

3-29-2018


Clairvoyance in Jainism: Avadhijñāna in Philosophy, Epistemology and Literature

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DOI: 10.25148/etd.FIDC006554

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FLORIDA INTERNATIONAL UNIVERSITY

Miami, Florida

CLAIRVOYANCE IN JAINISM:

AVADHIJÑĀNA IN PHILOSOPHY, EPISTEMOLOGY AND LITERATURE

A thesis submitted in partial fulfillment of the

requirements for the degree of

MASTER OF ARTS

In

RELIGIOUS STUDIES

by

Kuldeep Ashok Kumar

2018

To: Dean John F. Stack
Steven J. Green School of International and Public Affairs

This thesis, written by Kuldeep Ashok Kumar, and entitled Clairvoyance in Jainism: Avadhijñāna in Philosophy, Epistemology and Literature, having been approved in respect to style and intellectual content, is referred to you for judgment.

We have read this thesis and recommend that it be approved.

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Florida International University, 2018

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DEDICATION

To my parents, Ashok Kumar and Pushpalatha Bohra, who gave me the thirst for new knowledge and the potential to seek it. Who gave me the ability to trust and hope for an amazing life, and for letting me accept the opportunities and the knowledge to fulfil my dream. And to my sisters, Sadhvi Siddharthprabhaji and Komal, whose love is the greatest gift of my life and whose commitment, support, and patience are true models for all.

To the strong, enthusiastic and kind-hearted Āchārya Mahashramanji, who inspires me to grow and who will always be a continual source of pride and enlightenment. To Jain monks and nuns, for without you and your tireless efforts to create a better world this thesis would never have been even a notion of a thought in my mind.

ACKNOWLEDGMENTS

First, I would like to extend my deepest and sincerest gratitude to every individual who helped me write my thesis. To Āchārya Mahashramanji, for the blessing and the motivational words which helped me accept the challenge to understand my thesis. To Sadhvi Siddharthprabhaji, for giving me the advice, guidance, and mental strength to face every struggle when writing this thesis. To Muni Sumermaljiswami, Muni Pulkit, Muni Yogesh, Muni Suvidhi, Muni Rajnish, Sādhvi Vimal Pragya, Sadhvi Pranjalyasha, and all the monks and nuns who guided me in this research. I extend my gratitude to Dr. Surendra Bothra, Dr. Kamalchand Sogani, Dr. Sushma Singhvi, for giving this research a part of their valuable time and wisdom.

A very special thanks to Dr. Steven Vose. I cannot imagine where this thesis and I would be without his undying support and belief in my project and myself. He has been more than a guiding light throughout my life in this foreign land. He has been so valuable to this project and has spent hours explaining the theory, philosophy and methods that were so foreign to me. Words cannot describe how he helped me survive the storm and the shape he has provided to my intellect. Time spent on baseball grounds with him were my stress relief sessions. In a nutshell, he was my moral support through thick and thin, making me feel at home away from my homeland. Thank you to my other committee members, Dr. Whitney Bauman and Dr. Erik Larson. They both have truly shown me what excitement and pure interest manifests into. I cannot picture the process of developing this thesis without the entire committee's dedication, engagement and mentorship.

I am grateful to the Director of my graduate program, Dr. Albert Wuaku. His vibes and his teachings have always motivated me to maintain positivity. I am also grateful to the Religious Studies department at FIU, Dr. Samani Satya Pragya, Dr. Samani Rohini Pragya, Dr. Iqbal Akhtar and all my professors who have contributed to this project directly or indirectly for my academic and personal development in their own unique ways.

I wish to thank Rajiv and Latika Jain, whose fellowship funded my studies at FIU. I would like to thank the Jain Education and Research Foundation (JERF), which provided funding for my research in summer 2017. I thank them for recognizing the great potential and contribution of my work to the academic field. I hope and believe the investment made in my research and myself has proven valuable to the world at large. Also, many thanks to all the tutors at the FIU writing center to help me polish my academic language.

I would like to thank my friends for their unquestioning love and friendship. Thank you for the ample amounts of much needed comic relief and for serving as my family away from home. Thank you to all my family and friends for providing light, warmth and laughter on this journey.

ABSTRACT OF THE THESIS
CLAIRVOYANCE IN JAINISM:
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by

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Florida International University, 2018

Miami, Florida

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This thesis is an analytical study of the place of clairvoyance (avadhijñāna) in Jain epistemology and soteriology. It argues that avadhijñāna occupies an ambivalent position regarding both, since it is not solely attained by means of spiritual progression but may also spontaneously arise regardless of a being's righteousness (samyaktva). Beginning with a survey of descriptions of avadhijñāna in the canons of each sect, including a translation of Nandisūtra 12-28, it examines how commentaries, philosophy and narrative literature developed and elaborated upon avadhijñāna as part of its epistemological system. Further, it examines the nexus of avadhijñāna and karma theory to understand the role of clairvoyance in the cultivation of the three jewels—correct perception, knowledge, and conduct—that lead to liberation (mokṣa). Finally, several examples of clairvoyants from Jain narratives show how clairvoyance remained an ambivalent tool for virtuous transformation in popular literature.

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GLOSSARY

Adhyavasāya	Literally, diligence. The natural transformation (<i>parināma</i>) taking place at the subtlemost level of consciousness (<i>citta</i>). It is the subtle interaction of consciousness and the karmic body (<i>karma-śarira</i>).
Ajñāna	Ignorance or Wrong knowledge or the knowledge acquired due to incorrect premise such that one attains a stage of spiritual ignorance.
Anānugamikā avadhijñāna	Stable or immobile clairvoyance.
Ānugamikā avadhijñāna	Trailing or mobile clairvoyance.
Apratīpātī avadhijñāna	Ineffaceable clairvoyance that stays until the soul achieves omniscience.
Avadhijñāna	The direct cognition of corporeal (physical) objects by the soul, independent of the medium of senses. It is limited to cognize only the matter bodies due to the level of subtlety in the matter bodies.
Avadhidarśana	Clairvoyant perception.
Bhavapratyaya avadhijñāna	Avadhijñāna acquired based on realm, a being is born in.
Cāritra	Conduct
Darśana	Perception or apprehension of the generic attribute of the object. (Also, its other meaning is belief) Through it, only that apprehension of the object occurs which is devoid of any characteristics such as class, substance, quality and function (See samyag darśana)
Darśanāvaranīya karma	The karma that obscures the perceptive abilities of the soul.
Deśa	Space points in the soul. Also, a part or a point of any matter.
Deśaghāti	Partially destructive forces

Ghātīya karma	Obscuring karma or destructive karma are those bodies that harm or disrupt the functioning of the soul and are the reason behind why an individual deprives from the essential constituents of the soul.
Guṇasthāna	The classification of the soul (<i>jīva</i>) into fourteen states on the basis of the graded purity of the soul with respect to the cessation of karma. Also known as the stages of spiritual development, ladder of purity.
Hīyamāna avadhijñāna	Diminishing clairvoyance
Jñāna	Knowledge. It is essentially a product of sentience, which is the nature of the soul. It is the only faculty of the soul that is capable of cognizing or has the judgmental quality of reality.
Jñānāvaranīya karma	The karma that obscures the cognitive abilities of the soul.
Kṣayopaśama avadhijñāna	The clairvoyance acquired on the basis of destruction and suppression of karma.
Leśyā	Psychic colors or karmic stain, a type of radiation emanated from the soul at a very subtle level of consciousness which functions with a subtle body known as the fiery body (<i>taijas śarīra</i>).
Parokṣa jñāna	Indirect form of knowledge that uses a medium such as senses for the soul to cognize or apprehend indirectly.
Pratīpātī avadhijñāna	Effaceable or temporary clairvoyance.
Pratyakṣa jñāna	Direct form of knowledge that does not require any kind of medium to cognize and perceive things and when the soul innately comprehends without consulting the sense organs, such a form is known as direct knowledge or <i>pratyakṣa jñāna</i> .
Samsthāna	The various shapes of the material objects or aggregates
Śarīra	Body

Sarvaghāti	All-destructive forces
Samyag jñāna	Correct knowledge– A constituent of the spiritual path by which one can attain the right knowledge free from doubt and perverseness.
Samyag darśana	Correct perception; also, one of the three jewels that lead to liberation.
Samyak cāritra	Correct conduct; also, a constituent of the spiritual path; that conduct through which there occurs abstinence from unrighteous activity and performance of righteous activity.
Spardhaka	Material clusters
Vardhamāna avadhijñāna	Augmenting clairvoyance
Vibhaṅga jñāna	False clairvoyance

INTRODUCTION

The ultimate objective of Jains is to achieve liberation (*mokṣa*) of the soul from the cycle of death and rebirth, known as *saṃsāra*. The soul is an immortal entity that has four qualities, which it possesses infinitely: bliss, energy, perception and knowledge.¹ However, it has been reborn in the form of various living creatures—celestial, infernal, human, animal, and plant—without beginning because of karma, the agent that obscures these four qualities, binds the soul to a body, and determines the form of life a soul becomes in each successive birth. The rebirth of a soul is affected by the spiritual purity of the life of that soul in its previous births. The functions and capacities of the soul change according to the type of body possessed. Although Jainism believes that bodies are mere matter, they matter because only human beings can acquire omniscience (*kevala jñāna*), which is the necessary precondition to achieve liberation. Knowledge, *jñāna*, is thus considered one of the necessary attributes to cultivate in order to follow the path of the Jinās to liberation.²

Knowledge, despite being one of the innate qualities of the soul, varies in every lifeform and in every realm of existence; it can be acquired correctly or incorrectly because of the effects of karma. According to the Jinās' teachings, the knowledge which purifies the soul of karma, assists in detaching an individual from passions in the form of attractions and aversions, controls the consciousness (*citta*), and helps one to maintain cordiality and goodwill toward others is called *samyag jñāna* (true or correct knowledge). Correct (*samyak*) knowledge is that guiding light that orients an individual to follow the

¹ Respectively, *ananta sukha*, *vīrya*, *darśana*, and *jñāna*.

² *Jina* (“victor”) or *tīrthaṅkara* (“ford-maker”), teachers whose words (*jina-vāṇī*) have formed the tenets in the Jain tradition.

path of righteousness (*samyaktva*) and act with correct conduct (*samyak cāritra*). However, Jains believe that knowledge may not always stem from correct perception (*samyag darśana*), but also may arise from wrong perception (*mithyā darśana*) or a mixture of partially correct and wrong perception. When an individual considers something to be the truth based on an incorrect perception or from only a single viewpoint, such knowledge is considered wrong or false knowledge (*mithyā jñāna*) or ignorance (*ajñāna*); that individual is in a state of “incorrectness” (*mithyātva*) and acts incorrectly (that is, with *mithyā cāritra*), becoming further mired in karma and prolonging the cycle of *saṃsāra*.

“Correct knowledge” (*samyak jñāna*) is thus one of the “three jewels” that a Jain strives to cultivate in this lifetime. Ācārya Umāsvāti introduced the three jewels as the essential components of the spiritual path in the first *sūtra* of his *Tattvārthasūtra* (*Aphorisms on the Meaning of Reality*); viz., “Correct perception, knowledge, and conduct is the path to liberation.”³ He states that correct perception begets correct knowledge which, in turn, begets correct conduct. These jewels are mutually reinforcing, such that one leads to an increase in the other, which in turn reinforces greater observance over their antecedent and, thus, the Jain soteriology is based on cultivating this “trinity of righteousness” with ever greater refinement leading to perfection.⁴

³ *samyag-darśana-jñāna-cāritrāṇi mokṣamārgaḥ*. Tatia’s translation reads, “The enlightened world-view, enlightened knowledge and enlightened conduct are the path to liberation” (Umāsvāti 1994: 5). The *Tattvārthasūtra*, despite not having the status of scripture (*āgama*), is generally considered an early exposition of the tenets of Jainism and is one of the few that is accepted by both Śvetāmbaras and Digambaras.

⁴ This is in the commentary (Umāsvāti 1994: 5).

Jainism classifies knowledge (*jñāna*) into five types: empirical (*mati*), articulate (*śruta*), clairvoyant (*avadhi*), mind-reading (*manaḥparyāya*) and omniscient (*kevala*).⁵ Jain scriptures further divide the five basic forms of knowledge into indirect (*parokṣa*) and direct or innate (*pratyakṣa*) types (Mookerjee 1970: 8). Indirect knowledge is acquired through the medium of the sense organs and mind; empirical (*matijñāna*) and articulate knowledge (*śrutajñāna*) fit into this category. Direct forms of knowledge are those which are realized by the conscious faculty of the soul without the use of a medium—that is, without the senses, language, or any other instrument, such as reasoning or inference. The remaining three types are forms of direct knowledge: clairvoyance (*avadhijñāna*), telepathy (*manaḥparyāyajñāna*), and omniscience (*kevalajñāna*). Commonly, these “direct” forms of knowledge emerge into a soul’s conscious awareness due to some intervention with the karma that would have otherwise prevented it from having that realization. As Umāsvāti states, “Clairvoyance and mind-reading result from partial suppression and partial elimination of the relevant karma [while] omniscience is perfectly innate because it alone arises out of total elimination of knowledge-covering karma...” (Umāsvāti 1994: 13). However, how this suppression and elimination occurs is left ambiguous in the early literature.

In Jainism, sentience is a defining characteristic of the soul, present in every living being. Karma acts like a cloak on the natural constituents of the soul. The *Tattvārthasūtra* describes the existence of knowledge-obscuring karma in a being in three states: 1) if fully eliminated, the soul’s complete cognitive power is realized, i.e., the soul returns to its natural state of completeness or omniscience (*kaivalya*), 2) if its obfuscating

⁵ *Tattvārtasūtra* 1.9. The English terms are taken from Tatia (Umāsvāti 1994: 12).

effects are partially eliminated and partially suppressed, limited forms of direct knowledge arise, and 3) if karma is in the rising state it results in “ignorance, either as absence of knowledge or misinformation” (ibid.: 14).

The traditional term for clairvoyance in Jainism is *avadhijñāna*. The translated term “clairvoyance” would seem to limit the capabilities of such a form of knowledge to just vision, but *avadhijñāna* is regarded as knowledge of a material object in all its aspects and, despite not using the senses for apprehension, entails all five forms of sensory perception.⁶ Thus, it is appropriate to leave the term *avadhijñāna* untranslated, rather than using clairvoyance, although the latter is used occasionally throughout as a synonym. *Avadhijñāna* is the first type of direct knowledge a being could acquire. It is the result of the second type of karmic state—that is, partially eliminated and partially suppressed—and can be acquired by four classes of beings: infernal beings, heavenly beings, human beings, and five-sensed beings born in animal wombs. Infernal and heavenly beings have clairvoyance by the very nature of their birth in those realms, while humans and five-sensed animals acquire this special form of knowledge based on the suppression-cum-elimination (*kṣayopaśama*) of obscuring (*āvaraṇa*) karmas that hinder the soul from its natural cognitive powers (Hemacandra 2002: 171). However, it can also arise as the result of a third type of karmic state, i.e., spontaneously at an early stage of spiritual progression, in which it can also occur in a mixed state of righteousness and perverseness, revealing false knowledge. Further, *avadhijñāna* is not mandatory to acquire to attain liberation as it is often thought to be, nor does its attainment guarantee one will always benefit spiritually from it; instead, *avadhijñāna* may progress or regress

⁶ “Clairvoyance” is translated from the French words *clair*, meaning “clear,” and *voir*, meaning “to see.”

one's soul on the spiritual path. In this sense, avadhijñāna may or may not be instrumental in attaining liberation.

