

Soul Substance (*jīva dravya*) – As Expounded In *Dravyasaṃgraha*

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Introduction

Soul substance (*jīva dravya*) is ubiquitous but unseen. Driving force within each one of us, it has been, since time immemorial, a subject matter of research by philosophers, religious leaders and laity. Still, ambiguity and misconceptions prevail as regard its real nature. Some negate the existence of soul and attribute consciousness to the union of four basic substances – earth (*pṛthvī*), water (*jala*), fire (*agni*), and air (*vāyu*); death leads to its annihilation. Some believe it to be momentary, devoid of self-existence. Still others consider it a product of illusion (*māyā*) or ignorance (*avidyā*) as all objects are manifestations of Brahma; only the one eternally undivided Brahma exists. All such conceptions are based on absolutism like: existence (*bhāvaikānta*) and non-existence (*abhāvaikānta*), non-dualism (*advaita-ekānta*) and separateness (*pṛthaktva-ekānta*), and permanence (*nityatva-ekānta*) and momentariness (*kṣaṇika-ekānta*). Jaina epistemology goes beyond the superficial and examines objects of knowledge from all possible points of view. It asserts that the entity (*dharmī*) and its attributes (*dharma*) are neither absolutely dependent (*āpekṣika*) nor absolutely independent (*anāpekṣika*). Only an entity which has general (*sāmānya* – concerning the substance, *dravya*) and particular (*viśeṣa* – concerning the mode, *paryāya*) attributes can be the subject of knowledge. Substance without its modification and modification without its substance cannot be the subject of valid knowledge; only their combination can be the subject of knowledge.

Some tenets of Jaina epistemology are first described as aid to understanding the soul substance (*jīva dravya*), lest the elucidation be misinterpreted. What follows has been excerpted and translated into English from authentic Jaina Scriptures; infelicities, inadequacies and inconsistencies are mine. A list of suggested readings is provided at the end.

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Important Tenets of Jaina Epistemology

***Syādvāda* – the doctrine of conditional predications**

A thing or object of knowledge has infinite characters, i.e., it is *anekāntātmaka*; each character can be analyzed and grasped individually.

Syādvāda consists in seven vocal statements adorned by the qualifying clause ‘in a way’ – *syāt*. When in regard to a single entity – soul etc. – an enquiry is made relating to its attribute – existence etc. – with all-round examination, there is the possibility of seven statements, adorned with the term ‘quodammodo’ or ‘in a way’ (*syāt*). This is called the ‘seven-nuance system’ (*saptabhaṅgī*). It embraces the seven limbs (*saptabhaṅga*) of assertion, the one-sided but relative method of comprehension (*naya*), and also the acceptance and rejection of the assertion. So, when something is stated about a substance, viewed through a flux of modifications, there would be seven modes of predication: the substance a) *is*, b) *is not*, c) *is indescribable*, d) *is and is not*, e) *is and is indescribable*, f) *is not and is indescribable*, and g) *is, is not and is indescribable*.

This seven-fold mode of predication (*saptabhaṅgī*) with its partly meant and partly non-meant affirmation (*vidhi*) and negation (*niṣedha*), qualified with the word ‘*syāt*’ (literally, in some respect; indicative of conditionality of predication) dispels any contradictions that can occur in thought. The student of metaphysics in Jainism is advised to mentally insert the word ‘*syāt*’ before every statement of fact that he comes across, to warn him that it has been made from one particular point of view, which he must ascertain.

The viewpoints of absolute existence, oneness, permanence, and describability, and their opposites – absolute non-existence, manyness, non-permanence, and indescribability – corrupt the nature of reality while the use of the word ‘*syāt*’ (conditional, from a particular standpoint) to qualify the viewpoints makes these logically sustainable.

Syādvāda, which literally signifies assertion of possibilities, seeks to ascertain meaning of things from all possible standpoints. Its chief merit is the *anekānta*, or many-sided view of logic. This, it would be seen at once, is most necessary to acquire full knowledge about anything.

Things are neither existent nor non-existent absolutely. Two seemingly contrary statements may be found to be both true if we take the trouble of finding out the two points of view from which the statements were made. For example, a man may be a father with reference to his son, and a son with reference to his father. Now it is a fact that he can be a son and a father at one and the same time. A thing may be said to be existent in a way and non-existent in another way, and so forth. The nature of reality (*sat*) involves two logical predications – one affirmative (*asti*) and the other negative

(*nāsti*); like a flower exists in the tree and does not exist in the sky. If reality be accepted without any of these two predications (*asti* and *nāsti*), nothing can exist logically and will lose validity.

Jaina logicians describe every reality according to four different aspects: its substance (*dravya*), space of existence (*kṣetra*), time of existence (*kāla*), and nature (*bhāva*). Every object admits of a four-fold affirmative predication (*svacatuṣṭaya*) with reference to its own substance (*svadravya*), own space (*svakṣetra*), own time (*svakāla*), and own nature (*svabhāva*). Simultaneously a four-fold negative predication is implied with reference to other substance (*paradravya*), other space (*parakṣetra*), other time (*parakāla*), and other nature (*parabhāva*). The substance of an object not only implies its *svadravya* but differentiates it from *paradravya*. It becomes logically necessary to locate a negation for every affirmation and vice-versa. We must not only perceive a thing but also perceive it as distinct from other things. Without this distinction there cannot be true and clear perception of the object. When the soul, on the availability of suitable means, admits of the four-fold affirmation with respect to *svadravya*, *svakṣetra*, *svakāla*, and *svabhāva*, it also admits of the four-fold negation with respect to *paradravya*, *parakṣetra*, *parakāla*, and *parabhāva*. The attributes of existence and non-existence in an object are valid from particular standpoints; the validity of the statement is contingent on the speaker's choice, at that particular moment, of the attribute that he wishes to bring to the fore as the other attributes are relegated to the background. There is conditional affirmation of a substance, from a particular point of view and conditional negation from another point of view. Two views, existence and non-existence, are not without any limitation; these views are neither totally inclusive nor totally exclusive to each other. Leaving out the limitation will lead to nihilistic delusion. Affirmation, when not in conflict with negation, yields the desired result of describing truly an object of knowledge. Only when affirmation and negation are juxtaposed in mutually non-conflicting situation, one is able to decide whether to accept or reject the assertion. This is how the doctrine of conditional predications (*syādvāda*) establishes the Truth.

The particle 'syāt' in a sentence qualifies the acceptance or rejection of the proposition or predication expressed. It refers to a 'point of view' or 'in a particular context' or 'in a particular sense'. The 'vāda' presents a theory of logic and metaphysics. *Syādvāda* means a theory of predication of reality from different points of view, in different contexts or from different universes of discourse. *Syādvāda* is the expression of the pictures of reality obtained from different points of view in definitive and determinate logical predications. *Syādvāda* promotes catholic outlook of many-sided approach to the problem of understanding reality. It is anti-dogmatic and presents a synoptic picture of reality from different points of view. *Syādvāda* expresses protest against the one-sided, narrow, dogmatic and fanatical approach to the problems of reality. It affirms that there are different facets of reality and these have to be

understood from various points of view by the predications of affirmation, negation and indescribability.

Anekānta is the basic understanding of the complexity of reality and the necessity of looking at it from different points of view. *Syādvāda* is the expression of the *anekāntavāda* in logical and predicational form.

Realities of bondage and liberation, causes of these, attributes of the soul that is bound with karmas and the soul that is liberated, can only be incontrovertibly explained with the help of the doctrine of conditional predications (*syādvāda*), certainly not by absolutistic views. All scriptural-knowledge (*śrutajñāna*) is *syādvāda*.

