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## Like a Castor Seed: Jaina Philosophers on the Nature of Liberation

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### 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.

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## Introduction

very middle of it. Above the middle realm (*madhya-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*).<sup>1</sup> Liberation (*mokṣa*) is attainable only in the middle realm, and, more specifically, in the human form.<sup>2</sup> 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* disembodied *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. It will focus on Umāsvāti's *magnum opus*, the *Tattvārtha-sūtra* (TS),<sup>3</sup> two Śvetāmbara commentaries, the *Tattvārthādhigama-bhāṣya* (TBh)<sup>4</sup> and Siddhasenagaṇi's *Tattvārthādhigama-ṭīkā* (TṬ),<sup>5</sup> as well as two Digambara commentaries, Pūjyapāda Devanandin's *Sarvārtha-siddhi* (SS)<sup>6</sup> and Akalaṅka's *Tattvārtha-vārttika* (TV).<sup>7</sup> The topic of this article has been scarcely researched. Even though the basic outline of what happens to the *jīva* at the moment of liberation is well known, the nature and mechanics of its travel have not been thoroughly explored. Some scholars, such as Nathmal Tatia and Sukhlal Sanghavi,<sup>8</sup> draw on classical commentaries in their brief comments to the *sūtras* of TS that refer to the travel of the liberated *jīvas*, but they neither systematically examine this specific topic nor explore the commentaries side by side. They, furthermore, present the commentaries as conveying a uniform view on the topic. This article provides a close analysis of how the selected texts approach and interpret the topic and identifies their commonalities and differences.

## ***Mokṣa as Svātantrya***

In SS 1.4 §19 Pūjyapāda declares *mokṣa* to be the principal subject of discussion of TS.<sup>9</sup> 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*.<sup>10</sup> 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.<sup>11</sup> 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*.'<sup>12</sup> 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 *saṃsāric* 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*).<sup>13</sup> Even though an omniscient (*kevalin*) stays in *saṃsāra* 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-pradeśa*) 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].<sup>14</sup>

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*)<sup>15</sup> and knowledge (*samyag-jñāna*) regarding reality as well as the right conduct (*samyak-cāritra*) that manifests the right comprehension of reality.<sup>16</sup> 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. TS<sup>śvet</sup> 10.4 points out that this is the result of the elimination of all karmically influenced states of *jīvas* described above 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.<sup>18</sup> 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 (*aprādurbhāva*) of the next [birth]’,<sup>19</sup> with TṬ 10.3 adding that the cause is the cause of [karmic] bondage (*bandha-hetu*).<sup>20</sup> ‘However, does the liberated self’, asks TṬ 10.4, ‘stay where it was liberated from all [kinds of] *karman* or [does it go] elsewhere?’<sup>21</sup> According to Umāsvāti, the liberated *jīva* changes location: ‘Immediately after that (*tad-anantaram*) [the *jīva*] moves upwards (*ūrdhvam*) to the border of the cosmic space (*loka-anta*).’<sup>22</sup> 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*),<sup>23</sup> meaning that TS<sup>Dig</sup> 10.5 logically follows TS<sup>Dig</sup> 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*.’<sup>24</sup> 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<sup>Śvet</sup> 10.4/TS<sup>Dig</sup> 10.3–4).<sup>25</sup> TṬ 10.5, [Skip the main points or](#) 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 (*yugapad*), in the course of one moment (*eka-samaya*)<sup>27</sup>, 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*).’<sup>28</sup> 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. TṬ 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 (*asprśat*) the intermediate moments (*samaya-antara*) or intermediate space units (*pradeśa-antara*). And owing to its [i.e. *jīva*’s] inconceivable power (*acintya-sāmarthyā*), all this occurs concurrently.’<sup>29</sup>

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 (*pariṇāma*) and so forth,<sup>30</sup> the occurrence (*utpatti*), the beginning of the effect (*kārya-ārambha*) and the destruction (*vināśa*) happen concurrently, in the course of one moment. So it is also here.’<sup>31</sup> 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. TṬ 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.’<sup>32</sup> 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*:

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(that is, born from it), the time of the occurrence (*utpatti-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 (*dvyaṇuka*) 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 (*utpāda-vigama-sthāna*). Such is good knowledge.<sup>33</sup>

The passage refers to the Jaina doctrine of matter (*pudgala*),<sup>34</sup> 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 (*sparsā*) along the levels of viscosity (*snigdhatva*) and dryness (*rūkṣatva*).<sup>35</sup> A viscous 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.<sup>36</sup> The Jaina doctrine proposes that existence is expressed through substances.<sup>37</sup> As substances these are eternal and, therefore, persist in time, but their essential qualities also continually and momentarily undergo modal modification. The origination (*utpāda*) 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.<sup>38</sup> 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

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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



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 (*pariṇāma*).'<sup>40</sup> In TS<sup>Dig</sup> 10.7<sup>41</sup> 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-bija*) and like a flame of fire (*agni-śikhā*).'<sup>42</sup> 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 (*praṇidhāna*) 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*).<sup>43</sup>

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.<sup>44</sup>

*nirodha-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.’<sup>46</sup>

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*).<sup>47</sup> 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 *saṃsāra* 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 *saṃsāra*, but when it is freed from these [karmic] ties, moves upwards.’<sup>48</sup> Pūjyapāda indicates that—like a clean gourd in water—*jīvas* naturally move upwards, but burdened by *karman*, they remain in the polluted waters of *saṃsāra*. 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.’<sup>50</sup> 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. Akalaṅka 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 *jīvas* 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*), sideways (*tiryañc*) and upwards (*ūrdhvam*), 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 (*sidhyamāna-gati*), which is upwards, owing to the upward gravitation. But worldly beings (*saṃsārin*), owing to the ties of *karman*, [move] downwards, sideways and upwards.<sup>51</sup>

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 (*pariṇāma-viśeṣa*) is lightness (*lāghava*).’<sup>52</sup>

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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.<sup>53</sup>

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 *jīvas*' 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, sideways 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.'<sup>54</sup>

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.'<sup>55</sup> 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.'<sup>56</sup> 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"'.<sup>57</sup> 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.'"<sup>58</sup> 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 sideways, 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.'<sup>59</sup> 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.'<sup>60</sup> While the Digambaras use the example of the flame in order to illustrate the manifestation of the innate motion of existents, TBh interestingly 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

following way:

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.<sup>62</sup>

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, sideways 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 TS<sup>Svet</sup> 2.28/TS<sup>Dig</sup> 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.’<sup>64</sup> 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.’<sup>65</sup>

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?’<sup>66</sup> 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*).’<sup>67</sup> SS 10.8 §935 elaborates: ‘In acosmic space (*aloka*) there is no movement (*gamana*), because up there 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.’<sup>68</sup> 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.<sup>69</sup> 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.<sup>70</sup> 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 supporting 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 sideways.” 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

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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 a cosmic space, it stays there forever, surrounded by the other liberated *jīvas* that undertook the same journey.

## Acknowledgement

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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<sup>Dig</sup> and TS<sup>Śvet</sup>. 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 \(1926 and 1930\)](#).

6 See: [Pūjyapāda Devanandin \(1997\)](#).

7 See: [Akalaṅka \(2008 and 2013\)](#).

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 kiṃ-lakṣaṇaś cety atrocitate. SS 10.2 §922. Unless otherwise indicated, all translations are my own.

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

(1962) and [Soni \(1996\)](#).

14 yathā nigaḍḍādi-dravya-mokṣāt sati svātantrye abhipreta-pradeśa-gamanādeḥ pumān sukhī bhavati, tathā kṛtsna-karma-viyoge sati svādhīnātyantika-jñāna-darśanānupama-sukha ātmā bhavati. TV 1.4 §20. For more on *siddhas*, see: [Ohira \(1975–1976\)](#).

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-śraddhānaṃ samyag-darśanam / [...] / jīvājīvāsrava-bandha-saṃvara-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-mārgaḥ / TS 1.1).

