

Tattvārtha-sūtra translates literally to "That Which Is" (or exists, or is real). The author of this book, Umāsvāti, is known. He was considered a monk and philosopher influenced by both Śvetāmbara and Digambara individuals and ideas. This text was likely written 2nd–5th c. CE and is considered authoritative by all Jains, regardless of sect.

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# TATTVĀRTHA SŪTRA *That Which Is*

Umāsvāti/Umāsvāmī  
with the combined commentaries of  
Umāsvāti/Umāsvāmī, Pūjyapāda and Siddhasenagaṇi

Translated with an introduction by Nathmal Tatia

*With a foreword by L. M. Singhvi and  
an introduction to the Jaina faith by Padmanabh S. Jaini*

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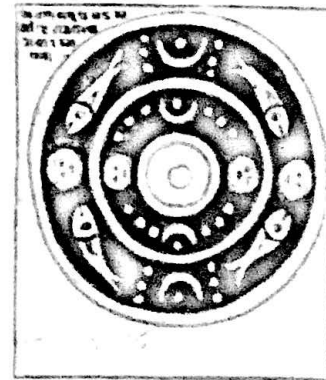
*parasparopagraho jīvānām*

Souls render service to one another  
(*Tattvārtha Sūtra* 5.21)

***This is the verse (from Ch 5 of this book) for our  
opening recitation, though with a slightly different  
English translation. The significance and impact  
of translations cannot be overstated.***

## CHAPTER ONE

# *The Categories of Truth*



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sutras*      *SS sutras*

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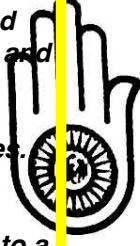
1.33

Start here.

The numbered verses in bold (1.1, etc.) constitute the text. The unbolded text following each verse is considered commentary that the translator drew from commentaries provided by Jain philosophers Umāsvāti, Pūjyapāda, and Siddhasenagaṇi.

You are only required to read the bold verses.

However, you are welcome to read the commentary sections for additional insight to a particular verse.



In this first chapter, Umāsvāti lays the foundation of his entire work, by introducing the three essential components of the spiritual path and the seven categories of truth which are the essential nature of reality.

*samyag-darśana-jñāna-cāritrāṇi mokṣamārgaḥ*

This text starts with the "Three Jewels"

**1.1 The enlightened world-view, enlightened knowledge and enlightened conduct are the path to liberation.**

The world-view which sees the many and the whole is enlightened. It is true understanding, informing an individual's thoughts and actions in solving the ethical and spiritual problems of worldly bondage and of release from that bondage. It avoids dogmas which inhibit free and open thought.

Enlightened world-view begets enlightened knowledge which, in turn, begets enlightened conduct. So enlightened world-view is the cause, enlightened knowledge and conduct the effect. The spiritual path is determined by this integrated trinity.

In this first sutra and commentary, the author states his own view of the path to liberation which emphasizes his disagreement with the doctrines of other religious movements of the time. The SS commentary specifies some of these doctrines with reference to concepts of soul, liberation and the path to liberation. The Sāṅkhya-Yoga doctrine of soul as pure consciousness without particularized knowledge, the Nyāya-Vaiśeṣika concept of the liberated soul as absolutely free of thought and the Buddhist concept of the liberated soul as the burnt-out flame of the lamp are all rejected. Other concepts of the path of liberation that flourished in ancient times are similarly rejected, for instance the doctrines of knowledge alone, faith alone or conduct alone as the right path to liberation.



1.2 To possess the enlightened world-view is to believe in the categories of truth.

A view is itself neither knowledge nor intuition, but an outlook or way of seeing, a conviction backed by reason, as the SB puts it.

Belief in the categories of truth (see 1.4) means belief in categories which reason and the scriptures have established as true. The indications of enlightened belief in a person include: calmness, fear of, and distaste for, worldly life, compassion and belief in transmigration of the soul.

tan nisargād adhigamād vā

1.3 The enlightened world-view may arise spontaneously or through learning.

The worldly life of a soul has no beginning. The soul transmigrates from one birth to the next according to its karma (see 1.4), which determines its destiny. Nevertheless, each unique soul possesses the inherent knowledge and intuition which can empower it to destroy the beginningless deluded and intuition which can torment it. The enlightened world-view can arise at the appropriate moment in any form of life – infernal, subhuman, human or celestial – when the painful nature of life is realized, a vision of the Jina (omniscient founders of the Jaina religion) is seen, the teachings of the Jina heard or a past life remembered. Sometimes this enlightened view breaks through spontaneously without outside assistance. Sometimes it arises through tuition or study.

jīvā-jīvā-srava-bandha-saṃvara-nirjarā-mokṣās tattvam

1.4 The categories of truth are:

- (1) souls [sentient entities]
- (2) non-sentient entities
- (3) the inflow of karmic particles to the soul
- (4) binding of the karmic particles to the soul
- (5) stopping the inflow of karmic particles
- (6) the falling away of the karmic particles
- (7) liberation from worldly (karmic) bondage.

In this sutra, the categories of truth are restricted to seven, but, in some

7 “reals” are listed here

scriptures, nine are mentioned. The two additional categories are beneficial and harmful karma which the commentators include here as part of the third and/or fourth categories. The SBT considers them part of the fourth category, karmic bondage, because they are *faits accomplis* – they are the result of inflow. The SS favours including them as both karmic inflow and bondage because they are inflows in their formative state and bondages in their accomplished state.

#### TRANSLATOR'S NOTE

Jaina philosophers developed a unique and detailed theory of the workings of karma. The karmic particles referred to in this sutra are material clusters assimilated or “bound” by the soul as karma. These bound particles cause the soul to vibrate in association with its mind and body. The vibrations manifest as thought, speech and action and cause further karmic particles to rush into the soul from all directions, thereby perpetuating worldly bondage. As long as it is bound by karma the soul can never be liberated from worldly existence. In liberated souls there is no vibration and therefore no accumulation of karmic particles. For full discussion of the mechanics of karma and means of release from it, see chapters 6, 8 and 9.

nāma-sthāpanā-dravya-bhāvatas tannyāsaḥ

1.5 The categories of truth and the enlightened world-view etc. can be analysed by name, symbol, potentiality and actuality.

The categories of truth are explained for precision and clarity in different ways: through various gateways of investigation (see 1.7, 1.8), through the approved means of knowledge (1.6) and through philosophical standpoints (1.6, 1.34).

This sutra lists four gateways of investigation. According to these gateways, the first category of truth, the soul, can be analysed as follows:

1. Name: any substance, living or not, can be called a soul and exists as such in name at least (for example a college building can be called All Souls);
2. Symbol: an object, for instance a statue or painting, may be treated as if it were a soul though it is a soul only symbolically;
3. Potentiality: a human soul may be called a celestial soul if it occupied a celestial body in a past life or is likely to occupy such a body in a future life;
4. Actuality: a living thing may be called a soul, pointing to its actual state now.



1.6 The categories can be understood with greater accuracy through the approved means of knowledge and the philosophical standpoints.

According to some philosophers, the approved means of knowledge are twofold: immediate (innate) and mediate (acquired). In the established tradition of the ancients, they are fourfold: perception (sensation and comprehension), inference (logical deduction), analogy (comparison) and articulation (language).

The four approved means of knowledge are further classified as “for oneself” or “for others”. Articulate knowledge falls into both these categories. This is because it is for the speaker/writer and also for the listener/reader. All other approved means of knowledge are for oneself only.

The approved means of knowledge are the fountainhead of the philosophical standpoints. The SS explains that general knowledge of an object provided by an approved means of knowledge is followed by a specific understanding of a particular aspect of the object through a philosophical standpoint. In other words, the philosophical standpoint gives a limited view of what is presented in its unlimited character by the approved means of knowledge.

The philosophical standpoints are twofold: related to substance and related to modes. The substance of a thing refers to its persistent existence whereas its modes are its different phases of existence. The SS explains that the standpoints related to substance take note of the name, symbol and potentialities of the past and future phases (1.5) while the standpoint related to modes explains the actuality of the present moment.

The philosophical standpoints are explained in 1.34–1.35.

*nirdeśa-svāmitva-sādhana-dhikaraṇa-sṭhiti-vidhānataḥ*

1.7 The categories [and their attributes] are understood in detail in terms of definition, possession, cause, location, duration and varieties.

This sutra provides a set of six gateways of investigation, in addition to that provided in 1.5. Using this set, the first category of truth, the soul, can be investigated as follows:

1. How is the soul to be defined?

As a substance modified by various states such as the suppression,

**The author here begins to expand the aspects of the “reals” and the many ways of investigating or knowing what exists.**

elimination, or partial suppression and partial elimination of karmic particles.

2. Who is the possessor of the enlightened world-view?

The soul possesses the enlightened world-view as its essential attribute. (Now the investigation shifts focus from the soul to the enlightened world-view as the essential attribute of the soul.)

3. What is the cause of the enlightened world-view?

The enlightened world-view arises spontaneously or through learning (see 1.3).

4. What is the location of the enlightened world-view?

The enlightened world-view is located in the soul as its inalienable attribute.

5. What is the duration of the enlightened world-view in the soul?

In some souls it is short-lived, having a beginning and an end, while in others it has a beginning, but no end. For example, the souls that progress spiritually merely by suppressing their deluded world-view have a short-lived enlightened world-view, whereas the souls that have finally eliminated their deluded world-view possess the enlightened world-view eternally.

6. What are the varieties of the enlightened world-view?

There are three varieties of the enlightened world-view:

- (1) that which is achieved by merely suppressing the karma which covers the enlightened world-view;
- (2) that which is achieved by partially eliminating and partially suppressing the karma;
- (3) that which is achieved by completely eliminating the karma.

#### TRANSLATOR'S NOTE

This abridged account of the commentary is based on the SB. The SS gives a more elaborate treatment of the enlightened world-view in each of the six gateways through the fourteen-membered discipline of inquiry (see 1.8).

*sat-saṃkhyā-kṣetra-sparśana-kālān-tara-bhāvā-lpabahutvāś ca*

1.8 To explore further the categories of truth and the enlightened world-view there are the gateways of existence, numerical determination, field occupied, field touched, continuity, time-lapse, states and relative numerical strength.

Yet another set of eight gateways of investigation is prescribed. The focus in this example is the enlightened world-view, that is, the belief in the

categories of truth:

1. Existence: It is accepted that the enlightened world-view is a real and constant attribute of the soul. However, the enlightened world-view will only become apparent in souls that are worthy of it. It does not surface in souls that are reprobate, their eternal transmigration being pre-destined (see 2.3). This gateway takes us through another classical set of thirteen gateways prescribed by the Jaina scripture for exploring the existence of the soul's physical, mental and ethical qualifications for the emergence of the enlightened world-view:

- (1) the four transmigration realms: infernal, subhuman, human and celestial
- (2) the five senses: sight, hearing, touch, taste, smell
- (3) the beings with immobile and mobile bodies
- (4) the activities of mind, speech, and body
- (5) the passions of anger, pride, deceit and greed
- (6) the three sexes: male, female and hermaphrodite
- (7) the six psychic colourings: black, blue, grey, red, yellow and white
- (8) the enlightened world-view
- (9) the eight kinds of knowledge (1.9, 1.32)
- (10) the four kinds of intuition: visual, non-visual, clairvoyant, omniscient (2.9)
- (11) conduct
- (12) nourishment
- (13) sentience (2.8).

The SS omits gateways (11) and (13) given by the SB but adds the following three to create the fourteen-membered discipline of enquiry:

- (12) self-restraint
- (13) the qualities that make the soul capable or incapable of liberation
- (14) rationality.

2. Numerical determination: To determine the number of souls with the enlightened world-view, it is necessary to distinguish between the souls that enjoy the enlightened world-view because the particular karma which deludes that view has been purified, and those souls that have eliminated the karma altogether. The number of the souls in the former category is only innumerable whereas the number of souls in the latter is infinite, including as it does the infinite number of liberated souls. The latter category also includes souls that have eliminated their destructive karma and are waiting for liberation.

