively elaborated his discourses on the entire Samaysaar 19 times for 46 years. He was so touched that he claimed that this is The Ultimate scripture for attaining the state of the Soul's liberation.

Religion has no boundaries. To follow religion has no restrictions. The Soul has limitless potential, so how can the religion of the Soul have limitations of caste, creed or any form of living beings? One should remember that the 23rd Tirthankar, Lord Parshvanath, attained self-realization in the form of an elephant and the 24rd Tirthankar, Lord Mahavir, attained self-realization in the form of a lion. Not only Souls in the form of animals or human beings but even heavenly and hellish beings can attain self-realization by imbibing the preaching of omniscient God.

The thought arose in Smt. Amitaben Anandbhai Parekh, the daughter of Smt. Mangalaben Rajendrabhai Mehta, that all major religious scriptures should be translated into English so that the next generation can be introduced to them. I am thankful to them that this scripture, published in English, is being distributed all over the world.

I am extremely grateful to Dr. Shilpa Pradip Mehta (Mumbai) for translating Samaysaar with explanation named “Gyaayak Bhaav Prakaashak” into simple English with a lot of effort. Each stanza has an explanation and an example so that it reaches the youth and makes it easier for them to understand this scripture. I wish that all the readers attain self-realization and supreme bliss after reading this book. I convey my heartfelt gratitude and appreciation to all Gyaan Deepaks for supporting the composition, publication and distribution of Samaysaar globally.

I welcome any feedback and suggestion to improve this book.

- Fulchand

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PURVARANG ADHIKAAR

(Introduction)

Stanza 1

वंदितु सत्त्वसिद्धे ध्रुवमचलमणोवमं गदिं पत्ते।
वोच्छामि समयपाहुडमिणमो सुदकेवलीभणिदं ॥१॥

The author, Acharya Shri Kundkund says : I bow down to all omniscient liberated Souls who have attained the eternal, steady and unique state of liberation. This scripture, Samaysaar, has been expressed by knowledgeable Souls who have complete knowledge of all the preaching of omniscient God.

The palace of “Moksha” has three walls and an entrance. A blind person navigates through the walls to find the entrance. He is unable to enter from the three sides where there are walls. In the event due to itching of his eczema condition, if he misses the feel of the presence of the entrance and walks past the entrance, then, he has to repeat the cycle and navigate the walls again. **The palace of “Moksha” has three walls and an entrance. An ignorant Soul tries to enter from heaven, animal kingdom or hell but is unable to enter from the three states of the non-liberated Soul. It can only enter from the human state. However, when it reaches the state of human life which is the entrance to Moksha, it gets trapped in the transient attachments and misses the chance to enter. It has been repeating the cycles of birth and death since infinite times.**

A tire tube has a valve, which allows air to enter but not to leave. **Similarly, one can enter Moksha but never leave it, since it is eternal.**

One moves ones' hand if one is uncomfortable with the position of that hand. **The Soul in the state of liberation has no body and experiences infinite bliss therefore it is steady.**

All the four states of non-liberated Souls have birth, death, hunger, thirst, disease, etc. **The state of Moksha is unique because there is no birth, death, hunger, thirst, disease, etc.**

❀ | Stanza 2 | ❀

जीवो चरित्तदंसगणागद्धिदो तं हि ससमयं जाण ।
पोग्लकम्मपदेसद्धिदं च तं जाण परसमयं ॥२॥

One should know that a Soul with self-realization is engrossed in its own eternal Soul, which is a collection of belief, knowledge, conduct and other infinite attributes. And a Soul without self-realization is engrossed in material outer objects, which have been obtained by fruition of karma.

A person throws a stone at the television screen where India is losing a cricket match to another country. It is engrossed in the momentary incident and forgets himself. An intelligent person will not get excited and react. **A Soul without self-realization is engrossed in transient worldly objects, people and incidents and forgets his own Soul. A Soul with self-realization is engrossed in his own Soul and does not get affected by worldly objects, people or incidents.**

❀ | Stanza 3 | ❀

एयत्तणिच्छयगदो समओ सव्वत्थ सुन्दरो लोए ।
बंधकहा एयते तेण विसंवादिणी होदि ॥३॥

In fact, the Self, which is individual and absorbed in his own Soul, is always magnificent and wonderful. Whereas, if, the Self is contaminated with other substances, is the cause of difficulties and problems.

A person finished drinking milk in a glass and asked for water. The water was given in the same unwashed glass. The water looked milky and impure. Two substances, when they are individual and separate, are pure. If they get mixed, they become impure. **If the Soul combines with other substances, it becomes impure. However, the Soul does not join with any other substance and is therefore eternally pure by its inherent nature.**

❀ | Stanza 4 | ❀

सुदपरिचिदाणुभूदा सव्वस्स वि कामभोगबंधकहा ।
एयत्तस्सुवलंभो णवरिं ण सुलहो विहत्तस्स ॥४॥

All ignorant Souls have heard, been introduced to and realized the stories of the enjoyment of worldly material objects innumerable times. That is why these are easy to understand. But they have not heard, been introduced to and realized the Soul, which is separate from all worldly material objects. That is why this is not easy.

The two sense organs of skin and tongue (kaam) need direct contact with the object to be known and are one single quantity each, whereas the three sense organs of nose, eyes and ears (bhog) do not need direct contact with the object and are two each.

To enjoy any object using the five senses compulsorily requires four things. For example, to enjoy a chocolate, one has to have a chocolate, one has to feel like eating the chocolate, one has to have the capacity to digest it and there should be the absence of any unfavorable circumstances which would divert ones' attention. This is difficult, but has been enjoyed infinite times in the past and therefore is not called "difficult". "Difficult" is used for that which has never happened in the past. **The ignorant Soul has never realized its own Soul and that is why it is called difficult.**

❀ | Stanza 5 | ❀

तं एयत्तविहत्तं दाएहं अप्पणो सविह्वेण ।
जदि दाएज्ज पमाणं चुक्केज्ज छलं ण घेतत्वं ॥५॥

Using my own experience, I will explain the nature of the Soul. The Soul is a unity of infinite attributes and is completely separate from all other substances. I request you to overlook if there are any mistakes and continue with your effort to study this scripture.

India can be destroyed by an external attack from a foreign nation or by an internal war between its states. **The Soul is neither affected by any external material substances nor by conflict between its own infinite**

attributes and so it can't be destroyed Therefore, the Soul is eternal and supreme.

A person will never divulge his total wealth to anyone since it can be stolen. Acharya Shri Kundkund has given us the wealth of his own knowledge without reducing his own knowledge, which is indestructible. He had reached the 6th-7th Gunasthana (stages of spiritual development) and it was his greatness to ask for forgiveness from the readers of this scripture for any grammatical errors. **Acharya Shri Kundkund has explained the nature of the Soul based on his own self-realization. This makes it more authentic and true. He advises his readers to deeply study this scripture and experience it themselves in order to attain true bliss.**

❀ | Stanza 6 | ❀

न वि होदि अप्पमत्तो न पमत्तो जाणगो दु जो भावो ।
एवं भणंति सुद्धं णादो जो सो दु सो चेव ॥६॥

The Soul goes through fourteen stages in order to attain liberation. The author is oscillating between the sixth and seventh stages. During writing this scripture he is in the sixth stage and while meditating he is in the seventh stage. However the Soul is separate from both stages and is eternally pure.

The deeper meaning of sixth stage is 1st to 6th stages and the seventh stage is 7th to 14th stages (meditation stages). The fourteen stages are impermanent whereas the Soul is permanent.

A lamp lights itself and the surroundings at the same time. A lamp is always a lamp on both occasions. **Similarly, the nature of the Soul is to know itself and the whole world while the Soul remains constant as the Soul.**

❀| Stanza 7 |❀

ववहारेणुवदिस्सदि गाणिस्स चरित्त दंसणं गाणं ।
ण वि गाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥७॥

From an empirical or practical viewpoint, the Soul has knowledge, belief and conduct attributes. From a non-conventional or theoretical viewpoint, the Soul does not have knowledge, belief and conduct attributes. The Soul is always the pure Soul.

From a practical viewpoint, India has various states, districts, etc. to help in governance. But, from a theoretical viewpoint, India is one country. **In the same way, the Soul is explained by its knowledge, belief and conduct attributes, even though it is always one.**

❀| Stanza 8 |❀

जह ण वि सक्कमणज्जो अणज्जभासं विणा दु गाहेदुं ।
तह ववहारेण विणा परमत्थुवदेसणमसक्कं ॥८॥

One cannot make a foreigner understands some explanation unless it is explained in the respective language he knows. Similarly, one cannot preach the theory of any object without its practical viewpoint could be understood.

At home, the language spoken to a child is usually what the child will understand, though the feelings may be of the adult. For example, if a father asks his child to call his 'mother', then he will call his own mother. **Similarly, the preacher teaches the ignorant disciple in a language which he will understand, though the feelings are of the preacher. Therefore, the Soul is explained initially from the practical viewpoint and later from the theoretical viewpoint.**

❀ | Stanza 9-10 | ❀

जो हि सुदेणहिगच्छदि अप्पाणमिणं तु केवलं सुद्धं ।
तं सुदकेवलिमिसिणो भणंति लोयप्पदीवयरा ॥९॥
जो सुदणाणं सत्त्वं जाणदि सुदकेवलं तमाहु जिणा ।
णाणं अप्पा सत्त्वं जम्हा सुदकेवली तम्हा ॥१०॥ जुम्मं ॥

Omniscient God has preached that from a theoretical viewpoint a shrut kevali is one who has realized his own Soul by articulate knowledge. From a practical viewpoint, a shrut kevali is one who has observed, memorized, imbibed and realized the knowledge from all the preaching of omniscient God. Because knowledge itself is the Soul.

If one tastes the sweetness of sugar, he tastes the sugar, since sugar is sweet. **If one realizes knowledge, then he automatically realizes the Soul, since the Soul is full of knowledge.**

ववहारो भूदत्थो भूदत्थो देसिदो दु सुद्धणओ।
भूदत्थमस्सिदो खलु सम्मादिट्ठी हवदि जीवो ॥११॥

Omniscient God has said that the empirical or practical viewpoint is incorrect and the non-conventional or theoretical viewpoint is correct. The Soul who realizes this is a true believer. Each and every sentence of the scriptures was written by enlightened persons using a logical viewpoint (naya).

Whether a logical viewpoint is specified or not specified it is always meant to be with a logical perspective. Any conduct without understanding it, will not give correct results. The understanding of the true nature of an object cannot be obtained without knowing it from a truly logical perspective. **That is why the true seeker of the Soul will also understand enlightened mentor's words from a logical viewpoint.**

The ignorant person says that practical viewpoint is worth leaving because it does not lead to self-realization and only theoretical viewpoint is useful and the best. **The enlightened mentor tells such a person that if practical viewpoint was useless, why would an enlightened Soul follow it and preach it? Hence it is not necessary to completely avoid practical viewpoint.**

It is important to understand a particular viewpoint depending on which viewpoint is written. In the Scriptures, nothing that is written can be incorrect. If one cannot understand a particular topic, it is because of the weakness in one's knowledge and in the inability to understand that

particular viewpoint. In this way one can try to remove ignorance. And not only that, but one should understand that particular viewpoint and imbibe it in one's life.

❀ | Stanza 12 | ❀

सुद्धो सुद्धादेसो गादव्वो परमभावदरिंसीहिं ।
ववहारदेसिदा पुण जे दु अपरमे द्विदा भावे ॥१२॥

A Soul who has reached the complete pure state has to know the non-conventional or theoretical viewpoint. A Soul in the incomplete impure state has been preached from the empirical or practical viewpoint.

If one wants to go to the temple, one has to have a mode of transport. If one is travelling by car to the temple, it is necessary to leave the car upon reaching the temple. Similarly, **the Soul has to leave the practical viewpoint once the goal of attaining the complete pure state is reached.**

While climbing a staircase, one leaves the previous step behind as one goes up. However, the steps already passed should not be destroyed because there are many other Souls who may want to use this path. Similarly, **the practical viewpoint should be left behind but not broken or destroyed.**

A banana skin protects the banana and is not destroyed completely till the inner banana is eaten. Similarly, **the practical viewpoint protects the Soul and is left only once the theoretical viewpoint is completely understood.**

Soap is used to clean a dirty piece of cloth. The foam of the soap also gets dirty. Once the cloth is washed, the soap and dirt are removed. Similarly, **the practical viewpoint is used to purify the Soul, but once the Soul is purified, the**

practical viewpoint has to be left behind and the Soul has to be maintained in a pure state.

❀ | Stanza 13 | ❀

भूदत्थेणाभिगदा जीवाजीवा य पुण्णपावं च ।
आसवसंवरणिज्जरबंधो मोक्खो य सम्मतं ॥१३॥

Jiva (Soul), Ajiva (Non-Soul), Punya (auspicious karma), Paap (inauspicious karma), Aasrava (Inflow of karmic matter), Bandh (Bondage of karmic matter), Samvara (Stoppage of karmic matter), Nirjara (Shedding of karmic matter) and Moksha (Liberation) are the Nine Fundamental Principles (Tattva) known from the real viewpoint and are self-realization.

If nine different metals are gold-plated, they will all look as if they are gold. Similarly, if the Soul's knowledge knows nine different objects, it will plate it with it's knowledge and they will all look as if they are one knowledge.

A person will see his own face in all mirrors, which he looks at. An enlightened Soul knows its own Soul in all objects known in its knowledge.

❀ | Stanza 14 | ❀

जो पस्सदि अप्पाणं अबद्धपुट्ठं अणण्णयं णियदं ।
अविसेसमसंजुतं तं सुद्धणयं वियाणीहि ॥१४॥

It is the real viewpoint, which sees that the Soul is unbound and untouched, unchangeable, unvarying, undivided and un-joint.

Self-realization is only possible if one sees the Soul from the real/theoretical viewpoint.

If an object is dry it will bind with an object that is sticky and vice versa. **However, the Soul is neither dry nor sticky since these are characteristics of matter. Therefore, the Soul is unbound.**

A cow is tied with a rope around its neck. However, in reality, the rope is tied to the rope and not to the cow. **Karmic matter binds with matter but not with the Soul.**

Touch is an attribute of matter and does not exist in the Soul. Therefore, the Soul is untouched.

Gold is always gold, whatever shape it is in. (like ring, bangle, earrings, etc.) **Similarly, the Soul is unchangeable in whichever state it is - like human, heavenly being, animal, hellish being, etc.**

In spite of sea waves the sea can never have a flood but a river can be flooded and it is unsafe to live right on the bank of a river but safe and calm to live adjacent to the sea. **The Soul is like the sea with lots of ups and downs of circumstances, but the Soul remains unchanged.**

A flame of a candle may flicker with the wind, but it always remains a flame. **Similarly, the Soul is unvarying and steady, no matter what circumstances it is in.**

India has many states, but is an undivided country. **In the same way, the Soul has infinite attributes like knowledge, belief, conduct, etc., but the Soul is undivided.**

A mirror will reflect whatever object is in front of it, but will never join with it. **In a similar way, worldly objects are known in the Soul's knowledge, but the Soul does not combine with them. The Soul is remains disjoint.**

जो पस्सदि अप्पाणं अबद्धपुटं अणणमविसेसं।
अपदेससंतमज्झं पस्सदि जिणसासणं सत्त्वं ॥१५॥

A person who realizes that the Soul is unbound, untouched, unchangeable, unvarying, undivided and disjoint knows all the preaching of omniscient God. The preaching of omniscient God is in the form of scriptures and inner knowledge.

Is the Kohinoor diamond more valuable than the eyes? After death, the body cannot see the diamond. **So, the Soul is surely more valuable than the eyes.**

When one goes to a marriage, the bride and bridegroom are the center point of the function. The rest of the arrangements are of no use without their presence **The Soul is the center point of the preaching of omniscient God. The Soul as well as the whole universe (collection of all six substances) has been described to ultimately understand the Soul.**

The same preaching is given to all Souls – humans, heavenly beings and animals – since all are equally capable of realizing one's own Soul. For example, Lord Parshwanath attained self-realization in the elephant form and Lord Mahavir attained self-realization in the lion form.

❀ | Stanza 16 | ❀

दंसणणाणचरित्ताणि सेविदव्वाणि साहुणा णिच्चं ।
ताणि पुण जाण तिणिणं वि अप्पाणं चेव णिच्छयदो ॥१६॥

A true seeker should always attain belief, knowledge and conduct. From the theoretical viewpoint, all three are one Soul.

The eyes see, but the eyes have to be with the body to be able to see. The eyes have to be in the body to be able to see, not when they are separate from the body or the Soul. **One does not know by using the brain, but by the knowledge attribute of the Soul.**

Tasting a drop of water from the ocean is the same as tasting the whole ocean. **Similarly, realizing belief, knowledge and conduct attributes is the same as realizing the Soul.**

Matter substance will have touch, taste, smell and color, which cannot be separated from the substance. **Similarly a Soul has belief, knowledge and conduct, which cannot be separated from the Soul. Any substance is not separate from its infinite attributes.**

❀ | Stanza 17-18 | ❀

जह णाम को वि पुरिसो रायाणं जाणिऊण सदहदि ।
तो तं अणुचरदि पुणो अत्थत्थीओ पयत्तेण ॥१७॥
एवं हि जीवराया णादव्वो तह य सदहेदव्वो ।
अणुचरिदव्वो य पुणो सो चेव दु मोक्खकामेण ॥१८॥

If a person wants wealth, he first knows the king, believes the king and then serves the king by working hard for him. Similarly, one who desires to achieve moksha, should first know the Soul, believe in the Soul and then make immense effort to attain self-realization.

When one wants to go and live in a new house, one first gets to know the house. After he buys the house, he gets attached to it. Then he spends money and effort to renovate and decorate the house. When he has settled down in the house, he knows, believes and becomes devoted to the house all at one time. **In the same way, knowledge, belief and conduct come one by one. However, right knowledge, right belief and right conduct are achieved at one moment when self-realization is attained by unperturbed meditation on the Soul.**

❀ | Stanza 19 | ❀

कम्मे णोकम्महि य अहमिदि अहकं च कम्म णोकम्मं ।
जा एसा खलु बुद्धी अप्पडिबुद्धो हवदि ताव ॥१९॥

The Soul is ignorant till it believes that "I" am karmic matter, impure feelings and the body and these exist in "I".

There are three types of karma which cause cycles of birth and death: Bhaavakarma (impure feelings of attachment, love and hate arising in the Soul), Dravyakarma (karmic matter binding to the Soul due to the impure feelings) and Nokarma (objects like body, money, wealth, house, family, etc. causing the impure feelings).

The Soul lives in the body and the impure feelings live in the Soul. However, the Soul is separate from both of them. For example, a person can be compared to his father, himself and his children. The father is like the body and the children are like impure feelings. He himself is separate from both of them and is the Soul. It is easy to leave one's father but more difficult to leave one's children. **It is easy to leave one's body, etc. but more difficult to leave one's feelings attached to the body, etc.**

❀ | Stanza 20-21-22 | ❀

अहमेदं एदमहं अहमेदस्स म्हि अत्थि मम एदं ।
अण्णं जं परदव्वं सच्चित्ताचित्तमिस्सं वा ॥२०॥

आसि मम पुव्वमेदं एदस्स अहं पि आसि पुव्वं हि ।
होहिदि पुणो ममेदं एदस्स अहं पि होस्सामि ॥२१॥

एयं तु असब्भूदं आदवियप्पं करेदि संमूढो ।
भूदत्थं जाणंतो ण करेदि दु तं असंमूढो ॥२२॥

A person who wrongly believes that other substances [like living (wife, sons, etc.), non-living (wealth, food, etc.) and associated (village, town, etc.)] - I am these, all these substances are similar to me, I belong to them, all these substances belong to me, all these substances belonged to me in the past, I belonged to them in the past, these substances will belong to me in the future, I will belong to them in the future - is an ignorant Soul; and the person who does not wrongly believe the true nature of the substances is not ignorant, but is the knowledgeable Soul.

After marriage, the relationship automatically also includes the whole family. If the relationship with the husband breaks, all the other relationships will also break. **A person who has a relationship with his own body will automatically have a relationship with all circumstances related to the body (e.g. father, mother, children, wealth, food, village, town, etc.). If the relationship with the body breaks, all other relationships will also break. In fact, all these relationships are separate from the body and not connected to it in any way.**

If a person has auspicious living circumstances but no wealth, house, car, etc., but he is unhappy. Similarly, a person who has wealth, house, car, etc. but no children is unhappy. Both persons think that with both living and non-living circumstances, they will be happy. However, persons with both are still unhappy. **In fact, there is no happiness in outer transient objects but an ignorant person does not believe this.**

❀ | Stanza 23-24-25 | ❀

अण्णाणमोहिदमदी मज्झमिणं भणदि पोग्गलं दव्वं ।
बद्धमबद्धं च तहा जीवो बहुभावसंजुत्तो ॥२३॥
सव्वण्हुणाणदिद्वो जीवो उवओगलक्खणो णिच्चं ।
कह सो पोग्गलदव्वीभूदो जं भणसि मज्झमिणं ॥२४॥
जदि सो पोग्गलदव्वीभूदो जीवत्तमागदं इदरं ।
तो सक्को वत्तुं जे मज्झमिणं पोग्गलं दव्वं ॥२५॥

A person, whose mind is mesmerized by ignorance and has attachment, love and hate feelings, says that

matter like the body which is occupying the same space as the Soul and matter like wealth, food, etc. occupying a different space from the Soul, both are mine. The Soul is eternally knowledgeable as seen by omniscient Gods' knowledge. How can the Soul become matter? How can you say that this matter is mine? If the Soul becomes matter and matter becomes the Soul, only then can you say that this matter is mine.

All Souls are living. Non-living matter, like a body with a Soul, is still non-living.

A drunken person is intoxicated and confused as to who his wife is and where he lives. He circles round and round trying to find his goal. **An ignorant person is like a drunkard and is mesmerized by his ignorance. He continues his cycles of birth and death.**

India can never go to America, but an Indian person can go to America. Also an Indian can say that India is mine, but that does not mean that India belongs to him and that he can sell it. **Similarly, the Soul does not join with the body. The Soul can believe that all material outer objects are mine, but still they do not belong to it.**

❀ | Stanza 26 | ❀

जदि जीवो ण सरीरं तित्थयरायरियसंशुदी चेव ।
सब्बा वि हवदि मिच्छा तेण दु आदा हवदि देहो ॥२६॥

An ignorant person says : "If the Soul is not the body, then praying to omniscient God or the head of monks (Acharya) will all be false. Therefore, we believe that the Soul is only the body."

Why is the body of omniscient God being praised and worshipped and not the Soul itself since both are different? For example, why are all the appliances running on electricity being praised and not the electricity itself, if both are different? The body and the appliances can be seen, whereas **the Soul and electricity are not visible. The Soul (self-realization) and electricity (electric shock) can both be realized.**

❀ | Stanza 27 | ❀

ववहारणओ भासदि जीवो देहो य हवदि खलुएक्को ।
ण दु णिच्छयस्स जीवो देहो य कदा वि एक्कद्वो ॥२७॥

The practical viewpoint says that the Soul and body are one. Whereas the theoretical viewpoint says that both the Soul and body are never one.

Both the practical and theoretical viewpoints seem to be contradictory, but are supplementary to each other. Both the viewpoints are like two sides of the same coin and like a signpost at the border of two countries.

Parents are known as one entity even though they are a combination of mother and father. **From a practical viewpoint, a human life is known as one entity even though it is a combination of the Soul and the body.** In fact, the mother and father are separate entities. **From a theoretical viewpoint, the Soul and body are separate entities.**

❀ | Stanza 28 | ❀

इणमण्णं जीवादो देहं पोग्गलमयं थुणित्तु मुणी ।
मण्णदि ह्नु संधुदो वंदिदो मए केवली भयवं ॥२८॥

A monk believes that I am praying to omniscient God when I am actually praying to the material body, which is different from the Soul.

This stanza stresses the practical viewpoint.

The parents of a child are praised when the child performs well. Similarly, **a monk prays to the material body but with the clear intention to worship the Soul of omniscient God.**

If a rich person wears torn jeans, it is fashionable. The same jeans worn by a poor person will be pitiable. Similarly, **the body of omniscient God is to be revered. The same atoms of God's body, when they are recycled and become a part of our body cannot be revered. From a practical viewpoint, praying to God's body is actually praying to omniscient God.**

❀ | Stanza 29 | ❀

तं णिच्छये ण जुज्जदि ण सरीरगुणा हिं होंति केवलिणो ।
केवलिगुणो थुणदि जो सो तच्चं केवलिं थुणदि ॥२९॥

From the theoretical viewpoint, this praying is not correct because the properties of the body are not the same as those of omniscient God's Soul. In fact, a person who is praying to God's characteristics is actually praying to omniscient God.

A poet was invited to the king's palace for dinner. He arrived in shabby clothes and the guard did not allow him to enter. He changed his clothes and came back in elegant clothes and the guard allowed him inside. When the poet was having dinner, he kept stuffing all the food into his pockets. When the king asked him why he was doing this, he replied that his clothes have got entry into the palace and not him! In the same way, **one should not give importance to the outer appearance of omniscient God, but to his inner Soul.**

❀ | Stanza 30 | ❀

नयरम्भि वण्णिदे जह न विं रण्णो वण्णणा कदा होदि ।
देहगुणे थुव्वंते न केवलिंगुणा थुदा होति ॥३०॥

*One cannot describe a king by describing his kingdom.
In the same way, characteristics of omniscient God cannot
be prayed to by praying to the characteristics of his body.*

This stanza stresses on the theoretical viewpoint.

One cannot praise a person by praising his house. **The Soul cannot be described by describing the body.**

❀ | Stanza 31 | ❀

जो इन्दिये जिणित्ता णाणसहावाधियं मुणदि आदं ।
तं खलु जिदिंदियं ते भणंति जे णिच्छिदा साहू ॥३१॥

*The Soul is more precious than the material objects
known by five senses and mind. The Soul who has realized
this has conquered the five senses and mind and is known*

as a “winner over senses”. Enlightened Souls preached this.

The universe can be divided into two parts: the Self (Soul) and the non- Self (all other substances). A football team is divided into two teams who are recognized by the color of their shirts. **In a similar way, the Self and non-self are differentiated by their attributes.**

Before the war in Mahabharata, when Shri Krishna asks Duryodhana and Arjuna to choose between him and his army, Duryodhana happily chose the army because he thought that the army is more precious than Shri Krishna. Arjuna had no option, but was very happy with what he got and won the war even before it started because of Shri Krishna, who didn't raise a weapon, but only guided and inspired Arjuna. Similarly, **a person has a choice between the Soul and material objects. He should always choose the Soul because the Soul is eternal and material objects are transient and he knows that he is on the right path to liberation.**

❀ | Stanza 32 | ❀

जो मोहं तु जिणिता गाणसहावाधियं मुणदि आदं ।
तं जिदमोहं साहुं परमद्ववियाणया बेति ॥३२॥

The monk who has conquered attachment and has realized that the Soul is more precious than the material objects known by five senses and mind is a winner over attachment and is known as a “winner over impure feelings”. Omniscient God preached this.

If a weak charactered person sees a bundle of notes lying on the road, he may pick it up for himself while, a morally

strong person will leave it as it is. **The second person has conquered his feelings of greed and possession.**

At the age of thirty, Vardhamaan conquered all types of feelings of attachment and became a monk. He was later known as Mahavir Bhagwaan.

❀ | Stanza 33 | ❀

जिदमोहस्स दु जइया खीणो मोहो हविज्ज साहुस्स ।
तइया हु खीणमोहो भण्णदिं सो णिच्छयविदूहिं ॥३३॥

A monk who has completely destroyed the impure feelings of attachment, love and hate is known as a “destroyer of impurities”. Omniscient God preached this from a theoretical viewpoint.

Dirt in a glass of water will settle down. After sometime it may come up again. Only if the dirt is completely removed, the water will never become impure again. **The feelings of attachment, love and hate in the Soul will contaminate the Soul. Only if these feelings are completely destroyed, will the Soul never become impure again.**

A monk, who dreams of angels and dancers, has suppressed his feelings but not completely destroyed them. That is why his feelings have subconsciously arisen again.

From the theoretical viewpoint, there are three levels of prayers : the lower level is a “winner over senses”, the middle level is a “winner over impure feelings” and the highest level is a “destroyer of impurities”.

❀ | Stanza 34 | ❀

सत्त्वे भावे जम्हा पच्चक्खाई परे त्ति गादूणं ।
तम्हा पच्चक्खाणं गाणं णियमा मुणेदत्वं ॥३४॥

All other substances except the Soul are non-self. Knowing this and renouncing all other substances is renunciation. Only knowledge is true renunciation. This doctrine should be known by everyone.

If the piece of cloth has a design on it as well as dirt, which looks like a design, one will not wash it to remove the dirt because he believes that the dirt is a part of the design. **In the same way, one has to know the difference between the Self and the non-self in order to renounce the non-self. Knowledge of Self and non-self is essential to be able to renounce the non-self.**

The nature of the Soul is that it can never attach physically to any object, so physical renunciation is not possible. True renunciation is to remove ignorance and know the difference between Self and non-self.

❀ | Stanza 35 | ❀

जह गाम कोविं पुरिसो परदव्वमिणं त्ति जाणिदुं चयदि ।
तह सत्त्वे परभावे गाऊण विमुञ्चदे गाणी ॥३५॥

If a person knows that “other substances except the Soul are non-self” then he renounces the other substances. Similarly, an enlightened person knows that “impure feelings arising in the Soul are non-self” and renounces the impure feelings.

A person with a malignant tumor (cancer) should know that the tumor has grown in a part of his body but should be removed because even though it has grown in his own body, it can harm his whole body. **The Soul with impure feelings of attachment, love and hate should know that these impurities are a part of its Soul but should be renounced because even though those feelings have arisen in his own Soul, they can harm his Soul.**

❀ | Stanza 36 | ❀

णत्थि मम को वि मोहो बुज्झदि उवओग एव अहमेक्को ।
तं मोहणिम्ममत्तं समयस्स वियाणया बेत्ति ॥३६॥

One who knows that “attachment, love and hate do not belong to me and that I am the knowledgeable Soul” is without any impure feelings. This has been known by self-realized Souls.

A burning candle results through four effects- the candle, the flame, the smoke and the air surrounding it. The flame is the purpose of lighting the candle. The smoke is a by-product, which needs the oxygen (the instrumental cause, which cannot be seen). The smoke can be seen due to presence of the flame. **The candle is like the Soul, the flame is the knowledge, the smoke is impure feelings and the oxygen is the fruition of karma. The impure feelings are the by-product, which need the fruition of karma (the instrumental cause, which cannot be seen). Hence, the impure feelings can be known only by the knowledge of the Soul.**

❀ | Stanza 37 | ❀

गत्थि मम धम्म आदी बुज्झदि उवओग एव अहमेवको ।
तं धम्मणिम्ममतं समयस्स वियाणया बेत्ति ॥३७॥

One who knows that “ether and other substances do not belong to me and that I am the knowledgeable Soul” is separate from ether and other substances. This has been known by self-realized Souls.