***Naya* – the one-sided but relative method of comprehension**

Objects possess innumerable attributes and may be conceived from as many points of view; i.e., objects truly are subject to all-sided knowledge (possible only in omniscience). What is not composed of innumerable attributes, in the sphere of the three times, is also not existent, like a sky-flower. To comprehend the object from one particular standpoint is the scope of *naya* (the one-sided method of comprehension). *Naya* comprehends one specific attribute of the object but *pramāṇa* – valid knowledge – comprehends the object in its fullness. *Pramāṇa* does not make a distinction between substance and its attributes but it grasps the object in its entirety. But *naya* looks at the object from a particular point of view and gives emphasis to a particular aspect of the object. Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakaladeśa* – comprehensive and absolute, and *naya* is *vikaladeśa* – partial and relative. A *naya* looks at the object from a particular point of view and presents the picture of it in relation to that view; the awareness of other aspects is in the background and not ignored.

A synthesis of different viewpoints is achieved by the doctrine of conditional predications (*syādvāda*) wherein every viewpoint is able to retain its relative importance. Conditional affirmative predication (*vidhi*) and conditional negative predication (*niṣedha*) together constitute valid knowledge (*pramāṇa*). The speaker at any moment considers one particular attribute, the primary attribute, but does not deny the existence of other attributes, the secondary attributes. Partial knowledge from a particular point of view, under consideration, is the object of *naya* and it helps in accuracy of expression through illustration (*drṣṭānta*). A *naya* deals only with the particular point in view of the speaker and does not deny the remaining points of view, not under consideration at that time. *Pramāṇa* is the source or origin of *naya*. It has been said in the Scripture, “On the acquisition of knowledge of a substance derived from *pramāṇa*, ascertaining its one particular state or mode is *naya*.”

A *naya* is neither *pramāṇa* nor *apramāṇa* (not *pramāṇa*). It is a part of *pramāṇa*. A drop of water of the ocean can neither be considered the ocean nor the non-ocean; it is a

part of the ocean. Similarly, a soldier is neither an army nor a non-army; he is a part of the army. The same argument goes with *naya*. A *naya* is a partial presentation of the nature of the object while *pramāṇa* is comprehensive in its presentation. A *naya* does neither give false knowledge nor deny the existence of other aspects of knowledge. There are as many *naya* as there are points of view.

A substance (*dravya*) is an inseparable consolidation of attributes expressed through all one-sided but relative comprehensions (*naya*) and their subdivisions (*upanaya*) pertaining to the three times (the past, the present, and the future). It is one with respect to *dravyārthika naya* and many with respect to *paryāyārthika naya*. That which has *dravya* as the object is the general standpoint (*dravyārthika naya*). *Paryāya* means particular, an exception or exclusion. That which has mode (*paryāya*) as the object is the standpoint of mode (*paryāyārthika naya*). Whatever condition or form a substance takes, that condition or form is called a mode. Modes partake of the nature of substance, and are not found without the substance.

Jaina spiritual literature provides another broad classification of standpoints (*naya*): transcendental point of view (*niścaya naya*) and empirical point of view (*vyavahāra naya*).

***Niścaya naya* – the transcendental point of view:** It represents the true and complete point of view. There is no distinction between the substance (*dravya*) and its qualities (*guṇa*) and there is no figurative (*upacarita*) suggestion in the statement. The soul is one with all the wealth of its attributes.

Transcendental point of view (*niścaya naya*) has two main subdivisions:

a) ***śuddha niścaya naya*:** *śuddha niścaya naya* holds the self in its pure and unconditioned state (the *nirupādhi* state) that has no associated karmic contamination. Disentangled from all its material environment and limitations, the self radiates in its pristine glory through its wealth of infinite qualities. Pure and unalloyed expression of the nature of the self is the topic of *śuddha niścaya naya* – e.g., “Omniscience (*kevalajñāna*) is the soul.”

b) ***aśuddha niścaya naya*:** This *naya* contemplates the self as caught in meshes of material environment – the *sopādhi* state. The presence of karmic contamination makes it impure or *aśuddha*. Its intrinsic glory is dimmed but still it is viewed as a whole with its complete nature as expressed in its attributes though somewhat warped by alien influences – e.g., “Sensory knowledge etc. (*matijñānādi*) is the soul,” and “Attachment etc. (*rāgādi*) is the soul.”

***Vyavahāra naya* – the empirical point of view:** The empirical point of view (*vyavahāra naya*) makes distinction between the substance (*dravya*) and its qualities

(*guṇa*) and there may be figurative (*upacarita*) suggestion in the statement. The term *vyavahāra* implies analysis of the substance (*dravya*) with differentiation of its attributes (*guṇa*) from the underlying substance. The complex nature of the self is analyzed with respect to its diverse qualities, and attention may be directed to any particular attribute that may be of current interest.

Empirical point of view (*vyavahāra naya*), too, has two main subdivisions:

a) ***sadbhūta vyavahāra naya***: The term *sadbhūta* implies the intrinsic nature of the thing. Though essentially inseparable, this *naya* makes distinction between the substance (*dravya*) and its subdivisions like qualities (*guṇa*), modes (*paryāya*), nature (*svabhāva*) and agent (*kāraka*). This *naya* envisages distinction in an indivisible whole.

Sadbhūta vyavahāra naya has two subcategories:

a-1) ***anupacarita sadbhūta vyavahāra naya***: This *naya* holds the self in its pure and uncontaminated state (*nirupādhi* state) but makes distinction between the substance (*dravya*) and its attribute (*guṇa*) – e.g., “Omniscience (*kevalajñāna*) is the attribute of the soul,” and “Right faith, knowledge and conduct constitute the path to liberation.”

a-2) ***upacarita sadbhūta vyavahāra naya***: This *naya* holds the self as caught in the meshes of material environment (*sopādhi* state) and makes distinction between the substance (*dravya*) and its attribute (*guṇa*) – e.g., “Sensory knowledge (*matijñāna*) is the attribute of the soul.”

b) ***asadbhūta vyavahāra naya***: The term *asadbhūta* implies the importation of alien substance or its qualities into the substance under consideration or its qualities. In essence, *asadbhūta vyavahāra naya* envisages oneness in essentially distinct substances. The expression under this *naya* is figurative – e.g., an ‘earthen-pot’ is conventionally termed as a ‘ghee-pot’ due to its usage.

Asadbhūta vyavahāra naya, too, has two subcategories:

b-1) ***anupacarita asadbhūta vyavahāra naya***: This *naya* makes no distinction between two substances that stay together and appear to be indistinct. *Anupacārita* has no metaphorical or figurative implication. For example, the statement, “This body is mine,” is sanctioned by the intimate interrelation that exists between the soul and the body. Another example of this *naya* is, “Soul is the cause of material karmas (*dravya-karma*).”

b-2) ***upacarita asadbhūta vyavahāra naya***: *Upacārita* is usage sanctified by convention but has no intrinsic justification. Here the alien thing with which the self is identified lacks intimate relation that exists between the soul and the body – e.g., “My ornament.” Only in a figurative sense can one call ornament as one’s

own or certain individuals, son or wife, as one's own. Identification of the self with other things is a figurative and transferred predication or *upacārita asadbhūta vyavahāra naya*.