At this point, the SBT gives a very brief classification of numbers. The number one does not lend itself to being counted (and so remains in its own classification of "one"). Two, three, four and so on, are numbers proper which are classified as numerable, innumerable and infinite. Numerable numbers are those which can be named. Innumerable are beyond naming and fall into three categories: minimum, intermediate and maximum. Beyond the innumerable are the infinite numbers which fall into the same three categories. (For further information about numbers, see appendix 1).

3. Field occupied: Only an innumerable part of cosmic space is occupied by souls with the enlightened world-view.<sup>1</sup> (For the meaning of the word "innumerable", see appendix 1.)

4. Field touched: Only an innumerable part of cosmic space is touched by an ordinary soul with the enlightened world-view. However, the omniscient soul touches all parts of the cosmic space for the purpose of exhausting the residue of the karmic particles before attaining final liberation (see 5.16).<sup>2</sup>

5. Continuity: The enlightened world-view attained by partial suppression and partial elimination of karma may endure so briefly in a soul that it passes within one intra-hour<sup>3</sup> or it may continue for more than sixty-six ocean-measured time units (see appendix 2). However, for souls which attain the enlightened world-view by totally eliminating the relevant karma, there is a beginning but no end to their enlightened world-view. The enlightened world-view of all souls taken together has neither beginning nor end because there was no period in the past without some soul possessing the enlightened world-view, nor will there be any in the future.

6. Time-lapse: For an individual soul, the time-lapse between the end of one period of enlightened world-view and the beginning of another is less than one classical hour at the very least, and, at the very most, may be just short of half the time it takes karmic particles to undergo their complete course of binding and falling away from the soul. For the enlightened

<sup>1</sup> In Jaina thought, space is infinite but divided into two parts: cosmic and transcosmic. The part occupied by souls and single atoms and clusters of matter is called cosmic space. The part beyond this is called transcosmic. Cosmic space is understood to be made up of innumerable space units. There are souls in all these space units.

<sup>2</sup> The field touched by a soul is somewhat larger than the field occupied by it; with the former, the space units that surround the locus of the soul are also taken into account.

<sup>3</sup> An intra-hour is any time between two time units and forty-eight minutes less one time unit. One time unit is the smallest measurement of time; it is the time it takes for an atom to travel from one space unit (the smallest measurement of space) to another.



world-view of all souls taken together, there is no time-lapse because among that infinite number of souls, there must always be at least some in possession of the enlightened world-view.

7. States: There are only three states in which the enlightened world-view is possible: those resulting from (1) the suppression, (2) the elimination and (3) the partial elimination and partial suppression of the karmic particles responsible for deluded world-view (see 2.1).

8. Relative numerical strength: Regarding the numbers of souls in the three states of the enlightened world-view, it is said that fewest are in the state resulting from suppression; a larger number are in the state resulting from partial elimination and partial suppression of karma; and the largest number are in the state which results from the complete elimination of karma because this is the state which accommodates the infinite number of liberated souls.

This sutra receives a further elaborate treatment in the SS, not included here, which discusses the eight gateways of investigation in the context of the fourteen stages of spiritual development (SS 9.1) and the fourteen-membered discipline of inquiry (SS 1.8).

*mati-śrutā-vadhi-manahparyāya-kevalāni jñānam*

1.9 The varieties of knowledge are: empirical, articulate, clairvoyant, mind-reading and omniscient knowledge.

Empirical knowledge (cognition) is gained through the senses and/or the mind's ability to comprehend what is sensed.

Articulate knowledge refers to conceptualization through language.

Clairvoyance refers to the perception of things that are out of the natural range of the senses. In humans, clairvoyance is acquired through spiritual discipline whereas, for the inhabitants of heaven and hell, it is inborn (see 1.22–1.23). Clairvoyance is also possible, in moments of hardship, for beings that are not human but possess five senses and a mind (1.23/SS 1.22).

Mind-reading is the act of seeing the objects (the modes) of another's mind. This knowledge is only acquired by ascetics at a high level of spirituality.

Omniscience refers to knowledge of all substances in all their modes: past, present and future.

*tat pramāṇe*

1.10 These five varieties of knowledge divide into the two classes of approved means of knowledge, the mediate (acquired) and immediate (innate).

TRANSLATOR'S NOTE

The division of knowledge into two classes is an innovation of Jaina philosophers. In the established Indian tradition, the approved means of knowledge were most often divided into four classes: perception, inference, analogy and articulation/scripture. In 1.9 and 1.10, Umāsvāti follows the ancient Jaina tradition of the five varieties of knowledge and the innovative allocation of these as mediate or immediate knowledge, that is, acquired and innate knowledge.

*ādye parokṣam*

1.11 The first two varieties of knowledge, empirical and articulate, are acquired knowledge.

*pratyakṣam anyat*

1.12 The remaining three varieties of knowledge are instances of innate knowledge.

The power of knowing is innate to the soul but this power is partially, though never completely, qualified by the karmic particles.

These sutras classify the varieties of knowledge according to two classes of the approved means of knowledge, acquired (mediate) and innate (immediate). As well as including empirical and articulate knowledge, the "acquired" category includes scriptural knowledge which is articulate by the teacher. Scriptural knowledge is authentic because it derives from the pure and perfect knowledge of the Jina (omniscient teacher) who revealed it.

The remaining three varieties of knowledge, clairvoyance, mind-reading and omniscience, are considered innate because they exist independently of the senses, mind and words. Clairvoyance and mind-reading result from partial suppression and partial elimination of the relevant karma. Strictly speaking, only omniscience is perfectly innate because it alone arises out of the total elimination of knowledge-covering karma and therefore knows everything, past, present and future.

All categories of knowledge, other than omniscience, are accompanied by ignorance due to the constant rise of knowledge-covering karma. Karma exists simultaneously in three states: (1) eliminated, (2) partially

eliminated and partially suppressed, and (3) rising. From the first two states comes knowledge (albeit limited). From the third state, rising karma, comes ignorance, either as absence of knowledge or misinformation.

So all categories of knowledge, other than omniscience, are a mixture of knowledge and ignorance. To have absolutely eliminated all knowledge-covering karma is to be omniscient.

*matih smṛtiḥ samjñā cintā-bhinibodha ity anarthāntaram*

### 1.13 Memory, recognition, reasoning and apprehension incorporate the various aspects of empirical knowledge.

In this sutra, the author uses a set of synonyms to introduce the four aspects of empirical knowledge, the first variety of knowledge.

#### TRANSLATOR'S NOTE

These four aspects of empirical knowledge are discussed in the various theories of knowledge in Indian philosophy. Umāsvāti's classification was accepted by all subsequent Jaina logicians who gave their own estimate of contemporary theories of knowledge in light of it.

Figure 1 provides an over-view of the classification of knowledge as given in the preceding sutras and commentaries to 1.9–1.13.

*tad indriyā-nindriyanimittam*

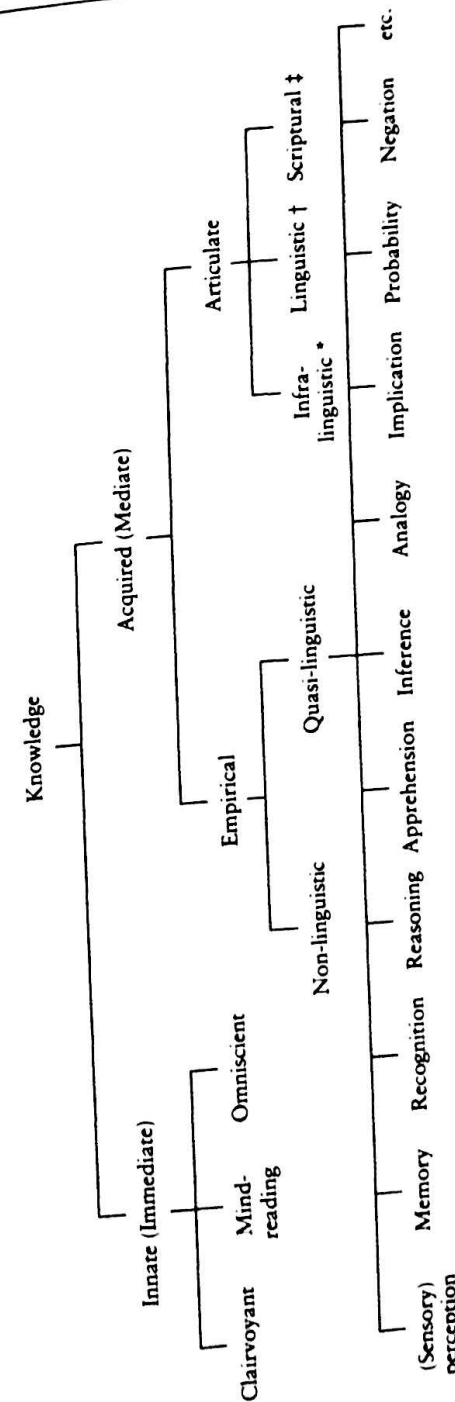
### 1.14 Empirical knowledge is produced by the senses and the mind.

Empirical knowledge arises from the senses alone, the mind alone or the two acting together. There are beings without a mind such as plants, trees and some lower animals whose knowledge is necessarily through their senses alone. Plants and trees have only one sense, the tactile sense, and so their perception is produced by touch alone.

In human beings, however, empirical knowledge is sometimes produced by the joint activity of the senses and the mind and at other times by the activity of the mind alone. For instance, the empirical knowledge that "this is a table" is produced by the collaboration of the sense of sight and the mind whereas remembering what the table looks like requires only the mind to act. There is also a variety of empirical knowledge that is instinctive, such as the ability of a plant to grow towards the light or a creeper towards a support.

This chart summarizes the varieties of modes of investigation/knowledge detailed in this chapter. How many do you count?

Table of Knowledge



\* Infralinguistic knowledge is found in lower sensed beings that do not have a mind.  
 † Linguistic knowledge is the province of beings with minds.  
 ‡ Scriptural knowledge is articulated by the saints.

Figure 1

*avagrahê-hâ-vāya-dhāraṇāḥ*

1.15 Empirical knowledge develops through the four stages of inarticulate sensation, specific inquiry, articulate comprehension and imprint.

Inarticulate sensation is the mere sensing of objects, the grasping of their generic character (see 1.18).

Specific inquiry is the curiosity to know the whole from the part, to identify the features. It includes a process of elimination, identifying what the object does not have and what it is not. The SB equates specific inquiry with speculation, endeavour, reasoning, examination, thought, and inquisitiveness.

Articulate comprehension arises from specific inquiry. It is cognition, a definitive identification of the object, understanding both what it is and what it is not. The SB equates it with exclusion, expulsion, limitation, banishment.

Imprint is the retention of the identification of the object, creating an impression in the mind which is experienced as memory. The SB explains imprint with synonyms such as continued cognition, memory, retention and determination.

Thus the four stages constitute the formula for complete mental activity.

#### TRANSLATOR'S NOTE

The style of the SB is to explain philosophical ideas using the ancient device of sets of synonyms while the SS style is to explain with crisp, succinct definitions.

*bahu-bahuvīdha-kṣiprā-nīṣṛitā-sandigdha-dhruvāṇām setarāṇām*

1.16 (not SS) The objects perceptible by relatively pure mental faculties are multiple and complex and the comprehension of them is quick, independent, unambiguous and constant. The objects perceptible by relatively impure mental faculties are few and simple and the comprehension of them is slow, dependent on mediation, ambiguous and inconstant.

*bahu-bahuvīdha-kṣiprā-niḥṣṛtā-nukta-dhruvāṇām setarāṇām*

(SS variant 1.16) The objects perceptible by relatively pure mental faculties are multiple and complex and the comprehension of them is quick, partially exposed, unspoken and constant. The objects perceptible by relatively impure mental faculties are few and simple and the

comprehension of them is slow, completely exposed, spoken and inconstant.

In this sutra, the objects of empirical knowledge and the nature of the inquiry into them are described according to the purity of the subject's mental faculties.

In the SS version of this sutra, "partially exposed" refers to empirical knowledge of an entire object, although the subject has only had access to a part of the object, whereas "completely exposed" refers to knowledge of an object which has been completely available to the subject. Similarly "unspoken" refers to empirical knowledge of an object without it being described, as opposed to "spoken" which refers to comprehending an object only when it is explicitly spoken of.

