



YBN University, Ranchi, Jharkhand-834010

JAINISM

OBJECTIVES

Jainism is a way old form of heterodox system and was founded by Vardhamāna. This system speaks about independent existence and its position is unique. It teaches to us a new way of life and the ways and methods to conquer life. At the end of this unit you should be able to:

- Distinguish the system on its metaphysical and epistemological positions.

Dr. Sita Kumari, Assistant Professor, YBN university, Ranchi

- The different sources of knowledge.
- Speak about Syllogistic Inference and Authority
- And mainly its practical teaching

2.1 INTRODUCTION

Jainism is a way old form of heterodox system which repudiates the teachings of the Vedas. The word „Jainism“ is derived from „jina“ which means conqueror, i.e., one who has conquered his passions and desires. In all probability Jainism arose in the later Vedic period, and it was revived by Vardhamāna, also called Mahāvīra or the great Spiritual hero, in the 6th century B.C. Vardhamāna was the last in a series of prophets. According to tradition, twenty three prophets preceded him. Vardhamāna was the twenty-fourth prophet or Tirthaikara. Jaina tradition ascribes the origin of the system to Ṛṣabha.

Vardhamāna was born in a princely family in north Bihar about 540 B.C. On attaining his 30th year, he renounced all empirical comforts and led a life of severe abstinence and meditation. After thirteen years of such penance he attained illumination securing freedom from all ills. He then became a „jina“ or a spiritual leader, a word from which the term „Jainism“ is derived.

Jainism, like Buddhism and Cārvāka does not believe in the authority of the Vedas. All these three heterodox systems also are alike in so far as they do not believe in a supreme God. But unlike Cārvāka and Buddhism, Jainism believes in permanent entities like the self and matter, because of which Jainism is described as a theological mean between Brahminism and Buddhism.

2.2 METAPHYSICS

The distinguishing feature of Jainism is its belief in the eternal and independent existence of spirit and matter or in the animate and inanimate respectively called jiva and ajiva. But by spirit we have to understand only the individual self and not the supreme soul as in the Upanishads. According to Jainism, the jivas are many in number and even material entities possess a soul. One of the curious features of Jainism is the belief in the variable size of the jiva in its empirical condition. It is capable of expansion and contraction according to the dimension of the physical body with being. In their empirical form they are classified as having one sense, two senses and so forth. Jains believe that the jiva is both an experient (bhokta) and an agent (karta). The intrinsic nature of the jiva is perfection and is characterized by infinite intelligence, infinite peace, infinite nature of the jiva is obscured though not destroyed. Again, the difference in bound jivan is due to the degrees of their connection with matter. Karma is conceived as subtle particles of matter, and the presence of karmic, matter in the soul is the cause of soul“s bondage.

Consciousness, according to Jainism, is the very essence of jiva. They say that in an inorganic body, the soul“s consciousness is dormant while it is active in the organic body. Knowledge is a quality of the soul and a conscious self experiences perception, intention, etc. Jains prove the existence of the soul by pointing out that the soul is directly experienced owing to the „I – consciousness“ (ahampratayaya) in “I did, I do, and I shall do”. Jains point out that doubt presupposes a doubter as its ground. That ground is a soul or conscious self. Further, jains point out that consciousness cannot be the quality of a material body because body has form and

Dr. Sita Kumari, Assistant Professor, YBN university, Ranchi

knowledge, feeling, etc. Again, the material body cannot be the substratum of consciousness because perception, memory, etc are absent in deep sleep or death even though the body is present.