According to the canonical texts of Jainism, avadhijñāna, as a form of “direct” knowledge, has a superiority over the ordinary “indirect” forms of knowledge as it is placed above the sensory forms of knowledge. However, its position in the fivefold typology of knowledge is such that one can attain avadhijñāna at a relatively low level of spiritual advancement in comparison to telepathy (*manahparyāyajñāna*) or, obviously, omniscience (*kevalajñāna*), which are attained at such a level of spiritual purification that one is assured of liberation. Rather, avadhijñāna has several forms or levels; in its best form, it may lead one to omniscience, but in less pure forms, it can lead to backsliding on the path. Citing the *Tattvārthasūtra*, Balcerowicz states, “The third variety, clairvoyance or telesthesia, opened a realm of the suprasensory. Through it, a grasp of objects was possible that were considered physically beyond reach of ordinary cognition” (2016b: 9). According to the tradition, avadhijñāna happens based on the shedding and suppression of karma, but it still does not grant one the certainty of attaining the ultimate end, liberation. Consequently, the conundrum for the spiritual aspirant lies in understanding whether avadhijñāna is a reliable aid in one's gradual progression or if it is merely a by-product of asceticism (*tapas*). Avadhijñāna can be one of the aids that gradually allows one to progress towards liberation, but there are cases wherein one does not acquire either avadhijñāna or *manahparyāyajñāna* and directly achieve *kevalajñāna*.⁷ Also, due to the varying state of karmic nature in avadhijñāna there have been cases of backsliding rather

⁷ Śvetāmbara Jains hold that Marudevī attained liberation merely upon seeing her son for the first time after he attained omniscience (*kevalajñāna*), as she was entering into the assembly hall where he was about to give a sermon. Digambaras do not accept that women can attain *mokṣa*. For more on this, see Jaini (1991).

than progressing in the spiritual stages of life. However, telepathy (*manaḥparyāyajñāna*) does not have the problem of backsliding as it can be possible only to ascetics possessing full “right perception.”

Jains accept as fact that avadhijñāna is innately available to both the celestial and infernal beings in their respective realms, like the flying ability in birds, swimming in fish, night vision in owls and so on. But it is not so in the case of humans (and animals); only upon striving does one usually achieve such a form of knowledge. Further, it can be utilized for varying purposes; that is, it can be used to know the truthful aspects of life (*tattva*), or lead to transformative moments of realization, which assist in the spiritual development or progression of individuals towards liberation. On the other hand, if it is misused or not accompanied with correct conduct or perception, if one uses it for vengeance or for deceiving someone else or any other such activities that do not benefit in the spiritual progress of the soul, it results in revamping itself into false clairvoyance (*vibhaṅga jñāna*) or may be completely lost. Despite being a direct form of knowledge, one can attain avadhijñāna in a state in which one is still capable of making poor choices, which indicates that it cannot always account for achieving liberation.

Correct knowledge (*samyag jñāna*) is said to be a valid source of cognition that will always lead one towards liberation; but it is ambivalent in the case of avadhijñāna. It does not guarantee one to attain liberation. Thus, the problem arises as to why there is an elaborate discussion of it in the Jain texts. It would be convenient to state that Indian traditions outside Jainism had a concept like avadhijñāna and thus Jains had to fit it into their epistemology. But on studying avadhijñāna from the Jain canonical texts like the *Nandisūtra* and others, including their commentaries, this proves to be a rationalist

question. Due to the yogic activities that have been prevailing since the origination of Jainism, there are several spiritual attainments possible in the soul. The *yogis*, when they burn their accumulated karma, realize several intermediate stages before reaching liberation. Due to the complex structure of the Jain karma theory, the study of these extrasensory forms of knowledge or spiritual attainments were detailed. As Jain philosophy started to evolve, all the principles and theories of the tradition became more elaborate by including descriptions and processes in greater detail. As a special attainment, or *labdhi* (power), it was not regarded as a mere by-product of ascetic accomplishment; instead, it was strived for by such individuals to achieve its power. But, as the different forms of it were discovered, the need to describe and comment on its ambivalent nature in terms of its attainment and applications became apparent.

This thesis thus contends that there is an emerging ambiguity in *avadhijñāna* regarding the spiritual attainments of an individual in Jain discourses. With respect to Umāsvāti's mention of the three essential components that lead to liberation, on the one hand, the discussion of *avadhijñāna* in relation to one's *cāritra* (conduct) shows it as a virtuous tool for spiritual progression. On the other hand, as a form of *vibhaṅga jñāna* or *ajñāna*, there is an acknowledgment that it might lead to a big problem of backsliding. Also, another conundrum of *avadhijñāna* is the potentially contradictory ways of explaining how it is acquired, its different typologies, and the several standpoints of its articulation.

Hence, this thesis is an analytical and a critical study from the early Jain canonical texts and their commentaries to philosophical and narrative literature will delineate the various typologies of *avadhijñāna* and represent the different ideas and perspectives as an

evolution of thought about it. Later, the reading of these sources based on our understanding of avadhijñāna will be analyzed with its nexus to the karma theory that will help us in analyzing the ambiguous nature of it with respect to Jain soteriology. Finally, this thesis discusses how various clairvoyants from the Jain narratives further portray the ambiguous nature of avadhijñāna in terms of it as an aid to spiritual development. This thesis argues that Jainism has held avadhijñāna in an ambiguous state with respect to the spiritual attainments of an individual.

Methodology

Although the secondary scholarly works specific to avadhijñāna are few, the primary sources on Jain epistemology and on extra-sensory perception assisted in orienting the research towards the evolution of ideas with respect to avadhijñāna in Jainism. Thus, this thesis strives to understand what avadhijñāna is, how it works in Jainism, how the ideas about it have evolved over time, to show how there may be some inconsistencies or contradictions in the way it is presented and understood in various texts, and how the Jains encountered avadhijñāna through didactic and other narrative literature. Thus, it portrays a deep ambivalence in the articulation of this form of knowledge in the Jain texts. This thesis argues that it is not the canonical texts that can help in solving the conundrum of ambiguity in avadhijñāna, but our reading of them accordingly shows that what Jains may regard today as one “grand theory” of knowledge has been achieved after a process of evolution of thought—a process that is still ongoing for some Jain groups—and the contribution of different perspectives toward this explanation of avadhijñāna. I conclude the thesis by highlighting the ambiguity of avadhijñāna in relationship to the process of spiritual purification. It becomes clear that, for Jains, the only way to

understand the importance of knowledge is to understand its role in the pursuit of liberation.

This thesis is a textual study of the Jain sources on *avadhijñāna*. The heart of the project is the analysis and a critical textual study of the *Nandisūtra* and its related commentaries. The *Nandisūtra* is among the last set of texts penned down by Devardhigaṇi in the fifth council to establish the canon of the tradition. It will also examine other Śvetāmbara canonical texts, namely the *Bhagavatisūtra*—the fifth *aṅga* (core scripture)—the *Paṇṇavaṇāsūtra*—the most ancient source on karma theory—the *Āvaśyakasūtra*—the core text for monastic praxis—and the *Tattvārtasūtra* (2nd-5th c. CE)—a non-canonical text that is commonly used by both sects. All of these mention *avadhijñāna* in brief and thus accordingly will be analyzed in specific sections of the study. I will use five editions of the *Nandisūtra* (456-466 C.E.), which include various commentaries from key Jain philosophers such as Jinabhadragaṇi Mahattara (6th-7th c. CE), Haribhadrasūri (7th-8th c. CE), Gāsilālji Mahārāja (20th c. CE), Amar Muni (1936-2013) and Ācārya Tulsi (1914-97). The former two are the oldest commentators while the latter three are modern interpreters of the texts. I will also consult the *Ṣaṭkhaṇḍāgama* (156 CE) and its commentary, the *Dhavalā* (7th-8th c. CE), Nemicandra Siddhāntacakravartī's *Gommaṭasāra* (10th c. CE) and the *Tiloyapaṇṇati* (6th c. CE) for the Digambara views on *avadhijñāna* and for early philosophical elaborations. Finally, for the narrative literature, I will consult Hemacandra's *Triṣaṣṭiśalākāpuruṣacarita* (The Lives of the Sixty-Three Illustrious Persons) and several other story (*kathā*) collections. The analyses and critiques of these texts will be assisted with the help of their commentaries, where relevant, and other secondary sources.

Review of the Literature

Western academia has given us insight into many theories present in Jain philosophical work. What we do not have, however, is a clear picture of the ways in which these theories enable us to understand the connection between clairvoyance and liberation. In following the arguments of several theorists, my project contributes to an understanding of the importance of *avadhijñāna* in the tradition and its connection with spiritual purification. Also, I present the theoretical constructions of various terminologies, i.e. how they create, define, express, and communicate what *avadhijñāna* is about. While there has been just a small amount of scholarship done specifically on *avadhijñāna* outside the tradition, it has been a part of the discussion in various studies conducted by Jain mendicants, philosophers and scholars on extra-sensory perception, epistemology and narrative literature. The reviewed secondary works mentioned here are placed in the chronological order of their application in the chapters of this thesis. There have been various statements in the explanation of *avadhijñāna* in the sources and thus form the basis for my argument of the ambiguous nature of *avadhijñāna*. On one end, some sources show *avadhijñāna* as a gradual means to perfection; on the other, some state that clairvoyance is not required for achieving liberation. Further, the discussion of false clairvoyance (*vibhaṅga jñāna*), the absence of a discussion of *avadhidarśana* (clairvoyant perception), and a few instances from narratives that portray *avadhijñāna* as an application in both virtuous as well as non-virtuous ways, altogether argue the superfluity or non-essentiality of clairvoyance for achieving liberation, which helps me to see its ambiguous place in the Jain typology of knowledge.

Balcerowicz (2016b) shows that Jain epistemology describes avadhijñāna in a unique manner. Clairvoyance in Jainism certainly was beyond ordinary intellect but was soon given additional importance in Jainism by being a “rung in the ladder” of the path gradually culminating in perfection. He builds upon this idea that avadhijñāna is something picked up as a matter of spiritual progress towards *mokṣa*, in his further works. Balcerowicz (2016a) elsewhere argues that “Jaina philosophers treated the idea of *yogi-pratyakṣa* [the perception of seers] as an intermediate stage to ultimate perfection of knowledge, i.e. to omniscience” (48). Using the works of several philosophers like Hemacandra, his work argues that supersensory perception in Jainism, clairvoyance (and telepathy), gradually progress one to liberation. He also analyzes the philosophical reasons that made the link between omniscience and suprasensory perception possible. Further, Balcerowicz (2016b) traces the evolution of Jain epistemology. He highlights the different typologies of the forms of knowledge in the *Tattvārthasūtra* and in the work of the modern scholar I.C. Shastri (1990). The typologies, arranged chronologically, show the development of knowledge theory in Jainism. These epistemological models highlight the different ideas and perspectives with which Jain philosophers were orienting the developing tenets of the tradition.

Both of Balcerowicz’s works play a vital role in the argument of this thesis. Jain texts like the Nandisūtra and others clearly mention that only the ineffaceable or immutable (*apratipātī* or *avasthita*) avadhijñāna can eventually lead to *mokṣa* by elevating itself to omniscience. Also, with the various types of avadhijñāna being merely stated by the texts and not discussing their individual importance, there is “fraughtness” in the understanding of avadhijñāna. To support his arguments for the case of gradual

perfection, Balcerowicz cites Kundakunda's *Samayasāra*. The mention of gradual progression can be applicable to the idea of liberation in the tradition, but it can also mean that irrespective of achieving *avadhi-* and *manahparyāya-jñāna*, one can progress with *mati-* and *śruta-jñāna* as well. There have been several cases wherein omniscient beings (*kevalins*) never had the need of acquiring *avadhi-* or *manahparyāya-jñāna*. Additionally, as a counterpoint to his argument, the *Tiloyapaṇṇati* states that “both *avadhijñāna* and *manahparyavajñāna* (telepathy) are not required for obtaining omniscience” (Varni 2003: 189), further convoluting the understanding of *avadhijñāna*.

Śrutayaśaji's (1999) comparative study of Jain epistemology with that of other traditional philosophies argues that the *Nandisūtra* has been rendered based on an early knowledge theory prevailing in Jainism. She consults other canonical texts from both the major sects of Jainism in her comparison with the explanation of all the five forms of knowledge as delineated in the *Nandisūtra*. Her analysis of the canonical texts in the context of the *Nandisūtra* provides a clear understanding of the various types of *avadhijñāna* explained in the scriptures. However, as her textual analytical study was referenced specific to the *Nandisūtra*, her analysis delineates only the perspective of this text. Despite comparing it with other texts and blending several ideas, apparently her arguments in this text are concerned with an attempt to maintain the consistency of the tradition.

Soni (2010) articulates the issues in Jain epistemology better by highlighting the popular conundrums persisting with the faculties of the soul, the problem with perception (*darśana*), and the importance of both *jñāna* and *darśana* (knowledge and perception) to co-exist mutually as the basis for the other. His work considers the role of *upayoga* (use,

application), introduced at a later stage into the tradition, to be important in the Jain epistemology. According to the author, *upayoga*, as a property of the soul, can be dealt with in two ways: first, as an intrinsic property of the soul, it is a combination of two qualities (*guṇa*), consciousness (*caitanya*) and energy (*virya*); and second, as an entity that manifests into two faculties—*jñāna* and *darśana* (knowledge and perception). The later introduction of this idea broadened the scope of knowledge theory in the tradition, but it created several issues, key among them the question of whether knowledge precedes perception or vice versa.

Using his work in my thesis helps me clarify the ideas of *avadhijñāna* explained in several texts under the two ways of dealing with *upayoga*. Some works use the first quality for the explanation of *avadhijñāna*—like psychic centers (*adhyavasāya*, *saṁsthāna*, and so on), which all seem to take the approach of consciousness being fused with the energy quotient of the soul, thereby resulting in the concept of extrasensory perception. On the other hand, other works should have focused on both the jewels—*jñāna* and *darśana* (knowledge and perception)—but here arises a problem, which is one of my arguments as well: the focus of the works have always been on *jñāna* but no clear explanation of the role of *darśana* (perception) has ever been articulated. His work has paved the way to consider the need to consider perception (*darśana*), in our case, *avadhidarśana* (clairvoyant perception).

Additionally, Soni's work on erroneous cognition highlights the discussion of false clairvoyance (*vibhaṅgajñāna*). He argues that the standard works have ignored the unique category of erroneous cognition, but, since the time of the *Tattvārthasūtra*, this category has been an important foil to the epistemological discussion. I use his work to

discuss the position of false clairvoyance, which has been generalized with two other wrong forms of knowledge such that it does not have an independent standpoint. This work forms a basis to portray this black hole in the Jain epistemology. Thus, Soni's work is helpful in addressing the two important concepts introduced in Jain epistemology with respect to avadhijñāna, which helps to highlight the ambiguous nature of avadhijñāna.

The main faculty of avadhijñāna has been the karma and hence accordingly to the nature or the intensity of the karma particles, also varies the magnitude of avadhijñāna. Glasenapp (1999) describes about the tenets of Jainism that is helps an individual to salvation. In his study of the tradition, he elaborates his discussion on the philosophy of the tradition and highlights the emphasis of progressing from heterodoxy (*mithyātva*) to redemption using the steps to spiritual progression, *gunasthānas*. Avadhijñāna is prominently sometimes considered as a special power (*labdhi*), similar to those granting magical powers. Further Glasenapp (2003) elaborates on the karma theory and provides a detailed technique of the process of karma and its bondage, realization and manifestation with the soul. He picks the idea of heterodoxy to redemption and connects with the Kṣayopaśamik nature of the soul. On describing this skeptical nature of the soul, it also indicates about the ambiguous nature of in Jainism. His work assists me identifying the ambiguity revolving around avadhijñāna.

Wiley (2003) cites a few popular narratives on clairvoyance to show how special forms of knowledge can be acquired through yogic or meditational practices. Interestingly, while outlining the information about avadhijñāna, she points out several links between avadhijñāna and the different types of obscuring (*ghātiya*) karma. This

forms as the initial discussion of the chapter of avadhijñāna and its nexus with karma theory.

Another essay by Wiley (2000), on the conflict between the *Paṇṇavaṇāsūtra* and the *Ṣaṭkhaṇḍāgama* on karma theory, the most ancient texts of the Śvetāmbara and Digambara sects respectively that provide the earliest discussion on the karma theory, highlights that one type of bondage out of the four types known was missing in the *Paṇṇavaṇāsūtra* but elaborately explained in *Ṣaṭkhaṇḍāgama*. This essay makes it clear that there is a problem in how Jain philosophers and commentators further developed the theory of knowledge in the tradition.