*arthasya*

1.17 The thing perceived continues to be the object at all four stages of empirical knowledge.

*vyañjanasyāvagrahaḥ*

1.18 The thing barely contacted is the object of empirical knowledge at the first stage.

Now, the objects of empirical knowledge are divided into two categories: the thing comprehended and the thing barely contacted.

Bare contact with a thing takes place at the moment it reaches the senses. This is the stage of inarticulate sensation. This contact awareness gradually proceeds towards the plane of consciousness, that is from the senses alone to the mind and the senses. (The phenomenon described here is called the "threshold level" in modern psychology, the measure of intensity at which mental or physical stimulus is perceived and produces a response.) Suppose, for example, that a man is woken by a call. The sound atoms reach the man's ears in succession and, in time, when the ears are sufficiently "saturated" with sound atoms, he wakes. (Jaina thinkers regard sound as material atoms.)

The awakening of consciousness is followed by the other three stages of empirical knowledge – specific inquiry, cognition and imprint – all of which are concerned with the object alone. The inarticulate sensation relates to both the contact with the object, and the object. In other words, there are two phases of the object, its initial appearance and its continued



existence. Inarticulate sensation notes both the initial appearance and the continued existence, whereas the latter three stages recognize only the continued existence.

### What is inarticulate sensation according to the commentary?

*na cakṣur-anindriyabhyam*

1.19 Inarticulate sensation of a barely contacted thing is not possible for the eye or the mind.

Inarticulate sensation of a barely contacted thing is possible only through actual physical contact and so is confined to the four senses: hearing, taste, smell and touch. The eye and the mind comprehend their object from a distance without physical contact.

#### TRANSLATOR'S NOTE

This sutra disputes the view of some philosophical schools that an object sends rays to the eye, i.e. there is physical contact between eye and object.

### What is articulate knowledge according to the commentary?

*śrutam matipūrvam dvya-neka-dvādaśabhedam*

1.20 Articulate knowledge arises in the wake of empirical knowledge. It is of both classes of scripture, the Outer Corpus of many texts and the Inner Corpus of twelve.

The second of the five types of knowledge, articulate knowledge, is now defined.

Articulate knowledge is essentially knowledge derived from words. But, according to convention, what is referred to here is the entire Jaina sacred literature. The SB makes a clear distinction between empirical knowledge and scriptural knowledge. Empirical knowledge is concerned only with the objects that exist in the present. Scriptural knowledge relates to objects of all three phases of time – past, present and future.

The twelve texts of the Inner Corpus are the work of the Jinās and their immediate disciples. The Jinās were omniscient and their immediate disciples enjoyed a distinctive intelligence and gift for communication. The learned ascetics who followed the immediate disciples of the Jinās composed the Outer Corpus, consisting of many texts, for the benefit of their disciples whose power of understanding was inferior. The ascetics who compiled the Outer Corpus are said to have inherited complete or partial knowledge of the earlier literature.

*dviividho'vadhīḥ*

1.21 (not in SS) Clairvoyance has two types.

*bhavapratyayo nāraka-devānām*

1.22 (SS 1.21) The beings of heaven and hell are born clairvoyant.

These sutras begin the definition of the third variety of knowledge, clairvoyance, by classifying it into two types. The first is the in-born clairvoyance of the infernal and celestial beings. Ultimately, the nature of all clairvoyance is due to the kind of partial elimination and partial suppression of the clairvoyance-covering karma. But in the case of the infernal and celestial beings, it is said to be due to birth because they are born with the requisite partial elimination and partial suppression. The in-born power of clairvoyance is compared to the in-born capacity of birds to fly or fish to swim.

*yathoktanimittaḥ ṣaḍvikalpaḥ śeṣāṇām*

1.23 (SS 1.22) The clairvoyance which arises from partially eliminating and partially suppressing knowledge-covering karma in a certain way is possible only in animals and humans. Such clairvoyance has six sub-types.

The second type of clairvoyance is that of a soul which has partially eliminated and partially suppressed knowledge-covering karma in a certain way during its current lifetime. The six sub-types of clairvoyance, accessed by reducing particular karmic effects during one's lifetime, differ in the strength and constancy with which they affect the soul. The first sub-type occurs in a person in a particular place but does not continue when he or she moves to a different place. The second sub-type of clairvoyance is not restricted to any particular place but will not last a lifetime. The third is explained as clairvoyance that gradually contracts in range and the fourth as gradually expanding in range. The fifth sub-type fluctuates repeatedly, contracting and expanding in its range. The sixth, once it has arisen in a being, continues till death or into the next life and sometimes even until omniscience is achieved.

*ṛju-vipulamatiḥ manahparyāyāḥ*

1.24 (SS 1.23) Mind-reading has two types, simple and complex.



*viśuddhy-apratipātābhyām tadviśeṣaḥ*

1.25 (SS 1.24) The types of mind-reading differ in relation to their purity and infallibility.

These two sutras explain the fourth variety of knowledge, mind-reading. Simple mind-reading reads only a few general modes of the mind. However, complex mind-reading reads many different and complex modes of a mind. It is, therefore, considered purer than simple mind-reading. Moreover, it is infallible, lasting until one attains omniscience. It is wider in extent and penetrates more deeply into the minds of others. Simple mind-reading is relatively impure, fallible, limited in scope and shallow.

#### TRANSLATOR'S NOTE

The simple modes relate to thoughts about an object or action and the complex to the deeper motivation and beliefs that lie behind these thoughts.

According to some thinkers, only the modes of the material clusters that make up the mind are directly known in mind-reading. The thoughts expressed by these modes are not read directly, but inferred. This explanation is rejected by others. (For the concept of the physical mind, see appendix 5.)

*viśuddhi-kṣetra-svāmi-viśayebhyo'vadhimanahparyāyayoh*

1.26 (SS 1.25) Clairvoyance and mind-reading differ from each other in their purity, spatial range, the species of the knowing subject and the nature of the object identified by them.

The difference between mind-reading and clairvoyance is identified through four factors.

Firstly, to be able to mind-read, a soul must be in a purer state than is necessary for clairvoyance. Mind-reading knows the thinking expressed by the modes of the material clusters which constitute the mind. Mind-reading knows the finer modes of the material clusters which are beyond the reach of clairvoyance. (See appendix 5 for further information about clusters of matter that constitute the mind.)

Secondly, clairvoyance can operate in space ranging from the innumerable part of a finger to the entire cosmic space, whereas mind-reading is confined to the region inhabited by human beings.

Thirdly, clairvoyance is available to souls residing in any of the realms of existence whether they are fully or partially self-restrained or completely devoid of self-restraint. Mind-reading, however, is possible only in

human beings with self-restraint, specified by the SB as spiritually advanced ascetics.

Fourthly, clairvoyance can identify all clusters of matter but not in all their modes. Mind-reading, however, can know the infinitesimal part of those clusters.

In short, clairvoyance is extensive but shallow, whereas mind-reading is more limited but deep.

Note here what kinds of knowledge extend to substances (but not modes)

*matī-śrutayor nibandhaḥ sarvadravyeṣu-asarvāparyāyeṣu*

1.27 (SS 1.26) The domain of empirical and articulate knowledge extends to all substances, although not in all their modes.

The description of the domain of the five varieties of knowledge begins with empirical and articulate knowledge.

There are six substances in the cosmos: the medium of motion, the medium of rest, space, matter, souls and time (see 5.1, 5.2, 5.38). All these, in a limited range of modes, constitute the domain of empirical and articulate knowledge. Only the omniscient soul fully knows the infinite modes of all six substances.

*rūpiṣu avadheḥ*

1.28 (SS 1.27) The domain of clairvoyance extends to all matter, though not in all its modes.

*tadanantabhāge manahparyāyasya*

1.29 (SS 1.28) The domain of mind-reading extends only to an infinitesimal part of the domain of clairvoyance.

These sutras describe the domain of the next two varieties of knowledge, clairvoyance and mind-reading.

The domain of mind-reading is narrower than that of clairvoyance because mind-reading can only identify the modes of the material clusters that constitute the mind, while clairvoyance can identify all kinds of material clusters in cosmic space. However, clairvoyance cannot read the mind, that is, it cannot identify the modes of the mind's material clusters, because these are too subtle. (For further points of difference between mind-reading and clairvoyance see 1.26.)



1.30 (SS 1.29) The domain of omniscience extends to all substances in all their modes.

Here, the domain of the final variety of knowledge is described. Omniscience is autonomous, perfect, whole, incomparable, independent, pure and all-encompassing. No substance or mode lies beyond its range.

**Note above what kind of knowledge extend to substances and modes**

ekādini bhāyāni yugapad ekasmin ācaturbhyah

1.31 (SS 1.30) Up to four of the five varieties of knowledge may be simultaneously available in a soul.

The availability of the varieties of knowledge to a particular soul are now discussed.

In the soul, empirical knowledge can be available on its own. The combination of empirical knowledge with articulate knowledge is also possible, as is a triple combination such as empirical, articulate and clairvoyant knowledge or empirical, articulate and mind-reading knowledge. Sometimes empirical, articulate, clairvoyant and mind-reading knowledge occur together.

According to the scriptures, empirical and articulate knowledge are always available in all living beings including one-sensed organisms and plants. The articulate knowledge of souls without a mind is "infra-linguistic" in nature, that is, the conceptualization is very feeble (see figure 1).

The first four varieties of knowledge, all of which are due to the partial-elimination and partial suppression of knowledge-covering karma, cannot exist with omniscience which occurs when knowledge-covering karma is completely eliminated. The SB notes that, according to some thinkers, the other four varieties of knowledge do, in fact, co-exist with omniscience but, being overshadowed by it, they become, as do the senses, effectively defunct in its presence. In this view, omniscience is like the appearance of the bright sun in the cloudless sky; it so outshines the other luminous bodies that it deprives them of their luminosity.

The SB maintains that knowledge as well as intuition, both of which are pure and perfect, are simultaneously present in the Jinas. The SBT objects to this view on the grounds that it is not stated in the scripture.

mati-śrutā-vadhayo viparyayaś ca

1.32 (SS 1.31) Empirical, articulate and clairvoyant knowledge may be enlightened as well as deluded.

This introduces the double nature of the first three varieties of knowledge as either enlightened or deluded. The criterion for the enlightened or deluded character of these varieties of knowledge is the enlightened or deluded world-view of the respective subject. The last two varieties of knowledge, mind-reading and omniscience, are inherently enlightened.

Deluded empirical, articulate and clairvoyant knowledge added to the five pure varieties of knowledge enumerated in 1.9 make a total of eight varieties of knowledge.

sadasator aviśeṣād yadr̥cchopalabdher unmattavat

1.33 (SS 1.32) A person with a deluded world-view is like an insane person who follows arbitrary whims and cannot distinguish true from false.

The empirical, articulate and clairvoyant knowledge of a person with a deluded world-view are bound to be deluded because the world-view is the foundation of one's knowledge and conditions all speculations. The true or deluded nature of knowledge is not determined by the grasp of practical facts but by the ethical or spiritual value which provides the viewpoint. The deluded world-view misleads thinking and conduct, overpowering them with delusion.

naigama-saṃgraha-vyavahāra-r̥jusūtra-śabdā nayāḥ

1.34 (not SS) The philosophical standpoints are: the common person's view, generic view, practical view, linear view and literal view.

naigama-saṃgraha-vyavahāra-r̥jusūtra-śabda-samabhira-dhai-vambhū-tā nayāḥ

(SS variant 1.33) The philosophical standpoints are: the common person's view, generic view, practical view, linear view, literal view, etymological view and actuality view.



adya labdan du in bheda

1.15 (not SA) The common person's view has two sub-types and the literal view has three.

The doctrine of philosophical standpoints mentioned in 1.6 is introduced for detailed explanation. The philosophical standpoints allow for different estimates of reality using different frames of reference.

The first standpoint, the common person's view, overlooks the distinction between the remote and immediate, noting one or the other as if it were the whole, depending upon the intention of the observer.

The second standpoint, the generic view, combines the part with the whole. A general term is used for a specific. The emphasis on general rather than specific has led to the absolutist systems of philosophy.

