

Pragya, Pragya (2022)  
The Concept of Samudghāta In Jaina Philosophy  
PhD thesis. SOAS University of London  
DOI: <https://doi.org/10.25501/SOAS.00036743>  
<https://eprints.soas.ac.uk/36743/>

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**THE CONCEPT OF SAMUDGHĀTA IN  
JAINA PHILOSOPHY**

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**Thesis submitted for the degree of Doctor of Philosophy  
2021**

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and Philosophies, SOAS, University of London**

## ABSTRACT

Just as liberation-theory is crucial for Jaina soteriology, and karma-theory is crucial for liberation-theory, samudghāta-theory is crucial for karma-theory. This thesis examines the concept of samudghāta (Pkt. samugghāya) in Jaina-philosophy on the basis of published Jaina-scriptures. It is the first detailed study devoted to this central and highly technical topic of classical Jaina scholasticism. Samudghāta refers to the process in which a soul under special circumstances can partially leave its main body, act outside of it, and return back to the body. During this process, the specific related karma is annihilated, i.e., an ‘ejection’ of karmic particles occurs due to their expedited ‘fruition’ (udīraṇā). Whilst in the metaphysical and cosmological context samudghāta is described as an expansion of the soul, in the soteriological framework of karmatology, the crux of samudghāta is the elimination of karma.

According to the taxonomy in the Bhagavatī-sūtra, samudghāta is a projection executed by an enlightened and a non-enlightened being. Certain types of samudghāta can be accomplished through supernatural potencies (labdhi) influenced by desires. Varied factors such as cause, purpose and process together formulate the classical seven-fold taxonomy of types of samudghāta in Jaina-literature. In all these types, the process by means of which the soul expands itself outside the main-body (mūla-śārīra), escorted by the subtle-bodies (sūkṣma-śārīra) and the supernatural-bodies (samudghātita-śārīra), is governed by karma, and regulated by cosmic rules.

One of the seven types, kevali-samudghāta (KS), in particular, is crucial for Jaina-philosophy as it serves to resolve fundamental theoretical problems of the Jaina karma-theory. The quandary created by an imbalance of age-rendering-karma and excessive other aghātī-karma, with impending liberation, is resolved by an omniscient by projecting the soul into the entire cosmos. Although the omnipresence of the soul during KS is akin to the Vedāntic God entity, the Jaina omnipresent soul reverts to its main-body before liberation and hence this is neither an everlasting state nor is it mandatory for all souls.

This thesis presents an analysis of the Jaina samudghāta-theory. It is also an endeavour to explore the Jaina concept of the body through the window of samudghāta. The concept of samudghāta comes into play in two contexts: as an explanation of processes of body formation and processes of body dissociation, i.e., as a means to partially discard the main-body before liberation. The concept of samudghāta is predicated on the theory of the soul’s relation with different sets of bodies: the projected-body (samudghātita-śārīra), body serving as a platform for projection and the accompanying subtle-bodies (sūkṣma-śārīra). The investigation of each

of these unique roles in the process of samudghāta renders a better understanding of the Jaina concept of body. This thesis shows that the Jaina five-body-theory cannot be justified without the samudghāta concept. This thesis also demonstrates that each type of samudghāta is unique with its own special context and purpose within Jainism, and answers to its own set of questions. Thus, each chapter concentrating on individual type<sup>1</sup> of samudghāta stands alone. The link between the different types of samudghāta is indirectly provided by the Jaina theories of karma and of the body.

Overall, this thesis serves as an example of Klaus Bruhn's Sectional Studies and contributes to a deeper understanding of Jaina-philosophy by systematically employing cross-referencing methodology. Examining samudghāta unveils the nexus of Jaina-philosophy. The research examines the mereology of body and soul within the frame of samudghāta. Overall, the research presents a comparative investigation of the variant interpretations of aspects of samudghāta in Jaina-philosophy.

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<sup>1</sup> The vedanīya-samudghāta and kaṣāya-samudghāta are analysed in parallel in the same chapter.

## ACKNOWLEDGEMENTS

The graceful blessings of my Gurudeva Ācārya Mahāśramaṇa facilitated the conceptualization of this project. I also pay homage to my dual Gurus, Ācārya Tulasī and Ācārya Mahāprajña, whose nurturing set me on the research path.

I convey my special gratitude to my Ph.D. Supervisor, Prof. Peter Flügel. His guidance and feedback were vital for directing and structuring my thesis. In particular, he introduced me to Klaus Bruhn's sectional studies as a methodological tool, with the help of which this thesis became enriched and organized. Considering the nature of Jaina-philosophy, it was a perfect method to adopt for my research work.

Special thanks to Prof. Ulrich Pagel for his support in the dual role as the Head of Department and my second Supervisor. I am also thankful to Dr. James Mallinson, my third Supervisor, for guiding me to and providing me with non-Jaina sources.

My journey at SOAS was enriched by the annual Jaina Studies Conferences organized by Prof. Peter Flügel, the Sanskrit Reading Sessions and the Hatha-yoga Lectures Series organized under the able leadership of Dr. James Mallinson. I am also grateful for the immense support from both the university and my three supervisors towards fulfilling my aspiration of becoming a sādhvī, in the last phase of my journey.

I appreciate the opportunity to learn from Prof. Clifford Wright and Dr. Renate Söhnen-Thieme, erudite scholars at SOAS. My heartfelt special thanks to Samaṇī Pratibhā Prajñā who not only accompanied me during almost my entire academic journey in London but served as a constant supervisor right from the beginning. I am also indebted to the following experts in Jainism: late Mantrī Muni Sumermala, Muni Mahendra Kumāra, Sādhvī Śruta-Yaśā, Sādhvī Rājula-Prabhā, Sādhvī Śaurya-Prabhā, Samaṇī Kusuma-Prajñā, Samaṇī Caitanya-Prajñā, Manju Nāhaṭā, and Paṇḍita Javāharalāla. Their help in reading pieces of Sanskrit passages, understanding complex concepts and resolving unclear concepts, enlightened and enriched throughout my research journey. I thank Samaṇī Sangīta-Prajñā and Kṣānti-Prajñā for providing constant help related to Sanskrit language.

I really appreciate the generous availability of Dr. Kristi Wiley for discussions and reviews of the chapters, which was truly a solace. Meeting scholars such as: Padmanabha Jaini, Nalini Balbir, Johannes Bronkhorst, Fujinaga Sin, Shalini Sinha, Ratna Kumara Shah, was equally enriching. I also appreciate Aleksandra Restifo and Adrian Plau for providing feedback on some of my draft chapters. Also, the friendly presence of Susan Roach and Sean Gaffney during my research at SOAS was supporting.

My aspiration of pursuing a Ph.D. could not have become a reality without the Jaina Ph.D. scholarship at SOAS. The generous philanthropic contributions of Dilesh Mehta, Bipin Shah and Ramesh Parmar formulated this scholarship. I am also thankful for the SOAS Jordon Travel Grant and the University of London Research Fund which facilitated my field visits to India and to the SOAS Brough Sanskrit Award and AAR Travel Grant which facilitated my conference visits to the AAR, EASR and IIGRS.

I acknowledge various libraries which provided their valuable Jaina sources, without which specialised research could not be dreamt of. The Jaina e-library website was the most beneficial source. The Jaina Viśva Bhāratī Institute Library, i.e., the Vardhamāna Granthāgāra in Lāḍanūṃ, the Śrī Mahāvīra Ārādhanā Kendra in Koba, the BORI Institute and the Śruta Bhavan in Pune were helpful with their abundant Jaina resources.

My humble gratitude to Gurudeva also for fulfilling my aspiration of becoming a sādhvī. Fortunately, I complete the project in the gracious presence of Gurudeva and Sādhvī Pramukhā Śrī Kanakaprabhā, who rendered strength and erudition requisite to complete the project. I take this opportunity to remember two demised souls, Late Mantrī Muni Sumer mala and Sampatarāja Bhansālī (biological father), who had a special place in my life.

I also revere my group leader Sādhvī Sumati-Prabhā and other fellow sādhvīs, whose unconditional support facilitated the progress of the project. I also acknowledge my aunt and cousin sādhvīs for their indescribable support: Sādhvī Lakṣya-Prabhā, Sādhvī Navya-Prabhā, Sādhvī Rājula-Prabhā, Sādhvī Caitanya-Prabhā and Sādhvī Gītārtha-Prabhā. I appreciate Samaṇī Jina-Prajñā, Samaṇī Puṇya-Prajñā and Samaṇī Arhat-Prajñā for comforting me in different aspects during this journey.

I also remember families associated with Jaina Viśva Bhāratī, London for their warmth and homely support during survival in London. I recognise the support of varied Jaina organisations and families in London towards transport, and other causes during the study. I recognise the Kanti Mardia Trust as one of my many contributors.

My special thanks go to Rajeev Shah for his humble and dedicated help to edit the language of my chapters. His support from the outset was comforting. I also thank Payala Surāṇā, Ābhā Koṭhāri and Dhruva Bhansālī for valuable support in varied ways.

I also commend the remarkable services of Indrā Bhaṇḍāri, Prakāśa Bhansālī, Rajeśa Bhansālī, Sangītā Saṅcetī, Sandīpa Muthā, their relatives, friends, and laities especially after I became a sādhvī. Without their patience and dedication this project could not have reached its epitome. I sincerely regret for not being able to name each one of them, but I recognize them

as 'benevolent souls', who supported my cause. If I have missed any names, I render my apologies and appreciate their support.

My findings and conclusions are relative and partial. The relativity and partiality are credited to the limited aptitude of human potency, the limited duration of my doctoral research, the possibility of sources being extinct, the limited available sources, and the possibilities of not being able to trace, recognize or read some sources. Hence, if the research has been affected by any of these known and unknown reasons, I take this opportunity to acknowledge the limitations of the present work, with the hope that it will serve to opening new avenues of research.

### **Note on Transliteration and Translation**

I do not italicize the Jaina technical terms to ease the reading. Sanskrit versions for names of texts, authors and the philosophical terminology are preferred for its predominance in the academic world. I do not claim to translate Prakrit and Sanskrit passages or verses but merely provide a succinct presentation of the ideas expressed therein to provide a clearer understanding of the philosophy.

## LIST OF ABBREVIATIONS

The list of abbreviations is subdivided into three separate lists: textual sources, authors, and acronyms for types of samudghāta and related terms. In the thesis, letters added with a hyphen represent abbreviation for the name of the commentator. For example, Pra.-M indicates the Prajñāpanā commentary by Malayagiri. Multiple texts with the same name are distinguished by adding an abbreviation of the author's name in brackets. The Pañca-Saṅgraha texts by Candrarṣi and by an Unknown author, for instance, are identified as Pañ.(C) and Pañ.(Un) respectively.

### Abbreviations of Selected Sources:

AC	Abhidhānacintāmaṇi
Anu.	Anuyogadvāra-sūtra
Ā	Ācārāṅga-sūtra
Ā-Cū	Ācāra-Cūlā
ĀP	Ādipurāṇa
ARK	Abhidhāna Rājendra Kośa
Aup.	Aupapātika-sūtra
Āv.	Āvaśyaka-sūtra
BĀ	Bhagavatī-Ārādhana
BĀVK	Bhikṣu Āgama Viśaya Kośa
Bh.	Bhagavatī-sūtra
BKa.	Bṛhat-Kalpa-sūtra
Dh.	Dhavalā (Ṣaṭkhaṇḍāgama-Ṭikā)
Daś.	Daśavaikālika-sūtra
DS	Dravya-Saṅgraha
GJ	Gommaṭasāra Jīva-Kāṇḍa
GK	Gommaṭasāra Karma-Kāṇḍa
GKr.	Guṇasthāna-Kramāroha
JD	Jayadhavalā (Kaṣāya-Pāhuḍa-Ṭikā)
Jī.	Jīvājīvābhigama-sūtra
JL	Jaina Lakṣaṇāvali
JñāK	Jñātādharmakathā-sūtra
Jñā.	Jñānārṇava

JSD	Jaina Siddhānta Dīpikā
JP	Jambudvīpa-Prajñapti
JSK	Jainendra Siddhānta Kośa
JPŚ	Jaina Pāribhāṣika Śabda Kośa
K	Kalpa-sūtra
KA	Kārtikeyānuprekṣā
KaP	Kaṣāya-Pāhuḍa
KG	Karma-Grantha
KP	Karma-Prakṛti
KP <sub>Dig.</sub> (N)	Karma Prakṛti (authored by Nemicandra Siddhantacakravarti)
Kṣa.	Kṣapaṇāsāra
LP	Lokaprakāśa
Lb.	Labdhisāra
MP	Mahāpurāṇa
MW	Monier-Williams's Sanskrit-English Dictionary
Ni	Niśītha
Nan.	Nandī-sūtra
NihV	Nihnhava-Vāda
Pañ (C)	Pañca-Saṅgraha (by Candrarṣi)
Pañ (Un)	Pañca-Saṅgraha (by Unknown author)
PP	Praśamarati-Prakaraṇa
Pra.	Prajñāpanā
PSM	Pāia-sadda-mahaṇṇavo
PS	Pravacana-Sāroddhāra
PTB	Praśnottara Tattva-Bodha
R	Rṣibhāṣitāni
R-S	Rṣibhāṣitāni Saṅgrahaṇī
Rāj.	Rājapraśnīya
Sa.	Samayasāra
Sam.	Samavāyāṅga-sūtra
SaTa.	Śrī Samudghāta-Tattvaṃ
Ṣaṭ.	Ṣaṭkhaṇḍāgama
ŚCūV	Śataka-Cūrṇi-Vyākhyā

SSa.	Siddhāntasāra-Saṅgraha
Sthā.	Sthānāṅga-sūtra
SS	Sarvārthasiddhi
TP	Trilokaprajñapti
TR	Tattvārtha-Rājavārtika
TriṢ	Triṣaṣṭhisālākā Puruṣacaritra
TS	Tattvārtha-sūtra
UAR	Unidentified Archaic Reference in Dh.
UP	Uttarapurāṇa
Ut.	Uttarādhyayana-sūtra
Viś.	Viśeṣāvaśyaka-Bhāṣya
YŚ	Yogaśāstra
YS	Yogasūtra

#### Abbreviations of Authors:

A	Abhayadeva-sūri
Ag	Agastyasimha
Am	Amitagati
AM	Ācārya Mahāprajña
Ap	Aparājita-sūri
AT	Ācārya Tulasī
B	Bhadrabāhu (Author of the Nirvyuktis)
Bh	Bhāskaranandi
Br	Brahmadeva
C	Candrārṣi
Dhī	Dhīsundra-sūri
G	Guṇaratna-sūri
Gh	Ghāsilāla Mahārāja
H	Haribhadra (Commentator of the Prajñāpanā)
Ha	Haribhadra (Commentator of the Praśamarati Prakaraṇa)
He	Hemacandra
J	Jinadāsagaṇi Mahattara
Ja	Jayācārya (Jītamala)

Jb	Jinabhadragaṇi
K	Keśava Varṇi
Kh	Khūbacandra Jaina
M	Malayagiri
N	Nemicandra Siddhāntacakravarti
R	Ratnaśekhara-sūri
S	Siddhasena (Commentator of the Tattvārtha-sūtra)
Śā	Śāntyācārya
Śī	Śīlāṅka
Ś	Śubhacandra (Author of Jñānārṇava)
Śu	Śubhacandra (Commentator of the Kārtikeyānuprekṣā)
Śru	Śrutasāgara
Si	Siddhasena (Commentator of Pravacana-Sāroddhāra)
Su	Sukhalāla
V	Vidyānanda-svāmi
Vī	Vīrasena
Vy	Vyāsa
U	Umāsvāti
Un	Unknown Author

### Abbreviations of Types of Samudghāta and Related Terms:

A-ś.	Audārika-śarīra
a-k-y	audārika-kāya-yoga
a-m-k-y	audārika-miśra-kāya-yoga
Ā-ś.	Āhāraka-śarīra
ā-k-y	āhāraka-kāya-yoga
ā-m-k-y	āhāraka-miśra-kāya-yoga
AG	Antarāla-gati
ĀS	Āhāraka-Samudghāta
Cha-S	Chadmastha-Samudghāta
D-B	Death and birth
HMM	Hierarchy of maximum and minimum count (alpa-bahuta)
K-ś.	Kārmaṇa-śarīra
KaS	Kaṣāya-Samudghāta
KS	Kevali-Samudghāta
MS	Māraṇāntīka-Samudghāta
PKP	Para-Kāya-Praveśa
ś.	śarīra
Ta-ś.	Taijasa-śarīra
TaS	Taijasa-Samudghāta
TWoT	Transit-Journey without turns
TWT	Transit-Journey with turn(s)
VeS	Vedanīya-Samudghāta
VS	Vaikriya-Samudghāta
v-k-y	vaikriya-kāya-yoga
v-m-k-y	vaikriya-miśra-kāya-yoga
VeS triad	VeS, KaS and MS
VS triad	VS, TaS and ĀS
V-ś.	Vaikriya-śarīra.

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## I. INTRODUCTION

### 1. Aim and Objectives of the Thesis

This thesis investigates the concept of samudghāta (pkt. samugghāya) in Jaina-philosophy. In the Jaina-scriptures, the term samudghāta is described as a process by means of which the embodied soul under special circumstances can expand itself beyond the main-body (mūla-śarīra) (i.e., the audārika-śarīra, vaikriya-śarīra or āhāraka-śarīra) and act outside of it. In the process, karma-particles associated with the specific projection are annihilated. Most definitions of samudghāta in the texts present the process as a means for the expedited fruition of karma (udīraṇā).

Primarily, the present work investigates the treatment of this subject in Śvetāmbara and Digambara-scriptures by exploring the varied interpretations of the concepts and types of samudghāta, their diversity and discrepancies. The thesis shows that the Jaina-scriptures have the standard taxonomy of the seven projections, but their sub-taxonomies encompassing the varied aspects of Jaina-philosophy are scattered without consolidation and consistency.

The Rṣibhāṣitāni<sup>2</sup> (6<sup>th</sup> c. BCE) provides the oldest reference of KS. Jaina canonical literature such as Bhagavatī (Bh.)<sup>3</sup> and Prajñāpanā (Pra.) treat samudghāta both as a core and peripheral subject. In the latter, samudghāta is used as an anyoga (perspective) to illustrate another core subject. The uses of the concept of samudghāta as an anyoga (a window)<sup>4</sup> reveal its significance. The theme of samudghāta is dynamically shifted from being a nucleus to a periphery and vice versa in these texts on technical Jaina-philosophy.

In both Śvetāmbara and Digambara-literature, the concept of samudghāta is not only treated as a theory in itself but also as a ‘frame’<sup>5</sup>. Further, the passages on samudghāta in the primary sources and their commentaries are few and widely scattered. This thesis is rather a philosophical investigation of the subject,<sup>6</sup> instead of pursuing a historical-philological analysis of these passages in its strictest sense.

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<sup>2</sup> R 9.28.

<sup>3</sup> K.C. Lalwani (1973, vol.1, p. ix) in his work on the Bhagavatī summarizes views of scholars. The Bhagavatī according to B.C. Law’s view is a ‘Jaina canonical mosaic of various texts’.

<sup>4</sup> Bh. 25.6.435-439; 24.1.14; 25.7.542.

<sup>5</sup> Bruhn, 1983: 61f. For details see Methodology section.

<sup>6</sup> Bruhn (1993, p.18) has exquisitely laid out the issue with Jaina studies in the context of emphasizing the need of ‘ordering’: ‘In the first place, it is necessary to consider the issue of order, both on account of the enormous extent of the Jaina-literature and because of the complexity of the Jaina doctrine’. Furthermore, order is a crucial problem here in as much as it is elsewhere in Indian-traditions because we have no adequate historical matrix based on absolute dates, dynamics, patronage, centres, schools and oeuvres. Such a matrix may be of limited

Samudghāta involves the projection of soul-units assisted by the bodies in which the soul is incarnated in various ways, influenced by karma, and regulated by cosmic rules. The biggest problem that the theory of samudghāta addresses is the explanation of the process of destruction of excess karma in the context of Jaina soteriology. The theme of samudghāta is embedded in the metaphysics of the soul-body interplay, Jaina karma-theory and Jaina cosmology<sup>7</sup>. Because of these links, samudghāta is a complex concept. Each of these connections constitute an independent research field. Since it is beyond the scope of this research, Jaina metaphysics and cosmology are dealt with to a lesser degree in this work. Samudghāta serves as a window to unveil the interaction and inter-connection of the cosmic and metaphysical nexus in Jaina-philosophy.

The research aims at unveiling the ambiguous areas, overlooked aspects such as the comparative study of the concept of AG and MS, the diversity of VS and the concept of non-labdhi taijasa-śarīra projection. It also examines body-theory in the frame of samudghāta-theory and mereology and investigates its significance in Jaina-philosophy.

The frame subject cuts across a variety of literature genres and doctrinal contexts. The research investigates relevant literature from both the Śvetāmbara and the Digambara-traditions. Above all, this thesis will contribute to an understanding of the complexities of Jaina-philosophy.

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value, since one could ask if it always matters whether a work has been written 'in the eleventh or the tenth century', but it is, at least, a first step towards a rational organization of the material. Finally, even the concept of a literary work can only be used with caution. A work which is clearly the product of one single author, whether or not the name is known, need not, for that matter, have any individual stamp, let alone true originality. The remaining works need not even have true boundaries. One work may be as good as two works, and two works may be as good as one work. Jaina-literature participated in this Indian departure from the classical type of "work" to a considerable extent, a fact which must be borne in mind in every assessment of the situation in Jainology'.

In addition to Bruhn's view, it needs to be emphasized that the material is found scattered in rare sources, without diachronic systematic structure. Furthermore the nature of the content itself reveals that the boundaries of 'author', 'text', 'canon' and 'non-canon' are insignificant. Though, the historical study of the material is important, for these and other reasons historical study is not attempted.

<sup>7</sup> Balcerowicz (2015, p.129) highlights the significance of samudghāta within the frame of Jaina cosmology. He says, 'what actually fills the space of the universe (loka) and what moulds its structure after its shape is, potentially, every individual soul (jīva) that accomplishes this task at a very specific moment of its 'career' in the saṃsāra. To wit, this happens during a process of shaking-off of the karmic matter called samudghāta (Pkt.: samugghāya).'

## 2. Sources

The sources comprise different genres of text which can be clustered according to history, textual content and types of text. The following Jaina-scriptures contribute in particular to the understanding of the pertinent question at hand.

### 2.1. Śvetāmbara-Literature

#### 2.1.1. Āgama<sup>8</sup> Texts and Commentaries

The most archaic source<sup>9</sup> of samudghāta is the R̥ṣibhāṣitāni<sup>10</sup>, which only mentions kevali-samudghāta (KS). A commentary<sup>11</sup> authored by Kalyāṇabodhasūri is also available. The present philosophical investigation of the concept of samudghāta is a thematic study, in which the Bhagavatī-sūtra (Bh.)<sup>12</sup> (an Aṅga text) and the Prajñāpanā (an Upāṅga text) composed by Ārya-Śyāma (1<sup>st</sup>-2<sup>nd</sup> c. CE)<sup>13</sup> are key<sup>14</sup>, because these are the texts with the largest quantum of philosophical conceptualization (Dixit 1971, p.13).

Although parts of the Bhagavatī are considered to be prior to the Prajñāpanā, the passages pertaining to samudghāta have some unexplained and unresolved relationships<sup>15</sup> and their philosophical details correlate with one another. While the Bhagavatī is unique in its unsystematised encyclopaedic approach, offering scattered presentation of various aspects of samudghāta, the Prajñāpanā concentrates mainly on the theoretical permutations and combinations of the possibilities of samudghāta in each life-form in its current, past, and future states. The above two texts are again, relatively similar in content with Jīvājīvābhigama, which

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<sup>8</sup> Dating of Jaina Āgama texts has always been a difficult task with different scholars having different perspectives or viewpoints. See Appendices for details.

Both Digambara-literature and the commentaries of both traditions are easier to be dated as most of the authors are known and can be substantiated more prudently. Hence, I opt to date them according to some standard dating. Since my study is inclined towards philosophical debate rather than historical study, this approach is justified.

<sup>9</sup> Bruhn (1987, p.67) tentatively distinguishes between four phases in the development of Śvetāmbara dogmatic: '(i) pre-Bhagavatī literature; (ii) the Bhagavatī-literature (the Bhagavatī, the Prajñāpanā); (iii) Niryukti-Bhāṣya literature; (iv) later dogmatic literature (Karma Granthas etc.)'. We find the R̥ṣibhāṣitāni belongs to first category. In the second category I also include the Jīvājīvābhigama.

<sup>10</sup> R̥ v.9.28.

<sup>11</sup> Śrī Jinaśāsana Ārādhanā Truṣṭa published the R̥ṣibhāṣitāni based on varied folios from varied libraries with a new commentary by Kalyāṇabodhasūri.

<sup>12</sup> K.C. Lalwāni (1973 vol.1, p.ix) in his work on Bhagavatī refers to views of scholars. The Bhagavatī according to B.C. Law's view is, 'Jaina canonical mosaic of various texts'.

<sup>13</sup> Ārya Śyāma is considered to be the 12<sup>th</sup> yugapradhāna after Mahāvīra. See Appendices for details.

<sup>14</sup> Bh. 2.74; Pra.3 §36.1.

<sup>15</sup> We observe that the Prajñāpanā is often mentioned in the Bhagavatī to refer for further details. Mālavaṇiā (1969, p.213), whilst discussing the text Prajñāpanā, mentions that Malayagiri considered the Prajñāpanā as an upāṅga text of the Samavāyāṅga, because the Prajñāpanā describes what the latter deals with. AT (Pra.3 Preface p.30) also suggests, if the Prajñāpanā would have been considered as the upāṅga of the Bhagavatī, it would have been more intellectually apt. He proposes that it was composed prior to Tattvārtha.

focuses on the analysis of living and non-living beings. The Sthānāṅga and the Samavāyāṅga<sup>16</sup> are encyclopaedias of taxonomies. They contain only brief lists of terms related to samudghāta. The segments from these canonised texts explain samudghāta either with much repetition or at times in a unique way. These sources together can be treated as a ‘corpus text’ as far as the Śvetāmbara Āgama are concerned.

The Aupapātika<sup>17</sup> mentions only one type of samudghāta, kevali-samudghāta. Leumann (1966, 16 fn.) recognizes this as particularly peculiar. Schubring (1926, p.16) suggests the possibility that the topic of kevali-samudghāta might have been brought in here because one tradition wanted to see it inserted in the place of the previous section. The Uttarādhyayana, the Jñātādharma-kathā, the Antakṛddasā, the Kalpa-sūtra and the Rājaprasāṅgīya have mentioned vaikriya-samudghāta in the context of narrative illustrations.

The commentary-literature<sup>18</sup>, belonging to 1<sup>st</sup> c. CE to 12<sup>th</sup> c. CE, is also analysed. The commentary texts referred<sup>19</sup> are Nirukti<sup>20</sup>, Cūrṇi, Bhāṣya<sup>21</sup>, Ṭīkā/Vṛtti<sup>22</sup>. I have also researched and referred to the works of the 19<sup>th</sup> - 21<sup>st</sup> century such as by Jayācārya, Ghāsilāla, and Ācārya Mahāprajña<sup>23</sup> (AM hereafter), wherever they render valuable contributions.

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<sup>16</sup> Sthā. 7.138; Sam.ṣ7.

<sup>17</sup> Aup.2 146.

<sup>18</sup> There has been a daunting question, as to where we draw a line related to commentary literature. Bruhn (1981) in *Āvaśyaka Studies I* has noted the problem as there are certain commentary texts, which although traditionally classified as commentaries, are more of a pseudo-exegetical nature. This is because they are either independent treatises in themselves or do not render exegesis on the text, for one or other reason. With this and other problems Bruhn has chosen to use the term ‘cluster’ to examine the Āvaśyaka literature. ‘Cluster’ denotes a set of canonical, para-canonical and exegetical texts within a set timeline belonging to a frame for the set purpose of research. He did not include Hemacandra, but I have added Hemacandra’s work pertaining to samudghāta within the frame of exegetical-literature.

<sup>19</sup> The exegetical-literature includes other types as well such as Tabbā, Vivaraṇa etc. They are selected based on their contribution to the subject.

<sup>20</sup> Schubring (1962, §43, p.83), writes that Nirukti ‘is the earliest tangible stage, in the Śvetāmbara commentaries, but it itself is a gāhā skeleton relatively small in size.

<sup>21</sup> The ‘classical’ Sanskrit-commentaries to the Śvetāmbara canon represents the climax of a vast scholastic Śvetāmbara-literature (Schubring, 1962, p.8).

<sup>22</sup> The terms Vṛtti and Ṭīkā are synonymously used by commentators randomly and moreover publications have also taken liberty to convey it, ‘The authors of ṭīkās and vṛttis often register a different reading (pāthāntara, vācanā’ntara) or similar, and the same occurs in the cunnies’ (Schubring, 1962, §43, p.84). Thus, since their purpose and approach are similar, for consistency I use the term Ṭīkā to designate the Vṛtti and Ṭīkā. This is to escape the issues arising due to varied usage by varied authors and publications of the same text. For details see Schubring, 1962, §43, p.82-84.

<sup>23</sup> AM changes the labels of his commentaries on texts such as the Daśavaikālika, Ācārāṅga and Bhagavatī from Tippana to Bhāṣyam (Skt.) to Bhāṣya (Hindi). AM’s Tippanas are end notes investigating diverse sources. Ā-Bhāṣyam was composed in Sanskrit to fulfil the wish of his guru Ācārya Tulasī. However, AM wrote illustrations of Bh. in Hindi. Both Ācāryas attempted to contribute to the survival of the tradition of exegetical-literature by adding their own innovations. It is a matter of research as to how these terms were used in history: Tippana by Hemacandra in Āv.-H-He, Bhāṣya for Viś.-Bhāṣya or Nīśītha-Bhāṣya, which have evolved only later in history.

Clusterisation<sup>24</sup> of the content is undertaken by selecting and collating a set of texts with some semblance of content in them. Bruhn conceptualises by this way, the cluster of the Āvaśyaka literature. Commentary sources and non-canonical texts are listed separately by clusterisation of the exegetes and authors.

Bhadrabāhu's Niryukti (1st c. CE) cluster includes the niryuktis on the Ācārāṅga, Daśvaikālika, Uttarādhyayana, Daśāśrutaskandha and the Āvaśyaka<sup>25</sup>. The Bhāṣya of Vyavahāra-sūtra by an unknown author and the Bṛhatkalpa-sūtra<sup>26</sup> authored by Saṅghadāsagaṇi (6-7<sup>th</sup> c. CE)<sup>27</sup> are relevant.

Jinabhadragaṇi's (7<sup>th</sup> c. CE) commentary on Āvaśyaka is titled Viśeṣāvaśyaka-Bhāṣya. Āvaśyaka-Cūrṇi (Āv.-J) and presumably also Bhagavatī-Cūrṇi (Bh.-J) (7<sup>th</sup> c. CE)<sup>28</sup> are composed by Jinadāsagaṇi-Mahattara (Bh.-J).

Haribhadra's (8<sup>th</sup> c. CE) work includes commentaries on Prajñāpanā (Pra.-H)<sup>29</sup>, Āvaśyaka-Niryukti (Āv.-H)<sup>30</sup>, Anuyogadvāra (Anu.-H) and Viśeṣāvaśyaka-Bhāṣya (Viś.-H).

Śīlāṅkā's Cūrṇi on the Ācārāṅga (Ā-Śī) (9<sup>th</sup> c. CE)<sup>31</sup> discusses samudghāta.

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<sup>24</sup> In Bruhn's (1981) Āv. Studies I, §6, the term 'cluster' is used for both vertical relationships (sūtra-commentary systems) and horizontal relationships (sūtra-sūtra constellations such as in varga literature). Bruhn (1983, p.44) in his Repetition in Jaina Narrative uses the term cluster for a sūtra-commentary system.

<sup>25</sup> Āv.-B is considered as pseudo-exegetical and para-exegetical rather than truly exegetical (Bruhn, 1998, p.120).

<sup>26</sup> Jyväsjärvi analyses the complex set of intertextual relationships of the commentaries: 'the Niśītha-Bhāṣya borrows a great deal of material from the Bṛhatkalpa-Bhāṣya. On the other hand, the Vyavahāra-Bhāṣya and the Bṛhatkalpa-Bhāṣya frequently refer to each other as though authored or redacted by the same person'. 'The authorship of the Vyavahāra-Bhāṣya is not certain, but the Bṛhatkalpa-bhāṣya is attributed to a late sixth- or early seventh-century scholar-monk Saṅghadāsa. The Niśītha-Bhāṣya is attributed to Jinadāsa and was dated by Walther Schubring to 677 CE' (Jyväsjärvi, 2014, p.73).

<sup>27</sup> The dates given for these canonical texts are tentative and based on the chronological analysis of Ohira (1994: pp.1-39).

<sup>28</sup> Three exegetical texts of the Bh. are tracable: the Cūrṇi, Abhayadeva's commentary, and an old commentary referred to by Abhayadeva, but currently not available. A succinct Bhagavatī-Cūrṇi is available whose authorship is debatable. The text itself does not provide any insight into who the author is, but since most Cūrṇis were composed by Jinadāsagaṇi, it is assumed that even this may have been authored by him. However, according to Kumāra Pagāriyā (Bh.-J, p.8) since Jinadāsagaṇi is known to have authored huge commentaries, why would he write such a brief commentary on the Bhagavatī. Therefore, the Bh. Cūrṇi must be authored by some other author. He also renders the possible date of 7<sup>th</sup> c. CE.

<sup>29</sup> According to Mālavaṇiā (1971, vol.2, pp.424-25), the commentator of the Prajñāpanā, Haribhadra has added an identifier, 'bhava-viraha', and belongs to 700-770 CE.

<sup>30</sup> Mālavaṇiā (2007, vol.x, p.425) states that Haribhadra-sūri composed two vṛttis on the Āvaśyaka-sūtras. Kapadia (1947 p.liv) mentions, 'The extent Bṛhad-vṛtti is mentioned to consist 84,000 ślokas in Añcalagacchapaṭṭāvalī; the length of the shorter (Laghu) is merely 22,500 ślokas'. The smaller commentary has been edited a number of times. In the current research the shorter commentary is referred.

<sup>31</sup> 872 AD (Schubring, 1962, §43, p.82.).

Abhayadeva-sūri (10<sup>th</sup> c. CE)<sup>32</sup> work includes commentaries on Bhagavatī (Bh.-A)<sup>33</sup>, Sthānāṅga (Sthā.-A) and Samavāyāṅga (Sam.-A).

Malayagiri's<sup>34</sup> (12<sup>th</sup> c. CE)<sup>35</sup> commentary works include commentaries on Prajñāpanā (Pra-M), Jīvābhigama (Jī.-M), Āvaśyaka Niryukti (Āv.-M) and Pañca-Saṅgraha of Candrarṣi (Pañ.(C)-M).

Hemacandra's (12<sup>th</sup> c. CE) works include commentaries on the Viśeṣāvaśyaka-Bhāṣya (Viś.-He) and a vivaraṇa on the Haribhadra's commentary of Viś. (Viś.-H-He).

### 2.1.2. Non-canonical Texts and Commentaries

Non-canonical texts of the Jaina-tradition in Prakrit, Sanskrit and regional languages, have depicted the concept of samudghāta in varying contexts. The Tattvārtha-sūtra<sup>36</sup> is a prominent Jaina text as it is the first Sanskrit text, acknowledged in both Śvetāmbara and the Digambara-tradition, with slight variations.

Although the Tattvārtha itself does not describe samudghāta in its sūtras, the auto-commentary by Umāsvāti<sup>37</sup> and the other commentaries refer to samudghāta in varying contexts. Both traditions have produced a diverse commentarial literature on this text which is only slightly differently transmitted in the two commentarial traditions. The Tattvārtha clusters in both traditions are mentioned below as Tattvārtha cluster-A and Tattvārtha cluster-B.

Now, I list the exegetical texts diachronically clustered around the main texts by varied exegetes. This approach of clusterisation of diachronic texts is apt because most of the commentators in this section have authored rare solo texts.

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<sup>32</sup> Abhayadeva according to Schubring (1962, §43, p.82) wrote around 1135 or 1139.

<sup>33</sup> The Bhagavatī commentary (Bh.6-A. vol.2, p.156) mentions, 'Dhanaśekhara' as the author of the Bhagavatī-commentary in the Āgamoddhāra publication. Could it be a possibility that Abhayadeva himself is designated as Dhanaśekhara? Bronkhorst research conveys, he was 'the son of Dhana and Dhanadevi' (Klatt, 2016).

<sup>34</sup> Mālavāṇīā recognises Malayagiri as 'a commentator of first water'. Jñānamuni (KP vol.1, Intro, p.38) mentions, 'Malayagiri has composed commentaries on 26 grantha of which 20 are available. Malayagiri is known for his extensive philosophical writing, and his contribution to Jaina-philosophy is remarkable.

<sup>35</sup> See Schubring, 1962, p.82.

<sup>36</sup> Sukhalāla (TS-Su., p.20-21) analyses the date of the text based on three factors: 'the mention of the branch, the date of the oldest commentators, a comparison with the other philosophical texts.... He assigns the date earliest 1<sup>st</sup> AD and latest 3-4<sup>th</sup> AD'. Zydenbos (1983, p.12) in his research mentions different views about the text. M. L. Mehta (1973, p.68), places Umāsvāti somewhere between the 1<sup>st</sup> and 3-4<sup>th</sup> CE. J.L. Jaini (1940, p.x) sets out from the Digambara-tradition that Umāsvāti was successor to the famous Ācārya Kundakunda as pontiff in the Nandigaṇa, and on the basis of a paṭṭāvali he places Umāsvāti in AD 135-219. However, the other dates have also been put forward: thus Guérinot (1926, p.61), starting from the same premise, suggests AD 44-85. Phūlacandra (SS, Preface, pp.73-74) found Grddhāpiccha Umāsvāti in the Nandisaṅghapaṭṭāvali with a date of samvat 101, but references from literature give a date of samvat 300 or 313, i.e. close to 3<sup>rd</sup> AD'.

<sup>37</sup> TS-U 3.13, p.263: anyatra samudghātopapātābhyām.

The Tattvārtha cluster-A<sup>38</sup> includes the text and Umāsvāti's auto-commentary (Svopagya-Ṭīkā),<sup>39</sup> Siddhasena's<sup>40</sup> (TS-S)<sup>41</sup> Bhāṣyānusāriṇi-Ṭīkā, and Haribhadra-Ṭīkā<sup>42</sup> (TS-H)<sup>43</sup>. In addition, the Praśamarati Prakaraṇa (PP) by Umāsvāti (4<sup>th</sup> c. CE) presents kevali-samudghāta in the context of mokṣa. The PP exegesis are Haribhadra's<sup>44</sup> (Ha) (c. 12<sup>th</sup> CE) commentary and an Avacūrṇi. The other sources are: Pañca-Saṅgraha by Candrarṣi (Pañ.(C)) (6<sup>th</sup> c. CE), Karma-Prakṛti (938 CE)<sup>45</sup> (KP) by Śivaśarman-sūri, Karma-Grantha (KG) of Devendra-sūri (13<sup>th</sup> CE)<sup>46</sup>, Nemicandra-sūri's Pravacana-Sāroddhāra (PS) and its commentary by Siddhasena-sūri (PS-Si) (12<sup>th</sup> c. CE), the Tattva-jñāna-vikāśini<sup>47</sup>. In a broad sense, the Yoga Śāstra (YŚ) of Hemacandra (12<sup>th</sup> c. CE) contributes to samudghāta-theory. Other than in the canonical-commentaries, Hemacandra discusses the concept of para-kāya-praveśa. His Anyayogavyavaccedikādvātrimśikā, a commentary on Malliṣeṇa's

<sup>38</sup> The Tattvārtha cluster is inclusive of the Tattvārtha and its commentaries from both traditions. The Tattvārtha is one of two texts having the greatest number of extensively written commentaries.

<sup>39</sup> Sukhalāla (TS-Su. p.29) mentions, 'according to Siddhasena, the Text and Bhāṣya are authored by Umāsvāti'. Zydenbos (1983, p.12) mentions 'For Sukhalāla Bhāṣyakāra and Sūtrakāra are identical. M. L. Mehta too considers the two to be identical, Bronkhorst (1985) in his research claims that the Tattvārtha-Bhāṣya is not an auto-commentary of Umāsvāti. He also claims, the text has semblance with Yāpanīya tradition. See details in Bronkhorst (1985).

<sup>40</sup> There are two Siddhasenas mentioned in this thesis: Siddhasenagaṇi (c. 9<sup>th</sup> century) and Siddhasenasūri (12<sup>th</sup> century) who belonged to the succession of Abhayadevasūri of the Candragaccha/Rājagaccha (Flügel 2012, fn.67, p.132).

<sup>41</sup> JSK (vol.2, p.356) mentions that Samantabhadra composed Gandha-hasti-mahābhāṣya-Ṭīkā designating it as Digambara text. M. A. Dhaky comments: 'The third Siddhasena is Gandhahasti (c. A.D.690-770) ... He was both an āgamika as well as a dārśanika-pañḍita' (Malavania, 2007). Kapāḍiā's (1926, vol.1, Preface, fn.4, p.16) research considers Siddhasena-divākara as the composer of Gandha-hastimahābhāṣya, which is not available now. The Siṃha-sūri's disciple Siddhasena composed the Bhāṣyānu-sāriṇi. Bronkhorst (1985, p.155) in his research on dating the auto-commentary of TS, abides by Dhaky's note and acknowledges Siddhasena-gaṇi to be known by the name Gandhahastin. Klatt (2016, p.756) mentions Vādigaja-gandhahastin and cites Bhaṇḍārka 1888: 195 no.7. The above references related to the Siddhasena cannot conclusively establish that the author of the Bhāṣyānusāriṇi was the same as that of Gandhahastin. In the current context, abiding by Kapāḍiā's research, Siddhasena work will be considered prior to Haribhadra's commentary on TS.

<sup>42</sup> According to the Kapāḍiā's (1926, vol.1, Preface, fn.4, p.16) research, the Tattvārtha-mūla-Ṭīkā composed by Haribhadra is documented in the Pravacana sāroddhāra. However, the traditional knowledge conveys, Haribhadra wrote commentary only on the first five chapters of the Tattvārtha, the rest was completed by his disciple Yaśobhadra-sūri.

<sup>43</sup> Haribhadra (8<sup>th</sup> c. CE) and Siddhasena (710/720-780/790 CE) are contemporary. Hence, to confer seniority in them is debatable. The editor of Haribhadra-Ṭīkā, Ānanda-sāgara claims (p.15-16) that the Haribhadra-Ṭīkā was composed prior to Siddhasena's work.

<sup>44</sup> At present three commentaries on PP<sub>4</sub> are available— Vivarāṇa, Ṭīkā and Avacūrṇi with disputed attribution. All these commentaries belong to the Śvetāmbara-school. Digambara authors have not commented upon them. This Haribhadra is neither the distinguished erudite writer, known as Yākinīsūnu Haribhadra, who flourished in 8<sup>th</sup> c. CE, nor is he the Haribhadra (1160 CE) who is the author of Nemināhacariu and the pupil of Śricandra-sūri, belonged to the Vaḍagaccha. The colophon given at the end of the commentary of PP<sub>4</sub> by Haribhadra himself tells us that he was a pupil of Jinadeva who was a disciple of Devasūri and this commentary is composed after going through all other commentaries existing before him, during King Jayasiṃha-deva's rule at Aṇahilapura (Pāṭaṇa) in V.S. 1185 (PP<sub>3</sub>, p.9). See Appendix 2 for details.

<sup>45</sup> Klatt, 2016, p.285.

<sup>46</sup> The time period is V.S.1327. See Klatt, 2016, p.286.

<sup>47</sup> Klatt, 2016, p.890.

(12<sup>th</sup> c. CE) Syādvādamañjarī mentions kevali-samudghāta in the context of an epistemological debate. Guṇasthāna Kramāroha (GKr.) by Ratna Śekhara sūri (c.13-14<sup>th</sup> c. CE)<sup>48</sup> with its auto-commentary focuses on karma-theory, analysing samudghāta in the context of body, karma, and soul interaction. The Loka-Prakāśa (LP) by Vinayavijaya (18<sup>th</sup> c. CE) also briefly mentions the seven types of samudghāta.

Later Śvetāmbara texts do not contribute any novel concepts or interpretations to the theory of samudghāta. Nonetheless, the karma-theoretical literature is valuable for the investigation of the subject.

Vijayananda sūri's (18 c. CE) Sanskrit treatise Śrī-Samudghāta-Tattvaṃ is the only available text in print dedicated solely to samudghāta. The author, without referring to the sources, discusses the karmic process of KS, incorporating Śvetāmbara and Digambara views. However, he does not explore samudghāta in the context of the Jaina body-theory and cosmology.

Quotations from and references to other older sources within the commentary-literature have been a good resource of information in Jaina-literature. The authors and texts of both these archaic references usually remain unidentified. I refer to them as Unidentified Archaic References (UAR). To trace the chronological origin or source of these multiple texts or authors surviving within one text is difficult.

## 2.2. Digambara-Literature<sup>49</sup>

The most revered and ancient of the Digambara sources are the Śaṭkhaṇḍāgama (Śaṭ.) (2nd c. CE) by Puṣpadanta and Bhūtabali, and the Kaṣāya Pāhuḍa (KaP) by Guṇadharācārya. These key scriptures do not mention the list of seven samudghātas but touch upon various types of samudghāta in the contexts of the Jaina body-theory, action-theory, karma-theory and spatial accommodation-theory. Śaṭkhaṇḍāgama's commentary Dhavalā (Dh.) by Vīrasena (8th c. CE), Kaṣāya Pāhuḍa's commentary Jayadhavalā (JD) by Vīrasena and Jinasena (9th c. CE) are the most extensive philosophical texts of the tradition. In addition, there are unidentified or partially identified archaic sources within the Dhavalā and the Jayadhavalā (UAR)<sup>50</sup>.

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<sup>48</sup> According to the preface of the GKr., 'the text is referred in the Śrīpālacaritraṃ... According to this reference, it was documented in V.S. 1428. According to Klatt (2016, p.705) it is V.S. 1315.

<sup>49</sup> A strict distinction between the canonical and non-canonical is absent in the Digambara-tradition. However, a few texts such as Śaṭkhaṇḍāgama and Kaṣāya-pāhuḍa are revered and have received a predominant position as scriptures (śāstra).

<sup>50</sup> The practice of referring to older sources without mentioning details on author or text is found in the commentary of the Dhavalā and the Jayadhavalā as well. The published version renders new reference numbers to these archaic quotations, thus creating a new text. Questions for a novice like me is, why do the exegetes cite

The Bhagavatī Ārādhana (BĀ) by Śivārya (1<sup>st</sup> c. CE)<sup>51</sup> mentions KS, using a similar approach to the Aupapātikā of the Śvetāmbara canon. Both these sources render an overview without detailing the karma-theoretical or cosmological complexities. The Vijayodayā, a commentary of BĀ by Aparājita-sūrī (BĀ-Ap)<sup>52</sup> is also available.

The Tattvārtha and its Digambara commentary cluster, Tattvārtha cluster-B includes the following exegetical treatises: Sarvārtha-Siddhi (SS)<sup>53</sup> by Pūjyapāda, Tattvārtha-Rājavārtika (TR) by Akalaṅka (8<sup>th</sup> c. CE), Tattvārtha-Śloka-vārtika by Vidyānandina (TS-V) and its commentaries by Bhāskaranandi (TS-B) (11<sup>th</sup> c. CE)<sup>54</sup> and Śrutra Sāgara (TS-Śru).

Multiple texts titled Pañca-Saṅgraha are available. The oldest available Pañca-Saṅgraha (Pañ.(Un)) (6<sup>th</sup> c. CE), is in Prakrit language by an unknown author. The Sanskrit text Pañca-Saṅgraha by Amitagati (11<sup>th</sup> c. CE) is another Digambara source. Further relevant texts are:

The Laghutattvasphoṭa by Amṛtacandra (10<sup>th</sup> c. CE) which mentions samudghāta and the Jñānārṇava<sup>55</sup> composed by Śubhacandra (11<sup>th</sup> c. CE) which discusses para-kāya-praveśa.

The following works of Nemicandra Siddhānta Cakravarti (11<sup>th</sup> c. CE) touch on the subject of samudghāta: Dravya-saṅgraha (DS), Gommaṭasāra Jīvakāṇḍa (GJ), Gommaṭasāra Karmakāṇḍa (GK), Karma prakṛti (KP<sub>Dig.</sub>), Labdhisāra (Lb.), and Kṣapaṇāsāra (Kṣa.). The Karṇāṭaka-vṛtti of Gommaṭasāra by Keśava-varṇi (V.S.1359)<sup>56</sup> and the Dravyasaṅgraha-Ṭikā by Brahmadeva (DS-Br.) (c. 17<sup>th</sup> c. CE) expound the concept of samudghāta in different

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only texts in verse to present their argument? Why are sūtra style texts not reproduced? Or have they remained unnoticed by me? These ‘multiple textual pieces’ acknowledged as a ‘the collated textual source’ are in the following referred to as ‘UAR’, i.e. Unidentified Archaic References.

<sup>51</sup> According to Siddhānta Śāstrī’s (1978, p.50) research, the time period of the Bhagavatī Ārādhana must be placed ‘1<sup>st</sup> c. Vikrama-Samvat’. It is evident, the content of BĀ is old, and is considered as a senior text.

<sup>52</sup> Dating the commentary, Siddhānta Śāstrī’s (1978, pp.50-52) views are paraphrased here (1978, pp.50-52). According to Śrīyut Premi, the Vijayodayā commentary can be dated after 6<sup>th</sup> and before 9<sup>th</sup> century V.S. But he himself proposes 9<sup>th</sup> c. CE. Yet another commentary by Āśādhara is available, belonging to 13<sup>th</sup> c. CE, which does refer to the early commentary.

<sup>53</sup> Zydenbos (1983, p.12) writes, ‘according to Sukhalāla the Tattvārtha-Bhāṣya is older than SS, an idea strongly denied by Phūlacandra’.

<sup>54</sup> Śāntirāja Śāstrī (TS-B, p.5), considers that Bhāsakara-nandī must have lived between the 12<sup>th</sup> and 13<sup>th</sup> c. CE.

<sup>55</sup> The Jñānārṇava-sthā-gadya-Ṭikā by Vidyānandin is mentioned by Klatt (2016, p.443).

<sup>56</sup> Preface, GJ. vol.1, p.40: In the preface, A.N. Upadhye presents three commentaries on the Gommaṭasāra: the incomplete Manda-Prabodhikā composed by Abhayacandrācārya, the Karṇāṭaka-Vṛtti composed by Keśava-varṇi, and following on the above two the Sanskrit commentary Jīva-Tattva-Pradīpikā. Analysis of the time period and authorship of Karṇāṭaka-Vṛtti suggests that Keśava-varṇi was the disciple of Abhayasūri Siddhāntacakravarti, who according to Dharma Bhāṣaṇa Bhaṭṭāraka wrote the Karṇāṭaka-Vṛtti in 1359.

degrees. Samudghāta is briefly mentioned in the Kārtikeyānuprekṣā (KA) and its commentary by Śubhacandra (c. 16<sup>th</sup> or 17<sup>th</sup> c. CE)<sup>57</sup>.

### Analysis

Voluminous Jaina texts such as the Bhagavatī (Bh.) and the Prajñāpanā (Pra.) treat samudghāta as both a core subject and a peripheral subject. A closer look suggests that the subject matter of samudghāta has received the status of being an anuyoga<sup>58</sup>, i.e., a window for the analysis of other subjects of Jaina-philosophy. Yet, it is also an independent subject of consideration. This dynamically shifts samudghāta from being nucleus to periphery and vice versa in these texts.

The Prajñāpanā contributes a chapter on samudghāta. Bh. and Jī. offer only scattered references, and the Rājaprasnīya contributes only towards the vaikriya-samudghāta. Among the non-canonical literature, TS and its commentaries are crucial. This is not because samudghāta was a core subject for the authors of the TS cluster but rather because samudghāta served as a peripheral subject for the core theory of the body. Since the concept of body and samudghāta are intertwined, they are significant to the current research. Other non-canonical literature has trivial contribution to the subject.

The Digambara sources Ṣaṭ. and KaP with extensive commentary have contributed elaborate discussions. These are not only unique for the Digambara-tradition but also for Jaina-philosophy in general, especially within the framework of samudghāta. Other sources such as BĀ are parallel to the Aupapātika in their contribution.

### 3. Research Questions

Samudghāta is a unique concept treated in rare references found scattered throughout the canonical and post-canonical-literature, which have not yet been researched systematically. No study on the role of samudghāta within the various cosmological and metaphysical schemes has been produced so far. Hence, this research serves to fill the gap of knowledge in Jaina Studies<sup>59</sup>.

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<sup>57</sup> Klatt, 2016, p.931: Śubhacandra wrote the commentary in Saṃvat 1613. A pupil of Vijayakīrti composed in Vikrama-Samvat 1613 a commentary on the Kārtikeyānuprekṣā. Also see Jinaratnakośa (Velankara, 1944, p.85). For his other works see Klatt, 2016 p.825.

<sup>58</sup> Anuyoga is the fourth step in the ancient system of learning. The system of exposition, through which the purpose of the topic under investigation can be expounded (JPŚ, p.25).

<sup>59</sup> Some research in the field of samudghāta is attempted by Glasenapp (1925), Matsunami (1962), Schubring (1962), Wiley (2000a, 2012), Flügel (2012). Though none choose samudghāta as a core subject.

The research adopts the Sectional Studies methodology proposed by K. Bruhn. In this approach, textual and content relations between selected segments of text are investigated. Cross-referencing the inter-textuality, philosophical nexus, and systematization of the source material on samudghāta is attempted.

According to the Jaina texts, during the process of samudghāta, the temporary projection of units of the soul beyond the main-body is executed by means of the body itself, regulated by cosmic laws, and governed by karmic principles. How is the conceptual relation of the threefold relation between soul, karma, and cosmos in the context of samudghāta conceived in Jaina-philosophy? Diverse conceptualisations in Jaina-philosophy are interlinked not only within their own semantic field, but also across sections or sub-sections outside their own frame.

The Jaina-theory of the ‘body’ can be better understood by exploring the concept of samudghāta. The thesis analyses upon the mereological relationship of the body within the frame of samudghāta. The so-called VS triad are three types of projection that involve creating a new body beyond the confines of the prevalent body. What unique aspects does the body creation concept of Jaina-philosophy involve? To address this question, the theoretical relationships between distinctive age-rendering-karma and body-rendering-karma are explored.

Seven types of samudghāta are distinguished in Jaina texts, which can be divided into two sub-categories: assisting in liberation and not. What is the uniqueness of each type of samudghāta? Samudghāta is celebrated as a means of liberation of the soul in the case of a kevalī’s projection shortly before final death, whereas the labdhi-oriented types of samudghāta are religiously condemned as they are considered as unethical blemish, and thus proscribed. What factors dichotomize the two types of projections other than the projectors degree of knowledge and self-realization? Does the dichotomy persist in other context such as the theories of karma, ethical stance, and soul-body relationship? The thesis explores not only the dichotomy but also varied sub-taxonomies which originate from the seven types, and their systematicity. Further, the role of different types of samudghāta within the context of Jaina biology are examined, to understand the theoretical correlations between the hierarchy of life-forms and types of samudghāta.

Rebirth and liberation are the two plausible ends of any life in Jaina-philosophy. Samudghāta is associated with both. The most crucial problem concerning samudghāta revolves around the destruction of karmic matter, which plays an important role in Jaina soteriology. In KS, the omniscient soul expands to eject and destroy residual karmic matter and thus to pave

the path for the liberation of the soul from the body. In MS the soul expands by way of samudghāta to reach the rebirth location, and in the case of labdhi-oriented expansion samudghāta, it serves as a means for the creation of a new body. Which theories and concepts contribute to these diverse qualities and contrasting forms of application of samudghāta? The research attempts to unveil the conceptual roots of such apparent ambiguities within the theory of samudghāta.

The thesis also attempts to investigate associated concepts which are interlinked with the concept of samudghāta. The sources include canonical-literature, commentaries, and non-canonical literature, inclusive of both Śvetāmbara and Digambara-literature. Since textual references of samudghāta within the section of cosmology and metaphysics are relatively few and far between, it is pragmatic for samudghāta to be studied holistically and treated as a corpus.

#### 4. Research Methodology

This work is conceived as a ‘thematic study’ with samudghāta as the ‘frame’<sup>60</sup>. Bruhn<sup>61</sup> defined ‘frame subjects’ broadly as ‘instruments of integration, mediation and consolidation’. They are sub-divided in different ‘sections’<sup>62</sup>, such as cosmology, cosmography, soteriology and ethics, and further into sub-sections. Bruhn was open to multiple strategies and adaptation of a variety of relevant methods.<sup>63</sup>

This method of creating a ‘frame’ for analytical purposes pertaining to immersed textual content is geared towards investigating the implicit relationships of similar passages in diverse texts related to a defined theme or section. Bruhn categorises three types of relationship and states that one and the same passage embedded into a text of a work may have one or more of the following relations to passages in other texts:

- a. Textual Relations (parallels in the usual sense)
- b. Content Relations (relationship of specific passages)
- c. Structural Relations (relation of stratified content)

The concept of samudghāta will be analysed from the perspective of the first two relationships. Although the third is also relevant to the subject, it is beyond the scope of this research.

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<sup>60</sup> Bruhn, 1983, fn.61.

<sup>61</sup> Bruhn, 1991, p.43.

<sup>62</sup> Bruhn, 1991, p.41–42.

<sup>63</sup> Bruhn, 1983, p.16.

#### 4.1. Textual Relations

Textual Relations can be of two types: inter-textual and intra-textual.<sup>64</sup> Bruhn's approach of 'clusterisation' is used as a methodological tool because the contents scattered across textual 'segments' and 'tracts' can be meaningfully studied together as a cluster. This assists in exploring the subject synchronically and diachronically.

#### 4.2. Content Relations

Bruhn's content relationship is inclusive of inter-religious<sup>65</sup> and intra-religious approaches<sup>66</sup>. Bruhn's approach prioritises classification<sup>67</sup>. Even though Bruhn renders a 'lingua franca' to serve the research methodology in Jaina Studies, he identifies areas where the sectional studies approach is at best preliminary. He mentions, 'Sectional studies are basically concerned with separation rather than with relationship'. Hence, to have samudghāta as a frame subject, the component of relationship demands an additional approach.<sup>68</sup>

The need for a diverse and combined approach can also be traced in the 'feeling of uneasiness' expressed by Alsdorf in view of the results of any exhaustive historical-philological analysis.<sup>69</sup> Moreover, Bruhn (1991, p.16) himself attests that 'every subject requires its own method'<sup>70</sup>. Bruhn regards his research methodology as an evolutionary approach rather than a static method being 'reused' with stricter rules for every research.

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<sup>64</sup> For details see Appendices.

<sup>65</sup> The inter-religious cross-referencing is requisite research and is oriented to investigate the subject within a broader spatial or temporal dimension. As Bruhn (1954, fn.136) writes: 'Because everywhere one has to reckon with the mixture of tradition, one can never draw conclusions from a partial comparison of different texts on their relation in the whole, Thus cross-referencing is imperative towards the historical analysis of the subject. Instead, the current approach is a variation from the above methodological approach'.

<sup>66</sup> Intra-religious comparison of the Śvetāmbara and Digambara literature could also include inter-textual study. Hence the intra and inter can shift its position when the frame is relocated.

<sup>67</sup> 'The concept of fields and zones may give the impression that we are mainly concerned with the classification and arrangement of the literary material. This is, however, not the case. In the first place, we want to focus with the help of these terms, paying attention to distinct types of literary dynamism. This implies a tendency to introduce more and more categories (e.g. repetition) in the description of the texts' Bruhn (1983, p.63).

<sup>68</sup> 'Sectional studies are basically concerned with separation rather than with relationship. But we have to distinguish between the situation within a single frame subject and the relationship between two or more different frame subjects. In the first case, we separate within the frame subject different sections (subsections) from one another, but at the same time we systematically study the internal connecting lines. This is normally not indicated by special positions in the sectional and sub-sectional lists' (Bruhn, 1991, p.28).

<sup>69</sup> Alsdorf's views are expressed by Bruhn, 1983, p.57 as follows: 'after everything has been done in the matter of edition, translation, etc., a feeling of uneasiness may remain. This uneasiness has to do with the syntax and semantics in some cases, with the rationale and logic of the matter in others. In such a case we want to know – << what is really going on>>, <<what it is all about>> and <<why the whole thing>>. L. Alsdorf often expressed his dissatisfaction in such idioms, and on more than one occasion he successfully tried to describe what was really meant'.

<sup>70</sup> Bruhn, 1991, p.16: 'In fact our emphasis on methodological diversification was largely prompted by the growing influence of the generalisation theories which again is a Zeitgeist problem, and by our desire to "protect" the subject under discussion against the neutralisation which can occur in a vast theoretical continuum. Summarizing our retrospective, we can also say that the scheme is intended to eliminate contingency'.

#### 4.3. Cross-Referencing Method

The kernel of CR as a philosophical method is to revisit one theory within the frame of another theory. To 'revisit' involves comparing two or more theories, to resolve the conceptual enigma at hand, to validate concepts or to unveil their ambiguity, vagueness, coherence or discrepancy, to trace blind spots and to unveil the degree of assertiveness that the theories exhibit. It also assists in the rational reconstruction of implicit philosophical presuppositions. In any case, this research tool expands the horizon to reach a range of diverse concepts, which may help further elucidate the problem under investigation.

'Cross-referencing' is an old method also found in some of the Jaina texts, such as Bh., Viś. and Dh., where concepts in other texts and contexts are referred to. Further, it can be credited to the tendency of excessive classification in Jaina texts.

The scholastic and dogmatic scholarship which is sedimented in the Jaina-scriptures, demonstrates the abundance of doctrines, concepts, and theories that have been developed and discussed. These approaches surpass the Jaina doctrine of *anekānta* philosophy, since they are not merely analysing any concept in the context of multiple perspectives but revisiting and illustrating the concept within the frame of diverse concepts and aspects, belonging to different sections or subsections such as metaphysics and cosmology.

Some research highlighting the content relationship are:

Bruhn's (1983) 'Repetition in Jaina Narrative Literature'; 'Avaśyaka Studies I', (1981); Balbir's (1983) 'The Micro-Genre of Dāna-Stories in Jaina Literature'; Bhatt's (1978) work on *nikṣepa* in the *Bhagavatī* and Ohira's (1994) investigation of the chronology of the textual layers of the *Bhagavatī*.

In this thesis I intensively use the CR method. It is an approach used either for putting discrete pieces together to resolve a puzzle or to trace or reconstruct missing conceptual links in order to solve a difficulty.

#### 5. The Word 'Samudghāta'

The word 'samudghāta' (Pkt. *samugghāya*) appears in *Ardhamāgadhi Prakrit* Jaina texts and Buddhist Pāli texts (Pāli *samugghāta*). However, references in the 'Vedic Encyclopaedia' or 'The Purāṇa Index'<sup>71</sup> cannot be traced. This indicates the prevalence of the term in the Śramana traditions, which can also imply that the original source of the word was Prakrit language.

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<sup>71</sup> Dīkshitar, 1951.

I briefly demonstrate the uses of the term as it appears in Indic-traditions, to showcase its distinctive applications in Jainism. The word ‘samudghāta’ is interpreted by lexicographers as ‘destruction’, ‘extermination’<sup>72</sup>, since the √han means ‘to destroy’<sup>73</sup>. According to MW, ‘sam’ means ‘together’<sup>74</sup>, ‘ud’ means ‘superiority of power’<sup>75</sup>.

The root √han grammatically has two meanings<sup>76</sup>: movement and destruction. The lexicographers document its meaning as ‘destruction’<sup>77</sup> or ‘killing’<sup>78</sup> in the Indic sources. The √han with prefix ‘sam’ and ‘ud’ has received different applications, such as ‘udghāta’ or ‘samghāta’. In the former, it is inclined to denote motion, meaning ‘rising’, while in the latter it depicts violence, that is, ‘destruction or collection’ respectively.

The word samudghāta does not appear in the Purāṇa Index<sup>79</sup>, and the references in MW or Turner do not mention Vedic sources. The instances cited refer to Buddhist sources. The dictionaries thus convey the absence of its usage or meagre usage within Vedic and Hindu literature.

Within Pāli literature the term appears, meaning ‘destruction’, ‘removal’.<sup>80</sup> The term ‘destruction’ is related to varied factors such as: all useless things destroyed<sup>81</sup>; sensual

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<sup>72</sup> MW, p.1167.

<sup>73</sup> MW, p.1287.

<sup>74</sup> MW, p.1152.

<sup>75</sup> MW, p.183.

<sup>76</sup> Kālū-Kaumudī, vol.2, 4.3.41, p.36: Han-himsā-gatyoh.

<sup>77</sup> Turner, 1962-1985, p.241.

<sup>78</sup> MW, p.377.

<sup>79</sup> Dīkshitar, 1951.

<sup>80</sup> Samugghāta [samuugghāta; BSk. samudghāta: Lal. Vist. 36, 571] uprooting, abolishing, removal D i.135; M i.136; A ii.34; iii.407; v.198; S ii.263; iii.131; iv.31; Vin i.107, 110; J iii.397.

<sup>81</sup> Sīlakkhandhavagga Aṭṭhakathā 1.44 (VRI ed.) Tatha niratthakiccaṃ Bhagavatābodhipallaṅkeyeva arahattamaggena samugghātaṃ kataṃ // While sitting cross-legged under the Bodhi tree, the Buddha destroyed all useless things by the path of Arhat.

pleasures destroyed<sup>82</sup>; destruction<sup>83</sup>; taints destroyed<sup>84</sup>; ignorance removed<sup>85</sup>; fetters removed<sup>86</sup>; desires destroyed<sup>87</sup>; 'all of them have been destroyed'<sup>88</sup>; anger destroyed<sup>89</sup>.

Only in the Jaina-literature both meanings of the √han come into effect, in variegated ways. Akalaṅka<sup>90</sup> and Haribhadra in their commentaries<sup>91</sup> focus on the 'expansion', that is, movement, of soul-units, whilst scholars such as Abhayadeva<sup>92</sup> have chosen 'destruction' as the primary meaning of √han.

Movement is involved both in the processes of expulsion (i.e., destruction) of karma-particles and of the projection of soul-units (ātma-pradeśa), travelling at a distance. Both meanings find approbation in Jaina-philosophy. The technical usage of √han, specifically for the 'destruction of karma', is unique to Jaina-philosophy. This is in contrast to its literal meaning 'destruction' (for example, of a house) which is commonly found in the Buddhist-literature.

This brief overview points to the Jaina aptitude for a technical usage of the term, where the prefixes are diversely interpreted to convey subtle philosophical differences. Thus, philosophy precedes language. Jaina-philosophy is unique in using the term samudghāta as a technical designation for the theory of processes of expansion and contraction of soul-units in conjunction with the destruction of karma. Its explanation involves the elucidation of a plethora of concepts and theories, and their most complex semantic nexus.

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<sup>82</sup>Sīlakkhandhavagga Aṭṭhakathā, 1.276 (VRI ed.) Tattha pañcakāmaguṇikarāgo anāgāmimaggena samugghātaṃ gacchati// Craving for pleasures of the five senses was destroyed by the path of Anagami (non-returner).

<sup>83</sup>SīlakkhandhavaggaṬīkā 1.49; Sīlakkhandhavagga AbhinavaṬīkā, 1.179 (VRI ed.) Arahattamaggena samugghātakataṃ// It was destroyed by the path of Arhat.

<sup>84</sup>Mūlapaṇṇāsa Aṭṭhakathā 1.72: Na kho me āsavā maggena samugghātagatā, handa ne saṃsaugghātāya paṭipajjāmīti// My taints (asavas) are not yet destroyed by walking on the 8-fold path, well then let me walk upon it in order to destroy them; Mūlapaṇṇāsa Aṭṭhakathā 1.80: Saṃvarādīh pubbabhāgevikkhambhitā āsavā catūhimaggehi samugghātaṃ gacchanti// The taints arrested previously are destroyed by the four ariyan paths.

<sup>85</sup>Samyutta Nikāya. S ii 263 (Nidānavagga) (PTS ed.): kūtaṅgamā kūtasamosaraṇā // kūtasamugghātā // sabbā tā samugghātaṃ gacchanti// // evam eva bhikkhave ye keci akusalā dhamma sabbe te avijjāmūlakā avijjāsamosaraṇā // avijjā samugghātā// sabbe te samugghātaṃ gacchanti// // meaning: Just as all the rafters of a peaked house lead to the roof peak and converge upon the roof peak, and all are removed when the roof peak is removed, so too all unwholesome states are removed when the avijja (ignorance) is removed.

<sup>86</sup>Samyutta Nikāya. S iv 31 (Saḷāyatanavagga) (PTS ed.) kathaṃ passato sañyojanā samugghātaṃ gacchantīti// // What is that seeing which all the fetters are destroyed.

<sup>87</sup>Duka Ṭīkā catukkanipāta Ṭīkā 2.282: sabbe ālayā samugghātaṃ gacchantīti// All desires/attachments are destroyed.

<sup>88</sup>Cūlaniddesa Pali 42: sabbe te samugghātaṃ gacchantīti Bhagavā jānāti, passata//All of them have been destroyed' is known and seen by the Buddha, the Fortunate One.

<sup>89</sup>Dhammapada 2.387: kodhonāmesa anāgāmimaggena samugghātaṃ gacchatīti // What is called 'anger' is destroyed by the path of the non-returner.

<sup>90</sup>TR vol.1, 1.20.12.

<sup>91</sup>PP-Ha, v.273, p.170.

<sup>92</sup>Aup.-A<sub>1</sub>, 171, pp.194.

As known, morphemes can contribute in manifold ways<sup>93</sup> to varied interpretations. The elements of the compound word sam+ud+ghāta receive special meanings in Jainism. This is not the case in non-Jaina-traditions, where the application remains confined to its √han. Thus, my thesis serves to exhume the theories revolving around the concept of samudghāta, by way of using it as frame subject.

## 6. Types of Samudghāta

Only śvetāmbara sources, the Bhagavatī and the Prajñāpanā<sup>94</sup> list two basic types of samudghāta: chadmastha-samudghāta and kevali-samudghāta. Viś. <sup>95</sup> mentions jina-samudghāta without referring to any taxonomy . The Ṛṣibhāṣitāni<sup>96</sup> mentions the term ‘samudghāta’ (samuggāya), which here designates KS. Because the Ṛṣibhāṣitāni is regarded as one of the oldest Prakrit Jaina texts, this fact can serve as a rationale for considering KS as ancient.

The non-KS projections are by unenlightened souls. The Bhagavatī (Bh. 13.10.168) mentions six types of chadmastha-samudghāta, which again underlines the significance of such a typology in Jaina soteriological scholasticism. The seven types of samudghāta that appear in canonical texts, such as the Bhagavatī and the Prajñāpanā, can similarly be considered as a standardized and structured presentation.

The theory of samudghāta echoes key Jaina doctrinal tenets. The two types, chadmastha-samudghāta and kevali-samudghāta, correspond to the distinction between saṃsāra (the world) and mokṣa (liberation). Moreover, the soul-body association during projection, reiterates this dualism of material (body and karma) vs. non-material (soul). The chadmastha-ś. are of six types, which in total renders seven types of samudghāta.

### 6.1. Seven Types of Samudghāta

Seven types of projections are almost uniformly listed<sup>97</sup> in the varied Śvetāmbara texts: Bh. 2.74; Sthā. 7.138; Sam. §7; Pra. 36.11<sup>98</sup>. Digambara texts such as TR (vol.1 1.20), UAR<sub>4</sub> (p.26)<sup>99</sup>, Pañ(Un) v.1.196, MP (21.189-190), DS-Br. (v.10) mention them in a slightly different

<sup>93</sup> Crystal, 2003, p.125.

<sup>94</sup> Pra.3 §36.53; 36.73.

<sup>95</sup> Viś. v.639.

<sup>96</sup> R 9.39.

<sup>97</sup> The only source which provides a different sequence of the seven in the Śvetāmbara-tradition is Viś.-He vol.6, p.1091: KS, KaS, MS, VeS, VS, TaS and ĀS.

<sup>98</sup> Pra.2 vol.3, v.36.1629: veyāṇa-kasāya-maraṇe vevvviya-teyae ya āhāre. kevalie ceva bhavē jīva-maṇussāṇasatteva.

<sup>99</sup> UAR<sub>4</sub> v.11, p.29: vedāṇa-kasāya-vevvviyao ya maraṇantio samuggādo, tejāhāro chaṭṭho sattamao kevaliṇam tu.

sequence. Śvetāmbara sources mention the sequence as follows: VeS, KaS, MS, VS, TaS, ĀS and KS. But the major Digambara sources shuffle MS and VS, hence VS is third in their list. However, there are trivial debates about minor variations in the taxonomic lists.

Mālavaṇiā's (1969, p.420) research notes that the Śaṭkhaṇḍāgama mentions only three<sup>100</sup> types of samudghāta in its discourse of varied philosophical concepts. However, the absence of taxonomy should not be deduced as an absence of the notion of seven samudghātas. The rationale behind the Śaṭkhaṇḍāgama's limited treatment of only three samudghātas is that it concentrates on the questions such as the maximum and minimum space occupied by entities in specific situations. Hence KS, MS and VeS become more documented whilst others remain unlisted for the simple reason that they occupy maximum space in certain contexts. It will be logically incorrect to assume that there were originally only three types of samudghāta, and the rest were developed later in the Digambara-tradition. Primarily, the Dhavalā mentions an UAR<sup>101</sup> which lists the seven types. Though source and date of this UAR cannot be identified, it conveys the concept of seven types persisted in an earlier Digambara source.

Secondly, the concept of five bodies is found in Śaṭ.<sup>102</sup> where it is interconnected with the concept of seven types of samudghāta. Especially, the mention of vaikriya-labdhi<sup>103</sup> and āhāraka-labdhi<sup>104</sup> associated with vaikriya-s. and āhāraka-s. in the Śaṭ. shows that these concepts were affirmed in early Jaina tradition inclusive of both traditions.

The details of the soul's cosmic accommodation entail multiple samudghātas. The Śaṭ.<sup>105</sup> mentions both samudghāta in general and MS in particular. These mentions of samudghāta convey MS is not the only one but other samudghāta and discussed in Digambara sources which is detailed in commentary.

Above all, the seven types found in Digambara sources are the same as in the Śvetāmbara sources. If the Digambara-tradition had received it from Śvetāmbara sources or created their own list with time, their list would have been slightly different. For example, the sub-types of VS found in both traditions have idiosyncratic etymologies, which conveys their respective originality. But the list of seven types is similar in both the traditions which conveys the probability that it existed already before the schism<sup>106</sup>.

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<sup>100</sup> Śaṭ.<sub>12</sub> p.498, 499, 506, 507.

<sup>101</sup> UAR<sub>4</sub> v.11, p.29: VeS, KaS, VS, MS, TaS, ĀS, KS.

<sup>102</sup> Śaṭ.<sub>14</sub> 5.6.237-241: a-ś., v-ś., ā-ś., ta-ś., k-ś..

<sup>103</sup> Śaṭ.<sub>9</sub> 4.1.15, p.75; Śaṭ.<sub>14</sub> 5.6.238, p.325.

<sup>104</sup> Śaṭ.<sub>9</sub> 4.1.13, p.70; Śaṭ.<sub>14</sub> 5.6.239.

<sup>105</sup> Śaṭ.<sub>14</sub> 5.6.239.

<sup>106</sup> AM (2014, p.56) research conveys, Jainas believe the schism came about approximately in the 1<sup>st</sup> c. CE.

The seven types of samudghāta are: vedanā-samudghāta, kaṣāya-samudghāta, māraṇāntika-samudghāta, vaikriya-samudghāta, taijasa-samudghāta, āhāraka-samudghāta, kevali-samudghāta. The Digambara sources mention vaikriya-samudghāta as third and māraṇāntika-samudghāta as fourth in the list<sup>107</sup>.

1. Vedanā-samudghāta (VeS) is pain-projection, caused by pain-rendering-karma (aśāta-vedanīya-karma) which is discarded in the process. On experiencing an intense feeling of distress, the embodied soul, in union with this experience of intense distress, projects to fill empty space outside or within the body. According to Śvetāmbaras, it expands out to a maximum of three times the size of the body, according to Digambaras, the soul with subtle-bodies (Ta and K) fills the empty space by projection. Interestingly, the pleasure-rendering-karma does not lead to samudghāta.
2. Kaṣāya-samudghāta (KaS) is passion-projection, caused by the passion karma (kaṣāya-moha-karma). The embodied soul, in union with the experience of anger and other emotions (anger, pride, deceit, and greed) expands the soul-units by a similar process of VeS. In this process, the soul eliminates the karma-particles that constitute the passions.
3. Māraṇāntika-samudghāta is death-projection, which takes place when death (maraṇa) is very near (antaḥ), that is, when approximately 48 minutes (antarmuhūrta) of the life span remains. In this, the embodied soul expands all the way to its next birth location.
4. Vaikriya-samudghāta is a transformation-projection, caused by the protean-body-rendering-karma (vaikriya-nāma-karma) and discarded during the process. In this, the embodied soul either transforms its own body or creates a projection-body or bodies of varied shapes, without leaving the original body.
5. Taijasa-samudghāta is a fire-body-projection, caused by the bio-electric-body-rendering karma (taijasa-nāma-karma). In this, the soul with fiery power potency (taijasa-labdhi) expands the soul-units outside the body. The embodied soul eliminates the material particles of the fiery-body-rendering karma. The purpose is to grant a favour or inflict a curse through cold effulgence or hot rays, respectively.
6. Āhāraka-samudghāta is a projection of the conveyance-body, caused by the conveyance-body-rendering-karma (āhāraka-nāma-karma), whereby a special āhāraka-śarīra is projected to communicate with or observe an enlightened being at a distance. This can be undertaken by an adept who has the potency of creating a conveyance-body.

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<sup>107</sup> The list in the TR (1.20.12) varies from other Digambara and Śvetāmbara sources.

7. Kevali-samudghāta is the projection by an enlightened soul in order to balance excess karma just before liberation. The expulsion of three types of karma are affected by this projection: pleasure and pain-rendering-karma (sad-asad-vedanīya-karma), auspicious and inauspicious body-rendering-karma (śubha-aśubha-nāma-karma), and high and low status-rendering-karma (ucca-nīcagotra-karma). In this process the soul expands to pervade the entire cosmos.

The seven types are further explored in the relevant chapters. The types are elucidated in Jaina texts in varied context such as definition, biology, karma, typology, cosmology, and other fields. The chapters examine the descriptions, the occurrence in life-forms and the scattered available taxonomies.

## 6.2. Dichotomy of Samudghāta with Effort and without Effort

Even though Jaina scholars do not entertain any further classifications of projections based on implicit differences, the six chadmastha-samudghātas can further be sub-classified based on varied criteria, such as ‘with effort’ and ‘without effort’; ‘with a projection body’ and ‘without it’; ‘with labdhi’<sup>108</sup> and ‘without it’.

The ‘with-effort’ type (VS, TaS and ĀS) comes into play in the context of the case of the soul projecting itself outside the body with another labdhi-śarīra<sup>109</sup>, while the ‘without effort’ type (Ves, KaS, MS) designates cases where the soul projects out into space without any other main-body. This classification is also relevant in the context of the process of the projection.

The spontaneity of VeS-triad can be affirmed based on the fact that sources do not mention any procedural attempts about them, further, we find only the mention of karma triggering it. In case of KS, the question of spontaneity and self-effort is pondered over during later periods and is debated.

The other concepts such as para-kāya-praveśa or entering in another's body, if philosophically accepted in Jaina-philosophy as samudghāta must belong to the category of self-effort. Above all, the dichotomy of the samudghāta by effort and the pressure of karma is affirmed. The Jaina authors do not specifically make this distinction. Why such an initiative is

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<sup>108</sup> Labdhi is a supernatural power. Pūjyapāda (SS 2.47, §353) defines it as, that ṛddhi acquired by penance. See Wiley (2012, fn.1, p.144) for details.

<sup>109</sup> With varied types of bodies in Jaina-theory three bodies (audārika, vaikriya, āhāraka) serve as a shell or container to the soul while two bodies (taijasa and kārmaṇa) accompany the soul as an eternal companion until liberation. The main-body is used to denote that body which serves as a platform for projection which are a-ś., v-ś., ā-ś. In Jaina-theory, audārika and vaikriya are two bodies acquired with birth, former by manuṣya (human) and tiryāṇca (animal and vegetation) and latter by deva (celestial) and nāraka (hell) beings. The vaikriya-śarīra can be acquired by manuṣya and the tiryāṇca by labdhi.

absent cannot be deciphered. In the thesis, I will present many philosophical aspects which cluster VS, TaS and ĀS into one category and VeS, KaS and MS into another. Hence the differentiation between the VeS triad and the VS triad is a significant distinction underlying the classification of types of samudghāta replicating in Jaina theories.

## II. THE CONCEPT OF THE BODY IN JAINA-PHILOSOPHY

### 1. Introduction

An understanding of the Jaina concept of the body is pre-requisite for exploration of the concept of samudghāta. The Jaina samudghāta-theory is intertwined with the Jaina five-body-theory because samudghāta involves the ejection of the body particles outside the main-body, with the help of other bodies.

In this chapter, I first present an overview of the five-body-theory to undertake a comparative analysis. Since samudghāta is my core subject, the discussion of the Jaina body-theory is confined to the frame of samudghāta. In the main, the question of the relationship between the body-theory and the samudghāta-theory is investigated. This chapter examines the purpose of the distinction of five bodies in Jaina-philosophy. Within the frame of samudghāta the diverse roles of the different types of body are examined: as a tool for ejection; as a companion of soul; as a projection; and as a source of karma.

Other than the canonised literature, the Tattvārtha-clusters A and B contribute significantly to the elaboration of the five-body-theory. My investigation remains confined to these sources.

The Jaina body-theory has been researched by various scholars such as Schubring (1935/1962), Frauwallner (1953/1997), Sikdar (1987), Jaini (1992), Wiley (2000a), Pratibha Pragma (2006), Flügel (2012), Sethia (2014), and others, contributing to different degrees. Yet, no previous study explored the concept within the frame of samudghāta.

### 2. The Jaina Five-Body-theory

I present an overview of the five types of bodies for comparative analysis. This analysis identifies the common thread connecting all types, and individual aspects which attribute them a distinct identity. The aim is to explain the rationale of the five-body model and its significance within the Jaina-philosophy.

In Indic-traditions the body is designated by a great variety of terms<sup>110</sup> and conceptualised by way of different ontologies. In the rich lexicon<sup>111</sup> of terms for the body in

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<sup>110</sup> Monier-Williams's (1851, 57) lexicography renders a list of terms used for body: śarīraṃ, dehaḥ, kāyaḥ, gātraṃ, mūrttiḥ f., aṅgaṃ, vapuḥ n. (s), kalevaram, varmma n. (n), vighrahaḥ, samhananam, tanuḥ f. - nūḥ f., karaṇam.

<sup>111</sup> Āv.-B vol.2, v.989: kāe śarīra dehe bondī caya uvacaya ya samghāe|  
ussayasamussaye vā kalevare bhattha taṇu pāṇū ||

Jaina scriptures, śarīra and kāya<sup>112</sup> are the most prominent. I first present a few definitions from both Jaina-traditions to convey the basic Jaina concept of the body. The Digambara philosopher Pūjyapāda<sup>113</sup> (5<sup>th</sup>-6<sup>th</sup> c. CE) defines the body (śarīra) as ‘that which having acquired due to the fruition of the special type of nāma-karma deteriorates’. The Śvetāmbara commentator Abhayadeva (11<sup>th</sup> century CE) in his Sthānāṅga commentary<sup>114</sup> characterises the body in two ways; (i) with the commencement of birth, the body ‘deteriorates in every moment’, (ii) ‘The substratum for consumption is body’<sup>115</sup>.

Jaina sources uniformly propose<sup>116</sup> the existence of five types of body: audārika-ś., vaikriya-ś., āhāraka-ś., taijasa-ś., and kārmaṇa-ś. Each body is the product of its own nāma-karma,<sup>117</sup> which regulates it.

The definitions of the body in Jaina-scriptures remain confined to the context of the theory of soul-matter interaction, wherein the matter constituting the body of a living being is assumed to undergo a continuous process of deterioration, regulated by nāma-karma. Each of the five types of body has a different function and lacks any other definitive common function.

In Jaina metaphysics, the theories of matter<sup>118</sup> and of karma<sup>119</sup> serve as the basis for the body-theory. Various lists of types of matter can be found in the texts of both Jaina-traditions. These lists mention types of aggregates (vargaṇā) of atoms forming each type of body and also the aggregates not useful for any purpose. Types of matter differ only in terms of their variegated concentration of elementary atoms.<sup>120</sup> Though matter is of varied types and fundamental for forming the different bodies involved in different types of samudghāta, it needs to be formed and activated for specific functions during this process. In Jaina-philosophy, the embodied soul is considered to be the agent that engages in regulating matter during samudghāta. Jaina-philosophy conceives of a nexus of matter, body, soul and samudghāta. The fundamental principle in Jaina-philosophy is soul over matter.

<sup>112</sup> The term kāya is more prevalent in the context of yoga, i.e., action such as audārika-kāya-yoga which means action of the audārika-śarīra.

<sup>113</sup> SS 2.36, §331, p.137: viśiṣṭanāma-karmodayāpādita-vṛttiniśīryanta iti śarīrāṇi.

<sup>114</sup> Sthā.-A vol.2, p.507: sarīra tti utpatti-samayādārabhya pratikṣaṇam eva śīryata iti śarīraṃ.

<sup>115</sup> JL<sub>3</sub> p.1054: Bhogāyatanam śarīraṃ.

<sup>116</sup> TS<sub>2</sub> 2.37; SS 2.36: audārika-vaikriyāhāraka-taijasa-kārmaṇāni śarīrāṇi.

<sup>117</sup> Bh. 17.11; Sthā. 5.25; Pra.<sub>3</sub> §12.1; Śaṭ.<sub>5</sub> 5.103, p.367: jaṃ taṃ śarīraṇaṃ taṃ pañcavihaṃ - orāliya-śarīraṇaṃ vevuviya-śarīraṇaṃ, āhāra-śarīraṇaṃ, tejaiya-śarīraṇaṃ, kammaya-śarīraṇaṃ cedi.

<sup>118</sup> The Jaina-theory of matter, specifically its molecular nature, serves as a backdrop for the theory of evolution and devolution in the world, with a denial of god’s intervention. Furthermore, with the dualistic approach, association of soul with matter is credited to the worldly cycle.

<sup>119</sup> KG vol.1, v.1.33.

<sup>120</sup> For details, see Appendices 4.

## 2.1. The Five Types of Bodies

Each of the five types of body distinguished in Jaina-philosophy has its own identity and uniqueness. This assumption is crucial for the theory of the body in Jaina-philosophy. What factors differentiate one body from the other? Exploring the definition and taxonomy of the five-body concept I expound the haecceity of body.

The quality of deterioration is body's defining attribute. Is there any other identifying factor? The theory of haecceity by John Duns Scotus (1266–1308)<sup>121</sup> proposes that a non-qualitative property is responsible for individuation and identity. By contrast, the haecceity of the body in Jaina-philosophy lies in its materiality with an isness having the nature of deterioration. Matter is the only reality in Jainism with an attribute of association and dissociation. Yet, in defining the body, authors only chose the dissociation aspect of matter. The focus on body functions such as assortment of matter to be consumed sequentially and eventually discarded (*samutkīrtana*) justifies the definition. What unique role each type of body fulfils is now presented.

### 2.1.1. Audārika-Śārīra

The audārika-śārīra receives its name from different aspects. Umāsvāti defines it as, 'that which grows, progresses, degenerates, deteriorates, transforms every moment from the commencement of birth is udāra'<sup>122</sup>. He<sup>123</sup> describes audārika not only as 'udāra'<sup>124</sup> (best)<sup>125</sup>, but also as *udgata*<sup>126</sup> (extended, ascended), and *utkaṭa*<sup>127</sup> (gigantic).

The audārika-śārīra, translated as 'gross-body', is the only body that serves as a direct means of liberation. The greatness of audārika is celebrated through a plethora of avenues: the body of great men, body for liberation, body of great height, etc. None of the authors depict the audārika-ś. as a great body for the possibilities of developing magical potencies.

### 2.1.2. Vaikriya-Śārīra

The vaikriya-śārīra, or 'protean-body', can assume diverse forms. This body is available by birth to the denizens of heavens and hells, but it can also be acquired through vaikriya-

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<sup>121</sup> See Cross (2014).

<sup>122</sup> TS-U 2.49, p.211: *upādānāt prabhṛti anusamayam udgacchati vardhate jīryate śīryate pariṇamatīty udāraṃ.*

<sup>123</sup> TS-U v.2.49, p.211: *udgatāraṃ udāraṃ, utkaṭāraṃ udāraṃ, udgama eva vodāraṃ, upādānāt prabhṛti anusamayam udgacchati vardhate jīryate śīryate pariṇamatīty udāraṃ, udāraṃ eva audārikaṃ. naivam anyāni...udāraṃ iti sthūlanāma. sthūlam udgataṃ puṣṭaṃ bṛhan mahad iti, udāraṃ eva audārikaṃ. Naivam śeṣāṇi teṣāṃ hi paraṃ paraṃ sūkṣmam ity uktaṃ.*

<sup>124</sup> TS-U 2.49, p.211; Cf, *Ṣaṭ.*<sup>14</sup> v.5.6.237.

<sup>125</sup> MW, p.185: high, lofty, exalted; great, best; n. noble, illustrious, generous.

<sup>126</sup> MW, p.186, *ud-gata*: fn. gone up, risen, ascended.

<sup>127</sup> MW, p.175, *ud-kaṭa*: passing the usual measure, immense, gigantic.

labdhi by five-sensed humans (manuṣya) and sub-humans (tiryañca) who have a developed mind. This body is unique because it transcends the ageing process, sleep, disability, etc., and has special powers to create forms.

### 2.1.3. Āhāraka-Śarīra

The āhāraka-śarīra, or ‘translocation-body’, is the sole type of body created merely for the purpose of samudghāta. It is created with the purpose of reaching a Jina for the clarification of doubts. Therefore, it is sent to Mahāvīdeha kṣetra (a land where living tīrthaṅkaras always reside). Thus, the body-theory of the Jaina is inclusive of aspects other than life and death of a mortal living being. Above all, it is the concept of the āhāraka-śarīra which explicitly articulates the alliance of the body- and the samudghāta-theory in Jaina-philosophy.

### 2.1.4. Taijasa-Śarīra

The taijasa-śarīra, or ‘fiery body’, is responsible for the effulgence of the body. It assists in digestion and produces the individual aura (ābhāmaṇḍala), which is conceived as a coloured energy field around the gross body that is invisible to the eyes. Moreover, it is accountable for the attainment of the supernatural power of taijo-labdhi<sup>128</sup>.

### 2.1.5. Kārmaṇa-Śarīra

The kārmaṇa-śarīra is the subtlest type of body, composed of clusters of material atoms of karma (kārmaṇa-pudgala). This body is described as a repository substratum for the accumulation of karma. An analogy of sugar in milk in Kundakunda’s Samayasāra<sup>129</sup> depicts the relationship of the karma-body with the soul.

The kārmaṇa-ś. must be distinguished from the karmic particles, for they have distinct roles, and ontologically different identity in Jainism<sup>130</sup>.

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<sup>128</sup> TS-U 2.49; TSDig. 2.49: taijasam api śarīraṃ labdhi-pratyayaṃ bhavati.

<sup>129</sup> Sa. v.57: edehi ye sambandho jaheva khīrodayaṃ muṇedavyo, ṇayahuṅti tassa tāṇi du uvaoga-guṇādhigojamhā.

<sup>130</sup> See details in Appendices 5.

TABLE 1. OVERVIEW OF THE QUALITIES OF THE FIVE BODIES

Overview of the Qualities of the Five Bodies <sup>111</sup>					
	<b>Audārika- śārīra</b>	<b>Vaikriya- śārīra</b>	<b>Āhāraka- śārīra</b>	<b>Taijasa-śārīra</b>	<b>Kārmaṇa- śārīra</b>
Gati	manuṣya & tiryāṇca	birth: deva & naraka <sup>131</sup> . labdhi: to manuṣya & tiryāṇca	labdhi only in monks	birth <sup>132</sup> : all labdhi: specific life-forms	all <sup>133</sup>
Janma	samūrcchima & garbhaja <sup>134</sup>	upapāta <sup>135</sup>	NA	anādisambandha	anādisambandha
Caused by Labdhi	NA	✓ <sup>136</sup>	✓ <sup>137</sup>	✓ <sup>138</sup>	NA
Bhavāntara-gāmi	x	x	x	✓	✓
Paryāpti	✓	✓	✓	NA <sup>139</sup>	NA
Indriya	✓	✓	✓	x	x
Aṅga	✓	✓	✓	x	x
Yoga	✓	✓	✓	x	✓
śūkṣma <sup>140</sup>	progressively subtle →				
Sparsā (hot, cold, soft, hard, heavy, light, viscous, rough)	Eight	Eight	Eight	Eight	Four <sup>141</sup>

<sup>131</sup> TS<sub>2</sub> 2.35: nāraka-devānām upapātaḥ; TS<sub>Dig.</sub> 2.34: deva-nārakāṇām upapādaḥ.

<sup>132</sup> TS<sub>2</sub> 2.43; TS<sub>Dig.</sub> 2.42: sarvasya.

<sup>133</sup> TS<sub>2</sub> 2.43; TS<sub>Dig.</sub> 2.42: sarvasya.

<sup>134</sup> TS<sub>2</sub> 2.46; TS<sub>Dig.</sub> 2.45: garbha-sammūrcchanajam ādyaṃ.

<sup>135</sup> TS<sub>2</sub> 2.47: vaikriyam aupapātikām; TS<sub>Dig.</sub> 2.46: upapādikam vaikriyam.

<sup>136</sup> TS<sub>2</sub> 2.48; TS<sub>Dig.</sub> 2.47: labdhi-pratyayaṃ ca.

<sup>137</sup> TS-U 2.49: labdhi-pratyayam evotpādayati; SS 2.49 §357: labdhi-viśeṣa-sadbhāva.

<sup>138</sup> TS-U 2.49: taijasam api śārīraṃ labdhi-pratyayaṃ bhavati; TS<sub>Dig.</sub> 2.48: taijasam api.

<sup>139</sup> In case of taijasa-labdhi, the concept of paryāpti is not well described which is a subject not researched.

<sup>140</sup> TS<sub>2</sub> 2.38: teṣāṃ paraṃ paraṃ sūkṣmaṃ; TS<sub>Dig.</sub> 2.37: paraṃ paraṃ sūkṣmaṃ.

<sup>141</sup> There is debate about which of the four will be present, although all agree that there will be four types of touch.

Regulated by Nāma-karma	✓	✓	✓	✓	✓
Overview of the Qualities of the Five Bodies <sup>111</sup>					
	<b>Audārika-śarīra</b>	<b>Vaikriya-śarīra</b>	<b>Āhāraka-śarīra</b>	<b>Taijasa-śarīra</b>	<b>Kārmaṇa-śarīra</b>
Vargaṇā	audārika-vargaṇā	vaikriya-vargaṇā	āhāraka-vargaṇā	taijasa-vargaṇā	kārma-vargaṇā
	āhāra-vargaṇā according to the Digambara view <sup>142</sup>				
Mṛtyu / pratisamlīna					
1. āyusya-karma 2. pratisamlīna 3. mokṣa	1	1 or 2	1 or 2	2 or 3	3
Can undertake Samudghāta	all	five <sup>143</sup> (except ĀS, KS)	five <sup>144</sup>	NA <sup>145</sup>	NA

### 2.1.6. Overview of the Five Bodies

An overview of the attributes of the five bodies gives the table above which is based on the Tattvārtha-sūtra. It assists in identifying distinctive qualities of bodies and their differential functions in processes of samudghāta.

Having laid out the comparative presentation of the five bodies in the table, some aspects of the Jaina body-theory demand further explanation. The term ‘physical body’ is generally used to refer to a visible gross body, but in Jaina-philosophy, all five bodies, visible and invisible, are material and hence physical in nature. The dichotomy of the worldly and liberated state of a soul is defined by the existence and non-existence of a living body.<sup>146</sup>

<sup>142</sup> Śaṭ.14 v.5.6.711: āhāra-sarīra-davva-vaggaṇāṇam.

<sup>143</sup> According to the Digambara view, only four samudghāta are feasible by vaikriya-śarīrī, acquired by birth.

<sup>144</sup> In ĀS state one can die, hence MS is possible. But in the state of ĀS one cannot undertake VS.

<sup>145</sup> Since taijasa and kārmaṇa are not main-bodies, the samudghāta cannot be undertaken by them rather they can be projected out.

<sup>146</sup> Sthā. 6.11: chavvihā sarvajīvā paṇṇattā, taṃ jahā- aurāliya-sarīrī, veuvviya-sarīrī, āhāraka-sarīrī, teaga-sarīrī, kammaga-sarīrī, asarīrī.

A soul is said to be accompanied by multiple bodies until liberation. Siddhasena<sup>147</sup> offers the metaphor of the lotus peduncle (tantu-nāla) to explain the co-existence of multiple bodies. He states, ‘the lotus peduncle is not broken from the lotus, similarly the soul-units remains connected with all four bodies’. It means that the peduncles (tantu) remain connected without any ruptures. Umāsvāti emphasises the continuous nature of the soul which does not rupture in any expanded state. In a different context, the Bhagavatī<sup>148</sup> gives the example of a body that is being cut into pieces, while the soul-units (pradeśa) temporarily continue to persist in an interconnected form across the severed parts. This is akin to the empirical observation of a severed lizard’s tail. The Bhagavatī also affirms that the soul-units cannot be cut, burnt, or hurt by any weapon or other means. This attribute of the soul to expand and contract without rupture makes the samudghāta-theory feasible. Umāsvāti mentions that four bodies are connected with soul. He does not mention the fifth body, i.e., kārma-ś., for the relationship of kārma-ś., with other bodies and with the soul is distinct. It has a causal relationship with other bodies, and the relationship with the embodied soul like water mixed with milk.

The audārika-śārīra is confined to humans (maṇuṣya) and one-sensed-beings and animals (tiryāṅca) only. The vaikriya-śārīra is availed by birth to gods (deva) and hell-beings (nāraka) but maṇuṣya and tiryāṅca can acquire it by developing special powers (labdhi) through ascetic practices. The two subtle bodies are found in all forms of life. The potency of developing an āhāraka-śārīra is attributed to Jaina monks alone.

The type of birthplace is called yoni. The birth process for the audārika-śārīra can be either by womb (garbhaja)<sup>149</sup> or by asexual reproduction, that is, manifestation through coagulation (sammūrchima). The birth as a heavenly-being and hell-being with a vaikriya-śārīra is spontaneous (upapāta)<sup>150</sup> on a flower bed and in a pot, respectively. The birthplace,

<sup>147</sup> TS-S vol.1, p.203: padma-nāla-tantuvad evāvicchedenaika-jīva-pradeśaiś catuṣṭayam api pratibaddham avaseyam.

<sup>148</sup> Bh.3 8.3.222-223: (222) aha bhante! kumme, kummā-valiyā, gohā, gohāvaliyā, goṇā, goṇā-valiyā, maṇusse maṇussāvaliyā, mahise, mahisā-valiyā – eesi ṇaṃ duhā vā tihā vā sankhejjahā vā chinnāṇaṃ je antarā te vi ṇaṃ tehiṃ jīvapaesehiṃ phuḍā? Hanta phuḍā. / (223) purise ṇaṃ bhante! antare hattheṇa vā pādeṇa vā aṅguliyaē vā salāgāe vā kaṭṭheṇa vā kiliñceṇa vā āmusamāṇe vā sammusamāṇe vā ālihamāṇe vā vilihamāṇe vā aṇṇayareṇa vā tikkheṇaṃ satthajāeṇaṃ āchindamāṇe vā vichindamāṇe vā, aṅaṅikāeṇa vā samoḍahamāṇe tesiṃ jīvapaesāṇaṃ kinci ābāhaṃ vā vibāhaṃ vā uppāei? chavicchedaṃ vā karei? ṇo tiṇaṭṭhe samaṭṭhe, no khalu tattha satthaṃ kamai.

<sup>149</sup> See Caillat (2018) on Jaina embryology.

<sup>150</sup> It is interesting to observe that the Tattvārtha of the Śvetāmbaras (TS<sub>2</sub> 2.47) states that ‘the vaikriya are born by upapāda’. But the Tattvārtha of the Digambaras describes it as, ‘those which are born by upapāda is vaikriya’. In the SS, the upapāda becomes causal factor for the designation of vaikriya. Pūjyapāda (SS 2.46, §352) further says, ‘it implies, those which are not born by upapāda are not vaikriya’. This statement conveys the discrepancy in the two traditions. The Dig. view is that vaikriya-kāya-yoga is found only in devas and nārakas. I elaborate this in Vaikriya-Samudghāta chapter.

i.e., the yoni, can be a living, an inanimate or a mixed place. The āhāraka-śarīra is only acquired by special powers (labdhi), while the taijasa- and kārmaṇa-śarīras accompany the soul eternally, hence the question of birth does not arise for these three types of bodies. Further, the last two accompany the soul to the next life, hence the question of acquiring bio-potentials (paryāpti) does not arise. The fact that the āhāraka-śarīra is not associated with birth demonstrates that the Jaina body concept is not intrinsically associated with birth and birth process.

Three types of bodies, audārika-ś., vaikriya-ś. and āhāraka-ś., are with limbs (aṅga), sublimbs (upāṅga), senses (indriya), and breath (śvāsa), while the other two, taijasa-ś. and kārmaṇa-ś., are without them. This implies that the three bodies exhibit the features of life. In contrast, the taijasa and kārmaṇa bodies are energy source and driving force, respectively. It is interesting that even though a kārmaṇa-śarīra does not have limbs (aṅga), it performs action (yoga). The role of karma and the kārmaṇa-ś., differ. The latter serves as a body and substratum of karmic particles. Four bodies perform action (yoga), while the taijasa-śarīra is an action-less body. Why do these unique features exist and what is the use of a body which does not perform any action? This is analyzed in the chapter dealing with taijasa-samudghāta.

A specific type of nāma-karma is responsible for the formation of each type of body, composed of vargaṇās. For the Śvetāmbaras, each of the three bodies is constituted by a corresponding type of vargaṇā, i.e., a qualitatively specific aggregate of material atoms<sup>151</sup>. However, for the Digambaras, the three bodies are composed of a single type of matter called āhāra-vargaṇā. Each vargaṇā is believed to be progressively subtle, wherein the subtleness is associated with the increased concentration of particles. The kārmaṇa-śarīras have only four forms of 'touch' (sparśa), i.e., material qualities, compared to others having eight, which is another aspect of subtleness.

The multiple dichotomies generating the differential attributes of the body types can be derived from the chart: gross and subtle bodies; bodies produced by birth and by always accompanying, action-bodies and action-less-body; non-labdhi-bodies and labdhi-bodies; bodies with limbs and without limbs; and bodies accompanying the soul to the next incarnation and not accompanying it to the next incarnation. The embodied soul can also temporarily create a new body, and project it out, which is termed labdhi-śarīra, or supernatural-body, which contrasts with persisting bodies by birth or eternal companies.

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<sup>151</sup> See the Appendix 4 for a brief about Jaina vargaṇā-theory. Cf. Glasenapp (1942, pp.24-25).

The acquisition of the potency to create a supernatural body is deemed to be either a result of the persistent performance of penance or to be a gift given by birth in some life-forms. The soteriological purpose of perfecting the body through meditation and/or mortification is a prevalent Indic concept. In Jainism, the body metaphorically serves as an ‘altar for sacrifice’<sup>152</sup>, that is, a site for the inner fire of penance which burns up the karmic impurities. Penance practiced for the purposes of individual liberation, rendering the additional accomplishments such as labdhis (potencies) or ṛddhis (supernatural powers), has also become a common Indic practice. Yet, ‘transforming the body is not an important goal for most of the practitioners of religion but rather a co-product of religious practice’<sup>153</sup>. Though the assumption that special powers are acquired as a side-effect of penance receives canonical approval in the Jaina-tradition, the acquisition of a beautiful body or supernatural power are not regarded as apt purposes.

All five bodies have a distinct role to play within Jaina biology and Jaina cosmology. They lack a common denominator but abide by the definition of a ‘deteriorating’ substance. Therefore, are collectively designated as ‘bodies’ (śarīra).

## 2.2. Comparison with other Indic Theories of the Body

The theories of five sheaths<sup>154</sup> (pañca kośa) and five elements<sup>155</sup> (pañca tattva) are important in the context of the conception of the body in Indic-traditions. A uniform, systematised conception of the body is missing within the Hindu-traditions. The notion of the body differs in different anthologies, so does the nature of soul-body relationship.

### 2.2.1. The Absence of the Pañca-tattva-theory in Jaina-philosophy

According to the materialist and Ayurvedic school, the teachings of Caraka and Suśruta doctrines<sup>156</sup>, the body is composed of the five elements (pañca-mahābhūta) earth, air, fire, water, and space or ākāśa. As Caraka puts it: ‘The body that becomes the basis of consciousness arises from the transformation of the five major elements’, i.e., the same five major elements that make up the universe-viz. earth, air, fire, water, and space or ether. In this sense, the body and the universe are made of the same ‘stuff’.<sup>157</sup>

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<sup>152</sup> This is in contrast to the purification of the body through yogic practices that involve ṣaṭ-karma or external means of cleansing. Instead of external sources of purification, Jaina propose an internal purification approach.

<sup>153</sup> Cf. Lind, 2015, p.47.

<sup>154</sup> Staal, 1993, p.60: food (annam), breath (prāṇa), mind (mānas), knowledge (vijñāna) and bliss (ānanda).

<sup>155</sup> Space (ākāśa), air (vāyu), water (jala), fire (agni), earth (pṛthvi).

<sup>156</sup> The healer’s notion of the body is important, for ontology shapes the healing practices.

<sup>157</sup> Hartzell, 1997, p.567.

Suśruta puts the same point slightly differently, saying that ‘the qualities of the substances of the world and the qualities of the substances of the body are the same, because the maintenance, growth, and destruction of embodied beings have substance as their cause’.<sup>158</sup>

Pali literature<sup>159</sup> states that the mahābhūtas (great elements) are four, that is, catudhātu (four elements): earth, water, fire and air. The elements are part of the rūpa of Buddhism: ‘All four primary elements are present in each rūpa-kalpa, the smallest unit of matter. They are not permanent but independent entities: they are subject to the laws of causal conditioning, liable to destruction and have no underlying enduring essence. In short, they are characterized by the three marks of anicca, dukkha and anatta’.<sup>160</sup>

Moreover, the ‘concept of atom was absent in early Buddhism’<sup>161</sup>. ‘Although the mahābhūtas are deemed to be the ultimate and primary elements of matter, they are not to be understood as substances. Each element is always found to be conditioned by, related to and emerge with the others and this stands in utter contradiction with the definition of substance which exists independently in any other thing, ontologically, epistemologically and linguistically’.<sup>162</sup>

Although the five-element-theory is pan-Indic, why didn’t Jainas entertain this theory? Several major Indian-traditions have conceived theories of elementary units. In Hinduism, the elements are units, from which the universe is composed, the Buddhists also opted for the element-theory to showcase the unit-theory. Within the Jaina-tradition, the pradeśa-theory is proposed, though grounded in dualism without acknowledging the element-theory. The term pradeśa is used to depict the ultimate unit of any reality. The Jaina unit-theory defines pradeśa not only as a metaphysical entity but also as a measure of reality. Further, the soul and cosmic space are said to have equal number of pradeśas, i.e., innumerable units.

Primarily, Jaina propose dualism, hence an underlying common element-theory is not acceptable. Further, in Jaina-philosophy, four of the five elements are subtle living beings: earth, air, fire, water<sup>163</sup>. The subtle life-form-theory (ṣaḍ-jīva-nikāya) proposing life in earth,

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<sup>158</sup> Hartzell, 1997, p.567.

<sup>159</sup> Dīrgha Nikāya, 378 / Mahā-satipaṭṭhāna Sutta.

<sup>160</sup> Ronkin, 2005, p.58-59: 308 (XI 104): [mahattabbutatta] khayatthena anicca, bhayatthena dukkha, asarakatthena anatta. ‘The primary elements are impermanent in the sense of being subject to destruction and are suffering in the sense of causing fear and are not self in the sense of having no substance’. See Karunadasa 1967: 30.

<sup>161</sup> Ronkin, 2005, p.58: ‘As Karunadasa indicates, the Therāvadin canonical texts do not mention the idea of a unitary atom or the term paramāṇu. Rather, the post-canonical texts employ the term kalpa (literally ‘package’), which corresponds to the collective atom of the Sarvāstivāda-vaibhāśika, that is, the smallest material unit that contains the eight elements’.

<sup>162</sup> Ronkin, 2005, p.58-59.

<sup>163</sup> Āv.-B v.1.6.

water, fire, air, vegetation is archaic and central to Jaina ethics. This reverence for life undermines the element-theory. The fifth element of non-Jainas, i.e., space, is an existential reality (astikāya) rather than a constituent of matter. The matter-theory of the Jainas proposes the atom (paramāṇu) as the unit of matter. Thus, all elements are combinations of atoms. The atoms are characterised by the qualities of touch, taste, smell and colour.

‘Frauwallner (1953/1997 II: 188) finds it ‘remarkable’ that in the Jaina-theory of matter the qualities of the elements ‘occur to all the atoms equally’, while the distinct qualities of aggregates are caused by pariṇāma’.<sup>164</sup> All five bodies with their diverse attributes such as gross, subtle, appearing, disappearing, motion through walls etc., are credited to the diverse abilities of matter.

To put the last of these qualities into perspective, I mention M. Weber’s view that

‘Magic is the counterpart of rationality’.<sup>165</sup> Contrary to this view, Jaina metaphysics rationalizes magical attributes of the body. In the context of theories of the body, magic is often merely an epistemological disclaimer, which states that certain aspects of matter are incomprehensible to senses or mind but are grounded in reality.

In Jainism, the universe is not divided into magical and non-magical phenomena, governed by magical and natural laws. The atomic-theory of Jaina-philosophy, combined with karma-theory, and cosmology, is designed to account for all experienced phenomena.

The Jaina concept of vargaṇā serves as an additional identifier because each body is considered to be composed of a specific type of vargaṇā. Thus, for Jaina thinkers, the deconstruction of the body leads to atoms rather than elements.

The Jaina concept of the body supports the overarching soteriological view no matter what the theorization entails. For the Jainas the-theory of a permanent soul is inclined towards pleading on behalf of the quest for the self, while ‘in early Buddhism, the four elements are a basis for understanding and liberating oneself from suffering’.<sup>166</sup>

### 2.3. The Rationale of the Jaina Five-Śārīra-Theory

Having explored the attributes of the five bodies, and their constitutive elements, the question arises what necessitated a five-body-theory in Jainism? In the following part an

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<sup>164</sup> Flügel, 2012, fn.81, p.136.

<sup>165</sup> Wax, 1967, fn.4, p.17.

<sup>166</sup> Lusthaus, 2002, p.538: ‘Even the earliest Buddhist texts explain that the four primary material elements are the sensory qualities solidity, fluidity, temperature, and mobility; their characterization as earth, water, fire, and air, respectively, is declared an abstraction – instead of concentrating on the fact of material existence, one observes how a physical thing is sensed, felt, perceived’.

attempt is made to identify the significance of each body within the system of Jaina-philosophy. What does it say about Jaina-philosophy within the frame of Indic theories of the body?

Jaina metaphysics endorses key philosophical theories: dualism-theory, infinite-soul-theory, multiple-body-theory, the individuality of soul concept, and the ability of expansion and contraction<sup>167</sup> grounded in the theory of unit, the pradeśa-theory. The concept of samudghāta is grounded in the Jaina body and soul theories, especially the theoretical necessity of the soul's ability of expansion, and contraction and serves as a complementary theory to apprehend the former theories.

Of the five bodies, audārika-ś. and vaikriya-ś. are acquired at birth; hence if life persists, they exist. These audārika-śārīra and vaikriya-śārīra, serving as birth bodies dichotomize the life-forms between the manuṣya-tiryāṅca realm from the deva-naraka realm. Though a petty view, this dichotomy does not involve a hierarchization of these bodies or of life-forms with specific bodies. To illustrate, the vaikriya-śārīra is also found in hell-beings, and the audārika-śārīra, which is essential for liberation, is also found in animals. Of the five bodies, the āhāraka-śārīra is unique because it serves the purpose of meeting the Jina, and also because the method of creation is solely labdhi-based. The kārmaṇa-śārīra and tajjasa-śārīra are companions in all reincarnations. They respectively govern life and provide radiance or energy to the main-body.

Jaina authors use the subtle-body-theory to resolve a crucial issue of the association of soul and non-soul-karma. The issue that arises is how can a dual entity composed of soul and body with diametrically opposite attributes forge a relation? In brief, what seems pertinent is that the karmic-śārīra as a store of karma, is a long-standing companion-body of the soul from endless past.

The reciprocity amongst these bodies persists diversely. The body as a vessel (A, V,  $\bar{A}$ ) and body serving as a repository of karma (K) have a cause-and-effect relationship. Furthermore, the body as a vessel (A, V,  $\bar{A}$ ) and navigator (K) are complementary, whereby the former serves life and the latter functions during the intermediate trans-migratory journey. Could the body as a vessel (A, V,  $\bar{A}$ ) and the body as a source of radiance (Ta) be assumed to have a fuel and vehicle relationship? Dynamism lies within the inter-somatic/inter-body relationship. The five bodies can be categorised into birth bodies (A, V), subtle bodies (K, Ta),

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<sup>167</sup> Mādhavācārya (translated by Cowell, 1966, p.66) opposing the Jaina view of soul states, 'A soul of the size of a human body would not (in the course of its transmigrations) be able to occupy the whole body of an elephant; and again, when it laid aside its elephantine body to enter into that of an ant, it would lose capacity of filling its former frame'. For Jainas the attributes of expansion and contraction of the soul resolve the issues of shape and size.

and temporary supernatural bodies (V, Ā, Ta), where some bodies play multiple roles serving as both projection and non-projection which I discuss later in bodies thesis.

### 3. The Five Types of Bodies within the Frame of the Samudghāta-Theory

The perception that the ‘body is a veritable prison for the self; it is a folly to be attached to it’<sup>168</sup> emphasizes detachment from the body. However, the concept of samudghāta conveys a positive dual aspect of the body, namely the body as a tool for liberation and as a means of magical feats.

The diverse roles that the different bodies play in samudghāta as projector and projected bodies need to be examined. How are the main-body (mūla-śārīra)<sup>169</sup> different from those which are created for projection? Exploring this further will assist the examination of the key question as to why the concept of samudghāta is significant for the Jaina-philosophy.

The non-material, non-intangible, and formless soul receives form through the encasement by different types of body. The body which serves as a platform for the projection is designated as mūla-śārīra or main-body<sup>170</sup>, which can also be understood as projector-body. Samudghāta serves as an occasion where the soul crosses the limits of the main-body, not to become formless but to enact different functions which are not feasible by the main-body. In some types of samudghāta which involve formation of a new body by activation of labdhi, the soul utilises the prevailing body to activate powers for creating a new body and projecting it out. In certain types of samudghāta which do not involve new body formation, the soul expands triggered by karma.

There are different aspects of the body in the context of samudghāta. The main-body (mūla-śārīra), the audārika- or vaikriya-śārīra, serves as a platform for enabling samudghāta. The subtle bodies (Ta and K) accompany the soul during all samudghātas. I investigate each of the five bodies within the frame of samudghāta.

#### 3.1. Audārika-Śārīra

The audārika-śārīra is the only body through which liberation is feasible and all seven types of samudghāta are possible. It is also unique as it is acquired only by birth and not by any other means. Its significance is thus maintained by its inaccessibility to other forms of life.

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<sup>168</sup> Bhattacharya, 2013, p.470.

<sup>169</sup> Wiley, 2000a, p.130 translates the term mūla-śārīra as principal body.

<sup>170</sup> Dh.4 p.165; DS-Br. v.10, p.21.

The dual role of the body, the pursuit of liberation and survival in the worldly cycle is replicated in samudghāta, for it is grounded in the body-theory. In both the enlightened and unenlightened beings, the audārika-śārīra engages in the samudghāta, which conveys the status of the souls and also their ethical positions. Whilst the purpose of KS is to resolve the problem of liberation, on the contrary, all other samudghāta engage in bondage of karma.

Investigating the audārika-śārīra in the frame of samudghāta reveals a new dimension to it that otherwise remains untouched. While a vaikriya-śārīra is by nature supernatural as it is associated with ṛddhis, the audārika-śārīra is born with no special ability. Yet, it can acquire many other labdhis and ṛddhis throughout its lifetime by penance. It is worth noting that the audārika-śārīra itself cannot be created or projected out by means of a labdhi.

Does the specific nature of this type of body hamper the possibility of travelling in space unobstructed? Perhaps the grossness<sup>171</sup> of this type of body is supposed to hinder the samudghāta of an audārika-śārīra? The audārika-śārīra is described as one which is made of seven fundamental elements of dhātus<sup>172</sup>. It is also important to notice that the audārika-śārīra after death leaves behind a visible residue, but the projected-body such as vaikriya-śārīra does not leave any visible residue. I propose that this theoretical frame attributed to the audārika-śārīra deprives it of the possibility of creating a new audārika-śārīra and to project it out.

In the list of seven types of samudghāta of both traditions, audārika-samudghāta is not explicitly mentioned. Yet Digambara sources<sup>173</sup> designate the VS by manuṣya and tiryāṅca as uttara-audārika-samudghāta, i.e., secondary-audārika-projection. If the ‘uttara-audārika-s.’ is a projection of the audārika-śārīra, why is it not listed separately in the list of types?<sup>174</sup> What are the connections of the uttara-audārika-śārīra with the audārika-śārīra and the vaikriya-śārīra? Is this designation implicitly referring its physical nature, i.e., the vargaṇā, or does it imply some other aspects of the body?