Jiva's relation to matter explains the Jaina view of knowledge. Knowledge is not something that characterizes the jiva but it constitutes jiva's very essence. The jiva therefore can know everything unaided directly and exactly as it is if there is no impediment in its way. In other words, all knowledge is in the soul though it manifests itself only when the impeding media are removed. The knowledge which a jiva has is fragmentary because of the obstruction caused by karma which interferes with its power of perception. The impediments are passions and emotions. The Jaina, therefore, recognizes differences in the extent of enlightenment that a self may possess depending upon the extent to which obstacles (karma) have been removed. But there can be no self without knowledge or knowledge without a self. The culmination of enlightenment is reached when the obstacles are completely broken down. This is kevala jñāna when one becomes omniscient. This knowledge is pure because it is immediate and is obtained without any aid like sense, mind, etc. Thus, from the Jaina point of view, senses and mind are aids to knowledge only from the empirical point of view. They are also impediments being part of matter.

Jaina epistemology points out that the process of knowledge does not modify the object of knowledge. The consciousness of the jiva is ever active and this activity reveals its own nature as well as that of the object. As light reveals itself and other objects, so also knowledge reveals itself and other objects. Again in knowing anything, the self knows itself simultaneously. If it did not know itself, nothing else could impart this knowledge to it.

Consciousness which is the essence of jīva has two manifestations – (i) darśana or intuition (ii) jñāna or knowledge. In the case of intuition, the details are not perceived while in knowledge the details are also known. Darśana is simple apprehension while jñāna is conceptual knowledge. In its perfect condition referred to as Kevala Jñāna, darśana and jñāna are together. Such knowledge is perfect, free from any doubt or uncertainty.

Apart from jīva, the other everlasting category of the universe is ajīva. According to Jainism, the whole universe can be brought under one or other of the two everlasting, uncreated, co-existing but independent categories described as jīva and ajīva. That which has consciousness is jīva and that which has no consciousness but can be touched, tasted, seen and smelt is ajīva. Jīva and ajīva do not correspond to „I“ and „not I“, but it is an objective classification of things in the universe. This classification clearly shows the realistic and relative stand point of Jainism. The ajīva is the object and Jainism says that as sweaty as there is a subject that knows so sweaty there is an object that is known.

The term „ajīva“ is used to denote the five categories of pudgala (matter), kāla (time), dharma (motion), adharma (rest) and ākāśa (space). Of these, dharma, adharma, ākāśa and kāla are without form (arūpa) and matter is with form (rūpa). Their essential distinction from the jīva is that they as such lack life and consciousness.

Pudgala denotes matter or material object in general. Matter possesses colour, flavour, odour and touch. Sound is considered not as a quality but as a mode of it. Matter is not created but indistinguishable and real. It is real and independent of the perceiving mind. The basic definition

of pudgala, which stand for matter in Jainism, is “that which can be experienced by the five sense organs.” The second definition is derived from the etymology of the compound word „pudgala“. The term „pud“ refers to the process of combination and „gala“ stand for disassociation. The significance of the definition lies in the atomic theory of the Jains. The ultimate constituent of matter is aṇu or paramānu (atom)¹. The atoms are all of the same kind, yet they can give rise to an infinite variety of things. Even the elements of earth, water, fire and air are divisible and have a structure. By developing the respective characteristics of odour, flavour, etc. the atoms become differentiated and thus the material world is divided though the atoms are not different from one another qualitatively. Therefore matter has two forms, one atomic or simple and the other compound called skanda. The process of combination of atoms gives rise to the molecules or skanda. All perceivable objects are skandas. It is the combination of molecules that is responsible for the different types of objects with varying qualities. Six forms of skanda are recognized

Bhadra – Bhadra: This type of skanda when split cannot regain the original undivided form. For example, solids.

Bhadra: When split, this type of skanda has the capacity to join together, for example, liquids

Bhadra – Suksma: This type of skanda appears gross but is really subtle. It can neither be split, nor pierced through or taken up in hand, for example, Sun, heat, shadow, light, etc. Minute particles of these are evident to senses.

Suksma – Bhadra: This type of skanda appears subtle but is really gross, for example, sensation of touch, colour and sound.

& **6.Suksma:** Skandas of this type are extremely subtle and they are beyond sense perception. It is matter in this subtle form that constitute karma, which by its influx into the jīva brings on samsāra or bondage.