The third standpoint, the practical view, concentrates on the function of a thing or being. It is analytic in approach and often uses metaphors to explain the nature of things.

The fourth standpoint, the linear view, considers as real only those modes which exist at the moment. The past and future modes of a thing are not real as they have served or will serve their purpose and do not exist at the moment.

The fifth standpoint, the literal view, uses words at their exact face value to signify the real nature of things. Each word has a very particular meaning. In the literal view, even changing the gender, number, word-ending or tense of a word is thought to change its meaning and, therefore, to change the object to which it refers. So it is not appropriate to use words in different genders, number etc. to refer to the same object or event.

The three sub-types of the literal view are: (1) the view of the immediately present, (2) the etymological view, (3) the actuality view. The view of the immediately present restricts the meaning of the word to the actual state of the thing to which it refers. The other two sub-types are classified by the SS (1.33) as standpoints in their own right (see below).

The sixth standpoint in the SS tradition, the etymological view (classified by the SB as a sub-type of the fifth standpoint), discards the conventional use of a word in favour of the meaning derived from its root. The etymological view asserts that, because the roots of synonyms are different, they are not actually "synonyms" in the sense of words that mean the same as each other.

The seventh standpoint in the SS tradition, the actuality view (classified in the SB as a sub-type of the fifth standpoint), recognizes only the action

implied by the root-meaning of a word. To be real, the object must satisfy the activity meant by the word.

(For examples of each of the philosophical standpoints, see translator's note, below.)

According to the SS, a philosophical standpoint is a proposition established by logic. The propositions are of two kinds: (1) those related to substance, that is, to the essential features of a thing, and (2) those related to modes, that is, to the different phases of a thing's existence (see 1.6).

The SB describes the philosophical standpoints as guides, ushers, agents, proofs, determiners, revealers, finders and indicators, which represent the concept from different perspectives. They are insights into the different facets of reality. They are complementary rather than mutually exclusive, helping to place all varieties of knowledge in their proper perspective.

The first three philosophical standpoints (common person's, generic and practical) recognize all eight varieties of knowledge, of which two, mind-reading and omniscience, are always true (as they are always accompanied by the enlightened world-view) and three, empirical, articulate and clairvoyant knowledge, are true when accompanied by the enlightened world-view and deluded when accompanied by a deluded world-view (1.32). Even the three deluded varieties are considered valid in practical life because each involves awareness of the object albeit within a limited capacity.

The fourth philosophical standpoint, the linear view, does not recognize the validity of empirical knowledge whether enlightened or deluded because both tend to be indeterminate and indecisive in their identification of objects. Instead, the linear view recognizes scriptural knowledge as authentic because it knows its objects in all their modes and characteristics.

The fifth philosophical standpoint, the literal view, accepts scriptural knowledge and omniscience as the most valuable varieties of knowledge. The literal view does not accept the validity of empirical knowledge, clairvoyance and mind-reading because they are subordinate to scriptural knowledge and as such have no essential functions of their own. Nor does the literal view recognize the importance of the deluded varieties of empirical, scriptural (articulate) and clairvoyant knowledge because, according to this view, all souls have the power of knowledge and this cannot be damaged.

The philosophical standpoints solve many philosophical disputes by

clarifying the perspective of the disputants. The first four standpoints (common person's, generic, practical and linear) analyse the logical implications of the conflicting doctrines, whereas the last three focus on the linguistic nuances.

#### TRANSLATOR'S NOTE

Speaking from the first standpoint, the common person's view, we might describe an area of tropical forest as "timber" in which case we are seeing the remote, the use of the trees for building materials. On the other hand, standing two inches from a deadly snake we might describe the area as a "death trap" in which case we are describing it in terms of the immediate.

From the second standpoint, the generic view, we might describe the jungle as "lots of trees" or "woods" thus generalizing from one particular lifeform on that area of land.

From the third standpoint, the practical view, we might say, "This is a treasure trove," referring metaphorically to the financial benefit from cutting and selling the trees. We might as easily say, "These are the lungs of the earth," referring to the function of the trees in releasing oxygen, or, "This is the gene pool" of the earth, referring to the millions of diverse species living there which provide the basis for new life.

From the fourth standpoint, the linear view, we would recognize the area in question as a breathing organ for the planet and as a rich collection of species but would not perceive the area as timber or as the money derived from this, as these latter would be potential modes, not present ones.

In the fifth standpoint, the literal view, we would say that most of the lifeforms in this area of land were not in fact trees, and even those that were called "trees", such as banana plants, were not trees as they did not have wooded trunks. We would also seek to describe the area of land by the most appropriate term: wood, forest, wilderness, jungle. This would lead to the etymological and actuality view (sub-types of the fifth standpoint, according to the SB, but the sixth and seventh standpoints, according to the SS).

In the etymological view, we would say that this was not a "jungle" as the root of this is *jāṅgala*, the Sanskrit for dry/desert. If we called them "woods" we would name the wood of the trees, but would not be including the large amount of herbaceous, fungal and animal life. "Forest" from the latin *foris* meaning "outdoors" would be so general as to also include gardens, plantations and so on. "Wilderness" is from *wild(d)eor* ("wild deer") and so is inaccurate. "The wild" meaning simply untamed nature might perhaps be the most accurate.

From the seventh standpoint, the actuality view, we would reject jungle and wilderness but accept "woods", "forest" and "the wild" as all describing some actual reality in that area which does support the activities of being wood, being outdoors and being wild.

The SB clearly accepts the inherent purity of the soul at all times. This is in accord with the great Jaina philosopher Kundakunda who argued that the transcendental perspective is superior to the empirical one in assessing the essence of Jaina philosophy. However, the SB does not specifically distinguish between the transcendental and empirical viewpoints as did Kundakunda.

An important outcome of the SB recognizing the inherent capacity of all souls to know the truth is that all the traditional approved means of knowledge, perception, inference, analogy and scripture, are seen as valid.

The classification of the philosophical standpoints in sutras 1.34 and 1.35 and their exposition by the SB are endorsed in the ancient *Śaṭkhaṇḍāgama* and *Kaṣāyapāhuḍa* of the Digambara scripture. This points to the antiquity of the sutras and the SB.

## CHAPTER TWO

# *The Nature of the Soul*





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Here, Umāsvāti is addressing the first Jain “real” of jīva, often translated as “soul”, though many scholars, myself included, argue this can be a problematic translation especially for a western audience.



Reminder:

The numbered verses in bold (2.1, etc.) constitute the text. The unbolded text following each verse is considered commentary that the translator drew from commentaries provided by Jain philosophers Umāsvāti, Pūjyapāda, and Siddhasenagaṇi.

You are only required to read the bold verses.

However, you are welcome to read the commentary sections for additional insight to a particular verse.

The first chapter explained the categories of truth that constitute reality. Now the author turns his attention to the first category, the soul.

*aupaśamikaḥ-kṣāyikau bhāvau miśraś ca jīvasya svatattvam audayika-pāriṇāmikau ca*

**2.1 The states that distinguish the soul from other substances are those that:**

- (1) are due to the suppression of the deluding karma
- (2) are due to the elimination of the eight types of karma
- (3) are mixed because of the partial elimination and partial suppression of the four destructive karmas
- (4) are due to the rising of the eight types of karma
- (5) constitute the innate nature of the soul

Now the nature of the soul, the first among the seven categories of truth (see 1.4), is explained in terms of the states that distinguish it from other substances. This sutra groups these states into five classes according to karmic processes. The states in the first four classes are produced as a result of the soul's interaction with karma. Directed by the various processes of karma, the soul passes through these different states which generate changes in its nature and which constitute its worldly career.

There are eight types of karma:

1. knowledge-covering
2. intuition-covering
3. sensation-producing
4. deluding
5. lifespan-determining
6. body-making
7. status-determining
8. obstructive

The bold is the translation of the original text, the unbold, starting with “Now the nature” is the translator's summary of various commentaries on the text.

Of these eight karmas, (1), (2), (4) and (8) are called destructive because they cover or distort the intrinsic qualities of the soul. The remaining four are non-destructive.

The mixing of karma with the soul is due to karmic inflow (see 6.1–6.2). The binding of the particles of karma to the soul is called bondage (8.1). However, this binding is not permanent. The soul has an inherent capacity which can affect how the bondage is ended, thereby affecting its own fate. It can exert power to suppress the karmas so that they remain as inactive “sediment” in the soul. This suppression causes the first distinguishing class of states. But if the soul goes further and actually succeeds in eliminating the karma, this brings about the second class of states. It is also possible for the soul to partially eliminate and partially suppress its karma so that the soul becomes like clean water mixed with mud. This generates the third class of states. However, karmic particles that have not been eliminated cannot be suppressed forever; they must eventually mature and rise up like disturbed sediment to produce their effect. This active arising of karma generates the fourth class of states.

The states of the fifth class are integral to the soul and, therefore, distinct from its karmic alliance. These innate states will be explained in 2.7.

The SBT draws attention to a sixth, “combined” state, a mixture of two or more of the above states, which it says is also mentioned in the scriptures.

Although it has size and shape, determined by karma, the soul does not possess the material qualities of touch, taste, smell and colour.

*dvi-navā-ṣṭādaśai-kaviṃśati-tribhedā yathākramam*

**2.2** The five classes of states cause two, nine, eighteen, twenty-one and three states, respectively.

*Below and following are all the “states” noted in 2.1 that distinguish the jīva from other substances*

*samyaktva-cāritre*

**2.3** The enlightened world-view and enlightened conduct.

The description of the five classes of states of the soul begins with the first class, those caused by suppressing the deluding karmas. Of the eight types of karma, only deluding karma can be suppressed.

This karma has two varieties, view-deluding and conduct-deluding.

The enlightened world-view referred to in this sutra is due to the suppression of conduct-deluding karma in the form of the four tenacious passions of anger, pride, deceit and greed, and of the three sub-types of view-deluding karma which cause, respectively, deluded world-view, near-perfect enlightened world-view and a mixture of enlightened and deluded world-view (see 8.10). Enlightened conduct is due to the suppression of conduct-deluding karma, specifically the four passions. However, both the enlightened world-view and enlightened conduct are very short-lived in this case because they are achieved by temporary suppression and not the elimination of karma.

Furthermore, the enlightened world-view will not come to all. There is no beginning to the transmigration of souls from birth to birth and for some there is no end. Not all will attain liberation. Those who are destined to attain liberation are capable of achieving the prerequisite enlightened world-view through suppressing, eliminating or partially suppressing and partially eliminating the view-deluding karma. Once they do this, they have a set period of time left before attaining liberation. The maximum span of this period is equal to half the time it takes for a soul to bind and release all the karmic particles scattered in the cosmos (something it has done an infinite number of times in its beginningless career).

There is a second essential condition for the initial attainment of the enlightened world-view – that the karmas being bound by the soul are of intermediate duration, that is, the time it takes for them to bind and be released by the soul is between one intra-hour (just less than forty-eight minutes) and  $10^{14}$  ocean-measured periods (o.m.p.) minus one time unit. Furthermore, these intermediate karmas must be stabilized by the spiritual purity of the soul at a duration of  $10^{14}$  o.m.p. minus numerable thousands of o.m.p. (See appendices 1 and 2 for information about Jaina measurement of numbers and time.)

The third condition, given in the SS, for attaining the enlightened world-view is that the soul must be inherently worthy of liberation (2.7). It should, moreover, have five fully developed senses (2.15), a mind (2.11), all the maturations (8.12) and complete purity. Humans, gods, infernal beings or subhumans (animals and plants) that fulfil these conditions are capable of attaining the enlightened world-view. There are many other



## NATURE OF THE SOUL

factors, including memory of past lives, which are instrumental in achieving the enlightened world-view.

*jñāna-darśana-dāna-lābha-bhogô-pabhoga-vīryāṇi ca*

**2.4** The enlightened world-view and enlightened conduct, together with knowledge, intuition, beneficence, gain, satisfaction, comfort and power.

Now the states in the second of the five distinguishing classes of states are described. In this class, there are nine states which are generated by the total elimination of the four types of destructive karma. The four destructive karmas generate nine states because of their sub-types, that is the two varieties of deluding karma, (1) view-deluding and (2) conduct-deluding karma; as well as (3) knowledge-covering and (4) intuition-covering karma, and the five sub-types of obstructing karma, (5) beneficence-obstructing, (6) gain-obstructing, (7) satisfaction-obstructing, (8) comfort-obstructing and (9) power-obstructing karma.