Another unique feature of the audārika-śārīra, concerning its actions, can be found in the case of KS and TaS. In the process of KS, in the first moment, audārika-kāya-yoga persists, which implies the audārika-śārīra is in action. Yet, the audārika-śārīra is not created anew to be projected as in the case of the VS triad. Thus, in this respect too, the audārika-śārīra is distinct from the others.

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<sup>171</sup> Dh.14 p.323.

<sup>172</sup> UAR<sub>6</sub> v.1.9.28, v.11; KG 1.48: post-alimentary juice, blood, flesh, sinus, marrow, semen.

<sup>173</sup> Dh.7 p.299.

<sup>174</sup> This Digambara approach has its own intra-textual paradoxes and controversies which is explored in vaikriya-samudghāta discussion.

Even during TaS, the audārika-śārīra must be functional, because the taijasa-śārīra itself is an action-less body. Suppose one is born with an audārika-śārīra and undertakes TaS, then the action undertaken must be audārika-kāya-yoga. I propose that though audārika-ś. is not projected out, literally, it is, in yet to be explored ways involved in the ways in which action by it during TaS is performed.

### 3.2. Vaikriya-Śārīra

The vaikriya-śārīra is the only body which is acquired by both birth and labdhi<sup>161</sup>. Devas and narakas have vaikriya-abilities acquired by birth to also create vaikriya by the process of samudghāta. Manuṣyas and tiryāñcas can acquire vaikriya-labdhi through penance, Digambara sources designate the vaikriya of manuṣya and tiryāñca ('manuṣya-duet' hereafter) as uttara-audārika.

### 3.3. Āhāraka-Śārīra

Āhāraka-śārīra is a body created only for projection and only by (Jaina) ascetics. It is conceived as a unique ability to reach and communicate with the Jina. However, the function is not unique as the Jaina-scriptures have scattered references, affirming varied methods of communication with Jina such as cognitive communication, communication via a mediator or communication by travelling with the physical birth body.

Analysis of these diverse communication approaches<sup>175</sup> conveys that samudghāta is different from other methods. The pressing fact is that the gnoseological pursuit of reaching the Jina may comply with the soteriological purpose, but not with the soteriological ethos.

### 3.4. Taijasa-Śārīra

Taijasa- and kārmaṇa-bodies are generally treated together as in Tattvārtha. Only in the context of samudghāta- and action-theory, the taijasa-śārīra receives precedence. The functions of the taijasa- and kārmaṇa-bodies, eternally accompanying the soul, are drastically different in two contexts. The former can be projected out during TaS, however, the kārmaṇa-body is not figuring prominently in any of the seven samudghātas. While the taijasa-śārīra is action-less, the kārmaṇa-śārīra is said to be involved in the performance of actions. This shows that the two subtle bodies are not only different in their metaphysical composition but also in their functionality.

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<sup>175</sup>One can communicate with the Jina by physically travelling using labdhis such as the vaikriya-ability, or virtually communicate using avadhi-jñāna-ability.

The taijasa-śarīra, activated by labdhi, can fulfil the contrasting functions of healing or of burning a target. Thus, it is more like a discharge of an energy ball, analogous to a chemical reaction instead of a bodily action.

### 3.5. Kārmaṇa-Śarīra

The kārmaṇa-body neither serves as an instigator of a projection nor as a vehicle for projection. Theoretically, a kārmaṇa-śarīra projection is not proposed, unlike the vaikriya-śarīra-projection, yet the case of kārmaṇa-kāya-yoga, i.e., its action is affirmed as an essential process during KS. This has a deeper meaning than what can be evinced by this statement<sup>176</sup>. The kārmaṇa-kāya-yoga is only active in the anāhāraka state of soul. Thus, during KS, the soul is anāhāraka, i.e., not assimilating matter. It thus, implies that the audārika-śarīra even in its living state acquires a state of meditative and non-active stillness. This is the state when the soul is not receiving the audārika-vargaṇā. How this state of stillness differs from the ayoga state needs further comparison. Thus, the nexus of samudghāta and the different types of bodies is complex.

#### Analysis

I argue that the concept of samudghāta and the varied types of samudghāta is feasible due to the conception of multiple bodies with varying degrees of subtleness and varied potencies and roles in Jaina-philosophy. Against the default theory that the soul creates a new body at birth and remains confined in that body, the samudghāta-theory proposes that an additional body can be formed by using labdhi in the living state of the main-body. Moreover, although the soul always remains confined within the limits of the main-body, it can temporarily surpass this limit by the expansion process even before death<sup>177</sup>.

With or without soteriological intent, the soul can experience partial expansion or release from the main-body, metaphorically ‘going away’ from the main-body with the help of subtle bodies, while maintaining its association with the main-body.

As mentioned before, strangely in the list of projections, only three types of bodies, i.e., vaikriya-, āhāraka-, and taijasa-bodies, are projected, whereas the audārika- and kārmaṇa-bodies are not. Further, though taijasa-samudghāta is propounded, taijasa-śarīra is an action-less-body. Moreover, the taijasa-śarīra and the kārmaṇa-śarīra accompany the soul in all forms

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<sup>176</sup> See Appendix 6 for more details.

<sup>177</sup> Deutsch (1993, p.6) says, ‘this gives rise to the sense that somehow “I” am [as any being] able to be other than my [current] body’. This aptly conveys the experiential state during samudghāta.

of samudghāta, serving as companion bodies. The soul though partially outside its body, cannot experience the ‘awe’ of spirituality during forms of chadmastha-samudghāta for some bodies still accompany the soul.

### 3.6. Mūla-Śarīra serves as a Platform for Samudghāta

Vīrasena in his Dhavalā<sup>178</sup> and Brahmadeva<sup>179</sup> in his Dravya-Saṅgraha-Ṭīkā attribute the term ‘mūla-śarīra’ (principal or main body) to that body from which the soul expands out. Samudghāta is instigated spontaneously or by the effort of the soul embodied in the main-body.

Projections are initiated with the assistance of the prevalent body, which by default is either the audārika-śarīra or the vaikriya-śarīra of the embodied soul. It can also be initiated by the āhāraka-śarīra, which can be attested by the multiple projection-theory,<sup>180</sup> outlined in texts such as Prajñāpanā and Dhavalā. The āhāraka-śarīra-projection can serve as a good example. In the state of the āhāraka-projection, if the soul ventures upon another projection such as MS, one can deduce that the projector-body is āhāraka-śarīra and not the birth body. The projector-body can serve two different roles. The projector-body in the VS triad is the doer and instigator of the projection. In VeS triad and KS, the main-body although serves as a platform of projection, it is not the instigator, because the projections are spontaneously instigated by karmic fruition. Only in rare instances of multiple projections does a soul instigate the projection with the assistance of ‘the projected-body’. This is, however, not well described in Jaina-scriptures. Though the main-body in general serves as a propellant, the ultimate cause is the fruition of specific types of karma.

## 4. Conclusion

The five-body- and seven-samudghāta-theories are predicated on static classifications. The body is defined by Jaina authors as that which deteriorates, but there is no other common attribute related to all five types of bodies.

All five body-types play unique roles in different philosophical contexts. Of the five different types of bodies, three are gross bodies and the other two are subtle. There are more differences entailed in this gross /subtle distinction.

The distinction also pervades the arena of its functionality and regulation by the soul. It is the subtleness of the bodies that facilitates the projection concept. Theoretical assumptions

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<sup>178</sup> Dh.4 p.165.

<sup>179</sup> DS-Br. v.10, p.21.

<sup>180</sup> The Prajñāpanā mentions that the soul having undertaken VS can go through the death-projection.

that a body can be visible or invisible, cross boundaries or escape obstacles to accomplish samudghāta are grounded in the Jaina theory of matter regulated by soul.

Investigation of the concept of samudghāta reveals that the body-theory transcends the notion of the body as a companion of the soul created by birth or after death. Different types of bodies are associated with different contexts and purposes: the soteriological purpose (audārika-śārīra), supernatural execution (vaikriya-śārīra), energy source, healing and destruction (tajjasa-śārīra), communication with a Jina or a śruta-kevalī (āhāraka-śārīra), and karma-store i.e., as a source of action and acting body (karmic-śārīra). Though these are predominant features, they are not exhaustive functions confined to the specific body type.

Another difference is that action by the three bodies, i.e., audārika-śārīra, vaikriya-śārīra and āhāraka-śārīra is by self-effort. By contrast, the action of the karmic-śārīra is spontaneously occurring during trans-migratory states, and in the KS. The kārmaṇa-kāya-yoga is not instigated by the will of the soul, but automatically regulated by karma at a specific moment. The fifth body, i.e., the tajjasa-śārīra, is also auto-regulated to provide radiance etc.

The body-theory is grounded in the Jaina theory of matter, conceiving of each body as being composed of a unique set of material aggregates. Since the difference in these aggregates is merely due to the degree of concentration and combination of elementary atoms it can be rightly stated that Jainas regard the phenomenal difference of matter as a derivative feature. At the same time, these aggregates have unique functions and are meaningfully different.

The vaikriya-śārīra is known for the most profuse supernatural possibilities. It is said to be potentially found in all life-forms. The commentaries to the ancient Jaina narrative literature use depictions of manifestations of different forms through vaikriya-samudghāta as a unique pedagogical tool, where a deity, a deceased teacher, a family member or a celestial-being, use this ability to reach a person or a group in the middle-world to educate or awaken them. However, narrations of its negative usage are also prevalent.

The āhāraka-śārīra is the only body that can be created by effort, i.e., by using labdhi. It is considered as a pristine body created exclusively to execute the function of communication with a Jina. Hence, its uniqueness is rooted in its purpose, in the required quality of the body and in the imagined specific context of its creation. The fact that āhāraka-śārīra is created only for the purpose of samudghāta justifies the five-body-theory of the Jainas and can therefore be regarded as one of the causes of its uniqueness.

The *kārmaṇa-śarīra* is a unique repository of karma. This concept is a requisite for the Jaina-philosophy of metaphysical dualism and based on the denial of the concept of governance by God.

Jaina philosophy conceived the *taijasa-śarīra* as an action-less energy body, which is not only different from the four other bodies, but also unique in its theorization for the concept is used to explain magical powers of healing and cursing. I assume that the subtleness of the last four bodies makes their use for projection plausible. In a nutshell, all five bodies are unique, each for different reasons.

#### 4.1. The Body in the Indic Frame

The difference of ontology within Indic-traditions does not hamper conceptualising similar theories. Some Hindu-traditions affirm a notion of body, added with the concept of subtle body in the trans-migratory state. Yet, a standardised model of five-body-theory found in Jainism is absent in other Indic-traditions. The five *kośas* and the five *skandhas* are grounded in the theories of monism and momentariness, thus they deny dualism and do not represent the body as ‘other’. Jaina ontological dualism, in its strict sense, distinguishes the body and the self; however, it affirms their interactions.

The atomic theory of matter is significant for the conceptualisation of the Jaina body-theory. Unlike the atomic-theory, the five-element-theory serves as a foundation in other Indic-traditions. The five-element-theory is not entirely compatible with Jaina-philosophy for the fundamental reason that Jainas are dualist and further some of the elements of the Hindu-traditions, such as earth, fire, etc., are immobile beings in Jaina texts such as the *Ācārāṅga*. Hence Jaina ontology and ethics do arguably re-conceptualise the elements as living beings. Hence it is not directly compatible with the five-element-theory. Also, in Jaina-philosophy, the ‘unit of matter’ is the atom, while the ‘five elements’ are regarded composites of molecules. This further demonstrates that the two theories have different orientations. In the five-element-theory, the elements together compose the universe, while in Jaina-philosophy of the six reals, only material entities are composites of elementary material units, aggregates made of atoms. The *pradeśa* is a unit of all reals but conceptually distinct of each real.

#### 4.2. The Nexus of Jaina Philosophical Theories

Jaina philosophical theorization dwells on the investigation of the inter-related, inter-connectedness of aspects or concepts. Body-theory, *samudghāta*-theory, karma-theory and cosmology-theory are mutually embedded, and each is requisite to apprehend the other. Thus,

the cross-referencing method assists to apprehend the complexity of the theories, identify, or unveil interrelated and divergent issues or resolve apparent contradictions amongst them. Though it goes without stating that the historical origination of the theories can be debatable, it cannot be the pursuit of the current philosophical research.

It is evident that the five-body-theory is a crucial precondition for the samudghāta-theory and, to some extent, vice versa as discussed above.

Another important observation which can be arrived at by analysing bodies within the frame of samudghāta concerns the functionality of lifespan and body-duration. The collapse of the birth body is empirically considered the end of life, but in Jaina karmology the age-rendering-karma and the body-rendering-karma regulate the duration of life and the duration of the body, respectively. The different types of karma represent not one but two different theoretical regulators affecting phenomenal death. Such a model of karma is prerequisite for the samudghāta-process. This is because during samudghāta, the soul partially extends beyond the main-body (projector-body), which serves as a platform for the projection. The projected-body is created and eventually abandoned yet discarding the projected-body does not ensue in the death of the projector-body. The duration of life and body is in each case distinctly governed by karma. However, it is evident that birth body and life duration are in conjunction with each other. Projection-theory would not be possible without this unique concept of distinct types of karma.

#### 4.3. The Common Factors of Samudghāta

The common thread across all types of samudghāta is the relocation of soul-units either within the body or in the area beyond the limits of the main body. This expansion of the soul beyond the confines of the prevalent-body has been well characterised by the Śvetāmbara Sthānakavāsi Ācārya Ghāsilāla (19<sup>th</sup>CE) in his Pīyūṣavarśiṇī, a commentary of the Aupapātika.<sup>181</sup> He stated, ‘change in the inherent disposition to a different state’ is samudghāta. This implies that the soul’s confinement within the limits of the main-body is the natural state of existence. The embodied state is life, the disembodied state by default process leads to death. During samudghāta some soul-units are said to relocate inside and outside the physical body, hence unique.

The projections related to labdhi involve creating a new body; hence they represent more than a mere partial expulsion of soul-units. Thus, the different types of projections have

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<sup>181</sup> Aup.-Gh. v.70. p.666: svabhāvād anyabhāvena pariṇamanam samudghātaḥ.

commonality in the context of soul-body relationship. Where it is maintained with expansion of soul-units.

The other common factor is the expedited fruition (udīraṇa) of karma. Even though a common factor, the karmic discharge differs in different samudghāta. The discharge of karma in the VS triad is complemented by a counter process. As Schubring (1962 §89, p.185) says, ‘the three projections related to creation of new bodies (veuvviya-, āhāraga- and teyaga-s.) have nothing to do with the karman directly, the parts of nāma-kamma becoming effective in the resp. bodies (§ 62) drop out’.

Thus, the specific nature of association of samudghāta and karma is that every action involves karmic discharge. The only fact remaining is that the association of certain types of karma with the experiences mentioned by Schubring cannot be tangible. Moreover, the tangibility in the empirical sense cannot deduce that the notion comes from empirical visibility. It is the theoretical process of karma proposed by Jaina-philosophy according to which every action is caused by material karma and in turn every action procures karma. Above all, one can get a glimpse of the fact that the role of karma in all projections is neither similar nor equally important.<sup>182</sup>

The notion of mūla-śarīra or main-body, also receives a broader understanding within the frame of samudghāta. The ‘main-body’ understood as the birth body (janma-śarīra), which serves as a platform for the projection, is relative. In case of double or multiple projections, the birth body need not be the main-body, rather the projected-body serves as a substratum for the next projection. For example: in the ĀS state, the soul with the āhāraka-śarīra can head on to a new samudghāta such as MS. In such a case the āhāraka-śarīra is the main-body. Redefining the concept of the main-body as one which serves as the platform for projection is possible within the frame of samudghāta. Thus audārīka-śarīra, vaikriya-śarīra and āhāraka-śarīra can serve as the main-body as needed. There is no further distinction of the main-body available. Furthermore, it is only the Digambara philosophers Vīrasena and Nemicandra who used the term mūla-śarīra to distinguish the projector-body from other bodies. The earlier authors, without specifying the type of body, stated that soul projects or expands outside ‘its’ body. Hence the special identification for projector-body with a designation came later. Further, the multiple main-bodies during multiple projections are also not distinguished using different names such as the primary main-body or projector-body and the secondary main-body or projector-body. Further the analogy of the body as a cage seems to relate only with the main-

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<sup>182</sup> This needs an elaborate investigation in the context of karma-theory.

body. Above all, it is this cage which one partly surpasses during samudghāta, even when the goal is not liberation.

### III. VEDANĪYA-SAMUDGHĀTA AND KAṢĀYA-SAMUDGHĀTA

#### 1. Introduction

Jaina philosophy suggests that pain and emotions are fundamental to all life-forms. Jaina scholars prodigiously depict pain and emotions as a source of samudghāta. Vedanīya-samudghāta (VeS) and kaṣāya-samudghāta (KaS) are the first two of the standard lists of seven types of samudghāta in almost all Jaina texts<sup>183</sup> such as Bhagavati<sup>184</sup> and Prajñāpanā.<sup>185</sup> It is said that their duration is one antaramuhūrta. Yet further details are rarely explicated.

I examine VeS and KaS together for they demonstrate commonalities in a few aspects. The process of their projection is similar, and they are depicted as feasible in all life-forms. Moreover, Jaina texts based on the hierarchy of maximal-minimal count (HMM) theory (alpa-bahuta) proposes that their population rate is close to each other, compared to other types of samudghāta. The HMM as stated in the Prajñāpanā<sup>186</sup> shows that the maximum number of VeS is slightly more than the maximum number of KaS (viśeṣādhika), which is a minor difference.<sup>187</sup> Above all, both projections are prone to similar questions, hence they are discussed together in this chapter.

Both VeS and KaS projections are simple and do not attract much attention of Jaina scholars, nor are they elaborated within the context of discussion on magic or mysticism. I contend that they are neglected within Jaina-philosophy.<sup>188</sup> This chapter attests their unexplained and thus neglected aspects. The conditions and causes are explored to trace the subtleties of not only the two types of samudghāta but of Jaina-philosophy itself. I examine the types of VeS, which alludes to their less significance or less importance within Jaina-literature. I deliberate on the material by way of the cross-referencing method.

#### 2. Types of Vedanīya-Samudghāta and Kaṣāya-Samudghāta

Types of VeS are not listed in Jaina-scriptures but those of KaS are mentioned.

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<sup>183</sup> The only source which does not mention VeS and KaS on the top in the list is Viś.-He (vol.6, p.1091).

<sup>184</sup> Bh. 2.74.

<sup>185</sup> Pra.3 §36.1.

<sup>186</sup> Pra.3 §36.35.

<sup>187</sup> KaS is innumerable times more than MS. VeS is little more than KaS.

<sup>188</sup> I propose for further deliberation that the lack of elaborations of VeS and KaS within Jaina-philosophy is credited to the lack of significant contribution of these concepts to Jaina-philosophy.

## 2.1. Vedanīya-Samudghāta

The Prajñāpanā<sup>189</sup> and the Sthānāṅga<sup>190</sup> present seven doors (dvāra)<sup>191</sup> for analyzing pain (vedanā) which in turn lead to the distinction of seven different types of vedanā. Yet, the taxonomy is neither replicated in the case of VeS nor do the Jaina texts or authors render any other type of the vedanā-samudghāta.<sup>192</sup> If the taxonomy of VeS were presented by Jaina texts, it would have helped in exploring the intricacies of the Jaina philosophical stance related to the context of pain. Undisputedly, any taxonomy can significantly help rendering an “order” or “stratification” to the subject, hence contribute to a better analysis of the subject. Plato tells us that collection and division provide us with a way to understand the relationships between some unity and some plurality (Phaedrus 265d-266b, and Philebus 16c-17a): ‘Division is a process whereby any sort of unity is resolved into a plurality. Collection is the process whereby a plurality is collected into a unity’.<sup>193</sup>

Taxonomy helps identifying the similarities and differences between elements of a defined set of phenomena or terms. The taxonomies of vedanā not replicated in texts touching on the subject of VeS reveals the following: (1) the absence of taxonomy is one rationale for its neglect; (2) there is more to be explained about VeS by Jaina authors; (3) by cross-reference with the karma-theory more could be learned about the possible reasons for the absence of a taxonomy. In the absence of taxonomy, and other textual sources, the content of VeS is even trivial for detailed discussion.

## 2.2. Kaṣāya-Samudghāta

The vocabulary of kaṣāya-samudghāta is originally not connected with any clear-cut dogmatic concept.<sup>194</sup> Bruhn (1987, p.82, cf.1992) considers it surprising that the Jaina canonised four types of passion or kaṣāya<sup>195</sup>: anger (krodha), pride (māna), deceit (māyā) and greed (lobha) ‘without introducing some of the cryptic synonyms’.

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<sup>189</sup> Pra.3 §35 saṅgrahīṇi-gāthā: sītā ya davva śārīra sāta taha vedanā havati dukkhā, abbhovagamovakkamiyā ṇidā ya aṇidā ya ṇāyavvā, sātamasātaṃ savve suhaṃ ca dukkhaṃ adukkhamasuhaṃ ca, māṇasarahiyaṃ vigalindiyā u sesā duvihameva.

<sup>190</sup> Sthā. 2.395-97: (395) jīvāṇaṃ dohiṃ thāṇehiṃ pāvaṃ kammaṃ udirenti, taṃ jahā - abbhovagamiyāe ceva veyanāe, uvakkamiyāe ceva veyanāe/ (396) jīvāṇaṃ dohiṃ thāṇehiṃ pāvaṃ kammaṃ vedenti, taṃ jahā - abbhovagamiyāe ceva veyanāe, uvakkamiyāe ceva veyanāe/ (397) jīvāṇaṃ dohiṃ thāṇehiṃ pāvaṃ kammaṃ ṇijjarenti, taṃ jahā - abbhovagamiyāe ceva veyanāe, uvakkamiyāe ceva veyanāe.

<sup>191</sup> Pain is depicted in the seven contexts: śīta-vedanā-dvāra, dravya-vedanā-dvāra, śārīra-vedanā-dvāra, sātā-vedanā-dvāra, duhka-vedanā-dvāra, abhyupagamikā and aupakramikī-vedanā-dvāra, nidāna-anidāna-vedanā-dvāra.

<sup>192</sup> For details see Appendices.

<sup>193</sup> Arlig, 2015.

<sup>194</sup> Bruhn, 1987, p.79.

<sup>195</sup> Pra.3 §14.1; Sthā 4.75; Sam 4.

Each type of passion is again divided into four types based on differences in intensity<sup>196</sup>: severely intense (anantānubandhi), intense (apratyākhyānāvaraṇa), moderate (pratyākhyānāvaraṇa), and very mild or ‘smouldering’ (saṃjvalana), of which the last is the weakest. Bruhn (1987, p.65) calls the first four ‘content terms’ and the latter ‘function terms’ (e.g., degree markers). The combination produces sixteen types.

The other sub-types of passion, the nine no-kaṣāyas<sup>197</sup> or ‘quasi passions’, are laughter (hāsyā), sensual pleasure (rati), spiritual displeasure (arati), fear (bhaya), grief (śoka), disgust (jugupsā), and three types of lust related to the three genders (strī-veda, puruṣa-veda and napumsaka-veda). The term ‘no’ in the expression no-kaṣāya indicates that it is referring to sub-categories. Other<sup>198</sup> duets are also stated such as ‘with diligent awareness’ due to mohanīya karma (ābhoga-nivartita) and ‘without diligent awareness’ caused by mohanīya karma (anābhoga-nivartita); ‘pacified’ emotions (upaśānta) and ‘not-pacified’ emotions (anupaśānta).

Amongst the diverse typology about kaṣāya in Jaina-scriptures, only the principal four types<sup>199</sup> are reused to enumerate the types of kaṣāya-samudghāta: krodha-samudghāta, māna-samudghāta, māyā-samudghāta and lobha-samudghāta. Subtypes are absent. Some other types can be traced in the explanations of the KaS. In the Dhavalā,<sup>200</sup> Vīrasena mentions that fear can create KaS, which confers that samudghāta is rendered possible by emotion of fear and others. Fear is one of the no-kaṣāyas within Jaina karmatology. It is enthralling to observe that Vīrasena writes ‘fear etc.’ (ādi). What is included in the etcetera remains unknown. However, if fear can trigger samudghāta, the other no-kaṣāyas may also induce it. Though Jaina sources do not explore it any further, the former view that the other no-kaṣāya must be inclusive of the ‘others’ is logical. This is even more likely for the fact that the no-kaṣāyas are associated with the four key emotions. If kaṣāya can create samudghāta, the sub-ordinate emotions must also be able to trigger it. To better understand KaS, which of the four degrees of emotions can induce KaS? It is evident that intensity is a requisite to trigger projection. According to Śīlāṅka<sup>201</sup>, anantānubandhi-kaṣāya produces KaS. But this view can be paradoxical. Further, reusing Bruhn’s terminology, KaS types are based on content and not listed based on functional terms, though the latter are important. However, we already know that kaṣāya-samudghāta is

<sup>196</sup> Ut. 33.11; Sthā. §4.84-87; Pra.3 §14.7: cauvvihe kohe paṇṇatte. taṃ jahā - anantānubandhī kohe, appaccakkhāṇe kohe, paccakkhāṇāvaraṇe kohe, sanjalāṇe kohe....

<sup>197</sup> Sthā. 9.69: nava-vidhe ṇokaṣāya-veyaṇijje kamme paṇṇatte, taṃ jahā – itthivee, purisavee, ṇapunsagavee, hāse, ratī, aratī, bhaye, soḡe, dugunchā.

<sup>198</sup> Sthā. 4.88-91; Pra.3 §14.9: ābhogaṇivvattie, anābhogaṇivvattie; uvasante, aṇuvasante.

<sup>199</sup> Pra.3 §14.9.

<sup>200</sup> Dh.4 1.3.2, p.26.

<sup>201</sup> Ā-Śī. v.2.171.

produced by a high intensity of passion. The association of intensity with KaS, can be illuminated by information on the number of samudghātas possible in different types of ascetics. Of the six types of ascetics<sup>202</sup> distinguished in the Bh., the nirgrantha<sup>203</sup> ascetic does not undergo any samudghāta. Of the five types of ascetics based on code<sup>204</sup>, only those who are sūkṣma-samparāya<sup>205</sup> do not undergo any samudghāta. This confirms that kaṣāya-samudghāta does not occur for one with mildest type of emotions, i.e., saṃjvalana-kaṣāya.

### Analysis

The plethora of types of pain and emotion analysed in Jaina-scriptures contributes to a rich philosophical semantics that render understanding of the nuances of these phenomena. However, these taxonomies are not employed to explain the process of samudghāta itself.

Jaina sources distinguish types of KaS, but do not list types of VeS. The possible reason could be that the types of kaṣāya are depicted as resulting from the many types of mohaniya-karma<sup>206</sup>. By contrast, vedaniya-karma is only of two types: pleasure-rendering-vedaniya-karma and pain-rendering-vedaniya-karma<sup>207</sup>. According to the texts<sup>208</sup>, VeS is caused only by pain-rendering-karma, but not by the pleasure-rendering-karma. Hence, VeS is presented as of only one type, and caused by only one type of karma. The question arises why VeS is affirmed by pain but denied by pleasure? The problem is intensified because Jaina-philosophy affirms the possibility of KaS by attachment and aversion, i.e., all kinds of emotions. Moreover, the intimate relation of pain and pleasure with the emotions of like and dislike is also evident. In other words, attachment causes an experience to be pleasurable or painful and vice versa. In such a theoretical frame, what does the denial of VeS by pleasure convey? Primarily, VeS and KaS are governed by two distinct types of karma: mohaniya-karma and vedaniya-karma. In the vītarāga state one lacks emotion but has experience of both pain and pleasure. There is a thin line between the distinct function of emotion and the experience of pain and pleasure according to Jaina psychology. In conclusion, Jaina-philosophy conveys that pleasure independent of

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<sup>202</sup> The KaS is affirmed in the four lower types of ascetics: pulāka, bukuśa, kaṣāyakuśīla, and pratisevanā-kuśīla. It is absent only in an ascetic who has reached the nirgrantha and snātaka state of asceticism.

<sup>203</sup> Bh. 25.6.435-39.

<sup>204</sup> The three who can experience KaS are: sāmāyika-samyata, chedopasthāpanīya and parihāra-viśuddhi, while the ascetics with the code of conduct of the sūkṣmasamparāya and yathākhyāta should not go through it. The latter categories of ascetics are associated with the practice of the highest code of conduct.

<sup>205</sup> Bh. 25.7.542.

<sup>206</sup> KG vol.1, v.13-14,17.

<sup>207</sup> KG vol.1, v.12.

<sup>208</sup> Sthā.-A vol.3, p.703; Jī.-M<sub>1</sub>, p.23.

emotion cannot generate VeS. Furthermore, the lack of elaborate types of these projections led to an impediment in the development of ideas or illustrations on this subject.

### 3. Vedanīya-Samudghāta and Kaṣāya-Samudghāta in Life-forms

Both Śvetāmbara-<sup>209</sup> and Digambara-literature<sup>210</sup> unanimously affirms the possibility of VeS and KaS in all life-forms. But ‘It does not necessarily take place in the course of each life’.<sup>211</sup> Jaina authors also state the possibility of varying degrees of occurrence in each life-form. The text Pra.<sup>212</sup> rendering the hierarchy-of-the-maximum-and-minimum-count (alpa-bahuta) of samudghāta states that VeS occurs in most life-forms, whereas KaS in a smaller number of life-forms. The classification shows that the experience of pain related samudghāta is considered to be more prominent in life-forms as compared to passions and other emotions. Of the many questions raised in the texts concerning the revolving qualitative hierarchy of species in various contexts of all samudghātas, I consider only the first important one as stated in the Prajñāpanā.

The opening paragraph states<sup>213</sup>:

‘The beings with non-kaṣāya-samudghāta are the least in number, the beings with māna-samudghāta due to ego are infinite times more than the previous one, the beings with krodha-samudghāta are little more (viśeṣādhika) than the population of beings with mānā-samudghāta, the beings with māyā-samudghāta are little more than the population of beings with krodha-samudghāta, the beings with lobha-samudghāta are little more than the population of beings with māyā-samudghāta, the beings without any samudghāta are numerable times more (saṅkhejja-guṇā) than the population of beings with lobha-samudghāta’.

This classification emphasizes the differential ontological cum psychological status of the beings in general. Thus, Jaina psychology proposes that the maximum beings are prone to greed. It is as though not only humans, but all beings in general are more driven by greed. It is also pertinent to state that greed, among the four emotions is eventually destroyed as the last of the passions in the 10<sup>th</sup> guṇasthāna.<sup>214</sup>

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<sup>209</sup> Pra.-M<sub>1</sub> vol.2, p.1115.

<sup>210</sup> Dh.7 p.321.

<sup>211</sup> Wiley, 2000a p.276; Pra.3 §14.1 36.8. The Prajñāpanā raises a question how many VeS can happen in the future for any one hell-being. To this the reply is, it may or may not happen. If it occurs it will be one, two, three and maximum infinite. This implies that there is a possibility that a certain type of being will not undergo a VeS at all, because it might liberate soon. This is one example from the text, which, deductively claims that the projection need not happen in each life-form.

<sup>212</sup> Pra.3. §36.35.

<sup>213</sup> Pra.3 §36.35.

<sup>214</sup> Glasenapp 1942, p.74.

However, this hierarchical sequence is not the same when the question is revisited in the context of specific life-forms such as celestial-beings, hell-beings, etc. The population rate of ego-driven samudghāta is higher in devas compared to others.<sup>215</sup>

Jaina thinkers such as Ārya-Śyāma were intensely concerned with the question of alpa-bahuta differential quantity of samudghāta across life-forms. Why was this question considered so important? What problems do the resulting classifications resolve? What is their soteriological purpose and pedagogical significance? These questions are provoked by the alpa-bahuta approach. Though, as in the above case, one could draw upon the Jaina classification of life-forms and psychology, but more intensive research is needed within this domain.

### 3.1. Paradox in Canonical and Śīlāṅka's Stance

One isolated statement by Śīlāṅka will assist in unveiling the Jaina philosophical view about the intensity of emotions and its association with spirituality.

According to Śīlāṅka (9 CE)<sup>216</sup> in his Ācārāṅga-Ṭīkā, kaṣāya-samudghāta is attempted by one who has endlessly-binding-anger-deluding-karma (anantānubandhi-krodha-mohanīya-karma)<sup>217</sup>.

If Śīlāṅka's statement about kaṣāya-samudghāta is taken verbatim, the implication is that it will occur only in the first guṇasthāna, because the first guṇasthāna is assigned to those with a deluded worldview (mithyādṛṣṭi) and endlessly-bound-anger is associated with a deluded state<sup>218</sup>. But this does not seem to concur with other relevant sources from both traditions.

To further speculate about this, the analysis of the concepts of the 'feasibility of KaS' in the context of the guṇasthāna-theory, the nirgrantha-concept, and karma-theory are valuable. I present few references that will suffice for the current argumentative analysis.

A passage in the Bhagavatī-sūtra<sup>219</sup> states, rather apodictically, that kaṣāya-samudghāta can be experienced by four of the five listed types of ascetics. In the same text collection, in the context of the well-known classification of five hierarchical types of Jaina ascetics, it is stated that Jaina ascetics associated with the first three stages can go through the KaS, but not those in the final two stages.

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<sup>215</sup> Pra.3 §36.

<sup>216</sup> Ā-Śī. v.2.171, p.85: kaṣāyasamudghāto anantānubandhi-krodhādyupahata-cetasa-ātmapradeśānām itaś cetaś ca prakṣepa.

<sup>217</sup> Ā-Śī. v.2.171.

<sup>218</sup> Glasenapp, 1942, p.9: translates anantānubandhi as 'of long duration'.

<sup>219</sup> Bh. 25.6.435-439; 25.7.542.

This is also attested in the Dhavalā which states, kaṣāya-samudghāta is possible from first to sixth guṇasthāna.<sup>220</sup> Thus, all the above references from both Jaina-traditions acknowledge the presence of KaS in Jaina ascetics who do not have the endlessly-bound-anger-karma (anantānubandhi-krodha) which Śīlāṅka proposes as a cause of KaS.

When I discussed this question with the monk Mantrī Muni Sumer mala<sup>221</sup>, he stated that it should be understood symbolically and not literally. The verity of Śīlāṅka's concept within Jaina-philosophy can only be inferred.

## Analysis

VeS and KaS is found in all life-forms, yet Jaina mendicants of higher spiritual realms are said to be not experiencing it. Śīlāṅka is of the opinion that anantānubandhi-kaṣāya leads to KaS, while Malayagiri<sup>222</sup> is of the contention that tīvra-adhyavasāya is a requisite for KaS.

Finally, Śīlāṅka's view can only be understood symbolically as these projections are found in beings that lack intense emotion, as in the case of ascetics. In a nutshell, the lack of intense emotion does not deny these projections<sup>223</sup>. However, the intense state of soul or psychological state (adhyavasāya)<sup>224</sup> is considered imperative for these projections. How the intense psychological state is different from intense emotion needs to be speculated. Thus, based on few available sources, we deduce that in Jaina-philosophy, samudghāta is not a mental construct or a venture executed by mind, it is the sheer state of the soul influenced by karma.

## 4. Causes of Vedanīya-Samudghāta and Kaṣāya-Samudghāta

### 4.1. Causes of Vedanā and Kaṣāya

Vedanā serves as a cause for VeS and kaṣāya serves as a cause for KaS. In case of VeS and KaS the implicit and explicit cause<sup>225</sup> needs to be investigated. Although the Prajñāpanā<sup>226</sup> describes various pain inducing factors, it does not render a list of casual factors of vedanā-

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<sup>220</sup> Dh.4 pp.44-47; JSK vol.4, p.343.

<sup>221</sup> Interview: Mantrī Muni Sumer mala, Delhi, 2016.

<sup>222</sup> Pra.-M<sub>I</sub> vol.2, p.1115.

<sup>223</sup> Research about absence of role of mind in VeS and KaS is needed.

<sup>224</sup> The term adhyavasāya is polysemous and is used with varied meanings in Jaina sources. PSM (vol.1, p.30) mentions the meanings thought (vicāra), status of soul (ātma-pariṇāma) and mental resolve (mānasika-sankalpa). For details See Wiley (2011). In the current context the meaning ātma-pariṇāma is appropriate for KaS is not regulated by mind.

<sup>225</sup> Jaina-philosophy proposes the two aspects in the contexts of causal factors: prāyogic (by effort) and vaisrasika (natural). Further, karma and effort as two causal factors is also a prevalent theory.

<sup>226</sup> See details in Appendix 6.

samudghāta. But in stark contrast to the treatment of VeS, Jaina texts do explain the link between types of kaṣāyas and types of KaS.

Jaina texts also<sup>227</sup> list the causal factors for pain: kṣetra (place), śarīra (body), vastu or vāstu<sup>228</sup> (house. etc or living and non-living entities respectively),<sup>229</sup> and upadhi (objects). Both<sup>230</sup> the Sthānāṅga and the Prajñāpanā list four causes of emotions: caused by ātma-pratiṣṭhita (one-self), para-pratiṣṭhita (others), ubhaya-pratiṣṭhita (both), apratiṣṭhita (none). These emotions can be aroused by self, others, both or none. In case of causal factors this reveals the internal factors. It is thus logical to assume that some of the causal factors of pain and emotions might be applicable for respective types of samudghāta.

Having reviewed the causal factors of vedanā and kaṣāya, I now explore the causal factors of the VeS and the KaS as illustrated by commentators such as Akalaṅka and Malayagiri, although in different contexts. Akalaṅka mentions the causal factors in the context of a description of the KaS and Malayagiri does so in the context of a discussion of the cosmological area of expansion.

## 4.2. Causes of Vedanīya-Samudghāta

I discuss the causes of VeS in the frame of karma-theory followed by the examination of both traditions.

### 4.2.1. Cause within the Frame of Karma-Theory

K. Wiley in her research argues that pain (vedanā), although depicted to be associated with those karmas whose fruition requisites an appropriate status of soul (jīva-vipākī), is also those karmas whose fruition requisites an appropriate matter (pudgala-vipākī). She writes,

‘The close association between vedanīya-karma and contact with external objects that cause pleasure or pain is reflected in Vīrasena’s statement that the operation of sātā-vedanīya-karma is associated with the availability of, or the collecting together, or procuring of, external objects that are the cause of happiness. From this perspective, although the vedanīya-karma is classified as jīva-vipākī-karma, it is also understood to have the characteristics of a pudgala-vipākī-karma, for there is no other karma that is efficient cause of enabling one to gather

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<sup>227</sup> Sthā. 4.80-83; Pra.3,§14.5: khettaṃ paḍucca, vatthum paḍucca, sarīraṃ paḍucca, uvahiṃ paḍucca.

<sup>228</sup> The Skt. of vattum (Pkt) should be vastu or vāstu. Thus, rendering dual interpretation.

<sup>229</sup> Madhukara, Muni, Pra.2 vol.2, p.139: Madhukara muni notes that Malayagiri in this commentary describes the upadhīs as remaining factors other than the three.

<sup>230</sup> Pra.3 §14.3; Sthā. 4.76: ātapatīṭṭhite, parapatīṭṭhite tadubhayapatīṭṭhite, apatīṭṭhite.

together those things that are the source of pleasure or that reduce one's suffering. (D 1.9-1.18 vol.6, p.36)'.<sup>231</sup>

Wiley makes a valid point, but in the context of samudghāta the debate is slightly different. The question arises whether VeS is caused by an inner or external cause and, further, will it make a difference if it is jīva-vipākī or pudgala-vipākī case. The clause that the pain is 'embedded in the self' is valid, reinforcing the perspective that although external causes are listed in Jaina texts the ultimate causes are the inner causes, i.e., the karma induced cause. Be it jīva-vipākī or pudgala-vipākī, it is the fruition of karma which regulates it.

### Analysis

The factors causing pain and emotions are conceptualised in different thematic contexts. The inner and outer causal factors, and the causal factors presented in form of a canonical nikṣepa (place, time, substance, and mode), supplement and instigate the causal karmic factors. Since the karma needs appropriate time, place, substance and status of soul, the theorisation includes association of non-karmic cause embedded in the karmic cause. The key is that the model of outside-inside influence is very well acknowledged.

Jinabhadraṅgi<sup>232</sup> explicitly states, that the pleasure and pain caused by puṇya and pāpa, i.e., good and bad karma, come to fruition due to external factors. Similarly, even puṇya and pāpa are dependent on the causal factors of place, time etc. (nikṣepa).<sup>233</sup> The chain reaction of causal factors is thus evident where the samudghāta is instigated due to pain. Pain is caused because of karma and karma in turn is influenced by place, time etc.

### 4.2.2. Śvetāmbara View

#### 4.2.2.1. External Cause Requisite for Vedanīya-Samudghāta: Malayagiri's Stance

Within the frame of cosmology, Malayagiri raises few questions concerning the amount of space occupied by souls during samudghāta and its variation across different life-forms. The Prajñāpanā commentary of Malayagiri<sup>234</sup> states: 'Intense pain is not possible in areas such as a corner of the cosmos (niṣkuṭa), thus VeS is absent in such areas'. The question is why? The commentator<sup>235</sup> argues that in these areas the trouble-creating factors (upadrava) that serve as

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<sup>231</sup> Wiley, 2000a, p.278.

<sup>232</sup> Viś. v.2523: puṇṇāpuṇṇakataṃ pi hu sātāsātātaṃ jadhodayāṭī, bajjhabalādhāṇāto deti tadhā puṇṇa-pāvaṃ pi.

<sup>233</sup> Different nikṣepa methods are traced in canonical and non-canonical literature. See Bhatt (1978).

<sup>234</sup> Pra.-M<sub>2</sub> vol.2, p.300: iha vedanā-samudghāto vedanātiśayāt, vedanātiśayaś ca loka-niṣkuṭeṣu jīvānāṃ na bhavati, nirupadrava-sthānavartittvāt teṣāṃ, kintu trasa-nāḍyāḥ antaḥ.

<sup>235</sup> Pra.-M<sub>2</sub> vol.2, p.300: nirupadrava-sthānavartittvāt teṣāṃ.

a cause for VeS are absent. Following this he says, VeS occurs only in the column in cosmos, which is abode of mobile beings (trasa-nāḍi).<sup>236</sup> The commentator<sup>237</sup> argues that external factors are found within the trasa-nāḍi. When Malayagiri<sup>238</sup> says, that at the edges of the cosmos the causes of pain are absent and they are present only in the trasa-nāḍi, then there is an unaccounted gap, since there is space outside trasa-nāḍi other than niṣkuṭa<sup>239</sup>. But the rationale about the lack of trouble-causing factors in certain regions is a valid scholastic point.

Malayagiri attests his stance by cross-referencing with the direction-theory. The view expressed in the Prajñāpanā<sup>240</sup> is that VeS ‘requisite [occurs] in all six directions’. Malayagiri’s attestation is, the VeS takes place in all six directions, no less than six. Further, since the Prajñāpanā uses the expression ‘niyamā chaddisi’ (by law in six directions), it emphasizes the possibility of its occurrence within trasa-nāḍi. Since, only within the trasa-nāḍi area expansion in six directions is possible. A soul outside this region is prone to expansion in lesser number of directions. In other words, the conditioning role of external factor for VeS is attested by the direction-theory. It can be concluded that both the cosmological and the metaphysical Jaina-theory proposes that VeS occurs only within the trasa-nāḍi. Malayagiri<sup>241</sup> also writes: ‘usually arises due to the pain aroused by others’. This mention of ‘usually’ opens the possibility that the VeS can happen even without external cause, though with the emphasis that VeS needs an external cause.

#### 4.2.2.2. Cross-Referencing with the Vighraha-Gati-Theory

In this section I consider the possibility that ‘VeS occurs during AG’. However, I do not examine the possibility of VeS other than AG, without denying its possibility.<sup>242</sup>

Malayagiri raises a question, as to why the area of VeS is equal to the distance covered in one, two or three units of the AG (vighrahagati), given that vighrahagati can be of more than three-units of time (samaya) duration? He states: ‘Vighrahagati can be of three to five units of

<sup>236</sup> Trasa-nāḍi is a column-shaped space located in the center of cosmos which serves as an abode for mobile beings. Outside this area, only subtle immobile-beings reside.

<sup>237</sup> Pra.-M<sub>2</sub>, vol.2, p.300: tatra parodīraṇa-sambhavāt.

<sup>238</sup> Pra.-M<sub>1</sub>, vol.1, p.1112.

<sup>239</sup> See image in Appendix 1.

<sup>240</sup> Pra.<sub>3</sub>, §36.59: sarīrappamāṇamette vikkhambhabāhallaṇaṃ ṇiyamā chaddisiṃ evaie khette aphuṇṇe evaie khette phuḍe.

<sup>241</sup> Pra.-M<sub>1</sub> vol.1, p.1112: prāyaḥ parodīrita’ vedanā vaśāta upajāyate.

<sup>242</sup> Pra. states the duration of VeS in the vighrahagati is similar to the duration of vighrahagati, which implies that they both are synchronous. However, this raises a question as to whether VeS occur only in conjunction with vighrahagati? Can it occur without it? If it does, then what is the duration. I leave it for further speculation. Perplexing is the situation as, if the soul is in the transit, naturally it is assumed to have discarded its body, i.e. death has already occurred. If death has occurred, the concept of samudghāta which implies, projection of soul-units outside the body becomes irrelevant, as soul is already outside the body.

time. However, since VeS takes place because of external factors which are available in the trasa-nāḍi, the cause of VeS is only found in the trasa-nāḍi. VeS occurs only in three-time unit duration'.<sup>243</sup> This statement articulated in the context of the explanation of the kṣetra nikṣepa, that is, the investigation of the phenomenon with regard to its position in space, throws further light on the role of external causes. CR with transit-theory re-asserts the view that causal factors are a requisite for VeS. Thus, Malayagiri reinforces the idea that VeS demands an external factor by illustrating varied aspects of the subject.

The theories in Pra. about the occurrence of VeS in up to six directions and additionally in three samayas leads Malayagiri to deduce that VeS occurs only within trasa-nāḍi. His own argument concerns the requirement of upadrava for VeS. I argue for the possibility of VeS outside the trasa-nāḍi, within the Śvetāmbara theoretical frame. The main rationale is that six direction expansion is possible outside the trasa-nāḍi. But Malayagiri points to the 'requisite' (niyamāta) clause mentioned by Pra. This could mean absence of VeS in niṣkuṭas as Malayagiri himself mentions. Secondly Malayagiri himself uses the clause 'usually' (prāyaḥ) which implies that the proposition is usually true but not mandatory. Thirdly, the Jīvābhigama<sup>244</sup> claims the VeS in subtle-one-sensed-beings. These beings are found within and outside the trasa-nāḍi. Above all only the Pra. and Malayagiri's work address this issue. I could not find these discussions in any other works.

Digambara sources clearly affirm the possibility of VeS in the whole cosmos. Although all the above arguments carry their own limitations, based on above rationales, the logical possibility of VeS outside trasa-nāḍi can be conjectured.

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<sup>243</sup> Pra.-M<sub>2</sub> vol.2, p.300-01.

<sup>244</sup> Jī. §1.23, 64, 67, 77, 80.

#### 4.2.3. Digambara-Stance

The theoretical view of Śvetāmbara authors does not cohere with the Digambara sources. It is relevant to highlight this discrepancy.

The Dhavalā<sup>245</sup> acknowledges for instance the possibility of VeS in the nigoda state. The Śaṭkhaṇḍāgama<sup>246</sup> states that the spatial accommodation (kṣetra- and sparśa-prarūpaṇā) of animals (tiryāṇca)<sup>247</sup>, generally, and of one-sensed-beings, specifically, is potentially the whole universe. This accommodation is mentioned in various contexts, one of which is samudghāta. Vīrasena<sup>248</sup> specifies that the VeS and KaS are the types of samudghāta to be considered. Akalaṅka's view of both external and internal factors is in alignment with the theory of karma-driven projections. Furthermore, the Digambara-theory of external causal factors coheres with the Śvetāmbara view.

In the Śvetāmbara-tradition mentioned, VeS induced by an external factor is confined to the trasa-nāḍi, while according to Digambara-literature, it can occur in the entire cosmos. Does this imply, Digambara sources are of the view that external causes are not requisite for VeS? But, Akalaṅka opines the need of external factor, though he does not claim it mandatory.

This discrepancy in the two traditions dates back to interpretations developed at the time when the Śaṭ. and Pra. were composed. Amongst the Śvetāmbara-scriptures, the Prajñāpanā proposes multiple theories related to the issue at hand such as: direction-theory, theory of the cosmic area occupied, and theory of external factors. These theories cohere with each other, though it must be noted that all these sources are confined to the Prajñāpanā and its commentary cluster. Moreover, the question is, which of these varied theories can be considered as a foundational theory, if this is at all possible? Since these theories do not reflect a structured sequential theoretical development, because they belong to diverse sections of a single work conveying different facts, the notion of influence or prior development of ideas in one or other text is not applicable.

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<sup>245</sup> Dh.11 p.21.

<sup>246</sup> Śaṭ.7 2.6.19, p.321: savvaloge.

<sup>247</sup> Dh.4 1.3.2, p.65; Dh.7 2.6.1, p.304.

<sup>248</sup> Dh.7 p.321: eso loyasaddo sesalogāṇaṃ sūcao, desāmāsiyattādo. teṇedeṇa sūcidatthassa parūvaṇaṃ kassāmo. satthāṇa-veyaṇa-kasāya-māraṇantiya-uvavāda-pariṇadāe indiyā tesim pajjattā apajjattā ya sarva-logo, āṇantiyādo.

### 4.3. Causal Factors of Kaṣāya-Samudghāta

Both traditions mention the internal cause of KaS. The Dhavalā<sup>249</sup> mentions that anger, fear etc. led to KaS. At a different place it states 'intensity'<sup>250</sup> leads to KaS. This confirms kaṣāya and no-kaṣāya can induce KaS, requisite is a certain degree of intensity. Śīlāṅka<sup>251</sup> mentions that intense passions (anantānubandhi-kaṣāya) are the cause of KaS. Malayagiri claims that intense psychological activity (adhyavasāya)<sup>252</sup> to be a required cause. Further, he also recalls that one-sensed-beings lack this, thus their previous life impact induces KaS.<sup>253</sup> According to Pra.<sup>254</sup>, KaS occurs in all six directions, hence Malayagiri deduces that it is confined to trasa-nāḍi. Digambara sources approve it in the whole cosmos.

We conclude that, no Jaina author offers a concise discussion about the external cause of KaS. Even with regard to internal causes, though the factor “intensity” is mentioned by all, their characterization in the texts is not uniform. The Dhavalā simply refers to the intensity of emotions, Śīlāṅka points to anantānubandhi-kaṣāya while Malayagiri simply refers to tīvra adhyavasāya. These three are associated for they are all rooted in mohanīya-karma. The exact conceptualization of the association demands further research. While the karmic cause is unanimously approved, though not analysed in detail, but no one mentions external causes.

### 5. Conclusion

On some account, VeS and KaS are the primaeval types of projections. They neither involve in usage of special labdhi powers nor creations of any additional body. Further, they are simple and basic in their process of projection. The absence of taxonomies of VeS conveys the absence of “order” and merely one set of types of KaS, affirm a lack of philosophical “stratification” of these types of samudghāta. The karmic cause for such an absence is evident in the case of VeS, but not for KaS.

It is evident from the above theoretical analysis that VeS and KaS are not much discussed in Jaina texts. I interpret this as an indication that they were considered less important for Jaina scholars. I attempt to prove this observation and simultaneously speculate on the reasons for it.

Neither the process of these projections nor their causes are detailed in the early canonical texts. Moreover, not only its recognition as a core subject is rare, but the phenomenon also is

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<sup>249</sup> Dh.4 1.3.2, p.26.

<sup>250</sup> Dh.7 p.299.

<sup>251</sup> Ā-Śī §2.171.

<sup>252</sup> Pra.-M<sub>1</sub> vol.2, p.1115.

<sup>253</sup> Pra.-M<sub>1</sub>, vol.2, p.1115.

<sup>254</sup> Pra.3 36.59-65.

rarely invoked as a peripheral window for the elucidation of other subjects in literature. Having explored the status quo of VeS and KaS in the scriptures, it reveals its feasibility in all life-forms. While the causal factor of VeS is primarily karma, Akalañka and Malayagiri also propose the external cause, but do not supply details. On the contrary, external cause of KaS is not proposed by any source.

The Jaina authors explicitly do not make any distinction between spontaneity and self-effort. Why is the dichotomisation of samudghāta based on spontaneity and self-effort missing? Is it the case that both methods are possible? Further, to the question why the possibility of pleasure-projection denied, the question could be asked why the intimate association of pleasure and emotion is not presented as leading to a similar result as the intimate association of pain and emotion is evident, Jaina psychology claims a thin line of distinct functionality between them and seems to assume that independently do not create enough pleasure which can trigger VeS.

## IV. MĀRAṆĀNTIKA-SAMUDGHĀTA

### 1. Introduction

Māraṇāntika-samudghāta (MS) is a process of expansion of the soul to its next birthplace, without discarding the main-body, when death (maraṇa) is impending, i.e., when only approximately 48 minutes (antarmuhūrta) of lifespan is remaining. The soul expands either by straight line movement (rju-gati) or movement with turns (vakra-gati), and having gone to the next birthplace, can stay there for antarmuhūrta. Following this, the soul can either contract back to the current main-body or death, i.e., disconnection with main-body can occur. Since this type of samudghāta occurs close to death it is called māraṇāntika.

In this chapter, I revisit the concept of antarāla-gati<sup>255</sup> (transit-journey) within the frame of MS. I showcase that MS is not only a pre-death process but at times death can occur in this state. Following this even process of birth can commence in the expanded state of soul. By investigating the Jaina scholastic efforts of unravelling the metaphysical intricacies of the processes involved, this chapter demonstrates the complexity of the subject and identifies conceptual ambiguities that remain unexplained.

Jaina philosophy developed an extensive array of concepts related to the frame of death and rebirth, such as distinction of different phases: about to die (mrīyamāṇa), in the process of death (MS), death (mṛtyu), transit-journey (antarāla-gati), in the process of being born (upadyamāna), and born (upapanna).<sup>256</sup> The seemingly coherent conceptual system when examined through a different window at times identifies new problems which Bruhn<sup>257</sup> defines as caused by the ‘constraints of the system’ (Systemzwang). Restating the same I propose that concepts at times are ‘paralyzed’ by the set of already available terms. By ‘paralyzed’ I mean the concepts are not able to resolve issues or gain insight for new philosophical issues generated in the readers’ mind but on the contrary add further complexity. The chapter not only examines the concept of MS but also investigates the concept of AG and explores the complex death-birth (D-B) philosophy, which remains an elusive and isolated subject. By examining death

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<sup>255</sup> The transmigration of the soul from death-location to birth-location, is designated as AG (antarāla-gati). I translate as ‘transit’ in the thesis, to render a sense of travel.

<sup>256</sup> Jaina philosophy proposes a detailed procedure of death-birth. These include mrīyamāṇa (in the process of dying), mṛtyu (death), upadyamāna (in the process of being born), and upapanna (born). Born or birth is described as a state when the soul having started receiving the required bio-potentials (paryāpti) have acquired at least body-bio-potential (śarīra-paryāpti). The birth in Jaina-literature denotes a specific state of development of bio-potentials, of any living being born with any type of birth process. It does not mean the state of fetus coming out of mother’s womb.

<sup>257</sup> Bruhn, 1954, p.155.

and birth through the lens of MS I propose to resolve apparent ambiguities created by the 'Systemzwang' of classical Jaina-philosophy to some extent.

### 1.1. Sources

Primary sources from both traditions have conceptualised the AG in great detail, though MS is explained merely briefly. Yet, in a variety of other contexts MS is independently described in both the Śvetāmbara-<sup>258</sup> and the Digambara-literature. The key Śvetāmbara canonical sources for the subject include the Bhagavatī<sup>259</sup> (Bh.) and the Sthānāṅga (Sthā.). The commentators such as Abhayadeva and Malayagiri and others are key for apprehending the texts and their interpretations. Non-canonical texts such as the Tattvārtha-sūtra<sup>260</sup> (TS) and its commentarial cluster from both traditions are further prominent sources. In the Digambara-literature, other than the TS cluster, Ṣaṭ.<sup>261</sup> and its commentary Dhavalā<sup>262</sup> by Vīrasena are valuable sources.

Amongst the secondary sources, Wiley's<sup>263</sup> research is a pioneer study, dedicating a section on age-rendering-karma and māraṇāntika-samudghāta. Her research explored the original sources of both the Jaina-traditions and the commentary texts and revealed the intimacy of karma and samudghāta. She analyses māraṇāntika-samudghāta in the context of stages-of-spiritual-development-theory (guṇasthāna), karma-theory (ānupūrvī-karma), and the debates on double projection-theory, etc. However, there are some unresolved complexities such as the question whether D-B occur simultaneously or sequentially in the MS or the non-MS state and about the nexus of MS and AG require further investigation.

## 2. Conditions for Māraṇāntika-Samudghāta

MS occurs in the last antarmuhūrta of a living being's lifetime<sup>264</sup> when it is about to die. Moreover, it should have already bound the next life age-rendering-karma. This clause is a common-sense-theory, as the soul heading to the next life can only undertake the motion if the next life is already determined.

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<sup>258</sup> Bh. 1.1.18-35.

<sup>259</sup> Bh. 6.6.122; 17.68; 1.1.18-35.

<sup>260</sup> TS<sub>2</sub> 2.26-31.

<sup>261</sup> Ṣaṭ.<sub>12</sub> §4.2.14.45.

<sup>262</sup> Dh.<sub>7</sub> 2.6.1, p.300; Dh.<sub>4</sub> 1.4.4.165; 1.1.56, p.292; Dh.<sub>13</sub> 5.5.63, p.333.

<sup>263</sup> Wiley, 2000a, pp.339-49.

<sup>264</sup> Pra.<sub>3</sub> §36.2: vedaṇā-samugghāe ṇaṃ bhante! kati-samaie paṇṇatte? Goyamā! asaṃkhejja-samaieanto-muhuttie paṇṇatte, evaṃ jāva āhāraga-samugghāe; Sam.-A p.11-12: māraṇāntika-samudghāto'ntarmuhūrta-śeṣāyuṣkarmāśayo.

In the context of the guṇasthāna-theory, the JSK states,<sup>265</sup> MS can occur in guṇasthāna other than the miśra-guṇasthāna or kṣapaka-śreṇi. It is also theoretically self-evident that souls in the third guṇasthāna and those who are in the kṣapaka-śreṇi do not die for various philosophical reasons<sup>266</sup>. Since MS and death are associated, MS does not occur in the state where death is denied. In a nutshell, MS is possible only when death is imminent.

Wiley<sup>267</sup> inquiries about the purpose of such an engagement of reaching next life location. Based on the Prajñāpanā's<sup>268</sup> double projection-theory, we deduce that both VeS and KaS can lead to MS, i.e., both pain and intense emotion can trigger MS. This is also attested by Umāsvāti<sup>269</sup> and Siddhasena. 'In their commentaries on Tattvārthasūtra (2.52), Umāsvāti and Siddhasenagaṇi associate this expansion with extreme suffering or pain at the time of death brought about [by] upakramas (poison, fire, weapons, and so forth)'<sup>270</sup>. Śīlānka states MS is 'performed by someone who wants to die (mumūrṣuḥ)'<sup>271</sup>. Mahāprajña<sup>272</sup> also acknowledges it. I believe that the opposite could also be true. Though sources in both traditions mention about the concurrence of double projection, they do not explicitly claim one to be as the cause of the other. I would argue that even without these factors MS is possible because the age-rendering-karma is the only direct causal factor stated in scriptures. Another evidence for this is found in the Prajñāpanā. The Prajñāpanā<sup>273</sup> states that MS is possible with 'four moments journeys', while all other forms of cha-samudghāta can occur only in conjunction with a 'three moment journey' of MS. The Pra. introduces the possibility of MS concurring with other cha-s, but also proposes its independent occurrence. Although, its association with pain and emotion cannot be questioned, MS can occur without VeS and KaS.

Śvetāmbara<sup>274</sup> and Digambara sources<sup>275</sup> unanimously propose that any being can undergo MS, except for souls that are liberating. Only Varṇi<sup>276</sup> without providing any reference, states that MS is possible in all beings, except for vikalendriyas, that is, animals with

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<sup>265</sup> JSK vol.3, p.286.

<sup>266</sup> In the third guṇasthāna, the soul in the wavering state is not prone to death. In the escalating state from eighth guṇasthāna the death does not occur.

<sup>267</sup> Wiley, 2000a, p.349.

<sup>268</sup> Pra.3 §36.60: se [vedanā-samugghāe] ṇaṃ bhante! khetto kevaikālassa apphuṇṇe? kevaikālassa phuḍe? Goyamā! ega-samaiṇa vā du-samaiṇa vā ti-samaiṇa vā viggahaṇa vā evaikālassa aphuṇṇe evaikālassa phuḍe.

<sup>269</sup> TS-U vol.1, p.225.

<sup>270</sup> Wiley, 2000a, p.342.

<sup>271</sup> Wiley, 2000a, fn.117, p.342.

<sup>272</sup> AM, Bh.5 p.149; AM, Bh.1, p.252.

<sup>273</sup> Pra.3 §36.67.

<sup>274</sup> Pra.3 §36.4-7; Bh. 19.3.5-23.

<sup>275</sup> Dh.4 p.243.

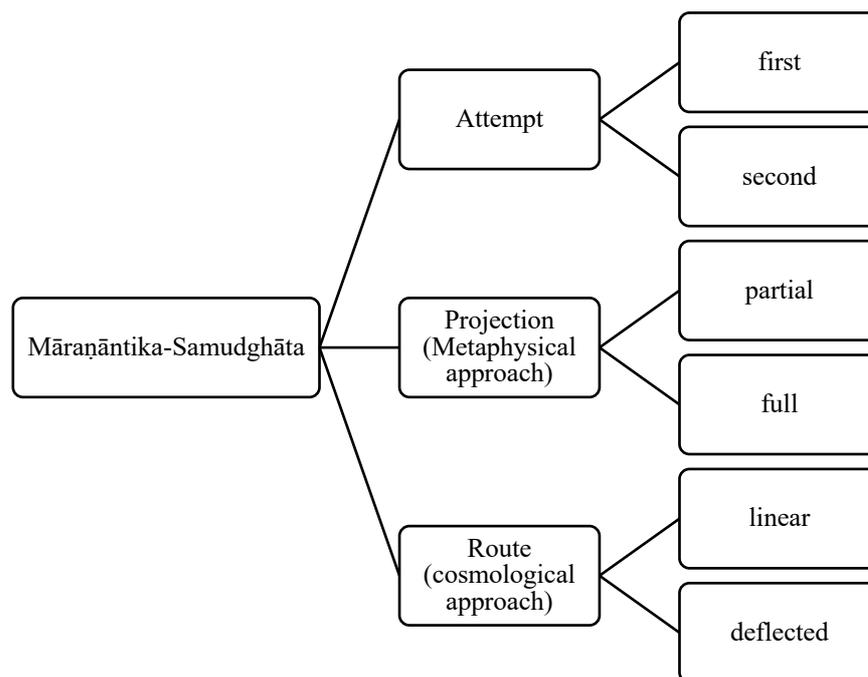
<sup>276</sup> JSK vol.3, p.286.

two, three or four senses. The reason for this exception cannot be deciphered. This view is also in contradiction with Dhavalā<sup>277</sup>, thus highlighting a discrepancy within the Digambara-traditions.

### 3. Taxonomies of Māraṇāntika-Samudghāta

Three taxonomies of MS are prevalent in Jaina texts, based on the following oppositions: once or twice attempted MS; partial (deśa) and full (sarva) MS; linear (rju) MS and deflected (vakra) MS. These distinctions are important for the understanding of the Jaina conception of MS and the nature of death. The process of death cannot be understood without apprehending the concept of MS. Wiley (2000a, p.161) in her thesis, elaborates the distinctions in detail. Therefore, I do not repeat the details here, but discuss them later for CR with relevant concepts associated with behavioural approach

**TABLE 2. TAXONOMIES OF MĀRAṆĀNTIKA-SAMUDGHĀTA**



### 4. Comparison of Māraṇāntika-Samudghāta and Antarāla-gati

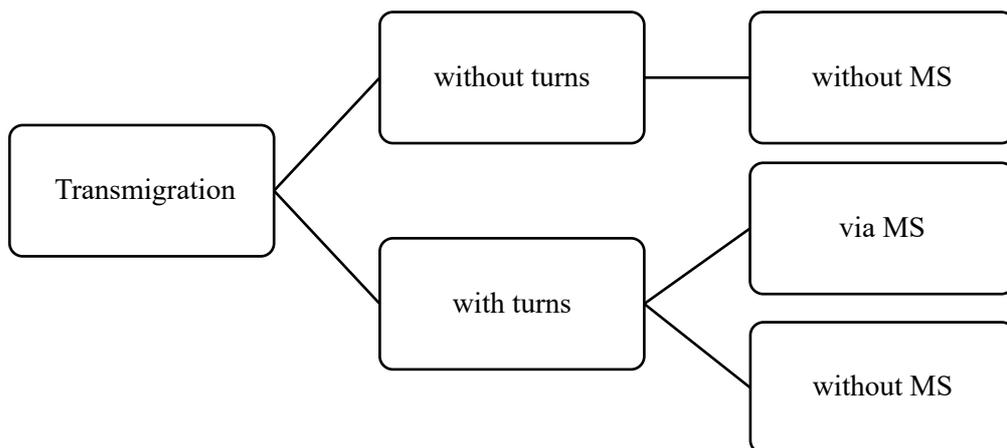
The Jaina-theory of AG is unique, because as Jaini (1980, p.135) writes: ‘The significance of this [AG] doctrine goes far beyond the context of scholastic dispute. Indeed, it

<sup>277</sup> Dh.4 p.243.

is not unreasonable to say that the basic social distinction between Jainas and their Hindu neighbours derives mainly from the disagreement of these communities over the period required for transmigration to occur'. Additionally, the MS-theory which conceptualises the soul reaching its birthplace already before death (and without the assistance of others)<sup>278</sup> is yet another unique aspect of Jaina theorizing.

The investigation of the correlation between the two concepts is not systematically attempted by Jaina authors. Even Umāsvāti who explains the AG in detail does not bring MS into the explanation. Jaina-philosophy conceptualises the AG with and without MS.

**TABLE 3. TYPES OF TRANSMIGRATION VIA MĀRANĀNTIKA-SAMUDGHĀTA AND WITHOUT IT**



The generic theory conveys that during MS the soul remains connected with the previous body, but in AG it is disconnected from the previous body. A concise comparison between AG and MS is attempted in the Table 3 and explained in this chapter.

Movement of both are understood to be spontaneous (vaisrasika) and unidirectional. Further, there is no return back from AG, but in case of MS soul-units might return back to the main-body. While in AG the soul is accompanied by subtle-bodies only, during MS gross-bodies persist. Similarities between MS and AG are that both are related to the D-B process, and related with the location of the death and the location of the one being born. They do differ

<sup>278</sup> The bardo concept in Buddhism proposes that one can be guided by others with the assistance of the 'Book of the Dead' to choose either liberation or select a good birth destination. The Book of the Dead (Bardo Todal) is read to the departing soul in Tibetan tradition.

in some aspect, such as casual factors, number of attempts, bodies engaged and other aspects while some aspects remain vague or opaque.

#### 4.1. Interpretations of Antarāla-Gati (Vigraha-Gati) and Māraṇāntika-Samudghāta in Jaina-Literature

MS is described in Brahmadeva's Dravyasaṅgraha-commentary (DS-Br.)<sup>279</sup> as a process during which 'without discarding the body the soul expands to its new birthplace'. The antarāla-gati is defined by Mahāprajña (JPŚ) as 'the motion (of the mundane soul) which takes place when the soul travels through space while going from one birth to another one and it is also the motion of the liberated souls when they travel through space and reach the end of the loka (cosmos) taking one samaya'<sup>280</sup>. JPŚ lists various sources<sup>281</sup> defining antarāla-gati, also called vigraha-gati. According to Pūjyapāda,<sup>282</sup> 'vigraha means body, the journey for the body is vigraha-gati'. Akalaṅka (TR)<sup>283</sup> says, 'The opposite of acquire is vigraha, [implying] obstruction. It means, the receiving of no-karma-vargaṇā is obstructed', during vigraha-gati. The terms thus designate the motion of the soul through space, during which there is no appropriation of no-karma-pudgala clusters other than karma pudgalas. Abhayadeva-sūri's Sthānāṅga commentary explains vigraha-gati as, 'when the motion is to the birthplace located in a different meridian (śreṇi, i.e., row of space-units). The soul reaches the place of re-birth, taking a turn (or turns); it takes two, three or four instants'.<sup>284</sup> The motion is undertaken by the soul across space for the formation of a new body (vigraha) for the next life. Vigraha-gati<sup>285</sup> is a polysemous word within the context of the D-B-theory, denoting the AG in general and also the journey with turns in particular.

This tetrad of MS, death, AG, and birth is more complex as it may appear. Not going into the linguistic and other details of the concepts, the basic descriptions suffice to notice a distinction between them. MS is the projection which occurs when one is 'near to death', i.e., when death is impending.

Birth is divided into two stages: the upapadyamāna stage is the one where the birth process has started but was not yet accomplished, which in Jaina technical language implies

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<sup>279</sup> DS-Br. v.10.

<sup>280</sup> JPŚ p.27.

<sup>281</sup> Bh. 34.3, 15; Bh.6-A, 34.2, 3; Dh.4 p.29; Sthā.-A, vol.1, p.93; Pra.-M<sub>1</sub> p.473; TR 2.25 in JPŚ p.307.

<sup>282</sup> SS 2.25 §310: vīgrahodehaḥ. Vīgrahārthāgatir-vīgraha-gatiḥ.

<sup>283</sup> TR 2.25: viruddho graho vīgraha vyāghātaḥ, nokarma-pudgalādāna-nirodha ity arthaḥ.

<sup>284</sup> Sthā.-A vol.1, p.93.

<sup>285</sup> For details about vīgraha-gati see AM, Bh.2 pp.323-25; Bh.1 pp.157-58.

that paryāpti is not fully acquired. The terms upapāta or upapanna<sup>286</sup> denote the status of the soul having acquired the necessities for the life called śarīra-paryāpti designating them as ‘born’. Upapāta and antarāla-gati are associated. Siddhasena<sup>287</sup> in his TS commentary refers to the rhetorical question from a Prakrit source, presumably Bhagavatī<sup>288</sup>. The question is whether a human is born as a human or a non-human is born as a human? The referred source text says, ‘human is born as human’. This theory reveals that a human is born as a human, which implies that the life starts off in the AG, even before the commencement of birth because the age-rendering-karma comes into fruition at that time, but the new body might not be ready yet. The new body is ready only after having acquired external matter, or bio-potentials, when upon the soul can be said to be re-embodied.

#### 4.2. Comparing Māraṇāntika-Samudghāta and Antarāla-Gati within the Frame of Metaphysics

Theoretically there is no effort by way of the will to undertake MS, nor is the AG self-induced. Both are driven by certain specific karmas, and since the next life karma is already decided, the location is specific.

Wiley (2000a, pp.349-350) notes: ‘There is still much to be learnt about the circumstances under which māraṇāntika-samudghāta might take place and whether by means of this expansion the soul goes to the precise location of its next place of birth or whether it goes to the general vicinity’. It seems likely that there is no strict law determining whether the soul reaches the birthplace or its vicinity.

During both MS and AG, the soul is not in a state of confusion. The pathway is the result of karma. The navigator karma automatically leads the soul to the birthplace of its next main-body hence it is not by will. Rationally we assume the soul must go to the exact location of birth in situations where death and birth occur in the MS state. However, in a situation, approved off in both traditions where there is a possibility of the soul returning, the soul could either reach the vicinity or return halfway from its first journey.

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<sup>286</sup> AM (Bh.2 p.161) is of the view that although the early commentary literature does not render the etymological meaning of these words, based on logic the meanings can be deciphered. Birth is not embryonic birth or birth of a body. See AM, Bh.E, vol.1, pp.233-38. About birth process see Caillat (2018).

<sup>287</sup> TS-S vol.1, p.263: ṇaṃ maṇusse bhante! Maṇussesu uvavajjai amaṇussesu maṇussesu uvavajjai? Goyamā! maṇusse maṇussesu uvavajjai, no amaṇussesu maṇussesu uvavajjai.

<sup>288</sup> Bh.(2.5.101-02) mentions that a deva is born as deva etc.

## 4.2.1. Causal Factors

### 4.2.1.1. Causal Factor of Antarāla-Gati

In the antarāla-gati, the transit-journey, the past life age-rendering-karma gets exhausted. In the words of P.S. Jaini, ‘The soul is not in ‘search’ [of a birthplace] during the vighraha-gati, since all “choices” are already determined. Thus, the ‘selection’ of the particular aghātiya karmas, determinative of the next existence, occurs before the moment of death’.<sup>289</sup> ‘The two subtle bodies not only ‘convey’ the soul from one birth state to the next but also constitute a real physical link between these states’.<sup>290</sup> The fruition of ānu-pūrvī-nāma-karma<sup>291</sup> transpires in the AG which guides the soul to the next destination. If the soul’s journey is in a straight line, then the process occurs in the same moment, hence no additional ‘navigator’ or ‘driver’, i.e., ānu-pūrvī-nāma-karma is needed. Such straight-line-journey is aphasamāṇa, i.e., without touching the space-units, hence the notion of travel in the generic sense is not applicable here. Thus, casual factors and regulatory karmas differ. Casual factors are same for both types of AG, but regulatory karma differs.

### 4.2.1.2. Causal factors of Māraṇāntika-Samudghāta

The karma causing and regulating MS is characterised differently in both traditions. According to the Śvetāmbara work Bhagavatī<sup>292</sup>, the current life-span-determining-karma regulates MS. The Digambara philosopher Vīrasena by contrast claims that the influence of new life-span-determining karma causes MS.<sup>293</sup> Creating some conundrum, the Dhavalā's view is incomprehensible. The reason being, the general notion is, karmic fruition renders consequence, but in this case, even without fruition, it is influenced by its presence. The Śvetāmbara exegete Malayagiri,<sup>294</sup> in his Prajñāpanā commentary, states that during MS some experience the fruition of next-life-age-rendering-karma and others do not. The canonical source of Malayagiri’s view can be traced to the distinction of two types of MS in another

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<sup>289</sup> Jaini, 1980, p.133.

<sup>290</sup> Jaini, 1980, p.132.

<sup>291</sup> Glasenapp, 1942, p.16: The ānupūrvī-n-k causes that the jīva, when one existence is finished, goes from the place of death in the proper direction to the place of his new birth. According to the 4 states of existence... there are 4 ānupūrvī-n-ks, namely: deva-ānupūrvī-n-k, tiryag-ānupūrvī-n-k, manuṣya-ānupūrvī-n-k, naraka-ānupūrvī-n-k.

<sup>292</sup> Bh. 1.1.83.

<sup>293</sup> Dh.<sub>4</sub> 1.3.2, p.30; Dh.<sub>6</sub> 1.9.28, p.57 in AM, Bh.<sub>5</sub> p.149: jīva padeśāṇaṃ jo pasaro so ṇa ṇikkāraṇo, tassa āuasantaphalattādo:, ‘the soul-units that spread that is not without purpose. It is due to effect of age-rendering-karma’.

<sup>294</sup> Pra.-M<sub>1</sub> vol.1, p.272: māraṇāntika-samudghāta-samavahatāḥ kecit pārabhavikam āyuhḥ prati samvedayante kecin neti.

passage of the Bhagavati<sup>295</sup> and in the Sthānāṅga: deśa-māraṇāntika-samudghāta (deśa-m.-s.) and sarva-māraṇāntika-samudghāta (sarva-m.-s.). The sarva-m.-s. is explained as a process that causes all soul-units to completely leave the body. Because sarva-m.-s. is final death, it follows that at the same time the next-life-age-rendering-karma must already be in the state of fruition<sup>296</sup>. Otherwise MS could not result in the reincarnation of the soul. The key difference between Digambara and Śvetāmbara interpretations is therefore that the Digambara sources propose the mere “influence” of next-life-age-rendering-karma to be the sole regulative cause of MS, while the Śvetāmbaras portray the possibility of the “fruition” of this life or next life age-rendering-karma, which must be associated with deśa-m.-s. and sarva-m.-s. respectively. Abhayadeva describes the soul to have acquired the next life during sarva-m.-s. hence Malayagiri’s view that the fruition of next-life-karma has commenced is justified. Thus, the views of both traditions differ drastically in regard to the causal factor of MS.

Overall, according to Śvetāmbara-sources, the causal factor of deśa-m.-s. is current life age-rendering-karma, while sarva-m.-s. is governed by next-life-age-life-rendering-karma. Such a distinction is absent in the Digambara-tradition.

#### 4.2.2. The Shape of the Soul within the Frame of Karma-Theory

Jaina philosophers agreed that the soul is ‘formless but not shapeless’. For Jaina scholastics, shape is a distinct metaphysical quality different from the sensual quality of an object, or its absence. The soul is described as formless (amūrta),<sup>297</sup> colourless, tasteless, touchless etc., and as invisible (arūpi), in the Ācārāṅga<sup>298</sup>, but it has shape. The material body is crucial to render shape to the soul, for even the liberated soul retains an individual shape, delimited by its individual set of immaterial pradeśas, based on the shape of the ultimate body of its worldly life. Antarāla-gati in Jaina-philosophy is depicted to be either linear or with turns. Further, each of these can be by MS and without it.<sup>299</sup> In other words MS can be linear or deflected according to Pra. and Ṣaṭ.

What, then, will be the shape of the soul when it leaves the main-body, partially or fully, through MS or when it migrates to its next birth destination without MS respectively? The

<sup>295</sup> Bh. 17.68; Sthā. §2.398-402.

<sup>296</sup> Interestingly, although Abhayadeva explains sarva-m.-s., he does not mention next-life-age-rendering-karma as its causal factor.

<sup>297</sup> Dictionaries or lexicographers have rendered the meaning of amūrta as shapeless and formless, but for the Jaina-philosophy, the formless need not always be shapeless.

<sup>298</sup> Ā 5.6.123-140.

<sup>299</sup> Ṣaṭ.11 pp.15-20; Pra.3 §36-67; Dh.1 p.299.

exploration of this question will assist the reconstruction of certain aspects of the theory of MS or resolve certain puzzles about MS and AG concepts.

#### 4.2.2.1. The Shape of the Soul during Antarāla-Gati

In Jaina-philosophy, the shape of the soul is maintained by certain karmas. The configuration-rendering-karma (sansthāna-nāma-karma) is operational during a being's lifetime and ānupūrvī-nāma-karma is operational during AG.

Further, the shape will vary as shown in the table based on whether the journey engages in rju-gati or vakra-gati accompanied by MS or without it. According to Jaina karma-theory, sansthāna-nāma-karma, is functional during one lifetime and the ānupūrvī-nāma-karma is operational during the AG. According to Haribhadra<sup>300</sup> and Akalaṅka<sup>301</sup> the shape of the soul in AG is caused by ānupūrvī-nāma-karma. Both do not distinguish the status in rju and vakra journey, rather they present a general theory. Vīrasena's Dhavalā<sup>302</sup> unveiling a deeper structure of the concept states that the shape of the soul will vary, in the process of birth via rju-gati and vakra-gati as the shapes are contributed by the sansthāna-nāma-karma and the ānupūrvī-nāma-karma, respectively which in turn do not cohere. H. Jaina<sup>303</sup> clarifies, in the AG-with-turns (TWT) the form of the soul is regulated by ānupūrvī-nāma-karma. This is the karma guiding the soul to its new birthplace, as the fruition of sansthāna-nāma-karma is absent in this journey after death. Nāhaṭā (2019, p.197) explains that the karmic-śarīra will become shape-less if there is no other karma assisting the cause of shape of soul. In the case of a straight AG-journey-without-turns (TWOt), the D-B occurs in the same moment, hence there is an absence of a liminal period. This implies next life sansthāna-nāma-karma comes to fruition, which designs the shape of new body. Thus, in the case of AG, the shape of the soul will either be based on the shape of the previous body or on the shape of the new body depending on the kind of AG, straight or deflected governed by sansthāna-nāma-karma or ānupūrvī-nāma-karma of the next life, respectively. Traditionally H. Jaina writes, 'in [the] case of [the] AG without turns (rju-gati), the sansthāna-nāma-karma is functional, whereas, on the contrary, the fruition of ānupūrvī-nāma-karma is absent. This is because fruition of ānupūrvī-nāma-karma transpires

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<sup>300</sup> Āv.-H p.56.

<sup>301</sup> TR vol.2, 8.11.

<sup>302</sup> Dh.4 1.3.2, p.30. Although the height (avagāhanā) of the soul is same in the case of birth by rju-gati and after vakra-gati without MS.

<sup>303</sup> H. Jaina, Dh.4 p.30.

in the AG which involves *kārmaṇa-kāya-yoga*, action of the *kārmaṇa-śarīra*<sup>304</sup>, which is not the case in the TWoT (*ṛju-gati*). Since D-B occurs simultaneously, *ānupūrvī* is not needed.

In the limbo period before the new body is formed, the *kārmaṇa-śarīra* operates and the *ānupūrvī-nāma-karma* is active. Jaina scholastics, while demonstrating the intricacies, render that the fruition of some karmas is concomitant with the fruition of certain other karma. *Ānupūrvī-nāma-karma* is active at the same time when *kārmaṇa-kāya-yoga* comes to fruition.

H. Jaina<sup>305</sup> concludes that the difference of shape is caused by two different karmas, i.e., *sansthāna-nāma-karma* and *ānupūrvī-nāma-karma*. In the TWT (*vigraha-gati*), the fruition of *ānupūrvī-nāma-karma* serves as a causal factor for the form, thus the shape of the previous body persists. In TWoT (*ṛju-gati*), due to the fruition of *sansthāna-nāma-karma* the form of the new-life-body becomes fixed.

The intricacies, of the functionality of the two types of karma, *ānupūrvī* and *sansthāna-nāma-karma*, can be understood by exploring the categories to which they belong. Noteworthy is that *sansthāna-nāma-karma* which renders shape to the soul in its embodied state is *pudgala-vipākī* (fruition that impacts on matter aspect of a being) while *ānupūrvī-nāma-karma*<sup>306</sup> which determines the shape of the soul in AG is *kṣetra-vipākī* (fruition which arises in specific place).<sup>307</sup>

Wiley (2000a, p.161) observes: ‘Both traditions classify *ānupūrvī-nāma-karma* as *kṣetra-vipākī*. However, Digambara understanding of *kṣetra* is in terms of the area of the space (*avaḡāhanā*) occupied by the soul, and not its locus in the universe during transmigration. Digambaras do not acknowledge the operation of this karma to be associated with movement of the soul during transmigration. Instead, they believe that *ānupūrvī-nāma-karma* causes the soul to retain the shape and size during transmigration that it had while occupying the previous principal body’.

Wiley (2000a, p.161), whilst critically exploring this, adds a new perspective. She comes to the conclusion that *ānupūrvī-nāma-karma* does not ‘guide’ the soul to a specific location in the universe where rebirth is to take place: ‘If this were the case, it would be operational in straight-line travel as well. The initial motivational force or energy for transmigration is produced by the soul itself, not by karma, which merely supplies additional energy to this force when a change of direction is necessary’.

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<sup>304</sup> H. Jaina, Dh.4 1.3.2, p.30.

<sup>305</sup> H. Jaina, Dh.4 p.30.

<sup>306</sup> See Glasenapp (1942, pp.11-18).

<sup>307</sup> GK-K p.48; KG vol.1, v.18-22.

To render clarity to Wiley's question, the *kṣetra-vipāki-karma* must be understood as that karma which comes to fruition in a certain place, in our case the route of the AG. This karma is relevant not to the next birthplace but to the intermediate space. Thus, it is denoting of 'where' it comes to fruition.

Thus, the shape of the soul in the first moment of birth is designed based on the type of AG, which decides the fruition of different karmas, which in turn are conditioned by place and matter. Above all, stated action-theory provides subsidiary governing aspects.<sup>308</sup>

#### 4.2.2.1.1. Cross-Referencing with the Concept of *Bhavāntara-Prāpti-Lakṣaṇam*

The concept of the shape of the soul during the process of dying can be explored by considering the Jaina concept of birth in the same body. Textual evidence for these theories of the change of shape during the process of dying can be found in Jinabhadraṇi's *Viśeṣāvaśyaka-Bhāṣya*,<sup>309</sup> which presents the example of the death of a big fish whose soul is reborn in the same body. The birth of the soul of the fish occurs in the location within the body which it discards. Though the new body is different type of life, i.e., *panaka*. In this process of rebirth in the same body, which is the place of its new birth, the soul first contracts in height. It becomes flat (*pratara*). Then a second contraction happens simultaneously on both sides, leading to a rod like shape. This further undergoes a third contraction to the place of the new birth. The soul contracts in the line of the meridian of the cosmos. Though unique, this conception conveys that the process of 'rebirth' does not always involve a motion to the birthplace, but it can involve contraction to its birthplace. The soul born by *ṛju-gati* starts its new birth, with a new shape, of a *panaka*.

Thus, though the soul changes shape while it is contracting into a rod like status, birth involves straight motion (*ṛju-gati*), the soul acquires a new shape in form of the next-birth-body. This example of the fish, renders a better understanding to the process of death and also the birth by *ṛju-gati*.

#### 4.2.2.2. The Shape of the Soul in the Context of *Māraṇāntika-Samudghāta*

The shape of the soul during MS can be inferred on the basis of the concept of expansion of the soul in MS. The *Śvetāmbara*-theory assumes that the expansion of soul-units with subtle-

<sup>308</sup> Discrepancies are traced in oral tradition. I could not trace original sources to resolve the enigma. One example demonstrating the confusion is the concept of action of the karma-body at the moment of birth. In case one posits *kārmaṇa-kāya-yoga* during the moment of birth, as Muni Miśrīmala does (KG vol.3, p.44), then the birth must be *anāhāraka* as *kārmaṇa-kāya-yoga* is said to occur only in the *anāhāraka* state, which creates a theoretical problem or is it the case that they decline this theory of *anāhāraka*.

<sup>309</sup> Viś. vv.585-588.

bodies fills the empty space within the body and it remains equal to the width of the body. Moreover, the height can extend to innumerable *yojanas*<sup>310</sup>. The Digambara-literature<sup>311</sup> proposes that the size can be a maximum of three times the size of the body and expansion to innumerable *yojanas*<sup>312</sup> is proposed, similar to Śvetāmbara views.

This implies that the soul in its regular state of living does not occupy the empty space of the body within the nostrils, ears, stomach, etc. These areas are pervaded during special process, i.e., *samudghāta*. Though the soul retains the form of a single continuum, it shapes itself without pervading the empty spaces within the body, but during *samudghāta* the soul receives uniform extension.

In terms of karma, the shape-determining or *saṁsthāna-nāma-karma* determines the shape during MS, since the previous life persists in this moment (*deśa-m.-s.*). The innumerable *yojana*<sup>313</sup> as the height of the soul is mentioned but a specific shape is not stated. It can be assumed, that since the breadth and width of the body persist in MS,<sup>314</sup> the silhouette of the soul, must be like that of the body.<sup>315</sup> The various permutations presented and discussed in the sources are summarised in Table 4.

Overall, as the table depicts, the shape of soul in the *ṛju-gati* with or without MS does not differ. Since soul expanded to birthplace in the same meridian, contracts to its birthplace in the same moment as D-B occurs simultaneously. Hence, *saṁsthāna-nāma-karma* of new life must define the shape. In case of *vakra* travel without and with MS, the shape varies. *Ānupūrvī-karma* governs the shape in the former while in the latter, we know the soul is expanded with probably the silhouette of previous body.

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<sup>310</sup> Jī.-M<sub>1</sub> p.23.

<sup>311</sup> Dh.7 2.6.1, p.299.

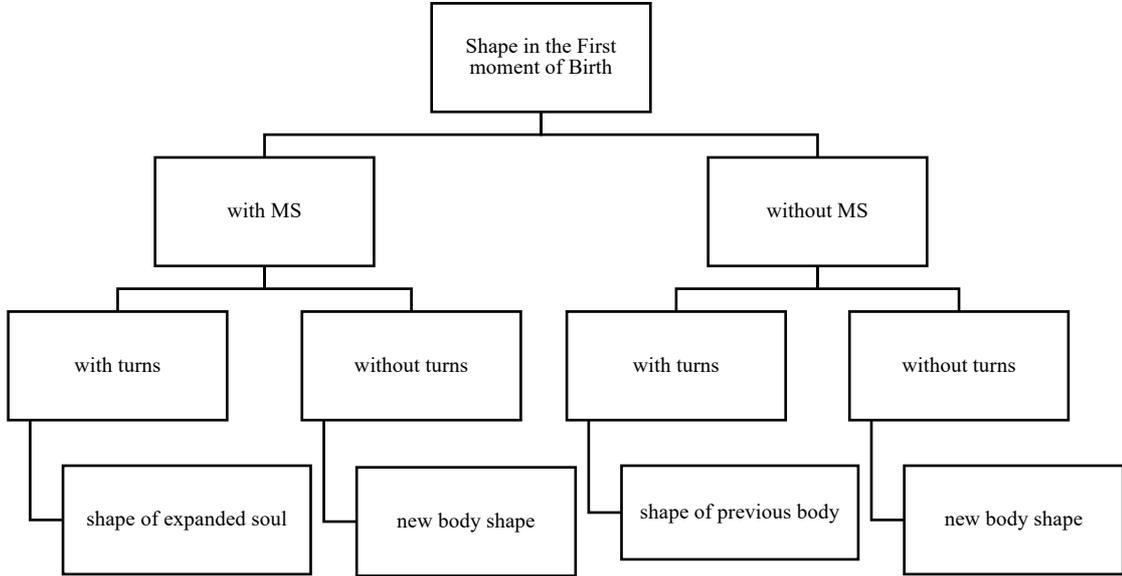
<sup>312</sup> Dh.4 p.30.

<sup>313</sup> Dh.4 p.30; Pra.-M<sub>1</sub>, vol.2, p.1117, 1120.

<sup>314</sup> Pra.-M<sub>1</sub> vol.2, pp.117-120.

<sup>315</sup> The image of MS in the Appendix 1 depicting the expanded state of the soul maintains the outer form of a fish.

**TABLE 4. DETERMINANTS OF THE SHAPE OF THE SOUL IN MĀRANĀNTIKA-SAMUDGHĀTA AND ANTARĀLA-GATI**



#### 4.3. Comparative Analysis within the Frame of Cosmology

Amongst the plethora of cosmological concepts that are presupposed to comprehend the Jaina theories of death, transmigration and rebirth are the concepts of direction, duration, route, and process. The option of a unidirectional journey is proposed for both journey of MS and AG. This implies that the soul is heading straight towards one specific area. Hence expansion does not occur in multi-directions in the cosmos, which is the case in six samudghāta except ĀS and MS.

The intimate relationship of duration, route and process becomes evident by the textual example of a soul taking three moments to travel from the place of death to the place of birth, it is evident that the route taken by the soul will involve two turns and accordingly the travel is accomplished.

##### 4.3.1. Process of Antarāla-gati and Māraṇāntika-Samudghāta

In the process of AG, the soul is detached from the old body and only travelling across space. MS involves process of partial expansion of the soul from the site of the old body. According to Śvetāmbara-commentary-literature<sup>316</sup> during MS, soul-units are said to initially

<sup>316</sup> Jī-M<sub>1</sub>, p.23.

permeate the hollow parts of the body such as the earholes, stomach, etc. but the Digambara-commentary-literature<sup>317</sup> proposes an expansion equal to three times the body size. Then expansion occurs beyond the body in one direction up to the rebirth location, with the breadth equal to the dimensions of its main-body and length equal to innumerable fingerbreadths (aṅgula-asankhyāta-bhāga), as a minimum, and innumerable yojanas<sup>318</sup> (asankhyāta-yojana), as a maximum. The one-directional expansion occurs towards the already karmically determined specific birth location. The unidirectional expansion must be associated with the journey from one location to another. But should the expansion within the body filling empty space not be in all directions? These intricate details are not discussed.

The concept of the processes of expansion of the space occupied by the soul into the empty spaces within the body is discussed only with reference to MS. Within the frame of AG, the process of dying is not explained. We have only one example in Viś. discussed earlier. The process of filling empty space as in MS is mentioned in the context of the theory of the procedure of liberation after KS.<sup>319</sup> The question arises, what is the exit location in the body for such an uni-directional process? The sources do not specify this. Rather the exit of the soul from specific parts of the body during the process of dying is proposed in Sthā.<sup>320</sup> Details regarding the soul's exit from one or other part of the body are not furnished in the sources on MS.

According to Jaina theorising, MS can occur (at the most) twice in one lifetime.<sup>321</sup> This is because there is the possibility that the soul may not contract towards the new birthplace, but temporarily retracts to its old body. Thus, the processes of dying and reaching birth location are not considered to be once attempted procedure and MS is also not a one-way journey, for travel occurs back and forth.<sup>322</sup>

#### 4.3.2. Routes and Duration of the Antarāla-gati and Māraṇāntika-Samudghāta

Theorising the journey of metempsychosis, TS represents the standard theory of death and rebirth. Both Śvetāmbara and Digambara-traditions approve of two types of AG, without turns (ṛju-gati) and with turns (vakra-gati). This is regulated by the cosmic law of motion, 'anuśreṇi-gati' which means, 'motion [occurs] in the line of the meridian'.<sup>323</sup>

<sup>317</sup> Dh.7 p.299.

<sup>318</sup> Yojana is a measure. One yojana=7.88 miles (JPŚ p.392).

<sup>319</sup> Aup. §187.

<sup>320</sup> Sthā. §5.214.

<sup>321</sup> Bh.2 6.6.12; Pra.-M<sub>1</sub>, p.1083.

<sup>322</sup> We are not told if the returning and not returning from MS is regulated by will or not by choice.

<sup>323</sup> TS<sub>2</sub> 2.27: anuśreṇi gatiḥ.

As Jaini says, ‘the momentariness of transmigration (vighraha-gati) is a distinctive Jaina doctrine pertaining to rebirth’.<sup>324</sup> The time-span between death and birth is considered to be minute in Jaina-philosophy, unlike other Indic-traditions. However, the well-documented duration and route-theory of the AG is variously treated in the sources, not least in the commentary literature of the Tattvārtha.

It is said that rju-gati, i.e., journey without turns is along the same meridian and will take ‘one unit of time’<sup>325</sup> to reach its destination. This theory is unanimously accepted by both Jaina-traditions. In a situation where birth is determined to take place at location that requires angular motion as well, the soul traveling in the meridian undergoes angular motion, i.e., in 90-degree angle, at certain junctions, hence it is called vakra-gati, i.e., journey with turns. This theory of travel along a meridian, allows travel in horizontal or vertical directions but denies oblique travel for unexplained reasons. The number of turns defines the duration to reach destination. Discrepancy prevails in the texts regarding the maximum duration of the AG.

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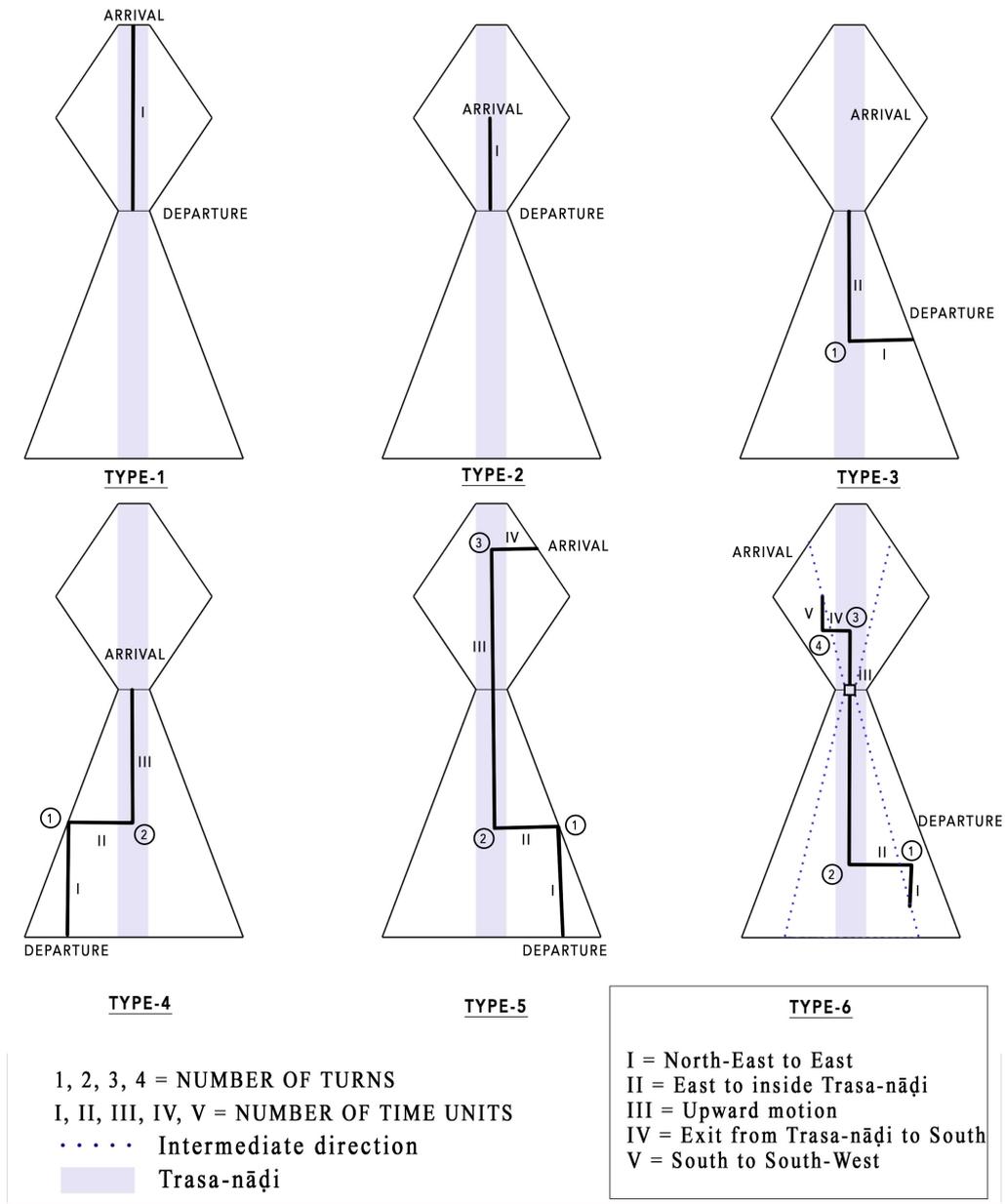
<sup>324</sup> Jaini, 1980, p.135.

<sup>325</sup> TS<sub>2</sub> 2.30.

4.3.2.1. Theory of Route and Duration of Antarāla-gati

Discrepancies persist in both traditions about the route of the AG and hence its duration.

**FIGURE 1. THEORY OF THE ROUTE OF ANTARĀLA-GATI AND MĀRAṄĀNTIKA-SAMUDGHĀTA**



4.3.2.1.1. Śvetāmbara-Literature

Different views about duration and route of transit are found in Jaina sources<sup>326</sup>.

<sup>326</sup> See image with pictorial presentation of route.

In the *Bhagavatī*<sup>327</sup> and in the *Sthānāṅga*,<sup>328</sup> four-time-unit journeys are depicted without naming them as such. The depiction in *Umāsvatī*'s<sup>329</sup> TS created confusion for it was prone to various interpretations. Various scholars have investigated this in detail.<sup>330</sup> Some favoured three- and others four-moment journeys. Commentators such as *Jinabhadraṅgi*,<sup>331</sup> *Siddhasena-gaṇi*,<sup>332</sup> *Abhayadeva*,<sup>333</sup> *Siddhasena*<sup>334</sup> and *Malayagiri*<sup>335</sup> have noted the possibility of five-moment journeys, though with varied rationales.

*Abhayadeva*<sup>336</sup> refers to an UAR to explain the plausible five moment journey as follows: in the first moment the soul travels from an intermediate direction to the main-direction outside the *trasa-nāḍi*. In the second moment, it enters the *loka-nāḍi*, in the third it travels upwards, in the fourth it exits from the *trasa-nāḍi* and in the fifth moment it travels from the main-direction to the intermediate direction to be born as one-sensed-being.

Analysis:

The *Śvetāmbara* canonical texts present the 4 *samaya*-theory, and the *Sthānāṅga* gives the example of one-sensed-beings with four moment AG-journey. The commentators *Abhayadeva*, both *Siddhasenas*, and *Malayagiri* note the 5 *samaya*-theory. According to *Schubring* (1962, p.193), '*Abhayadeva* professes (*Sthā.* 177b) it to be his own'. *Schubring*'s statement, however, cannot be supported. *Abhayadeva* in his various commentaries mentions the 5 *samaya*-theory by referring to old source with varied approaches. In his *Bh.2-A* (7.1, p.548), he describes it as the 'view of the others' (*anye tvāhu*). But in *Bh.4* (14.3, p.454) he mentions that a five moment *vigraha* is found in one-sensed-beings by referring to an old source. In *Sthā.-A* (vol.1, p.299) *Abhayadeva* refers to an unknown source followed by quoting *Jinabhadraṅgi*'s *Vīṣeṣaṇavati*. *Jinabhadraṅgi* mentions that the five-moment journey occurs only if one is travelling from the intermediate direction of the *tamatamā* hell region to the intermediate region of *Brahmaloka*, i.e., the fifth heaven. He designates this as merely

<sup>327</sup> *Bh.* 34.15, 32.14.3.

<sup>328</sup> *Sthā.* 3.526.

<sup>329</sup> trans. *Tatia*, *TS*, 2.29; *TS<sub>Dig</sub>* 2.28: *vigrahavatī ca saṃsāriṇaḥ prāk caturbhyah*.

<sup>330</sup> For more details see Appendix 7.

<sup>331</sup> *Sthā.-A* vol.1, p.299.

<sup>332</sup> *TS-S* vol.1, p.184.

<sup>333</sup> *Bh.2-A* p.548; *Sthā.-A* vol.1, p.299; *Bh.4-A* p.454: *anyathā pañca-samayo'pi vighraho bhavedekendriyāṅgāṃ, tathāhi-trasanāḍyā bahistād adholoke vidiśo diśaṃ yātyekena dviṭyena loka-madhye ṭṭīyen-orddhva-loke caturthena tatas tiryak pūrvādidiśo nirgacchati, tataḥ pañcamena vidigvyavasthitam utpattisthānaṃ yāṭī.*

<sup>334</sup> *PS-Si* vol.2, p.388.

<sup>335</sup> *Pra.-M<sub>1</sub>*, vol.2, p.1116: *iha pañca-sāmayiko'pi vighrahaḥ sambhavati paraṃ sa kādācitka eva iti na vivakṣitaḥ.*

<sup>336</sup> UAR, *Sthā.-A*, vol.1, p.299: *tathahi, 'vidisāu diśaṃ paḍhame bīe pasarai loyanāḍīe, taie uḍḍham dhavai cautthae nī bahim tu, pañcamae vidisīe gantum uppajjae u eginati'.*

conceptual for it never happens in reality. Further Jinabhadragaṇi also reminds his readers that such apocryphal theorisation is not innovative but found already in the earlier text Mahāprabandha in which the conception of a four moment AG is stated as merely based on intellectual theorisation grounded in availed concepts, but not happening in actuality. Thus, neither is the five-moment-theory Abhayadeva's own conceptualisation nor does he approve of it unconditionally. The two Siddhasenas and Malayagiri<sup>337</sup> propose this theory. Malayagiri credits the absence of the 5 samaya-theory in the canon to its rarity. Jayācārya (Bh.-Ja. vol.2, p.111/13-17) refutes the five-moment journey for two reasons: primarily it is not found in canon, further even by cross-referencing with anāhāraka<sup>338</sup> concept, this cannot be attested. The five-moment and four-turns journey appears only in Śvetāmbara-literature under three different labels: apocryphal view, other's view and rare occurrence.

#### 4.3.2.1.2. Digambara-Literature

Vīrasena's Dhavalā considers only a maximum of 3- or 4-time units<sup>339</sup>. It is evident that there is a debate on the theoretical question of the durations of AG<sup>340</sup> stated by TS<sub>Dig</sub>.

Digambara texts such as the TR by Akalaṅka<sup>341</sup> show that the four types of AG<sup>342</sup> are analogised with the following types of motion: motion of an arrow (iṣugati), of an object dropped from hand (pāṇimuktā-gati), relating to a plough (lāṅgalikā-gati), and a cow's urinated path (gomūtrikā-gati). Vīrasena's Dhavalā<sup>343</sup> reiterates Akalaṅka's typology only to add further description. The iṣu-gati is without any turns while the others have one, two and three turns, respectively. Rju-gati or iṣu-gati<sup>344</sup> takes one unit of time, like a straight journey of bow shot arrow reaching the destination without turn. Pāṇimuktā-gati, the motion of an object that dropped from a hand will have one angle thus accomplished in two moments time duration. The journey that is formally akin to the shape of a plough, taking two turns, will take three

<sup>337</sup> Pra.-M<sub>I</sub> vol.2, p.1116.

<sup>338</sup> The soul remains anāhāraka for two moments according to Pra.(18.98) and Jī. (9.43). Thus, this does not accord with the 5 samaya-theory. For details about āhāraka and anāhāraka see Bh.2 p.323-25.

<sup>339</sup> Dh.1 1.1.60, p.300: The movement of the soul is in śreni, hence needs three turns to reach its destination. There is no spot in the cosmos from which more than three turns are needed to reach a location.

<sup>340</sup> SS 2.30, §320.

<sup>341</sup> TR.2.28.4.

<sup>342</sup> Amara Muni (p.313) in his Sthā. editorial illustrations mention the four types of MS but without referring to any source.

<sup>343</sup> Dh.1 1.1.60, p.299: gater-gatyantaram vrajatām prāṇinām catasro gatayo bhavanti iṣugatiḥ pāṇimuktā lāṅgalikā gomūtrikā ceti. tatrāvighrahā prāthamikī, śeṣāḥ vighrahavatyah. rjvī gatiḥ iṣugatiḥ aika-samayakī. yathā pāṇinā tiryak-prakṣiptasya dravyasya gatiḥ eka-vighrahā gatiḥ tathā samsāriṇām eka-vighrahā gatiḥ pāṇimuktā dvai-samayikī. Yathā lāṅgalaṃ dvivakraṃ tathā dvi-vighrahā gatiḥ lāṅgalikā traisamayikī. yathā gomūtrikā bahuvakrā tathā tri-vighrahā gatiḥ gomūtrikā cātuḥ-samayikī.

<sup>344</sup> MW, p.168: an arrow.

moments to reach destination. Above all, the movement whose pattern is like the shape of a cow's urinated path carries many turns and hence it will take at least four moments to reach the destination.

#### 4.3.2.2. Routes and Duration of Māraṇāntika-Samudghāta

In the Prajñāpanā and Dhavalā<sup>345</sup> the duration of the MS is stated to be antarmuhūrta, consisting of innumerable time units<sup>346</sup>. Antarmuhūrta literally is a time period between two moments up to forty-eight minutes. In a different context, the Prajñāpanā states that the spatial travel of the soul during MS is undertaken in one, two, three and four moments<sup>347</sup> according to the specific type of journey. It is clear from this, that the journey of the soul is considered to take time, however short.

The two views presented in the Prajñāpanā<sup>348</sup> are differently contextualized. However, further clarification is offered in the text. Two questions are raised: 'How long does one take to occupy the area from previous body to the birth location and how long does it take to discard the particles?'<sup>349</sup> Thus, these questions convey that the process of MS includes the filling of empty space within the body<sup>350</sup>, reaching the next birth location outside the body, staying there although for a very some time and finally return or not-return. Hence the time of m.-s. depicted by Pra. as an antarmuhūrta includes the time taken for all the above steps.

Jinabhadragaṇi<sup>351</sup>, Abhayadeva and Malayagiri<sup>352</sup> mention a 5 samaya MS. The term 'samohai' meaning 'engrossed in projection' is used to denote MS in Jinabhadragaṇi's work. Thus, in certain contexts the description of AG and MS is not distinct. Primarily, we note that the Pra. considers only four-moment journeys, so the envisaged route will be in accordance with it. Since the motion is uni-directional and of the same duration as in the case of the AG, thus the route is similarly conceptualised.

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<sup>345</sup> Dh.7 2.6.1, p.299.

<sup>346</sup> Pra.3 §36.2.

<sup>347</sup> Pra.3 §36.67.

<sup>348</sup> Pra.3 §36.67.

<sup>349</sup> The particles could be karmic particles or those related to the subtle body, i.e. taijasa-śarīra (Pra.-M<sub>2</sub> vol.2, pp.303-04). These can be elaborated within the context of process of samudghāta.

<sup>350</sup> Jī.-M p.23.

<sup>351</sup> Viśeṣaṇavati, 23-24, 26 in Sthā.-A vol.1, p.299: tamatamā-vidisaē samahao bambhalogavidisāe, uvavajjai gaīe so niyamā pañcasamayāe.

<sup>352</sup> Pra.- M<sub>1</sub> vol.2, p.1116.

The Śaṭkhaṇḍāgama, depicting the maximum space occupied for maximum fruition of the jñānāvaraṇīya-karma, presents the example of a MS route undertaken by a fish<sup>353</sup>, which acknowledges double projection.<sup>354</sup>

‘A fish (matsya), with the height of thousand yojana, lay in the external beach of the svayambhūramaṇa ocean (8). [It is] inflicted by the vedanā-samudghāta (9). Touches the tanu-vāta-valaya (10). Again, having been engrossed in MS, having ventured upon three strides (kāṇḍaka) (11). That [fish] having expired is born as a hell-being in the lower seventh earth, hence have the maximum fruition of jñānāvaraṇīya-karma (12).’

The sūtra explicitly notes the three strides that a soul undertakes, during MS having reached the birthplace when death occurs. The commentator Vīrasena<sup>355</sup> renders more details with regard to this passage.

A mahā-matsya thrown away by a deva, due to previous animosity, in the north-western direction (vāyavvya) of the loka-nāla (trasa-nāḍi), has fallen off in the south-north expanded length. It goes through MS in this state. MS occurring together with VeS<sup>356</sup>, the mahā-matsya experiences three ‘vighraha-kāṇḍaka’. In the phrase ‘vighraha-kāṇḍaka’, vighraha means body or journey and kāṇḍaka means stride. Thus, it is understood as the strides of a journey of the body. The journey of three parts is as follows: from the vāyavvya direction of the loka-nāla, it travels half a rajju distance to the south, in a straight line, like an arrow shot by a bow. That is one kāṇḍaka. Then, with an attempt from there, it travels one rajju distance in the eastern direction again with a straight-line journey. This is the second kāṇḍaka. Then by another attempt from there, it travels downwards six rajju distances again with a straight-line journey. This is the third kāṇḍaka. By performing three kāṇḍakas, i.e., strides, it acquires the MS.

In a different context, Vīrasena<sup>357</sup> mentions four similar metaphorical illustrations for the patterns of movement associated with each of the four types of MS, without and with turns. The shape of the characteristic routes of MS towards the destination are compared with the geometrical forms of a pillar (khambha), an arch (toraṇa)<sup>358</sup>, shape of a plough (hala), or a

<sup>353</sup> Similar to Śaṭ.1 Malayagiri (Pra.-M<sub>1</sub>, vol.2, p.1117) mentions the example of big fish being born in hell.

<sup>354</sup> Śaṭ.11 4.2.5.8-12, pp.15-20: Sāmitteṇa ukkassapade ṇāṇāvaraṇīya-veyaṇā khettado ukkassiyā kassa? (7)/ Jo macho joyaṇa-sahassio sayambhu-ramaṇa-samuddassa bāhirillae taḍeacchido. (8)/ veyyaṇa-samudghādeṇa samuhado (9)/ kāya-lessiyāe laggo (10)/ Puṇaravi māraṇantiya-samugghādeṇa samuhado tiṇṇi viggaha-kandayāṇi kādūṇa (11)/ se kāle adho sattamāe puḍhavīe ṇeraiesu uppajjihidi tti tassa ṇāṇāvaraṇīya-veyaṇā khettado ukkassā (12).

<sup>355</sup> Dh.11 4.2.5.8-12, p.15-20.

<sup>356</sup> Dh.11 4.2.5.10, p.28.

<sup>357</sup> Dh.7 2.6.1, p.299: appappaṇo acchidapadesādo jāva uppajjamāṇakhettaṃ ti āyāmeṇa ega-padesamādim kādūṇa jāvukkasseṇa sarīra-tiguṇa-bāhalyeṇa kaṇḍekkakkhan-bhaṭṭhiya-ttoraṇa-hala-gomuttāyāreṇa anto-muhuttāvatṭhāṇaṃ māraṇantiya-samugghādo ṇāma.

<sup>358</sup> MW, p. 456: an arch, arched doorway, portal, festooned decorations over doorways.

cow's urinated path (gomūtrikā). Although they vary slightly, Vīrasena's analogies for the shape of the four types of routes of AG and MS convey similar meanings.

The metaphors of the pillar and the arrow symbolise straight movement during the AG and MS respectively. Yet, although the pillar is straight, it can also be interpreted as a metaphor for a shape that expands continuously from one point to another in space. By contrast, in the case of the metaphor of the arrow, if it was intended to denote the swiftness of travel between two points, it could imply that the journey is from one point to another without any expansion.

Vīrasena further mentions that only three types of steps (kāṇḍaka) are depicted in the current case of fish because mobile (trasa) beings do not undertake more than two turns in AG, only immobile (sthāvara) beings do.<sup>359</sup> This is in agreement with the Sthānāṅga which points out the need of a four-moment journey only for immobile-beings. Since they are born outside the trasa-nāḍi, which requires an extra moment for travel. Notably, the duration of the movement of the soul in MS or the AG is not associated with distance. The relation of time and speed is irrelevant. In case of both MS and AG, the duration is dependent on the location in space and the number of turns required to reach the location.

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<sup>359</sup> Dh.11 4.2.5.12, p.20.

**TABLE 5. COMPARISON OF MĀRAṄĀNTIKA-SAMUDGHĀTA AND  
ANTARĀLA-GATI**

	Māraṅāntika-Samudghāta	Antarāla-gati (Vigraha-gati)
Relation to the body	connected	disconnected
One-directional	✓	✓
Spontaneous	✓	✓
Causal factor	Śve.: age-rendering-karma  Dig.: influence of next life age-rendering-karma	exhaustion of age-rendering-karma
Shape	shape of the previous body, it depends on sansthāna-nāma-karma of previous life <sup>360</sup>	ṛju-gati: new body due to sansthāna-nāma-karma of new life  vakra-gati: the shape of the previous body due to ānupūrvī-nāma-karma associated with AG
Duration	antarmuhūrta (less than 48 minutes)	max. 3, 4 or 5 samaya <sup>361</sup>
Soul-units travel	partly	all
No. of turns	Śve.: Four.  Dig.: Three.	Śve.: Four.  Dig.: Three.
Size of soul	distance between the locations of D-B	without MS: size of the gross body with MS: size can be huge
Navigator karma	NA	ānupūrvī-nāma-karma
Possible attempts	two	one
Movement	by touching intermediate space	by touching intermediate space or without touching intermediate space

<sup>360</sup> Dh.4 p.30.

<sup>361</sup> Dh.1 1.1.60, p.300.

Body	gross-, protean-, conveyance-body	only the subtle-bodies <sup>362</sup>
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## Analysis

The key difference between MS and AG is that the soul is in an expanded state during MS with the connection maintained with the previous body, but in AG it is disconnected from the previous body. In contrast to the discussions related to the question of the duration and route of AG in Jaina-literature, differences of opinion are not noted in Jaina sources concerning the duration and routes of MS. The debate about the duration of AG, i.e., with three, four or five moments does not appear in the context of MS. In regard to the routes the theory is in agreement with the respective theories of the AG. Those who mention the duration of MS, present it in concomitance with their AG-theory. For example, Vīrasena proposes a four-moment journey for both and Malayagiri proposes a five-moment journey for both.

The total duration of *māraṇāntika-samudghāta* is *antarmuhūrta*, it must include three steps which are: (1) expansion of the soul within the body, (2) expansion of the soul outside the body to the birth location, and (3) a period of staying in that extended state and contraction to the previous body if need be. However, the time taken to expand from one location to the other remains one-unit time for each linear travel, which is similar to the time of the AG. Depending on the route, the duration of the AG is presented to be only one to four moments long in the Śvetāmbara canon. A few Śvetāmbara exegetes have contemplated the possibility of five-moment AGs on rational grounds that travel from the intermediate direction outside the *trasa-nāḍi* to the intermediate direction at the other side of the *trasa-nāḍi* requires an extra moment. Scholars such as Jinabhadragaṇi and Abhayadeva depict these theories as apocryphal views and others views respectively. Only both the Siddhasenas and Malayagiri promulgate the five-moment-theory. The Dhavalā concurs with the canonical postulation of maximal four moments.

Umāsvāti has a sūtra in the TS, mentioning ‘less than four’, which received multiple interpretations by commentators. Depending on how one interprets the sūtra, ‘three’ may refer to the temporal status or the number of turns. This alludes to the three or four moment journey

<sup>362</sup> Bh.1 1.7.342 : *jīve ṇaṃ bhante! gabbhaṃ vakkamāṇe kiṃ sasarīrī vakkamai? asarīrī vakkamai? Goyamā! siya sasarīrī vakkamai. siya asarīrī vakkamai. se keṇaṭṭheṇaṃ bhante! evaṃ vuccai – siya sasarīrī vakkamai? siya asarīrī vakkamai? orāliyaṃ veuvviya-āhārayāiṃ paḍucca asarīrī vakkamai. teyā kammāiṃ paḍucca sasarīrī vakkamai. Se teṇaṭṭheṇa goyamā! evaṃ vuccai - siya sasarīrī vakkamai. siya asarīrī vakkamai.*

theories, respectively. The Digambara commentarial cluster of the TS rejects the five-moment AG.

