Abstract

This article examines the nature of the spatial transition of liberated jīvas, a special episode in the life of jīvas that according to Jaina philosophy takes place between the destruction of all karman that binds them to saṃsāra on the one hand and their dwelling in the space of liberated beings on the other. As the place of karmically bound jīvas that are capable of attaining liberation is located far below the space of liberated beings, the disembodied liberated jīvas must travel upwards to reach it. Focused on Umāsvāti’s Tattvārtha-sūtra with four commentaries, the article describes and analyses the discussions and issues that developed around the doctrine of the jīva’s final journey.

Introduction
very middle of it. Above the middle realm (madhyā-loka) is the heavenly realm (ūrdhva-loka), occupied by various kinds of heavenly beings (deva), and above the heavenly realm, at the very top of the cosmos, is the realm of liberated or perfected beings (siddha-loka).\(^1\) Liberation (mokṣa) is attainable only in the middle realm, and, more specifically, in the human form.\(^2\)

What gets liberated are individual living selves (jīva, ātman) and what they get liberated from is saṃsāra, a beginningless and potentially endless succession of embodied existences. Jīvas are understood to be substantial in nature, meaning that they persist as jīvas throughout the various rebirths as well as after their embodied existences come to an end. This led Jaina authors to deliberate on how upon attaining mokṣa disembody jīvas move from the middle realm to the realm of liberated beings at the top of the cosmos. This article explores how the process of the transition of liberated jīvas is understood by Umāsvāti, one of the most important systematisers of the Jaina doctrine, and his commentators.

Mokṣa as Svātantrya

In SS 1.4 §19 Pūjyapāda declares mokṣa to be the principal subject of discussion of TS.\(^9\) This is supported by the fact that the text begins and ends with a reference to mokṣa—it starts by outlining the path to mokṣa and ends by describing the state of mokṣa.\(^10\) In SS 10.2 §922 Pūjyapāda presents these topics relating to mokṣa in the form of two basic questions: ‘From what cause (hetu) is mokṣa [achieved] and what are its characteristics (lakṣaṇa)? This is explained here.’\(^7\) As the topic of the travel of liberated jīvas relates to both of these questions, it is important to briefly touch upon them first. TS 10.3 defines mokṣa in the following way: ‘The exhaustion of all karman is mokṣa.’\(^12\) This basic definition of the Jaina
distinctiveness of the Jaina approach, with one of the most pronounced differences being that Jainas understand karman to be material. As matter, karman affects jīvas in various ways, including how well they can comprehend reality and the nature of the bodies that they occupy throughout their samsāric existence. The fact that mokṣa represents a complete exhaustion of karmic matter differentiates it from the attainment of omniscience or perfect knowledge (kevala-jñāna), where according to Jainism only the karmic matter that impedes the functioning of the jīva is eliminated. Kevala-jñāna arises while the jīva is still embodied and is defined as the attainment of the unpolluted and infinite operation of knowledge (jñāna), which occurs along with the attainment of the unimpeded operation of the other essential qualities of the jīva, that is, perception (darśana), energy (vīrya) and bliss (sukha).

Even though an omniscient (kevalin) stays in samsāra and continues to occupy a material body due to the operation of the remaining karmic matter that determines its embodiment, these qualities remain perfectly functional until and throughout mokṣa. In that sense mokṣa is a continuation of kevala-jñāna. Akalaṅka refers to both features of mokṣa in TV 1.4 §20:

Just as a human being is blissful upon the arising of freedom (svātantrya) because of the liberation (mokṣa) from the [material] substance of the shackles (nigaḍa) and so forth [and] the attainment of the wished for place (abhipreta-pradesa) and so forth, so also upon the separation from all karman (kṛtsna-karma-viyoga) the self exists in endless knowledge and perception as well as incomparable bliss, all of which are independent (svādhīna) [from any other factors].

As this excerpt indicates, mokṣa is not merely a negative state (that is, a state that is defined as independence from all karman), but also a positive state that is characterised by endless and incomparable qualities. It is attained by following an arduous path of purification that cultivates the right world-view (samyag-darśana) and knowledge (samyag-jñāna) regarding reality as well as the right conduct (samyak-cāritra) that manifests the right comprehension of reality. The attainment of kevala-jñāna is a necessary condition of mokṣa. It also guarantees the realisation of mokṣa in the same lifetime in which it occurs, and in order to become liberated the kevalin only needs to wait for all the remaining karman to naturally run its course. Once it does, the jīva is finally rid of all karmic matter. TSŚvet 10.4 points out that this is the result of the elimination of all karmically influenced states of jīvas as well as one of its innate states: ‘[Mokṣa occurs] owing to the absence of the states [of the jīva], such as those due to the suppression of the deluding karman (aupaśamika) and the state of being capable of attaining liberation (bhavyatva), except perfect
his commentators, jīvas have several innate states (pāriṇāmika-bhāva), some, such as being a jīva (jīvatva), that are peculiar to it, and others, such as existence (astitva), that are characteristic of other substances (dravya) as well.\(^{18}\) The state of being capable of attaining liberation is the innate state that ceases at liberation as its aim is achieved.

Upon the attainment of liberation, the jīva is free from further rebirths. ‘And owing to the absence of a cause (hetu)’, says TBh 10.3, ‘there is no manifestation (aprādurdbhāva) of the next [birth],’\(^{19}\) with TṬ 10.3 adding that the cause is the cause of [karmic] bondage (bandha-hetu).\(^{20}\) ‘However, does the liberated self’, asks TṬ 10.4, ‘stay where it was liberated from all [kinds of] karman or [does it go] elsewhere?’\(^{21}\) According to Umāsvāti, the liberated jīva changes location: ‘Immediately after that (tad-antaram) [the jīva] moves upwards (ūrdhvam) to the border of the cosmic space (loka-anta).\(^{22}\) Instead of again being reborn in a material body the liberated jīva, then, travels from the middle realm to the ‘wished for place’ at the top of the cosmos. There are several questions to consider regarding Umāsvāti’s description of this transition, and the next sections of the paper will investigate them in the following order: (i) What does ‘immediately after that’ mean? (ii) How much time does the jīva need to reach the border of the cosmic space? (iii) How is it possible for a jīva to move? (iv) Why does it move upwards? (v) Does it move in a straight line? (vi) Why does it stop moving at the border of the cosmic space?