Though the transcendental point of view (*niścaya naya*) and the empirical point of view (*vyavahāra naya*) differ in their application and suitability, both are important to arrive at the Truth. The former is real, independent, and focuses on the whole of substance. The latter is an imitation, dependent, and focuses on the division of substance. The pure, transcendental point of view (*niścaya naya*) expounded by those who have actually realized the Truth about the nature of substances is certainly worth knowing. For those souls who are in their impure state (like the householder engaged in virtuous activity) the empirical point of view (*vyavahāra naya*) is recommended. The beginner is first trained through the empirical point of view (*vyavahāra naya*). Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of empirical point of view (*vyavahāra naya*). However, the discourse is of no use if the learner knows only the empirical point of view (*vyavahāra naya*); the transcendental point of view (*niścaya naya*) must never be lost sight of. Just like for a man who has not known a lion, a cat symbolizes the lion, in the same way, a man not aware of the transcendental point of view (*niścaya naya*) wrongly assumes the empirical point of view (*vyavahāra naya*) as the Truth. The learner who, after understanding true nature of substances from both the transcendental as well as the empirical points of view, gets unbiased towards any of these gets the full benefit of the teachings.

Ācārya Amritcandra, in *Puruṣārthasiddhyupāya*, expresses beautifully the indispensability of both points of view – *niścaya* and *vyavahāra* – to arrive at the Truth:

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।
अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥ 225 ॥

Like a milkmaid who, while churning (to produce butter), pulls one end of the rope while loosening the other, the Jaina philosophy, using dual means – the pure, transcendental point of view (*niścaya naya*), and the empirical point of view (*vyavahāra naya*) – deals with the nature of substances, and succeeds in arriving at the Truth.

***Dravya, guṇa, paryāya* – substance, qualities and modes**

Substance (*dravya*) forms the substratum of attributes (*guṇa*) and modes (*paryaya*). Substance (*dravya*) and its attributes (*guṇa*) are inseparable and yet the substance is not the same as its attributes nor the attributes same as the substance, though the

substance manifests its nature through attributes. Substance without attributes and attributes dissociated from the underlying substance would all be meaningless abstractions. Hence, in the world of reality, there can be no existence of either *dravya* or *guṇa* independent of each other.

Sāmānya and viśeṣa guṇa – the general and the specific attributes: All objects have two kinds of qualities – the general (*sāmānya*), and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanā*) is a specific (*viśeṣa*) attribute of the soul when viewed in reference to non-souls but a general (*sāmānya*) attribute when viewed in reference to other souls. In a hundred pitchers, the general quality is their jar-ness, and the specific quality is their individual size, shape or mark. Thousands of trees in a forest have tree-ness (*vṛkṣatva*) as the general (*sāmānya*) attribute but each tree has specific (*viśeṣa*) attributes, distinguishing these as neem tree, oak tree or palm tree. When our expression makes the general (*sāmānya*) aspect as its subject, the specific (*viśeṣa*) aspect becomes secondary and when the expression makes the specific aspect as its subject, the general aspect becomes secondary; this is achieved by using the word ‘*syāt*’ in the expression.

Substance (*dravya*) is endowed with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), without leaving its essential character of existence (being or *sat*). Origination, destruction and permanence are simultaneous and interdependent and are not possible without the substance. Origination of new mode cannot take place without destruction of old mode, old mode cannot get destroyed without origination of new mode, origination and destruction cannot take place in the absence of permanence, and permanence is not possible without origination and destruction.

Soul is a substance (*dravya*). Manifestation of its consciousness (*cetanā*) is its quality (*guṇa*) and its modes (*paryāya*) are worldly states – human, sub-human (plants and animals), infernal and celestial – before it may finally get to the state of liberation. Qualities (*guṇa*) reside permanently in the substance but the modes (*paryāya*) keep on changing. These three – origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) – take place in modes (*paryāya*); modes (*paryāya*), as a rule, dwell in substance (*dravya*), and, therefore, the three constitute the substance (*dravya*). There can certainly be no origination, destruction and permanence in a fictional entity like the ‘horns of a hare’ (*kharaviṣāṇa*). Although modes (*paryāya*) of a substance (*dravya*) undergo change in the form of origination (*utpāda*) and destruction (*vyaya*), the substance (*dravya*) itself does not give up its essential characteristic of existence (being or *sat*). There is no origination (*utpāda*) and destruction (*vyaya*) of the substance (*dravya*) itself. To the uninitiated, the above statements may sound confounding but one needs to appreciate that different points of view make the bases of these statements.

Soul Substance (*jīva dravya*)

Ācārya Nemicandra's *Dravyasaṃgraha* defines soul (*jīva*) thus:

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोङ्कगई ॥ 2 ॥

The soul (*jīva*) is characterized by consciousness (*cetanā*) that is concomitant with *upayoga* – perception (*darśana*) and knowledge (*jñāna*), is incorporeal (*amūrta*), a causal agent (*kartā*), coextensive with the body (*sadehaparimāṇa*), enjoyer of the fruits of karmas (*bhoktā*), having the world as its abode (*saṃsārastha*), liberated (*Siddha*), and of the nature of darting upwards (*ūrdhvagamana*).

***Jīvatva* or *cetanā* – consciousness**

The nature of the soul is consciousness (*jīvatva* or *cetanā*). In all its manifestations (*pariṇāma*), the soul does not leave its nature of consciousness. Consciousness is inherent to the soul and does not depend on rise, subsidence, destruction, or destruction-cum-subsidence of karmas.

Consciousness is of three kinds:

1. *jñāna-cetanā* – knowledge-consciousness;
2. *karma-cetanā* or *bhāva-karma* – karma-consciousness; and
3. *karma-phala-cetanā* – fruit-of-karma-consciousness.

In reality, the soul is the knower and the embodiment of knowledge. The knower and the knowledge are one; knowledge is not an instrument extraneous to the soul as knowledge is the function of soul alone. Knowledge cannot subsist anywhere else than in the soul. The soul and the knowledge are coextensive; neither less nor more. These two are the expression of the same thing, like the fire and the heat.

The function of knowledge is to illumine the self as well as other objects of knowledge. The manifestation of knowledge in the soul is knowledge-consciousness (*jñāna-cetanā*). The soul knows the object of knowledge as in a mirror. In pure state, when the soul is free from the four destructive or malignant types of karmas, namely, knowledge-obscuring (*jñānāvaraṇīya*), faith-deluding (*darśanāvaraṇīya*), faith-deluding (*mohaniya*), and obstructive (*antarāya*) karmas, it manifests pure consciousness and is endowed with infinite and direct knowledge. In the embodied state, until the attainment of infinite-knowledge (*kevalajñāna*), the soul manifests knowledge – from almost unintelligible to almost perfect – depending on its state of existence and the extent to which the destruction of imperfections and their causes has taken place.

Psychic dispositions that the knowledgeable soul submits itself to is karma-consciousness (*karma-cetanā* or *bhāva-karma*). In the pure state, the soul knows the objects of the three worlds and the three times with complete equanimity (*upekṣā*), without attachment or aversion. In the impure state, however, imperfections, including attachment and aversion, shroud the knowledge of the soul and it knows the objects of the world with discernment, i.e., acceptance of the desirable and rejection of the undesirable, besides, of course, equanimity.

Because of its psychic dispositions, soul experiences fruits of karmas in the form of happiness or misery, termed as the fruit-of-karma-consciousness (*karma-phala-cetanā*). The liberated soul experiences infinite happiness as the fruit of complete destruction of karmas. Worldly happiness and misery are heard, known and experienced by all; these are known as *sātā vedanīya* and *asātā vedanīya* in Jaina literature.

Prāṇa – life-essentials: Manifestation (*pariṇāma*) is the nature of the soul (*pariṇāmī*). Manifestation (*pariṇāma*) of the soul is expressed as knowledge-consciousness (*jñāna-cetanā*), karma-consciousness (*karma-cetanā* or *bhava-karma*), and fruit-of-karma-consciousness (*karma-phala-cetanā*). *Pariṇāma* and *pariṇāmī* exhibit oneness with each other as both have logical continuance (*avyatireka*). Therefore, the soul is no different from the above mentioned three *pariṇāma*.