There have been many instances of clairvoyance in narratives found in the compiled works such as the *Triṣaṣṭiśalākāpuruṣacarita*, an élite telling of the Jain “universal history,” centered on the major figures of the Jain tradition, as well as in several collections of popular didactic stories (e.g. Granoff 2008 and Shanta 1992). These stories show the role clairvoyance plays in transformative moments for characters, giving us a sense of the usefulness of it and perhaps also the ways that clairvoyance played a part in everyday Jains’ lives. With the examples of such instances in narratives, clairvoyance acts as a tool for “moments of realization” and spiritual purification, but it can also be erroneous and can have a varying nature (which the scriptural and philosophical texts also point out). Thus, narrative literature, giving a practical view of the role of clairvoyance, provides good insights into how Jains have envisioned the use of this ability.

Plan of the Thesis

This thesis explores the relationship between the Jain doctrine of clairvoyance (avadhijñāna) and the three jewels of righteousness—right perception, knowledge, and conduct—that lead one to liberation. Śvetāmbara and Digambara canonical texts are explored to showcase the evolution of thought on avadhijñāna. The discussion further weaves through the nexus of avadhijñāna and karma theory and further portrays the various instances of clairvoyants found in Jain narratives. In relation to the aforementioned analysis, avadhijñāna is not mandatory to acquire to attain liberation as it is often thought to be; instead, avadhijñāna may progress or regress one’s soul in the spiritual path. In this sense, avadhijñāna may or may not be instrumental in attaining liberation. Moreover, Jain texts mention that avadhijñāna may occur spontaneously, or that it may be obtained regardless of one’s righteousness. The description of avadhijñāna found in Jain texts renders the whole system of avadhijñāna ambiguous regarding the path of spiritual progression or achieving omniscience. As a form of “direct” knowledge, it is the only one that can be attained at such an early phase of one’s spiritual maturity that it may hinder one’s progress.

Chapter 1 is a study and translation of *sūtras* 12-28 of the *Nandisūtra*, which describes avadhijñāna in detail. We start with this text as the place where the Jain theory of avadhijñāna is most extensively laid out in an early canonical iteration. This chapter treats the *Nandisūtra* as the basis for subsequent texts’ discussions of avadhijñāna. Thus, the *Nandisūtra* is the prime source for this project. The analysis portion of the chapter shows the ambiguous relationship of avadhijñāna with the process of spiritual purification. On analyzing this text, we get three contrasting pairs: trailing and immobile,

augmenting and diminishing, and ineffaceable and effaceable.⁸ Apart from these six types, there are several other typologies and classifications of avadhijñāna. We understand the relationship between clairvoyance and conduct. However, there are various other types and different ways the Jains have articulated avadhijñāna. Anticipating subsequent chapters of the thesis, I note the absence of a discussion of “false clairvoyance” (*vibhaṅga jñāna*), and the absence of any description of how different forms of karma play a role in the attainment of clairvoyance. To show the progressive development of ideas about avadhijñāna in these texts, I consult and analyze various other canonical texts and the commentaries.

Chapter 2, “Avadhijñāna in the Commentaries,” will analyze the various characteristics and facets of avadhijñāna from the commentaries on the Śvetāmbara canon as well as in the Digambara texts, to analyze the evolution of thought on avadhijñāna in the Jain tradition. This chapter argues that the ambiguity traced in the study of the Nandisūtra persists with the evolution in the tradition due to the ambiguous nature and uncertain character of avadhijñāna. It will provide explanations of avadhijñāna from different standpoints that will further lay out the ambiguous nature of avadhijñāna. Some of the concepts of avadhijñāna in the commentaries of *Āvaśyaka* literature are similar to the concepts in the Nandisūtra, but, as the commentators explain, the ideas use different terminologies or standpoints and thereby give rise to several new perspectives on avadhijñāna—*avadhidarśana*, *vibhaṅgajñāna*, *saṁsthāna* and so on. However, some standpoints are merely stated and not further explained, thus the later part of the chapter

⁸ 1. *Ānuḡamika* (Trailing/ mobile), 2. *Anānuḡamika* (stable/ immobile), 3. *Vardhamāna* (augmenting), 4. *Hīyamāna* (diminishing), 5. *Pratīpātī* (effaceable/withering/temporary) and 6. *Apratīpātī* (ineffaceable).

reviews several key configurations of avadhijñāna. Subsequently, this discussion turns to the Digambar literature. The ways in which avadhijñāna and its types are mentioned and explained in this chapter helps us see how things evolve due to specific debates and particular pressures and circumstances arising at specific points in history.

The *Nandisūtra*, the other canonical texts, and their commentaries exist as the basis for later philosophical discussions of erroneous and correct forms of knowledge. The first two chapters of the thesis set up a platform to show how the ideas have been following an evolution against a historical backdrop of encounters with the approaches to avadhijñāna from other philosophers and sects from the same and other traditions, further developing the discussion of the role of karmas in the attainment of avadhijñāna. Only by knowing the principle of karma in the acquisition of avadhijñāna can one understand the reason behind the typologies and classifications of avadhijñāna and its relation to the Jain soteriology.

Chapter 3, “Avadhijñāna in Karma Theory,” argues that the complete quartet of four destructive (*ghātiya*) karmas seem to play a significant role in the acquisition of avadhijñāna. However, as the Jain tenets kept evolving from the theory of knowledge towards epistemology, ambiguity started to emerge in avadhijñāna with relevance to each faculty of the *ghātiya* karmas: knowledge, perception, delusion and obstacle. Thus, this chapter highlights the role of the four *ghātiya* karmas in the ambiguous nature of avadhijñāna corresponding to the evolution of thoughts in Jainism. Besides the role of the *ghātiya* karmas, the main emphasis of this chapter is to detail the process of the most ambiguous factor of the subject, that is, the suppression-cum-destruction (*kṣayopāśama*) of karma that happens during the attainment of avadhijñāna. Further conundrums emerge

with the examination of the post-canonical philosophical works on Jain epistemology. We will understand how the individual faculties of *ghātiya* karma further render complications in the explanation of avadhijñāna. Interestingly, we also notice no explanation provided specific to *avadhidarśana* or *vibhaṅga jñāna* in these texts. This is important because, I will argue, only upon analyzing both these factors can we map avadhijñāna with spiritual progress (*guṇasthānas*). Also, only with clairvoyant perception (*avadhidarśana*), we can relate avadhijñāna with the functions of the soul and successfully have the three jewels form a mutually reinforcing trilogy together.

Chapter 4, “Avadhijñāna In Narrative Literature,” examines the various ways *avadhijñāna* operates in what is often the first practical encounter Jain have with avadhijñāna: narratives. From the old literatures to the recent stories, Jain authors have tried to show the role of clairvoyance in instances of characters’ spiritual transformations, showing the significance given to this form of knowledge as a means for spiritual growth. However, on gathering several types of clairvoyant characters, the final chapter of this thesis will illustrate clairvoyance as a tool used in the virtuous and also non-virtuous ways. Some narrative literature describes how characters may attain liberation upon acquiring avadhijñāna, while in several instances there is no spiritual growth at all. Thereby, we see that the ambiguity persists even here with a few references to the misuse of avadhijñāna in several stories because of its acquisition due to wrong perceptions or belief.

CHAPTER 1

Avadhijñāna in the Nandisūtra

Knowledge (*jñāna*) in the Jain canon is not valued on the merit of logical validity but as a means of spiritual progress. Correct knowledge (*samyag jñāna*) is one of the constituents of the path to *mokṣa*, and knowledge which does not help in achieving that goal is discarded as *ajñāna* or wrong knowledge. This chapter starts with the *Nandisūtra* as the place where the Jain theory of avadhijñāna is most extensively laid out in an early canonical iteration. The *Nandisūtra* is written in Ardha-Māgadhi. This chapter treats the *Nandisūtra* as the basis for discussions of avadhijñāna in the subsequent texts. Thus, the *Nandisūtra* is the prime source for this project. By reading the *Nandisūtra*, this chapter investigates the central tenets of avadhijñāna in Jainism, its typologies, its nexus with the the spiritual progress of an individual.

This chapter argues about the two faces of avadhijñāna from the three contrasting characteristics traced from the six-fold classification of it from the *Nandisūtra*. Such that one side can help an individual in spiritual progression through virtuous living with correct conduct or the ineffaceable (*apratipati*) type of avadhijñāna for culmination of knowledge, omniscience. While the other side is antecedent to the aforementioned qualities. Thus, despite being the first type of direct forms of knowledge, such a knowledge cannot always account for spiritual progression.

The chapter is divided into two sections with the first part explaining the background, history and the context of *Nandisūtra*. This portion will introduce the *Nandisūtra*'s place in the Śvetāmbara Jain canon and its importance for the discussion of the nature of knowledge in Jainism. While, the second part of the chapter will be the

translation pertaining to avadhijñāna and its types, further showing a critical analysis of the translation. The analysis portion of the chapter shows the ambiguous relationship of avadhijñāna with the process of spiritual purification. Consequently, the Nandisūtra and rhetoric propagated under it perpetuates our understanding of spiritual advancement with avadhijñāna. On analyzing the Nandisūtra, the relation between conduct and knowledge signals us the first indication of ambivalence with respect to the process of its acquirement based on destruction-cum-suppression (*kṣayopaśama*) of karma which coincides with its relation to spiritual progression, which is the main argument of this thesis.

Background, History, and Context of the Nandisūtra

The Nandisūtra is a rich literary legacy of the age of Jain scriptures as it is the first text that gathers a significant detail on the five forms of knowledge along with several prayers to the leaders of the tradition and finally, this canon provides a briefing on the canonical tree of the tradition (unique at that time). It contains portions dealing with philosophical problems. Focus of this particular canonical text, is on the ways to accumulate five types of knowledge and be pure by obtaining supreme knowledge. The Śvetāmbara canon consists of a core of 12 “limbs” (*aṅga*), the collected discourses laid by the chief disciples (*gaṇadhara*s) of Mahāvīra, the ford-maker (*tīrthāṅkara*, *jina*), with an equal number of “sub-limbs” (*upāṅga*) and several other categories of texts.

The Nandisūtra is a *cūlika sūtra* or “appendix” to the canon. Several canonical texts make some statements regarding the theory of knowledge; the Nandisūtra gathers together the earliest theories pertaining to knowledge. The Nandisūtra, literally meaning the “*Text for Auspiciousness* (Nandi),” is the earliest text to provide an organized and

detailed discussion of the five forms of knowledge. In addition to this, according to Śrutayaśaji (1999), it has a very well-constructed and organized structure, unlike the other canonical texts that have scattered statements on knowledge.

The other interesting aspect of the Nandisūtra, as Schubring (2000) states, is that the text seems to be a propaedeutic work; similarly, Dundas (2002) points out that the *Nandi* is the only canonical text dealing with hermeneutics that situates the scriptures in an epistemological context. The Nandisūtra was compiled in a period when prevailing theories on knowledge were being assembled and assessed, making it a platform for an early epistemology in Jainism. The focus of this particular canonical text is to elaborate on the five types of knowledge, of which avadhijñāna is one. Thus, the Nandisūtra forms the best canonical exhibit for this thesis because it is a summation of the available early works on the theory of knowledge and not merely for being the source of later texts' discussions of avadhijñāna.

The author of the Nandisūtra is not named in the text. The first mention of an author is found in its chief commentary, the *Nandīcūrṇi*.⁹ Jinadāsagaṇi, the author of the *Nandīcūrṇi*, mentions Devavācaka as the author of Nandisūtra. Ācārya Haribhadra (7th-8th c. CE) and Ācārya Malayagiri (12th c. CE) also refer to the same author Devavācaka.¹⁰ But their reference is being cited back to the initial commentary. According to Ācāryas Tulsi and Mahaprajña (2011: 15), only based on Jinadāsagaṇi can we know that Devavācaka, the disciple of Dūṣyagaṇi, has composed the Nandisūtra.

⁹ According to Tulsi and Mahaprajña (2011), the *Nandīcūrṇi* was composed by Jinadāsagaṇi Mahattara in 676 C.E.

¹⁰ There have been skeptical thoughts in dating the authors of the commentaries, however, the above-mentioned dates are the dates used by majority of the scholars.

Devavācaka, a Saurashtrain, belonged to the Kaśyapa clan (*gotra*). His mastery of the canonical texts earned him the designation of Devavācaka. He was endowed with spiritual knowledge, hence was also called by the name Devardhigaṇi Kṣamāśramaṇa (Tulsi, and Mahāprajña 1987: 222). According to Ācārya Nāgraj et. al. (2003), both the names belonged to the author of the text but titles were provided by different mendicants. Because Devavācaka had invited all the Ācāryas to re-record learned data, the tenth century of Mahavira's Nirvana which accounted to the fifth summit or council of Jain Ācāryas for reckoning the words, principles and the theories of the Jina (fordmaker), with no other cross references to this event, it is convincing that he is the only contender for being the author of the Nandisūtra.

According to Dundas (2002), due to the Jain tradition initially placing emphasis on orality and memorization, their scriptures were laid down a little later than the origin of the tradition. The Nandisūtra is one of the canonical texts that was composed at the fifth council held at Vallabhanagar (in modern-day Gujarat), thus the council is termed as Vallabhi council. Historians believe this council was conducted around 980 or 993 years after Mahavira's *nirvana* (liberation). As Winternitz (1993: 416) states, it was "presided over by Devardhigaṇi, the head of a school, for collecting the sacred texts and writing them down." According to Amar Muni (1998: 15), the Nandisūtra should have been composed approximately around the 4th-5th C.E. Due to uncertain ownership over the canons and the lack of first-hand experience, a part of the Jain tradition never accepted the above-mentioned canons as authoritative and considered it to be lost. They are the Digambara sect of the Jain tradition, which parted ways from the group of Jains that

believed the canon established at the Vallabhi council to be authoritative, namely the Śvetāmbara sect.

Structure and Summary of the Nandisūtra

The Nandisūtra begins with panegyrics to the Jinas followed by those to the *gaṇadharas* (chief disciples of Jinas); subsequently, the author pays obeisance to the leading ācāryas of the era (Amar Muni 1998: 24).¹¹ After this, the text renders an elaborate description of the five types of knowledge (*jñāna*).¹² This text initiates the discussion of the forms of knowledge, with a first attempt in the Jain philosophy to classify the five forms of knowledge under the two classifications: direct and indirect forms of knowledge. This classification was a significant contribution in the Jain epistemology. The text relates the details of Jain knowledge theory in a question-and-answer format, successively discussing the details of each of the primary classifications of knowledge. Later, the text elaborates on the subtypes corresponding to each specific type of knowledge. After the discussion of all five knowledge forms, this text finishes with a discussion of the other texts in the canon.

Reading the Nandisūtra

In this chapter I will use five editions of the *Nandisūtra* (456-466 c. C.E.),¹³ which include various commentaries from key Jain philosophers such as Jinabhadraṇi Mahattara (6th-7th c. C.E.), Haribhadrasūri (7th-8th c. C.E.), Gāsilaḷji Māhārāja (20th c. C.E.), Amar Muni (1936-2013) and Āchārya Tulsi (1914-97). The former two are the

¹¹ *Yugapradhānas*.

¹² In Jainism, *Mati* (empirical) and *Śruta* (testimonial) are sensory knowledge while *Avadhi* (clairvoyance), *Manahpariyaya* (telepathy), and *Keval* (omniscience) are extrasensory knowledge.

¹³ Also, a Śvetāmbara canonical text.

oldest commentators while the latter three are modern interpreters of the texts. To develop an understanding of avadhijñāna, the authors begin with a brief discussion of these two classifications. According to Tulsī and Mahāprajña (2011: 49), the theory of knowledge as articulated in the Nandisūtra was the only one that existed in the canonical age. During early medieval Jainism, philosophers approached the same fundamental understanding of the prevailing concepts using different perspectives. However, as the Nandisūtra renders discussion only about the “correct” forms of knowledge (*samyag jñāna*), avadhijñāna as one of the forms seems like a tool for spiritual progress. In addition to this, Nāgraj et al. (2003: 403) claims, “while elaborating the sacred knowledge especially derived from meditation on the higher truths of religion and philosophy, various stages as five forms of knowledge have been defined.” The following sections will display how the discussion of avadhijñāna begins in the text, further helping to analyze the role of avadhijñāna in the path to liberation.

