

# LIBERATION IN JAINISM AND VAIŚEṢIKA

By: David Ekka

## INTRODUCTION

Human being is called to search. He/she is condemned to search. He/she is busy searching for his/her authentic being. Living seems to have been a question and quest for human being. Philosophers of the past have tried to understand the meaning of human existence and the search still continues.

The history of the universe has thrilling and there are interesting tales in this regard. Very few have achieved success in their search for the authenticity of being while others failed. To some it looked a waste of time, to others a matter of insanity and to some others it was a vocation. Many tried their own means to achieve this goal. Some took the aid of philosophy for this endeavour. Great philosophers of the past, like Socrates, wanted to be authentic to themselves and to their nature. Knowing one's self, gaining one's inner freedom, diving to the self and finding the real being have so far been the enterprise of philosophers.

The Indian search for authenticity is spiritual. The Buddha searched for authenticity of his self through his life and the constituting of the *Dhamma*. Mahatma Gandhi through his way of *ahimsa* (non-violence) and austerity searched for authenticity. The Indian way of philosophizing was in the pursuit of asking "what is it to be human?" It is being authentic to one's nature or one's being. It is being responsible, ethical, showing concern for others and paying due reverence to the transcendent reality (God).

It is not the task of a philosopher to worry about the "other world." It is the hallmark of a genuine philosopher to live the here-and-now. To face the facts of life here and now, to search for the authenticity of one's self when he or she is alive.

In the Indian thought, the search for such a meaningful life is expressed in the concept of *pur ārtha*. The term *ārtha* literally signifies "what is sought by men." The *ārthas* that have been recognized in India for the centuries, are four: *artha*, *kāma*, *dharma* and *a*; and the main aim of every *vidyā* is to deal with one or another of them. Of the four values mentioned above, the last two, viz., *dharma* and *a*, are

spiritual, and the first three (*artha*, *kāma*, and *dharma*) considered to be the means to achieve the end, *a*. There were schools of thought in India that upheld the supremacy of *dharma*; and more than one old Sanskrit work speaks only of three categories (*trivrga*: *artha*, *kāma*, and *dharma*) of values, leaving out *a*. But gradually, *a* came to be regarded as the only ultimate or supreme value. All Indian thinkers agree that *a* being the realization of one's self in its true nature, can be realized, some maintaining that the realization may take place even within the span of the present life. This way of seeking for the authenticity of the self here and now seems to be more human and profound.

The fundamental emphasis of this dissertation will then be an attempt to depict the concept of liberation according to two Indian schools of thought, one representing the heterodox, i.e. Jainism, and Vaiśeṣika, on the other hand, an orthodox system. Both of them differ in their ways of achieving the highest goal of life: the former trying to path to liberation without the guidance of a Supreme Being and the latter with the help of the Supreme Being.

Jainism is atheist in the sense that it rejects the existence of God or a Supreme Being as the creator and sustainer of the universe. Instead, it recognizes souls. For them belief in God is neither necessary nor a sufficient condition for deeply religious life. Jainism confirms this Indian trait by having produced a long line of great spiritual masters. The Jainas worship and offer prayers to the *Tirthamkaras*, the liberated souls in order to receive guidance and inspiration in their own quest for liberation; faith in oneself leads men to liberation. In the absence of God, the law of *karma* is fully autonomous in its operation. That is, it is not God that dispenses rewards and punishments to individual souls in accordance with their *karma*, but the impersonal law of *karma*. The future mode of existence of a self or soul is determined by its *karma* in the present existence. The Jaina view of liberation is the 'realization of the true self.' Jainism is heterodox in the sense that it does not accept the authority of the Vedas.

On the other hand, Vaiśeṣika, one of the orthodox schools of Indian philosophy, accepts the authority of the Vedas and recognizes the existence of two kinds of souls, viz., the individual souls and the supreme soul, God. The Vaiśeṣika school holds the law of *karma* as unintelligent and hence requires the guiding intelligence of God in

determining the lots of the various selves. For it liberation is freedom from pain as well as pleasure, sorrow as well as joy. Liberation is the state of utter lack of consciousness which is necessary for experiencing anything, painful or pleasure. For the Vaiśeṣika the liberated soul exists as a substance devoid of any attributes, including consciousness.

Both Jainism and Vaiśeṣika differ in their understanding of liberation. The first point of difference is that, according to Jainism liberation is possible even while living in this world. The *jivanmuktas* or liberated souls of Jainism are the *kevalins* or omniscients, also called the *arhats*, who have destroyed the *karmas* that observe the inherent qualities of the soul and have freed themselves from bondage. Jainism owes its existence to some of these liberated souls called *Tirthankaras* who after attaining liberation continued to live on earth to preach and teach the saving doctrine of Jainism.

Vaiśeṣika too, has the similar concept of liberation. But *Jivanmukti* or freedom while living was not formally recognized by this school. Though it does recognize a stage corresponding to it, a stage in which a person has extricated himself from *moha*, or delusion, and has found enlightenment. He/she is not “free.” However, in the strict sense of the world, for such a soul, final liberation comes with death.

The second aspect where these two systems differ, is in their understanding of the concept of *dharma* and *adharma*. Peculiar to its nature, Jainism considers *dharma* and *adharma* as two of the four *ajīvas*. *Dharma* and *adharma* are not seen in terms of moral merit and demerit. According to them, *dharma* and *adharma* are extended substances which are eternal, formless, passive, and imperceptible. The former is the condition for the possibility of motion and the latter is the condition for the possibility of rest. *Dharma* is merely the condition favourable for motion, and *adharma* for rest, that is, they are necessary but not sufficient conditions for motion and rest respectively.

Vaiśeṣika understands *dharma* and *adharma* in terms of merit or virtue and, lack of merit or demerit respectively. *Dharma* is the property of man. It brings about to the agent happiness, means of happiness and final deliverance. It is supersensuous. It is destructible by the experiencing of the last item of happiness. It is produced by the contact of the man with the internal organ, by means of pure thoughts and determinations, and with regard to the different castes and conditions of men there are distinct means of accomplishing it. On the other hand, *adharma*, which is also the quality of the self, is

conducive to sin and have undesirable results. It is imperceptible, destructible by the cognition of the last item of pain resulting from it.

With the above special highlights on the differences between these two, now it would be appropriate to elaborate the main aspects of Jainism and the Vaiśeṣika school. There are huge differences between them especially between the path they tread in the pursuit of the highest goal of life known as *ka* or liberation (salvation).

There are various reasons to take up this topic of liberation. India is a country where we find unity in diversity. Religion is one of the aspects of such diversity. The subject that interests me much is to seek the value of following any religion and practices. Hinduism is the primary religion of India which has different sects, and every sect has its own custom and variety of practices. What makes people to follow various ways of experiencing Supreme Being and liberation, liberation not after death but while living? There are both orthodox and heterodox religions. On this regard, Jainism is an interesting one since it completely denies the existence of God and rejects both the ideas of God as the creator and sustainer of the universe, and the authority of the Vedas. Yet, it emphasizes on liberation that can be achieved by following the *tirthamkaras*. Here the subject of interest is: what makes Jainism so special and unique a religion? On the other hand, there is Vaiśeṣika, a religion that insists on the authoritative character of the Veda and God's partial role in the attainment of liberation. Keeping in mind the unique features of these two religions, I have made an effort to bring out certain characteristics of Jainism and Vaiśeṣika. Of course, almost all the Indian religions, except Cārvāka, emphasize on liberation, and, therefore, I could have taken a major religion to have a comparative study instead of Vaiśeṣika. Nevertheless, Vaiśeṣika's concept of *karma* and liberation is a unique one which has seen a lengthy transition in its origin as a system.

So, the main concern of this paper would be to concentrate on these two system's understanding of self, *karma*, liberation and ways of attaining it, and the role of *jivanmuktas* (liberated souls) in the present society. After a brief historical overview in chapter two on the concept of "liberation" in Indian thoughts, we will distinguish the concept of "self," according to both the schools in chapter three. Since it is the "self," according to both the schools that strives towards liberation, it is imperative to understand the nuances of the concept of *karma*, according to each school of thought. After a brief

exploration on the concept of “bondage,” chapter four will deal with the doctrine of *karma* as enunciated in Jainism and Vaiśeṣika. Finally, the thesis would elaborate the paths to liberation in chapter five, according to both the schools of thoughts.

# CHAPTER 1

## LIBERATION (MOKṢA)

### 1.1 The Concept and Meaning of *Mokṣa*

The supreme ideal of the divine human on earth has enticed him/her from the beginning of his history. It is expressed in different ways and through different myths in the religious and secular literature of the world. The Hebrew prophet, the Greek philosophers, the Roman soldier, the Confucian scholar-sage, the Indian yogi, the Christian saint and the mystics of every age have influenced and shaped human life across the ages. In the Indian tradition the ideal that has fascinated millions of spiritual seekers is that of liberation or *a*.

All beings, human and sub-human, in all ages and places have been seeking happiness; this perhaps is one of the universal and continuously uniform truths known to the whole history of human race from the age of prehistoric barbarism to that of supersonic jets and interplanetary communications of our own age. The quest for freedom and happiness runs through the entire course of human cultures and civilizations, like the golden string running across the multi-faceted gems of diverse kinds and colours forming a single garland of humanity. In the classical religious terminology of India, the supreme form of freedom and happiness has been called *nirvana*, *moksa*, *kaivalya* and *visudhi*. To refer to it in English by the term liberation or release is a good workable device of linguistic communication.<sup>1</sup>

The will to live is one of the fundamental urges in human being. Nobody wants to die. “May I not cease to exist, may I exist forever”<sup>2</sup> is the prayer of all that lives. The will to live finds its expression in two forms: in the desire that this earthly life may last

---

<sup>1</sup> Muni Shivkumar, *The Doctrine of Liberation in Indian Religion* (New Delhi: Munshilal Manoharlal Publishers, 1984) p. iii

<sup>2</sup> Chacko Valiaveetil, *Liberated Life* (Madras: Dialogue Series, 1980) p. 2.

long and in the expectation that after the disappearance of the body, life will continue for eternity in a different form.

Valiaveetil terms *a* as *jīvanmukti*. The term *jīvanmukti* is a Sanskrit compound word *jivan +mukti*. *Jivan* is derived from the root *jiv* meaning “to live”, “to be”, or “to remain alive”. The form *jivan* is from the present participle *jivat* and may be rendered ‘living’. *Mukti* is from the root *muc* meaning “to loose”, “set free”, “let go”, “release”, “liberate”, “deliver”; and it means “liberation”, “escape”, “freedom”, “release”, “rescue”, “deliverance”, “final emancipation of the soul”. *Jīvanmukti*, therefore, may be described as “liberated life”, “liberation while living”, “liberation in the body”, “liberation before death from all liability to future births”, “emancipation while still alive.”<sup>3</sup>

## 1.2 *Mokṣa* the Ultimate Value

The idea of *a* (*mukti* or liberation) is the central issue of Indian thought. *Mokṣa* has been called “the pivot on which all the systems of Indian philosophy revolve”.<sup>4</sup> The quest for *a* has such a prominent place in Indian philosophy that it is often called *a sastra*, the science of salvation.

Of the four aims of life (*purusārthas*) elaborated in the *Dharma Sastra*, *mokṣa* holds pride of place. The first three, viz. *artha* (wealth), *kama* (pleasure), and *dharma* (righteousness) are only means to the supreme goal, *mokṣa*.

As Greek philosophy arose from the sense of wonder about the whence and whither of life, Indian philosophy, both orthodox and heterodox, was concerned with the problem of suffering and the means of liberation from it. The life of human on earth is full of suffering. Much of his/her life is a fight against and a flight from suffering. He/she wants freedom from poverty and sickness, pestilence and famine, from old age, disease and death. The sufferings that arise from the wickedness and cruelty of human in the form of constant wars and strifes are hard to endure. Even the pleasure human enjoys is ephemeral and mixed with pain. “The enjoyments of sense objects are like hoods of

---

<sup>3</sup> Ibid., p. 3.

<sup>4</sup> Ibid., p. 4.

poisonous snakes; they bite the moment they are touched; they vanish the moment they are sighted.”<sup>5</sup>

Underlying all these forms of sufferings there is the existential anguish from the transitoriness and impermanence of life in the world. Human being is an unfinished being, a being still in the making, a *viator* on his or her way to his or her final goal. He or she knows that he or she is provisional, yet to be made perfect, for he or she desires, strives, longs for an ever transcendent goal which many call God. Every human being is a being of faith in as much as he/she is aware that he or she has still to finish his course. But the anguish of becoming he or she has to face. The fact that the Indian sages were alive to this existential anguish is often not sufficiently realized. As Mircea Eliade says, “Although Indian sages have explained human suffering in cosmic terms, we realize, if we read them with the attention they deserve, that they were thinking particularly of human suffering as a “becoming” conditioned by the structure of temporality”<sup>6</sup>.

All the religious systems are unanimous that there is a way of escape, a path to freedom. The goal to be achieved is conceived differently in the different systems, and is designated by terms like *mukti*, *a*, *apavarga*, *nivṛtti*, *niśreyas*, *tam*, *nirvā a*, *bodhi* in Sanskrit and *viḍu-talai* in Tamil. This freedom is not something to be achieved only after one’s life on earth. Most of the Indian systems claim that it is possible to achieve it here on earth while one is still living in the body.<sup>7</sup>

### 1.3 The ideal of *a* in Jainism and Vaiśeṣika

Jainism is one of the oldest religions of the world. It is an independent and most ancient religion of India. The Jaina philosophy, no doubt holds certain principles in common with Hinduism, but this does not disprove its independent origin and free development, if it has some similarities with the other Indian systems, it has its own peculiarities and marked differences as well. Its animism, atomic theory, *karmic* theory, etc., are quite peculiar.<sup>8</sup>

---

<sup>5</sup> Ibid.,

<sup>6</sup> Qtd. in Valiaveetil, p. 4.

<sup>7</sup> Ibid., p. 4.

<sup>8</sup> Mohanlal Mehta, *Jaina Philosophy* (Varanasi: P.V. Research Institute, 1997) p. 3

The ideas and practices expounded by the Jinas were continuously preached and developed by the *munis or śramanas* of the Jaina tradition. The highest ideal of the Jaina religious striving has been that of liberation ( *ā*) from conditioned existence ( *sāra*). This ultimate concern, the quest of liberation from the realm of *karma* and rebirth, has inspired a considerable complex system of moral and religious culture which we call the Jaina culture.<sup>9</sup>

The defilement of the soul takes place in the following manner: owing to the activity of the soul, subtle matter, ready to be transformed into *karma* pours into the soul. The passions the soul harbours act like a viscous substance and retain the subtle matter which enters, as it were, into a chemical combination with the soul and cause bondage. The subtle matter that enters the soul is transformed into eight fundamental species of karma bound by which the soul turns round and round in the cycle of birth and rebirth. The Jaina scripture says that right intuition, right knowledge and right conduct together constitute the path to liberation.

On the other hand, the Nyāya-Vaiśeṣika system, which is orthodox in nature is basically *ā*-oriented, emphasizing the absolute cessation of all sorts of suffering as *summum bonum* or salvation of all living existence. But it also emphasizes that this goal is achievable only after the attainment of material prosperity. It further believes that a reflective life is a means to the good life and that understanding of the true nature of reality alone leads to *ā* which is termed *śreyas*, meaning “attainment of fullness of life in all its aspects”. It argues that nothing can be accomplished without proper effort and that effort is proper only if it is in accordance with reality. Hence there is a need for true knowledge of reality.<sup>10</sup>

---

<sup>9</sup> Muni Shivkumar, p. 1.

<sup>10</sup> Brian Carr & Indira Mahalingam, *Companion Encyclopedia of Asian Philosophy* (London: Routledge, 1997), p. 133.

## CHAPTER 2

### THE CONCEPT OF LIBERATION IN INDIAN THOUGHTS

The concept of liberation is one of the major concerns of Eastern philosophy and more specifically of Indian philosophical systems. Liberation or *mukti* is the central issue of Indian thought. And hence a person who attains liberation while alive becomes a centre of attraction and model for others. It is important to see how this concept of liberation has gained its priority it has today.

It is therefore necessary to examine the roots of the concept of liberation to historically illustrate the concept of liberation. This concept is found in the Indian tradition from very early times and it took a definite form through the interplay of different currents of thought prevailing in India through many centuries. With the exception of Carvaka, all the systems of Indian philosophy have approved of this concept.

#### 2.1 A Historical Overview

Chacko Valiaveetil in his book, *Liberated Life*, deals with the historical background of the concept of liberation and liberated soul. Going back to the *Samhitas* and the Vedic traditions, he cites a few illustrations and indications which indirectly implied this concept. For instance, he finds that the concept of *jivanmukti* coinciding with “the *brahmacharin* who without entering the household life dedicates himself to spiritual pursuits.”<sup>11</sup>

In the Vedic tradition, we see the concept of *brahmacharin* which could be compared to the concept of a liberated man. The *brahmacharin* renounces the world in quest of spiritual perfection. But his or her renunciation is not an escape from the shackles of the world. He or she still clings to the other worldly aspects of the world for

---

<sup>11</sup> Chacko Valiaveetil, *Liberated Life* (Madras: Dialogue Series, 1980), p. 13.

the reward of his actions and renunciation. He is the Vedic *sanyasin*. He was known as *kesin*, a man with a long hair, wandering man, *muni*, or *yati*.

In the early Vedic eschatological beliefs there was no idea of spiritual liberation or release. They believed that those who make liberal offerings in sacrifices, and those who practice *tapas*, go to heaven. The Vedic conception of heaven was that of a glorified world of material joys. The idea of the sufferings of hell does not seem to have been known during the old Vedic period. The great doctrine of the immortality of the self appeared first in the early Upanisads.<sup>12</sup>

The Upanisadic thinkers were chiefly concerned with the supremacy of the knowledge of Brahman and therefore they disapprove the way of ritualism leading to heavenly enjoyments. The Mundaka Upanisad refers to the sacrificial path as an insecure boat and attacks the sacrificial theologians and compares them to the blind people.<sup>13</sup>

In the Katha Upanisad the self (*ātman*) is considered to be in the absolute reality. It says that the objects are the roads, the body is the chariot, the senses are the horses, the intellect the charioteer, the mind the reins, the ego is the enjoyer and the *ātman* is the Lord sitting in the chariot.<sup>14</sup>

Thus the Upanisadic thinkers concentrated on the inner self (*ātman*) in order to attain peace, freedom and bliss. The way of rituals and ceremonies leading to the joys of heavens was discarded by them. Life itself was viewed as a sacrifice. They insisted upon spiritual knowledge, meditation on the self and practice for the realization of the highest bliss.

According to Upanisads, bondage is caused by the ignorance of the true nature of the self. Liberation is nothing but the removal of the ignorance and the discovery of the self through right knowledge. It is like the discovery of a hidden treasure.<sup>15</sup> In some passages of the Upanisads knowledge of atman (self) or Brahman is extolled, while in others knowledge of the unity of the ultimate ground of the universe is praised. Thus the knowledge of the highest kind (*jñāna*) seems to be the one standard pathway to the ultimate goal. But along with the importance of knowledge, the Upanisad also

---

<sup>12</sup> Muni Shivkumar, *The Doctrine of Liberation in India Religion* (New Delhi: M.M. Publishers, 1984), p. 135.

<sup>13</sup> *Ibid.*, p. 135.

<sup>14</sup> Qtd. in Valiaveetil, 136.

<sup>15</sup> Chacko Valiaveetil, *Liberated Life*, p. 16.

emphasized good and meritorious actions, purity, faith, and sense-control. In one or two places in the early Upanisads, we find that devotion to God and His grace are also considered essential for *mukti*.<sup>16</sup> Mircea Eliade has pointed out that “the three highest roads of liberation: Upanisadic knowledge, yoga technique, and *bhakti*”<sup>17</sup> found in the early Upanisads were integrated and synthesized in later period.

Thus, the dominant notion of the Upanisads is that liberation consists in the consciousness of unity with the atman or Brahman as the first principle, and the destruction of all desires, impurities and limitations of individuality is the first requirement. Another equally important requirement is the destruction of ignorance with which ceases plurality in the universe. The Upanisadic path to liberation therefore includes moral perfection as well as inner awakening.<sup>18</sup>

The discovery of the supreme truth about the nature of the self is expressed by the great sayings of the Upanisads.

“I am Brahman” (*Brhadaranyaka*, 1.4.10).

“Thou art that” (*Chandogya*, 6.8.7).

“Brahma is intelligence” (*Aitareya*, 5.3).

“This self is Brahman” (*Mandukya*, 2).<sup>19</sup>

In Buddhism the term *nirvana* is equivalent to the word *moksa*. Buddhism is a doctrine that aims at seeking liberation from the manifold sufferings (*dukkha*). The Buddha is reported to have said: “Just as the great ocean has one taste, the taste of salt, even so, monks, this doctrine (*dharma*) and method (*vinaya*) has one taste, the taste of liberation.”<sup>20</sup> The word ‘*nirvana*’ is also known as *vimukti* which means purification.

Lord Buddha taught two things, suffering and cessation of sufferings. He taught that this world is full of suffering, ills, calamities, etc. and encouraged men to seek eternal peace, bliss and freedom from this ever-changing world. He urged men to get rid of the root of suffering. Lord Buddha holds the view that suffering is the central fact of every human existence. The fact of suffering and its awareness compel us to seek its

---

<sup>16</sup> Muni Shivkumar, *The Doctrine of Liberation in Indian Religions*, p. 142.

<sup>17</sup> Qtd. in Shivkumar, p. 145.

<sup>18</sup> Muni Shivkumar, *The Doctrine of Liberation in Indian Religion*, p. 146.

<sup>19</sup> Qtd in Valiaveetil, p. 16.

<sup>20</sup> Muni Shivkumar, *The Doctrine of Liberation in Indian Religion*, p. 161.

removal. By experiencing suffering, we can adopt the right path towards enlightenment. A person who is seeker of nirvana is not afraid of suffering, but he accepts it joyfully.

According to Buddha himself, *nirvana* is to be attained here and now while one is still alive, not a paradise to be looked forward to after death. *Nirvana* is the state in which one is completely free from all forms of bondage and attachment, having overcome and removed the cause of suffering. He or she who has attained *nirvana* has one and for all freed himself or herself from all the fetters that bind man to existence. He or she has perfect knowledge, perfect peace, and perfect wisdom.<sup>21</sup>

Among the teachings of Buddha, the most important place is occupied by what are called four holy truths. The first two truths, viz. suffering and the genesis of suffering, explain the fact of existence in the *samsara* and its cause. The third and fourth truths declare and outline the practical path of putting an end to the sufferings of the *samsara*. The fourth truth in particular prescribes the technique of attaining *nirvana*.<sup>22</sup> The way to *nirvana* is called the middle way which was later worked out into eightfold way (*astamgamarga*).

The one who has entered the way to liberation is called *arhat*. He knew the four noble truths, the eightfold way and the twelve *nidanas*. He has eradicated all the *asravas*. He is liberated while still alive and he knows that he would not be born. The disciples of the Buddha were called *arhats* and Buddha himself was often described an *arhat*.

However, the concept of *bodhisattva* developed as the reaction to the negative and egoistic ideal of *arhatva* and *nirvana*. Bodhisattva is defined as “one whose essence is *bodhi* or perfect knowledge or as ‘one who is on the way to the attainment of perfect knowledge.’”<sup>23</sup> The *bodhisattva* concerns and strives for the liberation of all creatures, and his mind and body penetrated and suffused with friendliness for all creatures. He takes the great vow, “I shall not enter into final *nirvana* before all beings have been liberated.”<sup>24</sup>

---

<sup>21</sup> Ramakrishna Puligandla, *Fundamentals of Indian Philosophy* (New Delhi: D.K. Printworld, 1975) p. 47.

<sup>22</sup> Muni Shivkumar, *The Doctrine of Liberation in Indian Religion*, p. 179.

<sup>23</sup> Valiaveetil, p. 33.

<sup>24</sup> *Ibid.*, p. 35.

The Bhagavadgita is a remarkable book which discusses in detail the nature of God, the soul, the universe and human's relation to God. It represents a synthesis of the pathways of *karma* (action), *jñāna* (knowledge) and *bhakti* (devotion).

In the Gita conception of *jīvanmukti*, we discern a recapitulation of all that has gone before in Indian thought including the heterodox conception. Renunciation and action, pantheism and theism, *jñāna* and *bhakti* exist here side by side. The specific contribution of the Gita, however, seems to be its doctrine of *bhakti* to the God of love, surrender to whom is the acme of liberated life on earth.<sup>25</sup>

The end to be attained here is not God, but *nirvana*, the Buddhist goal. The Gita coins the term *brahma-nirvana* to describe this state (2.72; 5.24). The goal is described also as the attainment of peace (*śānti*) (2.71). Man who reaches this stage is free from all thoughts of "I" and "mine".<sup>26</sup>

The Bhagavadgita expounds several pathways to liberation. Liberation is understood in terms of God-realization. The Gita, following the Upanisadic tradition, eulogizes three main paths on the way to *mukti*. The first important path is the knowledge as a valid path to the ultimate truth. Knowledge is considered to be the power of saving. It has the overriding power to supercede all actions. It would appear that even the law of *karma* is overruled by the might of knowledge. This saving knowledge consists in knowing the real nature of God: "He who knows me to be unborn, without beginning, the great lord of the world, being free from delusion, is released from all sins."<sup>27</sup>

Secondly, in addition to knowledge, the Gita lays down the path of discipline activity. However, Gita teaches renunciation of attachment rather than of actions. The Gita asks its readers to dedicate all actions to God. The performance of desireless action is thus a path to freedom from sin.

Thirdly, the path of devotion to God emerges as the best road to liberation: "Of all the *yogins*, he who is full of faith worships Me, with his inner self-abiding in Me, him I hold to be the most perfectly disciplined."<sup>28</sup>

---

<sup>25</sup> Ibid., p. 47.

<sup>26</sup> Ibid., p. 47.

<sup>27</sup> Qtd. in Muni Shivkumar, p. 149.

<sup>28</sup> Ibid., p. 151.

In one of the crucial verses in its eighteenth chapter, Lord Krishna asks Arjuna to leave everything else and take refuge in Him only. He says that He would deliver him from all sins and not to grieve. Thus the doctrine of salvation through *bhakti* may be said to be the culminating point of the Bhagavadgita.

Advaita Vedānta of Saṅkara sets forth the concept of *jivanmukti* or liberation clearly and systematically. According to Vedānta, liberation is nothing more nor less being, knowing, and experiencing one's true self. The process of rebirth is the product of our ignorance (*avidyā*). We cannot help being, knowing, and experiencing our self; thus we are always liberated. It follows, first, that liberation does not require a positive change in us. We do not have to become something, or someone, else. Liberation is not a product; it has no beginning or end; it has no degrees. Liberation is not some other place, like heaven, that one seeks to travel to.<sup>29</sup>

Therefore, the question arises: what is this liberation from? Where shall we find liberation and how? Advaitin says, one must recognize or identify the necessary condition for the workings of the mechanism of bondage, and something that could remove it. And that condition is *avidyā*. This *avidyā* is not something that requires action to destroy it. It is destroyed by its natural opposite, perfect knowledge (*vidyā*). The perfect knowledge is not something that is under someone else's control or under no control. It is something we already have.

The metaphysics of Advaita Vedānta can be summed up in the words of Saṅkara: *brhama satyam jaganmithaya jivo brahmaiva naparah*, meaning, Brahman is reality, the world is false, the soul is only Brahman, nothing else. This is the nutshell of the whole teaching of Saṅkara. The soul by nature is identical with the One Supreme Reality, Brahman. It considers itself to be finite and limited and takes the world to be real owing to beginningless *avidya* or nescience. Bondage in *samsara* results from this *avidya*. Once *avidya* is removed through right knowledge, liberation automatically follows. Liberation is the realization that the self was never in bondage but eternally free, identical with Brahman. This realization is expressed in the *mahavakyas* like *aham brahmasmi* (I am Brahman), *tat tvam asi*, etc.<sup>30</sup>

---

<sup>29</sup> Karl Potter, *Encyclopedia of Indian Philosophy*, p. 32.

<sup>30</sup> Valiaveetil, *Liberated Life*, p. 55.

Thus, liberation in Advaita Vedānta, is the attainment of the highest state of consciousness (of the identity of atman and Brahman) to be attained here and now while one is still in one's bodily existence. He who attains such consciousness is *jivanmukta*, the liberated one.

The ideal of *jivanmukti* in Śaiva Siddhānta assumes special significance and relevance. Śaiva Siddhānta is a living religion with a great appeal to the religious soul. The *jivanmukti* ideal proposed by the system is open to all.

Śaiva Siddhānta distinguishes three eternal entities: *Pati* (Lord), *paśu* (soul) and *pāśa* (bond). *Pati* stands for *Paśupati*, the Lord of souls. The soul is called *paśu* because it is beginninglessly bound by *pāśa*, more especially by *āṇava mala*. *Pāśa* is the common name for *āṇava*, *karma* and *māyā* which bind and limit the pervasive intelligence of the soul. Soul is called *paśu* because it is beginninglessly bound by *pāśa*, more especially by *āṇava mala*. *Pāśa* is the common name for *āṇava*, *karma* and *māyā* which bind and limit the pervasive intelligence of the soul.

The soul is in bondage from beginningless time, but its situation is by no means hopeless. The Siddhāntin is optimistic about the destiny of the soul; it is destined to be freed from the *malas* and to attain union with the Lord. It is true that man, left to his own resources, can never be freed from the *malas*. For the soul is helpless in the grip of *āṇava*. The initiative must come from the Lord. And His divine grace is at work, also from beginningless time to free the soul from its fetters.<sup>31</sup>

To the souls in bondage three paths are proposed: *cārya* (service), *kriya* (worship) and yoga (meditation), which should be animated by *bhakti* or loving devotion to Siva. This disposes the soul to receive gratuitously from Siva *patijñāna* (divine knowledge) which alone makes union with Siva possible. Siva imparts this divine knowledge by way of intuition to highly advanced souls and through a human *guru* to less advanced ones; hence the yearning of the *bhaktas* to meet the *guru* through whom Siva may give divine knowledge.<sup>32</sup> Thus soul freed from the bondage through Siva's grace, "rises to live eternally in the conscious, full enjoyment of Siva's presence."<sup>33</sup>

---

<sup>31</sup> Ibid., p. 94

<sup>32</sup> De Smet and J. Neuner, *Religious Hinduism* (Bangalore: St. Paul's Press, 1997) p. 324.

<sup>33</sup> Ibid., p. 325.

Thus, we see that the concept of liberation plays a vital role in every religion with the exception to Cārvaka. Every school of philosophy has a say on this concept. This is not merely a philosophical system of India, but also a way of life that governs the religiosity of man. Liberation is the goal of life of any man and he who is liberated here and now is a saint to be recognized, venerated, emulated, followed and liked by many of those still in bondage.

## CHAPTER 3

### THE CONCEPT OF SELF

After a brief discussion on the root of liberation in the Indian thoughts, it becomes necessary for us to understand the concept of the self. For, it is the self that is bound in the cycle of *karma* and rebirth, and it requires to be liberated from it. Again, the concept of liberation can be understood only in relation to the theory of the self.

#### 3.1 The Doctrine of Self in Vaiśeṣika

Most of the systems of Indian thought accept the existence of an eternal spiritual entity called *atman*, *purusa*, *Brahman* or *jiva*, except Carvakism, which do not acknowledge permanent inkling as *ātman*. However, both the schools of our study do accept the existence of self. In this chapter, we will make an attempt to study the concept of self in Jainism and Vaiśeṣika.

Though Vaiśeṣika philosophy is one of pluralistic materialism, it should be noted that it is not mere materialistic pluralism, in the sense it includes not only material but also non-material entities, such as souls or selves. The Vaiśeṣika term for category is *padārtha*, whose literal meaning is “the meaning of the word” as well as “the thing or object referred to or signified by a word.”<sup>34</sup> Vaiśeṣika recognizes seven *padārthas* – (1) substance (*dravya*), (2) quality (*guna*), (3) action (*karma*), (4) generality (*sāmānya*), (5) particularity (*vaiśeṣa*), (6) inherence (*samavāya*), and (7) non-existent (*abhāva*).

According to Vaiśeṣika, substances are of two kinds: material and non-material. The soul or self or *ātman* is one of the non-material substances. Self is an individual, all-pervading, and eternal substance. It is the substratum of the quality of consciousness. According to Vaiśeṣika, consciousness is not an essential quality of the soul, but merely an accidental quality, which the soul acquires through its association with the body. In other words, when the soul dissociates itself from the body, it no longer has consciousness. The Vaiśeṣika distinguishes two kinds of souls, the individual soul and the

---

<sup>34</sup> R. Puligandla, *Fundamentals of Indian Philosophy* (New Delhi: D.K. Printworld, 1975), p. 158.

Supreme Soul. Individual souls are many, whereas there is only one Supreme Soul, namely, God (*Isvara*).<sup>35</sup> A peculiar feature of the system is that it makes *jñāna* or knowledge an attribute of the self, and that too, not an essential, but only an adventitious one. Its adventitious character is taken to be shown by dreamless sleep where the self is supposed to endure without being characterized by knowledge.<sup>36</sup> These innumerable souls are capable of cognitive, volitional and affective activities. They are ubiquitous and everlasting existent. A self is never born and never destroyed.

Kaṇāda holds that one's self cannot be perceived by normal folk, it can be inferred following the several sound lines of argument. First, we infer the existence of a knower from the fact of knowing, a fact which is as certain as anything can be for us. This is the proof of the existence of our own self. A second proof for myself is my use of the word "I," a word which cannot be properly interpreted as referring to my body for the simple reason that I talk about "my" body and thus presuppose something else as the "owner" of that body.

There are other proofs which prove not only the existence of my self but also of other selves. According to Kaṇāda, we infer the presence of a volitional agent in other bodies by noticing the pattern of activity within these bodies, as well as by noticing facts such as breathing, the exhibition of certain sorts of behaviour expressing pain or pleasure, desire and aversion.<sup>37</sup>

There are a number of arguments added to the notion of the inference of the self. A large part of the third book of the *Nyāyasūtra* is connected with the proof of the self. Gautama refutes the notion that the seat of cognitive activity is in the sense organs. Vātsyāyana specifies the argument from memory as the primary one for the self's existence. Praśastapāda lists a number of arguments. Of particular interests are two. One is an argument by analogy: just as an action requires an agent, so a knowledge requires a knower, that is, a conscious entity, and since by elimination no other substance will do, all of them being unconscious, a self must be postulated as the knower. The other is an argument from the ordinary use of the words like "pleasure," "pain," etc., which are

---

<sup>35</sup> Ibid., p. 164.

<sup>36</sup> M. Hiriyanna, *Outlines of Indian Philosophy*, p. 230.

<sup>37</sup> Karl H. Potter, *Encyclopedia of Indian Philosophies* (Delhi: Princeton University Press, 1977) p. 95.

attributed to me in such a way that the attribution is not withdrawn when the body or senses are inoperative. The force of this last argument reflects a familiar Western argument which constitutes an important issue in what is called the “mind-body problem”: if I felt pain when your body was pinched, wouldn’t it still be “my pain”? And if so, this shows that pains are private to the self in a certain fundamental sense, and any attempt to reduce mental and affective states to physical or psychological ones is doomed.<sup>38</sup>

However, the notion that selves are only inferable, not perceptible, is largely abandoned later on. Such view was explicitly echoed by Uddyotakara and Udayana. Udayana, in particular, develops the main line of inference as well, not only the argument from memory ‘simpliciter,’ but also a new vision which stems from the experience we all have that there is a continuity in the flow of our ideas and impressions which can only occur, according to Udayana, on the assumption that there is a knower underlying this succession and ‘correlating’ its components. It seems perfectly clear that their attitude here stems from the connection between the nature of the self and the professed purpose of philosophizing, namely, as preparation for the achievement of release. In the fourth book of *Nyāyasūtras*, Gautama makes clear that it is by transferring our debts, troubles, and the *karma* resulting from our activities to a state where the self can handle them that we get into a position to master these sources of bondage. If the self were such that this transference were precluded, or if there were no self at all, liberation would be impossible to achieve.

Further, Prasastapāda argues, that there must be many selves since it is evident that the qualities of one do not produce qualities of others, i.e., only I can be a locus of my pain, only I can know in direct fashion my internal states of body and mind. This, however convincing it may seem to be, must suffer in its impact when we reflect that each and every self is omnipresent according to the Naiyāyikas, for what is it that prevents self A from directly experiencing the internal states of body B, after all, if self A is by hypothesis present inside body B? We have seen that *yogis* are granted this capacity anyway – what reason do we really have to deny it in principle to any self? Indeed none,

---

<sup>38</sup> Ibid., p. 96.

for we know that every self has it in him to become a *yogi*; given the will, there is a way according to the Naiyāyika.<sup>39</sup>

### 3.2 The Doctrine of Self in Jainism

Before we get into the doctrine of self in the context of Jaina religion, let us first examine the existence of the self according to Jainism. Regarding the existence of the self, it is often argued that the self is non-existent like a flower in the sky because it is not directly perceived as is the case with a *ghata* or pitcher. In reply to this, it is said that the self can, indeed, be directly perceived by one, because one's knowledge about it which consists of doubts etc. is itself the self. And what is directly experienced needs no other proof, such as pleasure and pain of the body.<sup>40</sup>

The doubt about the existence of self presupposes its existence. Even if we doubt every item of our experience, the act of doubt cannot be denied. It reminds us of the famous dictum of Descartes, *cogito ergo sum*, i.e., "I think therefore I am," which is based on this principle of doubt because thought exists, therefore, the self exists. It is a proposition which emphasizes the relation between a substance and its qualities. Descartes asserts that a thinking self is an absolute certainty whose reality cannot be doubted at all, because self is a substance whose essential attribute is thought.<sup>41</sup>

The existence of the soul is justifiable also on the ground that the self is endowed with qualities (*guṇin*). The *guṇas* of the self are remembrance, desire for knowledge, desire for activity, desire for movements and doubt etc. These are self evident, for they are realized by oneself. Hence, the self, a *guṇin*, is also self-evident.

Furthermore, the existence of self can be proved on the ground that the self in itself is pure like the sky. This self is independent, super-sensual, devoid of mind, body and speech; if one concentrates upon it by oneself then one can attain liberation.<sup>42</sup>

According to Jainism, the universe is constituted of two categories, lifeless things (*ajiva kaya*) and souls (*jivo*). The Jainas believe that the whole universe is closely packed with clusters of souls, called *nigoda*s. Each *nigoda* has an infinite number of souls in it

---

<sup>39</sup> Ibid., p. 97.

<sup>40</sup> Shivkumar, *Doctrine of Liberation*, p. 39.

<sup>41</sup> Ibid., p. 39.

<sup>42</sup> Ibid., p. 40.

having nutrition and respiration in common. An infinitesimal part of a single *nigoda* suffices to replace all the souls liberated from the beginningless past down to the present. Thus *samsara* will have no end as it will never be empty of living beings.

In Jainism the word *jiva* or *ātman* is commonly used for self or soul. Jainism recognizes *jiva* or self as an eternal entity. The defining characteristic of self is sentiency, and hence, it is different from the material objects. Self is regarded as beginningless and as having unending continuous existence. It has neither a beginning nor an end; it is an entity which lived in the past and which continues to live in the present, and which will certainly live in future too. Though it cannot be perceived, yet it has some manifest feature in this mundane existence. The manifest and essential features are its life-essentials (such as *indriya* or senses, *bala* or the channels of activities, *āyu* or life-duration and *śvāsocchvāsa* or respiration) which are the signs of its presence in an embodied condition.

Every self is a conscious, doer, dynamic agent of actions and direct enjoyer. It is the living principle which corresponds to the life element or *élan vital* of Bergson's thought. Each self is a separate entity. It is eternal, uncreated, immaterial, incorporeal and beyond the range of physical vision. It is a simple unit, capable of fully realizing in and for itself full freedom and perfection.

The existence of the self is tacitly assumed in Jainism. It is believed to be beginningless and endless. In other words, it is indestructible and eternal. The *jiva* in *samsara* is not different from the body. This embodied being is, however, quite different from the real self. In other words, self is different from the body. From the standpoint of time the self is viewed as existing in all the three periods of time, past, present and future. Like time (*kala*), the self (*ātman*) is also believed to be without beginning and end. The self is sometimes compared to the sky. Like the sky it is formless. The self is the foundation of knowledge and other virtues.<sup>43</sup>

The Jaina view of self is substantial. It can assume different forms and names in different state of existence (*gati*) but its substantial nature remains unchanged just as gold remains gold in different ornaments made of gold. Another feature of self is its

---

<sup>43</sup> Ibid., p. 40.

luminosity. It illuminates the body in which it dwells. A most important characteristic of the self is knowledge.

According to Kundakunda, the self is subject to *parinama*, “change” or “transformation” with regard to knowledge, action and fruit; therefore, the self should be understood as consisting of knowledge (*jñāna*), action (*karma*) and fruit (*phala*).<sup>44</sup> He further states, that the self is without material forms and colour but it perceives and knows material forms and colours and their qualities, too. This does not, however, mean that the essential nature of the self is involved in actions like perception, etc. Kundakunda says that it is the states of consciousness which are influenced by passions and, therefore, are involved in actions:

The self effects the transformation of its consciousness and is directly responsible for the transformation; it is not the agent of all those conditions that constitute the material substances and their transformation. In reality the self is never an agent of material karmas, it neither accepts nor rejects them, although it is always present in the midst of matter.<sup>45</sup>

The doctrine of transmigration of selves is one of the basic stands of Jaina ideology. Along with the idea of transmigration, we find that moral law of rewards and punishments is also a basic element in the system.

The *jiva* is intrinsically pure and perfect and is possessed of four infinite attributes, viz., infinite knowledge, infinite intuition, infinite bliss and infinite power. From beginningless time it is found to be in bondage. The root cause of bondage is *mithyatva*, which, though not the same as *avidya* in Advaita Vedānta, is akin to it. As in other Indian systems, to the questions when and how the soul came to be in bondage there is no answer. Bondage is accepted as the existential situation of the soul.<sup>46</sup>

### 3.3 Compare and Contrast

After a detailed discussion on the concept of the self from the point of view of both Jainism and Vaiśeṣika, it would be appropriate to bring out some similarities and dissimilarities in their outlook. No doubt that the Jaina religion, by establishing the

---

<sup>44</sup> Ibid., p. 41.

<sup>45</sup> Ibid., p. 42.

<sup>46</sup> Valiaveetil, *Liberated Life*, p. 21.

existence of the self or soul, refute the Carvaka view and, again, refute in detail the no-soul theory of Buddhism. On the other hand, the Vaiśeṣika infers the existence of soul on the basis of its qualities, such as desire, aversion, effort, pleasure, pain and knowledge.

According to Jainism, consciousness is the essential characteristic of the self. The *jiva* is an eternal substance. It animates the physical body in which it dwells at the time. Jainism teaches that the *jiva* is capable of change in magnitude. Whereas, according to Vaiśeṣika, consciousness is not an essential quality of the soul, it is merely an accidental quality, which the soul acquires through its association with the body. In other words, when the soul dissociates itself from the body, it no longer has consciousness. Nevertheless, Vaiśeṣika like Jainism establishes the existence of the soul which is an all-pervading and eternal substance. According to Vaiśeṣika, there are two kinds of souls, an individual soul and the Supreme Soul. Individual souls are many but there is only one Supreme Soul, namely, God.

Here it would be appropriate to mention that when we talk about bondage and *mokṣa* we mean to say these are the states of the soul in its own nature. For Jainas, soul is found to be in bondage from eternity. It is accepted as the existential situation of the soul. It is *karma* that is at the root of the cycle of birth and death. It envelops the real nature of the self and causes great change in it. *Karma* clings to the self due to the root of love and hatred. Dissociation of all *karmas* is liberation.

For the Vaiśeṣika, mundane existence of the soul is the cause of bondage and ignorance and the true knowledge is the means of *mokṣa*. The soul in its ignorance identifies with the body and mind and becomes prey to desire and passion. In turn, desire and passion drive the soul to attachment and bondage in the form of *karma*. Once the soul realizes its true nature as distinct from the body and mind, it no longer gets afflicted by desire and passion and has no longer the urge to act. Therefore, with the cessation of all actions, the soul attains its liberation from bondage.

## CHAPTER 4

### BONDAGE AND THE DOCTRINE OF KARMA

#### 4.1 Bondage

Human being is a conditioned being, subjected to the law of causation and the cycle of birth and death. He or she is not standing apart from the universe he lives in. He or she relates himself or herself with the world for his existence. But due to ignorance he or she considers the world as an eternal abode and attaches himself/herself with it so much so that these worldly concerns gradually condition him. It is his/her sense of egoism and mine-ness that cause his/her bondage. He/she relentlessly identifies his/her self with the non-self. As a consequence of this, he/she suffers in the bondage of *samsāra*. Under the influence of *avidya* or ignorance, he/she performs actions for which he is responsible and has only himself/herself to blame for their consequences.

In order to emancipate oneself from *samsaric* sufferings one has to understand the nature of bondage. As the *Sūtrakṛtāṅga* states: “One should know what causes the bondage of soul, and knowing it one should remove it.”<sup>47</sup>

#### 4.1.1 Bondage as Conceived in Jainism

From the discussion in the previous chapter, it is clear that *karma* is at the root of the cycle of birth and death or *samsāra*. M. Hiriyanna explains this state, “as heat can unite with iron and water with milk, so *karma* unites with the soul; and soul so united with karma is called a soul in bondage.”<sup>48</sup> *Karma* is the link between the *jīva* and its empirical outfit, the body. *Jīva* was never free from this *karmic* accompaniment. Yet disassociation from it is admitted to be possible. *Karma* by its association with the *jīva* soils its nature and the consequent lapse of the *jīva* from its pure state is what is termed bondage.

---

<sup>47</sup> Qtd. in Shivkumar, p. 85.

<sup>48</sup> M. Hiriyanna, p. 168.

Chacko Valiaveetil in his *Liberated Life* describes the bondage of the soul in the following manner: owing to the activity of the soul, subtle matter ready to be transformed into *karma* pours into the soul. The passions (*kaṣāya*) the soul harbours, act like a viscous substance, and retain the subtle matter into a chemical combination with the soul and cause bondage.<sup>49</sup>

The Jaina texts<sup>50</sup> enumerate the following five causes of bondage (*bandhana*):

- (i) *mithyādarśana*, perversity of vision or wrong faith;
- (ii) *avirati*, lack of renunciation;
- (iii) *pramāda*, spiritual inertia or carelessness;
- (iv) *kaṣāya*, passions, and
- (v) *yoga*, activities of mind, body and speech causing vibrations in the self.

Under the influence of *mithyātva* one accepts the evil (*adharmā*) as the good (*dharma*), wrong path (*amarga*) as the right path (*marga*), non-self (*ajīva*). *Mithyātva* acts as a barricade to the attainment of liberation. It is the seed of a being's continuation in *saṃsāra*. It vitiates the real nature of the self. One cannot realize the reality so long as *mithyātva* operates in one's life.

According to the Jainas, the *āsvara* is one of the reasons of bondage. By *āsvara* they mean the inflow of *karmic* particles into the self through the activities of *yoga*. *Bandha* or bondage is due to the association of *karmic* particles with the self. It is the union of *karmic* particles and the self owing to passions and *yoga*. *Asvara* and *bandha* are correlated as cause and effect, and it is the *āsvara* that creates the ground for *bandha*. Therefore, the creation of *bandha* depends on *āsvara* which is the cause.

#### 4.1.2 Bondage in Vaiśeṣika

Vaiśeṣika regards mundane existence as one of bondage and ignorance. The self due to its false knowledge identifies itself with the non-self (self), such as the body and mind, and falls prey to desire and passion.<sup>51</sup> In other words, bondage is caused due to the conjunction of the internal organ with the self, and a certain "unseen force" (*adr̥ṣṭa*)

---

<sup>49</sup> Valiaveetil, p. 21.

<sup>50</sup> Shivkumar, p. 86.

<sup>51</sup> Puligandla, p. 177.

which is instrumental in producing transmigration. Kanaḍa equates this unseen force with the accumulation of *karma*.<sup>52</sup>

According to Puligandla, desire and passions drive the soul to actions which in turn breed attachment and bondage in the form of *karma*, thus perpetuating the round of births and deaths. In Vaiśeṣika actions, the product of false knowledge, play a vital role in determining one's future course of life or *karma*. Those actions which are in accord with the Vedas breed good *karma*, and those in discord, bad *karma*; in any case, the soul has to reap the consequence of every action, good or bad. Thus, due to its actions that the soul is firmly entrenched in the *karmic* mesh.<sup>53</sup>

The *Vaiśeṣikasūtra* explains bondage as caused by both merit and demerit (*adr̥ṣṭa* = *karma*). It is because of our attitudes of desire and aversion that we act in ways which produce more *karma*, and these attitudes have, as a necessary condition, the contact between the internal organ (*manas*) and the self of the individual person.<sup>54</sup> Gautama speaks of three 'faults' that lead to bondage: attraction, aversion and delusion. The last mentioned is a significant addition. Kanaḍa speaks primarily of mistakes in attitude, whereas Gautama is concerned about failure of understanding. Gautama also uses the term *kleśa* to denote wrong attitudes. He explains that *kleśas* are not natural events but are caused by wishful ideas (*saṃkalpa*). These wishful ideas are born from delusions that normal humans are subject to.<sup>55</sup>

How this wrong knowledge could be the cause of bondage is elaborately explained in *Nyāyabhasya*:<sup>56</sup>

(1) Wrong Knowledge (*mithya-jñāna*): This implies wrong knowledge with regard to the objects of knowledge, for example, taking the things as soul which is not soul; taking pain as pleasure; taking impermanent things as permanent, etc., or holding the view that *mokṣa* is a very dreadful state, because all the actions subside that state, there is neither pleasure nor pain nor consciousness.

---

<sup>52</sup> Karl Potter, p. 28.

<sup>53</sup> Puligandla, p. 176.

<sup>54</sup> Karl Potter, p. 32.

<sup>55</sup> Ibid., p. 33.

<sup>56</sup> Pramod Kumar, p. 37.

(2) Evil (*doṣa*): Wrong knowledge causes one to be attached towards desired objects and aversion towards undesired things. Such attachment and aversion towards things give rise to evils such as intolerance, envy, deceit, greed, etc.

(3) Indulgence (*pravṛtti*): These evils cause indulgence in beneficial and harmful actions through body, speech and mind.

(4) Birth (*janma*): A good or bad birth is determined by one's good or bad actions. The appearance of body, senses and mind in a collocation is called birth.

(5) Pain (*dukha*): Birth is a cause of pain. It is in the form of unfavourable experience, oppression, suffering or agony.

#### **4.2 The Doctrine of *Karma*:**

The doctrine of *karma* is one of the most profound contributions by India in the field of metaphysics, ethics and humanities in relation to the universe. *Karma* generates a force of dynamism or causation in the universe and also provides the most rational explanation of human inequality and suffering. It is thus a major contribution to the evolution of a more 'scientific' theology, more precisely theosophy, founded in reason than in faith and operating autonomously rather than as an instrument of divine will.

Indian philosophy and religions, in the exposition of the doctrine of *karma* exhibit two conflicting trends: role of *karma* in shaping an individual's destiny and in the achievement of the goal of liberation or *mokṣa* or *nirvana*.

*Karma* is deemed to be a causative force which is at the root of diversity in the forms of life in this universe; it is *karma* which is the motive force behind the phenomena of transmigration and rebirth. It is also the fruition of *karmas* which brings about inequality and produces happiness and suffering; the quality of *karma* is responsible for the degradation and elevation in the scale of sentient creation from man to vermin and plant life, and the pain and pleasure they experience. It is thus open to an individual to overcome suffering and improve his position on the scale of sentient beings in a future birth by doing good *karmas*. As such the doctrine of *karma* provided an answer to the problem of inequality and suffering as between different species and within the same species and thus laid the foundation of ethical discipline.

*Mokṣa* or *nirvana*, on the other hand, is release from the process of death and rebirth. It aims at bringing the life process to an end. Thus *mokṣa* necessarily implies the termination of all *karmic* activity, which, in turn is unavoidable and inescapable when a being is embodied in the human frame.<sup>57</sup>

#### 4.2.1 Doctrine of *Karma* in Jainism

Like all other schools of Indian philosophy, with the single exception of the Cārvāka, Jainism upholds the universal law of *karma*, according to which every event, be it thought, word, or action, produces its effects, which in turn serve as causes that bringing about other events, and so on. It is this chain of causes and effects that is referred to as “*karmic* bondage” or simply *karma*. Naturally enough, Jainism subscribe to rebirth and transmigration. It follows, then, that the state of the *jiva* at any given time is due to the nature of the *karma* it has accumulated over aeons of time.<sup>58</sup>

According to Jainism, *karma* does not stand for deed, work and fate as understood by the other systems of Indian thought, but it is an aggregate of the finest and minutest particles of matter which are not at all cognizable by our senses. *Karma* attracts the self and envelops it, which in turn produces pleasure and pain. It is a substantive force which binds the self to the consequences of its good and bad actions. It is also the cause of every change in the self like feelings of pleasure and pain, of birth and death and of bondage. The author of the Rājāvārttika points out that that which is performed out of result of the vibrations of the self is called *karma*. It makes the self dependent.<sup>59</sup>

Hence *karma* empowers the essential and innate qualities of the self which are knowledge, faith, energy and bliss, leaving the self in bondage. In short, *karma* is:

A complex of very fine matter, imperceptible to the senses which enters into the soul and causes great changes in it. The *karma*, then, is something material which produces in the soul certain conditions, even as a pill which, when introduced into the body, produces therein manifold medical effects.<sup>60</sup>

---

<sup>57</sup> Yuvraj Krishan, *The Doctrine of Karma* (New Delhi: Motilal Banarsidass Publishers, 1997), p. 391.

<sup>58</sup> Puligandla, *Fundamentals of Indian Philosophy*, p. 26.

<sup>59</sup> Shivkumar, *Doctrine of Liberation*, p. 63.

<sup>60</sup> Qtd. in Shivkumar, p. 63.

The law of *karma* is based upon the principle of causality. It is based on the series of acts and effects in which each act is followed by its effect. This effect which is called the result of its antecedent act is an effect from the point of view and the same effect is the cause of another act from another point of view. So every new effect produces another effect for which it serves as a cause.<sup>61</sup> We should, however, point out that Jainism holds that man is not powerless over *karma*; quite the contrary, by effort, discipline, and knowledge man can not only courageously acknowledge past *karma* but also prevent the accumulation of new *karma*. He who has thus completely freed himself from all *karma* is indeed the liberated soul.<sup>62</sup>

It should be emphasized that although Jainism recognizes souls, unlike Hinduism it rejects the notion of an ultimate single, universal soul. Such a rejection is also the rejection of the notion of a Supreme Being, traditionally known as God, the creator and sustainer of the universe. In the absence of God, the law of *karma* is fully autonomous in its operation. That is, it is not God that dispenses rewards and punishments to individual souls in accordance with their *karma*, but the impersonal law of *karma*.<sup>63</sup>

#### 4.2.2 Nature of *Karma* and its Genesis<sup>64</sup>

According to Jainas, *karma* is a form of matter, *pudgala*, atomic in its nature. It has the property of downward gravity, *adhogurutva*. The *Uttarādhayana Sūtra* 33.17-18 states that “the number of atoms of every *karma* is infinite” and is to be found in all six directions of space. It is this atomic matter which binds all souls. In contradistinction to *karma*, soul has the property of upward gravity or movement, *ūrdhagurutva*.

In the same sūtra 33.1-15, the *karman* are said to be of eight kinds:

- (i) *jñānāvaranīya*, those which act as an obstruction to right knowledge;
- (ii) *darśanāvaranīya*, those which act as an obstruction to right faith;
- (iii) *mohanīya*, those which cause delusion;
- (iv) *vedanīya*, those which lead to experience of pain or pleasure;

---

<sup>61</sup> Ibid., p. 64.

<sup>62</sup> Puligandla, p. 26.

<sup>63</sup> Ibid., p. 26.

<sup>64</sup> Yuvraj Krishan, p. 39.

- (v) *āyuh karman*, those which determine not only the length of life but also the *gati* or the form of existence – in hell, as brute creation, as human being or as god;
- (vi) *nāma*, those which determine the individuality, the specific form of existence, which distinguishes one being from another of the same species;
- (vii) *gotra*, those which determine the social status; and
- (viii) *antarāya*, those which prevent a person from engaging in a beneficial activity of giving gifts, *dāna*, realizing the full benefit (*lābha*) of any activity and obtaining there-from optimum experience, *upabhoga*, and energy, *vārya*.

The first three types of *karmas*, *jñānāvaranīya*, *darśanāvaranīya* and *mohanīya*, are called *gati* or destructive *karmas*. They are so called because they obstruct knowledge and faith and cause delusion and thereby subvert the true nature of the soul which is illumination and perfect knowledge.

The other four, namely, *vedanīya-karma*, *nāma-karma*, *gotra-karma* and *ayuh-karma* are called *ghati-karma* as they do not obscure the essential nature of the self. The results or effects of *ghati karma* can only be destroyed with hard labour, whereas the results or effects of *ghati karma* can be destroyed easily. After the four *ghati karmas* are destroyed, one can attain the stage of *kevalin*, but cannot attain the stage of final disembodied liberation unless the four *ghati karmas* are destroyed. It means that when all the *karmas* are destroyed the self is freed and becomes a *siddha*.

The *karma* produces *leśyās*; these *leśyās* create colour, taste, smell, sense of touch. The *leśyās* determine human's character or personality e.g. black *leśyās* makes a person wicked, violent, cruel whereas white *leśyā* makes a man free from passion, calm with his senses under control, etc. The role of *leśyā* had been defined in the *jīvakāṇḍa* of Gommaṭasāra 489 as that whereby the soul is tainted with merit and demerit (*puṇya* and *pāpa*) is called *leśyā*; so it is taught by those who know the quality of *leśyās*.

The *karma* operates through body, speech and mind which are the creations of matter. According to the *Tattvārtha Sūtra* 5.19 of Umāsvāmi, “The function of matter is to form the basis of bodies, speech, mind and breath.”

*Yoga* is the activity of body, speech and mind. *Yoga* causes the inflow of *karmic* matter into the soul. Thus the activities of the body, speech and mind cause the production of *yoga* in the *jīva* or soul and thereby endow the soul with the capacity to attract matter.

*Pari passu, mohanīya* (delusion causing) *karman* produces *kasāyas*, passions, in the soul: anger, pride, deceit and greed. These passions endow the soul with the capacity to absorb the *karman* matter attracted through *yoga* or vibrations. This leads to bondage of the soul to matter.

Thus the capacity of the soul to attract (*yoga*) matter and to absorb or assimilate or (*kasāya*) and of the *karman* to bind (*bandha*) the soul facilitate the inflow, *āsvāra*, of *karman-pudgala, kārmic* matter into the soul as a result of mundane activities.

The volume of the inflow of *karmic* matter depends upon the intensity of desires, intention, the power and position of an individual acting knowingly and of free will or out of compulsion (*Tattvārtha* 6.6).

The *karman* matter, in conjunction with the soul, forms *kārmaṇa śarīra, kārmic* body which transmigrates at death and is reborn in different forms of life, depending upon its *karmas*.

Freedom from the bondage of *karmas* is attained by (a) preventing accumulation of *karmas* by *samvara*, stopping the inflow of *karman*, and (b) by *nirjarā*, purging or liquidating the existing stock of *karman*.

*Samvara* or stoppage of the production of new *karmas* is achieved by an individual by following the *dharma* taught by the *tirthamkaras*, by destroying passions, by following the prescribed discipline, by self-denial, by confessing one's sins, by repentance, by austerities. As Mādhavācārya says, *āsvāras* are the cause of birth in this world, *samvara* is the cause of liberation.

*Nirjarā* or liquidation of the already accumulated *karmas* is achieved through *prāyaścitta* (expiation), austerities and *tapas* consists of fasting, etc. and *karma* decreases through austerities by turning away from the world, by renouncing activity, he obtains inactivity; by ceasing to act he acquires no new *karman* and destroys the *karman* he had acquired before. Mādhavācārya defines *nirjarā* as that element which destroys the

accumulated *karmas* through austerities. He adds that long accumulated *karmic* matter is destroyed through experiencing the result and through the body.

These austerities are of two kinds: external and internal. External austerities are: *anaśana*, fasting, *kāyakleśa*, mortification of the body such as pulling out the hair of the head *keśa luñcana*, abstinence, etc. Internal austerities are: *prāyaścitta* or expiation of sins, *dhyāna* (meditation), *svādhyāya* (study of scripture), etc.

Since *karmas* can be purged, the Jainas recognize that *karmas* fall off or are got rid of in two ways: (a) *svavipāka*, on their maturing themselves, that is after experiencing the consequences of *karmas*, (b) *avipāka*, before maturing in natural course with efflux of time. These are *karmas* which are exhausted or annihilated before their due time, that is prematurely by purificatory practices. As the *Tattvārtha* 10.2 emphasizes, release from *karmas* is obtained through the absence of *bandha* and *nirjarā*.

#### 4.2.3 The Intensity of *Karma*<sup>65</sup>

Intensity and duration of *karma* are determined by passions attracted by the self. The stronger the passions the greater the intensity and duration of sinful deeds; similarly the intensity of fruition and duration of good *karmas* correspond, to the strength of passions in the reverse order. In other words, the duration of the actions of an evil being is longer; the strong effect of the evil tendencies weakens the effect of the good ones. On the other hand, greater purity of character and conduct in a being lessens the duration and intensity of evil *karmas* and promotes the wholesome tendencies.

#### 4.2.4 The Quantity of *Karmic* Particles<sup>66</sup>

This universe is filled with *karmic* particles and every self attracts those particles which are within its range, like the fire that catches only those inflammable particles which are within its reach. The quantity of the *karmic* particles varies according to the passionate activity of the self. If the vibrations are strong more molecules of *karmic* matter are attracted to the self, while low vibrations attract less *karmic* matter. Thus every part of the self attracts *karmic* particles through the vibrations of yoga and *kaṣāya*. This

---

<sup>65</sup> Muni Shivkumar, p. 72.

<sup>66</sup> Ibid., p. 73.

process leads to the generation of eight types of *karma*. The *āyushkarma* gets the smallest quantity of *karmic* particles while *nāma* and *gotra karmas* will have more quantity than *āyushkarma*. The *jñānavaranāya*, *darśanāvaraṇīya* and *antarā karmas* catch more *karmic* particles than the above three mentioned *karmas*. The *mohanīya karmas* receive more than the above three mentioned *karmas*. The greatest number of molecules will go to *vedanīya karma*.

#### 4.2.5 Causes of *Karma*<sup>67</sup>

Although *karma* means simply action, here we are concerned with *karma* as a religious-moral concept. From this standpoint *karma* is either good (*puṇya*) or bad (*pāpa*). All those actions which promote spiritual welfare and advance human being's approach towards liberation are good actions. Contrariwise all those actions which defile the self, increase the burden of *saṃsāra* and prolong transmigration are bad. Although in liberation all *karmas* good as well as bad are destroyed, eradication of bad tendency which leads to sinful deeds and cultivation of good tendencies and purification of the heart are essential prerequisites for the progress on the path of liberation.

There are two types of *karmas*, viz., good (*śubha*) and bad (*aśubha*). The *karma* leading to wrong conduct is bad and that leading to right conduct is good. The bad *karma* brings suffering in the world while the good *karma* results in happiness.

The author of *Samayasāra* also states that both kinds of *karmas* are to be avoided as they lead to chain of *saṃsāra*. Good *karma* is compared with gold-fetters and the bad *karma* with iron-fetters. For binding a man both the fetters are equally powerful. So the *karmas*, whether good or bad, equally bind the self. The distinction between good and bad *karma* is meaningless from the liberation point of view. The author of *Paramātma-prakāśa* also holds the view that liberation consists in getting release from both types of *karmas*, i.e., good as well as bad.

The root cause of binding *karma* is desire. Desire is the source of human happiness as well as misery. It can be said that the bondage of *karma* is really the bondage of desire. The desire for possession, acquisition and enjoyment knows no end. It can be ended only by achieving its opposite, a state of complete desirelessness in which

---

<sup>67</sup> Ibid., p. 74.

there is no trace of attachment to anything whatsoever. The moment the self thinks of enjoyment, its action-body attracts minute and subtle particles according to the nature of enjoyment. No outside agencies are involved in this process, the self by its own force receives and retains those *karmic* particles. This process results in transmigration. The process is described in the *Pañcāstikāya* in the following words:

Penetration by matter is due to activity (yoga) and activity arise from mind, body and speech; bondage of the soul is due to thought activity, and that thought is accompanied by desire, passion, inflammation, and infatuation.<sup>68</sup>

#### 4.3.1 Doctrine of *Karma* in Vaiśeṣika<sup>69</sup>

While the Pūrva Mīmāṃsakas formulated the concept of *apūrva*, the Nyāya Vaiśeṣikas contributed the idea of *adr̥ṣṭa* in the development of the doctrine of *karma*.

*Adr̥ṣṭa* is a transcendental or other worldly, unseen or invisible, latent result of *karmas*, actions. It conditions the future *gati* or state of existence of a soul in the course of its transmigration; it is also responsible for happiness and suffering. *Adr̥ṣṭa* resides as an extremely subtle force in the soul of the *karta* or doer till it matures or fructifies.

The Nyāya-Vaiśeṣika also used the word *karma* in a special sense, that is, motion; they used the term *dharma* (good deeds) and *adharmā* (evil deeds) in its place.

*Adr̥ṣṭa* is a complex *dharma* (good) and *adharmā* (evil) deeds; it is a *pūrvakṛtaphala*, result of previous deeds. It is defined as that which embraces *dharma* and *adharmā*. It is potent *karma*.

*Karma* is that which causes the production of the body and also conjunction with soul. Uddyotakara in his *Nyāyavārttika* 3.2.64 explains: “the *karma* of the parents who have to enjoy the experiences resulting from the birth of the child as the *karma* of the personality which has to undergo experiences in the world both these conjointly bring about the birth of the body in the mother’s womb.” Finally, the separation between the soul and body, that is death, is affected by the termination of *adr̥ṣṭa*. Vātsyāyana in his *Nyāyabhāṣya* 4.1.64 says: “on the destruction of all previous *karmas*, birth (more

---

<sup>68</sup> Qtd. in Shivkumar, p. 74.

<sup>69</sup> Yuvraj Krishan, p. 149.

precisely rebirth) comes to an end. The mutually contradictory actions, *dharma* and *adharma*, like bodily actions which have been started, are exhausted only by being experienced or through doing penance.”<sup>70</sup> In short, *dharma* and *adharma* are the root causes of the universe: *samsāramūla kāraṇyor dharmādharmayor*.

Vaiśeṣika accepts the doctrine of *adr̥ṣṭa* and maintains that this invisible force also brings about the combination of atoms leading to evolution. The VS VI.2.15-16 says, *adr̥ṣṭa*, *dharma* and *adharma*, bring about birth and death through conjunction between body and soul, and on maturing of *karmas* one attains liberation. The VS V.2.18 defines emancipation or liberation as absence of *adr̥ṣṭa*; non-existence of this *adr̥ṣṭa* leads to absence of conjunction and manifestation (by birth) and hence to emancipation.

Praśastapāda in the *Dharmaparakarṇa* of his *bhāṣya*, 41 sums up the role of *dharma* and *adharma* very succinctly and with great clarity: repeated birth in this world as *deva*, man, bird and animal, and as a denizen of hell are caused by *dharma* and *adharma*.

The Nyaya-Vaiśeṣika also holds that *adr̥ṣṭa* which is an *upakaraṇam* (instrumental cause) is unintelligent like *prakṛti*. It cannot by itself lead to maturation of *karmas* and experiencing their consequences; according to the accepted doctrine of *karma vipāka*, *karma phala* is *adr̥ṣṭa*; it is not known when *karmas* done in a life fructify and what is the precise fruit each *karma* bears. Since *adr̥ṣṭa* is unintelligent; its maturation or *karma vipāka* is brought about by an intelligent agent, that is, God. It is God who operates the working of *adr̥ṣṭa* and confers rewards and inflicts retribution in accordance with the nature or quality of the *karmic* components of *adr̥ṣṭa*. Thus the Vaiśeṣikas eventually invoked *Īśvara* or God as the efficient cause which makes *adr̥ṣṭa* operative leading to creation, happiness and suffering. The concept of Godhead, which had been undermined by the “scientific” doctrine of *karma* was now rehabilitated through *adr̥ṣṭa*.

#### 4.4 Compare and Contrast

As we conclude the chapter on the implication of bondage and *karma* both in Jainism and Vaiśeṣika, let us summarize the topic by bringing out specific differences between the two. Unlike the Vaiśeṣika system, Jainism conceives *karma* as something *material*, which uniting with the soul, binds a man to the world and its attraction. Since

---

<sup>70</sup> Qtd. in Yuvraj Krishan, p. 149.

Jainism rejects the notion of a Supreme Being or God, the law of *karma* is fully *autonomous* in its operation. It is not God who punishes or rewards the individual soul in accordance to their *karma*, but the impersonal law of *karma* itself. It is material in the sense the *karma* is constituted of fine and subtle particles of matter. Though it is regarded as a material substance, *karma* is yet so subtle that it is unperceivable by the senses. It is in this *karma* that the soul is embodied from a beginningless past. But, though this bondage has no beginning, it may definitely have an end, for the soul is essentially divine, and just as soon as its true nature is realized *karma* disappears.<sup>71</sup> The psychic states, such as anger, greed, pride, etc., however, intangible and subtle, are material in origin, born of matter. Hence the *karmana pudgala* has the property of movement and accumulation; it is equally liable to be drained out or discharged. The discharge or accumulated *karman* is brought about, through *prāyaścitta* (expiation) and *tapas* (austerities). Again, the Jaina believes that *karmas* can be exhausted through physical austerities explains the severely ascetic practices of Jainas and accounts for the survival of *tapasyā* as an important element in Indian culture.

On the other hand, Vaiśeṣika has a different conception of *karma*. In Vaiśeṣika, the law of *karma*, known as *adṛṣṭa* or unseen power is unintelligent and, hence needs the intelligent guidance of God in determining the lot of many selves. In this manner, Vaiśeṣika comes to see a moral order in the universe as stemming from God, the most perfect soul and the Lord of the universe. In *Vaiśeṣikasūtra* Kanaḍa equates this unseen force with the accumulation of *karma* in the later sutra. If so, a person may be held to be liberated either when his or her *karma* becomes inoperative or when his internal organ is disjoined from his or her self. The latter condition is achieved in *samadhi*. As mentioned earlier, *adṛṣṭa* is a transcendental or invisible latent result of *karmas*. It conditions the state of existence of a soul in the course of its transmigration, and is also responsible for happiness and suffering. It resides as an extremely subtle force in the soul of the *karta* or doer till it matures. It is God as the efficient cause who makes *adṛṣṭa* operative leading to creation, happiness and suffering.

---

<sup>71</sup> Swami Prabhavananda, *The Spiritual Heritage of India* (London: George Allen & Unwin Ltd., 1962) p. 158.

## CHAPTER 5

### PATH TO LIBERATION

In the previous chapter, we have already dealt with the understanding of bondage and the concept of *karma* in which the self finds itself bound due to its attraction towards *karmic* matter. Once the soul is in contact with the non-self, it is considered to be imperfect. Such imperfection of the soul leads to transmigration. In order to be free or attain liberation the self must get rid of all connection with *karmic* matter or non-self. Both Jainism and Vaiśeṣika have prescribed certain practices, both physical and mental.

#### 5.1 Pathways to Liberation (*Mokṣa*) in Jainism

*Mokṣa* or liberation is that goal which man looks for the avoidance of pain and suffering and to attain happiness. The state of *mukti* is the state of pure happiness; a state of pure infinite knowledge, and infinite perception. In the state of liberation there is omniscience (*kevala-jñāna*) and all things are simultaneously known to the *kevalin* as they are. But to reach such a state is not an easy task. The pathway leading to liberation is difficult. The cultivation of spiritual discipline with sustained effort is indispensable for achieving *mokṣa*.

In Jainas' *Tattvārthasūtra* I. 1, it is prescribed that right belief (*samyag-darśana*), right knowledge (*samyag-jñāna*) and right conduct (*samyag-cāritra*) together constitute the way to liberation. These three excellences are metaphorically named the three jewels. In the same sutra, it is said, "Without right faith there is no right knowledge, without right knowledge there is no virtuous conduct, without virtues there is no deliverance (*mokṣa*) and without deliverance there is no perfection (*nirvāna*)."<sup>72</sup>

Right faith (*samyag-darśana*) consists in a firm and final conviction in the reality of seven fundamental principles or *tattvas* of Jainism. Umāsvāti defines right faith as the beliefs in the substances ascertained as they are.<sup>73</sup> In some persons it is natural but in some it is acquired by the instructions of a teacher. He who has discovered and is

---

<sup>72</sup> Qtd. in Valiaveetil, p. 24.

<sup>73</sup> Shivkumar, p. 92.

convinced of the truth in the teaching of the Jinas and developed faith in the reality, is known as a *samyagdr̥ṣṭi-jīva*. There are ten sources from which a *jīva* attains right faith. They are as follows: (1) one's own nature (*nisarga*), (2) teaching (*upadeśa*), (3) command (*ajñā*), (4) study of the holy texts (sutras), (5) suggestion (*bīja*), (6) understanding the meaning of the sacred lore (*abhigama*), (7) detailed exposition (*vistāra*), (8) observance (*kriyā*), (9) brief exposition (*saṃkṣepa*) and (10) law (*dharma*).<sup>74</sup>

Right faith is the first means to know reality. When a person has faith in reality or in other words, has the right faith, he/she strives for the right knowledge (*samyag-jñāna*). Right knowledge is to know properly the categories of reality, *jīva ajīva* etc. in *sarva-darśana-sangraha*, there is a brief but clear exposition of it.<sup>75</sup> By obtaining right knowledge a person seeking *mokṣa* avoids sins and is engaged in actions such as doing good to others. *Kevaljñāna* is the knowledge par excellence. It completely illumines all the substances with all their aspects. It is described as perfect, complete, unique, absolute, pure, all-comprehensive, enlightening the physical world and the world beyond, and unlimited or infinite. Such knowledge is not conditioned by the objects of knowledge and there is no diversity for him who has acquired this knowledge.

Right conduct (*samyag-cāritra*) means doing whatever is right, good and proper. It represents the rules of moral discipline which controls good behaviour and constitutes the right activities of mind, body and speech. It is of five kinds: (1) non-violence, (2) good words, i.e. true and soothing words, (3) non-stealing, (4) celibacy and (5) non-possession.<sup>76</sup>

### 5.1.1 *Samvara* and *Nirjarā*

Yet it is said, according to Jaina philosophy, these three jewels together do not form sufficient ways to liberation.<sup>77</sup> The influx of fresh *karma* must be stopped (*samvara*)

---

<sup>74</sup> Ibid., p. 93.

<sup>75</sup> Pramod Kumar, *Mokṣa the Ultimate Goal of Indian Philosophy* (Delhi: Indo Vision Pvt. Ltd., 1984), p. 23.

<sup>76</sup> Ibid., p. 23.

<sup>77</sup> Ibid., p. 23.

and on the other hand, the already accumulated *karmas* must be obliterated (*nirjarā*). The *samvara* means stoppage of *karmas*, opposed to *āsvara*. *Samvara* is nothing but controlling or arresting the courses of *karmas*. *Nirjarā* shows the gradual destruction of all actions. Thus falling away of all *karmas* attached to the self is called *nirjarā*.

The immediate occasion for the influx of *karma* into the soul is activity (*yoga*) which is of three kinds: the action of the body, of the organ of speech and of the mind. These actions, when they are performed under the influence of passions, open, as it were, an inlet for *karma*-matter to invade the soul. The soul which is extremely light by nature gets laden of *karma* and, like a bag filled with sand, sinks into the mire of *samsara*. The first condition for the arrest of the inflow of this *karmic* matter, therefore, is the curbing of activity technically called *gupti* or control of thought, speech and bodily movements. When a man is free from passions and acts in strict compliance with the norms of right conduct, his actions produce *karma* which lasts only for a moment and then gets annihilated.<sup>78</sup> Thus *samvara* and *nirjarā* are the means of achieving the final goal.

### 5.1.2 *Tapas*

*Tapas* is the practice of austerities. It not only checks *āsvara* but burns up the *karma* that is already accumulated and clears the path to release. Hence, in Jainism, *tapas* and asceticism is given extreme importance. The right penance is given an equal status alongside the three jewels, namely, right faith, right knowledge, and right conduct.

*Tapas* is of two kinds: bodily (*bāhya tapas*) and mental (*ābhyantara tapas*). Bodily *tapas* consists in fasting, in the eschewing of all bodily comforts and in bodily mortification. Mental *tapas* include all that belongs to spiritual discipline – the observance of monastic rules, confession of sins, meditation (*dhyāna*).<sup>79</sup>

### 5.1.3 *Dhyāna*

*Dhyāna* is one of the internal austerities which implies the concentration of mind and which is of utmost importance for the cessation of *karmas*. *Dhyāna* means meditation or concentration on the self, inner discipline, and calmness of mind. When rightly

---

<sup>78</sup> Valiaveetil, p. 22.

<sup>79</sup> Ibid., p. 23.

practiced it annihilates all *karmas* and leads to the realization of the true nature of the self. It is said that *dhyāna* leads to the knowledge of the self and knowledge of the self leads to the destruction of the *karmas* which is nothing but *mokṣa*. In order to achieve concentration of mind, one must be aware of the kind of obstacles, hindrances and impediments which divert the mind. Further, it requires faith, energy, heedfulness, insight into the nature of things, etc.

#### **5.1.4 Yoga**

According to Haribhadra,<sup>80</sup> all religious, ethical and spiritual tendencies that lead to elimination of worldly sufferings and are conducive to *mokṣa*, are called yoga. This *yoga* is of five kinds: (1) cultivation of proper posture (*sthāna*), (2) correct pronunciation (*ūrṇa*), (3) right understanding of the meaning (*artha*), (4) concentration on the image of a *tīrthaṃkara* or deity (*ālambana*) and (5) concentration on abstract and internal attributes of *tīrthaṃkara* or deity (*anālambana*). Of these five types, the first two – *sthāna* and *ūrṇa* are known as bodily activities while the last three, *artha*, *ālambana* and *anālambana* constitute internal activities performed by knowledge.

Haribhadra clearly states, that it is through yoga that a being dissociates itself from the non-being and shines in its real nature. Hence yoga is the factor that joins one to *mokṣa* and is a means to attaining it. So, yoga is the effort, the technique, the way, the means, which connects the self with the transcendental being. According to him, the greatness of yoga is that it is like a “desire-yielding tree” (*kalpataru*), and a “wish-yielding jewel” (*cintāmaṇi*), the chief among spiritual performances and it is conducive to *mokṣa*. Yoga acts like a fire to destroy the seed of rebirth.<sup>81</sup>

#### **5.1.5 The Guṇasthānas**

The Jainas distinguish 14 stages in the spiritual development of the soul from bondage to liberation. These are known as the 14 *guṇasthānas* or ‘states of virtue’. Here “virtue” does not mean a moral quality but is designative of the soul as characterized by

---

<sup>80</sup> Shivkumar, p. 113.

<sup>81</sup> Ibid., p. 115.

knowledge, belief and conduct.<sup>82</sup> The term *guṇa* stands for the nature of the self in possession of right belief, knowledge and conduct, and *guṇasthāna* means the stage of the self on the way of purification and liberation.<sup>83</sup> The *guṇasthānas* indicate the gradual eradication of the causes of bondage, such as, *mithya-jñāna*, *mithya-darśana*, and *mithya-cāritra*, leading the soul from total ignorance, wrong belief and perverse conduct to absolute purity and final freedom.

As a rule the progress of the soul from the first to the fourteenth *guṇasthānas* with all the possible relapses, may take millions of years. The final emancipation, moreover, is open only for the monk and is preceded by 12 years of self-mortification. But in extraordinary circumstances it is possible that the full spiritual development takes place within a few seconds.

In the following stages different kinds of *karmas* are gradually got rid of until the soul becomes *kṣīṇakasāya*, one with annihilated passions, in the twelfth stage. From the seventh to the twelfth stage the soul possesses some extraordinary perceptions like clairvoyance (*avadhi*) and telepathy as it advances in spiritual perfection.

## 5.2 Liberation (*Mokṣa*) in Jainism

*Mokṣa* or liberation for Jainas is basically a perseverance of the self alone. The atheism of the Jaina doctrine and the autonomous character of the law of *karma* make a person personally responsible to attain freedom and perfection by his/her own efforts. One cannot be expected to be saved by others and not even by the liberated souls *tirthamkaras*. Each man is expected to work out his own salvation.

*Mokṣa* is a religious concept which means ultimate release or spiritual liberation from conditioned existence or *samsāra*. It is also a metaphysical concept which denotes the ultimate state of supreme peace and final beatitude.<sup>84</sup> The term *nirvāna* is often employed as synonym of *mokṣa*. According to Jainism, *nirvāna* means final liberation or *mokṣa* of the self from all snares of *karma*. It is not the annihilation of the self, but its realization in final beatitude or the blessedness. In Joseph Campbell's words, it is *restitutio in integrum*, restitution of the life-monad to its innate ideal state. It is known as

---

<sup>82</sup> Valiaveetil, p. 26.

<sup>83</sup> Shivkumar, p. 108.

<sup>84</sup> Ibid., p. 121.

*kaivalya*, “integration,” the restoration of the faculties that have been temporarily lost through being obscured.<sup>85</sup> But it would be proper to mention here, that *mokṣa* is the condition of the soul that is freed from *karma*, and *nirvāna* is the final state of perfection or *siddha* where the soul is liberated from the body. We may be justified in saying that *mokṣa* here is equivalent to *jīvanmukti* while nirvana will correspond to *videhamukti*.

In the metaphysical sense, *nirvāna* or *mokṣa* is the state of the pure consciousness. It is the realization of the self by the self, making the self free from all types of *karmas*. It is the cessation of whole mass of suffering, where there is neither birth nor death, nor decay, nor disease, nor contact, nor separation, nor agreement, nor disagreement.<sup>86</sup>

*Mokṣa*, according to Acārāṅgasūtra,<sup>87</sup> is beyond our verbal expression. It is very difficult to express the nature of liberation, since words fail to describe it in any way. However, *mokṣa* is defined as eternal, pure, everlasting, and blissful. Such state is realized when the cause of bondage has been destroyed. Dissociation of all *karmas* is liberation.

Pūjyapada states the nature of *mokṣa* in the introduction to his *Sarvārthasiddhi* that liberation is the extremely pure condition, when the self is free from body and all *karmic* matter, and attains unthinkable innate attributes of knowledge and unlimited bliss; this extremely pure state of the self is called liberation.<sup>88</sup>

### 5.3 Liberated Soul or *Jīvanmukta*

The liberated soul or *jīvanmukta* is the one who has achieved liberation and continues to live his/her life in this world in an embodied state. In the absence of God, Jainism elevates man to Godhood and inspires him/her to reach as near Godhood as possible by steady faith, right perception, perfect knowledge, and above all, a spotless life. Hence the most popular of Jaina invocation is the *Magādhī* salutation which runs: “Reverence to the *Arahantas*; Reverence to the *Siddhas*; Reverence to the *Acāryas*;

---

<sup>85</sup> Henrich Zimmer, *Philosophies of India*, 2nd ed. by Joseph Campbell (Delhi: Motilal Banarsidass Publishers, 2002), p. 253.

<sup>86</sup> Shivkumar, p. 121.

<sup>87</sup> Ibid., p. 122.

<sup>88</sup> Ibid., p. 123.

Reverence to all *Sādhus* of the world.”<sup>89</sup> The terms used in Jaina scriptures to designate the *jīvanmukta* are: *kevalin*, *jīna*, *arihanta* or *arhat* and *snātaka*.

Chacko Valiaveetil acknowledges that Jainism was very likely the first system to formulate clearly the idea of liberation in life. The *jīvanmuktas* of Jainism are the *kevalins* or *omniscients*. They are also known as *arhats* who have destroyed the *karmas* that obscure the inherent qualities of the soul and have freed themselves from bondage. He states that Jainism owes its existence to some of the liberated souls called ‘*tirthamkaras*’ who after attaining liberation continued to live on earth to preach and teach the saving doctrines of Jainism. The number of the *tirthamkaras* accepted by Jainism is only 24 but *kevalins* are innumerable.

The 14 *gunasthanas*, state of virtues, distinguished by regarding the stages of spiritual development assertively show the austerity and quest for virtuous life in which the Jaina monks lived.

The *sayogikevalin* is a *jīvanmukta* in Jaina tradition although the term *jīvanmukta* is not found in it. The *tirthamkara* is the ideal man on earth and *guru* par excellence. He preaches not merely by words but also very exemplary way of living. Valiaveetil describes such a state as ‘*sidda*’ or perfected one. The soul darts up to the end of the universe like the other potter’s wheel, the gourd devoid of mud, the shell of the castor seed and the flame of the candle.<sup>90</sup>

#### **5.4 Concept of Liberation (*Mokṣa*) in Vaiśeṣika**

For Vaiśeṣika *mokṣa* or liberation consists in the cessation of all actions. The Vaiśeṣika maintains that liberation is freedom from pain as well as pleasure, sorrow as well as joy. For Vaiśeṣika, the experience of liberation is beyond pain and pleasure. This is not the state of pure consciousness as understood in Jainism. The reason why it is not pure bliss or consciousness is that, Vaiśeṣika does not recognize knowledge and consciousness as essential properties of soul but something adventitious. Therefore, if the state of liberation is one in which the soul cannot experience pain, it cannot experience pleasure and bliss either. Consequently, in Vaiśeṣika liberation is understood as the state

---

<sup>89</sup> Smet and Neuner, p. 248.

<sup>90</sup> Valiaveetil, p. 30.

of utter lack of consciousness. From this observation we can say that the liberated soul exists as a substance devoid of any attributes, including consciousness. Nevertheless, the Vaiśeṣika teaches that since particularity is an eternal characteristic of the soul, the soul exists as a unique individual even in the liberated state.<sup>91</sup>

Various prominent Indian thinkers, such as, Śivāditya, Vātsyāyana, Vyomaśiva, etc. have defined liberation in Vaiśeṣika in different ways. Śivāditya defines liberation as the absence of sorrow together with the posterior absence of false knowledge which is the cause of sorrow, while posterior absence is produced by true knowledge.<sup>92</sup> Here, the technical notion of “posterior absence” refers to the absence of something after it has existed and come to an end.

Vaiśeṣikasūtra defines liberation as a state where the two necessary conditions are said to be the conjunction of the internal organ with the self and unseen force (*adr̥ṣṭa*). These two are considered to be instrumental in producing transmigration. Therefore, a person is held to be liberated when *karma* becomes inoperative and when the internal organ is disjoined from the self.<sup>93</sup>

Vātsyāyana examines whether liberation is the state of bliss or not. He calls this state “Brahman” and links such conception with the Upanisads. But he refrains himself from accepting it as experience of pleasure when liberated. The reason for saying this, is that though pleasure is a positive feeling, it could develop a passion of attachment or aversion. If someone practices the path to liberation with an eye to obtain liberation then one can never attain it because the path to liberation involves non-attachment.<sup>94</sup>

Vyomaśiva, on the other hand, going with the idea of Śaivism and Paśupatās, holds that the self acquires the qualities of Siva upon being liberated, qualities such as, eternal knowledge and pleasure. He refers to liberation as a “prosperous” state and suggests that the word “bliss” should be construed as “absence of sorrow.”<sup>95</sup>

One of the features of liberation in Vaiśeṣika, is that the concept of liberation is a negative one. It does not attribute any consciousness or feeling whatsoever to the

---

<sup>91</sup> Puligandla, p. 178.

<sup>92</sup> Karl Potter, p. 27.

<sup>93</sup> Ibid., p. 28.

<sup>94</sup> Ibid.,

<sup>95</sup> Ibid.,

liberated self. Therefore, freedom for the Vaiśeṣika is being like a stone.<sup>96</sup> In Dasgupta's words:

It is the negative state of absolute painlessness in *mukti* that is sometimes spoken of as being a state of absolute happiness (*ānanda*), though really speaking the state of *mukti* can never be a state of happiness. It is a passive state of self in its original and natural purity unassociated with pleasure, pain, knowledge, willing, etc.<sup>97</sup>

#### **5.4.1 The Paths to Liberation (*Mokṣa*)**

The Vaiśeṣika proposes Vedic precepts to those who seek spiritual freedom. According to Vaiśeṣika, this produces merit and eventually exaltation. There are various ways of attaining *mokṣa*.

##### **5.4.1.1 *Yoga***

Human being is subjected to bondage due to his attitude towards desire and aversion which produce more *karma*, and these attitudes have a necessary condition the contact between the internal organ (*manas*) and the self of the individual person. It implies that the method of liberation involves gaining control over one's internal organ. Yoga, therefore, is that control of the organ so that it does not come into contact with the external sense organs (*indriya*). When such contact ceases, there are no more feelings of pleasure and pain, and consequently it stifles any desire or aversion.<sup>98</sup>

*Vaiśeṣikasūtra* and *Nyāyabhasya* state that in order to attain *mokṣa*, the soul should be refined by the practice of *yama* and *niyama*. The process of spiritual attainment, viz. *tapas*, *pranāyāma*, *pratyahara*, *dhyāna* and *dharana* should be taken up from *yoga*.<sup>99</sup> *Yoga* is considered to be instrumental in attaining real knowledge too. According to Gautama, true knowledge is to be achieved by the classical methods of concentration, meditation and yoga, but more significantly one may get it by discussion with others.

---

<sup>96</sup> Ibid., p. 28.

<sup>97</sup> S. Dasgupta, p. 366.

<sup>98</sup> Karl Potter, p. 42.

<sup>99</sup> Ibid., p. 42.

#### 5.4.1.2 *Real Knowledge of Six Categories*

According to *Vaiśeṣikasūtra*, *mokṣa* is attained by the real knowledge in the form of knowing similarity and dissimilarity of the six categories, viz. substance (*dravya*), quality (*guṇa*), action (*karma*), universal (*sāmānya*), particularity (*viśeṣa*) and inherence (*samāvāya*).<sup>100</sup> The knowing reality of a thing means its essence. Thus the similarity and dissimilarity of the six categories are the realities, and their knowledge is the real knowledge and that is the way of attaining *mokṣa*. In a detailed discussion of *Vaiśeṣikasūtra* and *Praśastapādabhāṣya*, Sridhara says that the real knowledge actually gives rise to detachment, which in turn, leads to *mokṣa*.<sup>101</sup>

#### 5.4.1.3 *The Role of God*

The most important modification of the traditional view of the path to liberation is the introduction of the notion that God must at least permit, if not be operative in the process. According to *Praśastapāda* merit together with God's injunctions produce the knowledge about reality which is necessary for liberation. Later, Udyotakara too brings in God as the creator of merit and demerit. More specifically, it was Bhāsarvajña who asserted that God begins to play a more positive role and the knowledge of God is considered to be the touchstone to the removal of wrong attitudes. God is taken to be the author of the Vedas, after all, and thus plays a role of importance for any interpretation of paths which admits that the Vedas are relevant.<sup>102</sup>

#### 5.4.2 *Liberated Souls: Yogis, Sages, etc.*

The *Vaiśeṣika* School attributes certain special powers and gifts to the liberated souls. Kaṇāda attributes the sages and perfected beings (*siddha*) with the special powers of awareness. According to him, the *yogic* perception is different from ordinary perception and thus deserve special treatment. The yogis are held to be able to occupy several bodies at once, as well as to have transtemporal experiences. According to some

---

<sup>100</sup> Pramodh Kumar, p. 43.

<sup>101</sup> Ibid., p. 43.

<sup>102</sup> Karl Potter, p. 34.

of the philosophers, this ability is gained through yoga and this enables them to achieve immediate liberation.

For Praśastapāda, the sages have bodies produced by meritorious *karma*. In this they are different from ordinary humans, whose bodies are produced by a mixture of good and bad *karma*, and with insects whose bodies are produced by predominantly bad *karma*. Sages have a regular intuitive ability called *pratibha* which ordinary humans manifest only occasionally. This ability gives them knowledge about the past and the future as well as present but removed events. The *siddhas* or perfected beings referred to by Kaṇāda, Praśastapāda says, have both perceptual and inferential knowledge of the workings of *karma*.<sup>103</sup>

## 5.5 Compare and Contrast

In our detailed discussion we have tried to bring out various traits with regard to the concept of bondage and the path to get out of it in both Jainism and Vaiśeṣika. The apparent similarity could be established from the point of view of their emphasis on the necessity of liberation in order to realize the true nature of the self. The true nature of the self is said to be lost due to its attachment with the mundane existence and its passion of desire and aversion. In other words, the self consciously or unconsciously identifies itself with the non-self. They do not differ much with regard to the paths to liberation. Yoga, meditation, and the knowledge seem to be the common path to tread towards *mokṣa*.

The striking difference between Jainism and Vaiśeṣika seems to lie in their understanding of liberation and the attributes that are conferred to the self. For Jainas, when a soul or self achieves liberation, it realizes its true self and frees from all types of *karmas*. It is the realization in final beatitude or the blessedness. The self is attributed with unthinkable innate attribute of knowledge and unlimited bliss and remains in a pure state.

On the other hand, the understanding of liberation in Vaiśeṣika, is purely negative. Though liberation comes with the cessation of all actions, the self is said be experiencing neither pleasure nor pain. For them liberation is beyond both pain and pleasure. The Vaiśeṣikas reject the notion of liberation as one of bliss and the reason they

---

<sup>103</sup> Ibid., p. 35.

specify is that knowledge and consciousness are not essential but adventitious qualities of the self. Therefore, it can experience neither pain nor pleasure or bliss. Such state of self is considered to be similar to that of a stone.

## CONCLUSION

In the preceding chapters, we have discussed the ideal of liberation in Jainism and Vaiśeṣika, and sought to understand it in the light of their understanding of the self, *karma* and liberation, and its path to achieve it. The aspect of liberation is not merely a theoretical or intellectual entity. But rather, it is something of spiritual, transcendental, practical and realizable dimension. This, however, makes the task of describing liberation a difficult one. It can only be experienced or realized wholly or partially. According to the Upanisads, it cannot be expressed in words, symbols or logical categories.

All the Indian religions, such as Brahmanical-Hinduism, Buddhism, Sikhism, Jainism, etc. have some common agreements and disagreements in their understanding of the theory of *karma* and rebirth. The cycle of *karma* and rebirth will continue as long as accumulated *karma* is not completely eradicated. The Indian philosophers agree that ignorance or *avidya* is the root cause of bondage and sufferings. Therefore, the common aim of these systems is to attain ultimate release by the destruction of *avidya*. Spiritual and moral values such as love, compassion towards all, patience, self-control, wisdom, non-violence, truth non-stealing, chastity, humility detachment, forgiveness, restraint purity, etc. are essential for the cessation of *avidya*.

The comparative study of Jainism and Vaiśeṣika has helped me to understand liberation in a deeper manner. This has given me the conviction that no matter what the nature of *avidya* is, one can get rid of it by a deep desire for liberation. One must have a desire to experience the deeper reality and the true nature of the self. For Jainism God does not have to play a vital role in one's salvation. The concept of divine grace does not play a vital role in liberation. A human being is completely responsible for his or her own salvation and can save himself or herself from the fetters of the world by following the living saints or *tirthamkaras*. Even Vaiśeṣika, which was an atheistic system in the beginning, became a theist religion though it does not speak so much about God's role as having upper hand in the salvation of any self. The ascetic and moral virtues receive greater attention in these religions than devotion and worship of the Supreme Being. Nevertheless, the fact is, both Jainism and Vaiśeṣika agree on the essence and requirement of liberation.

In today's scientific and digital world, the ideal of *mukti* may have taken a back seat. The modern world is engrossed in scientific and materialistic pursuits and poses a serious challenge to the transcendental dimensions of reality, such as, liberation. The materialistic and glamorous world has greater appeal to our senses. The wants and aspirations of human beings have increased and along with it man's nature for meaning in life has become an arduous task. For a modern man it is difficult to accept the existence of such type of mystic experience because of his modern outlook.

One cannot deny that modern man has achieved greater prosperity through scientific advancement, yet the question still lingers around whether the scientific advancement alone can remove his suffering. Science can provide us with physical comforts, it cannot give us inner satisfaction, inner peace and tranquility. One can live in a physically comfortable world but he/she cannot achieve mental peace. Science, instead of removing suffering, it has snatched away from us the calmness of mind and peaceful nature of our soul. The modern world has taken man away from the world of spiritual truth, beauty and goodness.

In spite of all sophistication and modernity, every individual at some time or the other, is faced with his or her own deeper self. One does not fail to ask, 'What is the ultimate meaning of human existence?' The concept of *mokṣa* or liberation crosses all barriers; it is not confined to any particular category of people. One must have only a sincere desire to experience one's true self and realize the Kingdom of God here and now. Today more than ever before, the Western world is showing keen interest in Eastern tradition and spirituality. The meaning of life does not come from outside world, but it remains in inner search for truth.

When the world is going incessantly after worldly matters, a liberated soul can play a vital role in bringing the lost sheep back home. A *jīvanmukta* who has found and recognized his true self can help others in realizing their true nature of the self, and help them to lead a life that is worth living in the world. We have various examples of great people who offered their lives for the service of the humanity. What characterize them as great people? Perhaps, their quest for authenticity of life and meaning for their existence; and attempt to have union with the Supreme Being. This could be the probable answer. A life towards liberation is difficult but not impossible either. The *jīvanmuktas* offer us with

such possibility and encourage us to tread the path of liberation. How wonderful it would be if every man perseveres to experience the state of liberation and help those who strive to achieve this! The world would become a heaven on earth.

## BIBLIOGRAPHY

### Primary Sources:

- Kumar, Pramod. *Moksa: The Ultimate Goal of Indian Philosophy*. Delhi: Pragati Press, 1984.
- Potter, Karl H. *Encyclopedia of Indian Philosophy*. Delhi: Princeton University Press, 1977.
- Puligandla, Ramakrishna. *Fundamentals of Indian Philosophy*. New Delhi: D.K. Printworld (P) Ltd., 1997
- Shivkumar, Muni. *The Doctrine of Liberation in Indian Religion*. New Delhi: Munshiram Manoharlal Publishers, 1984.
- Valiaveetil, Chacko. *Liberated Life*. Madurai: St. Joseph's Press, 1980.

### Secondary Sources:

- Banerjee, A.K. *Discourse on Hindu Spiritual Culture*. New Delhi: S. Chand & Company Ltd., 1980.
- Bhargava, Dayanand. *Jaina Ethics*. Delhi: Motilal Banarshidass, 1968.
- Carr, Brian & Mahalingam, Indira. *Companion Encyclopedia of Asian Philosophy*. London: Routledge, 1997.
- Dasgupta, Surendranath. *A History of Indian Philosophy*. London: Cambridge University Press, 1957.
- De Smet, R. and J. Neuner, eds. *Religious Hinduism*. Bangalore: St. Paul's Press, 1997.
- Hiriyanna, M. *Popular Essays in Indian Philosophy*. Mysore: Kavyalaya Publishers, 1952.
- Mehta, J.M. *Philosophy and Religion*. New Delhi: Indian Council of Philosophical Research, 1990.
- Mehta, Mohanlal. *Jaina Philosophy*. Varanasi : P.V. Research Institute, 1971.
- Mircea, Eliade. *Yoga: Immortality and Freedom*. New York: UP, 1958.

- Muller, K.M. Max. *The Six Systems of Indian Philosophies*. London: Longmans, Green & Co., 1916.
- Prabhavananda, Swami. *The Spiritual Heritage of India*. London: George Allen & Unwin Ltd., 1962.
- Radhakrishnan, S. and Moore, Charles A. eds. *Indian Philosophy*. London: Oxford University Press, 1957.
- Stevenson, Sinclair. *The Heart of Jainism*. New Delhi: Munshiram Manoharlal Publishers, 1984.
- Zimmer, Henrich. *Philosophies of India*, Edited by Joseph Campbell. 2<sup>nd</sup> ed. Delhi: Motilal Banarsidass Publishers, 2002.