17 aupaśamikādi-bhavyatvābhāvāc cānyatra kevala-samyaktva-jñāna-darśana-siddhatvebhyaḥ / TS<sup>Śvet</sup> 10.4. TS<sup>Dig</sup> 10.3–4 is nearly identical to TS<sup>Śvet</sup> 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 cottarasyāprādurbhāvaḥ. 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 ’prādurbhāvaḥ. eṣāvasthitiḥ pūrva-janmana uccheda uttara-janmāprādurbhāvaḥ. Tṭ 10.3). The terminology used here reminds of TS<sup>Dig</sup> 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-nirjarābhyām kṛtsna-karma-vipramokṣo mokṣaḥ /). See also: TS<sup>Śvet</sup> 10.2 and the already mentioned TS<sup>Śvet</sup> 10.3 (bandha-hetv-abhāva-nirjarābhyām / kṛtsna-karma-kṣayo mokṣaḥ /), which are nearly identical to TS<sup>Dig</sup> 10.2.

21 sa punar muktātmā yatra muktaḥ samasta-karmabhiḥ kiṃ tatraivāvatiṣṭhate utānyatra [...]. Tṭ 10.4. [Skip to Main Content](#)

22 tad-anantaram ūrdhvaṃ gacchaty ā lokāntāt / TS 10.5.

24 tad-vacanaṃ prakṛta-nirdeśārtham. [...] kaś ca prakṛtaḥ. kṛtsna-karma-vipramokṣa. TV 10.5 §1.

25 ‘The meaning of “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-kṣayānantaram aupāśamikādy-abhāvānantaram 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 aupāśamikādi-bhavyatvābhāvo vā. TṬ 10.5).

26 ‘After having expanded, the liberated one moves upwards’ (anu san tatam eva muktaḥ sann ūrdhvam 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 vāspṛśantī bhavati. tasya acintya-sāmarthyāc caitat sarvaṃ 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-karmaṇa utpatti-kāryārambha-vināśā yugapad eka-samayena bhavanti tadvat. TBh 10.5.

32 tad yathety-ādinā dṛṣṭāntayati. prasiddhena dṛṣṭānta-vastunā siddhasya utpādādīnām eka-kālatā sādhyate. TṬ 10.5.

33 paramāṇv-ādīnām gati-pariṇāmas tat-samutthasya tasmāj jātasya gati-karmaṇo gati-kriyā-viśeṣasya kārya-dvāreṇotpatti-kālaḥ kāryārambhaś ca kāraṇa-vināśaś ca paryāyāntareṇa dvyaṇukādi-kāryārambhaḥ pūrva-paryāyeṇa vināśas tadvat siddhasyāpi karma-kṣaya-deha-viyogādayaḥ sama-kālā eka-samayena bhavantīty arthaḥ. utpāda-vigama-sthānavad iti sujñānam. TṬ 10.5.

34 For the Jaina doctrine of matter, see: TS 5.23–28 and TS <sup>Śvet</sup> 5.32–5.36/TS <sup>Dig</sup> 5.33–5.37 with [Skip to Main Content](#) 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’ (utpādayaya-dhauvya-yuktaṃ sat / TS<sup>Śvet</sup> 5.29/TS<sup>Dig</sup> 5.30).

37 See, for example: TS<sup>Dig</sup> 5.29 with commentaries.

38 For the nature of the relationship between these events, see: [Bajželj \(forthcoming\)](#). For more on Jaina metaphysics, see [Bajželj \(2013\)](#), [Bhattacharya \(1966\)](#), [Dixit \(1971\)](#), [Jhaveri \(1990\)](#), [Matilal \(1977\)](#), [Matilal \(1981\)](#), [Padmarajah \(1963\)](#), [Ramaiah \(1978\)](#), [Soni \(1991\)](#), [Soni \(1997\)](#) and [Soni \(2003\)](#).

39 ‘How does one who has cast away *karman* and has no karmic influx have [motion]?’ (prahīṇa-karmaṇo nirāsravasya katham bhavati [...]. TBh 10.5). TṬ 10.5 glosses ‘how’ (*katham*) with ‘how is there motion’ (*kena prakāreṇa 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-gamaṇam katham adhyavasātuṃ śakyam [...]).

40 pūrva-prayogād asaṅgatvād bandha-cchedāt tathā-gati-pariṇāmāc ca tad-gatiḥ / TS 10.6.

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

42 āviddha-kulāla-cakravād vyapagata-lepālābuvad eraṇḍa-bījavād agni-śikhāvac ca / TS 10.7.

43 kulāla-prayogāpādita-hasta-daṇḍa-cakra-saṃyoga-pūrvakaṃ bhramaṇam. uparate ’pi tasmin pūrva-prayogād ā saṃskāra-kṣayād bhramati. evaṃ bhavasthenātmanāpavarga-prāptaye bahuśo yat praṇidhāṇam tad-abhāve ’pi tad-āveśa-pūrvakaṃ muktasya gamaṇam avasīyate. SS 10.7 §933. TV repeats this passage word for word.

44 yathā hasta-daṇḍa-cakra-saṃyukta-saṃyogāt puruṣa-prayatnataś cāviddham kulāla-cakram uparateṣv api puruṣa-prayatna-hasta-daṇḍa-cakra-saṃyogeṣu pūrva-prayogād bhramaty evā saṃskāra-parikṣayāt. evaṃ yaḥ pūrvam asya yat-karmaṇā prayogo janitaḥ sa kṣiṇe ’pi karmaṇi gati-hetur bhavati. tat-kṛtā gatiḥ. TBh 10.6.

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-preraṇa*), referring to the example of the potter’s wheel that all the four commentaries use.

46 yoga-nirodhābhīmukhasya yat karma kriyā tena karmaṇā yaḥ prayogo janitaḥ sa kṣiṇe ’pi karmaṇi avicchinna-saṃskāratvāt yogābhāve ’pi gati-hetur bhavati. tena hetunā kriyate gatiḥ ity arthaḥ. TṬ 10.6.

48 yathā mṛttikā-lepa-janita-gauravam alābu-dravyaṃ jale 'dhaḥ-patitaṃ jala-kleda-viśliṣṭa-mṛttikā-bandhanaṃ laghu-sad ūrdhvam eva gacchati. tathā karma-bhārā-krānti-vaśīkṛta ātmā tad-āveśa-vaśāt saṃsāre aniyamena gacchati. tat-saṅga-vipramuktau tūpary evopayāti. SS 10.7 §933.

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 'niyamenātmano 'pi gamanaṃ prāpnotīti. tan na. kiṃ kāraṇam. ūrdhva-gauravāt. ūrdhva-gaurava-pariṇāmo hi jīva utpataty eva. TV 10.6 §4.

51 pudgalānāṃ jīvānāṃ ca gatimattvam uktaṃ, nānyeṣāṃ dravyāṇāṃ. tatrādho-gaurava-dharmāṇaḥ pudgalāḥ ūrdhva-gaurava-dharmāṇo jīvāḥ. eṣa svabhāvaḥ. ato 'nyāsaṅgādi-janitā gatiḥ bhavati. yathā satsv api prayogādiṣu gati-kāraṇeṣu jāti-niyamenādhas tiryag ūrdhvaṃ ca svābhāvikyō loṣṭa-vāyv-agnīnāṃ gatayo dṛṣṭās tathā saṅga-vinirmuktasyordhva-gauravād ūrdhvam eva sidhyamāna-gatiḥ bhavati. saṃsāriṇas tu karma-saṅgād 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 jīvānāṃ api tādrśaṃ gauravaṃ pariṇāma-viśeṣo lāghavaṃ yeṣāṃ iti. TṬ 10.6.

53 jātiḥ pṛthivy-anilānala-vyakti-bhedena bhinnā. pṛthivīva-vāyutvāgnitvākhyā tayā niyamaḥ kriyate. tatra pṛthivīva-niyamenādho-gatiḥ loṣṭaḥ. yo hi bādarāḥ pṛthivī-pariṇāmaḥ sa sarvo 'dho-gatiḥ. evam tiryag-gatiḥ vāyuh. ūrdhva-gatiḥ dahanāḥ. TṬ 10.6.

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

55 yathā bīja-kośa-bandha-cchedād eraṇḍa-bījasya gatiḥ dṛṣṭā tathā manuṣyādi-bhava-prāpaka-gati-jāti-nāmādi-sakala-karma-bandha-cchedān muktasyordhvaṃ gatiḥ avasīyate. SS 10.7 §933.

56 yathā rajju-bandha-cchedāt peḍāyā bīja-kośa-bandhana-cchedāc cairaṇḍa-bījādīnāṃ gatiḥ dṛṣṭā tathā karma-bandhana-cchedāt sidhyamāna-gatiḥ. TBh 10.6.

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

58 tan na. kiṃ kāraṇam. arthānyatvāt. anyonyānupraveśe saty avibhāgenāvasthānaṃ bandhaḥ, [Skip to Main Content](#) paraspara-prāpti-mātraṃ saṅga ity asty artha-viśeṣaḥ. TV 10.7 §7.

59 yathā tiryak-plavana-svabhāva-samīraṇa-sambandha-nirutsukā pradīpa-śikhā svabhāvād



60 ūrdhva-gauravāt pūrva-prayogādibhyaś ca hetubhyas tathāsyā gati-pariṇāma utpadyate yena sidhyamāna-gatir bhavati, ūrdhvaṃ nādhas tiryag vā. TBh 10.6.

61 Cf. [Zydenbos \(1983, p.45, fn. 24\)](#).

62 tad yathā guṇavad-bhūmi-bhāgāropitam ṛtu-kāla-jātaṃ bījodbhedād aṅkura-pravāla-parṇa-puṣpa-phala-kāleṣu avimānita-seka-daurhṛdādi-poṣaṇa-karma-pariṇataṃ kāla-cchinnaṃ śuṣkaṃ alābv apsu na nimajjati. tad eva guru-kṛṣṇa-mṛttikā-lepair ghanair bahubhir āliptaṃ ghana-mṛttikā-lepa-veṣṭana-janitāgantuka-gauravam apsu prakṣiptaṃ taj-jala-pratiṣṭhaṃ bhavati. yadā tv asyādbhiḥ klinno mṛttikā-lepo vyapagato bhavati tadā mṛttikā-lepa-saṅga-nirmuktaṃ mokṣānantaram evordhvaṃ gacchati ā salilordhva-talāt. TBh 10.6.

63 avigrahā jīvasya / TS<sup>Śvet</sup> 2.28/TS<sup>Dig</sup> 2.27.

64 vighraho vyāghātaḥ kauṭilyam ity arthaḥ. sa yasyāṃ na vidyate 'sāv avigrahā gatiḥ. kasya. jīvasya. kīḍṛśasya. muktasya. SS 2.27 §314. TV repeats this passage nearly word for word. TṬ glosses *avigraha* (in a straight line) as *ṛju* (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 dharmāstikāyābhāvāt / TS<sup>Dig</sup> 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 dharmāstikāyo nopary astīty aloke gamanābhāvaḥ. tad-bhāve ca lokāloka-vibhāgābhāvaḥ 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-upagraho dharmādharmayor upakāraḥ / TS 5.17).

70 See: TS 5.18 with commentaries.

71 lokāntād ūrdhvaṃ muktasya gatiḥ kim arthaṃ na bhavatīti. atrocyate. dharmāstikāyābhāvāt. dharmāstikāyo hi jīva-pudgalānāṃ gaty-upagraheṇopakurute. sa tatra nāsti. tasmād gaty-upagraha-kāraṇābhāvāt parato gatir na bhavaty apsu alābuvāt. nādho na tiryag ity uktam. tatraivānuśreṇi-gatir lokānte 'vatiṣṭhate mukto niṣkriya iti. TBh 10.6.

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