The Ambiguity of Direct Knowledge (*Pratyakṣa Jñāna*) in the Nandisūtra

Devavācaka, inheriting from the *Sthanaga sūtra*, to recognize the distinction of the special forms of knowledge from the ordinary forms of knowledge (*Mati* (empirical) and *Śruta* (testimonial)), classifies the whole five forms of knowledge under a two-fold classification of knowledge (*jñāna*): *pratyakṣa* and *parokṣa jñāna* (direct and indirect knowledge, respectively). *Pratyakṣa jñāna* or direct knowledge is the knowledge attained directly by the soul, independent of the sense-organs or mind (Mahāprajña et al. 2009: 221). By contrast, *parokṣa jñāna* or indirect knowledge is the knowledge which is gained with the help of the sense organs and the mind (ibid.: 203).

According to Shastri, prior to the two-fold classification (*pratyakṣa* and *parokṣa jñāna*), only the archaic fivefold classification existed. Although, the classification made distinction of direct and indirect forms of knowledge, it further convoluted the understanding of directness (*pratyakṣata*). The Nandisūtra (3.4-6) merely classifies direct forms of knowledge (*pratyakṣa jñāna*) into two types: *indriya pratyakṣa* (direct sensory perception) and *no-indriya pratyakṣa* (supersensory or quasi sensory knowledge). The knowledge gained through direct sensory perception, that is, through auditory, ocular, olfactory, gustatory, and tactile sense-organs, is termed *indriya pratyakṣa*, while the knowledge gained directly by the soul, like clairvoyance (*avadhijñāna*), telepathy (*manahparyāya*) and omniscience (*kevalajñāna*), are said to be *no-indriya pratyakṣa*. The word ‘no’ here signals the full exclusion of the use of any sort of medium, which indicates the absence of the use of senses in the above three classified forms of knowledge (ibid.: 191). However, this classification of *pratyakṣa* into *indriyapratyakṣa* and *noindriyapratyakṣa* solely by Devavācaka, turned out to be quite controversial. It was and is confusing because, *Nandi* (Su. 5 and 24) due to this classification had to mention *matijñāna* in dichotomy, once under the category of *pratyakṣa* and once under *parokṣa*. According to Shastri (1990: 209),

Nandi, following the tradition of anuyoga, and feeling the pressure of Non-Jain systems, included sense- cognition into *pratyakṣa*; but could not go against the old tradition also, and therefore, described *Mati* as *pratyakṣa* as well as *parokṣa*. It has tried to incorporate the Non-Jain - conception in the old tradition, but does not try to explain the contradiction.

Anne Clavel seems to agree with Shastri that the two systems (one, *pratyakṣa* and *parokṣa*, and two, *indriyapratyakṣa* and *noindriyapratyakṣa*) are being preserved

together. But, she still feels that the ambiguity of this unique classification of *pratyakṣa* is persisting. She considers

“The Nandisūtra is an essential evidence of the transition that has occurred from the oldest *Āgamic* [canonical] conception to the new one: the wavering in the wording just as the fact that two typologies are taught in two different parts of the text reveal a classification not yet absolutely systematized” (Clavel 2015: 155).

However, upon examining the work of two Jain philosophers, Jinabhadragaṇi (520-623 C.E.) and Akalaṅka (720-780 C.E.), Clavel highlights the solution provided by the Jain philosophers to resolve the ambiguous categorization, which she identifies, in the further classification of the two *pratyakṣa* forms of knowledge in the Nandisūtra (*indriyapratyakṣa* and *noindriyapratyakṣa*). This evolution of thought of further classifying the five forms of knowledge under *pratyakṣa* and *parokṣa* stayed and eventually was accepted as mainstream in the Jain thought. She further states that “However, far from combining inconsistently two heterogenous typologies, the Nandisūtra represents the first stage of fundamental epistemological processes destined to be achieved by some of the greatest Jain philosophers. It [The above philosopher’s commentary on the classification of the Nandisūtra] contributed to preserving the memory of this conceptual evolution” (ibid.). Upon understanding Jinabhadragaṇi work she can solve the ambiguity, believing that the coherence of this classification tradition is still prevailing wherein the Nandisūtra is the first stage of epistemology and Jinabhadragani being the second stage of epistemology. In addition to this, the solution provided by the latter with the help of *anekantavada*¹⁴ (conventional and transcendental standpoints) made the coherence is becoming stronger. Thus, the discussion of

¹⁴ The doctrine of Non-absolutism.

avadhijñāna begins with understanding the important difference between direct and indirect knowledge. Hence, the establishment of the category of “direct knowledge” (*pratyakṣa jñāna*) sets the platform for understanding the special place of avadhijñāna in the epistemology of the tradition.

Translation of Nandisūtra Sūtras 12-28 and Its Analysis

The following section on avadhijñāna will have the transliterated text referring to Jinadasagaṇi (2004), followed with my translation of the transliteration. As this thesis is an analytical and a critical study, the original works must not be misinterpreted and thus the original transliterated and translated versions are displayed first. The root text (*mūla*) has been consistent in all the translations and commentaries on Nandisūtra. However, the version used in this text had a better quality of print and thus the original text cites to Jinabhadragaṇi’s commentary. Also, this translation will manifest the approach of the other commentators for their commentary on this scriptural text.

Sūtra 12: The Nature of Avadhijñāna

12. se kiṃ taṃ ohiṇāṇapaccakkaṃ? ohiṇāṇapaccakkaṃ duvīhiṃ paṇṇattaṃ, taṃ jahā bhavapaccatiyaṃ ca khayovasamiyaṃ ca | donhaṃ bhavapaccatiyaṃ, taṃ jahā—devāṇaṃ ca ṇeratiyāṇaṃ ca | donhaṃ khayovasamiyaṃ, taṃ jahā—maṇussaṇaṃ ca pañcendiyatirikkhajoṇiyāṇaṃ ca |

Translation: What is that (knowledge) which is directly perceived (*pratyakṣa*) avadhijñāna (clairvoyance)? Directly perceived avadhijñāna is known to be of two types, that is, (acquired) concurrently at birth (*bhavapratyaya*) or (acquired) based on *kṣayopasāma* (destruction-cum-suppression [of karma]). Birth-based is twofold, that is, for celestial beings and infernal beings. Those who (acquire it) based on *kṣayopasāma* are (also) twofold, that is, for humans and five-sensed (beings) born in animal wombs.

Sūtra 13: Destruction-cum-Suppression (*kṣayopāśama*) of Avadhijñāna

13. ko heū khāyovasamiyaṃ? khāyovasamiyaṃ tayāvaraṇijjānaṃ kammāṇaṃ udiṇṇāṇaṃ khaeṇaṃ aṇudiṇṇāṇaṃ uvasameṇaṃ ohiṇāṇaṃ samuppajjati | ahavā guṇapaḍivaṇṇassa aṇagārassa ohiṇāṇaṃ samuppajjati. |

Translation: What is the source of (avadhijñāna) arising by suppression-cum-destruction?

Avadhijñāna caused by the suppression-cum-destruction (*kṣāyopāśamika*) can arise due to the suppression (*upāśama*) of un-fruiting (*anudinna*) knowledge-obscuring (*āvaraṇīya*) karma (and) the destruction (*kṣaya*) of fruiting karma. Also, avadhijñāna can arise for houseless ascetics who have attained virtuous qualities.

Analysis of Sūtras 12 and 13

The above two-fold classification (based on birth and *kṣayopāśama*) makes a fundamental distinction separating the four kinds of beings for whom clairvoyance is possible into two groups. On analyzing the two sūtras, it is important to note that, unlike the avadhijñāna obtained by destruction-cum-suppression (*kṣayopāśama*) of knowledge-obscuring karma, there is no further explanation of the source of the birth-based (*bhavapratyaya*) avadhijñāna. This compounded Sanskrit term (*kṣaya* (destruction) + *upāśama* (suppression) = *kṣayopāśama*) indicates a process of self-purification regarding the destruction of karmas. Correspondingly, with the quality of karma being suppressed, *kṣayopāśama* of karma also indicate that the problem of karma is yet unrectified. Since, the karmas are not yet completely eradicated away from the soul, we understand that is why avadhijñāna is categorized under the imperfect forms of knowledge.

Sūtra 13, which defines *kṣayopāśama*, is quite ambiguous. First, when it mentions the suppression and destruction of karmas, which of the eight types of karma/s is it referring to, is not mentioned clearly. Second, “*athvā*” can mean “or” or “in other words,”

perhaps it can also mean “otherwise” here. It is curious that the two methods seem parallel, rather than the arising of virtues causing *kṣayopāśama* to arise.

If the former meanings are considered (‘in other words’ or ‘or’), why would the author be concerned to talk about ‘*kṣayopasamik*’ when he could have rather just talked about *gunapratipanna*, esp. if the two are disconnected virtuosic (*gunapratipanna*)? However, if ‘*athvā*’ takes the latter meaning then it should mean that *kṣayopāśama* of karma can happen in two ways; it is not mentioned (not conditioned on being an ascetic or can be inferential) or by the virtue of being a homeless ascetic. Finally, when the author specifies the virtuous life of a homeless ascetic, why would the description of *avadhijñāna* be limited just to homeless ascetics, while in the past, there have been clairvoyants who were laymen, householders?¹⁵ This section is one of the key conundrums signifying that, right from the earliest strata of the detailed discussion on *avadhijñāna*, there arises an ambiguity in the acquisition of *avadhijñāna*.

Commentators on the *Nandisūtra*—*Jinadāsagaṇi Mahattara* (1966), *Haribhadra* (1966), and *Malayagiri* (1917)—have considered this *sūtra* and have come up with an idea which seems to have taken based on the term “*Guṇa apratipanna*” (virtue less qualities) used by the composer of this text. Of the two inferences made for approaching ‘*athvā*’, the commentators seem to have taken the second case wherein they considered ‘*athva*’ as ‘also’. According to the above scholars, *kṣayopāśama* can happen due to two reasons:

- *kṣayopāśama* of karma happening without virtue.
- *kṣayopāśama* of karma happening due to virtues (already discussed).

¹⁵ Many stories are later discussed in the final chapter of the thesis.

About this, commentators Haribhadra (2008) and Jinadāsagaṇi Mahattara (2004) provide an example of clouds covering the sunlight. Either through a wind force, the clouds can be removed or pushed, or however dense the clouds might be, the light from the source accidentally can still penetrate through the pores in the clouds. Similarly, knowledge-obscuring karma is like clouds that obstruct the powers generated from the soul (like the sunlight in the example). Due to the happenstance, this blanket shielding the soul’s consciousness is temporarily blown away. This case stands for the acquisition of avadhijñāna by accident. Interestingly, the original text of the Nandisūtra merely mentions that *āvaraṇīya* karma plays a role in the attainment of avadhijñāna without further elaborating on it. With the help of commentators, the above discussion helps us in understanding how one attains avadhijñāna, i.e. it seems to be that there is no “technique” for *kṣayopasāma*. It may happen by cultivating virtues (*gunas*), or it may happen by accident. Chapter 3 will analyze other texts and commentaries in greater detail to see the theory of *kṣayopasāma* of karma in the attainment of avadhijñāna.

Sūtra 14: Types of Avadhijñāna

14. Taṃ samāsao chavvihaṃ pannattaṃ, taṃ jahā—1. Ānugāmiyaṃ 2. Anānugāmiyaṃ 3. Vaddmānayaṃ 4. Hāyamānayaṃ 5. Padivāti 6. apadivāti |

Translation: It is grouped (*samāsao*) into six types, that is: 1. *Ānugamika* (Trailing/mobile), 2. *Anānugamika* (stable/immobile), 3. *Vardhamāna* (augmenting), 4. *Hīyamāna* (diminishing), 5. *Pratīpātī* (effaceable/withering/temporary), and 6. *Apratīpātī* (ineffacable).

Analysis of Sūtra 14

In this sūtra there is a confusion pertaining to the word ‘it (taṃ); does “it” refer to the ‘virtuosic avadhijñāna’ or does it refer to ‘*kṣāyopaśamika* avadhijñāna’ or avadhijñāna in general? Unfortunately, every question and statement in the section on avadhijñāna from the text starts with “it.” Gāsilālji Mahārāj (1958) considers the six types to be of the avadhijñāna acquired based on virtues and so according to him, “it” refers to virtuosic avadhijñāna. Does that mean once a celestial or an infernal being is born in their realm, does their avadhijñāna remain unchanged? Are there no differences in the avadhijñāna they possess in their respective realms?¹⁶ If answers to both the questions are in the affirmative then there are no possibilities of progression and regression in their realm.¹⁷ Thereby, it also means no one in those realms spiritually advances or backslides from their status. According to Śrutayaśaji (1999: 262), the latter cannot be possible with avadhijñāna in the realms of heaven and hell. Because of the various instances found from the narrative literature, there have been variations found in the avadhijñāna in different realms. Hence, even the avadhijñāna acquired based on birth (*bhavapratyaya*) must be based on *kṣāyopaśama* of karma. This would be further explained in chapter 4.

The above analysis waves the first signal with respect to avadhijñāna’s relative essentiality, in-essentiality and the ambiguous nature of avadhijñāna. Being inherent in the realm of celestials and hellions; contingent on effort or accident for the realm of

¹⁶ To alter one’s avadhijñāna, one’s clairvoyant obscuring karma need to be annihilated. The more one’s karma annihilate, better will be their avadhijñāna. This quality is exclusive only to humans.

¹⁷ This seems that the common understanding is that gods and infernals are incapable of spiritual progress or regression.

humans and five-sensed animals, latter beings need to strive to acquire this type of knowledge. So, it is necessary to understand the purpose of acquiring such knowledge.

To describe avadhijñāna more fully, the discussion in the Nandisūtra moves to delineate its various classifications and types. In the following sūtras, the specifications rendered about avadhijñāna, the different levels of its magnitude, etc., depict how deep and subtle the level of knowledge about it goes. Jainism, a religion of non-violence, is extremely particular about the status of all forms of species in this universe; avadhijñāna can assist in understanding the subtlety of species in all forms and in the various and varying modes of existence that are not visible to our naked eyes. The wholesome translation of the six types of avadhijñāna are elaborately mentioned, the end of this detailed explanation, there is a discussion on why have they exhibited these typologies in-depth. Until then it is necessary to understand the basic principle of classifying avadhijñāna.

Sūtras 15 and 16: Trailing (*Ānugamika*) Avadhijñāna and Its Types

15. Se kiṃ taṃ ānugāmiyaṃ ohinānaṃ? ānugāmiyaṃ ohi nānaṃ duvihiṃ pannattaṃ, taṃ jahā—antagayaṃ ca majjhagayaṃ ca |

16. Se kiṃ taṃ antagayaṃ? Antagayaṃ tivihimṃ pannattaṃ, taṃ jahā- 1. purao antagayaṃ 2. maggao antagayaṃ 3. pāsato antagayaṃ

Translation: 15. What is that which is *ānugamika* or trailing avadhijñāna? *Ānugamika* avadhijñāna is known to be two-fold; that is—peripheral (*antagata*) and central (*madhyagata*).

16. What is that which is *antagata* or peripheral avadhijñāna? The peripheral avadhijñāna is known to be three-fold: i.e. frontal circumscription (*purataḥ antagata*),

posterior circumscription (*mārgataḥ antagata*) and lateral circumscription (*pārśvataḥ antagata*).