Just by living in Mumbai does not mean that Mumbai belongs to him. **The Soul lives in a house, body, with family, etc. but that does not mean that the house, body or family belong to him.**

Houses or other cars reflected in a car’s mirror does not mean that the houses or other cars belong to him. **The Soul is like one’s own car. Knowledge is like the mirror. Ether, matter and all other substances, which reflect in one’s knowledge, do not belong to him. The Soul is the owner of its own knowledge attribute.**

❀ | Stanza 38 | ❀

अहमेवको खलु सुद्धो दंसणणाणमइयो सदारूवी ।
ण वि अत्थि मज्झ किंचि वि अण्णं परमाणुमेतं पि ॥३८॥

The self-realized Soul knows from a theoretical viewpoint that : I am one- with unity of infinite attributes, eternally pure, always colorless and with the nature of knowledge and perception. I am separate from all inanimate matter. A single atom of the Universe is not mine.

India is one united country with many states, districts, villages, etc. **The Soul is also one substance with infinite attributes.**

A cake is a collection of flour, cream, sugar, milk, etc., but it is one cake. **The Soul is a collection of infinite attributes, but is yet just one Soul..**

Dirt settled at the bottom of a glass of water will be seen only if the water is pure. **The impurities of the Soul can be known and proves that the Soul itself is eternally pure.**

Air cannot be seen (but can be felt by the touch sense) and it exists. **The Soul is colorless, touchless, tasteless, odorless and speechless and therefore cannot be known by the five senses and mind, but it still exists and can be known by the knowledge.**

JIVA-AJIVA ADHIKAAR (Soul-Non Soul)



❀ | Stanza 39-40-41-42-43 | ❀

अप्पाणमयाणंता मूढा दु परप्पवादिणो केई ।
जीवं अज्झवसाणं कम्मं च तहा परूवेति ॥३९॥

अवरे अज्झवसाणेसु तिव्वमंदाणुभागं जीवं ।
मण्णंति तहा अवरे णोकम्मं चावि जीवो ति ॥४०॥

कम्मस्सुदयं जीवं अवरे कम्माणुभागमिच्छंति ।
तिव्वत्तणमंदत्तणुणेहिं जो सो हवदि जीवो ॥४१॥

जीवो कम्मं उहयं दोण्णि वि खलु केइ जीवमिच्छंति ।
अवरे संजोगेण दु कम्माणं जीवमिच्छंति ॥४२॥

एवंविहा बहुविहा परम्प्याणं वदंति दुम्मेहा ।
ते ण परमद्ववादी णिच्छयवादीहिं णिद्धिहा ॥४३॥

Some ignorant Souls who do not know the true nature of the Soul, believe that other substances, impure feelings or karma are the Soul. Other ignorant Souls believe that extreme and mild impure feelings are the Soul. Some believe that the body and outer living and non-living material objects attained by the fruition of past karma are the Soul. Others believe that fruition of karma is the Soul. Some others believe that modifications of the intensity of

nature of the fruition of karma are the Soul. Many believe that the combination of karma and the Soul is the Soul or the association of karma with the Soul is the Soul. These ignorant false believers believe that non-self is the Soul. The self-realized Souls who have attained self-realization have not said that these ignorant Souls are correct.

A person got change from a shopkeeper of one five-rupee coin. When he went back to buy something else, the shopkeeper told him that the five-rupee coin was actually two fifty-paisa coins stuck together. So he made a loss of four rupees. **An ignorant Soul makes a loss if he believes that the Soul and body are one, like the two fifty paisa coins stuck together. He makes a loss of re-birth in the four states (heaven, human, animal and hell) of the cycles of birth and death.**

A father sends his son to attend a wedding instead of him. He falsely believes that his son represents him. **The ignorant person falsely believes that its body represents his Soul.**

A person who owned a single share of a company wrongly believed that he owned the whole company. **A human being is a collection of one Soul and infinite atoms of the body. An ignorant Soul believes that it is the owner of its Soul and the whole body.**

Many ignorant Souls have attachment to physical (home, money, car, etc.) and non-physical (mobile number, car number, etc.) objects.

Water and milk are two separate objects, but when mixed together many people believe that they are one object. **The body and the Soul are two separate objects, but the ignorant Soul believes that both are one object.**

❀ | Stanza 44 | ❀

एदे सव्वे भावा पोग्गलदव्वपरिणामणिप्पण्णा ।
केवल्लिजिणेहिं भणिया कह ते जीवो त्ति वुच्चंति ॥४४॥

Omniscient God said that all the impurities in the Soul's modifications are due to matter. How can one call these impurities the Soul?

Green moss collecting on the top of stagnant water makes the water look dirty. How can one call the green moss as water? The water below it is pure and clean. **The impurities in the Soul's modifications make the Soul look impure. How can one say that these impurities are the Soul? The Soul is eternally pure and clean.**

❀ | Stanza 45 | ❀

अद्वविहं पि य कम्मं सव्वं पोग्गलमयं जिणा बेत्ति ।
जस्स फल तं वुच्चदि दुक्खं ति विपच्चमाणस्स ॥४५॥

Omniscient God said that there are eight types of karma. All of them are matter. The fruition of these karma give rise to sorrow.

If there are eight types of poison, each one of them is poisonous and can cause death. Each person always marks the bottles of poison clearly and is aware of its nature. **Each and every type of karma will give rise to sorrow. The Soul should be aware of these karma and should put in effort to be free from karma.**

❀ | Stanza 46 | ❀

ववहारस्स दरीसणमुवणसो वण्णिदो जिणवरेहिं ।
जीवा एदे सव्वे अज्झवसाणादयो भावा ॥४६॥

Omniscient God, from a practical viewpoint, said that all impurities in the modifications of the Soul are the Soul.

We call a house “dirty” if there is a lot of dirt in it. **From a practical viewpoint, the Soul is known as an impure Soul due to impure present state.**

❀ | Stanza 47-48 | ❀

राया हु णिग्गदो ति य एसो बलसमुदयस्य आदेसो ।
ववहारेण दु उच्चदि तत्थेक्को णिग्गदो राया ॥४७॥
एमेव य ववहारो अज्झवसाणादि अण्णभावाणं ।
जीवो ति कदो सुत्ते तत्थेक्को णिच्छिदो जीवो ॥४८॥

From a practical viewpoint, when a king is passing by with his army, the people say, “The king is passing”. From a practical viewpoint, in fact the entire passing army has only one king. Similarly, from a practical viewpoint, it is said in the scriptures that impure feelings, etc. and other feelings are “the Soul”. From a theoretical viewpoint, the Soul is only one.

The prime minister of India tells America “We want peace”. The Americans publish in the newspapers “Indians want peace”. From a practical viewpoint, the prime minister represents the whole Indian population.

If the eyes of Steve see a peacock, it is said, “Steve has seen the peacock”. The eyes are in fact a part of Steve’s whole body and will not function without the body.

Similarly, the impure feelings and other feelings are considered as “the Soul” from a practical viewpoint. From a theoretical viewpoint, though the Soul represents all these feelings, they both are different.

❀ | Stanza 49 | ❀

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं ।
जाण अलिंगग्गहणं जीवमणिद्धिसंठाणं ॥४९॥

Great Soul! You know that the Soul is tasteless, colorless, odorless and invisible, has knowledge attribute, is speechless, cannot be grasped by the senses and has no fixed shape.

The objects of the five senses (skin, tongue, nose, eyes and ears) are all attributes of matter. These attributes cannot be found in the Soul. Knowledge is the supreme attribute of the Soul.

A bag full of sugar is emptied, but the bag still tastes of sugar if licked. The sweet taste is of the sugar and not of the bag. The body is like the bag, sugar is the Soul and knowledge is the sweetness. Sugar can be separated from the bag, but the sweetness cannot be separated from sugar. **The Soul can be separated from the body, but knowledge can never be separated from the Soul.**

Spectacles are the medium to help the eyes to see. The body is the medium to help the Soul to gain knowledge.

But the body doesn't have knowledge. After death, the Soul is not in the body and therefore body has no knowledge of anything.

Water takes the shape of the vessel in which it is. Similarly, the non-liberated Soul, takes the shape of the body occupied by it. The shape of the Soul cannot be realized by the five senses and therefore the Soul is called "shapeless".

❀ | Stanza 50-51-52-53-54-55 | ❀

जीवस्स गत्थि वण्णो ण वि गंधो ण वि रसो ण वि यफासो ।
ण वि रूवं ण सरीरं ण वि संठाणं ण संहणं ॥५०॥

जीवस्स गत्थि रागो ण वि दोसो णेव विज्जदेमोहो ।
णो पच्चया ण कम्मं णोकम्मं चावि से गत्थि ॥५१॥

जीवस्स गत्थि वग्गो ण वग्गणा णेव फड्डया केई ।
णो अज्झप्पद्वाणा णेव य अणुभागठाणाणि ॥५२॥

जीवस्स गत्थि केई जोयद्वाणा ण बंधठाणा वा ।
णेव य उदयद्वाणा ण मग्गणद्वाणया केई ॥५३॥

णो ठिदिबंधद्वाणा जीवस्स ण संकिलेसठाणा वा ।
णेव विसोहिद्वाणा णो संजमलद्धिठाणा वा ॥५४॥

णेव य जीवद्वाणा ण गुणद्वाणा य अत्थि जीवस्स ।
जेण दु एदे सत्त्वे पोग्गलदव्वस्स परिणामा ॥५५॥

The Soul has no color, no odor also, no taste also and no touch also, no visibility also, no body, no shape also, no physical strength; the Soul has no love, no hate also,

no attachment, no influx of karma, no karma, no physical objects obtained by fruition of karma also; the Soul has no atom, no molecule, no intense karma also and no auspicious karma; the Soul has no effect of karma, no vibrations or no bondage and no fruition of karma, no physical sign; the Soul has no duration of bondage of karma or no inauspicious feelings, no auspicious feelings or no physical conduct; and the Soul has no differences because of body, no differences because of it's modifications; because all these are the nature of matter substance.

The Soul is separate from matter and cannot be described in terms of the above twenty-nine properties of substances that are matter.

Sometimes the Soul is described as “light from thousands of suns”. This is incorrect because the Soul has no brightness or darkness.

A prisoner with handcuffs is looked after by a jailor and is in jail. The Soul is like the prisoner, karma is like the handcuffs, the family is like the jailor and the body is like the jail. When the body is sick, the family looks after it because it doesn't want the Soul to go away. When transferred from one jail to another, the prisoner is still handcuffed. **When the Soul goes from one body to another, the karma is still bound to it and always goes with the Soul.** The prisoner is always a human body and is not affected by the handcuffs, jailor or jail. **Similarly, the Soul is always an unaffected living Soul in spite of living with karma, body, family, etc. The eternal pure nature of the Soul is supreme.**

The movie screen is white, to be able to show the colors on it. **The Soul is eternally pure and knows impurities**

in its modifications. The Soul knows the twenty-nine types of the nature of matter, but is eternally unaffected by them.

The owner of the movie theater is attached to the screen. The audience is attached to the colorful scenes on the screen but not the screen itself. **The enlightened Soul is like the owner and is attached to the purity of the Soul and the ignorant Souls are like the audience and are attached to the twenty-nine types of the nature of matter.**

Ten bulbs light up a room. If each one is switched off one at a time the brightness gradually lessens till it is finally dark. The light of each bulb is individual. **Two substances of different matter can never mix together. So how can the Soul mix with matter? The enlightened Soul realizes that the Soul is eternally pure and separate from all other substances and from the Soul's own modifications.**

❀ | Stanza 56 | ❀

ववहारेण दु एदे जीवस्स हवंति वण्णमादीया ।
गुणठाणंता भावा ण दु केई णिच्छयणयस्स ॥५६॥

Starting from color to modifications of the Soul, they all belong to the Soul from a practical viewpoint. However, from a theoretical viewpoint, no one belongs to the Soul.

From the USA point of view, India is to the East but from the Singapore point of view, India is to the West. Both are correct. **Similarly, both the practical and theoretical viewpoints are different, but both are correct from their own perspective.**

❀ | Stanza 57 | ❀

एदेहिं य सम्बन्धो जहेव खीरोदयं मुणेदव्वो।
ण य हौंति तस्स ताणि दु उवओगगुणाधिगो जम्हा ॥५७॥

One should know that the Soul has a relationship with the twenty-nine types of the nature of matter which is similar to that of milk and water since both are occupying the same one space. The twenty-nine types of matter do not belong to the Soul because the Soul has knowledge attribute and matter does not have knowledge attribute.

If we boil a mixture of milk and water, the water can be evaporated. They are both separate even in the mixture. **The twenty-nine types of the nature of matter can be removed by meditating on the Soul.** If fact, the twenty-nine types of the nature of matter and the Soul are eternally separate.

❀ | Stanza 58-59-60 | ❀

पंथे मुस्संतं पस्सिदूण लोगा भणंति ववहारी।
मुस्सदि एसो पंथो ण य पंथो मुस्सदे कोई ॥५८॥

तह जीवे कम्माणं णोकम्माणं च पस्सिदुं वण्णं।
जीवस्स एस वण्णो जिणेहिं ववहारदो उत्तो ॥५९॥

गंधरसफासरूवा देहो संठाणमाइया जे य।
सव्वे ववहारस्स य णिच्छयदण्हू ववदिसंति ॥६०॥

From a practical viewpoint, when someone is robbed on a particular path, it is said, “the particular path is

robbed". From a theoretical viewpoint, the particular path is not robbed, only the person is robbed. From a practical viewpoint, omniscient God said, "The color of karma and the physical objects obtained by fruition of karma belong to the Soul. Similarly, odor, taste, touch, visibility, body, shape, etc. of karma and the physical objects obtained by fruition of karma belong to the Soul."

From a practical viewpoint, the road is called "beautiful" when the road has beautiful trees and flowers on both sides of it. In fact the road itself is not beautiful. In the same way, **from a practical viewpoint the Soul is known by the properties of matter. In fact, the Soul has none of the properties of matter and is completely separate.**

In general it is said that, a University gives degrees to its students. **From a practical viewpoint, the Soul and matter are known as one.** Actually, the University is separate and the students themselves get the degree. Similarly, **the Soul and matter are separate.**

❀ | Stanza 61 | ❀

तत्त्व भवे जीवाणं संसारत्थाण होंति वण्णादी ।
संसारपमुक्काणं गत्ति ह्व वण्णादओ केई ॥६१॥

The effects of the fruition of Karmic matter are found in non-liberated Souls. However, from a theoretical viewpoint, the effects of the fruition of Karmic matter are not found in liberated Souls or in the non-liberated state.

Fire is always united with heat, but fire may not always give smoke (smokeless fire). **The Soul is always united with knowledge, but may not have the effects of the fruition**

of Karmic matter in the liberated state. From a practical viewpoint the Soul and body are considered as one and therefore the Soul is called colorful, etc. In the state of liberation, the Soul has no body and therefore no color, etc.

❀ | Stanza 62 | ❀

जीवो चेव हि एदे सव्वे भाव त्ति मण्णसे जदि हि ।
जीवस्साजीवस्स य गत्थि विसेसो दु दे कोई ॥६२॥

Oh, ignorant Soul! If you believe that the effects of the fruition of Karmic matter are the Soul, then there is no difference between the living Soul and non-living matter in your belief.

Rice grain with husk covering is similar to the Soul with the body covering it. An ignorant person does not see the rice inside and believes that the husk is the rice. In the same way, **the ignorant person does not see the Soul inside the body and believes that the body is the Soul.**

❀ | Stanza 63-64 | ❀

अह संसारत्थाणं जीवाणं तुज्झ होंति वण्णादी ।
तम्हा संसारत्था जीवा रुवित्तमावण्णा ॥६३॥
एवं पोग्गलदव्वं जीवो तहलक्खणेण मूढमदी ।
णिव्वाणमुवगदो वि य जीवत्तं पोग्गलो पत्तो ॥६४॥

If you believe that the non-liberated Soul has the effects of the fruition of Karmic matter then the Soul becomes colorful, etc. in the non-liberated state. The effects of the

fruition of Karmic matter are the attributes of matter and therefore, oh, ignorant Soul! Non-living matter will become the Soul in the non-liberated state and after liberation also, non-living matter will become the living Soul.

The passengers get off at the station; some wait for sometime and then leave. The atoms of the body are like the passengers and the Soul is like the station. When the passengers have to leave, the station cannot force them to stop. In the same way, **when a person dies, the Soul cannot stop the atoms of the body to stay with it.** The longer the passengers' stay on the station, the more attachment there is. Similarly, **the Soul gets attached to the body. The longer ones' life, the more attachment there is of the body to the Soul and this causes more sadness at the end of the life.**

The living Soul and non-living matter, like the body, etc. are two different substances.

❀ | Stanza 65-66 | ❀

एकं च दोष्णि तिष्ठिण य चत्तारि य पंच इन्द्रिया जीवा ।
बादरपञ्जतिदरा पयडीओ गामकम्मस्स ॥६५॥

एदाहिं य णिव्वत्ता जीवद्वाणा उ करणभूदाहिं ।
पयडीहिं पोग्गलमइहिं ताहिं कहं भण्णदे जीवो ॥६६॥

One-sensed, two-sensed, three-sensed, four-sensed, five-sensed, large, minute, fully developed and undeveloped Souls - are the types of a karma (naamkarma), which determines the body structures. These types of karma are matter and due to this karma, the different body structures are obtained. How can they be called the Soul?

Water in different types of solid containers, like steel, brass, glass, etc. is still liquid water. **The Soul in different bodies is still the Soul. One should not differentiate between the different bodies as they all have a living “Soul” in them.** One, who is thirsty, sees the water and not the container. **One, who wants to be happy, sees the Soul and not the body.**

❀ | Stanza 67 | ❀

पज्जत्तापज्जत्ता जे सुहमा बादरा य जे चेव ।
देहस्स जीवसण्णा सुत्ते ववहारदो उत्ता ॥६७॥

All these body types like, developed and undeveloped, minute and large, etc., are all called the Soul from a practical viewpoint.

A steel jar with oil in it is known as a “jar of oil”. In fact the jar is made of steel. **From a practical viewpoint, the inanimate body with the living Soul is known as the “living body”. In fact, the body is a collection of atoms and the Soul is separate from it.**

❀ | Stanza 68 | ❀

मोहणकम्मस्सुदया दु वण्णिया जे इमे गुणद्वाणा ।
ते कह हवन्ति जीवा जे णिच्चमचेदणा उत्ता ॥६८॥

It is said in the scriptures that the different stages of the non-liberated Soul (gunasthaana) are due to the fruition of deluding karma (mohakarma). How can they be the Soul, as they are always inanimate?

A person on a staircase may be on any step. The person is living and the steps are inanimate. **A person can be in any of the fourteen stages of the non-liberated Soul, but the stages can never be the living Soul, since the stages are always inanimate.**

A king and a pauper are differentiated on the basis of their wealth. If they are seen as separate from their wealth, they are normal human beings. **Souls are differentiated on the basis of the body and karma. If they are seen as separate from the body and karma, they are all equal “Souls”.**

KARTA–KARMA ADHIKAAR (The Doer–The Deed)

❁ | Stanza 69-70 | ❁

जाव न वेदिं विसेसंतरं तु आदासवाण दोहं पि ।
अण्णाणी ताव दु सो कोहादिसु वट्टदे जीवो ॥६९॥

कोहादिसु वट्टंतस्स तस्स कम्मस्स संचओ होदी ।
जीवस्सेवं बंधो भणिदो खलु सव्वदरिसीहिं ॥७०॥

The Soul remains ignorant and involved in anger and other impure feelings, till it does not know the difference between the Soul and the influx of impure feelings. It collects karmic matter by involving himself in impure feelings. Omniscient Gods have said that karma binds to the Soul in this way.

When one has cold, mucus forms in the nose in one's body, but it is waste matter and is separate from the body. **Similarly, anger and other impure feelings arise in the Soul, but are impurities and are separate from the Soul.** If one thinks that the mucus is a part of the body, one will never remove the mucus. **If one thinks that anger and other impure feelings are part of the Soul, one will never remove them.**

The inherent nature of water is to remain cold. However, when it comes in contact with fire, it temporarily becomes hot. **The inherent nature of the Soul is not to have impure feelings. However, when the Soul comes in contact with**

karma it temporarily has impure feelings. However, the Soul and impure feelings are separate.

❀ | Stanza 71 | ❀

जइया इमेण जीवेण अप्पणो आसवाण य तहेव ।
णादं होदि विसेसंतरं तु तइया न बंधो से ॥७१॥

When the Soul knows the difference between the Soul and influx of karma, then karma will not bind to the Soul.

Samaysaar stresses that the Soul is separate from the influx of karma whereas other scriptures stress on the 57 types of influx of karma.

A glass with red juice in it will look red, but the glass is still transparent and does not become red. **The Soul with anger and other impure feelings in it will look angry and impure, but the Soul is separate from the anger and other impure feelings and is still pure.** The same glass, when emptied and filled with green juice, will look green since the glass has not become red. **When the anger is removed and the Soul later has pride, the Soul realizes the pride and that the anger has disappeared.** This shows that the Soul is separate from anger, pride and other impure feelings.

❀ | Stanza 72 | ❀

णादूण आसवाणं असुचितं च विवरीयभावं च ।
दुक्खस्स कारणं ति य तदो णियत्तिं कुणदि जीवो ॥७२॥

When the Soul knows the dirtiness and contradictory nature of the influx of karma and that they are the cause

of sorrow, then the Soul will stop the influx of karma.

A person was given a chance to solve the problems of the people of the village. He was sitting on a stone and he suddenly felt pain and got up and left because it was unbearable. He thought the pain was due to his inability to solve the difficult problems. Actually, the cause of the pain was not the problems of the people but the stone on which he was sitting, which had a broken edge and there was a scorpion biting him. **The Soul remains unhappy until it knows the real cause of its sorrow, which is the influx of karma and not outer favorable and unfavorable circumstances.**

❀ | Stanza 73 | ❀

अहमेवको खलु सुद्धो णिम्ममओ णाणदंसणसमग्गो ।
तम्हि ठिदो तच्चित्तो सव्वे एदे खयं गेमि ॥७३॥

From the theoretical viewpoint, I am one, pure, affectionless and full of knowledge and perception. I remain steady with this inherent nature of the Soul and destroy anger and all other influx of karma.

The impurities in gold cannot be removed manually but can be removed by heating it to very high temperatures. **The influx of karma cannot be destroyed by meditating on the karma, but can be removed by unperturbed meditation on the inherent nature of the Soul.**

❀ | Stanza 74 | ❀

जीवणिबद्धा एदे अधुव अणिच्चा तहा असरणा य।
दुक्खा दुक्खफल ति य गादूण णिवत्तदे तेहिं ॥७४॥

The influx of karma are linked with the Soul. They are unsteady, transient and also are not worthy of giving support. They are full of sorrow and are the fruits of sorrow. After knowing this, the enlightened Soul will stop the influx of karma.

The shadow of the tree changes according to the sun. When the tree becomes old it falls down and there is no shadow now. **The feelings of the Soul are unsteady and change according to the moment. When the person for whom the Soul had feelings is no longer there, the feelings also disappear.**

❀ | Stanza 75 | ❀

कम्मस्स य परिणामं णोकम्मस्स य तहेव परिणामं।
ण करेइ एयमादा जो जाणदि सो हवदि गाणी ॥७५॥

The Soul, which does not do, but knows the karma and the objects attained by the fruition of karma, is an enlightened Soul.

The boss knows and supervises and observes the workers under him. The boss never does the work like the workers even though he earns much more than the boss. **Similarly, the enlightened Soul knows and observes the karma but does not believe that he is the doer of karma**

and therefore he attains permanent happiness. The unenlightened Soul does not know or observe the karma but he believes that he is the doer of karma and therefore he does not attain happiness.

❀ | Stanza 76 | ❀

न वि परिणमदि न गिण्हदि उप्पज्जदि नपरदत्त्वपज्जाए ।
गाणी जाणंतो वि हू पोग्गलकम्मं अणेयविहं ॥७६॥

From a theoretical viewpoint, the enlightened Soul, in spite of knowing various types of karmic matter, does not change, grasp or originate into the modifications of other substances.

The eyes see the sea but do not leave the body and change, grasp or originate from the sea. **The Soul knows the modifications of other substances, but does not change, grasp or originate into these modifications.**

❀ | Stanza 77 | ❀

न वि परिणमदि न गिण्हदि उप्पज्जदि न परदत्त्वपज्जाए ।
गाणी जाणंतो वि हू सगपरिणामं अणेयविहं ॥७७॥

From a theoretical viewpoint, the enlightened Soul, in spite of knowing various types of its own feelings, does not change, grasp or originate into the modifications of other substances.

The waves of the sea are due to the wind, but they do not affect the inherent cool nature of the water of the sea. **The Soul is like the water and auspicious and inauspicious**

feelings do not affect its inherent unperturbed nature of the knowledge of the Soul.

A goldsmith knows that he is making a ring from gold, but he himself does not change, grasp or originate into the gold. **The enlightened Soul knows various types of its own feelings, but it does not change, grasp or originate into the various types of feelings.**

❀ | Stanza 78 | ❀

न वि परिणमदि न गिण्हदि उप्पज्जदि न परदव्वपज्जाए ।
गाणी जाणंतो वि हु पोग्गलकम्मप्फलमणंतं ॥७८॥

From a theoretical viewpoint, the enlightened Soul, in spite of knowing that the fruition of karmic matter is infinite, does not change, grasp or originate into the modifications of other substances.

A businessman travelling in a bulletproof car knows that a life-threatening bullet from the gun of an assassin will not harm him. **An enlightened Soul knows that the fruition of karmic matter is infinite. However, this does not affect the Soul because matter can never affect the inherent nature of the Soul.**

❀ | Stanza 79 | ❀

न वि परिणमदि न गिण्हदि उप्पज्जदि न परदव्वपज्जाए ।
पोग्गलदव्वं पि तहा परिणमदि सएहिं भावेहिं ॥७९॥

In the same way, matter also does not change, grasp or originate into the modifications of other substances.

This is because matter changes into its own modifications.

Two persons living in adjacent flats with a wall in between cannot enter or change each other's flats. **The doctrine of independence of two substances (e.g. Soul and matter) is compared to the wall and says that one substance can never change, grasp or originate into the modifications of other substances.**

❀ | Stanza 80-81-82 | ❀

जीवपरिणामहेदुं कम्मत्तं पोग्गला परिणमंति ।

पोग्गलकम्मणिमित्तं तहेव जीवो विं परिणमदि ॥८०॥

ण विं कुव्वदि कम्मगुणे जीवो कम्मं तहेव जीवगुणे ।

अण्णोण्णणिमित्तेण दु परिणामं जाण दोण्हं पि ॥८१॥

एदेण कारणेण दु कत्ता आदा सएण भावेण ।

पोग्गलकम्मकदाणं ण दु कत्ता सव्वभावाणं ॥८२॥

The feelings of the Soul are instrumental in matter changing into karma. Similarly, karmic matter is instrumental in arising feelings of the Soul. The Soul is not the doer of karma and karma is not the doer of the Soul. Both are instrumental causes for each other. Because of this, the Soul is the doer of its own feelings but is not the doer of the modifications of other karmic matter.

In a zoo, there is a strong unbreakable transparent glass between the enclosure of the lion and the deer. The lion feels it will eat the deer and the deer is scared of being eaten by the lion, though neither of these is possible. **The doctrine of independence of two substances (e.g. Soul and matter)**

is compared to the glass and says that one substance can never change, grasp or originate into the modifications of other substances.

The Soul and the body occupy the same one unit of space. When the Soul moves, the body moves with it and vice versa. **The feelings of the Soul are the instrumental causes for the movement of the body and the movement of the body is the instrumental cause for movement of the Soul. However, they are not the doers for each other and are separate entities.**

The owner and the employees of a company do work for each other. Both are instrumental causes for each other earning money. In fact, both put in hard work according to their destiny. **Similarly, the karma and the Soul are instrumental causes for each other. But in fact, both are separate substances with individual destinies.**

❀ | Stanza 83 | ❀

निच्छयणयस्स एवं आदा अप्पाणमेव हिं करेदि ।
वेदयदि पुणो तं चेव जाण अत्ता दु अत्ताणं ॥८३॥

From the theoretical viewpoint, the Soul is the doer of it's own self and also the sufferer or enjoyer of it's own Self.

A person is attracted to an attractive lady, but not to his sister, who is more beautiful. The cause of attraction is the weaknesses of one's own Soul and not the beauty. **The Soul is the doer and sufferer or enjoyer of it's own self.**

One can rearrange the furniture in one's home but cannot rearrange the furniture in another person's home.

In the same way, the Soul is the doer of it's own Self but cannot be the doer of any other substance.

❀ | Stanza 84 | ❀

ववहारस्स दु आदा पोग्गलकम्मं करेदि गेयविहं ।
तं चेव पुणो वेयइ पोग्गलकम्मं अणेयविहं ॥८४॥

From the practical viewpoint, the Soul is the doer of various types of karma and also the sufferer of various types of karma.

The potter makes a pot from clay, but we say that the potter and not the clay make the pot. **The Soul binds the karma and suffers or enjoys the fruition of inauspicious or auspicious karma.**

❀ | Stanza 85 | ❀

जदि पोग्गलकम्ममिणं कुव्वदि तं चेव वेदयदि आदा ।
दोकिरियावदिरित्तो पसज्जदे सोजिणावमदं ॥८५॥

If the Soul binds and suffers or enjoys karmic matter, then it is the doer of two deeds. This is not acceptable by omniscient God.

If a rich person wants to buy a car, he does not require monetary help from another rich person since he has the capacity to buy it himself. **The Soul cannot be the doer of two deeds since then he cannot be the doer of its own deeds. Karmic matter does not require help from the Soul since it is powerful enough to bind to the Soul by itself. Both do their own deeds independently according to their own nature.**

❀ | Stanza 86 | ❀

जम्हा दु अत्तभावं पोग्गलभावं च दो वि कुव्वंति ।
तेण दु मिच्छादिद्वी दोकिरियावादिणो हुंति ॥८६॥

A person who believes that the Soul is the doer of both the nature of the Soul and the nature of matter believes one substance is the doer of two deeds. He is a false believer.

A potter makes a clay pot. However, the doer of the pot is the clay and not the potter since the potter remains the same but the clay changes into the pot. **The Soul binds the karma. However, the doer of the bondage of karma is the karmic matter and not the Soul since the Soul does not change to karma but the karmic matter does.**

The potter does two jobs – thinks and makes a clay pot. The potter is not the doer but only the instrumental cause in making the pot. **Similarly, the Soul cannot be the doer of two deeds – feelings of binding of karma and the binding of karmic matter. The Soul is only the instrumental cause.**

❀ | Stanza 87 | ❀

मिच्छत्तं पुण दुविहं जीवमजीवं तहेव अण्णाणं ।
अविरदि जोगो मोहो कोहादीया इमे भावा ॥८७॥

There are two types of false beliefs – animate and inanimate. And similarly – ignorance, sins, yoga, attachment, anger and other passions – are of two types, animate and inanimate.

The animate state is like the software of the computer and the inanimate state is like its hardware. Both the

software and hardware of the computer are required in order for the computer to work properly. **Similarly, both the animate and inanimate states are required for the cycles of birth and death of the Soul.**

❀ | Stanza 88 | ❀

पोग्गलकम्मं मिच्छं जोगो अविरदि अण्णमज्जीवं ।
उवओगो अण्णणं अविरदि मिच्छं च जीवो दु ॥८८॥

Inanimate false belief of yoga (vibration of the Soul), sins and ignorance are karmic matter. Animate false belief of yoga, sins and ignorance are feelings.