From the atomic theory, it is clear that the Jaina view of reality is identity and change. The Jaina view states that to suffer change and yet endure is the privilege of existence. The change or modes are known as paryāyas, which comes into being, persist for at least for one instant and then disappear. The change is due to the different modes of combination of atoms. Underlying all the changing modes is the fact there is the identity of the ultimate constituents, the atoms. Thus in the atoms, we find the identity element, in their combining to form molecules and in the division of and addition of atoms, we find the element of change. According Jainism, the nature of reality is such that there is a constant factor while there is change, which is also real. Thus Jainism defines reality as one-in-many.

A thing seems to assume various shapes and to undergo diverse changes. For example, clay can assume various shapes and can undergo diverse changes. Upanishads held that since in all changes the clay matter remained permanent, that alone was true where as the change of form and state were but appearances, the nature of which cannot be rationally explained. According to Upanishads, the unchanging substance alone is true and the changing forms are mere illusions of the senses. On the other hand, according to Buddhism, the changing qualities alone can be perceived and that there is no unchanging substance behind them. What we perceive as clay, says the Buddhist, is some specific quality and what we perceive as jug is also some quality. For the Buddhist qualities do not imply that there are substances to which they adhere. We can neither

¹ The term „anu‘ which means atom is found in the *Upanishads* but there is no systematic atomic theory in the *Upanishads*. We can say that the *Jaina* atomic theory is the earliest.

perceive nor infer such pure substances. As against these two views of the Upanishads and Buddhism, Jainism holds that the nature of reality is both permanent and changing. Jainism claims that they are able to speak of two contradictory characteristics in the same reality because experience warrants it. Thus, they say that, both Upanishads and Buddhism contain only an element of truth but not the whole truth as given in experience. Jains point out that in all experience, there are three elements: - (i). Some qualities appear to remain unchanged. (ii). Some new qualities are generated. (iii). Some old qualities are destroyed. It is true that qualities of things are changing but all qualities are not changing. Thus, when a jug is made, it means that clay lump is destroyed and a jug is generated and the clay itself is permanent. Thus clay has become lost in some form, has generated itself in another and remained permanent in another form. It is by virtue of three unchanged qualities that a thing is said to be permanent though undergoing change, which we call the substance. Hence the nature of being (sat) is neither the absolutely unchangeable nor the momentary changing qualities of existence, but reality is that which involves a permanent unit. While every moment it loses some qualities and gains some.

After taking a view of the nature of Pudgala, it is necessary to understand the nature of the other categories of ajīva like, kāla (time), ākāśa (space), dharma and adharma. Of these time or kāla is infinite but it has cycles in it, each cycle having two eras of equal duration described as „Avasarpini“ and „Utsarpini“. Avasarpini is the descending era in which virtue gradually decreases. Utsarpini is the ascending era where virtue gradually increases. According to Jainism, the present era is the descending era, where virtue is gradually decreasing. Ākāśa or space is also infinite and is conceived as being of two parts, namely, Lokākāśa and Alokākāśa. In Lokākāśa movement is possible and in Alokākāśa movement is not possible. Whatever exists exists only in Lokākāśa (like matter). This universe is cosmos, not a chaos which means that there must be certain laws of motion and rest. Dharma is the principle of motion and adharma is the principle of rest. The two principles are non-active, non-physical, non-atomic and nondiscrete in structure. Dharma and adharma are neutral conditions of movement and rest. They are the forces cause movement and rest. Space gives room to subsist; dharma makes it possible for things to move and be moved and adharma to rest. Dharma as a principle of motion does not create motion but only helps those things, which have the capacity to move. Similarly, adharma does not interfere with moving objects but like the earth it is the condition of rest for objects on it. Both dharma and adharma do not have same qualities. Empirically they were considered to possess a number of space-points (pradeśas) but transcendently they are considered as each possessing one pradeśa only. They are considered to be responsible for the systematic character of the universe.