When these nine varieties of karma are eliminated, the positive states underlying these karmas become attainable. These are respectively: (1) the enlightened world-view, (2) enlightened conduct, (3) omniscience, (4) pure and perfect intuition, and the abilities to (5) inspire fearlessness, (6) meet one's nutritional needs, (7) create divine surroundings (call up the gods, generate celestial light, create beautiful gardens, etc.), (8) produce divine paraphernalia (canopies, thrones, etc.) and (9) achieve omnipotence.

The above interpretation is only in the SS. However, there is no controversy among the commentators about the soul attaining the first four states after it has eliminated the destructive karmas. The other five states can be identified with the unimpeded bliss of omniscience. The physical pain and pleasure caused by the arising of sensation-producing karma have no effect on the spiritual bliss of the omniscient soul.

## TRANSLATOR'S NOTE

In 2.1, the states of the second class are described as those which arise due to the total elimination of the eight types of karma, yet here the elimination of only the four destructive karmas is mentioned. The reason for this apparent inconsistency is that the state of worldly souls is being considered, for whom only the elimination

## KARMIC STATES

of the four destructive karmas is possible. The elimination of all eight types of karmas occurs only on liberation from worldly life.

*jñānâ-jñāna-darśana-dānādilabdhayaś catus-tri-tri-pañcabhedā  
yathākramam samyaktva-cāritra-samyamāsamyamāś ca*

**2.5** Four kinds of knowledge, three kinds of deluded knowledge [knowledge held by a deluded person], three kinds of intuition, five kinds of potential, the enlightened world-view, enlightened conduct, "partial restraint and partial non-restraint".

These are the states in the third distinguishing class, those due to partial elimination and partial suppression of the destructive karma. The four kinds of knowledge are: empirical, articulate, clairvoyant and mind-reading (see 1.9). The three kinds of deluded knowledge are: deluded empirical, deluded articulate and deluded clairvoyant (1.32). The three kinds of intuition are: visual, non-visual and clairvoyant. The five kinds of potential are for beneficence, gain, satisfaction, comfort and power. The enlightened world-view and enlightened conduct have been explained in 1.1. "Partial restraint and partial non-restraint" is limited self-restraint according to one's capacity.

The karmic particles that are eliminated and suppressed are those which are capable of covering totally the properties of the soul such as knowledge, intuition, the enlightened world-view, enlightened conduct, and the potentials (beneficence, etc.). In the partially eliminated and partially suppressed state, the actively arising karmic particles are only able to cover partially the properties of the soul and must leave a part of them exposed. They are the common property of all souls, even the most undeveloped ones.

Non-destructive karma (sensation-producing, body-making, status-determining, lifespan-determining) is not subject to partial elimination or partial suppression.

*gati-kaṣāya-liṅga-mithyādarśanâ-jñānâ-samyatâ-siddhatva-leśyâś catus-  
catus-trye-kai-ke-kai-ka-ṣaḍbhedāḥ*

**2.6** Transmigration in the four realms, four passions, three genders, the deluded world-view, ignorance, non-restraint, the unliberated state and the six colourings.

Here, the fourth class of the states of the soul, those that are due to the

rising of the eight types of karma, is described. The four transmigration realms are the respective habitats of infernal beings, subhumans (plants and animals), men and gods. The four passions are anger, pride, deceit and greed. The three genders are female, male and hermaphrodite. The deluded world-view is a perverted understanding of the categories of truth. Ignorance is the state following the active arising of the most intense karma that covers knowledge, intuition and the enlightened world-view. Non-restraint is total absence of self-control. The unliberated state is caused by the active arising of the four non-destructive karmas. The six colourings are black, blue, grey, red, yellow and white. There are many other states and sub-types of these states, but these twenty-one are representative of all the others.

The following table indicates the types of karma which cause the different states:

| STATES                            | KARMA  |
|-----------------------------------|--|
| Transmigration in the four realms | body-making (see 8.12)   |
| Four passions                     | conduct-deluding (8.10)  |
| Three genders                     | conduct-deluding (sexual disposition) (8.10)                                 |
|                                   | body-making (sexual organs) (8.12)   |
| Deluded world-view                | view-deluding (8.10)   |
| Ignorance                         | knowledge-covering (8.7)   |
|                                   | intuition-covering (8.8)   |
|                                   | view-deluding (8.10)   |
| Non-restraint                     | conduct-deluding (8.10)  |
| Unliberated state                 | four non-destructive (8.9, 8.11–8.13)  |
|                                   | (sensation-producing, body-making, lifespan-determining, status-determining) |
| Six colourings                    | conduct-deluding (passions) (8.10)   |
|                                   | body-making (8.12)   |

*jīva-bhavyā-bhavyatvādīni ca*

**2.7** Being a soul, being worthy of liberation, being unworthy of liberation and so on constitute the innate nature of the soul.

Here, the fifth and final class of the states of the soul is described. These states are innate and do not result from karmic processes. They may be with or without a beginning (see 5.42, 5.44). This sutra lists those that are beginningless.

According to the SB, the phrase “and so on” in the sutra refers to attributes such as existence, otherness from the body, capacity to act, capacity to enjoy, the possession of qualities, non-ubiquity, non-materiality, etc. Of these properties, some are common to all substances and some are exclusive to either sentient substances (souls) or non-sentient ones (media of motion and rest, space and matter). The three attributes explicitly mentioned are exclusive to the soul.

*upayogo lakṣaṇam*

**2.8** Sentience is the defining characteristic of the soul.

Having described the various states of the soul generated by karma, the author now defines soul with regard to its essential quality.

Sentience is awareness or consciousness. It is twofold: knowledge and intuition. The soul is never bereft of sentience, however feeble and indistinct this may be in undeveloped organisms.

*sa dviividho'ṣṭa-caturbhedah*

**2.9** Sentience is of two kinds: the first has eight varieties and the second has four.

The two kinds of sentience are determined and undetermined. Determined sentience is knowledge and undetermined sentience is intuition.

Sentience as knowledge has eight varieties: empirical, articulate, clairvoyant, mind-reading, omniscient, deluded empirical, deluded articulate and deluded clairvoyant (see 1.9, 1.32).

Sentience as intuition has four varieties: visual, non-visual, clairvoyant and omniscient. Non-visual intuition uses senses other than sight. According to some thinkers, however, it occurs independently of the senses.

The SS mentions the fact (as does the SB in 1.31) that, although knowledge and intuition cannot occur simultaneously in souls that are not omniscient, they can in those that are.

TRANSLATOR'S NOTE

Jaina thinkers accept unanimously that knowledge and intuition cannot occur simultaneously in souls that are not omniscient. However, there is a divergence of

view as to whether or not they occur simultaneously in omniscient souls.

*saṃsāriṇo muktās ca*

## 2.10 Souls are divided into two broad classes: worldly beings and liberated souls.

This sutra begins the classification of souls. Worldly beings transmigrate from one birth to another. The transmigration has no beginning but it ends if the soul is liberated.

The transmigration of worldly beings is explained in the SS with respect to five types of change, namely, changes in the clusters of matter, space units, time units, realms of birth, and states.

The change of the clusters of matter is the soul's absorption and subsequent release of all material particles in cosmic space an infinite number of times.

The change of the space units refers to the soul's occupation of each space unit in cosmic space at some time in its various lives. A soul's occupation sometimes spreads over a limited number of space units and sometimes over the entire cosmic space as in the case of an omniscient soul enjoying the effect of sensation-producing karma in the short time before liberation (see 5.16).

The change of the time units refers to the soul's succession of births and deaths in each time unit in each ascending and descending aeon in the recurring cycles of time (3.27).

The change of the realms of birth refers to the soul's frequent transmigration from one realm of birth to another, from the lowest hell up to the "neck-dwelling" heavens (mid-heavens), due to its deluded world-view (4.20).

The change of the states of the soul is defined by the type, duration, intensity and quality of effect and material mass of the soul's karma due to its deluded world-view (8.4).

*samanaskā-manaskāḥ*

## 2.11 The worldly souls fall into two groups, souls that possess a mind and souls that do not.

Only souls that possess a mind have the power of thought. Souls which are said to have a mind are those with both a psychic and physical mind. Those with a psychic mind but no physical mind are said to be without a mind.

All beings have jīva, but not all have minds, not all are mobile, etc. Here the author is systematizing earlier lists, including those we saw in the early Ācārāṅga-sūtra, among many others.

In the SBT, the psychic mind is attributed to the partial elimination and partial suppression of the karma which obscures articulate knowledge. According to the SS, it is the result of the partial elimination and partial suppression of both the mind-covering (knowledge-covering) karma and energy-obstructing karma. The psychic mind finds expression as consciousness, awareness, sensation, attention and so on.

The SS explains the physical mind as the result of actively arising karma. The physical mind is made of material particles and has a size and location. The physical mind is the essential aid to the psychic mind's potential for thought. Memory is only possible for souls with a physical mind. (For a further description of the mind, see 5.19.)

### TRANSLATOR'S NOTE

In modern parlance, the physical mind is the brain and the psychic mind is the capacity and activity of the brain. However, in the Jaina view it is the psychic mind that creates the physical mind, not vice versa. Furthermore, the physical mind is made of very subtle matter. According to the SBT, it pervades the whole body of a being. In another view (TV, V.19), the location of the mind changes with the location of attention. In yet another view (JSK, III. 270), the heart is the seat of the mind which has the shape of a tiny eight-petalled lotus. *Doc*

*saṃsāriṇas trasa-sthāvarāḥ*

## 2.12 The worldly souls are further classified as mobile and immobile beings.

Mobile beings can move from one place to another. Immobile beings cannot move themselves from one place to another and are all one-sensed organisms (see 2.23).

*prthivy-ambu-vanaspatayaḥ sthāvarāḥ*

## 2.13 (not SS) The earth-bodied, water-bodied and plant-bodied souls are immobile beings.

*prthivy-ap-tejo-vāyu-vanaspatayaḥ sthāvarāḥ*

(SS variant 2.13) The earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied souls are immobile beings.

There are many varieties of earth-bodied, water-bodied and plant-bodied souls. For instance, raw soil or a clod of earth, particles of dust, sand, raw minerals are earth-bodied beings. Snow, ice, rain and so on are water-bodied beings. (For further details on the immobile bodies, see 2.14.)

## NATURE OF THE SOUL

The classification of beings as mobile and immobile is only formal and in reference to body-making karma. The automatic movement for the maintenance of life does not qualify a being as “mobile”. This term refers to those that are capable of voluntary movement. For this reason, the SS variant of this sutra includes the fire-bodied and air-bodied as immobile beings.

### TRANSLATOR'S NOTE

When souls are born with bodies made of material clusters of earth (soil, stone, copper, salt, etc), they are called “earth-bodied”, when their bodies are made of water clusters, they are called “water-bodied” and so on. When these elements are abandoned by their resident souls and assume an inanimate state they are called “earth-bodies” etc. Another variety, called “earth-soul” etc., is defined as a soul that is destined to occupy a body made of earth, etc.

*tejo-vāyū dvīndriyādayaś ca trasāḥ*

**2.14 (not SS)** Fire and air, as well as those with two or more senses, are mobile beings.

*dvīndriyādayas trasāḥ*

**(SS variant 2.14)** Those with two or more senses are mobile beings.

Only beings with at least two senses are genuinely mobile creatures. The SBT explains that the fire-bodied and air-bodied do not move of their own accord and as such, truly speaking, do not belong to the class of mobile creatures.