From the transcendental point of view (*nīścaya naya*), that which has consciousness is the *jīva*. From the empirical point of view (*vyavahāra naya*), that which is living at present, will continue to live in the future, and was living in the past, through its four principles of organism [*prāṇas* – strength (*bala-prāṇa*), senses (*indriya-prāṇa*), duration of age (*āyuh-prāṇa*), and respiration (*ucchvāsa-niḥśvāsa-prāṇa*)], is the *jīva*. Worldly souls go round the cycle of rebirths since eternity; we cannot think of Jainism without its doctrine of transmigration. The cause of rebirths is karma; a subtle form of matter associated with the soul.

The living organism must have these four fundamental life principles:

1. *bala-prāṇa* or channels of activity:
 - (a) *manobala* or strength of mind.
 - (b) *vāgbala* or strength of speech.
 - (c) *kāyabala* or strength of body.
2. *indriya-prāṇa* are the senses:
 - (a) *sparśa* or contact sense through the skin.
 - (b) *rasa* or taste through the tongue.
 - (c) *ghrāṇa* or smell through the nose.
 - (d) *śabda* or sound through the ears.
 - (e) *cakṣu* or vision through the eyes.

3. *āyuh-prāṇa* which is the duration of life.
4. *ucchvāsa-niḥśvāsa-prāṇa* or respiration.

Thus the four *prāṇas* become ten when details are taken into consideration. These life-essentials need not all of them with all the details be present together in an organism; there may be organisms which have not all the five senses. These life-essentials are the result of *nāma-karma*. These are considered essential characteristics of the soul only from the empirical point of view (*vyavahāra naya*) – *anupacarita asadbhūta vyavahāra naya*, i.e., non-figurative expression of apparently connected but alien attribute. These life-essentials do not form the nature of the soul-stuff but are indicators or signs of the presence of the soul in an embodied condition. Since in our mundane existence we are unable to directly perceive the soul, we try to perceive it through these empirical life-essentials. These life-essentials are not the natural attributes of the soul but are karma-generated. The soul bound with delusion and other karmas acquires these material life-essentials; enjoying the fruits of karmas through these life-essentials it again gets bound with karmas. These life-essentials are the cause as well as the effect of material karmas and, therefore, are material in nature, as against the non-material nature of the pure soul. So long as the soul does not give up attachment towards external objects, own body being the foremost, it keeps on possessing the material life-essentials.

Upayoga – cognition

Consciousness (*cetanā*) manifests itself in the form of cognition (*upayoga*). Through the faculty of cognition (*upayoga*), the soul (*jīva*) engages itself in the knowledge (*jñāna*) or perception (*darśana*) of the knowable (substance or *jñeya*). Cognition (*upayoga*) is the differentia of soul. It is inseparable from the soul as it occupies the same space-points as the soul; the difference is only empirical (*vyavahāra*), to facilitate expression of the attribute of the soul. Cognition (*upayoga*) is of two kinds:

1) ***Jñānopayoga – knowledge-cognition***: It knows substances with their specific (*viśeṣa*) qualities. Specific qualities describe the constantly changing conditions or modes. Knowledge-cognition (*jñānopayoga*) is with details and, therefore, called *sākāra* or *savikalpa*. It is of eight kinds.

The soul, from time infinite, is bound by karmas. In its innumerable space-points it is enveloped by knowledge-obscuring (*jñānāvaraṇīya*) karmas. On destruction-cum-subsidence (*kṣāyopasāma*) of knowledge-obscuring karmas appear (1) sensory knowledge (*matijñāna*), (2) scriptural knowledge (*śrutajñāna*), (3) clairvoyance (*avadhijñāna*), and (4) telepathy (*manaḥpariyāya jñāna*). On complete destruction (*kṣaya*) of knowledge-obscuring karmas appear (5) omniscience (*kevalajñāna*). In

omniscience, one knows simultaneously, without mediation of the senses, the objects of three tenses and three worlds with all their modes and attributes. The first three may also be erroneous knowledge when these coexist in the soul with wrong belief (*mithyādarśana*): (6) wrong sensory knowledge (*kumati*), (7) wrong scriptural knowledge (*kuśruta*), and (8) wrong clairvoyance (*vibhaṅga avadhi*).

Knowledge-consciousness is divided into direct (*pratyakṣa*) and indirect (*parokṣa*) knowledge. Sensory knowledge and scriptural knowledge are indirect *pramāṇa* or knowledge. How are these indirect? These depend on outside agencies: sensory knowledge is acquired through the senses and the mind, scriptural knowledge through the mind. On the destruction-cum-subsidence of the concerned karmas, sensory knowledge and scriptural knowledge arise in the soul through the senses and the mind in the presence of light, teaching, etc. Hence, these are mediate, not immediate, according to Jaina epistemology. Apprehension (*avagraha*), speculation (*īhā*), perceptual judgement (*avāya*) and retention (*dhāraṇā*) are included in indirect (*parokṣa*) knowledge. The remaining three constitute direct knowledge. Clairvoyance (*avadhijñāna*), and telepathy (*manahparyaya jñāna*) are super-sensory knowledge recognized to be of immediate type or *pratyakṣa*, since these do not depend on any intermediary of sense-organs. Of course, the real *pratyakṣa* knowledge is the omniscience (*kevalajñāna*); this knowledge is infinite and unlimited by spatial and temporal conditions.

2) ***Darśanopayoga* – perception-cognition:** Only the general (*sāmānya*) qualities, without specific details, of substances are the subject matter of *darśanopayoga*. Ascertaining generalities of substances, without going into particularities such as size and colour, is known as perception-cognition (*darśanopayoga*) in Jaina Scripture. Perception-cognition (*darśanopayoga*) is without details and, therefore, called *nirvikāra* or *nirvikalpa* or *sāmānyāvalokana*.

Perception (*darśana*) is of four kinds – (1) ocular perception (*cakṣudarśana*) – perception of material objects through the eyes, on destruction-cum-subsidence (*kṣāyopaśama*) of *cakṣudarśanāvaraṇīya* karma; (2) non-ocular perception (*acakṣudarśana*) – perception of material and non-material objects through the remaining four senses and the mind, on destruction-cum-subsidence (*kṣāyopaśama*) of *acakṣudarśanāvaraṇīya* karma; (3) clairvoyant perception (*avadhidarśana*) – perception of objects with form (*rūpī*) and embodied souls, on destruction-cum-subsidence (*kṣāyopaśama*) of *avadhidarśanāvaraṇīya* karma; and (4) omniscient perception (*kevaladarśana*) – perception, perfect and infinite, of all objects and their modes, on destruction (*kṣaya*) of *darśanāvaraṇīya* karma.

In its pure state, the soul is without sense-qualities and has infinite knowledge (*jñāna*) and perception (*darśana*). In souls with imperfect knowledge the two modes of *upayoga* – perception and knowledge – do not arise simultaneously; in such souls

knowledge arises only after acquisition of faith. But in omniscient souls both, perception and knowledge, arise simultaneously; still there exists a relationship of cause and effect between the two, as between the lamp and the light.

Amūrta – incorporeal (non-material or non-concrete)

Qualities which are perceived by the senses, characterize material substances, and manifold are *mūrta* or corporeal qualities; colour, taste, smell and touch are found in matter from the finer molecule to the gross earth. Sound is also material and of various kinds. Substances that do not exhibit such qualities are to be known as *amūrta* or incorporeal. All substances (*dravya*) other than the matter (*pudgala*) are incorporeal (*amūrta*).