Types of Peripheral (*Antagata*) Avadhijñāna

Sūtra 17: Frontal Circumscription (*Purataḥ antagata*) Avadhijñāna

17. Se kiṃ taṃ purato antagayaṃ? Purato antagayaṃ se jahānāmāye keyi purīse ukkaṃ vā chūdaliyam vā alāyam vā manim vā joiṃ vā paīvam vā purao kāuṃ panollemāne gacchejjhā. Se taṃ purao antagayaṃ |

Translation: What is that which is the frontal circumscription (*purataḥ antagata*) [avadhijñāna]? Just like any person holding a blazing bundle of grass or burning wood or a lantern or a glistening gem or any similar source of light such that the source following along with the person's body illuminates only those matter bodies which are covered in a circumscribed area in front of him. Similarly, as the person moves, the frontal following avadhijñāna is shining forth or projecting its source of light on the matter bodies or objects continuously. Such avadhijñāna is *purata antagata* or frontal circumscription.

Sūtra 18: Posterior Circumscription (*Mārgataḥ Antagata*) Avadhijñāna

18. Se kiṃ taṃ maggao antagayaṃ? Maggao antagayaṃ se jahanāmāye kaeyi purīse ukkaṃ vā chudaliyam vā alāyam vā manī vā joiem vā payīvam vā maggao kāuṃ anukaddemāne anukaddemāne gachchejjha | Se taṃ antagayaṃ |

Translation: What is that which is the posterior circumscription [avadhijñāna] (*mārgataḥ antagata*)? Just like any person holding a blazing bundle of grass or burning wood or a lantern or a glistening gem or any similar source of light such that the source trailing along with the person's body, illuminates only those matter bodies which are covered in the posterior circumference. Similarly, as the person moves, the posterior trailing avadhijñāna is shining forth or projecting its source of light on the matter bodies or

objects continuously. Such an avadhijñāna is *margatah antagata* or posterior circumscription.

Sūtra 19: Lateral Circumscription (*Pārśvataḥ Antagata*) Avadhijñāna

19. Se kiṃ taṃ pāsao antagayaṃ? Pāsao antagayaṃ se jahanāmaye keyī pūrise ukkaṃ vā cūdaliem vā alāyaṃ vā maṇiṃ vā joiem vā payīem vā pāsāo kāuṃ parikaddemāne parikaddemāne gachchejjha | Se taṃ pāsao antagayaṃ |
Se taṃ antagayaṃ |

Translation: What is that which is *parsvata antagata* or the posterior circumscription?

Just like any person holding a blazing bundle of grass or burning wood or a lantern or a glistening gem or any similar source of light such that the source trailing along with the person's body, illuminates only those matter bodies which are covered in the lateral circumference. Similarly, as the person moves, the lateral trailing avadhijñāna is shining forth or projecting its source of light on the matter bodies or objects continuously. Such an avadhijñāna is *parsvatah antagata* or lateral circumscription.

Sūtra 20: Central (*Madhyagata*) Avadhijñāna

20. Se ki taṃ majjagayaṃ? Se jahānāmaye keyi pūrise ukkaṃ vā cūdaliyaṃ vā alāyaṃ vā maṇiṃ vā joiṃ vā payīvaṃ vā mattaye kāuṃ gachchejjha | Se taṃ majjagayaṃ |

Translation: What is that which is central avadhijñāna (*Madhyagata*)? Just like any

person holding a blazing bundle of grass or burning wood or a lantern or a glistening gem or any similar source of light placed above the person's head such that the source trailing along with the person's body, illuminates those matter bodies which circumscribe the central region. Similarly, as the person moves, the central trailing avadhijñāna is shining forth or projecting its source of light on the matter bodies or objects continuously. Such an avadhijñāna is *madhyagata* or central.

Sūtra 21: Difference Between Peripheral (*Antagata*) And Central (*Madhyagata*)

Avadhijñāna

21. Antagayass majjagayass ya ko payīvīseso? Pūrao antagayaenam ohi nānenam purao cheva samkhejjhāni vā asamkhejjhāni vā joyanāni jānayaī pāsayaī, maggao antagayenam ohi nānenam maggao ceva samkhejjhāni va asamkhejjhāni vā joyanāni jānai pāsai, pāsao antagayaenam ohi nānenam pāsao cheva samkhejjhāni vā asamkhejjhāni vā joyanāyīm jānayaī pāsayaī, majjhagayenam ohi nānenam savvao samanta samkhejjhāni va asamkhejjhāni va joyanāyīm jānayaī pāsayaī | Se tam ānugāmiyam ohi nānam |

Translation: How is *antagata* or circumscribe avadhijñāna different from *madhyagata* or central avadhijñāna? (With) *puratah antagata* or frontal circumscription avadhijñāna, (one) can know and perceive forthcoming either countable or uncountable *yojanas* (a measure of distance; about 2-9 miles). (With the) *margatah antagata* or posterior circumscription, (one) can know and perceive rear objects ranging from either countable or uncountable *yojanas*. (With the) *parsvatah antagata* or lateral circumscription, (one) is capable of knowing and perceiving objects in the flank ranging from either countable or uncountable *yojanas*. (On the other hand) *madhyagata* or central avadhijñāna knows and perceives everything in the countable or uncountable *yojanas* from all the (four) directions. This is *ānugamika* or trailing avadhijñāna.

Sūtra 22: Immobile (*Anānugamika*) Avadhijñāna

22. Se kiṃ taṃ anānugāmiyam ohi nānam? anānugāmiyam ohi nānam se jaha- keyi pūrise egam mahāntam joittānam kāum tasseva joittānass pariperantehim pariperantehim parigholemāne parigholemāne tameva joyittānam pāsayaī, annatth gaye na pāsayaī, evamaeva anānugāmiyam ohi nānam jatthaeva samūppajjayi tatthaeva samkejjānāyī vā asamkejjānāyī vā sambaddāni vā asambaddāni vā joyanāyīm jānayaī pāsayaī, annatth gayae na pāsayaī | Se taṃ anānugāmiyam ohi nānam |

Translation: What is that which is immobile avadhijñāna(*Anānugamika*)? *Anānugamika* or immobile avadhijñāna is that in which accordingly a person having made one big firebrand, thereby sees the illuminated objects while moving around only in that

illuminated area and doesn't see if the person goes anywhere else. Thus, wherever the firebrand is placed or set, there the person knows and perceives countable or uncountable and contiguous or noncontiguous *yojanas* and elsewhere does not have this capability of knowing and perceiving. This is *Anānugamika* or immobile or stable *avadhijñāna*.

Sūtra 23: Augmenting (*Vardhamāna*) Avadhijñāna

23. Se kiṃ taṃ vaddamānayaṃ ohi nānaṃ? vaddamānayaṃ ohi nānaṃ pasatthesu
ajjhavasānattānesu vattamānass vattamānacaritass visujjhamānass visujjhamānacaritass
savvaṃ samanto ohi vaddayi |

Translation: What is that which is *vardhamāna* or augmenting *avadhijñāna*? *Vardhamāna* or Augmenting *avadhijñāna* is when the auspicious layer¹⁸ surrounding the soul's powers (here *avadhijñāna*) while revolving, improves (and) sanctifies the righteousness and thereby the right conduct equally augments *avadhijñāna* from all the (four) directions.

Scopes of Avadhijñāna

The following verses are a subsection of the sūtra on augmenting *avadhijñāna* and thus further support the explanation provided for the same type of *avadhijñāna*.

Sūtra 23.a. Minimum Scope of Avadhijñāna

Javatiya tisamayaharagassa suhumassa panagajivassa |
Oogahana jahana ohikhettaṃ jahannaṃ tu

Translation: The minimal region of *avadhijñāna* is equivalent to the minimal region occupied by the subtle *panakas (nigodas)*¹⁹ that are as subtle as three *samaya* or third moment of birth (ultimate fraction of time in Jainism).²⁰

¹⁸ *prashasth adhyavasaya*

¹⁹ Nigodas are the simplest form of organism (Jaini 1998: 109).

Sūtra 23.b. Maximum Scope of Avadhijñāna

Savvabahuaganigiva niramtaram jatiyam bharejjamsu |
Khetam savvadisagam parmohi khettnidhitto

Translation: The maximal region of avadhijñāna is equivalent to the area occupied by every fire body in abundance continuously from all the directions.

Sūtra 23.c. Augmenting (*Vardhamāna*) Avadhijñāna

Angulamavaliyanam bhagamasamkhejja, dosu samkhejja |
Angulamavaliyamto, aavaliya angulapuhataṃ

Translation: One who can know an uncountable part of the *angula*, with regards to time can know uncountable part of an *āvalikā*. Similarly, one who sees the countable part of *angula* can see the countable part of an *āvalikā*. (But) one knowing a region of exactly the size of an *angula*, can see an *apurna-āvalikā* (a little less than an *āvalikā*). Whereas, a person knowing one *āvalikā* as a time constraint, in the view of subject-matter, can know *angula prutaktva* (2-9 *angulas*).

Sūtra 23.d. Distance-time on Augmenting (*Vardhamāna*) Avadhijñāna

Hatthimmi muhuttamto, divasato gaoyammi boddhavo |
Jayena divasapuhuttam, pakhanto pannvisaoo

Sūtra 23.e. Distance-time Parameter: Augmenting (*Vardhamāna*) Avadhijñāna

Bharahammi addhimaso, jambudvimi sahio maso |
Vasam ca manuyaloye, vasapuhutam ca ruyagami

Translation: For an avadhijñāna in terms of region covered by a hand, regarding time, can see as long as until a *muhurat* (*antar-muhurat* <48 minutes); area of a mile or two for almost a day; 2-9 miles for 2-9 days, 25 *yojanas* for a little less than a fortnight. Bharata

²⁰ “The occupancy of the *panaka jivas* in their 1st and 2nd *samaya* is very subtle. Whereas in the fourth and fifth it is even subtler. Hence, the amount of place occupied in the third moment is the apt size for the minimal scope avadhijñāna” (Bhadrabāhu and Kusumaprajñā 2001: 162).

region for half month; *Jambudweep* continent for more than a month; one year for a human land; a *ruchak* area (overall area where species life is possible) for 2-9 years.

Sūtra 23.f. Time Parameter: Augmenting (*Vardhamāna*) Avadhijñāna

Samkhejjammi o kale diva-samudha vi hotim sankhejja |
Kalammi asamkhejje diva - samudha o bhaeyavvaa

Translation: In terms of time, for a countable span of time-period, countable continents and seas can be known. In addition to, for uncountable or unmeasurable time periods, uncountable continents and seas can be known.

Sūtra 23.g. Relationship between the Four Parameters: Augmenting (*Vardhamāna*)

Avadhijñāna

Kāle chaunaha vuddi, kalo bhaeyavvu khattavuddhiya |
Viddhiye davva-pajjava bhaeyavva khetta-kala o

Translation: With the increase in timespan there is certainly an increase in all the four parameters- time; subject-matter; region and modes. The increasing ability of the three parameters is possible due to the time (*kāla*) parameter.

Sūtra 23.h. Augmenting (*Vardhamāna*) Avadhijñāna

Suhumo ya hoe kālo, tatto suhumayarayam havae khetam |
Angulasedhimette osappinio asamkhejja
Se ttam vaddamānayam ohinānam

Translation: The time parameter is subtle but the space parameter is subtler because in the measure of *angulashreni* or an array of space points, it requires uncountable *avasarpinis*' (first half of time cycle in Jainism).

This is *Vardhamāna* or Augmenting avadhijñāna.

Sūtra 24: Diminishing (*Hīyamāna*) Avadhijñāna

Se kim tim hāyamānayam ohinānam? Hāyamānayam ohinānam appasattaehim
ajjivasāyattanehim vattamānassa vattamānacharitassa samkilissamānassa
samkilissamāna-charitassa savvo samanta ohi parihāyati |
Se ttam hāyamānayam ohinānam |

Translation: What is that which is *Hīyamāna* or diminishing avadhijñāna? When the inferior tempting assertions or cases that are surrounded to the soul's powers (here avadhijñāna) while revolving around the surrounded layers as well as to the conduct, due to the perverted layers around soul's surroundings (bad karmas) and perverted attitude or conduct, results in the decrease of avadhijñāna from all the four directions.

This is *Hīyamāna* or diminishing avadhijñāna.

Sūtra 25: Effaceable (*Pratīpati*) Avadhijñāna

Se kim tam padivati ohinānam? Padivāti ohinānam jannam jahinenam angulass
asakhejtibhagam va samkhejtibhagam va valagagam va valagapuhatam va likham va
likhapahutam va jyu va jyupahutam javam va javapuhatam va angulam va
angulapuhutam va payam va payapuhutam va viyatthi va viyatthipuhutam va rayinam va
rayanipuhutam va kucchim va kucchipihutam va dhanuyam va dhanuyapuhutam va
gaauyam va gaauyapuhutam va jayenam va jayepuhutam va joyanasayam va
joyanasapuhutam va joyanasahasam va, voyanasahasapuhutam va joyanasatasahssam va
joyanasatasahassapuhutam va joyanakodim va joyanakodipuhutam va, joyanakodakodim
va joyanakodakodipuhutam va, ukkosena logam va pasita naṃ padidyejja |
Se tam pasivati ohinānaṃ |

Translation: What is that which is *Pratīpati* or effaceable avadhijñāna?

It is that which on a minimum scale , ranges from countable or uncountable part of the space point; a *balagra* (egg of a louse or a louse) or 2-9 *balagaras* or 2-9 lice; yava or 2-9 yavas; a space point (*angula*) or 2-9 spacepoints; pada or 2-9 padas; a 9” spacepoint or 2-9 9” space points; ratni (length of elbow to a closed fist) or 2-9 ratnis; a pair of hands or 2-9 pairs of hands; four pairs of hands or 2-9 four pairs of hands; an acre or 2-9 acres; a yojana (couple of English miles) or 2-9 *yojanas*; 100 *yojanas* or 200-900 *yojanas*; 1000

yojans or 2000-9000 *yojanas*; 100,000 *yojanas* or 200,000-900,000 *yojanas*; 10,000,000 *yojanas* or 20,000,000-90,000,000 *yojanas*; crore (10 million) of crores of *yojanas* or 2-9 crores of crore *yojanas* and on a maximum scale having seen the entire loka (universe) but having lost it that would be termed as *pratipati* or effaceable/temporary *avadhijñāna*.

Sūtra 26: Ineffaceable (*Apratipati*) *Avadhijñāna*

Se kim tam apadivati ohinānam? Apadivati ohinānam jenam alogass egamavi aagasapadesam pasejja tena param apadivati ohinānam |
Se tam apadivati ohinānam |

Translation: What is that which is *Apratipati* or ineffaceable *avadhijñāna*? *Apratipati* or ineffaceable *avadhijñāna* is that *avadhijñāna* with which everything could be seen up till the *aloka* (perceive space points of the region outside *loka* (universe)); where the space of the sky should be seen or has the capability to perceive even beyond. Such an *avadhijñāna* is called *Apratipati* or ineffaceable *avadhijñāna*.

Sūtra 27: Four Parameters of *Avadhijñāna*

Tam samasao chaoviham pannatam, tam jaha dvvo khetoo kalao bhavo |
Tattha davvao nam ohināni jahannenam anamtani ruvidavaim janae pasae, ukkosenam savvaem ruvidavvaim janae pasae |
Khetoo nam ohinani jahannenam angulas aasamkhejjtibhagam janae, ukkopasae, ukkosenam asakhejjaem aloye loyemetaem khandaem janae pasae |
Kalao nam oohinani jahannenam aavaliyaye asamkhejjtibhagam janae pasae, ukkosenam asam khejjao ussappinio avasappinio atitam ca annagatam ca kalam janae pasae |
Bhavo nam oohinani jahanenam annamte bhava janase pasae, ukkosena vi anamte bhava janae pasae, savvabhavanamnabhagam janae pasae |

Translation: Thus, in brief, *avadhijñāna* is known to be four-fold i.e.- subject-space-time-modes.²¹ With respect to subject matter, *avadhijñāna* on a minimal knows and sees infinite matter bodies having a form while on a maximum note can know and see every

²¹ It is the four-fold factor of a matter and not due to *avadhijñāna*. Just because *avadhijñāna* is limited to perceive just the substances that have a form (*pudgal*), it is dealing with the four factors.

aspect of the matter body having a form. With respect to space, avadhijñāna on a minimal knows and sees uncountable part of a space point (*angula*) while on the maximum, it knows and sees uncountable space points occupied by the habited universe in the space. With respect to time, avadhijñāna on a minimal knows and sees uncountable part of an *āvalikā* and on maximum can know and see uncountable past and future times in the ascending half and descending half of the cycles of time. With respect to modes, avadhijñāna on a minimal can know and see infinite modes while on maximum, along with infinite modes it can know and see infinite part of every mode.