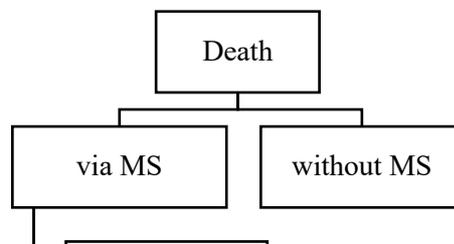
The route of travel in space and time taken to travel are interrelated in Jaina rebirth theories, thus in the context of spatial motion the MS route is depicted in similar terms as the AG . The metaphorical names are provided by Vīrasena to the four AG routes and MS with the minor terminological variation conveying the philosophical conceptual difference between the two.

This implies that both traditions assert that the MS, like the AG , abides by the cosmic rule of anuśreṇi-gati during its expansion to the next birth location. Though, the question, whether the soul can be considered to abide to the stated rule while undergoing expansion to fill empty space within the body is not discussed in the sources. Further the process of filling empty space as found in MS is not specified in the case of discussions about AG. The process of AG is not clearly conceptualised and leaves unresolved the question as to how the soul leaves the body and when without MS, though trivial pointers are availed. Mahāprajña (Bh.2 p.326) justifying the concept that the soul in the first and last moment of life has least nourishment stated in Bh. (7.1.2) says, in the last moment soul retrieves itself and remains confined in the few parts of the body, hence less nourishment is justified. AM's view is reiterating the theory of the Viś. which proposes that the soul contracts before death.

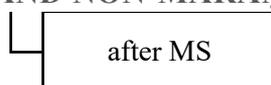
Thus, MS and AG are similar for their destination is same. They are also similar in the context of cosmological rules of travel, route and the temporal duration between two locations. The two vary within metaphysical frames such as process, shape, governing karma and others. Thus, both associated procedures have similarity and dissimilarity.

#### 5. Death in the state of Māraṇāntika-Samudghāta

Theoretically it is depicted that AG and MS ensue one another. I now demonstrate the juxtaposition of the two Jaina models of rebirth step by step to eventually highlight concepts



**TABLE 6. DEATH IN THE STATE OF MĀRAṆĀNTIKA SAMUDGHĀTA AND NON-MĀRAṆĀNTIKA SAMUDGHĀTA**



that convey its subtle processes. Wiley (2000a, p.350) in her research on age-rendering-karma questions if death could occur in the MS state. The second question is: Can death processes and birth processes occur in the expanded state? Further can D-B occur simultaneously in MS state? My research investigates varied concepts to enquire these questions.

### 5.1. Māraṇāntika-Samudghāta: Twice Possible

The Śvetāmbara text Bhagavatī<sup>363</sup> claims that MS can happen twice.<sup>364</sup> This implies that the soul having entered the MS process might or might not retract to its old body after having ejected its lifespan determining karma (āyusya-karma), for unknown reasons. By contrast, according to Vīrasena's Dhavalā, some ācāryas propose the theory that after MS deva retract back to their main-body and then death occurs. But Vīrasena, himself does not vote for it. This clearly suggests the possibility of death of devas in the MS state to be the view of Vīrasena. The feasibility of death in the MS state in other life-forms, could be traced by the example of death of fish in the MS state mentioned in Ṣaṭ.<sup>365</sup> It also alludes to the discrepancy, within the Digambara-tradition, between those proposing the concept of one return<sup>366</sup> to the body and those propose does not return.

### 5.2. Deśa- and Sarva-Māraṇāntika-Samudghāta

The Bhagavatī<sup>367</sup> and the Sthānāṅga<sup>368</sup> mention two types of MS: partial-death-projection or deśa-m.-s. and full-death-projection or sarva-m.-s.. The term deśa-m.-s. designates the process of projection of a part of the soul-units (ātma-pradeśa), while sarva-m.-s. designates the process of projection of all soul-units. The Sthānāṅga<sup>369</sup> relates deśa- and sarva-m.-s. to specific contexts such as situations where the soul touches (sprṣṭvā), vibrates (phorayitvā), bursts (sphoṭaitvā), contracts (saṃvarttya), and discards or leaves (nirvarttya) the main-body. It is not explained if these together serve as a sequential procedure. The soul could impact the body or leave the body partially or fully.

<sup>363</sup> Bh. 6.6.122.

<sup>364</sup> Wiley, 2000a, p.347.

<sup>365</sup> Ṣaṭ.11 pp.15-20.

<sup>366</sup> If we take into account the other's view stated by Vīrasena that the soul returns, then the concept is similar to Śvetāmbara concept of a second attempt stated above in Bhagavatī because, the concept of second attempt of Śvetāmbara is described as sarva-m.-s., which is literally death.

<sup>367</sup> Bh. 17.68: deseṇa vā samohaṇṇati, savveṇa vā samohaṇṇati.

<sup>368</sup> Sthā. §2.398-402: dohiṃ ṭhāṇehiṃ ātā sarīraṃ phusittā ṇaṃ ṇijjāti, taṃ jahā – deseṇavi ātā sarīraṃ phusittā ṇaṃ ṇijjāti, savveṇavi ātā sarīraṃ phusittā ṇaṃ ṇijjāti.

<sup>369</sup> Sthā. §2.398-402.

An unnamed commentator of the Bhagavatī<sup>370</sup> referred to by Abhayadeva and Abhayadeva himself mentions the analogy of the worm (īlikā) and the ball (genduka) to describe deśa-m.-s. and sarva-m.-s. Abhayadeva in his commentaries on the Bhagavatī<sup>371</sup> and the Sthānāṅga<sup>372</sup> explains that during deśa-m.-s. the soul reaches to its birthplace by a worm-like movement: ‘In this, the soul is partly residing in its previous body, [while] partly acquired its birth location’<sup>373</sup>, hence it is called ‘partly projected’. Thus, deśa-m.-s. is literally the soul in its projected state. On the other hand, when death occurs after having returned back from MS, it is sarva-m.-s. Abhayadeva describes it as, ‘when death [occurs] all [soul]-units are ejected out’<sup>374</sup>. The process of reaching the birthplace by ball-like movement is designated as projection by all’. Because up to two MS are considered possible, the soul might once either return from MS to its old body or not. ‘We are not told why and when this happens’.<sup>375</sup> Above all, the old commentator and Abhayadeva himself identifies sarva-m.-s. with the death, i.e., soul-body connection is severed. It must be noted that sarva-m.-s. is described as the moment of ‘death’, which puts the notion of samudghāta in question. Samudghāta is described as a process during which soul-units are partly projected out. But in the case of sarva-m.-s. the connection is severed. In this case, the termination of MS is also designated as MS.

The Bhagavatī does not associate the first and second attempts of MS with deśa-m.-s. and sarva-m.-s. However, the commentator Abhayadeva explicitly links sarva-m.-s. to the second attempt of MS. He explains that a soul returning back to the old body and then projecting out all soul-units is sarva-m.-s. But why can’t it be the case that sarva-m.-s. can occur in first attempt as well? Is it the case that the concept considers only those deaths which are preceded by MS but not death without MS?

<sup>370</sup> Bh.1-A p.426.

<sup>371</sup> Bh.5-A §17.6.67-70, p.458: ‘deseṇa vā samohannai savveṇa vā samohannai’. tti yadā māraṇāntika-samudghātagato mriyate tadā īlikāgatyotpatti-deśam prāpnoti tatra ca jīva-deśasya pūrvā-dehe eva sthitatvād deśasya cotpatti-deśeprāptatvāt deśena samavahantīty ucyate, yadā tu māraṇāntika-samudghātāt pratinivṛttaḥ san mriyate tadā sarva-pradeśa-samharaṇato, genduka-gatyotpatti-deśam prāptau sarveṇa samavahataḥ ity ucyate, tatra ca deśena samavahanyamānaḥ īlikā-gatyāgacchann ity arthaḥ pūrvam samprāpya - pudgalān grhītvā paścādutpadyate - sarvātmanotpādakṣetre āgacchati, ‘savveṇam samohaṇamāṇe’ tti genduka-gatyāgacchann ity arthaḥ, pūrvam utpadyat – sarvātmanotpāda-deśam āsādyā paścāt ‘sampāṇeja’ tti pudgala-grahaṇam kuryād iti.

<sup>372</sup> Sthā.-A vol.1, p.153.

<sup>373</sup> Bh.5-A §17.6.68, p.458: jīva-deśasya pūrvā-dehe eva sthitatvād deśasya cotpatti-deśe prāptatvāt deśena samavahantīty ucyate.

<sup>374</sup> Bh.5-A §17.6.68, p.458: mriyate tadā sarva-pradeśa-samharaṇato, genduka-gatyotpatti-deśam prāptau sarveṇa samavahataḥ ity ucyate.

<sup>375</sup> Schubring, 1962, p.193.

### 5.3. Theory of Double-Projection

The double-projection-theory is proposed in both traditions. The Prajñāpanā<sup>376</sup> introduces the concept of double projections, that is, two types of samudghāta combined or coinciding, in the context of portraying the area pervaded by projection. If a soul in the process of VS or another form of samudghāta is approaching death, the space accommodated by the soul with subtle-bodies will be equal to the vighraha-gati with a maximum duration of one to three moments. Vīrasena provides an example similar to Malayagiri's<sup>377</sup> depiction of the giant fish that ventures upon MS while experiencing VeS. The Śaṭ.<sup>378</sup> states that the fish about to die, lying in the svayambhūramaṇa area experiencing VeS, is being 'again inflicted by MS, having undertaken three vighraha-gati-kāṇḍakas, it is born in hell, in the lower seventh land'.

In the context of the theory of double-samudghāta, these examples convey that in the state of VeS, KaS, or VS etc., MS can be experienced. In such a scenario, the occurrence of death in a samudghāta-state becomes evident. There is no theory that propounds that the soul must return to the main-body after double projections, especially involving MS. Above all, even the generic definition of samudghāta does not propose the constraint that the soul must return. So, if death can occur in other projections (except KS), its feasibility in MS is not challenged.

### 5.4. Theory of Size of the Soul in the First Moment of Conception

The concept of the shape and size of a soul in the first moment of conception has been pondered over by some Jaina philosophers, rendering some new insight into the concept of birth. The standard theory conveys that in the living state the size of the soul is based on the main-body. In the first moment of conception, the shape and size varies depending on the kinds of AG and MS that precede birth. According to Vīrasena, the size (avagāhanā) of the soul in the first moment of conception<sup>379</sup> is same for those being born via ṛju-gati or vakra-gati without MS.<sup>380</sup>

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<sup>376</sup> Pra.2 vol.3, v.36.2153: ega-samaiṇa vā du-samaiṇa vā ti-samaiṇa vā evaikālassa aphuṇṇe evaikālassa phuḍe: The Prajñāpanā details the status and the spatial accommodation due to the double projection state. Based on this, Malayagiri (Pra.-M<sub>1</sub> vol.2, p.1120) deduces that the area of VS in general is stated to be numerable yojanas, but if the soul heads on to MS, in the state of VS, it can expand to innumerable yojanas. The concept of double projection in both traditions needs further research.

<sup>377</sup> Pra.-M<sub>1</sub> p.1117.

<sup>378</sup> Śaṭ.<sub>12</sub> 4.2.14, p.45: puṇaravi māraṇantiya-samugghādeṇa samuhado, tiṇṇi viggahagadi-kandayāṇi kāṇa se kāle adho sattamāe puḍhavīe ṇeraiesu uvavajjihadi tti.

<sup>379</sup> The moment when the soul starts receiving the bio-potentials (paryāpti) is conception (upapadyamāna). When the body-biopotential is acquired, the body is designated as born (upapanna)

<sup>380</sup> Dh.4 1.3.2, p.30.

Source such as the *Ṣaṭkhaṇḍāgama*, and the *Prajñāpanā* briefly allude that the size of the soul can be huge during conception, which the commentaries explicitly defend. *Vīrasena* in his *Dhavalā*<sup>381</sup> explicitly states: ‘In the first moment of conception, the height (*avagāhanā*) [of a soul], [having] gone through AG (*vigraha-gati*)<sup>382</sup> by MS state, is innumerable (*asaṅkhyāta*) *yojanas*’. Similar references are found in *Śvetāmbara* sources. *Abhayadeva*<sup>383</sup> in his commentary on the *Bhagavatī* affirms that the size of the soul, the space covered by the soul-units, is huge during birth process. The question arises, how can a soul be of such a gigantic size at the first moment of conception, when the new body has literally not taken full shape?

*Vīrasena*<sup>384</sup> argues, the soul will be innumerable *yojanas* tall at the first moment of conception, as the soul having reached the birth destination by MS, is ‘not able to contract the previously expanded one, two or three pillars in the first moment of conception’.<sup>385</sup> One is able to contract only the first pillar, and not the rest is also evident in a different textual context in the *Ṣaṭ. Ṣaṭ.* mentions, [the big fish] ‘undertakes MS with three attempts [and] who will be born in the seventh hell in the next moment has the maximum area of *jñanāvarṇīya-karma* fruition’.<sup>386</sup> In the first moment of conception, the contraction is considered only partially possible as only first expansion is withdrawn. The mechanism considered thus involves both death and birth process occurring in the MS state, i.e., discarding the old body in the MS state and partly having already reached the birth location acquire the new life-producing bio-potentials.

From the above sources we deduce that three processes are concomitantly occurring: the death, the contraction of the expanded soul towards the birthplace and the commencement of the birth process. It also entails contraction of the soul away from the old body towards the new body. It is here that we find an absence of a distinctive process of AG during this type of D-B.

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<sup>381</sup> Dh.4 1.3.2, p.30: *viggaha-gadīe māraṇantiyam kādūṇuppanṇānam paḍhama-samae asaṅkhejja-joyaṇamettā ogāhanā hodi.*

<sup>382</sup> *Vigraha-gati* is used to denote both AG in general and TWT in specific. The usage here is AG in general.

<sup>383</sup> Bh.5 17.6.67-70, p.458: *pūvvaṃ samprāpya - pudgalān gṛhītvā paścād utpadyate sarvātmanotpādaḥsetre āgacchati.*

<sup>384</sup> Dh.4 1.3.2, p.30: *viggaha-gadīe-māraṇantiyam kādūṇuppanṇānam paḍhama-samae asaṅkhejja-joyaṇamettā ogāhanā hodi. puvvaṃ pasāridaega-do-ti-daṇḍānam paḍhama-samae uvasaṃghārābhāvādo.*

<sup>385</sup> Dh.4 p.30: *puvvaṃ pasāridaega-do-ti-daṇḍānam paḍhama-samae uvasaṃghārābhāvādo.*

<sup>386</sup> *Ṣaṭ.*<sub>11</sub> 4.2.5.11-12.

## 5.5. Abhayadeva Redefines Birth

Abhayadeva in his attempt to render clarity to the process of MS provides an innovative definition of birth compatible to the concept of MS. Some enigmatic sūtras in the Bhagavatī describe a complex birth process,<sup>387</sup> and raise the question, whether the soul reaches the birthplace first and then is reincarnated or is first reincarnated and then reaches its birthplace? The text approves of both the possibilities. The former condition is said to apply for those in the state of deśa-m.-s. while the latter is for those who experience sarva-m.-s..

The Bhagavatī<sup>388</sup> also poses three further questions about the soul undertaking MS: Does a soul reach its birthplace and immediately attract appropriate nourishment? Does it transform that nourishment? Does it build the new body? All three possibilities, are endorsed and grounded in the theory of the twice attempted MS. The default Jaina-theory of birth is that the soul receives nourishment in the first moment of conception. However, in the case of the expanded state the question arises whether nourishment is received prior to fully reaching destination or only after fully reaching to destination. In comparison to the default theory, receiving nourishment prior to birth seems inconsistent. Muni Sumer mala, in answering my question said, ‘one can only receive nourishment of one life at a time’. Since in the expanded MS state one is still living a previous life, the soul cannot be considered to receive nourishment prior to birth. This paradox is illuminated by Abhayadeva’s following comments<sup>389</sup>:

‘Prior received [which means] having received the aggregates, [and] then one is born [which means] soul entirely reaches the birthplace’.

This remark is crucial for resolving this key puzzle in the Jaina-theory of rebirth. It suggests that the soul undertakes MS to reach the birth location. Having reached birth location via MS, in the expanded state death occurs and the mechanism of receiving nourishment can be instigated in the expanded state. Following which the partly expanded soul-units contract to birthplace. However, the passage does not permit us to infer whether Abhayadeva also asserts the possibility of death and birth happening simultaneously or following each other in the expanded MS state.

The soul in the expanded state receives the first-moment nourishment. This implies that the processes of death and birth start off in the expanded state, wherein the latter involves

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<sup>387</sup> Bh. 17.67-70: kim puvviṃ uvavajjittā pacchā sampāṇejjā? puvviṃ sampāṇitta pacchā uvavajjejjā?

<sup>388</sup> Bh. 6.6.120-127.

<sup>389</sup> Bh.5-A p.458: pūrvam samprāpya [meaning] pudgalān grhītvā, paścād utpadyate [meaning] sarvātmanotpādakṣetre āgacchati.

attracting matter (āhāra paryāpti). The already mentioned distinction between upapadyamāna and upapanna, that is, ‘the process of being born’ and ‘have been born’, is relevant here. Yet, since all soul-units has not fully reached the next birthplace, Abhayadeva uses the term paścādutpadyate, ‘born later’. This last phrase is interpreted as, ‘all soul-units come to the birthplace’. This designates the peculiar theoretical process of contracting to birthplace. The expanded soul-units are pulled to the birthplace after the birth process has already started; hence it is referred to as ‘later born’.

It is astonishing that the commentator Abhayadeva does not discuss the specific types of AG which theoretically occur in such birth processes. Nonetheless he describes the deśa-m.-s. and sarva-m.-s. as similar to the worm-like (īlikā-gati) and ball-like movement (genduka-gati). This confirms that the tradition of the Bhagavatī and Abhayadeva clearly approve of the possibility of both death and birth in the expanded state which comes about by MS process. Though, it is important to caution, that this must not be misunderstood as D-B simultaneously occurring in an expanded MS state.

#### Analysis

Both Śvetāmbara- and Digambara-literature propose the concept of double MS in varied contexts. The theory of deśa-m.-s. and sarva-m.-s. is a unique contribution of Śvetāmbara philosophy.

Vīrasena<sup>390</sup> differentiates two types of birth: after ṛju-gati (TWoT) and vigraha-gati (TWT). Each of these two types can be sub-classified under two categories: death via MS, and death without MS. He explicitly mentions that death can occur in the MS state. Further, his notion that devas need not return to their previous body for unknown reasons, also affirms the possibility of death in the MS state. Above all, the idea that the birth process starts already in the expanded state is also affirmed in the Dhavalā, as the case of the dying giant fish demonstrates. Thus, both traditions concur that death can occur during the state of MS. Further in regard to double projection MS can also occur in an already projected state. The theory of the expanded state of soul in the first moment of life is confirmed in both traditions, which echoes the concept of D-B in the expanded state.

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<sup>390</sup> Dh.7 2.6.1, p.300: uvavādo duviho-ujugadipuvvao viggaha-gadi-puvvao cedi. tattha ekkekkaao duviho-māraṇāntiya-samudghāda-puvvao tadvivarīdao cedi.

## 5.6. Discrepancy in the Theories of Mereological Queries

The Bhagavatī<sup>391</sup> raises mereological questions of the state of a being in varied contexts such as:

- (1) in the process of being born
- (2) already born
- (3) in the process of dying
- (4) already dead

In these above contexts the mereological options proposed are: (1) *deseṇaṃ desaṃ*, (2) *deseṇaṃ savvaṃ*, (3) *savveṇaṃ desaṃ*, (4) *savveṇaṃ savve*.<sup>392</sup>

The text<sup>393</sup> and its commentator Abhayadeva purports only the last option, but the old commentator<sup>394</sup> reported by Abhayadeva approves of the last two possibilities.

The old commentator proposes: ‘By all soul-units, i.e., by the effort of all soul-units [together], the soul due to worm like movement partially reaches the destination of birth, hence it is *savveṇaṃ desaṃ*. All the soul-units by ball like movement fully reaching the birth destination, is *savveṇaṃ savve*’.

In regard to this discrepancy reported by Abhayadeva, a few observations may be added. First of all, this comment confirms that in MS, the soul has not yet fully reached the birthplace, occupying the place only partly. This metaphysical depiction of *savveṇaṃ desaṃ* (by whole of part) is only affirmed in this text.

The discrepancy is credited to the sūtra being conceptualised differently. As AM<sup>395</sup> clarifies the text and Bh.-A are concerned with the soul-body relationship while the old commentator is dealing with the soul-place relationship at birth. Thus, the understanding and translations of the four can vary, where I mention based on Abhayadeva's theory following by old commentators stance:

- (1) by part from/ in part
- (2) by part from/ in whole
- (3) by whole from/ in part
- (4) by whole from/ in whole

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<sup>391</sup> Bhagavatī 1.7.318-319.

<sup>392</sup> Translations will vary based on the context.

<sup>393</sup> See Deleu, 1970, p.82.

<sup>394</sup> Bh.1-A 1.7.319, p.426: *yataḥ sarveṇa-sarvātma-pradeśa-vyāpāreṇa ilikāgatau yatrotpattvyam tasyo deśe utpadyate, taddeśenotpatti-sthāna-deśasyaiva vyāpatvāt. kanduka-gatau vā sarveṇa sarvatrotpadyate vimucyaiva pūrvasthānam iti. etac ca tīkākāra-vyākhyānaṃ vācanatara.*

<sup>395</sup> AM, Bh.1 pp.155-56.

The concepts of ‘by the whole’<sup>396</sup> and ‘of the whole’ are evident in varied contexts. Bh.<sup>397</sup> in a different context dealing with the question of soul-place relationship asserts the same view as of the old commentator (tīkākāra). This attests that this notion of the old commentator is not anti-Bhagavatī but merely contextualised differently. Moreover, Abhayadeva himself has proposed the analogies of worm- and ball-like movement. Furthermore, these analogies of worm and ball-like motion are not Abhayadeva’s contribution but found in older strata of commentaries. Since the context of these concepts is the process of being born, wherein the soul partly occupies the birthplace, it is evident that death occurs in the expanded state of MS.<sup>398</sup> Above all, these mereological questions serve to explore the intricacies of MS, the D-B process and Jaina-philosophy.

### 5.7. Theory of Saṃghāta and Pariśāṭa

The theory of saṃghāta and pariśāṭa also sheds light on this subject. There are three types of prāyogya-karaṇa mentioned in the Viśeṣāvaśyaka-Bhāṣya<sup>399</sup> to further investigate the concept.

- i. Saṃghāta-karaṇa (process of receiving): The process of receiving the particles for the new life is called saṃghāta-karaṇa.
- ii. Pariśāṭana-karaṇa (process of discarding): In the last moment of life all particles are discarded. This process is called pariśāṭana.
- iii. Ubhaya-karaṇa (the process of both): In the intermediate duration of life, both these processes occur simultaneously. This is called ubhaya.

The Viś. mentions, ‘the maximum duration of ubhaya, i.e., both saṃghāta and pariśāṭa (simultaneous process of receiving and discarding particles), in the life of deva-kuru (a type of land where twins are born) etc., is one-time-unit less than the rest of the life-span’. The unit which is subtracted is related to first moment of birth when particles are only received (saṃghāta). To this the author Jinabhadra-gaṇi presents a hypothetical question<sup>400</sup>: Why the moment of the only discard (pariśāṭana) is not subtracted as well? If the moment of saṃghāta

<sup>396</sup> The concept of savveṇaṃ savve itself is found in varied texts and contexts. Some examples are: the soul receives karma-particles by the whole and of the whole (Bh. 1.3.118-28; Ut. v.33.18); even if souls receives particles occupied by few soul-units, it receives them from the whole soul (KP v.21).

<sup>397</sup> Bh.17.67-70.

<sup>398</sup> This text when assert the death process as by the whole and from the whole in the soul-body context, it suggests that the soul is believed to leave the body from its whole, not a part of it.

<sup>399</sup> Viś. v.4042.

<sup>400</sup> Viś. v.4045.

and pariśāṭa both are subtracted, then the duration of the ubhaya should be two moments less of the life span.

In the course of his dialogical method of presentation Jinabhadragaṇi proposes a solution from the transcendental point of view<sup>401</sup>: the last moment involves both pariśāṭana and saṃghāta, i.e., the discard (pariśāṭana) of the previous life particles and the acquiring (saṃghāta) of new life particles. This interpretation is generally accepted in Jaina-philosophy in the case of birth by ṛju-gati since D-B occurs simultaneously in this process. But Jinabhadragaṇi's interpretation is based on Mahāvīra's concept of kriyamāṇakṛta (Pkt. kaḍemāṇe-kaḍe)<sup>402</sup>, which proposes that the action started equals the action that is accomplished (a theory that had been rejected by the 'heretic' Jamāli). Sādhvī Muditayaśā explains Viś. : 'one in the process of being destroyed is [already] destroyed. The one who is in the mode of becoming has [already] become. The kriyā-kāla (mode of action) and niṣṭhā-kāla (mode of intention of action) do not have a [intermediary] time interval'.<sup>403</sup> This indirectly confirms that according to Jinabhadragaṇi the theory must have been applied also for those born by vakra-gati, wherein the process of life is considered to have started. Furthermore, in the Bhagavati<sup>404</sup> this concept is extended to death processes by stating, 'mṛyamāṇa mṛta', i.e., one who is in the process of dying is already dead. According to Jinabhadragaṇi, during the process of dying, literally new life starts based on kaḍemāṇe kaḍe<sup>405</sup> concept.

Though, when Jinabhadragaṇi says, 'death implies [the] starting of [new] life', it cannot be applied for the saṃghāta concept, because although new life starts with death, the process of saṃghāta need not take place. With the commencement of new life, body formation need not start. Saṃghāta takes place when the process of body formation starts, which denotes commencement of birth. Therefore, if he had chosen to focus on the relation between D-B during the MS process, it would have been more logical, because saṃghāta and pariśāṭa can happen simultaneously either during birth by ṛju-gati or if D-B occurs simultaneously in the MS state. If death occurs in the expanded MS state, pariśāṭa takes place. Simultaneously if the

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<sup>401</sup> Viś. v.4046.

<sup>402</sup> Dundas (2006, p.38), mentions, 'Ohira (1994: 149–150) holds that the tenet challenged by Jamāli, namely that what is being done is actually done, represents a genuine difficulty in the analysis of action as located in time, in that the nature of action may in fact change during a period of time.... Ohira concludes that as far as the nature of action is concerned, Jamāli was correct in his criticisms....' Bronkhorst interprets Jamāli's heresy and the response by Gautama and Mahāvīra about the nature of the universe and soul as linked and suggests the possibility that anekāntavāda, the doctrine of the multiple nature of reality, has been developed in response to the problem of the production of entities.

<sup>403</sup> Viś. v.4048.

<sup>404</sup> Bh. 1.1.11.

<sup>405</sup> In the history of Jainism, the kaḍemāṇe-kaḍe concept, when misunderstood, lead Jamāli to disagree with Mahāvīra and to be labelled a 'heretic'.

death occurs simultaneously with birth process in the new birth location, the *saṃghāta* process is concomitant of *pariśāṭa*. This concept is used to describe the birth and death process by Jinabhadragaṇi without bringing into discussion the concept of MS. Is MS implicit in AG as it is found in his *Viśeṣaṇavati* (23-26).<sup>406</sup> Though ambiguity prevails, the notion of *saṃghāta* and *pariśāṭa* occurring simultaneously in the current example can be extended to MS-theory without any theoretical contradictions.

#### 5.8. Living Traditional Practices

Jaina-philosophy explains the difference between an instantaneous death and a gradual process of dying by means of the theoretical distinction between death with and without MS. Popular belief in the distinction is reflected in traditional practices. The corpse of an ascetic is not touched for a specific period nor handed over to the laity even after the symptoms of death are affirmed and medically confirmed.<sup>407</sup> This is due to the possibility that although the being appears to be dead at the physical level, at the subtle level the soul could still be in the process of gradually departing from the body. It is assumed that touching the body in such a scenario, when the soul has not completely departed, can cause discomfort to the soul. Hence, this practice of not touching a dead body, immediately after death has been declared, reflects the ethos of non-violence in Jainism.

#### 5.9. Concomitant Occurrence of Death and Birth in the Expanded State of the Soul

Having demonstrated that according to Jaina-philosophy death can occur in the expanded state and even birth process can commence in expanded state, I now turn to the question whether D-B occur simultaneously in the expanded state. In the case of birth via *ṛju gati* or *ṛju-gati-m.-s.* this is self-evident, because D-B occur in the same movement, where the soul is born along the same meridian. In the case of D-B via *vakra-m.-s.*, a few conceptual connections speak in favour of this possibility too.

The two other theories which allude to this stance are: the enigmatic *sūtras* from Bh. about receiving nourishment prior and reaching location prior to birth; Abhayadeva's attempt of redefining birth. We find rare sources asserting that the D-B occurring in MS state, which needs to be further examined. The concept of VeS and KaS in the first moment of birth<sup>408</sup> of

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<sup>406</sup> Sthā.-A, vol.1, p.299.

<sup>407</sup> My interview (2020, Solāpura) with Sādhvī Śruta-Yaśā and Sādhvī Jina-Prabhā conveyed that the practice of not touching dead body for thirty-six minutes in the Terāpantha congregation is due to the possibility that the soul might be in the process of leaving the body.

<sup>408</sup> Bh. 34.2.45-46.

one-sensed-beings is stated in the Bhagavatī and VeS-duet in aparyāpta state is confirmed in Dhavalā.<sup>409</sup> This also compels one to think of the status of the soul. This enigmatic concept does not clarify how VeS can be possible when the old body is discarded, and a new body is not yet fully ready. The VeS-duet in the first moment or aparyāpta state of soul is possible because while dying one can experience MS with the VeS-duet. In such a state of multiple projection birth process starts.

The Ṣaṭ.'s<sup>410</sup> example of the dying giant fish explained by Vīrasena conveys the view that the soul in the MS state undergoes the D-B process simultaneously. This is affirmed for the text says one does not contract from one, two, three and four expansions of MS. Since he mentions all four steps are not withdrawn, the D-B must occur simultaneously.

## 6. Conclusion

The Jaina-theory of the AG is unique both for its notion of rebirth in a short duration and for its linkage to the concept of MS as a process of death. The D-B process involves MS and AG where the process of dying (mryamāṇa), dead (mṛta), processes of being born (upapadyamāna) and having been born (upapanna) are occurring at different stages. This differentiated lexicon reflects the philosophical intricacies of D-B process, with persisting enigmatic areas.

The concept of AG is more elaborated in Jaina texts compared to MS. There are many similarities and differences in the commentaries. The comparative investigation unveils diverse aspects of not only MS but also AG. Jaina-philosophy proposes that all life-forms are liable to MS. JSK is the only source mentioning the exception of the vikalendriya.

Jaina sources such as Jī., Pra. and Dh. categorise the transit-journey with and without turns into with and without MS, but do not detail the impact of this difference on varied concepts such as the action-theory and the theory of the shape during MS. We are not told why some experience MS and others not. The factors which regulate the occurrence of MS or the soul's return from the MS state to the previous body are also not explained. The soul fills the empty space of the body or expand three times the size of body during MS according to Śvetāmbara and Digambaras respectively. No such illustration is found in the case of the death process, but it is found in the context of the theory of liberation. This could be the case, for MS itself is the process of death. The rare sources which detail the duration and the route of AG and MS present similar concepts for both. The duration of MS is said to be up to forty-eight

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<sup>409</sup> Dh.7 pp.342-346.

<sup>410</sup> Ṣaṭ.11 pp.15-20.

minutes long (antarmuhūrta), including the time taken to expand and fill the empty spaces in the body, reaching the destination and staying in that space, while during AG the time is taken only to reach the destination. Both MS and AG are uni-directional and abide by law of travel in meridian. In the case of multiple projections, both traditions approve of MS in the state of chadmastha-samudghāta (Cha-S). Further the areas covered by the different types of Cha-S can increase, when supplemented by MS.<sup>411</sup> This reveals the possibility of MS and death in the state of another samudghāta (except KS). Hence though samudghāta involves the partial projection of soul-units, it can proceed to the location of the death process, that is, it heads on to the rebirth location. Secondly the definition<sup>412</sup> of samudghāta does not mention the requirement of soul-units returning back. This is in coherence with the possibility of death in the state of other Cha-S with MS.

The karma respectively governing MS and AG must vary. For, MS is associated with the previous body while AG is associated with the next body. The causal factor of vakra-AG is ānupūrvī-nāma-karma in both traditions. According to Śvetāmbara sources, MS is governed by age-rendering-karma, but Digamabara sources opine that the presence of next life age-rendering-karma serves the MS.

The theories of the shape of the soul also shed light on the details of the birth-death process. Although it is not illustrated in detail, based on these theories, one can conclude that the shape of the soul during AG and in the first moment of birth would differ depending on whether MS precedes AG and birth. In other words, the theoretical mechanisms of the death-birth processes are further complicated due to the variants of MS itself.

In this chapter I also proved that death can occur in the MS process by cross-referencing with varied theories such as: twice attempted MS, sarva-m.-s., double-projection-theory, the extended size of soul during the first moment of birth, the discrepancy between mereological questions concerning the relationship of the whole in the part (savveṇam-desam), and the question of the duration of processes of receiving and discarding particles in one's life, that is, of saṅghātā, pariṣātā and ubhaya. Above all, even the surviving traditional death ceremonies confirm the assumption.

Conceptions of both demarcation and overlap between MS and AG are prevalent. The processes of MS and AG seem distinct at first glance, but a closer look shows that at times they are associated and on other occasions they literally overlap or merge. The often-

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<sup>411</sup> Pra.-M<sub>1</sub> vol.2, p.1120.

<sup>412</sup> Pra.-H<sub>1</sub> p.1064; TR vol.1, 1.20.12; GJ v.2.668.

interchangeable use of the terms AG and MS reveals their semantic overlap rooted in their philosophical association. Both equally contribute to the D-B-theory. Moreover, theories concerning the route, the number of turns, the time taken to reach the destination are the same in both the AG- and MS-theory. Their discussion conveys the intimate interconnected relations between both. Moreover, predominantly the Śvetāmbara source Bhagavatī mentions ambiguous concepts such as the question whether the soul reaches the next birth location or receive nourishment before birth. These theories can be understood only under the assumption that death can occur during the process of MS. The association of MS with the process of dying is so intricate that the types of MS include the state of death.

To explicate the philosophical enigma with examples I revisit the definition of rju-gati and vakra-gati, whose discussion is usually confined to the cosmological domain<sup>413</sup>, to elucidate the propositions. Suppose a soul undergoes MS via a deflected journey, and after this begin the death processes, and in this expanded state a being is born in only one moment. Such a one-moment-birth with a non-linear expanded state is contradictory, because cosmologically it is vakra-gati, but temporally it is assumed to be accomplished in one moment, which implies rju-gati. Thus, the notion of a one-moment transit-journey identified as a linear journey is a partial theory, since the non-alignment of cosmological status with temporal conditions during AG via MS is evident.

Further, the notion of a transit-journey with a short time lapse is not always applicable. Rather it can be concomitant without time lapse. The concomitance in rju-gati is an approved fact. But concomitance of D-B in an expanded state is an innovative finding by comparing the two, i.e., MS and AG. Even if the simultaneous occurrence of D-B in an expanded state is not approved, the fact that in the expanded state to the birth location, death can occur, followed by birth is described in a number of sources. This fact again provides a better understanding of the D-B process.

This theory of transit as a concept of travel from one place to the other needs to be amended, as birth after MS could involve withdrawal or contraction of the expanded soul-units to the birthplace. There need not be a temporal lapse or spatial distance between death and rebirth.

Wiley (2000a, p.307) explained: ‘The actual cause of death is the destruction of āyu karma, associated with this is the severing of the life force (āyu prāṇā) from the jīva’<sup>414</sup>. The

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<sup>413</sup> Bh.6-A 34.2-3: Rju-gati is defined as a journey within same meridian.

<sup>414</sup> TR 5.20.4.

conception that at the point of death there is a separation of the soul from the main-body is not an adequate explanation of death, because some of the space-points of the soul (āṭma-pradeśas) may leave this body temporarily during various types of expansions (samudghāta) before death occurs. Moreover, the soul drops off the samudghāta-body after the samudghāta. In such cases the soul severs the connection with samudghāta-body without death.

Although life and embodiment have an implicit relationship, there is more to it. Life starts with death, but body formation occurs only after AG. Statements in the scriptures such as ‘humans are born as humans’ validate that life starts with death. Although the one whose next life has started and is to be born as human is already a human<sup>415</sup>, during the transit it might not have a human body. The soul travels to its birthplace accompanied only by the subtle taijasa- and kārmaṇa-śarīra. Thus, life starts but the audārika-ś. of a human being has not yet been created. Hence, death is not about discarding the body, nor life about gaining a new body. In other words, the association of body and life is also not strict. The Jaina approach to the question of physical identity can be better understood by investigating MS and AG.

In summary, while death can occur during MS, and birth can occur in the expanded state of the soul, according to few and rare Jaina sources it seems that death could concomitantly happen during the process of MS. Above all, the canonical literature with its brief and rare idiosyncratic passages on the process of rebirth as in the Bhagavatī and the transit-theory of TS are constrained by existing Jaina theories. The constraint of the conceptual system evidently compels one to revisit the available descriptions of ṛju-gati, vakra-gati, MS and AG to present the Jaina-philosophy of death and birth more intricately and in a more systematic way. It receives meaning and broader picture respectively, when investigated with in the frame of MS, with the assistance of the commentators.

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<sup>415</sup> The Bh. (2.5.101-02) mentions the concept that deva is born in varied occasions.

## V. VAIKRIYA-SAMUDGHĀTA

### 1. Introduction and Significance of Vaikriya-Samudghāta

Vaikriya-samudghāta (protean-projection) is a projection which is designated to occur profusely, in diverse ways in varied contexts showcasing the pan-Indic parallels, the Hindu, Jaina and Buddhist narrative literature render credence to supernatural capabilities assigned to special categories of living beings said to be able to create diverse material bodies of varied forms.

Within the Jaina-scriptures, vaikriya-samudghāta is richly illustrated with reference to its metaphysical, cosmological recurrence and its epistemological implications. The chapter examines VS potency in context of its taxonomies, and conditions in life-forms. From this, I draw upon the concept of power hierarchy embedded in the concept of VS.

The chapter investigates VS within Jaina canonical and non-canonical literature. The sources elaborate and reiterate VS capacity in celestial beings and Jaina ascetics, depicting the motifs of power and penance in particular. The vaikriya-samudghāta triggered by the potency for changing physical appearance (vaikriya-labdhi) receives a special name ‘vikurvaṇā’. It is the only projection with a special designation. Though this term does not imply projection, it denotes the ability to create forms.

### 2. Descriptions of the Vaikriya-Śārīra

According to both traditions<sup>416</sup> vaikriya-śārīra are of two types: aupapātika-ś. and labdhi-pratyaya.<sup>417</sup> The vaikriya-ś. is acquired by birth by devas and nārakas while manuṣya and tiryāṇca are created by labdhi. Jaina scholars have used a wide range of terms which I call ‘the family of lexicon of vaikriya’. It is imperative to get acquainted with the terminology for the sheer recognition of the vastness of the subject and the diverse approaches of Jaina authors.

The grammatical variance of the lexicon: vaikriya, vikriyā, and vikurvaṇā, is variously documented. The term vikurvaṇā has several layers of meaning. Combining the √kṛ (to make), with the affix vi° (apart, under and in different directions), it means ‘to make different, change, transform’. Of the Indic-traditions: Jainas, Buddhist<sup>418</sup> and Hindu schools have used this term to depict the power or the ability to change form. Yet there is more to it.

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<sup>416</sup> Jī. §1.136; TS<sub>2</sub> 2.46-47.

<sup>417</sup> TS<sub>2</sub> 2.46-47; TS<sub>Dig.</sub> 2.46-47.

<sup>418</sup> ‘As the Pāli equivalent vikubbaṇa indicates, however, Buddhists employed the term technically from an early date to denote a transformation effected by potent mental forces (iddhivikubbaṇa)’. (Wallis, 2002, p.34).

The word *vaikriya* in general means ‘subject to change’, or ‘resulting from change’. Hence a *vaikriya-śarīra* is a body which has the potency to change or is a body resulting from change. *Vikurvaṇā* is an ability to assume various shapes, thus the *vaikriya-śarīra* has the potency of or results from *vikurvaṇā*. Further the term *vikriyā* is used to denote ‘change’. Within Jaina-philosophy the term is variously associated with the body, as in *vaikriya-śarīra*; with projection, as in *vaikriya-samudghāta* and with action, as in *vaikriya-kāya-yoga*. The complex model of *vaikriya-samudghāta* is inclusive of body-, *samudghāta*- and action-theory, though the underlying karma-theory is only implicitly presupposed.

## 2.1. Śvetāmbara-Literature

The *Pāiasaddamaḥṇavo* (p.770) treats *vikriyā* and *vikurvaṇā* as synonymous. The changed form is *vikriyā*<sup>419</sup> and the body itself is designated as *vaikriya*. Hemacandra’s *AC*<sup>420</sup> states ‘change is *vikriyā*’. Malayagiri<sup>421</sup> writes: ‘That which entails ‘varied or special actions’ (*vikriyā*) is *vaikriya*’. In the *Prajñāpanā* commentary<sup>422</sup> he adds examples such as, ‘having become one, then to become many; having become many, then to become one; having become small, to become big; having become big, to become small; having the ability to fly, to stride on land; having strolled on land, to fly; having become visible, to become invisible; having become invisible, to become visible’. The examples of VS, becoming small, big, one, many, flying, walking, visible, invisible etc are attributes of VS.

The source texts are more prone to descriptions rather than definitions. VS is described (meaning - a remarkable or unexpected appearance of someone or something) produced by the *vaikriya-labdhi* to exhibit a supernatural appearance of a being or thing. Although the description is metaphysical in orientation, its magical predisposition cannot be denied, because of its depiction as the ability of ‘creating forms’.

## 2.2. Digambara-Literature

The *Ṣaṭ.*<sup>423</sup> describes ‘*vaikriya*’ as comprising of various qualities (*guṇa*) and supernatural powers (*ṛddhi*)’. The *Pañca-Saṅgraha*<sup>424</sup> explains it in similar terms. Akalaṅka’s

<sup>419</sup> Hemacandra also uses the term ‘*vikriyā*’ to denote *māyā*, i.e. illusion.

<sup>420</sup> *AC* v.6.1518: *pariṇāmas tu vikriyā*.

<sup>421</sup> *Pañ.(C)-M* vol.1, p.7: *vividā viśiṣṭhā vā kriyā, tasyāṃ bhavaṃ vaikriyaṃ*.

<sup>422</sup> *Pra.-M<sub>2</sub>* vol.2, p.408: *tathā hi–tad ekaṃ bhūtvā anekaṃ bhavati, anekaṃ bhūtvā ekaṃ; aṇu bhūtvā mahad bhavati, mahac ca bhūtvā aṇu; khacaraṃ bhūtvā bhūmicaraṃ bhavati, bhūmicaraṃ bhūtvā khacaraṃ; tathā dṛśyaṃ bhūtvā adṛśyaṃ bhavati, adṛśyaṃ bhūtvā dṛśyaṃ ityādi*.

<sup>423</sup> *Ṣaṭ.*<sub>14</sub> 5.6, v.238, p.325: *viviha-iddhi-guṇa-juttam idi veuvviyaṃ*.

<sup>424</sup> *Pañ.(Un)* v.1.95-96: *viviha-guṇa-iddhi-juttam veuvviya-mahava vikriyaṃ ceva, tisse bhavaṃ ca neyaṃ veuvviya-kāya-jogo so (95)/ aṇtomuhutta-majjhaṃ viyāṇa missaṃ ca aparipuṇṇo tti, jo teṇa sampaogo veuvviya-missa-kāya-jogo so (96)*.

Rājavārtika<sup>425</sup> states: ‘the potency to create different forms is vaikriya’. Akalaṅka<sup>426</sup> credits this power in human beings to the extensive performance of tapa and vidyā. How is vidyā distinct from labdhi? Is VS by vidyā inclusive of seven or eleven ṛddhis? The semantics of the proposed diverse abilities of labdhi, vidyā and ṛddhi<sup>427</sup> demand further research. The sources seem to use these terms as synonymous, but at times they are used with specific meaning<sup>428</sup>.

In the Digambara-tradition, the SS<sup>429</sup> and the Dh.<sup>430</sup> describe the special qualities and powers. The former says, ‘[If] by way of eight prosperous qualities varied forms created [such as] one, many, small, big [that] is vikriyā. [The] One which has that purpose [to transform (vikriyā)] is the vaikriya-[śarīra]’. Akalaṅka<sup>431</sup> states that, ‘with the purpose of vikriyā, a transformation form (ekatva) or different forms (prthaktva), etc., of body and speech expands and contracts’. In his TR the expansion of the body and speech are mentioned. Strangely enough, he does not mention the expansion of mind. Further, this statement is relative for the power of vaikriya, is also found in life-forms such as fire- or air-beings, who lack the ability of speech etc.

Vīrasena in his Dhavalā<sup>432</sup> mentions VS on various occasions in the context of karma- and other metaphysical theories. He states, ‘devas and narakas with the fruition of vaikriya-nāma-karma, create a new form, and until they reside in this new form, it is VS’. The vaikriya-śarīra is thus distinct from their birth body. ‘[That which] by the grace of various ṛddhis, having occupied numerable and innumerable yojana via [the expansion of] the body [and] the soul-units stays there is VS’.<sup>433</sup>

Nemicandra in his Gommatasāra describes the term vaikriya most extensively. It is an inclusive approach presenting various aspects and possible denotations. The text<sup>434</sup> reiterating the Śaṭ. states, ‘vaikriyas have different types of guṇas’. The Kaṛṇāṭaka commentary of

<sup>425</sup> TR 2.47, p.152: vividha karaṇaṃ vaikriya.

<sup>426</sup> TR 2.47, p.153: manuṣyānāṃ tapo-vidyādi-prādhānyāt prati-viśiṣṭaikatva-prthktva-vikriyā.

<sup>427</sup> Sources seem to use these terms as synonymous, but at times they are used with specific meaning.

<sup>428</sup> Abhayadeva (Bh.2-A p.504) states vidyādilabdhypajīvikō which implies vidyā is a sub-category of labdhi. It needs more research because while an independent list of labdhis is found in Āv., we also find a brief list of vidyās in VyaB (v.2441), which are distinct.

<sup>429</sup> SS 2.36, §331: aṣṭa-guṇaiśvarya-yogād ekānekāṇu-mahac charīra-vividha-karaṇaṃ vikriyā, sā prayojanam asyeti vaikriyikaṃ.

<sup>430</sup> Dh.1 1.1.56, p.291.

<sup>431</sup> TR 1.20, p.77: ekatva-prthaktva-nānā-vidha-vikriyā-śarīra-vāk-pracāra-prahaṇādi-vikriyā-prayojano vaikriya-samudghātaḥ.

<sup>432</sup> Dh.4 1.3.2, p.26.

<sup>433</sup> Dh.7 2.6.1, p.299: vivihiddhissa māhappeṇa sankhejjāsankhejja-joyaṇāṇi sarīreṇa oṭṭahiya avatṭhāṇam veuvviya-samugghādo ṇāma.

<sup>434</sup> GJ p.370: vividha-guṇa-yuktaṃ.

Gommaṭasāra<sup>435</sup> interprets the term ‘vividha’ in the phrase, ‘vividha-guṇa-yuktaṃ’ as ‘many types’, i.e. ‘auspicious (śubha) and inauspicious (aśubha)’ qualities. Although VS is a special power it is acknowledged as being both auspicious and inauspicious.

Nemicandra<sup>436</sup> further describes ‘action by virtue of various qualities’. Various [types of] actions are vikriyā, [where in] aṇimā [i.e., the power of minuteness] and many such forms (vikāra) [are formed].<sup>437</sup> He mentions too, ‘the purpose of that which is creating forms or the purpose of which is vikāra, is vaikriya’.<sup>438</sup>

Brahmadeva’s<sup>439</sup> definition like Vīrasena’s focusses on samudghāta. He states that in order to produce a certain kind of vikriyā, the soul-units expand out, without discarding the body.

Śrutasāgara’s<sup>440</sup> holistic description states, ‘the fruition of vaikriya-nāma-karma, by means of the eight qualities, the ability to create forms such as one, many, subtle and gross form’s is vaikriya-śarīra’. The aspiration of the projector is crucial in this process. Interestingly Gośala<sup>441</sup> in his Dravyasaṅgraha editorial description interprets Brahmadeva’s commentary as, ‘expansion... owing to some perturbation due to lust, etc. is called VS’.

The explanations rendered by various Jaina authors reiterate the notion of creating forms or changing forms as the crux of VS with supplemental descriptions of varied potencies and the attempt of the expansion of soul outside the body. These alluring potencies attribute ‘charisma’ to the vaikriya-śarīra but paradoxically the term ‘vikāra’,<sup>442</sup> used to denote vaikriya also means alteration or deviation from any natural state, which conveys the absence of the original. Akalaṅka<sup>443</sup> says this meaning must not be attributed to the term vaikriya.

A brief description of the types of ṛddhis associated with vaikriya will assist not only to conceptualise the theory in its wider aspects but also to explore whether each of these abilities involve samudghāta.

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<sup>435</sup> GJ-K v.232, p.370: vividha-guṇarddhi-yuktaṃ vividhānāṃ śubhāśubha-prakaraṇāṃ guṇānāṃ aṇimādyatisayānāṃ ṛddhiḥ mahattvaṃ.

<sup>436</sup> GJ-K p.370: vividha-guṇo-dyoga.

<sup>437</sup> GJ-K p.370: vividhā kriyā vikriyā aneko’ṇimādi-vikāraḥ.

<sup>438</sup> GJ-K p.370: tasyāṃ vikriyāṃ bhavaṃ, vaikriyakaṃ sā prayojanam asyeti.

<sup>439</sup> DS-Br. §10/25/5.

<sup>440</sup> TS-Ś p.104: vaikriya-nāma-karmodaya-nimittaṃ aṣṭa-guṇaiśvarya-yogād ekāneka-sthūla-sūkṣma-śarīra-karaṇa-samartham ity arthaḥ.

<sup>441</sup> Gośala, 1917, p.28.

<sup>442</sup> MW p.950, 954.

<sup>443</sup> TR, vol.1, 2.47.4.

### 2.3. Vikurvaṇā in the context of Non-vaikriya-samudghāta

The term vikurvaṇā (Pkt. viuvvaṇā) or vikriyā that is used to denote the concept of taking forms receives wider application than the context of explaining vaikriya-labdhi which is used for creating a vaikriya-śārīra. Dhavalā uses the term vikurvaṇā also in the context of taijasa-samudghāta.<sup>444</sup>

In Śivaśarmasūri's Karma Prakṛti<sup>445</sup> a verse mentions 'the vikurvaṇā of the āhāraka-śārīra'. It simply means 'the form created of the āhāraka-śārīra'. The Jaina texts occasionally list vikurvaṇā as a separate ability next to samudghāta. For example, in the list of thirteen types of movement, time-division, and knowledge in six directions, the Sthānāṅga<sup>446</sup> mentions both samudghāta and vikurvaṇā. Vikurvaṇā is separately mentioned even though it is a type of the samudghāta. This could imply that vikurvaṇā can be possible without samudghāta. Thus, the term vikurvaṇā in the Jaina texts is used as a generic designation for any transformed form. The rare sources encountered demonstrate the conceptual inclusivity and exclusivity. Conceptual resemblance allows the inclusive application of the term in wider realm while exclusively forms of VS are also identified as vikurvaṇā.

### 3. Vaikriya Ṛddhis: Taxonomy and Description

Various terms are used in Jaina texts to denote the attributes of vaikriya. The term divya is found in UAR in Dhavalā,<sup>447</sup> guṇa and labdhi in the Dhavalā, eśvarya in the Abhidhānacintāmaṇi<sup>448</sup> and ṛddhi in various other texts.<sup>449</sup> Though these terms are synonymously used in this context each of them does not specifically denote only the eight attributes of powers associated with vaikriya and are polysemous terms.<sup>450</sup>

Similarly in Buddhist texts the term iḍḍhi is used for both vikubbaṇā<sup>451</sup> and eight powers.<sup>452</sup> Semantic equivalencies and expansions of terms such as ṛddhi and labdhi are thus not only found in Jaina sources but are a pan-Indic<sup>453</sup> phenomenon.

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<sup>444</sup> Dh.4 1.3.2, p.28: tejāsarīra-samugghādo nāma tejaiyasarīra-viuvvaṇaṃ.... tattha jaṃ taṃ ṇissaraṇappagāṃ tejaiyasarīra-viuvvaṇaṃ taṃ pi duvhaṃ pasatthaṃ appasatthaṃ cedi.

<sup>445</sup> KP vol.2, 5.9: āhāragāe virao, viuvvayanto pamatto ya.

<sup>446</sup> Sthā. §6.38-39.

<sup>447</sup> UAR<sub>i</sub> p.204.

<sup>448</sup> AC v.2.202: laghimā vaśiteśitvaṃ, prākāmyāṃ mahimā'ṇimā, yatra-kāmāvasāyitvaṃ, prāptir aiśvaryaṃ aṣṭadhā.

<sup>449</sup> TS-U 10.7, p.315.

<sup>450</sup> I use the term ṛddhi in the following because it is more predominant in Jaina sources. Further, the term labdhi is already used to denote vaikriya and other powers, the term guṇa is a polysemous term, and the terms divya and eśvarya are rarely used.

<sup>451</sup> Paṭisambhidāmagga, 12.4.

<sup>452</sup> Dīrgha-Nikāya, i.78.

<sup>453</sup> For similar features in Buddhist sources see Fiordalis, 2012, p.103.

Umāsvāti<sup>454</sup> lists thirty-five ṛddhis of which ten are related to VS. Eight types of vaikriya-ṛddhi are listed in an archaic reference of Vīrasena<sup>455</sup> in the context of the eight types of divya, i.e., divine powers without mentioning the list. Pūjyapāda<sup>456</sup> and Vīrasena<sup>457</sup> mention the eight guṇas or eśvarya.<sup>458</sup> The list of eleven are: aṇimā (ability to become small), mahimā (ability to become huge), laghimā (ability to become light), garimā (ability to become heavy) prāpti (ability to reach distant object), prākāmya (magical travel through water or earth), vaśitva (taking control), īśitva (dominance), apratighāta (unobstructed), antardhāna (disappear) and kāmārūpa (create forms).

### 3.1. Prominence of Eight Ṛddhis rather than Eleven Ṛddhis

The list of ṛddhis related to VS was standardised in two alternative ways: eight or eleven ṛddhis. The list of eight ṛddhis seems to have gained more prominence. However, some sources operate with an established list of eleven ṛddhis.

Commentators such as Jinadāsagaṇi and Hemacandra define īśvara as one who has the eight ṛddhis.<sup>459</sup> Vīrasena<sup>460</sup> presenting the permutations and combinations of the ṛddhis also refers to the list of eight ṛddhis, highlighting 255 possible combinations of ṛddhis. This shows that not all vikriyas or VS are associated with all of the eight ṛddhis. Hemacandra in his Anuyogadvāra<sup>461</sup> commentary and Abhidhānacintāmaṇi<sup>462</sup> lists eight types which he designates as eśvarya. Even Buddhist literature<sup>463</sup> and Pātañjali's commentary<sup>464</sup> refer to the list of eight.

<sup>454</sup> TS-U 10.7, p.314-316.

<sup>455</sup> UAR<sub>1</sub> 1.1.25, v.131, p.204: divvanti jado ṇiccaṃ guṇehi aṭṭhahi ya diva-bhāvehi.

<sup>456</sup> SS v.2.36, §331.

<sup>457</sup> Dh.<sub>9</sub> 4.1.15, p.75.

<sup>458</sup> SS v.2.36, §331.

<sup>459</sup> Anu.-J vol.1, p.59: aṣṭavidhaiśvarya-yukta īśvaraḥ. Tac cāṣṭā-vidhaṃ aiśvaryaṃ eṇam – aṇimā, laghimā, mahimā, prāpti, prākāmyā, īśitvaṃ vaśitvaṃ yatra-kāmāvasāyitvaṃ; Anu-He vol.1, p.62: aṇimādyāṣṭavidhaiśvarya-yukta īśvaraḥ.

<sup>460</sup> Dh.<sub>9</sub> 4.1.16, p.77: Each one = 8; combination of two =  $8 \times 7 / 1 \times 2 = 28$ ; combination of three =  $8 \times 7 \times 6 / 1 \times 2 \times 3 = 56$ ; combination of four =  $8 \times 7 \times 6 \times 5 / 1 \times 2 \times 3 \times 4 = 70$ ; combination of five =  $8 \times 7 \times 6 \times 5 \times 4 / 1 \times 2 \times 3 \times 4 \times 5 = 56$ ; combination of six =  $8 \times 7 \times 6 \times 5 \times 4 \times 3 / 1 \times 2 \times 3 \times 4 \times 5 \times 6 = 28$ ; combination of seven =  $8 \times 7 \times 6 \times 5 \times 4 \times 3 \times 2 / 1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 8$ ; combination of eight = 1. The total types are  $8 + 28 + 56 + 70 + 56 + 28 + 8 + 1 = 255$ .

<sup>461</sup> Anu.-He. vol.1, p.62.

<sup>462</sup> AC v.2.202: laghimā vaśiteśitvaṃ, prākāmyaṃ mahimā'ṇimā, yatra-kāmāvasāyitvaṃ, prāptiraiśvaryaṃ aṣṭadhā.

<sup>463</sup> Dīrgha-Nikāya, i.78; Viśuddhimagga, 12.68-103. For details see Clough (2012).

<sup>464</sup> YS-Vy.3.44.

The only authors who mention eleven types are Yativṛṣabha<sup>465</sup>, Akalaṅka<sup>466</sup> and Hemacandra<sup>467</sup>. Hence, they are found in both Jaina-traditions. But how are the eight *eśvara* different from the eleven *ṛddhis* which Hemacandra mentions in his two different texts? Hemacandra further adds, ‘the *vaikriya-labdhi* are of many types’, and leaves it with a note of ‘etcetera’. Thus, the eight types of power are a standardized list, and the eleven types are an extended list. Above all, the qualities could be more than these specific ones.

Now, each of these eleven is explored to trace their differences and to investigate their association with *samudghāta*. By this I demonstrate that the concept of *aṇimā* and other abilities seem to be scattered around without the umbrella term *vaikriya* as partially found in Umāsvāti’s work.

1. *Aṇimā* (atomic): Umāsvāti<sup>468</sup> describes *aṇimā* as an ability to enter even a minute hole. Digambara texts<sup>469</sup> such as the *Trilokaprajñapti*<sup>470</sup> and the *Dhavalā*<sup>471</sup> describe it as an ability to condense a gigantic form to a minute form.<sup>472</sup>
2. *Mahimā*<sup>473</sup> (huge): A type of *vaikriya-ṛddhi* by dint of which a being can expand one’s own body to a size even greater than that of Mount Meru.
3. *Laghimā* (buoyancy): According to Umāsvāti and Akalaṅka<sup>474</sup> this is a type of *vaikriya-ṛddhi* by dint of which a being can create a protean-body, which is ‘even lighter than air’. The *Dhavalā*<sup>475</sup> explains it as, ‘a body as big as the Meru mountain [can travel] even with the assistance of a thread of a spiders web’. The term *ucchūḍa-śarīra*, which literally means dropped body, stated in *Bhagavatī*, is interpreted as *laghimā*, which is an ability of the Gaṇadhara Gautama.<sup>476</sup>

<sup>465</sup> TP 1024-25.

<sup>466</sup> TR 3.36.

<sup>467</sup> YŚ-He. vol.1, 1.8, p.40-41.

<sup>468</sup> TS-U 10.7, p.315: *visachidram api pravihayāsīta*.

<sup>469</sup> The other texts listed in JSK is Cā Sā 219.2.

<sup>470</sup> TP 4.1026: *aṇutaṇu-karaṇaṃ aṇimā aṇuchiddepavidūṇa tattheva*.

<sup>471</sup> Dh.<sub>9</sub> 4.1.15, p.74-75: *tattha mahā-parimāṇaṃ śarīraṃ sankoḍiya paramāṇu-pamāṇa-sarīreṇa avatṭhāṇam aṇimā ṇāma*.

<sup>472</sup> Akalaṅka (TR 3.36, p.202) adds even after having entered a minute hole, there it creates the prosperous family of Cakravartī. Hemacandra (YŚ-He. vol.1, 1.8, p.40) explains the term with a slightly different connotation. He states, ‘by which [it] can even enter into the hole, there it can also enjoy the pleasures of a Cakravartī’.

<sup>473</sup> TS-U 10.7; TR 3.36, p.203; TP 4.1027; Dh.<sub>9</sub> 4.1.15, p.75; Cā Sā 219.2: *mahattvaṃ mahimā meror api mahattaraṃ śarīraṃ vikurvīta* (TS-U 10.7, p.315)/ *meror api mahattara-śarīra-vikaraṇaṃ mahimā* (TR 3.36).

<sup>474</sup> TS-U 10.7, p.315: *laghutvaṃ nāma laghimā vāyor api laghutarah syāt*; TR 3.36: *vāyor api laghutara-śarīratā laghimā*.

<sup>475</sup> Dh.<sub>9</sub> 4.1.15, p.74-75: *meru-pramāṇa-sarīreṇa makkaḍatantuhi parisakkaṇa-ṇimitta-sattī laghimā ṇāma*.

<sup>476</sup> Bh.<sub>4</sub> 15.9: *ucchūḍha-sarīre*. AM, Bh.<sub>4</sub> p.247: translates the term *ucchūḍha-sarīra* in Sanskrit as *utkṣipta-śarīra* and in Hindi as a body which has the power of *laghimā*.

4. Garimā<sup>477</sup> (heavy): A body is able to become heavier than a diamond by the ability of garimā. Hemacandra<sup>478</sup> explains that it is immensely heavy, difficult to be carried even by the Indra (king of gods) who has immense strength.
5. Prāpti (approach): It is an ability by dint of which the practitioner (sādhaka) possessing such a ṛddhi, can touch the sun, the moon, etc., and also the summit of Mount Meru by the tip of the finger while sitting on the ground. The varied sources offer similar examples: TS-U<sup>479</sup>; TP<sup>480</sup>; TR<sup>481</sup>; Cā Sā<sup>482</sup>; Dh.<sup>483</sup>.
6. Prākāmya (un-restrained will): Diverse sources convey that traveling through earth as if it were water or walking on water as if it were earth is prākāmya (TS<sub>2</sub><sup>484</sup>; TP<sup>485</sup>; TR<sup>486</sup>; Cā Sā<sup>487</sup>). Vīrasena<sup>488</sup> mentions that in this case, travel is from one place to another without hurting other earth-beings of the mountain etc. Śrūta-sāgara<sup>489</sup> renders an idiosyncratic interpretation: the ability to create class (jāti), actions (kriyā), qualities (guṇa), substances (dravya), and armies (senā)'. This statement is not only different from previous sources but also remains ambiguous.<sup>490</sup>
7. Vaśitva (control): According to Umāsvātī<sup>491</sup> and Akalaṅka<sup>492</sup> 'taking control or lordship over all beings is vaśitva'. The Dhavalā<sup>493</sup> describes vaśitva as the ability 'to create many different forms according to one's own desire'. The notion of vaśitva denoting taking control is also found outside the domain of VS. The Nīśītha-Bhāṣya<sup>494</sup> mentions about the yoga power wherein one uses mixed powders by means of which it is possible to undertake vaśikaraṇa i.e. control others. In which ways are vaśitva and vaśikaraṇa similar and different? It seems that the terms

<sup>477</sup> TS-U 10.7: vajrādapi gurutaradehatā garimā.

<sup>478</sup> YŚ-He vol.1, 1.8, p.40: indrādibhir api prakṛṣṭa-balair-duḥ-sahatā.

<sup>479</sup> TS<sub>2</sub> 10.7: prāptir bhūmiṣṭho'ngulyagreṇa meruśikhara bhāskarādīnapi spr̥ṣet.

<sup>480</sup> TP 4.1028.

<sup>481</sup> TR 3.36.3: bhūmau sthitvā'ngulyagreṇa meruśikhara-divākarādi-sparsāna-sāmarthya prāptiḥ.

<sup>482</sup> Cā Sā. 219.3.

<sup>483</sup> Dh.<sub>9</sub> 4.1.15, p.74-75.

<sup>484</sup> TS-U 10.7, p.315: prākāmyam apsu bhūmāv iva gacchet, bhūmāv apsv iva nimajjed unmajjed ca.

<sup>485</sup> TP 4.1028.

<sup>486</sup> TR 3.36.3: apsu bhūmāv iva gamanaṃ bhūmau jala ivonmajjana-nimajjana-karaṇaṃ prākāmyām.

<sup>487</sup> Cā Sā. 219.3.

<sup>488</sup> Dh.<sub>9</sub> 4.1.15, p.75-76: kulasela-merumahīhara-bhūmīnaṃ bāham akāūṇa tāsu gamaṇasattī tavaccharaṇa-baleṇuppanṇā pāgamaṃ nāma.

<sup>489</sup> TS-Ś p.147.

<sup>490</sup> The diverse interpretations persist inter-textually. Prākāmya is interpreted as ability to produce multiple-bodies at will in the Śaiva tradition (Somdeva, 2012, p.285).

<sup>491</sup> TS-U 10.7: vaśitvaṃ sarva-bhūtāni sva-vaśavartīni.

<sup>492</sup> TR 3.36.3: sarvajīva-vaśī-karaṇa-labdhir īśitvaṃ.

<sup>493</sup> Dh.<sub>9</sub> 4.1.15, p.75-76: māṇusa-māyaṅga-hari-turayādīnaṃ sagicchāe viuvvaṇasattī vasittaṃ nāma.

<sup>494</sup> Nīśītha-Bhāṣya, v.4304.

vaśītvā and vaśīkaraṇa have one common factor namely the taking control over others. Another method of vaśīkaraṇa includes the uses of mantras as stated by S. Jaina.<sup>495</sup> Wojtilla's research identified depictions of the practice of vaśīkaraṇa, 'in order to subjugate women it is common in the responsible texts of the Atharvaveda, Kauśikasūtra, and later in the purāṇic sources'<sup>496</sup>. The described processes of subjugation have been researched by Goudriaan<sup>497</sup> in human and divine contexts. Vaśīkaraṇa is one of the generic abilities, whose association with mantra and tantra conveys its diverse applicability.

Within Jaina-literature depictions of the association of vaikriya with spirit possession are found in texts such as the Bhagavatī<sup>498</sup> and Vyavahāra-Bhāṣya<sup>499</sup>. The Pkt. term abhijunjitae abhiyojayitam in the Bhagavatī is interpreted by AM (Bh.2 p.88) as a soul entering into other bodies such as a horse etc. Abhayadeva<sup>500</sup> notes that the Bhagavatī (3.218) has another reading of 'māi abhijunjai' by 'authorised council' (adhikṛta vācanā). It reads 'māi viuvvai' instead of 'māi abhijunjai', acknowledging both: abhijunjai and viuvvai as synonymous. Abhayadeva's own reasoning is that abhijunjai is vikriyā-rūpa (a type of vaikriya)<sup>501</sup>. I bring to attention that the concept of entering into other's body also entails taking control of others, which can be similar to the ability denoting vaśītvā. Can this also imply that parakāya-praveśa is possible by the vaikriya ability? In the Vyavahāra-Bhāṣya, taking control of an ascetic by a celestial being is mentioned, and the control of the celestial being by a human to exorcise comes into reference in the context of descriptions of the practices of healing by ascetics who can control such spirits. Furthermore, cases of humans controlling humans are also noted. The question arises, is vaśītvā tantric in nature' for its application in procedures like taking control of others. Most of the cited sources are older than the origin of mainstream tantric tradition. Although it is important to note Wojtilla's analysis of

<sup>495</sup> S.Jaina, 1997, p.144: om namo bhagavado aritṭhanemissa bandheṇa rakkhasāṇaṃ bhūyāṇaṃ kheyarāṇaṃ corāṇaṃ dāḍhāṇaṃ sāiṇṇaṃ mahoragāṇaṃ aṇṇe je ke vi duṭṭhā sambhavanti tesim savvesim maṇaṃ muhaṃ gaim diṭṭhim bandhāmi dhaṇu dhaṇu-mahādhaṇu jaḥ jaḥ ṭhaḥ ṭhaḥ ṭhaḥ huṃ phaṭ.

<sup>496</sup> Wojtilla, 1990, p.115.

<sup>497</sup> Goudriaan, 2008, p.330.

<sup>498</sup> Bh. v.3.5.209, 218.

<sup>499</sup> VyaB v.1140, 1146, 1154.

<sup>500</sup> Bh.2-A p.504.

<sup>501</sup> I propose that this mention resolves a question about celestial-beings. Celestial-beings visit the human-realm by creating forms, i.e vikurvaṇā, or express their presence by entering into a mediator body (spirit possession). In the latter, one will still need a vikurvaṇā body form for celestial-beings do not travel with their original body.

the Vaśīkaraṇa texts which states the view that within the Indic frame, ‘some examples prove the fact that Tantric practices cannot be confined to a restricted period of Indian History. They are of hoary age and survive up to present days’<sup>502</sup>. Thus, I leave this topic with a question whether it is the application of these powers in certain fields which make a practice tantric or whether the nature of the practice designates it as tantric. The beliefs in such supernatural powers were prevalent since early times, though their evolution is undebated.

8. Īśitvaṃ (dominance): TS-U<sup>503</sup>, TP, TR<sup>504</sup> consider the dominance (prabhutva) as īśitva. Śruta-sāgara<sup>505</sup> adds, the control over the three worlds is īśitvaṃ. Vīrasena in his Dhavalā<sup>506</sup> considers the ability to rule the whole world, including cities etc. as īśitva. Hemacandra<sup>507</sup> associates this power with the Jina, and the king of heavenly being, i.e. Indra (tri-daśa). This alludes that this power is also found independent of the VS frame.
9. Apratighāta (unobstructed): Travelling through objects such as mountains and trees as though moving through the air is apratighāta<sup>508</sup>.
10. Antardhāna (disappear): The ability of becoming invisible is antardhāna<sup>509</sup>. Tattvārtha mentions that the bodies other than audārika-ś. are comparatively subtle. Siddhāntaśāstrī<sup>510</sup> mentions that, projected vaikriya forms are visible only when an attempt is made to make it visible but inherently it is not visible. How is the power of making oneself invisible via vaikriya similar or dissimilar to the power of the disappearance by other methods or of others?<sup>511</sup>

The possibility of making something visible and invisible is associated with the ability of regulating matter. In the context of describing the power of devas the

<sup>502</sup> Wojtilla, 1990.

<sup>503</sup> TS-U 10.7: īśitvaṃ sarvabhūteśvaratvaṃ.

<sup>504</sup> TR 3.36.3: trailokasya prabhutā īśitvaṃ.

<sup>505</sup> TS-Śru p.147.

<sup>506</sup> Dh.9 4.1.15, p.75-76: savvesiṃ jīvāṇaṃ gāma-ṇayara-kheḍādīṇaṃ ca bhunjaṇasattī samuppaṇṇā īsittam ṇāma.

<sup>507</sup> YŚ-He. vol.1, 1.8, p.40: tūrthāṅkara-tridaśeśvara-ṛddhi-vikaraṇaṃ.

<sup>508</sup> TS-U v.10.7, p.315: apratighātivaṃ parvata-madhyena viyatīva gacchet; TR 3.36: adrimadhye viyatīvagamanāgamanam apratighāḥ.

<sup>509</sup> TS-U 10.7: antardhānam-adṛśyo bhavet; TR 3.36.3: adṛśya-rūpa-śaktitā’ntardhānam.

<sup>510</sup> Siddhāntaśāstrī, TS<sub>2</sub> p.111.

<sup>511</sup> The ability to be invisible by vaikriya, needs to be contrasted with other such powers executed with similar consequence. Niśītha-Bhāṣya (v.4304) states that by application of yoga which involves mixed powder one can disappear (antardhāna). In Buddhist literature ‘miraculous ventures are codified such as, ‘the goddess, however, pronounced a benediction whose effect was that they remained invisible to one other’ (Burnouf, 2010, p.319). The latter is a narrative documentation in the context of the Saṃgharakṣita. How are these two different? An intensive research in this aspect is needed to be undertaken.

Bhagavatī<sup>512</sup> states that Mahardhika, Mahāna-dyuti, Mahā-balī, Mahā-yaśasvī, Mahān-eśvaraśālī devas create VS which always have form and never become formless. Thus, although the vaikriya-śarīra can be made invisible, it is material and has a form. The commentator clarifies that the term ‘arūpi’, should be understood as beyond form, as denoting a formless soul<sup>513</sup>. The vaikriya-śarīras are depicted as possessing this potency wherein visibility occurs only with the intent of the projector.

11. Kāmarūpa (assuming shape at will): To create multiple forms at the same time is kāma-rūpa<sup>514</sup> purports Umāsvāti<sup>515</sup>. Strangely, the text mentions, ‘tejo-nisarga-sāmarthyam ity etad ādi’. Why the term ‘tejo’ is used is unclear. Zydenbos’s<sup>516</sup> view is that it is ‘unclear unless we take taijasa to be a synonym of tapas, the supernatural power which is developed by mystics’. Akalaṅka<sup>517</sup> writes: ‘In the case of those (bhoga-bhūmi-beings) the ability to simultaneously create forms of variegated shapes is kāmarūpa’. Śrutasāgara<sup>518</sup> explains that the form can be visible or invisible. The description of Rūpagata-cūlikā<sup>519</sup> notes that the content of text dealt with illustrations about the ability to change the form of living and non-living entities is generated by means of vidyā, mantra, tantra and tapas. Since this source is extinct we have no clue if these methods were supposed to have involved samudghāta process.

## Analysis

There is neither uniformity in the list of ṛddhis nor in its explanations. Moreover, these powers are listed independently in the Tattvārtha-sūtra by Umāsvāti in his long list of labdhis rather than being categorised under the umbrella term vaikriya. Further, the terms ṛddhi,

<sup>512</sup> Bh. 17.2: 32-36.

<sup>513</sup> Bh.5-A 17.2.32, p.456: rūpāṭitam amūrttam ātmānam itigamyate.

<sup>514</sup> On Kāma-rūpa in Śaiva-tradition see Hatley (2007).

<sup>515</sup> TS-U 10.7: kāma-rūpitvaṃ nānāśrayāneka-rūpadhāraṇam yugapad api kuryāt tejo-nisarga-sāmarthyam ity etadādi.

<sup>516</sup> Zydenbos, 1983, fn.118, 53.

<sup>517</sup> TP 4.1032, p.203: yugapad anekākārarūpa-vikaraṇa-śaktiḥ kāmarūpitvam iti.

<sup>518</sup> TS-Ś p.148: anekarūpa-karaṇam mūrtāmūrtākāra-karaṇam kāmarūpitvam.

<sup>519</sup> Dh.9 4.1.45, p.210.

esvarya, guṇa, and labdhi are used synonymously and the list varies. The terms idḍhi<sup>520</sup> and siddhi<sup>521</sup> are found in Buddhism and in the Śaivism respectively for the list of eight powers.

Within Śvetāmbara-tradition there are variations too. Umāsvāti's list is shorter, while Hemacandra mentions both the lists. Varṇi<sup>522</sup> in his encyclopaedic work refers to the differences of the list presented by various Digambara authors and texts<sup>523</sup>. The SS<sup>524</sup> and the Dhavalā<sup>525</sup> lists eight types but Yativr̥ṣabha, Akalaṅka and Śrutasāgara mention eleven types. The additional qualities of becoming invisible (antardhāna) and becoming heavy (garimā) could be mere extensions of the list of ṛddhis power. But these seem to have a significant role in the VS.

Further, there are minor differences and similarities amongst these powers. Prāpti and prākāmya differ in the sense that the former can be accomplished by hurting, while the latter can do so without hurting. Śruta Śāgara (TS-Ś p.147) explains prākāmya as an ability to create a separate army. In the case of īśitva and vaśitva, Vīrasena argues that they cannot be merged. He argues, 'The īśitva, i.e., prabhutva is possible even without destroying the forms'. īśitva is one of the powers enabling the taking control over some object or a person; this notion closely resembles para-kāya-praveśa. Moreover, the devas are said to possess the bodies of other beings by way of their vaikriya-śarīra. Hence spirit possession must entail this or similar powers.

The TP states that the ability, to create multiple forms at the same time is kāma-rūpa (desired forms), yet according to Vīrasena, ability to create the desired form is kāma-rūpitva. Some of the eight or eleven ṛddhis are found occurring independent of VS. Thus, the occurrence of them in samudghāta and non-samudghāta contexts is affirmed. For example, executing the power of vaśitva or antardhāna by mantra or other means, can imply the absence of samudghāta.

Both Umāsvāti and Vyāsa's commentary of YS does not mention garimā in their list. Although Vyāsa's list has only eight, the former's list has ten. In Vyāsa's<sup>526</sup> rendition of Pātañjali's YS (v.3.44) garimā, apratighāta and antardhāna are absent. Further instead of kāma-rūpa, it mentions kāma-vaśāyitva which means 'suppression of desires'. This does not imply

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<sup>520</sup> Dīrgha-Nikāya, i.78.

<sup>521</sup> Svachhandatantra 10.1069-72ab in Somdeva (2012, p.284). The text also proposes eight Śaiva goddess control these eight powers.

<sup>522</sup> JSK vol.1, p.470.

<sup>523</sup> TP 4.1024-25, 1033.

<sup>524</sup> SS 2.36, §331.

<sup>525</sup> Dh.9 4.1.15, p.75.

<sup>526</sup> YS-Vy v.344, p.248.

that these concepts were alien to Pātañjali, for antardhāna appears in the text<sup>527</sup>. This suggests that the scattered appearance of ṛddhis is not only a Jaina feature but a pan-Indic proclivity. In the Buddhist sources<sup>528</sup> *aṇimā*, *mahimā*, *garimā* and *vaśitva* are missing, while the ability to walk on water is added. For several reasons we know that the list of eight must be original and eleven is an extended version in the Jaina texts, claiming the list of eleven unique to Jainas.

Although *vidyādharas*<sup>529</sup> are described as commanding the abilities, described in the context of *vaikriya*, they are not explicitly derived from *labdhis* acquired by *tapas*. This demands further analysis as to what powers do *vidyādharas* have and how do they accomplish them according to Jaina sources?

The power of *vaikriya* can be better apprehended by comparing it with the other *labdhis*. Leading to a huge field of investigation, few examples will suffice for the current purpose of demonstrating the overlap of powers. There are two types of *cāraṇa labdhi* (l.)<sup>530</sup>: *jaṅghā-cāraṇa-l.*<sup>531</sup> and *vidyā-cāraṇa-l.*<sup>532</sup> These *labdhis* are abilities to fly. In contrast to *vaikriya-samudghāta* where a new body is created and projected, in case of *jaṅghā-cāraṇa* and *vidyā-cāraṇa* the main-body is flying. *Vīrasena* in his *Dhavalā*<sup>533</sup> compares *jala-cāraṇa* with *prākāmya*. In both cases one can travel through water. In the former cases, travel is possible without hurting water-beings but in the latter, this is not the case. This example demonstrates an overlap of potencies with unique differences. Accordingly, the powers designated by the term *labdhi* show resemblance with other methods of supernatural powers such as *yoga*, *mantra* and *vidyā*.

The *Niśītha* (v.13.17-27) mentions *yoga* which is interpreted in the *Bhāṣya* (v.4304) as power of mixed powder for purpose such as controlling others (*vaśikaraṇa*) or for disappearing (*antardhāna*) to mention a few. The mantras, *vidyā*, *yoga*, *samudghāta* with similar purposes can be noticed. Whether *samudghāta* was considered to be a part of a set of similar ‘supernatural’ abilities and methods is not explained. In description of the *samudghāta*, *Akalaṅka* mentions *vidyā*, but none of the other powers are stated. The subtle complexities and nexus between *samudghāta* and non-*samudghāta* abilities need to be explained.

<sup>527</sup> YS v.3.21.

<sup>528</sup> *Dīrgha-Nikāya*, i.78.

<sup>529</sup> *Harivaṅśa-Purāṇa* 22/51-53.

<sup>530</sup> *Āv.-B* v.68-70.

<sup>531</sup> *Āv.-J* vol.1, p.69: *jaṅghācāraṇa labdhi-sampanno aṇagāro lūtāpuḍakatantumettamavi ṇosaṃ kāṇa gacchati.*

<sup>532</sup> *Āv.-J* vol.1, p.69: *vijjā-cāraṇalabdhiḥ vijjāṭisaya-sāmattha-juttayāe puvva-vidēha-avara-vidēhādīṇi khettāṇi appeṇa kāleṇa āgāseṇa gacchati.*

<sup>533</sup> *Dh.*2 p.531.

### 3.2. Association of Eight or Eleven Ṛddhis with Samudghāta

Do all the eight or eleven ṛddhis associated with vaikriya-labdhi, entail VS? Vīrasena<sup>534</sup> raises a specific question in a context: ‘how can īśītva and vaśītva be vikriyā?’ His answer to this rhetorical question is: ‘to acquire various qualities (guṇas) and potencies (ṛddhis) is designated as vaikriya. Hence the vaikriya-ness in them (īśītva and vaśītva) is not an issue’. Vīrasena rationalises the terminology by designating vaikriya as a special power, which are ṛddhi, and guṇa rather than an ability of changing forms. This is an innovative conception.

The 255 combinations of ṛddhis listed by Vīrasena reveal that not all potencies are always used together. By implication, this also conveys that not all powers are requisite for VS. Further all potencies must not entail samudghāta. For example, the ability of becoming heavy and light or having control over others need not entail samudghāta. Added to this, expanding to a great height and reaching the top of Meru is not exclusively related only to VS. There are other labdhis associated with the ability to climb mountains by taking control over some other objects.

The early extinct sources such as Māyā-gatā Cūlika and Rūpa-gatā Cūlika affirm the possibility of these attributes, which seem to be independently stated. Further, there are sources which ascertain non-labdhi-oriented methods for becoming invisible such as mixed powder mentioned in Ni-B or a specific herbal prescription and other methods stated in Seṭhiyā’s Tantra Vidyā (p.56–57)<sup>535</sup>. The ability to become invisible is listed as one of the ṛddhis by Akalaṅka. This either conveys the possibility of using non-labdhi herbs, etc., for projection or, merely becoming invisible need not always entail samudghāta. The above observations are: ṛddhis are independently mentioned in sources, Vīrasena proposes the 255 combinations of ṛddhis, and availability of non-labdhi methods of executing features similar to the listed ṛddhis. This leads to the conclusion that, not all ṛddhis entail samudghāta and nor all are requisite for each attempt of VS.

### 4. Types of Vaikriya-Samudghāta

Taxonomies of VS are found scattered at different places within Jaina-literature. The Bhagavatī mentions that VS can be performed to create one or multiple forms which could be

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<sup>534</sup> Dh.9 p.76.

<sup>535</sup> Tantra Vidyā. p.56-57: The author Karṇidāna Seṭhiyā is a Jaina, yet his book discusses all Indic-traditions. His methods primarily reflect the tantric notions which prevailed during his time. I mention one of the methods referred by him to demonstrate the kind of prescriptions he offers. He specifies the month, the type of a bird, the feather, the colour and other details, such as, in the month of Phālguna of the Indian calendar, catching the khanjana bird and so on.

forms of one-sensed-beings (ekendriya) to five-sensed-beings (pañcendriya), numerable or innumerable, tied together (sambaddha) or independent forms (asambaddha)<sup>536</sup> and similar (sadṛśa) or dissimilar (asadrśa).

A tree-diagrammatical presentation or systematisation of the taxonomy is found in the context of description of the deva and manuṣya. The list of VS presented by the Bhagavatī<sup>537</sup> and the Jīvābhigama<sup>538</sup> conveys both the vividness and the vagueness of the subject. Because some types of VS are not explicitly mentioned, a comprehensive presentation of the types is attempted here demonstrating the complexity of subject.

This extent of the taxonomy pertaining to VS shows that the protean-projection is the most illustrated and is applied to most wide-ranging subjects. This can be deduced from a survey of different aspects found scattered in various scriptures.

#### 4.1. Uttara-Vaikriya-Śarīra and Uttara-Audārika-Śarīra

Both Śvetāmbara<sup>539</sup> and Digambara authors are of the views that VS undertaken by devas and narakas involve an uttara-vaikriya-śarīra, i.e., a secondary-protean-body. Śvetāmbara authors approve the VS by manuṣyas and tiryāñcas as well. The distinctive difference in the Digambara sources is that vikriyā undertaken by manuṣyas and tiryāñcas is considered to involve an uttara-audārika-śarīra, i.e., a secondary-gross-body, which Śvetāmbaras reject as already discussed.

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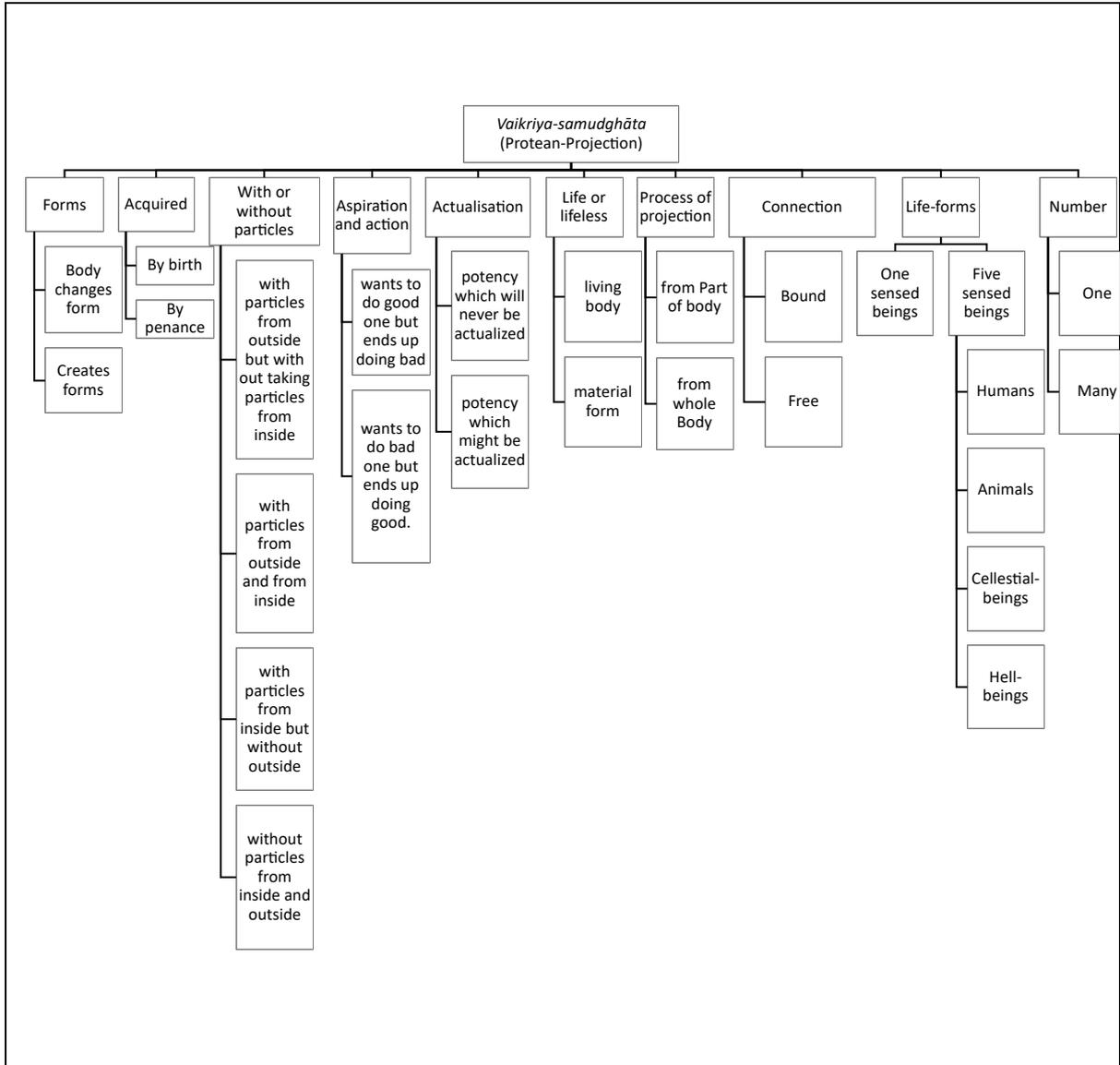
<sup>536</sup> Bh. 12.9.183-184.

<sup>537</sup> Bh. 12.9.183: bhaviya-davvadevā ṇaṃ bhante! kiṃ egattaṃ pabhū viuvvittae? puhattaṃ pabhū viuvvittae? Goyamā! egattaṃ pi pabhū viuvvittae, puhattaṃ pi pabhū viuvvittae. egattaṃ viuvvamāṇe egindiyarūvaṃ vā jāva pancindiyarūvaṃ vā, pahuttaṃ viuvvamāṇe egindiyarūvāṇi vā jāva pancindiyarūvāṇi vā tāiṃ samkhejjāṇi vā asaṃkhejjāṇi, sambaddhāṇi vā asambaddhāṇi vā, sarisāṇi vā asarisāṇi vā viuvvanti, viuvvittā tao pacchā jahicchiyāiṃ kajjāiṃ karenti. evaṃ naradevā vi, evaṃ dhammadevā vi.

<sup>538</sup> Jī.3 §3.1115.

<sup>539</sup> Bh.12.9.163-168.

TABLE 7. TAXONOMIES OF VAIKRIYA-SAMUDGHĀTA<sup>540</sup>



#### 4.2. Life-Forms

Pra.<sup>541</sup>, Jī.<sup>542</sup>, Bh. relate the taxonomy of VS to all four types of life-forms. The only difference relates to the classification of one-sensed-beings. The Digambara-tradition<sup>543</sup> claims that *bādara-paryāpta-agni-kāya* (gross-fire-bodied-beings) and *bādara-paryāpta-vāyu-*

<sup>540</sup> Courtesy Samantha Mandoth.

<sup>541</sup> Pra.3 §21.49-50.

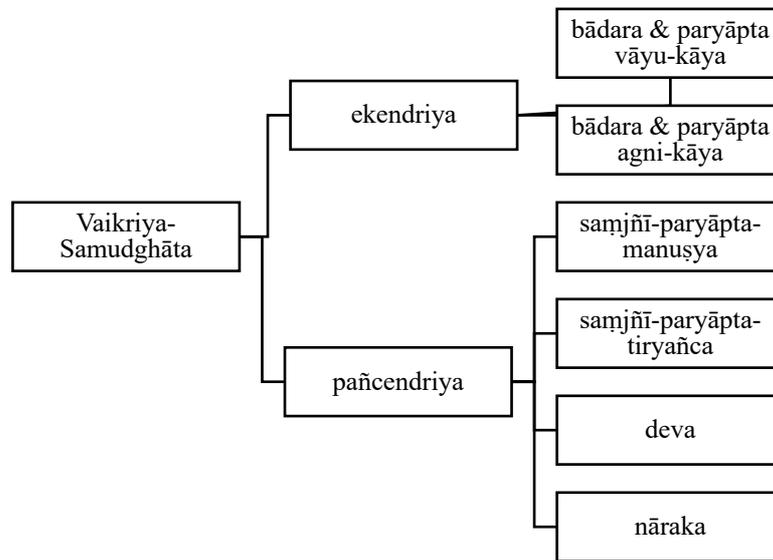
<sup>542</sup> Jī. §1.23; 1.86-89; 3.1112; 3-157.

<sup>543</sup> GJ v.299.

kāya (gross-air-bodied-beings) have VS power, while Śvetāmbara-tradition accepts only in the latter.

In the human realm, many umbrella labdhis are found accompanied by vaikriya-labdhī. For example, tīrthaṅkara-hood, gaṇadhara-hood<sup>544</sup> and cakravartī-hood are considered as labdhīs<sup>545</sup> associated with social position. Those who possess those respective labdhīs will also have the ability to perform vaikriya-samudghāta. This suggests that vaikriya power is symbolic of the status of elites.

**TABLE 8. TYPES OF VAIKRIYA-SAMUDGHĀTA BASED ON BIOLOGICAL STATUS**



#### 4.3. Shapes of Samudghātita-Vaikriya-Śarīra

In the context of depiction of the purified ascetic (bhāvitātmā aṇagāra) and other life-forms, the potency to create vikurvaṇā with one colour and many forms, many colours and one form, many colours and many forms, one colour and one form are described<sup>546</sup>. The form or shape of vikurvaṇā is said to be chosen by will in most life-forms except for the lower beings. For instance, the original form of vāyu-kāya, i.e., the shape of a flag (patākā) remains even in the VS state<sup>547</sup>. The VS form of agni-kāya is not discussed in the Digambara sources. In the case of hell-beings the forms depicted are those of weapons, though with limited possibilities.

<sup>544</sup> UAR<sub>9</sub> v.38, p.128.

<sup>545</sup> Viś. 775-76, 799.

<sup>546</sup> Bh. 17.2.18.

<sup>547</sup> Pra.<sub>3</sub> 21.57: paḍāgā-sanṭhāṇa-sanṭhic; Bh. 3.4.164-171.

The negative forms of VS are associated with karma and geographical location. The ability to create only one form with a limited ability to create diverse shapes is depicted by Digambara texts, while Śvetāmbara texts accept the possibility of creating multiple vaikriya forms.

#### 4.4. Projection with and without Receiving Particles

The question of VS performed by receiving and not receiving particles appears in three different contexts: in descriptions of the VS process, the VS types, and in the illustrations of the power of ascetics. Primarily in the context of describing the process of VS, the Bhagavatī<sup>548</sup> and other texts mention that the projector-soul receives subtle particles and discards gross particles. On many occasions the Bh. reiterates the question whether ascetics perform VS by receiving the particles or not receiving them. One passage<sup>549</sup> states that VS can be performed by receiving particles. The process of creating a new protean-body involved attraction of material particles, as enunciated in the Sūryābha narrative<sup>550</sup> in the Rājaprasānīya<sup>551</sup>, the Jīvājīvābhigama, and the Camara narrative in the Bhagavatī<sup>552</sup>. Only in the Sthānānga<sup>553</sup> categories are created based on vikurvaṇā by receiving and not receiving particles. It mentions three types and sub-types of vikurvaṇā are stated: paryādāya (receiving), aparyādāya (not receiving) and ubhaya (both). Further paryādāya has three sub-types: receiving particles from inside, receiving particles from outside and receiving particles from both inside and outside. Similarly, there are three categories related to particles not receiving and three related to both receiving and not receiving.

Abhayadeva-sūri in his Sthānānga-Ṭīkā<sup>554</sup> describes the sub-types as varied possible means of creating a vaikriya-śarīra. In the process of VS, receiving those particles which are in space not occupied by the birth-body is called paryādāya-vikurvaṇā. The process is called aparyādāya if the birth-body merely transforms into a different form. The particles received

<sup>548</sup> Bh. 3.1.4-21; Jī.3 3.445.

<sup>549</sup> Bh. 3.4.186-192, p.80.

<sup>550</sup> Sūryābha being born as a deva visits Mahāvīra. He expresses devotion by creating a mega orchestra using VS power. For more details, see Bollée (2005).

<sup>551</sup> Rāj. §12;18.

<sup>552</sup> Bh. 3.1.4-21; Jī.3 3.445.

<sup>553</sup> Sthā. 3.4-6: tivihā vikuvvaṇā paṇṇattā, taṃ jahā-bāhīrae poggale paryādittā-egā vikuvvaṇā. bāhīrae poggale aparyādittā egā vikuvvaṇā, bāhīrae poggale paryādittāvi aparyādittāvi egā vikuvvaṇā.

tivihā vikuvvaṇā paṇṇattā, taṃ jahā abhantarae poggale paryādittā egā vikuvvaṇā. abhantarae poggale aparyādittā egā vikuvvaṇā, abhantarae poggale paryādittāvi aparyādittāvi egā vikuvvaṇā. Tivihā vikuvvaṇā paṇṇattā, taṃ jahā bāhirabbhantarae poggale paryādittā egā vikuvvaṇā. bāhirabbhantarae poggale aparyādittā egā vikuvvaṇā, bāhirabbhantarae poggale paryādittāvi aparyādittāvi egā vikuvvaṇā.

<sup>554</sup> Sthā.-A, v.128, p.177: bāhyān pudgalān bhava-dhāraṇīya-śarīrānavagāḍha-kṣetra-pradeśa-varttino vaikriya-samudghātena paryādāya grhītvaikā vikurvaṇā ‘kriyate’ iti śeṣaḥ. tān aparyādāya yā tu bhavadhāraṇīya-rūpaiva sā’nyā, yat punar-bhavadhāraṇīyasyaiva kiñcid viśeṣāpādanaṃ sā paryādāyāpi aparyādāyāpi iti tṛtīyā vyapadiśyate.

are from within the body only. The third is when the birth-body itself changes with little absorption of particles and hence is paryādāya as well as aparyādāya. The other descriptions of the same, though seemingly trivial, are worth noting. The decoration of the body can again be of three types. The Bhagavatī<sup>555</sup> mentions that there may be two souls born at the same time in the same heaven, yet they might be pleasant and unpleasant. The cause of the difference mentioned is that there are two types of celestial-beings, one with vaikriya and the other without vaikriya. The former looks beautiful, as they are ornated by vikriyā, while the latter are not looking pleasant as they are not ornated with vikriyā. This explanation in the context of the decoration of the body is comprehensible only if the vaikriya-samudghāta or vikurvaṇā is considered. Since devas already own a vaikriya-śarīra by birth, the distinction of celestial-beings with and without vaikriya becomes redundant as far as their birth-body is concerned. This seems to be the reason for Abhayadeva-sūri's discussion of the sub-types of the Sthānāṅga.

A series of questions emerges at this point: how will the process of VS differ for those various types? Is the act of 'receiving particles' equally applicable to those who create new forms and those who merely transform the body such as Sthūlibhadra<sup>556</sup> who reportedly changed his form into a lion? Which life-forms perform VS by which of the above methods? Without the commentaries the canonical-texts are alien texts. They are either enigmatic for lack of supplementary information or lack of dictionary of technical philosophical terms needed to read the old texts.

#### 4.5. Ṛju or Śubha- and Vakra or Aśubha-Vaikriya-Samudghāta

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<sup>555</sup> Bh. 18.5.97-99.

<sup>556</sup> PaP, 8-9.

The *ṛju* and *vakra*<sup>557</sup> or *śubha* and *aśubha* types of VS are in the texts correlated with different attributes listed to depict the nature of the body. *Ṛju* or *śubha* is said to be the auspicious and *vakra* or *aśubha*, the non-auspicious type of VS whose presence depends on the status of the life-form. This is mentioned in the context of the descriptions of hell-beings<sup>558</sup> and celestial-beings<sup>559</sup>. Hell-beings, though intent on auspiciousness, lack the capacity to produce any auspicious forms.

The *Bhagavatī*<sup>560</sup>, describing the celestial-beings, states: If a deva is *māyī-mithyādr̥ṣṭi-upapannaka-deva*, even though it might aspire for a *ṛju* type of VS, ends up producing a *vakra*-projection and if a deva is *amāyī-samyagdr̥ṣṭi-upapannaka* it can accomplish according to its desire, a *ṛju* or *vakra vikurvaṇā*. Thus, the capacity to create a certain type of *vikurvaṇā* also depends on the status of the life-form.

The *Karnāṭa*-commentary to *Nemicandra's Gommatasāra*<sup>561</sup> interprets the term 'vividha' in the phrase, 'vividha-guṇa-yuktaṃ' as 'varied types, i.e. auspicious (*śubha*) and inauspicious (*aśubha*) qualities, the special attributes such as *aṇimā* are *ṛddhi*'. Thus, the terms *ṛju* and *vakra* in the *Bhagavatī* and *śubha* and *aśubha* in *Jīvābhigama*<sup>562</sup> and *GJ-K* are depicted in a parallel manner. The VS, though a special power, is acknowledged as being either auspicious and inauspicious. Further, the diverse powers of VS are also confirmed by the stated possibilities of good and bad projections.

#### 4.6. Actualization of Vaikriya-Powers

The differential abilities of life-forms for VS projections are illustrated at length in some of the texts that depict varying individual potencies. The texts not only note the potencies of VS in the life-forms but also convey by whom they are executed and not executed. Both *Śvetāmbara*<sup>563</sup> and *Digambara* texts<sup>564</sup> affirm the *vaikriya* power of the Jina. The *Bhagavatī* also states that the Jina has the power to perform *vaikriya-samudghāta* but never executes it. According to *Śvetāmbara* texts, even the higher devas such as the *Nava-Graiveyaka*- and

<sup>557</sup> The terms in the current context are used to denote auspicious and inauspicious aspects of VS.

<sup>558</sup> *Jī.3* §3.294.4.

<sup>559</sup> *TS-U* 3.3, p.237; *SS* 3.3, §371.

<sup>560</sup> *Bh.* 18.5.104-105.

<sup>561</sup> *GJ-K* v. 232, p.370: *vividha-guṇardhi-yuktaṃ vividhānāṃ śubhāśubha-prakaraṇāṃ guṇānāṃnimādyatisāyānāṃ ṛddhiḥ mahattvaṃ.*

<sup>562</sup> *Jī.3* 3.294.

<sup>563</sup> *Bh.* 12.9.183: *Goyamā! egattaṃ pi pabhū viuvvittae, pahuttaṃ pi pabhū viuvvittae, no ceva ṇaṃ pampattīe viuvvimsu vā, viuvvinti vā, viuvvissanti vā.*

<sup>564</sup> *Ṣaṭ.9* 4.1.13-14: *ṇamo coddasa-puvviyāṇaṃ; ṇamo viuvvaṇa-pattāṇaṃ.*

Anuttaropapātika-devas do not execute their power<sup>565</sup> while the Digambara texts consider only Anuttaropapātika-devas as not executing them. The Bhagavati<sup>566</sup> also proposes that in general the actualization of the power is not undertaken to the fullest by the devas and ascetics. One common thread traced throughout these references is that the ability is not used by those who are in the higher stratum of their respective field (the Jina and the Kalpātīta<sup>567</sup> devas), and those who use it at all do not use to the fullest.

#### 4.7. Projection from a Part of the Body or from the Whole Body

A rare reference in the Sthānāṅga mentions that the newly created vaikriya-śarīra can be projected either from part of the body or from the whole body.<sup>568</sup> None of the Digambara sources mention this. The concept of projection from any specific part or from the whole body, is also absent in the ĀS or TaS. In the latter, only one specific part is considered for exit. This ability to exit from part or whole-body renders VS a uniqueness, with the liberty to choose the exit location though, only the Sthānāṅga mentions it. The VS is a two-step process<sup>569</sup> wherein the first step is said to be the pillar-projection of the size of the body in both upward and downward direction. Hence the projection from a part of the body must be associated with the second step.<sup>570</sup> This ability to project from part or whole is not hierarchised by Jaina authors, i.e., they do not specify if the ability to project from part of the body is more superior to the ability to send from the whole. The range of possibilities related to the process of VS generates the diversity of types of VS.

#### 4.8. Ekatva- or Apr̥thak-Vikurvaṇā (One-body- or Transformation-Body-Protean-Projection) and Pr̥thaktva-Vikurvaṇā (Many-body- or Distant- or Disjointed-Protean-Projection)

<sup>565</sup> Jī.3 §3.1113.

<sup>566</sup> Bh. 3.4.194-210; 3.5.196; 3.6.242.

<sup>567</sup> The Nava-Graiveyaka- and Anuttaropapātika-devas are Kalpātīta-devas.

<sup>568</sup> Sthā. 2.206–207: dohiṃ thāṇehiṃ āyā obhāsati, taṃ jahā- deseṇavi āyā obhāsati, savveṇavi āyā obhāsati. evaṃ pabhāsati, vikuvvati, pariyaṛeti, ‘bhāsaṃ bhāseti’, āhāreti, pariṇāmeti, vedeti, ṇijjareti.

<sup>569</sup> Rāj. §12; 18.

<sup>570</sup> The sūtra of the Sthānāṅga needs to be researched for it states that ‘one lightens up, one brightens up, speaks, does vikurvaṇā, receives nourishment, digests it, experiences it and discards etc., from part and whole’. Does the word ‘discard’ mean the soul discards the karma? It might be contradictory in the context that receiving and discarding karma from part is not accepted. Another important observation is that the avadhijñāna is said to be possible from part of the body such as from front, back etc. The concept of VS from a part and a whole of the body is similar. In the context of Jaina cognitive-theory, the inner knowledge unveils due to the kṣayopaśama (suppression-cum-destruction) of karma. But in the context of VS, the part is decided by one’s will. The cognitive-theory of avadhijñāna and metaphysical theory of samudghāta-theory both engage in the mereology of part and whole. The mereological analysis of the role of part and whole within the bigger frame of the soul and body will render more insight. Until the impure state of the soul is over, the part receives special recognition. Once the soul become a siddha, the notion of the part though persists in the context of the unit-theory, i.e., pradeśa, it is literally neither applied in the cognitive realm nor in action-theory as the latter is absent.

Both Śvetāmbara and Digambara sources mention ekatva / apr̥thak and p̥rthaktva / p̥rthak vaikriya-samudghāta. The Prakrit canon of the Śvetāmbara<sup>571</sup> texts: Bh. and Jī. mentions egatta (Pkt. ekatva Skt.) and pahutta<sup>572</sup> (Pkt. p̥rthaktva Skt.). Within Digambara sources the Sanskrit commentary TR<sup>573</sup> mentions ekatva and p̥rthaktva and amongst the Prakrit sources<sup>574</sup> Dh. and GJ in certain contexts<sup>575</sup> notes that p̥rthak (padhu and puha Pkt.) projection. The GJ-K<sup>576</sup> mentions both apr̥thak and p̥rthak projections. PSM<sup>577</sup> mentions four meanings of the polysemous word, ‘puhatta’<sup>578</sup>.

- (1) distinct/distant (bheda/pārthakya)
- (2) extension (vistāra)
- (3) many (bahutva)
- (4) different (bhinna/alaga)

The Śvetāmbara commentators have interpreted puhatta as ‘many’ in the context of VS while Digambara sources interpret it as ‘distant’ or ‘disconnected’.

Karma-Prakṛti-Saṅgrahaṇi-Cūrṇi referred by Malayagiri in his Jīvābhigama-Ṭīkā<sup>579</sup> interprets ‘puhatta’ as ‘many’. Abhayadeva<sup>580</sup> in his Bhagavatī-Ṭīka interprets it as ‘varied forms’ and ‘many forms’.

The Digambara sources<sup>581</sup> TR, GJ-K mention p̥rthak as ‘different from the main-body’. The description of TR and GJ-K could be interpreted in different ways.

- (1) The new created body is different (bhinna) from old or main-body in form.
- (2) A new body is distant from main-body.
- (3) The new form is different (alaga/bhinna) from old body in the sense it is disconnected from old body.

The three interpretations indicate to three possible types of vikurvaṇā: transformation of self-body, projected out new body, disconnected non-living forms. Of these three

<sup>571</sup>Bh. 5.138; Bh. 12.9.183; Jī.3 §3.1115; PS-Si. vol.2, p.316.

<sup>572</sup> AT (Jī. fn.9, p.469) finds three different renderings of the term: puhuttam, puhattam, puhuttam. Dīparatnasāgara’s publication of Jī. mentions puhuttam (p.131).

<sup>573</sup> TR 2.47, p.152.

<sup>574</sup> Dh.9 p.355; GJ v.260.

<sup>575</sup> Dhavalā mentions padhu, and GJ mentions puha in the context of its availability in nāraka and bhoga-bhūmi-pañcendriya respectively.

<sup>576</sup> GJ-K p.447-48.

<sup>577</sup> PSM vol.3, p.755.

<sup>578</sup> The term p̥rthaktva in MW (p.645) is singly, one by one.

<sup>579</sup> UAR Jī.-Mī, p.134: puhuttaśabdo bahuttavāi.

<sup>580</sup> Bh.4-A p.436: puhuttam ti nānārūpāṇi; Bh.3-A 5.138, p.521: p̥rthaktvam bahutvam.

<sup>581</sup> TR vol.1, p.152: sva-śārīrād-anyatvena prāsāda-maṇḍapādi-vikriyā; GJ-K vol.1, p.447: mūla-śārīradattaṇidam anyac charīram vigurvvisuvaru.

Akalaṅka's description 'anyatvena' could rather mean 'distinct' or 'distant'. Wiley in her thesis, based on J.L. Jaini (GKK, p.139), understands the pṛthaktva of Digambaras as a 'separate body from principal body is formed and the soul simultaneously occupies the principal body and all secondary bodies', but Akalaṅka's examples of mansion and pavillion convey it as non-living vikurvaṇā. GJ-K only mentions as 'different body from the main-body' which could be indicative of a second option.

In regard to the complementary type Śvetāmbara sources and the TR mention the term ekatva while GJ-K mentions the term aprthak. Wiley<sup>582</sup> translates this as 'partial transformation' of the main-body and describes it as an 'inseparable transformation' (aprthak-vikriyā) or 'a single transformation (ekatva-vikriyā) because the soul does not go beyond the physical limits of the single transformed body'. This difference of terminology does not create any philosophical difference. Rather the philosophical difference is evident in the contributions of commentators wherein Śvetāmbara sources interpret ekatva as 'one'<sup>583</sup> while both TR and GJ-K interpret ekatva or aprthak as transformation of the body. The narrative examples of ekatva are Sthūlibhadra, who transformed into a lion<sup>584</sup>, and Muni Viṣṇu Kumāra who transformed into a huge size<sup>585</sup>. This implies that vikurvaṇā is merely a transformation of the main body.

Overall observations are:

Both traditions mention ekatva and pṛthaktva but interpret it differently. Pṛthaktva is a polysemous word even within Śvetāmbara-tradition and used in varied contexts according to PSM's lists. In the context of VS both traditions opted for different meanings, i.e., 'many' and 'distant', but this does not create any philosophical differences, as both meanings are approved in both traditions. Further in the denotation of 'many', distant is self-evident. But it is not true vice-versa because there can be one distant form created.

The creation of multiple forms at the same time is only possible by vaikriya-labdhi. Few examples from the Śvetāmbara scriptures are presented to showcase the strange application of the conception. Umāsvāti uses the analogy of a peduncle (tantu-nāla)<sup>586</sup> where even after a rupture they are tied together. The Bhagavatī<sup>587</sup> mentions that one can create a huge army in

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<sup>582</sup> Wiley 2000a, p.148

<sup>583</sup> Bh.<sub>3</sub> 1.138.

<sup>584</sup> PaP, 8-9.

<sup>585</sup> HP chpt. 20. See Wiley (2012, p.170).

<sup>586</sup> TS-U 2.44.

<sup>587</sup> Bh. 18.7.148-151.

the womb to wage a war. The other magnificent example is the play by Sūryābha deva<sup>588</sup> to revere the Jina where many dancers are dancing on varied petals of a single flower.

Devas with great potencies (mahāna-ṛddhi), great prosperity (mahāna-eśvarya), etc. are depicted as creating multiple forms to fight with self-created each other<sup>589</sup> or to fulfil erotic desires<sup>590</sup>. These multiple forms of the same soul do not have empty spaces between them, i.e., the space between the bodies is occupied by the same soul. The question arises, will such a fight between warriors be self-hurting or self-entertaining? This depicts the psychology of acceptance of pain for entertainment, in other words, at times entertainment and pain are not incompatible. Another application of pṛthaktva vikurvaṇā, noted in Jaina texts, is that it can be used to create forms to fulfil sexual desires. Such ventures reveal why Jaina-theory does not allocate them to higher realms but depict devas with predominant emotions of war and erotic feelings, as in the realms of worldly human life.

It is imperative to mention that when the soul by VS creates many VS bodies, each of them ultimately is only a part of the one vaikriya-śarīra and must not be construed as multiple types of bodies. Śvetāmbara sources show uniformity in presentation, Digambara sources seem to convey two different interpretations of the term pṛthak: ‘distant’ and ‘disconnected’. Moreover, the Śvetāmbara sources already mention sambaddha and asambaddha types to denote ‘connected’ and ‘disconnected’ forms.

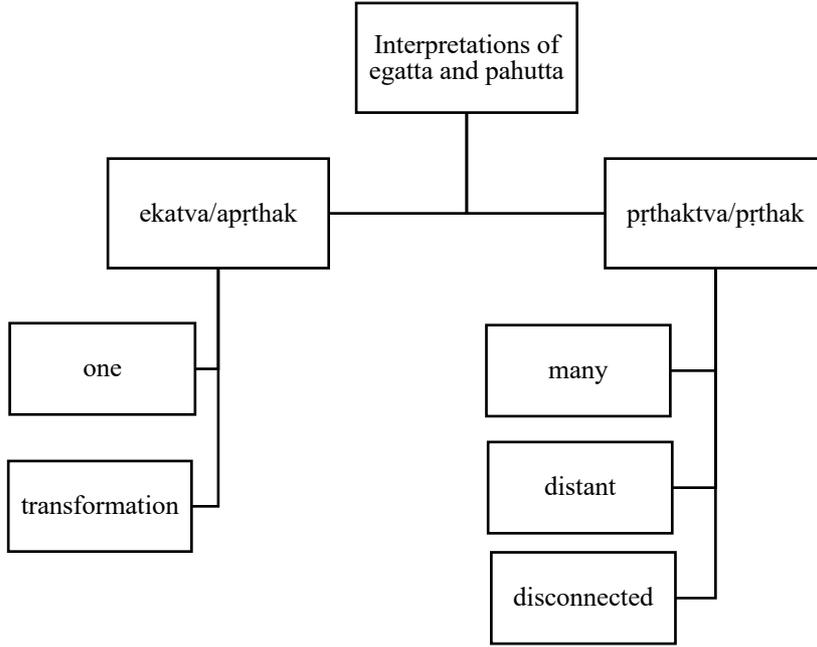
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<sup>588</sup> Rāj. §65-66, 112.

<sup>589</sup> Bh. 18.7.148.

<sup>590</sup> Sthā. §3.9.

**TABLE 9. INTERPRETATIONS OF EKATVA/APRTHAK AND PRTHAKTVA/PRTHAK VIKURVAṆĀ**



Within Śvetāmbara sources ‘transformation’ as a type of vikurvaṇā is absent, it is explicitly found in Digambara sources. Literally TR and GJ-K's proposed type is ‘transformation’. But the interpretation of ekatva as ‘connected’ can be deciphered indirectly as counter part of ‘disconnected’. The examples convey its usage with diverse purposes to express devotion and in contrast to fulfil the worldly desires. The examples also depict the psychology of fulfilling the emotions such as self-entertainment, winning over others by creating forms to fight each other or satiating the erotic feelings by creating the fake ‘other’, since the created forms are part of self. This concept renders a different outlook to the notion of identity and the association of pain and emotion with the ‘other-self’

#### 4.9. Sambaddha (Joint)- and Asambaddha (Disjoint)-Vikurvaṇā or Prthak-Vikurvaṇā

Two of the VS types described in Bhagavati<sup>591</sup>, Jīvājīvābhigama<sup>592</sup> and PS<sub>2</sub>-Si.<sup>593</sup> are sambaddha and asambaddha, i.e. forms of VS that are tied together with the soul or independent

<sup>591</sup> Bh.<sub>3</sub> 5.138: eka rūpam, bahu rūpam; Bh. 12.9.183: bhaviya-davvadevā ṇam bhante! kiṃ egattaṃ pabhū viuvvittae? puhattaṃ pabhū viuvvittae? Goyamā! egattaṃ pi pabhū viuvvittae, puhattaṃ pi pabhū viuvvittae. egattaṃ viuvvamāṇe egindiyarūvaṃ vā jāva pancindiyarūvaṃ vā, pahuttaṃ viuvvamāṇe egindiyarūvaṇi vā jāva pancindiyarūvaṇi vā tāiṃ samkhejjāṇi vā asamkhejjāṇi, sambaddhāṇi vā asambaddhāṇi vā, sarisāṇi vā asarisāṇi vā viuvvanti, viuvvittā tao pacchā jahicchiyāiṃ kajjāiṃ karenti. evaṃ naradevā vi, evaṃ dhammadevā vi.

<sup>592</sup> Jī.<sub>3</sub> §3.1115.

<sup>593</sup> PS-Si. vol.2, p.316.

from the soul. Malayagiri<sup>594</sup> defines them as ‘within the soul’ which implies connected with the self and ‘distanced from the soul-units’, i.e. disconnected from the self. In the Digambara-tradition, the TR commentary mentions the subtypes of VS based on the transformation of the body and on the projection outside in discontinuity from the body<sup>595</sup>. Akalaṅka describes ekatva VS as that projection wherein the body created is not at a distance, but rather the current body itself goes through transformation such as taking the form of lion, deer, duck, etc., while, in the pṛthaktva VS the newly created body are disjoined such as house, pavilion, etc.

Examples of the disconnected objects generated by VS are documented in varied sources. Jīvābhigama<sup>596</sup> mentions the jewelry created by deva, creating eight thousand pitchers<sup>597</sup> of gold, silver, rubies etc. Akalaṅka<sup>598</sup> mentions house, pavilions etc. Malayagiri<sup>599</sup> presents additional example of the caturdaśa-pūrvīs creating pots and sticks by merely multiplying them as asambaddha VS which is mentioned in the Bhagavatī<sup>600</sup>. Bh. does not notify it as asambaddha-VS but rather designates it as a power of ‘utkārikā-bheda’.

The other examples of non-living forms are a throne (BKa; ĀvN) or a vimāna (vehicles of the devas)<sup>601</sup>. One good example for the creation of sambaddha vikurvaṇā of a living being is Sūryābha’s attempt to create a mega orchestra to express devotion as depicted in Rājaprasānīya<sup>602</sup>. The creation of the samavasaraṇa<sup>603</sup> (sermon hall) is an example of a both living and non-living vikurvaṇā.