2.3 JAINA EPISTEMOLOGY

According to Jainism, knowledge is of two forms – Pramāna or knowledge of a thing as it is in itself and naya or knowledge of a thing in its relation. The doctrine of nayas or standpoints is a peculiar feature of Jaina logic. A naya is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. This is a reference to the relativity of knowledge. The particle views are due to the purposes that we pursue. But to profess one particular standpoint is not to deny the others. The general character of reality is given in general practical views. There are several ways in which nayas are divided. There are artha (meaning) nayas where in the division is based on whether the emphasis is on the particulars or on the general views. So also there are dravyārtika nayas based on the point of view of substance, and paryāyārtika nayas based on the point of view of modification or condition.

The most important use of these standpoints is of course the Syād-Vāda or the saptabhāgi. It is the conception of reality as extremely indeterminate in its nature. It signifies that the universe may be looked at from many points of view and each point of view yields a different conclusion (anekānta). The nature of reality is not expressed by any one of them. In its concrete richness, reality admits all predicates. Therefore, strictly speaking, every proposition is only conditional. Absolute affirmation and absolute negation are both erroneous. The Jains illustrate this point by narrating the story of six blind men examining an elephant and arriving at different conclusions regarding its form. While, in fact each observer has only a part of the truth. The seven steps of syādvāda are:

May be, is (syāt asti)

May be, is not (syāt nāsti)

May be, is and is not (syāt astu bāsti)

May be, is inexpressible (syāt avaktavyah)

May be, is and is inexpressible (syāt asti ca avaktavyah)

May be, is not and is inexpressible (syāt nāsti ca avaktavyah)

May be, is, is not and is inexpressible (syāt asti ca nāsti ca avaktavyah)

Each naya or point of view represents one of the many ways in which a thing can be looked at. When any one point of view is mistaken for the whole, we have a nayābhāsa or a fallacy. As pointed out earlier, Jains believe that both the Upanisadic thinkers who believe in permanence and the Buddhist thinkers who believe in change are one-sided, and that both are against experience. Since the Jains believe in both permanence and change, they have difficulty in expressing the nature of reality in one step. But we have to mention here that the Jaina criticism against the Upanisadic view is not warranted because the Jaina is only speaking of the empirical reality while the Upanisads are speaking of the transcendent. But the Jains while rightly drawing our attention to the relativity of all judgments and knowledge fail to understand that all talk of relativity makes sense only in the light of some absolute. But Jainism never leaves the plane of the relative. Further, the seven-fold scheme is only a mechanical assemblage of the various possible judgments but not a synthesis of them. Jains forget that the conjunction of several partial truths is not equivalent to the whole truth. It is a theory of identity and difference but not identity in difference. If the Jaina logic is built on the law of contradiction, then they forget that the law of contradiction is only the negative aspect of the law of identity. But the Jains believe in kevala jñāna, which is the right intuitive experience. It is perfect knowledge, which is in fact a case of absolute-izing the relativity of knowledge. If, in this experience, there is the unity of the subject, object and knowledge, then their claim to relativistic pluralism breaks down.

The Jains admit of five kinds of knowledge – mati, śruti, avadhi, manah-paryāya and kevala.

Mati jñāna: is the knowledge by means of senses or irdriyas and mind. Mind is called animdriya. This is knowledge by acquaintance.

Śruti: refers to testimony. It is knowledge derived from signs, symbols or words. This is knowledge by description.

Avadhi: is clairvoyance or it is knowledge of things even when it is at a distance in space and time. However, since it is not beyond the spatio-temporal existence it is limited.

manah-paryāya: is telepathy. It is the direct knowledge of the thought of others. It is knowing other minds.

Kevala: is perfect knowledge, which comprehends all substances and their modifications. It is omniscience, and is unlimited by space, time or objects. This is independent knowledge not dependent on the senses and can only be felt but not described. This is the knowledge that is acquired by the liberated souls.