Sūtra 28: Summary on Types of Avadhijñāna

Ohi bhavapachitiyo, gunapachitiyo ya vanniyo aeso|
Tass ya bahu viyappa, dave khete ya kame yam||
Se tam ohinānam |

Translation: Avadhijñāna is two-fold: Birthbased or Virtue-based. With respect to subject matter-region-time-modes there are several types of avadhijñāna. Infernal beings, celestial beings and for Ford-makers avadhijñāna is inexhaustible and with their avadhijñāna they can know everything. The remaining (Human beings and 5-sensed born in animal wombs) have limited access to avadhijñāna.

Discussion of Sūtra on Six Types and Subtypes of Avadhijñāna

The Nandisūtra provides a great deal of detail on avadhijñāna and allows readers to absorb the various typologies of avadhijñāna, its different ranges and several parameters. Moreover, clear indications in the relationship between knowledge (*jñāna*) and conduct (*caritra*) can be found at various instances in this text. Especially, the author mentions the

two keywords in *Nandi 23*: *adhyavasāya*,²² and *visujjhamānacaritass* ²³while tracing the reason behind the augmenting avadhijñāna. With the use of both the terms, the author clearly indicates that with the increasing purity of conduct, avadhijñāna keeps increasing. While discussing its opposite, diminishing (*hīyamāna*) avadhijñāna, the Nandisūtra mentions again two keywords: *aprashasth adhyavasāyasthāna*²⁴ and *sankleshamāna caritra*,²⁵ which show that when one acts against the ethical system (in Jainism), an individual is bound to lose one's avadhijñāna. However, the author after stating the reasons for increasing and decreasing avadhijñāna, does not explore what changes one's conduct.

Besides accepting the reasons of increasing and decreasing of avadhijñāna, it is necessary to plot avadhijñāna along with the spiritual stages of Jainism (*guṇasthānas*). According to the Nandisūtra, ineffaceable avadhijñāna can happen only on the twelfth spiritual stage. As a result, this type of avadhijñāna turns to omniscience (*kevaljñāna*) at the 13th and 14th level because this type of avadhijñāna has the quality of perceiving every material substance in the universe. Additionally, it possesses the capacity to expand its range to the *aloka*.²⁶ According to Jain (2012: 14), this form of avadhijñāna is

²² “A subtle level of consciousness, at which its interaction takes place with the karma-śarira (karmic body). Natural transformation taking place at the subtle most level of consciousness; an emotional state of consciousness” (Mahendra Muni et al. 2009: 12).

²³ Correct conduct with a purified state.

²⁴ A place that resides the Impure state of consciousness

²⁵ when a conscious mind is deeply engrossed in inauspicious thoughts, there arises lack of good character, resulting in regression in the spiritual path, inauspicious thoughts attracts inauspicious matter, resulting in inauspicious karmic deeds.

²⁶ The region outside the *loka* or cosmos.

ineffaceable and can only be attained by righteousness (*samyaktva*), it is believed to grant the soul the passport to liberation (*mokṣa*). Thereby, this avadhijñāna culminates to kevaljñāna in the thirteenth *gunasthāna*.

Two questions one may ask about the Nandisūtra's typology of avadhijñāna are: what is the evidence for why these typologies and forms exist and, if they exist, what is their purpose? What the argument purports to demonstrate is this: considering the intricate detail, this text does leave many points unexplored. For example, when only one type of avadhijñāna is important for omniscience, what role do the other five types of avadhijñāna play? In addition, when we look in through the other texts from the same tradition, we start seeing avadhijñāna from different perspectives.

Critical Analysis of Avadhijñāna in the Nandisūtra

Trailing (*Ānugamika*) Avadhijñāna and Immobile (*Anānugamika*) Avadhijñāna

As in the case of Nandisūtra, we do understand the types and the ranges of the above two avadhijñāna. However, the unconvincing aspect is to understand what qualifies one to acquire trailing (*Ānugamika*) avadhijñāna, why immobile (*anānugamika*) avadhijñāna is region-specific. Moreover, how does the karma theory work in the latter case? There is no mention about valid procedure on avadhijñāna to prove the parameters that can affect the different range of a clairvoyant.²⁷

Augmenting (*Vardhamāna*) Avadhijñāna and Diminishing (*Hīyamāna*) Avadhijñāna

It is quite interesting to notice that, even though in Jainism the three jewels of correct knowledge (*jñāna*), perception (*darśana*) and conduct (*caritra*) play an imperative role in advancing spiritually, this section of text does not offer anything on *darśana* unlike *jñāna*

²⁷ Which is also not mentioned in the context of *ānugamika* avadhijñāna

and *caritra*. Devavācaka raises an interesting point by defining augmenting (*vardhamāna*) avadhijñāna as a progressive knowledge that progresses completely based on spiritual purification. However, there is no mention of perception (*darśana*) in this discussion. This absence of perception (*darśana*) in the discussion panel adds to the ambiguity of avadhijñāna because, unlike telepathy (*manahparyāya jñāna*), clairvoyant perception (*avadhidarśana*) transpires alongside clairvoyant knowledge (avadhijñāna).

On the other hand, diminishing (*hīyamana*) avadhijñāna is not explored as much as augmenting (*vardhamāna*) avadhijñāna, but the author does state that the principle of decreasing avadhijñāna is like its antecedent. Thus, the reader is left to infer that understanding diminishing (*hīyamana*) avadhijñāna must be done from the analogous example of augmenting (*vardhamāna*) avadhijñāna. In addition, we notice *darśana* is again ignored in this discussion as well. Moreover, there exists an unresolved opinion towards the reason behind one's increasing and decreasing purity of conduct after acquiring avadhijñāna.

Effaceable (*Pratīpātī*) and Ineffaceable (*Apratīpātī*) Avadhijñāna

These forms of avadhijñāna have their own importance in the advancement of spiritual life. Although the text mentions in detail the minimum and the maximum extent of avadhijñāna, there is no mention of why it may be lost abruptly, like a gust of wind extinguishes a flaming candle. Also, in the case of ineffaceable avadhijñāna, the text does not explain why it has varying characteristics of such a form of avadhijñāna never gets lost.

Although the readers are not expecting the applications of the overall types of avadhijñāna to be as detailed as *vardhamāna* avadhijñāna, having some hint of its

applications would have helped to address the issue of the unexplained aspects of avadhijñāna in Jainism. Still, *vardhamāna* avadhijñāna is the highlight of the whole section of avadhijñāna in this text. At the right time, it not only introduces the four parameters that seem to be the parameters of avadhijñāna but indeed in general, are the parameters of any substance that has a characteristic of a matter.

The final sūtra of this section pertaining to avadhijñāna brings another peculiarity into the discussion of avadhijñāna: The central trailing (*madhyagata*) avadhijñāna occurs only to celestials, infernals and Tīrthaṅkaras (ford makers), while the remaining species are believed to acquire *antagata* avadhijñāna. However, the reasons why this form pertains only to those three classes of beings are not given.

This above discussion makes us clearly understand the ambiguity revolving around avadhijñāna with respect to the six types. On analyzing this text, we get three contrasting pairs: trailing and immobile, augmenting and diminishing, and ineffaceable and effaceable. Apparently, these contrasting pairs raise the ambiguous nature surrounding avadhijñāna regarding the spiritual advancement of an individual. Further, as a known fact, liberation in Jainism is possible only to humans, also attainment of avadhijñāna is challenging for humans, despite it being a direct form of knowledge, it still is an imperfect form of knowledge, highlighting the ambiguity around avadhijñāna. Thus, showing that attainment of avadhijñāna is not a guarantee to attain liberation according to Jainism. An omniscient being is expected to have right faith, right knowledge and right conduct because these together in their perfected forms constitute the end of the path of salvation. However, this text addresses only two jewels (*jñāna* and *cāritra*) failing to address the third jewel, darśana, with respect to avadhijñāna. Jñāna and darśana always

transpire correspondingly and additionally, the trinity of jewels mutually reinforce each other, thus, mentioning darśana while addressing jñāna becomes evident in understanding the role play of avadhijñāna with liberation. However, it is strange to notice that there is no such mention of avadhidarśana in the text (and obviously no mentions of its relation with avadhijñāna). Besides, this absence also hints us towards the ambiguous connection between avadhijñāna and the cultivation of the three jewels that lead to liberation.

Balcerowicz's Understanding of Avadhijñāna

Balcerowicz (2016a) claims that the idea of extrasensory perception (*yogi- pratyakṣa*) in Indian traditions and philosophy was occasionally related to omniscience but in Jainism such a relation of supernatural perception with absolute knowledge, became most conspicuous and pronounced. He argues that a soul embarks the journey of Moksha on a gradual spiritual progression. Additionally, he states, clairvoyance and telepathy along with the other forms of knowledge, are understood as the five cognitive forms that are structured in a hierarchial pattern such that no more progression can be possible beyond the apex of the five-fold knowledge structure, omniscience.

Using doctrinal and philosophical reasons, especially from Hemachandra shri and Acharya Kundakunda, he attempts to argue his claim that, clairvoyance and telepathy as intermediate stages of perfection, gradually develop into omniscience. However, in the canonical literature works like Nandisūtra, *Ṣaṭkhaṇḍāgamah*, clearly emphasize that some types can result in the spiritual progression, with the best form also culminating to perfection, the remaining types (*pratīpātī*, *hīyamana*, and *anānugāmika* and *vibhaṅga*) do not comply with the connotation of gradual progression.

Balcerowicz (2016b), in one of his journals on Jain epistemology describes avadhijñāna in a unique manner— clairvoyance in Jainism certainly was beyond ordinary intellect but was soon given additional importance in Jainism by being a “rung in ladder” and gradually culminating to perfection (8). He picks up from this idea of “rung in ladder” and further states, that

Both [clairvoyance and telepathy] were not mere corollaries of a range of religious or magical beliefs, prevalent among various groups in South Asia, in diverse supernatural phenomena and extraordinary cognitive faculties that some advanced spiritual practitioners were postulated to possess, which had to somehow be accommodated within established tenets. At the sametime these two kinds of extrasensory perception were given their adequate space within the typology of cognitive faculties not only as some kind of usual faculties people believed existed, but also as necessary transitional phases on the progressive path to perfection, in the form of omniscience as its logical concomitants (2016a: 90-91).

This thesis completely supports the above cited idea, but however, it depends upon the nature of self in the way it has acquired the form of knowledge. Thus, to deal with this would be to link it with three jewels such that one can trace the spiritual progression of an individual. Balcerowicz’s point on soul being the ultimate ethical agent, supports my claim that depending on the *yogi’s* ascetic intense practices, accordingly are the resulting outcomes. So, if merit accumulates, an individual might be bound to be reborn in heaven and accordingly achieve avadhijñāna. If practices are strong enough, then accordingly no more bondages occur and can increase the outcomes such that one compels its ethical system to result in various *labdis* and knowledge accordingly. However, no where it is stated that clairvoyance and telepathy will necessitate to omniscience.

The identity of both was usually taken for granted and treated as an established, definite tenet, as something not in need of any additional proof...Since in Jainism, the true nature of the soul was knowledge, then naturally a complete self-realization, or perfection understood as a full accomplishment of one's own nature, in its case had to necessarily amount to omniscience (ibid: 91-92).

Furthermore, Balcerowicz emphasizes that five kinds of cognition ultimately share the same nature; however, they can be arranged hierarchically from sensuous to absolute knowledge with no further progress possible. Citing Acharya Kundakunda, he states sensuous cognition, testimonial cognition, clairvoyance, telepathy and absolute knowledge are one and the same state. When that which is the ultimate is attained, there arises liberation. This coincides with the soul as an ultimate ethical agency for the process of purification or spiritual development that is determined by the virtue of its essential nature alone.

The mention of gradual progression can be applicable to the idea of liberation in the tradition, but it can also mean that irrespective of achieving avadhi and manahaparyaya jñāna, one can progress with *mati* and sruta jñāna as well. There have been several cases wherein *kevalis*' never had the need of acquiring avadhi or manahaparyaya. Additionally, as a counterpoint to his argument, the mentions from *Tiloyapaṇṇati* that “both avadhijñāna and *manahaparyavajñāna* (telepathy) are not required for obtaining omniscience” (Varni 2003: 189), further convolute the understanding of avadhijñāna.

By examining Balcerowicz's argument on the gradual progression through clairvoyance (and telepathy), with reference to canonical texts like Nandisūtra , I argue that he takes only the specific types or characteristics of avadhijñāna for his assessment;

but avadhijñāna has dichotomies to it (i.e. it can be acquired irrespective of righteousness (avadhijñāna, vibhaṅga jñāna), it can be virtuosic as well as non-virtuosic (*guna pratipaṇṇa*, *guna- apratipaṇṇa*), and finally, it always exists with clairvoyant perception (avadhidarśana)).

Yet, being the first direct form of knowledge, it can be acquired irrespective of righteousness, varying levels of spiritual maturity-the lowest to the highest levels of spirituality, this thesis portrays both the sides or faces of avadhijñāna. Moreover, if his argument of culmination with avadhijñāna was considered every celestial and infernal would bound to be liberated. However, in the Jain narratives we see a possibility of avadhijñāna acquired even by a *abhavi jiva* (a soul that is incapable of liberation). Therefore, there cannot be a generalized approach on avadhijñāna with gradual progression or hierarchical arrangement of knowledge, indeed it is the system with ambiguous nature wherein one can gradually culminate to perfection or an individual with clairvoyance remains on the same level of hierarchy without further progression.

Conclusion

The Nandisūtra plays a vital role in understanding the various typologies of avadhijñāna and the relation of avadhijñāna with spiritual progression. We see a unique contribution of Nandisūtra by classifying avadhijñāna as *pratyakṣa* and *parokṣa jñāna*, and *indriya pratyakṣa* and *no-indriya pratyakṣa*. The key contribution of this chapter is possibly the two-fold classification of acquirement of avadhijñāna: by virtue, and by chance. Thus, from the earlier statement we understand about avadhijñāna being reflective of a transitional phase in which knowledge was discussed in terms of both *pratyakṣa* and *parokṣa jñāna* and *indriya pratyakṣa* and *no-indriya pratyakṣa*. We see that there are

layers and sources for the Nandisūtra. Therefore, the next chapter will survey the texts and commentaries of other canonical scriptures to see the possible source material that was collected to develop the theory of avadhijñāna in the Nandisūtra.

Although the Nandisūtra was composed at a very late stage in the canonical period, its style is typical of the group, that is, it is descriptive rather than definitive of its topic. Shastri (1990: 57) considers it to be similar to the style of the books penned in the other Indian philosophies like the Buddhist *Piṭakas*, the *Upaniṣads* and other texts of that period. The analysis of the Nandisūtra has shown that the author, instead of explaining what avadhijñāna is, described it by enumerating its constituent parts in a complex typology. Reading it, one feels that its terse style must be attributable to the audience to which it was addressed, namely advanced Jain ācāryas; it reads as if it were assorted notes on an already-known knowledge theory that was meant for commentators to elaborate. It is worth noticing that this text just mentions some aspects of avadhijñāna, thereby, leaving everything on the reader. The readers get to do their own critical thinking or interpretation, and at times, they themselves might need to figure out what kind of data is required for their understanding.

Based on our reading of the Nandisūtra, we obtain three contrasting pairs of avadhijñāna: trailing and immobile, augmenting and diminishing, and ineffaceable and effaceable. These contrasting pairs stage the ambiguity pertaining to avadhijñāna with respect to the spiritual attainments or culmination of perfect knowledge (omniscience). Additionally, if we can see that few types of avadhijñāna have no valuable contribution to one's spiritual progress, and may even have negative impacts, this helps us understand

the ambiguous nature surrounding avadhijñāna, if really attaining avadhijñāna is mandatory knowledge to attain omniscience or is it just an extra sensory knowledge.