As per the transcendental point of view (*niścaya naya*), the soul is devoid of five colours, five kinds of taste, two kinds of smell, and eight kinds of touch and, therefore, it is incorporeal. When it is sullied with karmic dirt, only then, from the empirical point of view (*vyavāhara naya*), the soul is said to be having corporeal form.

The pure soul should be known as without taste, colour and smell, beyond perception though the senses, characterized by consciousness, without sound, cannot be apprehended through a symbol or a sense organ, and its form or shape cannot be portrayed. The empirical point of view (*vyavahāra naya*) indeed holds that the soul and the body are the same; however, from the transcendental point of view (*niścaya naya*) the soul and the body are never the same as these are made up of different substances. The soul is non-material in a non-absolutistic sense only. It is not true that the soul is only non-material. From the point of view of the modes in bondage, owing to the influence of karmas, the soul is corporeal in the embodied state. From the point of view of its pure nature, the soul is incorporeal. One may argue that since the soul becomes one with the body because of the influence of karmas it must not be considered separate from the body. This is not true. Though the soul is one with the body in the embodied state, it is different from the body because of its distinctive characteristics.

The soul (*jīva*) and the matter (*pudgala*) are two different substances. The former is conscious and incorporeal and the latter is unconscious and corporeal. Every embodied self (*saṃsārī jīva*) has a soul and a body. It has a gross body, and a karmic body (*kārmaṇa śarīra*) comprising extremely subtle particles of matter. Both these bodies vanish as the soul attains liberation.

Kartā – the doer, producer or causal agent

From the empirical point of view (*vyavahāra naya*), the soul is said to be the producer of karmic matter (*dravya-karma*), like knowledge-obscuring karma; from the impure transcendental point of view (*aśuddha niścaya naya*), the soul is responsible for its

psychic dispositions (*bhāva-karma*), like attachment and aversion; but from the pure transcendental point of view (*śuddha niścaya naya*), the soul is consciousness (*cetanā*), pure perception and knowledge.

Soul's differentia is consciousness – knowledge and perception. When it is sullied with karmic dirt, only then, from the empirical point of view (*vyavahāra naya*), the soul is said to be having corporeal form. Due to its intimate bond with the karmic matter, which includes the body, we say, from a particular point of view, that the soul is the producer of karmic matter, and from another point of view that it gets involved in psychic dispositions like attachment and aversion. From the empirical point of view (*upacarita asadbhūta vyavahāra naya*) the soul is the producer of material karma, like knowledge-obscuring karma. And, from the standpoint of *aśuddha niścaya naya* it is the producer of *bhāva-karma*, psychic dispositions like attachment and aversion.

Two different entities, material or substantial cause (*upādāna kāraṇa*) and instrumental cause (*nimitta kāraṇa*), are required to perform a task (*kārya*). For example, clay is the material out of which the jar is made. The material out of which the thing is made is the substantial cause (*upādāna kāraṇa*). For transforming clay into jar you require the operating agent, the potter, the potter's wheel on which clay is moulded, the stick with which the potter turns the wheel, and so on. All these are instrumental causes (*nimitta kāraṇa*). This distinction is very important in Jaina metaphysics. The substantial cause (*upādāna kāraṇa*) must be identical with its effect. From clay you can only obtain a mud-pot. Out of gold you can only obtain gold ornament.

In discussing relation between the soul and the karmic matter, understanding of the substantial cause (*upādāna kāraṇa*) and the instrumental cause (*nimitta kāraṇa*) is important. Psychic state (*bhāva*) is the modification of the soul and karmic state is the modification of the matter. The soul is the substantial cause (*upādāna kāraṇa*) of its psychic state, and matter is the substantial cause of its karmic state. Yet, psychic state and karmic state are external causes of each other. The soul is the direct agent of its psychic state and not of the karmic state. Therefore, in reality, the soul is not the producer of material karma (*dravya-karma*) but only of its own psychic state (*bhāva*). Being tinged with passions (*kaṣāya*), it becomes the instrumental cause (*nimitta kāraṇa*) of material karma (*dravya-karma*). Subtle karmic-matter (*kārmaṇa vargaṇā*) is the substantial cause (*upādāna kāraṇa*) of its modification into karma; passionate state of the soul is the instrumental cause (*nimitta kāraṇa*) of its modification. Substantial cause (*upādāna kāraṇa*) is subject matter of transcendental point of view (*niścaya naya*) and instrumental cause (*nimitta kāraṇa*) of empirical point of view (*vyavahāra naya*).

If material karma (*dravya-karma*) is considered to be the substantial cause (*upādāna kāraṇa*) of psychic dispositions (*bhāva-karma*) then the soul will become a non-doer (*akartā*). What then will be the instrumental cause (*nimitta kāraṇa*) of modification in the karmic-matter (*kārmaṇa-vargaṇā*)? The fact is that psychic dispositions (*bhāva-*

karma) of the soul act as the instrumental cause (*nimitta kāraṇā*) for transforming subtle karmic-matter (*kārmaṇa vargaṇā*) into material-karma (*dravya-karma*). From the transcendental point of view (*niścaya naya*), soul is the doer (*kartā*) of its psychic dispositions (*bhāva-karma*) and the karmic-matter (*kārmaṇa vargaṇā*) is the doer (*kartā*) of material-karma (*dravya-karma*). Mere presence of light from the sun gives rise to phenomena like iridescent sunset, sunrise or rainbow. These effects are due to changes in the molecular arrangement in matter. Similarly, the presence of psychic dispositions (*bhāva-karma*), like attachment and aversion, in the soul cause changes in the karmic-matter (*kārmaṇa vargaṇā*).

The activities of the mind, the speech and the body find correspondence in the substance of the soul in the form of vibrations of the soul space-points. The activities, technically called ‘*yoga*’, are the instrumental cause (*nimitta kāraṇa*) of the inflow of three types of fine matter into the soul through the channels of mind, speech, and body – *mano-vargaṇā*, *bhāṣā-vargaṇā*, and *kāya-vargaṇā*. Vibratory activity on the part of the soul, under the influence of its passionate manifestations, is the cause of bondage of karmic matter with the soul. Wrong faith, non-restraint, negligence, passions and activities are passionate manifestations that assist the vibratory activity of the soul. Owing to the potency of these passionate manifestations, the soul attracts subtle karmic-matter (*kārmaṇa vargaṇā*) capable of turning into karmas, which then interpenetrates the space-points of the soul, causing bondage. Thus, subtle karmic-matter (*kārmaṇa vargaṇā*) present coextensive with the soul gets transformed into karmas owing to the presence of activities and passions.

From the empirical point of view (*vyavahāra naya*), however, soul is the doer (*kartā*) of material-karma (*dravya-karma*) brought about by modification in the karmic-matter (*kārmaṇa vargaṇā*). And, from the same point of view, material-karma (*dravya-karma*) is the doer (*kartā*) of soul’s psychic dispositions (*bhāva-karma*).

***Sadehaparimāṇa* – coextensive with the body**

From the empirical point of view (*vyavahāra naya*), the soul, in states other than that of *samudghāta*, due to its capacity of expansion and contraction, is co-extensive with the physical body that it inhabits, but from the transcendental point of view (*niścaya naya*), the soul has innumerable space-points.