**Concurrence of events**

This section will explore the first two questions about the meaning of the phrase ‘immediately after that’ and the time period that passes from the moment of liberation to the jīva’s reaching of the border of the cosmic space. The meaning of the word ‘that’ (tad) is not difficult to work out, especially with the guidance of the commentaries. SS 10.5 §930 writes that ‘immediately after that’ refers to ‘release from all karman’ (sarva-karma-vipramokṣa),\(^{23}\) meaning that TS\(^{\text{Dig}}\) 10.5 logically follows TS\(^{\text{Dig}}\) 10.2. TV 10.5 §1 specifically comments on the word ‘that’, stating: ‘The word “that” is [added] in order to indicate the principal subject of discussion. [...] And what is the principal subject of discussion? Release from all karman.’\(^{24}\) The explanation of ‘that’ in TBh and TṬ 10.5 is similar, except that it also includes a reference to the absence of the already mentioned states of the jīva (TS\(^{\text{Śvet}}\) 10.4/TS\(^{\text{Dig}}\) 10.3–4).\(^{25}\) TṬ 10.5, further points out that the transition happens after the jīva’s expansion, most likely referring to the kevalin’s spreading to the borders of the cosmos (kevali-samudghāta),
While SS and TV do not comment on what ‘immediately after’ means temporally, TBh 10.5 clearly states that the movement takes only one moment and that it happens at the same time as two other events: ‘When karman is exhausted, it [i.e. the jīva] concurrently (yugapada), in the course of one moment (eka-samaya), attains the separation from the body (deha-viyoga), the motion of one achieving perfection (sidhyamāna-gati) and the border of the cosmic space (loka-anta). This means that as soon as karman is exhausted, the jīva, in a single moment, simultaneously separates from the body, obtains extraordinary speed of a liberated being and, darting upwards, reaches the top of the cosmos. TBh 10.5 attributes the fact that the three events of the liberated jīva occur concurrently and in a single moment to the power of the jīva, emphasising that in the course of this activity, there are no temporal or spatial intervals: ‘The motion (gati) is without touching (asprāsa) the intermediate moments (samaya-antara) or intermediate space units (pradesa-antara). And owing to its [i.e. jīva’s] inconceivable power (acintya-sāmarthya), all this occurs concurrently.’

TBh 10.5 explains the concurrence of the events involved in the following way: ‘For instance, in the case of the activity of motion (gati-karman), occasioned by the impetus (prayoga), modification (parināma) and so forth, the occurrence (upatti), the beginning of the effect (kārya-ārampha) and the destruction (vināśa) happen concurrently, in the course of one moment. So it is also here.’ In his translation of the chapter 10 of TBh, Robert J. Zydenbos indicates that this explanation refers to the description of the liberated jīva, translating it as: ‘That is to say, in one samaya there is concurrently the arising, the activity and the perishing of karma which creates motion, that has arisen through activation, modification etc’ (Zydenbos 1983, p.25). Another explanation, however, might be that TBh here provides an example of how motion in general happens, suggesting that like in the case under discussion, also in the case of motion in general, the end of the previous state (be it rest or another kind of motion), the beginning of the new state of moving and the activity of motion itself all occur concurrently. TBh 10.5 supports this interpretation when it says: ‘With “for instance” (tad yathā) and so forth is offered an example. With the well-known subject-matter of the example, the concurrence of the origination and so forth of a perfected being is established.’ Next it describes how impetus is generated from the thinning of the energy-obstructing karman, but then it goes on to illustrate the generation of motion through the natural modification of material particles (paramāṇu), which further indicates that TBh is referring to motion in general rather than just the motion of jīvas.
(that is, born from it), the time of the occurrence (upatti-kāla) is with regard to the
effect the beginning of the effect (kārya-ārambha) and the destruction of the cause
(kāraṇa-vināśa). The destruction with regard to the previous mode (pūrva-paryāya)
is the beginning of the effect of a diad of basic material particles (dvyaṅuka) and so
forth with regard to another mode (paryāya-antara). So it is also in the case of a
perfected being (siddha), where the [events of the] separation of the body and so
forth, owing to the exhaustion of karman, occur at the same time, in one moment.
Such is the meaning. It is like the [pattern of] origination, cessation and duration
(upāda-vigama-sthāna). Such is good knowledge.  

The passage refers to the Jaina doctrine of matter (pudgala), according to which material
particles join into diads due to their own natural modification, or, more precisely, due to the
modification of their essential quality of touch (sparśa) along the levels of viscosity
(snigdhatva) and dryness (rūkṣatva). A viscuous and a dry material particle are attracted to
each other, which causes them to move and join into a diad. This is, then, an example of
motion generated through natural modification. When the motion of material particles
happens, various ‘events’ take place at the same time, that is, the cessation of the previous
mode, where a material particle was single, the arising of a new mode, where it is joined with
another material particle, and the occurrence of the motion of joining. TṬ closes the passage
with a common Jaina description of the nature of existents and, thereby, connects the
specific cases discussed with the general categories of Jaina metaphysics. The Jaina doctrine
proposes that existence is expressed through substances. As substances these are eternal
and, therefore, persist in time, but their essential qualities also continually and momentarily
undergo modal modification. The origination (upāda) of a new mode (paryāya) of a certain
quality overlaps with the cessation (vigama) of the old mode of that quality, yet also
expresses the duration (sthāna) of the substance in the domain of which this modal dynamics
occurs. In this manner TṬ establishes not only that certain events can occur concurrently, in
a single moment, but that the fact that they do merely reflects reality that is inherently
characterised by the concurrent occurrence of seemingly contradictory events.