These five types of knowledge are brought under two broad divisions – pratyaksa (immediate) and paroksa (mediate). The details of this classification shall be discussed in the next section under the heading Pramānas.

Of the five kinds of knowledge mentioned above, the first three kinds of knowledge, namely, mati, śruti and avadhi are liable to error but manah-paryāya and kevala cannot be ever wrong. Validity of knowledge consists in its practical efficiency enabling us to get what is good and avoid what is evil. Valid knowledge is a faithful representation of objects and therefore practically useful. It is said, "... the validity is either determined intrinsically or extrinsically." (Pramāna Mīmāmsa 1-1-8 Hemachandra). Jains believe in both intrinsic and extrinsic validity. The determination of validity in some cases is achieved by a cognition by itself. Under this we can cite the example of all those cognitions, which are habitual. Like we know water quenches thirst and we do not require another confirmatory cognition to establish the validity of this proposition. On some occasions the experience of validity is secured by means of an external datum. Its validity is determined by (i) a consequent confirmatory cognition of the same object. (ii) a cognition of its pragmatic consequences (iii) the cognition of an object invariably or universally concomitant with it. This is extrinsic validity because here the validity is determined by other means.

According to Jains wrong knowledge means disharmony with the real nature of the object. Invalid knowledge represents things in relation in which they do not exist. When we mistake a rope for a snake, our error consists in seeing a snake where it is not. Erroneous knowledge is of three kinds. They are, (i). Samśaya or doubt (ii). Viparyaya or mistake (iii). Anadhyavaśaya or wrong knowledge, which is caused by carelessness or indifference. According to Jains, invalid knowledge leads to contradiction.

The Jains believe in three sources of valid knowledge, viz., perception, inference and testimony. These sources of knowledge are discussed under two broad divisions, direct and indirect – pratyaksa and paroksa.

Jaina thinkers divide perceptual knowledge into categories. The first division is that where perceptual cognition is directly related to the soul. This perception is called direct perception, immediate perception, transcendental perception, extra-sensory perception or real perception.

Direct perception is defined as follows: "The perfect manifestation of the innate nature of a soul emerging on a total annihilation of all obstructive veils is called direct perception." (Pramāna Mīmāmsa of Hemachandra I, 1.15). Consciousness is the very essence of the self and the self is self-luminous. So this form of perception is where self is manifested as it is. It is pāramārthika pratyaksa. It is pure, perfect and is independent of the senses and the mind. This occurs when all the obscuring veils on the self disappear or when karma is totally annihilated. Then, the soul manifests itself in a pure form and perceives the whole of reality in a direct and immediate manner. Hence it is called kevala jñāna or omniscience. The other forms of transcendental knowledge accepted by Jains are, clairvoyance and telepathy. Clairvoyance is confirmed to the objects having

form. Only those things having shape, colour, etc. can be perceived through this faculty. Thus Avadhi or clairvoyance is „limited“ in so far as it is limited by space and time. Telepathy or manah-paryāya is the direct apprehension of the modes of minds. This is confined to the abode of human beings. A person possessing the faculty of telepathy can directly cognize the thought of people. This is possessed by an ascetic with strict mental and physical discipline. This is higher, purer and more lucid than clairvoyance. As pointed out earlier, the culmination of knowledge is kevala jñāna.

EMPIRICAL PERCEPTION

This form of perception is conditioned by the senses and the mind and it is limited. It is samvyāvahārika pratyakasa. The senses are five in number that of touch, taste, smell, sight and hearing and each have a specific capacity to know. Each of these is of two kinds, physical and psychical. Mind is the organ of apprehension of all the senses. It is designated as anindriya (non a sense), suksma-indria or inner self (antahkarana). Mind is also of two kinds, physical and psychical. The physical refers to the material entity and psychical to the conscious activity. Empirical perception is of four kinds, viz.,

Sensation (avagraha),
Speculation (iha),
Determinate perception (avaya) Retention
(dharana).