The media of motion and rest are coextensive with the universe. The soul is of the same number of space-points. But the soul is capable of contraction and expansion. So it occupies either a small body or a big one, determined by karmas. As the lotus-hued ruby when placed in a cup of milk imparts its lustre to the milk, similarly the soul residing in the body imparts its lustre or intelligence to the whole body. This pervading is not to be

interpreted as a sort of physical intermingling. It is merely spiritual manifestation, still the relation of consciousness is intimate with the body which is physical and spatial. Though the soul has an embodied existence from time infinite past, its spiritual nature is distinct from its corporeal habitation.

The soul is an eternal, spiritual substance; it has neither beginning nor end. The body is perishable. Every embodied being has a soul as well as a gross body. The soul, although coextensive with the body it occupies, is different from the body or the sense organs. In our worldly existence we are identified with our body and this, perhaps, is the cause of all the confusion. This identification of the soul with the body is the outcome of our delusion. Consciousness is the essence of the soul. The body is unconscious physical matter.

Depending on the life-span that has been assigned to us by our karmas, our soul inhabits the body, our worldly identity. What we are able to see is the gross body (*audarika śarīra*). There are two other kinds of bodies, the luminous body (*taijasa śarīra*) and the karmic body (*kārmaṇa śarīra*), which accompany the soul throughout its transmigratory journey. That which is the cause of brilliance or which is caused by brilliance is the luminous body. The body composed of karmic-matter is the karmic body. These two bodies are extremely fine and face no impediment anywhere up to the end of the universe.

Each of our senses – touch, taste, smell, sight and hearing – is of two kinds, physical and psychical. The physical sense consists of the accomplishment of the organ itself (*nirvṛtti*), and its completion by means or instruments (*upakaraṇa*). The psychical sense consists of attainment of capacity (*labdhi*), and cognition or active consciousness (*upayoga*). The soul makes use of the physical sense to gain knowledge in the presence of the attainment of capacity. Attentive disposition of the soul for that purpose is cognition (*upayoga*). A physical sense has ‘life’ and meaning only till the time it is complemented by the psychical sense. Only so long as the body is in the company of the soul does it have charm and worth. A corpse generates repugnance; it requires soon to be suitably cast aside as its shelf-life is very little. It is thus clear that the body is karma-generated physical matter. It is home to numerous diseases, and objects like urine, faeces, saliva, mucus, and blood, the sight of which can easily turn one squeamish. Unrestrained sense-indulgence is the cause of many ailments that our body is subjected to, besides of filling it up with stinking refuse.

The soul cannot be smaller than its physical body, for in that case it will not be able to feel the bodily affections as its own. It continues to expand and contract in its different bodies, in the course of transmigration, until *nirvāṇa* be reached. The soul is non-material (*amūrta*) but assumes material form on account of beginningless bondage. And it dwells in small or big bodies by contraction and expansion as the light of the lamp. Therefore, the soul can dwell in one, two, etc. of the innumerable parts of the universe.

The soul that is soiled with material-karma (*dravya-karma*) keeps on assuming new life-essentials (*prāṇa*) repeatedly, until it gets rid of infatuation toward the body. The ‘*yogī*’ who wins over sense-driven inclinations and engages in meditation to attain the state of pure cognition – knowledge and perception – gets rid of karmas. Life-essentials (*prāṇa*) no more get attracted to his soul.

There can be no objective in life more laudable than soul-development. Karmas cannot be destroyed so long as attention is not completely withdrawn from the physical body and the senses, and directed inwardly, without wavering or hesitancy. It makes no sense to use our body as an instrument of sense-indulgence, rather than as an aid to soul-development.

***Bhoktā* – enjoyer of the fruits of karma**

From the empirical point of view (*vyavahāra naya*), the soul is said to be the enjoyer of the fruits of karma in the form of pleasure and pain, but from the transcendental point of view (*niścaya naya*), the soul experiences only consciousness (*cetanā*), concomitant with perception (*darśana*) and knowledge (*jñāna*).

The ignorant, engrossed in the nature of various species of karmas, enjoys the fruits of karmas in the form of pleasure and pain, but the knowledgeable is aware of the fruits of karmas but does not enjoy them. The knowledgeable calmly bears the fruits of karmas and is not affected by these. Experiencing the fruits of karmas, the self who identifies himself with those fruits of karmas, bonds himself again with the seeds of misery in the form of eight kinds of karmas.

The soul that bears attachment or aversion towards external animate or inanimate objects generates auspicious (*śubha*) or inauspicious (*aśubha*) manifestations or inclinations. Auspicious manifestations result into virtuous activity and inauspicious manifestations result into vicious activity. Virtuous activity is the cause of merit (*puṇya*) and vicious activity is the cause of demerit (*pāpa*). Merit (*puṇya*) produces happy feeling or pleasure, and demerit (*pāpa*) produces unhappy feeling or pain.

Both kinds of activities produce material karmas and consequently worldly pleasure and pain. Enjoying pleasure or pain, fruits of merit (*puṇya*) or demerit (*pāpa*), the soul becomes one with material karmas; fruits of material karmas can only be material and cannot be enjoyed by a non-material substance. Thus, the incorporeal soul, subjugated by merit (*puṇya*) or demerit (*pāpa*), becomes corporeal. When merit (*puṇya*) or demerit (*pāpa*) stop influencing the soul, it regains its pristine nature. The knowledgeable soul, therefore, does not discriminate between merit (*puṇya*) and demerit (*pāpa*) as both extend transmigration.

Pleasure and pain that appertain to the body are only notional; these are aberrations in the soul’s natural state of bliss. We do our utmost to attract pleasures and repel pains.

Our passionate thought activities cause bondage of karmas, good or bad, virtuous or wicked. Merit bondage is like fetters made of gold and demerit bondage like fetters made of iron. On account of our desires we experience happiness or misery. Our desires create in our souls a disposition favourable for the karmic molecules to settle in. Due to our ignorance, the process of passionately reacting to happiness or misery and settling in of fresh karmic molecules in our souls goes on, until snapped by self-exertion. The knowledgeable soul is aware of the fruits of karmas but does not enjoy them. A wise person, therefore, does not get particularly elated on the approach of desirable objects or circumstances and dejected when undesirable conditions supervene.

The man falls when he considers transient objects as permanent; karmas are bound due to the association of the animate soul with inanimate and transient objects like the body, and consequent enjoyment of pleasure and pain, with psychic dispositions of attachment and aversion toward such objects.

Our karmas only enshroud natural attributes of the soul. A right believer knows that the soul reaps fruits of the past karmas in many forms including body formation, state of existence, duration of life, and feelings of pleasure and pain. Wise men are not particularly attracted towards pleasures that worldly objects have to offer. They realize that pain and suffering are inextricably linked to worldly life and are attributed to our karmas.

That self-born, perfect and pure knowledge which spreads over infinite things and which is free from the stages of sensory knowledge-acquisition including apprehension (*avagraha*) and speculation (*īhā*) is real happiness. Ignorance, result of knowledge-obscuring karmas, is misery in this world. Real happiness consists in destroying karmas and attaining omniscience, the very nature of the soul. Realization of this supreme status is possible only by own exertion, never by favour or grace of another. So long as the soul does not have faith in its true nature, it cannot exert itself to realize its natural perfection and joy. Right faith, right knowledge, and right conduct, that is, exertion in the right direction for the destruction of karmic bonds, is the sure way that leads to the attainment of the goal of supreme bliss.

***Saṃsari* – having the world as its abode**

Worldly souls are subject to the cycle of wandering – transmigration – from infinite time past. Transmigration continues until snapped by own effort and liberation is attained.