<sup>594</sup> Jī.-M<sub>1</sub> p.442: ‘sambaddāni’ātmani samavetāni, ‘asambaddāni’ ātma-pradeśebhyaḥ pṛthagbhūtāni prāsāda-ghaṭa-paṭādīni.

<sup>595</sup> TR 2.49, p.152: sā dvidhā ekatva-vikriyā pṛthaktva-vikriyā ceti. Tatraikatva-vikriyā sva-śarīrād apṛthagbhāvena, simha-vyāghra-hansa-kurarādibhāvena vikriyā pṛthaktva-vikriyā sva-śarīrād anyatvena, prāsāda-maṇḍapādi-vikriyā.

<sup>596</sup> Jī.<sub>3</sub> §3.1122.

<sup>597</sup> Jī.<sub>3</sub> §3.445

<sup>598</sup> TR 2.49, p.152.

<sup>599</sup> Jī.-M<sub>1</sub> p.442.

<sup>600</sup> Bh. 5.112-13.

<sup>601</sup> Sthā. §3.369. In the context of three types of vimāna (vehicle of the devatā), one of the types is those created by vikurvaṇā which is temporary, i.e., ‘avaṭṭhitā veuvvitā’.

<sup>602</sup> Rāj. §12;18.

<sup>603</sup> Process of construction of samavasaraṇa through VS is depicted in few texts such as the Āvaśyaka-Niryukti (Āv.-B 356-362.4) and the Bṛhad-kalpa Bhāṣya (BKa vol.2, v.1176-1184). Ābhiyogika-devas create wind by VS to clean the dust particles; create rain by VS to remove any sand or dust; create flowers to decorate the land. There are three walls which are created by vaimanika-, jyotiṣka-, and bhavanapati-devas. They create walls of diamond, gold and silver respectively (360). Twelve times the size of the Jina body, the aśoka tree is created by vyantara-devas according to Āv.-B, while according to Āv.-J, Indra creates it. Vyantara devatas create incense (dhūpa) etc. The Tirthaṅkara steps on the flowers created by the devas and enters the samavasaraṇa. Certain devas create the simhāsana (lion-throne) and further the details of a footstand etc. are explained. Devas create similar replicas of Tirthaṅkara in three directions. The description involves a constant process of repeated VS. When the wall is created, the action is mentioned, rather than specifying if it is VS. Though it could be mere language usage, or it might imply the walls are not projections, but creation. The distinction between deva-constructions as VS or non-VS needs research.

The terms *sacitta-* and *acitta-vikurvaṇā* (creation of living and non-living forms) would have been more appropriate for these, but already in the early literature of both traditions, specific terms denoting joint and disjoint protean-bodies is stated. The non-living *vikurvaṇās* need exploration for the fact that it is non-living itself indicates the absence of the soul. By implication these non-living types of *vikurvaṇā* should not entail *samudghāta*,<sup>604</sup> yet the *asambaddha vikurvaṇā* is depicted as a type of *vikriyā*, which is an ambiguous aspect of VS.

A question of interpretation is whether the sermon hall is constructed by an action undertaken after projection by the projected-body or whether the construction itself is a projected-body? The creation of the sermon hall involves VS such as transforming oneself into wind and water to cleanse the place. This must involve *sacitta-VS* (living VS). But the construction must be an action of the *vaikriya-śarīra*, rather than it itself being a *vaikriya-śarīra*. Though, this hall disappears after a set duration<sup>605</sup> because the *samudghāta* is of a short duration. The VS is said to be last for a maximum of *antarmuhūrta*<sup>606</sup> or fifteen days<sup>607</sup>. The question is, are the *asambaddha*-products of the Śvetāmbaras and *prthaktva* of the Digambaras are long-lasting or of short duration is not addressed. This is not addressed in Jaina scriptures.

Further the distinguishing factors of the process are also not specified? Thus, the non-living VS projection has its own ambiguity.

The terminology varies in both Jaina-traditions, but philosophically they are on the same ground. Further, the questions raised are not addressed in either of the traditions, not even by the commentators. Probably, there must be a missing piece of the puzzle that is not accessible to us. Buddhist sources<sup>608</sup> mention the concept of *vikubbaṇā* and *manomaya-kāya*. The former is described as a mere transformation of the body while the latter involves creating new bodies to be projected out. The *manomaya-kāya* is described by Clough (2012, p.83) as complete with all faculties, except for the life or procreative ability. According to Fiordalis,<sup>609</sup> the *Bodhisattvabhūmi* divides supernatural powers into the power of transformation (*pāriṇāmikī ṛddhi*) and the power of creation (*nairmāṇikī ṛddhi*). The notion of transformation stated by Clough and Fiordalis in Buddhist sources have semblance with *Akalaṅka*'s *ekatva vikriyā*. The *mano-maya-kāya* described as life-less is similar to *asambaddha* and *prthaktva* in Śvetāmbara

<sup>604</sup> Interview, Sādhvī Śruta Yaśā in Bengalūru, 2019.

<sup>605</sup> Interview, Mantrī Muni Sumermala, Jaipura, 2017.

<sup>606</sup> Pra.3 § 36.2

<sup>607</sup> Ji.3 § 294

<sup>608</sup> Dīrgha-Nikāya, i.77; Viśuddhimagga, 12.139.

<sup>609</sup> Fiordalis, 2012, p.104.

sources and TR respectively. The concept of nairmāṇikī ṛddhi seems similar concept to Śvetāmbara's sambaddha vikurvaṇā<sup>610</sup>.

#### 4.10. Sadṛśa- and Asadṛśa-Vaikriya-Samudghāta

The Śvetāmbara canon<sup>611</sup> mentions sadṛśa (sarisa Pkt.) similar and asadṛśa (asarisā Pkt.) dissimilar forms of vaikriya-samudghāta. It is said one can create similar or diverse forms<sup>612</sup> simultaneously. For example one can create horses and men for creating an army<sup>613</sup> or a garden with birds, and butterflies together which includes varied forms of one-sensed-beings to five-sensed-beings. Buddhist literature<sup>614</sup> also propose diverse forms of vikurvaṇā. Within Jaina literature we are not told if one can create living and non-living (sambaddha and asambaddha / ekatva and pṛthak) forms simultaneously<sup>615</sup>.

#### 4.11. Vaikriya-Śarīra with and without Aṅgopāṅga

Theoretically only the kārmaṇa-śarīra and the taijasa-śarīra are limb-less. Even the one-sensed-beings (GJ-K p.477) with audārika-body lack limbs. The Jaina karma-theory states that there is a specific nāma-karma for limbs, the aṅgopāṅga-nāma-karma. The vaikriya-śarīra by default has limbs. It is only in rare cases that the existence of limbs are denied such as in the air-bodied-beings and fire-bodied-beings. The rationale is that these lower life-forms lack fruition of aṅgopāṅga-nāma-karma. The higher forms might choose to create limb-less vaikriya-bodies by will. Whether asambaddha- VS which involves creating non-living objects, must be considered as with or without limbs is not described.

### 5. Conditions of Vaikriya-samudghāta in Life-forms

The Tattvārtha<sup>616</sup> mentions two types of vaikriya-śarīra: acquired by birth (aupapātika) and acquired by a special power (labdhi pratyaya). The vaikriya-ś. is the only body which can be acquired by birth and by labdhi as well.

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<sup>610</sup> For details about Buddhist concept see Clough (2012) and Fiordalis (2008; 2012).

<sup>611</sup> Bh. 5.138; Jī.3 §3.1115; PS-Si vol.2, p.316.

<sup>612</sup> Jī.-M<sub>1</sub> p.442: 'sadṛśāni' sajāṭīyāni vā 'asadṛśāni' vijāṭīyāni; Jī.-M<sub>1</sub> p.134: samarūpāṇi.

<sup>613</sup> Bh. 18.7.148-151.

<sup>614</sup> Clough, 2012, p.84.

<sup>615</sup> See image of VS in Appendices.

<sup>616</sup> TS<sub>2</sub> 2.47-48; TS<sub>Dig.</sub> 2.46-47.

### 5.1. Vaikriya-samudghāta in Deva-gati

Devas have a potency to create an *uttara-vaikriya*<sup>617</sup>, i.e., a temporary secondary *vaikriya* produced by the *vaikriya-śārīra* that is acquired by birth to undertake one or other function outside their own area or realm. This theoretical frame contributes towards conceptualisation of the theory of ‘*accherā*’ or extraordinary happening. Both Jaina-traditions<sup>618</sup> propose that the birth body (*bhava-dhāriṇi-vaikriya-śārīra*) of *devas* remains in the heavenly abode, while the temporary body is created to travel to different locations to execute desired tasks. Exception to this general rule is mentioned in the Śvetāmbara-sources. The *Sthānāṅga*<sup>619</sup>, the *Samavāyāṅga*<sup>620</sup> and the *Āvaśyaka Niryuṅkti*<sup>621</sup> mention ten extraordinary events (*accherā Pkt.*, *āścarya Skt.*). Of the ten, one case is the visit of the sun god *Sūrya* and the moon god *Candra* to *Mahāvīra* in their original appearance. The *Āv.* commentary literature<sup>622</sup> elaborates the narrative of their arrival in the city of *Kośāmbī*.

Such travels are not depicted as manifestations of the power of the *Jina* to attract *deva*. They are merely described as exceptions. *Digambara* texts do not record nor conceptualise such exceptional cases. Whether they refute such a possibility remains unknown.

The *Bhagavati*<sup>623</sup> enumerates five types of ‘*deva*’: (1) *tiryāṅca* or *maṇuṣya* who have the potency to liberate (*bhavya*) and later will either be born as heavenly-being (*dravya-deva*), (2) emperors (*nara-deva* or *cakravartin*), (3) an ascetic (*dharma-deva* or *aṇagāra*), (4) *tīrthaṅkaras* (*devādhideva*), and (5) current celestial-being (*bhāva-deva*). The term ‘*deva*’ is here used with a different semantics and not denoting only *devas*. The potency of *vikurvaṇā* is attributed to all of them. Although the *Jinas* also have this potency, they are assumed to have never undertaken such a feat in the past and nor will they undertake it in the future.

The *Bhagavati*<sup>624</sup> and *Jīvābhigama*<sup>625</sup> state that they ‘can perform VS to create forms of one-sensed-beings (*ekendriya*) to five-sensed-beings (*pañcendriya*), with one or multiple forms, similar or dis-similar, numerable or innumerable, tied together or as independent forms’. The *Prajñāpanā*<sup>626</sup> mentions that *devas* can direct VS in one of the main directions (*eka-diśi*)

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<sup>617</sup> Pra.3 §34.22.

<sup>618</sup> Sam.-A §10; TP 595; AM, Sthā.1 fn of 10.160.

<sup>619</sup> Sthā. §10.160.

<sup>620</sup> Sam. §10.

<sup>621</sup> Āv.-B v.331.

<sup>622</sup> Āv.-B v.331.

<sup>623</sup> Bh. 12.9.163-168.

<sup>624</sup> Bh. 12.9.183-184.

<sup>625</sup> Jī.3 §3.1115-116.

<sup>626</sup> Pra.3 §36.72.

and in intermediate (vidiśā) directions. In the Bhagavatī Indra (Śakra) is described as having the potency to cut off a head, crushing it into pieces, putting them into a bowl, joining them again and replaces it without inflicting pain to the being<sup>627</sup>. It does not mention if this is a potency of projection (VS) or any other kind of potency.

#### 5.1.1. Discrepancies in Jaina Literature

Śvetāmbara sources<sup>628</sup> state that the Graivaika- and Anuttaropapātika-devas, the highest categories of deva do not perform VS. Malayagiri<sup>629</sup> locates the reason for this in the absence of causal factors. He states that the possible purposes for which devas undertake VS are only two: either to travel around from one place to the other or to indulge in sex. Both of these purposes are absent in the case of devas from these upper realms who neither indulge in sexual pleasure nor seek entertainment by means of physical travel to distant lands. Malayagiri, in his Jīvābhigama<sup>630</sup> commentary also mentions the reasons but worded slightly different. He writes they lack purpose and since by nature their emotions are pacified (upaśānta); hence do not attempt VS. In Pra.-M the list of purpose is elaborated. Though the lists vary, they convey cause and effect associations. The pacified emotion is presented as the cause for the status of lack of purpose.

The Digambara text TR<sup>631</sup> describes, the bhavanapati-, vyantara-, jyotiṣka- and kalpavāsin-devas of vaimānika category perform both ekatva and prthaktva VS. Akalaṅka writes: ‘The Nava-Graiveyaka and devas upto Sarvārtha-siddhi, perform only śubha-ekatva-vikriyā’. Therefore, the Śvetāmbara-tradition proposes that the Nava-Graiveyaka- and Anuttaropapātika-deva do not perform any VS. However, Akalaṅka states that the Nava-Graiveyaka- and devas upto the Sarvārtha-siddhi-deva perform śubha-ekatva-vikriyā (auspicious-transformation VS). Only the Sarvārtha-siddhi-deva are denied of executing this power.

#### Analysis

Śvetāmbara Jaina texts mention many details about the types of VS performed by devas. The devas, it is said, have the ability to create forms of both, living beings and non-living-things, to perform one or many, joint or disjointed, by receiving material particle or without it,

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<sup>627</sup> Bh. 14.8.115.

<sup>628</sup> Bh. 8.1.61; Pra.3 21.71; Jī.3 §3.1113; Bṛhad-Saṅgrahīṇī, 142: bhavadhāriṇījja esā, ukkosa viuvvi joyaṇā lakkhaṃ, geviṇṇa’ṇuttareṣuṃ, uttaraveuvviyā natthī.

<sup>629</sup> Pra.-M<sub>2</sub> vol.2, p.129.

<sup>630</sup> Jī.-M<sub>1</sub> p.442: prayoṇābhāvataḥ prakṛtyupaśāntatayā ca.

<sup>631</sup> TR vol.1, 2.47, p.152.

of one or many colours, to travel unobstructed, dive through oceans, etc. Furthermore, it comprises the ability to change the texture or colour of matter to produce a desired object. The potency of a deva to occupy the Jambudvīpa is said to be also a potency of the Jaina-ascetics<sup>632</sup>. This also conveys the fact that though the two traditions might differ with regard to the details of the theory of execution and potency for VS in different life-forms. Both traditions affirm that qualities of matter can be transformed by living beings to a certain degree.

Jaina philosophy in the canonical strata shows a drastic difference in its approach from the non-Jaina-traditions. Although the Jina is shown to possess extraordinary powers, he proscribes using this power, unlike early portraits of the Buddha. Mahāvīra<sup>633</sup> for example is recorded to have had 700 ascetics who possessed the vaikriya-labdhi. Thus, he is described as prosperous not because he himself owned the vaikriya-labdhi but also because his ascetic disciples possessed them. Unlike the Buddha who reportedly used magical power for the dissemination of the dharma, the Jina does not create a ‘spiritual awe’ by wondrous miracles. Moreover, the celestial-beings use this power to revere the Jina. Though the power of vaikriya is depicted to be of higher degree in the celestial beings, than in most other beings they are not celebrated. In other words, though the celestial beings are portrayed as archetypal examples for beings possessing the ability of creating transformation bodies, the Jaina-scriptures do not dignify these powers. This perspective appears in texts such as Daśavaikālika<sup>634</sup> where it is mentioned that the devas express reverence to the ascetic. Moreover, the Jina and even the higher celestial-beings do not execute this power. Thus, ironically the texts create an ideal picture according to which the higher in rank and the more the power a being possesses, the less one uses the power. In contrast to spiritual elevation magic is considered to be as a trivial by-product of no importance. This pan-Indic philosophical approach warns not to get entrapped in the webs of magic. The distinction between worldly vs. spiritual qualities is maintained in Jaina-philosophy in this context. It belittles the magical power in contrast to the spiritual power. The worldly state of the celestial-beings<sup>635</sup> who execute their power is contrasted with the spiritually elevated Jina, who is said to be revered by the devas.

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<sup>632</sup> Devas have the potency to expand VS upto 100,000 yojana, wherein VS of manuṣya is said to be little more than this (Pra.<sub>3</sub> §21.69-70). In contrast the duration of VS by manuṣya is only four times antarmuhūrta but the deva can project for 15 days (Ji.<sub>3</sub> §3.129.2).

<sup>633</sup> K. §140, p.201; Saṃ. Prakīrṇaka, v.39; Āv.-J, vol.1, p.159-60.

<sup>634</sup> Daś.<sub>3</sub> v.1.1.

<sup>635</sup> In Jaina sources such as the Bh. and the Rāj. offer detail illustrations of the powers of celestial-beings which implies that they were noted and recognised. Thus, in my above claim, I do not deny the recognition of these divine powers in Jainism.

## 5.2. Naraka-Gati

Jaina texts comprise an abundance of depictions of examples of VS performed by celestial-beings, though not much is said about the VS abilities of hell-beings, hence I discuss both Śvetāmbara and Digambara sources simultaneously. Bh. and Jī.<sup>636</sup> state that hell-beings can undertake vikurvaṇā to create one (egatta VS) or many weapons (pahutta VS). By using these against each other, they undertake an expedited fruition of painful karma<sup>637</sup>. The Prajñāpanā<sup>638</sup> states that nāraka can perform VS only in the main-directions not in the intermediate directions. Hence they are less powerful in this respect, too, than the devas. Malayagiri<sup>639</sup> reasons that they lack ṛddhi to do so.

The Bhagavatī and the Jīvābhigama describe that they can create one or more bodies, but only within the range of numerable bodies. Moreover, they can create forms which are similar to each other, not dissimilar<sup>640</sup>. They can perform projections which are joined with their body but not disjointed projections. This implies they cannot create non-living projected entities. Malayagiri<sup>641</sup> reasons the absence of disjoint vikriyā to the lack of ability. Beings upto the fifth hell create many weapons such as trident (śūla), cakra (wheel), asi (sword), mudgara (mallet), paraśu (hatchet), etc., However, the hell-beings in the sixth and seventh hell do not create many weapons nor disjoint vaikriya-forms.

Digambara authors<sup>642</sup> Akalaṅka, Vīrasena, Nemicandra and J.L. Jaini<sup>643</sup> by contrast propose that hell-beings cannot create multiple bodies, but only one transformation body (ekatva vaikriya) through VS.

According to Śvetāmbara sources<sup>644</sup> sixth and seventh hell-beings but according to Digambara sources<sup>645</sup> only seventh hell-beings perform vikurvaṇā to create big-cow-bugs (go-maya-kīḍa).<sup>646</sup> The term ‘big-cow-bugs’ is explained differently by Akalaṅka<sup>647</sup> and Malayagiri<sup>648</sup> in their respective commentaries. Akalaṅka explains it as blood red-bugs huge

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<sup>636</sup> Jī.3 §3.91.

<sup>637</sup> Bh. 5.6.138.

<sup>638</sup> Pra.3 §36.72.

<sup>639</sup> Pra.-M<sub>1</sub>, p.1121.

<sup>640</sup> Bh. 5.6.14; Jī.3 §3.110 ; PS-Si. vol.2, p.316.

<sup>641</sup> Jī.-M<sub>1</sub>, p.134: sambaddhāni svātmanah śarīra-saṅlagnāni ‘nāsaṃbaddhāni’ na svaśarīrāt pṛthagbhūtāni, svaśarīrāt pṛthagbhūtakarāṇe śaktyatābhāvāt.

<sup>642</sup> TR 2.67, p.152; Dh.9 p.355; GJ v.232.

<sup>643</sup> GJ<sub>1</sub>. v.232, p.138.

<sup>644</sup> Jī.3 §3.110.

<sup>645</sup> TR 2.47, p.152.

<sup>646</sup> TR 2.47, p.152.

<sup>647</sup> TR 2.47.4: go-kīṭa-pramāṇa-lohita-kunthu-rūpa.

<sup>648</sup> Jī.-M<sub>1</sub>, p.42: go-maya-kīṭa-samāna lohita-kunthurūpa

like the size of a cow-bugs but Malayagiri explains it as the form that are big, red and like cow-dung-bugs.

The Jīvābhigama states, all types of VS executed by hell-beings are inauspicious<sup>649</sup>. The Tattvārtha variants of both traditions TS<sub>2</sub><sup>650</sup> and TS<sub>Dig.</sub><sup>651</sup>, unanimously affirm that the hell-beings ‘eternally’ undertake aśubha-vikriyā. I present descriptions by commentators of both traditions.

Umāsvāti<sup>652</sup> describes the term ‘nitya’ in the sūtra as ‘always’ which here means ‘always inauspicious’. He<sup>653</sup> further adds, ‘even for a speck of a second, does not happen auspicious projection, hence the term nitya-aśubha is used’. The same concept is explained again with analogical depictions by Siddhasena<sup>654</sup> and Akalaṅka<sup>655</sup> who interprets the term ‘nitya’ as abhīkṣṇa, which means, ‘continuously’ or ‘repeatedly’. The term nitya is illustrated by Siddhasena with the example of ‘nitya-prahasitādivat’, which means, due to continuously laughing. A statement such as, ‘person who is always laughing’, does not imply, ‘one is continuously laughing’, rather it means, ‘one is always laughing whenever he or she gets a chance’. The analogy reinforces the postulate that whenever VS projection is attempted by hell-beings, it will only be in-auspicious. It is not the case that they are constantly in the VS state, hence the meaning ‘repeatedly’ is more apt. The commentaries render further explanations. Umāsvāti<sup>656</sup>, Pūjyapāda<sup>657</sup> and even Malayagiri reiterate that though hell-beings intend to perform auspicious-forms, they end up performing inauspicious-forms. They perform for pleasure but end up being the cause of pain.

Various Jaina authors have attempted to ascertain the causal factors generating inauspicious forms of samudghāta. Umāsvāti<sup>658</sup>, Siddhasena<sup>659</sup> and Malayagiri in his commentaries on Jī.<sup>660</sup> and Pra.<sup>661</sup> reiterates that the VS of hell-beings is aśubha for its

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<sup>649</sup> Jī.3 §3.129.4: aśubhā viuvvaṇā khalu, ṇeraiyāṇaṃ tu hoi savvesiṃ, veuvviyaṃ saṛīraṃ, asaṃghayaṇa huṇḍa saṃthāṇaṃ.

<sup>650</sup> TS<sub>2</sub> 3.3: nityā’śubha-taraleśyā-pariṇāma-deha-vedanā-vikriyāḥ.

<sup>651</sup> SS 3.3, p.149: nārakā nityā’śubha-taraleśyā-pariṇāma-deha-vedanā-vikriyāḥ.

<sup>652</sup> TS-U 3.3. p.237: nitya-grahaṇaṃ gati-jāti-śarīrāṅgopāṅga-karma-niyamād ete leśyādayo bhāvā naraka-gatau naraka-pañcīndriya-jātau ca nairantaryeṇābhavakṣayodvartanād bhavanti.

<sup>653</sup> TS-U 3.3. p.237: na ca kadācid akṣi-nimeṣamātram api, na śubhā vā bhantīty ato nityā ucyante.

<sup>654</sup> TS-S vol.1, 3.3, p.237: nitya-śabdo’bhīkṣṇa-vacano nitya-prahasitādivat.

<sup>655</sup> TR 2.47.

<sup>656</sup> TS-U 3.3, p.241: śubhaṃ kariṣyāma ity aśubhataram eva vikurvate.

<sup>657</sup> SS 3.3, §371: śubhaṃ vikariṣyāma iti aśubhataram eva vikurvanti, sukha-hetūn utpādayāma iti dukkha hetūn evotpādayanti.

<sup>658</sup> TS-U 3.3, p.239: dehāḥ śarīrāṇi, aśubha-nāma-pratyayād aśubhānyaṅgopāṅga-nirmāṇa-sansthāna-sparśa-rasa-gandha-varṇa-svarāṇi huṇḍāni nirlūnāṇḍaja-śarīrākr̥tāni.

<sup>659</sup> TS-S vol.1, p.239.

<sup>660</sup> Jī.-M<sub>1</sub> p.42.

<sup>661</sup> Pra.-M<sub>2</sub> vol.2, p.129.

unsymmetrical (huṇḍa) configuration. The unsymmetrical configuration of the body is considered in-auspicious because of its association with aśubha-nāma-karma. He states that because hell-beings are subject to the fruition of aśubha-nāma-karma thus they lack auspicious bodies, shape or organs. Siddhasena<sup>662</sup> uses the analogy of a clown, creating funny forms. Siddhasena also highlights the influence of the location-determining-karma (kṣetra-karmānubhāvād). VS though, is due to self-effort, the influence of cosmic location on the fruition of karma, does not allow the projection to be either good or joyful. They are not able to create fun or pleasant feelings by these forms. The question remains, while devas are said to undertake spirit possession, there isn't any mention of this for hell-beings.

### 5.3. Manuṣya-Gati

TS states that manuṣya can create transformation bodies if they have acquired special potencies by labdhi. The discrepancy related to VS potency is mentioned within the Digambara-sources and moreover, notable discrepancies exist between the views of Digambara and Śvetāmbara authors. I analyse them independently.

#### 5.3.1. Śvetāmbara-Literature

Both traditions<sup>663</sup> approve of VS in those who meet the following criteria: Of the five-sensed-beings tiryāṅca and manuṣya, those who are born by a womb (garbhaja), have numerable years of life span, have acquired the bio-potential (paryāpta) and reside in a cosmic region where the law of action is in force (karma-bhūmi). The classical statements depict the potency based on the type of birth, age, location, and the state of bio-potential, reading the negations garbed in the affirmative stance, the sūtra conveys not only the eligibility but also the in-eligibility of the VS by certain beings.

The birth mechanism specified as, 'garbhaja' denies the ability of VS in human with undeveloped mind (asaṃjñī-manuṣya). The proposition that VS can be performed by humans born in a karma-bhūmi, expresses the denial of VS by humans belonging to an akarma-bhūmi and antaradvīpa (intermediate continents). Further, even within a karma-bhūmi, the potency is confined to only those whose age is numerable years, which again denies the VS in twin born (yaugalika) whose life span is innumerable years. Those beings born in the fourth to sixth era of the declining cycle and in the first to the fourth era of progressive cycle, the non-yaugalika

<sup>662</sup> TS-S vol.1, 3.3, p.241: aśubhatara-vikriyā ityādi bhāṣyaṃ, uttara-vaikriyaṃ hi te śarīram-ākalita-prayatnā api racayanto rūpavattecchayā kṣetra-karmānubhāvād virūpataram āviṣkurvate vidūśakavad iti.

<sup>663</sup> Pra.<sub>3</sub> §21.53-54; Dh.<sub>4</sub> 1.4.66, p.249.

are eligible for this potency. The affirmation of VS in beings with acquired bio-potentials implies the denial of the possibility of VS in beings that have not yet acquired them and are called *aparyāpta*. Pra.<sub>3</sub> (36.72) states that *manuṣya* can perform VS in main and the intermediate directions. Malayagiri's<sup>664</sup> rationale is that one who have *ṛddhi* can execute power to project in inter-mediate direction, which implies more strength is needed to project in these directions.

The conditions of VS are further speculated about by Jaina authors from the perspective of asceticism, non-asceticism and gender. Ascetics of lower categories are said to create VS<sup>665</sup>. Digambara sources<sup>666</sup> propose that some monks of the 6<sup>th</sup> *guṇasthāna*, i.e., negligent (*pramatta*) monk may perform VS intentionally, because using *labdhi* is itself a negligent act. It is said that low ranking ascetics occasionally create a golden box or a diamond box or a box of clothing or a box of ornaments, etc. The *Bhagavatī* renders examples of many birds created by VS such as a big bat (*vikarāla pakṣī*), ocean crow (*samudra-kāka*), *bilāla pakṣī*, etc., creates dark clouds, become a wonderful pond, etc. They can assume different forms such as a woman, a flag, different kinds of animals, villages, etc.<sup>667</sup> A mendicant (*aṇagāra*) can create different kinds of forms to occupy the whole of *Jambudvīpa*, yet this potency, it is said, was never, nor will ever be executed to its fullest<sup>668</sup>. Whenever they undertake VS, *Bhāvitātmā aṇagāra* can travel across a sword, fire, the world-destroying clouds (*puṣkala-samvartaka megha*), the huge Ganga river, can immerse themselves in whirling water or water drops, without being affected<sup>669</sup>. Such descriptions are found in the *Bhagavatī*, depicting the magical power of ascetics. The commentary adds, 'Vaikriya can be found in beings not capable of liberation (*abhavya*) as well'<sup>670</sup>.

### 5.3.2. Digambara-Literature

In the Digambara sources, we find conflicting statements by later *Ācāryas*. In brief, two traditions can be distinguished, the tradition of the *Ṣaṭkhaṇḍāgama* and of the *Sarvārtha Siddhi (Tattvārtha)*<sup>671</sup>. The theories related to *vaikriya-labdhi* are unanimous. But there are diverse

<sup>664</sup> Pra.-M<sub>1</sub>, p.1121.

<sup>665</sup> Bh. 25.7.542.

<sup>666</sup> GJ v.242; TS-Ś p.107: *vaikriyakam kaścit ṣaṣṭha-guṇasthāna-varttino muner bhavātīti veditavyam.*

<sup>667</sup> Bh. 3.4.194-210: The terms used to explain the kinds of VS occupying space, are *ākīrṇa* (filled), *vyatikīrṇa* (densely filled), *upastrīta* (as a bed being laid out), *sanskṛta* (very well laid out like a bed), *sprṣta* (touched), *avaghādhāgādhā* (densely spread).

<sup>668</sup> Bh. 3.4.196; Bh. 3.5.116.

<sup>669</sup> Bh. 18.10.191-195.

<sup>670</sup> Āv.-M vol.1, p.81-82.

<sup>671</sup> Bh.13.9.149-165.

concepts related to vaikriya-samudghāta, vaikriya-kāya-yoga, and vaikriya-ṛddhi in Digambara sources. There are areas where their accounts conflict. Chronologically the Śaṭkhaṇḍāgama is prior to the Tattvārtha and its commentaries, yet the latter's independent contributions to Jainaphilosophy grant it a prime position within Jainaphilosophy.

Case one: The Śaṭkhaṇḍāgama claims, vaikriya-kāya-yoga (v-k-y; action by protean-body) and vaikriya-miśra-kāya-yoga (v-m-k-y; action by protean-body in association with kārmiic body or other physical body) are confined only to deva and nāraka<sup>672</sup>. Even the Pañca-Saṅgraha<sup>673</sup> denies the possibility of vaikriya-kāya-yoga in manuṣya and tiryāṅca. The vaikriya-kāya-yoga and vaikriya-miśra-kāya-yoga are associated with the first to fourth guṇasthāna<sup>674</sup>. Following Śaṭ., vaikriya-kāya-yoga is denied by the majority<sup>675</sup> of Digambara sources to the manuṣya-duet. This confines the possibility of the vaikriya-kāya-yoga-duet by asamyata, i.e. non-ascetic, which also cohere with the theory that vaikriya-kāya-yoga is confined only to devas and nārakas. Vīrasena asserts that the ṛddhis found in the vikriyā are only related to those of the celestial-beings and hell-beings and not to the audārika-vikriyā<sup>676</sup>. The Digambara sources TS<sup>677</sup> cluster and the Dhavalā<sup>678</sup> approve of vaikriya-ś. in the manuṣya-duet but they deny vaikriya-kāya-yoga. Vīrasena denies vaikriya-ṛddhi<sup>679</sup> in one context but approves it in other.

Case two: In the tradition of the Śaṭkhaṇḍāgama contradicting statements are found. In the Śaṭkhaṇḍāgama, the author mentions vaikriya-labdhi-dhara<sup>680</sup> at the beginning of the work. In addition, Vīrasena in his Dhavalā<sup>681</sup> expresses reverence to the Jinas (deva) who possess the vaikriya-ṛddhi. An old reference in the Dhavalā<sup>682</sup> states, that the Gaṇadhara have the ability of a vikriyā. Vīrasena<sup>683</sup> himself also attributes the abilities of aṇimā and mahimā to them. All the above sources affirm the possibility of vaikriya-labdhi in human-beings and further acknowledge potential to acquire the eight ṛddhis. The point to be noted is, vaikriya-kāya-yoga-duet is denied but not vaikriya-labdhi and vaikriya-ś. relatively.

<sup>672</sup> Śaṭ.1. 1,1,1, v.58: veuvviya-kāya-jogo veuvviyamissa-kāyajogo devaṇeraiyāṇaṃ.

<sup>673</sup> Pañ.(Un) v.4.44.

<sup>674</sup> Śaṭ.1 50-65, p.282-308; Pañ.(Un) v.5.328; GJ v.704.

<sup>675</sup> TR 9.36.

<sup>676</sup> Dh.1 1.1.58-60, p.296.

<sup>677</sup> TS<sub>Dig</sub> 2.47.

<sup>678</sup> Dh.4 p.249.

<sup>679</sup> Dh.1 p.296.

<sup>680</sup> Śaṭ.9 4.1.13-14: ṇamo coddasa-puvviyāṇaṃ; ṇamo viuvvaṇa-pattāṇaṃ.

<sup>681</sup> Dh.9 4.1.15, p.75.

<sup>682</sup> UAR<sub>9</sub> 4.1.44, v.38: buddhi-tava-viuvvaṇosahi-rasa-bala-akkhīṇa-sussarattādī, ohi-maṇapajjavehi ya havanti gaṇa-bālayā sahiyā.

<sup>683</sup> Dh.9 4.1.44, p.128: aṇimādi-atṭha-guṇehi.

Because both sets of references seem to contradict one another, the Digambara authors attempted to resolve the problem by grounding the sūtras in the theory of matter and karma-theory. They claim that the vaikriya ability is a special power of manuṣya and tiryāṅca; thus, rather than designating the body created by the vaikriya-labdhi as a vaikriya-śarīra, the body is said to be audārika only. According to Vīrasena<sup>684</sup> audārika-śarīra are of two types: with vikriyā power, and without the vikriyā-power. Hence the action of the body created by vaikriya ṛddhi will not be vaikriya-kāya-yoga and vaikriya-miśra-kāya-yoga. Theoretically vaikriya-kāya-yoga is an action by the vaikriya-ś. caused by vaikriya-nāma-karma. Vīrasena<sup>685</sup> states, the fruition of vaikriya-nāma-karma is not found in manuṣyas and tiryāṅcas because it is 'svabhāva', i.e. nature. Further he adds, nature cannot be questioned. Vīrasena reasons that the fruition of two different categories of karma cannot be experienced. This suggests that the two types of vargaṇā cannot be experienced at the same time. Hence human-beings experience the fruition of the audārika-nāma-karma and the audārika-miśra-nāma-karma while the celestial-beings and hell-beings experience the fruition of vaikriya-nāma-karma and vaikriya-miśra-nāma-karma.

In the Digambara Tattvārtha cluster (B), vaikriya-labdhi is attributed to manuṣyas and tiryāṅcas. Akalaṅka has attempted to reconcile the issue of vaikriya-kāya-yoga and vaikriya-miśra-kāya-yoga by referring to both the Ṣaṭ. and the Bh. Akalaṅka<sup>686</sup> says, manuṣyas possess both ekatva- and pṛthaktva-vikriyā ability as a result of penance. Śruta-Sāgara<sup>687</sup> attempts to reconcile the two positions by referring to an old source that mentions fire-bodied-beings possessing both vaikriya-kāya-yoga and vaikriya-miśra-kāya-yoga. Since this source mentions fire-bodied-beings, it must belong to an old Digambara source. As we already know, Śvetāmbara sources do not acknowledge five-bodied-beings as possessing vaikriya power. Hence the old reference of Śruta-Sāgara mentioning air-bodied-beings must be from Digambara sources. This confirms that Śruta-Sāgara was attempting to reconcile with Śvetāmbaras but also between Digambara authors conflicting views on this point.

<sup>684</sup> Dh.1 1.1.58-60, p.297: audārikaśarīraṃ dvividhaṃ vikriyātmakam avikriyātmakam iti.

<sup>685</sup> Dh.1 1.1.58-60, p.296.

<sup>686</sup> TR 2.47, p.152.

<sup>687</sup> TS-Ś p.107-108.

The potency of vaikriya-labdhi in manuṣya and tiryāṅca is endorsed by Akalaṅka<sup>688</sup>. In another context, while reiterating the Tattvārtha, Akalaṅka<sup>689</sup> and Śruta-Sāgara<sup>690</sup> both affirm vaikriya-labdhi as a power acquired by penance of ‘ascetics’ only, thus creating confusion.

Hence the different theorizations should not be understood as discrepancies but as effects of difference in philosophical context. Such claims about the power of penance are found in non-Jaina-traditions also. Fiordalis (2008, p.135) writes, ‘in the Viśuddhimagga, Buddhaghōṣa notes that only the Buddha, his eminent disciples, and certain independently awakened saints acquire various types of superhuman powers during the awakening itself, for only they have accumulated the necessary vast merit over the course of many previous lifetimes. For the rest of us, common monks, and ordinary human-beings alike, the acquisition of superhuman powers requires either long practice of specific techniques of meditation or the fortuitous acquisition of magical implements’.<sup>691</sup>

In the Viśuddhimagga the powers are considered so superior that only Buddhists can acquire them ‘quickly’, while others need a longer effort. The evangelical text claims that the power is easily accessible to Buddhist and to others only with special techniques.

In contrast to Akalaṅka’s own view and in alliance with the Ṣaṭ.<sup>692</sup>, the TR<sup>693</sup> does not approve of the possibility of the fruition and expedited fruition of vaikriya-nāma-karma and vaikriya-miśra-nāma-karma fruition and expedited fruition beyond the fourth guṇasthāna. This seems Akalaṅka reverts to the view of the Ṣaṭ. in the context of yoga. Hence justification with Ṣaṭkhaṇḍāgama is affirmed. The editor of KG<sup>694</sup> rationalises that the vaikriya-kāya-yoga is denied in a specific guṇasthāna or a life-form, for the sūtra is discussing the vaikriya-śarīra acquired by birth and not the labdhi-oriented-body.

Hence the paradox is about approving the possibility of acquiring vaikriya-ś., and vaikriya-ṛddhi with regard to the manuṣya-duet while denying vaikriya-kāya-yoga. How can a vaikriya-ś. tagged as uttara-audārika and a denial of v-k-y cohere? That the vaikriya-ś. is approved and vaikriya-kāya-yoga is denied is a paradoxical issue which persists for a long time.

In contrast to the general notion that the application of vaikriya-labdhi leads to vaikriya-

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<sup>688</sup> TR vol.1, p.152.

<sup>689</sup> TR 2.47, p.152.

<sup>690</sup> TS-Śru p.107.

<sup>691</sup> Viśuddhimagga. 316.

<sup>692</sup> Ṣaṭ. 1.162.

<sup>693</sup> TR 9.36.

<sup>694</sup> Miśrīmala, KG vol.3, p.43

samudghāta, wherein a vaikriya-ś. is created. Thus by default must have some vaikriya-ṛddhis such as aṇimā, mahimā and the action performed by the body must be vaikriya-kāya-yoga, the Digambara sources in varied places acknowledge the possibility of acquiring vaikriya-labdhi by the manuṣya-duet but at times deny vaikriya-samudghāta, vaikriya-kāya-yoga and even vaikriya-ṛddhis associated with a labdhi. Rather uttara-audārika bodies are proposed to escape the conflict of karma-theory. Above all contradictory views are found, which is justified by contextualising them differently.

This is a long-debated subject with varied authors attempting to justify<sup>695</sup> or reconcile<sup>696</sup> which demands further research. The strange fact is that Digambara sources found problem only in the case of VS and not in the context of ĀS<sup>697</sup>. The issue of karma, action and vargaṇā that Digambara experts encountered in the case of VS should also arise for ĀS because the nāma-karma, the type of action, and the type of vargaṇā vary when beings with audārika-bodies undertake ĀS. But why did Digambara authors find one problematic and not the other?

#### 5.4. Tiryañca-Gati

Sources from both traditions affirm, ‘of the five-sensed-tiryañca..., those who are born by a womb (garbhaja), have numerable years of life span, have acquired bio-potential (paryāpta) and belong to a karma-bhūmi can undertake vaikriya-samudghāta<sup>698</sup>’. All Jaina-traditions unanimously deny VS in the two- to four-sensed-beings. Within a one-sensed-being, Śvetāmbara sources claim, paryāpta-bādara-vāyu-kāya,<sup>699</sup> that is gross-air-body-beings with acquired bio-potentials have this capacity, to create vikurvaṇā expanding many yojanas but only in one direction.

In the Digambara-tradition<sup>700</sup>, bādara-vāyu-kāya-ekindriya-paryāpta and bādara-tejasa-kāya-ekindriya-paryāpta that is, gross-fire-bodies-beings with acquired bio-potentials can have VS potency. The causal factor for the discrimination of the abilities of these two-life-forms which are denied in two to four sensed-beings, is not known. Even in the context of the

<sup>695</sup> Miśrīmala, KG, vol.3, p.43: KG in the context of guṇasthāna-theory proposes, audārika-miśra-kāya-yoga is absent from the fifth guṇasthāna. The editor Miśrīmala elucidates that the context of the miśra-theory is miśra-yoga in combination with kārmaṇa and not labdhi. Though the discussion of Ṣaṭ. is of the vaikriya-yoga-duet, the situation is the same.

<sup>696</sup> TR 2.29.

<sup>697</sup> GK v.316: The simultaneous fruition of ā-m-k-y with a-k-y is denied in GK. Even the Śvetāmbara source Pañ. (Un) (3.20) considers the audārika-nāma-karma, vaikriya-nāma-karma and āhāraka-nāma-karma as parāvartamāna, i.e., deny th possibility of their simultaneous fruition.

<sup>698</sup> Pra.3 § 21. 53-54; Dh.4 1.4.66, p.249.

<sup>699</sup> Bh. 3.4.164-171; Jī.3 §1.82.

<sup>700</sup> TR 2.49,8 p.153 ; GJ v.233: bādarateūvāū, pañcindiyaṇṇagā viguvvaṇti, orāliyaṃ śāriraṃ, viguvvaṇappam have jesim..

explanation of the purpose of the VS in these two, there is no explanation about a specific task which is to be executed.

Within the Tattvārtha cluster, the SS does not mention about the VS-ability in air-beings and fire-beings. Nor do the TS and its auto-commentary clearly elucidate this. It is Akalaṅka<sup>701</sup> and Siddhasena's<sup>702</sup> commentary that mention this ability, which is already explicitly mentioned in the canonical-literature.

The hierarchy of the knowledge as mentioned in the Bṛhadkalpa-sūtra-Bhāṣya<sup>703</sup> assumes that the one-sensed-being are less knowledgeable than two sensed and other sensed-beings. Hence with a smaller number of availed senses, the cognitive ability is also less. What then qualifies these bodies for having the vaikriya-samudghāta-labdhi?

Pra.3 (36.72) states that tiryāṅca can perform VS only in the main-direction. Malayagiri rationalises that to undertake VS in intermediate direction, one needs special ṛddhi and special effort. Akalaṅka<sup>704</sup> mentions that tiryāṅca can undertake only ekatva VS<sup>705</sup> and provides an example of old or senior peacock transforming to a young-looking peacock. The Gommaṭasāra Jīvakāṇḍa commentary<sup>706</sup> referring to Abhayacandra-sūri's Ṭikā states that the tiryāṅcas of a bhoga-bhūmi can have pṛthaka-vikurvaṇa'.

Sources convey that the regular (non-samudghāta) form (samsthāna) of vāyu is like a flag (patākā)<sup>707</sup>, while agni is like a structure created by bundle of needles put together (sūci-kalāp-ākṛti)<sup>708</sup>. The vāyus can perform VS like the form of a flag. They do not produce a new or a different type of form. The Bhagavatī<sup>709</sup> says, 'a flag can move upward or downward. It can move in one direction [only] and not in both directions'. Thus, these air-beings and fire-beings are designated with limited power and with a lack of ability of creating forms and projecting diverse forms based on their own will. 'The wind-beings... manifest themselves either as storms or clouds, yet without changing their minute smallness'.<sup>710</sup> Some consider that natural disasters such as a dust storm (haboob)<sup>711</sup> can be credited to the projection of these beings.

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<sup>701</sup> TR 2.29: vaikriyikaṃ deva-nārakāṇāṃ, tejo-vāyu-kāyika-pañcendri-tiryag-manuṣyāṇāṃ ca keśāncit.

<sup>702</sup> TS-S 2.48: vāyoś ca vaikriyaṃ labdhi-pratyayam eva.

<sup>703</sup> BKa. vol.1, 73-78, p.27: taṃ ciya visujjhamāṇaṃ, bindiyamādī kameṇa vinneyaṃ, jā honta'ṇuttarasurā, sarva-visuddhaṃ tu puvvadhare.

<sup>704</sup> TR 2.47, p.152.

<sup>705</sup> TR 2.47, p.152.

<sup>706</sup> GJ<sub>2</sub>-Kh v.260, fn.3, p.339.

<sup>707</sup> UAR<sub>13</sub> 5.5.58, v.25, p.297: padāya santhānā.

<sup>708</sup> TS-S vol.1, 2.14, p.161.

<sup>709</sup> Bh. 3.4.164-171, p.76.

<sup>710</sup> Schubring, 1962, p.138.

<sup>711</sup> A thick dust storm or sandstorm, that blows in the deserts of North Africa and Arabia or on the plains of India.

Schubring (1962) concludes that the ‘capability of transformation therefore depends on bodily preconditions. We are not told when and at what point higher animals enter into transformation’.<sup>712</sup>

### Analysis

VS is found prominently in varied contexts: metaphysical, cosmological, pedagogical and psychological descriptions with added ethical awareness. Illustration of VS received attention in many texts but in different contexts and with different significance. The Bhagavatī is more concerned with the descriptions of celestial-beings and ascetics. The Sthānāṅga brings attention towards metaphysical and cosmological details in the context of numerical depiction.

Even though the VS potency of devas is great, and they have vivid capacities, the position of ascetics is no less important. They are parallel to the deva in their potency, for are eligible to perform VS in intermediate-directions. The Bh. also has many repetitive portions related to ascetics undertaking VS. In the various descriptions the degree of the ability of VS is grounded in the hierarchy of life-forms. Deva and manuṣya are attributed with higher powers but the nāraka and tiryāṅca are said to possess less potency for they cannot perform VS in intermediate-directions. The distinction between ekatva and pṛthaktva VS potencies conveys differences in the power. Lower forms such as hell-beings<sup>713</sup> and animals lack the potency of pṛthaktva according to Digambara sources. But there are rare exceptional sources such as the GJ commentary states that pṛthaktva VS is possible for animals of a bhoga-bhūmi. On the other hand, manuṣya and deva are claimed to have both. The Digambara-literature proposes that the bādara-paryāpta-agni-kāya (gross-fire-bodied-beings) and vāyu-kāya have VS power, but Śvetāmbara-literature confines this power to vāyu-kāya. In this context various types of VS based on biological status are deduced.

The Higher celestial-beings and Jinas do not use such powers. Thus, not using power is esteemed, unlike the case of Buddha, where he is revered for his magical abilities. Depiction of the devas expression of devotion etc. to the Jina via executing VS is found in many scriptures. Devas are depicted to be in interaction with the Jina for instance in the Bh. Depictions of the VS of ascetics are more about their potency and ethical stance. More research is needed about the purposes of VS associated with varied life-forms. An investigation of bhāvitātmā aṅgāras, that is, purified mendicants, in the Bhagavatī, related to the triad of māyin

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<sup>712</sup> Schubring, 1962, p.138.

<sup>713</sup> Wiley, 2000a, p.149: in her thesis mentions that hell-beings do not possess a secondary transformation body. This is a typo mistake.

(magician), *bāhira-pudgala* (external matter) and *abhiyoga* (magic), is needed to better understand the non-samudghāta acts such as sorcery, entering into another's body, etc., that are different from VS. The taxonomy based on the life-form's assists in better apprehending the nature of VS, and the hierarchical placement of life-forms. In regard to gender, the Jain traditions do not deny VS in female<sup>714</sup>. Wiley (2012, p.182) notes that the *Strīnirvāṇa-prakaraṇa* of the *Yāpanīya* tradition rules out the possibility of VS in females.

One or many *vaikriya*-bodies can be created during VS<sup>715</sup>. Both *deva* and ascetics are said to possess the potency to occupy the entire *Jambudvīpa* via transformation bodies created by VS. The main difference between the two traditions concerning VS in the context of hell-beings is that according to *Śvetāmbara* authors, the *vaikriya-samudghāta*-body of hell-beings is joint and not disjoint with the main-body, furthermore the multiple bodies created by VS will be similar. *Digambara*-sources state that the hell-beings can create only joint *vikurvaṇa* with limited power of transformative form and not multiple forms. Further, this limitation leads to more misery<sup>716</sup>. Their VS is oriented towards pain, while *deva* and *manuṣya* are said to use VS for both good and bad purposes. Attempts of VS by the *tiryāṇca* have not received any special narrative treatment to allow any interference about their special features. The *Kannada* commentary on the *Gommaṭasāra*<sup>717</sup> interprets the term *vaikriya* as 'vividha' which means as 'of many types', i.e., auspicious (*śubha*) and inauspicious (*aśubha*). This implies that VS can be good and bad. Is the negativity related to the form or to individual attempt? The hell-beings are said to be non-symmetrical in shape and with negative execution for weapons are created. Thus, their *aśubha* VS is associated with both individual purpose and metaphysical structure.

Even the *Śvetāmbara Karma-Granthas* state VS<sup>718</sup>, 'The *vaikriya-śarīra* created by a monk or the *uttara-vaikriya* created by *deva*, is a result of the fruition of *udyota-nāma-karma* fruition. This means that their body is bright with radiance'. Neither animals nor hell-beings are mentioned. This reaffirms that these life-forms are considered less in potency than *manuṣyas* and *devas*.

There are two interpretations of the VS: the *Ṣaṭ.*-view, inclusive of *Pan.(Un)*, and the *TS* cluster view. The *Ṣaṭ.*-view proposes that *vaikriya-kāya-yoga* is restricted to *devas* and *nāraḱas*.

<sup>714</sup> Pra.-M, vol.1, p.268; PS-S: vol.2, p.431; Dh.1 p.310-11.

<sup>715</sup> The sources do not discuss or elaborate if the efforts involved in creating each body are different or simultaneously possible, though it is clear that different transformation bodies can function together.

<sup>716</sup> TS<sub>2</sub> 3.4.

<sup>717</sup> GJ-K v.232, p.370: *vividha-guṇardhi-yuktaṃ, vividhānāṃ - śubhāśubha-prakaraṇāṃ guṇānāṃ - aṇimādyatiśayānāṃ rddhiḥ mahattvaṃ.*

<sup>718</sup> KG vol.1, v.1.46: *aṇuṣiṇapayāsarūvaṃ jīyaṅgamujjoyae ihujjoyā, jai-devuttara-vikkiya-joisakhajjoyamāivva.*

TS-views proposes the theory of labdhi-generated vaikriya-śarīras produced by manuṣyas and tiryāñcas. There are two possible types of rationalisation involved. First, when the Ṣaṭ. proposes the theory of vaikriya-kāya-yoga, it takes into account only the protean-body acquired by birth. The second possible rationale is, that the affirmation of VS in manuṣyas and tiryāñcas does not include vaikriya-kāya-yoga. Since VS is uttara-audārika, the kāya-yoga will be audārika-kāya-yoga. Strangely, Vīrasena chose the second rationale while sources such as KG opted for the first. Above all the tension between varied contradictory sources is explicit and authors such as Akalañka and Śruta-sāgara attempt to reconcile. Different views sometimes expressed by one and the same author, reveal that the respective concept must have been written in differing contexts thus resulting in apparently opposing views.

## 6. Conclusion

Vaikriya, a term designating the process of either transformation of a given form or of creating new forms, is a pan-Indic concept. A ‘common pool’ of philosophical expressions relating to the vaikriya concept can be traced in the Indic-traditions. Vaikriya-samudghāta appears with its lexicon-cluster of vikurvaṇā and vikriyā in Jaina-commentary-literature. The concept appears within the frames of the body-theory, karma-theory, cosmology, and the narrative-literature, in abundance. It is evident that VS has been a core subject, hence is important in Jainism. The Jaina canons and the exegetical literature are laden with numerous narratives depicting the VS by the celestial-beings engaging in interaction with distant lands or human realm. The devas undertake VS, as stated in the Āvaśyaka-commentaries<sup>719</sup>, to celebrate birth of Jina on the Mount Meru in the Bhagavatī and visit the sermons of the Jina.

In Jaina texts, the ability of devas to create a new body is designated as a birth gift to execute any task in a distant land. Hence it is considered to be part and parcel of life of devas. Otherwise, it is classified as a ‘accherā’ (āścarya Skt.). The Sthānāṅga<sup>720</sup> mentions an episode of Candra-Sūrya (the Moon god and the Sun god) visiting the Jina in their original form without undertaking VS which is described as one of the ten ‘accherās’. The commentary<sup>721</sup> of Tattvārtha explicitly states that the ‘original body of the deva never travels’. The Purāṇic narrative is swayed with such narratives.

<sup>719</sup> Āv.-J vol.1 pp.135-151; Āv.-H vol.1, pp.80-81; Āv.-M pp.163-191. See details in Kusuma-Prajñā, Āv.-B, p.352.

<sup>720</sup> Sthā. §10.160.

<sup>721</sup> TS-Śru p.104: mūla-śarīraṃ jina-janmādi-kāle’pi devānāṃ na kvāpi gacchati.

The Buddha's increasingly creating multiple forms is regarded as symbolic of his elite state.<sup>722</sup> Vyāsa's Yoga-sūtra commentary comprises a systematic depiction of vaikriya-ṛddhi.

Depictions of supernatural powers or labdhis are common in the narrative-literature of south Asia. Buddhist sources<sup>723</sup> depict meditative practices undertaken for its accomplishment. Yet, only Jaina texts such as the Bhagavatī, the Aup., the K, Jī. offer a theory of the process of projection which is metaphysical and cosmological in orientation rather than a mere magical accomplishment or side effects of meditative practice.

Further, these non-Jaina depictions relating to the ability to change form or create new forms did not lead to the conceptualisation of the theory of samudghāta. The questions, why the Jainas require such a theory, and how the non-Jaina Indic-traditions survived without it remains to be investigated.

### 6.1. Textual Content

The description of VS in the Bhagavatī and the Prajñāpanā resonates with ontological and cosmological depictions. Pra. and Jī. deal with VS within sections on Jaina biology. The Bhagavatī, the Jīvābhigama and the Sthānāṅga<sup>724</sup> state the types in varied contexts.

‘VS is the usual means of locomotion of the gods, and the audience is assumed to know this. It is not unknown in Jaina narrative-literature for two accounts to be given of the motion of the god, one vivid and descriptive, the other technical, as if the storytellers were assuming a dual audience, one with technical knowledge of the workings of the ‘natural law’ of karma and the technical jargon of this literature, and a less sophisticated audience who respond better to pantomime. For example, in the Śvetāmbara Kalpa-sūtra, Hariṇagameṣi’s pace is described as an event in real time, but the Prakrit term for vaikriya-samudghāta (veuvviya-samugghāya) is also employed, translated by Lalwani as ‘magical power’<sup>725</sup>.

### 6.2. Vaikriya-Ṛddhi

The association of the vaikriya-labdhi with ṛddhis is found in both Jaina canonical and non-canonical sources. The vaikriya-samudghāta appears in the Bhagavatī corpus but the Tattvārtha mentions aṇimā and other ṛddhis rather than vaikriya in its list of labdhis. How did this association of the ṛddhis and labdhis come about? It is a linguistic and philosophical problem to search which terms are archaic and how the lexicon diachronically evolved. While

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<sup>722</sup> See Lind (2015) for details.

<sup>723</sup> See Clough, 2012, pp.83-86.

<sup>724</sup> See Johnson, (1931), 118-19; Beck, 2012, p.172, fn.46.

<sup>725</sup> Lalwani, 1979, p.19.

the concept of various ṛddhis is more predominant in the non-canonical literature, the concept of vaikriya-labdhi is found in the canon. When and why multiple ṛddhis were bracketed under the umbrella term vaikriya-labdhi is presently unclear.

The terms vaikriya-labdhi and vaikriya-ṛddhi are used synonymously. Further ṛddhi is also used to denote qualities of vaikriya-labdhi. Through their association with the vaikriya-labdhi, the ṛddhis gain philosophical pertinence. This is evident in both the Jaina and the non-Jaina-literature such as the Prajñāpanā, Dīrgha-Nikāya, and Yoga-sūtra. Yet, scattered independent passages on ṛddhis cannot be denied, in all three traditions: Jaina, Buddhist and Pātañjali's yoga tradition. The bracketed and unbracketed occurrence of ṛddhis and moreover the diverse methods of executing similar purposes such as mantra, herbs, or mixed powder create a plethora of connections of semblance about purpose and meaning additional to the association of ṛddhis with vaikriya-labdhi. These ṛddhis are also titled as aiśvarya, divya and guṇa, in Jaina-tradition designating the prosperity or qualities associated with vaikriya. The Yoga-sūtra mentions the concept of antardhāna without any context or concept of vaikriya. Besides this, scholars such as Hemacandra in different textual contexts list both eight and eleven ṛddhis and use both terms: ṛddhi and aiśvarya. Non-Jaina sources have listed only eight kinds. Hence list of eleven ṛddhis are unique in Jainism.

Vīrasena states that all ṛddhis need not be involved in VS performance. The qualities such as laghimā or antardhāna are also found outside the thematic contexts of vaikriya-śārīra or samudghāta. Thus, neither are all ṛddhis hooked only to the vaikriya-śārīra, nor does VS requisites the use of all ṛddhis. This implies that not all ṛddhis entail vaikriya-samudghāta or vikurvaṇā. Descriptions of the supernatural happening of ‘eko pi hutvā bahudhā hoti’<sup>726</sup>, which means ‘having become one, it becomes many’, are also found in Buddhist literature without referring to the term vaikriya. If one supposes that the ṛddhis can also be affected by the performance of tantra or mantra, rather than labdhi, the open question emerges whether these involve the process of samudghāta.

A question also arises about the execution of the power on others. For example, the Śrīpāla Cāritra mentions one can change the form of the other into a dog or any animal. Ellen Gough’s<sup>727</sup> research also states: ‘The Śvetāmbara canonical-text (āgama) the Sūtrakṛtāṅga, for example, declares that people who perform “the spells for making somebody fall down, rise, yawn; for making him immovable, or cling to something; for making him sick, or sound, for

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<sup>726</sup> Dīrgha Nikāya i.78: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti.

<sup>727</sup> Gough, 2015, p.39.

making somebody go forth, disappear, (or come)” will be reborn as demons (asura), evil doers, and those who are blind, deaf, and dumb’. Does this ability of causing others to disappear through trivial means such as spells have any semblance with the invisibility (antardhāna) caused by vaikriya-ṛddhi?

The ambiguity of the terms related to potency and power is further found in a passage of the canonical Bhagavatī<sup>728</sup> on abhiyoga (spell, PKP, witchcraft) which receives many interpretations. The differences of opinion of Abhayadeva<sup>729</sup> and AM<sup>730</sup> need further research.

The vaikriya and its qualities of ṛddhis are posited as magical feature, not only due to their incomprehensibility and indecipherable, abstruse functionality but, also due to the narrated unresolved puzzles which intensify its mystique nature. Although the described ambiguity is exclusively found in the Jaina sources, the antiquity, and the pan-Indic prevalence of the linked concepts of ṛddhis and vaikriya ability are undisputed.

### 6.3. Vaikriya-Samudghāta in Life-Forms

VS is an ability potentially found in all life-forms according to Jaina sources. The Jinās, and higher-ranking devas have the ability but do not execute the power of vaikriya-labdhi. Thus, their higher status is expressed by the non-execution rather than execution of immense powers. The Jaina texts glorify the denial of using this power.

Minor discrepancies exist between the Śvetāmbara-literature and the Digambara-literature. Both traditions affirm the possibility of the VS capacity in air-bodied-beings, but corresponding capacity of fire-bodied-beings is listed only in the Digambara sources. Minor differences also prevail in the characterization of the qualities of being in the akarma-bhūmi (bhoga-bhūmi) beings, Digambara sources affirm their VS power and Śvetāmbara deny them.

The Jaina hierarchy of life-forms is replicated in the varied descriptions of the dynamics of VS. For example, beings with higher ranking are considered to have the ability to create multiple and diverse forms while a being of lower life-form has the ability to create multiple bodies of similar form or merely to transform the shape of their own bodies. Devas and manuṣyas are considered to have the ability to create disconnected forms, but hell-beings, animals, fire-beings, and air-beings do not have this ability. Deva and manuṣya can direct their VS in intermediate directions but nārakas and tiryāṅca can undertake only in cardinal

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<sup>728</sup> Bh. 3.4.190-210; Bh. 7.9.167-172; Bh. 3.218.

<sup>729</sup> Bh.2-A, 3.190; Bh.2-A, 3.218, p.504.

<sup>730</sup> AM, Bh.E vol.2, p.136.

directions<sup>731</sup>. Moreover, the range of expansion<sup>732</sup> is assumed to be less for nārakas and tiryāñcas. Subtle-beings such as air-bodied-beings and fire-bodied-beings are also assumed to have these VS powers but what renders them this ability is not explained in the state. In other words, why vegetation, water-bodied-beings are deprived of this power remains unknown.

A major discrepancy in the Jaina scholastic literature is the claim of the Śaṭ. tradition, that the vaikriya-kāya-yoga (v-k-y) is possible only for heavenly-beings and hell-beings. The Dhavalā and Pañca-Saṅgraha also abide to this view. Moreover, there are paradoxical statements, in the Digambara texts such as approving of v-k-y in manuṣya-duet. These paradoxical views must have originated before Akalaṅka, who attempts to reconcile them by referring to Śvetāmbara text Bhagavatī (Viāhapaṇṇatti).

Two key propositions for resolving the debate are traced among scholars. First is to consider that the vaikriya-projections by humans and animals are secondary-gross-body (uttara-audārika). The Second is to conceptualize the Śaṭ. concept only to vaikriya-śarīra accomplished by birth. Though this problem is touched upon briefly in this thesis, a more elaborate analysis is needed. There is no scope here to trace the origin or evolution of concepts and the source of the discrepancy in Śvetāmbara and Digambara.

The other discrepancy is related to the execution of VS. The Śvetāmbara sources claim that the Nava-graiveyaka and Anuttaropapātika-deva don't execute vaikriya ability, but the Digambara's are of the view that Sarvārtha-siddhi-deva are the only deva which do not use the vaikriya ability.

Noteworthy is Fiordalis's (2008, p.23) analysis of the super-human qualities in the context of Buddhism. He says, 'It is not a miracle that gods and other celestial-beings have certain superhuman characteristics, such as the power of flight, divine radiance, clairvoyance, and so forth, but for the Buddha, a human being, to possess such marvellous powers and qualities is miraculous'. The fact that Jaina-philosophy designates this ability of acquiring a vaikriya-śarīra even to the hell-beings, air-bodied-beings and fire-bodied-beings explains the absence of the numinous element in its relevant texts.

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<sup>731</sup> Pra.3 36.72.

<sup>732</sup> Pra.3 §36.72.

**TABLE 10. JOINT- AND DISJOINT-PROTEAN-PROJECTION IN LIFE-FORMS**

B = Joint- and Disjoint-Protean-Projections; J = Joint-Protean-Projection

Joint- and Disjoint-Protean-Projection in Life-Forms		
	Śvetāmbara	Digambara
Five-sensed-humans	B <sup>733</sup>	B
Five-sensed-animals	J	J <sup>734</sup> /B <sup>735</sup>
Air-beings	J	J
Fire-bodies-beings	x <sup>736</sup>	J
Beings in regions of non-action	x <sup>737</sup>	B <sup>738</sup> /None <sup>739</sup>
Hell-beings	J <sup>740</sup>	J <sup>741</sup>
Omniscient	B <sup>742</sup> (don't execute)	B (don't execute)
Celestial-beings up to Acyuta heaven	B <sup>743</sup>	B <sup>744</sup>

<sup>733</sup> TR vol.1, p.153.

<sup>734</sup> TR vol.1, p.152.

<sup>735</sup> GJ-K vol.1, pp.447-448.

<sup>736</sup> Pra.3 §21.54.

<sup>737</sup> Pra.3 §21.53-54.

<sup>738</sup> GJ v.260.

<sup>739</sup> Dh.4 p.249.

<sup>740</sup> Jī.3 §3.2.105.

<sup>741</sup> TR 2.47, p.152; Dh.9 p.355.

<sup>742</sup> Bh. 12.9.163-168.

<sup>743</sup> Jī.3 3.1115.

<sup>744</sup> TR vol.1, p.152.

Nava-graiveyaka-devas	B <sup>745</sup> (don't execute)	J <sup>746</sup> (execute)
Anuttaropapātika-devas	B (don't execute) <sup>747</sup>	don't execute <sup>748</sup>

#### 6.4. Taxonomy

VS can be claimed to be the most extensively illustrated with its most profuse taxonomies and the diverse possibilities of its processes of projection. Jaina-scriptures describe varied types of vaikriya-śarīra in diverse aspects derived from perspective such as body-theory, biology, and cosmology. Some of the types found scattered in the sources are sub-categories generated with the help of opposition such as ‘connected and disconnected’, ‘auspicious and inauspicious’, ‘one and many’, ‘similar and dissimilar’, etc. Both traditions offer varied terminologies. Living- and non-living-vikurvaṇā are differentiated by the oppositions of ‘sambaddha and asambaddha’ and ‘ekatva and pṛthaktva’, in Śvetāmbara and Digambara-literature, respectively. Here the question arises : how is samudghāta associated with the disconnected bodies? The ambiguity of the text concerning the non-living-vikurvaṇā conveys the lack of systematic conceptualisation within the frame of samudghāta. Moreover, the synonymous usage of the terms asambaddha and pṛthaktva, and the polysemous usage of pṛthaktva linked respectively to the oppositions such as ‘many and disjoined’ in sources of both traditions reveals they are philosophically on the same ground, only the lexicon differs. The oppositions of ṛju and vakra and śubha and aśubha are understood as different designations for ‘auspicious’ and ‘inauspicious’, wherein the ṛju-vakra lexicon is found in the Śvetāmbara and the latter in sources of both traditions. Some concepts concerned with the Śvetāmbara sources only are: the distinction of the VS being projected either from one part or from the whole body. The other uniquely Śvetāmbara-theory depiction about VS concerns the possibility of VS by acquiring or by not acquiring subtle particles.

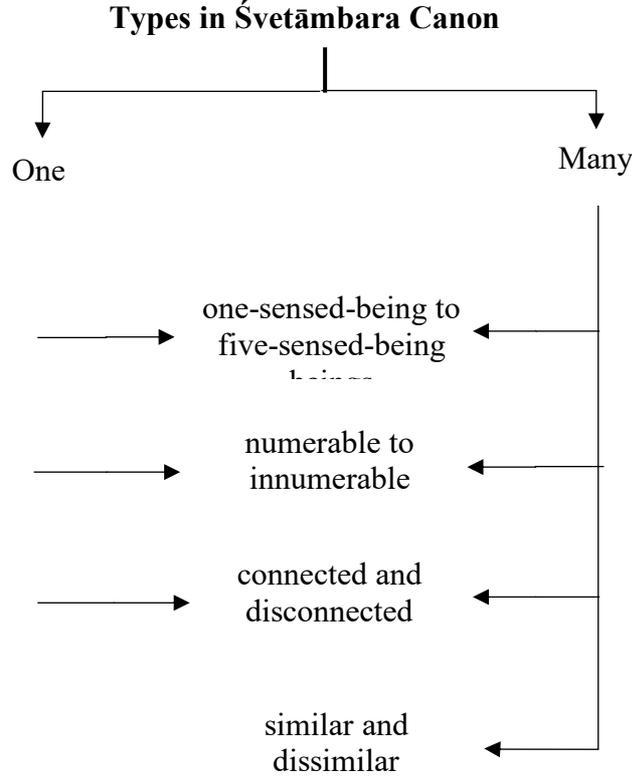
<sup>745</sup> Jī.3 3.1116.

<sup>746</sup> TR vol.1, p.152.

<sup>747</sup> Jī.3 3.1116.

<sup>748</sup> TR vol.1, p.152.

**TABLE 11. TAXONOMY OF VAIKRIYA-SAMUDGHĀTA  
IN ŚVETĀMBARA-SOURCES**



### 6.5. Methods of Projection

Vaikriya-samudghāta is executed by a vaikriya-labdhi, the process of which is explained in detail, especially in the context of the depiction of the abilities of devas in varied texts such as Bh., Rāj., K, Anuttaropapātikadaśā, etc. The commentary literatures reiterate the described processes in general. Based on diverse sources we know that other than labdhis, there are similar powers. Though, the projection usually is identified only with labdhis, Akalaṅka refers to the vidyā for vaikriya-projection. Malayagiri proposes that the vaikriya-ability of the devas is not labdhi. Does this imply that VS can be executed by non-labdhi powers?

There is an herbal medicine to get rid of spirit possession mentioned in the sources. Are there herbal methods to induce spirit possession? Further, does the relation of labdhi and ṛddhi remain the same in context of performing the rituals with mantra or tantra? Can all eight or eleven ṛddhis be acquired or undertaken by mantra, tantra or spells? Will the process of vikurvaṇā vary if the power used is different? Also, should the method not differ when only specific types of ṛddhis are used? This necessitates future research.

## VI. TAIJASA-SAMUDGHĀTA

### 1. Introduction

Taijasa-samudghāta (TaS), involves the projection of the taijasa-śarīra in one of the two distinct roles: destroying an entity or serving as a counter-force. Jaina literature depicts the taijasa-śarīra as an energy body. This chapter deals with two aspects. Primarily, I investigate the concept of taijasa-śarīra and its related form of projection, i.e. taijasa-samudghāta (abbreviated as TaS) energised by a karmically determined potential, the taijasa-labdhi. The second part explores the types of TaS and demonstrates ambiguities associated with it. Related enigmas are explored in three contexts: the non-living projected particles of TaS; partial traits of TaS found outside its domain with ontological differences and tracing samudghāta-like features in the endeavours which are not identified as ‘samudghāta’ by Jaina philosophers.

The significance of taijasa-leśyā/labdhi persists in the context of narrative literature and philosophical theories. Within the milieu of narrative literature, taijasa-labdhi received historical significance for its association with Mahāvīra. The philosophy of taijasa-labdhi is associated with taijasa-body and samudghāta.

The distinctive unique feature of taijasa-samudghāta is that the power for its execution is depicted by the term taijasa-leśyā<sup>749</sup> instead of taijasa-labdhi in some sources such as the Bhagavatī. How are these two terms leśyā and labdhi are different or synonymous is yet to be researched<sup>750</sup>. The activation of taijasa-labdhi instigates the process of taijasa-samudghāta, to create and project the taijasa-śarīra outside the main-body.

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<sup>749</sup> Flügel (2012 fn.120, p.144.) in his article on ‘Sacred Matter’ notes Ohira’s view about the antiquity of the supernatural aspect of taijasa. Ohira (1994, p.98) assumes in the context of her discussion of leśyā that ‘talk about the miraculous powers of ascetics’ was not part of the older forms of Jainism. However, later in her text, she [also] notes that there is already evidence in the Śvetāmbara-scriptures of the existence of two early Jaina treatises on ‘magical power’, the Cāraṇābhāvaṇā and the Paṇhavāyaraṇa (Praśnavyākaraṇa), which are now believed to be extinct; although Bhaṭṭācārya (2007) seems to have discovered a manuscript of the latter. Although Vavahāra 10, the text mentioning the Cāraṇābhāvaṇā, is placed in the period between the third and first centuries B.C.E., Ohira (1994, p.162) concedes that the topic of magical power ‘might have arisen in a slightly earlier age, e.g. the fourth canonical stage’, that is, in the fourth century C.E. See also Ohira (1994, p.56, 65).

<sup>750</sup> Canonical texts such as the Bh. use the term taijasa-leśyā instead of taijasa-labdhi. The term labdhi denotes the power aspect, as applied within vaikriya-ś. and āhāraka-ś. Why is taijasa-leśyā used instead of taijasa-labdhi and how do the two terms differ? Are the terms labdhi and leśyā synonymous or they have any association needs research. In sources such as Pravacana-Sāroddhāra etc. the list of labdhis mentions taijasa leśyā as a type of labdhi. This implies that leśyā is not merely synonymous of labdhi. Further sources such as Tattvārtha (TS<sub>2</sub> 2.47) use the term taijasa-labdhi without the term leśyā. To further complicate the issue, leśyā has its own divergent theories. In the Uttarādhyayana, the depiction is of the psychological state, i.e. ‘the personality index’. Hence, the issue is whether leśyā evolved as two diverse theories and what is the correlation between them, if at all any? I prefer taijasa-labdhi instead of taijasa-leśyā as this is in coherence with the theory of labdhi used in the context of vaikriya-ś. and āhāraka-ś.

Scholars<sup>751</sup> such as Mālavaniā, Deleu, Mahāprajña, Ohira, Wiley and Flügel have contributed to the research on taijasa-śārīra in varying degrees. Yet the illustrations laid out in canonical and commentarial literature specifically pertaining to samudghāta demands further research.

## 2. Descriptions of Taijasa-Śārīra and Taijasa-Samudghāta

The taijasa-śārīra has two functions: radiance and power (labdhi). ‘The ontological status of the tejo-leśyā [taijasa-labdhi] is disputed in Jaina-literature. Abiding by the default theory, I first intend to explore the taijasa-śārīra in general and then examine the description of the taijasa-samudghāta. The description of the body is pertinent to understanding the attributes of samudghāta-body.

### 2.1. Taijasa-Śārīra

The descriptions of taijasa-ś. in both traditions rarely distinguish between the taijasa-ś. associated with labdhi and without labdhi. The term taijasa-śārīra also appears in other Indic literatures<sup>752</sup>. However, to deduce how exactly these depictions cohere with the Jaina-theory needs detailed research. Further, the term prāṇā-śārīra, associated with yogic powers, is profuse in tantric literature<sup>753</sup>. Although it shows semblance to the Jaina taijasa-śārīra with regard to its energy nature, more research is needed for any claims to be made. It is evident, both Jaina and Hindu-literatures contemplate the idea of some energy body being a requisite for embodied life or yogic practices. Hence the availed descriptions are general, but I attempt to observe traits of samudghātita-taijasa-ś. wherever applicable in these descriptions.

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<sup>751</sup> Wiley’s (2000a; 2000b) research sheds light on the concept of taijasa-leśyā. Alsdorf studied the concept of leśyā in the Uttarādhyayana. Ācārya Mahāprajña in his commentary of the Uttarādhyayana (p.586-89) also explains it. In the current research leśyā conceptualised as a personality index is not taken into consideration, but leśyā as a power or labdhi is considered.

<sup>752</sup> ŚB 1.9.3.10, with the commentary of Sāyaṇa; ŚB 1.9.3.8-9, 11, described in Lévi 1966, 89–90; MBh 12.289.24; VāP 73.65-68: ‘The great fourteenth-century commentator Sāyaṇa expands on this verse: “The deceased fathers (sukṛtaḥ) are the rays of the sun, which, like the filaments of the Naucleacadamba flower [a brilliant yellow-to-orange flower with multiple spikes radiating out from a central core] are infinite in their divisions. Those who were yajamān as in the past are, precisely, those ray-bodies [tejaḥśarīrah] on high” (White 2010, p.132). Since the sources are later, could it be the case that the taijasa-śārīra-concept first appeared in Jaina-philosophy? Moreover, ontologically the taijasa mentioned in White’s description does not resonate with Jaina-theory.

<sup>753</sup> The term prāṇā is also prevalent in the theory of the subtle-energy-body, which might seem to have semblance with taijasa-ś., though the term prāṇā-ś. is not used in early Jaina-texts. The Yogic-traditions have evolved with the theory of prāṇā. In Jaina-philosophy taijasa-śārīra is associated with the attributes of a magic and radiance.

### 2.1.1. Śvetāmbara-Literature

Umāsvāti in his *Tattvārtha-Bhāṣya*<sup>754</sup> describing *taijasa-ś.* depicts both aspects: ‘change of *taija*’, ‘submerged with *taija*’, and ‘whose essence is *taija*’. Umāsvāti also states the purpose is ‘for curses and favors’<sup>755</sup>. Umāsvāti’s commentary provides a brief overview of the body, the other minor details availed by Jaina experts might also aid to unveil the underlying inconsistencies. Jinabhadragaṇi’s<sup>756</sup> *Cūrṇi* cited in Jinadāsagaṇi’s<sup>757</sup> *Cūrṇi* of the *Anuyogadvāra*, as well as UAR in Pra.-H and Jī.-M, Haribhadra<sup>758</sup>, Siddhasena<sup>759</sup>, and Malayagiri<sup>760</sup> describe the function of *taijasa-śarīra* as that which renders heat to all bodies, potency to digest and serves as a cause for the *taijasa-labdhī*. The hot nature of *taijasa-śarīra* is stated by all these exegetes. Malayagiri<sup>761</sup> reiterating Umāsvāti, puts an emphasis on the material nature of this body. He says, ‘*taijasa* is the de-formation of *tejas* material clusters’ and that its ‘nature is hot’.<sup>762</sup> The physical nature of the body as described in the *Karma Granthas*<sup>763</sup> says, *tejasa* is made of particles comprising one of five colours, two smells, five tastes, but only one of four touches.

### 2.1.2. Digambara-Literature

In the Digambara-literature the *Ṣaṭkhaṇḍāgama*, *Dhavalā* and the TS commentary cluster are the key sources. The *Ṣaṭkhaṇḍāgama*<sup>764</sup> renders two aspects of *taijasa-śarīra*: ‘endowed with the quality of fire-energy (*tejas*)<sup>765</sup> and radiance (*prabhā*)’.

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<sup>754</sup> TS-U 2.43: *Taijasovikāras taijasam tejomayam tejah-svatattvam śāpānugraha-prayojanam.*

<sup>755</sup> Bronkhorst, 1985, p.165.

<sup>756</sup> *Anuyogadvāra-Cūrṇi*, a note that attributes the verse to the *Cūrṇi* of Jinabhadra-gaṇi. It states, ‘*athasiriJinabhaddagaṇi-khamāsamaṇam viraiyāsarīra-padassacuṇṇi*’. Sādhvī Madita Yaśā in her introduction of the *Viśeṣāvaśyaka-Bhāṣya* (Preface, pp.31-33) states that Jinabhadragaṇi did compose *Anuyogadvāra-Cūrṇi*. It is interesting to note that Jinadāsagaṇi refers to Jinabhadragaṇi, since both were contemporaries. Further, she mentions that Jinabhadragaṇi’s *Cūrṇi* can be traced only within Jinadāsagaṇi’s and Haribhadra’s commentaries and is not found independently.

<sup>757</sup> UAR, Anu.-J-H-He. vol.2, p.445: *Savvassa umhasiddham, rasādi-āhāra-pāgajaṇaṇam ca, teyaga-laddhi-nimittam ca teyagam hoti nāyavvam.*

<sup>758</sup> Pra.-H<sub>2</sub> vol.2, p.2: *savvassa umhasiddham rasādi-āhāra-pāgajaṇaṇam ca.*

<sup>759</sup> TS-S vol.1, p.59.

<sup>760</sup> Jī.-M<sub>1</sub>, p.20; Pra.-M<sub>1</sub> p.784: *savvassa umhasiddham rasāi-āhāra-pākajaṇaṇam ca. teyaga-laddhi-nimittam ca teyagam hoi nāyavvam.*

<sup>761</sup> Pra.-M<sub>2</sub> vol.2, p.122: *taijasaḥ - tejah pudgalānām vikāras taijasam; Jī.-M<sub>1</sub> p.20: tejasam-tejah-pudgalānām vikārastaijasam ‘vikāra’ ityaṇ.*

<sup>762</sup> Pra.-M<sub>2</sub> vol.2, p.122: *uṣma-liṅgam; Jī.M<sub>1</sub> p.20: tat auṣmaliṅgam.*

<sup>763</sup> Sukhalāla, KG, vol.1, v.33, p.64.

<sup>764</sup> *Ṣaṭ.*<sub>14</sub> 5.6.240, p.327: *Teyappahaguṇa-juttam idi tejaiyam.*

<sup>765</sup> MW, p.454 states, the Atharvaveda uses the lexicon *tejas* for fiery energy, ardor, vital power, spirit, efficacy, essence. Further the term *prabhā* (MW, p.683) means, ‘to shine forth, begin to become light, shine, gleam; to appear, to illuminate, enlighten’. The terms in archaic literature are shown to indicate two aspects, i.e. heat or fire and radiance or light.

Pūjyapāda<sup>766</sup> states, ‘taijasa is that which is either a cause of radiance or which originates from it (taijasa)’. The former relates with rendering energy, while the latter lends to the origin vital force which presumably must be an indicator of the taijasa-labdhi. Thus, this description refers to both aspects. Pūjyapādā’s approach highlights the functional role of taijasa.

Akalañka’s<sup>767</sup> single illustration of the taijasa-śārīra states that it is ‘radiant white like a conch shell’ and relates it with the fruition of ‘nāma-karma’<sup>768</sup>. The Dhavalā<sup>769</sup> interpreting the Ṣaṭ. states, ‘reddish colour [such as] that of a reddish gem (ruby) of the body is teja, while the radiance flowing out of the body is prabhā. There exists the taijasa śārīra’.

The term Prabhā is found in the Ṣaṭ. and Akalañka’s TR to describe taijasa. Is the usage of the term prabhā in Ṣaṭ. different from TR? Both texts describe the attributes of the body. The Ṣaṭ. mentions radiance (prabhā) as an attribute of taijasa-śārīra. Akalañka associates the term radiant (prabhā), explicitly with the color white. Arguably both terms prabhā and tejas, refer to the energy of the body.

These descriptions derived from etymology have a deeper implied meaning. The metaphysical implications of the closely-knit terms cannot be fully deciphered. The two qualities of the taijasa as stated in Ṣaṭ. could theoretically be associated with the two named functions of taijasa-body: taijasa-labdhi and rendering radiance. Vīrasena’s comparison of teja and prabhā with reddish gems and radiance flowing out could be aligned with the non-labdhi-taijasa-ś. and taijasa-projection, since the latter is described as flowing out.

These above speculations on tejas and prabhā are relative, as other possibilities cannot be denied. Is it the case that tejas and prabhā both associated with both labdhi and non-labdhi-oriented aspects of taijasa-śārīra? What do the two aspects of heat and radiance convey about the non-labdhi-oriented taijasa-śārīra? Many questions remain unanswered.

## Analysis

Schubring (1962, p.139) in the context of his summary of Śvetāmbara descriptions of the function of the generic taijasa-śārīra muses, [‘not enough with the functions of radiance] mentioned, Siddhasena<sup>770</sup> and Haribhadra<sup>771</sup>, understand the fiery body to cause digestion, but

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<sup>766</sup> SS 2.36, §331, p.137: yat-tejo-nimittam tejasi vā bhavam tat taijasam.

<sup>767</sup> TR 2.49, §8, p.153: śaṅkha-dhavalā-prabhā-lakṣaṇam taijasam.

<sup>768</sup> TR 2.49, §8, p.153: śārīra-nāma-karmodayāc charīram.

<sup>769</sup> Dh.14 p.328: śārīra-skandhasya padma-rāga-maṇi-varṇas tejah, śārīrān nirgataśmi-kalāpaḥ prabhā, tatra bhavam tejasa śārīram.

<sup>770</sup> TS-S vol.1, p.59.

<sup>771</sup> TS-H p.56.

we think it improbable that of all five bodies the finest, but one should serve that purpose'. Schubring considers it incomprehensible that the *taijasa-śarīra* should serve this purpose. But I argue that of the five bodies, the *taijasa-ś.* which is a non-action body being most apt for such a role, which can be credited to its attribute of energy. Moreover, Schubring credits this concept to Siddhasena and Haribhadra, but he does not deal with an unidentified archaic reference (UAR) in the Śvetāmbara and Digambara-literature. The theory of digestion also appears in the Digambara-literature such as Dhavalā<sup>772</sup>. Furthermore, Haribhadra and Malayagiri<sup>773</sup> refers to an UAR from a Prakrit source. Though it conveys the antiquity of the concept, since the source is not identified, dating the passage is difficult. It is evident, that the functional characteristic of digestion attributed to the *taijasa-śarīra* pre-dates Haribhadra and Siddhasena, for both lived around the 8th century CE. The source of the concept remains unknown in both traditions.

The heating and cooling aspects of TaS are unanimously approved in Jaina-literature. Umāsvāti associates them with curse and blessing, i.e., killing or healing, which is reiterated in the Tattvārtha cluster. Noteworthy is the association of matter and power.

Labdhi is considered as a special power of the embodied soul which if activated can be used for executing either of the roles: burning or cooling the target of *tejo-labdhi* or healing the target. The soul regulates matter in different ways, even to the extremes of healing or killing. The *taijasa-leśyā* (*teya lessā Pkt.*) serves as an example to apprehend the nature of matter. Tsuchihashi states, 'The clearest and maybe only unequivocal exposition of the material qualities and powers of ejected particles, their purity or impurity, and of their effects offered by the Jaina-scriptures is the analysis of the concepts of *teya-lessā* (Sk. *tejo-leśyā*) and *kammaleśyā* (Sk. *karma-leśyā*) in the *Viy.*'<sup>774</sup> Although this thesis does not deal with *kamma-leśyā*, the remark of Tsuchihashi brings to attention the ontological ingenuity of the Jaina-theory of matter seen through the lens of the concept of TaS.

## 2.2. Descriptions of *Taijasa-Samudghāta* in Jaina-Literature

The term *taijasa-samudghāta* designates the projection of the *taijasa-śarīra* by activation of *labdhi*. I visit, the depiction of TaS in both traditions to probe into obscure issues related to TaS. A sūtra, '*taijasam api*' is found in *TS<sub>Dig.</sub>*, but absent in *TS<sub>2</sub>*. It is worth noting that the sūtra

<sup>772</sup> Dh.14 5.6.241, p.328.

<sup>773</sup> Pra.-H<sub>2</sub> vol.2, p.2: *savvassa umhasiddham rasādi-āhāra-pāgajanaṇaṃ ca.*

<sup>774</sup> See the proposed chronology of Tsuchihashi, 1983, p.202.

‘taijasam api<sup>775</sup>’ though not listed as a the sūtra in the Śvetāmbara version of TS, is a part of Umāsvāti’s auto-commentary.

The sūtras and commentaries to be examined are:

- ‘taijasa-śarīra is found in all<sup>776</sup>’
- ‘taijasa is also [by labdhi] <sup>777</sup>’; taijasa-śarīra is also by labdhi<sup>778</sup>
- ‘the view of some Ācāryas is stated ... Some propose taijasa is only by labdhi. That labdhi is not found in all<sup>779</sup>’.

The third view is noted as a discrepancy by Umāsvāti. Those who propose taijasa-ś. only by labdhi do not approve it in all. Hence, it is self-evident that if the third view is considered, then the first and second sūtra is nullified.

Pertinent is to notify that the sūtra ‘taijasam api’ is absent in the Śvetāmbara TS but it doesn’t deprive them of any theories since it appears in the auto-commentary. Presenting other’s views, he conveys that the taijasa-śarīra can only be possible via labdhi. Later in the commentary describing the labdhi associated with all three bodies, he states that ‘taijasa can also be by labdhi’.<sup>780</sup> The mention of others’ views in the commentary, stating that taijasa exists only by labdhi, prior to the mention of the concept that taijasa is also by labdhi in the commentary lead Bronkhorst (1985) to conclude that the commentary is not an auto-commentary.

It remains open to debate whether the auto-commentary is indeed an auto-commentary only for the Śvetāmbara-tradition. The Digambara-tradition does not consider the commentary as a source. In any case, Umāsvāti’s view is similar in both traditions, though there are variations in the content appearing in text or commentary.

In a different context the term teya-lessā is elaborated by Abhayadeva in his commentaries on the Bhagavatī and the Aupapātika<sup>781</sup>. He explains the pair of terms ‘ucchūḍha teya-lessā’<sup>782</sup> (Pkt.) (utkṣipta-taijasa-leśyā Skt.) or the potency of the fiery body and also notes

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<sup>775</sup> TS<sub>Dig.</sub> 2.48; TS-U 2.49, p.121.

<sup>776</sup> TS<sub>2</sub> 2.43: sarvasya.

<sup>777</sup> TS-U 2.49, p.121: taijasam api śarīraṃ labdhi-pratyayaṃ bhavati.

<sup>778</sup> TS<sub>Dig.</sub> 2.48: taijasam api.

<sup>779</sup> TS-U 2.43, p.114: eke tv ācāryā nayavādāpekṣaṃ vyācakṣate. kārmaṇaṃ evaikam anādi-sambandhaṃ. tenaivaikena jīvasyānādiḥ sambandho bhavati. taijasam tu labdhyapekṣaṃ bhavati. Sā ca taijasa-labdhir na sarvasya.

<sup>780</sup> Since the context varies, the early discussion is about taijasa-śarīra in TS-U 2.43, and the context is the description of concomitant bodies in TS-U 2.49. Hence the discussion of labdhi in two places is contextual.

<sup>781</sup> Aup. §82.

<sup>782</sup> Bh.1-A p.389; Aup.-A, p.157.

the illustration rendered by the main commentator<sup>783</sup> (mūla-ṭīkākāra) in his *Bhagavatī-Ṭīkā*. They both interpret it differently where Abhayadeva considers these two terms as signifying distinct qualities of the person, while the unknown old commentator considers *ucchūḍha* as an adjective or quality of *teja-lessā*. AM notes two interpretations of the term *ucchūḍha*: detached from the body and a body with the *laghimā ṛddhi*. The former is contributed by Abhayadeva. These sources do not associate *ucchūḍha* to the TaS-body. Rather the latter, i.e., *laghimā-ṛddhi* associate it to VS-body. The old commentary considers the term ‘one who has thrown upwards the body as an adjective of person who is undertaking TaS’ which is relevant to our discussion. The notion of ‘thrown upwards’ can be understood as throwing the *taijasa-body*.

*Taijasa-leśyā*’s association with penance is described by Schubring (1962, p.317) as, ‘the *teya-lessā* accumulates through asceticism and, accordingly, it also goes by the name of *tava-leya*’. The term *tapas* can mean heat or penance. Either meanings of *tapas* are relevant for TaS, since the description of the *tapas* (penance) to accomplish this power is found in the *Bhagavatī*<sup>784</sup>. *Tapas* as a penance becomes its identifier.

*Umāsvāti* describes *taijasa-bodies* projected by both types of *taijasa-labdhis* as illuminating with radiance and coolness (shade). *Umāsvāti*<sup>785</sup> states, ‘caused by anger or kindness inclined towards curse or compassion either hot or cool rays are projected and with a combination of radiance<sup>786</sup> [and] shine, the complexion or aura produced from the *taijasa-śārīra* are like the vehicles of the sun, moon etc. [which are] shining<sup>787</sup> [like] diamonds’. Strangely the two types, hot and cool, are not described independently, only one description is availed. If both hot and cold aspects of the *taijasa-śārīra* have the same features, then it conveys semblance in them, except that the rays of the two are either hot or cold.<sup>788</sup>

*Siddhasena*<sup>789</sup> questions why *Umāsvāti* chose two terms: *bhrājiṣṇu* and *prabhā* to describe the *samudghātita taijasa-śārīra*, when simply one of them could have sufficed. He clarifies that the aura could be dirty (*malīmasa*) and renders an analogical justification, ‘in the empirical world the diamond (*maṇi*) is returned if [found] dirty’. Hence to insist that the radiant

<sup>783</sup> Bh.1-A 1.1.9, p.389: *mūla-ṭīkākṛtā tu ‘ucchūḍha-sārīra-sankhitta-viula-teyalese’tti karma-dhārayaṃ kṛtvā vyākhyātam iti.*

<sup>784</sup> Bh. 15.60.

<sup>785</sup> TS-U 2.43, p.114: *krodha-prāsāda-nimittau śāpānugrahaḥ prati, tejo-nisarga-śītaraśmi-nisargakaraṃ tathā bhrājiṣṇu-prabhā-samudayac-chāyā-nirvartakaṃ taijasaṃ śārīreṣu maṇijvalana-jyotiṣka-vimānavad iti.*

<sup>786</sup> MW, p.770.

<sup>787</sup> MW, p.428: *jvalana* translated as flaming, shining.

<sup>788</sup> The other probability is, there must be some portion of the text missing in the auto-commentary, as the text describing the cold-projection abruptly jumps off to the next explanation, without dealing with the description of hot-projection.

<sup>789</sup> TS-S vol.1, 2.44, p.202.

energy is solely positive the two terms *prabhā* and *bhrājiṣṇu* are used. This implies the author is conveying that the *taijasa-śārīra* lacks any malignancy. It is paradoxical that the hot-TaS with negative intent and destructive nature will also be without malignancy. It could be the case that the current description is of positive only and the passage which describes the negative TaS must have been lost. Scholars such as *Samaṇī Kusuma-Prajñā*<sup>790</sup> are of this opinion. The other probability is that since the *labdhi* is attained by *kṣayopāśama* it is not considered negative.

The description varies in Digambara-literature. The difference is due to stylistic differences and differences of interpretation. *Akalaṅka*<sup>791</sup> states that the *taijasa-śārīra* is like a conch shell. The most detailed portrayal of the *taijasa-samudghāta* is given in *Dhavalā*<sup>792</sup>. ‘The in-auspicious [*nissaraṇātmaka-taijasa-śārīra-samudghāta*] is 12 *yojanas* in length, 9 *yojanas* in breath (*vistāra-vāla*), the thickness is numberable part of the *sūcyāṅgula*. Red like a Chinese rose (*jaṇḍī-kusuma*)<sup>793</sup>, with the potency to burn earth and mountains, without opponent (*pratipakṣa-rahita*), with the fuel of rage, being born from the left shoulder, and spreading to a desired area’.

The text having described the hot condition, states that the cold is like the hot with a few exceptions. ‘The auspicious [*taijasa-samudghāta*] is like inauspicious [in the context of expansion]. The difference is [that] the colour is white like a swan, projected out from the right shoulder, due to the compassion for beings’.<sup>794</sup> ‘It creates joy in others and the self-restrained monk himself by subduing or pacifying epidemic, disease, pain, famine, trouble (*upasarga*) etc’.<sup>795</sup> The difference of colour is red and white, thus the depiction is similar to *Śvetāmbara* sources without much difference between the two bodies.

Rare source, the *Kārtikeyānuprekṣā Ṭīkā*<sup>796</sup> by *Śubhacandra* and *Dravyasaṅgraha-Ṭīkā* by *Bramhadeva*<sup>797</sup> discusses the shape of TaS-body. The *śīta-taijasa-samudghāta* is stated as ‘*puruṣo*’, i.e. a form resembling a human being, while the *uṣṇa-taijasa-samudghāta* is shaped

<sup>790</sup> Interview, *Jaina Viśva Bhāratī*, London, 2017.

<sup>791</sup> TR 2.49, §8, p.153: *Śaṅkha-dhavalā-prabhā-lakṣaṇam taijasaṃ*.

<sup>792</sup> Dh.14 p.328; Dh.4 1.3.2, p.28: *tatha appasattham bārahajoyanāyāmaṃ ṇavajoyana-vithhāraṃ sūci-aṅgulassa sankhejjadi-bhāga-bāhallaṃ jāsavaṇa-kusuma-sankāsaṃ bhūmipavvadādi-dahaṇakkhamam, paḍivakkha-rahīyam rosindhaṇam vāmamsappabhavaṃ icchiya-khattametta-visappaṇam.*

<sup>793</sup> MW, p.412.

<sup>794</sup> Dh.4 p.28: *jaṃ taṃ pasattham taṃ pi erisaṃ ceva, ṇavari hamsa-dhavalam dakkhiṇam sasambhavam aṇukampā-ṇimittam.*

<sup>795</sup> Dh.14 p.328: *mārīdiramaravāhi-veyaṇā-dubbhikkhuvassaggādi-pasamaṇaduvāreṇa savva-jīvāṇam samjadassa ya jaṃ suham uppādayadi taṃ suham ṇāma.*

<sup>796</sup> KA-Śu p.116.

<sup>797</sup> DS-Br. vol.10, p.21.

as ‘kāhala’, i.e. a form resembling a cat<sup>798</sup>. The imagined shapes of the taijasa-samudghāta-śarīra are both puzzling for these bodies are conceptualised with limbs. Especially since the non-labdhi-taijasa-śarīra is without limbs, should the samudghātic taijasa-śarīra not also be without it? The paradox of the shape could be resolved if the shape of the TaS-body would be conceived as merely analogical.

### Analysis

The overall description of the taijasa-labdhi bodies is very different in both traditions. Umāsvāti describes the taijasa-bodies as such, and meagerly conceptualize the hot and cold taijasa-samudghāta-śarīra. Vīrasena’s description though much later focuses on the hot and cold samudghāta state of the taijasa-śarīra. The human shape is posited for positive TaS, recognising it as preferred while the cat shaped projection is attributed to the negative TaS. The two types of projection bodies are mentioned only by later commentators, expressing the anthropomorphic tendency.

On the whole the explanations in the TS cluster by both Śvetāmbara and early Digambara commentators remain geared towards the characterization of the fiery-body. It is Umāsvāti who describes the samudghāta-body, and Vīrasena provides elaborations on the taijasa-śarīra exclusively in the context of samudghāta.

It cannot be that Vīrasena developed these ideas independently. Reading his commentarial works shows his erudition has great aptitude in drawing details and arguments based on earlier sources, many of which are currently not available to us. Moreover, the illustrations diachronically receive added description.

Vīrasena’s characterization also conveys the idea that the size of the principal or main-body defines the thickness of the taijasa-samudghāta. Śubhacandra's KA commentary renders an inclusive picture of the conception of the different shapes of projection.

The description by Vīrasena and the KA commentary present two different aspects, conveying the size of the expansion and the shape of the body respectively, probably similar to a flying kite where the connecting thread and the kite both make the overall flying possible.

The attributes of the taijasa-samudghāta-śarīra vary in line with the main functions of the taijasa-labdhi: healing and killing. The descriptions of red and white reflect both the

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<sup>798</sup> The term kāhala is also used to denote drum in some sources such as Pañca-Tantra (MW, p.281) and PSM (vol.2, p.304) describe it as musical instrument. The term means cat according to Digambara source (DS-Br. v.10, p.21).

physical attributes of the projected bodies, and to their roles. The vivid nature of labdhi is embedded in the vivid nature of matter, and the potency of soul towards activating it.

Moreover, the soul-matter association is embedded in the karma-theory. The status of kṣayopaśama (destruction-cum-suppression) of karma and udaya (fruition) of karma contributes on the non-material and material aspect of the TaS. The power acquired through penance or birth is attributed to the kṣayopaśama of karma, which is karmic purification and ‘determines the ability’ of the soul. These labdhi-powers of the soul through the mediating fruition of the nāma-karma, create and activate the samudghāta-tajjasa-śarīra which represents the material aspect of power.

Within the realm of matter, the karma and the no-karma-vargaṇās which regulate the body formation and contribute to the body creation respectively convey the diverse role of matter. In the context of the conundrum of the relation between soul and matter, it is important to understand that the soul’s desire serves as a driving force. Both uṣṇa and śīta-lesyā are acquired by getting rid of some karma. The soul uses the inner labdhi power acquired by kārmiic-activity, to activate the tajjasa-śarīra in a specific mode, whose projection may have either a destructive or a healing effect.

### 3. Tajjasa-Samudghāta in Different Life-Forms and in Various Bodies

Tajjasa-samudghāta is feasible in varied life-forms and by various bodies. The concepts of body and life are associated, hence a separate mention of the feasibility of TaS by varied bodies might seem redundant, but by discussing the possibility of TaS by varied main bodies, I prove that it is not the case.

#### 3.1. Śvetāmbara-Literature

Umāsvāti<sup>799</sup> states that TaS is not found in all beings. Theoretically, the Śvetāmbara-sources Pra.<sup>800</sup> and Jī.<sup>801</sup> state, devas, manuṣya-pañcīndriyas and tiryāṅca-pañcīndriyas can undergo upto five types of samudghāta. One-sensed-beings and mobile-beings without a developed mind lack the ability for TaS<sup>802</sup>. These sources confirm that TaS as a potency is found only in beings with a developed mind. Unlike the VS, there are no exceptional cases of air-beings or fire-beings being endowed with the power of TaS.

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<sup>799</sup> TS-U 2.43.

<sup>800</sup> Pra.3 §36.4-7.

<sup>801</sup> Jī.3 §1.119; 1.133; 1.136.

<sup>802</sup> Jī.3 §1.23; 1.57; 1.81; 1.86; 1.96.

The theory can be cross-referenced in narrative-literature on the use of tejo-leśyā (hence treated as synonymous with taijasa-labdhi). The Bh.<sup>803</sup> presents the narrative of the devas in which Indra of Īśāna uses taijasa-leśyā. The Sthānāṅga also attests taijasa-samudghāta undertaken by devas, though the text is pointing the information in the context of the case of mistreatment of the monks. However, we do not find any narrative depicting animals performing TaS.

Jinadāsagaṇi and Malayagiri present some rare remarks about gender difference. According to Āv. Cūrṇi<sup>804</sup>, even females who are eligible for liberation (bhavya) are not eligible for taijasa-samudghāta. Malayagiri<sup>805</sup> states: ‘Males project out tejas-leśyā [who] have acquired special labdhi by special penance’.<sup>806</sup> It is only PS-Sī<sup>807</sup> which affirm the possibility of TaS in females. By contrast the capacity for, VS is not denied to females. Is the denial credited to the denial of sungazing meditation<sup>808</sup> for females which is regarded as requisite for the acquisition of taijasa-labdhi? Malayagiri indirectly confirms this when he emphasises that, ‘this is acquired by special penance’. The concept of TaS by penance creates confusion. How is this claim compatible with the theory that TaS is possible for tiryāñcas and devas, who do not undertake rigorous penance?

Although the ability of TaS is found in all three forms of life: tiryāñca-pañcindriya, manuṣya, and deva, it is also said to vary with regard to geo-spatial direction<sup>809</sup>. According to the Pra. the tiryāñca-pañcindriya can expand only in cardinal direction, but the others can expand in one cardinal and intermediate directions.

### 3.2. Digambara-Literature

Digambara sources affirm that taijasa-samudghāta can be performed only by an ascetic. Cross-referencing with narratives or examples reveals the same. The commentator Akalaṅka<sup>810</sup> rendering the description of nissaraṇātmaka-taijasa-samudghāta elucidates it by referring to an ‘ascetic’ performing the feat.

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<sup>803</sup> Bh. 3.1.17-51.

<sup>804</sup> Āv.-J vol.1, pp.299-300.

<sup>805</sup> Āv.-M vol.1, pp.81-82; Jī.-M<sub>1</sub> vol.1, 1.14, p.20; Pra.-M<sub>2</sub>, p.122: viśiṣṭa-tapaḥ-samuttha-labdhi-viśeṣasya pumsas tejo-leśyā-vinirgamah.

<sup>806</sup> Pra.-M<sub>2</sub> p.122: viśiṣṭa-tapaḥ samuttha-labdhi-viśeṣasya pumsas tejo-leśyā-vinirgamah.

<sup>807</sup> PS-Sī vol.2, p.432.

<sup>808</sup> Bh. 15.101.

<sup>809</sup> Pra.<sub>3</sub> §36.72.

<sup>810</sup> TR 2.49.153.

Vīrasena's Dhavalā<sup>811</sup> mentions that 'without mahāvratas taijasa-samudghāta' is absent. Moreover, he denies taijasa-samudghāta in hell-beings based on the rationale that they lack the ability to perform asceticism. On this basis the taijasa-samudghāta in devas and tiryāṅca-pañcīndriyas gets ruled out. Further, those who fall under the category of the pramatta-saṃyata-guṇasthāna is also denied of taijasa-samudghāta if they have upaśama-samyaktva<sup>812</sup> (right belief due to pacification of deluding karma) or parihāraṇīśuddhi-cāritra<sup>813</sup> (ascetic practice involving a special penance). The stance of the Digambaras seems to be unanimous within the tradition as even the Dravyasaṅgraha-commentary<sup>814</sup> claim that only one who is established in samyama can generate taijasa-samudghāta. This motif of referring to a case of ascetic performing the feat is prevalent in commentaries, even in the context of VS. Yet, it is imperative to note that Digambaras approve of the taijasa-samudghāta only by ascetics.

Taijasa-samudghāta is also denied for those who have mithyādṛṣṭis<sup>815</sup> that is those with deluded world views, and for the female ascetics, i.e. females<sup>816</sup>. Since the ascetic state is the primary criteria of TaS in the Digambara sources, it implies the denial of the potency for of TaS to females and mithyādṛṣṭis. This is because the Digambara-tradition does not confer a full status of an ordained ascetics practice to a female and argues that by default ascetics will not have deluded world view.

With regard to the Digambara view stated by Vīrasena<sup>817</sup> that taijasa-samudghāta is possible only in the 6<sup>th</sup> guṇasthāna it ensured that the uṣṇa-taijasa-samudghāta is also confined to the 6<sup>th</sup> guṇasthāna. H. Jaina<sup>818</sup> attempts to clarify this. Primarily he affirms the fact that, according to the Jaina theorising, a mithyā-dṛṣṭi cannot acquire this potency. Hence only a Jaina ascetic can acquire it. Yet, it should be clear that an ascetic should not execute uṣṇa-TaS. Otherwise, he would be merely an ascetic by dress code (dravya-liṅgī) and not in essence (bhāva-liṅgī) a monk.

## Analysis

The Śvetāmbaras affirm the potency of TaS in three life-forms, except in hell-beings, while Digambaras confine it to humans (Jaina) medicants. On what theoretical or dogmatic

<sup>811</sup> Dh.7 2.6.1, p.199: viṅā mahavvaehi tadabhāvādo.

<sup>812</sup> Dh.4 1.3.82, p.135.

<sup>813</sup> Dh.4 1.3.61, p.123.

<sup>814</sup> DS-Br. v.10.

<sup>815</sup> Dh.4 1.3.3, p.38.

<sup>816</sup> Dh.4 1.3.13, p.76.

<sup>817</sup> Dh.4 p.38.

<sup>818</sup> H. Jaina, Dh.5 Editorial p.9.

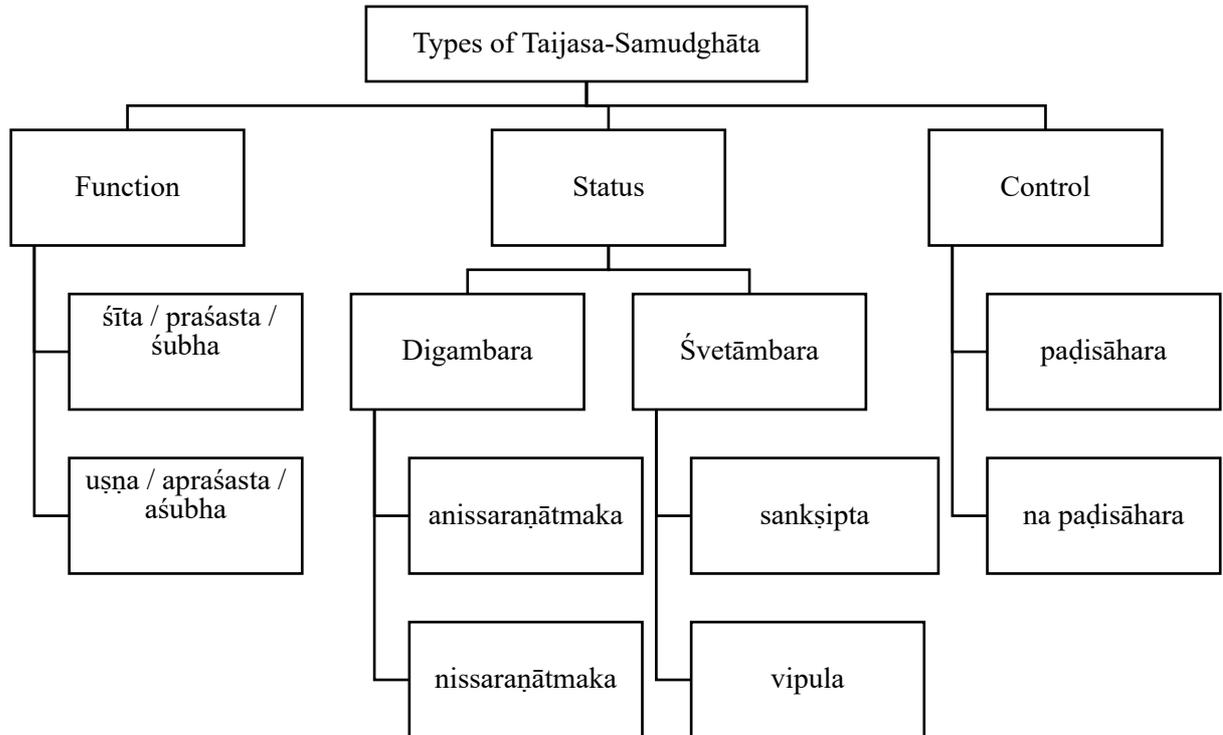
stance these discrepancies between the views of the two traditions arose remains unknown. Śvetāmbara texts offer a number of arguments to support their stance. Yet a few queries remain. Is the ability to perform taijasa-samudghāta given by birth found in all the celestial-beings, as in the case of VS? Or is it a rare feat of a few devas? If an ascetic can acquire this power only by sādhanā, how can five-sensed-being-animals acquire it?

According to Śvetāmbara texts, the potency of burning a city can be accomplished by a deva using their VS power, and hence taijasa-samudghāta might not be needed for such a deed. The absence of the ability for TaS in females is affirmed in both traditions, yet the theoretical context and rationale is different. For Digambaras, the female body lacks the preconditions for monkhood (munitva) whereas for Śvetāmbaras the female body lacks the capacity for penance (tapas). The Digambara concept encounters a problem, namely the question how could a muni use negative TaS which is resolved by H. Jaina.

#### 4. Types of Samudghāta

The types listed are based on varied textual sources of both traditions. I have investigated the scriptures with an aim of bringing together and systematizing the scattered types.

TABLE 12. TYPES OF TAIJASA-SAMUDGHĀTA



#### 4.1. Śīta-Samudghāta and Uṣṇa-Samudghāta (Hot and Cold-Taijasa-Samudghāta)

In the TS cluster, two functions of the taijasa-śārīra are distinguished: radiance (non-labdhi) and super-natural power (labdhi). The two aspects of the taijasa-śārīra are stated in the Dhavalā<sup>819</sup> as, ‘ of two types with an ability of samudghāta and without it’.

The taijasa-samudghāta is of two types: uṣṇa (hot) and śīta (cold). The hot and cold-taijasa-labdhi is depicted in two ways. There are occasions when the two uṣṇa (hot) and śīta (cold) taijasa are listed separately rather than as sub-types of one taijasa-labdhi. The Bhagavatī, and the Sthānāṅga however present uṣṇa (hot) and śīta (cold) as the two types of taijasa-labdhi.

Yet, non-canonical sources such as the TS and the Pravacana-Sāroddhāra present a slightly different classification. Umāsvāti<sup>820</sup> in his tenth chapter states the ability of ‘expulsion of tejas and others’. The ‘others’ according to Siddhasena<sup>821</sup> is śītaleśyā (cold leśyā). The Pravacana-Sāroddhāra<sup>822</sup> also lists tejo-leśyā and śīta-leśyā as two types of labdhis, instead of uṣṇa (hot) and śīta (cold) as sub-types of taijasa-labdhi. Thus, of the two depictions, one presents two types of taijasa-labdhi: uṣṇa and śīta and the other presents two types of labdhi: taijasa and śīta-leśyā. In the former, the taijasa-labdhi is one umbrella type with hot and cold being its subtypes. But in the latter, the hot and cold are independent types of labdhis. Do these trivial variations make any unique theoretical contribution? It does not seem to be the case, as either way, they are acquired by the purification (kṣayopāśama) of the soul and are supernatural powers. This only demonstrates the systematization of labdhis attempted by Jaina scholars in history.

The uṣṇa (hot) and śīta (cold) TaS, respectively burn and heal. Are the terms uṣṇa and śīta to be translated metaphorically or literally? Vīrasena’s description conveys that the implied meaning is ‘auspicious’ and ‘inauspicious’. Though Jaina authors relate the two without any hesitation, there are two questions which need to be examined. First, whether the metaphorical meaning of uṣṇa is auspicious and what is the definition of auspicious? Not exploring the

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<sup>819</sup> Dh.14 5.6.40, p.328: nissaraṇāmaka and anissaraṇāmaka.

<sup>820</sup> TS-U 10.7, p.461: tejo-nisarga sāmartyam ity etad ādi.

<sup>821</sup> TS-S vol.2, p.316: ādigrahaṇāt śītaleśyā-nisarga-śaktiḥ.

<sup>822</sup> PS vol.2, §1492-1508, p.431: tejo-leśyā-labdhiḥ... śītaleśyā-labdhis; PS vol.2, §270, p.429: āmosahi, vipposahi, khelosahi, jallosahi ceva, savvosahi, sabhinne, ohī, riu, viulamailaddhī, cāraṇa, āsīvisa, kevaliya, gaṇahāriṇo, puvvaddarā, arahanta, cakkavaṭṭī, baladevā, vāsudevā ya, khīramahusappiāsava, koṭṭhabuddhī, payāṇusārī ya. Tahā bīyabuddhi, teyaga, āhāraga, sīyalesā, ya, veuvvidehaladdhī, akkhīṇamahāṇasī, pulāyā ya.

ethical question<sup>823</sup>, I only examine the metaphysical philosophy. Second, we need to trace the philosophical ground of the distinction of hot and cold.

Though ontologically, the *uṣṇa* (hot) and *śīta* (cold) are different attributes of touch the hot and cold TaS is not distinguished merely based on texture. The nature of the ‘expanded’ *taijasa-śārīra* and the action executed are also expressed through these terms.

Only Digambara-literature has a varied set of terms to denote hot- and cold-taijasa: *uṣṇa* and *śīta*<sup>824</sup>, *praśasta* and *apraśasta*<sup>825</sup>, *śubha* and *aśubha*<sup>826</sup>. The latter two pairs indicate the dichotomy of good and evil and auspicious and inauspicious implied in the hot and cold TaS. Furthermore, it is *Vīrasena* who uses this terminology. The hot-TaS is said to be self-destructive in some sources<sup>827</sup>. But this view can be contradicted on the basis of certain narratives<sup>828</sup>. Another strange aspect of the exposition of the TaS in Jaina-literature is that the negative or hot-TaS receives more attention than the cold-TaS. It is worth exploring why *uṣṇa-taijasa-samudghāta* receives more attention.

#### 4.1.1. Predominance of Hot-Taijasa-Samudghāta

There are varied sources and occasions wherein the Jaina authors have emphasised the *uṣṇa-taijasa-samudghāta*. Is it a neglect of the cold projection or do we assume the cold projection is implied in the illustration of the hot? I present some philosophical and narrative sources to back up my own observation that hot projection receives more attention.

We have already noticed that scholars’ interpretations and lexicographers’ translations report only the fiery aspect of the body, relegating its cooling aspect. However, this can be credited to the linguistic limitations. The body in Jaina-philosophy is associated with many powers. The healing aspect of the *taijasa-śārīra* is unique of Jaina-philosophy rooted in the theory of matter as matter has varied potencies.

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<sup>823</sup> AM in his *Bhagavatī Ṭippaṇa* chapter 15th discusses the views of *Bhikṣu* and debates about the ethical goodness in Jainism, distinguishing the social (*laukika-dharma*) from the spiritual good or religion (*lokottara-dharma*).

<sup>824</sup> TR 2.49.

<sup>825</sup> Dh.4 1.3.2, p.28.

<sup>826</sup> Dh.14 5.6.241, p.328: *suhaṃ nāma... tamasuhaṃ nāma*.

<sup>827</sup> *Dhavalā* (Dh.14 5.6.241, p.328) states the negative TaS returns to fill (*vyāpta*) the self-restrained. This depiction could imply that hot energy returns to kill the sender. *Syādvādamañjari*’s editor J.C. Jaina (1970, p.104) notes the concept of self killing in the narrative of *Dvīpāyana ṛṣi*, who died having used hot-TaS.

<sup>828</sup> Primarily the *ṛṣi* emits a hot-TaS to *Gośālaka*, wherein he retrieves the TaS and is not claimed to die. Further in another episode the hot-TaS becomes the cause of *Gośālaka*’s death, but not instantly. Further, the *Indra* uses hot-TaS, he does not die untimely. Thus, more needs to be speculated about the above stance.

Jaina authors such as Akalaṅka, Abhayadeva, and Siddhasena have presented examples and illustrations pertaining to the hot aspect of taijasa-samudghāta. Abhayadeva<sup>829</sup> in his Bhagavatī-commentary illustrates the agent of the taijasa projection as ‘the one who has the capacity to destroy an object at many yojana and one who has the fire-fumes accomplished by a special penance-originated-labdhi potency’. In the above context, only the hot-TaS is described. Malayagiri says taijasa-śārīra is ‘hot in nature’<sup>830</sup>. Amongst Digambara authors Akalaṅka<sup>831</sup> describing the nissaraṇātmakaṃ states that the ‘nissaraṇātmaka-body is that which having projected out with soul-units by an intensely angry yati [engaged in] intense penance, burns like the fire cooks a pot filled with lentil grain (mūṅg) without husk, engrossing [it] from all sides. Having cooked returns. If [it] stays for long [it] burns away with fire’.

The hot aspect of taijasa-śārīra and samudghāta receives more emphasis in varied contexts. Overall, the analogies, narratives, description, and etymological meanings are laden with the hot aspect of the taijasa, for reasons remaining unknown. The probable reasons could be, firstly, its association with Mahāvīra makes it more noticed. Secondly, it is too violent and hence Jaina authors present it to reprimand against it or to highlight its negative consequences. Thirdly, the term tejas denoting fire or heat is a pan-Indic feature.