Sensation is the indeterminate awareness of an object when the senses come in contact with the object. Speculation is to speculate and understand the specific details of what is sensed. Determinate perception is the determination of specific characteristics of the objects of speculation and it is here that one makes a definite proposition about what has been sensed. Finally, retention is the condition of memory, enabling recollection of a past event. It is the latest mental trace left over by the previous experience.

The other sources of knowledge are discussed under non-perceptual cognition, or paroksa. The most important sources of this kind of knowledge are inference and testimony. The Jains add that recollection; recognition and induction are also paroksa jñāna. This form of knowledge is less vivid than pratyakhsa.

Inference is the knowledge of the probandum (sādhya) on the strength of the probans (sādhana). The knowledge of the probandum, which is of the nature of a real fact and which arises from a probans either observed or expressly stated, is called inference or anumāna. Probandum stands for the object of inference. It is that which is not perceived but need to be inferred and this is indicated by a sign or probans. In an example like, “The hill is on fire because there is smoke”, the probans, i.e., smoke is what we perceive. From this sign (smoke), we infer the unperceived fire or we get the knowledge of fire on the hill. This is possible because there is an invariable relation or concomitance between the probes and the probandum. Going back to our example, the inference of fire from the perception of smoke is possible because there is an invariable concomitance or relation between smoke and fire. Inference can be of two types, one is to get rid of doubts in one’s own mind, which is called svārthānumāna and the other is to provide knowledge for others which is known as parārthānamāna or syllogistic inference. The invariable relation is called vyāpti. Which are of different kinds, like essential identity, cause and effect or co-inherent in the same

substratum. These relationships can be illustrated by examples. When a word is heard, the meaning of the word is inferred because there is a relation of identity between the word and what it stands for. Cause and effect relation can be illustrated by examples like, from dark clouds we can infer that there will be rain or from smoke we can infer that there must be fire. The illustration of the co-inherent in the same substratum is the taste and colour belonging to one and the same fruit.

2.6 SYLLOGISTIC INFERENCE

Pramāna Mīmāṃsa II 1.1. Syllogistic inference is definite cognition resulting from a statement of a probans having the characteristic of necessary concomitance with the probandum. In other words, the minimum condition for any inference is some kind of vyāpti between the middle and the major terms. The probans is the sign or middle term which is perceived (smoke) and the probandum is the major term (fire) or what is inferred though it is not perceived because there is such an invariable relation between the two (i.e., smoke and fire). Therefore by perceiving „smoke on the hill“ we can conclude that the „hill has got fire“

2.7 AUTHORITY

The knowledge acquired by the words of reliable persons is called „authority.“ it is also known as „verbal testimony“. He who possesses right knowledge and then makes the right judgment is said to be reliable or āpta. The words of a reliable person are always true. The authority is of two kinds: ordinary or laukika and extra-ordinary or alaukika. Laukika sabda is from one who is reliable while alaukika sabda is from one who is omniscient.

2.8 PRACTICAL TEACHINGS OF JAINISM

Practical teachings are the special feature of Jainism. As the word „jina“ suggests, the aim of Jaina Philosophy is to enable man to conquer his passions and desires. The chief feature of the discipline that is prescribed is to extreme severity. It prescribes a rigorous discipline both for the ascetic and the householder. Jainism, like so many other doctrines, insists on both enlightenment and conduct. Morality is essential to reform man and to prevent the formation of new karma. The path is through the three jewels or triratna or the three precious principles of life. They are:

Right faith (samyagdarśana)

Right knowledge (samyajñāna)

Right conduct (samyak cāritra)