Souls having earth, water, fire, air, and plants for their bodies are various kinds of immobile beings, *sthāvara jīva*, that possess one sense only. The mobile beings, *trasa jīva*, like conch etc., progressively possess two, three, four, and five senses. The worm and similar creatures possess the sense of taste in addition to the sense of touch. The ant

and similar creatures possess the sense of smell in addition to the senses of touch and taste. The bee and creatures of that class possess the sense of sight in addition to the senses of touch, taste and smell. Man and the beings similar to him possess the sense of hearing in addition to the former four.

The five-sensed *jīva* are categorized as those with mind (*saṁjñī jīva*), and those without mind (*asaṁjñī jīva*). Rest all *jīva* are without mind. The one-sensed *jīva* are categorized as gross (*bādara*), and subtle (*sūkṣma*). All *jīva* are further categorized as having attained completion (*paryāpta*), and not having attained completion (*aparyāpta*).

That which causes the complete development of the organs and capacities is the name-karma of completion (*paryāpta*). It is of six kinds – taking in of the molecules to form the body (*āhāra*), development of the body (*śarīra*), development of the sense organs (*indriya*), development of the respiratory organs (*ucchvāsa-niḥśvāsa*), development of the vocal organ (*bhāṣā*), and development of the brain (*manaḥ*). That which prevents full development of these six kinds of completion is the name-karma of incompleteness (*aparyāpta*).

Jīva-samāsa – fourteen kinds of *jīva*:

- | | | |
|---------|---------------|--|
| (1-4) | One-sensed: | <i>bādara paryāpta</i>
<i>bādara aparyāpta</i>
<i>sūkṣma paryāpta</i>
<i>sūkṣma aparyāpta</i> |
| (5-6) | Two-sensed: | <i>paryāpta</i>
<i>aparyāpta</i> |
| (7-8) | Three-sensed: | <i>paryāpta</i>
<i>aparyāpta</i> |
| (9-10) | Four-sensed: | <i>paryāpta</i>
<i>aparyāpta</i> |
| (11-14) | Five-sensed: | <i>saṁjñī paryāpta</i>
<i>saṁjñī aparyāpta</i>
<i>asaṁjñī paryāpta</i>
<i>asaṁjñī aparyāpta</i> |

The transmigrating souls (*saṁsārī jīva*), from the empirical point of view (*vyavahāra naya*), are of fourteen kinds based on the method of inquiry into their nature (*mārgaṅsthāna*), also of fourteen kinds based on their stage of spiritual development (*guṇasthāna*). From the transcendental point of view (*niścaya naya*), however, all souls are intrinsically pure.

Margaṇāsthāna – fourteen material principles of *jīva*:

1. *gati-mārgaṇā* – state of existence: The four states of existence are celestial beings (*deva*), infernal beings (*nāraka*), human beings (*manuṣya*), and plants and animals (*tiryag*).
2. *indriya-mārgaṇā* – senses: The five senses are touch (*sparśana*), taste (*rasanā*), smell (*ghrāṇa*), sight (*cakṣu*), and hearing (*śrotra*).
3. *kāya-mārgaṇā* – body: Five kinds of immobile beings (*sthāvara*), and mobile beings (*trasa*).
4. *yoga-mārgaṇā* – activities: The threefold activity of the body (*kāya*), speech (*vāk*), and mind (*manah*).
5. *veda-mārgaṇā* – gender: Masculine, feminine, or common (neuter).
6. *kaṣāya-mārgaṇā* – passions: The passions are of four kinds: anger (*krodha*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*). Each of these four is further divided into four classes, namely that which leads to infinite births (*anantānubandhī*), that which hinders partial abstinence (*apratyākhyāna*), that which disturbs complete self-restraint (*pratyākhyāna*), and that which interferes with perfect conduct (*saṃjvalana*). Thus, the passions make up sixteen. The quasi-passions (*no-kaṣāya*) are nine: laughter (*hāsya*), liking (*rati*), disliking (*arati*), sorrow (*śoka*), fear (*bhaya*), disgust (*jugupsā*), the female sex-passion (*striveda*), the male sex-passion (*puruṣaveda*), and the neuter sex-passion (*napuṃsakaveda*).
7. *jñāna-mārgaṇā* – knowledge: Knowledge is of eight kinds: sensory (*mati*), scriptural (*śruta*), clairvoyance (*avadhi*), telepathy (*manahpariyaya*), omniscience (*kevala*), flawed sensory (*kumati*), flawed scriptural (*kuśruta*), and flawed clairvoyance (*vibhaṅga avadhi*).
8. *saṃyama-mārgaṇā* – restraint: Consists in observing the rules of conduct (*cāritra*), restraint-cum-non-restraint (*saṃyama-asam̐yama*), and non-restraint (*asam̐yama*).
9. *darśana-mārgaṇā* – perception: Perception is four kinds: ocular perception (*cakṣu*), non-ocular intuition (*acakṣu*), clairvoyant perception (*avadhi*), and perfect, infinite perception (*kevala*).
10. *leśyā-mārgaṇā* – thought-complexion: Thought-complexion is the source or cause of vibratory activity of the soul coloured by passions. It is of six kinds, namely, black (*kriṣṇa*), blue (*nīla*), dove-grey (*kāpota*), colour of a flame, yellow (*pīta*), colour of lotus, pink (*padma*), and white (*śukla*). The first three are resultants of evil and the last three of good emotions. The Jainas give the example of six travellers in a forest. They see a tree full of fruits. The man with black *leśyā* would intend to uproot the tree, the one with blue *leśyā* to cut the trunk, the one with grey *leśyā* to cut the

branches, the one with yellow *leśyā* to take the twigs, the one with pink *leśyā* to pluck the fruits, and the one with white *leśyā* would be content to take whatever fruits have fallen on the ground.

11. *bhavyatva-mārgaṇā* – capacity for salvation: A soul can be termed *bhavya* or *abhavya*, according to its capacity or incapacity for salvation, respectively.

12. *samyaktva-mārgaṇā* – right belief: Right belief arising from subsidence (*upśama*), destruction (*kṣaya*), and destruction-cum-subsidence (*kṣāyopaśāma*) of karmas, are the forms of *samyaktva*. Classification is also done on the basis of the three kinds of faith-deluding karmas: slightly clouding right belief (*samyaktva*), wrong belief (*mithyātva*), and mixed right and wrong belief (*samyakmithyātva*).

13. *sañjñitva-mārgaṇā* – mind: The two kinds of transmigrating souls are those with or without mind.

14. *āhāra-mārgaṇā* – assimilation of matter: *Āhāra* is taking in of matter fit for the three kinds of bodies and the six kinds of completion. The three kinds of bodies are: a) gross, physical body, b) the transformable body of celestial and infernal beings, and c) projectable body emanating from a saint. Six kinds of completion depend on the name-karma of completion (*paryāpta* or *aparyāpta*). The soul may thus be *āhāraka* or *anāhāraka*.

Guṇasthāna – fourteen stages of spiritual development:

1. *mithyādr̥ṣṭi* – deluded
2. *sāsādanasamyagdr̥ṣṭi* – downfall
3. *samyagmithyādr̥ṣṭi* – mixed right and wrong belief
4. *asaṃyatasamyagdr̥ṣṭi* – vowless right belief
5. *saṃyatāsaṃyata* – partial vows
6. *pramattasaṃyata* – imperfect vows
7. *apramattasaṃyata* – perfect vows
8. *apūrvakaraṇa* – new thought-activity
9. *anivṛttibādara-sāmparāya* – advanced thought-activity
10. *sūkṣmasāmparāya* – slightest delusion
11. *upaśānta-kaṣāya* – subsided delusion
12. *kṣīṇa-kaṣāya* – destroyed delusion
13. *sayogakevalī* – Omniscient with vibration
14. *ayogakevalī* – non-vibratory Omniscient

Souls released from the cycle of wandering are the emancipated souls.