### Analysis

Jaina sources mention that taijasa-labdhi is of two types: uṣṇa and śīta, and also indicate two types of taijasa-samudghāta. Umāsvātī’s auto-commentary and Pravacana-sāroddhāra have listed two independent types of labdhis labelling it as uṣṇa -taijasa-labdhi and śīta-leśyā instead of uṣṇa-taijasa-labdhi and śīta-taijasa-labdhi. We are not told if the mention of the two types is differently oriented or has any other distinctions. Although, we are not aware of the reasons for the separate mention, it is obvious that the concept of dual nature of the labdhi was prevalent in both the Bhagavatī and Umāsvātī’s work, both in different manners. The query becomes relevant in the context of the question of its accomplishment. Does the same penance unveil both powers? Are they acquired simultaneously?

Although some ācāryas have listed two functions separately, they both are associated with the same body, i.e., taijasa-śārīra. Further, since hot and cold samudghāta are not listed

<sup>829</sup> Bh.4 -A 15.101.

<sup>830</sup> Pra.-M<sub>2</sub> vol.2, p.122: uṣma-liṅgaṃ.

<sup>831</sup> TR 2.49.8.153: yater ugra-cāritrasyātikruddhasya jīva-pradeśa-samyuktaṃ bahir niṣkrāmya dāhyaṃ parivṛtyāvatiṣṭhamānaṃ niṣpāvaharita-phala-paripūrṇāṃ sthālīm agnir iva pacati. paktvā ca nirvartate, atha ciraṃ avatiṣṭhate agnisād dāhyo’tho bhavati, tad etan nissaraṇātmakaṃ.

separately, they are ultimately one. Moreover, the concept of labdhi<sup>832</sup> in Jaina-philosophy has evolved with time, at least in its structure by assimilation of varied prevalent contents from within the tradition. Hence the evolving list can be credited to this evolutionary aggregation. Conceptual diversity has created a vast array of possibilities in the context of labdhi<sup>833</sup> in general and specifically in the context of taijasa-labdhi. Hot-TaS is predominant as many sources try to illustrate only Hot-TaS. Muni Sumer mala's<sup>834</sup> opinion is that probably the cool-TaS is confined only to higher ranking ascetics. The only available narrative is of Mahāvīra<sup>835</sup>. It is very peculiar and not found in all. Could the confined usage be the cause of its occasional appearance in the text?

#### 4.2. Status of Taijasa-Labdhi

Both traditions have illustrated the active and passive state of the taijasa-labdhi albeit with varied terminologies: Śvetāmbara-literature distinguishes saṅkṣipta- (contracted) and activated vipula-tejasa-leśyā (expanded-fiery-potency) and Digambara-literature distinguishes nissaraṇātmaka (active) and anissaraṇātmaka (inactive). I discuss them separately to notify the related issues independently.

##### 4.2.1. Śvetāmbara-Literature: Contracted (Saṅkṣipta) and Expanded (Vipula) Taijasa-leśyā

Śvetāmbara canonical texts such as the Bhagavatī,<sup>836</sup> Jñātādharma-kathā,<sup>837</sup> and Sthānāṅga<sup>838</sup> propose two types of taijasa-leśyā labelled as: saṅkṣipta- and vipula-taijasa-leśyā. The term vipula<sup>839</sup> literally means extensive, and the term saṅkṣipta<sup>840</sup> means brief or contracted. Abhayadeva<sup>841</sup> interprets vipula as ‘expanded’ and saṅkṣipta as ‘not expanded’. Abhayadeva describes saṅkṣipta as having dissolved within the body and become small and vipula as expanded (vistīrṇa). He<sup>842</sup> describes the vipula-TaS as burning like the hot sun. This

<sup>832</sup> See Wiley, (2012).

<sup>833</sup> Viś. v.799: Even Jinabhadraṅgi in Viś. lists the labdhis and adds a note that some labdhis are not included, but they are well-known.

<sup>834</sup> Interview, Jaipura 2018.

<sup>835</sup> Bh. 15.70. The brief of the narrative is in section 4.3. See Appendices 8 for the details of the narrative.

<sup>836</sup> Bh. 15.70.

<sup>837</sup> JñāK. §1.6.

<sup>838</sup> Sthā. 3.386: tihim thāṇehim samaṇe ṇigganthe saṅkhitta-viula-teulesse bhavati, taṃ jahā – āyāvaṇatāe, khantikhamāe, apāṇageṇaṃ tavo-kammaṇaṃ.

<sup>839</sup> MW, p.951.

<sup>840</sup> MW, p.1127: abbreviated, contracted, condensed.

<sup>841</sup> Bh.4-A 15.69: saṅkhitta-viula-teyalese tti saṅkṣiptā’prayoga-kāle vipulāprayoga-kāle tejo-leśyā – labdhi-viśeṣo yasya sa tathā; Aup.-A, p.157: ‘saṅkhitta-viulateyalesse’ saṅkṣiptā-śārīrāntarlīnā vipulā ca vistīrṇā anekayojana-pramāṇakṣetrāśrīta-vastu-dahana-samarthatvāt tejoleśyāḥ.

<sup>842</sup> Sthā.-A vol.1 p.252: āditya bimbavat durdaśa.

type can also be traced in hagiographical accounts<sup>843</sup> of gaṇadharas such as Gautama, who is depicted as possessing a taijasa-power which is always calm. Cross-referencing shows parallels to the notion of the inactive and active labdhis. These powers received a tantric interpretation by Ācārya Mahāprajña<sup>844</sup>, wherein he compares the two types of taijasa-leśyā with two states of kuṇḍalinī: dormant (supta) and active (jāgrta). Themes such as the use of power, destructive forces, the aptitude to curse and grace could be considered as tantric features. However, the Jaina sources are much older, and demands more research.

#### 4.2.2. Digambara-Literature: Non-Labdhi-Oriented (Anissaraṇātmaka) and Labdhi-Oriented (Nissaraṇātmaka)

The Taijasa-śarīra eternally accompanies the soul and that the bodies which originates from labdhi. The expressions nissaraṇātmaka and anissaraṇātmaka mean ‘outgoing<sup>845</sup>’ and ‘staying within’. Erroneously or for specific reasons, various Digambara ācāryas describe the two as types of either the taijasa-śarīra or the taijasa-samudghāta or taijasa-labdhi. To examine their trajectory, the overall differences can be grouped into three cases: (1) Akalaṅka, (2) Vīrasena, and (3) Vidyānandin and Bhāskaranandi’s depiction.

##### Case one: Akalaṅka’s Statement

Akalaṅka states two types of taijasa-śarīra: anissaraṇātmaka (Pkt.) (aniḥsaraṇa Skt.) or not going forth or out and nissaraṇātmaka (Pkt.) (niḥsaraṇa Skt.) or going forth or out. Akalaṅka<sup>846</sup> states that the anissaraṇātmaka stays within the: audārika-śarīra, vaikriya-śarīra and the āhāraka-śarīra as a source of heat. He thus considers that the anissaraṇātmaka-taijasa-śarīra is the eternal companion-body. With regard to the nissaraṇātmaka Akalaṅka<sup>847</sup> states, ‘A yati who is involved in intense sādhanā, due to intense anger, uses the power to throw soul-units associated with [matter] for the purpose of destruction’. Hence the nissaraṇātmaka-taijasa-śarīra is labdhi-oriented and is projected out.

##### Case two: Vīrasena’s statement

The Dhavalā renders two depictions: associating anissaraṇātmaka and nissaraṇātmaka with the taijasa-śarīra and with the taijasa-samudghāta, respectively.

<sup>843</sup> Bh. 1.1.9; JñāK<sub>2</sub>, §1.6.

<sup>844</sup> AM, Bh.1. p.17.

<sup>845</sup> MW, p.543, 1182.

<sup>846</sup> TR 2.49.8.153: audārika-vaikriyikāhāraka-dehābhyantarasthaṃ dehasya dīpti-hetur anissaraṇātmakaṃ; TS-Ś. p.233.

<sup>847</sup> TR 2.49.8.153.

In volume 14 of the Dhavalā<sup>848</sup>, the taijasa-śārīra is depicted to be of two types: anissaraṇātmaka and nissaraṇātmaka. The nissaraṇātmaka is subdivided into: good and bad. There are two features expressed by Vīrasena. Firstly, the anissaraṇātmaka and nissaraṇātmaka types are associated with the taijasa-śārīra, similar to Akalaṅka's view. Secondly, the types of taijasa-samudghāta usually depicted as hot and cold are for the first time titled as good and bad. Thus, Vīrasena directly identifies them as good and bad rather than as metaphorical depictions of hot and cold.

The Dhavalā's<sup>849</sup> Vol.4 lists two kinds of taijasa-samudghāta: anissaraṇātmaka and nissaraṇātmaka. Nissaraṇātmaka is of two types: auspicious (praśasta) and inauspicious (apraśasta). Further Vīrasena<sup>850</sup> says that he does not elaborate anissaraṇātmaka-śārīra because 'the context is not related to it'. What does anissaraṇātmaka-taijasa-samudghāta mean? Should it be interpreted or read as the samudghāta of the non-labdhi-taijasa-śārīra? By this rendering, the projection of the non-labdhi-taijasa-śārīra can be affirmed which is an enigmatic and unexplained subject in Jaina sources.

Overall, references from both volumes relate to different aspects of the taijasa-śārīra. The reference in volume 14 discusses taijasa-śārīra while volume four is discussing taijasa-samudghāta. If the term nissaraṇātmaka is interpreted as 'with an ability to be ejected or outgoing', it could imply that the nissaraṇātmaka is equated with labdhi or is a synonym of labdhi. Accordingly, the anissaraṇātmaka could mean taijasa-samudghāta, which involves the non-labdhi aspect of the taijasa-śārīra.

Since Akalaṅka and Vīrasena describe the taijasa-śārīra as anissaraṇātmaka and nissaraṇātmaka, they imply that these two are the non-labdhi- and labdhi-taijasa-śārīras, respectively. Vīrasena's nissaraṇātmaka- and anissaraṇātmaka-samudghāta designate the projections of the nissaraṇātmaka-taijasa-śārīra and the anissaraṇātmaka-taijasa-śārīra. By doing so, the meanings of anissaraṇātmaka-ś. and anissaraṇātmaka-samudghāta in both references of Vīrasena is reconciled and his own two passages in Vols.14 and 4 are synchronised. Although Vīrasena refrained from elucidating the term anissaraṇātmaka for the lack of appropriate context, the name alone indicates the deeper nexus of the relationship of body and samudghāta.

<sup>848</sup> Dh.14 p.328: taṃ tejaiya-sarīraṃ ṇissaraṇappayaṃ aṇissaraṇappayaṃ cevi duvihaṃ. Tattha jaṃ taṃ ṇissaraṇappayaṃ taṃ duvihaṃ - suhaṃ asuhaṃ cehi.

<sup>849</sup> Dh.4 1.3.2, p.28: tejāsarīra-samuggādo ṇāma tejaiyasarīra-viuvvaṇaṃ. taṃ duvihaṃ ṇissaraṇappayaṃ aṇissaraṇappayaṃ cedi. tattha jaṃ taṃ ṇissaraṇappayaṃ tejaiyasarīra-viuvvaṇaṃ taṃ pi duvihaṃ pasattham appasattham cedi.

<sup>850</sup> Dh.4 1.3.2, p.28: jaṃ tam aṇissaraṇappayaṃ tejaiyasarīraṃ teṇettha aṇadhiyāro.

Following Vīrasena's view, my hypothesis is that the non-labdhi-taijasa-śārīra receives expansion during all forms of samudghāta. I propose that this must be construed as a process of anissaraṇātmaka-samudghāta which can be attested based on varied sources.

Primarily, the theory that the kārmaṇa- and taijasa-subtle-bodies accompany the soul at any time must also be applied in the case of projection. The Prajñāpanā<sup>851</sup> states that in the context of MS, the taijasa-śārīra and the kārmaṇa-śārīra reach the end of cosmos, which renders them their maximum height. This implies that subtle-bodies accompany the soul. Another source is Malayagiri's<sup>852</sup> statement that during MS the soul discards the taijasa-śārīra particles. This affirms that the subtle-bodies accompanying the soul in MS undergo subtle process involving discarding the particles and above all the same condition should apply in all types of samudghāta.

The kevali-samudghāta concept will suffice to attest the case. The spatial accommodation of the taijasa-śārīra during MS and KS is equal to the whole cosmos<sup>853</sup>. This clearly affirms that during KS, etc., the taijasa-śārīra is expanded, though it is not explicitly identified as a specific samudghāta. Vīrasena's anissaraṇātmaka-samudghāta thus could be understood as an expansion of the taijasa-śārīra during varied occasions, which are not associated with labdhi and nor with any purpose.

Other concepts such as para-kāya-praveśa, levitational experiences during meditation, guru-prasāda, etc., demand further exploration. The question arises: do these phenomena entail samudghāta and if they do, which category of samudghāta will they belong to? The only probable source offering an answer is Vīrasena's concept of anissaraṇātmaka-samudghāta, which however remained unexplained by him. The problem is more intricate though and cannot be given justice in this small section.

#### Case three: Vidyānandin and Bhāskaranandi's Views

Vidyānandin<sup>854</sup> states that taijasa-bodies which are produced by a specific potency or labdhi are of two types: nissaraṇātmaka and anissaraṇātmaka. The nissaraṇātmaka is subdivided into two types: auspicious (praśasta) and in-auspicious (apraśasta). This probably denotes that the labdhi-taijasa can be active and non-active. Further, the active state is of two types good and bad.

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<sup>851</sup> Pra.3 §21.84, 94.

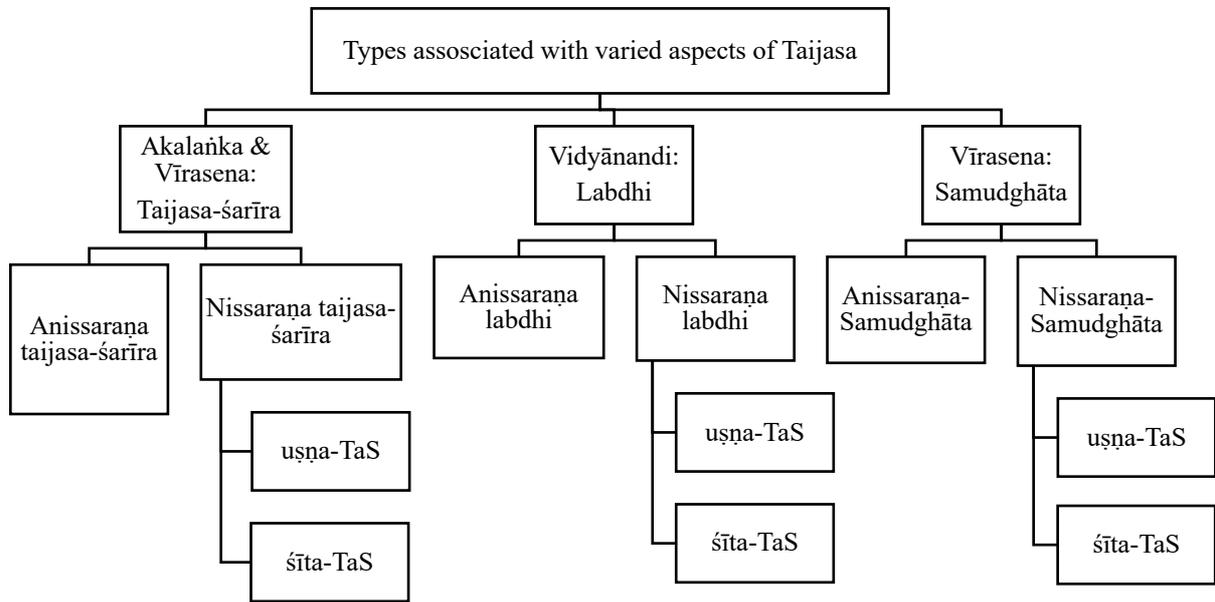
<sup>852</sup> Pra.-M<sub>2</sub> vol.2, v.36.612, p.302: kaścin māraṇāntika-samudghātena samavahataḥ samavahatya ca yān pudgalān taijasādiśārīrāntargatān 'nicchubhai' iti vikṣipati.

<sup>853</sup> TS-S vol.1, p.211.

<sup>854</sup> TS-V 2.48, p.342: labdhi-pratyayaṃ taijasaṃ dvividhaṃ, nissaraṇātmakaṃ aniḥsaraṇātmakaṃ ca. dvividhaṃ niḥsaraṇātmakaṃ ca praśastāpraśastabhedāt labdhi-pratyayatvād eva bhinnaṃ śārīrāntaraṃ gamyatāṃ.

Bhāsakaranandi<sup>855</sup> (11c. CE)<sup>856</sup> states that nissaraṇātmaka and anissaraṇātmaka, due to grace and curse, found in an ascetic who owns ṛddhis acquired by penance are said to have a special form. The statement gives a sense that the projections due to grace and curse are nissaraṇātmaka and anissaraṇātmaka respectively, which will then imply that the two denote good and bad acts respectively. Either the statement or its understanding is erroneous.

**TABLE 13. VARIED ASSOCIATIONS OF NISSARAṆĀTMKA AND ANISSARAṆĀTMKA**



Analysis:

Both traditions unanimously approve of the two types of taijasa-śārīra and two types of samudghāta. Several Digambara authors use the terms nissaraṇātmaka and anissaraṇātmaka to refer to taijasa-śārīra, taijasa-labdhi and taijasa-samudghāta. These are minor variations. The passages of Akalaṅka and Vīrasena seem to cohere. The concepts anissaraṇātmaka-śārīra of Akalaṅka and anissaraṇātmaka-samudghāta of Vīrasena's overlap. I argue that the anissaraṇātmaka-śārīra which functions to render heat, when receiving expansion must be the

<sup>855</sup> TS-B pp.115-16: tatra yad anugrahopaghāta-nimittam niḥsaraṇā'nissaraṇātmakam tapotiśayaṛddhi-sampannasya yater bhavati tad viśiṣṭa-rūpaṃ kathitaṃ.

<sup>856</sup> Ohira (1994) writes that Bhāsakaranandi must be around 11th CE but according to Śāntirāja Śāstrī, he must be located between the 12th and 13th c. CE. (TS-B, p.5).

anissaraṇātmaka-samudghāta. The nissaraṇātmaka-taijasa-śarīra is the labdhi- śarīra, which when projected out is the nissaraṇātmaka-samudghāta.

Comparing the views of Vīrasena and Vidyānandin, the nissaraṇātmaka of Vīrasena and Vidyānandin are both related to projection itself, but the former relates it with the samudghāta-state and the latter denotes the labdhi, i.e., the potency of the projection. Both render the hot and the cold types of labdhi and projection respectively.

Overall observation also confirms that between nissaraṇātmaka (labdhi) and nissaraṇātmaka (samudghāta), the former designates the dormant TaS whilst the latter designates the process of active expansion of the taijasa-labdhi. The description of the nissaraṇātmaka types of both Vīrasena and Vidyānandin are very similar, but the descriptions of the anissaraṇātmaka types vary. The anissaraṇātmaka-samudghāta of Vīrasena alludes to the projection of non-labdhi-taijasa-ś., while the anissaraṇātmaka of Vidyānandin implies as passive-labdhi. The non-labdhi-taijasa-ś. must engage in projection though without explicit identification of purpose or initiative. Since it is a companion-body of the soul it will be projected out during all projections.

In conclusion, within the TS commentary cluster of the Digambara-tradition, the transition occurs from Akalaṅka to Vidyānandin, presumably influenced by the conundrum of Vīrasena's unanswered puzzle. Nissaraṇātmaka and anissaraṇātmaka are types of taijasa-śarīra for Akalaṅka and Vīrasena. By contrast, Vidyānandin and Bhāskaranandi interpret the terms as types of taijasa-samudghāta. Vīrasena in his own text and at two different occasions proposes two different taxonomies: nissaraṇātmaka and anissaraṇātmaka as types of taijasa-śarīra and of taijasa-samudghāta respectively. Based on the current readings, we traced the diachronic relationship of Akalaṅka's and Vīrasena's first proposition, and showed that Vidyānandin and Bhāskaranandī could have relied on Vīrasena's sources for their taxonomy, which indicates the trajectory of conceptual evolution.

#### 4.3. Retrievable (Paḍisāharai) and Non-Retrievable (Apaḍisāharai) Taijasa-Samudghāta

Retrievable and non-retrievable are two types of TaS that are affirmed explicitly only in Śvetāmbara sources. Descriptions can be found in narratives such as those of Vaiśampāyana

(Bh. 15.60-66) Citta-Sambhūta<sup>857</sup> (Ut.-Śā, 12) and Indra of the Īśāna (Bh. 3.1.51)<sup>858</sup> which is a second vaimanika-devaloka<sup>859</sup>.

The ‘retrievable and non-retrievable’ types refer to the presence or absence of the ability to retrieve the projection depending on the change of mind of the projector. Further, the potency of the projection to be withdrawn during its function, demands added power or expertise to do so, not feasible by all. Thus, the ability to project and to control the projection varies. In the narrative of Gośālaka in the Bhagavatī, Gośālaka disrespects the Vaiśampāyana ṛṣi who was undertaking sun meditation. After a while, the ṛṣi lost control and due to rage projected a hot-TaS on Gośālaka. In this situation Mahāvīra projected a cold-TaS to counter the effect of the hot-TaS. Seeing the approach of Mahāvīra, the ṛṣi withdrew the taijasa-labdhi early enough. Even the Indra<sup>860</sup> of Īśāna withdrew the projection, states the text. Narratives show that the ability of withdrawing is not confined to humans and that even celestial-beings can have this potency. Notably, only in the context of TaS do we find the illustration of the projection being retrieved back. Strangely, the ability cannot be denied existing in other types of samudghāta as well, but in case of TaS it is more crucial for limiting its destructive powers.

## Analysis

There are major and trivial differences in both traditions. In the context of the types: the taijasa-labdhi and śīta-labdhi are two types of labdhi found in some Śvetāmbara sources while others mention two types of taijasa labdhi (which are uṣṇa and śīta). Both taxonomies are theoretically similar, except for their different structures. In the case of former, the auspicious and inauspicious are two distinct abilities while the latter have both powers embedded in the same labdhi.

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<sup>857</sup> The example of TaS is elaborated in the Uttarādhyayana-Ṭīkā (Ut.-Śā, 12-13). In the narrative of Citta and Sambhūta, the two were brothers in their previous lives. They became monks after experiencing much disrespect and other difficult situations. Sambhūta was once going through the city for alms, the chief-minister was able to identify him, and was fearful of him because Sambhūta knew some secret mishappenings of the chief-minister’s life. He pushed away the monk. Initially the monk was still, but eventually lost control. He used taijasa-labdhi and the city was on fire. Seeing the whole scene, the king requested for forgiveness. Even the brother, Citta consoled and urged him to retrieve his TaS power. He finally retrieved the power (Ut.13). The Citta-Sambhūta narrative (Jātaka, vol.4, No.498) is also found in Buddhist Jātaka which is very similar to the Jaina story. Yet the episode of using the burning fire is not depicted in the Buddhist version.

<sup>858</sup> Bh. 3.1.51: teya-lessaṃ paḍisāharai.

<sup>859</sup> In the narrative of Indra of Īśāna, the Indra was Tāmali-tāpasa in his previous life. The devas of Balicancā proposes him to resolve (nidāna) to become their Indra by the power of his penance, but he declines. By virtue, he is born as an Indra of Īśāna. The deva of Balicancā becomes furious about the decline and expresses it by disrespecting the dead-body of the tāpasa. The Īśāna Indra raged by this disrespectful treatment uses taijasa-labdhi on them. The Balicancā-deva when encounters this fire energy seeks for forgiveness. Eventually Indra retrieves back the power (Bh. 3.1.39-51).

<sup>860</sup> Bh. 3.1.47-51.

There is no standardization or structuralizing process found regarding the taxonomy of taijasa-samudghāta besides the distinction in hot- and cold-taijasa-samudghāta. The common factor of uṣṇa-taijasa-samudghāta is the causal factor of rage, anger etc. The most known cases are the narratives of Gośālaka and Vaiśampāyana ṛṣi.

Three taxonomies of TaS exist in Jaina sources: hot- and cold-TaS; active- and passive-TaS; retrievable and non-retrievable. Of these three, the last one is only evident in Śvetāmbara sources. The three are rooted in three different aspects: (1) function/purpose (2) status (3) ability to control. The first and second are metaphysical aspects of TaS. The third convey the will of the projector, denoting to possibility of controlling process.

Further, there is a difference of terminology in both traditions: vipula and saṅkṣipta is used in the Śvetāmbara canon and nissaraṇātmaka and anissaraṇātmaka in Digambara-scriptures. In Digambara sources, the nissaraṇa and anissaraṇa are associated with taijasa-ś., taijasa-labdhi, in addition to taijasa-samudghāta. Moreover, Vīrasena's anissaraṇātmaka-samudghāta lets us think, about the subtle-bodies accompanying during all projections, which unveils subtle aspects of samudghāta itself.

## 5. Ambiguous Aspects of Taijasa-Samudghāta

The concepts of the taijasa-labdhi and taijasa-samudghāta are not only unique and special, but ambiguous as well. The ambiguity pertains to various aspects.

- i. Non-living particles of TaS: Samudghāta involves projection of the soul, but the particles projected by TaS are described as non-living.
- ii. Ambiguous features: There are phenomena which share features with TaS but do not actually involve TaS. Thus, diverse aspects such as fire or poison expulsion appearing in non-TaS ventures create ambiguity. Certain aspects show similarity with TaS, but it is not the case ontologically.
- iii. Unidentified occurrence: Some occurrences demonstrate samudghāta-like features, but are not explicitly identified with it. I identify passages by Jaina authors or in Jaina texts which depict samudghātic traits, but are not explicitly identified as samudghāta.

### 5.1. Non-living Particles of Taijasa-Samudghāta

Bh. (7.10.230) proposes, the taijo-leśyā projected by the angry ascetic can fall in near or far off place. Wherever it falls, there its 'non-living' particles can lighten up, heating up

particles lying there. It remains unknown, which aspect or part of the projection, the soul persists and where up on it is acitta, i.e., non-living<sup>861</sup>.

## 5.2. Ambiguous Features: Resemblance of Non-Taijasa-Samudghāta with Taijasa-Samudghāta

The issue arises due to the visible overlap of some features of TaS, with features of non-TaS ventures. Descriptions of the projection of fire in mythical narratives include cases such as fire-protruding snakes, the ṛddhi of *dr̥ṣṭi-viṣa* (poison from projected the eyes)<sup>862</sup>, and *āśiviṣa*<sup>863</sup>, whereby the eyes can emit a power of poison or fire to the target.

Siddhasena<sup>864</sup> discussed this issue by presenting an example in order to differentiate the taijasa power from other forms of power. He raises a question concerning fire-rays thrown out from the mouth of those who lack the taijasa power. He suggests that these powers are related to the *kārmaṇa-ś.* and *audārika-ś.* and not to *taijasa-ś.*. The effort is only by *audārika-śārīra*, without engaging the subtle *taijasa-śārīra*. The additional role of *kārmaṇa-śārīra* is self-evident as it assists in every action. This explicitly states that powers of varied types may cause similar effects, externally or internally in the form of intentions. Siddhasena considers the fire expulsion as an effect of the power of *kārmaṇa-ś.* and *audārika-ś.*, yet he does not clarify whether it is related to *samudghāta*. The possibility is that it lacks TaS and any other *samudghāta* because only the *a-ś.* and *k-ś.* are involved. Siddhasena did not mention *vaikriya-ś.* probably for the examples which raised this question were related to humans only.

Malayagiri<sup>865</sup> in the *Āv.-M* mentions two types of *āśiviṣa* (a type of poisonous state), i.e., by birth (*jāti*) and by karma. The first category is of three types, namely crab, toad, and human. The second category includes humans and animals. Thus, humans can acquire this potency either by birth or by karma, i.e., effort. Moreover, *devas* can perform the same action by way of curse. It is an interesting concept that one can burn or kill others by mere curse. Thus, acts of burning, etc., can theoretically be caused through TaS, *vacana-siddhi* and *dr̥ṣṭiviṣa*, but it can occur even without *vacana-siddhi* as in the *deva*, without curse as in *āśiviṣa* or *dr̥ṣṭiviṣa* and without TaS as in the *dr̥ṣṭiviṣa*. Wittgenstein's concept of 'family resemblance' is useful to account for the ambiguities and overlap in the descriptions of these supernatural

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<sup>861</sup> Cf. Flügel, 2012.

<sup>862</sup> Bh. 15.95: A narrative states that the snake with poison eyes can put the target into ashes.

<sup>863</sup> *Āv.-M* vol.1, p.79.

<sup>864</sup> TS-S vol.1, pp.201-202.

<sup>865</sup> *Āv.-M* vol.1, p.79: *śāpa-prasādādinā paraṃ vyāpādayanti*.

powers<sup>866</sup>. Above all, it remains unclear which powers involved in the expansion of the soul and which powers involve mere projection of energy.

In major Indic-traditions, description of cursing and blessing and narratives of the fire emerging from the mouth of living beings, for instance for the purpose of a burning army on a battlefield can be found. However, these depictions lack any explicit link with the projection of the soul outside the body. Furthermore, in non-Jaina-traditions these phenomena are not explained with reference to the philosophical framework of dualism and the theory of samudghāta. Their magical aspects remain at the forefront, with scant metaphysical explanations.

### 5.3. Unidentified Occurrences

Jaina philosophy approves concepts such as of spells to take control of others' body (abhiyoga), possession (āviṣṭa), entering into another's body (para-kāya-praveśa) in texts such as Bhagavatī, Vyavahāra-Bhāṣya, Yoga-śāstra, and Jñānārṇava. However, Jaina texts or sources do not describe concepts such as the guru entering into the disciple's body for kuṇḍalinī awakening. It is not clear if samudghāta was thought to be involved in any of these or whether it was believed to be merely a matter of projecting energy without an expansion of the soul. The concept of para-kāya-praveśa itself needs extensive research within the Jaina textual corpus with reference to the frame of samudghāta.

## 6. Conclusion

The concept of taijasa-samudghāta has particular significance in Jainism as it is associated with the life of Mahāvīra, though there are debates about the occurrence of the episode, since the Digambaras do not acknowledge this episode. Irrespective of whether the episode of Mahāvīra and Gośālaka historically occurred or not, the taijasa-śarīra, its potency (labdhi) and its projection (TaS) can be studied in the context of the five-body-theory, with regard to types of labdhi, and samudghāta-theory respectively.

Taijasa-śarīra is predicated on two aspects, the taijasa-ś. aspect, described as endowing a living being with prabhā, i.e., radiance, and the taijasa-labdhi aspect, described as a special supernatural power. The taijasa-śarīra is said to provide radiance to other bodies as well. Why a body is needed to serve other bodies, and what can be the services of an action-less-body in

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<sup>866</sup> In Jaina-philosophy, varied types or list of supernatural powers are found, such as labdhi, vidyā, mantra, yoga and more. To depict one example: a cool-TaS is a power to heal, while there are many other healing powers such as āmarśauśadhi (healing by mere touch) etc. They have the common factor of healing but with its own methodological differences related to its accomplishment and applications.

the Jaina-philosophy, besides helping digestion and providing heat to the body, are philosophical puzzles.

Within Jaina-philosophy the *tajjasa-ś.* is also marked for its assumed permanent presence, even during the AG. Yet, this has been disputed as noted in only a single reference. Umāsvāti notes that some Jaina philosophers deny the eternal companionship of the *tajjasa-śārīra* with the soul.

By default, theory, *tajjasa-śārīra* and the *kārmaṇa-śārīra* eternally accompanying the soul are both organ-less. The former is also an action-less body. Hence, betwixt and between the *vaikriya-śārīra* as a transformation-body for action and *āhāraka-śārīra* as a communication-body, the *tajjasa-śārīra* is an energy-body whose powers can be employed by means of *samudghāta* for healing or killing. The initiative of *samudghāta* itself is an action, wherein the act of projecting is undertaken by the main-body. The usage of *vīrya*, i.e., the soul's own power, is implied. Since the *tajjasa-śārīra* is action-less, the task executed by the projected *tajjasa-samudghāta-ś.* will be action-less, i.e., executed by energy. The significance of an action-less-body can be apprehended by exploring the role of TaS. The particles projected during hot-TaS are depicted as *acitta*-fire where in it is non-living particles projected out to engage in burning. These concepts reveal that *ta-ś.* created during *tajjasa-samudghāta* an 'energy mass' which processes the task of burning or healing, similar to the chemical reaction process, which can destroy or alter the chemistry of target for healing. The projected state of TaS must involve the assistance of the main-body. Stating more explicitly, depending on the projector-body, the action must be *audārika-kāya-yoga* or *vaikriya-kāya-yoga*, because the soul cannot be completely action-less except in 14th *guṇasthāna*. We are not told when the *sacitta-TaS* (TaS accompanied by soul) becomes *acitta* (non-living). It is evident as long as it is *sacitta-TaS*, the action must persist. Hence, the action of the main-body or projector body must be implied<sup>867</sup>.

The concept of action-lessness associated with a task brings to attention that in Jaina-philosophy, there are two types of bodies: the action-bodies (*A-ś.*, *V-ś.*, *K-ś.*, *Ā-ś.*) and energy-body (*Ta-ś.*) to execute tasks. Both types of bodies are nothing but matter. Hence, matter executes dual types of roles: energy and action, reminding Albert Einstein's famous mass-energy-theory, with which they could be compared. Though *Ta-ś.* has mass, it executes the role of energy. Thus, in Jaina-philosophy mass and energy are attributes of matter co-existing<sup>868</sup>

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<sup>867</sup> Cf. Flügel, 2012.

<sup>868</sup> Although the debate persist if mass converts into energy or 'the mass and energy are the same property of physical systems. Consequently, there is no sense in which one of the properties is ever physically converted into the other' (Baierlein, 2007, pp.320-25).

rather than being convertible aspects like the concept of Einstein ( $E=mc^2$ ). The *kārmaṇa-śarīra* is a body without mass in Jaina-philosophy but does perform action. I intend to highlight the nature of association of mass and energy in Jaina-philosophy. The concept of a mass-less state does not necessarily require that it is an energy state of matter as in K-ś. They are not merely complementary aspects of matter. A mass-less entity can perform action and a *taijasa-śarīra* which has mass simply acts as an energy-body. Presumably, it implies that mass and energy are not alternate states of the matter in Jainism, they may or may not exist simultaneously as an attribute of matter.

The feasibility of TaS is differently depicted in both traditions. The Śvetāmbara-literature proposes that TaS is possible in all life-forms except hell-beings, and beings devoid of a mental faculty. The case of devas performing TaS is also attested by narrative-literature. The Digambara-literature on the contrary considers that TaS is possible only for a male ascetic, although he should not execute this power.

Umāsvāti in the attempt of stating the discrepancy that some believe *taijasa-śarīra* is *labdhi*-generated only, also states that they believe the combinations of A-K-Ta-V and A-K-Ta-Ā can be a possible, due to the activation of multiple-*labdhis*. But simultaneous activation of multiple *labdhis* is denied based on a few concepts. Thus, Umāsvāti is presenting two discrepancies related to both the theory of *śarīra* and of *labdhi*.

The taxonomies of TaS are varied, but the distinction between hot- and cold-TaS is most common. The hot-TaS is given more emphasis in Jaina sources for reasons unexplained. It can be inferred that because hot-TaS is associated with Mahāvīra and ethically its use admonished in Jaina sources, hence, it receives greater attention. TaS and VS are the only types of *samudghāta* which are sub-divided into good and bad projections.

The dichotomy of hot-TaS and cold-TaS has been further investigated with regard to their potencies, possible functions, processes of projection and conditions or criteria of these powers. The description of the potencies and possible functions varies amongst Jaina authors. There is no uniform theory.

The later Digambara-literature conveys that the good and bad TaS are projected in a human shape and a cat shape from the right and the left shoulders, respectively. This anthropocentric view expresses the distinct valuation<sup>869</sup> of body parts according to the intent or purpose of *taijasa-samudghāta*. Such distinct depictions of auspicious and inauspicious

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<sup>869</sup> The general preference for the right side of the body is also but not-only a pan-Indic predilection. See L. Dumont (1980).

forms of projection are uniquely found of TaS. In narrative contexts parts of the body such as mouth and eyes are said to be associated with TaS by some sources.

Through narratives<sup>870</sup> we are told that a taijasa-samudghāta can be retrieved if one's mind change. Moreover, the methods of retrieving back are referred only in the context of depictions of dangerous projections. Nevertheless, it does not follow that the rest of the projections cannot be reverted. Rather there is mere absence of explicit explanations. Depictions of the possibility of retraction reflect the psychology of the authors, attuned to their non-violent values conveying that one can stop one's own injurious acts.

Our investigation of the ontology of taijasa-samudghāta suggested that the distinction between healing or injurious projections dissolves in the question of the nature of matter. Research demonstrates that the Jainas theorised that the acts of healing and killing are rooted in the same taijasa-śārīra, the same soul, the same labdhi, and the same type of karma involved, yet the target varies drastically. The difference is explained by the aspirations of the embodied soul driven either by compassion or cruelty, which channels the same type of matter differently. The Jaina concept of the ability of the soul in varied ways to regulate matter differently and matter's ability to function accordingly in different ways, is the foundation for the concept of TaS<sup>871</sup>.

The distinction between nissaraṇātmaka and anissaraṇātmaka is invoked by various Digambara authors, with seemingly minor variations. These terms are depicted as two types of taijasa-śārīra by Akalaṅka and Vīrasena. But Vīrasena also mentions two types of TaS. Vidyānandin and Bhāskarnandin propose nissaraṇa- and anissaraṇa-labdhi.

Vīrasena leaves the issue without characterising anissaraṇātmaka samudghāta, which I propose can be interpreted as a projection of non-labdhi-taijasa-śārīra, since subtle bodies by default accompany all samudghātas. Although the term anissaraṇa means 'not going out', it accompanies the soul by default, be it during transit-journey or samudghāta. The projection of subtle-bodies (K-ś. and Ta-ś.) during all projections are neither explained in detail nor listed in the seven types of samudghāta. Only the unexplained anissaraṇa-TaS of Vīrasena confers identity to the undescribed projections of subtle-bodies during all samudghāta. Similarly, phenomena such as entering into other's bodies (PKP), if it indeed entails samudghāta, also remain unlisted.

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<sup>870</sup> Bh. 3.1.51, p.31: teya-lessaṃ paḍisāharai.

<sup>871</sup> Cf. Flügel, 2012.

The annisaraṇa-TaS of Vīrasena also assists towards identifying the process and tools involved in these initiatives of entering into other's bodies.

The ambiguities associated with the concept of TaS has different origins. Three can be mentioned here: (1) While the particles shed by TaS that burn the target are non-living, the question of their association with the samudghāta remains. (2) The acts of burning, etc., are also feasible by powers not related to samudghāta which can be understood in terms of Wittgenstein's notion of family resemblance. (3) Other concepts such as PKP seem to be overlapping with TaS though further research can provide any stance.

Overall, the enigmatic aspects of TaS are varied such as: action-less task executed by action-less taijasa-śarīra; diverse aspects of causal factors which inform śāpa and anugraha; anissaraṇātmake-TaS of Vīrasena; the projection of non-labdhi-taijasa-śarīra in all types of samudghāta; the enigma of PKP. Thus, although the concept of taijasa-śarīra and its corresponding form of samudghāta have shown potential for conceptual evolution, Jaina ācāryas have not documented various ambiguous aspects. Thus, the implications of the concepts of TaS largely remain unknown to us.

## VII. ĀHĀRAKA-SAMUDGHĀTA

### 1. Introduction

Jina in the Jaina-tradition is the original propagator of the religion (tīrthāṅkara), enlightened (kevalī), embodiment of the truth (āpta) and spiritual refuge (śaraṇa). The Jina receives the most prominent place within Jaina religiosity<sup>872</sup>. As he is the sole credible or authoritative person (Āpta-puruṣa), a need to reach Jina with the query can be a crucial pursuit.

According to Jaina cosmographic texts, we dwell in the Bharata continent, in the present regressive time cycle. Vardhamāna Mahāvīra was the last prophet of the present age. After his liberation, meeting a Jina, an omniscient Jaina prophet, is currently said to be impossible in this cosmic region. However, the scriptures<sup>873</sup> proclaim the eternal presence of a Jina in other parts of the Jaina cosmos called Mahāvideha, where Jinās are believed to be always present, hence these lands are blessed lands and are said to be located approximately 193,950,000 km north of the Bharata<sup>874</sup> region.

Thus, a key question arises as to how can one access the distant Jina? The topic of meeting the Jina in Mahāvideha lacks a consolidated presentation within the Jaina-tradition, and it did not receive much attention from modern scholars.

Jaina-scriptures mention various methods of reaching the Jina, such as: VS, jaṅghācāraṇa-labdhi, ĀS and others. Āhāraka-samudghāta (projections of the translocation-body) is one among them, in which an āhāraka-śārīra is created and projected to visit the Tīrthāṅkara or Jina in a certain part of the universe such as Mahāvideha, and others. This could be regarded as a unique opportunity but during such contact the Jina does not intervene to directly render liberation<sup>875</sup>.

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<sup>872</sup> Even most variants of their 'Namaskāra Mahāmantra' start with revering the Jina rather than the liberated souls .

<sup>873</sup> According to Jaina cosmology, as depicted in Āv.-J (vol.1, pp.159-60) etc. , there are three types of lands which have the presence of Jina: Mahāvideha, Bharata and Erāvata. Of these the latter two have the presence of the Jina only for a short time (3<sup>rd</sup> and 4<sup>th</sup> eon of the half cycle). The reason being that these lands endure the cyclical evolution enabled by the impact of cyclical time (kāla cakra). Mahāvideha is a land which endures linear time and is thus blessed with the perpetual presence of the Jina.

<sup>874</sup> Flügel, 2005, p.197.

<sup>875</sup> Jaina scholastics do not propose that the Jina can intervene in the liberation process by their way of blessings. Every soul is responsible for it's one own fate and must pursue its own journey. The Jinās are mere revealers of truth and propound the path toward salvation. Yet meeting can be longed for, with the purpose of understanding the truth.

Siddhasena<sup>876</sup> mentions that the āhāraka-śarīra is the only body that is not formed at birth. This assists in understanding the Jaina concept of the body. My research focuses on the studies of the concept of āhāraka-samudghāta and of the āhāraka-śarīra in Jaina texts of both traditions. I examine āhāraka-ś., its significance, sanctification, conditions and unobstructed nature of body as described in Jaina sources.

## 2. Interpretations of the term ‘Āhāraka’

The Pkt. term āhārāya is rendered as Skt. āhāraka, which is derived from √hr̥ (meaning to take away) with a prefix ā, meaning ‘to receive’. Jaina sources unanimously explain the word ‘āhāraka’ as ‘āhriyate’<sup>877</sup>. Some sources further describe it providing three different understandings of the term. The term is understood as to receive and ‘to create’. The former is further interpreted with two different meanings. Two interpretations of ‘to receive’ are: to receive knowledge and to receive subtle particles. Āhāraka according to PSM<sup>878</sup> is ‘a special body created by a caturdaśa-pūrvī and one who receives nourishment’. Thus, in the case of body-theory the term āhāraka receives a technical meaning denoting body receiving knowledge or particles.

The connotations are:

### I: Receiving the ‘meaning’

The Pañca-Saṅgraha<sup>879</sup>, SS<sup>880</sup>, UAR cited in Dhavalā<sup>881</sup>, Vīrasena’s Dhavalā<sup>882</sup> itself and Nemicandra’s Gommatasāra<sup>883</sup> describe the word ‘āhāraka’ referring to the receiving of the subtle meaning of the answer to a question. Vīrasena<sup>884</sup> and Nemicandra<sup>885</sup> claim that the journey could also be to a śruta-kevalī.

### II: Receiving the ‘particles’

Umāsvātī<sup>886</sup> mentions, ‘receiving of āhāra is āhāraka’. In the Dhavalā<sup>887</sup>, Vīrasena describes the āhāraka-śarīra as the body which goes to the kevalī and receives the subtle

<sup>876</sup> TS-S vol.1 p.208: ajanmajatvaṃ ca sāmānyam.

<sup>877</sup> TS-U, 2.49; SS §2.36.331; Pra.-M<sub>1</sub> p,783: kaijjanmi samuppanṇe suyakevaliṇā viṣiṭṭha-laddhīe, jaṃ ettha āharijjai bhaṇittam āhāragam tam tu.

<sup>878</sup> PSM, vol.1, p.160.

<sup>879</sup> Pañ.(Un) v.1.97.

<sup>880</sup> SS §2.36.331.

<sup>881</sup> The Dhavalā’s reference could be drawn from the Pañca-Saṅgraha. (UAR<sub>1</sub>, 1.1.56, v.164, p.294).

<sup>882</sup> Dh.<sub>1</sub> p.333-34: āharati ātmasāt-karoti sūkṣmān arthān aneneti āhārah.

<sup>883</sup> GJ<sub>1</sub> v.239.

<sup>884</sup> Dh.<sub>14</sub> 5.6.239, p.326.

<sup>885</sup> GJ v.236.

<sup>886</sup> TS-U 2.49: āhāragam āhriyate ity āhāryam

<sup>887</sup> Dh.<sub>1</sub> 1.1.56, p.164-294; JSK, vol.1, p.295. Vīrasena himself explains it as that, ‘by means of which the subtle meaning is received, and absorbed is āhāraṇa.

particles, hence it is called āhāraka. On another occasion, he also describes the one which subtle particles received as soft expert (aṅhā / nipuṇa), white, pleasant smelling, beautiful enough to create the body and hence it is known as āhāraka. Further<sup>888</sup> he also states that ‘āhāraka dravya serves as a touch stone, it is the best qualified amongst those qualified (nipuṇa), the expert amongst the experts (atiniṣṇāta). These subtlest of the subtle (sūkṣma) is received by them, ... hence āhāraka<sup>889</sup>’.

Śruta Sāgar states<sup>890</sup> ‘that which receives, processes, produces, and reverts back is āhāraka’. Śruta Sāgar seems to mention the procedure which involves the body production and its withdrawal rather than its function, but this is a later source.

III: ‘Āhriyate’ meaning ‘creates’ (nirvarttyate)

The term āhriyate is also interpreted as ‘nirvaryate’<sup>891</sup> which means ‘creates’ by Pūjyapāda and Malayagiri<sup>892</sup>.

The interpretation of ‘creates’ though is applicable to all three bodies (V-ś., A-ś., Ā-ś.), āhāraka-ś. receives a special designation. The rationale for the interpretation of ‘creates’ is as follows: primarily vaikriya-ś. and audārika-ś. are created during birth, it is only the āhāraka-ś. which is created only by self-effort using labdhi for a special purpose.<sup>893</sup>

The term āhāraka, linguistically interpreted as to ‘receive’, is philosophized by Jaina authors. Vīrasena associates the term with both the ‘receiving’ and ‘knowing’. The interpretation of receiving the meaning from the Jina or a śruta-kevalī, depicts the purpose of the projection.

Further, when he describes the meaning as receiving of particles, he adds a note that the particles are best of the best, etc. It is imperative to remember that the particles received for the production of any three bodies (a-ś., v-ś., ā-ś.) are āhāra-vargaṇa in Digambara sources. Although all the bodies receive same type of vargaṇa, yet Vīrasena says during the creation of Ā-ś. the particles received are the best. Hence the term āhāraka is justified.

Thus, the meaning ‘to receive’ is associated with purpose and metaphysics of process by Vīrasena. Further the interpretations ‘receiving’ and ‘creating’ are interconnected steps of

<sup>888</sup> Dh.14 5.6.240, p.327: āhāra-davvāṇaṃ majjhe ṇiṇṇadaraṃ ṇiṇṇadaraṃ khandamaṃ āhāra-sarīra-ṇippāyaṇaṭṭamaṃ āharadī gheṇhadī tti āhārayaṃ.

<sup>889</sup> Dh.14 p.327.

<sup>890</sup> TS-Śru p.104: Āhriyate utpādyate niṣpādyate nirvartyate yat tad āhārakaṃ.

<sup>891</sup> SS §2.36.331: āhriyate nirvaryate iti āhārakaṃ.

<sup>892</sup> Pra.-M<sub>1</sub> p.783: tathā-vidha-prayojanotpattausatyāṃ viśiṣṭa-labdhi-vaśād āhriyate-nirvarttyate ity āhārakaṃ.

<sup>893</sup> TS-S vol.1, p.195: viśiṣṭa-prayojanāya; Pra.-M<sub>1</sub> p.783: tathāvidha prayojanotpatau satyāṃ viśiṣṭa-labdhi vaśād āhriyate.

the process of ĀS, during which one receives particles and then processes it to create a new body.

Jaina-theory advocates <sup>894</sup> that communication is assisted by material particles synchronically, it could also mean, to receive the answer in the form of atomic particles.

#### IV: Āhāraka meaning ‘vessel’ (ādhāraka)

Schubring illustrating the āhāraka mentions that ‘its name should be ‘ādhāraka’, in that the body represents a ‘vessel’ either for him who, for the time of 1 muhūrta at the longest (T. p.60, 9), slips into it which is no higher than a rayaṇa<sup>895</sup>, or else for the instruction brought home by its bearer from a consultative magic change of place. But it was not before Umāsvāti, that the latter purpose was introduced’. The hypothesis of Schubring associates it with the purpose of reaching to the Jina. The body as a carrier of the soul is common in all three samudghātas (VS-triad). The purpose of āhāraka-samudghāta is to travel to the distant land of Jina, to resolve a question etc.<sup>896</sup> But distinctively, the slipping into a body in case of VS or TaS is to execute a task, hence differently oriented. Hence, the word ‘ādhāraka’ is applicable for the āhāraka-samudghāta-śarīra since it serves as a carrier of the message.

### 3. Description of the Āhāraka-Śarīra

Śaṭkhaṇḍāgama<sup>897</sup> describes the āhāraka-śarīra as composed of expert (nipuṇa), soft (snigdha), and subtle (sūkṣma) āhāra particles, they are subtler hence āhāraka. Both are similar concepts with their own uniqueness. The TS<sub>2</sub><sup>898</sup> describes the āhāraka-śarīra as auspicious (śubha), pure (viśuddha) and unobstructed (avyāghāti). I first ponder over Śaṭ., and then deal with TS.

The Śaṭkhaṇḍāgama describes the āhāra-dravya of āhāraka-śarīra. The āhāra-dravya the ‘nourishing-particles’ are received to create any of the three bodies (A-ś., Ā-ś., V-ś.) in the Digambara-tradition. Of the particles, those received for creating the āhāraka-ś. are described as: nipuṇa, snigdha, and sūkṣma. Vīrasena explains that nipuṇa means soft (aṇhā and mṛdu) snigdha means white, fragrant, good, and beautiful, and sūkṣma is used to denote unobstructed.

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<sup>894</sup> For Jainas, the mind (mana) is both physical (dravya) and bhāva (psychical). The Jina formulates the answer by means of a metabolic process of receiving the particles related to mind (mano-vargaṇa). Having acquired the particles, they are processed into a sentence. In our case to construct the answer, particles are received and eventually released in the sentence form to be received by the being with āhāraka-śarīra.

<sup>895</sup> Schubring, 1962, pp.138–39.

<sup>896</sup> For these reasons the literal translation of āhāraka-ś. as translocation-body (Glasenapp 1962, p.12) is not apt, rather technically it must be a ‘receiving-body’.

<sup>897</sup> Śaṭ.14 5.6.239, p.326: nipuṇāṇam vā nipṇāṇam vā suhumāṇam vā āhāradavvāṇam suhumadaram idi āhārayaṃ.

<sup>898</sup> TS<sub>2</sub> 2.49.

To produce the āhāraka-śārīra the softer (nipuṇatara) and whiter (snigdhatara) particles must be grabbed, hence it is called āhāraka-śārīra. Vīrasena and Nemicandra describes it as white (dhavalām) as a swan<sup>899</sup>, and Brahmadeva in Dravyasamgraha-Ṭīkā<sup>900</sup> describes it as a crystal body.

Umāsvāti's auto-commentary<sup>901</sup> on the TS renders<sup>902</sup> dual meanings to each of the terms - śubha, viśuddha and avyāghāti. I discuss each term interpreted by Umāsvāti and other Exegetes. Śubha which literally means auspicious is rendered by two meanings by Umāsvāti based on the content and configuration. Umāsvāti interprets śubha as 'made of auspicious particles'. Siddhasena<sup>903</sup> understands auspicious particles to be of 'good colour, taste, smell and touch'. Umāsvāti renders another meaning to śubha based on its status, i.e., 'śubha pariṇāma'. The term pariṇāma remains unexplained by Umāsvāti and is explained by Siddhasena. He describes it as 'body with a symmetrical configuration (sama-caturasra)'. Pūjyapāda<sup>904</sup> provides two rationales for the auspiciousness of the āhāraka-śārīra. It is auspicious as the action of āhāraka-ś. is consequence of good karma (puṇya). He also provides an analogy of grain and vital energy wherein grain is the cause of vital energy and hence the former is identified by latter.

Umāsvāti further describes āhāraka as viśuddha (very pure) and he gives two meanings to it, based on its construction and action. Firstly, āhāraka-śārīra is viśuddha as it is constituted of 'pure particles'. Siddhasena explains that 'pure particles' can be understood as constituting a 'crystal like body'<sup>905</sup>. The other analogy given for viśuddha is śukla, i.e., a white body. Secondly Umāsvāti uses the phrase, viśuddha pariṇāmam as an adjective. Here again,

<sup>899</sup> Dh.4 1.3.2, p. 28; GJ.v. 238: uttama-aṅgamhi have dhādu-vihīṇaṃ suhaṃ asaṃhaṇaṇaṃ, suha-saṭhāṇaṃ dhavalām hattha-pamāṇaṃ pasatthudayaṃ.

<sup>900</sup> DS-Br. v.10.26.

<sup>901</sup> TS-U 2.49, vol.1, p.208: śubham iti śubha-dravyopacitaṃ śubha-pariṇāmaṃ cety arthaḥ. viśuddham iti viśuddha-dravyopacitaṃ asāvadyaṃ cety arthaḥ. avyāghātīti āhāraka-śārīraṃ na avyāhanti na vyāhanyate cety arthaḥ.

<sup>902</sup> Each term of the sūtra (TS<sub>2</sub> 2.49) is inclusive of more than one meaning. But the term 'ca' in the sūtra rather has multiple interpretations, described differently by varied commentators. Umāsvāti's auto-commentary designates it as 'and' connecting śubha and viśuddha. Siddhasena, considers it as a renderer of holistic meanings (ca sabdaḥ samuccaye). SS interprets 'ca', as inclusive of the un-mentioned causal factors of the ĀS.

<sup>903</sup> TS-S vol.1, p.208: śubhāni dravyāṅīṣṭa-varṇa-gandha-rasa-sparśa-bhāñji taiḥ pracitaṃ nirvartitaṃ, śubhaḥ pariṇāmaś caturasraṃ sansthānam ākāro yasya tac chubha-pariṇāmaṃ, cāhārakaṃ bhavati.... viśuddha-dravyopacitaṃ śubha-pariṇāmaṃ ceti. viśuddham iti viśuddha-dravyopacitaṃ asāvadyaṃ cety arthaḥ. svaccha-sphaṭika-śakalam iva sakala-vastu-pratibimbādhāra-bhūtaṃ viśuddha-dravyopacitaṃ ucyate. apare varṇayanti-viśuddham śuklam atra vivakṣitaṃ, idam na himsādu pravartate, na ca himsādi-pravṛttitaiḥ utpadyate, tasmād viśuddham asāvadyam āhārakaṃ ity ucyate. avyāghātīti vyāhantaṃ śīlam asya vyāghāti, na vyāghāti avyāghāti, āhāraka-śārīraṃ na kiñcid vyāhanti vināśayati, na vyāhanyate iti, na ca tad anyena padārthena vyāhantaṃ śakyate.

<sup>904</sup> SS 2.49, §357: śubha-kāraṇatvāc chubhavyapadeśaḥ. Śubha-kārmaṇa āhāraka-kāya-yogasya kāraṇatvāc chubham ity ucyate annasya prāṇa-vyapadeśavat. Viśuddha-kāryatvād vi-śuddha-vyapadeśaḥ.

<sup>905</sup> TS-S vol.1, p.208: viśuddham dravyopacitaṃ.

Siddhasena<sup>906</sup> explains that it is a ‘body which neither undertakes any violence nor is created to perform violence’. The notion of non-violence must be relative, as all the bodies are prone to violence<sup>907</sup>. In the Digambara TS commentary, Pūjyapāda<sup>908</sup> describes viśuddha as an attribute of that body which is ‘caused by good karma’. He justifies, the kārmiic cause and the physical effect are described as pure by pointing to the frequent identification of its cause-and-effect relation. To explain this, he presents the analogy of yarn and cloth<sup>909</sup>. The yarn is the cause of cloth; hence the yarn is often designated as cloth.

Ṣaṭ. and TS-U<sup>910</sup> describe the body as avyāghāti and sūkṣma respectively both eventually indicating its ‘unobstructedness’. The Ṣaṭkhaṇḍāgama<sup>911</sup> describes it as subtle (sūkṣma) explaining the nature of the body, which makes an unobstructed travel feasible. TS<sub>2</sub> describes it as unobstructed (avyāghāti) to explain the nature of the travel. Regarding TS, the auto-commentator Umāsvāti himself, Pūjyapāda and Akalaṅka, all unanimously describe the quality ‘un-obstructed’ as ‘neither does it obstruct nor gets obstructed by others’. The commentator on the Ṣaṭ., Vīrasena, renders examples for the same explanation. The unobstructed nature implies a journey having the potency to cross through mountains, pillars, water, rocks, etc., and moreover is unimpeded by any obstacles such as poison, fire, etc.<sup>912</sup>.

For sure, the Ṣaṭkhaṇḍāgama school has its own terminology to explain āhāraka-ś. different from TS<sub>2</sub><sup>913</sup>. The Digambara commentators of the Tattvārtha such as Pūjyapāda, Akalaṅka, etc., focus on the karma-theoretical explanation to describe the good aspect of the body as highlighted in TS 2.49. Overall depictions by Umāsvāti convey auspicious and pure aspect of the āhāraka-śārīra in the context of constituted elements and configuration, good action, and non-violence. Siddhasena refers to good colours, while the Dhavalā and Akalaṅka notes its white color. Overall, all named aspects of the āhāraka-śārīra denote its auspiciousness and subtleness.

<sup>906</sup> TS-S vol.1, p.208: viśuddham pariṇāmam idam na hinsādaḥ pravartate, na ca himsādi-pravṛttitaḥ utpadyate, tasmād viśuddham asāvadyam āhāraḥ ity ucyate.

<sup>907</sup> Bh. 8.259-269 states that there are four possible combinations of kriyā by the āhāraka-śārīra: three, four, five or no kriyā. This implies the possibility of violence, even though it might not be intentional.

<sup>908</sup> SS 2.49, §357 : Viśuddha-kāryatvād vi-śuddha-vyapadeśaḥ. Viśuddhasya puṇya-karmaṇaḥ aśabalasya nirvadyasya kāryatvād vi-śuddham ity ucyate tantūnām kārpaśa-vyapadeśavat. ubhayato vyāghātābhāvād avyāghāti.

<sup>909</sup> SS 2.49, §357: viśuddhasya puṇya-karmaṇaḥ aśabalasya nirvadyasya kāryatvād viśuddham ity ucyate, tantūnām kārpaśa-vyapadeśavat.

<sup>910</sup> TS-U 2.49: avyāghātīti āhāraḥ śārīraḥ na vyāhanti na vyāhanyate cety arthaḥ.

<sup>911</sup> Ṣaṭ.14 5.6.239, p.326.

<sup>912</sup> Dh.14 5.6, p.327.

<sup>913</sup> This can also affirm the stance that the author of the TS, is indeed the same person as the composer of the auto-commentary as it is aligned with the Śvetāmbara-tradition, and not influenced by the Digambara phraseology.

### 3.1. Sanctification of the Āhāraka-Śarīra

The Āhāraka-śarīra is considered to be unique amongst the types of bodies distinguished within Jaina-tradition. It is considered to be the most beautiful body projected<sup>914</sup> of all bodies. In a list of ‘the most beautiful bodies of the universe’ presented by Śvetāmbara authors such as Jinadāsagaṇi<sup>915</sup> and Saṅghadāsagaṇi<sup>916</sup> the āhāraka-śarīra is listed third. The body of the Jina is said to be the most beautiful body of all. Infinite times less is the beauty of the bodies of the Gaṇadhara. Infinite times less than the Gaṇadhara’s physical beauty is one of the āhāraka-śarīra. And further, infinite times less is the beauty of the Anuttaropapatīka-deva-śarīra.

The Dhavalā<sup>917</sup> describes the size of the āhāraka-śarīra to be one cubit<sup>918</sup>. The Pravacana-Sāroddhāra commentary<sup>919</sup> explains that the āhāraka-śarīra does not undergo a slow process of growth like that of an audārika-body, but is fully developed in height, little less than a cubit (deśon-nyūna-ratni) or one cubit.

The Dhavalā in its descriptions of its form of action (yoga), affirms the presence of ten vital energies (prāṇās) in the āhāraka-kāya-yoga state and of seven prāṇās during the āhāraka-miśra-kāya-yoga. This implies the presence of five senses, mind, and speech in this body. The action in the miśra (mixed) state occurs when the bio-potentials are not fully acquired, hence the prāṇās are less. Interestingly of the ten prāṇās, one is āyusya-prāṇā. What does the author imply by stating the presence of āyusya-prāṇā is ambiguous?

Vīrasena<sup>920</sup> and Nemicandra<sup>921</sup> adds that the ‘āhāraka-śarīra ascends from the best part of the body, i.e. [it is] released from the head. This body lacks blood etc. and the seven elements (dhātu). It is auspicious without a bone structure (sanhanana), perfect symmetrical configuration (samacaturasra), white, measures one hand in length, results from the fruition of auspicious-nāma-karma’.

### 3.2. Significance of the Āhāraka-Śarīra in the Jaina-Philosophy of the Body

The concept of the āhāraka-śarīra is embedded in or presupposed by many other Jaina theories. The concept of samudghāta and the theory of body are intertwined; functionally

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<sup>914</sup> Dh.1 1.1.1.56, v.164, p.294; JSK, vol.1, p.295.

<sup>915</sup> Āv.-J p.329.

<sup>916</sup> BKaB vol.1, v.1197.

<sup>917</sup> Dh.4 1.3.2, p.28.

<sup>918</sup> A cubit, i.e. one hand is equal to 24 āṅgula.

<sup>919</sup> PS-Si. vol. 2, 1580-1582, p.444.

<sup>920</sup> Dh.4 1.3.2, p.28; Dh.7 2.6.1, p.300.

<sup>921</sup> GJ v.237: uttama-aṅgamhi have dhādu-vihīṇaṃ suhaṃ asaṃhaṇaṇaṃ, suha-saṭhāṇaṃ dhavalāṃ hattha-pamāṇaṃ pasatthudayaṃ.

neither of them is feasible without the other and philosophically both are two sides of the same coin. Without the notion of body, samudghāta is not possible and without samudghāta, the concept of āhāraka-śarīra is irrelevant.

Added to this, āhāraka-śarīra comes into play with the affirmation of the cosmological theory of three realms, the concept of multiple lands resided by the Jinas, and the theory of varied time cycles in varied lands. Thus, the nexus of the body-theory, the cosmological-theory, and moreover, the theory of multiple lands, with always dwelling Jina, serves as a nexus of Jaina ontology and geography. The notion of Jina in other lands could be relegated as mythological, but the Jaina body-theory associated with the diverse dimension of the cosmos reserves its cosmological and ontological significance. One could thus argue that Jaina mythology finds its place within cosmology and ontology. The body-theory without others is incomprehensible, though which theory stands first in documentation is a historical question.

#### 4. Conditions for Āhāraka-Samudghāta

The conditions for āhāraka-śarīra vary in both traditions.

##### 4.1. Śvetāmbara-Literature

The Bhagavatī<sup>922</sup> and the Prajñāpanā<sup>923</sup> describe the conditions of one who undertakes āhāraka-kāya-yoga or āhāraka-miśra-kāya-yoga (āhāraka-yoga-duet) and one who owns āhāraka-ś. respectively to be a special type of an ascetic: one with supernatural powers (ṛddhi), with negligence (pramatta-saṃyata), with the right perspective (samyag-drṣṭi), with accomplished bio-potential (paryāpta), and with a life span of numerable years (sankhyeya-varṣa). That the Bhagavatī and the Prajñāpanā offer similar descriptions should not be a surprise<sup>924</sup>. By contrast, the Tattvārtha-sūtra<sup>925</sup> of the Śvetāmbara-tradition<sup>926</sup> mentions the status of a caturdaśa-pūrvī<sup>927</sup> as a requirement for ĀS<sup>928</sup>. A caturdaśa-pūrvī is one who has the

<sup>922</sup> Bh. 8.9.406, p.156; 8.1.62-63: jai āhāraka-śarīra-kāya-payoga-pariṇae kiṃ maṇussāhāraka-śarīra-kāya-payoga-pariṇae? amanussā-hāraka jāva pariṇae? evaṃ jahā ogāhaṇa-santhāṇe jāva iḍḍhi pattapamatta-sanjaya-samma-diṭṭhi-pajjattaga-sankhejjavāsāyua jāva pariṇae.

<sup>923</sup> Pra.3 §21.72.

<sup>924</sup> In the Bhagavatī, we are constantly informed that the details could be seen in the Prajñāpanā, ‘as in the Prajñāpanā’ etc. Hence the coherence of the theories in Bhagavatī and Prajñāpanā should be no surprise.

<sup>925</sup> TS<sub>2</sub> 2.49: śubhaṃ viśuddhaṃ avyāghāticāhārakaṃ caturdaśa-pūrvadharaśyaiva.

<sup>926</sup> In the Dig. tradition the TS sūtra reads without the term caturdaśa-pūrvī instead says pramatta-saṃyata.

<sup>927</sup> In the Jaina-theory of knowledge, the caturdaśapūrvī are the most knowledgeable next to the kevalin. As mentioned in the Bṛhadkalpa-sūtra-Bhāṣya (BKa vol.1, 73-78, p.27) taṃ ciya visujjhamāṇaṃ, bindiyamādī kameṇa vinneyaṃ, jā honta ṇuttarasurā, sarva-visuddhaṃ tu puvvadhare.

<sup>928</sup> Śaṭ.9 v.4.1.13 ṇamo coddasa-puvviyāṇam. In Śaṭkhaṇḍāgama, the author reverts to the caturdaśapūrvī.

knowledge of the fourteen Pūrvas<sup>929</sup>. The commentator Malayagiri<sup>930</sup> specifies that because according to the TS-S the āhāraka-labdhi can only be acquired by a caturdaśa-pūrvī, hence it is a required condition. Further, he clarifies that not all caturdaśa-pūrvī will have acquired the āhāraka-labdhi. This seems logical as Viś.<sup>931</sup> and PS<sup>932</sup> etc., listed them separately in the list of labdhis.

Siddhasenagaṇi<sup>933</sup> and Haribhadra<sup>934</sup>, in their respective Tīkās further distinguish, ‘the two types of caturdaśa-pūrvīs, bhinnākṣara<sup>935</sup> (knower of the modes of each letter) and abhinnākṣara (lack distinct subtle knowledge such as ability to cognise the modes of each letter). Of the two only the latter undertakes ĀS. The concept of different degrees of knowledge amongst caturdaśa-pūrvī is confirmed by Malayagiri’s<sup>936</sup> stance who lists 6 different levels (ṣaṭ-sthāna-patita) of caturdaśapūrvīs. TS-S’s Siddhasena<sup>937</sup> asserts, ‘ĀS is undertaken by abhinnākṣaras only, not bhinnākṣaras. Due to the absence of doubt [in them]. Even excitement does not arise in the adept (bhagavat). [Moreover], having acquired [a state of] higher tranquillity, [the] modes of [every] letter of the completely śruta-jñāna is known to them’. He also adds, ‘abhinnākṣaras have not yet accomplished a complete detached (vītarāga) state, hence unsatisfied might undertake [ĀS]’. Haribhadra<sup>938</sup> states that they are as śruta-kevalī. The claim by Haribhadra is disputed. Abhayadeva<sup>939</sup> and Malayagiri<sup>940</sup> refers to an old source that is of the opinion that, ‘śruta-kevalīs undertake the ĀS’. Thus, the view creates a conceptual problem, which I further discuss when dealing with the Digambara view.

Malayagiri<sup>941</sup>, refers to Cūrṇi (unknown) describing the gender differences: ‘the ‘females’ eligible for liberation (bhavya) are not eligible for TaS, ĀS, status of arhat, vasudeva etc.’

<sup>929</sup>The Pūrvās are fourteen ancient texts in Jaina canonical literature (āgama). One who is well versed in the Pūrvās is a Pūrvadhara. See Appendices 2 for details.

<sup>930</sup> Pra.-M<sub>2</sub> v.336, p.576; v.343, p.597.

<sup>931</sup> Viś. v.799.

<sup>932</sup> PS vol.2, 1580-1582.

<sup>933</sup> TS-S vol.1, p.209.

<sup>934</sup> TS-H p.145; TS-S vol.1, p. 209: bhinnākṣaraḥ, tasya ca śruta-jñāna-saṁśayāpagamāt praśnābhāvas-tataścāhāraka-labdhitām api naivopajīvati vinālanbanena, sa eva śrutakevali bhanyate, śeṣaḥ karoty akṛtsna-śruta-jñāna-lābhād avītarāgatvāc ca, ata eva kecid aparituṣyantaḥ...

<sup>935</sup> Bhinnākṣara is mentioned in the Dhavalā (Dh.9 4.1.44, p.126) as sabhinna-śrotṛtva describing gaṇadhara.

<sup>936</sup> Viś.-M 142, p.75-76 in BĀVK<sub>1</sub>, p.428.

<sup>937</sup> TS-S vol.1, p.209: etac cābhinnākṣara eva karoti, na bhinnākṣaraḥ, tasya saṁśayābhāvāt, bhagavaty api kautukānupapatteḥ, samādher viśeṣa-darśanāt, aśeṣa-śruta-jñāna-paryāyair akṣarāvagamād ity evaṁ.

<sup>938</sup> TS-H p.145.

<sup>939</sup> Bh.-A 8.5.

<sup>940</sup> Sthā.-A vol.2, p.508; Pra.-M<sub>2</sub>, vol.2 p.121: suyakevalināvisittha-laddhīe.

<sup>941</sup> Āv.-M vol.1, p.81-82.

In sum the Bhagavatī and the Prajñāpanā do not mention caturdaśapūrvī-status as the condition for ĀS which Umāsvāti introduces. Siddhasena and Haribhadra further differentiate between types of caturdaśa-pūrvīs of which only abhinnākṣara are attributed the potency to undertake the āhāraka-samudghāta. Haribhadra states that the bhinnākṣara are śruta-kevalis who cannot undertake āhāraka-samudghāta. By contrast, Abhayadeva and Malayagiri propose that caturdaśa-pūrvīs and śruta-kevalis also can undertake āhāraka-samudghāta.

#### 4.2. Digambara-Literature

The presentation in the Ṣaṭkaṇḍāgama is broadly coherent with the Prajñāpanā and the one in the Bhagavatī. Both sources argue ‘āhāraka-duet is found only in the 6<sup>th</sup> guṇasthāna<sup>942</sup> (pramatta saṃyat guṇasthāna) by an ascetic with supernatural power (ṛddhi)<sup>943</sup>, ‘a great-ascetic’ (mahārṣī)<sup>944</sup>.

In agreement with the Ṣaṭ., Pūjyapāda’s SS renders a variant verse<sup>945</sup> of TS (2.49) using instead of ‘caturdaśa-pūrvadharasyaiva’ the words ‘pramatta-saṃyatasyaiva’, proposing that āhāraka-samudghāta is only performed by careless (pramatta).<sup>946</sup> Jaina ascetics endowed with special powers. Vīrasena<sup>947</sup> clarifies that negligence (pramāda) is due to the laxity which is the ultimate cause of the ĀS.

According to the Śvetāmbara-canon<sup>948</sup> and the Prajñāpanā commentators<sup>949</sup>, the maximum number of ĀS can be varṣa-pṛthaktva, which means between 2000-9000. The Dhavalā<sup>950</sup> mentions numerable ā-m-k-y at the same time and numerable times more of ā-m-k-y is ā-k-y. Akalaṅka<sup>951</sup> mentions the maximum number of ĀS are 54. Nemicandra states that the maximum population of āhāraka-śarīras with āhāraka-kāya-yoga is 54 and maximum āhāraka-miśra-kāya-yoga is 27<sup>952</sup>. Within Digambara sources the differing views are found. The number is small because the conditions of ĀS are rigorous. The numbers differ in both traditions. But they suggest that ĀS is meagre in occurrence.

<sup>942</sup> Ṣaṭ. 1.1.63, p.308: āhārakāya-jogo āhāramissa-kāya-jogo ekkamhi ceva pamatta-saṃjada-tṭhāṇe.

<sup>943</sup> Ṣaṭ. 1.1.1, v.59: āhārakāya-jogo āhāramissakāyajogo saṃjadāṇam-iḍḍhipattāṇam.

<sup>944</sup> Dh.4 1.3.2, p.28: āhāra-samugghādo ṇāmapattiḍḍhīṇaṃ mahārisīṇaṃ hodi.

<sup>945</sup> The TS of Śvetāmbara reads ‘caturdaśa-pūrvadharasyaiva’. Thus, the different reading of the TS in both traditions demonstrates the discrepancy, though its origin remains unknown.

<sup>946</sup> TS<sub>Dig.</sub> 2.49: śubhaṃ viśuddham avyāghāti cāhārakaṃ pramatta-saṃyatasyaiva.

<sup>947</sup> Ṣaṭ. 1.1.63, pp.308-309.

<sup>948</sup> Pra.3 §12.9.

<sup>949</sup> TS-S vol.1, p.215; Pra-M<sub>1</sub> p.502; Jī-M<sub>1</sub> p.502; UAR Pra.-M<sub>1</sub> p.632.

<sup>950</sup> Dh.3 p.402.

<sup>951</sup> TR vol.1, p.155.

<sup>952</sup> GJ v.270.

Yet another interesting detail found in both Śvetāmbara and Digambara sources is that the maximum antara, i.e., lapse of time between two ĀS projections, can be a little less than the ardha-pudgala-parāvartana<sup>953</sup>. A parallel passage in the Pra.<sup>954</sup> says, there are infinite souls in the vegetation who were caturdaśa-pūrvins before and will liberate some time in future. Malayagiri<sup>955</sup> explains that if a caturdaśa-pūrvī due to negligence undertakes ĀS it will lead to the nemesis of the monk.

In sum it is noteworthy that Śvetāmbara texts such as Bhagavatī and Prajñāpanā do not mention the caturdaśapūrvī-status as a required condition for ĀS. Although, all later Śvetāmbara-texts (post Umāsvāti) do convey this view. Even Abhayadeva, the commentator on the Bhagavatī proposes it. Canonical sources for these views of the commentators could not be traced<sup>956</sup>. The question is what the source of Umāsvāti's view is.

#### 4.3. The Probability of Āhāraka-Samudghāta in a Vigilant Mendicant (Apramatta-Saṃyata)

Because in the Jaina-tradition the use of āhāraka-labdhi is taboo, the projection of ĀS is ethically unpraised, prone for atonement (prāyaścitta), and death without the atonement of such a venture is considered blemished (virādhaka)<sup>957</sup>, yet the opportunity to meet the Jina must be a rare moment for spiritual aspirants. Noteworthy is that the Śvetāmbara philosopher Siddhasena<sup>958</sup> takes an intermediary stance in stating that if not use of AS, the post ĀS state is apramatta which means non-negligent. Though, this is a debated view within Śvetāmbara sources.

A trivial discrepancy appears in the context of the question of the probability of ĀS in the seventh guṇasthāna, i.e., stages of spiritual development. The ĀS can only be instigated in the state of sixth guṇasthāna and not in the seventh guṇasthāna the non-negligent (apramatta). This is an unanimously accepted concept in early sources. The question arises whether a mendicant can evolve to the next guṇasthāna during ĀS in the presence of Jina? Sources from both traditions have different views.

##### I: Āhāraka-samudghāta denied in Seventh Guṇasthāna

<sup>953</sup> The concept that an ascetic with ĀS power might wander in different life-forms for long time period before undertaking it again serves as pedagogical lesson for an awareness of the consequence of negligence.

<sup>954</sup> Pra.3 §36.14.

<sup>955</sup> Pra.-M<sub>1</sub> p.1072.

<sup>956</sup> Cf. Jacobi, 1906.

<sup>957</sup> One who does not do expiation for the purification of the transgression of the vow he had accepted. (Bh. 8.251) (JPŚ, p.312).

<sup>958</sup> TS-S vol.1, p.204.

Śvetāmbara canonical texts such as the Prajñāpanā<sup>959</sup> and the Samavāyāṅga<sup>960</sup> deny āhāraka-śarīra in the seventh guṇasthāna. Malayagiri responds to this question in his usual rhetorical way. He<sup>961</sup> rationalises that those who are in the congregation undertake ĀS, but they are excited about it, and hence are negligent. The status of negligence is present at the start and at the end as well. He clarifies at the end; the monks are excited about the prospect of retrieving back all soul-units to its main-body and hence negligent. Malayagiri also refutes the view expressed by Devendra in his Karma-Grantha which, according to him asserts the apramatta stance. His refutation states that, it is negligence to use labdhi. He emphatically states the whole endeavour of ĀS is for antarmuhūrta. Hence the duration of the intermediate state of mild purity is not long enough to elevate to apramatta state. Thus, he clearly denies the stance with strong arguments referring to the process and duration of ĀS and the belief that the application of labdhi is pramāda. But we know that Devendra's KG does not acknowledge āhāraka-yoga-duet in the seventh guṇasthāna.

In the Digambara-tradition, the Pañcasaṅgraha<sup>962</sup> and the Dhavalā<sup>963</sup>, in the explanation of yoga, reject the theoretical possibility of rendering the seventh guṇasthāna during āhāraka-kāya-yoga. Akalaṅka<sup>964</sup> on a different note does not approve of the possibility of the fruition and expedited fruition of āhāraka-nāma-karma and āhāraka-miśra-nāma-karma above and below the sixth guṇasthāna.

## II: Āhāraka-Samudghāta in the Seventh Guṇasthāna

Some Śvetāmbara authors argue that one can escalate to the seventh state while in the state of āhāraka-samudghāta but not beyond that. Siddhasena, claiming it as a mandatory happening states, 'having acquired the āhāraka-samudghāta state, one assuredly reaches a non-negligent (apramatta state). The process is an attempt of using labdhi. Because of the pious apprehension (adhyavasāya) one is not negligent (apramatta)'.<sup>965</sup> However, Siddhasena's

<sup>959</sup> Pra.3 §21.72.

<sup>960</sup> Sam. Prakīrṇaka Samaya v.164.

<sup>961</sup> Pra.-M<sub>2</sub> vol.2, pp.137-38: ye'pi ca gacchāvāsina āhāraka-śarīraṃ kurvanti te'pi tadānīm labdhyupa-jīvanena utsukya-bhāvataḥ pramādavanto, mocane'pi ca pramādavanta ātma-pradeśānām audārika-śarīre sarvātamanopa-samharaṇena vyākulībhāvāt, āhāraka-śarīre cāntarmuhūrttāvasthānaṃ, tato yadyapi tanmadhya-bhāge kiyat-kālaṃ manākvīśuddhi-bhāvataḥ Karma-Granthikair apramattatopavarnyate tathāpi sa labdhyupajīvanena pramatta evety apramattasya 'no apamattasanjaye' ityādinā pratiśedhaḥ kṛtaḥ.

<sup>962</sup> Pañ.(Un) v.5.328: Dusu tere dasa terasa ṇavaacyārasa havanti ṇava chāsu, satta sajoge jogā ajogīṭhāṇaṃ have sunṇaṃ.

<sup>963</sup> Dh.2 p.666.

<sup>964</sup> TR 9.36.

<sup>965</sup> TS-S vol.1, p.204. ĀS can ascend until the seventh Guṇasthāna but not beyond it, which implies one does not undertake śreṇi-ārohaṇa in the projected state.

phrase, ‘niṣpattyuttarakālam’,<sup>966</sup> i.e., consequence at a later time, can have dual meanings. It could mean after ĀS has begun or after ĀS is completed. The former view is backed up by several reasons. Primarily, Siddhasena refers to this condition in the context of his reflection of the concomitance of ĀS and VS, for both presuppose a different state of consciousness.<sup>967</sup> Further, it should not be a surprise that if by the darśana of the Jina, one receives the seventh guṇasthāna. But Sādhvī Śruta-Yaśā is of the opinion that the ‘expression’ uttara-kāla must refer to the time after having retrieved the ĀS.

Malayagiri<sup>968</sup> notes that even the Karma-Grantha approves of this interpretation. But according to my reading, the text KG<sup>969</sup> does not state this view. We are not sure which source Malayagiri is referring to. Moreover, even the editor of the KG, Miśrīmala Muni, affirms that the KG does not mention this. However, he<sup>970</sup> suspects that the KG does not deny this view. According to the editor, the KG does not consider the seventh guṇasthāna because of the assumed rare occurrence. By implication, he must have been of the opinion that the KG tradition affirms action of the translocation-body (āhāraka-kāya-yoga) during the seventh guṇasthāna. Of course, both Malayagiri and the editor of the KG must have had some references in order to make their claims, which however I could not trace.

In the Digambara-tradition, Pūjyapāda<sup>971</sup> mentions that the ĀS process can only (eva) start in the 6<sup>th</sup> guṇasthāna. His view about transformation to the seventh guṇasthāna during ĀS is not known. The only Digambara text which explicitly addresses the question is the Śataka Cūrṇi by Sivaśarma-sūri<sup>972</sup>, who affirms the theoretical presence of āhāraka-kāya-yoga in the seventh guṇasthāna.

Analysis:

Two types of claims related to ĀS in the seventh guṇasthāna are found in both traditions. It posits that the canonical sources such as the Pra. and Sam. deny the presence of āhāraka-ś. in seventh guṇasthāna. Devendra (KG) of Śvetāmbara also denies the seventh guṇasthāna, but according to Malayagiri’s readings of KG, it affirms the view. The editor of

<sup>966</sup> TS-S vol.1, p.204: niṣpatty-uttarakālam tu niyamata evāpramatto bhavatīty asmāt svāmi-viśeṣād vakṣyamāṇān na labdhidvayam ekasyaikadeti.

<sup>967</sup> svāmi-bhedād.

<sup>968</sup> Pra.-M<sub>2</sub> vol.2, §21.273, p.423: Karma-Granthakair-apramattatopavarṇyate tathā pi salabdhyupajīvanena pramatta eva.

<sup>969</sup> KG vol.2, v.17.

<sup>970</sup> Miśrīmala, KG, vol.2, pp.61-62.

<sup>971</sup> SS 2.49, §357: yadāhāraka-śarīraṃ nirvartayitum ārabhate tadāpramatto bhavatīti ‘pramatta-saṃyatasya’ ity ucyate.

<sup>972</sup> ŚCuV. p.48-50.

the KG reasons that KG proposes a generic theory since it is not considering the exceptional occurrences hence it is relative. This claim that the text presents a generic theory<sup>973</sup> is not an attempt of rationalization by later scholars, because this has already been a prevalent tendency of early authors found in varied texts and contexts in both traditions. Yet only the later ācāryas have contemplated about the status of the embodied soul when it meets the Jina and recognized it as a special uplifting experience. Siddhasena claims that the apramatta state is acquired by ĀS which has two varying interpretations. Malayagiri denies it, based on the rational that the duration of the projection is very short, and the process are in unstable state. Only rare sources such as Siddhasena, Miśrīmala Muni and Śiva Śarmasūri from the Śvetāmbara and Digambara-traditions respectively approve of the possibility of ĀS in the seventh guṇasthāna. If the darśana of the Jina is considered to render an apramatta state, it should not be a surprise.

## 5. Conclusion

The āhāraka-śarīra is the only body created solely for the purpose of projection. The term āhāraka is interpreted as that which ‘receives’ or ‘creates’. ‘Receiving’ can be understood to refer to the pronouncement of the Jina or the answer, i.e., knowledge from the Jina or the particles received either in the form of answer or for the creation of āhāraka-śarīra. In the Śvetāmbara Jaina canon Bh.8.1.2 proposes three modes of formation: natural, karmic and mixed. Of the five bodies<sup>974</sup> one is created by mixed procedure, wherein particles are naturally availed and transformed by effort. ‘According to Viy<sub>3</sub> 8.1.40-41, miśra-pariṇāma produces the five bodies of living beings....’<sup>975</sup> The question arises, what is unique in the procedure of creating āhāraka-ś., for both karma and natural process contribute towards creation of any body<sup>976</sup>. The Dhavalā’s mention that one receives the best vargaṇā for creating an āhāraka-ś. is one key evidence. It is projected to reach the Jina, but its significance does not remain confined to its association with Jina.

The ĀS is unique in varied contexts such as eligibility, body-type, destination, purpose, and other contexts within Jaina-philosophy. It is also the only type of samudghāta besides KS which is confined to human-beings, especially to monks. Of the three, vaikriya-samudghāta,

<sup>973</sup> The Dhavalā and the KaP (vol.5, p.1) distinguish the content into ogha and ādeśa, which implies a distinction between general theory and theory in special context.

<sup>974</sup> Bh. 8.1.50-71.

<sup>975</sup> Flügel, 2012, p.149.

<sup>976</sup> See Schubring (1932, p.136) for understanding the sequential process of mixed pariṇāma. See Flügel (2012, p.149) for diverse interpretations of the mixed theory.

taijasa-samudghāta and āhāraka-samudghāta, only the latter is intended solely for its soteriological pursuit<sup>977</sup>, according to one's belief.

The āhāraka-śarīra is said to be the most beautiful body compared to the other samudghātic-bodies and stands third in all bodies. Strangely the shape and size are not designed or desired by the projector; rather it is a static cubit size crystal body. Various authors have attempted to depict the pristineness of the body which have contributed varied interpretations all intended to demonstrate its auspiciousness in varied contexts such as good purpose, non-violent journey, good texture of body, and engagement with auspicious karma, i.e., puṇya, and others. In Jaina-philosophy, matter is dichotomized as good and bad, this is also grounded in the karma-theory. The concept of dual types of nāma-karma (śubha- and aśubha-nāma) is said to create differences between good and bad type of bodies. Thus, in Jaina metaphysics the good and bad types of bodies can also be derived from the body-theory, karma-theory, etc.

The āhāraka-śarīra is specifically considered as unobstructed in the context of a lack of hierarchy of body. It is attributed to the nature of labdhi itself. In contrast to the unobstructedness of other bodies which have different contexts and rationales such as subtleness of bodies or power of the person.

The conditioning criteria are differently laid out within both traditions. Within the Śvetāmbara-tradition, the Bhagavatī and the Prajñāpanā, that is the canonical sources, do not limit the ability to perform ĀS to those who know the 14 pūrvas. The non- and post-canonical exegetical texts, by contrast, restrict the ability to this category.

The ĀS undertaken by a caturdaśa-pūrvī makes sense because knowledge of the pūrvas is believed to convey special powers<sup>978</sup>. Though not all members of the category, it is said, will have this ability. The Jaina-cosmography presents ĀS as a means for specially qualified individuals to directly connected with a Jina in a distant land.

Though the caturdaśa-pūrvīs are depicted as knowers of composite knowledge treasures, the sources have depicted their internal hierarchy. Siddhasena and Haribhadra convey that the abhinnāksara-caturdaśa-pūrvīs undertake ĀS, while the bhinnāksara-caturdaśa-

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<sup>977</sup> In the list of purpose of ĀS, temple visit is also stated in later sources. The soteriological purposes of travelling to temples can be questioned. Some Jaina sects do not consider temple visit to serve soteriological purpose.

<sup>978</sup> That Pūrva-knowledge rendered special powers can be inferred from narratives and commentaries. Ārya Vajra was able to retrieve ākāśa-gāmini-vidyā from the Mahāprajñā chapter of the Ācārāṅga, can be learned from the Āvaśyaka-Niryukti (Āv.-B vv.769-771). Malayagiri (UAR in Pra.-M1, p.809) mentions that one acquires various labdhis by studying the Pūrvās and by eventually increasing in purity. Thus, Jaina-literature proposes that knowledge of the Pūrvas rendered special powers. Even the narrative of Sthūlibhadra, who undertook vikurvaṇā in the form of a lion, affirms this stance.

pūrvīs do not. Haribhadra infers that bhinnāksara-caturdaśa-pūrvīs are śruta-kevalīs. He thus denies the ability of ĀS to śruta-kevalīs. By contrast other Śvetāmbara authors<sup>979</sup> have confirmed that the śruta-kevalīs undertake ĀS.

Digambara sources propose that an adept monk with a special labdhi can undertake ĀS, which is in coherence with Śvetāmbara-canonical-literature. Conclusively, the Śvetāmbara commentators and non-canonical-literature consider that the āhāraka-śarīra can be projected only by a śruta-kevalī to any jina. On the contrary, the Digambara view proposes that the āhāraka-śarīra is projected by an expert monk to any Jina or even to a śruta-kevalī.

Meeting the Jina via ĀS by using labdhi, according to the strict ecclesiastical code, is a venture undertaken in a negligent state (pramatta) and hence, prohibited. Examining ĀS, we also encounter the diverse conceptualisations of the nature of related labdhis. The use of the āhāraka-labdhi is prohibited but serves as a means of reaching Jina. Kevala-jñāna is listed as one of the labdhis<sup>980</sup> which resolves the problem or query of the monk, a labdhi which can be used. The former is a power of the body-cum-soul, while the latter is an ability of the soul alone. Hence, they can be designated as a magical labdhi and mystical labdhi, respectively. Thus, an underlying common thread is the means of acquiring by penance. Otherwise, the labdhis are miscellaneous, diverse. The texts dealing with stringent ethical codes, consider that one who does not atone for such an act of ĀS is ‘virādhaka’, i.e., not complying with ethics. Yet some authors such as Siddhasena and Śiva-śarma-sūrī confide that in the state of āhāraka-kāya-yoga one can escalate to the seventh guṇasthāna.

Although discrepancies persist in non-canonical rare sources about the possibility of a monks’ progression into seventh guṇasthāna during ĀS, sources from both traditions have opted for either of the views. The earlier sources from both traditions such as Pra., Sam, Pañ.(Un), Dh. deny it and the commentator Malayagiri, refutes the seventh guṇasthāna-theory. A conundrum comes into play for the current reading of the available KG does not affirm the seventh guṇasthāna, but Malayagiri's reading of KG affirms it. We are not sure how Malayagiri received this view of the KG. Siddhasena, requisites the possibility of progression into the seventh guṇasthāna during the state of ĀS, though he can be understood in two different ways: ‘after ĀS is undertaken’ and ‘after ĀS completed’, which then implies yes and no views. The fact is that the canonical-literature and its exegesis are at denial, while the non-canonical commentarial-literature based on Umāsvāti rendered a different theory. In the Digambara

<sup>979</sup> TS-S vol.1, p.209; UAR Jī.-M<sub>1</sub>, p.19.

<sup>980</sup> Āv. v.68-70; PS vol.2, §1493.

sources also both views are found. The Śataka Cūrṇi votes for the seventh guṇasthāna-theory and the rest such as the Pañca-Saṅgraha and the Dhavalā deny it. The paradox of the act of meeting the Jina being possible in the negligent state only but consequentially leading to an elevated conscious state, cannot be denied even by the Jaina texts. Hence it is not a surprise that the rarest opportunity of being in the auspice of a Jina becomes an opportunity to escalate to a higher guṇasthāna.

Overall, the concept of āhāraka-śarīra serves to render a better understanding of the Jaina body concept itself. Without the samudghāta concept, the āhāraka-śarīra is irrelevant and without the body-theory the samudghāta-theory does not receive a holistic understanding. The significance of the nexus of the body-theory and the samudghāta-theory become eloquently apprehended and verified by the investigation of the āhāraka-śarīra-theory.

Moreover, the āhāraka-labdhi and kevala-jñāna-labdhi<sup>981</sup> are different types of labdhis which can be categorised into magical labdhis and mystical labdhis. The former is used to resolve the query while the latter attests in resolving them. In essence the former is magical and hence prohibited but the latter is mystical and hence not. This also conveys that the theory of labdhi in Jaina-philosophy relates to a cluster of named powers which share ‘family resemblances’ but with more dissimilarities than similarities.

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<sup>981</sup> PS vol.2, p.1492-1508.

## VIII. KEVALI-SAMUDGHĀTA

### 1. Introduction

Kevali-samudghāta (hereafter KS) as the name suggests can be undertaken only by a kevalī and involves the expansion of soul-units beyond the main-body to the limits of the cosmos and hence attains an omnipresent state to relinquish the abundant karma. KS is described within Jaina-literature mainly considering two viewpoints: 1<sup>st</sup> is purpose and 2<sup>nd</sup> is procedure. Regarding its purpose, Glasenapp writes, ‘KS serves the omniscient who are in the 13<sup>th</sup> guṇasthāna to even up their various karmas among themselves by expedited destruction to be able to obtain salvation’<sup>982</sup>. In terms of its procedure, the *Aupapātika*<sup>983</sup> and the *Bhagavatī-Ārādhanā*<sup>984</sup> explain the soul’s expansion into the entire cosmos and its retraction within eight units of time(samaya), to equalize the four aghāti-karma i.e., non-destroying-karmas. This eccentric doctrine is crucial for Jaina karmatology and soteriology and it is unique even within the Indic philosophy.

Research on aspects of KS has been published by Vijayānanda-sūri (1929), Matsunami (1962), and Balcerowicz (2015) to mention a few. Considering the intricacies of Jaina-philosophy, the subject can be investigated from varied perspectives<sup>985</sup>. The chapter focuses on its metaphysical and soteriological aspects. I examine the questions of why, when and who related to KS triad and the discrepancies associated with them.

### 2. Why Kevali-Samudghāta?

Jaina-philosophy proposes the process of kevali-samudghāta to resolve the conundrum of imbalance of karma, shortly before the moment of liberation. Primarily, the problem arises because of a few fundamental theories: firstly, all karmas must be experienced, secondly, all four aghāti-karmas or non-harming karmas, must exhaust at the same time in the last moment of the last incarnation of the soul. Thirdly, the exhaustion of karma and thus liberation must occur in the karmically destined last moment of life, since in the last life the age-rendering-karma is *anapavartanīya*<sup>986</sup> which means it cannot be altered. If this does not happen, liberation

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<sup>982</sup> Glasenapp, 1925, p.201.

<sup>983</sup> *Aup.* §172: *kamhā ṇaṃ bhante! kevalī samohaṇṇanti? kamhā ṇaṃ bhante kevalī samugghāyaṃ gaccanti? Goyamā, kevalīṇaṃ cattāri kammaṃsā apalikkhīṇā bhavanti, taṃ jahā: veyanijjaṃ, āyamaṃ, ṇamaṃ, gottaṃ. sarva-bahue se veyanijje kamme bhavai, sarva-tthove se āuekamme bhavai, visamaṃ samaṃ karei bandhaṇehim ṭhīhi ya, visama-sama-karaṇayāe bandhaṇehim ṭhīhi ya. Evaṃ khalu kevalī samohaṇṇanti, evam khalu kevalī samugghāyaṃ gacchanti.*

<sup>984</sup> *BĀ* v.2102-06.

<sup>985</sup> See Appendix 11 for details.

<sup>986</sup> *TS* 2.53

is at stake. The theoretical problem arises because of the constraints of Jaina-theory itself. Hence, within the framework of Jaina karma-theory, certain philosophical issues are resolved by the theory of KS. Analysing these issues, Jinabhadraṅgi in the *Viśeṣāvaśyaka-Bhāṣya* sheds light on KS as a means to resolve the paradoxical situation related to the imbalance of different types of karma. I will analyse in particular the concepts of ‘imposing the consequence of the action not done (*akṛta-āgama*)’ and ‘escape from the consequence of action done’ (*kṛta-nāśa*). I also examine Malayagiri’s justification of KS.

## 2.1. The Theory of Karmic Responsibility

The Jaina-philosophy of karma includes a concept known as the theory of impossibility of liberation ‘without going through the [sequence of] karmic consequence’,<sup>987</sup> which suggests that without having endured all the consequences of karma, liberation is not possible. In the classical Jaina soteriological-theory, it is imperative for all karmic baggage to be discarded.

For a soul with its last physical body (*cārama-śarīra* or *paścima-skandha*)<sup>988</sup>, to accomplish liberation it must exhaust all the remaining karmas at the same time. The problem arises when the *kevalī* is not able to discard the entire existing karmas, because the four *aghāti* karmas are of unequal duration, i.e., if they are not synchronised with each other to exhaust simultaneously. The issue is even more stringent as exchange (*saṅkramaṇa*) of one main type of karma by another main type of karma is not possible in Jaina-philosophy. Furthermore, karma can neither be shared nor it can be transferred to other beings. To resolve the problem of the imbalance of different types of karma, Jaina-philosophy<sup>989</sup> envisaged a procedure entitled, ‘*kevali-samudghāta*’, an ultimate attempt paving the way for liberation. As Jaini notes, KS ‘also casts light upon [the Jaina] theories of karma and *jīva*, demonstrating the absolute materiality of the *dravya-karma*<sup>990</sup> and the inevitability of its effects on even the omniscient soul’.<sup>991</sup>

### 2.1.1. Why the Problem of Karmic Imbalance?

It is strange that although Jaina-philosophy has a complex karma-theory, it is nonetheless prone to the problem of imbalance. Two aspects need clarification:

<sup>987</sup> Ut. v.4.3: *kaḍāṇakammāṇa natthī makkho*.

<sup>988</sup> *Cārama-śarīra* is the term more prevalent in the *Śvetāmbara*-texts while the term *paścima-skandha* prevails in *Digambara*-literature such as the *Dhavalā*.

<sup>989</sup> R 9.28.

<sup>990</sup> Some scholars are of the opinion that the concept of materiality of karma is a later developed idea. But as the KS-theory demonstrates and as Jaini suggests, the theory of materiality of the karma cannot be later than the KS documented in *Aup.* and *BĀ*.

<sup>991</sup> Jaini, 2000, p.52.

1. why different karmas are unequal in duration and
2. what theoretical problem is encountered if karmas are of unequal duration?

Thus, the question arises, why are karmas not already aligned by nature?<sup>992</sup>

To discern this, we need to apprehend the process of karma.<sup>993</sup>

The distribution of karmic particles is not equal during bondage<sup>994</sup>. Both traditions affirm, the biggest portion of incoming karmic particles is reserved for the vedanīya-karma; the second largest share goes to the mohaniya-karma and so on. Such an unequal distribution is credited to the realities of life. Jaina sources reason that the greater portion of karma to vedanīya-karma is justified because those specific karmas are experienced more. In anyone's lifetime, the experience of pleasure and pain is considerably more than that of emotions.<sup>995</sup> In other words, living beings experience pleasure and pain more than the emotions.<sup>996</sup> Further, the imbalance of different types of karma implies the imbalance of the intensity, duration and quantity of karmic bondage.

Two concepts are found in the scriptures. Some authors propose that the imbalance concerns only vedanīya-karma<sup>997</sup>, while other sources propose the potential imbalance of three types of karma: vedanīya-, nāma- and gotra-karma.<sup>998</sup> Theoretically we can trace the possibility of the imbalance of karma because vedanīya-karma particles is always greater in percentage. It is interesting that nāma-karma and gotra-karma are said to receive an equal share of karmic particles during bondage. But its duration may be different. Furthermore, the sub-categories of these karma have different amongst themselves<sup>999</sup>. Hence, all three can be more in proportion. Jinabhadragaṇi raises this problem of imbalance of different types of karma and in doing so he explains the purpose of KS.

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<sup>992</sup> Cf. Krishnan, The Doctrine of Karma.

<sup>993</sup> There are four types of prakṛti bandha: sādi (with start), anādi (eternal start), dhruva (perpetual) and adhruva (non-perpetual). The karma which ends up into abandha (non-binding-state) and then falls back into bandha (binds) is called sādi (GK-K, vol.1, p.122). The karma which has never ended up into abandha, i.e. which has never gone into vyucchitti, i.e. lapse is called anādi (GK-K, vol.1, p.122). Bhavya souls have adhruva-bandha, i.e. have an end. (GK-K, vol.1, p.122). Abhavya souls have dhruva-bandha, i.e. are endless (GK-K, vol.1, p.122). Āhāraka-nāma-karma is adhruva-bandha and sādi-bandha like āyusya-karma and āhāraka-karma is not continuously bound. But bondage of karma, for example the audārika-śarīra-nāma-karma may continue to the next incarnation, for the soul might have a new audārika-śarīra again.

<sup>994</sup> Pañ.(Un) 5.78; GK vol.1, v.194; KG, vol.5, vv.79-80.

<sup>995</sup> GK vol.1, v.193.

<sup>996</sup> Emotion and the duet of pleasure and pain are distinct in Jaina psychology where in the former is associated with mohaniya-karma and the latter with vedanīya-karma.

<sup>997</sup> Viś. v.3628. Jinabhadragaṇi in a different context mentions all three karmas. Hence the mention of only vedanīya must be inclusive of the rest.

<sup>998</sup> Pra.3 §36.82; Aup. §171.

<sup>999</sup> Pañ.(C), v.33.

## 2.2. Jinabhadragaṇi's Observation of the Problem of Karmic Imbalance

The philosophical issue of imbalance of different types of karma is succinctly described by Jinabhadragaṇi in his pseudo-exegetical work *Viśeṣāvaśyaka-Bhāṣya*.<sup>1000</sup> Jinabhadragaṇi presents his views on the significance of KS within Jaina-philosophy by way of a dialogue between a student and a teacher. It is briefly rephrased as follows:

Student: Do all the four aghāti-karma get destroyed together or are they destroyed sequentially?

Teacher: The aghāti-karmas are all destroyed together.

Student: Since the causal factor of these karma are not the same, how can their duration be the same.

Jinabhadragaṇi attempts to address these questions by generating rhetorical counter questions. The teacher supposes we assume that the age-rendering-karma gets exhausted prior to the others, as all types of karmas gets deleted in their own sequence. Jinabhadragaṇi then asks: how one can live in saṃsāra without age-rendering-karma?

Jinabhadragaṇi also raises few questions as a voice of the opponent.

Question: If there is any imbalance in the duration of karma, how can the kevalī destroy them at the same time? If we assume that the vedanīya-karma etc. are destroyed [before their duration is completed], then the problem of kṛta-nāśa, i.e. 'the action undertaken becomes futile' arises. On the contrary, if we assume that the age-rendering-karma receives extension, then the problem of akṛta-āgama arises, i.e. 'enjoying that which was not a consequence of one's own action'.

The teacher then proposes that, if the balance of different types of karma occurs naturally then one need not undertake kevali-samudghāta (KS). Only if there is an imbalance of the karmas then one undertakes KS to balance them. In quintessence, Jinabhadragaṇi's brief dialogue addresses the problem of kṛta-nāśa and akṛta-āgama. To this problem he advocates KS as a solution for both issues in Jaina-karmology. The kevalī is dealing with aghāti-karma during the final stage of life. The solution protects two key doctrines of Jaina karma-theory: neither can the soul escape karmic fruition nor can it extend the life span of its gross-body. KS serves an innovative solution to the question of release of karma, though through an ultimate action which is in itself, not generating 'excessive' karma.

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<sup>1000</sup> Viś. vol.2, v.3637-3648: kamma-catukkam kamaso samam ti khayameti tassa bhaṇitammi, samayam ti kate bhāsati katto tullatthitīyamo (3637) / kiha va apuṇṇathitīyaṃ kavetu katto va tassamī karaṇam, katanāsādibhayaṅgo no tassa kamakkhayaṅgo jutto (3638).

Interestingly, the method is incongruent with śukladhyāna. By means of śukla-dhyāna it is believed one can get rid of abundant karmas. Yet Jaina-philosophy is not resorting to the meditational method of karmic discharge, but opts for a unique process which involves action, though associated with action-less-ness. There are two aspects of action-less-ness. Firstly, in the context of the yoga-theory, during KS there is gross-body-action (audārika-kāya-yoga), mixed actions by combinations of gross- and karmic-body (audārika-miśra-kāya-yoga) and kārmaṇa-body-action (kārmaṇa-kāya-yoga). According to Abhayadeva<sup>1001</sup>, the designation of action of body during audārika-kāya-yoga is mere linguistic explanation. In reality it is akāya-yoga which literally means non-body-action and it implies action-lessness. When kārmaṇa-kāya-yoga is functional, the audārika-śarīra is relatively non-functional. The Dhavalā<sup>1002</sup> describes kārmaṇa-kāya-yoga as a state when action of karma-body generates vibrations influencing the soul. Further, Jaina sources prescribe the state of kārmaṇa-kāya-yoga as anāhāraka (without nourishment)<sup>1003</sup>. Since it is said to be anāhāraka state, the reception of audārika-vargaṇā is ceased, which implies non-action state of audārika-śarīra. Secondly, though KS is not designated as part of śukla-dhyāna, it is itself considered as a unique form of meditation by Śīlāṅka<sup>1004</sup>. Śīlāṅka's proposition can be validated with reference to the minimal time span allocated to KS. The cosmic expansion occurs in four moments and is withdrawn in four moments. Action, in mere 8 moments cannot be feasible by will. Thus, this subtle action of the soul must be a meditative state, wherein the gross body reaches stillness<sup>1005</sup>.

The escape from karmic bondage is conceived in different ways in non-Jaina-traditions, yet the Jaina KS is unique for its solution of the identified problem of karmic imbalance by means of the cosmic expansion of the soul.<sup>1006</sup>

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<sup>1001</sup> Aup.-A p.205

<sup>1002</sup> Dh.1 p.295.

<sup>1003</sup> Śaṭ.1 177, p.410; TS-S vol.1, p.187.

<sup>1004</sup> Ā-Śī p.298.

<sup>1005</sup> A comparative study of the concept of śukla-dhyāna in the 13<sup>th</sup> and 14<sup>th</sup> guṇasthāna compared with stillness of the audārika-śarīra during KS is requisite to understand the subtle details of the concept of stillness during the action itself.

<sup>1006</sup> The concept of god's divine grace leading to liberation is a common theistic view. The concept of bahu-kāya nirmāṇa kriyā (Jagadīscandra, Syādvādamāñjari Appendices 'Ka', p.368-69) is found in Yoga sūtra (3.22, 4.4) commentaries, wherein one destroys the sopakrama-āyu by creating multiple bodies (nirmāṇa-kāya). Utkrānti (Mallinson, 2017, pp.401-405) is a yogic suicide by exiting from head, never to return. In Tantric Buddhism the concept of 'Powa' is a means of quick liberation. Thus, many traditions have presented methods of expedited liberation, but none encounter the problem of the imbalance of different types of karma as does Jainism. Further, the Jaina model of KS is a unique process of resolving the problem of karmic imbalance.

### 2.3. Examination of the Veracity of Expedited Fruition during Kevali-Samudghāta

Jinabhadragaṇi examines the problem of kṛta-nāśa, akṛta āgama in the process of expedited fruition. Malayagiri<sup>1007</sup> in his extensive commentary on the Prajñāpanā questions the veracity of KS within karma-theory referring to the Bhāṣya. I first rephrase concerns raised by Jinabhadragaṇi and then elucidate his and Malayagiri's<sup>1008</sup> defence which sheds some additional light on the subject.

Jinabhadragaṇi in his Viś. also raises questions about the problem of expedited fruition falling into the trap of kṛta nāśa and akṛta-āgama, hence liberation in itself is questioned. Malayagiri referring to Bhāṣya discusses the same. Without presenting Jinabhadragaṇi and Malayagiri's argumentative description verbatim, few crucial concepts elucidated by them needs to be highlighted.

Jinabhadragaṇi<sup>1009</sup> cross-references with the theory of bhāva which is grounded in the theory of influence of the five, i.e., drava (substance) and others. The karmic fruition (udaya), destruction (kṣaya), suppression (upaśama) is influenced by five causal factors (upakrama): substance (dravya), place (kṣetra), time (kāla), state of consciousness (bhāva) and life-form (bhava). Malayagiri<sup>1010</sup> claims it to be as "Jina-vacana-pramāṇa" which implies words of Jina, which is the touch stone of authenticity. He claims that karma is prone to be reduced by influence (upakrama).

Umāsvāti<sup>1011</sup> and Jinabhadragaṇi<sup>1012</sup> justifies that by the process of upakrama (eternal factors) one is not deleting karma, rather they are 'expeditely experiencing' it. For this the latter provides an example of 'bhasmaka-roga'<sup>1013</sup>, which can digest away huge quantity of food, which otherwise could last for longer duration. Malayagiri<sup>1014</sup> provides the example that food which could last for hundred years is digested in a day. Upakrama here is referring to the lessening of duration, in other words the expedited fruition of karma. Presenting the

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<sup>1007</sup> Pra.-M<sub>1</sub> vol.2, p.1130.

<sup>1008</sup> Pra.-M<sub>1</sub> p.1130.

<sup>1009</sup> Viś. vol.1, v.2522.

<sup>1010</sup> Pra.-M<sub>1</sub> p.1131.

<sup>1011</sup> TS-U, vol.1, p.224: upakramo' pavartana nimittamiti.

<sup>1012</sup> Viś. vol.1, v.2520.

<sup>1013</sup> MW, p.750: morbid appetites from over-digestion.

<sup>1014</sup> Pra.-M<sub>1</sub> p.1129.

second rationale Jinabhadragaṇi<sup>1015</sup> elucidates the two types of fruition in Jaina-karma-theory to evade the problem of kṛta-nāśa.

Jinabhadragaṇi points to the subtle process of the fruition of karma. There are two methods of karmic fruition: vipāka-udaya (realization of fruition of karma at gross level), and pradeśa-udaya (realization of fruition of units of karmic matter without the influence of its intensity, i.e. with negligible intensity). One must experience karma at least in the mode of pradeśa-udaya.

I present a brief understanding of the two as stated by a few commentators. Abhayadeva<sup>1016</sup> describes the pradeśa-udaya as, ‘that karma whose material (pudgala) aspects are only experienced and not the way the rasa (intensity) was bound. That experience of merely the karma-units (pradeśa) [without the impact of intensity] is pradeśa-karma’. The vipāka-udaya as described by Pūjyapāda<sup>1017</sup>, is a type of karmic fruition, wherein ‘karmas which have reached the time of fruition, retire after having rendered their fruits’. This suggests that in case of pradeśa-udaya (avipāka-udaya), the material aspect of karma impacts the soul without the impact of intensity (rasa). While vipāka-udaya is the fruition of karma wherein they both contribute.

The difference is that, in the case of former, outcome of the fruition is at the subtle level of consciousness and only virtual and not factual while in the latter, the process of fruition is at gross and factual level. The former is a mandatory fruition, which every karma must go through, while the latter could be avoided. During KS, the kevalī evades the vipāka-udaya, but the pradeśa-udaya persists. By the process of KS, the remaining karma is shed in huge quantity which otherwise could have been, eradicated. These concepts convey that KS does not breach the karmic law, hence alleviating the problem of ‘kṛta-nāśa’.

This problem put forward by Jinabhadragaṇi is a core issue of managing the diverse karmic repository which carries diverse durations, exhaustion time, measure and intensity. To better understand Jinabhadragaṇi’s contention, I create a hypothetical case of the problem. For example, a person in human form is experiencing the manuṣya-nāma-karma but also has the naraka-nāma-karma, deva-nāma-karma, and others in store, which are ready for fruition but not compatible with their current life.

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<sup>1015</sup> Viś. vol.1, v.2521.

<sup>1016</sup> Sthā.-A 2.265: pudagalā eva yasya vedyante na yathābaddho rasas tat pradeśamātratayā vedyam karma pradeśa-karma.

<sup>1017</sup> SS 8.23, §778: paripāka-kāla-prāptasya...ārabdhaphalasya yā nivṛtīḥ sā vipākajā nirjāra.

In other words, whilst the manuṣya-nāma-karma renders the continuity of human life in the form of ongoing vipāka-udaya, at the same time, the other karmas such as naraka-nāma-karma or deva-nāma-karma are also completing their duration. But we know that one cannot live a life of hell and human at the same time. Thus, Jaina karma-theory prescribes that a human goes through the vipāka-udaya of manuṣya-nāma-karma but simultaneously also deletes the naraka-nāma-karma and others by pradeśa-udaya<sup>1018</sup>. The issue addressed if restated is the problem of encountering simultaneous deadlines of varied types of karma and at times even contradictory types of karma.

In this crucial situation, the solution is sought by concurrently experiencing different types of karma. Thus, even without being physically born in those realms, the karma is simultaneously discarded in the current life, by pradeśa-udaya. The theory proposes that not all karma is experienced at the gross level by vipāka but can be discarded in a sublime state. This theory, applicable in varied contexts is relevant in KS.

This candidly asserts the process of karmic fruition itself allows influence and amendment in Jainism.

Jinabhadragaṇi<sup>1019</sup> continues to raise questions and provide rationale for the Jaina-karma theory.

Opponent: Karma must be experienced by vipāka only, not by other means.

Proponent: If one is a proponent of the theory that the fruition must be by vipāka only, then liberation becomes impossible. The reason being the karmic repository of a worldly soul has karma bound in innumerable life-forms. Those karma can be a cause of various life-forms.

Opponent: Those karma to be ‘experienced in varied life-forms’ cannot be experienced in one life-form. Or in other words, karma must ‘sequentially’ arise, otherwise the problem of kṛta-nāśa continues to persist.

Proponent: In such a scenario, due to vipāka, a being will bind more karma, consequentially liberation is at stake. This is not acceptable for Jainas. Malayagiri<sup>1020</sup> also poses the problem that, if one must go through each karma in its precise format, then one will

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<sup>1018</sup> In the process of escalating in the kṣapaka-śreṇi (8<sup>th</sup> guṇasthāna to upper guṇasthāna) one discards naraka-gati, narakānupūrvī and other karmas (Āv.-B v.111.2). Further, the Āvaśyaka-Niryukti (Av.-B v.111.3-4) mentions that the soul in the last two samayas before enlightenment discards either 15 or 16 types of karmas (depending on the respective status) such as: deva-gati-nāma, deva-gati-ānupūrvī-nāma. It is evident, since a kevalin is human, that these types of karmas are not compatible with human life. Thus, they are discarded by pradeśa-udaya.

<sup>1019</sup> Viś. vol.1, v.2524-25.

<sup>1020</sup> Pra.-M<sub>1</sub> p.1129-30.

have to take different births in specific lives to experience the karma which is not possible for it will lead to innumerable births. This will also create issues as one will also be binding new karma simultaneously for example hellish beings as such a life form, lacks self-restraint or conduct, i.e., it will result in binding additional new karma. Thus, one is born again, and the cycle becomes samsāra. Hence, if one insists that the karma has to be experienced in its original form by vipāka, liberation becomes impossible.

Opponent: Karma must be experienced as it is<sup>1021</sup> if the karma bound in the form of vedanīya-karma is destroyed in an eccentric way amending its regular impact even then liberation is questionable.

Proponent: This is not the case, for even empirically we find any curable disease is cured soon by medication. Otherwise, without medication, the health issue can take a long time to cure by natural process. This justifies expedited fruition of KS karma.

Jinabhadraṅgi's<sup>1022</sup> conclusive rationales for amendable karma in the curable disease is caused by karma which must be amendable itself. Secondly, the karma bound by such action, which is changeable, is also changeable.

In either of the above rationales, the semblance in cause and effect is stated. In the former the karma is cause of disease while in the latter action is cause of bondage.

(Cause) (Effect)

Action → karma → disease

(Cause) (Effect)

Finally, Jinabhadraṅgi<sup>1023</sup> provides a series of empirical examples to validate his point. The examples are:

1. Fruits can be expeditely riped by special process compared to fruits on the tree.
2. Expanded rope takes longer time to burn compared to the folded rope.
3. Number when divided, quickly leads to a smaller number, which is not the case otherwise.
4. Disease is resolved by adequate medication and diet.
5. The distance covered in a journey is based on the speed of the traveler.

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<sup>1021</sup> Viś. v.2527-28.

<sup>1022</sup> Viś. vol.1, v.2524.

<sup>1023</sup> Viś. vol.1, v.2530-34.

Jinabhadraṅgi<sup>1024</sup> further also questions, why is it the case that always vedanīya and other karma are more than age-rendering-karma? Malayagiri asks the question differently. He questions what will happen if age-rendering-karma is more than other karmas?

Jinabhadraṅgi replies, the nature of the bondage of age-rendering-karma is such that vedanīya etc. remains more. In other words, age-rendering-karma is adhruva-bandhi, i.e., not perpetually bound.

Malayagiri<sup>1025</sup> brings to attention by referring to Prakrit text that age-rendering-karma in the last life is nirupakrama (unchangeable), hence not prone to samudghāta. Explaining the concepts stated in Viś. he<sup>1026</sup> states that the age-rendering-karma is bound once in a life-time, when the 1/3<sup>rd</sup> life is remaining etc., while the rest seven karmas are regularly bound. The translator Muditayaśā<sup>1027</sup> specifies that the age-rendering-karma is bound in mere antarmuhūrta duration whereas the rest are regularly bound. Malayagiri concludes this style of bondage is merely of nature and nothing else.

Having explored Jinabhadraṅgi and Malayagiri's attempt of rationalization, I elaborate the problem of simultaneous fruition of the opposing karma. Jaina karma-theory denies the simultaneous fruition of opposing karmas. Śvetāmbara sources<sup>1028</sup> propose that the kevalī expedites both good and bad types of all three karmas<sup>1029</sup> during KS. According to Jinadāsa-ṅgi<sup>1030</sup>, the śubha-karma merges with aśubha-karma to come to fruition during KS. However, he does not label this merging process with any specific name, while a later text, Vijayanandasūrī's (18<sup>th</sup> CE) Samudghāta-Tattvaṃ<sup>1031</sup>, specifies this process as stibuka-sankramaṇa.

The term stibuka-sankramaṇa<sup>1032</sup> designates the merging of one type of karma with another opposite type of karma, while they are 'in the fruition state'. The discrepancy between

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<sup>1024</sup> Viś. vol.2, v.3643.

<sup>1025</sup> Pra.-M<sub>1</sub>, p.1130: carama-śarīriṇām āyūṣo nirupakramatvāt.