In the SS, the element of vitality is added to explain the nature of all beings, however many senses they have. There are ten vitalities in all:

1. sense of touch
2. body
3. respiration
4. lifespan
5. sense of taste
6. faculty of speech
7. sense of smell
8. sense of sight
9. sense of hearing
10. rationality

The table below gives the number of vitalities for life-forms classed

## DOMAINS OF THE SENSES

according to the number of senses they possess.

| BEINGS                   | VITALITIES |
|--------------------------|------------|
| One-sensed               | (1) – (4)  |
| Two-sensed               | (1) – (6)  |
| Three-sensed             | (1) – (7)  |
| Four-sensed              | (1) – (8)  |
| Five-sensed non-rational | (1) – (9)  |
| Five-sensed rational     | (1) – (10) |

*pañcendriyāṇi*

**2.15** There are five senses.

This sutra begins the description of the senses and their sphere of operation. The five senses are: touch (skin), taste (tongue), smell (nose), seeing (eye) and hearing (ear).

*dvividhāni*

**2.16** There are two kinds of senses.

The senses can be viewed in two ways, senses as clusters of matter and senses as modes of the soul.

*nirvṛtty-upakaraṇe dravyendriyam*

**2.17** The senses as clusters of matter have a dual nature: as the physical organs themselves and as the capacity of those organs to perceive.

*labdhy-upayogau bhāvendriyam*

**2.18** The senses as modes of the soul are also dual in nature: sentient potential and sentient application.

Sentient potential is the capacity of the soul to apply the physical senses. The SB explains that sentient potential is released by the active arising of the body-making karma and also the partial elimination and partial suppression of the knowledge-covering karma. The SS affirms this latter cause but does not mention the former. It identifies sentient application with the striving of the soul to produce the physical senses.



*upayogaḥ sparśādiṣu*

**2.19 (not in SS)** Touch and the like are the objects of sentient application.

Sentient application relates to empirical knowledge (cognition), that is, the perception of touch, taste, smell, colour, and sound by the senses. It does not relate to articulate knowledge because this is not possible by the senses alone. Nor does it relate to clairvoyance, mind-reading or omniscience because they do not use the senses at all. The SB describes sentient application as attention, specific mental activity, the continuing identity and transformation of the soul. The SBT describes it as both the perception of external objects and the experience of one's own pleasures and pains.

The SB explains that a sense, as (1), a physical organ, is the necessary condition of a sense as (2), the capacity to perceive, and as (3), sentient application. However, a sense as (4), sentient potential, lies at the root of the other three varieties of sense. All four varieties of sense, the first two related to substance and the latter two related to modes, are necessary for perception to occur.

The senses as (3) sentient application are not senses in the true meaning of the word. The term is used figuratively. There is no substantial difference between sentient application and perception, which is the result of the four varieties of the senses.

*sparśana-rasana-ghrāṇa-cakṣuḥ-śrotrāṇi*

**2.20 (SS 2.19)** The five senses are skin, tongue, nose, eye and ear.

*sparśa-rasa-gandha-varṇa-śabdās teṣām arthāḥ*

**2.21 (SS 2.20)** The objects of the five senses are, respectively, touch, taste, smell, colour and sound.

*śrutam anindriyasya*

**2.22 (SS 2.21)** Articulate knowledge [the scriptural lore] is the domain of the internal organ.

Having defined the domain of the senses, the domain of mind is now defined. Articulate knowledge, here understood as the Inner and Outer Corpus of the scriptures (see 1.20), is the subject matter of the internal organ, that is, the mind.

The SBT gives an alternative explanation in which articulate knowledge is said to be empirical knowledge (cognition) beginning with the stage of specific inquiry (1.15). This empirical knowledge is by the mind and not by any sense organ such as the ear or eye. It is a mental perception that understands the scripture.

*vāyvantānām ekam*

**2.23 (not SS)** The classes of beings, up to the air-bodied ones, have only the sense of touch.

*vanaspatyantānām ekam*

**(SS variant 2.22)** The classes of beings, up to the plant-bodied ones, have only the sense of touch.

Now having described the nine classes of beings, earth, water, fire, air, plant, two-sensed, three-sensed, four-sensed, and five-sensed, and also having mentioned the five kinds of senses (see 2.12–2.15), the author distributes the senses according to the classes of beings.

There are variants in the wording of this sutra, because of the variations in sutras 2.13–2.14 in the listed order of the first five classes of beings. However, all the commentators are saying the same thing, that these five classes – earth-, water-, plant-, fire- and air-bodied beings – have only the sense of touch.

*kṛmi-pipīlikā-bhramara-manuṣyādīnām ekaikavṛddhāni*

**2.24 (SS 2.23)** Worms and the like, ants and the like, bees and the like and humans and the like, have an additional sense progressively [they have two, three, four and five senses, respectively].

The following table shows the varieties of elemental bodies, plants, animals, humans, infernals and gods, and the number of senses they possess.

| NUMBER OF SENSES             | BEINGS  |
|------------------------------|---|
| One sense (touch)            | earth-, water-, fire-, air- and plant-bodied  |
| Two senses (touch and taste) | worms, leeches, <i>mollusca</i> (oysters, mussels, snails etc.), <i>curculionidae</i> , <i>vermes</i> |

|   |  |
|---|--|
| Three senses (touch, taste, smell)                    | some minibeasts such as ants, fleas, plant-lice, cotton-seed insects, termites, centipedes   |
| Four senses (touch, taste, smell and sight)           | some minibeasts such as wasps, flies, gnats, mosquitoes, butterflies, moths, scorpions, etc. |
| Five senses, (touch, taste, smell, sight and hearing) | larger animals such as fish, birds, and quadrupeds, humans, infernals and gods               |

In 2.11, souls were classified as those that have a (physical) mind and those that do not. All beings with less than five senses are born through agglutination (material particles joining together) and as such are devoid of a (physical) mind. Among those possessed of five senses, again, there are two categories, those that are born through agglutination, and as such are devoid of a mind, and those that are born of the womb and have a mind.

#### TRANSLATOR'S NOTE

As noted in 2.11, beings without a physical mind are said to be without a mind although all beings have a psychic mind, that is, an awareness, an experience of sensation. This differs from the pure consciousness of the soul because the physical mind has an element of matter in it.

*saṃjñīnaḥ samanaskāḥ*

**2.25 (SS 2.24) Those that have a mind are intelligent beings.**

This sutra explains the unique quality of those who have a physical mind. Intelligence or rationality means the capacity to remember the past and ponder the future. Only the five-sensed beings who have a mind have this capacity. So, human beings and animals born of the womb, the gods and the infernals, are rational beings. This excludes humans and five-sensed animals born by agglutination (asexual reproduction through material particles coalescing).

The SB differentiates between intelligence as thoughtful knowledge and intelligence as subconsciously motivated behaviour. Intelligence as thoughtful knowledge is engaged in judging objects and situations that arise in the wake of specific enquiry. Intelligence as subconsciously motivated behaviour is the survival instinct concerned with acquiring

food, resorting to fight or flight, sexual activity and provision for the future (possessiveness).

*vigrahagatau karmayogaḥ*

**2.26 (SS 2.25) If the soul makes one or more turns when it is in transit after death, the only activity is that of its karmic body.**

Having dealt with the senses and mind of the soul, we now turn to its worldly career transmigrating from one life to the next. The SBT distinguishes two varieties of transit: transit from one place to another and transit which is transformation in one place. The second variety takes place when the soul is reborn in the same body after death. (Death is defined as the exhaustion of the lifespan karma and active arising of new lifespan karma. Rebirth in the same body may occur in single-celled organisms co-habited by many souls.) Both varieties of transit entail effort on the part of the soul. Here our main concern is transit from one place to another.

According to the SB, when the soul is in transit from one birth to another, it has neither a gross body (physical mass), speech organs or a mind and so, naturally, the activities of the body, speech and mind are absent. The motion of the soul in transit, however, may be straight or with one or more turns. When the soul goes in a straight line to the place of rebirth, the impetus is provided by the previous body at the time of death. But if the soul has to make a turn during its transit, to maintain momentum, it needs a fresh impetus from the subtle karmic body that always accompanies it. On reaching the place of birth the soul creates a new gross body through the power of its past karma.

The SS interprets the sutra in a different way. During a transit to another body, the karmic body of the soul absorbs clusters of karmic matter but cannot absorb those clusters needed for speech, mind, gross bodies etc.

*anuśreṇīr gatīḥ*

**2.27 (SS 2.26) Motion is in a straight line along the rows of the space units.**

This sutra describes the motion of the soul in transit after death and of material particles and clusters. The rows of space units run in straight lines from east to west, north to south and also up and down.

The SS says that the transit of the worldly souls is always in a straight line, upwards or downwards to a different realm or horizontally to another place in the same realm. The transit of the liberated souls is always in a straight line. The motion of the material particles and clusters towards the border of the cosmos is also in a straight line. Any deviations from this law are due to the influence of external factors; never the “traveller’s” own effort.

The rotation of the luminous bodies such as the sun and moon is not governed by this law.

*avigrahā jīvasya*

**2.28 (SS 2.27)** The liberated soul always moves in a straight line without any turn.

This describes the motion of the disembodied liberated soul from the place of liberation to the horizontal plane at the top of cosmic space where liberated souls dwell. This plane is parallel to the horizontal plane in the middle of the cosmos where humans dwell. As only humans can be liberated, the human soul goes up from the human plane to the plane of liberation, without any turn, to arrive and occupy space units that exactly parallel the space units of the soul’s place of departure. (The journey is illustrated in figure 2 on p. 49.)

*vigrahavatī ca saṃsāriṇaḥ prāk caturbhyah*

**2.29 (SS 2.28)** In transit, the worldly soul may make up to three turns.

The path of a transmigrating worldly soul may be a straight line without any turn or a path with one, two or three turns. These four alternatives are illustrated by figures 3–6 on p. 49. The polygonal outline of these figures represents the shape of cosmic space, beyond which lies transcosmic space. This cosmic shape often necessitates turns as the soul cannot travel through transcosmic space which has no medium of motion, the substance necessary for all movement (see 5.17).

**Transit without turning:** When the space units of departure after death and the space units of arrival for new birth are situated in the same vertical row, the path of transit is a straight line without turn (figure 3).

**Transit with one turn:** when the space units of departure are situated on the vertical border of the lower region of the cosmos and the soul has to reach a point in the middle or upper region, it has first to travel horizon-

The shape of the Jain cosmos is represented here

### Transits of Souls

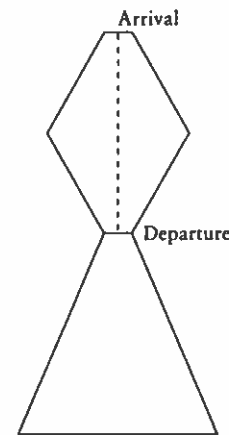


Figure 2

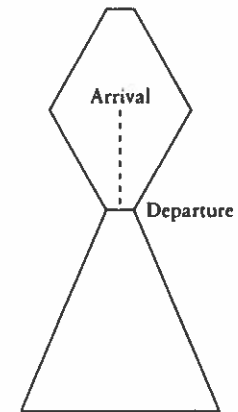


Figure 3

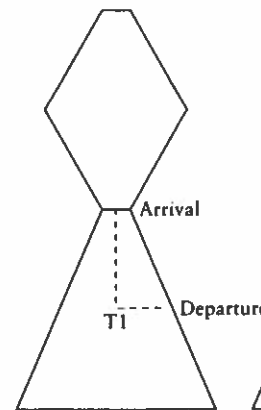


Figure 4

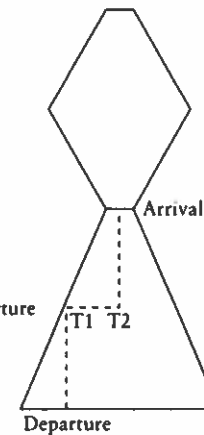


Figure 5

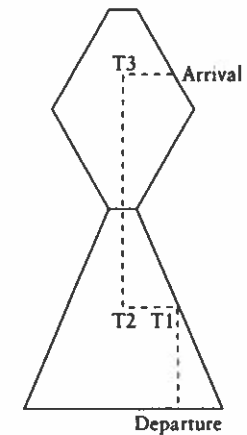


Figure 6

Though difficult to discern, these passages 2.27–31 deal with how a jīva can move in the universe, including between death and rebirth. The significant point is that a jīva can't just wander or wait for a new rebirth. It occupies a new body almost immediately, perhaps with a very few turns. This is because there are no material gaps in the universe where a jīva can linger. Everything that exists is embodied with a jīva.

tally to reach the place directly below the new space units and then make one turn before travelling straight up to its destination (figure 4).