There are five types of causes of bondage : wrong belief, sins, laziness, passions and vibration of the Soul. They are all of different intensities.

There are five types of living beings. One should stop killing five-sensed beings, then four-sensed beings, then three-sensed beings, then two-sensed beings and finally one-sensed beings. False belief is like the five-sensed being and should be renounced first. **The most dangerous cause of bondage is wrong belief. If wrong belief is removed, the other four causes will be automatically removed.**

❀ | Stanza 89 | ❀

उवओगस्स अण्णई परिणामा तिण्णि मोहजुत्तस्स ।
मिच्छत्तं अण्णणं अविरदिभावो य गादव्वो ॥८९॥

The Soul is deluded regarding its belief and conduct attributes since eternity. Therefore, the Soul has three

types of feelings – false belief, false knowledge and false conduct.

If a small drop of poison is added to milk, the whole milk becomes poisonous. **In the same way, the nature of the Soul is pure but can get impure with attachment, love and hate of inanimate objects. Then belief, knowledge and conduct become false belief, false knowledge and false conduct.**

When a person gives birth to the first child, the age of the father is still the same as that of the child since that person only became a father same time as the birth of the child. **If the Soul has been there since eternity and karma is “born” afterwards, this is not possible since the Soul without karma is a liberated Soul. If karma has been there before the Soul, this is not possible because karma cannot exist without the Soul. Therefore, the Soul and karma are both bound and exist together since eternal time.**

❀ | Stanza 90 | ❀

एदेसु य उवओगो तिविहो सुद्धो णिरंजणो भावो ।
जं सो करेदि भावं उवओगो तस्स सो कत्ता ॥९०॥

The nature of the knowledge of the Soul is pure, unblemished and solid. However, it has three types of feelings and becomes the doer of those feelings.

A person is known as a businessman, thief and murderer according to his deeds. However, the person is one. **Though the Soul is one, it is known as the believer, knower and follower of conduct of its own feelings according to its belief, knowledge and conduct attributes.**

❀ | Stanza 91 | ❀

जं कुणदिं भावमादा कत्ता सो होदिं तस्स भावस्स ।
कम्मत्तं परिणमदे तम्हि सयं पोग्गलं दत्वं ॥९१॥

The Soul becomes the doer of those feelings, which it feels itself. Once it becomes the doer, the karmic matter is automatically transformed to karma.

A person invites his guest to his home with genuine feelings. The guest comes walking to his home. The feelings of the host are the instrumental cause and the feet of the guest are the real cause to reach the host's home. The guest leaves when the person doesn't pay attention to the guest.

Impure feelings of the Soul are like the invitation of the host, and the influx of karma is like the guest. Karma comes and binds to the Soul. The impure feelings of the Soul are the instrumental cause and the karmic matter is the real cause of bondage of karma to the Soul. Only karmic matter has the power to be bound with the Soul. Karma leaves the Soul when the Soul doesn't pay attention to karma and only pays attention to the inherent nature of the knowledge of the Soul.

❀ | Stanza 92 | ❀

परमप्पाणं कुत्वं अप्पाणं पि य परं करिंतो सो ।
अण्णाणमओ जीवो कम्माणं कारणो होदिं ॥९२॥

The Soul, who makes other substances as its own self and its own self as other substances, is the ignorant Soul and becomes the doer of karma.

If someone praises the beauty of an ignorant person's body, the ignorant Soul believes that someone is praising it since it believes that it is the body. If someone praises the infinite power of the Soul, the ignorant Soul believes that someone else is being praised.

An ignorant person's nature is mix with others, to go to other people's homes and to invite others to his home. **The ignorant Soul likes to mix with other substances, which is not possible.**

❀ | Stanza 93 | ❀

परमप्पाणमकुव्वं अप्पाणं पि य परं अकुव्वंतो ।
सो गाणमओ जीवो कम्माणमकारगो होदि ॥९३॥

The Soul, who does not make other substances as its own self and its own self as other substances, is the knowledgeable Soul and does not become the doer of karma.

A politician was offered protection by the police, but he refused the offer. He believed that his death was destined at a particular moment, and that he could not change it, so protection would be of no use. **The knowledgeable Soul believes that all incidents are destined, and that he does not become the doer of any incident.**

❀ | Stanza 94 | ❀

तिविहो एसुवओगो अप्पवियप्पं करेदि कोहोऽहं ।
कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥९४॥

There are three types of knowledge. Perturbed thoughts like "I am the anger" arise in the Soul. Therefore the Soul becomes the doer of those perturbed thoughts.

Knowledge of the Soul is of three types: belief, knowledge and conduct. The Soul believes, knows and does “the anger”.

Moving scenes or objects shown on TV do not belong to the person watching the TV. Only the TV belongs to him. Similarly, impure feelings arising in the Soul like “I am the anger” do not belong to the Soul. Only eternal pure nature of knowledge belongs to the Soul.

❀ | Stanza 95 | ❀

तिविहो एसुवओगो अप्पवियप्पं करेदि धम्मादी ।
कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥९५॥

There are three types of knowledge. Perturbed thoughts like “I am ether, etc.” arise in the Soul. Therefore the Soul becomes the doer of those perturbed thoughts.

An interior decorator suggests that the window should be put on a particular wall. If fresh air and breeze come from the window, she feels it is because of her suggestion. However, if noise of the traffic comes from the window, she has no comment. **An ignorant person believes that all favorable circumstances are due to him and all unfavorable circumstances are due to destiny.**

❀ | Stanza 96 | ❀

एवं पराणि दव्वाणि अप्पय कुणदि मंदबुद्धीओ ।
अप्पाणं अवि य परं करेदि अण्णाणभावेण ॥९६॥

In this way, the ignorant person, due to his ignorance, believes other substances belong to him and believes his

own self as other substances.

A drunken person calls his mother as his “wife” and his wife as his “mother” due to his intoxication. Even if he calls his mother as his mother and his wife as his wife, it is in an intoxicated state. **An ignorant person believes that other substances belong to him and the Soul belongs to others. Even though, after reading religious scriptures, the ignorant person says superficially that he is the Soul and other substances do not belong to him, it does not make his belief correct since he is not self-realized.**

❀ | Stanza 97 | ❀

एदेण दु सो कत्ता आदा णिच्छयविदूहिं परिकहिदो ।
एवं खलु जो जाणदिं सो मुञ्चदिं सव्वकत्तितं ॥९७॥

Because of this, the knowledgeable Soul knows that it is the doer of its own Soul. The person who knows this renounces the doership of all types of false beliefs.

A king visits his prison and asks all the prisoners why are they in prison. All the prisoners claim that they are innocent and haven’t committed any crime. One prisoner confesses to his crime of drinking, beating his wife, etc. The king releases this prisoner since he has realized his misbehavior and will not repeat it again. The other prisoners are surprised and the king tells them that since they have not confessed to their crime, they will not be released since they will repeat the same crime again. **The Soul has to first accept and then only can he renounce the doership of all types of false beliefs.**

❀| Stanza 99 |❀

ववहरेण दु आदा करेदिं घडपडरधाणि दव्वाणि।
करणाणि य कम्माणि य णोकम्माणीह विविहाणि ॥९८॥

From a practical viewpoint, the Soul is the doer of pot, cloth, chariot and other objects. Also the Soul is the doer of senses and various types of anger and other karmic matter and is also the doer of the body and other objects obtained by the fruition of past karma.

From a practical viewpoint, a person can call those objects as his own which have been obtained by the fruition of past karma, e.g. his house, car, wife, etc.

❀| Stanza 99 |❀

जदि सो परदव्वाणि य करेज्ज णियमेण तम्मओ होज्ज।
जम्हा ण तम्मओ तेण सो ण तेसिं हवदिं कत्ता ॥९९॥

If the Soul is the doer of other substances, it will definitely become other substances. Actually, it does not become other substances. Therefore, it is not the doer of other substances.

Water itself converts to ice and is therefore the doer of ice. **The Soul does not convert to matter or any other substance and is therefore not the doer of matter or any other substance.**

❖ | Stanza 100 | ❖

जीवो ण करेदि घडं नेव पडं नेव सेसगे दव्वे।
जोगुवओगा उप्पादगा य तेसिं हवदि कत्ता ॥१००॥

The Soul is not the doer of pot, cloth and anything else, but the Soul's vibration and knowledge are the instrumental cause in the creation of pot, cloth and other substances. The Soul is the doer of its own vibration and knowledge.

A teacher is not doer for the results of his students, only the instrumental cause. The potter's feelings (inner) and the movement of his body (outer) are both instrumental causes, but not doer, in the creation of the pot. **The Soul is also the instrumental cause for its feelings, but is also the doer of its own vibration and knowledge.**

❖ | Stanza 101 | ❖

जे पोग्गलदव्वाणं परिणामा होंति गाणआवरणा।
ण करेदि ताणि आदा जो जाणदि सो हवदि गाणी ॥१०१॥

The Soul who believes that it is not doer of the knowledge-obstructing and other seven karmas is the enlightened Soul.

A person wants to go to the bank to withdraw some money on Saturday. The bank closes at 1 p.m. and he leaves his home at 12.45, hoping to reach before 1 p.m.. However, he reaches only at 1.05 p.m. and is not able to withdraw the money. He blames the driver for driving slowly and

the traffic. However, the money was destined to come to him only on Monday and he should not blame anyone else for this. **The enlightened Soul knows and believes that everything happens due to the fruition of karma and he is therefore not perturbed by favorable and unfavorable circumstances.**

❀ | Stanza 102 | ❀

जं भावं सुहृमसुहं करेदि आदा स तस्स खलु कत्ता ।
तं तस्स होदि कम्मं सो तस्स दु वेदगो अप्पा ॥१०२॥

The Soul who feels auspicious and inauspicious feelings, is in fact the doer of those feelings. The Soul becomes the doer and sufferer or enjoyer of those feelings and those feelings then become the object of enjoyment of the Soul.

A person is watching the cricket match on television. He is given a chocolate to eat and he eats it without enjoying it because he is so engrossed in the cricket match. **Any person enjoys his own feelings and not the material object in front of him.**

❀ | Stanza 103 | ❀

जो जम्हि गुणे दव्वे सो अण्णम्हि दु ण संकमदि दव्वे ।
सो अण्णमसंकंतो कह तं परिणामए दव्वं ॥१०३॥

The existence of the attribute of a substance does not change to any other substance or its attributes. If a substance cannot change to any other substance or its attributes, how can it change the substance to any other substance?

If a person vomits blood, he feels that the blood is a part of “him” and he has being vomiting. However, the knowledge attribute of the Soul has not changed to the blood and therefore it is not “his” blood, which has been vomited. **The Soul can never change to any other substance.**

❀ | Stanza 104 | ❀

दव्वगुणस्स य आदा ण कुणदि पोग्गलमयमिह कम्ममिह ।
तं उभयमकुव्वंतो तमिह कहं तस्स सो कत्ता ॥१०४॥

The Soul does not do anything to the substance or attribute of karmic matter. So, how can the Soul become the doer of karmic matter?

An American citizen cannot become the President of India. One has to have Indian citizenship. **The Soul and karmic matter are separate substances and cannot become the doers of each other.**

❀ | Stanza 105 | ❀

जीवमिह हेदुभूदे बंधस्स दु पस्सिदूण परिणामं ।
जीवेण कदं कम्मं भण्णदि उवयारमेत्तेण ॥१०५॥

From a practical viewpoint it is said that the Soul binds the karma since the Soul is the instrumental cause for the bondage of karmic matter.

A mother gives birth to a child, but the name of the child is always with the father’s name since he is the instrumental cause in his birth. **From a practical viewpoint, the Soul is**

said to be the doer of bondage of karmic matter, though the Soul is only the instrumental cause for the binding. Karmic matter itself is the doer of bondage of karma.

❀ | Stanza 106 | ❀

जोधेहिं कदे जुद्धे राएण कदं ति जंपदे लोगे ।
ववहारेण तह कदं गाणावरणादिं जीवेण ॥१०६॥

When the soldiers fight a war, from a practical viewpoint it is said, “the king has fought the war”. In the same way, from a practical viewpoint it is said that the Soul binds knowledge-obstructing and types of karma.

We say that Switzerland is one of the most uncorrupt countries in the world. Actually the politicians and citizens of Switzerland are uncorrupt. **Similarly, from a practical viewpoint, the Soul binds karma. However, from a theoretical viewpoint, karmic matter binds karma.**

❀ | Stanza 107 | ❀

उप्पादेदि करेदि य बंधदि परिणामएदि णिण्हदि य ।
आदा पोण्णलदव्वं ववहारणयस्स वत्तव्वं ॥१०७॥

The Soul originates, does, binds, changes and obtains matter substances. This statement is from a practical viewpoint.

The mother gives birth to a child and feeds him, brings him up, educates him, etc. This statement is from a practical viewpoint. In fact, the child is born, grows up and studies by

himself. From a practical viewpoint, the Soul originates, does, binds, changes and obtains matter substances. However, as a matter of fact, karmic matter binds to the Soul by itself.

❀ | Stanza 108 | ❀

जह राया ववहारा दोसगुणुप्पादगो ति आलविदो ।
तह जीवो ववहारा दव्वगुणुप्पादगो भणिदो ॥१०८॥

The king is blamed for creating the good and bad character of his subjects. Similarly, from a practical viewpoint, the Soul is blamed for the characteristics of matter substances.

A teacher is praised or criticized for his student's achievements or failure. Actually the real cause of the achievement or failure is the student himself. The teacher is the instrumental cause and that is why the teacher is praised or criticized. **The Soul is the instrumental cause for changing the characteristics of matter substances.** Actually the real cause of the changes of the characteristics of matter substances is the matter itself.

❀ | Stanza 109-110-111-112 | ❀

सामणपच्चया खलु चउरो भण्णंति बंधकत्तारो ।
मिच्छत्तं अविरमणं कसायजोगा य बोद्धव्वा ॥१०९॥
तेसिं पुणो वि य इमो भणिदो भेदो दु तेरसवियप्पो ।
मिच्छादिद्वी आदी जाव सज्जोगिस्स चरमंतं ॥११०॥

एदे अचेदणा खलु पोण्णलकम्मुदयसंभवा जम्हा।
ते जदि करेति कम्मं ण वि तेसिं वेदगो आदा ॥१११॥

गुणसण्णिदा दु एदे कम्मं कुव्वंति पच्चया जम्हा।
तम्हा जीवोऽकत्ता गुणा य कुव्वंति कम्माणि ॥११२॥

From a theoretical viewpoint, one should know that the doer of bondage is four types of common influx of karmic matter: false beliefs, sins, passions and vibrations of the Soul. There are thirteen forms of different types of influx. There are fourteen stages of the non-liberated Souls to reach liberation – from false beliefs (first stage) up to omniscience with vibrations of the Soul (thirteenth stage). From a theoretical viewpoint, the first to thirteenth stages are inanimate, because they are due to the fruition of karmic matter. Even if there is influx of karma, the Soul is not the sufferer or enjoyer of this karma. The four types of influx are the doer of karma. The Soul is not the doer of the karma.

All types of feelings arising in the Soul are not greater than the Soul itself since all types of feeling are transient and the Soul is eternal. Anything impermanent cannot be greater than the permanent.

Feelings of worshiping, donations, compassion, penance and vows, etc. arising in the Soul are momentary and therefore they are not greater than the eternal Soul.

Clothes worn by a person are given less importance than the body itself. If the clothes are on fire, they are quickly thrown away. **Similarly, the Soul is more important than the feelings.**

Feelings arising in the Soul are due to the fruition of past karma. The fruition of karma is unsteady and fluctuates continuously. Hence, the feelings of attachment, love and hate are also unsteady and fluctuate continuously.

A poor person should not be pitied because his present state is due to the fruition of his karma. Similarly, a terrorist should not be blamed for his violence since it is due to fruition of his karma. **One should be aware that every Soul in the past has experienced the same feelings of violence at some point of time.**

A gymnast's body, covered with oil, will attract dust involuntarily. **The Soul with auspicious and inauspicious feelings will have an involuntary influx of karmic matter.**

Impermanent feelings are separate from the permanent knowledge attribute and therefore feelings are known as inanimate, whereas the Soul is animate and full of knowledge.

❀ | Stanza 113-114-115 | ❀

જહ જીવસ્સ અળણ્ણુવઑગો કોહો વિં તહ જદિં અળણ્ણો ।

જીવસ્સાજીવસ્સ ય એવમળણ્ણતમાવણ્ણં ॥૧૧૩॥

એવમિહ જો દુ જીવો સો ચેવ દુ ણિયમદો તહાઽજીવો ।

અયમેયતે દોસો પચ્ચયણોકમ્મકમ્માણં ॥૧૧૪॥

અહ દે અળ્ણો કોહો અળ્ણુવઑગપ્પગો હવદિં ચેદા ।

જહ કોહો તહ પચ્ચય કમ્મં ણોકમ્મમવિં અળ્ણં ॥૧૧૫॥

Just like the Soul and knowledge are joint, if anger was also joint with the Soul, then living and living as

well as living and non-living substances would get joint to each other. If this happens in this universe, what is living will also be non-living. In the same way, influx of karma, objects attained by fruition of karma and karma itself will have the same error of combining with the Soul. If you believe that anger is separate from the knowledgeable Soul, then you will believe that just like anger, influx of karma, objects attained by fruition of karma and karma itself are also separate from the Soul.

When sugar and lime are “mixed” together, adding water can make lemon drink. However, the sugar’s sweetness and the lime’s sourness remain independent and do not mix with each other. Hence, the sugar and lime do not combine with each other. **If the attribute of one substance converts into the attribute of another substance, the substance will get converted into the other substance.**

When a girl and boy get divorced, both the families also get separated and the relationship gets broken. **The attribute of one substance is separate from the attribute of another substance. Both the attributes remain separate from each other and therefore the two substances also remain separate.**

When a mirror gets coated with dust, one cannot see the reflection of the objects in front of it. However, the mirror’s nature of reflection remains steady and reflects the dust. **Similarly, the Soul is covered with impure feelings of attachment, love and hate and the Soul cannot see the objects in the universe. However, the Soul’s nature of knowing remains steady and knows the impure feelings.**

जीवे ण सय बद्धं ण सयं परिणमदिं कम्मभावेण ।
जइ पोग्गलदव्वमिणं अप्परिणामी तदा होदि ॥११६॥

कम्मइयवग्गणासु य अपरिणमंतीसु कम्मभावेण ।
संसारस्स अभावो पसज्जदे संखसमओ वा ॥११७॥

जीवो परिणामयदे पोग्गलदव्वाणि कम्मभावेण ।
ते सयमपरिणमंते कहं णु परिणामयदिं चेदा ॥११८॥

अह सयमेव हिं परिणमदिं कम्मभावेण पोग्गलं दव्वं ।
जीवो परिणामयदे कम्मं कम्मत्तमिदिं मिच्छा ॥११९॥

णियमा कम्मपरिणदं कम्मं चिय होदि पोग्गलं दव्वं ।
तह तं णाणावरणाइपरिणदं मुणसु तच्चेव ॥१२०॥

If one believes that matter substance is not bound to the Soul individually and does not change to karma individually, then matter substance will become inactive. And if karmic matter does not convert to karma, there is no existence of the state of non-liberation. This belief is of 'Saankhya' philosophy.

If one believes that the Soul changes matter substances to karma, then the question arises as to why the Soul does not change matter into karma? If one believes that matter substances themselves change to karma, then the fact that the Soul changes matter substance to karma will be incorrect.

Therefore, one should know that matter substances, which have converted to karma, are known as karma. And

matter substances, which have converted to knowledge-obstructing and other karma, are known as knowledge-obstructing and other karma.

The nature of water is coolness from the theoretical viewpoint. However, when it is heated, its state is hot from a practical viewpoint. One cannot ignore the practical viewpoint, since the hot water can cause burns.

Saankhya philosophy believes only one viewpoint - that the Soul is eternally pure and not the doer of karma. However, Jainism believes both theoretical and practical viewpoints. From a theoretical viewpoint the Soul is always pure and separate from karma. From a practical viewpoint, the Soul is undergoing cycles of birth and death due to fruition of karma. Both viewpoints are correct and one should not neglect either of them.

When milk is converted to cottage cheese, the instrumental cause is the maker of the cheese and the real cause is the milk itself. In the same way, **when karmic matter is converted to karma, the instrumental cause are the impure feelings of the Soul and the real cause is the karmic matter itself.**

When a goldsmith makes a ring from gold, he uses only part of the gold, which was destined to become the ring. The goldsmith is the instrumental cause for the ring. **When the Soul binds karma from karmic matter, only that karmic matter changes to karma, which was destined to bind. The Soul is the instrumental cause for the karma.**

A television set is made of matter substance, but is known as a television. **Knowledge obstructing karma is made of karmic matter substance, but is known as knowledge obstructing karma.**

ण सयं बद्धो कम्मे ण सयं परिणमदिं कोहमादीहिं ।
 जइ एस तुज्झ जीवो अप्परिणामी तदा होदि ॥१२१॥
 अपरिणमंतमिहि सयं जीवे कोहादिंएहिं भावेहिं ।
 संसारस्स अभावो पसज्जदे संखसमओ वा ॥१२२॥
 पोण्णलकम्मं कोहो जीवं परिणामएदिं कोहत्तं ।
 तं सयमपरिणमंतं कहं णु परिणामयदिं कोहो ॥१२३॥
 अह सयमप्पा परिणमदिं कोहभावेण एस दे बुद्धी ।
 कोहो परिणामयदे जीवं कोहत्तमिदिं मिच्छा ॥१२४॥
 कोहुवजुत्तो कोहो माणवजुत्तो य माणमेवादा ।
 माउवजुत्तो माया लोहुवजुत्तो हवदिं लोहो ॥१२५॥

If one believes that the Soul is not bound to the matter substance individually and does not change to anger and other impure feelings individually, then the Soul will become inactive. The Soul does not change to anger and other impure feelings and there is no existence of the state of non-liberation. This belief is of Saankhya philosophy.

If one believes that karmic matter changes the Soul to anger, then the question arises as to why the karmic matter does not change all the Souls to anger? If one believes that the Soul changes to anger by itself, then the fact that anger changes the Soul to anger will be incorrect.

Therefore, the Soul whose knowledge is involved in

anger is anger only. The Soul whose knowledge is involved in pride is pride only. The Soul whose knowledge is involved in deceit is deceit only. And the Soul whose knowledge is involved in greed is greed only.

The owner of a factory does not do any physical work but watches and motivates the workers. **The Soul does not physically do anything but observes and feels the feelings of anger, pride, deceit, greed, etc.**

When one falls ill, he blames the environment, food, etc. for his illness. These were all instrumental causes for falling ill. Other people in the same environment who ate the same food did not fall ill. **The impure feelings like attachment, love and hate arising in the Soul are due to instrumental causes like friends, enemies, etc. One should not blame others for this.**

A thermometer measures the temperature of a sick person. When it shows a high fever, the person throws the thermometer away thinking it is the cause of his fever. One has to take proper medicine for the illness to be cured. The thermometer is necessary to measure any further rise or fall in the fever. **Similarly, feelings of anger arise when seeing an enemy. If one runs away to another place, the anger still remains. The enmity has to be destroyed by perfectly understanding the nature of the enemy, which is the appropriate medicine for the anger. Unfavorable circumstances will gauge the intensity of the impure feelings still remaining.**

In spite of changing mirrors, a blemish on one's face will still be present. One has to treat and remove the blemish.

In spite of changing outer circumstances, impure feelings like anger, pride, deceit, greed, etc. in a person will still be present. One has to put in effort to renounce the impurities.

The nature of water is cold, but when it gets in contact with fire, it becomes hot. **In the same way, the nature of the Soul is knowledge, but when the knowledge involves itself with the anger, knowledge becomes anger. Other impure feelings like pride, deceit, greed, etc. also cause knowledge to become pride, deceit, greed, etc.**

❀ | Stanza 126 | ❀

जं कुणदि भावमादा कत्ता सो होदि तस्स कम्मस्स ।
णाणिस्स स णाणमओ अण्णाणमओ अणाणिस्स ॥१२६॥

The Soul becomes the doer of the feelings (karma), which it feels. For the knowledgeable Soul those feelings are full of knowledge and for the ignorant Soul those feelings are full of ignorance.

A person at the bottom of the sea finds the sea very peaceful and unperturbed. A person on the surface of the same sea experiences the waves and turbulence. One only sees the person on the surface. **An enlightened Soul realizes that the Soul is full of knowledge and is unperturbed. An unenlightened Soul realizes that the Soul is full of ignorance and is turbulent. To find the self-realized Soul one has to go deep inside the Soul.**

❀ | Stanza 127 | ❀

अण्णाणमओ भावो अणाणिणो कुणदिं तेण कम्माणि।
णाणमओ णाणिस्स दु ण कुणदिं तम्हा दु कम्माणि ॥१२७॥

The ignorant Soul has feelings full of ignorance and therefore, the ignorant Soul binds karma; and the knowledgeable Soul has feelings full of knowledge and therefore, the knowledgeable Soul does not bind karma.

A prince walks in the palace with his head up and he does not harm any living being. A monk walks in the forest with his head down looking four feet ahead and careful of not harming any living being, but he might harm some. The prince, however, binds karma because he is unaware and careless. The monk will not bind karma because he is aware and careful. **The ignorant Soul is unaware and binds karma whereas the knowledgeable Soul is aware and does not bind karma.**

❀ | Stanza 128-129 | ❀

णाणमया भावाओ णाणमओ चेव जायदे भावो।
जम्हा तम्हा णाणिस्स सत्त्वे भावा हु णाणमया ॥१२८॥

अण्णाणमया भावा अण्णाणो चेव जायदे भावो।
जम्हा तम्हा भावा अण्णाणमया अणाणिस्स ॥१२९॥

Knowledgeable feelings arise from knowledgeable feelings and therefore, all feelings of the knowledgeable Soul are knowledgeable. Ignorant feelings arise from

ignorant feelings and therefore, all feelings of the ignorant Soul are ignorant.

The Soul enters the body on conception. Feelings of being male dominate a male embryo and the female genes are suppressed. **The Soul becomes knowledgeable by thinking that I am knowledgeable and the Soul becomes ignorant by thinking that I am ignorant. You become what you think.**

A fountain will spray clear water if the container storing the water is clear. Another fountain will spray dirty water if the container stores dirty water. **The knowledgeable Soul will give rise to knowledgeable feelings and the ignorant Soul will give rise to ignorant feelings.**

❀ | Stanza 130-131 | ❀

कणयमया भावादो जायंते कुण्डलादओ भावा ।
अयमयया भावादो जह जायंते दु कडयादी ॥१३०॥
अण्णाणमया भावा अणाणिणो बहुविहा वि जायंते ।
णाणिस्स दु णाणमया सत्त्वे भावा तहा हीति ॥१३१॥

Gold earrings can be made only from gold. Iron bangles can be made only from iron. In the same way, various types of ignorant feelings arise only from the ignorant Soul and all types of knowledgeable feelings arise only from knowledgeable Soul.

Bread can be made only from flour and a sweet can be made only from sugar. It cannot be interchanged. A cow will always give birth to a calf and a woman will always give

birth to a human being. In the same way, ignorant feelings arise only from the ignorant Soul and knowledgeable feelings arise only from knowledgeable Soul.

❀ | Stanza 132-133-134-135-136 | ❀

अण्णाणस्स स उदओ जा जीवाणं अतच्चउवलङ्गी ।

मिच्छत्तस्स दु उदओ जीवस्स असद्दहाणत्तं ॥१३२॥

उदओ असंजमस्स दु जं जीवाणं हवेइ अविरमणं ।

जो दु कलुसोवओगो जीवाणं सो कसाउदओ ॥१३३॥

तं जाण जोग उदयं जो जीवाणं तु चिद्धउच्छाहो ।

सोहणमसोहण वा कायव्वो विरदिभावो वा ॥१३४॥

एदेसु हेदुभूदेसु कम्मइयवग्गणागदं जं तु ।

परिणमदे अद्वविहं गाणावरणादिभावेहिं ॥१३५॥

तं खलु जीवणिबद्धं कम्मइयवग्गणागदं जइया ।

तइया दु होदि हेदू जीवो परिणामभावाणं ॥१३६॥

Due to the fruition of ignorance karma, the Soul has ignorance of the true nature of the substances. Due to the fruition of false belief karma, the Soul has false belief of the substances. Due to the fruition of the indulgence karma, the Soul has feelings of sins. Due to the fruition of passion karma, the knowledge of the Soul becomes impure. Due to the fruition of yoga karma, the Soul has eagerness for auspicious or inauspicious activity and inactivity.

Karmic matter gets converted into eight karmas like knowledge-obstructing karma, etc. due to fruition of all

the above feelings. When the karmic matter binds to the Soul, the impure feelings of the Soul become the instrumental cause.

A group of friends are sitting on the bank of a river. Late at night they drink a lot and get drunk. A boat with oars is tied to a tree on the bank. The boys get into the boat and start rowing it. When it is morning, they want to see where they have reached, but actually they are at the same spot since they did not remove the rope tying the boat to the tree. **False belief gives rise to false belief karma. Enlightenment of the Soul gives rise to the wisdom of the transient.**

A mother has only one eye. Her son goes to the city and becomes a prominent officer and hates his mother since she has only one eye. On her death she leaves a note telling him the truth that she had donated one of her eyes to him since he was born blind in one eye. **Ignorance gives rise to impure feelings. Enlightenment of the Soul gives rise to realization of the eternal.**

A human being indulges in eating at night, eating non-vegetarian and vegetarian food and having milk throughout his life. Animals do not eat at night, are either vegetarian or non-vegetarian and wean off from milk when they reach a certain age. **The fruition of indulgence karma gives rise to this indulgence in human beings.**

A man goes to a marriage bureau and there are two doors asking to make a choice between young and old, then beautiful and normal looking, then a singer and a non-singer and finally a girl who can cook and one who cannot. He chose young, beautiful, singer and who can cook. The last door leads to a room with no one inside and only a big mirror. He

is asked to see himself first, whether he is worthy of making these choices. **The feelings of passion are endless and can be conquered by meditating on one's own Soul.**

When a person is always moving parts of his body due to his unhappiness and discomfort, **it gives rise to vibrations in the Soul (yoga). A liberated Soul is eternally steady.**

❀ | Stanza 137-138 | ❀

जीवस्स दु कम्मेण य सह परिणामा हु होंति रागादी ।
एवं जीवो कम्मं च दो विं रागादिमावण्णा ॥१३७॥

एकस्स दु परिणामो जायदि जीवस्स रागमादीहिं ।
ता कम्मोदयहेदूहिं विणा जीवस्स परिणामो ॥१३८॥

If we believe that matter substance also binds karma like the Soul, then we have to believe that both matter substance and the Soul bind karma. If fact, only the karmic matter converts into karma. The feelings of the Soul are the instrumental cause for binding karma to the Soul and therefore karma is separate from the Soul.

Clay is converted into a pot. The instrumental cause for the conversion is the potter and the real cause is the clay. **In the same way, karmic matter is converted to karma. The instrumental cause is the impure feelings of the Soul and the real cause is the karmic matter.**

A lady is swimming in the sea on a hot summer day and forgets to put a sun block. She gets sunburnt and blames the sun for it. In fact, it is her own forgetfulness that caused the sunburn. **Similarly, the impure feelings of the Soul are the**

instrumental cause for karma binding to the Soul and the real cause is the karmic matter. Karma is separate from the Soul.

❀ | Stanza 139-140 | ❀

जइ जीवेण सह चिय पोग्गलदव्वस्सकम्मपरिणामो ।

एवं पोग्गलजीवा हु दो विं कम्मत्तमावण्णा ॥१३९॥

एकस्स दु परिणामो पोग्गलदव्वस्स कम्मभावेण ।

ता जीवभावहेदूहिं विणा कम्मस्स परिणामो ॥१४०॥

If we believe that both the Soul and karma feel the feelings of attachment, love and hate, then both the Soul and karma will change to the feelings of attachment, love and hate. But, only the Soul feels the feelings of attachment, love and hate and therefore the nature of the Soul is separate from the instrumental cause for the fruition of karma.

When a stone clashes with a brick, the brick breaks but the stone is unaffected. **Similarly, fruition of karma is harmful to the Soul but not to itself.**

If the brick keeps separate from the stone, it is unaffected by the stone. **If the Soul is aware and keeps separate from karma, it is unaffected by the karma.**

If sugar is added to water, the sweetness is not due to the combination of sugar and water. It is only due to the sugar. **The Soul and Karma are combined. The combination of Soul and Karma do not work together to create the impure feelings. It is only the work of the Soul.**

❀ | Stanza 141 | ❀

जीवे कम्मं बद्धं पुट्टं चेदि ववहारणयभणिदं ।
सुद्धणयस्स दु जीवे अबद्धपुट्टं हवदि कम्मं ॥१४१॥

It is said from a practical viewpoint that karma is bound to and touches the Soul. It is said from a theoretical viewpoint that karma is unbound and untouched to the Soul.

From a practical viewpoint, a husband and wife are bound to each other after marriage. However, from a theoretical viewpoint they both are separate human beings and unbound from each other. **From a practical viewpoint, the Soul and karma are bound to each other. From a theoretical viewpoint, both are separate.**

❀ | Stanza 142 | ❀

कम्मं बद्धमबद्धं जीवे एवं तु जाण णयपक्खं ।
पक्खादिककंतो पुण भण्णदि जो सो समयसारो ॥१४२॥

The karma is bound to the Soul or not bound to the Soul from different viewpoints. However, from beyond both the viewpoints, the Soul is full of knowledge.

Sugar is placed in a packet tied with a thread. The thread is untied. From one viewpoint, the sugar is still bound in the packet. From another viewpoint, the sugar has been unbound by untying the thread. From beyond both the viewpoints, sugar is full of sweetness. **From one viewpoint, the Soul is bound to karma. From another viewpoint, the Soul is unbound from karma. From beyond both the viewpoints, the Soul is full of knowledge.**

❀ | Stanza 143 | ❀

दोण्ह वि गयाण भणिदं जाणदिं गवरं तु समयपडिबद्धो ।
ण दु गयपक्खं गिण्हदि किंचि वि गयपक्खपरिहीणो ॥१४३॥

The Soul realizes its own Self beyond both viewpoints and then he only knows the statements of both viewpoints but is not involved in them.

A man cannot see the moon. He is asked to see the topmost branch of the tree in front of him and then asked to see the moon behind the tree. Once he sees the moon, the tree becomes insignificant. **A true seeker puts in an effort to realize the Soul. For him, all viewpoints are useful to reach the Soul. Once the Soul has been realized, all viewpoints are insignificant.**

❀ | Stanza 144 | ❀

सम्मदंसणणाणं एसो लहदि ति गवरि ववदेसं ।
सव्वणयपक्खरहिदो भणिदो जो सो समयसारो ॥१४४॥

That which is said from beyond all viewpoints, is the pure Soul. Only such Soul can be called as having the right belief and the right knowledge.

Seaweed covers a lake with cool water in it. The water is unaffected by the seaweed. The coolness of the water remains the same. **The Soul is unaffected by impure feelings or the body. To have a Right Belief is the same as attainment of the Soul.**

PUNYA-PAAP ADHIKAAR

(Auspicious karma-Inauspicious karma)



❁ | Stanza 145 | ❁

कम्ममसुहं कुसीलं सुहकम्मं चावि जाणह सुसीलं ।
कह तं होदिं सुसीलं जं संसारं पवेसेदि ॥१४५॥

You know that inauspicious karma is bad and auspicious karma is good. How can auspicious karma be good since it makes the Soul enter the cycles of birth and death?

Inauspicious karma e.g. violence, lies, stealing, sex possessions, etc. and auspicious karma e.g. worship, prayer, compassion towards other Souls, charity, etc. – both are the cause of bondage of karma.

A second-hand clothes dealer sells regular used clothes. Another dealer sells clothes of celebrities. A person would like to buy and is shy of being seen buying the regular used clothes. Another person is proud to buy the clothes of celebrities. Both types of clothes are used and are not brand new. In this way, **a Soul who binds inauspicious karma enters the cycles of birth and death. Similarly, a Soul who binds auspicious karma also enters the cycles of birth and death.**

❀ | Stanza 146 | ❀

सोवण्णियं पि णियलं बंधदि कालायसं पि जह पुरिसं ।
बंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥१४६॥

Just like gold handcuffs bind a person as well as iron handcuffs also bind a person, auspicious as well as inauspicious karma bind the Soul.

A person with iron handcuffs feels unhappy and wants to get rid of them. But a person who has gold handcuffs is satisfied and feels that the handcuffs are ornaments in spite of his bondage and does not want to get rid of them. Similarly, **an ignorant person who is bound to inauspicious karma wants to get rid of them, but an ignorant person who is bound to auspicious karma does not want to get rid of them.**

A bird is imprisoned in a gold cage and another bird is imprisoned in an iron cage. Auspicious karma is like a gold cage whereas inauspicious karma is like an iron cage. Both are the cause of bondage.

❀ | Stanza 147 | ❀

तम्हा दु कुसीलेहि य रागं मा कुण्ह मा व संसग्गं ।
साहीणो हि विणासो कुसीलसंसग्गरायेण ॥१४७॥

Therefore, do not love or bind both the karmas, because the association and love with auspicious and inauspicious karma destroys the independence of the Soul.

An elephant, who has to be trained for a circus, is first caught by digging a pit and covering it with hay. A female

elephant is kept in front of him, and when he walks toward her, he falls into the pit. The first trainer first starves him for many days and beats him up. The second trainer then feeds him and gives him solace. He then performs according to what the second trainer tells him to do. He believes the first trainer is bad and the second trainer is good. Actually both the trainers trap him and are bad.

The fruition of inauspicious karma results in hunger, thirst and unfavorable circumstances. The fruition of auspicious karma results in food, water and favorable circumstances. Both result in physical material objects. Both are not the cause of liberation.

❀ | Stanza 148-149 | ❀

जह्णाम कोविं पुरिसो कुच्छियसीलं जणं वियाणित्ता ।
वज्जेदि तेण समयं संसग्गं रागकरणं च ॥१४८॥

एमेव कम्मपयडीसीलसहावं च कुच्छिदं गादुं ।
वज्जंति परिहरंति य तस्संसग्गं सहावरदा ॥१४९॥

Just like a person leaves association with a person with a bad character or bad nature. In the same way, a person who is engrossed in his own Soul, renounces the association and love knowing the bad nature of karma.

A youngster is in the bad company of other youngsters who gamble. His mother tells him to leave such bad company. A driver, who sees two roads leading to his destination, always takes the road with less traffic on it. Similarly, **the moment a person, who knows that the nature of karma is bad, instantly renounces it.**

❀ | Stanza 150 | ❀

रतो बंधदिं कम्मं मुच्चदिं जीवो विरागसंपत्तो ।
एसो जिणोवदेसो तम्हा कम्मेसु मा रज्ज ॥१५०॥

Omniscient God preached that a Soul with feelings of love binds karma and a Soul who has renounced the feelings of love attains liberation from the bondage of karma. Therefore, you should not have attachment to karma.

There are three persons. Someone loves the first person, hates the second person and does not love or hate the third person. He feels sad when the first person goes away. He feels sad when the second person comes to him. However, he does not feel sad whether the third person goes or comes. **Feelings of love and hate are the cause of sadness. To be neutral is bliss.**

❀ | Stanza 151 | ❀

परमद्वो खलु समओ सुद्धो जो केवली मुणी गाणी ।
तम्हि द्विदा सहावे मुणिणो पावन्ति णिच्चाणं ॥१५१॥

In fact the Soul is the supreme element, essence of the universe, pure, just conscious, quiet knower and enlightened substance. Monks who are engrossed in the nature of the Soul will attain liberation.

A person engrossed in momentary pleasures gets momentary unfavorable circumstances. A person who renounces momentary pleasures gets momentary favorable circumstances. A person engrossed in his eternal nature of the Soul, attains liberation for eternity.

❀ | Stanza 152 | ❀

परमदृष्टिं दु अठिदो जो कुणदिं तवं वदं च धारेदिं ।
तं सत्त्वं बालतवं बालवदं बैति सत्त्वण्डू ॥१५२॥

A Soul who has not attained self-realization is doing penance and vows. Such penance and vows are known as childish penance and childish vows.

Deep thinking on the Soul for a single moment is better than physical penance of millions of years.

A bull is blindfolded and made to go round and round the oil machine to crush the seeds for the whole day. When the blindfold is removed he finds that he is at the same place. He has not reached any destination in spite of moving the whole day. Correct direction is as important as speed. Similarly, a person without a goal of attainment of self-realization does not attain liberation in spite of doing physical penance.

❀ | Stanza 153 | ❀

वदणियमाणि धरंता सीलाणि तहा तवं च कुक्वंता ।
परमदृष्टिहिरा जे णिक्वाणं ते ण विंदंति ॥१५३॥

Although one practices penance, follows religious practices, abstinence and vows, yet one does not attain liberation until one has not attained self-realization.

For instance, when a pilot travels at 1000 km/hr it may be good news to reach a place at the earliest. At the same time if the navigation map of the plane is damaged, **one may realize that knowing the direction is more important than the speed of travel.**

❀ | Stanza 154 | ❀

परमदुर्बहिरा जे ते अण्णाणेण पुण्णमिच्छंति।
संसारगमणहेतुं पि मोक्खहेतुं अजाणंता ॥१५४॥

A Soul who has not attained self-realization and does not know the real cause of liberation, then, due to auspicious karma will have cycles of birth and death. Due to its ignorance, it will desire auspicious karma.

A person asked a taxi driver the hire charge to reach a certain destination. The taxi driver quoted Rs. 200/-. The person found it expensive and begun to walk instead. After some time he flagged another taxi to ask the charge again and was told Rs. 400/-. He was surprised as he expected it to be lower and questioned the driver. The driver explained that it is higher now as he walked in the opposite direction, and so the distance had doubled.

Direction towards the Soul is more important than physical penance and vows.

❀ | Stanza 155 | ❀

जीवादीसद्दहणं सम्मत्तं तेसिमधिगमो णाणं।
रागादीपरिहरणं चरणं एसो दु मोक्खपहो ॥१५५॥

Believing in the Soul and other elements is right belief, knowing the Soul and other elements is right knowledge and renunciation of the feelings of love, etc. is right conduct. This is the path of liberation.

A stranger knocks on Robert's door. Robert asks him whom is he looking for. Stranger answers, "Robert". So Robert

says that he is also searching for himself and has not yet found himself. **All ignorant Souls are searching for others and not for their own Soul.**

❀ | Stanza 156 | ❀

मोक्षं णिच्छयद्दं ववहारेण विदुसा पवट्ठति ।
परमद्वमस्सिदाणं दु जदीणं कम्मक्खओ विहिओ ॥१५६॥

Scholars follow the practical viewpoint and leave the nature of the Soul described from the theoretical viewpoint. The religious scriptures say that only true monks, who have realized their own Soul, destroy their own karma.

An ignorant person wearing white clothes and shoes thinks that he is pure. This is an illusion. **Without attaining self-realization, all outer penances are not useful to achieve liberation.**

❀ | Stanza 157-158-159 | ❀

वत्थस्स सेदभावो जह गासेदि मलमेलणासत्तो ।
मिच्छत्तमलोच्छणं तह सम्मतं खु गादव्वं ॥१५७॥
वत्थस्स सेदभावो जह गासेदि मलमेलणासत्तो ।
अण्णाणमलोच्छणं तह गाणं होदि गादव्वं ॥१५८॥
वत्थस्स सेदभावो जह गासेदि मलमेलणासत्तो ।
कसायमलोच्छणं तह चारित्तं पि गादव्वं ॥१५९॥

One should know that dirt covers whiteness of the clothes. Similarly, impurity of wrong belief covers right

belief. One should know that dirt covers whiteness of the clothes. Similarly, impurity of ignorance covers right knowledge. One should know that dirt covers whiteness of the clothes. Similarly, impurity of passions covers right conduct.

Darkness prevents an object from being seen. **Impurity of false belief cover the right belief.**

Clouds cover the sun and it looks like the light has gone. **Impurity of ignorance covers the right knowledge.**

A box with a big diamond in it prevents the diamond's glow from showing. **Impurity of love and hate covers the right conduct.**

When our clothes get dirty, we don't throw them away because we know and believe that they can be cleaned. Similarly, **the impure Soul can be purified and we should not degrade any Soul because each Soul has the potential to be liberated.**

❀ | Stanza 160 | ❀

सो सव्वणाणदरिसी कम्मरण णियेणावच्छण्णे ।
संसारसमावण्णे ण विज्जाणदिं सव्वदो सव्वं ॥१६०॥

The Soul has the inherent nature of omniscience. This nature is concealed by the impurity of karma and continues the cycles of birth and death and does not know everything.

The groundnut has the potential to become oil and be used for frying. The groundnut itself cannot be used for frying.

Einstein said while dying that if he were reborn, he would like to find his own Soul, who made all the discoveries that he made.

In the same way, **the Soul has the potential to become omniscient. However, at present it is covered with karma and cannot attain bliss, even though it has the power within.**

❀ | Stanza 161-162-163 | ❀

सम्मतपडिणिबद्धं मिच्छत्तं जिणवरेहिं परिकहियं ।
तस्सोदयेण जीवो मिच्छादिद्विं ति णादव्वो ॥१६१॥

णाणस्स पडिणिबद्धं अण्णाणं जिणवरेहिं परिकहियं ।
तस्सोदयेण जीवो अण्णाणी होदि णादव्वो ॥१६२॥

चारित्तपडिणिबद्धं कसायं जिणवरेहिं परिकहियं ।
तस्सोदयेण जीवो अचरित्तो होदि णादव्वो ॥१६३॥

Omniscient God said that wrong belief prevents the right belief. One should know that the Soul becomes a false believer due to fruition of false belief karma. Omniscient God said that ignorance prevents the right knowledge. One should know that the Soul becomes a false knower due to fruition of ignorance karma. Omniscient God said that passion prevents the right conduct. One should know that the Soul becomes a follower of false conduct due to fruition of its karma.

We don't allow the sun's rays to reach us by blocking them with curtains and doors. Similarly, the false belief

prevents right belief to arise in the Soul. The clouds cover the sun and prevent the full potential of the sun to reach us. Similarly, karma covers the Soul and prevents the right knowledge of the Soul. The layer of moss covering the water of a lake prevents the sight of clear and pure water beneath. Similarly, passion prevents the right conduct. The wrapper of a chocolate prevents one from tasting the chocolate till it is removed. Similarly, perturbed thoughts prevent unperturbed meditation on the Soul.

AASHRAVA ADHIKAAR

(In low of Karmic Matter)

❁ | Stanza 164-165 | ❁

मिच्छतं अविरमणं कसायजोगा य सण्णसण्णा दु।
बहुविहभेया जीवे तस्सेव अणण्णपरिणामा ॥१६४॥

णाणावरणादीयस्स ते दु कम्मस्स कारणं होंति।
तेसिं पि होदि जीवो य रागदोसादिभावकरो ॥१६५॥

False belief, vow-less state, passions and vibrations are the four states of the living as well as non-living. Various types of influx arise in the Soul and these feelings belong to the Soul. These are also the instrumental cause for binding knowledge-obstructing and other karma. The Soul who feels the feelings of attachment, love and hate is also the instrumental cause for binding new karma.

If one has a loan of a 5 digit amount of Rupees 99999, he has to pay back 90000 to reduce it to 4 digits (9999) and he has to give back 9000 to reduce his loan to 3 digits (999) and give back 900 to make 2 digits (99) and give back 90 to reduce it to 1 digit (9).

Similarly, false belief, vow-less state, laziness, passions and vibrations of the Soul are 5 causes of influx of karma. All are not equally harmful. To explain with the above example, false belief equates to 90000 out of 99999. Vow-less state equates to 9000. Laziness equates to 900. Passion equates to 90 and vibration equates to 9. They are shed away sequentially in this order.

❀ | Stanza 166 | ❀

गतिं दु आसवबंधो सम्मादिद्धिस्स आसवणिरोहो ।
संते पुच्चणिबद्धे जाणदिं सो ते अबंधतो ॥१६६॥

An enlightened Soul does not have influx and therefore no bondage. New impure feelings have stopped arising; the Soul only knows the karma bound in the past.

Water enters and fills a boat with a hole. The sailor plugs the hole and water stops entering and the danger of its sinking has been stopped. He has to now only empty the water from the boat. Similarly, the enlightened Soul plugs the influx of karma by attaining self-realization. Now the karma bound in the past are shed away by fruition of karma.

❀ | Stanza 167 | ❀

भावो रागादिजुदो जीवेण कदो दु बंधगो भणितो ।
रागादिविप्पमुक्को अबंधगो जाणगो णवरिं ॥१६७॥

The feelings of attachment, love and hate felt by the Soul are binders of new karma. Pure nature, which is independent from the feelings of attachment, love and hate, is only the knower.

An oily skin attracts dust particles. Similarly, feelings of attachment, love and hate of a Soul will bind new karmic matter. A skin with no oil does not attract dust particles. Similarly, **a Soul free from feelings of attachment, love and hate will not bind new karma.**

❀ | Stanza 168 | ❀

पक्के फलम्हि पडिँए जह न फलं बज्झए पुणो विँटे ।
जीवस्स कम्मभावे पडिँए न पुणोदयमुवेदि ॥१६८॥

When a ripe fruit falls from the tree, its' stalk cannot be rejoined to the branch. Similarly, after giving fruition once, that particular karma does not give fruit again.

After a bomb has exploded and caused damage, it will not explode again even though the components of the bomb are still there. **A particular karma, that comes to fruition, will not give fruit again even though the karmic matter is still present in the universe.**

❀ | Stanza 169 | ❀

पुढवीपिँडसमाणा पुव्वणिबद्धा दु पच्चया तस्स ।
कम्मसरीरेण दु ते बद्धा सव्वे विँ णाणिस्स ॥१६९॥

All enlightened Souls' karmic matter bound in the past is just like a mound of clay, which is bound to the karmic body.

A glass falls down and breaks. The atoms of the glass are still there but we lose interest in them. Similarly, **an enlightened Soul has karma bound to its Soul, but it is no longer interested in karma.**

❀ | Stanza 170 | ❀

चउविह अणेयभेयं बंधंते गाणदंसणगुणेहिं ।
समए समए जम्हा तेण अबंधो ति गाणी दु ॥१७०॥

The four types of influx of karma, by the state of knowledge and perception, bind many types of karma. Therefore, the enlightened Soul is free from bondage.

Two ladies go to a shop. One lady buys a dress for Rupees 5000. She transfers the attachment of the money to the dress. The other lady feels no attachment to the money and therefore she does not feel any attachment to the dress. **Similarly, an enlightened Soul has no attachment to impure feelings and has no attachment to bondage of karma.**

❀ | Stanza 171 | ❀

जम्हा दु जहण्णादो गाणगुणादो पुणो वि परिणमदि ।
अण्णत्तं गाणगुणो तेण दु सो बंधगो भण्णितो ॥१७१॥

Because the incomplete state of the knowledge attribute changes continuously, therefore knowledge attribute is called the cause of the bondage of karma.

At a wedding reception, a person shows his antique coin, which is one of two such unique coins. The coin is passed from one guest to another and gets lost. The person says that he is going to check everyone's pocket. One guest refuses to let him check his pocket. So everyone is suspicious that he has stolen the coin. After some time, the waiter finds the coin behind the vessels in the buffet. The reluctant guest

then takes out another similar coin from his pocket and "I am the owner of this second coin. If I had shown this coin before, everyone would have thought that I am the thief." **Similarly, the incomplete state of the knowledge is called the cause of bondage of karma.**

❀ | Stanza 172 | ❀

दंसणणाणचरित्तं जं परिणमदे जहण्णभावेण ।
णाणी तेण दु बज्झदि पोग्गलकम्मेण विविहेण ॥१७२॥

Because belief, knowledge and conduct attributes change in a lowly state of the Soul, therefore the enlightened Soul gets bound with many types of karmic matter.

A lady is getting dressed for a wedding. She leaves her necklace on the bed and goes in the bathroom to change. Some children playing in the room cover the necklace with a pillow. When the lady comes back she cannot see her necklace and thinks that someone has stolen it and she binds karma. She finds it after sometime. **Similarly, the incomplete state of the knowledge is called the cause of bondage of karma.**

❀ | Stanza 173-174-175-176 | ❀

सत्त्वे पुत्त्वणिबद्धा दु पच्चया अत्थि सम्मदिद्धिस्स ।
उवओगप्पाओगं बंधंते कम्मभावेण ॥१७३॥
होदूण णिरुवभोज्जा तह बंधदि जह हवंति उवभोज्जा ।
सत्तद्धविहा भूदा णाणावरणादिभावेहिं ॥१७४॥

संता दु गिरुवभोज्जा बाला इत्थी जहेह पुरिसस्स ।
बंधदि ते उवभोज्जे तरुणी इत्थी जह णरस्स ॥१७५॥

एदेण कारणेण दु सम्मादिट्ठी अबंधगो भणिदो ।
आसवभावाभावे ण पच्चया बंधगा भणिदा ॥१७६॥

The enlightened Soul has all dormant karma bound in the past. According to the attention of the knowledge attribute together with impure feelings of attachment, love and hate, new karma is bound to the Soul. Due to the fruition of this karma, new 7 or 8 types of karma get bound to the Soul depending on the knowledge-obstructing and other feelings at that time. In the dormant state, the karma do not come to fruition. In child marriages, the husband cannot consummate the marriage. When the wife reaches a certain age, she attracts the husband and this results in sex. Karma binds to the Soul, when the fruition of the karma ripens. Therefore, the enlightened Soul is called unbound. Because the absence of new impure feelings, new karma does not bind to the Soul.

A cup of milk is made into yoghurt for later making it into a fruit yoghurt. After some time the yoghurt is ready. Now it may or may not be made into the fruit yoghurt. **Similarly, past karma will not give their fruit till the correct moment. After the fruition of the karma, the Soul may or may not get bound to the new karma. The unenlightened Soul binds karma, whereas the enlightened Soul does not bind new karma.**

A man is disgusted with another man's face. However, the same man has a dog with an ugly face, but still loves it.

Outer objects are not the cause of impure feelings. If the Soul puts in an effort, karma will not bind to it.

A thermometer only measures the temperature, but is not the cause of the fever. **Similarly, all circumstances are not the cause of the feelings of attachment, love and hate. They only show the intensity of feelings present in the Soul.**

❀ | Stanza 177-178 | ❀

रागो दोसो मोहो य आसवा णत्थि सम्मदिद्धिस्स ।
तम्हा आसवभावेण विणा हेदू ण पच्चया होंति ॥१७७॥
हेदू चदुच्चियप्पो अद्वियप्पस्स कारणं भणिदं ।
तेसिं पि य रागादी तेसिमभावे ण बज्झंति ॥१७८॥

The enlightened Soul does not get an influx of attachment, love and hate feelings. Therefore, without influx of impure feelings, karmic matter does not cause karmic bondage.

Four types of impure feelings are the cause of bondage of eight types of karma. In the absence of impure feelings, karmic matter does not bind to the Soul.

A guest is expected to come from America to India. A person's wait in India to receive him at airport would be useless if the guest has not yet left America. **If there is no influx of karma, there is no bondage.** If there is no fetus, there is no birth of a child. **Similarly, if there is no influx of karma, there is no bondage of karma.**

जह पुरिसेणाहारो गहिदो परिणमदि सो अणेयविहं ।
मंसवसारुहिरादी भावे उदरगिसंजुतो ॥१७९॥

तह गाणिस्स दु पुत्वं जे बद्धा पच्चया बहुवियप्पं ।
बज्झंते कम्मं ते गयपरिहीणा दु ते जीवा ॥१८०॥

When food enters the stomach, the digestive power of the stomach combines with the food and then converts it to flesh, fats, blood, etc. In the enlightened Soul, the karmic matter bound in the past, binds many types of new karmic matter. Such Souls have diverted from the state of meditation on the Soul.

There is no machine discovered as yet, which can convert food into flesh, fats, blood, etc. Only the human body can do this. In the same way, **only the Soul has the feelings of attachment, love and hate. Therefore, karma binds to it.** A thief only enters the house if the owner is sleeping or is not there. **Similarly, the influx and bondage of Karma occurs, when the Soul is unaware of its own self or is not present in the state of meditation.**

Animals relax when the lion is asleep and run away from the lion when he awakens. **The karma binds the Soul when the Soul is in an unaware state and releases once the Soul awakens.**

SAMVARA ADHIKAAR

(Stoppage of karmic matter)

❀ | Stanza 181-182-183 | ❀

उवओगे उवओगो कोहादिसु गत्ति को वि उवओगो ।
कोहो कोहे चेव हिं उवओगे गत्ति खलु कोहो ॥१८१॥

अद्ववियप्पे कम्मे गोकम्मे चावि गत्ति उवओगो ।
उवओगम्हि य कम्मं गोकम्मं चावि गो अत्ति ॥१८२॥

एदं दु अविवरीदं गाणं जइया दु होदि जीवस्स ।
तइया ग किंचि कुव्वदि भावं उवओगसुद्धप्पा ॥१८३॥

Knowledge exists in knowledge itself. It does not exist in anger and other impure feelings. Anger exists only in anger itself. It does not exist in knowledge. Knowledge does not exist in the eight types of karma or in the physical objects attained by fruition of karma (nokarma). The eight types of karma and the physical objects attained by fruition of karma do not exist in the knowledge. True knowledge exists in knowledge itself and that Soul which is full of knowledge, does not feel any other feelings except knowledge itself.

Eyes see the flowing river but do not get wet. The eyes are a part of the body and always attached to it. Similarly, knowledge knows anger but does not change to anger. Knowledge is a part of the Soul and always associated with it.

Two villages are situated on two sides of a flowing river. The people in these villages are never a part of the flowing water. **Similarly, love and hate feelings are never a part of the flowing knowledge.**

Light and smoke emit from the flame of a candle. Where there is light, there is no smoke and vice versa. Both are individual. **In this way, knowledge and anger arise in the Soul. Where there is knowledge, there is no anger and vice versa. Both are individual.**

❀ | Stanza 184-185 | ❀

जह कणयमग्निगतवियं पि कणयभावं न तं परिच्यदि ।
तह कम्मोदयतविदो न जहदि गाणी दु गाणितं ॥१८४॥

एवं जाणदि गाणी अण्णाणी मुणदि रागमेवादं ।
अण्णाणतमोच्छण्णो आदसहावं अयाणंतो ॥१८५॥

When gold is heated by fire, it does not leave its properties. A self-realized Soul "heated" with fruition of karma does not leave its self-realization - a knowledgeable Soul knows this. An ignorant Soul, which is covered with the darkness of ignorance, believes that feeling of love only is the Soul itself.

Water doesn't lose its property of coolness, even though it is heated. **The self-realized Soul doesn't lose its realization of the Self, even though it attains fruition of past karma.**

A person's shirt is dirty, but the person feels that it is a design on the shirt and he does not think about washing the shirt. **An ignorant Soul, which is covered with the**

impure feelings, believes that it is the nature of the Soul and does not think about renouncing it.

❀| Stanza 186 |❀

सुद्धं तु वियाणंतो सुद्धं चेवप्पयं लहदि जीवो ।
जाणंतो दु असुद्धं असुद्धमेवप्पयं लहदि ॥१८६॥

The Soul who realizes the Soul as a pure Soul attains the pure Soul. The Soul who realizes the Soul as an impure Soul attains the impure Soul.

The viewpoint is important. A person who knows what gold is will find gold in the mine and a person who does not identify gold will think that the gold is rocks. A person who sees a pencil as a piece of wood will use it as wood alone. However, a person who sees a pencil as a pencil will use it to write. **In the same way, the Soul who realizes that the Soul is pure, achieves the pure Soul.**

❀| Stanza 187-188-189 |❀

अप्पाणमप्पणा रुंधिऊण दोपुण्णपावजोगेसु ।
दंसणणाणम्हि ठिंदो इच्छाविरदो य अण्णम्हि ॥१८७॥
जो सव्वसंगमुक्को ज्ञायदि अप्पाणमप्पणो अप्पा ।
ण वि कम्मं णोकम्मं चेदा चित्तेदि एयत्तं ॥१८८॥
अप्पाणं ज्ञायंतो दंसणणाणमओ अण्णमओ ।
लहदि अचिरेण अप्पाणमेव सो कम्मपविमुक्कं ॥१८९॥

The Soul, which has stopped auspicious and inauspicious vibration of its own self by its own effort, will become steady in the perception and the knowledge and this Soul will become free from desires. The Soul who will become free from possessions and will meditate on the Soul by its own self and does not meditate on karma, body and other outer objects will attain self-realization. The self-realized Soul repeatedly meditates only on the oneness of the Soul. Because of such meditation, that Soul is steady and does not leave its own Self and will attain a pure Soul, completely free from karma.

All living beings, with five senses and mind, have the knowledge that can differentiate between what belongs to them or others, e.g. car, house, children, etc. **The same knowledge has to be used to differentiate between one's own Soul and everything else.**

A wall has to be built to separate two adjoining plots of land. The bricks have to be on the side of the person who wants to make the wall. **A constant demarcation has to be made between the Soul and everything else. Knowledge is used to make the demarcation. This knowledge is in the Soul itself and does not require anything else.**

A surgeon, who is operating to remove a tumor, has to know that the tumor is not a part of the body and operates according to the characteristics of the remaining surroundings and the tumor. **An enlightened Soul differentiates between the Soul and body by their nature.**

तेसिं हेदू भणिदा अज्झवसाणाणि सव्वदरिसीहिं ।
मिच्छत्तं अण्णाणं अविरयभावो य जोगो य ॥१९०॥

हेदुअभावे णियमा जायदि णाणिस्स आसवणिरोहो ।
आसवभावेण विणा जायदि कम्मस्स विं णिरोहो ॥१९१॥

कम्मस्साभावेण य गोकम्माणं पि जायदि णिरोहो ।
गोकम्मणिरोहेण य संसारणिरोहणं होदि ॥१९२॥

The omniscient Soul preached that the causes of influx of karma are false belief, vow-less state, passion and vibration. A self-realized Soul does not have such types of feelings of influx of karma. This stops the influx of karma. Due to this, the Soul does not get a new body and stops the cycles of birth and death.

Eating very cold things may cause a cold. Once this is stopped, the cold gets better. **The influx of karma is caused by impure feelings. Once the impure feelings are stopped, the influx of karma stops.**

When a person's earnings stop, he stops buying possessions. **Once the impure feelings are stopped, the influx of karma stops.**

A guest will not come to one's house, if the guest is not invited. **New karma will not bind to the Soul if the Soul does not have impure feelings.**

NIRJARA ADHIKAAR

(Shedding of karmic matter)

❀ | Stanza 193 | ❀

उवभोगमिंदियेहिं दव्वाणमचेदणाणमिंदराणं ।
जं कुणदि सम्मदिद्वी तं सव्वं णिज्जरणिमित्तं ॥१९३॥

The self-realized right believer outwardly luxuriates in non-living and living substances through his senses. This becomes the cause of shedding of karma.

Mahatma Gandhi was forcefully fed milk with saffron, almonds etc. when he was on a fast in jail. Others who tried to copy him and go to jail, were not given anything, except beatings. **The knowledgeable Soul does not believe that outwardly luxuries are blissful and hence does not bind karma. Whereas an ignorant Soul believes that material outer object will give pleasure, but they only bind karma.**

❀ | Stanza 194 | ❀

दव्वे उवभुजंते णियमा जायदि सुहं व दुक्खं वा ।
तं सुहदुक्खमुदिण्णं वेददि अध णिज्जरं जादि ॥१९४॥

When the Soul attains the fruition of past karma it definitely feels happy or unhappy. The self-realized Soul only observes such types of feelings. And this causes the let go of such feelings.

A bank account will be slowly reduced to zero if one

keeps withdrawing money without depositing anything. A Soul will become free from all karma if it sheds all the old karma and stops binding new karma.

❀ | Stanza 195 | ❀

जह विसमुवभुंजंतो वेज्जो पुरिसो ण मरणमुवयादि ।
पोगलकम्मस्सुदयं तह भंजुदि णेव बज्झदे गाणी ॥१९५॥

The ancient doctors used to take poisonous medicinal herbs but not die. The self-realized Soul outwardly luxuriates in the fruition of past karma but does not get affected.

A doctor is allowed to see a patient with an infectious disease, because he knows and takes the necessary precautions. **In spite of enjoying material objects due to fruition of past karma, a self-realized Soul does not bind new karma, since he knows and believes that material objects are not the cause of bliss.**

❀ | Stanza 196 | ❀

जह मज्जं पिबमाणो अरदीभावेण मज्जदि ण पुरिसो ।
दव्वुवभोगे अरदो गाणी वि ण बज्झदि तहेव ॥१९६॥

A person who drinks alcohol with no interest in it does not get intoxicated. Similarly, the knowledgeable Soul observes the substances with dis-interest and does not get bound by karma.

A convict on death row does not feel like or enjoy eating delicious food. **The knowledgeable Soul observes luxurious objects with dis-interest and does not get bound by karma.**

❀ | Stanza 197 | ❀

सेवंतो वि ण सेवदिं असेवमाणो वि सेवणो कोई ।
पगरणचेद्वा कस्स वि ण य पायरणो त्ति सो होदि ॥१९७॥

Some person looks as if he is enjoying material objects but he may not be enjoying them. Some person looks as if he is not enjoying material objects but is actually enjoying them. Some person may be looking as if he is doing something, but he is actually not the doer.

A beggar on a particular street since many years believes he owns the rights to beg on that street. When his daughter gets married he “gifts” the ownership to his son-in-law. **An ignorant Soul believes that it owns everything it has. A self-realized Soul believes that no outward objects belong to it.**

❀ | Stanza 198 | ❀

उदयविवागो विविहो कम्माणं वणिणदो जिणवरेहिं ।
ण दु ते मज्झ सहावा जाणगभावो दु अहमेवको ॥१९८॥

Omniscient God has described many types of fruition of karma, but those are not my nature and I am only the Soul.

The stock exchange fluctuates daily. The stock Sensex fluctuation does not affect a person, who has not invested anything in the stock market. **Circumstances and impure feelings fluctuate every moment. This does not affect a self-realized Soul because it believes that knowledge is the supreme wealth, which is not invested in circumstances and impure feelings.**

❀ | Stanza 199 | ❀

पोगलकम्मं रागो तस्स विवागोदओ हवदि एसो ।
ण दु एस मज्ज भावो जाणगभावो हु अहमेक्को ॥१९९॥

Love is karmic matter, which results in the feeling of love. This is not my nature and I am only the Soul.

Cough collected in the throat is extraneous matter. A wise person knows that it is not a part of his body and removes it. **Feelings like attachment, love and hate are impurities of the Soul. A knowledgeable Soul knows that these feelings do not belong to the Soul and renounces them.**

❀ | Stanza 200 | ❀

एवं सम्मादिद्धी अप्पाणं मुणदि जाणगसहावं ।
उदयं कम्मविवागं च मुयदि तच्चं वियाणंतो ॥२००॥

In this way, a self-realized right believer knows himself that he is the Soul and knows the real nature of the fundamental principles and releases the fruition of karma.

The factory workers have a supervisor, who gets a higher salary than the workers. A manager of the factory gets a still higher salary than the supervisor. **The outward objects are known by the Soul. And the Soul is known by the self-realized Soul. Because of the greatness of knowing the self, the self-realized Soul does not bind new karma.**

परमाणुमित्तयं पि ह्नु रागादीणं तु विज्जदे जस्स ।
ण वि सो जाणदि अप्पाणयं तु सत्त्वागमधरो वि ॥२०१॥

अप्पाणमयाणंतो अणप्पयं चावि सो अयाणंतो ।
कह होदि सम्मदिट्ठी जीवाजीवे अयाणंतो ॥२०२॥

In fact even a single atom of the feeling of love found in a Soul and even though he has studied all the religious scriptures, he does not know the Soul. Such a Soul does not know the Self and does not know other objects also. In this way, how can a person become a right believer when he does not know his own Self and other objects?

A boy is sent to buy a lemon. He buys an orange and comes back with it. This proves that the boy does not know either the lemon or the orange. If the boy knew either of them, he would have got the correct one. **A person, who does not know his own Soul, does not know the true nature of other objects as well. If he knew the nature of his own Soul, he would have believed that I am the Soul. If he knew nature of the other objects, he would have believed that other objects do not belong to him.**

Just looking at pictures of fruits does not satisfy a person. **Just reading scriptures about the Soul does not lead to self-realization.**

❀ | Stanza 203 | ❀

आदम्हि दव्वभावे अपदे मोत्तूण णिण्ह तह णियदं ।
थिरमेगमिमं भावं उवलम्भंतं सहावेण ॥२०३॥

Oh Soul! You attain the Soul which is perfect, steady, one and which can be realized by knowing one's own properties and by leaving and being free from other substances and their properties.

A lemon comes closer and closer to sugar from two separate points. However, it does not itself change from sour to sweet. Money comes closer and closer to the person, but does not become knowledgeable. **Inanimate objects come closer and closer to the Soul, but the respective properties of the objects remain same. The Soul also remains unchanged.**

❀ | Stanza 204 | ❀

आभिणिसुदोधिमणकेवलं च तं होदि एक्कमेव पदं ।
सो ऐसो परमद्वो जं लहिदुं णिव्वुदिं जादि ॥२०४॥

Matijnana (Sensory knowledge), shrutjnana (Scriptural knowledge), avadhijnana (Direct and crystal clear knowledge of material objects with limitation), manahparyayjnana (Direct and crystal clear knowledge of material objects in mind of another Soul), kevalijnana (Ominiscience) are all one knowledge. This knowledge is supreme and the Soul can attain moksha after achieving this knowledge.

Sweet, sour and bitter are the modifications of the taste attribute of matter. Matijnana, shrutjnana, avadhijnana, manahparyayjnana, and kevalijnana are the five modifications of knowledge attribute of the Soul.

❀ | Stanza 205 | ❀

गाणगुणेण विहीणा एदं तु पदं बहु वि ण लहंते।
तं गिण्ह णियदमेदं जदि इच्छसि कम्मपरिमोक्खं॥२०५॥

Many people, without this knowledge, do not achieve the right state of knowledge and self-realization. If you want to get rid of karma completely, you should attain this knowledge.

A sack full of sugar is emptied. Then it is overturned and the sack is tasted. It still tastes sweet from the sugar stuck to it. **All the knowledge acquired by a person does not belong to the body. It belongs to only the Soul and should be understood by it.**

❀ | Stanza 206 | ❀

एदमिह रदो णिच्चं संतुट्ठो होहि णिच्चमेदमिह।
एदेण होहि तित्तो होहदि तुह उत्तमं सोक्खं॥२०६॥

You always become interested and will always be satisfied and pleased in this knowledge. Then you will gain supreme bliss.

Journalists are interviewing a writer, who has written a novel on the royalty. The interview drifts to the real king and queen. The writer tells them to come back to reality. We go to the temple and listen to lectures for some time. The worldly life of a person is a drama and **the Soul is reality and is eternal**. Due to his false belief, he feels that worldly life is reality. **A person has to be continuously involved in this knowledge. Then only can he attain eternal happiness.**

❀ | Stanza 207 | ❀

को गाम भणिज्ज बुहो परदव्वं मम इमं हवदिं दव्वं ।
अप्पाणमप्पणो परिगहं तु णियदं वियाणंतो ॥२०७॥

The knowledgeable Soul believes that one's own Soul belongs only to itself. Can such a Soul ever say that other substances belong to it?

A person leaves his shoes with many other shoes outside a religious place. When he comes back he finds his shoes and now he is not interested since he believes that the other shoes do not belong to him. **After realization of one's own Soul, the enlightened person believes that everything except his own Soul do not belong to him.**

❀ | Stanza 208 | ❀

मज्झं परिग्गहो जदिं तदो अहमजीवदं तु गच्छेज्ज ।
णादेव अहं जम्हा तम्हा ण परिग्गहो मज्झ ॥२०८॥

If other inanimate matter substances belong to me, I will become inanimate matter; because I am the knower and therefore material possession are not mine.

A lamp is lit in a dark room and now the chair is illuminated. If the chair breaks, the lamp's light does not go off. **The Soul knows the body and other inanimate matter substances. If they are destroyed, the Soul and its knowledge will not be destroyed. Whatever is destroyed does not belong to me.**

❀ | Stanza 209 | ❀

छिज्जदु वा भिज्जदु वा णिज्जदु वा अहव जादु विप्पलयं ।
जम्हा तम्हा गच्छदु तह विं हु ण परिग्गहो मज्झ ॥२०९॥

Possessions do not belong to me even though they are pierced or cut or being taken away or destroyed or go away.

A mirror in the center of a room reflects a particular wall. If the mirror is rotated it will reflect the four walls of the room. But the mirror remains the same. **After rebirth, the human body is not reflected in the knowledge of the Soul and the body of a heavenly being, hellish being, animal being or human being is reflected. The Soul (mirror) remains the same and is not destroyed even though the body is destroyed.**

❀ | Stanza 210 | ❀

अपरिग्गहो अणिच्छो भणिदो गाणी य गेच्छदे धम्मं ।
अपरिग्गहो दु धम्मस्स जाणगो तेण सो होदि ॥२१०॥

A person without desires is called possession-less and the enlightened Soul does not desire auspicious karma and therefore it is not the possessor of auspicious karma. It is only the knower of auspicious karma.

A person eating a delicious dessert will not enjoy it if his thoughts are diverted to other desires. **The enlightened Soul has no desires for auspicious karma and is only the knower.**

❀ | Stanza 211 | ❀

अपरिगृहो अणिच्छो भणिदो णाणी य नेच्छदि अधम्मं ।
अपरिगृहो अधम्मस्स जाणगो तेण सो होदि ॥२११॥

A person without desires is called possession-less and the enlightened Soul does not desire inauspicious karma and therefore it is not the possessor of inauspicious karma. It is only the knower of inauspicious karma.

A person asks "I want happiness" and "how do I get it?" The enlightened Soul advises him to remove the first two words - 'I' and 'want' since 'I' stands for ego and 'want' stands for desires. - and he will be left with happiness.

A person who desires happiness gets unhappiness. Another person who desires unhappiness also gets unhappiness. **Desire itself is the cause of unhappiness. A Soul free from all desires is blissful.**

❀ | Stanza 212 | ❀

अपरिगृहो अणिच्छो भणिदो णाणी य नेच्छदे असणं ।
अपरिगृहो दु असणस्स जाणगो तेण सो होदि ॥२१२॥

A person without desires is called possession-less and the enlightened Soul does not desire food and therefore it is not the possessor of food. It is only the knower of food.

If there is a fire at the neighbour's house, one douses the fire because it may spread to his own house. **An enlightened Soul believes that it is the Soul and the body is its**

neighbour. When the body gets hungry, the enlightened Soul feels like feeding the body. If it does not give the body food, it gets perturbed thoughts and is unhappy. A person should eat to live and not live to eat.

❀ | Stanza 213 | ❀

अपरिग्गहो अणिच्छो भणिदो गाणी य णेच्छदे पाणं ।
अपरिग्गहो दु पाणस्स जाणगो तेण सो होदिं ॥२१३॥

A person without desires is called possession-less and the enlightened Soul does not desire liquid and therefore it is not the possessor of liquid. It is only the knower of liquid.

The river Ganga flows from the Himalayas to the Bay of Bengal. A king sitting in his palace knows that the river Ganga is flowing but he has no connection with the river Ganga. **When an enlightened person drinks water it feels separation between the Soul and the action of the body. It is only the knower.**

❀ | Stanza 214 | ❀

एमादिं दु विविहे सत्त्वे भावे य णेच्छदे गाणी ।
जाणगभावो णियदो गीरालंबो दु सत्त्वत्थ ॥२१४॥

The enlightened Soul does not desire various other types of feelings. It does not need anyones support. It is steady and is only the knower of feelings.

When you seek happiness from the outside, it is an illusion. Like watching the horizon and believing that moving

closer to the horizon will give you the sky. Chasing happiness from a distance by looking at it remains an illusion. As you approach it, the bubble bursts. **For lasting happiness it is important to seek it from within.**

Airlines are packed with travellers who believe that a new destination will give them joy. They move around the globe without pausing to look within, where true happiness lies. **To attain lasting happiness we need to travel inwards. The enlightened Soul knows and believes that true happiness is in one's own self.**

❀ | Stanza 215 | ❀

उपपणोदय भोगो वियोगबुद्धीए तस्स सो णिच्चं ।
कंखामणागदस्स य उदयस्स ण कुव्वदे णाणी ॥१५॥

An enlightened Soul has enjoyment at present, with the strong belief that all material objects are transient and have been achieved by fruition of karma and it does not desire such types of fruition of karma in the future.

A person goes to a saint to gain knowledge. He promises the saint that he will give him an offering as his gratitude to him whenever he gets something. He gains the knowledge and leaves. On the way the person meets a king and helps him. The king asks him what he wants in return for his help. The person says that he wants the king's palace. However, he is not interested in the palace because what he has got he will give to the saint. **The enlightened Soul knows that all material objects are transient and only the Soul is permanent. And therefore he is detached from worldly possessions.**

❀ | Stanza 216 | ❀

जो वेददि वेदिज्जदि समए समए विणस्सदे उभयं ।
तं जाणगो दु णाणी उभयं पि ण कंखदि कयावि ॥२१६॥

Both the realization of feeling and the feelings itself are transitory and are destroyed every moment. The knowledgeable Soul does not desire such feelings.

A river flows constantly. The water moves on, never returning to the same spot. You can keep dipping your feet in the same river, but not in the same water. **The enlightened Soul doesn't attach itself to feelings believing that they flow on. It believes that only the Soul is constant.**

❀ | Stanza 217 | ❀

बंधुवभोगणिमित्ते अज्झवसाणोदएसु णाणिस्स ।
संसारदेहविसएसु णेव उप्पज्जदे रागो ॥२१७॥

Feelings of love do not arise in an enlightened Soul at the time of fruition of ignorance karma. They are related to the inner impure feelings and the outer body and are the instrumental cause of bondage and enjoyment.

When you touch fire and get burnt, you learn not to touch fire again. **The enlightened Soul understands how feelings cause unhappiness, and chooses not to attach itself to them.**

गाणी रागप्पजहो सव्वदव्वेसु कम्ममज्झगदो ।
गो लिप्पदि रजण दु कद्दममज्झे जहा कणयं ॥२१८॥
अण्णाणी पुण रत्तो सव्वदव्वेसु कम्ममज्झगदो ।
लिप्पदि कम्मरण दु कद्दममज्झे जहा लोहं ॥२१९॥

The knowledgeable Soul has renounced the love of all objects. Even if it is in the midst of karma, it does not get bound by karma. e.g. gold, even in the midst of soil, does not get tarnished by it. An ignorant Soul has love for all objects and it is in the midst of karma, but it does get bound by karma. e.g. iron in the midst of soil, gets tarnished by it.

Visualise a snake coiled around a Sandalwood tree. Though it remains on the tree, the poison from the snake doesn't penetrate the tree. The tree remains pure. At the same time, the snake doesn't imbibe the qualities of the tree.

The enlightened Soul keeps itself distant from ignorance. It detaches itself from the feelings of love and hate.

A photograph and a statue of the same person can differ. Rain pelted on a photograph crumbles and disintegrates the paper. On the other hand, the statue glows as the water cleans its surface. **Ignorant souls accept Karma like the photograph, crumbling in the aftermath. Enlightened Souls imbibe the Karma within themselves and use it to strengthen their inner self.**

भुंजंतस्स वि विविहे सच्चित्ताचित्तमिस्सिए दव्वे ।
संखस्स सेदभावो ण वि सक्कदि किण्हणो कादुं ॥२२०॥

तह गाणिस्स वि विविहे सच्चित्ताचित्तमिस्सिए दव्वे ।
भुंजंतस्स वि गाणं ण सक्कमण्णाणदं गेदुं ॥२२१॥

जइया स एव संखो सेदसहावं तयं पजहिदूण ।
गच्छेज्ज किण्हभावं तइया सुक्कत्तणं पजहे ॥२२२॥

तह गाणी वि हु जइया गाणसहावं तयं पजहिदूण ।
अण्णाणेण परिणदो तइया अण्णाणदं गच्छे ॥२२३॥

The conch-shell eats animate, inanimate and mixed food. Still its whiteness cannot be made black. The knowledgeable Soul enjoys animate, inanimate and mixed objects. Still its knowledge cannot be changed to ignorance.

When the conch-shell itself leaves its whiteness and becomes black, it can do so. Similarly, when the knowledgeable Soul leaves its knowledge and changes to ignorance, it can do so.

A fair person doesn't change his skin color by wearing different colored clothes. However, if he stays in the sun, he will get tanned.

A white dress does not get colored in proximity with colored dresses. It will get colored only by dyeing it. A person's white hair will not change to black by wearing a black cap, but it can become black by dyeing it. The color of

water will not change according to the container, but will change if a color concentrate is added to it.

The enlightened Soul does not become ignorant in the company of worldly possessions. However, it may become ignorant if it gets attached to the possessions.

❀ | Stanza 224-225-226-227 | ❀

पुरिसो जह को विं इहं वित्तिणिमित्तं तु सेवदे रायं ।
तो सो वि देदिं राया विविहे भोगे सुहुप्पाए ॥२२४॥

एमेव जीवपुरिसो कम्मरयं सेवदे सुहणिमित्तं ।
तो सो वि देदिं कम्मो विविहे भोगे सुहुप्पाए ॥२२५॥

जह पुण सो चिय पुरिसो वित्तिणिमित्तं ण सेवदे रायं ।
तो सो ण देदिं राया विविहे भोगे सुहुप्पाए ॥२२६॥

एमेव सम्मदिद्वी विसयत्थं सेवदे ण कम्मरयं ।
तो सो ण देदिं कम्मो विविहे भोगे सुहुप्पाए ॥२२७॥

When a person serves a king for his livelihood, the king also gives him things, which will give him enjoyment. Similarly, the Soul binds the karma for happiness. Karma also gives him many types of objects, which will give him pleasure.

When a person does not serve a king for his livelihood, the king also does not give him things, which will give him enjoyment. Similarly, the Soul does not bind the karma for happiness. Karma also does not give him many types of objects, which will give him pleasure.

If a person works, he will get a salary. If he doesn't do any work, he will not get any salary. Water will get hot if it is heated. It will not get hot if it is not heated. **An ignorant person has attachment to worldly possessions and binds new karma. An enlightened person has no attachment to worldly possessions and therefore does not bind new karma.**

❀ | Stanza 228 | ❀

सम्मादिद्धी जीवा णिस्संका होंति णिब्भया तेण ।
सत्तभयविप्पमुक्का जम्हा तम्हा दु णिस्संका ॥२२८॥

Enlightened Souls with right belief are doubtless and therefore fearless. Because they are free from seven types of fears. And hence, they are very steady and unwavering.

Anything bought with a guarantee will make the buyer fearless for that period. **An enlightened Soul knows that it is eternal and is therefore doubtless and fearless.**

❀ | Stanza 229 | ❀

जो चत्तारि वि पाए छिंददि ते कम्मबंधमोहकरे ।
सो णिस्संको चेदा सम्मादिद्धी मुणेदव्वो ॥२२९॥

The enlightened Soul with right belief destroys false belief and other four types of foundations, which are the cause of bondage of karma. It is the unwavering true believer.

A person hears that the Rajdhani Express travels from Mumbai to Delhi. When the person actually travels and

experiences it, his belief is strengthened. **Attaining self-realization by one's own experience strengthens the belief that the Soul is eternal and that karma sheds from the Soul.**

❀ | Stanza 230 | ❀

जो दु ण करेदि कंखं कम्मफलेसु तह सच्चधम्मेसु ।
सो णिक्कंखो चेदा सम्मादिद्वी मुणेदच्चो ॥२३०॥

The enlightened Soul with right belief does not desire fruition of karma and all types of matter. One should know it as a desire-less true believer.

Each incident happening in one's life is like a flower. An ignorant person throws away all the flowers that come to him. An enlightened Soul strings them into a necklace, which reminds itself not to repeat the same mistakes again. It becomes desireless since it has experienced that any other person, object or incident does not give it happiness.

❀ | Stanza 231 | ❀

जो ण करेदि दुगुंछं चेदा सच्चेसिमेव धम्माणं ।
सो खलु णिच्चिदिगिच्छो सम्मादिद्वी मुणेदच्चो ॥२३१॥

The enlightened Soul with right belief does not show disgust towards the nature of any substance. In fact, It is a true believer, free from feelings of disgust.

A mirror does not become dirty by reflecting a dump yard. The enlightened person knows and believes that the Soul is not affected by outward disgusting smells.

❀| Stanza 232 |❀

जो हृदि असम्भूते चेदा सद्दिष्टि सत्त्वभावेसु।
सो खलु अमूढदिष्टी सम्मादिष्टी मुणेदव्वो॥२३२॥

The enlightened Soul with right belief is judicious in all its feelings. That is why its perspective is correct. In fact, it is a judicious true believer.

A doctor gives the correct medicines without any mistake, since he is aware that an incorrect medicine can be harmful to the patient. **An enlightened Soul is always awakened and becomes a devotee of omniscient God, possession-less monk and the Holy Scriptures.**

❀| Stanza 233 |❀

जो सिद्धभक्तिजुत्तो उवगूहणगो दु सत्त्वधम्माणं।
सो उवगूहणकारी सम्मादिष्टी मुणेदव्वो॥२३३॥

The enlightened Soul with right belief has auspicious feelings of worship of liberated Souls. It is free from all types of impure feelings towards other objects. It is a true believer and ignores weaknesses of others.

Two geometry students compete on who can draw a longer line. One thinks to himself, “Let me erase the opponents line and mine will look longer.” The other thinks to himself, “Let me adopt different ways to lengthen my own line.”

One cannot uplift oneself by bringing others down. He has to grow by strengthening his own inner knowledge.

An enlightened person does not criticize others nor does he glorify himself.

❀| Stanza 234 |❀

उम्मग्गं गच्छतं सगं पि मग्गे ठवेदि जो चेदा।
सो ठिदिकरणाजुतो सम्मादिट्ठी मुणेदव्वो ॥२३४॥

The enlightened Soul with right belief keeps his Soul on the right path even if he is diverted. It is a true believer with a state of steadiness.

A person has to go in the opposite lane while overtaking another car. He is confident as he moves ahead that he will come back to his own lane. **The enlightened Soul knows that occasionally it may have to follow his worldly social duties, but it does so without attachment. It is confident that it will not deter its effort to remain on its path.**

❀| Stanza 235 |❀

जो कुणदि वच्छलतं तिण्हं साहूण मोक्खमग्गम्हि।
सो वच्छलभावजुदो सम्मादिट्ठी मुणेदव्वो ॥२३५॥

The enlightened Soul with right belief has affection with no expectations towards the head of the monks, the teacher of the monks and monk. It is a true believer with feelings of affection.

A Brahmin had instructed his wife to give alms only to a Brahmin monk. A Buddhist monk arrived at their cottage and the wife apologetically declined with hand joined in front

of him. He returned to the cottage every day for 11 years and each time, she did the same. One day the husband went up to him and asked, "Why do you keep returning to my cottage for alms when we have made it clear that you will get nothing?" Hearing that, the Buddhist monk replied, "Why do you say I have received nothing? I have received love and respect by the manner in which your wife has declined. That was enough for me."

The enlightened Soul recognizes the value of a compassionate voice and manner.

❀ | Stanza 236 | ❀

विज्जारहमारुढो मणोरहपहेसु भमइ जो चेदा ।
सो जिणगाणपहावी सम्मादिट्ठी मुणेदव्वो ॥२३६॥

The enlightened Soul with right belief is mounted on a chariot of knowledge and rides on the path of knowledge. It is a true believer who disseminates knowledge of omniscient God.

George Bernard Shaw used an example stating, that if I have one apple and you have another and we exchanged our apples, we will both have one apple each. But if I have the knowledge of mathematics and you have scientific knowledge, and we exchange that, then we both will expand our Knowledge base.

The enlightened Soul knows and therefore spreads knowledge, which is more powerful than giving any materialistic gift.

BANDHA ADHIKAAR

(Bondage of karmic matter)

❀ | Stanza 237-238-239-240-241 | ❀

जह गाम को वि पुरिसो गेहभत्तो दु रेणुबहुलम्भि ।
ठाणम्भि ठाड़दूण य करेदि सत्थेहिं वायामं ॥२३७॥

छिंदति भिंददि य तहा तालीतलकयलिवंसपिंडीओ ।
सच्चित्ताचित्ताणं करेदि दव्वाणमुवघादं ॥२३८॥

उवघादं कुव्वंतस्स तस्स गाणाविहेहिं करणेहिं ।
णिच्छयदो चिंतेज्ज हु किंपच्चयगो दु रयबंधो ॥२३९॥

जो सो दु गेहभावो तम्हिं नरे तेण तस्स रयबंधो ।
णिच्छयदो विण्णेयं ण कायचेद्वाहिं सेसाहिं ॥२४०॥

एवं मिच्छादिद्वी वट्ठंतो बहुविहासु चिद्वासु ।
रागादी उवओगे कुव्वंतो लिप्पदि रएण ॥२४१॥

A person puts oil and other sticky substances on his body. He goes to a dusty place and exercises with weapons. He cuts and damages trees like palm, tamaal, banana, bamboo, ashoka, etc. He destroys living and non-living objects. In this way, the person gets dusty while using various media to destroy trees. You should think about the reality of this. One should know that the reality is that the oil on his skin causes dust to stick to his body

and other physical actions do not do so. Similarly, karmic matter sticks to the Soul of the false believer, not because of physical actions but because of its feelings of love, etc.

A lady leaves her sandals outside a temple. When she returns she realizes that someone has inadvertently worn her sandals and left a similar pair of sandals outside. **Intention is the cause of bondage.**

A blind man and a lame man become friends. They both earn 3 lakhs. Now they want to split the profits. The blind man feels that he should get 2 lakhs and the lame man feels that he should get 2 lakhs. They both sit down to discuss this. The lame man thinks that if he kills the blind man he will get all the money. He puts poison in the soup and gives it to the blind man. When the steam rising from the soup restores the eyesight of the blind man and he sees that the soup is black. He gives it to a dog that dies on consuming the soup. He then goes to the lame man and kicks him. This cures the lame man. **Both will bind inauspicious karma in spite of them both getting well.**

A person wants to donate 8 lakhs but can give only 1 lakh just now and promises the remaining 7 lakhs. However, the person who owed him 7 lakhs dies and he is unable to fulfill his promise. His intentions were good. **He binds auspicious karma inspite of not fulfilling his promise.**

A cat carries its' kittens in its mouth with love, whereas it holds a mouse with a different intention. **Intention is more important than the act.**

A knife can be used by a doctor for surgery or by a killer to kill someone. **Bondage of karma is caused by intention and not by act.**

જહ પુળ સો ચેવ ળરો ળેહે સવ્વમ્હિ અવણિદે સંતે ।
 રેણુબહુલમ્મિ ઠાળે કરેદિં સત્થેહિં વાયામં ॥૨૪૨॥
 છિંદદિં મિંદદિં ય તહા તાલીતલકયલિવંસપિંડીઓ ।
 સચ્ચિતાચિત્તાણં કરેદિં દવ્વાણમુવઘાદં ॥૨૪૩॥
 ડવઘાદં કુવ્વંતસ્સ તસ્સ ળાળાવિહેહિં કરળેહિં ।
 ળિચ્છયદો ચિંતેજ્જ હુ કિંપચ્ચયળો ળ રયબંધો ॥૨૪૪॥
 જો સો દુ ળેહભાવો તમ્હિં ળરે તેળ તસ્સ રયબંધો ।
 ળિચ્છયદો વિળ્ળેયં ળ કાયચેદ્ધાહિં સેસાહિં ॥૨૪૫॥
 ઇવં સમ્માદિંદ્વી વટ્ઠંતો બહુવિહેસુ જોળેસુ ।
 અકરંતો ડવઓળે રાળાદી ળ લિંપ્પદિં રણ ॥૨૪૬॥

And that same person removes the oil and other sticky substances on his body. He goes to a dusty place and exercises with weapons. He cuts and damages trees like palm, tamaal, banana, bamboo, ashoka, etc. He destroys living and non-living objects. In this way, the person does not get dusty while using various media to destroy trees. You should think about the reality of this. One should know that the reality is that the oil on his skin had caused dust to stick to his body and other physical actions did not do so. Similarly, karmic matter does not stick to the Soul of the true believer, not because of physical actions but because of the absence of feelings of love, etc.

A stamp will not stick unless there is glue. Karma will not bind to the Soul unless there are impure feelings.

A person goes to a rich person to ask for a loan saying that he needs money for his daughter's wedding and tells him that many multimillionaires stand in a line waiting to meet him. But he is only a cashier at the bank. **An enlightened person follows his duty without attachment.**

If you go to a guesthouse you have no interest in improving it since you are going to leave it soon. **The body is like a guesthouse, from which the Soul may check out any time.**

Many children are playing outside and one of them bangs his head. The mother checks if her child is hurt and is happy to see that the child is safe. Even though she cares for the hurt child yet that care can't be compared with the feeling of attachment which she would feel if her child was hurt. **If you are not attached to anything, you will have no worries.**

Karma will not bind to the Soul that has no impure feelings of attachment.

❀ | Stanza 247 | ❀

जो मण्णदि हिंसामि य हिंसिज्जामि य परेहिं सत्तेहिं ।
सो मूढो अण्णणी गाणी एत्तो दु विवरीदो ॥२४७॥

A Soul who believes that I kill other Souls and other Souls kill me is unconscious and ignorant. And the Soul who does not believe this is enlightened.

While walking in the sun with your friend, there is a shadow of you and your friend on the ground. You flash swords on each other's shadows and you know that you will not kill anyone.

Similarly, the body is like the shadow and the Soul is like the actual person.

❀ | Stanza 248-249 | ❀

आउक्खयेण मरणं जीवाणं जिणवरेहिं पण्णत्तं ।
आउं ण हरेसिं तुमं कह ते मरणं कदं तेसिं ॥२४८॥

आउक्खयेण मरणं जीवाणं जिणवरेहिं पण्णत्तं ।
आउं ण हरंति तुहं कह ते मरणं कदं तेहिं ॥२४९॥

Omniscient God has said that living beings die because of completion of their life-span karma. You cannot take the life-span karma of anyone. So how did you kill anyone? Omniscient God has said that living beings die because of completion of their life-span karma. Other living beings cannot take your life-span karma. So how did they kill you?

Some flowers wilt after sunset. This is not due to any one but because of the sunset. **Life-span karma is like the sunset and is not in anyone's control.**

Many people died in an earthquake in India and a person got buried and unconscious under the debris of collapsed buildings. Once he came to conscious, he called the fire brigade to rescue him from the debris. However, when he was being taken out, the crane fell on him and killed him. **This proves that in a situation of death he survived but in the situation of survival he lost his life. This clearly explains that his death is due to the fruition of life-span Karma.**

The end of life-span karma causes death. No one else can take that karma from you to lengthen or shorten your life.

❀ | Stanza 250 | ❀

जो मण्णदि जीवेमि य जीविज्जामि य परेहिं सत्तेहिं ।
सो मूढो अण्णाणी गाणी एत्तो दु विवरीदो ॥२५०॥

The Soul, who believes that I am making other Souls live and other Souls are making me live, is unconscious and ignorant. And the Soul who does not believe this is enlightened.

If one believes that a person gives life to others or cures people like a doctor, then in that case a doctor should never die. However, one must know the truth that no one can influence ones life-span.

The enlightened Soul believes that no one can shorten or lengthen anyone's life.

❀ | Stanza 251-252 | ❀

आऊदयेण जीवदि जीवो एवं भणंति सत्त्वण्हू ।
आउं च ण देसि तुमं कहं तए जीविदं कदं तेसिं ॥२५१॥
आऊदयेण जीवदि जीवो एवं भणंति सत्त्वण्हू ।
आउं च ण दितिं तुहं कहं णु ते जीविदं कदं तेहिं ॥२५२॥

Omniscient Gods say that all living beings live according to their life-span karma. You cannot give life-span karma to other living beings. So, how did you give them life? Omniscient Gods say that all living beings live according to their life-span karma. Other living beings cannot give life-span karma to you. So, how did they give you life?

If you cannot give oil to another person's lamp, how can you say that you are lighting up his lamp. **If you cannot**

give life-span karma to another person, how can you say that you are giving life to others?

If someone cannot give oil to your lamp, how can you say that he is lighting up your lamp? **If someone cannot give life-span karma to you, how can you say that someone is giving life to you?**

❀ | Stanza 253 | ❀

जोअप्पणा दु मण्णदिं दुक्खिदसुहिंदे करेमि सत्ते त्ति ।
सो मूढो अण्णाणी गाणी एत्तो दु विवरीदो ॥२५३॥

One who believes that I make others happy or unhappy is unwise and ignorant. One who believes in the opposite of this is knowledgeable.

Twin children were abandoned at birth and were sent to an orphanage. One child was adopted by a multi-millionaire and a slum family adopted the other. No one can make another person happy or unhappy. **A knowledgeable Soul believes that everything is because of fruition of their own karma.**

❀ | Stanza 254-255-256 | ❀

कम्मोदएण जीवा दुक्खिदसुहिंदा हवंति जदि सव्वे ।
कम्मं च ण देसिं तुमं दुक्खिदसुहिंदा कह कया ते ॥२५४॥
कम्मोदएण जीवा दुक्खिदसुहिंदा हवंति जदि सव्वे ।
कम्मं च ण दिंति तुहं कदोसिं कहं दुक्खिदो तेहिं ॥२५५॥
कम्मोदएण जीवा दुक्खिदसुहिंदा हवंति जदि सव्वे ।
कम्मं च ण दिंति तुहं कह तं सुहिंदो कदो तेहिं ॥२५६॥

If all Souls become unhappy or happy because of the fruition of karma, and you cannot give them karma, how did you make them unhappy or happy? If all Souls become unhappy or happy because of the fruition of karma, and they cannot give you karma, how did they make them unhappy? If all Souls become unhappy or happy because of the fruition of karma, and they cannot give you karma, how did they make them happy?

A pet dog in a rich family gets his food at the exact time every day and enjoys all the luxuries. His owner has to work hard and cannot find time to eat his lunch in spite of it being ready on his table.

A boy shows his report to his father, who is shocked to see his poor performance. When the father scolds the child, he says “It is your own result and your own karma that you got a son like me”

Two brothers fight and split up. The elder brother and his partner make a profit of 20 million in one year. The younger brother and his partner made a loss of 10 million in one year too. Everyone rebuked the elder brother for splitting up, but it was his own individual karma, which could not be changed.

All living beings have different circumstances according to fruition of their own karma. No one can make others happy or unhappy.

❀ | Stanza 257-258 | ❀

જો મરદિં જો ય દુહિંદો જાયદિ કમ્મોદણ સો સવ્વો ।
તમ્હા દુ મારિદો દે દુહાવિદો ચેદિ ણ હુ મિચ્છા ॥૨૫૭॥

જો ન મરદિ ન ય દુહિદો સો વિ ય કમ્મોદણ ચેવ સ્વલુ ।
તમ્હા ન મારિદો નો દુહાવિદો ચેદિ ન હુ મિચ્છ ॥૨૫૮॥

One dies and becomes unhappy according to the fruition of their karma. So isn't your belief incorrect that "I killed, I made unhappy". One does not die and does not become unhappy according to the fruition of their karma. So isn't your belief incorrect that "I did not kill, I did not make unhappy".

A father had four children. He tells everyone that he made the first son into an engineer; he made the second son into a doctor and the third son into a scientist. The fourth son did not study. He takes credit for the success of the first three children and blames the fourth child for his failure.

A man works diligently his whole life, but dies a pauper. He is reborn as a millionaire's son.

Favourable and unfavourable circumstances cannot be attained by hard work, experience or contacts. It is all due to the fruition of one's own karma.

❀ | Stanza 259 | ❀

एसा दु जा मदी दे दुविखदसुहिंदे करेमि सते ति ।
एसा दे मूढमदी सुहासुहं बंधदे कम्म ॥२५९॥

You make others unhappy or happy is your belief. Your this false belief binds auspicious-inauspicious karma.

A monk is meditating on his Soul. Any human being, animal or heavenly being will not be able to obstruct his

meditation. **No one can make one unhappy if he is destined to be happy.** Omniscient God preaches human beings, heavenly beings and animals. **Even omniscient God cannot make one happy if one is destined to be unhappy.**

❀ | Stanza 260-261 | ❀

दुर्विखदसुहिदे सत्ते करेमि जं एवमज्झवसिदं ते ।
तं पावबंधगं वा पुण्णस्स व बंधगं होदि ॥२६०॥

मारिमि जीवावेमि य सत्ते जं एवमज्झवसिदं ते ।
तं पावबंधगं वा पुण्णस्स व बंधगं होदि ॥२६१॥

***"I make others unhappy or happy is your ignorance."
This is the cause of binding inauspicious or auspicious
karma. I kill or save lives, is your ignorance. This is the
cause of binding inauspicious or auspicious karma.***

A killer shoots a person, but he survives and is taken to hospital. The doctor tries his best, but the person succumbs to his injury. The killer binds inauspicious karma even though the person doesn't die, but the doctor binds auspicious karma because his intentions were good.

A masseur massages a person. The person gets an allergic reaction to the oil, yet the masseur binds auspicious karma because his intention was good.

Intentions are the cause of binding auspicious or inauspicious karma.

❀ | Stanza 262 | ❀

अज्झवसिंदेण बंधो सत्ते मारेउ मा व मारेउ ।
एसो बंधसमासो जीवाणं णिच्छयणयस्स ॥२६२॥

Whether you kill or don't kill, karma is bound only due to ignorance. From a theoretical viewpoint, all this is a summary of the bondage in Souls.

An unenlightened person renounces his family and becomes a monk. He used to feel proud that he is sustaining his whole family. After becoming a monk he is sustaining many lives by doing all acts carefully and not killing any life as far as possible. However, he still binds karma due to his pride. **The cause of bondage of karma is ignorance and pride but not physical violence.**

❀ | Stanza 263-264 | ❀

एवमलिए अदत्ते अबंभचेरे परिग्गहे चेव ।
कीरदिं अज्झवसाणं जं तेण दु बज्झदे पावं ॥२६३॥

तह वि य सच्चे दत्ते बंभे अपरिग्गहत्तणे चेव ।
कीरदिं अज्झवसाणं जं तेण दु बज्झदे पुण्णं ॥२६४॥

In this way, inauspicious karma gets bound due to ignorance in lies, stealing, sex and possessions. Similarly, auspicious karma gets bound due to ignorance in truth, non-stealing, celibacy, or non possession.

An ignorant person believes that religion is connected to the body. When he dies, the body becomes ash and his religion

is also destroyed. Actions of the body are not important. **Belief of the Soul is important.**

When a Soul attains omniscience, infinite one-sensed beings living in its body die. However, the Soul does not bind new karma since it is engrossed in its own Soul. **Meditation on one's own Soul is important.**

❀| Stanza 265 |❀

वत्थुं पटुच्च जं पुण अज्झवसाणं तु होदि जीवाणं ।
ण य वत्थुदो दु बंधो अज्झवसाणेण बंधोत्थि ॥२६५॥

One gets impure feelings towards an object, but the object is not the cause of bondage. Bondage is only due to ignorance.

When one makes a phone call, the person making the call is charged. Incoming calls are free. **A Soul binds karma due to it's own impure feelings. The instrumental cause of these feelings are not to be blamed.**

❀| Stanza 266 |❀

दुक्खिदसुहिदे जीवे करेमि बंधेमि तह विमोचेमि ।
जा एसा मूढमदी णिरत्थया सा हु दे मिच्छ ॥२६६॥

I make other living beings happy or unhappy, bind them or free them. In fact this belief is useless and false.

In a war, a soldier kills his enemy. The life-span karma of the enemy was over and one should not blame the soldier. **No one is responsible for else's happiness or unhappiness.**

❀ | Stanza 267 | ❀

अज्झवसाणणिमित्तं जीवा बज्झंति कम्मणा जदि हि ।
मुच्चंति मोक्खमग्गे ठिदा य ता किं करेसि तुमं ॥२६७॥

Souls get bound to karma due to their own impure feelings or they are on the path to liberation. So, what do you do?

The graveyards are full of people who thought that the world will not work without them. **However, no one is indispensable.**

❀ | Stanza 268-269 | ❀

सत्त्वे करेदि जीवो अज्झवसाणेण तिरियणेइए ।
देवमणुए य सत्त्वे पुण्णं पावं च गेयविहं ॥२६८॥
धम्माधम्मं च तहा जीवाजीवे अलोगलोगं च ।
सत्त्वे करेदि जीवो अज्झवसाणेण अप्पाणं ॥२६९॥

Due to ignorance, the Soul achieves all forms of animal being, hellish being, heavenly being and human being and all the Souls binds many types of auspicious and inauspicious karma. In the same way due to ignorance, the Soul believes, that ether and anti-ether substances, living and non-living substances, habited and inhabited spaces belong to itself.

A king is on his deathbed. An astrologer predicts that when he dies he will be reborn as a spider in the toilet of his palace. He tells his four sons that they should kill the spider immediately, since the king does not want to live as a spider.

When the king dies, his sons rush to kill the spider in the toilet. The new born spider jumps and does not want to be killed. He is attached to this body now. **The Soul gets attached to the body and that is the cause of cycles of birth and death.**

The white shirts of two people get stained with a dark color and a light color. Both feel that the colored shirts are theirs and forget that the shirts were white and they are stained. **The ignorant Soul believes that auspicious and inauspicious feelings belong to it and does not accept that both are impurities of the Soul.**

❀ | Stanza 270 | ❀

एदाणि गत्थि जेसिं अज्झवसाणाणि एवमादीणि ।
ते असुहेण सुहेण व कम्मेण मुणी न लिप्पन्ति ॥२७०॥

Monks, who do not have these types of impure feelings, do not get bound by inauspicious and auspicious karma.

A cataract covers a person's eyes and he cannot see clearly and bangs into things. When the cataract is removed, he can see clearly and does not bang into things. **Monks' impure feelings have been removed and they do not get bound by karma.**

❀ | Stanza 271 | ❀

बुद्धी ववसाओ वि य अज्झवसाणं मदी य विण्णाणं ।
एककद्वमेव सत्त्वं चित्तं भावो य परिणामो ॥२७१॥

Revealed knowledge, keeping busy in work, ignorance, thinking, superficial knowledge, perturbed thoughts,

emotions and impure feelings - all these words have the same meaning.

One should not concentrate on the finger pointing to the moon, but on the moon itself. One should not concentrate on words, but on the meaning of the words.

❀ | Stanza 272 | ❀

एवं ववहारणओ पडिसिद्धो जाण णिच्छयणएण ।
णिच्छयणयासिदा पुण मुणिणो पावंति णिव्वाणं ॥२७२॥

The practical viewpoint is neglected by the theoretical viewpoint. Monks, who follow the theoretical viewpoint, attain liberation.

A person has a map showing the River Ganges. However, he has to reach the River Ganges to quench his thirst. **One has to leave the practical viewpoint and imbibe the real/theoretical viewpoint to attain liberation.**

❀ | Stanza 273 | ❀

वदसमिदीगुत्तीओ सीलतव जिणवरेहि पण्णत्तं ।
कुक्वंतो वि अभव्वो अण्णाणी मिच्छदिद्दी दु ॥२७३॥

The Soul who has no capacity to attain liberation is still ignorant and a false believer in spite of following vows, self-control, restraint, abstinence and penance.

A person's tumor does not go away by changing his outer clothes. Impure feelings of an unenlightened monk are not removed by renouncing clothes and possessions. **Vows,**

restraint, Soul involvement, abstinence and penance are not as important as the renunciation of false belief and ignorance.

❀ | Stanza 274 | ❀

મોક્ષં અસદ્દહંતો અભવિયસત્તો દુ જો અધીણજ્જ ।
પાઠો ન કરેદિ ગુણં અસદ્દહંતસ્સ ગાણં તુ ॥૨૭૪॥

The Soul, who has no capacity to attain liberation, does not believe in liberation, still studies the scriptures but does not believe in knowledge and therefore does not get the appropriate result.

A voice recorder can store all the information given to it, but it has no knowledge and will not attain liberation. **It is more important to realize one's own Soul rather than to memorize numerous scriptures.**

❀ | Stanza 275 | ❀

સદ્દહદિં ય પત્તેદિં ય રોચેદિં ય તદ્દ પુણો ય ફાસેદિં ।
ધમ્મં ભોગણિમિત્તં ન દુ સો કમ્મકલ્લયણિમિત્તં ॥૨૭૫॥

The Soul, who has no capacity to attain liberation, trusts, believes and takes interest and is following religion, which gives sensory pleasures of material object. It does not follow the religion, which is the cause of destruction of karma.

A newly grown plant is surrounded by grass. The farmer looks after the grass, but ignores the plant and so it withers. **One should not concentrate on auspicious feelings like vows, penance, fasting, etc. but should concentrate on self-realization which leads a Soul to destroy its karma.**

❀| Stanza 276-277 |❀

आयारादी णाणं जीवादी दंसणं च विण्णेयं।
छज्जीवणिकं च तहा भणदिं चरित्तं तु व्यवहारो॥२७६॥

आदा खु मज्झ णाणं आदा मे दंसणं चरित्तं च।
आदा पच्चक्खाणं आदा मे संवरो जोगो॥२७७॥

From a practical viewpoint, scriptures are the knowledge, the Soul and other elements are the belief and protecting six types of living beings is the conduct.

From a theoretical viewpoint, my Soul itself is the knowledge. My Soul itself is the belief and conduct. My Soul itself is renunciation and stopper of karma. My Soul is meditation itself.

From a practical viewpoint the knowledge is in the scriptures yet a person knows, believes and bows to God's idol.

From the theoretical viewpoint, God's idol is not God but purest Soul itself is God. In the same way, Scriptural knowledge is not knowledge however the Soul's nature of conscious is actual knowledge.

❀| Stanza 278-279 |❀

जह फलिहमणी सुद्धो ण सयं परिणमदि रागामादीहिं।
रंगिज्जदि अण्णेहिं दु सो रत्तादीहिं दव्वेहिं॥२७८॥

एवं णाणी सुद्धो ण सयं परिणमदि रागामादीहिं।
राइज्जदि अण्णेहिं दु सो रागादीहिं दोसेहिं॥२७९॥

Clear Crystal is pure and does not change to red or

other colors on its own. But it can get colored red etc. by external red substances. Similarly, the Soul is pure and does not change to impure feelings of love, hate and attachment on its own. But it becomes impure by other external impure feelings.

A transparent glass is filled with a sweet drink. However, the glass does not become sweet. A movie screen does not get burnt with a fire scene or wet with a rainy scene or does not get cut with a violent scene. **Similarly, a Soul has impure feelings, but it does not become impure.**

❀ | Stanza 280 | ❀

न य रागदोसमोहं कुव्वदि गाणी कसायभावं वा ।
सयमप्पणो न सो तेण कारणो तेसिं भावाणं ॥२८०॥

The enlightened Soul does not do feelings of love, hate and attachment or feelings of passion. Therefore, it is not the doer of those feelings.

Water does not get hot without heating it. **An enlightened Soul does not automatically change into impure feelings without contact with an instrumental cause.**

❀ | Stanza 281 | ❀

रागमिहि य दोसमिहि य कसायकम्मेसु चेव जे भावा ।
तेहिं दु परिणमंतो रागादि बंधदि पुणो वि ॥२८१॥

The ignorant Soul binds more impure karma again because of its feelings when past love, hate and passion karma comes to fruition.

A person withdraws money from his bank account and deposits money again. So his account continues. **The Soul attains the fruition of past karma, but binds new karma. So it does not become free from the karmic account.**

❀ | Stanza 282 | ❀

रागमिह य दोसमिह य कसायकम्मेसु चेव जे भावा ।
तेहिं दु परिणमंतो रागादी बंधदे चेदा ॥२८२॥

The Soul binds more impure karma again because of his feelings when past love, hate and passion karma comes to fruition.

Another day the same person withdraws money from his bank account and deposits money again. So his account continues. **The Soul attains the fruition of past karma, but binds new karma again. So it does not become free from the karmic account.**

❀ | Stanza 283-284-285 | ❀

अप्पडिकमणं दुविहं अपच्चखाणं तहेव विण्णेयं ।
एदेणुवदेसेण य अकारणो वणिंदो चेदा ॥२८३॥

अप्पडिकमणं दुविहं दव्वे भावे अपच्चखाणं पि ।
एदेणुवदेसेण य अकारणो वणिंदो चेदा ॥२८४॥

जावं अप्पडिकमणं अपच्चखाणं च दव्वभावाणं ।
कुव्वदि आदा तावं कत्ता सो होदि णादव्वो ॥२८५॥

There are two types of non-repentance and two types of non-renunciation. In this way, the Soul is not the doer.

There are two types of non-repentance - outer and inner; and two types of non-renunciation - outer and inner. In this way, the Soul is not the doer.

The Soul is the doer until it does the inner and outer non-repentance and non-renunciation.

When we say “Sorry” we ask for forgiveness. The important thing one should remember is that “Sorry” also means that one should not repeat the same mistake again. **The Soul should realize its weakness of impure feelings to be able to renounce them.**

An old man is trying to pull a roped cow to make it walk. A wise person advises the old man to cajole it by holding and offering some grass in front of it. The cow now follows him to grab the grass. **All ignorant Souls are being pulled by their hope and expectations. This is the cause of their unhappiness. All impure feelings for the future should be renounced.**

An airhostess welcomes passengers with no attachment. **The knowledgeable Soul has no attachment to any incidents.** We welcome our guests with feelings of attachment. **An ignorant Soul has attachment.**

❀ | Stanza 286-287 | ❀

આધાકમ્માદીયા પોગ્ગલદવ્વસ્સ જે રમે દોસા ।
કહ તે કુવ્વદિં ગાળી પરદવ્વગુણા દુ જે ણિચ્ચં ॥૨૮૬॥

આધાકમ્મં ઉદ્દેસિયં ચ પોગ્ગલમયં રમં દવ્વં ।
કહ તં મમ હોદિ કયં જં ણિચ્ચમચ્છેદણં વુત્તં ॥૨૮૭॥

Inauspicious and other karma are impurities of matter. How can the Soul be their doer - which are always properties of other substances? Therefore, inauspicious and auspicious karma are matter. They are always inanimate. So how can the Soul be their doer?

If you ask someone “Get angry” he will not be able to do so at that moment. When a person gets angry and is advised to stop his anger, he is unable to do so. You have an auspicious feeling to donate at a temple, but this feeling does not arise frequently. **The Soul is not the doer of auspicious or inauspicious feelings. They arise due to the fruition of past karma.**

MOKSHA ADHIKAAR

(Liberation)

❀ | Stanza 288-289-290 | ❀

जह गाम को वि पुरिसो बंधणयम्हि चिरकालपडिबद्धो ।
तिव्वं मंदसहावं कालं च वियाणदे तस्स ॥२८८॥
जइ ण वि कुणदिं च्छेदं ण मुच्चदे तेण बंधणवसो सं ।
कालेण उ बहुणेण वि ण सो णरो पावदिं विमोक्खं ॥२८९॥
इय कम्मबंधणाणं पदेसठिइपयडिमेवमणुभाणं ।
जाणंतो वि ण मुच्चदिं मुच्चदिं सो चेव जदि सुद्धो ॥२९०॥

A person who has been bound since many eras knows the fluctuating nature and duration of his bondage, but he does not cut this bondage. So he does not become free from his bondage. Because of this he is imprisoned and does not attain liberation, which is free from bondage. Similarly, the Soul knows the space, duration, type and fruition of karma, but it does not become free from bondage. If it becomes pure, it can be liberated.

A parrot's owner repeatedly taught it to fly away when a cat comes near. Over time the parrot memorizes its master's instructions. However, when it was time to apply its master's instructions, the cat comes, it does not fly away and the cat kills it. **There is no benefit from just memorizing the scriptures. The Soul has to imbibe them.**

A spiritual student writes repeatedly in an essay, "I am not the doer of anything". He was awarded for his essay

writing. When he was asked, who has written the essay, he proudly takes credit and says, “I wrote it all by myself”. In this case his belief did not match his words expressed in his writing. **Right belief is more important than superficial knowledge, convincing speech or impressive writing.**

Fasting, vows, penance, etc. are all rituals. Spoken words are also rituals. Both are not true religion. **Self-realization is the true religion.**

❀ | Stanza 291 | ❀

જહ બંધે ચિંતંતો બંધનબદ્ધો ણ પાવદિ વિમોક્ષં ।
તહ બંધે ચિંતંતો જીવો વિં ણ પાવદિ વિમોક્ષં ॥૨૯૧॥

A person who is bound by bondage does not attain liberation by thinking of his bondage. Similarly, the Soul does not attain salvation by thinking of his bondage.

A blind person must think before he walks but will not find his way by thinking alone. In the same way, **a Soul will not become free from bondage by merely thinking about its bondage.**

❀ | Stanza 292 | ❀

જહ બંધે છેતૂળ ય બંધનબદ્ધો દુ પાવદિ વિમોક્ષં ।
તહ બંધે છેતૂળ ય જીવો સંપાવદિ વિમોક્ષં ॥૨૯૨॥

A person who is bound by bondage attains liberation by destroying his bondage. Similarly, the Soul attains salvation by destroying his bondage.

A sighted person does not have to think before walking since he can see the way. **An enlightened Soul knows and sees the path which leads him to liberation.**

❀| Stanza 293 |❀

बंधाणं च सहावं वियाणिदुं अप्पणो सहावं च।
बंधेसु जो विरज्जदि सो कम्मविमोक्खणं कुणदि॥२९३॥

When the Soul knows the nature of bondage and the nature of the Soul, then, it becomes separate from bondage and becomes free from karma.

A lion's cub, that grows up with a herd of goats, does not realize its true nature and is stuck in its belief. When it realizes this, it leaves the herd to live life freely like a lion. **When the Soul knows the nature of the bondage and leaves the bondage, then it is free.**

❀| Stanza 294 |❀

जीवो बंधो य तहा छिज्जंति सलक्खणेहिं णियएहिं।
पण्णाछेदणण दु छिण्णा णाणत्तमावण्णा॥२९४॥

The Soul and karma get separated from each other by their own inherent natures. The Soul and karma can be separated from each other by the chisel of knowledge.

An iron rod with a joint can be separated by hammering with a chisel. **Karma can be separated from the Soul by the chisel of knowledge.**

❀| Stanza 295 |❀

जीवो बंधो य तहा छिज्जंति सलक्खणेहिं णियएहिं।
बंधो छेददव्वो सुद्धा अप्पा य घेतव्वो॥२९५॥

In this way, the Soul and karma get separated from each other by their own inherent natures. The karma has to be discarded and the pure Soul has to be meditated on.

Wheat has to be separated from the stones in it. The stones are thrown away and the wheat is kept. **Karma is removed from the Soul. Karma is thrown away and the Soul is kept.**

❀ | Stanza 296 | ❀

कह सो घिप्पदि अप्पा पण्णाए सो दु घिप्पदे अप्पा ।
जह पण्णाइ विभत्तो तह पण्णाएव घेतत्वो ॥२९६॥

How can the Soul be meditated upon? It can be meditated on by the nature of knowledge. Just like the Soul was separated from karma by knowledge, it can be meditated upon only by knowledge.

Rice gets stuck to the bottom of a pan. We scrape the rice with a spoon. We then eat the rice with the same spoon. **The Soul has to be separated from karma with knowledge. The Soul has to be known with the same knowledge.**

❀ | Stanza 297 | ❀

पण्णाए घितत्वो जो चेदा सो अहं तु णिच्छयदो ।
अवसेसा जे भावा ते मज्झ परे ति णायव्वा ॥२९७॥

One should understand by knowledge that in reality I am the conscious being. All types of other feelings are separate from me.

A person knows that the shirt belongs to him, but the dirt stuck on it does not belong to him. **The enlightened Soul understands that it is the pure Soul and all types of impure feelings do not belong to it.**

❀ | Stanza 298-299 | ❀

पण्णाए धित्तव्वो जो दद्वा सो अहं तु णिच्छयदो ।
अवसेसा जे भावा ते मज्झ परे ति णादव्वा ॥२९८॥
पण्णाए धित्तव्वो जो णादा सो अहं तु णिच्छयदो ।
अवसेसा जे भावा ते मज्झ परे ति णादव्वा ॥२९९॥

One should understand by knowledge that in reality I am the observer. All types of other feelings are separate from me.

One should understand by knowledge that in reality I am the knower. All types of other feelings are separate from me.

If one finds gold mixed with impurities, he still feels happy that he has found gold. If one finds a diamond with spots, he still feels happy because he has got a diamond. **An enlightened Soul feels happy that it is the eternal pure Soul even though its present form is impure.**

❀ | Stanza 300 | ❀

को णाम भणिज्ज बुहो णादुं सव्वे पराइए भावे ।
मज्झमिणं ति य वयणं जाणंतो अप्पयं सुद्धं ॥३००॥

After knowing that all types of feelings are separate

from me, which enlightened Soul, who knows that it is pure will say that these feelings belong to me?

A glass of water is given to a guest. The host knows that the glass is his and the guest will just drink water from it and return the glass back to the host. **The enlightened Soul believes that the Soul will remain eternal and impure feeling will be removed.**

❀ | Stanza 301-302-303 | ❀

थेयादी अवराहे जो कुव्वदि सो उ संकिदो भमइ ।
मा बज्जेज्जं केण वि चोरी ति जणमिहं वियरंतो ॥३०१॥

जो ण कुणदि अवराह सो णिस्संको दु जणवदि भमदि ।
ण वि तस्स बज्झिदुं जे चिंता उप्पज्जदि कयाइ ॥३०२॥

एवमिहं सावराहो बज्झामि अहं तु संकिदो चेदा ।
जइ पुण णिरावराहो णिस्संकोहं ण बज्झामि ॥३०३॥

A person who commits crimes like thieving, etc. is always scared by thinking that he will be caught. A person, who does not commit crimes, is fearless, because he never thinks that he will be caught. In the same way, the impure Soul is always scared by thinking that it is impure and therefore will be bound. A pure Soul is fearless because it will never be bound.

A person who is asked, “When did you come out of jail?”, answers “I have never been sent to the jail so where is the question of coming out?” **From a real viewpoint, the Soul is not bound with karma. So the liberation of the Soul has always been there.**

A person is travelling without a ticket, is worried that everyone who comes near him is the ticket checker. A person with a ticket is worry-free. **An impure Soul is always frightened. A pure Soul is always unperturbed.**

From infinite time, the Soul has never done anything except knowing. Knowledge is the nature of the Soul and that is not a crime. **An enlightened Soul is therefore fearless.**

❀ | Stanza 304-305 | ❀

संसिद्धिराधसिद्धं साधियमाराधिय च एयद्वं ।
अवगदराधो जो खलु चेदा सो होदि अवराधो ॥३०४॥

जो पुण गिरावराधो चेदा गिरसंकिओ उ सो होइ ।
आराहणाइ गिच्चं वट्टेइ अहं ति जाणंतो ॥३०५॥

Attainment, bliss, fulfillment, achievement and adoration mean the same. The Soul without bliss is impure. The pure Soul is fearless and always knows that I am the Soul only by continuous effort.

A robber is scared of getting caught because he has committed a theft. A person who pays his taxes diligently is relaxed. **The impure Soul is fearful, whereas the pure Soul is fearless.**

❀ | Stanza 306-307 | ❀

पडिक्कमणं पडिसरणं परिहारो धारणा गियत्ती य ।
गिंदा गरहा सोही अट्टविहो होदि विसकुंभो ॥३०६॥

अप्पडिक्कमणप्पडिस्सणं अप्परिहारो अधारणा चेव ।
अणियत्ती य अणिंदागरहासोही अमयकुंभो ॥३०७॥

There are eight types of pots of poison - Repentance for past mistakes, pursuit of good, rejecting evil, concentration, abstinence, criticizing, confession and effort of purification.

There are eight types of pots of nectar - non-repentance for past mistakes, non-pursuit of good, non-rejecting evil, non-concentration, non-abstinence, non-criticizing, non-confession and non-effort of purification.

A person's clothes got dirty and he had to wash them. He didn't need to wash them if they were not dirty. **To ask for forgiveness is like a pot of poison.**

If they get dirty by mistake, a person will wash his dirty clothes because he knows that they will get clean and therefore washing them is good. **To ask for forgiveness is like a pot of nectar.**

SARVA VISHUDDHA GYAANA ADHIKAAR (Pure Knowledge)

❀ | Stanza 308-309-310-311 | ❀

दवियं जं उप्पज्जइ गुणेहिं तं तेहिं जाणसु अणण्णं।
जह कडयादीहिं दु पज्जएहिं कणयं अणण्णमिह ॥३०८॥

जीवस्साजीवस्स दु जे परिणामा दु देसिदा सुत्ते।
तं जीवमजीवं वा तेहिमणण्णं वियाणाहिं ॥३०९॥

ण कुदोचिं वि उप्पण्णो जम्हा कज्जं ण तेण सो आदा।
उप्पादेदिं ण किंचिं वि कारणमवि तेण ण स होदि ॥३१०॥

कम्मं पडुच्च कत्ता कत्तारं तह पडुच्च कम्माणि।
उप्पज्जंति य णियमा सिद्धी दु ण दीसदे अण्णा ॥३११॥

One should know that a substance and its characteristics are one. Just like gold and bangles, etc. are one in this universe.

The characteristics of living substance and living substance itself, explained in scriptures, are one. The characteristics of non-living substance and non-living substance itself, explained in scriptures, are one.

Since the Soul has not been created by anyone, therefore the Soul is not an effect of any other substance. Since the Soul has not created anyone, therefore the Soul is not a cause of any other substance.

In fact, the effect is due to the cause and the cause is due to the effect. There is no other cause-effect doctrine.

A lemon can be removed from its container but can never be removed from its sourness, which is its nature. **A Soul can be separated from the body, but it can never be separated from knowledge, which is its inherent nature.**

A mango has taste, smell, color and touch. All attributes cannot be separated from each other, but can be known separately by knowledge. For example, by using only the eyes the color will be seen. **The Soul has knowledge, perception, belief, conduct and bliss attributes. These attributes cannot be separated from each other, but can be understood separately. The Soul is the unity of infinite attributes.**

India is separate from all other countries but is not separate from its own different states. **The Soul is separate from all other substances, but is not separate from its own infinite attributes.**

You cannot do something good for another person thinking that God will do something good for you. Why doesn't God directly do the good, without involving you? If you yourself can do good for others, why don't you do the good for yourself? **God or any other Soul cannot do good or bad for you.**

❀ | Stanza 312-313 | ❀

चेदा दु पयडीअद्वं उप्पज्जइ विणस्सइ ।
पयडी वि चेययद्वं उप्पज्जइ विणस्सइ ॥३१२॥

एवं बंधो उ दोण्हं पि अण्णोण्णप्पच्चया हवे ।
अप्पणो पयडीए य संसारो तेण जायदे ॥३१३॥

The Soul is pure by itself and the nature of the Soul is to spread in the whole universe. This Soul is not the doer of other substances and their characteristics. Still, the Soul binds karmic matter. This is the ignorance of ignorant Soul.

A friend holds another friend's wrist and does not let him go anywhere. Both the friends are bound to each other. **The Soul and karma are bound to each other. The karma can be destroyed by tremendous effort, but the Soul remains unaffected.**

A man and a woman are separate, but if they meet each other and have a child, a family is started. **The Soul and karmic matter are separate, but if the Soul gets bound with karma, the cycles of birth and death continue.**

❀ | Stanza 314-315 | ❀

जा एस पयडीअद्वं चेदा नेव विमुञ्चए ।

अयाणओ हवे ताव मिच्छादिद्वी असंजओ ॥३१४॥

जदा विमुञ्चए चेदा कम्मफलमणंतयं ।

तदा विमुत्तो हवदि जाणओ पासओ मुणी ॥३१५॥

The Soul remains a false believer, false knower and following false conduct, till it does not leave his involvement with karma, which is transient.

When the Soul destroys fruition of infinite karma, then the Soul becomes a knower, an observer, a monk and it is free from bondage.

A girl is in India but dreams that she is in America. She can come back to India once she realizes that it is a dream

and awakens. **The Soul falsely believes that it is the body and material objects belong to it. For realization, it does not need to renounce the material objects to realize its own nature. It must only awaken from its ignorance.**

A man sees a snake in the dark. When he turns on the light, he realizes that it is only a black rope and the snake was never there. **The Soul believes that all material objects belong to him. When he attains self-realization, the Soul realizes that the material objects were just an illusion and never belonged to him.**

❀ | Stanza 316 | ❀

अण्णाणी कम्मफलं पयडिसहावद्धिदो दु वेदेदि ।
णाणी पुण कम्मफलं जाणदि उदिदं ण वेदेदि ॥३१६॥

The ignorant Soul suffers fruition of karma because it is involved with the nature of karma. The enlightened Soul knows but does not suffer the fruition of karma.

A newspaper announces the death of a person. His family is deeply involved and affected by his death. Others are only readers and are not affected. **The ignorant Soul suffers from the fruition of karma since it is involved, but the enlightened Soul is detached and does not suffer from the fruition of karma.**

❀ | Stanza 317 | ❀

ण मुयदि पयडिमभव्वो सुल्लु वि अज्झाइदूण सत्थाणि ।
गुडदुद्धं पि पिबंता ण पणया णिव्विसा हीति ॥३१७॥

The Soul who is unable to attain liberation does not leave karma in spite of studying scriptures thoroughly. Just like a snake does not become antivenom in spite of drinking milk with added sugar.

A scientist misuses his knowledge to make an atom bomb. It is not important to just gain knowledge, but it is more important to use that knowledge correctly.

❀ | Stanza 318 | ❀

गिँव्वेयसमावण्णो गाणी कम्मप्फलं वियाणेदि ।
महुरं कडुयं बहुविहमवेयओ तेण सो होइ ॥३१८॥

The detached enlightened Soul only knows many types of fruition of sweet and bitter karma. Hence, he is a non-sufferer.

Just like a salesman is not affected by the poor or good sales at his counter as he knows he has nothing to lose or gain. **An enlightened Soul is detached and therefore it is a non-sufferer.**

❀ | Stanza 319 | ❀

ण वि कुव्वइ ण वि वेयइ गाणी कम्माइं बहुपयाराइं ।
जाणइ पुण कम्मफलं बंधं पुण्णं च पावं च ॥३१९॥

The enlightened Soul does not bind many types of karma and also does not suffer. However, he only knows the bondage and fruition of auspicious and inauspicious karma.

A student gives an exam and will pass or fail. If a student does not study and doesn't give the exam he will not worry

whether he will pass or fail. **An unenlightened Soul will suffer the karma because it believes that it is the doer of the karma. The enlightened Soul does not suffer the karma since it believes that it has not bound the karma.**

❀ | Stanza 320 | ❀

दिद्वी जहेव णाणं अकारयं तह अवेदयं चेव ।
जाणइ य बंधमोक्खं कम्मदयं णिज्जरं चेव ॥३२०॥

Knowledge is the non-doer and non-sufferer and only knows bondage, liberation and fruition of karma and release of karma. This is just like the eyes.

In front of a mirror, there is a pile of wood, a fire and an iron ball. The wood catches fire and heats the iron ball. The doer of the fire is the wood and the sufferer is the iron ball. The mirror is not affected at all. **Similarly, a knowledgeable Soul is like a mirror. It is the knower of bondage, liberation and fruition of karma, but is not the doer or sufferer of them.**

❀ | Stanza 321-322-323 | ❀

लोयस्स कुणदिं विण्हू सुरणारयतिरियमाणुसे सत्ते ।
समणाणं पि य अप्पा जदि कुव्वदि छव्विहे काए ॥३२१॥
लोयसमणाणमेयं सिद्धंतं जइ ण दीसदि विसेसो ।
लोयस्स कुणइ विण्हू समणाण वि अप्पओ कुणदि ॥३२२॥
एवं ण को वि मोक्खो दीसदि लोयसमणाणं दोण्ह पि ।
णिच्चं कुव्वंताणं सदेवमणुयासुरे लोए ॥३२३॥

It is believed in the world that Vishnu protects heavenly beings, hellish beings, animal beings and human beings. And if it is believed by monks that the Soul protects six types of living beings, then this belief becomes the same as the worldly belief. The world believes that Vishnu is the doer and monks believe that the Soul is the doer. In this way the Souls are circling in heaven, earth and hell and it seems that they will not get liberation.

Some people believe that God is the protector of life. Some monks believe that they are the protector of living beings because they are carefully doing their daily routine. Therefore, they believe that they are themselves God. **In fact, God is not the creator, protector or destroyer of the universe. All substances in the universe have their own inherent nature of creation, protection and destruction.**

Every substance has its own nature. For example, fire goes upwards, water moves downwards and air moves sideways.

A railway station has an automatic weighing machine and a manual weighing scale manned by a lady. Most people prefer the automatic weighing machine in which they have to insert a coin. They find it more reliable than a manual weighing scale manned by a person, since they are certain that an automatic machine eliminates the possibility of human error or cheating. For some reason, humans tend to have more faith on automatic systems. **The universe is automatic.**

❀ | Stanza 324-325-326-327 | ❀

ववहारभासिदेण दु परदव्वं मम भणंति अविदिदत्था ।
जाणंति णिच्छणं दु ण य मह परमाणुमित्तमवि किंचि ॥३२४॥

जह को विं णरो जंपदि अम्हं गामविसयणयरद्वं ।
 ण य होंति जस्स ताणि दु भणदि य मोहेण सो अप्पा ॥३२५॥
 एमेव मिच्छदिद्वी गाणी गीसंसयं हवदि एसो ।
 जो परदव्वं मम इदि जाणंतो अप्पयं कुणदि ॥३२६॥
 तम्हा ण मे तिं णच्चा दोण्ह विं एदाण कत्तविवसायं ।
 परदव्वे जाणंतो जाणेज्जो दिद्विरहिदाणं ॥३२७॥

A person who has not known the nature of the substance only adopts preaching of the practical viewpoint and says that other substances belong to me. However, enlightened Souls know from the theoretical viewpoint that "a single atom also does not belong to me."

Just like a person says that "our village, our country, our town, our kingdom" do not belong to it, the Soul says this due to its ignorance. Similarly, a knowledgeable person also becomes a false believer when he believes that "other substances belong to him."

An enlightened Soul knows that "other substances do not belong to it." And it knows that all other Souls who believe that the Soul is the doer of other substances are false believers.

A foolish person says "I want to sell India to America"; which is not possible. A guest is welcomed to our home and told "Think of this as your own home and be comfortable". However, he cannot claim possession of our home. **Words spoken from a practical viewpoint, should not be taken deliberately.**

One man went to a temple with gifts to offer God. When he reached there, the guard at the entrance told him that

he should leave his gifts outside; only then he will be able to see God. So the man left all his gifts outside and went in. The guard again stopped him. The man now asked "Only I am going in now. Why are you stopping me again?" The guard replied, **"Even the 'I' had to be left outside and you should go in without ego, only then will you be able to see God."**
A person with ego doesn't attain liberation.

A layman who "sleeps" in the office and another who "sleeps" in the temple are both unconcious. A person who lives at home and an unenlightened monk, both believe that they are the body. **Both are ignorant and will not attain liberation.**

A cashier has a lot of money, but he only owns his own salary. **The living body only owns the Soul and not a single atom of the body.**

❀ | Stanza 328-329-330-331 | ❀

मिच्छतं यदि पयडी मिच्छादिद्वी करेदि अप्पाणं ।
तम्हा अचेदणा ते पयडी णणु कारगो पत्तो ॥३२८॥

अहवा एसो जीवो पोग्गलदव्वस्स कुणदि मिच्छतं ।
तम्हा पोग्गलदव्वं मिच्छादिद्वी ण पुण जीवो ॥३२९॥

अह जीवो पयडी तह पोग्गलदव्वं कुणंति मिच्छतं ।
तम्हा दोहिं कदं तं दोण्णि वि भुंजंति तस्स फलं ॥३३०॥

अह ण पयडी ण जीवो पोग्गलदव्वं करेदि मिच्छतं ।
तम्हा पोग्गलदव्वं मिच्छतं तं तु ण ह्मु मिच्छा ॥३३१॥

If belief-deluding karma makes false belief of the Soul, then one would believe that inanimate karma becomes the cause of false belief of the Soul.

Or if this Soul is the doer of belief-deluding karma, then karmic matter will become the false believer, not the Soul.

Or if both the Soul and karmic matter convert inanimate matter to belief-deluding karma, then both the Soul will suffer the fruition of karma.

Or if neither the Soul nor inanimate karmic matter converts inanimate matter to belief-deluding karma, then karmic matter naturally converts to belief-deluding karma. Isn't this false?

A car knocks down a lady and speeds away. A motorcyclist, who sees this, can either take the lady to hospital or go after the car driver and beat him up. A person with compassion will choose to take the lady to hospital whereas a person with aggression will go after the driver. **One should not blame the instrumental causes like karma and observe our own self and change one's own belief.**

A dust particle enters one's eye and he blames his neighbour at whose house he is sitting. He should in fact just remove the dust particle. If the dust particle was due to the neighbour, then it should have also affected him. **One should not blame one's karma but should remove one's false belief. If karma is the cause of one's sufferings, then karma itself will become a false believer.**

If both the neighbour and himself get dust particles in their eyes, they will both be affected. **If both the Soul and karma are the cause of bondage, they both should suffer. However, only the Soul suffers since it is only the false believer and responsible for binding new karma.**

A man with jaundice looks yellow because of his disease. **A false believer has false beliefs about the Soul and the whole world.**

कम्मेहिं दु अण्णाणी किंज्जदि गाणी तहेव कम्मेहिं ।
 कम्मेहिं सुवाविज्जदि जग्गाविज्जदि तहेव कम्मेहिं ॥३३२॥
 कम्मेहिं सुहाविज्जदि दुक्खाविज्जदि तहेव कम्मेहिं ।
 कम्मेहिं य मिच्छत्तं णिज्जदि णिज्जदि असंजमं चेव ॥३३३॥
 कम्मेहिं भमाडिज्जदि उइढमहो चावि तिरियलोयं च ।
 कम्मेहिं चेव किज्जदि सुहासुहं जेतियं किंचि ॥३३४॥
 जम्हा कम्मं कुव्वदि कम्मं देदि हरदि त्ति जं किंचि ।
 तम्हा उ सव्वजीवा अकारणा हौंति आवण्णा ॥३३५॥
 पुरिसिंत्थियाहिलासी इत्थीकम्मं च पुरिसमहिलसदि ।
 एसा आयरियपरंपरागदा एरिसी दु सुदी ॥३३६॥
 तम्हा ण को वि जीवो अबंभचारी दु अम्ह उवदेसे ।
 जम्हा कम्मं चेव हिं कम्मं अहिलसदि इदि भणिदं ॥३३७॥
 जम्हा घादेदि परं परेण घादिज्जदे य सा पयडी ।
 एदेणत्थेण किर भण्णदिं परघादणामेत्ति ॥३३८॥
 तम्हा ण को वि जीवो वघादेओ अत्थि अम्ह उवदेसे ।
 जम्हा कम्मं चेव हिं कंमं घादेदिं इवि भणिदं ॥३३९॥
 एवं संखुवएसं जे उ परुव्वेत्ति एरिसं समणा ।
 तेसिं पयडी कुव्वदि अप्पा य अकारणा सव्वे ॥३४०॥
 अहवा मण्णसिं मज्झं अप्पा अप्पाणमप्पणो कुणदि ।
 ऐसो मिच्छसहावो तुम्हं एयं मुणंतस्स ॥३४१॥

अप्पा णिच्चोऽसंखेज्जपदेसो देसिंदो दु समयमिह ।
ण वि सो सक्कदिं ततो हीणो अहिओ य कादुं जे ॥३४२॥
जीवस्स जीवरूवं वित्थरदो जाण लोगमेतं खु ।
ततो सो किं हीणो अहिओ य कहं कुणदिं दव्वं ॥३४३॥
अह जाणगो दु भावो णाणसहावेण अच्छदे त्ति मदं ।
तम्हा ण वि अप्पा अप्पयं तु सयमप्पणो कुणदिं ॥३४४॥

Karma makes the Soul ignorant and karma makes the Soul knowledgeable. Karma makes one sleep and karma wakes one up. Karma makes one happy and karma makes one sad. Karma makes Souls' belief false. Karma makes the Soul sin. Karma makes one have cycles of birth and death in the Upper, Middle and Lower parts of the Universe. Karma only makes all auspicious and inauspicious deeds. Therefore, karma only does, karma gives and karma takes back. In this way, whatever happens is because of karma. Hence, all Souls are not the doers.

Karma makes a male desire a female and a female desire a male. Monks have explained this since ages. There is no Soul, which is not celibate. Because it is said that karma only desires karma. Also, that which kills others and which is killed by others is due to karma, which is known as physique-making karma. Therefore, it is said in our preaching, no one Soul is the killer because karma only kills the karma.

In this way, monks who explain that karma only is the doer and all Souls are not the doers are explaining the Saankhya philosophy.

Or if one believes that my own Soul is the doer of my own Soul, then this is false belief because the doctrine says that the Soul is eternal, occupies innumerable spaces and cannot be reduced or increased. If fact, the Soul has the capacity to occupy the whole Universe and so how can it be reduced or increased? How can the Soul be the doer of the Soul?

The Soul remains steady in the nature of knowledge. In this way the Soul is not the doer of the Soul.

Some friends come to meet child Vardhaman. They meet his mother on the ground floor who tells them that he is up. Then they meet his father on the seventh floor and who tells them that he is down. Vardhaman is actually on the fourth floor. Both the mother and father are right from their own viewpoint. **One should know the multiple viewpoints to understand the essence of any statement.**

An alarm clock set by you yourself, wakes you up in the morning. **You suffer the consequences of karma bound by your impure feelings and not karma itself.**

Four people playing cards get 13 cards each randomly. The cards you get are not in your control, but the way you play them is in your control. **Circumstances are not to be blamed; your effort as to how you deal with them is in your hands.**

The food, which is served may or may not be eaten by you depending on your choice. **We should not blame karma but put in effort to release our impure feelings and attain self-realization.**

An instrumental cause does not itself change into the effect. The potter is instrumental in making the pot. He himself

does not change into the pot. The baker is instrumental in making the bread. He himself doesn't change into the bread. **Karmic matter is the instrumental cause for false belief of the Soul. Karmic matter itself does not change into false belief.**

A student doesn't feel like attending an early lecture. He will not be lazy if he has to catch an early flight. **One should not be lazy by speaking and behaving that whatever is destined will happen. Whatever karma is bound to you, is because of you and has to be released by your own effort and you should not be lazy.**

Cash is deposited in the bank. In the future the cash is withdrawn by a cheque. The cheque is only the medium. A person commits a crime and is taken to prison by a policeman. The policeman is only the medium. **The fruition of karma is by your own feelings. The Soul attains all circumstances due to fruition of his own feelings. Karma is only the medium.**

The real viewpoint says that nothing is yours. A man cannot take any thing or touch any woman that is not his own. **The practical viewpoint is also important, otherwise human beings will become like animals.**

The water in the basin and toilet are taken differently, even though water is water. **All Souls are the same from a theoretical viewpoint. This is to be believed but should not become your behavior.**

Sugar is in the shop, in the car, on the table, in your mouth, and in your stomach from a practical viewpoint. From a real viewpoint sugar is where there is sweetness. **From a practical viewpoint the Soul is in the universe, on earth, in India, in Mumbai, in the body. From a real viewpoint the Soul is where there is knowledge.**

A man attacks a dog, a lion and a tortoise with a stick. The dog bites the stick, the lion bites the man and the tortoise withdraws into his shell. **Ignorant Souls blame the circumstances or karma. An enlightened Soul withdraws its attention from the circumstances or karma.**

❀ | Stanza 345-346-347-348 | ❀

केहिंचि दु पज्जएहिं विणस्सए नेव केहिंचि दु जीवो ।
जम्हा तम्हा कुव्वदि सो वा अण्णो व गेयंतो ॥३४५॥

केहिंचि दु पज्जएहिं विणस्सए नेव केहिंचि दु जीवो ।
जम्हा तम्हा वेददि सो वा अण्णो व गेयंतो ॥३४६॥

जो चेव कुणदिं सो चिय ण वेदए जस्स एस सिद्धंतो ।
सो जीवो णादव्वो मिच्छादिद्वी अणारिहदो ॥३४७॥

अण्णो करेदि अण्णो परिभुंजदि जस्स एस सिद्धंतो ।
सो जीवो णादव्वो मिच्छादिद्वी अणारिहदो ॥३४८॥

Because the Soul gets destroyed by many changes and does not get destroyed by many changes, therefore 'it is the doer' or 'someone else is the doer'. This is not a one-sided viewpoint.

Because the Soul gets destroyed by many changes and does not get destroyed by many changes, therefore 'it is the sufferer' or 'someone else is the sufferer'. This is not a one-sided viewpoint.

One who believes that the doer is not the sufferer is a false believer and does not believe in omniscient God.

One who believes that someone else is doer and the sufferer is a false believer and does not believe in omniscient God.

A crow is black, red and yellow from multiple viewpoints. Its skin is black, his blood is red and his sputum is yellow. **The Soul is changeable from a modifications viewpoint and unchangeable from an attribute viewpoint.**

So a prisoner is in jail because of his own crime. He cannot blame others. **The Soul cannot blame karma for cycles of birth and death.**

A party with 100 guests was served dinner at night. Five people, do not eat after sunset so didn't have dinner. The remaining 95 persons who ate that night died after consuming the food because some poisonous insects had fallen into the food in the dark. **Everyone suffers the fruition of their own karma.**

A hardworking man does not get a good salary, whereas a man who does not work gets the hardworking man's salary. Then why should he work? **If the Soul does the effort and the fruits are enjoyed by others, then why should the Soul put in the effort?**

A human being goes to hell and suffers karma, which was bound by a human being. This is a false belief. **The Soul is the same and has to suffer its own karma. The doer and the sufferer is the same. This is a right belief.**

❀ | Stanza 349 to 355 | ❀

जह सिप्पिओ दु कम्मं कुव्वदि ण य सो दु तम्मओ होदि ।
तह जीवो वि य कम्मं कुव्वदि ण य तम्मओ होदि ॥३४९॥

जह सिप्पिओ दु करणेहिं कुव्वदि ण य सो दु तम्मओ होदि ।
तह जीवो करणेहिं कुव्वदि ण य तम्मओ होदि ॥३५०॥

जह सिप्पिओ दु करणाणि गिण्हदि ण सो दु तम्मओ होदि ।
तह जीवो करणाणि दु गिण्हदि ण य तम्मओ होदि ॥३५१॥

जह सिप्पि दु कम्मफलं भुंजदि ण सो दु तम्मओ होदि ।
तह जीवो कम्मफलं भुंजदि ण य तम्मदो होदि ॥३५२॥

एवं ववहारस्स दु वत्तत्वं दरिसणं समासेण ।
सुणु णिच्छयस्स वयणं परिणामकदं तु जं होदि ॥३५३॥

जह सिप्पिओ दु चेद्वं कुव्वदि हवदि य तहा अणण्णो से ।
तह जीवो वि य कम्मं कुव्वदि हवदि य अणण्णो से ॥३५४॥

जह चेद्वं कुव्वंतो दु सिप्पिओ णिच्चदुक्खिओ होदि ।
ततो सिया अणण्णो तह चेद्वंतो दुही जीवो ॥३५५॥

The goldsmith makes bangles, etc. but he himself does not change to bangles, etc. In the same way, the Soul binds karma but it itself does not change to karma. The goldsmith uses instruments like hammer, etc. but he himself does not change to the instruments, etc. Similarly, the Soul binds karma by mind, speech and body; it itself does not change to mind, speech and body. The goldsmith receives the instruments, but it itself does not change to the instruments. Similarly, the Soul receives mind, speech and body, but he himself does not change to mind, speech and body. The goldsmith enjoys the fruition of his effort (e.g. food, wealth), but he himself does not change to the fruition. Similarly, the Soul enjoys or suffers the fruition of auspicious and inauspicious karma, but it itself does not change to happiness or unhappiness.

The above is all from a practical viewpoint. Now, the theoretical viewpoint is being explained. The goldsmith is the doer of feelings of making bangles, etc. and he is attached to these feelings. Similarly, the Soul is the doer of feeling of attachment, love and hate and is bound to these feelings. The goldsmith is constantly unhappy with his feelings and these feelings of unhappiness are attached to the goldsmith. Similarly, the Soul is constantly unhappy with its feelings of attachment, love and hate and is bound to these feelings.

The potter makes pots, but he himself does not change to a pot. **In the same way, the Soul binds karma but it itself does not change to karma.**

A person with a bitter taste in his mouth will find everything bitter. **A false believer believes that the whole world is false.**

India and America are two separate countries. India and Pakistan were once a single country but are now separate countries. **The Soul and matter are like India and America.** An Indian, who believes that America belongs to him, has a false belief. Similarly, a Soul which believes that matter belongs to it, is also a false belief.

A person walks on stones, but feels no pain. However, if the stones were in his shoe, he would feel pain. One should know the correct reason of unhappiness. **A Soul must get rid of its own false belief.**

जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।
 तह जाणगो दु ण परस्स जाणगो जाणगो सो दु ॥३५६॥
 जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।
 तह पासगो दु ण परस्स पासगो पासगो सो दु ॥३५७॥
 जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।
 तह संजदो दु ण परस्स संजदो संजदो सो दु ॥३५८॥
 जह सेडिया दु ण परस्स सेडिया सेडिया य सा होदि ।
 तह दंसणं दु ण परस्स दंसणं दंसणं तं तु ॥३५९॥
 एवं तु णिच्छयणयस्स भासिदं गाणदंसणचरित्ते ।
 सुणु ववहारणयस्य य वत्तत्वं से समासेण ॥३६०॥
 जह परदत्वं सेडिं हु सेडिया अप्पणो सहावेण ।
 तह परदत्वं जाणदि गादा वि सएण भावेण ॥३६१॥
 जह परदत्वं सेडिं हु सेडिया अप्पणो सहावेण ।
 तह परदत्वं परस्सदि जीवो वि सएण भावेण ॥३६२॥
 जह परदत्वं सेडिं हु सेडिया अप्पणो सहावेण ।
 तह परदत्वं विजहदि गादा वि सएण भावेण ॥३६३॥
 जह परदत्वं सेडिं हु सेडिया अप्पणो सहावेण ।
 तह परदत्वं सदहदि सम्मदिद्वी सहावेण ॥३६४॥
 एवं ववहारस्स दु विणिच्छओ गाणदंसणचरित्ते ।
 भणित्थो अण्णेसु वि पज्जएसु एमेव गादत्त्वो ॥३६५॥

Just like the paint on the wall doesn't belong to the wall; the paint is still the paint. Similarly, the knower doesn't belong to others; the knower is still the knower. Just like the paint on the wall doesn't belong to the wall; the paint is still the paint. Similarly, the observer doesn't belong to others; the observer is still the observer. Just like the paint on the wall doesn't belong to the wall; the paint is still the paint. Similarly, the renouncer doesn't belong to others; the renouncer is still the renouncer. Just like the paint on the wall doesn't belong to the wall; the paint is still the paint. Similarly, the belief doesn't belong to others; the belief is still the belief.

The above statements were about knowledge, belief and conduct from a theoretical viewpoint. Now it is explained from a practical viewpoint.

Just like the paint on the wall makes the wall white by its own nature, the knower knows the outer objects by its own nature. Just like the paint on the wall makes the wall white by its own nature, the observer observes the outer objects by its own nature. Just like the paint on the wall makes the wall white by its own nature, the knower renounces the outer objects by its own nature. Just like the paint on the wall makes the wall white by its own nature, the right believer believes the outer objects by its own nature. In this way knowledge, belief and conduct are explained from a practical viewpoint. One should understand all other modifications in the same way.

A mirror costing Rupees 10 is facing a multimillion-rupee palace. The cost of the mirror remains the same. The mirror is now facing a dumpyard. Still the cost of the mirror

remains the same. The mirror doesn't merge with the palace or the dumpyard. **In spite of objects reflecting in the knowledge, it doesn't merge with any object. It remains the same.**

The side view mirror of our car reflects many cars passing by. However, the mirror does not become the owner of the reflected cars. **The Soul's knowledge reflects feelings and objects, but they don't belong to the knowledge.**

A customer goes to a shop to buy a mirror. He chooses a mirror and sees his face reflected in it. However, the shopkeeper believes that the mirror does not belong to the customer yet. The customer now pays for the mirror and tells the shopkeeper to pack it. Now the shopkeeper's face is reflected in the mirror. But he believes that the shopkeeper is no longer the owner of that mirror. **True belief about knowledge makes the Soul free from worry.**

A cup reflecting in a mirror breaks. However, the mirror remains the same. **Objects or feelings reflecting in the knowledge of the Soul change constantly. However, the knowledge of the Soul does not change due to objects or feelings reflecting in it.**

From a practical viewpoint, the objects or feeling are reflecting in knowledge of the Soul. From a real viewpoint, knowledge and the objects or feelings do not merge.

❀ | Stanza 366 to 371 | ❀

दंसणणाणचरितं किंचि वि गत्थि दु अचेदणे विसए ।
तम्हा किं घादयदे चेदयिदा तेसु विसएसु ॥३६६॥

दंसणणाणचरितं किंचि वि णत्थि दु अचेदणे कम्मे ।
तम्हा किं घादयदे चेदयिदा तम्हि कम्मम्हि ॥३६७॥

दंसणणाणचरितं किंचि वि णत्थि दु अचेदणे काए ।
तम्हा किं घादयदे चेदयिदा तेसु काएसु ॥३६८॥

णाणस्स दंसणस्स य भणिदो घादो तहा चरित्तस्स ।
ण वि तहिं पोग्गलदव्वस्स को वि घादो दु णिदिद्वो ॥३६९॥

जीवस्स जे गुणा केइ णत्थि खलु ते परेसु दव्वेसु ।
तम्हा सम्मादिद्विस्स णत्थि रागो दु विसएसु ॥३७०॥

रागो दोसो मोहो जीवस्सेव य अणणपरिणामा ।
एदेण कारणेण दु सद्दादिसु णत्थि रागादी ॥३७१॥

Belief, knowledge and conduct are not at all present in inanimate objects, and therefore, what will the Soul destroy in these objects?

Belief, knowledge and conduct are not at all present in inanimate karma, and therefore, what will the Soul destroy in these karma?

Belief, knowledge and conduct are not at all present in inanimate bodies, and therefore, what will the Soul destroy in these bodies?

When it is said that knowledge, belief and conduct are destroyed, it is not said that matter substance is destroyed at all.

If fact, all the attributes of the Soul are not present in other substances. Therefore, a right believer has no feeling of love towards objects. Attachment, love and

hate are feelings associated with the Soul. Because of this, these feelings are not present in other matter, like sound waves, etc.

A body is composed of the head, torso and limbs. A person wants to go for a morning walk. However, he has a headache and the whole body has to stay at home, since they are together and can't be separated. Other friends still go for a walk. Other bodies are not connected with any part of one's own body. **The Soul has knowledge, belief and conduct attributes. When the belief is false, the Soul has to suffer the cycles of birth and death since the attributes are united. Matter is not affected by the attributes of the Soul. Upon one's death the Soul is not destroyed.**

On heating impure gold, the gold and its impurities separate. The gold itself does not destroy impurities. **By meditation on one's own Soul, the Soul and its karma separate. The Soul itself does not destroy karma.**

A 4D movie makes one feel as if everything is real. In fact, it is an illusion. **Similarly, the Soul cannot kill others and others will not be killed by the Soul.**

A beggar in a village sits and begs on the same spot for 30 years. The beggar becomes old and the whole spot is very dirty and stinks. The beggar dies and he is cremated with all his clothes. The stink still remains on that spot. The villagers decide to dig a pit on that to remove the stink. They find a treasure of gold and diamonds in the pit. **The ignorant Soul expects to get happiness from others. The enlightened Soul does not expect to get happiness from outer objects, since it has realized that the happiness is within its own self.**

Everyone does not appreciate classical music. Only a person who is interested in classical music will love it. A person is not interested in numeric digits. However the digits of his mobile phone have to be in the correct order. **An object doesn't attract the Soul. However the Soul gets entrapped by his own weakness.**

❀ | Stanza 372 | ❀

अण्णदविण्ण अण्णदवियस्स णो कीरण गुणुप्पाओ ।
तम्हा दु सव्वदव्वा उप्पज्जंते सहावेण ॥३७२॥

*One substance cannot create another substance.
Therefore all substances are created by their own nature.*

A lady cannot make exactly identical chapatis even though she desires that all are the same size and shape. A teacher teaches many students, but they all don't perform the same in the exams. Their marks depend on their individual effort. **The Soul is not a doer or creator of any other substance.**

❀ | Stanza 373 to 382 | ❀

णिंदिदसंथुदवयणाणि पोग्गला परिणमंति बहुणाणि ।
ताणि सुणिदूय रूसदिं तूसदिं य पुणो अहं भणिदो ॥३७३॥
पोग्गलदव्वं सद्धत्तपरिणदं तस्स जदिं गुणो अण्णो ।
तम्हा ण तुमं भणिदो किंचिं वि किं रूससि अबुद्धो ॥३७४॥
असुहो सुहो व सद्धो ण तं भणिदिं सुणस्सु मं तिं सो चेव ।
ण य एदिं विणिग्गहिंदुं सोदविसयमागदं सद्धं ॥३७५॥

असुहं सुहं व रूवं ण तं भणदि पेच्छ मं ति सो चेव ।
 ण य एदि विणिग्गहिदुं चक्खुविसयमागदं रूवं ॥३७६॥
 असुहो सुहो व गंधो ण तं भणदि जिग्घ मं ति सो चेव ।
 ण य एदि विणिग्गहिदुं घाणविसयमागदं गंधं ॥३७७॥
 असुहो सुहो व रसो ण तं भणदि रसय मं ति सो चेव ।
 ण य एदि विणिग्गहिदुं रसणविसयमागदं तु रसं ॥३७८॥
 असुहो सुहो व फासो ण तं भणदि फुससु मं ति सो चेव ।
 ण य एदि विणिग्गहिदुं कायविसयमागदं फासं ॥३७९॥
 असुहो सुहो व गुणो ण तं भणदि बुज्झ मं ति सो चेव ।
 ण य एदि विणिग्गहिदुं बुद्धिविसयमागदं तु गुणं ॥३८०॥
 असुहं सुहं व दव्वं ण तं भणदि बुज्झ मं ति सो चेव ।
 ण य एदि विणिग्गहिदुं बुद्धिविसयमागदं दव्वं ॥३८१॥
 एयं तु जाणिऊणं उवसमं णेव गच्छदे मूढो ।
 णिग्गहमणा परस्स य सयं च बुद्धिं सिवमपत्तो ॥३८२॥

Matter substance changes to sound waves of many types of criticism and praise. When the ignorant Soul hears this, it thinks that 'it is said to me' and it feels unhappy and happy.

Matter substance changes to sound waves. If its nature is different from you, then nothing has been said to you. Oh! Ignorant Soul, why do you get angry?

Favorable or unfavorable sound waves do not tell that "you listen to me." The Soul also does not leave its position and adopt the words heard by the ear sense.

Favorable or unfavorable scenes do not tell that "you see me." The Soul also does not leave its position and adopt the scenes seen by the eye sense.

Favorable or unfavorable, fragrance and foul smells, do not tell that "you smell me." The Soul also does not leave its position and adopt the fragrance and smells smelt by the nose sense.

Favorable or unfavorable tastes do not tell that "you taste me." The Soul also does not leave its position and adopt the taste tasted by the tongue sense.

Favorable or unfavorable touches do not tell that "you touch me." The Soul also does not leave its position and adopt the touches felt by the skin sense.

Favorable or unfavorable natures do not tell that "you know me." The Soul also does not leave its position and adopt the natures known by the mind.

Favorable or unfavorable substances do not tell that "you know me." The Soul also does not leave its position and adopt the substances known by the mind.

Even though the ignorant person knows this, he still does not get restful and since he has not attained self-realization he still desires to adopt other outer objects.

A man is abusing a lady. She remains very calm. He asks her why she is not affected by the abuses. She takes him to her house and gives him very old and stinking clothes and tells him to wear them. He says he won't wear them. The lady tells him "Just as you won't accept my dirty clothes, I will not accept your dirty words". **If you have achieved satisfaction within yourself, no one's praise or abuse will affect you.**

A saint is surrounded by people of one village who showers him with abuses. The saint is not affected. He tells them that he just came from a village where the villagers showered him with sweets. He was full and did not accept the sweets, which were distributed to their family members. A cup of tea is full and more cannot be added to it. **The Soul who has realized that it is full of happiness will not be affected by any words.**

A scorpion has fallen into the water and a man saves him. The scorpion bites the man. When the scorpion again falls into the water, the man saves him again. Someone asks him why is he doing this. He says “The nature of the scorpion is to bite and my nature is to save living beings and if he doesn’t leave his nature, I, being a human will not leave my nature”. **We should not retaliate against anyone.**

A fire or ice reflecting in a mirror does not make a mirror hot or cold. **All objects known in the Soul’s knowledge will not affect the Soul.**

A man goes to the president of the village and tells him that a lady is enticing him. The president goes to his cottage and asks him where the lady is. He takes him to the attic, makes him stand on a stool and see the lady across the river with a pair of binoculars. The president tells him that it is his own weakness and not the lady’s fault.

An air-conditioner does not force us to put it on. A restaurant does not invite us to taste its food. A perfume doesn’t tell us to spray it. A movie doesn’t tell us to come and see it. A musician doesn’t tell us to come and hear him. **The Soul does not get involved in any of the five senses even if it has the feeling of enjoying them.**

A lion, a fox and a donkey are friends. They go hunting together and kill many animals. They collect all the dead animals in one spot. The lion tell the intelligent fox to distribute the meat. The fox distributes it equally amongst the three of them. The lion feels that it should have got the largest portion since it worked the hardest. So he kills the fox and adds it to the meat pile. Now it asks the donkey to distribute the meat. The donkey tells the lion that this is all yours. When the lion asks the donkey from where did it learn this, the donkey replies that it is from the dead fox. **In spite of knowing that material objects never give permanent bliss, ignorant humans do not learn from their experience.**

One puts the label of “Poison” on a bottle of mercury. **One should be aware and protect oneself of impure feelings since they are like poison.**

❀ | Stanza 383-384-385-386 | ❀

कम्मं जं पुच्चकयं सुहासुहमणेयवित्थरविसेसं ।
तत्तो णियत्तदे अप्पयं तु जो सो पडिक्कमणं ॥३८३॥

कम्मं जं सुहमसुहं जम्हिं य भावम्हिं बज्झदिं भविस्सं ।
तत्तो णियत्तदे जो सो पच्चक्खाणं हवदिं चेदा ॥३८४॥

जं सुहमसुहमुदिण्णं संपडिं य अणेयवित्थरविसेसं ।
तं दोसं जो चेददिं सो खलु आलोयणं चेदा ॥३८५॥

णिच्चं पच्चक्खाणं कुच्चदिं णिच्चं पडिक्कमदिं जो य ।
णिच्चं आलोचेयदिं सो हु चरित्तं हवदिं चेदा ॥३८६॥

The Soul, who releazes itself from various types of auspicious and inauspicious karma bound in the past, is repentant.

The Soul, who stops itself from the feelings, which cause various types of auspicious and inauspicious karma for the future is a renouncer.

The Soul, who accepts the fruition of various types of auspicious and inauspicious karma with equanimity, is a real confessor.

True conduct is when one always does repentance, always renounces and always confesses.

A repentant man goes to the church at night and repeatedly confesses in front of God that he is a thief. Another person hears him and follows him out of the church. He shouts "Thief, thief". The thief then retaliates by saying that he is not a thief and will take him to court. "I was only telling God and not you that I am a thief". **The Soul can ask for confession only if it is repentant and after repentance nothing anyone says should affect the Soul. Past mistakes occurred because one was not engrossed in one's own Soul. Repentance is to be engrossed in one's own Soul.**

A man is besotted with going to America and makes all the preparations to go. On the way to the airport he gets the news that a close relative has passed away and he has to cancel his trip. He is very angry. He has not realized that he himself might have died. **All desires of the future may not necessarily be fulfilled, but the Soul still binds karma. Therefore, an enlightened Soul renounces all desires of the future by being engrossed in its own self.**

A king had been taught, “This moment is temporary and will pass”. Another king wins in a war against him and is persuading him to kill him. He remembers what he had been taught and finds another path and escapes. The king is back on his throne and doesn’t remember that this moment will also pass. **An enlightened Soul knows and believes that “All moments are temporary and will pass”. Therefore, it renounces all attachment from circumstances arising from fruition of past karma. It is engrossed in its own Soul.**

Mistakes of the past, present and future can be renounced by meditating on one’s own eternal knowledgeable Soul.

❀ | Stanza 387-388-389 | ❀

वेदंतो कम्मफलं अप्पाणं कुणदिं जो दु कम्मफलं ।
सो तं पुणो वि बंधदिं बीयं दुक्खस्स अट्ठविहं ॥३८७॥

वेदंतो कम्मफलं माए कदं मुणदिं जो दु कम्मफलं ।
सो तं पुणो वि बंधदिं बीयं दुक्खस्स अट्ठविहं ॥३८८॥

वेदंतो कम्मफलं सुहिंदो दुहिंदो य हवदिं जो चेदा ।
सो तं पुणो वि बंधदिं बीयं दुक्खस्स अट्ठविहं ॥३८९॥

The Soul, who suffers the fruition of karma and believes that the karma belong to it, binds eight types of karma repeatedly, which are the seeds of sorrow.

The Soul, who suffers the fruition of karma and knows that he is the cause of fruition of karma, binds eight types of karma repeatedly, which are the seeds of sorrow.

The Soul, who suffers the fruition of karma and feels happiness and unhappiness, binds eight types of karma repeatedly, which are the seeds of sorrow.

A person committing sins may still get favourable circumstances, whereas a monk who does not commit any sins and who has not got food for a year may still get unfavourable circumstances. **All circumstances are due to fruition of karma. The Soul has no control over this.**

A couple from a village in India goes to Singapore for three days for their honeymoon. They have 500 dollars with them. When they land at Singapore airport, the wife throws a piece of paper on the floor. She is fined 500 dollars. When the officer gives her a receipt for it, she angrily throws this also on the floor. She is again fined 500 dollars. Since they don't have any money they were made to work as cleaners in Singapore for 6 months with boarding and lodging provided by the government. **This was all due to the fruition of their karma.**

The great Gama wrestler was able to stop a speeding car with his bare hands and was very proud of his achievements. When he became old and sick, he could not even flick a fly from his face. **One should not have pride since all circumstances are due to fruition of karma.**

A child is born with his fists closed and he has the chance to attain self-realization. He dies with his palms open because he has lost the opportunity. **The Soul should use every moment of his precious human life.**

सत्थं गाणं ण हवदिं जम्हा सत्थं ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं सत्थं जिणा बेति ॥३९०॥
 सद्दो गाणं ण हवदिं जम्हा सद्दो ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं सद्दं जिणा बेति ॥३९१॥
 रूवं गाणं ण हवदिं जम्हा रूवं ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं रूवं जिणा बेति ॥३९२॥
 वण्णो गाणं ण हवदिं जम्हा वण्णो ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं वण्णं जिणा बेति ॥३९३॥
 गंधो गाणं ण हवदिं जम्हा गंधो ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं गंधं जिणा बेति ॥३९४॥
 ण रसो दु हवदिं गाणं जम्हा दु रसो ण याणदे किंचि ।
 तम्हा अण्णं गाणं रसं च अण्णं जिणा बेति ॥३९५॥
 फासो ण हवदिं गाणं जम्हा फासो य याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं फासं जिणा बेति ॥३९६॥
 कम्मं गाणं ण हवदिं जम्हा कम्मं ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं कम्मं जिणा बेति ॥३९७॥
 धम्मो गाणं ण हवदिं जम्हा धम्मो ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णं धम्मं जिणा बेति ॥३९८॥
 गाणमधम्मो ण हवदिं जम्हाधम्मो ण याणदे किंचि ।
 तम्हा अण्णं गाणं अण्णमधम्मं जिणा बेति ॥३९९॥

कालो गाणं ण हवदि जम्हा कालो ण याणदे किंचि।
 तम्हा अण्णं गाणं अण्णं कालं जिणा बेति ॥४००॥
 आयासं पि ण गाणं जम्हायासं ण याणदे किंचि।
 तम्हायासं अण्णं अण्णं गाणं जिणा बेति ॥४०१॥
 णज्झवसाणं गाणं अज्झवसाणं अचेदणं जम्हा।
 तम्हा अण्णं गाणं अज्झवसाणं तहा अण्णं ॥४०२॥
 जम्हा जाणदि णिच्चं तम्हा जीवो दु जाणगो गाणी।
 गाणं च जाणयादो अव्वदिरित्तं मुणेयव्वं ॥४०३॥
 गाणं सम्मादिद्धिं दु संजमं सुत्तमंगपुव्वगयं।
 धम्माधम्मं च तहा पव्वज्जं अब्भुवंति बुहा ॥४०४॥

Scripture is not knowledge, because scripture does not know anything. Therefore, knowledge is different and scripture is different. Omniscient Gods say this.

Sound waves are not knowledge, because sound waves do not know anything. Therefore, knowledge is different and sound waves are different. Omniscient Gods say this.

Scene is not knowledge, because scene does not know anything. Therefore, knowledge is different and scene is different. Omniscient Gods say this.

Color is not knowledge, because color does not know anything. Therefore, knowledge is different and color is different. Omniscient Gods say this.

Smell is not knowledge, because smell does not know anything. Therefore, knowledge is different and smell is different. Omniscient Gods say this.

Taste is not knowledge, because taste does not know anything. Therefore, knowledge is different and taste is different. Omniscient Gods say this.

Touch is not knowledge, because touch does not know anything. Therefore, knowledge is different and touch is different. Omniscient Gods say this.

Karma is not knowledge, because karma does not know anything. Therefore, knowledge is different and karma is different. Omniscient Gods say this.

Ether substance is not knowledge, because ether substance does not know anything. Therefore, knowledge is different and ether substance is different. Omniscient Gods say this.

Anti-ether substance is not knowledge, because anti-ether substance does not know anything. Therefore, knowledge is different and anti-ether substance is different. Omniscient Gods say this.

Time substance is not knowledge, because time substance does not know anything. Therefore, knowledge is different and time substance is different. Omniscient Gods say this.

Space substance is not knowledge, because space substance does not know anything. Therefore, knowledge is different and space substance is different. Omniscient Gods say this.

Ignorance is not knowledge because ignorance is non-living. Therefore, knowledge is different and ignorance is different.

The Soul continuously knows and therefore the Soul is knowledgeable and one should know that knowledge is united to the Soul.

An enlightened Soul knows that knowledge is right belief, self-control, scriptures, auspicious and inauspicious deeds and asceticism.

A book on electricity does not have electricity. A live wire itself will have electricity. **Scriptures do not have knowledge. Knowledge is the inherent nature of the Soul alone.**

A lamp lights up a dark room and when it goes to another room the first room becomes dark and this room lights up. **The Soul is like a lamp, knowledge is like light and the body is like a dark room. In fact, knowledge is the inherent nature of only the Soul.**

A dog chews a bone and its jaw gets cut and bleeds. The dog thinks that the bone is tasty because of the blood, which is actually its own blood. **The ignorant Soul believes that the body has knowledge. In fact, knowledge is the inherent nature of the Soul alone.**

A computer wins a game against us. However, it has no knowledge of happiness of winning the game. **In fact, knowledge is the inherent nature of the Soul alone.**

A child bangs against a chair and hurts himself. He hits the chair, but the chair has no knowledge of hurting him. **In fact, knowledge is the inherent nature of the Soul alone.**

A housewife gets burnt if she touches fire. A dead body has no feeling when it is cremated because the Soul has left the body. **In fact, knowledge is the inherent nature of the Soul alone.**

A chef is cutting vegetables and his finger gets cut and he feels pain. A dead body undergoing post mortem feels no pain since it does not have knowledge. **In fact, knowledge is the inherent nature of the Soul alone.**

During an earthquake, people know that they can run and save themselves, but the buildings cannot go anywhere. **In fact, knowledge is the inherent nature of the Soul.**

A manager is late for work and blames the signals. The signals have no knowledge and are only doing their duty. **In fact, knowledge is the inherent nature of the Soul alone.**

A scarecrow in a field scares the birds and animals. However, the scarecrow has no knowledge of it. **In fact, knowledge is the inherent nature of the Soul alone.**

A dog steals a chapati and runs and hides with it. It eats it after making sure that no one is chasing it. The next day goes to the same place and the owner gives it a chapati. It now knows that it is safe and eats the chapati there itself. The dog knows the difference between stealing and being offered. **In fact, knowledge is the inherent nature of the Soul alone.**

Two neighbouring children are fighting and the mother of one of them calls her child back home. The child tells his mother “Why are you only telling me and not the other child?” She tells him that “I can only tell you because you are knowledgeable and will understand”. The enlightened person will only preach to the knowledgeable Soul and not to the inanimate body. **In fact, knowledge is the inherent nature of the Soul alone.**

A mirror is reflecting the sea waves going up and down, but it remains steady itself. **The Soul with impure feelings**

does not leave its nature of knowledge. Though it does not know the whole universe, it still knows its impure feelings. In fact, knowledge is the inherent nature of the Soul alone.

A diamond remains the same whether it is in a packet, in a person's ring or in the dust. It's shiny nature remains the same. **The Soul can be in any body or form but will not leave its nature of knowledge.**

A person finds a diamond in a crowd. He goes home and examines the diamond closely and enjoys it. **A true seeker of the Soul listens to the discourse on the Soul and comes home and quietly meditates on it. It achieves supreme bliss.**

❀ | Stanza 405-406-407 | ❀

अत्ता जस्सामुत्तो ण ह्नु सो आहारगो हवदि एवं ।
आहारो खलु मुत्तो जम्हा सो पोग्गलमओ दु ॥४०५॥

ण वि सक्कदि घेतुं जं ण विमोत्तुं जं च जं परद्धवं ।
सो को वि य तस्स गुणो पाउगिओ विस्ससो वा वि ॥४०६॥

तम्हा दु जो विसुद्धो चेदा सो णेव गेण्हदे किंचि ।
णेव विमुंचदि किंचि वि जीवाजीवाण दव्वाणं ॥४०७॥

In this way, the Soul is colorless, invisible and not the eater of food. Food is visible because it consists of matter.

Other substances cannot be adopted and renounced by the Soul. This is the Soul's own nature.

Therefore, the enlightened Soul does not adopt and renounce other living and non-living substances.

A person asks his friend “When did your cow stop eating meat?” The friend replied, “My cow never started eating meat so how will it ever stop eating meat?” **The Soul has never adopted food and so how can it renounce the food?**

There were two friends. One friend says he doesn’t wants to sell the Taj Mahal. The other friend says he doesn’t want to buy the Taj Mahal. In fact both of them can neither buy nor sell it. **The Soul cannot adopt or renounce other substances.**

One friend asks another friend whether he can permanently stay at his house. This friend says “No”. So the friend asks him whether he would like to come and stay at his house. He says that “I have enough only for myself but not extra to give to you”. **Each Soul has enough properties for itself but does not have any extra to give others.**

When a mirror cannot adopt the object, which reflects in it, how can it renounce anything? **When a Soul cannot adopt the object which is known in its knowledge, how can it renounce it?**

❀ | Stanza 408-409 | ❀

पासंडीलिंगाणि व गिहिलिंगाणि व बहुप्पयाराणि ।
घेतुं वदंति मूढा लिंगमिगं मोक्खमग्गो त्ति ॥४०८॥

ण दु होदिं मोक्खमग्गो लिंगं जं देहणिम्ममा अरिहा ।
लिंगं मुइत्तु दंसणणाणचरित्ताणि सेवंति ॥४०९॥

The ignorant Soul says that the various types of physical appearances adopted by monks and laymen are the path to liberation.

But physical appearance is not the path to liberation, because omniscient God has no attachment to his body; he has left all outer rituals of monks and follows belief-knowledge-conduct.

A politician loses an election and has no job. He gets a job at a circus. He has to dress up as a lion. When he goes to the rink, he encounters another lion and gets scared and starts running away. The other lion shouts at him that he is also a politician who has lost an election. No one can become a lion by just dressing himself as one. **Outer physical appearances and rituals of a monk do not make him a true monk.**

A person doesn't become a doctor by just hanging a stethoscope around his neck. He needs to study to become a doctor. **One cannot become a monk by just following outer rituals. He has to attain self-realization and renounce feelings of attachment, love and hate.**

❀ | Stanza 410 | ❀

ण वि एस मोक्खमग्गो पासंडीगिहिमयाणि लिंगाणि ।
दंसणणाणचरित्ताणि मोक्खमग्गं जिणा बेत्ति ॥४१०॥

Physical appearance of monks and laymen is not the path to liberation. Omniscient God said that the unity of right belief, knowledge and conduct is the path to liberation.

By just keeping a peacock feather, does not mean that you are religious. Otherwise all peacocks will be called religious. By just leaving all possessions does not make one religious. Otherwise all animals will be called religious. By just sitting in one place and not speaking does not make one religious. Otherwise all trees will be called religious. By just wearing white clothes does not make one religious, since it is very easy for anyone to go and purchase white clothes. **Omniscient God has renounced all feelings of attachment, love and hate and inspite of not following any rituals he is supremely religious.**

❀ | Stanza 411 | ❀

तम्हा जहितु लिंगे सागारणगारणहिं वा गहिंदे ।
दंसणगाणचरित्ते अप्पाणं जुंज मोक्खपढे ॥४११॥

That is why monks and laymen should leave all outer appearances and immerse themselves in right belief, knowledge and conduct, which is the path to liberation.

A man doesn't become a woman by wearing feminine clothes. **An unenlightened Soul will not become a monk by just following physical rituals.**

A son loves his mother immensely, but he cremates her once she dies because the Soul has left her body. **Without enlightenment of the Soul, physical rituals are not effective.**

❀ | Stanza 412 | ❀

मोक्खपहे अप्पाणं ठवेहिं तं चेव झाहिं तं चेय ।
तत्थेव विहर णिच्चं मा विहरसु अण्णदव्वसु ॥४१२॥

You should stabilize your own Soul on the path to liberation. You should meditate on and experience only the Soul. You should always wander in the Soul itself and not wander in other substances.

One cannot travel to other countries without a visa. One does not need permission to enter one's own home. **To start an inward journey into one's own Soul, one does not require anyone else's permission. One should meditate only on one's own Soul.**

❀ | Stanza 413 | ❀

पासंडीलिंगेसु व गिहिलिंगेसु व बहुप्पयारेसु ।
कुव्वंति जे ममत्तिं तेहिं ण गादं समयसारं ॥४१३॥

One who gets involved in outer appearances of monks or laymen, has not understood 'Samaysaar'.

A person has 100 and 500 Watts bulbs but he has no electricity. So they are of no use. **Outer appearances of monks or laymen do not help them to attain enlightenment of the Soul.**

❀ | Stanza 414 | ❀

ववहारिओ पुण गओ दोण्णि वि लिंगाणि भणदि मोक्खपहे ।
णिच्चयणओ ण इच्छदि मोक्खपहे सव्वलिंगाणि ॥४१४॥

From the practical viewpoint, the path to liberation is physical outer appearances. From the theoretical viewpoint, all types of outer appearances is not the path to liberation.

A student has all his paraphernalia ready to go for an exam. However, he has not studied. Another student has studied for a year but has not got his things together. **From a practical viewpoint, outer appearances are enough to attain liberation. From a theoretical viewpoint, enlightenment of the Soul is the path to liberation. Practical viewpoint is always there only where the real viewpoint is present.**

❀ | Stanza 415 | ❀

जो समयपाहुडमिणं पढिदूणं अत्थतच्चदो गादुं ।
अत्थे ठाही चेदा सो होही उत्तमं सोक्खं ॥४१५॥

The Soul, who will study and imbibe this 'Samayprabhrit' scripture and know the essence of this scripture and engrosses himself in its true message will attain supreme bliss.

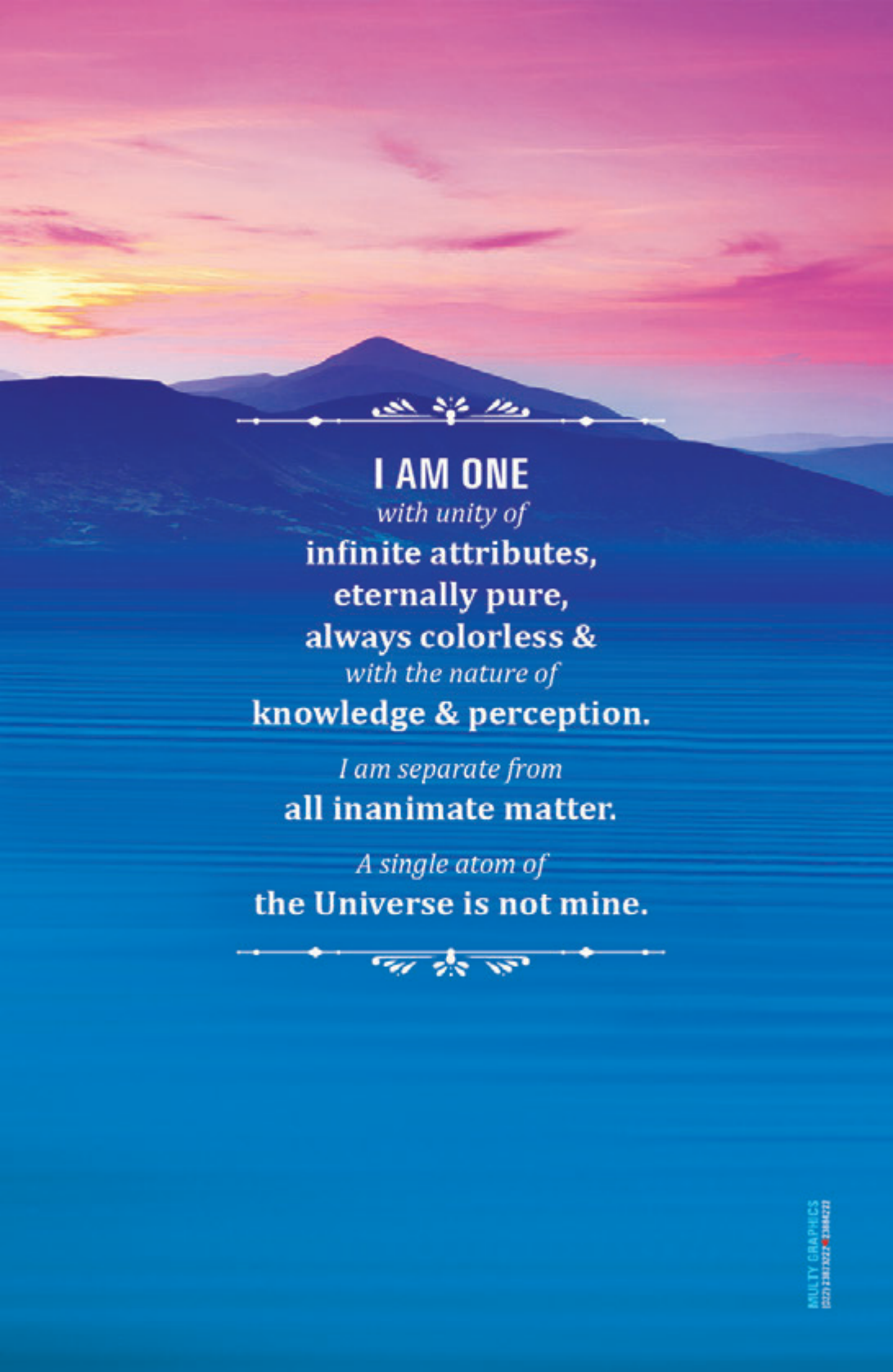
A hungry person reads a cookery book, understands the recipe and then cooks the food and eats it. His hunger is then satisfied. **The Soul, who will study this scripture and its explanation with examples and imbibe the essence of the Soul, will attain supreme bliss.**

❧ NOTES ❧

❀ | IMPORTANT BOOKS WRITTEN BY THE AUTHOR | ❀

www.fulchandshastri.com

- ❀ *Atma Siddhi Shastra Concise Explanation*
(415 languages of 142 countries)
- ❀ *Gyaan se Gyaayak tak* (Hin. & Guj.)
- ❀ *Krambaddha Purushartha* (Hin. & Guj.)
- ❀ *Mangal Sutra – Chaitanya Swabhav* (Hin.)
- ❀ *Atma Siddhi Anushilan* (Guj.)
- ❀ *Adhyatmik Sadhana Prashnottar Mala* (Guj.)
- ❀ *Maran ka Haran* (Hin. & Guj.)
- ❀ *Jain Dharma Rahasya* (Hin. & Guj.)
- ❀ *Kshanik no Bodh ane Nitya no Anubhav* (Guj. & Hin.)
- ❀ *Aatankvaad mein Anekaantvaad* (Hin. & Guj.)
- ❀ *Mahavir no Varasdar kon?* (Guj. & Hin.)
- ❀ *Chhah dhala - Shatt pad vivechan* (Hin.)
- ❀ *Gunadhipati Atma* (Guj., Hin., Eng.)
- ❀ *Ank ankit Adhyatma* (Guj., Hin., Eng.)
- ❀ *Punya Viram* (Guj.)
- ❀ *Aam ja hoy* (Guj.)
- ❀ *Vardhamaan se Mahavira – Ek Natak* (Hin.)
- ❀ *Gyaan Darpan Sahastree* (Hin.)
- ❀ *Self Realization - A Deep Study* (Eng.)
- ❀ *Who is Lord Mahavir's Successor?* (Eng.)
- ❀ *End of Auspicious Karma* (Eng.)
- ❀ *Multiple viewpoints on Terrorism* (Eng.)
- ❀ *Don't Kill Me* (Eng., Hin., Guj.)
- ❀ *Jangan Bunuh Saya* (Indonesian)
- ❀ *Panch Paramagam* (Eng. Transliteration)
- ❀ *Tree of Jainism Theory* (Charts)



I AM ONE
with unity of
infinite attributes,
eternally pure,
always colorless &
with the nature of
knowledge & perception.

I am separate from
all inanimate matter.

A single atom of
the Universe is not mine.