***Siddha* – the liberated soul**

The liberated soul (*Siddha*) is rid of eight kinds of karmas, possessed of eight qualities, has a form slightly less than that of the last body, resides eternally at the summit of the universe, and is characterized by origination (*utpāda*) and destruction (*vyaya*).

When the life-determining (*āyuh*) karma of the Omniscient Lord (*sayogakevalī*) is within one *muhūrta* (48 minutes), he embraces the highest order of pure concentration and annihilates the four non-destructive (*aghātiyā*) karmas – feeling producing (*vedanīya*), life-determining (*āyuh*), name-determining (*nāma*), and status-determining (*gotra*) – achieving the ultimate goal that a soul may aspire to reach, i.e., liberation (*nirvāṇa*). Liberation signifies that there is nothing left to strive for or look forward to. His soul is purged of all karmic impurities and becomes pristine like pure gold, free from dirt and alloys. He crosses the worldly ocean of transmigration. His soul darts up to the summit of the universe to remain there for eternity as a '*Siddha*' with eight supreme qualities:

1. *kṣāyika-samyaktva* – infinite faith or belief in the *tattvas* or essential principles of Reality. It is manifested on the destruction of the faith-deluding (*darśana mohanīya*) karma.
2. *kevalajñāna* – infinite knowledge, manifested on the destruction of the knowledge-obscuring (*jñānāvaraṇīya*) karma.
3. *kevaladarśana* – infinite perception, manifested on the destruction of the perception-obscuring (*darśanāvaraṇīya*) karma.
4. *anantavīrya* – literally, infinite power; it is the absence of fatigue in having knowledge of infinite substances. It is manifested on the destruction of the obstructive (*antarāya*) karma.
5. *sūkṣmatva* – literally, fineness; it means that the liberated soul is beyond sense-perception and its knowledge of the substances is direct, without the use of the senses and the mind. It is manifested on the destruction of the name-determining (*nāma*) karma.
6. *avagāhana* – inter-penetrability; it means that the liberated soul does not hinder the existence of other such souls in the same space. It is manifested on the destruction of the life-determining (*āyuh*) karma.
7. *agurulaghutva* – literally, neither heavy nor light. Due to this quality of *agurulaghutva*, the soul continues to manifest through its form, complete and perfect. This supreme quality is manifested on the destruction of the status-determining (*gotra*) karma.
8. *avyābādha* – it is undisturbed, infinite bliss, manifested on the destruction of the feeling-producing (*vedanīya*) karma.

The liberated soul has no material body and assumes the size that is slightly less than the last body. One may argue that since the soul, in transmigratory condition, is of the extent of the body then, in the absence of the body, the soul should expand to the extent of the universe as it is as extensive as the universe with regard to space-points. But there is no cause for it. The expansion or contraction of the soul is determined by the body-making karma (*nāma-karma*) and in its absence there is neither expansion nor contraction.

Robed in its natural garment of bliss, the liberated soul rises up to the topmost part of the universe, called the *Siddha śilā*, and resides there forever, free from transmigration, i.e., the liability to repeated births and deaths. Following description of the *Siddha śilā* is given in Ācārya Nemicandra's *Trilokasāra*, verses 556, 557, 558:

At the top of the three worlds is the eighth earth called *Īṣatprāgbhāra* which is one *raju* wide, seven *raju* long, and eight *yojana* high.

In the middle of this earth is the *Siddha kṣetra* (*Siddha śilā*) in the form of a canopy (*chatra*), white like silver and with diameter equal to that of the human region (45,00,000 *yojana* long and as many broad). It is eight *yojana* thick in the middle and decreases towards the margins like that of a bowl kept upright. In the upper layer of rarefied air (*tanuvātavalaya*) of this *Siddha kṣetra* reside the liberated pure souls, *Siddhas*, endowed with eight supreme qualities. The whole of the region below this abode of the pure souls is the region of transmigration, known as *saṃsāra*, which is to be crossed with the aid of the Supreme Teacher.

Though there is no origination or destruction by external causes in a liberated soul, there is origination and destruction by internal causes. Internal causes are described thus by the authority of the Scripture: Each substance (*dravya*) has this attribute called the '*agurulaghu-guṇa*'. Due to this attribute the substance undergoes six different steps of infinitesimal changes of rhythmic fall and rise (*ṣaḍhānivriddhi*). This wave-like process is a common and natural feature of all substances, found in the atom as well as in the mass. Origination and destruction are established by these changes.

Ūrdhvagamana – upward movement

Soul has many characteristics different from those of matter. Soul is non-concrete (*amūrta*), matter is concrete (*mūrta*). Soul is animate (*cetana*), matter is inanimate (*acetana*). Matter has the nature of moving downward (*adhogamana*); movement of matter like air and fire in oblique or upward directions is due to union with other substances and presence of impelling force. Soul has the nature of moving upward (*ūrdhvagamana*). However, when caught in meshes of material environment – the *sopādhi* state – it wanders in different directions and states of existence depending on

karmic influence. In its pure and unconditioned state – the *nirupādhi* state – with no associated karmic contamination, the soul moves upward. As the soul is released from all karmas, it goes up to the end of the universe.

Upward movement of liberated soul is explained in the Scripture as due to previous impetus, freedom from ties or attachment, snapping of bondage, and own nature of darting upward. Analogies for these four characteristics are: continued revolving of the potter-wheel due to previous impetus, gourd's coming up to the surface of the water as it gets devoid of mud, bursting out of the shell of the castor-seed as it breaks loose from confinement, and the upward tending of the flame of the candle.

There is no movement possible in the non-universe (*aloka*) beyond the *Siddha śilā* due to the absence of the medium of motion (*dharmā dravya*).

Conclusion

The soul *is* knowledge, absolute and without differentiation. Destruction of ignorance (*ajñāna*) about the self is the fruit of all methods of knowledge. When the karmic clouds disperse gradually, self-knowledge increases in its brilliance and ultimately reaches its unmatched luminance. When such knowledge is obtained, it is self-realization. That self-born, perfect and pure knowledge is real happiness. It is not the body but the soul itself that develops happiness; its very nature. Sense organs are of foreign stuff; these can never be said to form the nature of the soul. With onset of self-knowledge, nescience gets destroyed and all that which pertains to the non-self disappears from reckoning. There is no more inflow of karmic matter, the previously bound karmas are destroyed and the soul regains its pristine nature. Always adore this knowledge, in this only always remain contented, and fulfilled. Following strict rules of discipline as well as observing austerities without the virtue of self-absorption are of no avail for acquisition of self-knowledge. The aspirant after liberation must discard all thought-activities and take shelter in the knowledge of the pure soul with firm and unshakeable conviction. Self-knowledge is the bright fire that burns material karmas to ashes and frees the soul from karmic bondage. Self-knowledge should be the foundation of all practices, rituals and conduct. The path to liberation unmistakably passes through self-knowledge.

On destruction of darkness, that is ignorance, the self attains the power of discrimination between what needs to be accepted and rejected. Self-knowledge thus leads to the science-of-discrimination (*bheda-vijñāna*) – the soul is distinct from the matter and the matter is distinct from the soul. This is the quintessence of reality. All the rest of articulation is but an elaboration of the same.

I make obeisance humble at the Holy Feet of the Omniscient Lord who has manifested pure consciousness that is born from the self by the self, comprehends fully

all objects of knowledge, enjoys ambrosial happiness (the very nature of the self), and is worshipped by the lords of the world.

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