Innate and non-innate motion

In all the commentaries the statement about the jīva’s rapid upward motion is followed by a
pertinent question regarding the cause of this motion. TBh specifically asks how a jīva can
even move if it is no longer connected with karman, the underlying assumption of this question being that jīvas owe their ability to move to the bodies that they occupy. Umāsvāti enumerates four reasons for the occurrence of the jīva’s distinctive upward motion despite the fact that all of its karman has been exhausted: ‘Its motion is due to the preceding impetus (pūrva-prayoga), freedom from [karmic] ties (asaṅgatva), severance of the [karmic] bondage (bandha-cheda) and due to that being its [innate] modification (parināma).’ In TS Dig 10.7 he then proceeds to give everyday examples of the dynamics involved in each of these cases: ‘It is like a potter’s wheel (kulāla-cakra) set in motion, like a gourd (alābu) the dirt around which has fallen away, like a castor seed (eraṇḍa-bīja) and like a flame of fire (agni-śikhā).’ This section will investigate the four reasons for the motion of the liberated jīva and explore why liberation is directed upwards.

Turning to the first case of the potter’s wheel, SS 10.7 §933 elaborates:

The turning around [of the wheel occurs] with the contact of a potter’s hand, a stick and a wheel producing the impetus. Even upon the cessation of it [i.e. the contact], it [i.e. the wheel] turns around on account of the preceding impetus until the exhaustion of [the contact’s] influence. In the same way, the self [trapped] in worldly existence repeatedly endeavors (pranidhāna) for the attainment of liberation (apavarga-prāpti), and even in the absence of these [endeavors], a liberated being (mukta) moves [upwards] because of their influence (āveśa).

Pūjyapāda indicates that the impetus is produced by the jīva’s previous attempts at mokṣa, in the sense that its earlier efforts at attaining freedom accumulate into a momentum that propels the jīva upwards, towards the place it had been striving to reach.

Śvetāmbara commentaries, however, explain that the ‘preceding impetus’, leading to the upward motion of the jīva, is produced by karman. TBh 10.6 uses the same example of the potter’s wheel to elucidate this:

Just as a potter’s wheel, set in motion due to the contact of the joined [potter’s] hand, stick and wheel and due to human effort, turns around on account of the preceding impetus even upon the cessation of the contact of the [potter’s] hand, stick and wheel and human effort until the exhaustion of [its] influence, in the same way the impetus previously generated by its [i.e. jīva’s] karman is the cause of the motion, even when karman is exhausted. The motion is produced by it.
elaborates that what is meant by the \( jīva' \)s karman (action (\( kriyā \))) is action: 'The impetus generated by karman (that is, action) of one approaching the cessation of activity (yoga-nirroda-abhimukha) is, on account of [its] continual influence, the cause of the motion (gati-hetu), even when karman is exhausted and in the absence of activity (yoga). The motion is produced by that cause. Such is the meaning.'

It should be noted that in TS 6.1 Umāsvāti defines activity (yoga) as action (karman) of the body, speech and mind, and in TS 6.2 equates it with karmic inflow (āsrava). This means that bodily, verbal and mental actions result in the inflow of karman, and, as indicated by TṬ 10.6, even when there is no more karman and no more activity, the impetus generated by the actions that the embodied living beings nearing liberation perform, continues to exert influence upon liberation and propels the disembodied living beings upwards, in the same way that the impetus generated by the factors that jointly bring about the turning of the wheel continues to turn the wheel even when those factors are no longer in contact.

Even though both, the Digambara and the Śvetāmbara explanation, associate the generation of the liberated \( jīva' \)s motion with the \( jīva' \)s embodied state, they offer slightly different interpretations. The first proposes that the \( jīva' \)s upward motion is supported by its previous efforts to get liberated, meaning that the embodied \( jīva' \)s attempts to leap out of \( samsāra \) propel it upwards upon the destruction of karman that confined it there. It depicts karman as something that is in direct opposition to the upward motion characteristic of liberation. According to the second interpretation, the motion of the liberated \( jīva \) is generated by the embodied \( jīva' \)s actions in a more general sense, even though it is specified that they are the actions of a living being nearing liberation. This means that it is ordinary karmic actions, rather than extraordinary efforts to overcome them, that generate the impetus which pushes the \( jīva \) upwards.

Umāsvāti uses the next example of the gourd to illustrate freedom from [karmic] ties (asaṅgatva) as a reason for the upward motion of the liberated \( jīva \). SS 10.7 §933 explains the case of the gourd in the following way: ‘Just as a gourd that is weighed down by a layer of dirt, sinks in water, [but] with the binding of the dirt removed by the wetness of water, being light, moves upwards, in the same way the self, subdued by the overpowering burden of karman, owing to the power of its influence, wanders aimlessly in \( samsāra \), but when it is freed from these [karmic] ties, moves upwards.’ Pūjyapāda indicates that—like a clean gourd in water—\( jīvas \) naturally move upwards, but burdened by karman, they remain in the polluted waters of \( samsāra \). Far, then, from assisting the \( jīva' \)s upward motion, karman instead obstructs it. TV 10.7 §4 repeats the example with the gourd in water, but also considers a possible objection by referring to the previous example of the potter’s wheel: ‘This might be [true]: “Just as a stick, stable when it is joined with other things, in their
modified to upward gravitation, soars up. The opponent maintains that karman is the instrument that keeps the jīva steady in its vertical direction, like the potter’s hand and wheel secure the stable upright orientation of the stick. Without karman, the opponent argues, the jīva falls down into directionless wandering, like the stick without support. Akalāṅkā is quick to point out, however, that as soon as the jīva is modified in such a way that its own gravitation is manifested, it soars up, meaning that the direction of its natural movement is upwards. Karman is, he indicates, not something that makes the jīva truly stable and vertically positioned, but rather causes it to wander aimlessly through worldly existences.

In deliberating on the freedom from karmic ties as a reason for the jīva’s upward motion, TBh 10.6 does not employ the example of the gourd. Instead it discusses the idea of the ‘natural’ or innate motion of things, clarifying any confusion as to what the innate motion of jivas is:

It has already been said that material substances (pudgala) and jīvas possess motion. The other substances do not. Among them, material substances have downward gravitation (adho-gaurava) and jīvas upward gravitation (ūrdhva-gaurava). This is their own-nature (svabhāva). Hence, [their] motion occurs without ties and so forth to another. Just as the natural motions of earth, wind and fire are seen, by the definition of [their] essential disposition (jāti-niyama), as downwards (adhas), sidewards (tiryāc) and upwards (ūrdhva), even though there are other causes of motion (gati-kāraṇa), such as impetus and so forth, in the same way one who is liberated from ties (saṅga-vinirmukta) has the motion of one achieving perfection (sidhyāmāna-gati), which is upwards, owing to the upward gravitation. But worldly beings (samsārin), owing to the ties of karman, [move] downwards, sidewards and upwards.

First of all, TBh points out that both material substances and jīvas possess motion, and that they are the only kinds of substances that do. Both of these classes of substances have their characteristic or natural (svābhāvika) motion, that is, motion that is inherent or innate to them. Whereas material substances, like earth, innately gravitate downwards, jīvas, like fire, innately gravitate upwards. Emphasising that not only matter, but also immaterial jīvas have inherent motion, TṬ 10.6 states: ‘Jīvas also have such gravity (gaurava). Their specific modification (parināma-viśeṣa) is lightness (lāghava).’

TṬ 10.6 also further elucidates the idea of existents having an essential disposition for a certain kind of motion:
earth, the state of being wind and the state of being fire a definition is made. Therefore, earth is that whose motion is downward by the definition of the state of being earth. Whatever is gross with the modification of earth, all has downward motion. In the same manner, there is wind with the sideward motion. [And] fire with the upward motion.

Existents are, then, essentially disposed to move in a certain way, depending on what classes and subclasses of substances they belong to. It is important to highlight that the ātmas’ essential disposition, as pointed out by TBh 10.6 above, occurs independently of or without ties to the other kinds of motion. In line with this, other factors may join and potentially influence the force of the substance’s natural motion, but they do not constitute the substance’s essential disposition. This means that the previously discussed impetus, for example, is simply an additional factor that stimulates the jīva’s upward motion. The same holds true for karman. As noted, TBh states that the weight of karman transforms the jīva’s innate motion into motion in various directions, namely, downwards, sideward and upwards, with TṬ 10.6 adding that these kinds of motion go against the definition of its essential disposition: ‘Because of the deviation occasioned by karman motion, countering the definition (aniyama) [of its essential disposition], becomes downward, sideward and upward.’

After their discussions about the cause of the freedom from [karmic] ties, both Digambara and Śvetāmbara commentaries use the example of the castor seed to demonstrate how severance of the [karmic] bondage (bandha-cheda) functions as a cause of the upward motion of the liberated jīva. SS 10.7 §933 states: ‘Just as the motion of a castor seed is seen, owing to the severance of the bondage of a seed-shell, in the same way a liberated being obtains upward motion, owing to the severance of the bondage of all karman (sakala-karman), such as nāma-karman, [which determines] the birth-state (gati) and the class (jāti), leading to such states of existence (bhava) as a human being.’ Why the castor seed? When the fruit of the castor oil plant dries, the carpels holding the seeds open and forcibly eject the seeds into the air. Jaina authors draw a parallel between this rapid expulsion of the seeds after the severance of the bondage of the carpels and the jīva’s fast soaring upwards after cutting its bondage with karman. TBh 10.6 adds the example of the basket on the rope to the example of the castor seed: ‘Just as the motion of a basket, owing to the severance of the bondage of the rope, and a castor seed and so forth, owing to the severance of the binding of the seed-shell, is seen, in the same way there is motion of one achieving perfection, owing to the severance of the karmic binding.’ These two examples stress that the only thing keeping
The second and the third reason for the jīva’s upward motion, that is, freedom from [karmic] ties and severance of [karmic] bondage seem rather similar. Why, then, list them separately? This is a question that Akalaṅka also considers, anticipating an opponent asking whether ‘this is a case of repetition (anuvāda-prasaṅga), because there is no distinction in the meaning (artha) of “freedom from [karmic] ties” and “severance of [karmic] bondage”’.\(^{57}\) Akalaṅka answers: ‘This is not so. Why? Because there is distinction in meaning. If they were imitating (anupraveśa) each other, there would be no distinction between stability (avasthāna) and bondage (bandha). “[Karmic] ties” means merely “meeting each other (paraspara-prāpti-mātra), therefore there is a difference in meaning.’\(^{58}\) The meaning of Akalaṅka’s objection is not entirely clear, but he seems to be referring back to the idea of karmic ties providing stability for the jīva, like the potter and the potter’s wheel provide stability for the stick, albeit in saṃsāra and therefore against the jīva’s natural impulse of upward motion. He indicates that the discussion about karmic ties is primarily about the saṃsāric stability that ensues from the jīvas and karman coming together, ‘meeting each other’, an ensnaring and deceptive stability that upon its destruction gives way to the jīvas’ eternal stability at the top of the cosmos. On the other hand, the discussion about the severance of the karmic bondage is not at all about stability, but rather about bondage itself.

The last reason that Umāsvāti lists for the liberated jīva’s upward motion is that the upward motion is jīva’s [innate] modification (pariṇāma). SS 10.7 §933 explains: ‘Just as a flame of a lamp, owing to its own-nature (svabhāva), darts up, undisturbed with regard to the wind that is by its own-nature blowing sidewards, in the same way a liberated self without the hindrance of karman, which causes transformations into different birth-states, also soars upwards because upward motion is its own-nature.’\(^{59}\) This reason approaches the issue of the motion of the liberated jīva from the point of view of own-nature, that is, the inalienable character of an existent. As the own-nature of jīvas is such that they move upwards, they move upwards as soon as the manifestation of their own-nature is no longer hindered. As pointed out above, this innate motion can be assisted by other factors, which TBh 10.6 indicates in the following way: ‘Owing to the upward gravitation as well as the causes of the previous impetus and so forth, originates a modification of its [i.e. jīva’s] motion (gati-pariṇāma) through which there occurs the motion of one achieving perfection (sidhyamāna-gati). It is upward, not downward or sideward.’\(^{60}\) While the Digambaras use the example of the flame in order to illustrate the manifestation of the innate motion of existents, TBhInterestingly chooses the same example that the Digambaras use to illustrate the second reason for the upward motion of the liberated jīva, that is, freedom from [karmic] ties. Śvetāmbara commentaries evidently see a strong connection between these two reasons, as
For example, a gourd, farmed on a high-quality piece of land, grown in the [right] season, ripened through maintaining work of attentive watering, caring and so forth during the time of its being a sprout, a young shoot, [having] leaves, flowers and fruit, after its first germination, cut on time, [when] dry does not sink in the water. The same [gourd], plastered with many thick layers of heavy dirt, with alien gravitation generated by the covering of layers of thick dirt, resists in that same water when thrown [into it], but when its layer of dirt gets wet and removed with water, then, immediately after the liberation, having been liberated from the ties of the layers of dirt, [the gourd] moves upwards to the surface of the water.

What do these four reasons for the upward motion of the liberated jīva reveal about the nature of the spatial transition of the liberated jīva? They most importantly disclose that jīvas are independently moving substances and that like matter, that is, the other substance that has the capacity to move, they move in accordance with their own-nature. While the innate motion of matter is downwards, jīvas are, as the discussions under the second and the fourth reason emphasise, innately disposed to move in only one specific way, which is upwards. The fact that they cannot do so while they are in saṃsāra is because they are, as the discussions developed around the third reason illuminate, weighed down by karmic matter. When jīvas are weighed down in such a way, they move in various ways, that is, downwards, sidewards or upwards, all of which are deviations from their innate manner of moving. Once jīvas get rid of all the karmic burden, their innate ability to move is no longer inhibited, and they soar up. The material cause of this liberated motion is, then, only the jīva, but when looking at the broader causal dynamics of the process, the previous impetus, freedom from [karmic] ties and severance of [karmic] bondage can be interpreted as the instrumental causes that assist the motion.

**Stopping at the top**

In the second section of this article, the liberated jīva’s motion was described as upward motion that does not touch any spatial intermediate units, which indicates that after exhausting all karman the jīva moves in a completely straight line from the area in which it was liberated to the top of the cosmos. This is corroborated by TSsvēt 2.28/TSdig 2.27, which
motion does not have it, is motion in a straight line (avigraha-gati). Whose motion is it? [It is the motion] of jīvas. What kind [of jīvas]? Liberated ones. TBh 2.28 emphasises that this is always the motion of the liberated jīva: ‘The jīva’s motion of the one achieving perfection (sidhyamāna-gati) is always (niyatam) in a straight line.’

Liberated jīvas, then, move upwards and in a straight line, but at a certain point they stop. Jaina philosophers understand that the stopping of the jīvas might seem illogical. SS 10.7 §934, for example, asks: ‘If the upward movement is the own-nature (ūrdhva-gati-svabhāva) of the liberated being, why does it not soar upwards from the border of the cosmos?’ In other words, if the jīva’s innate motion is upwards, why does the liberated jīva not move, potentially eternally, in the upward direction beyond the top of the cosmos? In SS this question is followed by Umāsvāti’s reply: ‘Owing to the absence of the extensive substance of the medium of motion (dharma-astikāya).’ SS 10.8 §935 elaborates: ‘In acosmic space (aloka) there is no movement (gamana), because up there is no extensive substance of the medium of motion, which is the supporting cause of motion (gati-upagraha-kāraṇa). And if there was, there would be no difference between cosmic and acosmic space.’

According to this explanation, the substance of the medium of motion is the supporting or instrumental cause of motion, meaning that it does not directly cause motion to occur but rather enables it to do so. In TS 5.17 Umāsvāti pairs the medium of motion with the medium of rest (adharma), the substance that enables moving existents to come to a stop. The media of motion and rest are single substances that are extremely vast, but nevertheless limited, and their limits define the borders of cosmic space. Travelling upwards, any substance would, thus, eventually hit the border beyond which motion (and rest) is no longer possible.

TBh 10.6 neatly links the stopping of the liberated jīva to the example of the gourd in the water, water being a common example that Jaina philosophers use for illustrating the operation of the medium of motion:

Why is there no motion of the liberated one upward from the border of the cosmic space? This is explained here. Because of the absence of the extensive substance of the medium of motion. Because the extensive substance of the medium of motion offers assistance by supporting the motion of jīvas and material substances. It [i.e. the medium of motion] does not exist there. Thus, owing to the absence of the cause of motion (gati-upagraha-kāraṇa), there is no motion beyond [cosmic space], like [in the case of] the gourd in the water. It has been said: “Not downwards, not sidewardswa.” Therefore, the liberated being, whose movement is in a
Like the gourd that upon the removal of heavy layers of dirt ascends to the surface of the water and cannot move further up, the liberated jīva stops at the border of the cosmos. The very structure of reality prevents its innate disposition to move upwards from being manifested any further.

**Conclusion**

This article examined the Jaina textual discussions about the spatial transition of a liberated jīva, a special episode in the life of jīvas that takes place between the destruction of all karman that binds them to saṃsāra on the one hand and their dwelling in the space of liberated beings on the other. As the place of karmically bound jīvas that are capable of attaining liberation is located far below the space of liberated beings, the disembodied liberated jīvas must travel upwards to reach it. Umāsvāti’s *Tattvārtha-sūtra* and four of the commentaries written on it that were explored contain a surprising abundance of detail about this transition. First of all, they point out that the travel occurs incredibly fast, that it, in fact, happens in the course of a mere moment. During this moment, three events take place concurrently: the jīva’s separation from the body, the jīva’s attainment of remarkable speed characteristic of one that is achieving perfection, and the jīva’s reaching of the top of the cosmic space.

The texts, further, deliberate on why the liberated jīva even moves and propose four reasons for it. The first reason that they list is the preceding impetus, which is demonstrated with the example of the potter’s wheel. Just as the wheel keeps turning even after the cessation of the contact between the potter’s hand and the stick, in the same way the jīva is propelled by previous activity. The Digambara and Śvetāmbara commentaries offer different interpretations on the source of this propulsion, with Digambaras maintaining that it is the jīva’s efforts at attaining liberation and Śvetāmbaras that it is the actions of the one nearing liberation. The second reason for the jīva’s upward motion that the texts propose is the freedom from karmic ties, which Digambara commentaries illustrate with the example of the gourd in the water. Once the heavy coating of dirt that keeps the gourd submerged in the water is removed, the gourd floats up. In the same way, the jīva soars up once it attains freedom from karmic ties. Instead of offering an example for this second reason, Śvetāmbara commentaries introduce and explain the notion of natural or innate motion. They point out that motion is not something that jīvas procure from their karmic bodies, but that it is rather their essential disposition or their innate nature to move, with matter being the only other
jīvas upwards, which is the reason why the jīvas that are entangled with karmic matter are ‘kept down’ in saṃsāra, where they move in various directions. The third reason for the upward motion of the liberated jīva that the texts propose is the severance of the karmic bondage, which all commentaries explain with the help of the example of the castor seed. A castor seed is propelled into the air only once the castrel that encases it opens. In the same way, the jīva cannot attain liberation until it is released from all karmic matter. Here, the question was raised whether the second and the third reason were not overly similar to be listed separately, but it was indicated that they are listed as distinct reasons because they approach the topic of the liberated jīva’s motion from two different angles, one from the perspective of stability and the other from the perspective of karmic bondage. The fourth reason that the texts discuss is the innate modification, in line with which jīvas move in the upward direction because that is simply their own-nature, much like the own-nature of the flame of a lamp guides it to be directed upwards. This reason is comparable to the Śvetāmbara deliberation on the freedom from karmic ties, the second reason discussed. In fact, in order to illustrate the fourth reason, Śvetāmbaras use the example of the gourd in the water that the Digambaras use to illustrate the second reason. Causes like the impetus are indicated to be secondary or additional forces acting upon the foundational dynamics of the liberated jīva’s innate motion. The material cause of the liberated jīva’s motion is, therefore, always only the jīva itself, with the other factors acting as external instruments that can affect its operation. At the moment of the jīva’s liberation, the full capacity of its innate disposition to move upwards is manifested.

This manifestation is, however, only short-lived as the jīva’s travel is limited to the area where motion is possible, that is, the cosmic space. Even though the jīva’s essential disposition to move upwards remains intact throughout liberation, the ability for any substance to move is determined by the presence of a special substance called the medium of motion that defines the limits of the cosmos. The liberated jīva reaches its upper edge from the middle realm in the course of a single moment. Since it cannot travel beyond it into acosmic space, it stays there forever, surrounded by the other liberated jīvas that undertook the same journey.

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1 It should be noted that the field of Jaina cosmology has not been static, but has undergone various developments, much like the rest of the Jaina doctrine. See, for example: Balcerowicz (2011).

2 Only some parts of the middle realm are occupied by human beings. In some of those parts, liberation is always attainable, while in others it is attainable only during specific time-cycles. Generally speaking, the possibility of the attainment of liberation is related to the presence of the Jaina fordmakers (tīrthaṅkara), although Jainas pose further restrictions on the attainment of liberation by maintaining that even when the teaching of the fordmakers is present, some living beings that they refer to as ‘those who are incapable of attaining liberation’ (abhavya) will never be able to exit saṃsāra. See: Jaini (2000b).

3 See: Pūjyapāda Devanandin (1997) for the Digambara recension and Umāsvāti (1926 and 1930; 1903, 1904 and 1905) for the Śvetāmbara recension. Where the versions of TS preserved by the Digambara and the Śvetāmbara traditions vary, I will mark TS as TS\textsuperscript{Dig} and TS\textsuperscript{Śvet}. In this method, I follow an approach similar to that of Piotr Balcerowicz. See, for example: Balcerowicz (2008).

4 See: Umāsvāti (1926 and 1930; 1903, 1904 and 1905). The authorship of this text is still debated, with some proposing that Umāsvāti himself is the author. See: Ohira (1982, pp.24–53) and Zydenbos (1983, pp.9–13).

5 See: Umāsvāti (1926 and 1930).


8 See: Tatia (2011) and Sanghavi (2000).

9 iha mokṣaḥ prakṛtaḥ. SS 1.4 §19.

10 Umāsvāti dedicates the whole final chapter of TS to mokṣa.

11 kasmād dhetor mokṣaḥ kim-lakṣaṇaḥ cety atrocyate. SS 10.2 §922. Unless otherwise indicated, all translations are my own.

12 kṛtṣna-karma-kṣaya mokṣaḥ / TS 10.3. See also: ‘Mokṣa is characterised by the separation from kṛṣṇa-karma-kṣaya’ (kṛṣṇa-karma-viyoga-lakṣaṇo mokṣaḥ. SS 1.4 §18) and ‘Mokṣa is characterised by the exhaustion of all karman’ (kṛṣṇa-karma-kṣaya-lakṣaṇo mokṣo bhavati. TBh 10.3).

15 Umāsvāti lists mokṣa as one of the tattvas or reals, which represent categories that a person with the right world-view (samyag-darśana) has belief in. ‘The right world-view is believing in the meaning of the tattvas. The tattvas are living substance, non-living substance, inflow [of karman], bondage [of karman], stopping [the inflow of karman], falling away [of karman] and mokṣa.’ (tattvārtha-śraddhānam samyag-darśanam / […] / jīvājīvāsrava-bandha-samvara-nirjarā-mokṣās tattvam / TS 1.2, 1.4). For more on the inflow, bondage, stopping and falling away of karman, see chapters 6, 8 and 9 of TS with commentaries. See also: Glasenapp (1942), Jaini (1998), Jaini (2000c), Johnson (1995) and Wiley (2000).

16 ‘Right world-view, right knowledge and right conduct are the path to mokṣa’ (samyag-darśana-jñāna-cāritrāṇi mokṣa-mārgāḥ / TS 1.1).

17 aupaśamikādi-bhavyatābhāvāc cānyatra kevala-samyaktva-jñāna-darśana-siddhatvebhyaḥ / TSŚvet 10.4. TSDig 10.3–4 is nearly identical to TSŚvet 10.4 (aupaśamikādi-bhavyatvānāṃ ca / anyatra kevala-samyaktva-jñāna-darśana-siddhatvebhyaḥ /).

18 For the various states of jīvas see: TS 2.1 and TS 2.7 with commentaries.

19 hetv-abhāvāc cottarasyāprādurbhāvāḥ. TBh 10.3.

20 ‘And owing to the absence of the cause of [karmic] bondage, there is no manifestation of the next birth. This state is [characterised by] the cutting off of the previous birth and no manifestation of the next birth’ (bandha-hetv-abhāvāc cottara-janmano 'prādurbhāvāḥ. eṣāvasthitiḥ pūrva-janmana uuccheda uttara-janmāprādurbhāvāḥ. TṬ 10.3). The terminology used here reminds of TSDig 10.2: ‘Owing to the absence of the cause of [karmic] bondage and the falling away [of karman], the release from all karman is mokṣa’ (bandha-hetv-abhāva-nirjarābhhyām krṣṭna-karma-vipramokso mokṣaḥ /). See also: TSŚvet 10.2 and the already mentioned TSŚvet 10.3 (bandha-hetv-abhāva-nirjarābhhyām / krṣṭna-karma-kṣayo mokṣaḥ /), which are nearly identical to TSDig 10.2.

21 sa punar muktātmā yatra muktaḥ samasta-karmabhiḥ kim tatraivāvatiṣṭhate utānyatra […] TṬ 10.4.

22 tad-anantaram ērghvaṃ gacchaty ā lokāntāt / TS 10.5.
24 ‘Immediately after that’ is immediately after the exhaustion of all *karman* and immediately after the absence of the states [of the *jīva*], such as those due to the suppression of the deluding *karman* (tad-anantaram iti kṛtsna-karma-kṣayānantaraṁ upaśamikādy-abhāvānantaraṁ cety arthaḥ. TBh 10.5). ‘The word “that” refers to the exhaustion of all *karman* and the absence of the states [of the *jīva*], such as those due to the suppression of the deluding *karman* and the state of being capable of attaining liberation’ (tac-chabdena kṛtsna-karma-kṣayaḥ parāmṛśyate upaśamikādi-bhāvyatvābhāvo vā. TṬ 10.5).

26 ‘After having expanded, the liberated one moves upwards’ (anu san tatam eva muktaḥ sannūrdhvam eva gacchati. TṬ 10.5).

27 TBh 4.15 defines one moment as the time that a material particle (*paramāṇu*) takes to cross the space that it occupies.

28 karma-kṣaye deha-viyoga-sidhyamāna-gati-lokānta-prāptayo hy asya yugapad eka-samayena bhavanti. TBh 10.5.

29 gatiś ca samayāntaram pradeśāntaram vāsṛśantī bhavati. tasya acintya-sāmarthyāc ca itat sarvam yugapad bhavati. TṬ 10.5.

30 The terms ‘impetus’ and ‘modification’ will be explained in detail in the next section.

31 tad yathā prayoga-pariṇāmādi-samutthasya gati-karmanā utpatti-kāryārmbha-vināśā yugapad eka-samayena bhavanti tadvat. TBh 10.5.

32 tad yathetī-ādinā drśṭāntayati. prasiddhena drśṭānta-vastunā siddhasya utpādādīnām eka-kālatā sādhyaṁ. TṬ 10.5.


34 For the Jaina doctrine of matter, see: TS 5.23–28 and TSŚvet 5.32–5.36/TSDig 5.33–5.37 with commentaries.

35 See, for example: ‘The joining [of the material particles] is due to viscosity and dryness’
36 See, for example: ‘Existence is endowed with origination, cessation and persistence’ (utpāda-vyaya-dhruvyya-yuktam sat / TSŚvet 5.29/TSDig 5.30).

37 See, for example: TSDig 5.29 with commentaries.


39 ‘How does one who has cast away karman and has no karmic influx have [motion]?’ (prāhīṇa-karmaṇo nirāsravasya kathāṃ bhavati [...]. TBh 10.5). TṬ 10.5 glosses ‘how’ (katham) with ‘how is there motion’ (kena prakārene gatiḥ). SS 10.5 §931 similarly asks: ‘The cause of this upward movement has not been specified. How can it be determined?’ (anupadiṣṭa-hetukam idam ūrdhva-gamanāṃ katham adhyavāsātuṁ sākyam [...]).


41 TS 10.7 is preserved only in the Digambara recension, but very similar content is discussed in TBh 10.6.

42 āviddha-kulāla-cakravad vyapagata-lepālabuvad eraṇḍa-bījavad agni-śikhāvac ca / TS 10.7.

43 kulāla-prayogāpādita-hasta-dāṇḍa-cakra-samaṃyoga-pūrvakāṃ bhramānam. uparate ‘pi tasmin pūrva-prayogād ā saṃskāra-kṣayād bhramati. evaṃ bhavasthēnātmanāpavargavṛāptaye bahuṣo yat praṇidhānām tad-abhāve ‘pi tad-āveśa-pūrvakāṃ muktasya gamanam avasiyate. SS 10.7 §933. TV repeats this passage word for word.


45 Before that, TṬ 10.6. explains the notion of the preceding impetus (pūrva-prayoga) as the ‘setting in motion through the operation of the hand and so forth’ (hastādi-vyāpāra-preranā), referring to the example of the potter’s wheel that all the four commentaries use.

46 yoga-nirodhābhimukhasya yat karma kriyā tena karmanā yaḥ prayogā yaṇītaḥ sa kṣīne ‘pi karmanā avicchinna-saṃskāratvāt yogābhāve ‘pi gati-hetur bhavati. tena hetunā kriyate gatir ity arthaḥ. TṬ 10.6.

49 I here follow the translation of Zydenbos (Zydenbos 1983, p.27, fn. 23). TṬ 10.6 glosses gaurava (gravity) as bhārikatva (the state of being heavy).

50 syād etat. yathā dravyāntara-saṃsakto daṇḍo 'vasthitas tad-abhāvo 'niyamena patati tathā karma-saṅgābhāve 'niyamenaḥmano 'pi gamanaṃ prāpnoti. tan na. kiṃ kāraṇam. ūrdhva-gauravāt. ūrdhva-gaurava-parīnāmo hi jīva utpataty eva. TV 10.6 §4.

51 pudgalanāṃ jīvānām ca gatimattvam uktaṃ, nānyeṣām dravyānām. tatrādho-gaurava-dharmānāḥ pudgalāḥ ūrdhva-gauravā-dharmāno jīvāḥ. eṣa svabhāvah. ato 'nyāsaṅgādi-janitā gatir bhavati. yathā satsv api prayogādiṣu gati-kāraṇeṣu jāti-niyamenaḥḥas tiryag ūrdhvaṃ ca svābhāvīkyo loṣṭa-vāyv-agnināṃ gatayo dṛṣṭās tathā saṅga-vinirmuktasyordhva-gauravād ūrdhvaṃ eva sidhyamāna-gatir bhavati. saṃsārinas tu karma-saṅgad adhas tiryag ūrdhvaṃ ca.

TBh 10.6. In line with this TṬ 10.6 glosses saṅga (tie) as skhalana (stumbling, falling or deviating from the right path).

52 jīvānām api tādṛṣām gauravam parīnāma-viśeṣo lāghavaṃ yeṣāṃ iti. TṬ 10.6.


TBh 10.6. In line with this TṬ 10.6 glosses saṅga (tie) as skhalana (stumbling, falling or deviating from the right path).

54 karma-janita-skhalanād adhas tiryag ūrdhvaṃ cāniyamena gatir bhavati. TṬ 10.6.


57 asaṅgatva-bandha-cchedayor arthāviśeṣād anuvāda-prasaṅga iti cet. TV 10.7 §7.

58 tan na. kiṃ kāraṇam. arthānyatvāt. anyonyānupraveśe saty avibhāgenāvasthānām bandhāḥ, pāraspara-prāpti-mātram saṅga ity asty artha- viśeṣaḥ. TV 10.7 §7.

59 yathā tiryak-plavana-svabhāva-samīraṇa-sambandha-nirutsukā praḍīpa-śikhā svabhāvād
60 ūrdhva-gauravāt pūrva-prayogādhībhyaś ca hetubhyas tathāsyā gati-pariṇāma utpadyate yena sidhyamāna-gatir bhavati, ūrdhvaṃ nādhas tiryag vā. TBh 10.6.


63 avigrahā jīvasya / TSŚvet 2.28/TSDig 2.27.

64 vigraho vyāghātāḥ kauṭilyam ity arthaḥ. sa yasyāṃ na vidyate 'sāv avigrahā gatiḥ. kasya. jīvasya. kidṛśasya. muktasya. SS 2.27 §314. TV repeats this passage nearly word for word. TṬ glosses avigraha (in a straight line) as rju (tending in a straight line, straight).

65 sidhyamāna-gatir jīvasya niyatam avigrahā bhavati. TBh 2.28.

66 yadi mukta ūrdhva-gati-svabhāvo lokāntād ūrdhvaṃ api kasmān notpatatīty […]. SS 10.7 §934.

67 dharmāstiṣṭikāyābhāvāt / TSDig 10.8. While this sūtra is not found in the Śvetāmbara recension of TS, TBh and TṬ discuss the issue under 10.6.

68 gaty-upagraha-kāraṇa-bhūto dharmāstiṣṭikāyo nopary astīty aloe gamanābhāvāh. tad-bhāve ca lokalo-loka-vibhāgābhāvāh prasajyate. SS 10.8 §935. TV 10.8 repeats it word for word.

69 ‘The function of the medium of motion and the medium of rest is to support motion and rest’ (gati-sthity-upagraha dharmādharmayor upakāraḥ / TS 5.17).

70 See: TS 5.18 with commentaries.

71 lokāntād ūrdhvam muktasya gatiḥ kim arthaṃ na bhavatīti. atrocyate. dharmāstiṣṭikāyābhāvāt. dharmāstiṣṭikāy yo hi jīva-pudgalānāṃ gaty-upagraheṇopakurute. sa tatra nāsti. tasmād gaty-upagraha-kāraṇābhāvāt parato gatir na bhavaty apsu alābuvat. nādho na tiryag ity uktam. tatraivānusreṇi-gatir lokānte 'vatiṣṭhate mukto niṣkriya iti. TBh 10.6.

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