<sup>1026</sup> Pra.-M<sub>1</sub>, p.1131: jñānāvaraṇādīnī karmāṇi āyurvarjāni saptāpi sadaiva badhyante, āyustu pratiniyata eva kāle svabhavatribhāgadiśeṣa rūpe.

<sup>1027</sup> Muditayaśā, 2014, vol.2, p.738.

<sup>1028</sup> Sthā.-A vol.3, p.703; PS-S vol.2, p.384. According to Digambara sources, only inauspicious-vedanīya-karma comes to expedited fruition. Why does not the auspicious karma go through it? Is it because of a lack of need or is it that it cannot be expedited? This needs further research.

<sup>1029</sup> Even the bondage of sātā and asātā-vedanīya do not occur simultaneously (Glasenapp, 1942, p.29).

<sup>1030</sup> Āv.-J vol.1, p.572.

<sup>1031</sup> SaTa p.5.

<sup>1032</sup> One can change one type of karma to a different type by a process called sankramaṇa. The concept of sankramaṇa goes to the extreme level where good karma can change to the bad karma and viceversa, though there are certain karmas not prone to change. There are ten types of sankramaṇa. Strangely the change occurs in a state where karma is not in the state of fruition. Stibuka-sankramaṇa is an exceptional case wherein the karma changes even during its fruition state. This process occurs during KS (SaTa p.5).

Śvetāmbara and Digambara sources is found wherein the former propose that both the śubha and aśubha karma come to fruition during KS but the latter propose only the fruition of aśubha karma. This leads to a variation in the process, where the stibuka sankramaṇa is proposed by Śvetāmbara, but not the Digambara. Extensive research and examination of the types of karma which are involved in the process is required: how the prakṛti, sthiti, anubhāga and pradeśa of karma are involved in this KS process; why the role of ‘stibuka-sankramaṇa’ is discussed in Śvetāmbara-literature but absent in Digambara sources and other aspects of karma-theory. This serves to identify the constraints that Jaina scholars encounter in application of the karma-theory and the corresponding concepts which resolve them.

### Analysis

The problem originates from the underlying clause that ‘all four karma are exhausted simultaneously at the moment of liberation’ supplemented with the ideology that liberation is not possible without completely deleting all karmas. In essence, KS is described as resolving a key problem of kārmic imbalance. Varied concepts which lead to such an imbalance are: the theory of the unequal share of karma, i.e., particles; varied types of bondage such as perpetual bondage and non-perpetual bondage; varied karmas expiring or coming to fruition at the same time; and opposing karmas expiring at the same time, to name but few. The process of incoming karma is negligible, hence not an issue<sup>1033</sup>. In Jaina-philosophy the complex model of karma-theory, thus creates constraints of the system (systemzwang), which is resolved by a special venture of KS.

Jinabhadragaṇi tries to depict KS as a solution to the karma-theoretical problem of imbalance of the duration of kārmic fruition. Jinabhadragaṇi and Malayagiri also posits that KS theory of expedited fruition as the survival of the dogma of ‘karmic consequence’ rather than being an escape from the theory of karma. Both Jinabhadragaṇi and Malayagiri address the issue of ‘kṛta-nāśa’ and ‘akṛta-āgama’. Jinabhadragaṇi examines the theory about karma bound in different duration. Both Jinabhadragaṇi and Malayagiri justify KS by referring to the theories of different types of karmic fruition: pradeśa- and vipāka-udaya and introduce problem of simultaneous expiation of different types of karma which justifies the concept of the amendable nature of quantity and duration of karma, the upakrama nature of bondage of the seven types of karma, the theory of nirupakrama age-rendering-karma and its adhrva-bandhi

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<sup>1033</sup> Pra. §36.59-78: Prajñāpanā discuss kriyā-theory mentioning the intensity of violence in each samudghāta except KS with the prescription that enlightened being do not undertake violence.

nature. They discussed theories of both bondage and fruition by penetrating into intricate layers of karma theory in justifying their claim. Their theoretical propositions convey that though some karmic theories lead to constraints, it is resolved by KS, which as a solution is validated by other Jaina karmic theories. Hence, KS as a solution is neither questionable nor a novel innovation in the context of Jaina karma theory. Although, metaphysical expansion of soul with subtle bodies pervading the entire cosmos is a mystic and unparallel venture within Jainism. In both cases, KS serves as a window to explore some important aspects of the Jaina theory of karma. Further, Jinabhadragaṇi and Malayagiri discuss karma-theories in the milieu of the need of KS and justification of KS within the framework of karma theory.

Overall, both authors emphasize the key notion of the ‘consequence of karma’. This also implies the rejection of the concepts such as ‘divine intervention’ or the ‘expansion of the life span’ to resolve the issue of karma. In the words of Vilas Sangave as cited by Wiley<sup>1034</sup>, ‘there is no use in asking the favour of God or his representatives because Jainism neither invests Gods with the power of determining consequences of the karmas nor bestows on them the authority to forgive people from future consequences of past actions. Jainism denies both intermediation and forgiveness on the part of God; of what we have done we must bear the consequences’.

However, the above interpretations are a part of the general karma-theory<sup>1035</sup> which theorizes about the nature (prakṛti), duration (sthiti), intensity (anubhāga), and number of units (pradeśa) of the karma. Of these four karmic process, KS is explicitly described as resolving the problem of karmic imbalance. The canonical sources<sup>1036</sup> mention that bandha (literally means bound) and sthiti (duration) decreases. The commentators<sup>1037</sup> distinguish degrees of bandha as the number of karma-units and intensity. Imbalance is thus considered in the contexts of duration, intensity and number of karma-units. The commentators have illustrated the problem emerging in the context of prakṛti (nature), such as diverse and opposing karma ready for fruition at the same time.

Even after this discussion, some other aspects remain unexplained by Jinabhadragaṇi and Malayagiri related to the intensity, number of units which also decrease by the process of

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<sup>1034</sup> Wiley, 2000a, pp.385-86.

<sup>1035</sup> The view is grounded on the fact that there is more to be discussed. What is the process of the types and subtypes of karma going through fruition during KS? The discrepancy between related to simultaneous fruition of opposing karma and only negative karmic fruition in Śve. and Dig. tradition is yet another puzzle to be resolved. Examining the aspects of karma being dealt, i.e., some texts discuss the bandha and duration, while others discuss the duration and intensity. I leave for future research the causal factors of the differences.

<sup>1036</sup> UAR in Pra.<sub>3</sub> §36.82.1; Aup. §171.

<sup>1037</sup> Pra.-H<sub>1</sub> p.1134; Aup.-A p.204

KS. This brief discussion conveys that the ‘imbalance of aghāti-karma’ which although seems to be a very simple issue at the outset is rooted in the complex Jaina-theory, where some aspects demand further research.

### 3. When does Kevali-Samudghāta occur?

Jaina canonical-texts, para-canonical-texts and exegetical-literature are unanimous about the time of occurrence of KS in a kevalī’s life, yet there are discrepancies in some of these sources concerning the allocated time. Śvetāmbara sources such as: the Aupapātika, the Prajñāpanā of Ārya Śyāma<sup>1038</sup>, the exegetical texts of Jinabhadragaṇi ‘Kṣamāśramaṇa’, Jinadāsagaṇi and Digambara sources such as the Bhagavatī Ārādhana by Śivārya<sup>1039</sup> and Dhavalā by Vīrasena<sup>1040</sup> concur that KS occurs only in the last antara-muhūrta of the life. Jinabhadragaṇi<sup>1041</sup> specifies expression of antar-muhūrta is specifically bhinna-muhūrta<sup>1042</sup>, i.e. one moment less than antar-muhūrta. This shorter time frame seems apt because the entire process of liberation, inclusive of the KS, followed by the ayogi state must transpire within the antarmuhūrta and hence, the KS must occur within a period shorter than one antarmuhūrta. In itself KS is considered to take only a fraction of time of one muhūrta (8 moments, i.e., 8 samaya).

#### 3.1. Discrepancy about the ‘KS Within Six Months of Life’

Another sporadic discrepancy is noted by Jinabhadragaṇi<sup>1043</sup> without referring to the divergent tradition or author. He states, ‘some others’ believe that a KS occurs when the length of remaining life-span is at a minimum of antar-muhūrta and a maximum of six months long. This remark indicates that the discrepancy must have been discussed during his time.

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<sup>1038</sup> Pra.3 36.84-91: Although a direct mention is absent in this text, the teaching can be deduced based on the events described, the preceding event of āvarjīkaraṇa (a karmic process engaging for heading to liberation), the following event of returning the paraphernalia and heading to the ayogi state. They all occur in the last antarmuhūrta of life.

<sup>1039</sup> BĀ vv.2103-2106.

<sup>1040</sup> Dh.10 4.2.4 p.107.

<sup>1041</sup> Viś. vol.2, v.3646: kamma-lahutāya samayo bhīṇṇa-muhuttāvasesao kālo, aṇṇe jahaṇṇamettaṃ chammāsukkosam icchanti.

<sup>1042</sup> JSK vol.2, p.216: Muhūrttas are of two types: antar-muhūrta and bhinna-muhūrta. A muhūrta is roughly equal to 48 minutes. A bhinna-muhūrta is equal to muhūrta minus one-time-unit. Antar-muhūrta is equal to one-time-unit less than a bhinna-muhūrta and one-time-unit more than an āvalikā.

<sup>1043</sup> Viś. vol.2, v.3646: aṇṇe jahaṇṇamettaṃ chammāsukkosam icchanti.

### 3.2. Refutation of the ‘Six Months-Theory’ by Jinabhadragaṇi

Jinabhadragaṇi refutes the clause that ‘KS is feasible in the last six months’ with two key arguments that are in-turn based on a canonical concept. He<sup>1044</sup> recalls that the KS is followed by two special ventures. He refers to scriptures which describe the remaining post-KS accomplishments of the soul which include transition into a non-action (ayoga) state, i.e., the yoga nirodha which eventually leads to liberation. Hence, the clause ‘six months life-span is remaining’ does not seem logical. Further, the act of returning (pratyārpaṇa) all their paraphernalia (phalaka, etc.) is mentioned as a post-KS action<sup>1045</sup>, but the text does not mention about receiving any paraphernalia, which must have been the case if the six months condition was valid. Based on the above arguments Jinabhadragaṇi refutes the six months clause.

Jinabhadragaṇi states that these are postulations from the canon. The Aupapātika<sup>1046</sup>, states that both the assumptions of the ayogi state and the act of ‘returning paraphernalia’ happen after KS. In Lalwani’s<sup>1047</sup> translation of Aup., ‘he returns cushion, wooden plank, bed, and duster which are returnable’ after KS. Paraphernalia are needed for the sustenance of monastic life and therefore can only be returned when one retires from all action-oriented life, which cannot be undertaken six months before liberation, but just prior to liberation.

Even if paraphernalia is assumed to be returned before KS, the six-month clause cannot be verified. The duration of isolation (retirement)<sup>1048</sup> is reported to be a maximum of one month long in the case of all the Tīrthaṅkaras<sup>1049</sup>. In my research, I have not come across any references where the duration of a retirement was for six months or longer. This again does not conform with the view that the return of paraphernalia, the undertaking of retirement and the occurrence of KS happen in the last six months.

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<sup>1044</sup> Viś. vol.2, v.3647.

<sup>1045</sup> Ascetics ‘are not allowed to be without their proper bed or bench’ (Jacobi, 1879, p.307). Borrowing and returning paraphernalia is associated with the Jaina ascetic lifestyle where in the detached monk, choosing the life of non-possession, might borrow the paraphernalia necessary for life, uses it with detachment, for he is not the owner. He is supposed to return any borrowed items from the community before leaving the place either to travel to the next location or next birth. Only when death occurs accidentally, unknowingly, or unpredictably, there is a possibility for this step to be undertaken by the associated group of monks.

<sup>1046</sup> Aup. §180: kāya-jogaṃ junjemāne āgacchejja vā citṭhejja vā nisīejja vā tuyatṭejja vā ullāṅghejja vā pallaṅghejja vā, ukkhevaṇaṃ vā avakkhevaṇaṃ vā tiriyaṅkhevaṇaṃ vā karejjā, pāḍihāriyaṃ vā pīḍha-phalaga-sejjā-santhārāgaṃ paccapiṇejjā.

<sup>1047</sup> Aup.E §42. p.300.

<sup>1048</sup> Retirement can be understood either as santhārā or as ayogi state. In either of the cases returning paraphernalia is a requisite. Some sources do not use the term santhārā for kevalī while others such as Ut.-Śā do. Śāntyačārya's Uttarādhyayana-commentary (Ut.-Śā, p.237) states that all tīrthaṅkaras liberate by pādopagamana (meditation until death) (BĀVK<sub>1</sub> p.29). A comparative analysis of the concepts and the occurrence of pādopagamana, śukla-dhyāna in the last stage corresponding to the 14<sup>th</sup> guṇasthāna is needed.

<sup>1049</sup> BĀVK<sub>1</sub> pp.299-303.

Haribhadra <sup>1050</sup> , in his commentary on the *Āvaśyaka-Niryukti*, reiterating Jinabhadragaṇi, provides some more details on the timing of the return of the paraphernalia by referring to the *Prajñāpanā*. The list of the post-KS actions also includes the possibility of a dialogue with the devatās and others. The kevalī also performs walking, talking, etc. However, the return of necessary tools of livelihood is imperative and can only transpire when one is retiring from all actions during the last phase of one's life.

I propose a different answer to this problem. The process of KS occurs after *āvarjikaraṇa*, which in turn is mentioned to occur in the last *antarmuhūrta* of the life. Hence, by default KS cannot occur in the last six months. However, strangely, Jaina exegetes did not choose this argument to refute the six months condition, grounded in the karma-theory. Though the text mentions that the paraphernalia are returned after KS, I do not see why the sequence of happenings cannot change. Why couldn't one return the paraphernalia, undertake the retirement, followed by KS? This seems feasible, hence the proposed argument conveys there is a possibility of returning paraphernalia after KS, hence the six months clause is not validated.

### Analysis

The analysis reveals that the notion KS occurs during the last *antarmuhūrta* of life is predominant in both traditions. Śvetāmbara sources such as *Aup.* and *Pra.* affirm it by implication, while Digambara sources such as *BĀ* and *Dhavalā* clearly state it. Moreover, commentators such as Jinabhadragaṇi and Haribhadra have defended this view.

Both the arguments presented by Jinabhadra-gaṇi for the refutation of the concept of the occurrence of the KS in the last six months are in accordance with major Jaina-canonical sources. I propose a third argument which Jinabhadragaṇi could have chosen to argue that KS follows the *āvarjikaraṇa* process. This could serve as a good argument to refute the 'six months clause' because *āvarjikaraṇa* takes place only when the remaining life span is merely one *antarmuhūrta*. The act of returning paraphernalia is explicit, a responsibility undertaken in the visible world. In contrast *āvarjikaraṇa* is a karmic process occurring within, probably spontaneously. Hence, Jinabhadragaṇi's proclivity is to use the canonical testimony rather than engaging with the metaphysical intricacies related to the process of karma. Above all, the action-oriented theory corresponds to events that are cognisable in visible world. It is evident

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<sup>1050</sup> *Āv.-H* vol.1, v.294: atra kecit vyācakṣate jaghanyenaitāvātā kālena utkr̥ṣtatas tu ṣaḍbhir māsaḥ iti, etac cāyuktaṃ, 'kṣapayanti karmaniravaśeṣam iti vacanāt phalakādīnāṃ ca prajñāpanāyāṃ pratyarpaṇasyaivaoktatvāt.

in the narrative-literature that some kevalīs chose to retire in the last month<sup>1051</sup> or weeks of life. In such cases the probability of returning paraphernalia must occur before retirement and hence before KS. Thus, the clause of ‘returning paraphernalia’ chosen by Jinabhadragaṇi cannot be taken as an ‘imperative’ condition but as a ‘probable’ condition, occurring in some instances. Above all, the refutation of the ‘six months clause’ is valuable for the verity of Jaina-philosophy and it also demonstrates the canonical aptitude of the author. By the 6<sup>th</sup> CE, Jinabhadragaṇi’s text conveys Jaina authors took on the approach of refutation and defence.

#### 4. Conditions for Kevali-Samudghāta

The minimum criteria for KS are: to be a kevalī and in the last phase of their life. The term kevali-samudghāta itself conveys that the projection is undertaken only by a kevalī. The label kevalī is designated to an omniscient-being. Among the kevalīs, do all undertake KS or only specific kevalīs? This is a question addressed by varied sources.

The KS is undertaken by a kevalī but, as Schubring noted, the Aupapātika<sup>1052</sup> does not use the term kevalī. ‘A responsible monk is not called kevalī, but bhāviappā anagāra, as frequently applied elsewhere’<sup>1053</sup>. In the text, the passage conveys that the expression ‘bhāviappā anagāra’<sup>1054</sup> (tranquil ascetic) denotes a kevalī.

The SS<sup>1055</sup> describes the attributes of the kevalī undertaking KS: ‘one whose cognitive potency is special (ātmopayogātīśayasya), one who has acquired equanimity (sāmāyika-sahāyasya), one who has a special process (karaṇa), whose undertakings are of great-restraint (mahā-saṃvarasya), who is digesting away or eradicating with small amounts of karma (laghu-karma-paripācanasya) who expands the soul-units in the four-step procedure to get rid of the remaining karma’. The commentator Pūjyapāda highlights the kevalī’s special status regarding cognition, restraint, equanimity, and process of karma (karaṇa). These seem to be attributes of any kevalī rather than one who is undertaking KS.

<sup>1051</sup> I could trace only the Ut.-Śā (p.237) commentary which claims that all Tīrthaṅkaras liberate only after having undertaken pādopagamana. All other sources mention about retrieving from worldly interaction but do not use the term santhārā. The depiction of the last stage before liberation is complete stillness.

<sup>1052</sup> Aup. §146.

<sup>1053</sup> Schubring, 1962, fn.1, p.184.

<sup>1054</sup> The term, bhāviappā anagāra is frequently used as a synonym of kevalin. Sources such as Bh. (3.95), and the Agastyasiṅga Cūrṇi in Daśvaikālika first cūlikā (Daś.-Ag v.10, §532, p.256) have used it for designating an adept monk rather than a kevalin. This term is thus used with varied semantics.

<sup>1055</sup> SS 9.44, §906, p.360: sayogī tad ātmopayogātīśayasya sāmāyika-sahāyasya viśiṣṭa-karaṇasya mahā-saṃvarasya laghu-karma-paripācanasyāśeṣa-karmareṇu-pariśātana-śakti-svābhāvvyād daṇḍa-kapāṭa-pratara-loka-pūraṇāni svātma-pradeśa-visarpaṇatāś caturbhiḥ samayaḥ kṛtvā....

Śubhacandra<sup>1056</sup> in his Jñānārṇava writes that the kevalī is one who possesses infinite-energy (ananta-vīrya). Jinabhadraṇi<sup>1057</sup> in Viś. and Śubhacandra in his Jñā. mentions 'jaina-samudghāta', which means samudghāta undertaken by the Jina. The term Jina in Jina-samudghāta must not be connotated as tīrthankara/Jina but any kevalī in these sources.

There are different views in Jaina-literature on the question whether all kevalī go through KS. Although the items of the following list of criteria need not always contradict each other, they are presented separately.

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<sup>1056</sup> Jñā. v.39.39/2187: anantavīryaḥ.

<sup>1057</sup> Viś. vol.1, v.389.

TABLE 14. WHO EXPERIENCES KEVALI-SAMUDGHĀTA?

Who Experiences Kevali-Samudghāta?			
		Śvetāmbara	Digambara
I.	not by all kevalī's	Aup. <sup>1058</sup> ; Pra. <sup>1059</sup> ; PP <sub>4</sub> . <sup>1060</sup> ; Viś. <sup>1061</sup>	Dh. <sup>1062</sup>
II.	required for those who have attained kevala-jñāna when the remaining life span is 6 months or less.	UAR in GKr. <sup>1063</sup> ; Āv.-J <sup>1064</sup> ; LP <sup>1065</sup>	BĀ <sup>1066</sup> ; Pañ.(Un) <sup>1067</sup> ; Jñā. <sup>1068</sup>
III.	by all kevalīs	AM (Sthā.-Tippaṇa) <sup>1069</sup>	UAR <sup>1070</sup>
IV.	those who attained kevala-jñāna when the remaining life-span is 6 months or more	GKr. <sup>1071</sup>	

<sup>1058</sup> Aup. §172.

<sup>1059</sup> Pra.<sub>3</sub> §36.83: savve vi ṇaṃ bhante! kevalī samohaṇṇanti? savve vi ṇaṃ bhante! kevalī samugghāyaṃ gacchanti? goyamā! ṇo aṭṭhe samatṭhe, 'jassāu'ēna tullāiṃ bandhaṇehiṃ ṭhitīhi ya. bhavovaggaha-kammāiṃ samugghāyaṃ se ṇa gacchati. (229)/ agantūṇa samugghāyaṃ aṇantā kevalījinā, janma-maraṇa-vippamukkā siddhiṃ varagatiṃ gatā.

<sup>1060</sup> PP<sub>4</sub> v.272: yasya punaḥ kevalinaḥ karmabhavatyāyuso'tiriktataraṃ. sa samudghātaṃ bhagavānatha gacchati tat samīkartuṃ.

<sup>1061</sup> Viś. vol.2, v.3640: tamhā tullāṭhitīyaṃ kammacutakkaṃ sabhāvato jassa, so akatasamugghāto sījjhati jugavaṃ khavetūṇaṃ.

<sup>1062</sup> Dh.<sub>1</sub> 1.1.60, p.303.

<sup>1063</sup> GKr. v.93-94:yaḥ ṣaṇmāsādikāyusko, labhate kevalodgamam, karoty asau samudghātam anye kurvanti vā na vā.

<sup>1064</sup> Āv.-J vol.1. 570–71: ye 'ntaramuhurtam ādi kṛtvotkarṣeṇa āmāsebhyaḥ ṣaḍbhyaḥ āyuso'vaśiṣṭebhyaḥ abhyantara āvirbhūta-kevalajñāna-paryāyāḥ te niyamāt samudghātaṃ kurvanti,

<sup>1065</sup> LP vol.1, p.27: chammāsāūsese uppaṇṇaṃ jesi kevalaṃ ṇāṇaṃ, te niyamā samughāiya sesā samughāyabhāyavvā.

<sup>1066</sup> BĀ v.2103.

<sup>1067</sup> Pañ.(Un) v.1.200, p.42: chammās āuga-sese uppaṇṇaṃ jesiṃ kevalaṃ ṇāṇaṃ, te niyamā samugghāyaṃ sesāsu havanti bhayaṇijjā.

<sup>1068</sup> Jñā.v.39.37.1.

<sup>1069</sup> AM, Sthā.<sub>1</sub> Tippaṇa, p.840. AM does not state the reference in the Sthā. Tippaṇa. The reference poses a conundrum for it is not clear if he is referring to Jinabhadraṇi, or supposedly to Malayagiri. Moreover, he also does not specify the text of the author. Since AM mentions it, there must have been some source availed to him, hence I refer it.

<sup>1070</sup> UAR<sub>1</sub> p.303.

<sup>1071</sup> GKr. v.94.

The debate on the question whether all liberating souls undergo KS originated early enough. First view is the generic view, and second is specifying the details. Although I present four views, they can be considered as merely three. I state them separately to highlight the brief and elaborate versions of the scriptural stance, the author's affirmation as well as negation.

#### 4.1. Not all Kevalīs Undergo Kevali-Samudghāta

From the above chart, it follows those differences of opinion on the question persisted amongst authors in both traditions since 6<sup>th</sup> CE or earlier. The theory that not all kevalīs undergo KS is supported by both textual sources and logical reasons. In both traditions not only the majority of the texts have voted for this view but the canonical-texts of Śvetāmbara and the oldest texts of the Digambara have already proposed it. The view that KS is requisite for those enlightened in the last six months of their lives is affirmed by some but not all sources. Although Vīrasena affirms that not all go through the KS, he does not vote for the condition of the 'six months clause'. The theoretical investigation towards verifying these views is attempted by Vīrasena with his intellectual acumen.

Vīrasena refutes two propositions: (1) the concept that all kevalī go through the KS process and (2) the concept that KS is requisite for those who have accomplished kevala-jñāna in the last six months of their life. This implies that those souls will have same degree of karma rendering them equal status. Had aghāti-karma becomes equalised, all souls will be prone to the same condition.

#### 4.2. The Theory that All Kevalīs Undergo Kevali-Samudghāta

Proposition: The theory that 'all kevalīs undertake KS' is noted in both traditions as a discrepancy and designated as 'others view'. Vīrasena in his Dhavalā and AM's reference refer to such an early discrepancy.

Vīrasena refers in particular to Yativṛṣabha's view, though without explicit reference to the specific text. Because it is difficult to trace it in the current literature, Yativṛṣabha's stance is paraphrased here as presented by Vīrasena<sup>1072</sup>, the aghāti-karma in the last moment (samaya) of the 12<sup>th</sup> guṇasthāna, i.e., the kṣīṇa-kaṣāya-guṇasthāna by default does not accomplish equal status of duration of all karmas, hence all liberating souls must undertake

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<sup>1072</sup> Dh.<sub>1</sub> 1.1.60, p.302: yati-vṛṣabhopadeśāt-sarvā-ghāti karmanām kṣīṇa-kaṣāya-carama-samae sthithēḥ sāmābhāvāt sarve'pi kṛta-samudghātāḥ santo nirvṛttim upadhaukante. yeṣām ācāryaṇām loka-vyāpi-kevaliṣu vimśati-saṃkhyā-niyamas teṣām matena kecit-samudghātayanti, kecin na samudghātayanti.

KS. By the end of the 12<sup>th</sup> guṇasthāna ghāti-karmas are equalised, but not the aghāti-karmas. This reveals that the situation of imbalance karma encountered by a kevalī, at the commencement of liberation, does not arise when the three ghāti-karmas are deleted simultaneously in the 13<sup>th</sup> guṇasthāna, since equalisation of ghāti-karma occurs in the twelfth guṇasthāna. The soul heading towards kevala-jñāna destroy the three, i.e., the jñānāvaraṇīya-, darśanāvaraṇīya- and antarāya-karma at the same time. Yativṛṣabha uses this theory about unequal aghāti-karma to defend the proposition that all need to undergo KS.

#### 4.2.1. Vīrasena's Refutations of Yativṛṣabha's View

Vīrasena<sup>1073</sup> affirms that many souls balance the karma without KS<sup>1074</sup>. Vīrasena first refutes the theory of 'all undertake KS' and then he refutes Yativṛṣabha's reasons offered in support of the theory. Vīrasena, in his refutation cross-references with the theory of the maximum and minimum population of KS and liberation at the same time, and the concept related to the process of karma occurring before and after.

##### 4.2.1.1. Refutation Based on the Theory of Numbers

Vīrasena compares the concepts of 'maximum (utkṛṣṭa) mokṣa' and 'maximum (utkṛṣṭa) KS' to refute Yativṛṣabha's view. Vīrasena observes that some ācāryas mention that the maximum number of KS occurring simultaneously is only 20<sup>1075</sup> after a time lapse of 2000 to 9000 years (varṣa-pṛthaktva). If Yativṛṣabha's view is to be accepted, then the maximum-population-theory is challenged. Vīrasena neither refers to the authors or texts which propose this theory, nor does he himself specify the maximum number of kevalī that can liberate at any point of time.

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<sup>1073</sup> Dh.1 1.1.60, pp.302-303.

<sup>1074</sup> Vīrasena also affirms the possibility of solutions other than KS. Those karma who have the nature of falling down (nipatana), are destroyed approximately in an innumerable part of the palyopama or an innumerable āvali-pramāṇa in duration. In such cases the liberation without samudghāta is possible. There is no explanation regarding why some souls do this and others do not.

<sup>1075</sup> According to the Pra.<sub>3</sub> (§36.24) the maximum KS is sata puhattam (between 2 to 900) which differs, from Vīrasena's account. Further, Vīrasena states, 'some ācāryas' in his reference, hence the theory of maximum-20-KS was not a standard theory at the time of Vīrasena. Above all, both the views differ from the maximum-108-liberation-theory.

The concept of a theoretical maximum number of liberations at the same time<sup>1076</sup> can be traced in the sources of both traditions. Some sources are: the Uttarādhyayana<sup>1077</sup>, Umāsvāti in his TS<sub>2</sub> auto-commentary<sup>1078</sup>, Pūjyapāda's Sarvārtha Siddhi (SS)<sup>1079</sup>, and Yativṛṣabha's Trilokaprajñapti<sup>1080</sup>. These texts and authors unanimously document 108 as the maximum possible number of souls liberating at the same time. It is important to note that even Yativṛṣabha, in his own work Trilokaprajñapti, proposes 108 as the maximum number.

If Yativṛṣabha advocates that 'all liberating souls undertake KS', then is it the case that he does not consider the two concepts to contradict: the concept that the maximum number of kevalī experiencing KS at the same time is 20, and the concept that maximum liberation at the same time is 108. This is the case in Śvetāmbara-tradition<sup>1081</sup> where the maximum KS proposed is 200-900 and the maximum liberation is 108. Two do not contradict for them as they do not occur at the same time. Or the other possibility is Yativṛṣabha is not of the opinion that 20 KS is maximum, because Virasena himself states only "some" propose 20 KS is maximum. Yet another possibility is that Yativṛṣabha, whom Vīrasena is referring to, is perhaps not the same as the author of Trilokaprajñapti. To identify Vīrasena's Yativṛṣabha is difficult.

#### 4.2.1.2. Refutation of Yativṛṣabha's Interpretation of the Process of Karma

Yativṛṣabha's view as depicted by Vīrasena is, by the end of 12<sup>th</sup> guṇasthāna, not all undergo equalisation of aghāti-karma, hence all undertake KS.

Vīrasena examines the subject by posing various questions in his dialogical presentation. He starts off with the question: if the duration (sthiti) of the karmas is equalized through the process of anivṛtti-karaṇa, the third step of three-fold process (karaṇa), which is a

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<sup>1076</sup> The maximum number of souls liberating at any time from a particular region is described in a few Jaina texts such as the Uttarādhyayana, Saṃgrahaṇī, Siddha Prābhṛta etc. The Uttarādhyayana (Ut. 36.49-54), mentions the theoretical maximum number of liberations possible at a time based on consideration of gender, cosmic location, height, etc. 'Maximum liberation with neuter gender is 10, females 20, and males 108. Four from those in the dress of [Jaina] laity, 10 from non-Jaina congregations, 108 from the nirgrantha congregation. Two with maximum height, 4 with minimum height, 108 from moderate height. Four from the upper world, 2 from the ocean, 3 from other water bodies, 20 from the lower world, 108 from the middle world (Ut. vv.36.49-54). There are disputed views in this regard such as mentioned by the Lokaparakāśa (LP, vol.1, 2.95-96). It points out three views related to the question of the maximum number of liberation at a time from the lower world: Uttarādhyayana-20, Saṃgrahaṇī-22 and Siddha Prābhṛta-40. Though, all the calculations are undisputedly rendering the overall maximum number to be 108.

<sup>1077</sup> Ut. vv.36.49-54.

<sup>1078</sup> TS-U 10.7.

<sup>1079</sup> SS 10.9 §937. According to Pūjyapāda, the minimum number of liberations in one instant is one and the maximum in one instant is 108.

<sup>1080</sup> TP 4.3002-3004.

<sup>1081</sup> Pra. §36.24.

capacity to generate progressively purer homogenous experiences etc., in the 12<sup>th</sup> guṇasthāna then why are these three karmas not yet equalized?

Vīrasena's clarification stands with a review of the theory of the karmic processes during escalating guṇasthāna (śreṇi ārohaṇa), which is rephrased as follows:

- a) The processes of karaṇa<sup>1082</sup> that cause this to occur are the same as the process of the guṇasthāna of the soul. Thus, an embodied soul associated with the 9<sup>th</sup> guṇasthāna performs ascetic practices furthering the process of purification by anivṛtti karaṇa. The processes of the anivṛtti-karaṇa, etc. are believed to equalize the duration (sthiti) of those karmas, whose manifestation is associated with saṃsāra (i.e., ghāti-karma). Hence, in the 12<sup>th</sup> guṇasthāna, before enlightenment, souls do not encounter a problem of imbalance of ghāti-karma. Moreover, they do not equalize the duration of the three aghātiya-karmas since the occasion is not about it. The statement that 'the souls are equal', must be understood to commensurate in the context of their purity (which is associated with the ghāti-karmas). It is inaccurate to assume that the duration is equalised for all the remaining three karmas.
- b) This distinguishes the karmic process which occurs before and after enlightenment. Further, it also differentiates the status of the soul, i.e. all enlightened souls are equal in their purity, yet their life-span is not the same.

This analysis reveals that Vīrasena does not discard the proposition of Yativṛṣabha but refutes the application of the stance by the latter. The application of the logic that the karma does not equalise in the 12<sup>th</sup> guṇasthāna, consequentially, 'all need to go through KS' is not apt.

#### 4.2.1.3. Why Liberation does not occur Simultaneously?

Vīrasena continues his examination by posing a counter question about liberation not occurring simultaneously even when enlightened beings are of equal status in the context of their ghāti-karma, since ghāti-karma are completely deleted.

Question: Why cannot all enlightened souls liberate at the same time, when they are already equally detached and have accomplished an omniscient state (kaivalya)? Why does one occur during the last antarmuhūrta of a life-time?

Answer: Vīrasena<sup>1083</sup> states that the souls having overcome attachment and aversion (vītarāga) have similar pariṇāma, (course or status of consciousness). Hence only when the remaining time duration is one antarmuhūrta, due to the special effect of the time, liberation

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<sup>1082</sup> The term 'karaṇa' is translated by Wiley (2000a) as 'energy', which reveals the difficulties of translation.

<sup>1083</sup> Dh<sub>1</sub> 1.1.60, p.305.

is instigated. Again, the occurrence of KS is also grounded in concept of the time embedded within the karma-theory.

Vīrasena cross-references Yativṛṣabha's stance with the concept that maximum 20 KS is possible after a lapse (antara) of varṣa-pṛthaktva (2000 to 9000) years. He says, the non-simultaneous liberation concept is in compliance with those who propose 20 KS theory. This implies law of time governs maximum KS. To this I introduce the concept of anantara and sāntara. Anantara is proposed by Jaina ācāryas<sup>1084</sup>, as the mathematical mode of analysis, which mentions the maximum duration during which the proposed concept can occur without interruption. Sāntara means the maximum duration of this interruption. The duration when souls can attain mokṣa without interruption<sup>1085</sup> is 'pṛthaktva' (meaning from 1 to 8), which is a mathematical model depicting the number. 'Pṛthaktva' means a number which could range between 2 to 9. Hence in this case, after 8 moments, there is at least one moment in which not a single soul will attain mokṣa<sup>1086</sup>. Maximum duration is six months, when no liberation can occur, after that liberation must occur. From this we deduce the fact that the theory of liberation is not the standalone explanation of the process of liberation. There are postulates such as that of anantara and sāntara which can be considered as other laws governing the liberation<sup>1087</sup>. Since these other laws impact on the process of liberation, I assume the same must also affect the KS process. For example Vīrasena proposes that after a lapse of 2000-9000 years the maximum is 20 KS.

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<sup>1084</sup> TS-U 10.7, p.311; SS 10.9, §937: The duration after which no soul attains liberation is minimum 2 moments and the maximum 8. After 8 moments there is an interval of atleast one moment during which no soul attains liberation. Also, the minimum interval (the time when no one attains liberation) is one moment and the maximum is 6 months. This means that once every 6 months, at least one soul, somewhere in the universe, must attain liberation.

<sup>1085</sup> SS 10.9 §937; Bh.2 v.5.8.232: The Bhagavati also affirms the 8-moment-theory without referring to the term as anantara. It states maximum duration during which the siddha population increases (upacaya) (Hindi: kitane kāla taka upacaya sahita/ pkt: kevatīyaṃ kālaṃ sovacayā?). The same theory from a different perspective states, how long liberated souls keep increasing in population (kevaiyaṃ kālaṃ vaḍḍhanti)? The maximum duration is 8 moments (Bh.2 5.8.223) when the increase in number does not happen after a set duration, it means its occurrence is interpreted, i.e. lapse of that episode. The concept of vaḍḍhanti (increase/ growth), upacaya, anantara (uninterrupted occurrence), viraha kāla (lapse time) to some degree convey associated concepts. How exactly these phrases differ needs more exploration.

<sup>1086</sup> The science of number theory within Jainism is yet another field demanding research. Why is the maximum and minimum number of liberations fixed? Why the range cannot go beyond the maximum and minimum remains opaque. Why there must be a time lapse amidst the continuing liberation of souls? There are no cosmological or metaphysical impediments such as the siddha-loka is never saturated etc. Addendum to the metaphysical and cosmological concerns what does the laws of number denote? Is this included under the Jaina's theory of destiny or universal law category?

<sup>1087</sup> The samavāya are five regulating factors in Jainism. The five samavāya are time (kāla), nature (svabhāva), karma, self-effort (puruṣārtha), and destiny (niyati). This theory of time lapse needs further research. What is the theory related to? Should it be the factor of time or of nature?

## Analysis

In the entire debate Vīrasena is restating the theory that KS will occur in the last antarmuhūrta of life. He cross-references with the theory of the maximum number of souls that undertake KS, and the concept of anivṛtti-karaṇa, to validate his view. The conclusion is, all enlightened souls are equal in purity, but liberation occurs at different time. The view that all can attain liberation at the same time is not appropriate can be validated by theories such as their life-span differs, if ‘time lapse occurs after uninterrupted liberation’. This probably renders balance to the universal exchange of souls<sup>1088</sup>.

The theories used by Vīrasena to refute the notion that ‘all undertake KS’ are:

- The maximum number of souls which can have KS at the same time is 20 after a time lapse of 2000 to 9000 years, according some ācāryas.
- The maximum number of souls which can liberate at the same time is 108.
- The concept of anivṛtti karaṇa.

To this I add few concepts to illustrate complexities such as:

- The maximum duration of continuous liberation is 8 units of time<sup>1089</sup>.
- The maximum lapse of time between the occurrence of liberation<sup>1090</sup> is six months<sup>1091</sup>.

Vīrasena applies these theories to refute the concept of ‘all undertake KS’. Considering that the first and second concepts, i.e., the maximum KS-theory and maximum liberation-theory after a certain period do not correspond, hence it is evident that not all who liberate undergo KS, thus refuting Yativṛṣabha’s stance.

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<sup>1088</sup> Jaina-philosophy distinguishes two types of souls: vyavahāra-rāśi (souls who have come into the realm of interaction with others) and avyavahāra-rāśi (souls not yet interacted with other beings). The former are those souls who are in interaction with each other and the latter are an ocean of souls not engaged with any other beings yet. Every time a soul liberates from vyavahāra-rāśi, equal number of souls shifts from the avyavahāra-rāśi to vyavahāra-rāśi.

<sup>1089</sup> The concept of duration of 8 units is also found elaborated by Malayagiri in Prajñāpanā commentary (Pra.-M<sub>1</sub>, vol.1, p.45-46). He says that the duration varies depending on the number of maximum liberations that have occurred. If the number of simultaneous liberations is minimum, i.e. 1 to 32, the duration is 8 units of time. For the number of liberations between 33-48, 49-60, 61-72, 73-84, 85-96, 97-102 and 103-108, the durations are seven, six, five, four, three, two and one unit of time respectively.

<sup>1090</sup> Sthā. 6.535: siddhi-gati ṇaṃ ukkoseṇaṃ chammāsā virahitā uvavāteṇaṃ; Bṛhad-sangrahaṇi (345): ega-samao jahannaṃ ukkoseṇaṃ havanti chammāsā, viraho siddhigaṇe uvvaṭṭaṇa-vajjiyāniyamā.

<sup>1091</sup> Six months in Jainism have received a prominent time application in varied occasions such as - maximum time lapse of the liberation (Bh.<sub>2</sub>, v.5.8.533), one being born in hell or heaven, attain kevala-jñāna and KS. The study of temporal concepts embedded in numbers are pertinent to explore why numbers are important in a tradition of soteriology. The theory of viraha (absence) is discussed in a different perspective, i.e how long does the population remain static? (Bh.<sub>2</sub> 5.8.208-223). Naturally, the duration when neither anyone comes, or leaves will be the static period. For example, the duration when liberated souls remain static and the duration when new soul does not liberate both are six months duration. (AM, Bh.<sub>2</sub> p.213). The maximum time lapse where the position of Indra remains vacant is six months (Bh.<sub>2</sub> 8.8.341).

The concept of antara is introduced by Vīrasena to showcase that different cosmological rules govern KS. Though KS and liberation have a semblance as both occur in the last antarmuhūrta of life-span, both are regulated by the time factor embedded in karma-theory, though the former need not be a pre-requisite for the latter.

Although Vīrasena's proposed theories might have resolved some issues, it inadvertently introduced other issues. The perplexity arises in instances when two theories postulating laws do not synchronise in time. The coherence must persist in the two theories of liberation: (1) the karma-theory proposing that liberation occurs with the exhaustion of age-rendering-karma and (2) the cosmological theory of the time lapse between continued liberation. It augments the complexity because neither the age-rendering-karma of a liberating soul is changeable<sup>1092</sup> nor the theory of antara and anantara are amendable for it is yet another universal law. For example, suppose a case arises where, the exhaustion of the age-rendering-karma coincides with that moment of time which falls in the 'time lapse period'. How can liberation then be pursued?

Manju Nāhaṭā<sup>1093</sup> rendered two insightful thoughts. Primarily the two theories - the metaphysical theory and the cosmological theory govern the processes of soul-karma interaction, hence, they must not be prone to conflict, the probability of incoherence between the two theories governing liberation is avoided by natural co-ordination. By nature, there is harmony in the expression of the theories. However, if an extremely rare conflicting situation arises, Jaina have a prudent theory, namely the concept of uncommon happening or surprise<sup>1094</sup> (accherā), which is able to mitigate the tension by designating those as uncommon happenings.

#### 4.2.2. Cross-Referencing the theory of All undertakes KS in Narrative and Hagiographical Account

The theory that 'all kevalīs undertake KS' does not cohere with hagiographical or narrative-literature which highlights the rareness of KS. In the Śvetāmbara commentaries, the only documented example is by Abhayadeva in his Sthānāṅga-Ṭīkā<sup>1095</sup>, where he mentions an example of Tīrthaṅkara Neminātha's disciple.

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<sup>1092</sup> TS 2.53; SS 2.53.

<sup>1093</sup> Interview, Manju Nāhaṭā, 2018.

<sup>1094</sup> Currently Jaina-philosophy considers ten events as accherā, of which one is the liberation of 108 kevalīs at the same time who had maximum possible height. Generally a maximum of only 2 liberation is proposed of those with a maximum height (Ut. v.36.53). Accherā is an event which happens once in infinite time.

<sup>1095</sup> Sthā.-A vol.3, p.760: eteṣāṃ ca nemināthasya vineyānāṃ madhye kaścit kevali bhūtvā vedanīyādi-karmma-sthitīnām āyuskasthityā, samīkaraṇārthaṃ kevali-samudghātaṃ kṛtavāniti...

In Śvetāmbara non-canonical-literature, Ācārya Hemacandra in the Triṣaṣṭīśalākā-puruṣa-caritra mentions that Sāgaramuni a disciple of Tīrthankara Ajitanātha<sup>1096</sup> undertook KS. KS also appears in Digambara epic-literature such as the Mahāpurāṇa (21.189-190). There are discrepancies within the tradition, the origin of which remains unknown. It is evident that narrative sources do not support the view that all kevalīs undertake KS.

#### 4.3. Discrepant Interpretations of the Six Months Clause

In the context of the question who undertakes KS, yet another debate ensues regarding the status of the kevalī. There are two views prevalent in both traditions. Since Vīrasena has most extensively elaborated on this point, his text is the focus of my analysis.

Theory One: KS is mandatory for kevalī who attain kevala-jñāna within the last 6 months of their life and it is optional for others.

Theory Two: KS is not mandatory for kevalīs who attain enlightenment in the last 6 months of their life.

Theory one can be traced in both Śvetāmbara- and Digambara-literature and is referred to as the ‘six months clause’ in the following for ease of reference. Unexpectedly, only Vīrasena renders a critical refutation of the theory one. Based on his arguments, I offer additional speculations by cross-referencing other theories.

In the Śvetāmbara-tradition: Jinadāsagaṇi<sup>1097</sup>, UAR in GKr., and Loka Prakāśa advocate the ‘six-months-clause’. Ambiguously, Cūrṇikāra Jinadāsagaṇi additionally mentions, that those whose life span is more than this time span (six months) while attaining kevala jñāna does not undertake this.

Jinadāsagaṇi’s presentation leaves room for ambiguity. Is it the case that factual philosophical issues are presented in Jinadāsagaṇi’s own manner? Further, if this is the case, does this mean that Jinadāsagaṇi is mentioning two different prevalent propositions, or a single concept layered one on top of the other? If we assume that he is presenting diverse views availed at that time, then of the two views, the first proposition is: ‘those kevalī with a longer duration of having accomplished kevala-jñāna don’t undergo KS and the second view is, even

<sup>1096</sup> Johnson, trans. vol.2, p.220.

<sup>1097</sup> Āv.-J vol.1, 2:570–71: ye’ntaramuhurtamādi kṛtvokarṣeṇa āmāsebhyaḥ ṣaḍbhyaḥ āyuso’vaśiṣṭebhyaḥ abhyantara āvirbhūta-kevalajñānaparyāyāḥ te niyamāt samudghātaṃ kurvanti, ye tu ṣaṇmāsebhya upari tadāvirbhūta kevalajñānāḥ śeṣāste samudghātakād bāyāḥ, te samudghātaṃ na kurvantīty arthaḥ, śeṣāḥ samudghātaṃ prati bhājyaḥ. kasmād? yasmāt, ṣaṇmāsik-āvaśiṣṭe āyusi āvirbhūta-kevala-jñāna-paryāyebhyaḥ sakāśāt ṣaḍbhyomāsebhyaḥ ye uparisamayottara-vṛddhya’ vaśiṣṭe āyusi śeṣe āvirbhūta-jñānāḥ kevalinaḥ te śeṣāḥ samudghātaṃ prati bhājyāḥ, kecit samudghātaṃ kurvanti kecinneti. Atāḥ samudghātaṃ kṛtvā kecid-akṛtvaiva samavāpnuvanti siddhiṃ. Athavā, yeṣāṃ bahu saṃvedyam astiāyus cālpam avatiṣṭhate, te niyamāt samudghātaṃ kurvanti, netara iti.

those who had acquired kevala-jñāna earlier than the six months duration, may or may not undertake KS.

Another possible deduction of Jinadāsagaṇi's views is to consider them as one concept layered in different levels and not as two independent statements. He mentions general statement and then the particulars or special cases within the theory. Could it be that scribing error occurred where statements might have been omitted copying the text? Thus, in a nutshell it is an ambiguous presentation.

In the Digambara-tradition a number of authors refer to the six-month-clause-theory: Śivārya in his *Bhagavatī Ārādhanā*<sup>1098</sup>, the unknown author of *Pañca-saṅgraha*<sup>1099</sup>; UAR<sup>1100</sup> in Vīrasena's *Dhavalā* and Śubhacandra<sup>1101</sup> in his *Jñānārṇava*. They propose that an ascetic having accomplished kevala-jñāna merely in the last six months of his life will have to undertake KS. Even though this is the most approved theory in both traditions, Vīrasena proscribes it by his arguments.

#### 4.3.1. Refutation of the Six Months Clause by Vīrasena

Vīrasena<sup>1102</sup> in his argument refers to two archaic verses one voting for and the other against six-months-clause, once again without quoting the reference. According to this source, the rule of six months is incongruous. His first argument is: 'All souls by way of their equal status of purity, i.e. (similar anivṛtti-rūpa pariṇāma) destroy the ghāti-karma. However, to consider that even their age gets equalized is not appropriate. Anivṛtti-rūpa pariṇāma equalizes the ghāti-karma, but to consider its effect on life-span (āyu) is not appropriate'. Since age-rendering-karma remains imbalanced, all the kevalīs are equally prone to undertake KS.

It is interesting that the same argument which Vīrasena uses to refute the six months condition was also used by Yativṛṣabha to defend his claim that 'all liberating souls undergo KS'. As observed above, Yativṛṣabha proposes that the anivṛtti-rūpa-pariṇāma does not equalize the aghāti-karma, hence, every kevalī must undertake KS.

The peculiar Jaina-theory of karma is intricately presented to serve solutions in varied contexts. All souls have reached the minimum bar of karma while becoming enlightened. So, literally, some balance of the types of karma is accomplished by anivṛtti-karaṇa. Yet there are

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<sup>1098</sup> BĀ v.2103: ukkassaṇa chammās-āuga-sesammi kevalijādā, vaccanti samugghādaṃ sesābhajjā samugghāde.

<sup>1099</sup> Pañ.(Un) in the Jīvasamāsa chapter.

<sup>1100</sup> UAR<sub>1</sub> 1.1.60, v.167, pp.302-303: chammāsāuva sese uppaṇṇaṃ jassa kevalaṃ ṇāṇaṃ, sa-samugghāo sijjhai sesā bhajjā samugghāe.

<sup>1101</sup> Jñā. v.39.38.2185.

<sup>1102</sup> Dh.<sub>1</sub> 1.1.60, v.168, pp.302-303, UAR<sub>1</sub> 1.1.60, v.168, pp.302-303.

possibilities of problem, because the age-rendering-karma is not balanced, which is inevitably resolved by KS, an opportunity to balance.

Vīrasena's second argument, is as follows: in the last moment of (12<sup>th</sup> guṇasthāna) kṣīṇa-kaṣāya-guṇasthāna, the maximum duration of the three types of aghātiya karma is only innumerableth part of the palyopama.

The contention is that since all aghāti-karmas have already accomplished their maximum limit of the duration of karma at the 12<sup>th</sup> guṇasthāna<sup>1103</sup>, Vīrasena does not endorse the six months claim occurring in 13<sup>th</sup> guṇasthāna. Because one who attains kevala-jñāna in the last 6 months of life or more than this time period, the maximum duration of the aghāti-karma is only an innumerableth part of the palyopama. It is not appropriate to assume that one who attained kevala-jñāna merely six months or less before liberation is further burdened with karma.

#### Analysis of Vīrasena's Examination

Important is the fact that only Vīrasena refutes the six months clause. Other scholars, either support the general theory that 'not all are prone to KS' or claim six-month-clause theory, but none refute the six-month-theory.

Vīrasena is right in his claim that only if age-rendering-karma is not yet balanced, the need for KS exists. Furthermore, since the three aghāti-karma have been reduced to its absolute maximum already during kevala-jñāna, the kevalī who attains kevala-jñāna at any time of the remaining life-time is equally likely to undergo KS. Critically it is evident that, irrespective of what bare maximum duration they have reached, the status of three karmas can still be more than the age-rendering-karma. For the maximum age after kevala-jñāna is less than one crore pūrvas (karoḍa pūrva)<sup>1104</sup>.

Vīrasena's view can be refuted based on simple logic that those who still have a long life after kevala-jñāna have more time to balance the remaining karma. Thus, for those with having omniscience attained within the last six months, naturally, the time for balancing the remaining karmas without KS is limited.

Another reason to refute Vīrasenas approach can be traced within Vīrasena's self-effacing attitude. He rhetorically questions his own selection of one perspective over the other. He questions his own method of investigation: 'as scripture is not subject to argumentation,

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<sup>1103</sup> KG vol.5, p.334.

<sup>1104</sup> Bh. 25.427.

and hence it is not justifiable to reject one of the sūtras'. How is his own attempt of selecting one view and denying another justified?

Vīrasena concludes that if, 'These sūtras have not been determined based on the scriptures'<sup>1105</sup>.

In Jainism, it is a propensity that the concept which is more coherent with the scriptures must be approved. Vīrasena concludes stating, 'if these verses are approved off based on canon, then let them be accepted'.

Vīrasena must be meticulous about the archiac sources which propose the six-months-clause and humbly affirms them arising within the tradition but not from the scriptures. The fact is that revered Digambara texts such as the BĀ and the Pañca-Saṃgraha propose the six-months-clause and Vīrasena<sup>1106</sup> is of course aware of it. He thus prudently challenges his own approach. Intriguingly, his use of the distinction between canonical and non-canonical texts shows that Vīrasena considered these deliberations on the six months clause as non-canonical debates and hence contributions of later Jaina ācāryas.

I observe that the majority of the great authors who present the six-months-clause-theory presented themselves as mere 'messengers' transmitting what they received from their tradition rather than taking on any active defensive or refutational role. None of these authors attempted to rationalise the theory. I argue that the theory of six-months-clause is applicable, mainly for it is profusely approved though none of the early authors defend it, rather they merely present it. It is also evident that BĀ and Pañ.(Un) render the six-months-clause, which is diachronically early than Vīrasena's view.

#### 4.3.2. Cross-Referencing of the Six-Month-Clause in Narrative-Literature

Checking the availability of the six-months-clause-theory in narrative literature is alluring. The Śvetāmbara-sources depict cases of liberation within a short duration, but none report KS. Marudevī, the mother of Ṛṣabha attained kevala-jñāna and liberation within a short period of time. Another case is the story of Gajasukumāla in Hemacandra's Triśaṣṭhiśālākhā-Puruṣa-Carita who received initiation, and experienced kevala-jñāna and liberation on the same day<sup>1107</sup>. Neither of the narratives report KS, but since only two narratives are referred here, no strong claims can be made. Strangely, Hemacandra a polymath, mainly known for his

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<sup>1105</sup> Dh.1 p.304.

<sup>1106</sup> Vīrasena's commentarial approach is diverse, erudite, and devotional. A study of Vīrasena's methodology will assist to explore not only his contributions to Jaina-literature but also unveil vivid aspects of Jaina-philosophy per say.

<sup>1107</sup> TriṢ 8th parva, 10th sarga 94, v.122-146, p.303.

hagiographical writings is also a commentator. Yet, his narratives do not provide evidence for the six-months-clause-theory, which highlights the rarity of philosophical concepts, hence absent in the Jaina narrative literature.

Based on Vīrasena's analysis, the six-months-clause is non-canonical in origin. Since the theory appears in both traditions in the older strata of texts, it must be an approved view of the Jaina-philosophy. The lack of narrative-literature indicates its rarity in discourse. Further, this cross-referencing also demonstrates the limitations of this method and hence prudence is required.

#### 4.4. Discrepant view of the 'More than Six Months Clause'

I encountered a rare mention of this clause by Ratna-Śekhara-sūri<sup>1108</sup> in his *Guṇasthāna-kramā-roha*<sup>1109</sup> (GKr.). He states that 'KS is requisite for those who attained kevala-jñāna while their [remaining] life-span was six months or more. Others may or may not undergo KS'. This source is problematic because it is the sole text mentioning this. Further in his auto-commentary the author refers to an old source supporting six months clause, which contradicts his own commentary.

The accepted view is that KS is requisite for those who have only attained kevala-jñāna in last six months, but GKr. ends up stating that KS is requisite for those who have attained it when the remaining life span is six months or more. We are not sure if it is a discrepancy of philosophical interpretation or a scribal error?

#### 5. Types of Kevali-Samudghāta

The four stages of KS<sup>1110</sup>: pillar-projection (*daṇḍa-samudghāta*), wall-projection (*kapāṭa-samudghāta*), swirling-projection (*mantha-* or *pratara-samudghāta*) and cosmic-projection (*loka-pūraṇa-samudghāta*) are unanimously listed in both traditions. The terms *mantha* and *pratara*<sup>1111</sup> are used in Śvetāmbara and Digambara sources respectively. This four-step process is a progressive method in the context of expansion and the degree of karmic discharge.

The Digambara sources explicitly mention types of KS based on physical postures.

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<sup>1108</sup> GKr v.94.

<sup>1109</sup> The text has its own verse, further the auto-commentary mentions an archaic verse in Prakrit. GKr-R, p.55: *Chammāsāu sese uppaṇṇaṃ jesi kevalaṃ nāṇaṃ, te niyamā samughāiṃ sesā samughāya bhayavvā.*

<sup>1110</sup> Aup. §174; Pra.<sub>3</sub> §36.85; SS §9.44.906; Dh.<sub>4</sub> 1.3.2, p.28.

<sup>1111</sup> Dh.<sub>4</sub> p.28.

Of these, the pillar-projections are of two types based on posture: standing (kayotsarga<sup>1112</sup> or stithi-ḍaṇḍa<sup>1113</sup>) and sitting (palyañkāsa- or upaviṣṭa-ḍaṇḍa).

There are four possibilities of wall projection based on directions and posture:

- (1) east-facing standing posture.
- (2) north-facing standing posture.
- (3) east-facing sitting posture.
- (4) north-facing sitting posture.

The difference based on posture though could not be traced in Śvetāmbara sources, but two different types based on direction is mentioned: north-south expansion and east-west expansion. Some scholars provide two options while others state only one. Scholars such as Abhayadeva<sup>1114</sup> portray the second step as east-west projection and the third step as north-south projection. Authors such as Siddhasena, the commentator of PS provide two options. If one is facing east, then the wall-projection will be in north-south direction and if facing north, it will be present in east-west direction. Depending on the direction one is facing, the wall projection will vary. Further the third step will be depending on the second step. Depending on the second step either north-south or east-west, the third step will be east-west and north-south respectively.<sup>1115</sup>

The fourth stage does not have variants. The Śvetāmbara and Digambara-traditions describe the fourth stage differently: as filling the niṣkuṭa-area and filling the three valaya-areas respectively. The types of KS are grounded in mere physical postures and direction chosen. The impact of this is on the area of the cosmic expansion. These types neither engage in creating a power hierarchy nor differentiate the impact on the purpose of kārmiṇ discharge.

## 6. Conclusion

KS serves as a window to explore some aspects of the Jaina karma-theory. Although rare in occurrence, the concept of KS plays a significant role in Jaina soteriology. The significance of KS within Jaina-philosophy was pondered over only by very few scholastics. The Śvetāmbara philosopher Jinabhadraṅgi reminds us of the two issues which are resolved by KS: kṛta-nāśa and akṛtāgama and also rationalises the karmic process of expedited fruition by cross referring varied theories. Malayagiri repeating Viś. in his Prajñāpanā commentary,

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<sup>1112</sup> Dh.11 4.2.5.17, p.31.

<sup>1113</sup> GJ v.544.

<sup>1114</sup> Aup.-A p.204.

<sup>1115</sup> PS-Si vol.2, p.385.

challenges the compatibility of the KS within the karma-theory to defend KS. Jinabhadragaṇi and Malayagiri's intellectual discourse elucidate the problematic issues which persist within the Jaina karma-theory, and the solutions proposed to overcome them.

Jinabhadragaṇi and Malayagiri focuses on the karma-theories associated with bondage and fruition. The causal factor for imbalance is the theory that the bondage of karma is not equal, i.e., not all types of karma are always bound (distinction between dhruva-bandhi and adhruva-bandhi) and the theory that not all karmas receive an equal share of karmic particles, i.e., vedanīya-karma receives a bigger share of total karmic burden, lead to the problem of imbalance. Jinabhadragaṇi and Malayagiri reminds us of theories such as the simultaneous fruition of diverse karmas, and the theory of two types of fruition: pradeśa-udaya and vipāka-udaya, the process of influence of dravya pañcaka, and empirical examples to demonstrate expedited processing. The complex processes implied by the theory of balancing types of karma can be brought to light by exploring KS.

There are only few discrepancies in Jaina texts concurring the details as to when KS is undertaken. KS occurs at the end of life, within the last antarmuhūrta (48 minutes), preceded by a process called āvarjikaṛaṇa which means 'heading to the liberation'. Jinabhadragaṇi referred to a discrepancy known to him which claimed that KS can occur in the last six months of life. Interestingly, Jinabhadragaṇi refuted this stance based on canonical concepts such as the common rule that paraphernalia must be returned before death or liberation. And that after KS a state of 'complete stillness' is reached. But he does not refer to the āvarjikaṛaṇa process in the context of his refutation. The view that KS occurs in the last antarmuhūrta must have been the original view, given to the few discrepancies in the commentaries on this theory. Not a single varied source, seems to have survived in the later literature.

With regard to the conditions for KS, four concepts can be traced. (1) Not all undergo KS. (2) All undergo KS. (3) Those who attained kevala-jñāna in the last 6 months of life requisitely undergo KS, and others may or may not. (4) Those who attained kevala-jñāna when 6 months or more of life-span was remaining. Of these four, the first two and last two are contradictions of each other.

Similar as above the notion that 'all undertake KS' is asserted only by a few authors such as Yativṛṣabha and the discrepancies noted by AM. Vīrasena refutes this theory by pointing to a mathematical theory of numbers about the maximum number of souls achieving KS is merely 20 after 2000 to 9000 years. He implies the maximum liberation arguing that it is 108 at any given moment. In his refutation he also relies on the theory of karmic process.

In a nutshell, Vīrasena uses the metaphysical theories of karma, the theoretical maximum-count-theory and the theory of time to refute Yativṛṣabha's view that 'all undergo KS'. This intern convey Jaina-soteriology is governed not only by karma-theory but other theories of time and number.

The highly regarded texts in both traditions state that if the embodied soul accomplished omniscience (kevalī-hood) within the last six months of life, KS is mandatory. Vīrasena is the only author refuting this 'six-month clause' of kevali-hood. Vīrasena's stance can be rejected for reasons based on dogmatics. Vīrasena's arguments rests on the assumption that all kevalīs have already reduced their karma to the maximum, hence they are all equally prone to KS, rather than KS being requisite for the kevalī who attained it in the last six months. Firstly, the view of some older sources such as the BĀ, Pañ.(Un), UAR in GKr., Āv.-J are different from Vīrasena's view. Secondly, he himself consider it as non-canonical concept. The sources from which Vīrasena draw this claim is unknown to us. Thirdly, even theoretically his case is weak for the argument that all have reached maximum duration of aghāti-karma does not show that all are equally prone to KS. Yet the view of Vīrasena, an erudite commentator cannot be neglected and easy to refute, tracing manuscripts can unveil any further truths about it.

Yet another implausible discrepancy appears is Ratna-Śekhara-sūrī's Guṇasthāna Kramāroha, which may be based on a scribal error, because it proposes an internally contradictory theory related to the six-months-clause.

Overall, it seems to be the case that the discrepancies are few with regard to the question when KS is undertaken and by whom. This suggests that the key concept was well formulated early enough. Within Jaina-philosophy rare sources depict variant views. Interestingly divergent views are usually merely referred to in a general manner as 'other's views'. Thus, diachronically the evolution of thoughts is trivial, though clearly the debate is post-canonical. Above all, Jaina authors do not accept theories that are predicted on the possibility of escape from the laws of karma or on an intermediate way such as divine intervention or extension of life-span to attain liberation.

Thus, KS serves as a window to examine the complexity of the Jaina karma-theory and the complications which arise from it. Furthermore, it can also serve to attest the antiquity of the material nature of karma in Jainism as old as the concept of kevali-samudghāta. Jaina-philosophy stands out in its Indian milieu for its unique way to posing and resolving problems of karma-theory with reference to individual responsibility, rather than opting for divine intervention as in non-Jaina philosophies.



## IX. COMPARATIVE INVESTIGATION OF SAMUDGHĀTA

### 1. Introduction

The theory of samudghāta is centred in one or other way around the concept of the ‘embodied-soul’, not on the ‘soul’ as such. The term samudghāta designates a projection or expansion of the soul beyond the main-body into space accompanied by other bodies. Samudghāta serves as a paradigmatic example for Jaina karma-theoretical explanations of the interaction of soul and matter within the Jaina metaphysical and cosmological frames. A comparative investigation of the conceptualization of the soul-body interplay with regard to the different types of samudghāta provides a wider understanding of this enigmatic philosophy.

#### 1.1. Jaina-Scriptures through the Window of the Concept of Samudghāta

Sources from both Jaina-traditions have contributed to the theory of samudghāta in varied contexts, such as metaphysics, cosmology, and karma-theory. In the present thematic study, samudghāta serves as a window to examine the nature of the philosophical nexus between these frames.

In Śvetāmbara-literature the concept of samudghāta finds its apotheosis in the era of the Prajñāpanā and Jīvābhigama. The Pra. dedicates a whole chapter on samudghāta, and the Jī. uses samudghāta as a window of investigation.

Among the non-canonical sources, TS and KG are key which at times present themselves as a different school of thought.

The Digambara scholar Kalghatgi (1965, p.230) notes ‘Traditionally, in working out the details, there have been two schools of thought: Āgamikas and Granthikas’<sup>1116</sup>. The Śvetāmbara Karma-grantha at times align with the Digambara sources. For example, the idea that vaikriya-kāya-yoga is absent in the sixth guṇasthāna is found in both the KG and the Digambara sources. Other than this well-known distinction in the Śvetāmbara-tradition, even within the Digambara sources the distinction into śāstra<sup>1117</sup> and grantha texts can be claimed. For example, Ṣaṭ. and TS can be categorized into two different corpuses of sources for their respective philosophical deliberations on VS<sup>1118</sup>. Historical advancement, stagnation or regression of Jaina-philosophy happened in many phases and aspects. A historical study of the commentaries on the theory of samudghāta demonstrates diverse styles of presentation,

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<sup>1116</sup> Kalghatgi, 1965, p.230.

<sup>1117</sup> I use the term siddhāntaśāstra for the Ṣaṭ. and the KaP for they are revered as sacred texts in Digambara-tradition.

<sup>1118</sup> See details in Vaikriya-Samudghāta chapter.

discrepant interpretations, inclusion of narratives, refutational presentation, reconciling attempts, intellectual philosophising, logical philosophising and more.

Commentators from both traditions pursued varied styles of scholarship dealing with the ‘given truth’ demonstrating varied intellectual aptitudes. I present a few examples to provide a glimpse of the different approaches, though my observations cannot be considered as conclusive. In the frame of samudghāta, Umāsvāti and Jinabhadragaṇi can be considered as the earliest commentators mentioning theoretical discrepancies. Umāsvāti mentions the discrepant interpretations about the taijasa-śārīra but without offering any arguments or refutation. Jinabhadragaṇi mentions discrepant views about KS but adds refutational arguments. The approaches of the later Digambara authors Akalaṅka and Vīrasena are different. Akalaṅka's approach is reconciling in the case of VS. Vīrasena has explicitly refuted alternative interpretations of both Digambara and non-Digambara sources. An example of the former is the, Yativṛṣabha's interpretation of KS. A question arises whether Puṣpadanta and Yativṛṣabha developed competing original interpretations on their own or merely transmit different views from their teachers. The discovery of different interpretations such as these in the commentarial literature opens doors for further research on an expanded textual basis.

The Śvetāmbara commentaries, are traditionally categorized into Niryukti, Cūrṇi, Bhāṣya, Vṛtti, Ṭikā, Vivaraṇa, Tabbā, and many more. Distinct from this I propose differentiation of the commentaries based on the aptitude of the exegete. The Viś. of Jinabhadragaṇi is designated as a pseudo-exegetical work by scholars such as K. Bruhn. In other words, it is more like an independent treatise than a commentary. Similar to approaches taken by Bruhn, other categories of commentaries can also be drawn. For instance, ‘narrative commentaries’ such as the Āvaśyaka Cūrṇi of Jinadāsaṅgaṇi, the ‘reconciling commentaries’ such as Akalaṅka's Rājavārtika wherein an attempt is made to reconcile divergent interpretations of Digambara and Śvetāmbara authors in regard to VS. Vīrasena's Dhavalā can be classified as ‘aporetic [with proponent commentary]’ whereby he rhetorically questions conceptual problems only to resolve them. Vīrasena's work can also be considered as a ‘critical commentary’. Malayagiri's work on Pra. can be categorised as an ‘encyclopaedic-commentary’ and Vidyānandin's work on TS as a ‘logical commentary’. This naïve attempt, of classification based on observations related to specific texts or parts of texts is useful for exposing unresearched areas for Sectional Studies. These observations are relative and confined only to specific text or parts of the text, for considering the overall contribution of a text or commentator might render a different label or multiple labels. For example, Akalaṅka is known

for his contribution to logic, but in the context of the current frame he can be identified as a reconciling-commentator.

The fact that merely few discrepancies appear in the specific contexts in the availed sources demonstrates that the samudghāta-theory was standardised relatively early on. In context of the content of the sources, discrepancies also contribute towards categorization of scriptures.

Two types of discrepant views about samudghāta can be distinguished in both traditions: mainstream discrepancy and rare discrepancy. Discrepancies between interpretations of authors of the two traditions that percolate in the whole tradition are labelled as ‘mainstream discrepancy’. For example, Śvetāmbaras and Digambaras have distinct views about occurrence of TaS in different life-forms, wherein the former merely deny it in hell-beings while the latter approves it only in ascetics.

Rare discrepancies are those discrepancies which are found only in any solo text and stated by a single author. Rare discrepancies are again of two types: (1) traceable within a tradition (2) found as a fossil of an extinct theory. An interpretation is extinct in the sense that (a) we know that it existed but are not able to trace its whereabouts, and (b) the interpretation has not survived in later sources. Often, we know about a particular interpretation only because some author noted its existence during their time. For example, Umāsvāti noted that some ācāryas believed that taijasa-śarīra is only a labdhi-body. Jinabhadraṅgi mentioned in his Viś. the untraceable views that KS occurs in the last 6 months of life. Varṇi mentions in JSK the interpretation of an unknown author that MS is absent in vikalendriya.

There are also rare-interpretations in the traceable tradition as a whole such as Vīrasena’s refutation that the KS is required for those who attain kevala-jñāna in last six months which is rare but traceable. This conveys that neither all discrepancies are of same type nor carry the same weight. History presents varied types of discrepancies.

## 2. A Comparative Analysis of Samudghāta in Jaina Scriptures

In the Śvetāmbara canon, samudghāta is dichotomized into chadmastha-samudghāta and kevali-samudghāta. Both traditions present an expanded list of seven types and sub-types. The following brief comparative analysis of the seven types can help trace unique aspects and their contribution towards understanding Jaina-philosophy. Above all the unique aspects of the Jaina list of samudghāta are explored by comparative analysis.

## 2.1. Life-forms

The differential potential for the seven types of samudghāta in different life-forms are depicted in Śvetāmbara canonical sources and in later Digambara sources. Details are found in few commentaries and later sources.

Two aspects of samudghāta in life-forms are observed in Jaina sources:

- (1) Different conditions of samudghāta among life-forms
- (2) The hierarchy of life-forms based on the differential potency for samudghāta.

The following discrepancies prevail in both traditions:

The question of the conditions for samudghāta has triggered differences of interpretations in both traditions such as in the Prajñāpanā, Jīvābhigama, and the Dhavalā. The potential of the VeS-triad is approved for all beings, though this is not illustrated in detail. The descriptions of VeS and KaS do not offer any restrictive criteria related to life-forms except for the theory that the respective karmic pressure can cause them. Akalaṅka and Malayagiri have described the role of external causes for VeS, where Malayagiri claims them to be a requisite. The conditions for MS are not explained, but some scholars such as Umāsvāti<sup>1119</sup> and Siddhasena<sup>1120</sup> consider that pain could be a trigger. The concept that only a kevalī experiences KS is unanimously approved in both traditions with reference to the underlying problem of an imbalance between different types of karma. However, there are discrepancies in the theories about when and which type of kevalī experiences KS.

There are also discrepancies related to the questions of the conditions for VS, TaS and ĀS in sources of both traditions. With regard to ĀS, canonical texts such as the Bhagavatī and the Prajñāpanā do not mention the status of caturdaśa-pūrvīs as a condition for ĀS, while their commentators claim that a caturdaśa-pūrvī-status is required. Digambara sources are in agreement with the Śvetāmbara canonical texts which state that any adept ascetic possessing the āhāraka-labdhi can perform ĀS. Śvetāmbara sources claim that the ability for TaS is present in three of the four life-forms except hell-beings, but the Digambara sources attribute its presence only to Jaina mendicants.

Vaikriya-samudghāta as a potency is said to be present in devas, nārakas, manuṣyas, and tiryāṅcas. The celestial-beings and hell-beings have a special power called uttara-vaikriya. Malayagiri<sup>1121</sup> categorizes supernatural power (labdhi) into bhava-pratyaya (by birth) and

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<sup>1119</sup> TS-U vol.1, p.225.

<sup>1120</sup> TS-S vol.1, p.225.

<sup>1121</sup> Āv.-M vol.1, p.79: bhavapratyayatatas tathā-rūpa-sāmarthyasya sarva-sādhāraṇatvāt, guṇa-pratyayo hi sāmarthya-viśeṣolabdhiritiprasiddhiḥ.

guṇa-pratyaya (by special power) in the context of describing the power of curse of celestial-beings. In doing this, he differentiates abilities availed by birth and those acquired by special effort, i.e., penance. This questions the standard theory of VS which proposes that it is undertaken by using labdhi because the default view<sup>1122</sup> is that labdhi originates by penance. If VS is assumed to be possible only by labdhi,<sup>1123</sup> an acquired potency, then VS performed by devas and nārakas remain neglected in the definitions of samudghāta, not taking into account powers other than labdhi which can execute functions similar to labdhi. These supernatural powers are considered to be natural in devas and nārakas. This also reveals that the concept of labdhi and its taxonomy were not well systematized by Jaina ācāryas even when the list of labdhis increased diachronically. It could be a probability that the concept of labdhi was developed taking into account the penance of ascetics.

The descriptions of eligibility for VS in the case of manuṣyas and tiryāñcas are at drastic variance in both traditions. In the Digambara-tradition, the Ṣaṭ. claims that vaikriya-kāya-yoga is only possible for devas and nārakas. In conclusion two hypothesis have been proposed about this discrepancy: (1) These different views are grounded in contextual differences rather than in differing opinions. (2) The other opinion is that this discrepancy originated early enough during the time of Ṣaṭ.<sup>1124</sup>

A related discrepancy concerns the denial of the execution of the potential for VS by Nava-graiveyaka- and Anuttaropapātika-devas in the Śvetāmbara but the Digambaras are of the view that only Sarvārtha-Siddhi-devas do not execute this ability.

Overall, the varied discrepancies about the VS-triad (VS, TaS and ĀS) can be credited to three types of reasons: difference in metaphysical orientation, conceptualizing the concept differently, and ecclesiastical approach. In addition, there may have been presently unknown reasons.

The Digambara sources do not ascribe VS to manuṣyas and tiryāñcas (manuṣya-duet) as found in Śvetāmbara sources, for the metaphysical reason that the fruition of vaikriya-nāma-karma cannot occur simultaneously with the fruition of tiryāñca- and manuṣya-gati-nāma-karma<sup>1125</sup>. The discrepancy is also credited to difference that the theory is read in the context of v-ś. in general, or the v-ś. acquired by birth only as stated by Muni Miśrīmala. He argues that the potential for vaikriya-kāya-yoga and vaikriya-miśra-kāya-yoga (vaikriya-kāya-yoga-

<sup>1122</sup> SS 2.47 §353: The ṛddhi accomplished by penance is labdhi.

<sup>1123</sup> Sthā.-A vol.1, p.112.

<sup>1124</sup> Details in the Vaikriya-Samudghāta chapter.

<sup>1125</sup> Dh.1 p.296.

duet) is related to the birth-bodies of devas and nārakas and possible only upto the fourth guṇasthāna. The third reason for discrepancy can be claimed as an ecclesiastical approach. The ecclesiastical approach of the Digambara ascribes the ability for TaS only to ascetics, while Śvetāmbara sources attribute it to three life-forms, excluding only hell-beings.

The cause remains unknown for considerations informing other discrepancies concerning the attribution of the VS ability to fire-bodied-beings, bhoga-bhūmi-beings, Navagraiveyaka-devas and the first four Annuttaropapātika-devas in Digambara sources, but not denied in Śvetāmbara sources, and the restriction of the ability for ĀS to caturdaśa-pūrvī ascetics only in the Śvetāmbara commentary-literature.

The following chart presents an overview of the inferred hierarchy of life-forms on the basis of their ascribed differential potential for samudghāta. Now, I examine the power hierarchy generated by differential ascriptions of the potential for samudghāta. I explore the seven sequentially. Notably, the VeS-duet is approved in all life-forms. In the case of MS, there is no discrimination of seniority, for any being prone to death can undergo MS. The only exception of the above-mentioned concept is stated in the JSK, which denies MS in vikalendriyas for unknown reasons on the basis of unknown sources.

**TABLE 15. SAMUDGHĀTA IN LIFE-FORMS**

<b>Samudghāta in Life-Forms</b>		
	<b>Śvetāmbara</b>	<b>Digambara</b>
<b>Manuṣya</b>	<b>7 (all)</b>	<b>7 (all)</b>
Manuṣya-pañcindriya	7 (all)	7 (all)
Akarma-bhūmija	3 (VeS-triad)	4 (VeS, KaS, MS, VS)
<b>Tiryāṅca</b>	<b>5 (all except KS &amp; ĀS)</b>	<b>4 (VeS, KaS, MS, VS)</b>
Ekendriya	4 (VeS, KaS, MS, VS)	4 (VeS, KaS, MS, VS)
Vikalindriya	3 (VeS-triad)	3/2 <sup>1126</sup> (VeS-triad/VeS & KaS)
Tiryāṅca-pañcindriya	5 (all except KS & ĀS)	4 (VeS, KaS, MS, VS)
<b>Deva</b>	<b>5 (all except KS &amp; ĀS)</b>	<b>4 (VeS, KaS, MS, VS)</b>
Deva upto Acyuta-deva	5 (all except KS & ĀS)	4 (VeS, KaS, MS, VS)
Navagraiveyaka-deva	3 (VeS-triad)	4 (VeS, KaS, MS, VS)

<sup>1126</sup> JSK mentions an exception wherein the MS is denied in the vikalendriya without any reference.

First four Anuttaropapātika-deva	3 (VeS-triad)	3 (VeS-triad and VS)
Sarvārtha-Siddhi deva	3 (VeS-triad)	3 (VeS-triad)
<b>Nāraka</b>	<b>4 (VeS, KaS, MS, VS)</b>	<b>4 (VeS, KaS, MS, VS)</b>

VS, TaS and ĀS (the VS-triad) can only be executed by the activation of labdhis. Hence, they are an expression of power acquired as a by-product of penance. The potency for VS is ascribed to all life-forms in Jaina-philosophy. Hence, though devas are the archetypical paradigms for the vaikriya-rddhi, the power is also attributed to hell-beings, manuṣya- and tiryāṅca-pañcendriyas, air- and fire-bodied-beings (the latter only in Dig. sources). Yet the degree of potency is stated to differ in different life-forms. The potential for disjointed-VS is ascribed to celestial-beings, and humans, but denied to hell-beings, tiryāṅca-pañcendriyas and air-beings. Even the potency to project in intermediate directions<sup>1127</sup> is denied to tiryāṅcas and nārakas but ascribed to manuṣyas and devas in Śvetāmbara sources. The potency for TaS is denied only to hell-beings and beings without mind (asaṃjñin) in the Śvetāmbara sources. In the Digambara sources, with an ecclesiastical approach, it is confined only to ascetics. In both traditions, however, the potencies for both ĀS and KS are assigned only to ascetics of higher ranking.

The projection of KS does not discriminate between human-beings. The kevalīs who experience KS are not elevated to a higher status compared to those kevalīs who do not experience KS. Similarly, the ascribed potential for the VeS-triad is not an expression of power.

Thus, samudghāta-types can be divided into those associated with supernatural power and those without. The three types of samudghāta, i.e., VS-triad are executed by engagement of body and mind and are executed by using labdhis, hence based on special powers. This it reflects a hierarchical assortment of beings. Although KS and the VeS-triad do not involve labdhi, it is mysterious why not for they involve an incomprehensible processes of soul-body interaction, not regulated by body-mind<sup>1128</sup> and associated merely with karma.

In addition to the significance of the theory of potency for samudghāta, it is emphasized in the sources that the higher ranking Jaina mendicants and devas do not execute this ability. All the types of samudghāta are not executed by non-enlightened higher-ranking ascetics, i.e., nigranthas<sup>1129</sup> (also a specific type of Jaina mendicant) and mendicants with sūkṣma-

<sup>1127</sup> Pra.3 §36.72.

<sup>1128</sup> Except VS by air-bodied-beings and fire-bodied-beings.

<sup>1129</sup> Bh. 25.6.435-39.

samparāya-conduct<sup>1130</sup>. The ascetics that are associated with the 7<sup>th</sup> to 14<sup>th</sup> guṇasthāna<sup>1131</sup> (except 13<sup>th</sup>) are said to not execute samudghāta except for MS. The absence of KaS is evident, since high ranking ascetics should have sublimed the mohanīya-karma by definition. We can only hypothesis the absence of VeS alludes to the higher endurance power in these ascetics. The VS-triad is absent in higher ranking ascetics for they do not use any labdhi by definition, since using a labdhi is regarded as negligence. Higher ranking ascetics that are yet in an unenlightened state do not possess the potential for KS by definition.

All of the seven types can vary in degrees except for ĀS and KS. The degree of expansion of the soul during VeS-triad can vary. The potency of VS and TaS differs in different beings. Both ĀS and KS have a special purpose for contacting a Jina to remove a doubt, and for balancing karma respectively. These two are assigned only to higher ranking mendicants and believed to be uniform in all beings who experience them. In other words, the degrees of better and best and the distinction of good and bad as found in VS and TaS are absent in the conceptions of ĀS and KS. All āhāraka-śarīras are said to be approximately of cubit size and unobstructed from one another. The soul with the subtle-bodies of any kevalī experiencing KS is said to reach cosmic size.

Thus, the VS-triad implies a power hierarchy while VeS-triad and KS do not. Both the ability for disjointed VS, projection in intermediate directions and veto of execution of the power demonstrate higher status in the hierarchy of beings. Of the many concepts in Jainism which postulate a hierarchy of life-forms<sup>1132</sup>, samudghāta is one. Moreover, the denial to use labdhi by higher ranking ascetics is a unique Jaina approach to supernatural power.

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<sup>1130</sup> Bh. 25.7.542.

<sup>1131</sup> Dh.4 p.47.

<sup>1132</sup> Distinction of life forms based on availed number of senses (indriya), absence and presence of potencies such as mind (saṃjñī-asamjñī), ability of willed motion and others (trasa-sthāvāra) generate hierarchy in life-forms.

TABLE 16. COMPARISON OF THREE SETS OF SAMUDGHĀTA

Concept	Vaikriya-samudghāta-triad	Vedanīya-samudghāta-triad	Kevali-samudghāta
Life-forms	1. VS: all 2. TaS: Śve. except nāraka and asaṃjñī Dig. → ascetic 3. ĀS: manuṣya	all	kevalī
Duration	VS: ≤. 15 days ĀS & TaS: antarmuhūrta	antarmuhūrta	8 moments
by effort	✓	x	debated
Body-Creation	✓	x	x
Attempts possible	1. VS & TaS: unlimited 2. ĀS: 2x in a lifetime & 4x in all lives <sup>1133</sup>	1. VeS-duet: no limit 2. MS: 2x in a lifetime	1x in all lives
Occasion	any time	1. VeS & KaS: during intense karmic pressure 2. MS: last antarmuhūrta of life	last antarmuhūrta of life.
Size	VS & TaS: as desired (within certain limitations) ĀS: cubit	1. Śve. view: empty space of the main-body 2. Dig. view: upto three times the size of main-body MS also expands to the birthplace	cosmic-size
Shape of Soul	1. VS: varied 2. TaS: cat and human 3. ĀS: human <sup>1134</sup>	body	cosmic-shape
Action	miśra-yoga	requires further investigation	audārika-kāya-, audārika-miśra-kāya- & kārmaṇa-kāya-yoga
Karma	nāma-karma	vedanīya-, mohanīya-, , āyuṣya-karma	vedanīya-, gotra-, nāma-karma

<sup>1133</sup> Pra. §36.30.

<sup>1134</sup> Sam. Prakīrṇaka, v.164.

## 2.2. Shape of Projected Body

Temporary bodies are created by three types of samudghāta: VS, TaS and ĀS. Of these three, the āhāraka-śārīra is invariably of cubit size or little less than cubit size, with the shape of human stated in rare sources. Those who undertake ĀS are not interested in shape and size of the projected body. In the case of TaS, Digambara sources propose a human shape and a cat-like shape respectively for cold- and hot-TaS but the Śvetāmbaras do not specify it. This again suggests that the shape cannot intentionally be designed by the projector. Only in the case of VS, the projector is said to create the body in varied forms driven by their own aspiration. Further, the higher potency vaikriya-labdhi can create several variedly shaped bodies at the same time. Hence the term vikurvaṇā, which means transformation and varied forms, is apt in the context of vaikriya-śārīra.

Suppose we take the example of a deva who has the potency to fill the Jambudvīpa region and more. This can be a capacity to transform the shape into a huge new body occupying Jambudvīpa or create many bodies of varied shapes to fill it<sup>1135</sup>. The projected-bodies and the soul's expansion are depicted by using the analogy of a lotus and peduncle.

The shape (saṁsthāna)<sup>1136</sup> of the vaikriya-śārīra of the air-beings is only flag-like. Devas, manuṣyas and tiryāṅca-pañcīndriyas can create innumerable bodies of varied shapes. The nārakas possess crooked (huṅḍaka) shapes and can create only numerable forms according to Śvetāmbara texts and only transformation-bodies by changing shape according to Digambara texts. Again, higher potency is attributed to devas and manuṣyas compared to other life-forms.

Projection of the soul without the creation of a secondary body occurs in VeS-triad and KS, where it involves mere expansion of the soul. To the question, how big can the yogīs get, White's (2012, p.68) finding is, 'as great as the Universe-in-its multiplicity'. A similar concept is offered by Jaina-philosophy by the process of KS as it is said the soul can accomplish the cosmic size<sup>1137</sup>. Though by powers of VS, multiple forms can be created by beings of all four life-forms, the embodied soul is only able to expand within the trasa-nāḍī which is the abode

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<sup>1135</sup> Bh. 3.4, 3.112.

<sup>1136</sup> Pra.3 §21.56-62: veuvviya-sarīreṇaṁ bhante! Kiṁ-saṅṭhiḥ paṇṇate? Goyamā! nāṇa-saṅṭhāna-saṅṭhiḥ paṇṇatte.... Neraiya-pañcīndriya-veuvviya-sarīre.... uttara-veuvviya se vi huṅḍasaṅṭhāna-saṅṭhiḥ paṇṇatte.... tirikkajoniya-pañcīndriya-veuvviya-sarīre nāṇa-saṅṭhāṇasaṅṭhiḥ.... evaṁ maṇusa-pañcīndriya-veuvviya-sarīre vi evaṁ sohamma jāva accuyadevasarīre.

<sup>1137</sup> Aup. §174; Pra.3 §36.85: Although the shape of KS is merely stated as 'filling the cosmos', the sources do not specify the details of its shape in the context of KS. The cosmos is depicted to be of the shape of a standing human being with hands on waist and legs apart in the context of cosmography. For details about cosmic shape see Balcerowicz (2015).

of all mobile beings in Jaina cosmology. Even during the processes of VS, TaS and ĀS, the first step involves the pillar projection<sup>1138</sup> of numerable yojanas which is predicted on a conception of uniform expansion without the creation of secondary samudghāta-body. It is therefore important to distinguish between the two types of projections: the concept of the expansion of soul where the soul is encased in the newly created forms during samudghāta and the projection where soul merely expands with subtle-bodies without a container body.

### 3. Taxonomy

The taxonomies of samudghāta have remained confined to the list of seven items only, without any later upgrades. The historical development of the taxonomy of samudghāta cannot be traced<sup>1139</sup> for a standard list of seven is found, with only minor variations of sequence<sup>1140</sup>. The list of seven projections is generally presented in the same sequence, with minor variations. The seven are divided into two types: six chadmastha-s. and one kevali-s. I further propose that of the seven, the first three are projections without ‘effort’ followed by three ‘projections attempted with effort’, and finally the KS.

In this thesis, I tried to explore and systematize varied information on the types of samudghāta scattered across Jaina texts. The evidence conveys the profuse presence of the concept of samudghāta in diverse Jaina-philosophical contexts across a variety of genres. For example, VS is important within the frame of biology and supernatural-power. TaS is significant in the contexts of healing and destruction, while ĀS is crucial for Jaina devotion and labdhi. MS and KS are eschatologically important and provide better understanding of the concept of transmigration. These diverse aspects do not render a systematically consolidated taxonomy of samudghāta.

#### 3.1. The Prototype of Samudghāta

Of the seven types of samudghāta, the question as to what its prototype is can be judged based on two varied views. The most archaic mention of samudghāta appears in para-canonical *R̥ṣibhāṣitāni*, which mentions KS. The archetypical status of KS is also justified in view of the predominant definition of samudghāta, which relates to the destruction of karma which is the crucial aspect of KS. This understanding was later extended to all seven types of samudghāta. The VeS, KaS, MS and KS are associated with mere projection by karmic force, but this is not

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<sup>1138</sup> PS-Si vol.2, p.384; Bh.1-A p.445.

<sup>1139</sup> It demands further research.

<sup>1140</sup> Research and analysis of the sequence is needed.

the case in VeS-triad. In other words, the former are spontaneous projections though the latter are not. As discussed in the third chapter, the most elementary types of samudghāta are VeS and KaS for their process is naive, lacks distinct purpose, and their sub-types are also meagre. Either of them could therefore be designated as a prototype. Schubring considers that, ‘the whole conception [chadmastha-samudghāta] doubtlessly comes from the impression that pain, anger, curse and blessings cause within the onlooker’<sup>1141</sup>. Relating samudghāta with empirical evidence of basic aspects of life again justifies the view that VeS and KaS are logically primitive forms, though evidently not historically archaic.

### 3.2. Types of Samudghāta

The dichotomy of projections by kevalīs and non-kevalīs is based on the texts of the Śvetāmbara canon such as the Bh. and the Pra. It is not found in the Digambara sources. The dichotomy of the enlightened and unenlightened projection manifests in the theory of ‘kriyā’<sup>1142</sup>. A kevalī and hence KS are said to be not subject to kriyā which is a concept indicating violence in action. In contrast all the other projections are prone to 3 or 4 or 5 types of kriyā conveying the violence involved in the process of these chadmastha-samudghātas. The Pra. proposes that during the six chadmastha-s. the mere expansion of soul with subtle-bodies can hurt subtle-beings, not considering their engagement in wilful act of violence, if any. The kevalīs receive iryāpathika-bandha, i.e., bondage without emotional impetus. This asserts that since action lacks emotional contribution, they are beyond the question of ethical justification.

Only Śvetāmbara Jaina philosophers distinguish between the projection by a kevalī and a non-kevalī. They do not explicate the corresponding dichotomy of two types of projection - with effort and without effort. There are various other implied sub-types scattered in the sources. This distinction between projection with effort and without effort overlaps with the distinction of samudghāta with a new body and without it in other words projection by using labdhi and without it.

A superfluous semblance with KS can be noted in this context. White<sup>1143</sup> compares KS with Buddha’s Nirmāṇa-kāya. He states, ‘similar data [like that of KS] may be adduced from the Buddhist literary record, which is replete with accounts of Buddhas and bodhisattvas who replicate their bodies.... According to Prātihāryasūtra... the Buddha replicated his own body in every direction until he had filled the whole sky with Buddhas, up to the heaven’. White’s

<sup>1141</sup> Schubring, 1962, p.185.

<sup>1142</sup> Pra.3 36.59-78; Cf. Folkert, 1993.

<sup>1143</sup> White, 2012, p.65.

comparison is superfluous because although there is a semblance in the concept of a space filled in the undertaking of vikurvaṇā and KS respectively by the enlightened, i.e., the buddha and the kevalī in Buddhism and Jainism respectively, the two are drastically distinct. The buddha's nirmāṇa-kāya involves vikurvaṇā, i.e., creating forms by supernatural power like those associated in Jaina texts with KS but KS is mere expansion. The ontology of the two is also distinct. The Buddha's nirmāṇa-kāya has no association with soul-karma interplay which is found in the Jaina's KS. Moreover, the process and purpose also differ. The former is engaged in executing supernatural power for missionary purposes to promote Dharma, but this is not the case in KS. It seems White simply mixed up vikurvaṇā and KS, though Buddhist philosophy lacks a developed concept of samudghāta as conceptualized in Jaina-philosophy. Samudghāta-theory serves as a window for the discrimination of various projections and supernatural powers. The Buddhā's nirmāṇa-kāya rather has semblance with the Jaina VS concept to some degree.

### 3.3. Sub-Types of Samudghāta

The table presents an overall list of sub-types found in varied Jaina sources.

**TABLE 17. TAXONOMIES OF SAMUDGHĀTA**

Types	Sub-types	Śvetāmbara	Digambara
VeS	-	-	-
KaS	1. anger - KaS 2. ego - KaS 3. deceit - KaS 4. greed - KaS	1. ✓ 2. ✓ 3. ✓ 4. ✓	1. x 2. x 3. x 4. x
MS	1. route (four or five) 2. partial & full 3. first & second attempt	1. ✓ (4/5) 2. ✓ 3. ✓	1. ✓ (4) 2. x 3. ✓ <sup>1144</sup>
VS	1. one & many 2. connected & disconnected 3. similar & dissimilar 4. auspicious & inauspicious 5. numerable & innumerable	1. ✓ 2. ✓ 3. ✓ 4. ✓ 5. ✓	1. x <sup>1145</sup> 2. ✓ 3. x 4. ✓ 5. x
TaS	1. hot & cold 2. active & passive	1. ✓ 2. ✓	1. ✓ 2. ✓

<sup>1144</sup> Based on deduction, not explicitly listed.

<sup>1145</sup> The absence is mere absence of explicit list, but it is not theoretically denied.

	3. retrievable & non-retrievable	3. ✓	3. x
ĀS	-	-	-
KS	1. sitting & standing 2. NS & EW	1. x 2. ✓	1. ✓ 2. ✓

Types of VeS are not listed. Yet, in KaS though the philosophical status is similar to VeS, a taxonomy of sub-types related to the four types of emotions (kaṣāya) is available. Additionally, when Akalaṅka and Vīrasena mention that KaS can be due to fear, etc., they refer to no-kaṣāyas. However, explicit sub-taxonomy and details are absent.

The taxonomies of MS are all documented in only a few texts. They include the sub-types: once attempted (prathama) and twice attempted (dvitīya); whole (sarva)-MS and partial (deśa)-MS; straight (rju)-MS and crooked (vakra)-MS. Though Digambara sources do not use these distinctions explicitly, both traditions theoretically approve of them in varied texts and contexts.

The sub-types of VS are ekatva (one), pṛthaktva (many), sambaddha (joint-VS) and asambaddha (disjoint-VS), etc., wherein pṛthaktva is polysemous and synonymously used. The term asambaddha of the Śvetāmbaras which means disjoint is synonymous of pṛthaktva in Akalaṅka's TR. Distinctively, the term pṛthaktva in Śvetāmbara sources means 'many'. Hence the term pṛthaktva used in the sense of 'distant' and of 'many' within both traditions is polysemous.

TaS has two sub-types: hot-TaS and cold-TaS. They are associated with the distinction of active-passive and well known in both traditions.

No sub-types are offered for āhāraka-śārīra and ĀS. This is credited to the nature of this projection. The text conveys that the projection of āhāraka-ś. is uniform and unobstructed since it lacks the hierarchy in terms of degrees of powers. This implies that firstly those endowed with this have uniform in ĀS-power. Secondly, the projected āhāraka-śārīras are uniform in form.

KS is uniformly mentioned in all sources. The Jaina sources, describing its process, created taxonomies based on posture, and direction.

Although some types and of a few samudghātas sub-types are mentioned, their investigation remains as a lacunae. The types of VeS are not stated, which points to a lack of vividness in its potencies, process and karmic cause. The types of KaS create a composite whole of varied causes of KaS, but do not showcase any subtle layers of types. The negligence

of VeS and KaS can be credited to the lack of significant reflections of these concepts in varied fields in Jaina-philosophy such as the body-theory, the karma-theory, or cosmology-theory. Thus, they remained underdeveloped in terms of both the absence of models of constituted process and of causal factors which may be oriented to instinctive traits of any living being. The taxonomy of MS is predicted on a set of dichotomies, showcasing the "ordering" principle in content. The most extensive taxonomy is related to VS. It conveys both the perceived diversity of the potency, and its significance in Jaina-philosophy. The taxonomies of TaS and VS create stratification of abilities such as: status of the projector, ethics of good and bad, potencies such as to create, control or withdraw, being active or passive and others. The fact that no sub-types of ĀS are proposed deduces the lack of diversity in the contexts of size, shape, ability of the respective body and other aspects.

The taxonomies of KS based on postures and directions are oriented merely to the cosmological aspect rather than metaphysical schemes of karma and soul. The four-step process of discarding karma, although it does not create 'order' or 'stratification', is a complex method of discerning karma.

Overall VeS and ĀS both lack sub-types but for different reasons. In the former case, the karma-theory plays an immediate role. In the latter, it is the higher status of the body which renders theoretical uniformity in abilities.

### 3.4. Unlisted Taxonomies

Now I examine the projection of non-labdhi-taijasa-śārīra and kārmaṇa-śārīra during samudghāta.

Examining the dual roles of taijasa-śārīra, during samudghāta assists to provide a more detailed understanding of both the samudghāta- and the body-theory. The participation of subtle-bodies in the samudghāta process i.e., the taijasa-śārīra and the kārmaṇa-śārīra, accompanying the soul during all seven projections, is neither mentioned explicitly nor identified in the generic types. Kārmaṇa-śārīra participates in KS<sup>1146</sup> for its action. The projection of taijasa-ś. to provide radiance to the āhāraka-ś. and projected vaikriya-ś. is evident<sup>1147</sup>. Other than the above-mentioned roles, the subtle bodies neither participate in the process nor have any purpose in these projections. To understand the projection of non-labdhi-

<sup>1146</sup> In KS kārmaṇa-kāya-yoga persist for three moments.

<sup>1147</sup> Anu.-J, vol.2, p.445; Pra.-H<sub>2</sub> vol.2, p.2; TS-S vol.1, p.59.

taijasa-śarīra. in all samudghāta, I compare VeS triad with TaS. Hence dual aspects of taijasa-śarīra are evident in the context of the VeS-triad (MS, VeS, KaS) and TaS (see Table 18).

**TABLE 18. DUAL ROLES OF THE TAIJASA-ŚARĪRA**

	VeS triad	Taijasa-Samudghāta
Body	non-labdhi-taijasa-ś.	labdhi-taijasa-ś.
Role	passive	active
Purpose	without	with
Projection	part	whole

According to my analysis, the chart reveals that the taijasa-body, with and without labdhi, play different roles in the projection. During TaS the labdhi-taijasa-śarīra is projected out, but the non-labdhi-taijasa-śarīra as a companion of the soul expands with the soul. The non-labdhi-ta-ś. provides radiance to the projected vaikriya-śarīra and āhāraka-śarīra, while in case of VeS-triad its role remains unexplained. Thus, anissaraṇātmaka-TaS, which Vīrasena leaves undiscussed, correlates with this non-labdhi-taijasa-śarīra projection. It is not listed by Jaina authors in taxonomy of samudghāta, because it is passive and without purpose.

I also propose that this unlisted non-labdhi-ta-s. is crucial not only to better understand samudghāta, but also the concepts such as para-kāya-praveśa which remain ambiguous otherwise.

The term para-kāya-praveśa (entering into others body) is believed to be traceable merely in Hemacandra's<sup>1148</sup> and Śubhacandra's<sup>1149</sup> works, which were both composed in the 11<sup>th</sup> CE. However, according to AM's interpretation of abhiyoga, a similar concept is found in Bhagavatī. There are several other semantically related concepts. How are the concepts abhiyoga (Bh.), vaśitva (TS, 10.7), āviṣṭa (Vya-B, v.1140-57), para-kāya-praveśa (YŚ) and vaikriya similar and different from each other? I presume that some semblance exists between PKP and samudghāta and suggest that the concept of para-kāya-praveśa must be associated with samudghāta of non-labdhi-ta-ś..

<sup>1148</sup> YŚ vv.11.24-30, 48, 57-61.

<sup>1149</sup> Jñā. vv.26.131-39.

If entering into another body involves making a dead body live if it must involve projection of the soul in the other's body. If soul projects then, it is with subtle bodies. The types and definitions of PKP need to be researched to shed more light on this.

#### 4. Mereology of the Samudghāta-Śarīra

Samudghāta is an ontological state when both the soul and subtle-bodies are partly projected out. To understand subtle intricate aspects of the part and whole, I briefly explore the mereological status of soul and body within the framework of samudghāta.

Jaina sources do not explicitly discuss the mereology of samudghāta-śarīras. The five-bodies don't have a common denominator other than the fact that they are material and deteriorating. In terms of Wittgenstein's<sup>1150</sup> concept of family resemblance between concepts the Jaina five-body concept showcases a 'complicated network of similarities overlapping and criss-crossing'. The body plays a variety of roles during samudghāta, such as projector-body, projected-body, and accompanying body. The diverse nature of the projected body and accompanying bodies are examined by the study of the mereology of the bodies in the samudghāta state.

The mereology of the body is interlinked with the mereology of soul. The mereology of the Jaina concept of the soul is also crucial for understanding the subtle metaphysical intricacies of Jaina ontology. The soul as proposed to have innumerable soul-units is a single continuum within the frame of metaphysics. This nature of the soul also persists within the frame of the yoga (action), i.e., the action-theory and karma-theory. Examining the soul within the frame of samudghāta reveals that the soul-units are partly discharged, yet the whole is functional as explained by the Bhagavatī's<sup>1151</sup> sarveṇaṃ sarve (Skt.) (savveṇaṃ savve Pkt.) concept. Within the context of karma-theory, although only a part of the soul is outside the main-body, the discharge of karma occurs from the whole soul.

The body created in the process of samudghāta (VS, TaS and ĀS) is samudghāta-śarīra<sup>1152</sup>. It is evident that the soul is conceived to be partly outside the main-body during samudghāta, while functioning as a whole. In comparison to this concept, what is the mereological status of the projected bodies?

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<sup>1150</sup> Wittgenstein, 2009, p.66.

<sup>1151</sup> Bh. 1.3.118-28. See brief in Māraṇāntika-Samudghāta chapter.

<sup>1152</sup> PSM vol.4, p.1092. The term for vaikriya-projected bodies for devas and narakas is uttara-vaikriya. A specific abstract term for other projected bodies is not found.

All the bodies play different roles in samudghāta and I discuss each of them. Of the five types of bodies the audārika-śarīra is not newly created to be projected out. The audārika-śarīra though can participate in all the seven samudghāta, its role is distinct and unique in KS. The audārika-main-body is active, in the first step of pillar projection and its last step of withdrawal by audārika-kāya-yoga, wherein it participates as a whole. The soul-units are projected from the whole body and karma, i.e., particles, are discharged from the whole soul. Though the physical body does not change its position or shape, its impetus of action reaches up and down in cosmic space. The incomprehensible participation of audārika-ś. is explained by Abhayadeva. Abhayadeva<sup>1153</sup> says, we designate the action during the first and the last moment of KS as kāya-yoga in the context of audārika-kāya-yoga, but in reality, it is akāya-yoga, i.e., bodiless state. Although this bodiless state during first and last moment of KS must be different from 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> moment of KS. During the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> moment of KS, where the kārmaṇa-kāya is the acting-body, the audārika-kāya is passive to the extent that even the intake of those specific vārgaṇā stops. Further, to attest this, of the ten prāṇas (bio-energies) during the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> moments of KS, only āyu-prāṇa is prescribed, while kāya-prāṇa (body-bio-energy) is also denied.<sup>1154</sup> Based on these rationales, the projected body can be deduced to be whole.

The āhāraka-śarīra is only created for projection. Thus, it is undisputedly a whole as it is fully projected out. The vaikriya-samudghāta-śarīra is projected by all four life-forms with diverse possibilities. Should the projected body during the VS of manuṣyas and tiryāṅcas differ from that of devas and nārakas in the context of the mereology? The vaikriya-ś. created by manuṣya and tiryāṅca is vaikriya-ś. and uttara-audārika-ś. according to Śvetāmbara- and Digambara-sources respectively. The vaikriya-śarīra or the uttara-audārika created by the labdhi of manuṣyas and tiryāṅcas is conceived as whole. During projection, when the projected body is in action mode, the projector-body is not. This can be inferred in the case of manuṣyas and tiryāṅcas. In the VS state, vaikriya-kāya-yoga is the activity of the projected secondary body, hence v-ś. body is active, while the audārika-śarīra which is the primary or projector-body is conceived as inactive. The devas and nārakas have vaikriya-śarīras by birth. They are said to create uttara-vaikriya-ś. Should it be designated as a new whole or only part of the birth body? The uttara-vaikriya-śarīra of the devas and nārakas can be designated whole based on Abhayadeva's interpretation of Sthā. The Sthā.<sup>1155</sup> in mentioning the number of bodies,

<sup>1153</sup> Aup.-A p.205.

<sup>1154</sup> Dh.<sub>2</sub> 2.11.444; GJ v.201, 726.

<sup>1155</sup> Sthā. 2. 209-11.

distinguishes two classes of bodies, which according to Abhayadeva <sup>1156</sup> are named bhavadhāriṇi-śārīra and uttara-vaikriya-śārīra, acquired by birth and additionally produced as a secondary body respectively. This implies that both are two distinct bodies though connected to the same soul, hence can be claimed as whole.

There are some ambiguous cases. The ekatva type of VS involves only transformation, i.e., changing shape rather than creating an additional body. The question is whether the transformed body should be designated as a secondary-body? Further, in case of VS, multiple forms can be created at the same time. In such a situation, does each form exist as a whole? Many examples can be traced which confirm that multiple tasks are believed to be executed by multiple bodies such as a foetus<sup>1157</sup> who creates an army to wage a war, the Cakravartin who creates multiple forms to be present with all his wives, or the story of Ambaḍa Saṅyāsin<sup>1158</sup> who goes for alms to a hundred houses at the same time. The list can go on. One of the most fascinating example is the theory that a deva can create multiple forms only to have a fight with the other<sup>1159</sup> or one form can enjoy lustful pleasures with the other<sup>1160</sup>.

Abhayadeva (Sthā.-A) does not describe the multiple forms of vaikriya created in a single attempt of VS as totally independent multiple secondary bodies. They are different and distinct with regard to form and task executed. But the underlying action (yoga) is vaikriya-kāya-yoga. Thus, the multiple forms created must be parts of one samudghāta body rather than independent multiple bodies.

The mereology of taijasa-śārīra is important for understanding its uniqueness. The taijasa-śārīra always accompanies the embodied soul together with the kārmaṇa-śārīra. The two types of taijasa-śārīra are: nissaraṇātmaka (labdhi-taijasa-śārīra) and anissaraṇātmaka (taijasa-śārīra eternally accompanying the soul). The former needs to be activated to be projected out. The latter accompanies the soul on all occasions: life, transit-journey and during all types of projections. The latter accompanies the soul-units during the TaS as well. Are the two distinctly whole in themselves? During all projections, the soul is accompanied by the subtle-bodies: the kārmaṇa-śārīra and the taijasa-śārīra which are partly projected out with a partly projected soul, though without any explicit task at hand<sup>1161</sup>. Now the question of the

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<sup>1156</sup> Sthā.-A vol.1, v.72, pp.103-04.

<sup>1157</sup> Bh. 1.354.

<sup>1158</sup> Aup.<sub>1</sub> §118-19.

<sup>1159</sup> Bh.18.148.

<sup>1160</sup> Sthā. 3.9.

<sup>1161</sup> The non-labdhi taijasa-ś. provides radiance to the projected vaikriya-ś. and āhāraka-ś. but no other is known role in other projections.

mereology of the labdhi-taijasa-śārīra is examined. The process of TaS involves the activation of a labdhi-body to be projected out with a purpose. Secondly, the process of taijasa-samudghāta is similar to VS and ĀS. This implies, since the projected body during VS and ĀS is considered a whole in itself the same must apply to the projected-taijasa-body; although action-theory does not assist to decipher the details of TaS, since the taijasa-ś. is an actionless-energy-body either to burn or heal.

In contrast to the above hypothesis, I present few rationales based on the alpa-bahuta theory and Tatia's view that the labdhi-taijasa-ś. is a part of taijasa-ś. rather than a second distinct whole body.

In terms of the theory of alpa-bahuta<sup>1162</sup>, the taijasa-ś. is numerically equal to kārmaṇa-ś. If the labdhi-taijasa-ś. is designated as a distinct whole body, the count of taijasa-ś. in general should be more. Hence, the labdhi-taijasa-ś. must be a part of taijasa-ś. and does not represent a new independent whole.

Tatia's description also reinforces this claim. He says<sup>1163</sup>: 'The double role of the fiery body to digest food and, following practice of appropriate austerities, to emit burning and cooling rays across a distance has led scholars to interpret the fiery body and the fiery power as two independent entities, though, in fact, the latter is only an attribute of the former'. Although the number-theory conveys that kārmaṇa-ś. and taijasa-ś. are equal in number, we are not told about the count of samudghāta-taijasa-ś. Further, it is also not specified whether the taijasa-ś. and kārmaṇa-ś. counts are only general theories or inclusive of special cases such as taijasa-samudghāta. Tatia's hypothesis seems valuable. Although, based on all assumptions, the strongest argument is about the process of TaS, suggesting that the projected taijasa-ś. can be deduced to be whole.

In regard to the mereology of kārmaṇa-ś., I use the case of KS to understand it<sup>1164</sup>. During KS, the kārmaṇa-śārīra is partly outside the physical body with the soul. The action during the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> moment of KS, i.e., during the swirling projection, the projection occupying the entire cosmos and then being retrieved<sup>1165</sup>, is kārmaṇa-kāya-yoga. This implies that even a part of the karmic body being projected out is in the mode of action (yoga), hence it generates vibrations in the soul, but it is not executing a task akin to the gross-body performs.

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<sup>1162</sup> Pra.3 §12.10.

<sup>1163</sup> Tatia, TS<sub>1</sub> p.57.

<sup>1164</sup> The mereology of k-ś. is distinct from other bodies for its parts, i.e., karmic particles have independent roles of fruition.

<sup>1165</sup> Aup. §176; Pra.3 §36.87; Pañ. (Un) p.42; Dh.1 p.301-302.

The kārmaṇa-śarīras do not participate in all the cha-samudghāta is affirmed, but it is not as it does in KS.

#### Analysis

Although part of the soul is physically outside the main-body, the soul as one entity, one continuum, as an unbreakable whole impacts on the action and karmic process. Hence we have a one-continuum-performance-theory of the soul, because Jaina-philosophy proposes a one-action-at-a-time theory<sup>1166</sup>. Though, it seems perplexing that though some of the soul-units are in the audārika-śarīra, whereas others are in the newly created vaikriya-ś. during VS, whereby all soul-units are assumed to engage in the vaikriya-kāya-yoga. For example, a being with an audārika-śarīra undertakes VS and creates a vaikriya-śarīra. In this state, although there are two bodies physically present, the action is vaikriya-kāya-yoga. Digambara sources designate the projected vaikriya-ś. as utara-audārika to evade this problem. The problem of concurrence of varied karmas of different bodies is surmounted by designating the projected body in compliance with the projector body as audārika, with the rationale that the karmas are the same. However, the problem persists even for Digambara-philosophers in the case of ĀS. During ĀS, the audārika-ś. is said to be the projector-body and the āhāraka-ś. is the projected-body. The soul must encounter the same problem as in VS during ĀS.

The newly created projection bodies are whole in themselves, and the accompanying subtle-bodies are considered to be merely a part of the projected state. However, in the context of action, all of them constitute action in projected labdhi body and projected non-labdhi kārmaṇa body.

Above all, the engagement of soul and body echoes the theory of savveṇaṃ-savve. The metaphysical cum cosmological existence of the part outside the main-body is said not to impact the functioning of the whole<sup>1167</sup>. All my deductions in this mereology section are an attempt to open new avenues of research and moreover, they are based on very few concepts. Hence they must not be considered as the ultimate stance; this requires more research.

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<sup>1166</sup> AM, Bh.3 9.36, p.214; GJ v.242.

<sup>1167</sup> In this section on mereology, the karma partly discharged is not taken into account for this discussion is focused on body-theory.

Table 19. Mereological Status of Projected- and Accompanying-Bodies

Type of Body		Metaphysical Status	Action by
Projected-labdhi- Body	ā-ś.	whole	whole
	v-ś.	whole <sup>1168</sup>	whole
	Ta-ś.	debated	whole
Accompanying- Body	k-ś.	part	whole
	Ta-ś.	part	whole
	a-ś.	— <sup>1169</sup>	whole

### 5. Ambiguous Aspects of Samudghāta

In several philosophical contexts, the ventures engaged in during samudghāta and non-samudghāta become blurred. Some of the ambiguities are briefly listed below.

1. Fundamental is the ambiguity of the concept of transit-journey (AG) which is unveiled to a certain extent by exploring MS.

2. Concepts which lack samudghāta but appear to have samudghāta-like traits, such as a curse by a deva.<sup>1170</sup>

3. Concepts which might imply samudghāta but are not explicitly listed as samudghāta, such as para-kāya-praveśa<sup>1171</sup> (entering into another's body)<sup>1172</sup>. Theoretically para-kāya-praveśa could be associated with TaS, however based on Abhayadeva's statement that abhiyoga and vaikriya are synonymous, it could be linked with VS<sup>1173</sup>.

4. The definitions and descriptions about the VS-triad stated as intentionally caused by labdhi<sup>1174</sup> questions its possibility by devas and narakas. As Malayagiri<sup>1175</sup> mentions, the devas use their powers to undertake vikurvaṇā, but it is not a labdhi.

<sup>1168</sup> Although the projected v-ś. is candidly a whole. But the mereological status of multiple forms projected out and the status of v-ś. created by mere transformation remain undecipherable.

<sup>1169</sup> Audārika-ś. is neither projected out like other labdhi bodies nor accompanies like subtle-bodies.

<sup>1170</sup> Details in Taijasa-Samudghāta chapter.

<sup>1171</sup> This observation reveals that the concept of samudghāta did not receive the attention of the Jaina authors after the age of Prajñāpanā. It was only Malayagiri who partly dealt with these issues. Even Malayagiri, Hemacandra and Śubacandra do not associate PKP with samudghāta. Is it the case that PKP does not involve the process of samudghāta or are there other aspects not known to us?

<sup>1172</sup> Details are in the Taijasa-Samudghāta chapter.

<sup>1173</sup> See details in Vaikriya-Samudghāta chapter.

<sup>1174</sup> Details in the Introduction Chapter.

<sup>1175</sup> Āv.-M, vol.1, p.79.

5. In the types of VS and TaS<sup>1176</sup> we encounter the mention of acitta-vikurvaṇā, and of acitta-particles projected out respectively. There seems to be a contradiction as they are acitta, and yet a part of samudghāta. There is no explicit indication as to when the two are connected with the soul and when without it.

6. The plethora of terms for supernatural powers such as vacana-siddhi, śāpa and taijasa-labdhi have conceptual extensions, overlapping with each other. The first two of the above-mentioned powers is depicted to be triggered by the latter. Yet they are listed as independent labdhis.

7. Samudghāta of the non-labdhi-taijasa-body is said to commence in every projection. The ejection of taijasa-particles during all projections is affirmed but remains insignificant in Jaina-literature. Overall, that the non-labdhi-taijasa-ś. accompanying the soul during all projections can be claimed on the basis of varied concepts: Vīrasena's reference; the potential reach of taijasa-ś. across the entire cosmos, the taijasa-ś. particles that are ejected and shed during MS, PKP, and meditation. The only reference of anissaraṇātmaka-samudghāta by Vīrasena serves as an explicit acknowledgement of this.

8. The discharge of ghāti-karma by means of samudghāta for soteriological purposes, as in case of discharge of aghāti-karma by KS is not mentioned in Jaina sources. I do not take KaS into account, for the soteriological intent is not stated in the scriptures. The question arises, as to why if the samudghāta is undertaken to discharge the aghāti-karma, because it cannot be advocated to be undertaken for the discharge of ghāti-karma<sup>1177</sup> as well. Probably the lack of its mention can be credited to the violence which occurs during the process of samudghāta and the resulting karmic bondage. The only other Jaina logic in karmatology is that the ghāti-karma gets equalized in the process of karmic process of the anivṛtti-karaṇa hence there is no need of it. Although Abhayadeva<sup>1178</sup> does describe samudghāta as a cause of great discharge of karma, it is not clear whether he is referring to samudghāta in general or to KS specifically. The question of possibility of discharge of ghāti-karma by samudghāta needs further study.

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<sup>1176</sup> Bh. 7.10.230.

<sup>1177</sup> I met few people who claimed to undertake samudghātic meditation, wherein they claim to eject their soul partly outside the body. This cannot lead to a conclusion, for the study demands a larger sample.

<sup>1178</sup> Sthā.-A vol.2, p.492: Mahānirjarā karaṇā samudghātaḥ.

## 6. Non-Jaina Concepts Akin to Jaina Theories

The concept of samudghāta is predicated on the Jaina soul-body dualism. Only fragments of alternative concepts similar to the theory of projection could be traced in non-dualistic non-Jaina-traditions.

With regard to the concept of expansion of the soul in samudghāta, the Brahmanical or Hindu sources and Buddhist-literature have mentioned similar concepts. Kṛṣṇa's expansion<sup>1179</sup> in space to express his divinity is a well-known example. The concept of para-kāya-praveśa in Pātañjali's YS<sup>1180</sup> and the case of Śāṅkara<sup>1181</sup> and Matsyendra are also popular. However, a systematic conceptualization is still absent.

Among the seven types of samudghāta, the VS is explicitly found in varied non-Jaina sources. The three Indic-traditions of Jainism, Buddhism and Hinduism<sup>1182</sup> mention the possibility of creating the vaikriya form, despite their underlying ontological differences. The eight ṛddhis associated with vaikriya and the diverse possibilities of transforming the body or creating new bodies are a common pan-Indic feature.

The purāṇic narratives are replete with mythological accounts of celestials and humans creating fire weapons, etc., to wage war, which could be related to TaS or VS. Within the metaphysical framework of Jaina-philosophy, the soul expands with a new body. The corresponding theoretical views in non-Jaina sources need further research. The lack of interest in metaphysics of soul in Buddhist-literature persists with regards to the concept of vaikriya. Rather meditative practices is explained associated with vaikriya<sup>1183</sup>.