Further, according to Jains, karma plays a crucial role in the attainment of liberation; interestingly in this canonical text the technique of karma (*kṣayopāśama*) is merely stated, without further mentioning the details on which among the eight types of karma, undergoes such a transformation during the attainment of avadhijñāna. It is worth mentioning here that, learning and cultivating the three jewels of correct perception, knowledge, and conduct, are necessary to reach liberation. But this text while discussing about avadhijñāna, addresses only two jewels, conduct and knowledge, thereby failing to explain the principle of trilogy. Furthermore, there is mention of the two forms of false knowledge while the third form of false knowledge or the false clairvoyance (*vibhaṅga jñāna*) is left unaddressed. Subsequent chapters will seek to understand the ambiguity with avadhijñāna identified in this chapter. After the discussion of avadhijñāna from the canons, it moves the discussion to the other texts and commentaries to understand avadhijñāna in a broader discussion. Even though the Nandisūtra is the most preferred text to understand avadhijñāna, this thesis (in an attempt to add more pixels to the picture of avadhijñāna framed in this chapter) is yet to portray the entire picture of avadhijñāna regarding its role and function in the pursuit of liberation. So, the Nandisūtra may not be sufficient to understand avadhijñāna in detail, leading us to analyze the other canonical texts and commentaries to further understand the ambiguity surrounding avadhijñāna in the further chapters.

CHAPTER 2

Avadhijñāna in Commentaries

It is one of those unexamined commonplaces of the history of philosophy that the commentary enjoyed a central role in philosophy. Commentaries, glosses, scholia, exegeses, postils, annotations, animadversions, explications, narrations, expositions, may lie on a continuum between original text (or translation) on one hand and purely interpretative works (works of secondary literature as nowadays standardly conceived) on the other. Where a commentary by its nature oriented around the text of some given prior work, a work of secondary literature is oriented around ideas and arguments, the latter conceived at what may be from some distance their specific original formulations. The commentary may, certainly, deal with the arguments of its object text, but it will follow an order of exposition that is determined by the order of the text itself. The commentary will also strive to do justice to this text as a unitary object to be taken as a whole. Naturally there are critical and polemical writings of various sorts which fall between these two extremes. Indeed, it must be stressed that we are dealing with a complex multi-dimensional spectrum of cases, in relation to which our present efforts at taxonomy are provisional only, but perhaps not, for that reason, worthless.

This chapter will analyze the various characteristics and facets of avadhijñāna from the commentaries on the Śvetāmbara canon as well as in the Digambara texts, to analyze the evolution of thoughts of avadhijñāna in the Jain tradition. This chapter argues that the ambiguity traced in the study of Nandisūtra still persists with the evolution in the tradition, due to the varying nature and uncertain character of avadhijñāna. It will provide explanations of avadhijñāna from different standpoints that will further layout the

ambiguous nature of avadhijñāna. Some of the concepts of avadhijñāna in the commentaries of Āvaśyaka literature are similar to the concepts in the Nandisūtra, but as the commentators explain the ideas using different terminologies or standpoints, thereby arise several new perspectives in avadhijñāna– avadhidarśana, vibhangajñāna, samsthāna and so on. However, few standpoints are merely stated and not further explained, thus the later part of the chapter emphasizes on the configurations of avadhijñāna. Subsequently this discussion encounters with the Digambar literature. The ways in which avadhijñāna and its types are mentioned and explained in this chapter, helps us analyze how things evolve due to specific pressures and circumstances at specific points in history. The Nandisūtra, the other canonical texts, and their commentaries exist as the basis for later philosophical discussions of erroneous and correct forms of knowledge.

The highlight of this chapter is the addition of explanation of avadhijñāna from the commentators that emphasize avadhijñāna as a factor of the soul's consciousness, it has several configurations where it is stored in the form of energies in the various centers of the body. It can reside in a region or in infinite parts in the body, to which the soul is connected, as *avadhi darśana* (clairvoyant perception) and as *vibhaṅga jñāna* (false clairvoyance). This exhibits the shift of the commentators from the canonical phase to the epistemological phase. This chapter demonstrates how the ideas about avadhijñāna have developed over time and in various works. It emphasizes the multiple ideas and thoughts that have been extending avadhijñāna in the various commentaries of the canonical text like Āvaśyaka sūtra, Nandisūtra etc. that further add a corollary to the discussion with the Digambar sect of Jainism. Besides, when analyzing both the traditions, we notice the

inconsistency within them, depicting the different ideals in the functioning of avadhijñāna.

Commentaries of the *Āvaśyaka Sūtra: Nirukti, Cūrṇi and Bhāṣya*

From Ancient times Jaina literature of both confessions mentions the *Āvaśyaka* at the head of the *angabāhya* writings. Leumann (2010: 1) states that there had been three editions for this literature. The first edition was the earliest original text which was believed to also have been followed in Buddhist literature holds to be the first key evidence for its existence in the first centuries of Buddhism. The second edition before the schism and the first commentary, the *Āvaśyaka-niryukti*, together with this text had become a main object of study. The same text is held in high esteem by the Digambara-s. Finally, the third edition belonged to the Digambar authors. Because this chapter emphasizes the *Āvaśyaka* literature, there are several similarities and inconsistencies in the interpretations of this text.

Each canonical text in the Śvetāmbara tradition have three important commentaries: *Niryukti*, *Cūrṇi* and *Bhaṣya*; According to Nāgraj et al. (2003: 416) *Niryuktis*' are the commentaries with etymological interpretations; *Bhaṣyās*' are the word by word explanation of each sutra with comments; while *Curnis*' are brief, expositions; of the canonical texts and are the first interpretative works in the tradition. Out of the three, *Niryuktis*' are the first type of commentaries and as Shastri (1990) points out, they are the second stage of epistemological works on the various canonical texts,²⁸ but, in this chapter *Bhaṣya* (being the largest of the commentaries) is the preferred choice for

²⁸ Similar to the *Nirukta* commentaries on the Vedas, there are *Niryuktis* for the Jain Āgamas (canonical works). *Niryukti* is the oldest scholia on the Āgama in verse, which furnishes the etymological interpretation on the canonical terminology.

exploring the concepts of avadhijñāna. However, at several instances, the two other commentaries will be used for references.

Jinabhadraṅgi Kṣamāśramaṇa, the author of the *Viśeṣāvaśyakabhāṣya* (a special excellent commentary on the Āvaśyaka sūtra), by securing the essence of ‘logic’ (*tarka*) greatly contributed in continuing the legacy of the canonical (*Āgamic*) tradition in Jainism. In theoretical and epistemological terms, his commentary is an immense contribution in the field of knowledge. His influential work which is based on Āvaśyaka Niryukti, was considered the first and the most superior treatise in the philosophical discussion (Bhadrabāhu and Kusumaprajñā 2001: 44).

The following sections will display how the commentators explained the concepts of avadhijñāna with new terminologies, displaying the evolution of thought leading to a philosophical understanding of avadhijñāna under these fourteen classifications or standpoints of the suprasensory knowledge. Initially this section of the chapter will just describe the several standpoints of avadhijñāna, later would lead to a comparative analysis of the same.

Types of Avadhijñāna in the Āvaśyaka Literature

Āvaśyaka literature has its own significance in the Jain tradition. The Āvaśyaka sūtra in particular plays a central role in the life of mendicants, for it contains the texts that are recited daily in the mendicant praxis of the six daily necessary (*Āvaśyakas*) rites. But the importance of this canonical text would not be obvious to a scholar in a western library; only close observation of the mendicant practice will indicate the status of these texts in relation to other texts (Timm 1997, 185). Considering the interest in the Āvaśyaka literature in regard to the subject of the thesis, this text assists our understanding in

offering a detailed study on the various aspects related to avadhijñāna. The commentaries on the Āvaśyaka literature (*Āvaśyakaniryukti* and *Viśeṣāvaśyakabhāṣya*),²⁹ contain in-depth discussions of avadhijñāna, using one of the expositions among four different doorways (*anuyōgadvāra*) i.e. using the perspective of standpoints (*nikṣepa*) to deliver the different perspectives of the time when these texts were laid down. Interestingly, all the three types of commentaries use the same fourteen standpoint explanation for avadhijñāna. Āvaśyaka literature categorically divides it into fourteen standpoints of avadhijñāna namely:

- 1) Definition of Clairvoyance (*Avadhi*), 2) Magnitude of Region (*Kṣetra-parimāna*), 3) Configuration (*Samsthan*), 4) Trailing (*Ānugamika*) 5) Immutable (*Avastith*) 6) Variable (*Cala*) 7) Intense and mild (*Tivra* and *mand*) 8) Destruction and Amelioration (*Pratipāt* and *ūtpad*) 9) Clairvoyance (*jñāna*) 10) Clairvoyant conation (*Darśana*) 11) False clairvoyance (*Vibhaṅga*) 12) Aggregate (*Desā*) 13) Region (*Kṣetra*) 14) Realm (*Gati*) and Disquisition of power (*Riddhi anūyoga*)” (ibid.: 162).³⁰

Definition of Clairvoyance or Avadhi

The term ‘*avadhi*’ is classified into seven forms (*niksepas*):³¹ epithet (*nama*), representation (*sthāpna*), substance (*dravya*), region (*kṣetra*), time (*kāla*), birth (*bhav*) and modes (*bhāva*) (Āchārya Māhāprajña and Māhāshraman 2014: 137). The literal meaning of the term *avadhi* is ‘limit’ or ‘application’ or ‘attention’ or in some context ‘awareness.’ Shastri (1990), considers *avadhi* to be limited in scope and thus the

²⁹ The below translated types of avadhijñāna are only from Āvaśyaka literature. If any type is not translated, indicates that the text just mentions the name of the classification but does not further explain about that classification.

³⁰ If the *Riddhi anuyoga* is considered separate then there are fifteen *niksepas* of avadhijñāna. Some Āchāryās do not consider the first *niksepa*; *avadhi*, to be a separate classification and thus countdown to fourteen *niksepas* of avadhijñāna.

³¹ The deposition of power of expressing the specific meaning in words through the strength of qualifying adjuncts.

knowledge with an ‘*avadhi*’ has limitation to perceive only matter bodies. Further, he mentions it is not constant. *Sthāpna avadhi*: The third stage of retention viz. object apprehended through perceptual judgment (*avāya*) is retained in the brain, after due reflection over its prior and posterior conditions (Āchārya Tulsi and Māhāprajña 2009: 376). *Dravya avadhi* (subjective *avadhi*) are those substances (*dravya*) that are responsible for a being’s *avadhijñāna*. Using *avadhijñāna*, the subjective-matter like land, areas or regions that are perceived are called *Dravya avadhi*, while the corresponding region is called *kṣetra-avadhi* and time span is *Kāla avadhi*.³² *Bhav avadhi* is that in which *avadhijñāna* can be acquired in that birth (*Bhav*). The *avadhijñāna* that can perceive anyone, or all the five modes of a matter is called *Bhāv avadhi*.

Considerable diversities can be found in *avadhijñāna*; one’s suppression-cum-destruction (*kṣayopaśama*) of karma is as small as one *angula* while others *kṣayopaśama* could be so intense that can result in the complete knowledge of happenings in this universe. This way a clairvoyant’s time scale is so varying—little (*alpa*) *avadhijñāna* can know and perceive *jñeya* up to the infinitesimal part of an *āvalikā* while a being with superior clairvoyance (*parmāavadhijñāna*) is capable to perceive uncountable ascending and descending half cycles of the time-wheel (*utsarpinis* and *avasarpinis*). Hence, with the degrees of *kṣetra* and *kāla*, several forms of *avadhijñāna* can be explained.

³²*kṣetra avadhi*: That part of the cosmic space which is pervaded by a substance, e.g. a region or space occupied by *parmānu* (ultimate atom) which measures one space unit (Āchārya Tulsi and Mahaprajña 2009: 376).

Magnitude of Region (*Kṣetra-parimāna*)

The aerial magnitude of avadhijñāna varies from minimum (*jaganya*) to average (*madhyam*) to maximum (*utkruśt*). Initially, the magnitude of avadhijñāna is minimum (*jaganya*) and depending on one's spiritual progression, the magnitude varies accordingly. Similar to the metaphor of the *panaka* jiva used in the NandiSūtra,³³ the commentators of the Āvaśyaka Sūtra use the same example to explain the minimum magnitude of avadhijñāna. Similarly, for the maximum (*utkruśt*) magnitude of avadhijñāna, they explain with the help of fire bodies. The maximum number of fire bodies that have the capability to cover a maximum region, all those regions (from all the directions) swept by those fire bodies, become perceivable (only) to the superior stages of avadhijñāna.³⁴ That magnitude termed as the *utkruśt* (maximum) avadhijñāna, can know the whole universe (*loka*), which is also the maximum limit of effaceable (*pratipāti*) avadhijñāna. Beyond this limit is the limit of the ineffaceable (*apratipati*) avadhijñāna.³⁵ The maximum avadhijñāna (*utkruśt*) can be acquired only by humans, the average (*madhyam*) avadhijñāna being the middle range between the minimal and the maximum magnitude of avadhijñāna, can be acquired by all the four species that are capable of achieving avadhijñāna. Interestingly, the minimum (*jaganya*) magnitude of avadhijñāna, cannot happen to celestials and infernals (Kṣamāśramaṇa 2014: 143).

³³ subtlest beings like *nigoḍas*

³⁴ parmāvadhiñāna, sarvāvadhiñāna

³⁵ *Pratipati* or effaceable avadhijñāna and *Apratipati* or ineffaceable avadhijñāna will be discussed further in this chapter. For its definition refer back to the first chapter.

Trailing avadhijñāna (*Ānugamika*)

The avadhijñāna which on its origination always accompanies the body, from one region to another region or from one birth to the next birth, such an avadhijñāna is said to be trailing avadhijñāna. Jinabhadragaṇi kṣamāśramaṇa, has considered trailing avadhijñāna to be similar to the eyes (ibid.: 181).

Similar to NandiSūtra, Āvaśyaka commentaries also classify trailing avadhijñāna into three types: frontal circumscription, posterior circumscription and lateral circumscription.³⁶ The author of the *Cūrni* of this text has compared these three types with that of sense organs like, vision, touch and hear. The chief commentator has compared frontal circumscribed avadhijñāna to the sense of vision. As the eyes can only look through the frontline matter bodies and not sideways or objects from behind, this form of avadhijñāna can directly perceive only the frontline matter bodies. Continuing his comparative explanation, the chief commentator (*cūrnikar*) has compared posterior avadhijñāna to the sense of touch. Upon the sense of touch from behind, one can perceive things happening in the background without facing behind. The author's reason for explaining this with the sense of touch is because, eyes and ears cannot sense behind. Finally, the lateral circumscribed avadhijñāna (*parśvatah*) is similar to the perceiving sound from either direction of the ear (Mahattar, 1928: 39).

Immutable (*Avasthita*) Avadhijñāna

Immutable (*avasthita*) avadhijñāna is that which is acquired at a certain level and which will stay at the same level throughout one's lifetime or until one attains kevalajñāna

³⁶ *Puratah, Margatah and Parśvatah.*

(omniscience). For the reason of being stable until achieving omniscience (kevaljñāna), this type of avadhijñāna can be classified under ineffaceable (apratipati) avadhijñāna as well. In the case of ineffaceable (apratipati) there is the possibility of increase and decrease in the magnitude of avadhijñāna whereas in the case of immutable (avastith) avadhijñāna, the magnitude of avadhijñāna remains stagnant in the whole birth. Hence, Immutable can be ineffaceable, but ineffaceable cannot be Immutable. Āvaśyaka literature classifies three forms of Immutable avadhijñāna:

1. Immutable Region (*Kśetratah: Avastith*)

The maximum time-span of staying in one-kṣetra is 33 *sagaropaama*. Therefore, so is the magnitude of Immutable region (*Kśetratah: avastith*).

2. Immutable Attainment (*Labditah: Avastith*)

A soul at the maximum can hold onto avadhijñāna for a little more than 66 *sagaropama*.³⁷

3. Immutable consciousness (*Upyogatah: Avastith*)

With respect to substance, a maximum of antar-muhurat (<48 minutes) and with respect to modes, maximum for seven to eight samaya (subtlest unit of time) (Kṣamāśramaṇa 2014: 143).

Variable (*Cala*): Augmenting or Vardhamāna Avadhijñāna

Jinadas (2004), Haribhadra (2008), Malayagiri (1979) have all compared augmenting (vardhamāna) avadhijñāna to the fire, which constantly increases due to the accumulation of dry fuels or woods or by addition of any ignitable or combustive substances. The

³⁷ It is a bigger time unit - 10¹⁵ years.

authors of Viśeṣāvaśyakabhaṣya and Āvaśyaka Nirryukti have not mentioned augmenting (vardhamāna avadhijñāna) as such individually but have their description in the form of variable disquisition (*cala dwār*). This is a very significant aspect of avadhijñāna as it helps in understanding the theory behind augmenting avadhijñāna, with the purification of adhyavasāya³⁸ there is improvement in one's conduct. Subsequently, helping in augmenting the avadhijñāna of the clairvoyant. It would be an interesting discussion in the next chapter when the above chaldwār is discussed alongside the karma theory.³⁹

Intense and mild (*Tivra* and *mand*) Avadhijñāna

According to Āvaśyaka Nirryukti, similar to trailing and immobile avadhijñāna (*Ānugamika* and *Anānugamika*), the acquirement of ineffaceable and effaceable avadhijñāna (*Apratipati* and *Pratipati*) is due to the intensity and the mildness of the spardhakās respectively. Viśeṣāvaśyakabhaṣya referring to Āvaśyaka Nirryukti, states that the magnitude of the effaceable avadhijñāna has the whole universe (*loka*) as its limits. Now, spardhak are of three types: Trailing (*Ānugamika*), Immobile (*Anānugamika*) and their combined mixture. Each spardhak further has three individual types: effaceable (*pratipati*), ineffaceable (*apratipati*) and their mix (*pratipati* and *apratipati*). Humans and five sensed animals can have all the possible combinations (ibid., 150).

Moreover, Bhadrabāhu, and Kusumaprajñā (2011: 60), classify the intense-mild avadhijñāna (*tivra* and *mand anuyogdwār*) into: one region (*ek-kṣetra*), many regions

³⁸ A subtle level of consciousness, at which its interaction takes place with the karman-sharir (Karmic body). Natural transformation taking place at the subtlest level of consciousness; an emotional state of consciousness.

³⁹ On the basis of the above *avastith and chal anuyogdwār*, a diversified classification of the same can be found in *Ṣaṭkhaṇḍāgamaḥ* and TattvārthaSūtra as well.

(*anek-kṣetra*), trailing (*ānugami*), immobile (*anānugami*), mix (*Ānugamika* and *anānugamika*), effaceable (*pratipati*), immobile (*apratipati*) and a mixed state, pure, impure and pure-impure. Additionally, based on the soul units through which the rays of clairvoyance emerge out (*spardhakavadhi*) and partial clairvoyance (*deśavadhi*), many more types can be classified.

Destruction and Amelioration or *Pratipāt* and *utpāt* Avadhijñāna

In this disquisition (*Pratipāt-utpad dwāra*), the destruction-amelioration of the four parameters-subject, region, time and modes,⁴⁰ have been very well explained which hints to its direct relation with augmenting avadhijñāna (*Vardhamāna*), diminishing avadhijñāna (*Hīyamāna*) and their combined state of avadhijñāna.⁴¹

False Clairvoyance (*Vibhaṅga jñāna*)

That super-sensory knowledge (clairvoyance) which is attained in the mithyatva state or the state of perverse faith or deluded world view is known as vibhaṅga jñāna. It is usually translated as fallacious clairvoyance. Chakravarti (1957: 41) states “False and misleading clairvoyance is the corrupt form of avadhi which is technically called vibhaṅga jñāna.” According to Tulsi (1985: 106), at times during the spiritual journey of an aspirant, the individual lacks teaching and forms his own tenets. As a result of harsh austerities, the aspirant goes through a state of vibhaṅga jñāna which ultimately will lead to avadhijñāna. However, the aspirant can directly acquire avadhijñāna if accounted by a good spiritual master.

⁴⁰ *dravya, kṣetra, kāla* and *bhāva*

⁴¹ jñāna and *Darśan* have been merely stated and barely explained.

In the case of humans and five sensed animal beings, due to the difference in their intensity and-mildness in the *kṣayopaśama*, their avadhijñāna and vibhaṅga jñāna are not alike while it is comparative in the case of celestials and infernals. Starting from the *Bhavanpati*⁴² celestial, up till the *Graiveyak* celestials,⁴³ their amorphous form of avadhi (avadhijñāna and avadhidarṣana) and vibhaṅga jñāna are alike. Above these celestial lands, every celestial acquires only avadhijñāna and with respect to region, avadhijñāna is uncountable *yojanas*.

Aggregate (Deśa):

The avadhijñāna of infernals, celestials and ford-makers is inexhaustible (*abāhya-avadhijñāna*). The above class of beings have avadhijñāna by default and can perceive from all the four directions, viz. their avadhijñāna is birth-based (*bhavapratyaya*) as well as central (*madhyagata*). While for the rest of the species, acquired avadhijñāna can be perceived from only one portion or side (*deśa*).

Region (Kśetra):

With respect to region, avadhijñāna can be classified into two: *Sambadh* (affiliated) and *Asambadh* (relation-less). That avadhijñāna which stays with itself right from its place of

⁴² The souls (*Jivas*) of Dev Gati (celestial beings or deities) are further classified under four main sub categories.

- Bhavan pati Dev (10 dandaks)
- Van vyantar Dev (1 dandak)
- Jyotishi Dev (1 dandak)
- Vaimanik Dev (1 dandak)

⁴³ There are 16 heavens (in 8 pairs), 9 Graiveyakas, 9 Anudīās and 5 Anuttara abodes or vimanas in the upper universe with *Siddhaśīla* at the top. The nine Graiveyakas are given below: 3 lower ones (*adhastana*), 3 Medial ones (*madhyama*), and 3 Upper ones (*uparima*)

origination, is called *sambadh* (affiliated or allied) avadhijñāna and when it does not stay every time with itself, that is termed as *asambadh* (relation-less) avadhijñāna.

Realm (*Gati*):

Avadhijñāna can be acquired in all the four realms: celestial, infernal, human and animal lands.

Configurations (*Samsthāna*):

The definition of *Samsthāna* is not mentioned in the Āvaśyaka literature but it is necessary to understand the meaning of configurations to decipher the connotation of the explanation provided in the texts. Configurations (*Samsthāna*) are the structural shapes of organs of the body. In other words, *Samsthāna* are the various shapes of the material objects or aggregates (Mahendra Muni et al. 2009: 347).

As discussed in the first chapter, the conundrum of avadhijñāna in regard to its ambiguity (as an intermediate form of knowledge in the five-fold structure), persists in this chapter as well. The classification schemas in each sect of Jainism use different terminologies to describe avadhijñāna. The 14 standpoints (*nikṣepas*) enumerated in the Śvetāmbara Āvaśyaka literature do not agree with the 14 in the Digambara literature. Therefore, it is hard to decipher a definite single role attributed to avadhijñāna in the epistemology and soteriology in the broader Jain tradition. We see that some of the concepts of avadhijñāna enumerated in the Āvaśyaka commentaries are similar to the concepts laid out in the Nandisūtra. The explanation of avadhijñāna with new terminologies, symbols and configurations, shows a broadening of Jains' understanding of the subject. Although these classifications highlight the evolution of thought, we see a

persisting ambiguity in the regard with which avadhijñāna is held. The ambiguities concerning avadhijñāna described in the Nandisūtra, highlighted in the first chapter's discussion of the contrasting pairs (augmenting and diminishing, etc.), linger in the sources discussed in this chapter as well, although they are expressed in different terminologies.

Configurations (*Samsthāna*) in the Śvetāmbara and Digambar texts:

The following section is an analytical comparison between both the sects of the Jain tradition. This section on configurations is emphasized by both the sects with respective details. However, we might notice that the explanation provided to those details are vague in the Śvetāmbara texts while have been elaborate in the Digambar texts. This idea of configurations will also be addressed in the chapter of karma theory as well.

Analysis on Configurations (*Samsthāna*) in the Śvetāmbara Text:

The commentaries of the Āvaśyaka Sūtra,⁴⁴ mention the vivid shapes of the configurations (*samsthāna*) of both five-sensed animals as well as humans. The commentators use metaphors for explaining the configurations (fishes in the *Swaymburaman* lake). This text, agreeing with the *Pannavana Sūtra*, deduces the above example by stating that, configurations (*samsthāna*) may or may not be similar to the fishes in *Swaymburaman* lake. There have been several configurations provided for celestials and infernals with certainty whereas abruptly stated as uncertain for the remaining species (humans and five sensed animals) (Kṣamāśramaṇa 2014: 165).

⁴⁴ as well as the Pannavana Sūtra

However, Jinabhadrgaṇi (2014) states that, the configurations, in the case of celestials and infernals are fixed; perhaps for the rest of the species they are not.

Upon analysis, this classification is correlative to Geertz's (1973) concept of "Thick description". "Thick description" assists in understanding the connection between the symbolic and the performative aspects of different beings. Thick description here examines specific details, conceptual structures and meaning within celestial and infernals culture. It is opposed to "thin description", which is a factual account of a culture without any interpretation. Geertz further explains "Real insight into the culture of a people requires seeing it as more than "a storehouse of learning, but, in fact, the webs of significance that connect their lives." Thus, it makes us infer the web of significance of symbols and configurations in the role of avadhijñāna. As meaning-making creatures, the different forms of configurations indicate us their relationship with the factors that play a key role in spiritual purification.

Apparently, there has been mention of the configurations of *vibhaṅga jñāna* as well which can be found in Bhagavati Sūtra. Referring to symbols, Bhagavati Sūtra mentions the configurations of fallacious clairvoyance (*Samsthāna of vibhaṅga jñāna*)-*vṛṣab* (bull), *paśu* (animal), *pakṣi* (bird) centers etc. (Āchārya Tulsi and Mahāprajñā 2011: 58).

Interestingly, while analyzing the explanation on configurations of avadhijñāna in Śvetāmbara canons, we see a scarcity in the explanation on *vibhaṅga jñāna*, and the succeeding philosophers did not explore further on it. The use and application of symbolic structures for configurations of the avadhijñāna, demonstrates how symbolic structures inherent in practice namely strong will, right faith and *punya* (meritorious

acts)—leading the reader to infer in a different perspective of how those characteristics contribute to consolidating a religious identity that represents a vehicle of the spiritual attainments.

Śrutayaṣaji (1999: 283) interpreting (peripheral (*antagata*) and central (*madhyagata*) concept) from Nandisūtra, states these shapes can be due to three levels:

- a) **Consciousness Level:** *kṣayopaśama* of karmic body creating an opening in the form of a shape.
- b) **Gross Body Level:** The purification of the persistent parts of the gross body (*audharik sharir*).
- c) **On the Basis of *Jñeya* (Knowable object):** The energy or light emanating from the shapes, illuminates the region according to that shape. For instance, if a light source is covered partially and the leftover portion has an opening in the shape of a ring. The light emanating from the lamp would be according to the shape of the ring and thus only the region covered by that ring could be perceived.

Analysis on Configurations (*Samsthāna*) in the Digambar Texts:

Digambar literature accounts for the operations behind avadhijñāna (*karnon*).⁴⁵ The discussion begins with what was the ending verse of the avadhijñāna section from the Nandisūtra: The avadhijñāna of infernal beings, celestial beings and of ford-makers, is inexhaustible and also, their avadhijñāna is central, i.e. they can know everything from all

⁴⁵ Karana: Volition; case; conduct; energy (Jain 2006: 101)

: A physical organ which is in the form of psychic center or *cakra* (the six places in the body as propounded in the yoga school, which maintains incessantly the state of non-remissness at the level of *adhyavasāya* (subtle level of consciousness, which interacts with karmic body) (Āchārya Tulsi and Mahaprajña 2009: 95).

the central directions (*madhyagata*).⁴⁶ For the remaining beings, avadhijñāna generates in the body either due to one center (*ek-kṣetra*) or various centers (*anek-kṣetra*). Strangely, Shastri (1990) mentions an uncertain state of avadhijñāna in case of the human beings. It is because humans are capable of achieving the best form of knowledge since omniscience can be possible only in human life, also *apratīpatī* or ineffaceable avadhijñāna for that matter. At various instances, in the case of infernals and celestials everything seems to be fixed or determined whereas for the rest of the species the data on avadhijñāna is always ambiguous.

The avadhijñāna generated from the *atmapradeśas* or *śarira-pradeśas*,⁴⁷ resides in the institute of configurations. *Gommaṭasāra* (2000: 618) has a discussion about the various configurations: conch shell (*śaṅkh*), auspicious symbols (*śreevatsa*, *swasthik*, *nandhyavarta*) and several other configurations. Further, there are mentions of the region of the configurations of *vibhaṅga jñāna*. The configurations of avadhijñāna are always situated from the navel to the upper portion of the body of the animals as well as in human beings whereas *vibhaṅga jñāna* eventuate in the portion anywhere lower than the navel in the form of chameleon or any other inauspicious symbols. Also, when fallacious clairvoyants (*vibhaṅgajñānis*) turn to true clairvoyants (avadhijñānis) through *samyaktva* (righteousness), inauspicious symbols annihilate and shift to anywhere above the navel transforming into auspicious institutions and vice-versa for avadhijñāna to *vibhaṅga jñāna*. This idea was a concept initiated by Virasena in the commentary of

⁴⁶ infernal beings, celestial beings and of ford-makers have *Bhavapratyaya* avadhijñāna.

⁴⁷ An imaginary space where the undivided constituents of the aggregate reside; space points in a soul.

Ṣaṭkhaṇḍāgamaḥ and Āchārya Tulsi and Mahāprajñā (2011) state that this idea initiated to Virasena through the teachings of commentator's ancestors.

From the above analysis of the role inauspicious symbols play in configurations of false clairvoyance (*vibhaṅga jñāna*), we see how inherited symbolic structures translate into epistemological explanations that may help the reader to understand the nature of wrong knowledge, wrong faith and demeritorious acts (*pāpa*), and show that such false conceptions fail to help one's progress—or, at best, have no contribution—toward spiritual purification.

Śvetāmbara Text in Comparison with the Digambar Text

The Digambara- Śvetāmbara schism resulted into a sharp division of the Jainism, and each sect claimed greater authenticity than the other. The traditional accounts regarding this schism evince wide divergence. Also, this classification shows the inconsistency among the tradition in understanding avadhijñāna.

While the Digambar literature discuss the *karnon* (operations) behind avadhijñāna, none of the sources in Śvetāmbara literature have such a mention of operations of avadhijñāna. Additionally, Āchārya Tulsi and Mahāprajñā (2011) highlight, Sukhlalji's (1880) critical commentary on this case: With respect to the genesis of avadhijñāna,

“like the one found in Gommatasāra, no such reference can be found from the Śvetāmbara literature. The case is as such--The genesis of avadhijñāna can eventuate only in those *pradeṣa* (space points/points of the soul), wherein symbols like conch-shell or any other auspicious symbols are present in the organs..., conch-shell and other auspicious symbols can eventuate in any of the

organs. Thence, the pertinence of *kṣayopaśama* of avadhijñāna is not necessary to transpire specifically to an organ in the body.” (57)⁴⁸

Apparently, the above case of configurations of *vibhaṅga jñāna* did not seem to have been clear with the Śvetāmbara Āchāryas’ because they are merely stated and do not provide glossary to the various configurations. On the other hand, according to Āchārya Tulsi and Mahaprajñā (2011: 58), the Digambar philosophers in *Dhavla* have articulated the configuration of symbols in regard to both avadhijñāna as well as *vibhaṅga jñāna*. This has been undisputed in *Dhavla* as well as *Ṣaṭkhaṇḍāgamaