

SVATANTRAVACANĀMṚTA OF KANAKASENA

The single manuscript of this unpublished short Jaina poem is to be found in the collection of the Bibliothèque Nationale of the University of Strasbourg¹. A brief description of this manuscript (of two palm-leaves) appears in the *Catalogue of the Jaina Manuscripts at Strasbourg*², p. 222 and p. 240. As can be seen from the text and the translation produced below, the work belongs to the genre of the *dvātriṃśikās* (« philosophical compositions in thirty-two verses ») popular among the Jinas from the time of Siddhasena Divākara (fourth century) the celebrated author of the *Ekaviṃśati-dvātriṃśikāh*³. The title of the present composition is not referred to elsewhere and although the name Kanakasena appears at the end of the poem we have no further information on his identity or his date. Since the name ends in -sena, the author may be said to belong to Senagaṇa⁴, a mendicant order of the Digambara sect.

The text can be divided into three parts. The first (vv. 1-9) puts forth views of several of the traditional *darśanas* on the nature of the soul. The second part (vv. 10-24) expounds the Jaina view of the soul, seeking to overcome the apparent contradictions by recourse to the device of *syādvāda*. The third part (vv. 25-31) speaks of the triple path of insight, knowledge and conduct culminating in the state of *mokṣa*. Despite its brevity, the *Svatantravacanāmṛta* can be considered a complete exposition of the Jaina doctrine pertaining to the freedom of the soul from the bonds of karma.

1. I am grateful to the authorities of the Bibliothèque Nationale et Universitaire de Strasbourg for their kind permission to publish this manuscript.

2. C. TRIPATHI, *Catalogue of the Jaina Manuscripts at Strasbourg*, Leiden, 1975.

3. A. N. UPADHYE, *Siddhasena's Nyāyāvātāra and Other Works*, Bombay, 1971, pp. 111-69.

4. On the history of Senagaṇa, see V. P. JOHRAPURKAR, *Bhaṭṭāraka-Sampradāya*, Sholapur, 1958, pp. 1-38.

SVATANTRAVACANĀMṚTA: TEXT AND TRANSLATION

*śrī viatrāgāya namaḥ /
jīvājīvaikabhāsāya prānair bhāva-tad anyakaiḥ /
kāryakāraṇamuktaṃ taṃ muktātmānam upāśmahe // 1 //*

Salutations to the auspicious one who is free from passions!

We venerate that free soul who is emancipated from the cycle of cause and effect [namely the defiled state of bondage] and from the signs of embodiment and vital life and one who illuminates with his knowledge the entire range of the sentient and the insentient (1).

*atha mokṣasvabhāvāptir ātmanaḥ karmanām kṣayaḥ /
samyagdr̥gjjñānacāritrair avinābhāvalakṣaṇaiḥ // 2 //*

There is the attainment of the true nature of emancipation when there is the total destruction of the karmas accumulated by the soul. And such a state is not to be found without the simultaneous presence of true insight, right knowledge and pure conduct (2).

*sati dharminī tad dharmās cintyante vibudhair iha /
moktrabhāve tataḥ kasya mokṣaḥ syād iti nāstikaḥ // 3 //*

Here the nihilist [the Cārvāka] objects: « The wise consider the qualities (dharmaś) only when there is a substance (dharmin) indicated; in the absence of a soul who attains emancipation (i.e. whose freedom can be talked about?) (3).

*asty ātmā cetano draṣṭā pṛthivyāder ananvayāt /
piśācadarśanādibhyo 'nādisuddhaḥ sanātanaḥ // 4 //*

[The ātmavādin says:] There is a soul. He is sentient and being the perceiver cannot be subsumed under [such substances] as earth, etc. [He must be considered different from the body] on the analogy of perception of goblins, etc., [who do not have gross bodies.] This soul moreover is eternally and forever pure (4).

*sa nirlepaḥ kathaṃ saukhyasmarakrodhādikāraṇāt /
dehād evādihetubhyaḥ kartā bhoktā ca neśvaraḥ // 5 //*

« The soul cannot however be [totally] free from blemishes because of the presence of such conditions as pleasure, sexual desire, anger, etc., which arise with the body. For these reasons the soul is the agent [of his actions] as well as the enjoyer [of the results]; he certainly is not the lord of himself » (5).

*īśvarābhāvatas tasmin na tadvatvaṃ prasiddhyati /
sāadhanāsambhavāt so 'pi brūte (?) Yogamati(ī)ṣṭikṛt // 6 //*

« In the absence of this lordship he cannot truly be established as endowed with thatness, [namely being the agent and the enjoyer] », so

says a disciple of the Yoga school, the performer of sacrifices, [namely, a devotee of the Lord] (6).

*sat[t]vāt kṣaṇika evāsau tat phalam kasya jāyate /
api durgr̥hitam evaitat pratyabhijñādibādhakāt // 7 //*

Here the Buddhist says: If the soul is an existent, then it must be momentary. Such being the case, to whom would the result accrue? [The Jaina replies:] Surley this is wrongly perceived since your position is invalidated by recognition, etc. (7).

*śruta(i)prāmānyataḥ karma kriyate hiṃsādinā yutam /
vṛthety arpaiti(?) na x xxxxx sambhavāt // 8 //*

Here the Mīmāṃsaka says: Actions are performed mixed with injury to beings as they are prescribed by the revealed scriptures (the Vedas). [The Jaina replies:] Surley that is futile [as injury cannot be the means of salvation] (8).

*advaitasādhanaṃ nāsti dvaitāpattis tad anyathā /
nyūnād ity ācchabodhāder dehīnām iti jainadhīḥ // 9 //*

As for the Advaita-Vedānta, if there is only one reality, there can be no means to establish it. And if it is established, duality will result. [Moreover, there must be plurality] because of the deficiencies perceived in the pure (i.e. normal) consciousness of sentient beings. The Jaina view on the soul therefore is (9):

*draṣṭā jñātā prabhuḥ kartā bhoktā ceti guṇī ca saḥ /
visrasordhvatigatir dhrauvyavyayotpattiyuganīgamaḥ // 10 //*

The soul is the perceiver, the knower, the Lord, the agent, the enjoyer and possessor of qualities. [When freed from the karmas and the conditions of embodiment] the soul is of the nature to rise upwards spontaneously [reaching the summit of the Universe]. [As an existent] the soul is enjoined simultaneously with production [of a new state], loss [of an old state] and the endurance [as a substance with its own qualities] (10).

*asti-nāsti-svabhāvo 'sau dharmaiḥ svaparasambhavaḥ /
guṇāguṇasvarūpaś ca sva-vibhāvaguṇair bhavet // 11 //*

The soul is characterized by positive and negative aspects which rise from the assertion of his own qualities and the denial of others' in him. In this way when we look at his innate nature he will be seen as endowed with [perfect] qualities. When his defilements [arising from the contact of karmas] are however perceived he would appear to be devoid of such [perfect] qualities (11).

*vyapadeśādibhir bhinnaiḥ sukhādibhyo 'paras tathā /
pradeśair bandhato mūrtir amūrtaḥ sa tad anyathā // 12 //*

Although truly speaking, he must be distinct from the states where he is designated [as human, divine, animal, etc.,] he must nevertheless be identical with the [changing] states of happiness, etc. Similarly, he has a form when bound by karmic matters and is formless when he is free from bondage (12).

*jātiśakteś ca caitanyād. ekaḥ sa syād anekatām /
āpnoti vṛttisadbhāvair nānā jñānātmanā tataḥ // 13 //*

The soul can truly be seen as « non-dual » when one perceives his consciousness in its universal aspect [that is when the objects reflected therein are seen as modifications of consciousness and not distinct from it]. But the same consciousness can be described as « manifold » when one perceives its multiple operation in relation to particular souls (13).

*kṣaṇikāḥ svaparyayair nityair guṇair akṣaṇikas tathā /
śūnyaḥ karmabhir ānandād aśūnyaḥ sa mātāḥ satām // 14 //*

The soul is momentary [if one looks only at its modifications]; it is not momentary however if one perceives its eternal qualities. It can be called empty (*śūnya*) since it is devoid of karmas but the wise would call it « non-empty » also as it is filled with bliss (14).

*cetanaḥ sopayogatvāt prameyatvād acetanaḥ /
vācyaḥ kramavivakṣāyām avācyo yugapadgīraḥ // 15 //*

The soul is sentient because of its cognition but [in a way] it is insentient too since it becomes the object of knowledge. It can be called « describable » if one were to speak of it in a sequential order [asserting certain properties and denying certain others] but it would become « inexpressible » if one were to attempt to express both the positive and negative aspects simultaneously (15).

*dravyādyaiḥ svagatair bhāvo 'bhāvaḥ paragataiḥ sadā /
nityaḥ sthīter anityo 'sau vyayotpattiprakārataḥ // 16 //*

The soul is existent because of its own substance, etc. It can be called non-existent in as much as it lacks the substance (nature) of others. It is eternal [when one views] its durable substance; non-eternal however, [when viewed purely] from the gain and loss of its modifications (16).

*ākuñcanaprasārābhyām aghātebhyas tanupramaḥ /
samudghātaiḥ pradeśaiḥ syāt sa ca sarvagato mātāḥ // 17 //*

Because of expansion and contraction — which do not however destroys it — the soul is said to be of the same measure as its body. However the same soul can be called « omni-present » when it performs the act of « bursting forth » (*samudghāta*) and extends itself throughout the universe [in order to thin out the karmic matter of the « non-destructive » type (i.e. the *Vedanīya karma*)] (17).

*kartā svaparyayaṇa syāt akartā 'paraparyayaiḥ /
bhoktā pratyātmasamprīter abhoktā 'karaṇāśrayāt // 18 //*

The soul is the agent only of its own modifications. It is not the agent of the states of other existents. It can be called « the enjoyer » to the extent that it attaches itself to its own body and senses but it is not the enjoyer [if one perceives the fact that] it is not truly supported by the sense organs (18).

*svasaṃvedanabodhena vyakto 'sau kathito jinaiḥ /
avyaktaḥ parabodhena grāhyo grāhako 'py atah // 19 //*

The Jinas have declared that the soul is « experienced » only in reference to self-cognition but the same soul can be called « beyond experience » when it becomes the object of others' cognition. For the very same reasons the soul is also described as the cognizer and the cognized (19).

*ity anekāntarūpo 'sau dharmair evaṃvidhaiḥ padaiḥ /
jñātavyo 'nantaśaktibhyo svabhāvād api yogibhiḥ // 20 //*

Thus the soul indeed is characterized by a manifold nature and it is to be known by [such apparently contradictory] expressions. By the yogins, however, the soul can be known in its own nature [endowed] with its infinite qualities (20).

*nayapramāṇabhaṅgībhiḥ sustham etan mataṃ bhavet /
nayā syus tv aṃśagās tatra pramāṇe sakalārthage // 21 //*

Through the method of applying the partial and comprehensive means of knowledge [the manifoldness of the soul] is well established. The *nayas* apprehend only portions of realities whereas the two *pramāṇas*, [namely the direct and indirect perceptions] apprehend the totality of knowables (21).

*bhūtābhūtanayo mukhyo dravyaparyāyadeśanāt /
tad bhedā naigamādyāḥ syur antabhedās tathāpare // 22 //*

The *nayas* are primarily two-fold referring to the real and the relative, namely, the substantial and the modificational aspects. These are further divided as *naigama-naya*, etc. and each of these is further subdivided (22).

*pratyakṣaṃ spaṣṭanirbhāsaṃ parokṣaṃ viśadetaram /
tat parmāṇaṃ vidus tajñāḥ svaparārthaviniścayāt // 23 //*

The direct perception (i.e. the omniscient perception) is that which is clear and without blemish. The indirect perception [namely that which is mediated by mind and the senses] is partly clear and partly unclear. Both these are called valid means of knowledge by the wise since they determine the objects inclusive of the self and others (23).

*syād asti-nāsti-yugaṃ syād avaktavyaṃ ca tat trayam /
saptabhaṅgīnayair vastu dravyārthikapurassaraiḥ // 24 //*

The object of knowledge is approached by the seven-fold viewpoints expressed as exists, does not exist, both, inexpressible, and the three combinations thereof, all statements qualified by the term *syāt* (in some sense). These seven statements will proceed [with having] in view [either] the substance [or the modes] (24).

*nirleśyaṃ nirguṇasthānaṃ sac-cij-jñānasukhātmaṃ /
ātyantikam avasthānaṃ sa mokṣo 'tra yad ātmanaḥ // 25 //*

The emancipation of the soul is that state when the soul becomes free from karmic « colouration », transcends the [fourteen]⁵ stages of the progress towards perfection, becomes the embodiment of pure being, pure consciousness, infinite knowledge and bliss and endures there eternally (25).

*dr̥gjnānāvṛttimohākhyavighnāvidyodarānvayāḥ /
karmāṇi dravyamukhyāni kṣayaś caiśāṃ asau bhavet // 26 //*

The emancipation takes place when there is the total annihilation of nescience (*avidyā*) which is also known as the major karmic matter, the obscurer of perception and knowledge and the producer of delusion and obstruction (26).

*niṣkiṣṭakālakam svarṇam tat syād agniviśeṣataḥ /
tathā rāgaḥkṣayād eṣa kramād bhavati nirmalaḥ // 27 //*

Just as a piece of gold by coming into contact with a special kind of fire can become free from all dirt, similarly the soul gradually becomes free from [karmic] dirt by the destruction of attachment (27).

*bāhyāntaraṅgasāmagrye paramātmāni bhāvanām /
yo 'bhyudety ātmanaḥ samyak [tat] samyagdarśanaṃ matam // 28 //*

The true insight is that which arises in the soul when there is the contemplation of the true self in the presence of the totality of the internal and the external efficient causes (28).

*svapariicchittipūraṇam yat tat praticchittikāraṇam /
jyotiḥ pradīpavad bhāti samyagjnānaṃ tad īritam // 29 //*

The right knowledge is said to be that which shines like flame and is the immediate cause of perceiving the objects as well as discriminating between the self and non-self (29).

5. On the fourteen *guṇasthānas*, see P. S. JAINI, *The Jaina Path of Purification*, Berkeley, 1979, pp. 257-73.

*tatparyāyasthiratvaṃ vā svāsthyaṃ vā cittavṛttiṣu /
sarvāvasthāsu mādhyasthyaṃ tad vṛttam atha vā smṛtam // 30 //*

The pure conduct is described as that which is firmness in that state [of discrimination], the complete stillness of all operations of the mind and the equanimity in all states (30).

*etat tritayam evāsya hetuḥ samuditaṃ bhavet /
nānyat kalpitam anyair yad vādibhir yuktibādhitam // 31 //*

Only the combination of these three may be considered the proper means of [attaining] this [emancipation] and not those imagined by the disputants whose arguments are opposed to reasoning (31).

*itthaṃ Svatantravacanāmṛtam āpibanti
svātmasthiteḥ Kanakasenamukhendusūtam /
ye jivhayā śrutipuṭe t[r]iyugena bhavyās
te cājarāmarapadaṃ sapadī śrayante // 32 //*

These are the immortal words on the free soul coming from the moon-like mouth of Kanakasena [the poet], well established in his own self. Those devout souls, who with body, speech and mind receive this ambrosia of words through their ears and taste it with their tongue [i.e. listen to it and repeat it] surely will instantly attain to the state free from decay and death (32).

iti Svatantravacanāmṛtam samāptam //
Thus is completed the Immortal Sayings on the Free Soul.

Berkeley.