**Transit with two turns:** when the space units of departure are off-centre in the lower region of the cosmos and the soul is travelling to a destination near the centre of the middle region, the shape of the cosmos dictates that it must travel vertically till it touches the vertical border of the lower region, turn and travel horizontally till it is directly below the space units of its destination, turn and travel straight up to its destination (figure 5).

**Transit with three turns:** when the space units of departure are off-centre in the lower region of the cosmos and the destination is in the higher heavens, the soul travels up till it meets the vertical border of the cosmos, turns and travels horizontally until it is able to turn and continue its journey upwards, then turns again when it is on the plane of the higher region and travels horizontally to the space units directly above its space units of departure (figure 6).

*ekasamayo 'vigrāhaḥ*

**2.30 (SS 2.29)** The duration of a transit without any turns is one time unit.

One time unit is the smallest indivisible unit of time (see 5.39). A transit without turns, even to the edge of cosmic space, is possible in a single time unit. Transits with one turn take two time units, with two turns take three time units and with three turns take four time units.

*ekaṃ dvau vā-nāhārakah*

**2.31** The soul in transit remains without nourishment for one or two time units.

*ekaṃ dvau trīn vā-nāhārakah*

**(SS variant 2.30)** The soul in transit remains without nourishment for up to and including three time units.

The soul in transit for one time unit receives nourishment before it leaves and so there is no time unit when it is not nourished. Similarly, when the soul transits for two time units, it receives nourishment in the first time unit before it leaves and in the second time unit when it arrives. However, when the soul transits for three time units (taking two turns), it receives

nourishment in the first and third time units in the manner explained above, but there is no nourishment in the second time unit. Similarly, when the soul is in transit for four time units, the second and third time units pass without nourishment.

In the tradition of SS, the maximum number of time units without nourishment is three, because the last time unit in the journey is also without nourishment.

As regards the types of nourishment, according to one tradition, there are three varieties: (1) sap of the parents drawn by the karmic body of the soul while in the womb,<sup>1</sup> (2) nutrients, such as air and water, absorbed through the pores of the skin of the gross (physical) body, and (3) alimantal food taken through the mouth of the gross body as solid food and drink.

In the other tradition, six varieties of nourishment are identified as: (1) nourishment from the karmic body, (2) nourishment from material bodies other than the karmic, (3) alimantal food, (4) nourishment through pores of the skin, (5) sap drawn in the womb from the parents, (6) nourishment from the mind (JSK, I. 285).

In the SS, nourishment is defined as the absorption of clusters of matter suitable for making the gross, protean and conveyance bodies (see 2.37) and the six maturations (the development of the capacity to ingest nourishment, the body, senses, respiration, speech and mind; see SS 8.11).

*sammūrchana-garbhô-papātā janma*

**2.32 (SS 2.31)** There are three types of birth: by agglutination of material particles, by the womb and by descent.

Now that the transit from the place of death to the place of the next birth has been explained, this sutra explains the types of birth.

1. The agglutination of material particles is how all beings with one, two, three or four senses are born. Some five-sensed animals and humans are also born this way (see 2.36). As well as this form of asexual reproduction, there is also reproduction in which the sperm and ovum meet outside the parent bodies. Beings born of this method are invertebrate (without a backbone), hermaphrodite (they have both female and male sexual organs) and without a physical mind (without the power of thought). All

<sup>1</sup> This only applies to mammals. In the case of others, the equivalent nourishment is drawn from the material clusters that serve as the birthplace (see 2.33).

More biology/ taxonomy of how beings are born



insects, worms and animals not born of the womb belong to this class. In this first type of birth, the soul absorbs the material particles that lie at the spot of its birth and uses the power of its karma to convert them into an agglutinated body.

2. Birth in the womb is dependent on a sexual relationship. The soul absorbs the zygote formed by the semen and blood (or ovum) in the womb of the mother and builds it into a gross (physical) body – the foetus.

3. Birth by descent is without parents and with a fully developed body. Infernal beings and gods are born this way, building their bodies out of protean material particles which can change form. The soul of the would-be god goes to a site in heaven covered with a celestial robe which is, in turn, covered with a celestial wrapper. It builds its protean body with the material particles available there. The soul of the would-be infernal being goes to a vessel-like place with a narrow opening in the infernal lands and builds its protean body with the material particles lying there.

The SS explains that the nature of a worldly soul's birth is determined by the fruition of the karma bound to that soul because of its good and bad propensities.

*sacitta-śīta-saṃvṛtāḥ setarā miśrās caikaśas tadyonayaḥ*

2.33 (SS 2.32) The nine main varieties of birth places are: occupied by living things only, cold, covered, occupied by non-living things only, hot, uncovered, occupied by living and non-living things, both hot and cold in part, and both covered and uncovered in part.

The place of birth is the site the soul reaches after its transit to a new birth. The varieties of birth places listed above describe the three aspects of any birth place: the nature of the substances that occupy it, its temperature, and whether or not it is covered (e.g. in a womb, dwelling or open air). For each aspect there is a choice of opposites or a combination of the two.

According to the SB tradition, the birth places of gods are: occupied by non-living things, both hot and cold in part, covered. The SS differs on the second aspect, saying that the temperature of the gods' birth places is either cold or hot.

The SB tradition describes the birth places of infernal beings as occupied by non-living things, cold or hot or both, covered. Again the SS differs regarding temperatures, saying it is either cold or hot.

The SB tradition describes the birth places of beings born in the womb as occupied by living and non-living things, hot and cold in part, covered and

uncovered in part. The SS explains that the birth place is occupied by living and non-living things because the semen and ovum are inanimate while the mother is a living thing.

The birth places of beings with two, three, and four senses and of five-sensed humans and animals not born of the womb are occupied by living things or by non-living things or by both, cold or hot or both in part, uncovered.

The birth places of the fire-bodied variety of immobile beings are occupied by living things or by non-living things or by both, hot, covered.

The birth places of the other four varieties of one-sensed immobile beings, that is the earth-, water-, air- and plant-bodied beings, are occupied by living things or by non-living things or by both, cold or hot or both in part, covered.

The different places of birth described in this sutra are distinguished from the different types of birth. A place of birth is the base, whereas the birth is the act of the soul entering the base. The varieties of places of birth are said to be 8,400,000, distributed, according to the varieties of living things, as follows:

## VARIETIES OF LIVING THINGS

## NUMBER OF VARIETIES OF PLACES OF BIRTH

|   |           |
|---|-----------|
| 1. Beings destined to be sub-microscopic vegetation eternally   | 700,000   |
| 2. Beings destined to be sub-microscopic vegetation temporarily | 700,000   |
| 3. Earth-bodied beings  | 700,000   |
| 4. Water-bodied beings  | 700,000   |
| 5. Fire-bodied beings   | 700,000   |
| 6. Air-bodied beings  | 700,000   |
| 7. Vegetation   | 1,000,000 |
| 8. Beings with two senses                                       | 200,000   |
| Beings with three senses  | 200,000   |
| Beings with four senses   | 200,000   |
| 9. Celestial beings   | 400,000   |
| 10. Infernal beings   | 400,000   |
| 11. Animals with five senses                                    | 400,000   |
| 12. Humans  | 1,400,000 |
| Total   | 8,400,000 |

However, the basic varieties in (1)–(6) are 350, in (7) they are 500, in (8) they are 300, in (9)–(11) they are 200, and in (12) they are 700. The varieties of 700,000 etc. are arrived at by multiplying the basic varieties in each case by 2000. This figure is the total number of permutations of five colours, two smells, five tastes, eight touches and five shapes, i.e.  $5 \times 2 \times 5 \times 8 \times 5 = 2000$ . (For the types of colours, etc., see 5.23–5.24.)

*jarāyu-aṇḍa-potajānām garbhah*

2.34 (SS 2.33) Viviparous and oviparous animals and vertebrates without placenta are born in the womb.

*nāraka-devānām upapātaḥ*

2.35 (SS 2.34) Infernal beings and gods are born by descent.

The three types of birth mentioned in 2.32 are now related to the species which they govern. These two sutras describe the second and third types.

Viviparous animals, that is vertebrates born with placenta, include humans, cows, buffaloes, goats, etc. The oviparous, or hatched, beings include snakes, lizards, chameleons, tortoises, birds, etc. The vertebrates without placenta include porcupines, elephants, hares, ichneumon, etc.

*śeṣāṇām sammūrchanam*

2.36 (SS 2.35) All other beings are born by agglutination.

This first type of birth includes the immobile, one-sensed beings (earth-, fire-, water-, air- and plant-bodied), beings with two, three and four senses and the humans and five-sensed animals not born of the womb. The humans born of agglutination originate in human excreta such as faeces, urine, sputum, mucus, vomit, bile, pus, blood, semen, etc. Their lifespan is very short (the tiniest lifespan is  $2^8$  āvalikās, see appendix 2). The animals of this category are born outside the cosmic region inhabited by humans.

*andārika-vaikriyā-hāraka-taijasa-kārmanāni śarīrāṇi*

2.37 (SS 2.36) The five types of bodies are gross, protean, conveyance, fiery and karmic.

The description of the soul's birth complete, we now begin the description of the bodies which the soul makes for its life. The five bodies given above

are made for different purposes.

1. The gross body is described by the SBT as the visible bulky body made from the suitable class of material clusters (for the eight classes of material clusters, see appendix 5).

2. The protean body is made of clusters of matter with various supernatural powers. The SS describes the supernatural forms the protean body can assume as subtle, huge, light, heavy, able to reach any distance, walk at will, exert lordship, subdue, etc.

3. The conveyance body is made from clusters of matter that are auspicious, white and pure. The SS gives the two purposes of this body as seeking knowledge on subtle problems from the distant omniscient one and avoiding injury, while in transit, to subtle living beings. Such a body is used by an ascetic who is endowed with self-restraint but is not yet free from laxity. To actually acquire such a body, the ascetic must have reached the spiritual stage which is free of laxity.

4. The fiery body is made of fiery particles.<sup>2</sup> It is a permanent possession of the worldly soul. The ordinary function of the fiery body is to digest food for the nourishment of the gross body. But, through certain austerities, it can become capable of transmitting hot rays to burn or cold rays to cool an object at a distance.

5. The karmic body is made from suitable clusters of matter (see appendix 5). It is a sub-type of the body-making karma but at the same time it is the "basket" that holds all the karmic particles of the soul. It is the seed from which all bodies are grown by the soul.

(For further information about the five bodies, see 2.38–2.49.)

*param param sūkṣmam*

2.38 (SS 2.37) The five bodies are progressively finer.

The gross body is composed of thinly assembled clusters of matter (see appendix 5). The protean body contains denser and more numerous clusters of matter. This increase in number and density continues progressively with the conveyance, fiery and karmic bodies. However, the volume of these bodies does not increase.

<sup>2</sup> "Fiery" is the literal rendering of the Sanskrit *taijasa*. The more appropriate rendering, however, would be "electrical" because it can emit cold rays as well as hot.

*pradeśato 'saṃkhyeyaguṇaṃ prāk taijasāt*

**2.39 (SS 2.38)** The protean body contains innumerable times the clusters of matter in the gross body and the conveyance body contains innumerable times those in the protean body.

*anantaḥ pare*

**2.40 (SS 2.39)** The karmic body contains infinite times the infinite number of material clusters in the fiery body.

These two sutras explain the increasing density of the five bodies. The number of material clusters in the fiery body is infinite times the number in the conveyance body.

The SS likens the dense and less dense bodies to the difference between a ball of iron and bundle of cotton.

*apratighāte*

**2.41 (SS 2.40)** The last two types of body travel unobstructed.

This sutra begins the explanation of the distinguishing characteristics of the fiery and karmic bodies. When two gross bodies meet there is collision but when two subtle bodies meet or when a subtle body meets a gross body, it is like fire meeting an iron ball; there is no collision. Since both the fiery and the karmic bodies are subtle, there is nothing to prevent them co-existing in the same soul. The movement of subtle bodies is obstructed only when they reach the border of the cosmos because beyond the border there is neither the medium of motion nor the medium of rest (see 5.1, 5.17).

*anādisambandhe ca*

**2.42 (SS 2.41)** And they have been associated with the soul since beginningless time.

The association of the fiery and karmic bodies with the soul has no beginning in the sense that they are never absent from the soul during its worldly existence. However, the fiery and karmic bodies are changing from moment to moment and so do have a beginning in the sense that they are constantly becoming something new. Each continues to exist in a sequence of mutual cause and effect, just as tree follows seed and seed follows tree in an ongoing cycle.

Unlike fiery and karmic bodies, the gross, protean and conveyance bodies are only occasional and not continual properties of the soul.

*sarvasya*

**2.43 (SS 2.42)** All worldly souls have these two types of body.

There is some controversy about the beginningless association of these two bodies with the soul. It is noted in the SB that some teachers held that only the karmic body is associated with the soul since beginningless time. According to them, the acquisition of the fiery body depended on the practice of specific austerities. Successful practitioners acquired the power to emit cooling and burning rays as a form, respectively, of favour and curse. However, later authors were generally agreed about the beginningless co-existence of karmic and fiery bodies.

The double role of the fiery body to digest food and, following the practice of appropriate austerities, to emit burning and cooling rays across a distance, has led scholars to interpret the fiery body and the fiery power as two independent entities, though, in fact, the latter is only an attribute of the former.

*tadādīni bhājyāni yugapad ekasyācaturbhyaḥ*

**2.44 (SS 2.43)** Including the fiery and karmic bodies, which are necessarily co-existent with the soul, up to four bodies can be simultaneously available to a worldly soul.

According to those who affirm the necessary co-existence of the karmic and fiery bodies, five combinations can be present simultaneously in the worldly soul:

1. fiery and karmic
2. fiery, karmic and gross
3. fiery, karmic and protean
4. fiery, karmic, gross and protean
5. fiery, karmic, gross and conveyance

According to those who accept that only the karmic body is associated with the soul from beginningless time, the possible combinations are eight:

1. karmic body alone
2. karmic and fiery (this is rejected by SBT)
3. karmic and gross
4. karmic and protean



5. karmic, gross and protean  
 6. karmic, gross and conveyance  
 7. karmic, fiery, gross and protean  
 8. karmic, fiery and gross (variant reading adds conveyance)

The combination of all the five bodies is not possible because the protean and the conveyance cannot co-exist; these two bodies are acquired through the practice of two different kinds of austerities by ascetics possessing specific qualifications. The bodies can be acquired in succession, but they cannot be activated at the same time.

*nirupabhogam antyam*

2.45 (SS 2.44) The last type of body, the karmic, cannot serve the purpose of pleasure or pain.

The purposes served by each body, touched upon in 2.37, are now explained further.

The karmic body cannot produce pleasure or pain on its own. These must be experienced through the operation of the senses and/or the mind. Moreover, the karmic body cannot bind fresh karma or eliminate or suppress past karma. These services are provided by all the other bodies with the exception of the fiery body. Although the karmic body cannot serve any of these purposes or those listed below, it is the underlying cause for all the instruments of suffering and enjoyment.

The fiery body is, like the karmic body, unable to bind, suppress or eliminate karma but, unlike the karmic body, it is unable to set up any activity in the soul. (It provides "the fire", that is, the energy for the activity of the other bodies.)

The gross body of a human or subhuman (animals and plants, etc.) experiences pleasure and pain through the physical mind and/or senses. (For gods and infernals, who do not have a gross body, the protean body serves this purpose.)

The conveyance body helps the soul reach the Jina (omniscient religious founder) when it is seeking information.

The protean body enables gods, infernals, some animals and also ascetics, to assume different shapes. For the gods and infernals, it is also the medium through which they experience pleasure and pain.

*garbha-sammūrchanaṇjam ādyam*

2.46 (SS 2.45) The first body, the gross body, is formed in the womb or by agglutination.

*vaikriyam aupapātikam*

2.47 (SS 2.46) The protean body is formed at birth by descent.

*labdhipratyayaṇ ca*

2.48 (SS 2.47) The protean body can also be created by the power potential acquired through practising special austerities.

These sutras begin the explanation of the origins and nature of the five types of body.

The protean body, produced through the power potential of humans and animals born of the womb who have undergone the necessary austerities, is superior to the protean body of the infernals and gods produced as their body of birth. Air-bodied beings also have the power potential needed for a protean body but this is not acquired by austerities; their gross body has this power potential in-born.

#### TRANSLATOR'S NOTE

Power potential is the capacity for action, from the mundane doings of daily life to supernatural acts such as hurling fire, emanating rays and creating protean bodies.

*taijasam api*

(SS only 2.48) The fiery body is also produced by the power potential.

The commentators all agree that the karmic body is a permanent possession of the soul until its liberation whereas the gross, protean and conveyance bodies are generated by the power potential of the soul. However, there is uncertainty over whether or not the fiery body is permanent (see 2.44). The SS says that there are two permanent bodies, the karmic and the fiery, but there is a second fiery body that can be produced by power potential. The SBT says that both karmic and fiery bodies are permanent but the power of the latter is activated by power potential. The SB does not consider the fiery body permanent in the way the karmic body is. It explains that the fiery body in all living things results from specific austerities. In 2.49, it affirms this sutra to the extent that the fiery body may be due to the power potential.

*śubham viśuddham avyāghāti cāhāraṁ caturdaśa-pūrvadhara eva*

2.49 (not SS) The conveyance body is made of auspicious, pure, non-obstructive and non-obstructed matter. It can be created only by a learned ascetic conversant with the fourteen books of the early literature.

*śubham viśuddham avyāghāti cāhāraṁ pramattasamīyasyaiva*

(SS variant 2.49) The conveyance body is made of auspicious, pure, non-obstructive and non-obstructed matter. Only an ascetic who is self-restrained but prone to laxity uses this body.

The conveyance body is used by a learned ascetic to enable him to approach the Jina to shed light on difficult scriptural questions. However, the description of the ascetic in the SS variant as “prone to laxity” suggests that the desire to use the conveyance body is a sort of greed which is detrimental to spirituality. An ascetic enjoying freedom from such greed would not use this body.

Unlike other bodies, the conveyance body is very short-lived. When the ascetic has any doubt in his mind about the meaning of a very difficult and obscure issue of the doctrine, he uses the conveyance body, expands his soul into this subtle body, reaches the distant Jina instantly and withdraws to the gross body within an intra-hour (less than forty-eight minutes). The conveyance body is abandoned as soon as the mission is completed.

The expression “auspicious matter” in the sutra means that the clusters of matter that constitute the conveyance body are pleasant in colour, odour, touch and taste and that they produce merit. “Pure matter” implies that the clusters are transparent, shiny and conducive to harmless conduct. “Unobstructive and unobstructed matter” signifies that these clusters have free unimpeded movement to the destination.

The SB also introduces a discussion of the origin of various bodies. The fiery body, like the conveyance body, can also be created as a power potential. The karmic body is its own cause and also the cause of all other bodies in the same way that the sun illuminates both itself and also all other objects.

The SB details the ability of the protean body to take different shapes. It can become one and many; it can be as small as the innumerablth<sup>3</sup> part of a

<sup>3</sup> For a brief explanation of the Jaina numerical system, see 1.8, and for further details, see appendix 1.

finger and as big as a mountain; it can be visible and invisible; it can be terrestrial and aerial; it can be resistant and non-resistant; it can create all forms and shapes simultaneously.

Regarding size, the gross body can somewhat exceed 1000 yojanas in length, the protean body can somewhat exceed 100,000 yojanas, the conveyance is one cubit, the fiery and karmic can be as big as cosmic space.

Regarding duration, the gross body lasts at least one intra-hour, and up to three pit-measured units of time (see appendix 2). The conveyance body lasts an intra-hour. The fiery and karmic bodies are eternal possessions of the worldly soul.

*nāraka-sammūrcchino napuṁsakāni*

2.50 The infernals and beings born by agglutination are necessarily hermaphroditic.

*na devāḥ*

2.51 The gods are never hermaphroditic.

*śeṣās trivedāḥ*

(SS only 2.52) The other varieties of living beings have one of the three genders.

Having described the five possible types of body of worldly beings, the author now begins the description of the possible genders.

Two aspects of gender need to be distinguished: physical sex and sexual disposition. Whereas the physical sex refers to the sexual organ, the sexual disposition refers to an emotional attitude irrespective of the anatomy. There are three kinds of physical sex and of sexual disposition: female, male and hermaphroditic (see 2.6, 8.10). The physical sex and sexual disposition may not be correlate.

According to the doctrine of karma, the body-making karma determines the physical sex, while the rise of the quasi-passions of the conduct-deluding karma determines the sexual disposition. The hermaphroditic sexual organ is caused by the inauspicious body-making karma and the male and female sexual organs by the auspicious body-making karma.

The infernal beings and all those born by agglutination, that is, the one-sensed beings (earth-, fire-, water-, air- and plant-bodied), those with two, three and four senses, and “humans and animals not born of the

As we'll discuss later in the quarter, Jainism posits three genders

womb", are all hermaphroditic. All worldly souls up to the ninth stage of spiritual development are of male, female or hermaphroditic sexual disposition. In the tenth to fourteenth stages of spiritual development, there is no disposition (for the fourteen stages of spiritual development, see appendix 4).

The vertebrates born with placenta (viviparous) or without placenta and the beings which hatch from an egg (oviparous) may be female, male or hermaphroditic.

Each of the four classes of gods are either female or male. According to the SBT, the mansion, sylvan and luminous gods and the empyrean gods dwelling in Saudharma and Aisāna, the first and second heavens (see 4.1, 4.20), are of either female or male disposition. Higher gods than these are always of male disposition. As the levels of celestial life become higher because of greater spiritual attainment in previous lives, there is a gradual sublimation of sexual disposition.

*aupapātika-caramadehō-ttamapuruṣā-saṃkhyeyavarṣāyuso*  
*'napavartyāyusaḥ*

2.52 (not SS) The lifespans of beings who are born by descent, destined to attain liberation in their current life, very noble, or destined to live for innumerable years, cannot be ended prematurely.

*aupapādika-caramottamadehā-saṃkhyeyavarṣāyuso 'napavartyāyusaḥ*  
(SS variant 2.53) The lifespans of beings who are born by descent, destined to attain liberation in their current noble life, or destined to live for innumerable years, cannot be ended prematurely.<sup>4</sup>

Now the lifespan of worldly beings is addressed, with specific reference to those whose allotted lifespan cannot be prematurely curtailed. The beings born by descent are the infernals and gods. There are sixty-three very noble beings: twenty-four spiritual ford-makers, twelve supreme lords, nine lords, nine brothers of the lords and nine rivals of the lords. Beings destined to live for innumerable years are found among the human and animal populations.

<sup>4</sup> The SS gives this reading that integrates the second and third clauses of the sutra but it also recognizes the SB reading as an ancient variant

The lifespan of other beings can be ended prematurely by poison or contact with poisonous objects, weapons, emotional impulses, distress, accident, and suffocation. The SB explains that the fulfilment of the lifespan-determining karma is merely hastened in the cases of premature death by poison, weapons, etc. Although made to produce its effect early, the power of the karma remains intact.

The SB introduces the idea that the lifespan karma for a soul's current life is bound to the soul at particular moments in its previous life. Karma that was loosely bound is vulnerable to premature termination; karma that was closely bound is invulnerable to premature termination. The SB compares the closely bound karma of an invulnerable lifespan to the closely pressed bale of dry hay that, when ignited, burns slowly and gradually part by part. The loosely bound karma of the vulnerable lifespan is like a loosely bound bundle that burns quickly, fanned by the wind.

A soul involuntarily reduces its lifespan through agony and fear of death. The soul's angst instigates a process in which it expands its own space units beyond the gross body, thereby reducing the length of the lifespan-determining karma. This accelerates its experience of the full fruits of its past good and bad karma. The illustration given is of the soul being like a wet cloth which, when fully spread out and exposed to the elements of sun and wind, dries more quickly than a tightly folded cloth kept in a shaded place.

Even lifespans that are not vulnerable to premature termination may be vulnerable to trouble and pain, though not fatally so. Others are invulnerable to such things.