Pātañjali's realism votes for dualism since it abides to Sāṃkhya philosophy, given their similar dualistic starting point. Both Jaina's view and Pātañjali's view could have produced a similar approach to vikurvaṇā. However, Pātañjali himself did not elaborate on the nature of the vaikriya-śarīra or the role of soul-body inter-play.

The power of vaikriya was used by the Buddha to mesmerise his disciples, to captivate them and lead them into the path of dharma, to refute or to win over their opponents or followers respectively, hence the metaphysical intricacies of these powers were left undealt with, rather it was the iḍḍhi or ṛddhi, i.e., the magical aspect, and the unfathomable vision that was emphasised. The inclination was either informed by congregational reasons or by

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<sup>1179</sup> Bhagavad Gītā, v.11.10-14.

<sup>1180</sup> YS v.3.38.

<sup>1181</sup> Śāṅkaradigvijaya (9.101-9) in Mallinson, 2017, pp.401-05.

<sup>1182</sup> The ability of creating forms is attested in Rig Veda (6.47.18) mentions White (2012, p.73).

<sup>1183</sup> See research by Clough (2012) and Fiordalis (2012).

pedagogical intentions<sup>1184</sup>. Jainas have a principal interest in metaphysics, the nature of reality. Thus, the magical aspects of the vaikriya ability got mitigated in Jainism, because the supernatural aspects are presented within the frame of the soul-body ontology. The vaikriya-concept in non-Jaina sources can be linked to attempts of deification of celestial-beings or the presentations of the Buddha as a superhuman being. On the contrary, Jainism proposes that vaikriya is possible in all life-forms and can be acquired by birth or by penance. Further, unlike narrative depictions of the Buddha's life, the higher-ranking Jaina ascetics and devas are said to decline the execution of vaikriya power.

Other concepts such as *phowa*<sup>1185</sup> in Tāntric Buddhism and *utkrānti*<sup>1186</sup> in the Mahābhārata and the Yogic-tradition express some similarity with certain aspects of *samudghāta*. The concept of creating multiple bodies and release of extra karma stated in commentary to YS (v.3.229; 4.4.) mentioned by Jagadīscandra and P.S. Jaini, can bear some similarity to the Jaina concept of *samudghāta* projection outside the body and release of karma. Special yogic practices such as *utkrānti* believed to assist in liberation, are depicted in varied text as undertaken for varied reasons, such as, when there is failure of bodily power<sup>1187</sup> or when bodily experience becomes repulsive<sup>1188</sup>. Unlike these differing reasons, in Jainism, neither the purpose or reason changes intra-textually nor is it associated with the body. I argue that varied concepts such as the Jaina concept of the soul, with its individuality and ability to expand and contract, the complex theory of multiple-bodies and subtle-bodies, and the theory of space-units (*pradeśa*-theory) together systematize the *samudghāta*-theory.

Buddhist-philosophy lacks the three unique aspects of *samudghāta* found in Jaina-philosophy:

- (1) that part of the self is projected, and part of it remains within the original body,
- (2) that part of the karma is deleted in the process and
- (3) that the soul travels in association with certain subtle bodies.

Furthermore, the metaphysical disposition of the Jaina-philosophy with the conglomeration of the above-mentioned theories not only contribute to the systematization of this theory but also evades to some extent the magical aspect of it. Hence, *samudghāta* receives 'systematization' in Jainism because of its metaphysical orientation.

<sup>1184</sup> See Fiordalis, 2012, p.116-19.

<sup>1185</sup> A Buddhist concept of escape from *samsāra*.

<sup>1186</sup> Mallinson, 2017, pp.401-05.

<sup>1187</sup> *Parākhyantra* (14.104-6) in Mallinson, p.404.

<sup>1188</sup> *Mālinīvijayottaratantra* (17.25-8) in Mallinson, 2017, p.405.

In Malinar's<sup>1189</sup> analysis of the Mahābhārata, yogic powers are explained as resulting from gradually gaining access to powers and the cosmological reality they constitute. In contrast to Malinar's observation, in atheistic Jainism, yogic powers are embedded in dualistic reality.

Overall, the thesis demonstrates the existence of Weittgeinsteinian family resemblances in the conceptualization of labdhis in Jaina scriptures. For not all labdhis are gained by penance by all life-forms nor all are prohibited to be used, such as omniscience and clairvoyance.

Qualities such as omniscience are gained by tapping into the power of soul<sup>1190</sup>. However, other labdhis such as āhāraka-labdhi and vaikriya-labdhi are embedded in the abilities to manipulate matter in a desired manner to execute the task. Labdhis can also be categorized into those which engages in samudghāta and which do not. Potencies such as burning by āṣivisa or śāpa, disappearing by yogic power of powder as stated in Nīśītha are varied supernatural powers executed without samudghāta, while similar supernatural features can be found accomplished by VS, TaS, hence engaging into samudghāta.

This thematic study provides a metaphysical understanding of supernatural power and suggests new sub-categories based on supernatural powers associated with and without samudghāta.

The analysis conveys that in the context of a dualistic theory of reality action can be conceptualized in two different ways. In non-samudghāta contexts, the soul activates any matter and the manipulated matter executes the task. In contrast, in the context of activation of powers involving samudghāta, the soul and matter together execute the task.

Further, the concept of samudghāta is associated with death, liberation and supernatural powers. The possibility of samudghāta is not uniformly feasible in all life-forms nor to the same degree as labdhi oriented samudghāta creates a power hierarchy.

In the context of the taxonomy of samudghāta, the seven types reflect different functions of samudghāta and hence the depth of the concept in Jaina-philosophy. The scattered sub-taxonomies only appear in rare sources either as peripheral or core subjects. This fact conveys the diversity and unsystematic occurrences of the concept in Jaina sources. Overall, the concept of samudghāta is crucial in Jaina philosophy for it serves as a window to fathom the complex nexus of cosmology and metaphysics Jaina theories and also provides an understanding of intricacies of related Jaina theories such as labdhi, śarīra and yoga-theory.

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<sup>1189</sup> Malinar, 2012, p.56.

<sup>1190</sup> The concept that kevala-jñāna as a labdhi appears in Āv.-B (v.66-67).

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## GLOSSARY

<b>Word</b>	<b>Meaning</b>
ābhāmaṇḍala	aura
abhavya	not capable of liberation
abhicāra	exorcising, incantation, employment of spells for a malevolent purpose
abhīkṣṇa	continuously or repeatedly, perpetually
abhinnākṣara caturdaśa-pūrvī	the knower of 14 Pūrvas who does not have distinct knowledge of the modes of every letter
abhiśāpa	imprecation
abhiyoga	1. attack, assault; bewitching exercises of mantra, tantra, etc., practiced by one whose psyche is deeply imbued with the disposition of getting material pleasure and prosperity, etc. 2. possession of others body
abhyupagamika-vedanā	feeling of pain which is produced on account of a voluntarily undertaken penance
ācārya	teacher; head of mendicant group
acitta	non-sentient
acitta-mahāskandha	1. the largest aggregate of atoms of matter (paramāṇu), which occupies the entire cosmic space 2. aggregate with the greatest number of atoms
acitta-mahāskandha-samudghāta	projection of non-sentient biggest material aggregate occupying whole cosmos
adhas	downward
adhikaraṇa	anything such as the physique, sense-organ, external instrument, weapon etc., that (in some respect), becomes instrumental to a inferior re-incarnation (durgati) of the soul
adhruva	non-eternal, transitory

adhyavasāya	mental effort: a subtle level of consciousness, where the soul interacts with the karma
adruva-bandhi-karma	karma not perpetually bound
āgama	canonical-literature, scripture
āgama-puruṣa	source person of the āgama; authorised person in a Jaina religious congregation (kevala-jñānī, maṇaḥparyaya-jñānī, avadhi-jñānī, caturdaśa-pūrvī up to abhinnadaśa-pūrvī)
aghāti-karma	non-destructive karma; kārmickarmic cause of embodiment and particular conditions thereof.
aguru-laghu	attribute of not giving up one's own innate property; not light not heavy
āhāra	food
āhāra-vargaṇā	aggregate for nourishment; vargaṇā used for creating body
āhāraka-nāma-karma	conveyance-body-rendering-karma
āhāraka-samudghāta	projection of the conveyance-body
āhāraka-śarīra	conveyance-body; communication-body
airāvata-kṣetra	one of the lands of karma-bhūmi located in the north, which goes through cyclical time-cycle
aiśvarya	1. prosperity; sovereignty; supremacy 2. supernatural abilities
ajīva	non-living, insentient; term designating all substances with the exception of jīva
ājīvaka	1. livelihood. 2. name of a famous 'heretical' śramaṇa school founded by Mankhaliputra Gośālaka, whose main doctrine was fatalism
akalpatā	forbidden; against ascetic rules

akarma-bhūmi	land of non-engagement; land where humans survive based on the kalpa-vṛkṣas (wish-fulfilling trees) rather than by effort
ākāśa	space; a substance (dravya) of infinite space-units (pradeśa)
ākāśagāmini-vidyā	The supernatural power of flying through space
ākīrṇa	scattered, crowded, pervaded
akṛta-āgama	the coming into being of something that was not a consequence of one's own action; consequence of non-committed action
ālaya	storehouse; home; dwelling abode
ālaya-samudghāta	destruction of attachment to a home
ālocanā	reflection; self-confession; critical self-examination; confession of an ascetic to a guru
aloka	non-world; supra-cosmos, space outside cosmos
alpa-bahutva	A hierarchy generated by the distinction of more or less or numerical proportion
amāyin	a monk without deceit
amūrta	form-less; non-corporeal
anādi-saṃbandha	eternal relationship
anāgāmin	non-returner
anāhāraka	without nourishment, a state when the soul does not receive non-kārmickarmic material aggregate (no-karma-vargaṇā)
anakṣarātmaka	a kind of scriptural knowledge communicated through inarticulate mode of language
ananta-guṇā	multiplied by infinite times
anantānubandhi-kaṣāya	most intense greed, anger, pride, due to endlessly-bound-deluding-karma; emotions that are cause of endless transmigration

anantānubandhi-krodha	intensive anger; anger that is cause of endless transmigration; anger due to endlessly-bound-anger-deluding-karma
anantara	un-interrupted occurrence
anapavartanīya-āyu	unchangeable age; a type of lifespan (āyusya) which does not terminate before the time-limit set by the karma
anāśrava	inhibition of the kārmiickarmic influx
anekānta	non-one-sidedness;
aṅga	limb, organ; a group of twelve Jaina canonical texts
aṅgula	1. finger width, as a measure of length 2. unit of measurement; a type of vibhāga-nispanna-kṣetra-pramāṇa (measurement of linear space in which the space and means to measure are separate); it is of three types, viz., ātmāṅgula, pramāṇāṅgula and utsedhāṅgula
aṅgula-asankhyāta-bhāga	length of the innumerableth part of a finger-width
anidā-vedanā	1. pain experienced without concentration 2. pain experienced by beings devoid of mental faculty (asaṃjñī)
anidā-vedaya	unconscious sensations are mere reflections pertaining to beings without reason
aṇimā	power of minuteness; the ability of transforming the body into smaller stature, one of the eleven types of vaikriya-rddhi
anissaraṇātmaka	unexpanded state; staying within; not flowing outside; 1. Non-labdhi-taijasa-body. 2. Supernatural power of taijasa-labdhi in passive state.
anitya	not everlasting, transient; impermanent nature of substance, which undergoes continuous transformation, origination and cessation

anivṛtti-guṇasthāna	qualitative stage of non-return; 9th guṇasthāna; all souls entering into this state at the same time will have an equal status of ghāti-karma; spiritual purity of souls with a state of non-eradication of the residue of course emotions
anivṛtti-karaṇa	No-return process; 1. operation of spiritual energy, unamenable to lapse; 2. third and the final step of the threefold karaṇa, i.e., process; 3. operation of spiritual energy for the attainment of samyaktva (right faith)
anivṛtti-rūpa pariṇāma	equal status of purity
anjana-śalākā	eye-opening; a ritual performed to invoke deity into the idol, which involves the application of collyrium by a stick in the eyes of the idol during mantra recitation
antaḥ	very near to the end
antara	interval
antara-kāla	duration of absence
antaradvīpa	intermediate continents; the island located amidst the Lavaṇasamudra.
antarāla-gati	intermediate journey: the motion of the mundane soul that takes place when the soul travels through space during AG from one birth to another one.
antarmuhūrta	a time-unit; the period between two samayas (smallest time-units) and forty-eight minutes, (one muhūrta) less one samaya long
antarāvagāha	expansion or filling the adjacent space-units
antardhāna	invisibility; disappearance
ānu-pūrvī-nāma-karma	that karma which comes to fruition at death during the transitory period; karma that renders shape to the soul in the trans-migratory travel
anubhāga	intensity of kārmi-karmic bondage
anugraha	favour, grace, mercy, facilitating by incantations

anuśreṇi	the row of the space-units, which is parallel to the line of main-direction, viz., east, etc.
anuśreṇi-gati	travel along the line of the meridian
anuttara	the best
anuttaropapātika-deva	cosmologically higher ranked deva
anuyoga	exposition; window of investigation
aparyāpta	underdeveloped, insufficient; 1. a being that has not acquired the necessary bio-potentials before death; 2. the state of soul, which will accomplish its bio-potential fully in future, but it has not yet accomplished them in the present
apramatta	non-negligent, vigilant
apramatta saṃyata	an ascetic (muni), who is entirely free from pramāda (remissness)
apratighāta	unobstructed
apratyākhyāna-catuśka	the four emotions of mild degree compared to very intense, it hampers the possibility of ascetic life.
apsarā	celestial maiden or celestial nymph, beautiful supernatural female being.
āpta	capable; truthful, unimpeachable authority on truth
āpta-puruṣa	enlightened being trusted authoritative person
āptavacana	authoritative communication; speech or word of an authoritative person
apunar-bhāva	never to happen again
ārādhana	the punctilious (or rightful) observance of the spiritual path prescribed for the attainment of the summum bonum.
arati	dislike; dislike for spiritual deed.
ardha-pudgala-parāvartana	half of the duration of the pudgala-parāvartana.
ārohaka	ascending, mounting, elevating

ārtta-dhyāna	anguish-based concentration of mind; a type of inauspicious dhyāna (meditation); the mournful current of concentrated thought directed on ‘the association with the undesirable or anxiously found on acquiring the desirable, etc’.
arum	is a botanical name for Lilly plant
arūpi	immaterial substance
asambaddha-vikurvaṇā	forms created by vaikriya-power that are disconnected from the main-body
asaṃjñī	living being devoid of mental faculty
asaṃkhyāta	innumerable; a type of calculable number but countless
asaṃkhyāta samaya	innumerable time-units
asaṃkhyāta-guṇā	innumerable times more
asaṃkhyāta-yojana	innumerable yojanas
asaṃyama	non-restrain
asaṃyata-samyag-dṛṣṭi guṇasthāna	the fourth stage in the ladder of spiritual progress. beings who have right worldview but lack a vow
asārā	worthless
asāta-vedanīya-karma	pain-rendering-karma
āśātanā	disrespectful action; dereliction in one’s behaviors (in the form of disrespect etc.), which would result in impending or lowering the possibility of the attainment of samyaktva (right-faith)
āścarya	an uncommon happening, amazement surprise; an extraordinary event
asprśad-gati	a travel in space without touching the intermediate space-units
aśubha-karma	inauspicious karma
aśubha-nāma-karma	inauspicious-body-rendering-karma
asura	celestial-being of the class of Bhavanapati (Mansion-dwelling) and Vyantara (Forest-dwelling)

ātāpanā	practice of enduring heat, such as penance of sun meditation
atiniṣṇāta	expert of the experts, very experienced
atīśaya	wonders; special quality, excellent
ativyāpti	extensive application with respect to a rule which applies to places where it should not apply; a logical application which denotes the presence of the qualities outside its domain
ātmā	soul, self
ātma-pradeśa	soul-unit
audārika	the gross body
audārika-kāya-yoga	the physical activity of moving etc. of the humans and the sub-humans possessed of audārika-śarīra (gross-body)
audārika-miśra-kāya-yoga	<p>1. Action by the audārika-body in combination with other body</p> <p>2. The physical activity of multiple-bodies, i.e., gross-body with other type of bodies, viz., kārmaṇa/vaikriya/āhāraka, which is of four kinds:</p> <p>1. When a Jīva (soul), on taking birth in the human or subhuman-gati (realm of mundane existence), appropriates the alignment in the first samaya (smallest time unit), but at that time building of the śarīra paryāpti (bio-potential qua body) is not yet completed, there is combination of activity of audārika-śarīra (gross-body) with the kārmaṇa-śarīra</p> <p>2. When a human or a sub-human being equipped with the vaikriya-labdhi (supernatural power of creation of protean-body), creates protean form, but till the formation of protean-body is not completed, there is combination of the activity of audārika-śarīra (gross-body) with that of the vaikriya-śarīra</p>

	<p>3. When a yogi (an ascetic), equipped with the āhāraka-labdhī (supernatural power of creation of conveyance-body) creates an āhāraka-śarīra (conveyance-body), but until the formation of the body is not completed, there is combination of the activity of audārika-śarīra (gross-body) with that of the āhāraka-śarīra.</p> <p>4. When a Kevalī (the omniscient soul) undertakes samudghāta (expansion of soul-units outside the body); in the second, sixth and seventh samayas (smallest time-unit) of the operation, there is combination of activity of audārika-śarīra (gross-body) with that of the kārmaṇa-śarīra</p>
audārika-śarīra	gross-body; body found in humans, animals, and one-sensed-beings
aupakramikī-vedanā	the feeling (vedanā) of pain which is produced involuntarily on account of the fruition of vedanīya (feeling-experiencing) karma and the instrumental cause of disease etc.
aupapātika	<p>1. name of the first of the twelve upāṅgās (auxiliary canonical works), being originating through manifestation, i.e., celestial and infernal beings</p> <p>2. a soul subject to reincarnation</p> <p>3. beings born spontaneously; birth process of a vaikriya-śarīra; the celestial-beings and hell-beings, who are born through upapāta, i.e., a spontaneous birth process from certain inanimate objects without sexual or asexual reproduction.</p>
avacūrṇi	commentary on a Cūrṇi
avadhāraṇā	exact determination; concept
avadhi-jñāna	clairvoyance
avagāḍhagāḍha	densely spread

avagāhanā	immersion, pervasion; the measure of space occupied by a body etc.
āvali-pramāṇa	a type of measurement of time
āvarji-karaṇa / āyojikā-karaṇa / āvaśyaka-karaṇa	threefold process: turning to, paying attention; pre-kevali-samudghāta process; requisite procedure of processing the karma before liberation
avasthita	steady; of a uniform nature
avayava	limb, organ
avibhāga-praticcheda	the indivisible division. a unit of measure
āviṣṭa	possessed
avyāghāti	one who is unobstructed
avyāpti	inadequate pervasion of a definition. Impossibility of universal concomitance
āyāma	1. stretching, extending 2. measure
ayoga	1. absence of activity 2. the state of the soul in the fourteenth guṇasthāna
ayogi	a soul in the state of complete non-action, kevalī
āyusya-karma	age-rendering-karma; a type of karma which determines the lifespan of a particular life
bādara	gross; that which can be grasped by the senses
bādara-agni-kāya	gross-fire-bodied-being
bādara-paryāpta-agni-kāya	gross-fire-bodied-being with acquired bio-potentials
bādara-tejasa-kāya	gross-fire-bodied-being which experiences the udaya (rise) of the bādara-nāma-karma (body-making-karma qua grossness)
bādara-vāyu-kāya	gross-air-bodied-being
bahir-udhanana	projecting outside
bāhya-pudgala	1. particles from outside; the external particles 2. other particles

bakuśa	1. tainted; a class of nirgrantha, a monk with tainted ascetism
bāla-tapasyā	the austerities like entering fire etc. undertaken by hermits, whose belief is swayed by deluded knowledge.
bhāga	a part
bhāṣya	explanatory work, exposition, commentary
bhāṣyakāra	author of a commentary
bhava	1. continuity of becoming; existing; 2. The specific state of life which is obtained from the very birth in accordance with the type of realm viz., infernal, sub-human, human or godly
bhāva-deva	heavenly-being
bhava-dhāriṇi-vaikriya-śarīra	vaikriya-śarīra acquired by birth as in deva and nāraka
bhāva-liṅgī	a mendicant in both mind and observance; a true monk with right faith, knowledge, and conduct
bhāva-vyutsarga	psychical or inner renunciatiōne; a type of abandonment in which emotions, worldly life and karma are given up
bhavanapati-deva	mansion-dwelling god; the first out of the four-fold devanikāyās (fourfold habitats of gods), whose abode is in the mansions situated in the middle of the earth of the Ratnaprabhā (first infernal land)
bhavāntara	another existence (former, later)
bhāvendriya	psychic sense organ; 1. capacity (of the soul) for sensory knowledge; 2. the activity (of the soul) through which the actual sensory knowledge is gained
bhāvitātmā aṇagāra	a saint, whose soul is sublimated with knowledge, faith, conduct and various contemplations
bhavopagrāhi	a type of karma related to birth
bhavya	capable of salvation
bhaya	fear
bhikṣu	mendicant

bhinna-muhūrta	1. one muhūrta (i.e., 48 minutes) less one samaya (smallest time-unit) 2. a type of antaramuhūrta
bhinnākṣara caturdaśa-pūrvī	a knower of 14 Pūrvās) who has distinct knowledge of all modes of every letter
bhoga-bhūmi	a land of enjoyment; a land where humans survive by way off wish-granting trees (kalpa-vṛkṣa) and lack activities such as farming, writing, etc.
bhoga-bhūmija manuṣya	people of the land of enjoyment, which lacks activities such as farming, writing, etc.
bhūta	1. demons; what has become or happened 2. vegetation 3. material elements
bhūta-tantra	the doctrine of spirits
bhūti karma	1. sorcery or occult power 2. besmearing the body with consecrated ashes as a protective charm
bilāla pakṣī	a type of bird
bodha	1. awakening, arousing 2. enlightenment
brahma-randra	a suture or aperture in the crown of the head through which the soul is said to escape
cakra	1. wheel 2. focal points in the subtle body used in a variety of ancient meditation practice 3. concentrated consciousness
cakravartin	universal monarch
candra	moon, a celestial being.
carama-śarīra	the last body; last corporeal connection
carama-śarīrī	a human with the last corporeal body; one who attains liberation in the same birth
cāraṇa-labdhi	the superhuman power of

	locomotion in a miraculous way (e.g., going away and coming back several yojanās)
caturdaśa-pūrvī	an ascetic (muni) who has the knowledge of the entire fourteen Pūrvās
cetanā	consciousness
chadmastha	state of non-omniscience, one who has finite cognition and knowledge
chadmastha-samudghāta	projection by a non-omniscient being
chedopasthāpanīya	1. second type of initiation 2. an ascetic life accepted by receiving the detailed code of conduct; ascetic conduct in which the initiation into ascetism is made by ordinating into detailed classifications of five mahāvratā.
citra-karma	an extraordinary act
cūlikā	an additional chapter; appendix; a class of Jaina canonical - texts
cūrṇi	an analytical commentary on the Āgamās or any scripture in Prakrit
cūrṇikāra	author of a Cūrṇi
daṇḍa	pillar, a pole, a stick
daṇḍaka	classification of living beings (jīva) into 24 homogeneous categories of states of life
darśana	1. intuition, perception, insight 2. apprehension of the generic attribute of the object. 3. system of philosophy 4. belief
dārśanika-panḍita	one who is an expert of the darśana or the systems of philosophy; a shrewd or learned philosopher.
darśanopayoga	engaged in intuition; intuitive cognition
deśa	partial; part; portion
deva	celestial-being; angel

deva-kuru	A land wherein twins are born. The first eon of time cycle persists in this land
devādhideva	ultimate divinity; the god of gods; one revered by the gods, i.e., the Tīrthānkara
dhanuṣa-pramāṇa	a measure of length equal to a bow
dharma-deva	a religious adept; an ascetic
dharma-dhyāna	analytical meditation; or which is virtuous-concentration; meditation practiced for the realization of truth/reality
dharma-kathā	religious tale
dharma-kāya	designation for Buddhā
dharma-saṃnyāsa	religious ascetic
dharmāstikāya	medium of motion
dhātu	element
dhavala	white
dhruva-bandhi-karma	perpetually bound karma
dhyāna-sthāna	place of meditation; standing firmly
diśā	direction
divya-dhvani	divine sound; a kind of miracle (mahā-prātihārya) of the Jina; a sound that is produced by the Jina in such a way that every being can understand it in its own language
doṣa	defect shown in connection with an expression or explanation; negative state of the jīva, such as anger and conceit etc.
dravya	1. substance i.e., a thing which exists eternally 2. reality which has the attribute of origination, cessation, and persistence
dravya-deva	one who is currently not a deva and will be a deva in the future life
dravya-indriya	(organic) structure of the sense-organ as well as efficiency, i.e., capacity which makes it responsive to sensory perception

dravya-karma	pudgala-dravya (physical substance) which has got transformed in the form of karmas such as jñānāvaraṇīya (knowledge-veiling) karma etc.
dravya-mana	physical basis of mind; the pudgala (material aggregates) belonging to the mano-vargaṇā (a class of material clusters) which are specifically used in the process of thinking and reflecting, and which get transformed in the form of mana (mind)
dravya-nikṣepa	A type of nikṣepa; 1. Transferred epithet qua ‘name labelled on a substance which is with potentiality’; i.e., the past or the future state of a substance (or person), which is devoid of the actualized state of the substance under consideration. 2. It is the understanding of the nature of the object from the point of view of substance
Drṣṭivāda	twelfth Aṅga of Dvādaśāṅga-śrūta (twelve principal canonical works), in which encyclopedic exposition of all life-forms and modifications of substances is given
duḥkha	misery, unpleasant, misfortune
durgama	a difficult situation, unattainable, inaccessible
dussaha	unbearable, difficult to bear
dvāra-gāthā	opening verse
dvitaya	second, pair, twofold
ekā-vargaṇā	one aggregate
ekatva-vikriyā	1. transformation of one’s own body in a different form through special power of vaikriya-labdhi 2. creating one new form by special powder of vaikriya-labdhi
ekendriya	one-sensed-being; being born as a being with one sense; a being with only one (namely) the tactile (sense faculty). synonym for sthāvara
ekībhāva	in union with, becoming one

gaṇadhara	chief disciple of the Tīrthaṅkara; supporter of the order
garbhaja	placental; born by womb
garimā	1. heavy 2. one of the supernatural ṛddhi of the vaikriya-labdhi
gāthā	a verse, stanza, the metrical part of a sūtra
gati	1. motion; 2. state of existence determined by birth
genduka-gati	ball-like movement
ghanavāta	dense air layer in Jaina cosmography, supported by tanuvāta (thin air layer)
ghāta	destroying, destruction, killing
ghāti-karma	destroying karma; at karma, which have a vitiating effect upon the principal qualities of the soul
gomūtrikā	taking the shape of flowing urine of cows
gosthanākāra	shaped like that of a cow's udder
gotra	family status
gotra-karma	status-rendering-karma; karmas that determine environmental circumstances
gṛhastha	a householder
guṇa	quality; qualifying aspect
guṇaśreṇi	a repeated process of expulsion of kārmiickarmic-particles; a type of kārmiickarmic processing
guṇasthāna	the fourteen stages of purification
hala	plough
hansa	swan; a goose
hāsyā	humour, laughter, joking
hetu	1. causal factor 2. cause 3. reason, mode
huṇḍa	crooked, non-symmetrical, 6th type of configuration of body

īlikā-gati	travel like a worm; crawling movement
indra-jāla	illusion, magic
iryāpathika-bandha	bondage of karma exclusively due to yoga free from passions. Such bondage occurs only in the case of a vītarāga
īśāṇa	north-eastern direction
īśitva	taking control of others, supremacy; one type of supernatural ṛddhi of vaikriya-labdhi
jalagatā	supernatural power by dint of which one can perform locomotion on water
jaṅghā-cāraṇa	1. a type of cāraṇa ṛddhi (supernatural power of locomotion) 2. an ascetic (muni), who is possessed of the labdhi (supernatural power) of travelling speedily for hundreds of yojana (1Yojana=7.88 kilometres), keeping himself four aṅgulas (1Aṅgula=1.3 inches) above the ground
jinālaya	Jina temple
jīva	soul; life-force; a living being
jīva-pradeśa	soul-unit
jīvana-mukta	emancipated while still alive (i.e., liberated before death from all liability to future births)
jīvāstikāya	the category of soul
jñāna-anāvṛta	unveiled knowledge
jñānābhogataḥ	in the state of cognition
jñānopayoga	knowledge, cognitive consciousness
jñātā	knower
jugupsā	disgust, abhorrence
jyotiska deva	luminous or the stellar gods
kāhala	cat, drum
kāla-cakra	cycle of time consisting of six ascending and six descending eons

kāla-labdhi	appropriate time; attainment by time
kāla-nikṣepa	examination from the perspective of time
kalpa	1. feasibility 2. proper conduct according to prescribed rules 3. abode of gods
kalyāṇaka	five auspicious occasions in the life of a Jina; a religious festivity observed by the Jainas in honour of the Jina's five special occasions of life
kāmarūpa	assuming any shape; an appearance or a form assumed at will; possessing the power of assuming any shape at will
kāṇḍaka	a group; team
kapāṭa	door-panel; in the course of the kevali-samudghāta (spatial expansion of soul-units by the omniscient soul beyond the body), the configuration of door-panel is attained in the second and seventh samaya (smallest time-unit) of the projection; the soul-units which had spread up to the zenith and nadir of the cosmos in the first samaya in the shape of a column now expand east-west and north-south, touching the extreme ends of the cosmos in the upper and lower directions, and assuming a shape of a door-panel which resembles a fourteen rajjus (innumerable yojanās (1 yojana=7.88 miles) high parallolepiped)
karālita	the perturbed soul
karaṇa	process; making, causing; e.g., the spiritual energy (vīrya) of the soul, which is cause of the activity of mind, speech, and body and which becomes instrumental in bringing about the eight kinds of karmik states, viz., bandha, samkramaṇa, etc.
karkaśa	rough, harsh, hard
karma-bhūmi	realm of action; regions (viz., five Bharatas, five Airāvatas and five Mahāvidehas in Jaina cosmography),

	where people earn their livelihood by activity such as-agriculture, commerce, and also, where the people can undertake the spiritual activity
karma-vyutsarga	discharge or renunciation of karma
kārmaṇa-kāya-yoga	an action of the kārmic body
kārmaṇa-śarīra	transmigrating body of karmic matter.
kaṣāya-cāritra-mohanīya-karma	a type of karma; the emotion-conduct-deluding-karma
kaṣāya-kuśīla	a type of Jaina monk of bad character (kuśīla-nirgrantha); that ascetic (muni), who is vulnerable to the premature rise ( udīraṇā) of flaming-up passions ( saṃjvalana-kaṣāya)
kaṣāya-samudghāta	projection caused by intense emotions
kaṭuka	pungent; one of the five types of taste
kavala āhāra	food in morsels, ordinary human food; it represents one of the three āhāras
kāya	body
kāya-gupti	restraint of body
kāya-yoga	physical activity of body, one of the three yogas (activities); physical power and activity of jīva, accruing from the assistance of the material aggregates, belonging to the śarīra-vargaṇā (class of material clusters qua body)
kāyotsarga	abandonment of the body; 1. stoppage of bodily activities, 2. standing posture 3. a kind of religious austerity
kevalī	enlightened one, omniscient one, who as attained kevala-jñāna; a synonym for arhat
kevali-gamya	the unresolved concept left without conclusion as ‘known (only) to the enlightened’
kevali-samudghāta	expansion of soul-units by the enlightened being (Kevalī), i.e., omniscient

koṭi-koṭi sāgaropama	1. huge number 2. a type of measure where in an analogy is used to depict the measure
kriyā	1. action 2. an action distinguished in terms of the degree of violence 3. a Jaina term for sacred rites
kriyā-kāla	the time of action
krodha	anger, one of the four kaṣāyas (passions)
kṛta-nāśa	an action done that becomes futile
kṛta-yugma	an even numbered figure
kṣatriya	member of the warrior caste
kṣayopaśama	annihilation-cum-subsidence of karma; a process of mitigating the effect of the four ghāti- (destructive) karmas
kṣetra	place; that part of the cosmic space which is pervaded by a substance
kṣetra-mārṅaṇā	the investigation within the frame of spatial accommodation
kṣetra-nikṣepa	examination from the perspective of place
kṣetra-prarūpaṇā	the teaching related to place
kṣipta-citta	absent-minded
kuṇḍalinī	channel of psychic energy
labdhi	attainment, acquisition; a supernatural power, faculty, capacity, capability of living
labdhi-pratyaya	created by a labdhi
laghimā	levity, absence of weight; a type of vaikriya-ṛddhi (supernatural protean power); by dint of which one can create the protean-body which is even lighter than air

lakṣaṇa	refers to the thirty-two major marks of distinction of a mahāpuruṣa
lobha	greed
loka	cosmos, world
loka-pūraṇa	expansion to fill whole cosmos
lokānta	cosmic end
madhya-pradeśa	central space units; the eight pradeśas (the indivisible units), which are at the center of a substance such as soul, space, etc.
mahā-balī	great power
mahā-matsya	a large fish
mahā-saṃvara	great restraint
mahā-yaśasvī	well known
mahānaiśvarya	great prosperity
mahāprātihārya	great miracle
mahārṣī	great saint or sage
mahāvideha-kṣetra	one of the karma-bhūmi; a land where the Tirthankaras dwell eternally
mahāvraṭa	great vow; complete vow practiced by a mendicant
mala	kārmickarmic dust, defect, filth
māna	ego, pride
manaḥ-paryaya-jñāna	mind-reading-knowledge. that super-sensory knowledge, through which accurate reading (deciphering) of the mental states is undertaken by recognizing the material aspect of the mind
mano-yoga	action of mind, application of mind
manthāna	swirl form
mantra	incantation
manuṣya	human-being
manuṣya-pañcindriya	human-being with five senses
maraṇa	death

māraṇāntika-samudghāta	death-projection, which takes place when death is impending.
mārga	path, passage
mārgaṇā-dvāra	windows of investigation
māsa-prthakva	count from 200 to 900
matī	empirical perception
māyā	deceit, illusion, deception, witchcraft
māyākāra/māyāvāna/māyī	one who deceives
māyī	one who is deceptive
miśra	combination, mixed
miśra-kāya-yoga	action by a combination of multiple-bodies, amalgamated action
mithyā-dṛṣṭi	deluded perverse view, false doctrine
mithyātva	deluded perspective, unbelief, false belief
mityātvī	one who has deluded perspective
mokṣa	liberation; emancipation from the cycle of birth and death, salvation
mṛdu	soft, delicate, tender, smooth touch
mūla-kāraṇa	first cause
mūrta	corporeal substance
nāma-karma	karma that determines body types, and destinies
nara-deva	cakravarti; emperor
nāraka	hell-being
nāūṇa	having known
nava-graiveyaka	the celestial-beings which are located in the neck region of cosmos and lack hierarchical ranking
nidā-vedanā	conscious sensations pertaining to only beings owning reason
nigoda	infinite number of souls that have a common body, the lowest form of life
nikāya	collection; one class of being

nikṣepa	deposit; transferred epithet - a method of exposition; the deposition of the power of expressing the specific meaning in words through the strength of qualifying adjuncts
nipātana	falling, killing, destroying
nipuṇa	skillful, qualified of the qualified.
nir-upabhoga	not enjoying
nirgrantha	1. Jaina ascetic 2. that (Jaina) ascetic, who is solitary, a practitioner of ekatva bhāvanā, one who is free from bondage (contemplation of solitariness), has learnt the seventh Pūrva (canonical work of earlier lore) called ātmapravāda and subdued his sense-organs both internally and externally
nirjarā	completely wearing down , dissociation of karmas, the falling away of kārmiickarmic matter from the soul
nirodha	suppression; restraint
nirupakrama mṛtyu	death without any external casual factor
niryāṇa-mārga	way out, exit door; outlet during death
niryukti	a brief versified commentary in Prakrit or Jaina canonical texts
niṣkuṭa	corners of the cosmos
niṣṇāta	versed, expert, skilled, superior, perfect
niśṛṣṭa	emitted
nissaraṇātmaka	with an ability to be projected out; an expanded state
nitya	eternal, everlasting, uninterrupted
nitya aśubha	eternally impure; always impure
pada	word
padmāsana	lotus posture; a sitting posture in which the middle portion of one calf-muscle touches the other calf-muscle

pāḍopagamana santhāra	a type of fasting until death where in the practitioner chooses to stay in a stillness state like a fallen branch
paintīsa vacanātiśaya	35 special features of speech
palyaṅkāśana	palanquin posture
palyopama	a time-unit of innumerable years; the time which is measured through the equivalence with palya (cylindrical pit or vessel) which is filled with hair and emptied. The time taken to empty such playa cannot be computed in number, an innumerable number of years
panaka	name of a specific type of flowering plant
pañcendriya	five-sensed-being, jāti
pāṇimuktā-gati	movement with one angular turn
para-kāya-praveśa	entering into other's body
parabhava-āyu-karma	the soul's next life age-rendering-karma
parāghāta	obstructed by others, annihilation of others
paramātmā	the highest liberated soul
paramparā	lineage, succession
paridhi	circumference
parihāra-viśuddhi-cāritra	1. purificatory conduct 2. a special course of austerity undertaken by nine monks for eighteen months, the conduct produced by special austerities
parimāṇa	measure or proportion
pariṇāma	change of state; transition; modification, a certain condition
pariśāṭa	rotting, falling out, decaying
paritāpa	to create injury or harm
paryādāya vikurvaṇā	a type of vaikriya-samudghāta undertaken by receiving particles
paryāpta	developed, abundant; a being with acquired full bio-potentials

paryāpti	acquisition; building up of material potencies at the very beginning of birth; bio-potential
paścima-skandha	last part 1. last body 2. last part of the book
patākā	flag
pāṭhāntara	other rendering of the text
phowa	the practice of conscious dying in Buddhist Tantra tradition
pīḍā	pain
poṭṭaparihāra	1. recurring reincarnation in the same body in Jainism 2. discarding the old body and entering into another's body by yogic methods, theory by Gośālaka
prābalya	intensely, superiority of power
prābalyena	intensely
prabhā	radiance, luster
prabhūta	immense
pracaṇḍa	aggressive, externally violent
pradeśa	spatial unit, space point
pradeśa-udaya	the realization of the kārmic-units (pradeśa) without intensity (in contrast to vipāka-udaya)
prāg-baddha	pst-bound
pragāḍha	intense, excessive
prākāmya	irresistible will; a supernatural ability by which one can walk on water or travel through earth as if it were water
prakopa	aggression, violence, anger, rage, fury, wrath
prakṛti	1. nature, the original, natural form 2. the nature of karma 3. primordial element material force
pramāda	negligence; spiritual lethargy
pramādi	a negligent ascetic

pramatta-saṃyata	ascetic with negligence
pramatta-saṃyata-guṇasthāna	guṇasthāna of restraint mixed with negligence
prāṇa	a breath; sign of life 1. life-forms that have two-to-four senses 2. vital energy
prāṇi-dayā	compassion towards life-forms
prāpti-ṛddhi	the supernatural power to reach and obtain anything; a type of vaikriya-ṛddhi by dint of which the practitioner can touch the sun, the moon, and the summit of Mount Meru, by the tip of the finger
prarūpaṇā	propounding, teaching
praśasta karma	praised or auspicious karma
praśna	question
pratara	swirling
pratighāta	obstruction
pratipakṣa-rahita	without opponent
pratyākhānāvarṇīya-catuśka	the quadruplet of four emotions whose intensity is mild enough to make ascetic life feasible
pratyakṣa-jñānī	one who cognises directly from the soul, without other sources such as senses and mind
pravṛtti	activity, exertion
prāyaścitta	repentance of transgression
prayatna	effort
prayoga	1. action 2. creation by conscious exertion
prayoga-bandha	bondage due to efforts of the soul; structuring of one's own soul-units and organization of the material objects through integration of material clusters-both effected by the efforts of the soul
prthaktva vikriyā or vikurvaṇā	1. vaikriya-samudghāta in which the created vaikriya-bodies are not connected with the self

	2. vaikriya-samudghāta in which multiple vaikriya-bodies are produced by vaikriya-labdhi
pr̥thvi-kāya	earth-bodied-beings
pudgala	matter, particle of matter
pudgala-parāvartana	duration of transformation of matter; a macro-time-unit, the time which lapses in a complete cycle of appropriation of all pudgalas (physical substances) in the form of body, mind, speech, and respiration by a Jīva
pudgala-skandha	material aggregate
pulāka	husk; the first of five categories of nirgranthas, that nirgrantha (Jaina ascetic) who makes the asceticism slightly insipid (devoid of its essence)
puṇya	merit acquired by the good actions; bondage of auspicious-karma
pūrayati	to fill
puruṣa	man, male
puruṣākāra	shape of a human; the shape of Jaina cosmos presented in art like a standing human-being with feet apart and palms on waist
pūrva	former, preceding, ancestor, canonical works of earlier lore; they are called Pūrva because they were propounded even before the advent of āgamas (canonical works)
pūrvadhara	one possessing the knowledge of the Pūrvas
pūrvagata	gone before; one of five works of the Dṛṣṭivāda consisting of fourteen parts
Puskala-samvartaka-megha	the world-destroying cloud
rāga	tint, attachment, desire, passion
rajju	line; a measure of space: 1. when the distance is immensely incalculable, the units also must be equally immense; 2. the diametrical distance between one end of

	the outermost Svayambhūramaṇa-samudra (of the middle universe) to the other
rati	pleasure; delight in non-spiritual deeds
ratni	cubit, a measure of length (= the distance from the elbow to the end of the closed fist)
raudra-dhyāna	wrathful mediation; concentration due to anger etc.
ṛddhi	increase, prosperity, good fortune, wealth abundance; grandeur; supernatural power obtained through ascetic practices like tapas, dhyāna etc.
ṛju-āyata	extending in a straight direction; linear line in space
ṛju-gati	soul's travel without turns during AG
rūcaka-pradeśa	the units of a four-sided column; cubic center; the eight pradeśas, which are at the center of substances such as soul, space, etc.
rūkṣa	1. rough 2. dry touch
rūpagatā	a sub-division of the 'Cūlikā', one of the five parts of Dṛṣṭivāda (one of the twelve limbs of the internal corpus (aṅga praviṣṭa))
sadbhāva	presence
sādhaka	accomplishing, fulfilling, perfecting, finishing; practitioner of penance, heading straight to a goal
sādhanā	practice (for spiritual development); penance
sādi	having a beginning
śaileśi	steadfast like a mountain; state of complete inhibition of yoga, like Mount Meru
sākāropayoga	the cognitive state receiving knowledge in detail about the form and modes, formaliter, differentiated cognition
śalya	thorn
sama-śreṇi	in the same meridian

samacaturasra	an equilateral tetragon; rectangular form of a body, symmetrical figure
sāmānika	a type of god (deva) who is on par with Indra (the king of the gods), except the possession of the sovereignty
sāmarthya-yoga	power yoga; a type of yoga
samavahata	engrossed in; being in a state of projection (samudghāta)
samavasaraṇa	coming together, gathering; assembly of a Jina; a preaching-hall erected by the gods for the arhats
samaya	time; smallest unit of time
sāmāyika	1. The ninth vow of the lay follower; to renounce the sinful activity for one muhūrta (48 minutes); practice of samatā (equanimity), in the primary stage of self-control 2. Preliminary initiation (into ascetic conduct), a kind of cāritra (ascetic conduct); the formal resolve (vow) of abstinence of all sinful activities for the whole life
sambaddha	tied together
śāmbari vidyā	a spell or a witchcraft
saṃbhūya	being together, united with, or combined with
saṃdhi	alliance; union
saṃgha-puruṣa	the person representing the congregation
saṃghāta	1. aggregation, accumulation; it is the aggregate of the particles. 2. the accumulation of particles by the soul
saṃhanana	Making the joints, constitution of bones in the body; denotes the strength of skeletal system
saṃjñā	intend, to acknowledge; the collect sorrowfully, instinct, instinctual sensation
saṃjñī pañcendriya	beings with five sense organs and mind
saṃjvalana	flaring up passion; subtle passion
saṃkhejja-guṇā	numerable fold

saṃkhyeya	numerable, definite to number, countable, not numerous
saṃkhyeya-varṣa	numerable years
saṃkhyeya-yojana	numerable yojana; a measure of distance
saṃkoca	draw in, contracting
saṃkṣipta	unexpanded, contracted
saṃkṣipta-taijasa-leśyā	Inactive-taijasa-labdhi, i.e., passive taijasa-labdhi
sammūrchima	being born without fertilization
saṃsāra	wandering through; cycle of transmigration, experiencing of rebirths
saṃskṛta	very well laid or decorated
saṃsthāna	configuration (shape of the body)
saṃsthāna-nāma-karma	a type of body-rendering-karma which determines the shape of the body
saṃtāpa	1. affliction, pain, sorrow, anguish, distress 2. penance
saṃtati	a continuous series; Buddhist concept of continued origination and cessation
samudghāta	1. destruction; bursting forth, abolition, removal 2. destruction of karma 3. expansion (of soul outside the body)
samudra kāka	ocean crow
samyag-drṣṭi	right perspective
samyaktva	completeness, perfection; right belief
saṃyata	restrained, self-controlled ascetic
sankhejja-bhāga	numerableth part
sāntara	duration of interval
santhārā	fasting to death in the last stage of life
sāra	essence or extract
sarāga	attached
śaraṇa	refuge, protection; spiritual refuge
śarīra	body

sarva	complete, all, whole
sarva-samnyāsa	profession of full ascetism
sarvāṅga	all limbs; the whole body
sarvasya	by all
ṣaṭ-sthāna-patita	six mathematical measurements which indicate relatively less or more strength of number; they are—(i) infinitesimal part less (ii) innumerableth part less (iii) numberableth part less (iv) numerable times less (v) innumerable times less (vi) infinite times less or (vii) infinitesimal part more (viii) innumerableth part more (ix) numberableth part more, (x) numerable times more (xi) innumerable times more (xii) infinite times more
sātā-vedanīya-karma	pleasure-rendering-karma
sattā	1. existence, being, feeling of pleasure 2. the kārmi-karmic particles which are in the slumber state
sattva	1. being, existence; essence 2. material or elementary substance 3. earth-bodied-being, fire-bodied-being, air-bodied-being, water-bodied-being
saugandhika	kind of ruby
śeṣa	remainder, the rest
siddha-śilā	residence of the liberated soul
siddhānta	established end; doctrine; any fixed or established doctrine or canonical textbook or received scientific treatise on any subject; Jaina scriptures
siddhi	fulfilment, reaching the goal, complete attainment (of any object); liberation; yogic power.
siṃhāsana	lion's seat; king's seat; a throne
śīta-taijasa-leśyā	cold-taijasa-labdhi

snātaka	1. the fifth category of nirgrantha 2. the ascetic who has annihilated all the four ghātī karmas, viz. mohanīya- (deluding-) karma etc.
snigdha	viscous, adhesive touch
śoka	sorrow
sopakrama-āyu	a type of age-rendering-karma, which can be subject to abrupt end of life-span due to an encounter with any unpleasant situation
spandana	throbbing; vacillating making a sudden movement
sparśa	sense of touch, touch
sparśa-mārgaṇa	the investigation by means of touch
sphurita	quivering; throbbing; trembling; palpitating; flashing
sprṣṭa	touch
śreṇi	1. line, row; meridian, row of space-units 2. ladder, a term applied to the eighth, ninth and tenth guṇasthāna.
śreṇi-ārohaṇa	ascending the ranks of spirituality
śrīvatsa	an auspicious symbol
śrotra	stream, apertures
śruta	scriptural or oral tradition of Jaina scriptures
śruta-kevalī	one who has fathomed the entire lore of orally transmitted knowledge
śruta-puruṣa	the (metaphorical) canonical man, a body of texts recognized as scripture
sthalagatā	a type of labdhi by dint of which one can swim on land
sthāvara	immobile, standing still; immobile-beings, such as immovable plants,
sthiti	duration
sthūla	gross, huge
śubha	auspicious, of good quality
śubha-nāma-karma	auspicious-body-rendering-karma

sūcyāṅgula	a unit of length
sukha-dukkha	happiness and misery
śukla-dhyāna	pure meditation
sūkṣma	small, subtle, fine
sukṣma-samparāya	the state of an ascetic with only subtle passions, associated with the tenth guṇasthāna
sūrya	the sun, a celestial-being
sūtra	thread, yarn, string, line, cord; 1. canonical scripture 2. scriptural aphorism – aphoristic mode of presentation.
sūtrakāra	composer of a text
sva-pratiṣṭhita	self-supported
svabhāva	one's own way of being, inherent being, nature, identity
svasthāna	one's own place
taijasa-labdhi	fiery power potency; supernatural power qua energy of the fiery-body
taijasa-leśyā	1. attribute of the taijasa-śarīra of a living being with fiery-power potency; 2. secondary, fiery-body, projected outside the main body; 2. the fourth among the six kinds of leśyā which is regarded as an auspicious leśyā
taijasa-nāma-karma	fiery-body-rendering-karma
taijasa-pudgala-parāvarta	a type of pudgala-parāvartana, such as the taijasa-vargaṇā, that changes into all other types of vargaṇās
taijasa-samudghāta	projection of taijasa-body projection by using taijasa-labdhi regulated by the fiery-body-rendering-karma
taijasa-śarīra	fiery-body, bio-electric-body, micro-body
taijasa-vargaṇā	class of material clusters qua fiery-body
tantra	occult rites, mystical devices, a class of works teaching magical and mystical formulas

tāntrika	one who practices superstitious rituals; or one who performs occult rites and uses mystical devices
tantu	peduncle; any continuity
tantu-nāla	nexus of lotus peduncle
tanu-vāta-valaya	rarefied air in the end of the Jaina cosmos
tapa	heat
tapas	austerity
tathāgata	1. a Buddha, 2. being in such a state or condition, of such a quality or nature
tattva	the essence or substance of anything: 1. that which is true or real, reality 2. the 'reals' in Jainism
ṭīkā	an elaborate Sanskrit commentary on scriptures
ṭīkākāra	composer of a ṭīkā
tīrthaṅkara	ford maker; omniscient spiritual prophet and leader of the Jainas, ; a synonym for Jina, creator of the four sections of the Jaina community, viz. monk, nun, layman and laywoman (sādhu, sādhvi, śrāvaka and śrāvikā)
tiryak-loka	horizontal or middle world
tiryāṅca	one-sensed-beings and other animals
tiryāṅca pañcīndriya	five-sensed-being animal
tīvra	sharp, violent, immense, severe
toraṇa	an arch, to arch, arched doorway
trasa	what moves, movable; mobile-being; the collective body of moving or living beings (opposed to sthāvara) a being, having two or more senses
ubhaya	both
udāra	great, excellent, generous
udaya	fruition, to rise, realisation

	a state of karma; rising is the state of realization of karma, in which the soul undergoes the experience of all the eight types of karmickarmic fruition
udayāvalikā	the karmas which have entered the āvalikā (the row) of udaya (fruition)
udīraṇā	1. expedited fruition of karma, energy that makes possible the premature fruition of karmas. 2. prematurely risen (karma), i.e., the karma which has been brought to enter prematurely into the āvalikā (the row) of early fruition
udvartana	jumping up, lifting safely; the act of rising, going up, ascending, jumping; the process that delays the time and increases the intensity of karmickarmic fruition
udyota	cold light, flashing up, shining, cold lusture
unmāda	delirium, mental confusion; 1. citta-vibhrama (mental disorder in the form of delirious excitement), due to being possessed by a yakṣa (a kind of forest-dwelling god) 2. citta-vibhrama caused by the udaya (rise) of the mohanīya (deluding) karma
upabhoga	re-enjoyment, pleasure; objects which can be reused again and again, e.g., clothes, utensils etc.
upadeśa	1. words of the guru, teaching, instruction 2. pointing out to, reference to
upadrava	1. that which attacks or occurs suddenly, any grievous accident 2. trouble given by celestial-beings etc.
upalabdhi	accomplishment, acquisition
upāṅga	sub-limb of a body; a group of twelve Śvetāmbara canonical works, which are described as the sub-limbs of the śruta-puruṣa, subsidiary to aṅga; subdivision, a supplementary or additional work

upapadyamāna	in the process of being born
upapāta	spontaneous birth; birth through manifestation of gods and hell-beings, in a flowerbed and a pitcher-shaped birthplace respectively
upaśama-samyaktva	right faith due to the calming or suppression of the respective karma
upasarga	torture, misfortune, trouble, calamities
upayoga	applied consciousness; in the form of knowing and intuiting
ūrdhva	upward
ūrdva-bāhu	hands raised upwards
uṣṇa	hot
utkrānti	going out or passing away; yogic suicide; going up or departure of the soul from crown cakra for liberation
uttamāṅga	the head; the highest or chief part of body
uttara-deha	secondary-body
uttara-vaikriya	secondary-vaikriya
vācanāntara	other teaching; renderings by other council
vadha	hurt, destroy
vaiḍūrya	cat's eye gem, is a type of precious stone, typically used in ancient India
vaikriya	1. protean-body, transformed body 2. the body of hell- and celestial-beings, with an ability to change form at will
vaikriya-labdhi	a supernatural ability to ability to assume different forms
vaikriya-labdhi-dhara	one who owns the vaikriya-labdhi
vaikriya-nāma-karma	protean-body-rendering-karma
vaikriya-pudgala-parāvarta	a type of pudgala-parāvarta; the time duration in which the vaikriya-aggregate changes into all other types of aggregates (vargaṇā)
vaikriya-ṛddhi	supernatural protean power

vaikriya-samudghāta	transformation-projection caused by the protean-body-rendering-karma
vaikriya-śarīra	protean-body; transformation-body
vaimānika	one of the four species of gods (deva); empyrean celestial-beings borne in a heavenly car
vairāgya	indifference; indifference to the world
vajra	adamantine, hardest material; a diamond
vajra-ṛṣabha-nārāca-samhanana	a type of bone structure in which the bones are associated by joint, interlocking and nailing process, best firmness of joints
vakra-gati	travel with turns; a type of transit-journey which involves turns in the travel
varga	a separate division, class, set, multitude of similar things, cluster, group
varṣa-prthakva	count from 2000 to 9000
vaśīkaraṇa	control over objects or beings by spells, mantras, i etc.; subjugation, bewitching by means of spells and other methods
vaśitva	one of the ṛddhi of vaikriya-labdhi with the power of taking control over others
vāta-valaya	a layer of dense air around the cosmos
vāyu	air, wind
veda	1. gender knowledge 2. sensuality (sexual feelings), sex, passion
vedaka-samyaktva	samyaktva in a state of transition from ksayopasāma samyaktva to kṣāyaka samyaktva
vedana	to undergo the experience of the (effect of) the karma-pudgalas (material clusters qua karma) which have entered into the udayāvalikā (the state of rise of karma) immediately after the termination of the dormant state either in the natural course or through udīrṇā (premature rise)

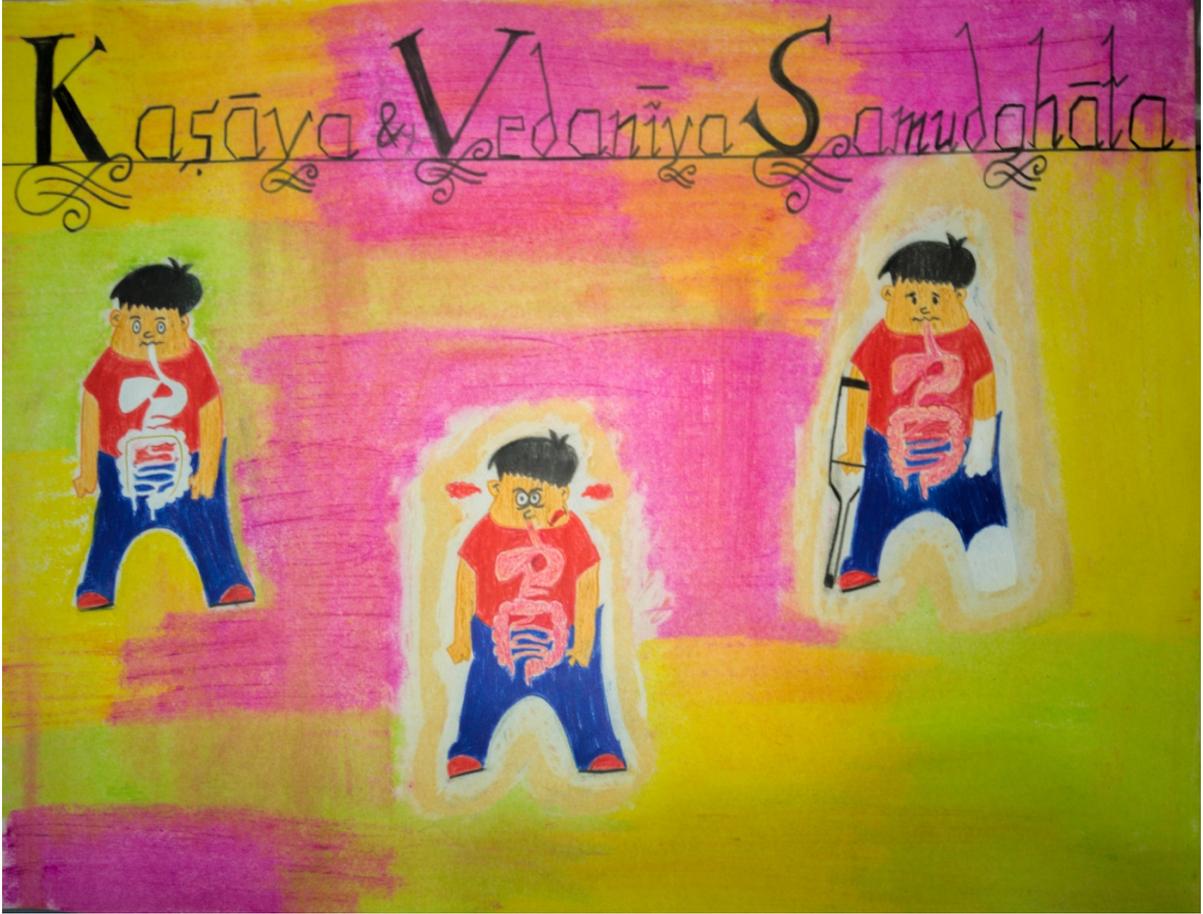
vedanā	pain
vedanīya-karma	pain-rendering-karma, karma responsible for mundane experience of pain and pleasure, feeling
vedanīya-samudghāta/ vedanā-samudghāta	pain-projection caused by pain-rendering-karma
vibhu	all-pervading
vicāra	thought
vidiśā	1. an intermediate point of the compass (as south-east) 2. multiple directions
vidyā	knowledge; supernatural ability; spell 1. occult science; occult science which is guarded by a goddess who is appeased by mantra recitation, sacrifice, etc. 2. scripture of fourteen canonical works of earlier lore
vidyā-cāraṇa	the ascetic equipped with labdhi obtained through vidyā , i.e., scriptural readings of penance, by dint of which one is able to undertake locomotion in a miraculous way
vidyādhara	a kind of supernatural being; a fairy; with an ability to fly, possessing magic powers or spells
vigraha-gati	1. trans-migratory journey, movement of a soul to its new birthplace 2. the motion of the soul, in space after death, with turns when the place of rebirth is not in the same meridian
vikarāla pakṣī	big bat
vikriyā	transformation, change
vikurvaṇā	transformation, change 1. creation of forms by supernatural power; 2. the vaikriya-forms created by vaikriya-labdhi, etc.
vimāna	chariot of the gods, any mythical self-moving aerial car , a palace-like chariot of the gods flying through the air
vināśita	utterly destroyed, ruined

vipāka-udaya	realization-effect of the intensity of karma at a gross-level
vipula	1. ample; large, extensive; 2. spread widely; expanded
vipula-taijasa-leśyā	taijasa-labdhi in its active, expanded state
virādhaka	one who does not undertake the process of expiation for purification of the transgression of a vow
viraha-kāla	duration of absence
vīrya-labdhi	attainment of power
vīryāntarāya karma	energy-obstructing-karma
viśeśādhika	little more than the other
viśrasā	natural
viśuddha	very pure, purity
vītarāga	free from all passion; a sage with subdued passions; enlightened souls
vivarāṇa	the act of uncovering, spreading out, opening, laying bare or open; explanatory commentary
vṛtti	an elaborate commentary on a scripture
vṛttikāra	the author of a or the commentary to a sūtra
vyantara	1. Middle; occupying an intermediate position, 2. Jaina class of gods residing in the spaces between the middle and the nether world
vyāpāra	occupation; action
vyāpi	pervading
vyutsarga	renunciation; to give up
yakṣa	demigod, a subdivision of the forest-dwelling gods (vāṇavyantara-deva)
yathā-landaka	ever-vigilant ascetic
yathākhyāta	the perfect change; the last of the five cāritas or forms of conduct, conduct conforming to perfect purity which ensues when emotions get totally subsided or annihilated
yaugalika	twins

yojana	a measure, 7.88 miles is one yojana
yoni	the womb, the substratum of birth

## X. APPENDICES

### 1. Art Presentation of Samudghāta<sup>1191</sup>



**FIGURE 2. KAṢĀYA- AND VEDANĪYA-SAMUDGHĀTA**

Kaṣāya means anger. The plumpy angry child is chosen to depict KaS. The image here of the empty track is to convey the belief that the soul is absent in this area. But in the samudghāta state the soul fills the empty body track. The digestive system is in the shade of pink to depict that the soul is filled in the empty space of the body.

Vedanīya means pain. The plumpy and naughty child is depicted to be experiencing pain. The child is wrapped in many bandages to depict the experience of pain. The soul expands three times the size of the body according to Digambara view. Again, the light-coloured area around the body is to convey the soul's expansion. By default, the Jaina-

<sup>1191</sup> Figures 1-10 by Pooja Bhandari. Pooja Bhandari is a young artist from Bengaluru. She received motivation and guidance from Unnata Pragya to create art about the concepts of samudghāta. I really appreciate her patience and dedication in this art project aimed at simple presentation of complex concepts of samudghāta.

philosophy teaches the soul is accompanied with the subtle-bodies. So, the coloured depiction of the color-less soul is justified.



**FIGURE 3. MĀRAṆĀNTIKA-SAMUDGHĀTA**

In this diagram the soul is depicted travelling to its birthplace near the time of death in the size of the main-body. The soul quickly travels to its birthplace and might return to its death place. During māraṇāntika-samudghāta the soul expands only in one direction i.e., either horizontal or vertical direction, abiding by the law of travel in meridian, according to Jainism. This image of the fish convey that, animals also undergo māraṇāntika-samudghāta. The soul does not occupy the empty system for e.g., the windpipe, food pipe, stomach, ear canal, etc., of the body in the regular course of life. To depict the space without soul and with soul in the food track, etc., white is used. The shades of fish are depicted to showcase that soul travels touching the intermediate by worm like motion. Further the shape of the fish is maintained, with the assumption that soul cannot be formless. Since the shape in the vakra-antarāla-gati is of the previous body, replicating the stance, fish shape is maintained in vakra-MS. The blue

background symbolizes death in the artwork, that is the end of life as *māraṇāntika-samudghāta* occurs only near death.



**FIGURE 4. SAMBADDHA / EKATVA SAMUDGHĀTA**

Varied types of vaikriya-samudghāta are depicted by different lexicon in both the traditions.

1) Sambaddha (Śve.) / Ekatva (Dig.) (joint) and Asambaddha (Śve.) / Pṛthaktva (Dig.) (disjoint)

(2) Ekatva (Śve.) (one) and Pṛthaktva (many)

The term ekatve within Śvetāmbara source denote one. This image can depict both the one VS and joint VS which implies living VS.

Sambaddha or ekatva as in Śvetāmbara and Digambara-literature respectively is VS wherein the created forms are attached to the main-body. These forms could be one, which is merely a transformed body, or many bodies. In this image transformation is depicted.

A monk who turns into a lion is chosen to depict the story of the monk Sthūlibhadra. Question arises when one body transforms into another form, does the main-body persist within the new? Or what is the status of the main-body? The monk's audārika-body is depicted within

the vaikriya-śarīra. The notion of transformation is difficult to conceptualise for the human mind. Art is an effort to partially express the unfathomable.



**FIGURE 5. ASAMBADDHA / PṚTHAKTVA AND SAMBADDHA / EKATVA  
VAIKRIYA-SAMUDGHĀTA**

Deva is seated on an elephant to depict power. Deva are born with vaikriya ability. In this art, both sambaddha/ekatva and asambaddha/pṛthaktva VS are depicted, where in the forms created are attached to the main-body and disconnected, respectively. Further, the joint and disjoint forms lead to animated and non-animated creation.

In non-animated objects there is no soul connection; hence a robot is depicted, which is humans' best creation. This is analogous to the samavasaraṇa, a unique creation of deva. A girl is painted to depict the connected form which is full of life due to the connection. The term pṛthaktva means 'many' in Śvetāmbara sources and 'disjoint' in Digambara sources. The image depicts disjointed projection as well as multiple forms. Though we are not sure if Jaina's

theoretically approve of creating living and non-living forms simultaneously which is depicted in the art.

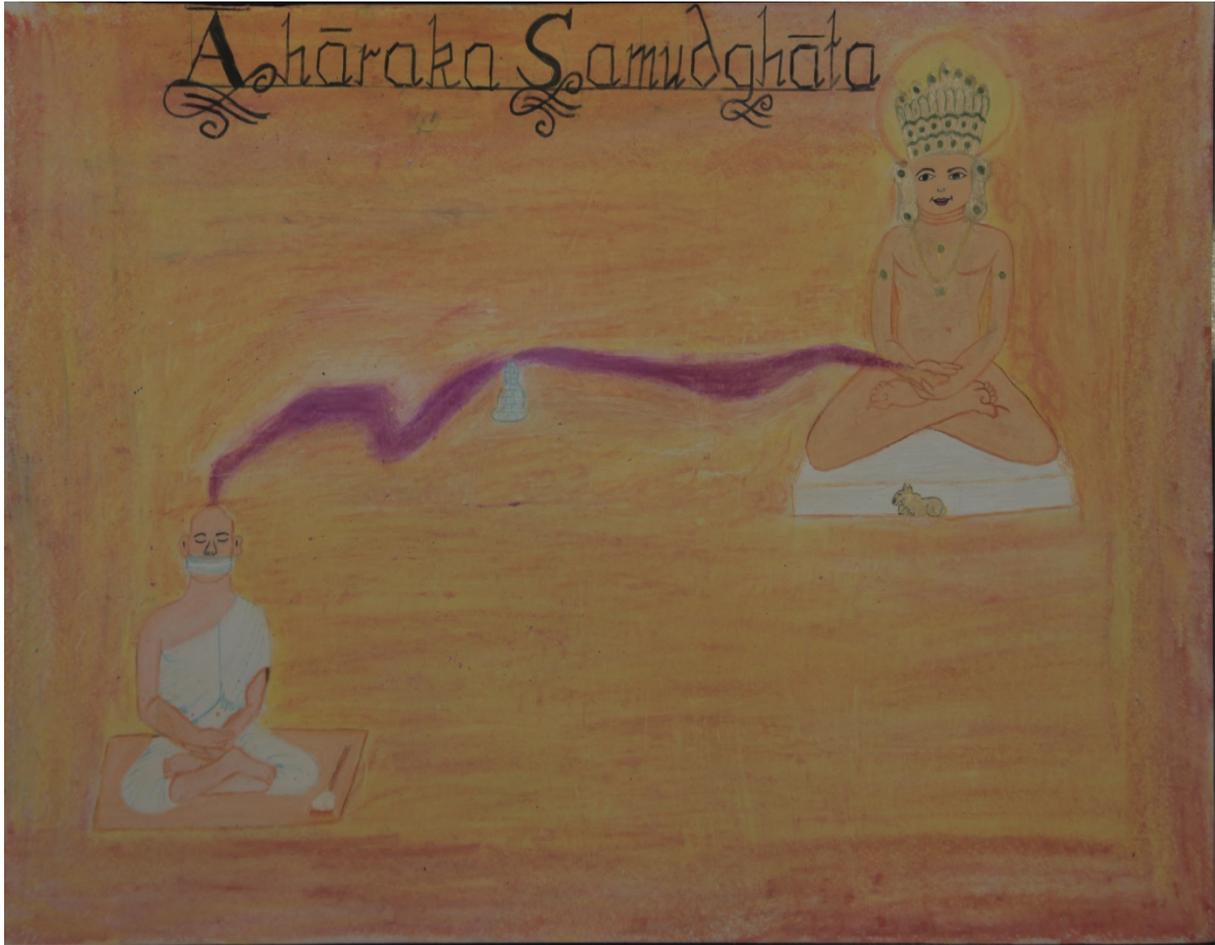


**FIGURE 6. TAIJASA-SAMUDGHĀTA**

There are different beliefs according to: Śvetāmbara and Digambara-traditions:

Digambaras believe that only a monk can perform tajjasa-samudghāta. So, in cold-tajjasa-samudghāta a monk is depicted. But Śvetāmbaras believe that a non-monk can also perform tajjasa-samudghāta. So, in hot-tajjasa-samudghāta a non-monk is depicted. According to Digambara in cold-tajjasa-samudghāta the soul travels from its right shoulder in a form of human-being and in hot-tajjasa-samudghāta the soul travels from its left shoulder in the form of a fiery cat.

The Śvetāmbara sources do not describe it. The orangish and the bluish background colours are chosen to convey the violent and the non-violent aspects of the tajjasa-samudghāta.



**FIGURE 7. ĀHĀRAKA-SAMUDGHĀTA**

In this art of ĀS, the monk is depicted meditating because we assume that one intending to visit a Tīrthaṅkara must be in serene state. Though, philosophically one is negligent (pramāda).

A crystal-body is depicted travelling to Simandar Swami, as he is believed to be the current tīrthaṅkara, closest to the Bharata land. In this, the monk creates a crystal body of cubit size by using the āhāraka-labdhi. The projection is shown from the head to convey the Digambara view. It travels to the Tīrthaṅkara to ask questions or for other purposes and returns. The pink wavy line on both sides of the body connecting the Jina and monk is to convey the to and fro journey. The depiction of the journey is by wavy line to express that the law of 'travel in meridian' is, probably, not applicable here.



**FIGURE 8. KEVALI-SAMUDGHĀTA: DAṆḌA & KAPĀṬA**

There are four stages of Kevali-Samudghāta:

- 1) Daṇḍa      2) Kapāṭa
- 3) Manthāna   4) Loka pūraṇa

Only an omniscient monk undergoes kevali-samudghāta. The kevali-samudghāta can occur in either standing or sitting posture. In case of the sitting state, the Digambara-tradition believes that the soul expands three times the size of the body. The standing posture in the art expresses that the size of the expansion is equal to the size of the body. Different stages of soul's expansion are depicted.

Daṇḍa-In the Daṇḍa projection the soul expands in the meridian, in the upward and downward directions and receives a pillar shape.

Kapāṭa - In Kapāṭa the soul expands and receives the form of a wall. The Kapāṭa involves expansion in E-W or N-S direction depending on the direction of the pillar projection. In the current image the monk is facing north, and the wall expansion is in east-west directions.

Manthāna - In the Manthāna the soul expands in the form of manthāna.

The next picture depicts the Digambara view of manthāna, wherein the three outer layers of cosmos: tanu-vāta, ghanovāta and ghanodadhi remain unoccupied by the soul. In the third stage the Śvetāmbara view is depicted which believes that in the third step the niṣkuṭa area remains empty. However, this understanding of niṣkuṭa is challenging. It is described as the angular area of the loka. The zig-zag area is conceived from the Mahendra Muni's book, 'Enigma of the Universe'.

Loka-purāṇa - In the loka purāṇa stage the soul fills the whole cosmos.



FIGURE 9. KEVALI-SAMUDGHĀTA: MANTHĀNA I



Figure 10. Kevali-Samudghāta: Manthāna II And Loka-Pūraṇa

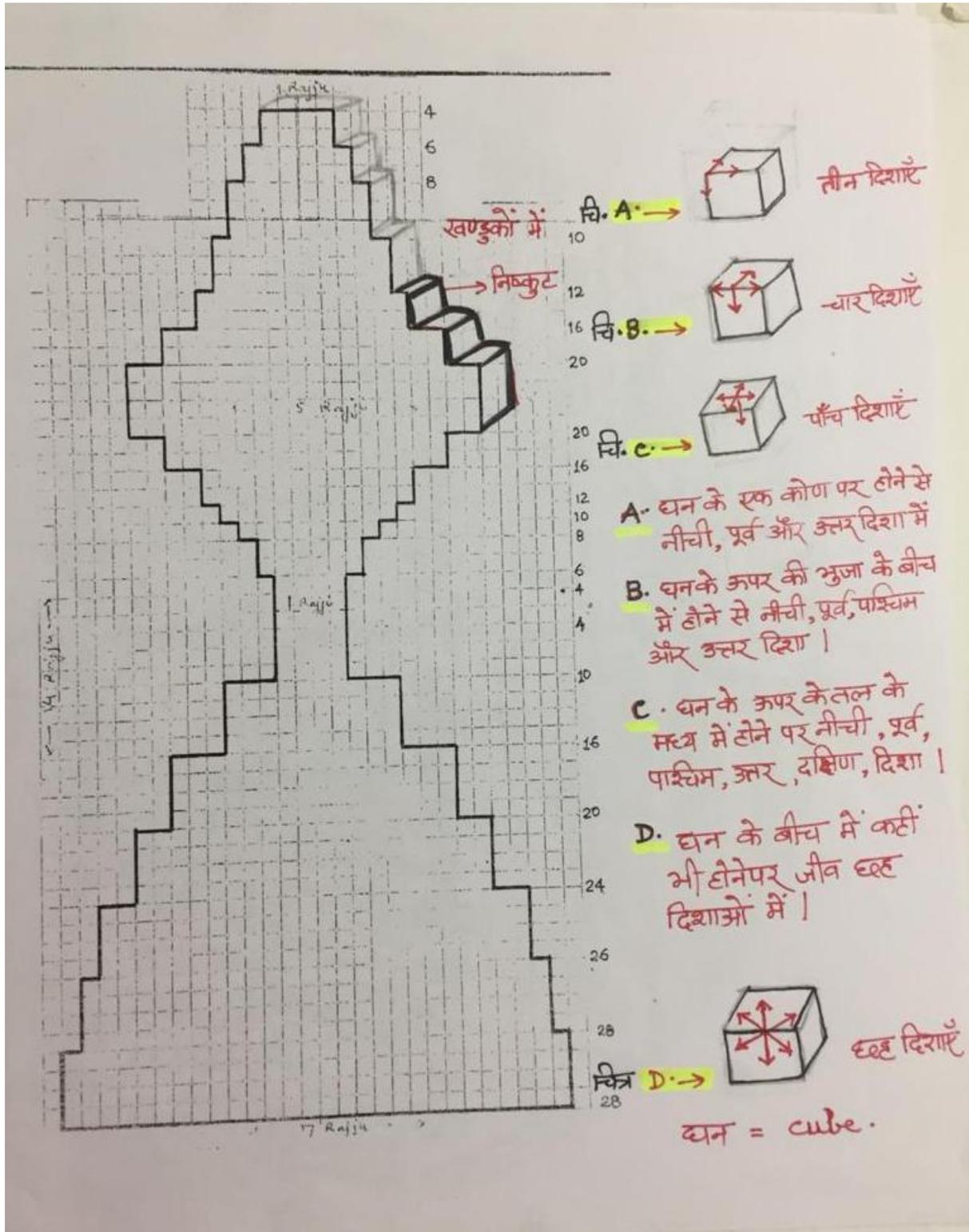


FIGURE 11. DEPICTION OF THE 6 DIRECTIONS IN THE COSMOS

2. About Sources

2.1. About the Śvetāmbara Canon

In the Jaina-tradition, knowledge was orally transmitted until 980 years after the Mahāvīra, after which it was gradually codified after four councils of learned ascetics. If one chooses to date a text by their documented timeline, the concepts which existed in the oral tradition will inevitably become subsequent to the other scriptures authored later. This will not justify the antiquity or the historical study of a concept. One is thus easily susceptible to prochronism, presenting the development of an idea in its reversed order.

The complexity of the problem gets intensified as some texts which are earlier according to the tradition but render inter-textual references of the later texts. For example, we find references of other texts in the Bhagavatī such as the Prajñāpanā (Bh. 2.4.77), the Jīvājīvābhigama (Bh. 2.9.123) and the Nandī (Bh. 8.2.102), as a reference text for further details. This challenges the chronology of text. It seems that when the systematisation of these texts was ventured the chronology was not a concern. For more details on inter-textual references of Bh. see Bhāṣya of Bh. (AM, Bh.<sub>1</sub>, p.28-34). For details about the councils and dating of Jaina texts see Wiles (2006).

Whatever may be the course of events and psychology in the history of time, it is evident that in the Āgamas textual chronology is difficult to trace. In my thesis, instead of dealing with the content of the canonical-literature in its reconstructed chronological order, it has been treated as a historical corpus literature, because it corroborates my research frame subject.

## 2.2. Brief about the Pūrvas

There are numerous ways to define the term ‘pūrva’. Traditionally, it is assumed that the chief disciples (gaṇadhara) of each Tīrthaṅkara compose these texts based on knowledge which they gained from the Tīrthaṅkaras. Historically, some ācāryās considered these texts to be the teachings of the 23rd Tīrthaṅkara, Pārśvanātha. Those sages who are knowledgeable of the Pūrvas are called ‘caturdaśa-pūrvīs’, ‘Śhruta Kevalins’ or ‘Sarvākṣara-sannipātins’. Reportedly Ācārya Bhadrabāhu (I) was the last person who knew all fourteen pūrvas. This notion is accepted in both Śvetāmbara and Digambara-traditions and Vajrasvāmī was the last Pūrvadhara who had the knowledge of one Pūrva (AT, Preface, Daś.3, p.xv). According to the Digambaras, Bhadrabāhu, the last to know all fourteen Pūrvas, passed ten Pūrvas orally on to Sthūlibhadra, the eighth patriarch of the Jaina community after Mahāvīra. The next seven patriarchs, Sthūlibhadra to Vajra, knew the contents of ten Pūrvas, and after Vajra, the entirety of the fourteen Pūrvas was forgotten. See Hoernle, (1981). In Jaina texts of both sects, Dasapūrvīs and Śhruta-Kevalins are praised for their superhuman abilities acquired

through the lessons of the āgama. TP (4.998-1000) describes how those who have studied the ten Pūrvās can approach the gods to receive 1200 different magical spells (vidyā) (Wiley, 2012, p.169). Śruta-kevalins can show a thousand identical versions of a single object such as a pitcher or an umbrella (Bh. 5.112-13). The Paṛiśiṣṭa-Parva (12.307-310) gives the narrative of Vajra, who ‘extracted the vidyā from the great knowledge section of the behaviour rules (Wiley, 2012, p.147).

### 2.3. About Prajñāpanā and the Author

Ārya Śyāma is considered to be the 12th yugapradhāna after Mahāvīra. In the list of Vācanācārya, it is believed that the disciple of Ācārya Mahāgiri was Balissaha, who followed Svāti. Ārya Śyāma, born in Nirvāṇa 280, undertook the role of both vācanācārya and yugapradhāna in V.N. 335, after Ārya Svāti (Ratnasancayaprakaraṇa, patrāmka. 32; Nandī, p.22). He is known for his Prajñāpanā text and exposition on nigoda. The Nandī-Ṭīkā mentions Śyāma as 23<sup>rd</sup> successor. The book by Umakanta Shah about Kālakācārya in Svarṇabhūmi proves that Āryaśyāma was the dādā-guru of Ācārya Samudra. According to AM (Nandī, p.22) Ārya-Śyāma was 13<sup>th</sup> in the list of Vācaka and Mālavaṇiā (1990, pp.28-29) states, Āryaśyāma, was also known as Kālakācārya, received the Yuga Pradhāna post in Samvat during this time the Prajñāpanā was composed. Hence it must be around 135 to 94. For details see AM (Nandī, p.22). Jayācārya in his the Praśnottara-Tattva-Bodha (pp.82-83) considers Āryaśyāma composed the Prajñāpanā as a shorter version of some big text.

Dating of the Prajñāpanā and the Ṣaṭkhaṇḍāgama has been attempted by D.D Mālavaṇiā and Hīrālāla Jaina respectively. The Prajñāpanā has been available and accessible since eons, while the Ṣaṭkhaṇḍāgama took a long time to reach a wider audience. This could indicate that the readers of the Ṣaṭkhaṇḍāgama were more selective and secluded and the text itself was esoteric, while this was not the case with the Prajñāpanā. Mālavaṇiā (1971, vol.2, p.231) and others recognize Prajñāpanā prior to the Ṣaṭkhaṇḍāgama. To decipher the timeline, they investigate the both the texts in diverse contexts. The dating according to them is around 1<sup>st</sup> CE. However, in the preface of Ṣaṭkhaṇḍāgama, Hīrālāla Jaina has stipulated his own arguments which challenge Mālavaṇiā’s deduction. Some of Hīrālāla Jain’s arguments seem valid, though the overall decision cannot be made based on certain viewpoints. Though what remains evident is, that both these texts are no later than 1<sup>st</sup> c. CE.

### 2.4. About Praśamarati Prakaraṇa and its Commentaries

The disputed attribution of the Praśamarati-Prakaraṇa-commentary to Haribhadra (PP<sub>1</sub>-Ha) needs to be noted. At present three commentaries on PP are available– Vivaraṇa, Ṭīkā and Avacūrṇi with disputed attributes. All these commentaries belong to the Śvetāmbara-school. Digambara authors has not commented upon it. Except for these three commentaries, unfortunately, other commentaries are not available at present, but their existence is inferred from the colophon given at the end of the commentary (PP<sub>3</sub>, p.9). The author of the Avacūrṇi is unknown. There is a difference of opinion regarding the two commentaries: Ṭīkā and Vivaraṇa. I will label them PP(t) and PP(v) denoting Ṭīkā and Vivaraṇa respectively. There are few published versions of the text with commentary and the Avacūrṇi. The Śreṣṭhi-Devacandra-Lālabhāi-Jainapustakodhāra-saṃsthā published its first edition in 1940, which is labelled as a Vivaraṇa. The Śrīmad Rājacandra Āśrama published it in 1951 as a Ṭīkā. There is yet another Śruta Bhavana Publication having the Vivaraṇa, Ṭīkā and Avacūrṇi published in parallel. They claim that the Ṭīkā is older than the Vivaraṇa and is by an unknown author, and that the Vivaraṇa is by Haribhadra of the Bṛhad-gacchīya lineage. The issue arises because both publications identify the author differently. They claim that the author of the Vivaraṇa and the Ṭīkā to be Haribhadra respectively. Both commentaries display seemingly very little differences.

### 3. Definition of Samudghāta

#### 3.1. Translation of the term 'Samudghāta'

The term samudghāta is investigated from both philological and philosophical perspectives.

#### 3.2. Translation by Lexicographers

The term samugghāya (skt. samudghāta, sam-ud-ghāta) in the Prakrit dictionary,<sup>1192</sup> is translated as 'destruction'. The Ardhamāgadhi Kośa<sup>1193</sup> translates the word, 'samudghātita' in Hindi as 'vināśita', which also means 'destroyed'. According to the Sanskrit-English dictionary of William<sup>1194</sup>. it translates as 'destruction or extermination'.

<sup>1192</sup> PSM, p.818.

<sup>1193</sup> Ardha-Magadhi Quadrilingual Dictionary, p.872.

<sup>1194</sup> MW, p.1705.

In Pāli Prakrit<sup>1195</sup> the word found is ‘samugghāta’ instead of samugghāya. ‘Introduction to Pāli’ Warder<sup>1196</sup>, lists the word with its original √han instead of √ghan. Sam-u(d)-han is translated as - ‘suppress’ and ‘abolish’. Other meanings are ‘uprooting’, ‘abolishing’ and ‘removal’<sup>1197</sup>. A Pāli-English glossary<sup>1198</sup>. also translates it as ‘uprooting’. ‘Index to the Saṃyutta-Nikāya’<sup>1199</sup> presents the references of samugghāta as well.

The standard translation of the word is ‘destruction’ or words with a resemblance to the said word, such as uprooting and suppressing.

### 3.3. Translation by Scholars

As far as my study goes, most of the lexicographers in dictionaries literally translate samudghāta as ‘destruction’. Here, an investigation is made of the explanation found in literary writings of Jaina philosophy of samudghāta. Schubring (1962, p.183) refers to ‘ejection of particles’, Padmanabha Jaini (1979, p.269), connotes it as ‘bursting forth’, Wiley (2000) and Flügel (2012) use the term ‘expansion’, Tatia and Kumāra in the English translation of Bhagavatī-Sūtra<sup>1200</sup> prefer the term ‘expansion of soul-units’, and Soni and Mālavaṇiā translate it as an ‘overflow’ in the ‘Encyclopaedia of Philosophy’<sup>1201</sup>.

The seven types of samudghāta vary in their process. Three samudghāta (VS triad) engage in creating new body and projecting it out, VeS triad and KS involve the expansion of the soul. Hence based on the type of process the samudghāta engages, the term projection, expansion or ejection is justified. VS triad is by self-effort where as VeS triad involves merely expansion of the soul without effort, probably, happening spontaneously. So, based on this I find it apt to use the terms projection and expansion for VS triad and VeS triad respectively.

Collins<sup>1202</sup> translates ‘ālaya-samudghāta, in one of the Buddhist texts as, ‘the destruction of “home-attachment”’. Once again, the term is construed as ‘destruction’ here; however, more Buddhist-literature needs to be investigated.

<sup>1195</sup> The word is not listed in some important Pāli lexicographical works such as the Index to the Majjhima-Nikāya, Encyclopaedic Dictionary of Pāli Literature, which implies the word being either less in usage or less explored within Buddhist tradition.

<sup>1196</sup> Introduction to Pali, p.412.

<sup>1197</sup> The Pali-English Dictionary, p.687.

<sup>1198</sup> A Pāli-English Glossary, p.283.

<sup>1199</sup> ‘Index to the Saṃyutta-Nikāya’ presents the reference of samudghāta in I:210, 613. The word samudghātam in II: 263,4,7; III: 131,7, 18; IV: 31,33; 32, 1, 5, 8, 12, 17, 23; IV: 32,15.

<sup>1200</sup> Bh.<sub>3</sub> v.2.2.74.

<sup>1201</sup> Malavania & Soni, 2007, p.619, 635.

<sup>1202</sup> Collins, 1982, p.171.

It is also worth noting that the word has received an added meaning of ‘projection’ in Jaina-literature whilst the Buddhist-literature remains confined with its literal contextual usage (i.e., destruction).

Given that no two languages have the same semantics - no two languages are comprised of exactly the same words with precisely the same meanings- the expression of the term ‘samudghāta’ within English is naturally relative.

Overall, the meanings of the term can be categorized into two from literature. Category one includes words like: ‘destruction’, ‘extermination’, ‘uprooting’, ‘abolish’. On the other hand, category two includes words such as: ‘emanation’, ‘bursting forth’, ‘ejection’, ‘projection’, ‘overflow’ and ‘expansion’. Terms like emanation, ejection, bursting out can be inclusive of both meanings, i.e., projecting out and destruction while projection, overflow and expansion are aligned with the connotation ‘movement’.

There is a noticeable pattern where lexicographers choose the predominant meaning of destruction and authors use the terms implying movement. The former reverberates the consequential stance, i.e., deletion (of karma in this case), while the latter serves as a methodologist, conveying the process of deletion. The former codifies the ‘telos’ by pointing out the matter (ajīva), whereas the latter points to the ‘means’ and takes a causality approach by pointing to the act of the soul (jīva).

### 3.4. Philology and Philosophy of the Term Samudghāta

Jaina commentators attempt to describe the term samudghāta by illustrating the grammatical aspect of the term. The three sam+ud+han is each illustrated in detail. To be concise, I presented merely Haribhadra and Akalaṅka, for they both belong to 8<sup>th</sup> CE and have prominent position within their tradition. Further, this will suffice for now in the thesis to apprehend the term samudghāta. Each of them attempts differently and render a holistic contribution together.

Haribhadra’s<sup>1203</sup> commentary of Prajñāpanā presents comprehensive philological description of samudghāta. Alluding to the term linguistically, he presents the grammatical sūtra, ‘han hiṃsāgatyoḥ’. According to this sūtra, the root √han carries two meanings - violence and movement<sup>1204</sup>. He further adds, ‘hananānighātāḥ’, which means ‘to kill or

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<sup>1203</sup> sam-ekībhāve, ut-prābalye, vedanā-kaṣāyādyanubhava-pariṇāmena sahaikībhāvam āpannasya jantor vedanīyādi-karma-pudgalānām prābalyena hananam ghātāḥ.

<sup>1204</sup> A similar example is found in the meaning of abhicāra. Research on ‘The Indian Sorcery called Abhicāra’ by Hans-Georg Türistig renders details on this subject. He explains the term, ‘from the √car “to move”, abhicāra

destroy'. He chooses the meaning, 'destruction'. The prefix *saṃ* renders *ekībhāve* translated as 'in union with' and the 'ut' renders 'prābalyena', which means 'intensely'. Thus, 'ekībhāvenaprābalyena ca ghātāḥ samudghātaḥ', 'in union with and intensely destroying or killing [karma] is samudghāta'.

Haribhadra-sūri<sup>1205</sup> further ponders over the subject philosophically. He attempts a self-generated question, 'With whom is the union? He elaborates, 'the soul is in a state of experiencing pain (*vedanā*) etc., it is being in a state of knowing the experience of pain (*vedanā*) etc. and not cognising anything else'. We find that, when the soul is undertaking a specific samudghāta like *vedanā-samudghāta*, the soul is in a state of experiencing pain (*vedanā*). Hence 'in union with' means, 'with gnosis', i.e., being engrossed only in that specific samudghāta and nothing else.

Additionally, the commentator<sup>1206</sup>, when clarifying the purpose of the adverb 'intensely' used with 'killing', mentions that 'by which, the pain projection (*vedanīya-samudghāta*) comes about; the karmic particles which are supposed to render its fruits in a later time are processed for an expedited fruition and are shed off; the karma bound to soul are shed off, hence 'intensely' is used as the adverb of 'killing'. Here the process of *udīraṇā* (expedited fruition) is described. The commentators' description solely explicates the theory of karma wherein the deletion of karma requires being in union with its gnosis, experience and the 'intense' effort related to the expedited fruition of karma.

Haribhadra's description here is inclusive, unlike his previous attempts, because he uses the terms, 'Vedanādi', i.e. *vedanīya-samudghāta*, *Kaṣāya samudghāta* etc.

Akalaṅka (8<sup>th</sup> CE) in the commentary of TS-Tattvārthavārtikā<sup>1207</sup> defines:

'Hanter gami-kriyātvāt saṃbhūyātma-pradeśānām ca bahir ud-hananaṃ samudghātaḥ'

The meaning of the root  $\sqrt{\text{han}}$  being 'the action of movement', *saṃbhūya* meaning 'being in union with', hence the 'projecting out' of soul-units is *samudghāta*.

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lit., means "moving towards", "approaching"; *abhi-car* 'to act wrongly towards any one; to be faithless (as a wife); to charm, enchant, bewitch", and MW renders the meaning for *abhicāra* as "exorcising, incantation, employment of spell for a malevolent purpose; magic (one of the *upapātakās* or minor crimes)"; additional meaning by Apte is "killing", (Türostig, 1985, p.81). The term is used in the context of moving and violence, further the conjunction of these meanings leads to movement towards violence. In case of *samudghāta*, it is the movement and destruction rather than movement for destruction.

<sup>1205</sup> Pra.-H 36.331, p.1064: *kena sahaikībhāva-gamanaṃ? ucyate-yadā ātmā vedanādi-samudghāta-gatas tadā vedanādyanubhava-jñāna-pariṇato bhavati, nānya-jñāna-pariṇata iti.*

<sup>1206</sup> Pra.-H 36.331, p.1064: *prābalyena ghātaḥ kathaṃ? Yasmād vedanādi-samudghāta-pariṇato bahūn (karmāśrayān mārāṇanti-samudghāta-pariṇato bahūn vedanīyādi-karma-pradeśān kālāntarānubhāva-yogyān udīraṇā-karaṇenākṛṣya udaye prakṣipyānubhūya nirjarāyati. Ātma-pradeśāiḥ saha saṅśliṣṭān śātayatī arthaḥ.*

<sup>1207</sup> TR vol.1, 1.20.12.12: *hanter-gami-kriyatvāt saṃbhūy-ātma-pradeśānām ca bahir-ud-hananaṃ samudghātaḥ.*

Authors have chosen the gamikriyātvāt meaning of √han denoting ‘movement’, for saṃbhūya<sup>1208</sup> the meaning ‘being together or united with or combined with’, thus bahir-udhananaṃ meaning ‘projecting outside’.

Thus, it describes: ‘being in union [with pain etc. (vedanādi)] and the soul-units projecting out [of the body] is samudghāta’. Here, the concept of ‘projection’ rather than ‘destruction’ (like Haribhadra) is chosen. The concept of projection ‘of the soul-units’ coming about by the ‘experience of pain etc’. is an added description.

Vijayanandasūri (18<sup>th</sup> CE) is the first to analyse the definition comprehensively pertaining to samudghāta. In his treatise ‘Śrī-samudghāta-tattvaṃ’, he questions: if ‘intensely destroying karma’ is the interpretation of, ‘udprābalyena ghāta’, then intense destruction of the last set of karmas takes place even in the stillness (ayogi) state of a Kevalī in the 14<sup>th</sup> guṇasthāna. This can lead to the flaw of categorizing the state of soul in the 14<sup>th</sup> guṇasthāna as another type of projection. By the law of logic, the flaw of ativyāpti<sup>1209</sup> (dosa of lakṣaṇa found into other places as well) comes about.

Resolving the issue, the author says, neither the intense destruction of karma nor expedited fruition (udīraṇā) of karma is definitive of samudghāta. Rather it is interpreted as the by special effort of the soul to project out of the body<sup>1210</sup>. The author attempts to draw an essence of the diverse interpretations and renders his views.

### 3.5. Conceptual Definition of Samudghāta

#### 3.5.1. Śvetāmbara-Literature

The text Ṛṣibhāṣitāni<sup>1211</sup> mentions a verse,  
‘Āvajjati, samugghāto, jogāṇaṃ, niruṃbhaṇaṃ, aniyatī eva selesī, siddhīkammakkhao tahā’

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<sup>1208</sup> MW, p.1172.

<sup>1209</sup> SaTa. p.5: ativyāpti means the lakṣaṇa is found in areas other than the defining component.

<sup>1210</sup> SaTa. p.5: nanv evaṃ ayogini prābalyena kārmaṇaṃ ghātasadbhāva aṣṭamasamudghātāpattir iti cet, na, ātmapradeśānāṃ śārīrād bahir yan niḥsāraṇaṃ viśiṣṭaprayatnena.

<sup>1211</sup> The verse (R 9.28) is important for its succinct presentation of the whole mechanism of liberation. The anivṛtti mentioned with śaileśi or ayogi state means equalized state. The term used in the context of anivṛtti guṇasthāna, i.e. 9<sup>th</sup> guṇasthāna means equal state. Here, it is about all souls entering into this state have equal status. This equalized state is related to ghāti-karma. The anivṛtti state according to the verse in R is about aghāti-karma associated with the ayogi state. The process of KS equalizes the souls entering into the 14<sup>th</sup> guṇasthāna. Hence we find the most archaic presentation of the concept in its most holistic and abridged format.

The word samudghāta as used in the R̥ṣibhāṣitāni has been interpreted as sphoṭanakalpaḥ by the unknown commentator<sup>1212</sup>. Sphoṭana<sup>1213</sup> means breaking or splitting asunder, crushing, destroying, removing. Of these varied meanings, both the soul's projection outside the soul and the destruction of karma seems more applicable whilst kalpa<sup>1214</sup> means feasibility according to Monier William's dictionary.

Authors such as Haribhadra<sup>1215</sup> and Abhayadeva<sup>1216</sup> have rendered the philosophical description referring to the expedited fruition of karma: 'the soul in the experiential state of pain etc., [processes] many vedanīya etc. karmic particles which were supposed to come to fruition in a later time, throws them into the sequence of fruition by process of udīraṇā, experiences it and sheds off, i.e., those bound by the soul are dropped off'.

Śīlānka, in the Ācārāṅga-Cūrṇi, describes Kevali-samudghāta as a mechanism in which, 'by the fire of meditation [state] of Kevali-samudghāta, the vedanīya and other karmas [gotra and nāma-karma] are burnt, put to ashes, to bring about<sup>1217</sup> like a burnt rope'<sup>1218</sup>. Śīlānka deals with the philosophical description that is independent of the philological description and attempts to render it as a meditative state. The KS, described in the context of process, is the projection of the soul in the form of a pillar, wall, manthana, and whole cosmos, and then reverts to its actual body shape. The projection outside the body is from the whole body<sup>1219</sup>, which is analogous to exit during liberation.

Of the very few independent descriptions, one is by Ācārya Tulasī (20<sup>th</sup> CE) in the illuminator of Jaina tenets<sup>1220</sup> Tulasī, and it defines-

‘vedanādibhir ekībhāvenātma-pradeśānāṅgaṃ tata itaḥ prakṣepaṇaṃ samudghātaḥ’  
‘samudghāta is the projection of soul-units (pradeśas), here and there in diverse directions, completely engrossed in the experience of distress and the like’.

<sup>1212</sup> R̥ṭ v. 9.28, p.54: tasya phalaṃ ucyate yathā āpadyate karma-pradeśānāṃ samudghātaḥ sphoṭana-kalpaḥ yogānāṃ rūpavānmanaḥ-karma-rūpāṅgaṃ nirodhaḥ anivṛttir apunarbhavaḥ śaileṣī-yoga-nirodharūpāvasthā siddhi-nirvāṇaṃ tathā karmakṣayaḥ.

<sup>1213</sup> MW, p.1270: Sphoṭana meaning mfn. breaking or splitting as under, crushing, destroying, removing Hariv. Ma1rkP.

<sup>1214</sup> MW, p.262: practicable, feasible, possible.

<sup>1215</sup> vedanīyādi-karma-pradeśān kālāntarānubhāva-yogyān udīraṇā-karaṇenākṛṣya udaye prakṣipyānubhūya nirjarāyati. Ātma-pradeśāiḥ saha saṅśliṣṭān sātayatīty arthaḥ.

<sup>1216</sup> Saṃ.-A2 p.24: vedanādi-pariṇato hi jīvo bahūn vedanīyādi karma-pradeśān kālāntarānubhāva-yogyān udīraṇā-karaṇenākṛṣyodaye prakṣipyānubhūya nirjarāyati. ātma-pradeśāiḥ saṅśliṣṭān sātayatīty arthaḥ.

<sup>1217</sup> MW, p.143, ā-pādāna: causing to arrive at, bringing any one to any state producing, effecting.

<sup>1218</sup> Ā-Śī, p.298: dahanāṃ kevali-samudghāta-dhyānāgninā vedanīyasya bhasmasāt karaṇaṃ, śeṣasya ca dagdharajju-tulyatvāpādānaṃ.

<sup>1219</sup> Sthā. 5.214: The Sthānāṅga mentions the soul's exit from the body during death from any specific part or the whole body. One projects out from the whole body during liberation.

<sup>1220</sup> Tulasī, 1995, v.7.29: Vedanādibhir ekībhāvenātmapradeśānāṅgaṃ tata itaḥ prakṣepaṇaṃ samudghātaḥ.

Here, the reference is to the movement of the soul-units, rather than the destruction of the karma. Additionally, the description does not reveal a systematic projection, rather the projection is here and there, thus one specific pattern is not requisite. This is more apt for projections like the KaS and VeS. The projection of a KS is very well defined and is absolutely patterned into a pillar or a wall projection and hence, should not be very random.

### Analysis

Śīlānka, in the Ācārāṅga-Cūrṇi, approaches the meditative aspect of KS, rather than its philological descriptions. Even though the entire mechanism of the KS is well-presented by earlier texts in the context of karmic destruction, the cosmological cum metaphysical aspect, of it does not correlate with meditation<sup>1221</sup>. It is Śīlānka who brings into notice both the initiative as a meditative attempt, and the conception that meditation serves as a superpower to destroy karma. KS, as a meditative mechanism, is explicated here with an analogy to burnt ashes and the powerlessness of the shed karma. Ācārya Tulasī's description brings to attention the throwing of soul-units, here and there.

### 3.5.2. Digambara-Literature

Ācārya Nemicandra's (11<sup>th</sup> CE) Gomatṭsāra Jīvakāṇḍa, an independent text, is the first definition wherein he renders his own definition instead of defining samudghāta by means of philological interpretation -

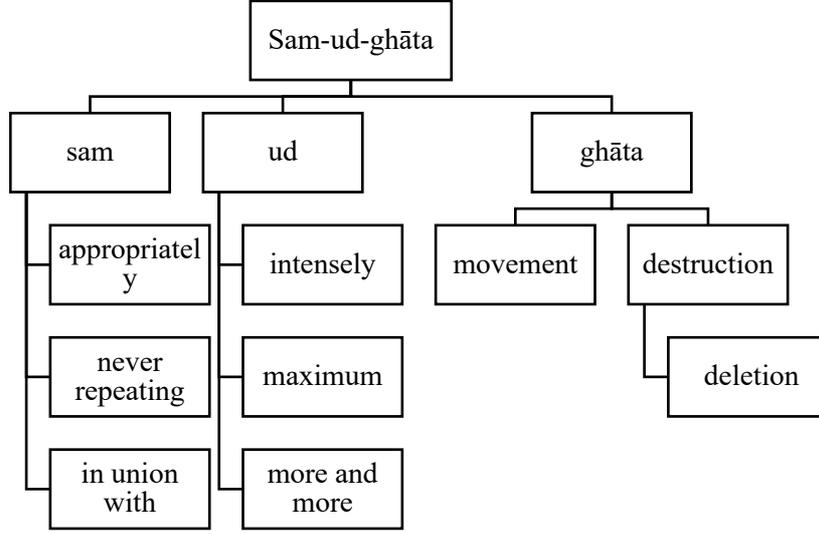
‘mūlasarīram achandīya, uttaradehassa jīvapiṇḍassa  
ṇiggamaṇam dehādo, hodi samugghāḍaṇāṃ tu<sup>1222</sup>.‘

Samudghāta is a process whereby ‘without discarding the main-body, projection of soul-units (ātma pradeśa) outside the body with the other bodies’. The definition here incorporates the additional information about the relation with the original body (gross or protean body), which is not discarded while the projection is with other bodies. The karmic deletion is not considered; rather the ‘uttaradehassa jīvapiṇḍassa’ conveys that the soul projects out with other bodies. The projection of the soul is not alone but is assisted with other bodies. Although the other bodies could be any of the four, the other bodies are described as the karmic (kāraṇa-śarīra) and fiery body (taijasa-śarīra) by the translator Khūbacanda. Though the notion of not discarding the body is implicit in the early descriptions, the need to explicitly notify, came about in Nemicandra's work.

<sup>1221</sup> The term kāyotsarga in Digambara texts also denote posture rather than meditation.

<sup>1222</sup> GJ v.2. 668.

TABLE 20. SEMANTIC TREE OF TERM 'SAMUDGHĀTA'



### 3.6. Generic Usage of the Term Samudghāta

The term samudghāta is often used with the technical denotation of projection of the soul, yet there are very few generic usages of the term in some Jaina texts.

Umāsvāti<sup>1223</sup> uses the term samudghāta as, ‘miserable by the samudghāta of misery’ where it would mean being intensely attacked by misery. The term ‘samugghāya’ in Vyavahāra bhāṣya is used to represent the corpse when explaining the method of discarding the dead corpse of a monk; the samugghāto<sup>1224</sup> denotes a dead, and probably means, ‘one who is gone’.

The root √han is used here in context of movement. This usage reveals that the term samudghāta was used for other occasions alongside, being a very specific term referring to a soul’s projection. Another non-technical usage of the term is found in Haribhadriya Tīkā of the Āvaśyaka sūtra. He says<sup>1225</sup>, in the narrative of Dṛḍhaprahārīva, ‘later, having received the ascetic conduct (cāritra), for the destruction (samugghāyaṇaṭhāe) of karma. The term is used for the destruction of karma, but not for specific destruction that is accompanied by the projection of consciousness. The destruction of karma as samudghāta re-affirms the notion that

<sup>1223</sup> TS-U 3.4, vol.1, p.242: tataḥ prāg eva dukkha-samudghātārtāḥ krodhāgnyā dīpita-manasaḥ atarkitāiva śvānaḥ samudghatā vaikriyaṃ bhayānakaṃ rūpam āsthāya.

<sup>1224</sup> VyaB 7.3256: cauro vahanti ego, kusādi rakkhati uvassayaṃ ego, ego ya samugghāto, iti sattaṇhaṃ adhākappo.

<sup>1225</sup> Āv.-H v.954, p.293.

karma is deleted by samudghāta. In other words, can this reference support the destruction of karma by samudghāta.

These authors have used the term in a generic sense, with diverse meanings, such as the attack of karma, movement, or removal of the dead and the destruction of karma.

Samudghāta is rarely found within Jaina scriptures with a meaning other than 'projection'. I call this generic usage as 'non-technical' usage. This non-technical usage is rare with uncommon appearance, whereas the term samudghāta for projection has been used intensively, underwent an upgradation of the meaning. This is an extraordinary linguistic shift, enforced by the need of philosophy, wherein the common use of the term with the meaning 'destruction' has become rare and a new un-common meaning is profusely found. Regardless of the fact there is no newness semantically. The added prefix, along with the two meanings of movement and destruction, render a new application to the word: projection.

### 3.7. Samudghāta in Buddhist-Literature

Samudghāta [16137] 574,1 samudghāta, M. (Pāli samugghāta; see also °ghāta), removal, abolition, destruction: May 1601; 8355; kutsitadarśaneṣudoṣa-°ta-kuśalāḥ Mv i.134.1, (bodhisattvas are) clever in rooting out the errors in reprehensible (heretical) systems; ālaya-°to Mv iii.200.11 (see ālaya 2; same cpd. In Pāli °gghāto an ii.34.24); anuśaya-°tāya (so read, transl. 50 n. 1) śikṣ 50.9; sarvamāna-°taṃ (acc) 326.8; (anuśayānāṃ...) atyanta-°tādlaṅk 138.15.

Samugghāta [samuugghāta; bsk. Samudghāta lal. Vist. 36, 571] uprooting, abolishing, removal D i.135; M i.136; An ii.34; iii.407; V.198; S ii.263; iii.131; iv.31; Vin i.107, 110; J iii.397.

Hence, in Pāli literature, the word 'samugghātaṃ' means 'destruction', 'removal'.

Buddhist canonical corpus seems to have used the term denoting destruction. Nevertheless, the usage is also inclined to the spiritual world, i.e., destruction of ignorance or kleśa, etc., and the term is seldom used in a generic sense of destruction, for example, destruction of the roof. Therefore, it also relates with the soteriological purpose in Buddhism, but without any theoretical specification or rendering it a technical connotation.

### 3.8. Analysis

The term samudghāta is used for KS in Rṣibhāṣitāni. In Bh. and other texts, such as Prajñāpanā, the term receives a taxonomical appropriation by proposing two types and further seven sub-divisions. Neither the ancient Śvetāmbara texts explain the various dimensions of

samudghāta in detail nor do the Digambara texts. Thus, one must rely on the commentary texts. Further, analysing the texts he states that the description of kevali-samudghāta found in the Aupapātika and the Prajñāpanā are similar, however different terminologies can help decipher that the Aupapātika's content is historically archaic.

As most of the literatures are commentary texts, they have chosen a descriptive method with a philological approach to define the word. Few sources render definition without philological framework, such as the Ācārāṅga-Cūrṇi, Gomāṭasāra and Jaina Siddhānta Dīpikā (JSD). The concept of samudghāta is defined as 'travelling out' (ṇiggamaṇam dehādo) by Nemicandra in the Gomāṭsāra and JSD and throwing here and there (tata itaḥ prakṣepaṇam) by Tulasī in illuminator of Jaina tenets.

#### 4. The Jaina Theory of Matter

Jainism conceives the body as material<sup>1226</sup> and the materiality is recognized by the attributes of touch, taste, colour, and smell<sup>1227</sup>. Though these attributes are tangible, some of them are extremely subtle vargaṇā that they are not sensually tangible, i.e., not within the range of being able to be smelled, touched etc.

The body possesses five types of colours and five types of taste<sup>1228</sup>. Four bodies have eight types of touch which renders them the quality of gurulaghu<sup>1229</sup>, i.e., heaviness and lightness. The eight types of touch are: cold, hot, soft, and rough, light, heavy, viscous and dry. The kārmaṇā body is agurulaghu, i.e., neither heavy nor light since it has only four types of touch.

The theory of matter proposes that matter is suitable for the formation of various bodies and sense organs. They are formed by the integration of paramāṇus 'atoms' into various skandhas (aggregates or molecules) with different concentration of paramāṇus accessible from the whole universe (lokākāśā). As described by the vargaṇā system each body is made up of a specific type of matter. This matter can be attracted and grasped by the soul with the regulation of specific nāma-karmas.

##### 4.1. Types of Vargaṇā

The Jaina theory of vargaṇā depicts aggregates based on the concentration of atoms, which is also a parameter for categorising it. Vargaṇā in different ranges is an aggregate which

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<sup>1226</sup> For the theory of matter see Flügel, 2012.

<sup>1227</sup> Śaṭ.14 5.6.96-97, p.117; Śaṭ.14 v.708-718, p.542-543; Dh.13 5.5.82/351/11; GJ 594-595/1032.

<sup>1228</sup> Sthā. §5.23-31.

<sup>1229</sup> Āv.-B v.41.

consists of numerable, innumerable, and infinite particles, but only those which are composed of infinite-infinite<sup>1230</sup> particles are useful for the soul.

#### 4.1.1. Śvetāmbarā-Literature

Eight types of vargaṇā associated with life-forms are listed in standard texts<sup>1231</sup>. This is a simplified version of the theory, in comparison to the detailed lists which contributes deep metaphysical enquiry. The elaborate lists in the Āvaśyaka-Niryukti<sup>1232</sup> state fifteen types: dhruva-vargaṇā and adhruva-vargaṇā, śūnyāntara-vargaṇā and aśūnyāntara-vargaṇā, four dhruvānantara-vargaṇā (first, second, third, fourth), four tanuvargaṇā (audārika, vaikriya, āhāraka, tajasa), miśra-skandha-vargaṇā (mixed), and acitta-skandha-vargaṇā (biggest aggregate)<sup>3</sup>. The list notifies that these fourteen types of vargaṇā are listed to notify that they are incompatible for the kārmaṇa.

The Karma Prakṛti<sup>1233</sup> of Śivaśarma-sūri, presents a variant theory. It states that among the twenty-one types of aggregates<sup>1234</sup>, the āhāraga-vargaṇā is useful for formulating three bodies and this concept is compatible with the Digambara view.

#### 4.1.2. In Digambara Literature

There are twenty-three types of vargaṇā<sup>1235</sup> of which those ranging from the infinite-infinite<sup>1236</sup> are consumable by the soul. According to Śaṭ.<sup>1237</sup>, the vargaṇās belonging to the category of infinite-infinite are listed as follows: nourishment-aggregate (āhāra-vargaṇā), unconsumable-aggregate (agrahaṇa-vargaṇā), fiery-aggregate (tajasa-vargaṇā), unconsumable-aggregates (agrahaṇa-vargaṇā), speech-aggregate (bhāṣā-vargaṇā),

<sup>1230</sup> Anantānanta is the term used to depict infinite-infinite where it means infinite times infinite.

<sup>1231</sup> Sthā. 8; Āv.-B v.38.

<sup>1232</sup> Āv.-B v.38.

<sup>1233</sup> KP vol.1, v.79, p.18-20: paramāṇu-saṅkha'saṅkhā'ṅanta-paesā abhavvaṅanta-guṇā, siddhāṅṅ antabhāgo, āhāraga-vaggaṇātitaṅṅ (18) / aggahaṅantariyāo, teyaga-bhāsā-maṅe ya kamme ya, dhuva-adhuva-accittāsunnācauantaresuppim (19) / pattega-taṅsubāyara-suhuma-nigoetahā mahākhandhe, guṇanipphannasanāmo, asankhabhāgaṅ gulavagāho (20).

<sup>1234</sup> Types of matter are atoms, aggregates of numerable atoms, aggregates of innumerable atoms, aggregates of infinite atoms. Aggregates of infinite atoms are infinite times of the abhavya, and infinite part of the siddha are āhāra-vargaṇā useful for three bodies. Following are three tajasa (bio-electric), bhāṣā (speech) and mana (mind) which are each inserted in between the non-graspable particles. Then are the dhruva-acitta and adhruva-acitta. These are followed by four śūnya (empty) aggregates which are interspersed by pratyeka śarīri, bādara-nigoda, sūkṣma-nigoda and mahā-skandha. The last four are named based on the qualities (guṇa-niṣpanna-nāma) and spatial accommodation is infinite part of the aṅgula.

<sup>1235</sup> Śaṭ.14 5.6.96-97, p.117; Śaṭ.14 v.708-718, p.542-543; Dh.13 5.5.82/351/11: GJ 594-595/1032.

<sup>1236</sup> The list of vargaṇā multiplies from two, three, etc. until infinite, then multiples of infinite are mentioned which lists the āhāra-vargaṇā etc. (Śaṭ.14 5.6.98, p.120). Even the molecule made of infinite is not eligible for the usage for a being. Only a molecule with infinite-infinite particles is eligible (Dh.14 5.6.98, p.120).

<sup>1237</sup> Śaṭ.14 5.6.107, p.125: āhāra-agrahaṇa-teyā-agrahaṇa-bhāsā-agrahaṇa-maṅa-agrahaṇa-kammaiya dhuvakkhandha-davva-vaggaṇā nāma kiṅ bhedeṅa kiṅ saṅghādeṅa kiṅ bheda-saṅghādeṅa.

unconsumable-aggregates (agrahaṇa-vargaṇā), mind faculty-aggregate (mano-vargaṇā), unconsumable-aggregates (agrahaṇa-vargaṇā), kārmaṇa (kārmaṇa-vargaṇā), gigantic cluster or aggregate (mahāskandha-vargaṇā).<sup>1238</sup> The ‘āhāra-vargaṇā’ is first in the list which serves as a common-aggregate available to produce all the three types of bodies. There are varied lists of vargaṇā found in Digambara-literature and furthermore, even Dhavalā mentions a list of nineteen.<sup>1239</sup>

### Analysis

The list of vargaṇās varies within texts and traditions. The short and long list both have few aspects relevant to the current study. Two key factors are: (i) both traditions assign the specific type of aggregates for the five bodies. (ii) The matter theory unanimously also proposes the category of ‘ungraspable’ aggregates, which are intermediate aggregates.

Both traditions approve of two categories of aggregates depicting it with different terminology. Śvetāmbara-literature<sup>1240</sup> uses the term *yogya* and *ayogya vargaṇā*; *grahaṇa-prāyogya* and *agrahaṇa-prāyogya*. For example, of the fifteen types of vargaṇā, fourteen are not useful for kārmaṇa purpose. The Digambara-literature uses the terms *grāhya* and *agrāhya vargaṇā* to denote useful (functional) vargaṇā and non-useful (non-functional) vargaṇā respectively. For example, the aggregates with a concentration between speech and mind aggregates are not useful for either of them. Hence, they are *agrahaṇa*, i.e., useless for speech and mind.

In the context of *samudghāta*, it is pertinent to notify that when a new body is created to be projected out, the new body must be composed by specific type of vargaṇā. The categorisation of the aggregate has special constituents, and it is also oriented to their specific purpose. Nevertheless, the vargaṇā is said to be interchangeable. The *pudgala-parāvartana* concept proposes the ‘flux’ nature of aggregate where the *audārika-vargaṇā* can change to *vaikriya-vargaṇā* at some point of time and so forth.

<sup>1238</sup> Dh.14 5.6.107, p.125: mahākhandha-davva-vaggaṇāpuṇavaṭṭamāṇa-kāle eyā ceva mahākhandho ṇāma. bhavaṇa-vimāṇaṭṭha-puḍhavi-meru-kula-selādīṇamegībhāvo-mahākhandho.

<sup>1239</sup> Dh.13 5.5.82, p.351: One atomic-aggregate, numerable-atomic-aggregate, innumerable atomic-aggregate, infinite atomic-aggregate, nourishment-aggregate (āhāra-vargaṇā), unconsumable-aggregate (agrahaṇa-vargaṇā), fiery-aggregate (taijasa-vargaṇā), unconsumable-aggregates (agrahaṇa-vargaṇā), speech-aggregate (bhāṣā-vargaṇā), unconsumable-aggregates (agrahaṇa-vargaṇā), mind-faculty-aggregate (mano-vargaṇā), unconsumable-aggregates (agrahaṇa-vargaṇā), kārmaṇa (kārmaṇa-vargaṇā). And the list ends with gigantic cluster or aggregate (mahāskandha-vargaṇā).

<sup>1240</sup> Viś. vol.1, v. 633.

Thus, Schubring<sup>1241</sup> stated that Jainism ‘pretend a plurality of bodies’<sup>1242</sup>. I argue that this plurality in Jaina philosophy is relatively a ‘pretence’. The rationale to use the term ‘pretence’ comes from the fact that ultimately all material aggregates are built up of atomic particles. The types of matter are delineated merely based on the concentration of the atomic aggregate. From audārika-body to the kārmaṇa-body, each body have more concentrated atoms<sup>1243</sup>. Significance of the categories of aggregates in the context of its functionality cannot be denied.

The bodies, their types and differences are noteworthy for their epistemological value<sup>1244</sup> as it is used as a parameter to measure the potency of cognition, and metaphysical value to identify the nature of substance. The relevance of the theory is found in varied fields, so is the case in the context of samudghāta.

The types of vargaṇā listed in Śvetāmbara-texts such as Sthānāṅga and Āv.-B distinguish the body: audārika, vaikriya and āhāraka aggregates. The three different types in the list conclude that these aggregates are distinct in nature. On the contrary, in Karma-Prakṛti<sup>1245</sup>, the āhāra-vargaṇā is the aggregate useful for all three types of bodies. The particles received are not specified but the particles transformed according to specific need are mentioned. This theory of the Karma-Prakṛti agrees with the Digambara-literature especially in the context of the three body-vargaṇās. The notion that either the soul transforms matter or matter is availed according to the need are thus two possible views in the two different set of sources. The concept of āhāra-vargaṇā confirms that the embodied soul transforms the matter according to its own need, but many Śve. works propose a list wherein each type is distinct. The concept needs further exploration.

## 5. The Jaina Five-Body-Theory

### 5.1. The Five Types of Bodies

I present a brief of the five bodies.

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<sup>1241</sup> German: bekennen: profess to, acknowledge.

<sup>1242</sup> Schubring, 1962, p.14: ‘It seems that this conception [of multiple bodies] replaced the primitive idea of a plurality of souls at a time when the doctrine of the One Ātman could not be neglected any longer. This applies to the doctrine of karman and of reincarnation following from the former and which, by and by, is a primitive idea as well’.

<sup>1243</sup> TS<sub>2</sub> 2.39, p.196; Pra.<sub>3</sub> §21.104.

<sup>1244</sup> For example, an avadhijñānin is said to be able to perceive subtle particles but cannot observe paramāṇu.

<sup>1245</sup> KP v.79.

### 5.1.1. Audārika-Śarīra

An audārika-body receives its name for it being ‘udāra’<sup>1246</sup> (great).<sup>1247</sup> Umāsvāti<sup>1248</sup> describes audārika also as udgata<sup>1249</sup> (ascended), utkaṭa<sup>1250</sup> (gigantic). Umāsvāti defines it as, ‘one which grows with its formation, deteriorates and changes, is udāra for it is big, huge’.

The term udāra is depicted in the context of life-forms (biology), nature of matter, spatial accommodation. Commentators such as Umāsvāti, Haribhadra, Abhayadeva, and Siddhasena in varied exegesis analyse the semantics diversely: udāra, urāla, urala, urāliya. The diverse meanings are applications in diverse context. In the context of life-forms audārika is interpreted by different terms: (i) udāra, i.e. considered to be owned by great men such as Jina and Gaṇadhara<sup>1251</sup>; (ii) urāla, i.e. biggest in size equal to thousand yojana<sup>1252</sup>; (iii) urala, i.e. made of less plump with large body like okra<sup>1253</sup>; (iv) urāliya, i.e. made of blood, bones etc.<sup>1254</sup>; (v) in the purview of nature of matter it is gross particles<sup>1255</sup> in the comparison with other bodies.

Archaic reference by Vīrasena<sup>1256</sup>, Karma Grantha<sup>1257</sup> and Haribhadra adds further description of seven dhatu (elements). ‘It is made up of gross matter and is composed of (seven) corporeal ingredients, such as post-alimentary juice, blood, found in human-beings and sub-human-beings’<sup>1258</sup>. Nemicandra<sup>1259</sup> illustrates the updhātu (sub-elements) as well.

The audārika-śarīra is the only body which can serve direct means of liberation. The bone structure of the body is prescribed as a mandatory tool. ‘The most powerful type of [audārika]

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<sup>1246</sup> TS-U 2.49, p.211. Cf. Ṣaṭ.14 v.5.6.237.

<sup>1247</sup> MW, p.185: high, lofty, exalted; great, best; n. noble, illustrious, generous.

<sup>1248</sup> TS-U 2.49, p.211: udgatāram udāram, utkaṭāram udāram, udgama eva vodāram, upādānāt prabhṛti anusamayam udgacchati vardhate jīryate śīryate pariṇamāṭīty udāram, udāram evaudārikam. naivam anyāni. udāram iti sthūlanāma. sthūlam udgataṃ puṣṭam bṛhan mahad iti, udāram evaudārikam. naivam śeṣāṇi teṣāṃ hi paraṃ paraṃ sūkṣmam ity uktaṃ.

<sup>1249</sup> MW, fn. gone up, risen, ascended.

<sup>1250</sup> MW, passing the usual measure, immense, gigantic

<sup>1251</sup> Pra.-H<sub>2</sub> vol.2, p.2: udāram pradhānam, udāram evaudārikam, prādhānyam cāsyā tīrthankara-gaṇadhara-śarīrāpekṣayā. Aup.-A<sub>1</sub>. vol.1, p.451.

<sup>1252</sup> TS-U p.211; Aup.-A<sub>1</sub>. vol.1, p.451; It measures little more than one thousand yojanas, which is bigger than other bodies, thus it is huge (mahāpramāṇam).

<sup>1253</sup> Anu.-H p.87 in BÄVK<sub>1</sub>, p.597: uralam nāma svalpa-pradeśopacitatvād bṛhattvāc ca bhīṇavat.

<sup>1254</sup> Anu.-H p.87 in BÄVK<sub>1</sub>, p.597: urālam (urāliyam) nāma māmsāsthi-snāyv-ādy-avayava-baddhatvāt.

<sup>1255</sup> TS-S vol.1, 2.37, p.195: tatrodāram bṛhad-asāram yad dravyam. Tan-nirvṛttam audārikam asāra-sthūla-dravya-vargaṇā-samārabdhām audārika-prāyogyā-pudgala-grahaṇa-kāraṇa-pudgala-vipākyaudārika-śarīranāma-karmodaya-niṣpannam.

<sup>1256</sup> UAR<sub>6</sub> v.1.9.28, v.11, p.63: rasādraktaṃ tato māmsam māmsān medaḥ pravarttate, medaso‘sthi tato majjāmajjah śukram tataḥ prajā.

<sup>1257</sup> KG v.1.48.

<sup>1258</sup> Pra.-H<sub>2</sub> vol.2, p.2: Sthūlapudgalaniṣpannam rasādihātumayam audārikam, manuṣyatiraścām.

<sup>1259</sup> GK-K vol.1, v.33: vātam pittaṃ tatthā śleṣmā śirā snāyus ca carma ca, jaṭharāgnir iti prājñaiḥ proktāḥ saptopadhātavaḥ.

body is designated, ‘a structure held together by bolts, collars and mortices’, (vajra-ṛṣabha-nārācasa-mhanana) which allows the kevalī to withstand the fierce bodily heat generated by his hard asceticism<sup>1260</sup>. None of the authors depict audārika as a great body for the feasibility of its magical potencies. The audārika’s greatness is depicted in plethora of avenues: body of great men, body for liberation, body of great height etc. Yet the magic potency is not given prominence, for the other depictions are confined to ontology, cosmology or biology but magic is contrary to the ethics and hence anti-soteriological in Jainism. Yet it goes without saying that magical abilities are co-products of penance.

### 5.1.2. Vaikriya-Śarīra

The protean-body can assume diverse forms. This body is available to the denizens of heavens and hells (i.e., gods and hell-beings) by birth, but it can also be acquired through a labdhi by the five-sensed-being humans (manuṣya) and sub-humans (tiryañca) who have a developed mind. Strangely this body is beyond aging process, sleep, amputation etc.

Tracing the historicity of the samudghāta, the concept of vaikriya is prevalent within the contextual frame of the body-theory in the Bhagavatī, Prajñāpanā, Sthānāṅga, Anuyoga-dvāra, and Tattvārtha.

Though according to Ohira, the idea for employing a vaikriya-śarīra to fight with enemies generally occurs in mythological stories. This series of mythological sūtras will be placed in the fourth, early fifth, canonical stages<sup>1261</sup>. Nevertheless, Ohira’s deduction of dating the content needs further speculation.

### 5.1.3. Āhāraka-Śarīra

A conveyance-body is a body created with the purpose of reaching the Jina for the clarification of doubts and therefore, it is sent to the Mahāvideha-kṣetra (a land where living tīrthaṅkaras are always available). According to the Śvetāmbara-tradition, a conveyance body<sup>1262</sup> is created by a negligent ascetic (pramāda), one endowed with the knowledge of the fourteen pūrvās<sup>1263</sup> (canonical work of earlier lore), through the āhāraka-labdhi, while the Digambara designate this power to any ascetic who own this ṛddhi.

<sup>1260</sup> Dundas, 1999, p.173.

<sup>1261</sup> Ohira, 1994, p.112.

<sup>1262</sup> Sthā.-Ā 5.25 vṛpa 281: āhārae tti tathāvidhakāryotpattau caturdaśa-pūrvavidā yogabalenāhriyate

<sup>1263</sup> An adept who have the fourteen Pūrva knowledge is called caturdaśa-pūrvī. The other designation is Śrutakevalin (one who have fathomed the entire lore of scriptural knowledge).

The overall depiction in the commentary of Bhagavatī is presented by Ācārya Mahāprajña as follows:

‘According to Dhavalā, all the organs of a conveyance body, created during the process of ‘expansion of conveyance body’, are handsome, symmetrical in configurations, white as a swan; devoid of seven humours, viz., sap, blood, flesh, fat, bone, marrow and semen. These bodies are not affected by poison, fire, and any weapon. They can pass through the hardest material (vajra), rock, pillar, water and mountain. The body exits from the head, to reach an omniscient, and clarify the query. The satisfied interrogator then returns to the operator’s body’.<sup>1264</sup>

The āhāraka-śārīra is the sole body that is created merely for the purpose of samudghāta. This body is an indication that the body theory of the Jaina is inclusive of other aspects beyond life and death. Above all, it is this body which explicitly paves the way to identify the alliance of body and samudghāta theory in Jainism.

#### 5.1.4. Taijasa-Śārīra

The taijasa-śārīra<sup>1265</sup> is responsible for the effulgence of the body. It assists in digestion and produces the aura (ābhāmaṇḍala) around the body (which is a coloured envelope around the body). Moreover, it is accountable for the attainment of taijolaḍḍhi (supernatural power qua energy of fiery-body)<sup>1266</sup>. Umāsvāti<sup>1267</sup> mentions one of the discrepancies existing in his time. He states against the traditional view that, ‘taijasa-śārīra is a companion of kārmaṇa-śārīra and both are eternally bound with soul<sup>1268</sup>, there is another view which proposes that the taijasa-śārīra is born of labdhi only’. However, there is neither any living tradition that advocates this theory nor any other author or literature other than Umāsvāti’s TS mentions this theory. Hence this rare theory can be considered non-existent in surviving tradition(s).

#### 5.1.5. Kārmaṇa-Śārīra

The kārmaṇa-śārīra is the subtlest body, composed of kārmaṇa-pudgala (material clusters qua karma). In turn, it serves as a substratum for the accumulation of karmas. An analogy as

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<sup>1264</sup> AM, Bh.E vol.2, pp.394-95.

<sup>1265</sup> Jacobi, 1946, fn.28, p.2. Taijasa-śārīra is translated diversely. Jacobi calls it ‘igneous body’.

<sup>1266</sup> TS-U 2.49; SS 2.49: taijasam api śārīraṃ labdhi-pratyayaṃ bhavati.

<sup>1267</sup> TS-U 2.43: eke tv ācāryā nayavādāpekṣaṃ vyācakṣate. kārmaṇāṃ evaikam anādisambandhaṃ.

<sup>1268</sup> TS<sub>2</sub> 2.43: anādi-sambandhe.

depicted in Kundakunda's Samayasāra<sup>1269</sup> of sugar in milk is used to depict that the relationship of the karma with the soul.

'The association of these characteristics with soul must be understood to be like the mixture of milk and water. They are not certainly present in the soul since it is mainly characterized by upayoga (cognitive activity of knowledge and perception.)'.

The notion of kārmi-śārīra received vivid documentation with time. Karmic- śārīra as understood by Jaina authors are in different ways. The group of eight karmas together is known as kārmaṇa-śārīra<sup>1270</sup>. SS<sup>1271</sup> defines, the function of karma is kārmaṇa. In this depiction, the karma as body and karma as aggregates is presented in context of its oneness. Pūjyapāda does not distinguish between them. This one-ness have raised many questions which later the authors have attempted to resolve. Some commentators such as Siddhasena describe it as a 'substratum'. Though all the bodies are created and regulated due to the karma, yet conventionally a special body is designated as kārmaṇa-śārīra.

The Tattvārtha-Sūtra designates kārmaṇa-śārīra as different from the four bodies. It is a body which performs action but lack consumption<sup>1272</sup>. The auto-commentary explains: 'neither happiness nor misery is consumed by them; karma is neither bound, suffered, nor shed by it'. This compels one to think about the trans migratory-journey (vighraha-gati) and KS (kevali-projection) are the occasions, when the soul undertakes the kārmaṇa-kāya-yoga. If the soul does not undertake any bondage by kārmaṇa-śārīra, then will the soul not accrue karma during kārmaṇa-kāya-yoga. This leads to transgression by affirming the theory of action without karmic bondage. But, the later commentators, particularly Siddhasena, justify the stance on grounds of relativity.

Kārmi-śārīra lacks limbs which Jacobi<sup>1273</sup> describes as 'it has no bodily functions. This view must be relative, as the kārmi-śārīra does perform action. In contrast to the above line a different perspective can be observed. Though it lacks limbs, within the frame of mereology, 'It is avayavī (having parts, i.e., it is a whole) where the 8 karmas are its parts. 'The kārmaṇa-śārīra and karma particles have a relation of body and parts<sup>1274</sup>. In other words, the relationship of part and whole is unique'.

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<sup>1269</sup> Sa. v.57: edehi ye sambandho jaheva khīrodayaṃ muṇedavyo, ṇa ya hunti tassa tāṇi du uvaoga-guṇādhigojamhā.

<sup>1270</sup> TS-U 2.37, p.195-196.

<sup>1271</sup> SS 2.36, §331: karmaṇām kāryaṃ kārmaṇaṃ. sarveṣāṃ karma-nimittatve'pi rūḍhi-vaśād viśiṣṭa-viṣaye vṛttir avaseyā.

<sup>1272</sup> TS<sub>2</sub> 2.45: nir-upabhogam antyaṃ.

<sup>1273</sup> Jacobi, 1946, fn.28, p.24.

<sup>1274</sup> Pañ.(C) vol.1, p.27.

Hence there is a perplexed relationship of karma and kārmiċ-śārīra. The Jaina authors were aware of the complexity and bewilderment which these entail. Not dwelling into those details, I demonstrate the function of kārma and kārmiċ-śārīra in the context of samudghāta.

#### 5.1.5.1. Kārmaṇa-Śārīra and Kārmaṇa-Vargaṇā<sup>1275</sup>

To better understand the karma as kārmaṇa-śārīra (body) and its role as karmic-particles, I explore their independent and distinctive functionality that occurs simultaneously, but independently as conceptualised in Jainism. Primarily, within the frame of philosophy of metaphysics, ‘karmic function’<sup>1276</sup> has governed the soul in every step since eternity. Secondly, within the frame of philosophy of ethics, the soteriological pursuit demands ‘destruction’ of karma. Furthermore, in the context of samudghāta, the karma serves as a trigger for projection. In contrast, the kārmiċ-śārīra is acting only during the trans-migratory state and KS. Since the inter-play of the two aspects of karma: karma as a processor and as a body serves as a tool for action occurs concomitantly in two contexts: the context of transmigration and KS, I explore them.

##### 5.1.5.1.1. The Trans-Migratory State

In the trans-migratory state, the kārmiċ-śārīra and tajjasa-śārīra accompany the soul to the next life. They are not only companion bodies to the next life, but also navigate the soul to its next destination. Albeit this is a generic view, if explored intricately, this is not the case. Rather, it is one type of karma, called ānupūrvī-nāma-karma, which serves as a navigator for the soul to its next destination in life. But the yoga, i.e., the action undertaken during the trans-migratory state is kārmaṇa-kāya-yoga, except in some cases<sup>1277</sup>, where soul travels in meridian without turns. Hence, the yoga (action) during intermediate journey is by kārmaṇa-śārīra called kārmaṇa-kāya-yoga, while the guiding karma (navigator), is a type of nāma-karma. The acting-body is whole while the governing entities are parts.

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<sup>1275</sup> It is only kārmaṇa-śārīra which has a dual role to play wherein the whole and part have different roles. In other words, the mereology of whole and part in this body is unique and different from the other bodies in Jainism. This mereological relationship needs further research to trace how different scholars have depicted this relationship and what problems they encounter. Not dwelling into these details, I briefly discuss it in the context of samudghāta.

<sup>1276</sup> The term function and action should be understood in a very specific context when I discuss karma or karmic body. Action (yoga) is performed by mind, body, and speech, so here it is dealing with a body. The term function is used to refer to any process related to the karmic particles such as fruition of karma, expedited fruition (udaya, udīraṇā) etc. The action and function might assist to resolve the confusion of distinguishing between the role of karma as a body and karma as an aggregate. Hence the karmic action is referring to kārmaṇa-kāya-yoga and karmic function points to the karmic particles rendering its consequences.

<sup>1277</sup> The transmigratory state with one moment journey does not need the action of karmic body, rather it is a mixed action of the birth body with the karmic-śārīra.

#### 5.1.5.1.2. Kevali-Samudghāta

In the process of KS, there are three moments when the action is by kārmaṇa-kāya-yoga. Simultaneously the three karma: vedanīya-karma, nāma-karma, and gotra-karma undergo expedited fruition. Thus, we observe, the whole (kārmaṇa-śarīra) is functioning as an acting body, while the parts (i.e., karma particles) are involved in the process of karmic discharge. Although one is the part of the other, they are independent in their function. The part and whole are merely associated by their physical existence and have no other co-operative roles.

If we probe into this further, the fruition of nāma-karma leaves an impact on the body-soul such that they perform action, though the fruition of other karmas has varied impact. The kārmic-śarīra is very different, since karma governs all the bodies, thus the kārmic-śarīra is also governed by karma. Further unlike other bodies, karma serves as the unit of kārmic-śarīra, which is to be discharged.

In the frame of mereology, the parts have many different roles rather than one single role. Moreover, the whole is merely a puppet of one specific type of the part. The fruition of three karmas (vedanīya-karma, nāma-karma, and gotra-karma) triggers the soul to expand during KS. But soul cannot travel without matter, thus it needs assistance. The act of expansion is assisted by a gross-body, this in turn activates the specific nāma-karma, leading to the specific action. This seems to be a ripple effect: three karmas (part) create a trigger to influence the soul, this leads to the soul's expansion. In this process the specific nāma-karma comes to fruition, regulating the action, i.e., the audārika-kāya-yoga, audārika-miśra-kāya-yoga and kārmaṇa-kāya-yoga are the actions. The nāma-karma (part of the whole) brings into action the kārmaṇa-śarīra (whole) to support the soul. The parts of three karma, vedanīya-karma, nāma-karma, and gotra-karma influence the soul, the part of nāma-karma activates the body, i.e., even kārmaṇa-śarīra (whole) which is active as kārmaṇa-kāya-yoga. Overall, the whole is the acting body or tool, but the parts serve as a cause in varied ways.

Unlike other traditions, Jaina have a very different approach of the body. It is the kārmic-śarīra which defines all other bodies. By change in the karmic-type, one can bring a change within other bodies. Nevertheless, the stigma of good and bad, healthy, and unhealthy, superior and inferior are visible on other bodies and are merely peripheral in their outset, which is ultimately an expression of the karmic code.

## 5.2. The Body in Jaina-Scriptures

I will render an overview of the theory of body as described in varied Jaina scriptures to demonstrate the philosophical complexity, without indulging into its historicity and analysis.<sup>1278</sup>

Body is described in various perspectives<sup>1279</sup> such as height (avagāhanā) of the body, concentration of the atomic particles (pradeśa)<sup>1280</sup> in the body, types of matter (vargaṇā) used and temporal status (kāla)<sup>1281</sup> of the body. ‘The kārmaṇa-dravya-vargaṇā is of minimum avagāhanā, the mano-dravya-vargaṇā have the avagāhanā an innumerable number of times more than kārmaṇa-dravya-vargaṇā. vāk-dravya-vargaṇā have the avagāhanā an innumerable number of times more than mano-dravya-vargaṇā. Tejasa-śārīra-dravya-vargaṇā have the avagāhanā an innumerable number of times more than Vāk-dravya-vargaṇā. Āhāraka-śārīra-dravya-vargaṇā have the avagāhanā an innumerable number of times more than tejasa-śārīra-dravya-vargaṇā. Vaikriya-śārīra-dravya-vargaṇā have the avagāhanā an innumerable number of times more than āhāra-śārīra-dravya-vargaṇā. Audārika-śārīra-dravya-vargaṇās have the avagāhanā an innumerable number of times more than āhāra-śārīra-dravya-vargaṇās<sup>1282</sup>. The maximum height of audārika-śārīra is one thousand yojana while the maximum height of the vaikriya-śārīra is one lakh yojana. The many-fold increased concentration of the units in the vaikriya-śārīra should not be considered as a contribution to its height. Siddhāntaśāstrī clarifies that ‘the units found in the body with minimum height of vaikriya-śārīra will have pradeśa (units) innumerable times (asaṅkhyāta-guṇā) more than that found in the body of the maximum height of audārika-śārīra. Further the units found in the āhāraka-śārīra is innumerable times (asaṅkhyāta-guṇā) more than that found in the maximum height of the vaikriya-śārīra<sup>1283</sup>. This

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<sup>1278</sup> Patīccasamuppāda as a principle of causal connectedness does not posit that a certain independent substance at some point operates on another independent substance to activate change. Indeed even within the framework of a substance the causal relation does not necessarily hold between substances: in modern philosophy causation is frequently regarded as a relation between changes or states of substances, or alternatively between events – where ‘event’ signifies a change or an absence of a change in an object. But the Buddhist position is more radical than that: it not only states that causation is a relation between experiential processes rather than substances, but it also recasts the whole concept of causation in line with its process-oriented epistemology, thus investing it with a novel significance.

<sup>1279</sup> Jaina texts describe the concepts in the context of substance (dravya), space (kṣetra), temporal status (kāla) and mode (bhāva), i.e. a variant of the nikṣepa method.

<sup>1280</sup> TS 2.39: pradeśato’saṅkhyeyaguṇaṃ prāk taijasāt.

<sup>1281</sup> The maximum duration of the bodies according to Gommatasāra (GJ v.252): audārika-ś. - 3 palya, vaikriya-ś. - 33 saḡaropama, āhāraka-ś. is antarmuhūrta, taijasa - 66 sāḡara, kārmaṇa-ś. - 70 koḡā-koḡi-sāḡara. We are told that samudghāta persist only 1 antarmuhūrta. This reveals the duration of the bodies mentioned is relevant to its non-samudghātic state. It is only the āhāraka-śārīra which functions during projection, hence the duration of antarmuhūrta can be acknowledged.

<sup>1282</sup> Dh.<sub>14</sub> p.323.

<sup>1283</sup> Siddhāntaśāstrī, TS<sub>2</sub>. pp.111-12.

refutes the fact that the height of the body has any co-relation with the number of units of the body. The cotton-, wood-, stone- and iron-balls with sequentially more concentrated particles each can serve as an example<sup>1284</sup>. Siddhāntaśāstrī<sup>1285</sup> in a footnote mentions that the reference to pradeśa in the TS should not be considered as a unit but of space as a molecule of atoms, i.e., a skandha. He points to the fact that the Digambara-texts consider the pradeśa as a unit. For this, he refers to the Dravyasaṅgraha<sup>1286</sup> and the Tattvārthaślokavārtika.

Yet another intriguing aspect that Jaina scholasticism proposes the theory of ‘hierarchical population’ (alpa-bahuta) of each of the above as in Dhavalā<sup>1287</sup>. The details in context of matter are humungous. What are the implications of these concepts within the soteriology could be another debate? In the current context, the phenomenon of samudghāta receives better understanding when analysed through the lense of these diverse windows.

This only conveys the complex intellectual pondering the Jaina scholastics have attempted towards philosophising the theory of ‘body’. Though each of the concepts can be discussed within the frame of samudghāta, this is beyond the scope of a thesis.

### 5.3. The Body within the Frame of Karma Theory

Jaina theory of body formation is the engineering of the karma. Each aspect of the body formation is engineered by specific type of karma. K. Wiley in her thesis explores the details of the nāma-karma and its association with body. There are many subtypes of nāma-karma which regulate it. Here are listed few types which will serve to engage in the illustration which will follow to explore the complexity of the karmic processing or in other words the theory of karma.

There are five types of śarīra-nāma-karma contribute towards the five types of body formation. Audārika-nāma-karma, vaikriya-nāma-karma, āhāraka-nāma-karma, tejasa-nāma-karma, kārmaṇa-nāma-karma<sup>1288</sup>.

Moreover, the Jaina theorise that the bondage between the particles which formulate the bodies are governed by specific bandha-nāma-karma. Bandha-nāma-karma is the karma that binds the received particles with those particles which already exist. Although the particles’ association is also naturally occurring, it ensures that only certain particles bind with one another to avoid randomness. They are thus of five types: audārika-bandha-nāma-karma,

<sup>1284</sup> Siddhāntaśāstrī, TS<sub>2</sub>. p.112.

<sup>1285</sup> Siddhāntaśāstrī, TS<sub>2</sub>. p.112.

<sup>1286</sup> DS<sub>1</sub>. v.27.

<sup>1287</sup> Dh.<sub>14</sub> p.325.

<sup>1288</sup> KG-Su. vol.1, 1.33: orāla-viuvvāhāragateya-kammaṇa paṃca sarīrā.

vaikriya-bandha-nāma-karma, āhāraka-bandha-nāma-karma, tejasa-bandha-nāma-karma, kārmaṇa-bandha-nāma-karma.<sup>1289</sup>

The other theory is of sarvā and deśa bandha. As Sukhalāla in KG describes, ‘the first moment of bond during new body formation is sarva-bandha while rest of the duration it is deśa-bandha<sup>1290</sup>. Such a mechanism intricately identifies the process of body formation, where the first moment of bondage is merely the receiving of particles and after those particles are received and discarded continuously. Only in the last moment of death does the soul discard the particles. These mechanisms are also associated with specific karma. The five types of karma that accumulate particles are called saṃghāta-nāma-karma<sup>1291</sup>: audārika-saṃghātana-nāma-karma, vaikriya-saṃghātana-nāma-karma, āhāraka-saṃghātana-nāma-karma, tejasa-saṃghātana-nāma-karma, kārmaṇa-saṃghātana-nāma-karma. Distinctive karma for accumulation of aggregates and bonding them together is listed.

The organs and sub-organs are developed by aṅgopāṅga-nāma-karma, which the subtle bodies lack. The lack of organs though does not deprive the subtle-body to function. Furthermore, the deformed body is not dysfunctionality of the karmas but the coded message in the karma which renders such a production.

This demonstrates that the Jains have entitled every aspect of the process to the specific karma. In the formation of the body, the aggregates which are accumulated does not involve any sorting or selection or choice.

To make the case clear, I propose an example. If two beings accommodate in the same space: one is with vaikriya-śarīra and the other is subtle one-sensed-being. Since the soul receives aggregates from the space accommodated, they are literally having access to same set of material aggregates availed in that space. Being with vaikriya-śarīra will need vaikriya-particles, and the subtle-beings will need audārika-aggregates. The reception of the particular type of material aggregates are engineered by active karmas. In case of birth-bodies, the aggregates are not selected by conscious mental awareness and are picked from the accommodated space, there seem to be randomness. Yet the detailed karmic processing mechanism ventures to escape the ‘randomness’ and hence karmic regulation defines and designs the body.

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<sup>1289</sup> Pañ.(Un), 2.4; KG-Su. vol.1, v.35: uralāi-puggalāṇaṃ nibaddha-bajjāntayāṇa sambandhaṃ, jaṃ kuṇajau samaṃ taṃ, uralāi-bandhaṇaṃ neyaṃ.

<sup>1290</sup> KG-Su. vol.1, p.53.

<sup>1291</sup> KG-Su. vol.1, v.36: Jaṃ saghāyairuralāi-puggaletaṇagaṇaṃ vadantālī, taṃ saṅghāyaṃ bandhaṇaṃ iva taṇunāmeṇa pañcavihaṃ.

During birth, the karmic fruition of the specific birth-karma occurs, while in case of labdhi-oriented-bodies, the activation of the labdhi intern activates the specific karma. Hence though the desire to create specific body is in conscious awareness the subtle process of forming the body is rather beyond mental regulations. It is guided by karmic process activated by the activation of labdhi.

In essence, a specific nāma-karma fruition leads the soul to acquire a specific type of particles, specific type of bondage, specific organ formation and above all, a specific type of body formation.

There are no organs and sub-organs for the tejasa and kārmaṇa-bodies<sup>1292</sup> whilst interestingly, the kārmiśārīra can perform actions or yoga, without organs and sub-organs. However, the denial of action for taijasa-body is also associated with the nature of the body being mere energy form.

These details are so elaborate that those bodies that lack those (specific) organs will also lack that specific nāma-karma. To put it in other words, the lack of aṅga-nāma-karma leads to the absence of that development. For example, ‘except vāyu-kāya, those who have vaikriya-nāma-karma fruition will also have vaikriya-aṅgopāṅga-fruition’<sup>1293</sup>. Vaikriya-śārīra of vāyukāya is merely like a flag without organs. Likewise, aṅgopāṅga-nāma-karma of the taijasa and kārmiśārīra does not exist.

#### 5.4. Comparison of Jaina Body Theory with other Indic theories

At least three fundamentally different models the of soul and body relationship of can found in Indian philosophy: Brahmanical, Buddhist and Jaina. In Brāhmanical tradition, the onion-skin concept was first formulated by the Taittirīya Upaniṣad in the following terms:

‘Within and different from the self-made of food is another self-made of life which fills it... within and different from the self-made of life is another self-made of mind which fills it... within and different from the self-made of mind is another self-made of knowledge which fills it... within and different from the self-made of knowledge is another self-made of bliss which fills it’.<sup>1294</sup>

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<sup>1292</sup> Dh.6 p.73.

<sup>1293</sup> Pañ.(C) vol.8, v.9, p.12: taduvaṅgassa vitacciyapavaṇaṃ mottūṇa kei nara tiriya, āhāra-sattagassa vi kuṇai pamatto viuvanto.

<sup>1294</sup> Taittirīya Upaniṣad 2, 2-5.

In the Jaiminīya Upaniṣad Brāhmaṇa (JUB)<sup>1295</sup>, the narrative of the king, the ghost and the ascetic describe the heavenly ascending soul which appears visible but is not graspable. Because one cannot behold it, everything appeared to be mere conglomeration of elements. Further, the appearance of only four elements is mentioned in this context, the ascending being did not have the earth element. Thus, could it be deduced that according to the JUB the heavenly-beings have only four elements, lacking the earth element? Being cautious of the fact that to attest any claim based on one single source might be erroneous, I leave it as a hypothesis. The distinction of non-earthly-bodies from earthly-bodies is a pan-Indic theory, wherein the former is conceptualized as a super-natural power. The specific manner of the theorization of the body-theory of celestial-beings as found in Jaina texts is a subject of comparative research in the Indic context.

The Buddhist theory of the body according to Staal (1993, p.62):

‘In early Buddhist-literature, the human personality is also conceived as a quintuple and this is declared to consist of five skandhas (heaps or groups) called: ‘form’ (rūpā), ‘feelings’ (vedanā), ‘perceptions’ (saṃjñā), ‘disposition’ or ‘impulses’ (saṃskāra), and ‘knowledge’ (vijñāna)’.<sup>1296</sup> Rūpa, of the five skandhas, ‘constitutes the so-called bodily processes, giving a person their corporeal dimensions’<sup>1297</sup>. According to all Buddhist schools, the fifth skandha is the support of the preceding four, which depend on it.

Moreover, the concept of emptiness follows from the conception of the skandhas. As the Sutta-nikāya states: ‘Material form is like a lump of foam, and feeling is like a bubble; perception is like a mirage, and the constructing activities are like a banana tree [lacking a core, like an onion]; consciousness is like an (magician’s) illusion’ (SN. III.142; BW.343–5).<sup>1298</sup>

Staal (1993, p.62) notes: ‘If one compares the Upaniṣadic and Buddhist quintuples, one finds that there is no one-to-one correspondence between the two series. Though the first item [of the five kośas and five skandhas] is roughly the same in both, the fifth Buddhist feature is the same as the fourth Upaniṣadic feature...’.<sup>1299</sup>

Jaina philosophy also demonstrates non-coherence metaphysically. On comparison, in all three considered traditions the aspect of materiality of the body is common, however, neither

<sup>1295</sup> JUB 3.29: tathā bhagava iti hovāca / taṃ vai nu tvā pariṣvajā iti / tam ha samapariṣvajamāno yathā dhūmaṃ vāpīyād vāyuṃ vākāsaṃ vāgnyarcim vāpo vā / evaṃ ha smainaṃ vyeti / na hasmainam pariṣvaṅgāyopalabhate.

<sup>1296</sup> Staal, 1993, p.62.

<sup>1297</sup> Koller, 1993, p.55.

<sup>1298</sup> In Harvey, 2015, p.34.

<sup>1299</sup> Staal, 1993, p.62.

the ultimate unit of the matter<sup>1300</sup> as conceived in the Jaina theory of atomism theory (reflected in the distinction of *samudghāta* and non-*samudghāta* bodies), nor the types of body are coherent. The cited Hindu sources relate the body to ‘brahman’ and the referred Buddhist sources to ‘emptiness’. Murti (1955, p.324) conveys that, ‘From a conceptual point of view, it is ... difficult to distinguish between the affirmative concept of brahman and the negation concept of *sūnyatā*. Both brahman and *sūnyatā* are ‘absolute’ views about, ‘all-or-nothing’ concepts: they are ‘without attributes’, ‘without quality’, and ‘devoid of all empirical determination’<sup>1301</sup>.

The dualism of body and non-body that Jainism espouses, and which is the purpose of some Upaniṣadas is not the prevailing notion in Indic thought. The soul-body relationship is considered analogous to the mixing of milk and water in Jaina philosophy, rather than analogous to an onion-sheath, which keeps them apart. The Jaina theory of realism describes the body as a ‘non-self’ unlike the Vedāntist claiming the body to be ‘unreal’<sup>1302</sup>. ‘It is clear throughout the Vedānta that the five *kośa* do not last or survive after death, i.e., they do not transmigrate’.<sup>1303</sup> Hence, the theory of the transmigrating soul, assisted by the subtle karmic- and *taijasa*-body, is a unique Jaina model. Although the theory of a subtle-body connecting one life with the next and the theory of karmic transfer to the next life is now a pan-Indic view, the most compelling contribution of Jaina philosophy is the theory of material karmic body which accompanies the soul to the next life. Such a distinct approach is absent in both the classical Hindu and Buddhist traditions. Although they do believe in ‘karmic’ transfer from one life to the other, it is not depicted as a transfer of a ‘karmic body’ as in the Jaina-tradition.

By inter-religious comparison Vidyānandin claims that Umāsvāti’s TS implicitly refutes the non-Jaina-traditions. Vidyānandin’s refutation of non-Jaina theories in TS-V claims that the Jaina theory contrasts in various ways with other Indic-traditions. Vidyānandin’s<sup>1304</sup> comparison notes that some thinkers consider only the distinction between gross and subtle bodies. The Vaiṣeṣikas consider only two types of bodies, the *yonija* and *ayonija*. Buddhists, by contrast, also consider dream bodies in contrast to natural bodies. Naiyāyikas believe that one can create multiple bodies to enjoy pleasure to exhaust karmic debt. Only a future detailed

<sup>1300</sup> Brahmanical sources consider the *pañca-tattvas* as ultimate elements and in Buddhism the ultimate atom theory is proposed (Ronkin, 2005).

<sup>1301</sup> Murti, 1955, p.321.

<sup>1302</sup> Staal, 1993, p.62–63.

<sup>1303</sup> Staal, 1993, p.62–63.

<sup>1304</sup> TS-V vol.5, p.252: *caturdaśabhir ity evaṃ sūtrair uktam prapañcataḥ, śarīra tīrthikopeta-śarīra-vinivṛttaye.*

investigation can show whether the Naiyāyika view does have some semblance with the Jaina theory of the body and the related samudghāta concepts.

The soul-body dualism and the conception of a distinct type of body for the purpose of projection are absent in the pañca-kośa and pañca-skandha theories. Thus, the foundational conceptual presuppositions of the Jaina samudghāta theory are absent in both Hinduism and Buddhism.

## 6. Vedanīya-Samudghāta and Kaṣāya-Samudghāta

### 6.1. Description of Vedanīya-Samudghāta and Kaṣāya-Samudghāta

To better understand the description of VeS and KaS, I present the Jaina connotation of the term vedanā and kaṣāya.

#### 6.1.1. Vedanīya-Samudghāta

The term vedanā<sup>1305</sup> in Jaina Scriptures has many meanings According to Pāiasaddamahāṇavo<sup>1306</sup> such as: knowledge (jñāna), experience of happiness and misery (sukha-dukkha), pain (pīḍā), misery (dukkha), remorse (santāpa). Pain due to disease and other causes like experience of the karmic fruits, experience of the pleasure and pain (sātā-aśāta-rūpa anubhava), experience of the karma which is in the process of fruition (udayāvalikā).

In TR<sup>1307</sup>, ‘the root vid<sup>1308</sup> is interpreted by Akalaṅka as consciousness (cetanā). Dhavalā<sup>1309</sup> defines, ‘vedyatevedīṣyateitivedanā: to experience is vedanā’. He further states, ‘to experience the eight types of karmic material aggregates (pudgala-skandha) are vedanā-vedanā. JSK also states that the terms, ‘consciousness, experience (anubhūti), accomplishment (upalabdhi), and vedanā are synonymous.

Having explored the term vedanā, it is evident that the term vedanā could denote merely pain or it could also mean inclusive of pain and pleasure based on generic meaning and karma theory respectively. Imperative is to notice that the vedanīya-karma are of two types: pleasure and pain-rendering. To experience either of them is vedanā. Since VeS is triggered only by aśāta-vedanīya-karma, the term vedanā in the explanation of VeS connote only pain unless specified.

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<sup>1305</sup> JSK vol.3, p.590: In JSK, ‘There are four roots stated: vid, vidī, vinti, and vidhyati which means knowledge (jñāna), gain (lābha), thought (vicāra) and existence (sadbhāva)’.

<sup>1306</sup> PSM p.776.

<sup>1307</sup> TR 6.11-12.

<sup>1308</sup> Vid. means avabodhane i.e., to know.

<sup>1309</sup> Dh.<sub>12</sub> 4.2.10.1, p.302.

### 6.1.1.1. Śvetāmbara-Literature

The commentators such as Haribhadra, Abhayadeva, Śīlānka, Malayagiri are the few exegetes who have written about these samudghāta in their commentaries. Most illustrations are similar and not elaborated. Further, the randomness of the commentators which appear in the following passages is credited to less attempted description, abruptly attempted deliberation and lack of elaborations by Jaina commentators. Due to the lack of chronological depicts or developments, I discuss random authors from the availed content.

Haribhadra<sup>1310</sup> describes samudghāta as follows:

‘Due to the union with [vedanā], the intensive destruction [of karma] is samudghāta’

Haribhadrasūrī further philosophises by a rhetorical question, ‘with whom is the union? He elaborates, ‘in samudghāta the soul is in a state of experiencing pain (vedanā) etc., it is being in a state of knowing the experience of pain (vedanā) etc. and cognising nothing else’.

Additionally, the commentator Haribhadra then clarifies the purpose of the term ‘intensively’ used with ‘destruction’. He illustrates that ‘by which the pain-expansion (vedanīya-samudghāta) comes about; the karmic particles which are supposed to render its fruits in a later time are processed through an expedited fruition to be shed off; the karma bound to soul is shed off, hence ‘intensively’ is used to qualify ‘destruction’. In this context the process of udīraṇā (expedited fruition) is described by the commentator.

The commentator’s description solely explicates the theory of karma wherein the deletion of karma requires being in union with the specific experience, to undergo ‘intense’ expedited fruition of karma. The depiction of soul and karmic status is embedded in the dualistic ontology of Jaina philosophy. The emphasis on the ‘in union with’ referring to the ‘engrossed’ state is oriented to the experiential state of the soul. On the other hand, the description of karmic deletion is referring to the karma, the non-soul component. The duality of soul and matter is crucial to samudghāta.<sup>1311</sup>

Abhayadeva repeats Haribhadra but Śīlānka (9 CE)<sup>1312</sup> describes kaṣāya-samudghāta within the frame of soul’s cosmological status. He describes, ‘throwing away of the soul-units here and there’.

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<sup>1310</sup> Pra.-H<sub>2</sub> 36.331, p.1064: kena sahaikībhāva-gamanam? ucyate-yadā ātmāvedanādi-samudghāta-gatas tadāvedanādyanubhava-jñāna-pariṇato bhavati, nānya-jñāna-pariṇata iti. ‘ekībhāvena prābalyena ca ghātāḥ samudghātāḥ’.

<sup>1311</sup> The samudghāta as a process of expansion of soul is not possible in monism, as there must be soul-matter distinction. For these reasons though the notion of projection could be traced in non-Jaina sources, its theoretical frame doesn’t conceptualize samudghāta as found in Jaina philosophy.

<sup>1312</sup> Ā-Śī v.2.171, p.85: kaṣāyasamudghāto anantānubandhi-krodhādhyupahata-cetasa-ātmapradesānām itas cetas ca prakṣepa.

The phrase ‘here and there’ denotes a non-systematic cosmic expansion of soul-units which is unlike other samudghātas such as VS or KS. This depiction though appears in the 9<sup>th</sup>ce, it is very central for samudghāta, as it reflects the process with its most basic attribute. The VeS and Kas together represent the most rudimentary versions of samudghāta which can be observed in the context of the process.<sup>1313</sup>

Malayagiri contributes in his Prajñāpanā commentary a simplified description: ‘VeS occurs due to predominance of pain’<sup>1314</sup>. He elaborates in his commentary on Pañca-Saṅgraha of Candrarśi<sup>1315</sup>, ‘the soul perturbed (karālito)<sup>1316</sup> by pain, throws the self-soul-units bound by infinite karmic-aggregates, outside the body’. Malayagiri continues<sup>1317</sup>, ‘in that duration of antarmuhūrta, soul sheds voluminous pain-rendering-karma’.

Malayagiri is known for his sophisticated commentarial work, and as Mālavaṇiā says, ‘among the authors of Sanskrit commentaries on the Āgamas, Malayagiri holds the supreme position’.<sup>1318</sup> His elaborate lucid description renders all details and attempts of rationalisation. Vinaya-vijaya in Lokaparakāśa<sup>1319</sup> reiterates the above definitions as stated by Malayagiri. The concept of samudghāta is depicted in two varied contexts: the karmic destruction and referring to the movement of the soul-units by commentators such as Haribhadra and others and Śīlāṅka respectively. This seems the description of the samudghāta in the context of theory of karma was more prevalent.

Commentators such as Haribhadra<sup>1320</sup>, Abhayadeva<sup>1321</sup>, and Malayagiri<sup>1322</sup> unanimously state the VeS is ‘caused by aśāta-vedanīya-karma’. However, none have attempted to justify why sātā-vedanīya-karma cannot trigger VeS.

<sup>1313</sup> The research on the process of samudghāta is imperative but beyond the scope of this thesis.

<sup>1314</sup> Pra.-M<sub>g</sub> vol.2, p.370: ihavedanā-samudghāto vedanātiśayāt, vedanātiśayaśca loka-niṣkuṭeṣu jīvānām na bhavati, nirupadrava-sthānavartitvāt teṣāṃ, kintutrasa-nāḍyāḥ antaḥ.

<sup>1315</sup> Pañ.(C)-M vol.1, p.161: vedanā-karālitojīvaḥ svapradeśān antānanta-karma-skandha-veṣṭhitān śarīrād-bahir apivikṣipati. tasminś cānta-muhūrte prabhūtāsātavedanīya-karma-pudgala-pariśātaṃ karoti.

<sup>1316</sup> MW p.255, karālito: mfn. rendered formidable, afraid of, alarmed at, magnified, intensified.

<sup>1317</sup> Pañ.(C)-M vol.1, p.161: tasminś cānta-muhūrte prabhūtāsātavedanīya-karma-pudgala-pariśātaṃ karoti.

<sup>1318</sup> Mālavaṇiā, 1969, p.56.

<sup>1319</sup> LP vol.1. 3.217, p.26: karālito vedanābhir ātmāsvīyapradeśakān. vikṣipyānanta-karmāṇu-veṣṭitān dehato bahiḥ, ‘Intensified due to pain, the soul-units bound by infinite karmic particles having thrown outside the body is VeS’.

<sup>1320</sup> Pra.-H<sub>2</sub> p.2.

<sup>1321</sup> Bh.<sub>2</sub>-A 2.87.

<sup>1322</sup> Pañ.(C)-M vol.1, p.161.

### 6.1.1.2. Digambara-Literature

Akalaṅka<sup>1323</sup> defines the VeS: ‘the [Samudghāta] caused by pain incurred due to the distress by the disease such as fever inflicted by imbalance (prakopa) of vāyu, i.e., air problem, by an association of the materials such as poison is vedanā-samudghāta’. Akalaṅka undertakes a pragmatic approach by describing the empirical cause of it rather than mere metaphysical details. Vīraseva in Dhavalā<sup>1324</sup> states, the soul-units projects out maximum three times the size of the body due to pain such as in eyes, headache and more’. Brahmadeva in Dravyasamgraha-Ṭīkā<sup>1325</sup> also states, ‘due to intense pain’. The commentator of Kārtikeyānuprekṣā<sup>1326</sup> renders an example from common Indian Epic, ‘VeS can be visible like as found in the movement of limbs of Rāma and others caused by misery due to Sītā and others’. The two depictions as found in the Śvetāmbara sources, the Digambara scholars also reveal two oriented descriptions.

### 6.1.2. The Term Kaṣāya in Jaina Scriptures

The term kaṣāya<sup>1327</sup> denotes anger, ego, deceit, and greed. Jains have a ‘widespread tendency to define religion on the sole basis of terms, chain of term, chain of related words...’.<sup>1328</sup> The chain of related term depicts the types of emotions. These types have a shorter version: attachment (rāga) and aversion (dveṣa). Although the emotions demonstrated in the Jaina theory of karma are not described in account of empirical psychology. The Jaina philosophy deals with these psychological components, i.e., pain and emotions within the framework of karma. The term kaṣāya described in Viś.<sup>1329</sup> is as follows:

‘That which accrues karma or birth is kaṣāya, that which leads to rebirth, that which serves as a causal factor for rebirth is kaṣāya’. These depictions are ontological illustrations without any empirical notion of emotion. Inevitably the empirical science of emotion and pain is garbed within metaphysics and karma theory. Although in the context of Jaina biology, these are described to be aspects of any and all life-forms. The four kaṣāyas are anger, ego, deceit, and greed. These four types<sup>1330</sup> of emotions, i.e., the kaṣāya chain is itself ‘old and [of]

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<sup>1323</sup> TR 1.20. p.77: tatra vātikādiroga-viṣayādi-dravya-sambandha-santāpāpādita-vedanā-kṛto vedanā-samudghātaḥ.

<sup>1324</sup> Dh.4 1.3.2, p.26: tattha vedana-samugghādo nāma akkhi-siro-vedaṇādi hi jīvāṇam ukkassena sarīra-tiṅgaṇa-vipphūjaṇaṃ; Dh.11 4.5.9, p.87; Dh.7 2.6.1, p.299.

<sup>1325</sup> DS-Br. 10.

<sup>1326</sup> KA-Śu. 176: sītādi-piḍitānāṃ rāmacandrādīnāṃ ceṣṭābhir iva vedanā-samudghātaḥ drśyate.

<sup>1327</sup> PSM p.234: There are other meanings of kaṣāya such as color, special taste etc.

<sup>1328</sup> Bruhn, 2012, p.15.

<sup>1329</sup> Viś. vol.2, 3525: kammaṃ kasam bhavo vā kasamāyo siṃ jato kasāyā to, kasamāyayanti va jato gamayanti kāsam kasāya tti.

<sup>1330</sup> Daś.3 v.8.37-38.

universal importance'<sup>1331</sup>. Hence, the Jaina philosophy of psychology<sup>1332</sup> illustrates pain and emotion contextualized within the framed of karma theory and ontological state.

Description of kaṣāya-samudghāta is not independently attempted by commentators such as Haribhadra and others, as one generic description is endeavoured. Special attempt of describing each samudghāta is undertaken by few authors such as: Akalaṅka, Vīrasena, Vinaya-Vijaya, since they are few, I examine them without distinguishing their sectarian status:

According to Akalaṅka<sup>1333</sup>: 'KaS is caused by the intense anger and other [emotions] aroused due to an external encounter or internal<sup>1334</sup> (pratyaya)<sup>1335</sup> cause (dvitaya)<sup>1336</sup>'. He does not draw upon the types of KaS based on the external and internal cause.

'KaS is caused by the intense anger and other [emotions] aroused due to an external encounter or internal (pratyaya)<sup>1337</sup> cause (dvitaya)<sup>1338</sup>'. He does not draw upon the types of KaS based on the external and internal cause.

The Dhavalā<sup>1339</sup> explains the cause, 'due to [emotions] such as anger or fear and others. In a different location in the same text he says, 'due to intense emotions'<sup>1340</sup>.

In the Lokaparakāśa<sup>1341</sup> Vinaya-Vijaya adds additional description is paraphrased as, 'Agitated by emotions... having been thrown, those [soul-units] return to previous state.... After having shed immense karma, they also receive many [karma] credited to the task undertaken. This is applicable in all cases. If this was not the case, then the liberation would come about'. Vinaya-vijaya in the description brings to our attention that, the soul-units return and further the karma is not only shed but its reciprocal process of karmic bondage also occurs. If karma was merely discarded, then liberation would ensue. This specific notification of

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<sup>1331</sup> Bruhn, 2012, p.15.

<sup>1332</sup> I use the term psychology not in its empirical sense but in the context of ontology of psychological expositions.

<sup>1333</sup> TR 1.20, p.77: dvitaya-pratyaya-prakarṣotpādita krodādikṛtaḥ kaṣāya-samudghātaḥ.

<sup>1334</sup> There are two possible translations of 'dvitaya-pratyaya'. The term dvitaya-pratyaya is interpreted by Varni (JSK vol.2, p.40) as 'ābhyantara', i.e. internal factors'. Pratyaya could mean experience, which then renders the meaning 'external factors and experiences, JSK is more apt for it suits the theory that emotions can be karmically aroused or triggered by external cause.

<sup>1335</sup> Anubhava.

<sup>1336</sup> TR 1.20, fn.2, p.77: The term dvitaya is glossed as hetu in the footnote. Though the footnote is the contribution of the editor or the manuscript from which the text was received is not known to me.

<sup>1337</sup> Anubhava.

<sup>1338</sup> TR 1.20, fn.2, p.77: The term dvitaya is glossed as hetu in the footnote. Though the footnote is the contribution of the editor or the manuscript from which the text was received is not known to me.

<sup>1339</sup> Dh.4 1.3.2, p.26.

<sup>1340</sup> Dh.7 2.6.1, p.299.

<sup>1341</sup> LP 3.222: samākulaḥ kaṣāyena, jīvaḥ svīyapradeśakaiḥ, mukhādirandhrāṇy āpūrya, tān vikṣipyā ca pūrvavat.... Śātayaṃ ścāparān bhūrīn, samādatte svahetubhiḥ. Jñeyam sarvatra naivaṃ ced asmān muktiḥ prasajyate.

karmic bondage remains implied and clearly stated in the canon in the context of kriyā-theory etc. Its explicit mention is attempted by Vinaya-vijaya in the context of definition.

### 6.1.3. Analysis

The term ‘samudghāta’ is described by classical commentators of the Āgama and others using VeS as an example, for VeS is first in the list of seven types. The attempt to describe the generic meaning prevails in the Jaina commentaries, but the description of each samudghāta separately is rare.

Commentators such as Haribhadra define samudghāta as ‘in union’ with either pain or emotion rendering an engrossed state. This engrossed state destroys the karma intensively. Intensive destruction occurs even in meditative engrossment. Thus, the engrossment is crucial. Nevertheless, the union is associated with negativity and hence prone to bondage.

The description of Śīlāṅka stating the soul-units thrown here and there, rather than notifying its expansion outside the body is the most basic theory of samudghāta. Though Śīlāṅka does not specify of any specific samudghāta, but it is most apt in the context of VeS and KaS. This also conveys these samudghāta involves mere expansion with randomness rather than a systematic attempt.

The casual factors of VeS and KaS are elaborated in Digambara-literature. There are two types of causal factors<sup>1342</sup> (kāraṇa) in Jaina philosophy. The external cause (bāhyakāraṇa) and inner cause (ābhyantara-kāraṇa), of which, one is imminent cause and other is secondary cause. Akalaṅka in his illustrations refers to diverse types of causal factors while Vīrasena is interested only in the inner cause. The factors such as fever, pain in organs is the cause of VeS and factors related to emotions etc., is the cause of KaS. Vīrasena explains anger etc, but ultimately the cause of anger is karma.

Jaina philosophy has described the karma as the imminent causal factor for samudghāta. The external cause is also important especially in the case of the VeS and KaS as we find it in Akalaṅka’s description and in Malayagiri’s analysis as well.

Those texts and commentators convey that the VeS and KaS are triggered by external cause. However, the implications of difference in external or internal cause on the process of

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<sup>1342</sup> JSK vol.4, 538; TR 2.8.1.118: These sources notify the internal and external cause. The internal cause is again of two types: ātma-bhūta and anātmabhūta (relying on self and relying not on the self). The material aggregates (dravya-yoga) which create vibration at the soul is inner cause not relying on the self. But the status of the soul is inner cause relying on the self.

samudghāta are not stated. Based on the inner cause there are four types of kaṣāya-samudghāta stated such as krodha-samudghāta (expansion due to anger) and so forth.

It is not an innovation of Jaina philosophy to trace external and internal causal factors. In alliance with the Jaina karma theory, the influence of inner and external factors, i.e. substance (dravya), place (kṣetra), time (kāla), inner status (bhāva) regulating the karmic fruition is also affirmed, wherein same is applicable for the udīraṇā process during samudghāta.

In the context of theory of karma, the commentators describing the samudghāta emphasised only the destruction of the karma, but not taken into account the bondage which follows from this. Only Vinaya-Vijaya bring this to our attention.

Schubring specifying the difference between karmic fruition and expedited fruition states, 'udaya signifies the so to speak natural beginning of the operative act, the udīraṇā or the 'initiative' means the premature materialization

Schubring's analysis re-states, 'resting karman is attracted by activity thus awakening it to become effective (karaṇeṇ' ākaḍḍhiya udae dijjai, Śivaśarman, Kammaṇṇapayadi, Vy 24. a). It is only the commentaries that speak of the udīraṇā going back to activity, the yoga, though they neglect the fact that thus, at the same time, a new karman is being produced'<sup>1343</sup>. Schubring points out that the commentators did not notify that the concept of karmic bondage occurs in the process.

Schubring made a crucial observation; there are some aspects which need to be unveiled, specially the fact that Vinaya-Vijaya did state the concept of karmic bondage in the process. Firstly, Schubring might have missed out taking into account the Vinaya-Vijaya's work, for Vinaya-Vijaya is not a commentator but an author of the non-canonical text. He was not in the list of Schubring's sources, the other possibility is Vinaya-Vijaya's contribution is later in timeline and hence might not have been of significance for Schubring. On a different note, though Schubring observes that the Jaina scholars did not specify about the karmic bondage, this self-evident theory is neither unknown nor prone to later development. The theory that karmic bondage is accrued by chadmastha-samudghāta (cha-samudghāta)<sup>1344</sup>, persisted earlier but within the frame of other theories.

By the application of Bruhn's sectional studies, cross-referencing with kriyā theory, we already know the karmic bondage concept persisted early enough. During six of seven samudghāta, three to five types of kriya persist, which in turn is an affirmation of karmic

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<sup>1343</sup> Schubring, 1962, §86, p.178.

<sup>1344</sup> The kevali-samudghāta is not prone to the question of karmic bondage.

bondage.<sup>1345</sup> Although the fact that karma is accrued during cha-samudghāta is affirmed by cross-referencing with kriyā theory, it is Vinaya Vijaya who explicitly makes a point.

Why did early Jaina authors choose to discuss about karmic destruction describing the samudghāta when the bondage was also very evident? My observation is that karmic destruction is the unique aspect of the projection, while receiving the karma is not the unique feature. The karmic destruction is part of the process of samudghāta and is uniformly found in both chadmastha- and kevali-samudghāta which is not the case of bondage. In other words, it serves as a causal factor directly or indirectly<sup>1346</sup> associated with all the projections, but karmic bondage is not a part of the process but a consequential happening. The Kevalī are not prone to special bondage due to samudghāta. Though further elaboration about the samudghāta in the context of karma theory is needed, the basic theory is retold.

## 6.2. Types of Vedanā

I discuss the types of vedanā and kaṣāya to assist apprehend the types of the VeS and KaS samudghāta itemized. This reflection conjectures the plausible types of projections. Moreover, an attempt is made to exhume the unexplained aspects.

The Prajñāpanā<sup>1347</sup> presents seven doors (dvāra) for analysing pain which in turn provide seven different types of the taxonomies of the vedanā. The first five types are self-explanatory and the last two will be dealt below.

- a. śīta-vedanā-dvāra: vedanā, i.e. feeling due to hot (uṣṇa), cold (śīta) and mix (ubhaya) conditions.
- b. dravya-vedanā-dvāra: the vedanā incurred due to material (dravya), place (kṣetra), time (kāla), and emotions (bhāva).
- c. śarīra-vedanā-dvāra: physical pain (śarīra-vedanā), mental pain (mana-vedanā)<sup>1348</sup> and mixed pain (ubhaya-vedanā)
- d. sātā-vedanā-dvāra: pleasure (sātā), pain (aśāta), and mixed experience (ubhaya)
- e. dukkha-vedanā-dvāra: the literal translation could mean misery (dukkha), joy (sukha), and mixed experience (ubhaya). But the commentators read it differently.

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<sup>1345</sup> There are five types of kriyā: kāikī, adhikaranikī, prodosikī, pāritāpinikī and prānātipāta kriyā. If any action involves three or more kriyā, violence is implied in it.

<sup>1346</sup> I use the phrase directly and indirectly to state that the karmic pressure can trigger samudghāta as in VeS triad or action can activate the karmic fruition as in VS triad.

<sup>1347</sup> Pra.3 §36 Sangrahaṇi-gāthā 1-2: sītā ya davva sārīra sātā taha vedanā bhavati dukkha, abbhuvagamovakkamiyā nidā ya aṇidā ya ṇāyavvā, 226: sātā asāyaṃ savve suhaṃ ca dukkhaṃ adukkhamasuhaṃ ca, māṇasarahiyāṃ vigalindiyā u sesā duvihameva.

<sup>1348</sup> Schubring (1962, p.178) mentions, 'bodily and spiritual'. On what basis did he translate the mental vedanā as spiritual remains unclear.

f. abhyupagamikā and aupakramikī-vedanā-dvāra<sup>1349</sup>

g. nidāna-anidāna-vedanā-dvāra<sup>1350</sup>

Vedanā as described in the Prajñāpanā<sup>1351</sup> is grounded in nikṣepa theory describing the causal factors substance (dravya), place (kṣetra), time (kāla) and mode (bhāva). The dravya-vedanā is due to association with any material which causes pain. Kṣetra-vedanā is the place induced feeling such as birthplace. Kāla-vedanā, i.e., time factor regulate pain is associated with seasonal changes inducing pain. Bhāva-vedanā is caused by karmic fruition.

The Prajñāpanā<sup>1352</sup> renders two distinct types distinguishing the sātā and aśāta vedanā from the sukha and dukkha vedanā. Malayagiri<sup>1353</sup> in his commentary expresses the difference, ‘the sequential karmic fruition rendering the feelings of pain and pleasure is called sātā and aśāta, but that fruition induced by others is sukha and dukkha’. The difference is merely related to vedanā caused by fruition of the vedanīya-karma while the latter occurs when the experience is caused by others. In either case karmic role cannot be denied. The distinction to dichotomise the misery from pain demands research.

The two abhyupagamikā and aupakramikī-vedanā-dvāra is explained in varied Jaina scriptures such as the Sthānāṅga<sup>1354</sup> interpreted as<sup>1355</sup>, ‘induced by one’s own will such as by penance and the other is caused by means<sup>1356</sup> such as disease’. Abhayadeva describes abhyupagamiki<sup>1357</sup> as ‘approved’, self-accepted and the vedanā due to disease etc. is aupakramikī.

Ascetic practices in Jainism are known for their self-induced pain as a practice of penance in the pursuit of discarding karma. Though the VeS also involves pain, udīraṇā, and the discarding specific karma, it is not correlated with ascetic practice nor designated as penance. The association of the pain with nirjarā for soteriological pursuit which served as a common

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<sup>1349</sup> Description in the following passages.

<sup>1350</sup> Description in the following passage.

<sup>1351</sup> Pra.3 §35.4-5.

<sup>1352</sup> Madhukara Muni, Pra.2, vol.3, chpt. 35, p.223.

<sup>1353</sup> Pra.-M<sub>2</sub> vol.2, v.35.596, p.267: atha sātāsātayoḥ sukha-duḥkhayoś ca parasparam kaḥ prativiśeṣaḥ? ucyate, ye krameṇodaya-prāpta-vedanīya-karma-pudgalānubhavaḥ sātāsāte te sātāsāte ucyate, ye punaḥ parodīyamāṇa-vedanā-rūpe-sātāsātete sukha-duḥkhe iti etām eva caturviśatidaṇḍaka-krameṇa cintayati.

<sup>1354</sup> Sthā. 2.395-97: (395) jīvāṇaṃ dohiṃ ṭhāṇehiṃ pāvāṃ kammaṃ udīrenti, taṃ jahā- abbhovagamīyāe ceva veyāṇāe, uvakkamiyāe ceva veyāṇāe/ (396) jīvāṇaṃ dohiṃ ṭhāṇehiṃ pāvāṃ kammaṃ vedenti, taṃ jahā – abbhovagamīyāe ceva veyāṇāe, uvakkamiyāe ceva veyāṇāe/ (397) jīvāṇaṃ dohiṃ ṭhāṇehiṃ pāvāṃ kammaṃ nijjarenti, taṃjahā – abbhovagamīyāecevaveyāṇāe, uvakkamiyāecevaveyāṇāe.

<sup>1355</sup> Madhukara, Muni, Pra.2, vol.3, p.224.

<sup>1356</sup> MW, p.196.

<sup>1357</sup> Sthā.-A vol, p.152: abhyupagamena aṅgikaraṇena nirvṛttā tatra vā bhavā ābhyupagamikītayā śīrolocatapaścaraṇādīkayā vedanayā-pīḍayā. upakrameṇa karmodīraṇa-kāraṇena nirvṛttā tatra vā bhavā aupakramikī tayā jvarātīsārādijanyayā.

theme in the Jaina ascetics is absent in the context of VeS. In case of VeS, authors don't depict the purpose of mokṣa. The rationale could be for the karmic bondage one accrues during VeS. The other important fact is that the abhyupagamiki and aupakramikī-vedanā are the types of vedanā, i.e., pain due to penance and disease etc. These types also distinguish the penance from the non-penance type. The possibility of VeS in either case could be possible, but authors don't portray this subject in this context.

Finally, the taxonomy of nidā-vedanā and anidā-vedanā mean that which is experienced with concentration and that without it respectively. Malayagiri<sup>1358</sup> interprets it in the context of beings with mind (sañjñī-bhūta) and without mind (asañjñī-bhūta-vedanā), further he also describes it in the context of samyag-dṛṣṭi and mithyā-dṛṣṭi. The emphasis is on stating the ability of remembering the past which is feasible by rational mind (sañjñī) and an ability of right apprehension which comes about with right perspective, where these are categorised as nidā-vedanā and the other as anidā-vedanā. Thus Schubring<sup>1359</sup> rightly states, 'Though in their varying derivation of these words, the commentators betray their uncertainty, it can be said that the first group means 'conscious' sensations pertaining only to beings owning reason, whereas it may be assumed that 'unconscious' sensations are merely reflexions.

Schubring<sup>1360</sup> elaborates further and reminds the reader about the possibility of samudghāta as a means of vedanā followed by nirjarā. Moreover, another important observation by him is that the karmic process could also be 'akāma-nirjarā' (karmic discharge without the intention of liberation). In other words, the vedanā can be of both types due to penance and without any soteriological purpose. Interestingly, Schubring mentions the akāma-nirjarā in the footnote while describing the association of samudghāta and vedanā. This implies absence of soteriological intent in VeS. Further, though there is absence of textual references asserting VeS during penance, why couldn't it be the case?

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<sup>1358</sup> Pra.-M<sub>2</sub> vol.2, p.268-69.

<sup>1359</sup> Schubring, 1962, pp.178-79.

<sup>1360</sup> According to Schubring (1962, pp.178-79), 'In addition we may begin with pointing out the discrimination made between the sensations signified by the words nidāya and anidāya. Though in their varying derivation of these words the commentators betray their uncertainty, it can be said that the first group means 'conscious' sensations pertaining only to beings owning reason, whereas it may be assumed that 'unconscious' sensations are merely reflections. Furthermore, we may mention that sensation that a monk imposes upon himself and that coming from without (ajjhovagamiya-wrongly: abbhov-and avakkamiyā) (Viy 65 a; Than 88 b; Pannav. 556 b). Palpability is interconnected both with action and extinction. Towards dissenters Viy. 224 b makes it quite plain that palpability does not always correspond with the produced Karman (kaḍa kamma) (pāṇā etc. aṇevaṃ bhūyaṃ veyanaṃ veenti).

### 6.2.1. Analysis

The theoretical association between types of pain and VeS seem to be feasible. For in the current context of samudghāta, the brief research conveys, varied types of vedanā are described in the Prajñāpanā, the taxonomy of the VeS is absent. To the query can these types of vedanā be replicated for VeS, there is no textual sources nor contradiction found. If the VeS is examined within the frame of the taxonomy of nidā or anidā, the VeS is approved in beings with and without mind, beings with right and without right perspective. Thus, one can deduce that the nidā or anidā pain both can lead to VeS, yet these are hypothetical claims for the scriptures don't portray about it.

Further, the pain induced by penance and diseases in abhyupagamiki and aupakramikī-vedanā could be compared by Akalaṅka. Akalaṅka states that VeS could be disease induced, hence can be related with aupakramikī-vedanā. Why the abhyupagamiki related to penance, cannot induce VeS?

In the list of types of pain, the dravya are the external factors of pain, we are told that the external factors can induce them. The Digambara-text Ṣaṭ.<sup>1361</sup> states three types of vedanā: bajjhamāniyā (being bound), udiṅṅā (going through expedited fruition), uvasantā (pacified) which is distinguished based on the karmic status. These types are not contextually like the Śvetāmbara sources. More research needs to be done to explore if both traditions have any other significant concepts about vedanā illustrated.

## 7. Māraṅāntika-Samudghāta

### 7.1. Theory of Route of Antarāla-gati in Śvetāmbara-Literature

There is a debate regarding the maximum duration a soul needs to reach the birth destination. The diagram<sup>1362</sup> conceptualises the travel of soul<sup>1363</sup> in the Jaina cosmos. The varied views are briefed.

Case one: In the Bhagavatī,<sup>1364</sup> four types of AG during transmigration have been described: 'motion lasting for one time-unit, motion lasting for two time-units, motion lasting

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<sup>1361</sup> Ṣaṭ.<sub>12</sub> v.4.2.10.54, p.361.

<sup>1362</sup> This pictorial presentation is of the AG with three turns or four-time units.

<sup>1363</sup> TS-U 2.26 in Tatia, 1994, p.47: Umāsvāti distinguishes two varieties of transit: transit from one place to another and transit which is transformation in one place. The second variety takes place when the soul is reborn in the same body after death. The current discussion doesn't consider the birth in the same place. There is yet another occasion when birth occurs in the same old body. The souls of nigodas, however, can be born again and again into the same common nigoda body. Therefore, for these souls, death and rebirth need not entail travel to a different locus for the formation of a new principal-body.

<sup>1364</sup> Bh. 34.2.3.1; 14/3.

for three time-units, motion lasting for four time-units'. According to Sthānāṅga<sup>1365</sup>, besides one-sensed-beings (ekindrīya), all other life-forms will take maximum three-time units which involves two turns in the cosmos. This implies that, one-sensed-beings (ekindrīya) are the only beings which need maximum duration of time, i.e., four units of time.

Case two: Tattvārtha<sup>1366</sup> emphatically mentions in the sūtra, 'less than four for the worldly beings'. 'In AG, the worldly soul may make up to three turns'. The author could have mentioned, 'three units. The emphasis could either indicate that the author was aware of the dispute, or it is merely composition style of the sūtra.

Towards reading this sūtra, varied scholars have attempted different observation. I mention Tatia, Schubring and Siddhāntaśāstri.

Schubring claims, 'Umāsvāti in T.2, 31 [Tattvārtha]<sup>1367</sup> does not know of any catuḥsamayik, whereas Devanandin does'<sup>1368</sup>. Siddhāntaśāstri<sup>1369</sup> in his editorial footnote states that the Digambara-tradition proposes only three moment AG. Tatia does not dwell into details of the subject.

The difference in reading is credited to the difference of reading between words. Schubring's reads<sup>1370</sup> the phrase 'prāk caturbyaḥ' denoting time rather than number of turns. To further analyze, firstly, the sūtra mentions 'vighrahavati' which indicates the sūtra must be read in the spatial context rather than a temporal theory. In other words, it is related to the turns the soul takes rather than temporal description. Secondly, Umāsvāti in the commentary approves of the journey with three turns which concludes the journey must take four moments. He also states,<sup>1371</sup> 'the AG is of four types' which again affirms four moment journeys.

Siddhāntaśāstrī states that the Digambara view proposing three samaya is because Pūjyapāda<sup>1372</sup> explicitly states the sūtra is describing the temporal status. Hence 'three moment' is the maximum duration. Yet Pūjyapāda also affirms the journey with three turns which could be confusing depiction. Since three turns need four samaya, the problem is evident. One thing is common, all source mentions three vighraha or turns of the journey. Be it

<sup>1365</sup> Sthā. 3.526.

<sup>1366</sup> Tatia, trans. TS<sub>2</sub> 2.29; SS 2.28: vighrahavati ca saṃsāriṇaḥ prāk caturbyaḥ.

<sup>1367</sup> TS<sub>2</sub> 2.31: ekaṃ dvau va'nāhāraḥ.

<sup>1368</sup> Schubring, 1962, fn.1, p.193.

<sup>1369</sup> Siddhāntaśāstrī, TS<sub>2</sub>, fn.1, p.102.

<sup>1370</sup> The other issue is, in the commentary Umāsvāti uses the term parā which needs to be read prudently, as one cannot overlook the whole passage and other details.

<sup>1371</sup> TS-U 2.29, vol.1, p.182: ity etās catusa-samaya-parās caturvidhā gatayo bhavanti.

<sup>1372</sup> TS<sub>Dig.</sub> 2.28; SS §316.

Umāsvāti or Pūjyapāda, they attest the three turns. Then on what ground does the three moment as maximum duration claimed is ambiguous.

Case three: Indeed, ‘in case it should happen that the place of destination equally lies in an intermediate direction, the soul would need another fifth sam[aya]. (Viy. 287 b)<sup>1373</sup>, Abhayadeva<sup>1374</sup> and Malayagiri<sup>1375</sup> approves of five moment AG. In the Tattvārtha within SS, the sūtra depicts three moments of anāhāraka. If this is seriously read, this can only be possible either during KS or five moment vigraha-gati. PS<sup>1376</sup> commentary states, three moment anāhāraka is possible in five moment AG.

Schubring examining the need of such a model states ‘with all one-sensed-beings known to be spread worldwide in unrestricted numbers, the starting point lies without the [trasa] nāli then it follows that the soul can equally enter it from a main direction only, and not until doing so by an intermediate direction will the soul be able to gain it’.<sup>1377</sup>

Why cannot one enter trasa-nāḍi by traveling in the intermediate direction? Further, suppose the travel is in sama-śreṇi from outside of trasa-nāḍi to the other side of trasa-nāḍi, will it still requisite a stop within trasa-nāḍi? This does not seem to be the case. It is pertinent that the cosmic law ‘aṇu śreṇiḥ gatiḥ’, i.e., travel only in meridian, is a key theory. Addendum sub-theories are, the laws of the entry and exit within certain cosmic realms such as travel from intermediate area of cosmos to main directional location and further the entry into the trasa-nāḍi. This depiction of the discrepancies similar to AG with multiple turns, is not found in case of MS, the reason being unknown. Having known the AG, the analysis of MS becomes comprehensible.

## 7.2. Māraṇāntika-Samudghāta and Antarāla-gati are Identical or Distinct

The probability of death occurring during MS can be inferred from a number of sources. Yet, strangely, some sources use the terms MS and AG synonymously. Umāsvāti does not mentions MS at all in the context of his description of AG . Moreover, even if we assume the distinction to be a later development, the question arises as to why the commentarial clusters of TS (A) and (B) do not refer to this concept while examining AG. I present a few sources which indicate conceptual overlap, while maintaining the distinction.

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<sup>1373</sup> Schubring, 1962, p.192-93.

<sup>1374</sup> Bh.4-A p.454.

<sup>1375</sup> Pra.-M<sub>1</sub> p.1116: iha pañca-sāmayiko’pi vigrahaḥ sambhavati, paraṃ sa kādācitka eva iti na vivakṣitaḥ.

<sup>1376</sup> PS-Si, vol.2, p.388.

<sup>1377</sup> Schubring, 1962, §95, p.193.

### 7.2.1. Māraṇāntika-Samudghāta is Antarāla-gati

#### 7.2.1.1. Sarva-Māraṇāntika-Samudghāta is Antarāla-gati

Sarva-m.-s. means ‘death-expansion with all soul-units projected out’. In such as a situation, when the soul has completely discarded the body, MS is identical with AG, as demonstrated earlier.

#### 7.2.1.2. Fruition of Parabhava-Āyu-Karma

Malayagiri<sup>1378</sup> writes that during MS some experience next-life-age-rendering-karma, while others do not. This statement is in agreement with Bhagavatī’s depiction of sarva-m.-s. But it does not fully coincide with Vīrasena’s<sup>1379</sup> view. Vīrasena consider the existence of parabhava-āyu causes MS, but not its fruition as discussed earlier. Hence Śvetāmbara sources explicitly identify AG with MS.

#### 7.2.1.3. Synonymous Usage

The following instances demonstrate that the terms MS and AG are frequently used interchangeably or synonymously, in isolated cases in both traditions.

The Bhagavatī<sup>1380</sup> uses the phrase, ‘vīsasāe kālaṃ karei’ means ‘kāla naturally happens’. The term kāla is interpreted variedly. It is interpreted by Abhayadeva<sup>1381</sup> as ‘MS’. AM<sup>1382</sup> inquires Abhayadeva’s translation of the term ‘vīsasāe kālaṃ karei’ as MS.

The passage of Bh.<sup>1383</sup> is paraphrased as; An ascetic undertakes fasting, followed by which, because of an attachment, one eats with attachment. Following this it is said, one naturally goes (kālaṃ) and after that one receives nourishment with detachment etc.

This passage can be read in two ways: If the term ‘kāla’ is interpreted as ‘death’, then the second form of receiving nourishment needs to be understood as the soul attracting matter in its new incarnation. This theoretically cannot be the case, as the soul cannot receive nourishment with detachment (agriddha) after death. Since the example is related to an ascetic, two difficulties emerge. An ascetic after death loses the mendicant status and is said to be

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<sup>1378</sup> Pra.-M<sub>2</sub> vol.1, p.272.

<sup>1379</sup> Dh.<sub>4</sub> 1.3.2, p.30.

<sup>1380</sup> Bh. 14.7.83: bhattachakkhāyaenam aṇagāre mucchie giddhe gaḍhie ajjhovavanne āhāre bhavai, ahe ṇaṃ vīsasāe kālaṃ karei, tao pacchā amucchie agiddhe agāḍhie aṇajjhovavanne āhāre bhavai.

<sup>1381</sup> Bh.<sub>4</sub>-A .14.7.82-83, p.461: ‘ahe ṇaṃ’ ti ‘atha’ āhārānantaram ‘visrasayā svabhāvata eva kālaṃ’ ti kālo-maraṇaṃ kāla iva kālo māraṇāntikā-samudghātas taṃ ‘karoti’ yāto ‘tao paccha’ tti tato - māraṇāntika-samudghātāt paścāt tasmān nivṛtta ity arthaḥ.

<sup>1382</sup> AM, Bh.<sub>4</sub> pp.213-214.

<sup>1383</sup> Bh. 14.7.83.

reborn as a deva. Moreover, the attraction of matter is understood to be an automated process during the process of birth, hence, to tag it as ‘detached eating’ is not logical.

The second interpretation of ‘kāla’ proposed by Abhayadeva is MS. It seems logically plausible that the process is MS, which is followed by the attraction of matter ‘with detachment’ for the soul is still one of an ascetic.

Because of the intractable semantics of the isolated passages pertaining to the relationship between the concepts of death and MS in the often-laconic Jaina canon, the doors are open for different possible interpretations. In attempts to resolve the issue, many Jaina commentators have discussed MS and AG parallelly which demonstrate that they are so intertwined that the terms can be used synonymously.

Yet another example of ambiguous usage of terms is the statement in the Prajñāpana<sup>1384</sup> that the ‘soul, in VS etc., expands according to vigraha-gati’ which is elucidated by Malayagiri<sup>1385</sup>. He states vigraha-gati denotes MS. Does the usage of the term ‘vigraha-gati’ imply that the terms AG and MS were not considered distinct?

Even Jinabhadraṅgi in his Viśeṣaṅavati (23-26)<sup>1386</sup> . discussing AG mentions MS. The juxtaposition of AG and MS in his discussion shows that they cannot be separated.

Yet another source demonstrating the intimacy of MS and AG is Malayagiri’s Prajñāpanā-Ṭīkā<sup>1387</sup>, where the area in which after MS subtle-earth-bodied-beings are about to be reborn as gross-fire-bodied-being is said to be theoretically the whole cosmos. He argues in this context that those who entered into samudghāta are in transit.

In the Digambara literature, Śubhacandra<sup>1388</sup> explicitly correlates the two, suggesting ‘that [MS] happens in the transit-journey (vigraha-gati) of worldly beings’<sup>1389</sup>. These sources not only indicate to the relationship between the two concepts but also to merging lines between them.

In sum, it is the Śvetāmbara canonical and commentarial literature contributes to this tendency toward conceptual identification of MS and AG. The Bhagavatī and the Prajñāpanā with their commentators Abhayadeva and Malayagiri in particular have blurred if not yet fully dissolved the distinction between MS and AG. Rarely Digambara sources concur with the

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<sup>1384</sup> Pra.2 vol.3, v.36.2153.

<sup>1385</sup> Pra.-M<sub>1</sub>, vol.2, p.1120: vigraheṅotpatti-desam abhigacchati tadā.

<sup>1386</sup> Sthā.-A. vol.1, p.299.

<sup>1387</sup> Pra.-M<sub>2</sub> vol.1, p.138: samudghātagatā evāpāntarāla-gatau vartamānā iti, samudghātagatās ca sakala-lokam āpūrayanti

<sup>1388</sup> KĀ-Ś v.176, p.116: maraṅānta-samaye mūla-śarīram atyaktvā yatra kutracit baddhyam āyus tatpradeśam sphuṭitum ātmapradeśānām bahirgamanam iti mārṅāntika-samudghātaḥ.

<sup>1389</sup> KĀ-Ś v.176, p.116: Sa ca saṅsāri-jīvanām vighraha-gatau syāt.

same. The cases of near synonymous use of the terms MS and AG prove that the concept of MS, though it does not receive elaboration, is implicated in the transit-journey theory.

### 7.2.2. Māraṇāntika-Samudghāta and the Transit-Journey are Distinct

Cross-referencing with the distinct mention of AG and MS in the context of spatial accommodation can be traced in both<sup>1390</sup> Śvetāmbara<sup>1391</sup> and Digambara<sup>1392</sup> sources within the context the theory of spatial accommodation, which differentiates three types of location: svasthāna, upapādashāna and samudghāta, respectively designating the space occupied by the soul in the body, the space occupied by the soul during AG, and the space occupied by the soul during MS. Details of the distinction between AG and MS have already been shown in the earlier part of the chapter. Distinction in karmic status and cosmological status are evident. The above discussion demonstrated both the absence and presence of the distinction between MS and AG in the literature.

## 8. Appendices Related to Taijasa-Samudghāta

### 8.1. The term “Taijasa”

The term taijasa<sup>1393</sup> as it appears in Indic-traditions is briefed by Flügel. The term tejas within Jaina sources according to Pāiasaddamaḥaṇṇavo<sup>1394</sup> means (1) brightness, splendour, shining, effulgence (2) to blaze, extreme heat (3) heat (4) greatness, radiant, energy (5) greatness, heroism. The root √tij in the word taijasa is implied in two meanings: to sharpen and to be forgiven. Magnone’s (1992, p.138) research considers that ‘the use of taijasa receives an extension to be apprehended as fire’. He states that, ‘the literal reference of tejas to sharp or pointed objects, like blades or horns is metaphorically extended to fire and heat, apparently through the vehicle of the pointed and sword-like flames’. Taijasa-śarīra is translated into English as ‘igneous-body’ by Jacobi (1946, fn.28, p.2), ‘fiery-body’ by Schubring (1962,

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<sup>1390</sup> Malayagiri elucidating the Prajñāpanā describes the locations using the terms’ infinite part, innumerable part and numerable part, while the KaP describes by specifying the part such as 2/3 or 1/3 of cosmos etc.

<sup>1391</sup> The second and third chapter of the Prajñāpanā elucidates this in detail.

<sup>1392</sup> The Digambara text Kaṣāya Pāhuḍa has profusely dealt with this especially in the context of the question concerning space occupied by varied types of karma during varied states of the karmic process.

<sup>1393</sup> Flügel, 2012, fn.119, p.144: ‘On the concept of tejas in textual Jainism, see Schubring (1935/2000, §181, p.4.316–319). See also YS, 1.9, and the commentary of Qvarnström. On the development of the term tejas (from the root tij, sharpen) from the Vedas to the Purāṇās, see Magnone (1993, 2009a, 2009b). For textual Buddhism, see Tambiah (1984, p.203f.), citing Griswold. On tejas as ‘raw power’ whose ‘manifold potential is open’ in Sinhalese Buddhist sorcery rituals, see Kapferer (1997, p.261)’.

<sup>1394</sup> According to Samaṇī Kusuma Prajñā (Ṛ v 2.1, p.29) the term kiccā in Ṛ must mean taijasa-samudghāta.

p.137), Tatia (1994)<sup>1395</sup> and Wiley (2000a, p.157), ‘heat-body’ by Jaini<sup>1396</sup> and ‘bio-electric-body’ by Mahendra Muni<sup>1397</sup>. Scholars’ interpretations and lexicographers’ translations thus focus on the fiery aspect of the body, while relegating its cooling facet, for linguistic reasons. The Jaina philosophy associates taijasa with heat or fire only, though its supernatural aspect includes the cooling or healing power.

## 8.2. Narrative of Taijasa-Samudghāta

The historical significance of taijasa-leśyā/labdhi<sup>1398</sup> can be investigated in the context of narrative-literature and philosophical discussion.

Within the milieu of narrative literature, taijasa-labdhi received historical significance for its association with Mahāvīra. Although the encounter of Mahāvīra and Gośālaka in the context of taijasa-leśyā is historically depicted in both traditions (Śvetāmbara and Digambara), one specific narrative depicting the usage of labdhi against Mahāvīra by Gośālaka (Gośāla)(pkt)<sup>1399</sup>, is found only in a Śvetāmbara source. The narrative is briefly illustrated by Wiley:

‘A well-known story of the use of these two leśyās is found in Bhagavatī-Sūtra, śataka 15, in association with Makkhali Gośālaka. When Gośāla[ka] insulted a non-Jain mendicant (bāla-tapasya) named Vesiyāyana, he became enraged and released his tejo-leśyā, which he had acquired by ascetic practices. Mahāvīra neutralized the effects with his śīta-leśyā. Mahāvīra then explained to Gośāla[ka] what had happened and at Gośālaka’s request described the six-month penance in order to attain this power, which he performed: ‘seated facing the sun in the vicinity of a lake, with his hands raised above his head, eating only one handful of beans every three days ‘ Later, Gośālaka parted ways with Mahāvīra and declared himself the leader of the Ājīvikas, and some-time after Mahāvīra had attained omniscience, the two met again. Gośālaka was angered at Mahāvīra’s characterization of him and used his tejo-leśyā to incinerate two of Mahāvīra’s disciples, and then turned his powers on Mahāvīra, who was able to save himself from death, but became ill as a result of this’.<sup>1400</sup>

<sup>1395</sup> Tatia, TS<sub>1</sub> trans. 1994, p.59.

<sup>1396</sup> Jaini, 1979, p.125, luminous body by S.A. Jaina, electric body by J.L. Jaini.

<sup>1397</sup> Mahendra Muni, Sa., p.18.

<sup>1398</sup> The terms leśyā and labdhi is found in literature. I prefer stating taijasa-labdhi as this is in coherence with the theory of labdhi used in the context of vaikriya and āhāraka. Though this is not an attempt to contribute any justification to the similarity or preference of one over the other word.

<sup>1399</sup> See details in AM, Bh.4, Tippana, pp.312-13.

<sup>1400</sup> Wiley, 2012, fn.59, p.164. Wiley further renders other sources, ‘For details regarding this story, see A L Basham (1951, 34-66, esp. 49-50, 60). See also Jozef Deleu (1996, 214-20). This account is at odds with the

The narrative is partly presented to express the narrative history of TaS. The episode conveys two figures Mahāvīra and Gośālaka, who served as leaders of two traditions Jainism and Ājīvakās respectively were associated in the context of this power.

Some scholars argue that the fifteenth chapter of Bhagavatī discussing this episode is a later interpolation. ‘Weber was the first author (Ind. Stu. 16, p.301, n.2) to point out that originally the fifteenth chapter had been a complete and separate text by itself, known as Teyanisagga<sup>1401</sup> (Ind. Stu. 16, p.224; 17, p.89, 34), before it became a part of Bhagavatī under the name Gosālayasaya’.<sup>1402</sup> The historicity of this episode is questioned within varied traditions. Further, this specific encounter of the two is debated even within Jaina sects i.e., Śvetāmbara and Digambara. The Śvetāmbara text documents this episode as a ‘surprise’ happening, but the Digambara denies its occurrence. The designation as a ‘surprise’ is because the use of labdhi against Jina is not an acceptable happening. The penance associated with taijasa-labdhi, and the negative stigma of its usage against Jina make it more popular at least in the context of the life of Mahāvīra.

### 8.3. Para-Kāya-Praveśa within the Frame of Samudghāta

Hemacandra’s Yoga-Śāstra<sup>1403</sup> and Śubhacandra’s Jñānārṇava<sup>1404</sup> describe para-kāya-praveśa (PKP), the ability (of the soul) to enter another’s body without characterizing it as a form of samudghāta. The concept of PKP within Jaina sources could seem to be eclectic. However, sources such as the Bhagavatī also use in a similar sense the term abhiyoga, which resembles PKP. Āviṣṭa, abhiyoga, PKP seems to overlap.

The probability that Jaina explanations of the process of a soul entering another body implies samudghāta is ascertained for the simple reason that PKP is described as a method of making dead body alive which cannot be fathomed without the involvement of a soul. Cases in point are the possession of a human body by another soul with a human body. The possession of a (human) being by a soul of a deva being, i.e., spirit possession, involves secondary vaikriya-śarīra. Hence the possession of a human being by the soul of another human being and a human by a deva is different first with regards to the difference of bodies. In the former

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notion that the surroundings of a tīrthānkara are peaceful. Therefore, it is classified by Śvetāmbara as an extraordinary event (āścarya). See P. S. Jaini (1979, pp.19-25). In Digambara texts, there is no mention of Makkhali Gośāla’s association with Mahāvīra in this contest’.

<sup>1401</sup> The insertion of Teyanisagga into the Vy. is because it relates an important episode of Mv’s career; it became saya XV because of the term teya-lessā mentioned in XIV (656b). Although according to Abhayadeva teya-lessā here has another meaning than the same term in XV4, C1.7 and D2.

<sup>1402</sup> Deleu, 1996, p.19.

<sup>1403</sup> YŚ vv.5. 264-73.

<sup>1404</sup> Jñā vv.26.131.39.

the audārika-ś. is left behind but in the latter does the soul enter with the vaikriya-ś. or without it is unknown. In either case the soul is accompanied by subtle bodies (Ta-K). Even in PKP there are two possibilities: either the soul returns to the old body, or the soul does not return to the old body. Hemacandra's<sup>1405</sup> and Śubhacandra's<sup>1406</sup> works describe the process of the entry into and exit from the other body, and the returning back to the old body. When they opine that PKP's undertaken, 'as if liberated', they imply that old body is discarded completely, and embodied life starts again in a new body, thus escaping death. If the soul returns, or must return, it is imperative for the old body to be preserved through certain yogic methods, during the period of the soul's absence. Alternately, if the soul returns, should not the connection be maintained with the body? This alone asserts the possibility of the involvement of samudghāta. If we assume that the soul does not return to old body, it indicates there must be certain non-samudghātic methods of leasing the body, which allows the soul to either completely leave or return. Comparative research with non-Jaina resources on this crucial point is valuable<sup>1407</sup>. If the soul does expand in these cases, it will be accompanied by subtle-bodies while entering other bodies. This deduces that since the non-labdhi-taijasa-ś. accompanies it in the process it could be projections of non-labdhi-taijasa-ś. which is anissaraṇa-samudghāta. Though, I conclude that the non-labdhi-taijasa-body projection and PKP seem to partly mirror each other, I add as a caution that they maintain their own unique differences.

The following observations speak against the involvement of samudghāta in PKP. The duration envisaged for samudghāta is short. However, the narratives describe prolonged duration for PKP. If the soul is not returning after PKP, it is not compatible with the samudghāta theory. Moreover, only breathing and other yogic methods are mentioned as mechanisms for PKP, which are different from the descriptions of samudghāta. Further, scholars come to a conclusion that these depictions are in contradiction to Jaina theory and hence interpretations from Hinduism.

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<sup>1405</sup> YŚ vv.5.264-73.

<sup>1406</sup> Jñā. vv.26.131-39.

<sup>1407</sup> The concept of entering into another's body can be found in various traditions. Narrative examples are Vidura in the Mahābhārata (15.33.26-8); Gośālaka in Ājīvikā-tradition claimed himself to be Koṇḍikāyana Gotrīya Udāyī who transferred bodies by Pottāparihāra (Bh. 15.101); Li Tieguai one of the immortals from the Daoist-tradition enters a beggar's body (Steinhardt, 2000, pp.255-357); Śāṅkara's narrative in the Śāṅkaradigvijaya (p.101-9), claim entering into other's body. See Mallinson (2017, p.401-05) and Bloomfield (1985). Of these cases Gośālaka and Li serve examples of not returning to the previous body.

9. Action Theory in Vaikriya-, Āhāraka- and Taijasa-Samudghāta

TABLE 21. ACTION THEORY OF VS TRIAD

Samudghāta	Life-forms	Śvetāmbara		Digambara	
		Start	End	Start	End
ĀS	manuṣya	A-M-K-Y <sup>1408</sup> (A-Ā) Ā-M-K-Y <sup>1409</sup> (Ā-A)	Ā-M-K-Y <sup>1410</sup> (Ā-A)	Ā-M-K-Y (Ā-A <sup>1411</sup> / Ā-K <sup>1412</sup> )	Ā-M-K-Y (Ā-A / Ā-K)
VS	Deva – nāraka	V-M-K-Y <sup>1413</sup> (V-K)	V-M-K-Y (V-K)		
	manuṣya – triyāñca	1. A-M-K-Y <sup>1414</sup> (A-V) 2. V-M-K-Y <sup>1415</sup> (V-A) 3. V-M-K-Y <sup>1416</sup>	V-M-K-Y (V-A)		

The bracketed abbreviations convey the combination of bodies performing action.

The list of discrepancies is:

- 1) Some authors differ about action during start and end of projection.
- 2) Some discrepancies are associated to combination with whom such as āhāraka in combination with audārika-ś. or kārmaṇa-ś.
- 3) Strangely Abhayadeva's claim differ in his claim in two commentaries (Aup.-A and Bh.-A).
- 4) Malayagiri also states the discrepancy between the Āgama and its commentaries and the Karma Grantha literature.
- 5) Some sources mention miśra-yoga, but do not specify with which body miśra yoga is connected. Some combinations are not specified in the table, since the sources do not mention them.

<sup>1408</sup> Bh.3-A 8.49; 63, p.482-83; Pra.-M<sub>1</sub>, p.619; Bh.-Ja vol.2, p.317-18.

<sup>1409</sup> Aup.-A p.205-06.

<sup>1410</sup> Pra.-M<sub>1</sub> p.620; Bh.-A 8.49; 63, p.482-83.

<sup>1411</sup> GJ in Dh., p.293.

<sup>1412</sup> Dh.1 p.293-94.

<sup>1413</sup> Pra.-M<sub>1</sub> p.629; Bhavadhāriṇi-vaikriya-miśra and uttara-vaikriya-miśra.

<sup>1414</sup> Pra.-M<sub>1</sub> p.619.

<sup>1415</sup> Aup.-A p.205-06.

<sup>1416</sup> KG in Pra.-M<sub>1</sub> p.620.

- 6) The yoga during VS by devas and nārakas is not mentioned in the Digambara sources.
- 7) The yoga of manuṣyas and tiryāñcas as debated in the Digambara sources is already discussed in this thesis, hence left out here.
- 8) The yoga during TaS could not be traced in either tradition, hence needs more speculative investigation.

## 10. Significance of Kevali-Samudghāta

KS is not only a requisite in Jaina philosophy to resolve problems of the Jaina soteriological theory but is linked to a variety of Jaina philosophical ideas. Because of the significance of the concept of KS, the meaning of the term samudghāta is elevated from mere 'destruction' to the 'destruction of karma' in Jaina philosophy. The source or timeline of this shift is not found in any specific text or texts. Rather, in contrast to non-Jaina sources, the Jaina sources have used the term samudghāta predominantly in its technical sense. The concept of KS is key to the Jaina metaphysics, ontology, and cosmology. The link to KS serves to better understand various concepts: the concepts such as the idea of the biggest material aggregate spatially formed (acitta-mahāskandha) (Anu.-J vol.1, p.200); the idea of one aggregate with equal distribution of soul-units (ekka-vaggaṇa); and the concept of the soul acquiring the shape of cosmos (loka-puruṣa) (Anu. -J vol.1, p.200). KS needs to be researched in varied contexts such as cosmological and metaphysical contexts, the context of its process, the karmic complexity intertwined with it, the ethics and doer-ship and more. This indicates the significance and complexity of the concept within Jaina-traditions.

## 11. Appendices of Research Methodology

### 11.1. Brief About Cross-Referencing Method

#### 11.1.1. Textual Relations

Textual relations can be of two types: inter-textual and intra-textual. Textual comparison as a methodology serves to investigate one or more texts in the context or in comparison with one another<sup>1417</sup>. It can be attempted within the context of proposed beliefs, the style of the content, temporal status or the linguistics of the content and more. Within the Śvetāmbara-

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<sup>1417</sup> One good example is examining Paṇṇavaṇṇā in the context of the Śaṭkhaṇḍāgama, such a research is undertaken by Puṇyavijaya and Mālavaṇṇā. This approach is a valuable research contribution of editors of specific text/s. The editorial of the TS<sub>2</sub> commentary cluster, the polysemous text - the Pañcasaṅgraha are good examples in attempting comparison to identify the historical placement of the texts within traditions and recognizing the Śve.-Dig. dichotomy. Although these intense researches are oriented towards textual comparisons, they engage with the content analysis to infer conclusions. Through this intellectual magma of the scholars, the traditional plethora of texts, the content which it entails and the issues pertinent to them is expressed.

tradition, *Bhagavatī*, *Prajñāpanā*, and *Jīvājīvābhigama* are texts which contain segments pertaining to the concept of *samudghāta*. These texts together form what Bruhn<sup>1418</sup> calls the ‘*Bhagavatī-Prajñāpanā* group’<sup>1419</sup> or cluster. Bruhn’s approach of ‘clusterisation’<sup>1420</sup> is used as a methodological tool, as the contents scattered as ‘segments’ and ‘tracts’ can be meaningfully studied together as a cluster. In *Āv Studies I* (§6) Bruhn has used the term cluster for both vertical relationships (*sūtra*-commentary systems)<sup>1421</sup> and horizontal relationships (*sūtra*-*sūtra* constellations such as *varga*-literature). The term ‘cluster’ can be used vividly for depicting a group of texts having some semblance between them. The ‘clusters’ in this research are formulated based on varied aspects such as:

- a. Text cluster: as Bruhn uses it, for example the *Āvaśyaka* cluster to denote the family of the *Āvaśyaka* which includes the text and the commentaries.
- b. Content of texts - *Bhagavatī*, *Prajñāpanā* and *Jīvābhigama* together have similar types of content and form a text cluster.
- c. Historicity – the canonical and non-canonical cluster.
- d. Type of texts – cluster based on the nature of the text such as *Bhāṣya*-cluster or *Cūrṇi* cluster being inclusive of all those respective texts.
- e. Authorship cluster: texts or commentaries composed by same author forms the authorship cluster or Exegetes cluster as the case may be.

Prudence is needed with cluster theory as it is possible to use varied types of clusters based on either on diachronicity or synchronicity. They all contribute differently in the process of investigation. The *Āvaśyaka* cluster for example - demonstrates the evolution of the content within the frame of commentarial contributions which are layered one after the other on the same text. The *Niryukti* or *Cūrṇi* or *Ṭikā* cluster based on the linguistic and stylistic approaches may possibly assist in synchronic investigation of the contribution of the texts.

A second set of inter-textual analysis of *Digambara*-texts such as *Ṣaṭkhaṇḍāgama* and *Kaṣāya Pāhuḍa* are some of the oldest literatures in the *Digambara*-tradition. A comparison<sup>1422</sup> is attempted by selecting specific passages and establishing a link and analysing them with the

<sup>1418</sup> Bruhn, 1991, p.45.

<sup>1419</sup> Bhatt’s 1978 research on ‘The Canonical *Nikṣepa*’ treats the three texts as a cluster.

<sup>1420</sup> In *Āv. Studies I*, §6, Bruhn(1981) has used the term cluster for both vertical relationship (*sūtra*-commentary systems) and horizontal relationship (*sūtra*-*sūtra* constellations such as *varga*-literature.).

<sup>1421</sup> Bruhn, 1983, p.44: uses the term cluster for a *sūtra*-commentary system.

<sup>1422</sup> The *Prajñāpanā* and *Ṣaṭkhaṇḍāgama* both are acclaimed to have relation with the *Dṛṣṭivāda* or *Pūrvā*, although this claim is from different sources. A comparison already drawn by *Mālavaṇīā* (1971), between the *Prajñāpanā* and *Ṣaṭkhaṇḍāgama* is a significant exploration, of *samudghāta*, as they vary in their contextual frame of discussions with a significantly different orientation.

contention that they might differ in diverse ways such as temporally, stylistically or in other aspects.

### 11.1.2. Content Relation

Since the sections concerning samudghāta within the various sources are often placed in different contexts, and have different aims and contents, their relationships have to be carefully established. The main problem for any study of a dogmatic topic such as samudghāta in Jaina-literature has been, how relevant materials are selected, and ‘how studies of highly disconnected textual material should be incorporated into an integrated whole’ which is addressed by Klaus Bruhn (1991: 41). He suggests ‘partial strategies for an adequate integration’, such as ‘segmentation, selection-cum-adaptation, and preliminary research’ (1991: 45). By preliminary research, I choose the content which is either associated with samudghāta or contribute towards the investigation of the subject.

Bruhn’s content relationship is inclusive of inter-religious<sup>1423</sup> and intra-religious approaches<sup>1424</sup>. Bruhn<sup>1425</sup> uses varied terminologies to identify the ‘tools’ of investigation and ‘traits’ of the content. The genre of tools in an attempt of segregation or segmentation, such as – frame<sup>1426</sup>, cluster, field<sup>1427</sup>, zones, genre, tracts, and segmentation designate the subject with an identity within the sources. His contribution to the ‘traits’ - chain<sup>1428</sup>, repetition<sup>1429</sup>, ordering

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<sup>1423</sup> The inter-religious cross-referencing is a research requisite to investigate the subject within a broader spatial or temporal dimension. As Bruhn (Bruhn, 1954: 136f.) mentions, ‘because everywhere one has to reckon with the mixture of tradition, one can never draw conclusions from a partial comparison of different Texts on their relation in the whole’, such cross-referencing is imperative towards the historical analysis of the subject. Instead, the current approach is a variation from the above methodological approach.

<sup>1424</sup> Intra-religious comparison of the Śve.-Dig. traditions could also include inter-textual study. Hence the intra and inter can shift its position when relocate the frame.

<sup>1425</sup> Bruhn, 1983, pp.61-62.

<sup>1426</sup> Each frame subject will appear as a world in its own right and as a material, or content-oriented, microcosm. (Bruhn, 1993, pp. 36-51, 14).

<sup>1427</sup> ‘I distinguish between fields (literatures such as Jaina literature) on one hand and zones (genres, works, texts) on the other. The field is fairly well-defined and supplies the general frame, the zones show overlapping, osmosis, internal division, etc. the zones are the actual research-units and supply the narrower frame, but they must always be viewed as parts of the fields. Frame is the common denominator of the fields and zones. For this reason and on account of its connotations we have used it as the title for the present action’ (Bruhn, 1983, pp.61-62).

<sup>1428</sup> There is a widespread tendency to define religion on the sole basis of terms, chains of terms, chains of related words, and not only on the basis of the non-terminological language (general vocabulary, style, poetry). Language without terms is found in the Jaina canon only to some extent. (Bruhn, 2012, p.9).

<sup>1429</sup> A peculiarity of Jaina literature is repetition: dogmatic repetition and narrative repetition. The resulting difficulties are sometimes a problem; see e.g. the Daśavaikālika Sūtra 4 (different forms of dogmatic repetition): Schubring: 128-132 and 204 (in a sequence protection of water etc., see the sequence). (Bruhn, 9).

principle<sup>1430</sup>, which in turn demanded distinction<sup>1431</sup>, stratifications<sup>1432</sup>, ‘squared maps’<sup>1433</sup>, repetition, ‘varga’ or ‘motifs’, are valuable. Thus, Bruhn’s approach is towards classification<sup>1434</sup>. In the current research, the frame subject is samudghāta, with both Śvetāmbara and Digambara sources, serving as fields. The traits of the content include distinction, square maps, repetition, motifs and more.

Thus, ‘the cross-referencing method (CR)’<sup>1435</sup>, rooted in the nature of content demonstrating ‘segmentation and connection’<sup>1436</sup> is variously used in the thesis.

Bruhn (1998, 28) mentions, ‘we have to consider in our studies a second frame subject which is outside the primary frame subject. The study of the external connecting lines (frame subject A versus frame subject B) is, in principle, as necessary as the study of the internal connecting lines (i.e., section versus section, subsection versus subsection). However, such a study is not central to our scheme’. Bruhn thus identifies a need of different methodological approach to research between two different frame subjects.

CR as a method involves revisiting frame A in the context of frame B, where the B can be a different concept or the same concept in different frame. It is taking into account not only the cluster of texts or contents pertaining to samudghāta, but also brings in comparison clusters of texts or contents not pertaining to samudghāta serving as an orbit of contents used for core subject analysis.

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<sup>1430</sup> Order is a crucial problem here as elsewhere in Indian-traditions because we have no adequate historical matrix based on absolute dates, dynamics of patronage, centres, schools and oeuvres. Such a matrix may even be of limited value, since one could ask if it always matters whether a work has been written ‘in the eleventh or the tenth century’, but it is, at least, a first step towards a rational organisation of the material.

<sup>1431</sup> Distinction must be used as an ordering principle, where order in its narrowest sense cannot be established. Thus, distinction becomes a surrogate for order (Bruhn, 1991, p.19-20).

<sup>1432</sup> Bruhn, 1991, p.20: Stratifications are complex and may produce quite a number of different layers, whereas distinctions, as we understand them, take mostly the form of dichotomies (Bruhn, 1991, pp.19-20).

<sup>1433</sup> Square maps which can accommodate corpuses of related facts.

<sup>1434</sup> The concept of fields and zones may give the impression that we are mainly concerned with the classification and arrangement of the literary material. This is, however, not the case. In the first place, with the help of these terms, attention on distinct types of literary dynamism is needed. This implies a tendency to introduce more and more categories (e.g. repetition) in the description of the texts (Bruhn, 1983, p.63).

<sup>1435</sup> Besides Bruhn, scholars such as Caillat (2007, p.81), identified the criss-crossing relationship in Jaina texts and scholars in her lineage, such as Balbir, have used this method recently. Somewhat different is the ‘nikṣepa method’ (Bhatt, 1978) that is profoundly used in Jaina-literature to analyse the content from different perspectives such as time, substance, space, mode of the object, etc. Some research highlights this phenomenon of content relationship and internal cross-referencing. Bruhn (1983) ‘Repetition in Jaina Narrative-Literature’; Balbir (1983) uses the ‘micro-genera’ theory in her ‘Micro-genera in Dāna Stories in Jaina-Literature’; Bhatt’s work (1978) on the Bhagavati Nikṣepa and Ohira (1994) in her research of investigating the chronology of the Bhagavati.

<sup>1436</sup> Bruhn, 1981, fn.34.

## 11.2. List of Approaches of Cross-reference

I present the list of varied approaches of CR applied in the thesis as a methodological tool. I distinguish them into varying categories.

### 11.2.1. Cross-Reference with Concepts

- The savveṇaṃ sarvaṃ concept (by whole and of whole)
- Kaḍemāṇe kaḍe concept (the action started is action accomplished)
- Theory of saṃghāta and parśāṭa (receiving and shedding particles)
- Concept of viraha kāla (duration of absence)
- Concept of antarālaya (duration of interruption in happening)
- Utkṛṣṭa saṅkhyā (for example, maximum number of liberations in one moment)
- Concept of the āhāraka and anāhāraka tate (receiving and not receiving nourishment)

### 11.2.2. Cosmological Theories

- Diśā (direction theory)
- Multiple projection theory
- Antarāla (transit-journey)
- Process of projection
- Theory of avagāhanā (space accommodated) by soul during birth (upapāta)
- Spatial accommodation theory
- Cosmic shape theory

### 11.2.3. Cross-Reference with Metaphysical Theories

- Guṇasthāna theory
- Yoga (action) theory
- Pradeśa concept (theory of unit)
- Kriyā (action) theory
- Theory of types
- Pudgala parāvarta theory (a measure of time)

### 11.2.4. Cross-Reference with Karma Theories

- Udīraṇā process (expedited fruition)
- Theory of karmic bondage (bandha)
- Theory of minimum and maximum fruition of vedanīya karmic

- Sarva-badha theory

#### 11.2.5. Cross-Reference with Narrative Sources

- Narratives
- Hagiographical or biographical-literature

#### 11.2.6. Cross-Referencing with Linguistic Methods

- Definition
- Similar linguistic usage
- Meaning (ex. *vedanā*)
- Interpretation (ex. ‘*nāūṇa*’)
- Nexus of philology and philosophy

I present a brief description of the few above. Though it might be repetition, it will assist in bringing to light the bigger picture of the methodology.

### 11.3. Analysis of Cross-Referencing

The concept of MS is attested by analysing the concept of *savveṇaṃ savve*

#### 11.3.1. Cross Referencing with Concepts

##### 11.3.1.1. MS within the Theory of ‘*Savveṇaṃ Sarvaṃ*’

The discrepancy between the *savveṇaṃ deśaṃ* and *savveṇaṃ savve* theory is presented by Abhayadeva as *vācanāntara*<sup>1437</sup> (stemming from a different council). This discrepant<sup>1438</sup> view is compatible with MS. He explains that ‘by all soul-units, i.e., by the effort of all soul-units, the soul due to worm-like movement partially reaches the destination of birth, hence it is *savveṇa deśaṃ*. [The process of] all the soul-units fully reaching the birth destination by ball movement is designated as *savveṇaṃ savve*’. This also confirms that the soul has not fully reached the birthplace in cases where both the death and birth are occurring in its expanded state. In this case CR was attempted by examining other associated concepts to attest or verify the MS concept. The discrepancy reveals the problem persisted within the tradition. This only confers that the theory of *savveṇaṃ savve*, though had its place, is only applicable only in certain context.

<sup>1437</sup> Bh.1-A 1.7.319, p.426: *yataḥ sarveṇa sarvātma-pradeśa-vyāpāreṇa ilikāgatau yatrotpattavyaṃ tasya deśe utpadhyate, tad deśenotpatti-sthāna-deśasyaiva vyāptatvāt. kanduka-gatau vā sarveṇa sarvatrotpadhyate vimucyaiva pūrvvasthanam iti. etac ca ṭikākāra-vyākhyānaṃ vācanāntara-viṣayam iti.*

<sup>1438</sup> Bh. 1.7.318 itself propounds the concept of *savveṇaṃ savve*.

### 11.3.1.2. Refutation Based on the Number-Theory

Vīrasena invokes the concept of ‘maximum liberation vs maximum KS’ to refute Yativṛṣabha’s view. CR involves investigating the coherence among varied Jaina concepts. Vīrasena observes that some ācāryas mention that the maximum number of Kevali-samudghāta (KS) occurring at the same time is only 20. If Yativṛṣabha’s view is to be accepted, this maximum-population-theory will be challenged. Vīrasena uses the CR method to refute the other view.

### 11.3.2. Cross-reference with Cosmological Theories

#### 11.3.2.1. Direction Theory (Diśā)

Malayagiri rationalizes the view of the Prajñāpanā and deduces concepts by cross-referencing with the direction-theory. The Prajñāpanā<sup>1439</sup> states, ‘VeS takes place in all six directions’. Malayagiri deduces as follows: ‘The VeS takes place in all six directions, no less than six. This can be applicable only if the VeS occurs within the trasa-nāḍi’. Since the Prajñāpanā mentions ‘niyamāchaddisi’ (by law in six directions) it leaves no room for argument or interpretation. Only within the trasa-nāḍi the expansion in six directions is possible. This also indirectly confirms that the subtle one-sensed-beings outside trasa-nāḍi is not prone to VeS. Malayagiri also explains that since there is absence of the required external factor to induce pain, VeS is absent.

Reading samudghāta within the frame of ‘direction theory’ reveals the possibility and rationale for the area of VeS. Thus, reading one theory to trace issues and complexities in the context of other theory leads to better understanding of the other and helps deducing unmentioned concepts.

#### 11.3.2.2. Multiple Projection Theory

The Prajñāpanā<sup>1440</sup>, describing multiple projections, mentions, if a soul in the VS state etc. is approaching death, the space accommodated can be equal to the vighraha-gati in a duration of one to four moments maximum. Vīrasena’s other example is similar to Ārya-

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<sup>1439</sup> Pra.3 §36.59: sarīrapamāṇamette vikkhambhabāhallaṇaṃ niyamā chaddisiṃ evatite khetto aphunṇe evatite khetto phuḍe.

<sup>1440</sup> Pra.3 §36.59: The Prajñāpanā details status and spatial accommodation which varies due to the double projection state. For example the area of VS in general is said to be numerable yojanas but if the soul heads on to MS, in the state of VS, it can expand to innumerable yojanas. Further Malayagiri mentions, this is not considered in the text’ (Pra.-M<sub>1</sub> p.1120). The concept of double projection in both traditions needs further research.

śyāma's statement that the fish experiencing VeS ventures upon MS. The Dhavalā<sup>1441</sup> describes, 'the fish about to die lying in the svayambhūramaṇa area experience VeS. Then it experiences MS with a journey of two turns. Such a fish (matsya) will eventually be born in hell'. By CR, we know there are exceptions to the cosmic accommodation rules in the case of multiple projections, such as the areas of VS or VeS which exceeds the regular margin when accompanied by MS.

#### 11.3.2.3. Process of Projection

The process of projection reveals that the samudghāta itself can be dichotomised into two types: those which involve new body creation and those which involves mere expansion of the soul. Further, the metaphysics of soul-body concept within the frame of samudghāta process reveals, the spatial accommodation of soul is confined to material part of the body while the empty track is without the soul. By CR one concept is read within the frame of other subject, to 'unveil' other concepts.

#### 11.3.2.4. Theory of Size of Soul in the First Moment of Birth

This concept asserts that death and birth can occur in MS state. The size of the soul for first moment is many yojana long. This is credited to the fact that when death occurs in MS state, the soul is not able to withdraw to its birthplace in one-unit time, especially when birth is in vakra (crooked) location of birth. CR unveils implicit concepts.

### 11.3.3. Cross-Reference with Metaphysical Theories

#### 11.3.3.1. Karma-Theory

Research to analyse synchronicity among vivid concepts demands CR. Death, AG and birth entail the possibility of multiple processes for rebirth. Added concepts such as MS, paryāpti, navigator karma (ānupūrvī-nāma-karma), the karma rendering shape (saṁsthāna-nāma-karma) and form are required to comprehend the subject holistically in Jaina philosophy.

The description of sarvā MS makes the distinction between MS and death indistinctive. Investigation of the types of the MS and the AG convey that the two could be synonymous, but by CR within the frame of karma theory, we are compelled to maintain the distinction of the two.

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<sup>1441</sup> Dh.<sub>12</sub>, 4.2.14, p.45: puṇar avi māraṇantiya-samugghādeṇa samuhado, tiṇṇi viggahagadikandayāṇi kāūṇa se kāle adho sattamāe puḍhavīe ṇeraiesu uvavajjihadi tti.

### 11.3.3.2. Cross-Referencing MS with AG

We are told that birth and death can be concomitant and that there can be two possibilities: birth with and without MS. We already know that the linear AG without MS is happening in one moment. If death occurs in the expanded MS state, CR with first moment of life reveal birth can occur simultaneously. The AG when death and birth occur in the expanded state remains ambiguous. Only having investigated the MS, we are introduced to examples of ball-like movement and worm-like movement. Investigating MS is requisite to understand the concept of AG and its vagueness.

### 11.3.3.3. Kriyā Theory

Schubring specifying the difference between karmic fruition and expedited fruition, states, ‘udaya signifies the so to speak natural beginning of the operative act, the udīraṇā or the “initiative” means the premature materialization’. Schubring’s examination re-iterates, ‘resting karman is attracted by activity thus awakening it to become effective. It is only the commentaries that speak of the udīraṇā going back to activity, the yoga, though they neglect the fact that thus, at the same time, a new karman is being produced’<sup>1442</sup>. Schubring points out that the commentators did not note that the concept of karmic bondage occurs in the process of samudghāta.

Schubring’s observation is only relatively true. For, though the karmic bondage is not directly noted, it is obviously based on kriyā theory. The theory that karmic bondage is accrued by chadmastha-samudghāta (cha.-samudghāta)<sup>1443</sup> persisted earlier within the frame of kriyā theory. Hence CR of kriyā theory assists to avoid the error of misreading. Further, it remains unsaid that the definition of chadmastha-samudghāta is partial or relatively applicable due to the emphasis only on the karmic discharge.

### 11.3.3.4. Theory of Pudgala-Parāvartana

Cross-referencing with the theory of pudgala-parāvartana can assist demonstrating the issues which were encountered in exploring the concept of TaS. CR method does not help much in the exploration of TaS. For example, the predominance of non-labdhi-oriented taijasa-śārīra pervades Jaina philosophy hence it is not possible to decipher the status of the labdhi-oriented taijasa-śārīra in context of area etc.

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<sup>1442</sup> Schubring, 1962, §86, 178.

<sup>1443</sup> Kevali-samudghāta is not prone to this question of karmic bondage.

#### 11.3.3.5. Theory of Taxonomy

The absence of types of VeS and on the contrary to the available types of vedanā reveal lack of description about VeS concept by Jaina authors. This in turn leaves us with more questions about VeS than answers. Taxonomy does assist to explore the subject in depth.

#### 11.3.4. Cross-referencing with Narrative-Literature

##### 11.3.4.1. Hagiographical Literature

The theory of not ‘all undertake KS’ can also be denied based on hagiographical or narrative-literature. The narrative and hagiographical account mentions sporadic episodes of KS. The Śvetāmbara commentator, Abhayadeva in his Sthānāṅga Ṭīkā<sup>1444</sup> has described KS in the era of Neminātha Tīrthaṅkara.

In the Śvetāmbara non-canonical literature, Ācārya Hemaçandra in his Triṣaṣṭīśalākā-puruṣa-caritra mentions Sāgara muni under Ajitanātha Tīrthaṅkara<sup>1445</sup> undertook KS.

The list of KS in pūrāṇic Digambara-literature varies. This reveals the differences prevailing in traditions but supports the concept that ‘all do not undertake KS’. These differences can be credited to the oral tradition or hagiographer’s contribution.

Thus, CR by narrative-literature asserts that a particular philosophical concept comes with its own issues. For example, the concept that those attained kevalajñāna in the last 6 months of life will surely undertake KS, does not echo in narrative-literature. Thus, narrative and hagiographical sources carry their own limitations towards verifying a philosophical concept.

#### 11.3.5. Cross-referencing with Linguistic Methods

##### 11.3.5.1. Cross-Referencing of Alternative Definitions

Definitions of samudghāta do not render any details about samudghāta by self-effort or spontaneous process. Though the verbs mentioned usually have denoted self-effort, there is a prevalent tension about it.

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<sup>1444</sup> Sthā.-A vol.3, p.760 : eteṣāṃ ca nemināthasya vineyānām madhye kaścit kevalī bhūtvā vedanīyādi-karmma-sthitīnām āyuskasthityā samīkaraṇārthaṃ kevali-samudghātaṃ kṛtavān iti...

<sup>1445</sup> Johnson (1931), vol. 2, chpt. 6, p.220.