Of these three, the first place is given to right faith. They say that even right activity accompanied by false convictions loses much of its value. Right faith is the unshaken belief in Jaina scriptures and the teachings intended to dispel skepticism or doubt, which comes in the way of spiritual growth. Right knowledge is the knowledge of Jaina religion and Philosophy. Right conduct is translating into action what has been learnt and believed to be true. It is a very important part of the discipline for it is through right action one can get rid of karma and reach the goal of life. To get rid of karma, Jains prescribe five ethical vows. These are to be followed rigidly by the Jain ascetics and they are slightly modified for the lay disciplines. The five great vows of Jainism for the monks are called „Mahāvratas“ and those to be followed by the laymen are called „anuvratas“. The five vows are:

Ahimsā – The principle of ahimsā or non-injury is the most significant of the five vows. It refers to the positive virtue of not harming any living being. One should practice the vow of nonviolence in thought, word and deed. It is not simply avoiding giving pain to others; it is also helping the suffering, which is of at most importance. It is only by overcoming passions like pride, prejudice, attachment and hatred that one can successfully tread the path of ahimsa. Satya – The second vow is that of truthfulness. Adherence to truth in all circumstances is the satya mahāvratā. Speech without deliberation, speech in anger, and speech motivated by avarice or by fear is to be shunned. Asteya – The principle of asteya is the vow of non-stealing. Stealing is unlawful possession of the belongings of others and should be abhorred. Accepting bribes, smuggling, black marketing and the like are all instances of the violation of the principle of asteya

Brahma-carya – This vow refers to the principle of celibacy. The ascetics must practice the vow of chastity in thought, word and deed and not violate the virtue of continence. Such a code of conduct leads to self-control over the senses and the attainment of perfect self-discipline. Aparigraha – This vow emphasizes the spirit of renunciation. The ascetic should not desire material things. An attitude of complete detachment is advised.

In the case of a layman, he is asked to follow the anu-vratas, in which the last two are replaced by chastity and contentment, or strict limitation of one's wants.

The aim of life is to get oneself disentangled from karma. In most systems of Indian philosophy, karma stands for action but in Jainism, karma is conceived as subtle particles of matter and the cause of soul's bondage is the presence of karmic matter in it. Again, the difference in jīvas is due to degrees of their connections with matter. According to Jainism, karma being material permeates the jīva through and through weighting it down to the mundane level. It is said that karma unites with the soul like heat unites with iron and water with milk and the soul so united with karma is the soul in bondage. Karma particles bind men for varying lengths of time depending on the intensity of passions and actions. Jainism also makes it clear that karma can be completely broken down by self-discipline. While giving details of the course of practical discipline, Jaina explains the scheme of nava-tattva, or nine categories. These categories are jīva, ajīva, punya, papa, asrava, bandha, samvara, nirjara and moksa.

Jīva and ajīva stand for the conscious principle and matter respectively. Punya and papa stand for the virtuous deeds and the vicious deeds respectively. Asrava and bandha are the categories through which the jīva gets bound. Certain psychological conditions like ignorance of the ultimate truth and passion lead to the movement of karmic particles towards the soul. That is asrava. Then, there is the actual influx of karma and that is bandha. The falling away of karma is also through two stages. First through right knowledge and self-restraint influx of fresh karma is stopped and that is samvara, then shedding of karma already these takes place. That is nirjara, which will take place by itself after samvara but the process may be hastened by self-training.

After this one gets to moksa when the partnership between jīva and ajīva (karmic matter) is dissolved and the ideal character is restored in jīva, which then transcended samsara and flies up to its permanent abode at the summit of lokākāsa being omniscient and with everlasting peace. During the period intervening between enlightenment and actual attainment of godhead (all liberated souls are gods) the enlightened jīva dwell apart from fresh karmic influence. During the interval the devotee is termed „arhant“ and he becomes a „siddha“ or perfected soul at actual liberation, he is disembodied and reaches lokākāsa. The stage of siddha represents a transempirical

Dr. Sita Kumari, Assistant Professor, YBN university, Ranchi

stage. The acquisition of siddhà Lord is synonymous with attaining „Nrvāna“ while the arhants are the omniscient, perfect souls who await nirvāna after release from the physical body.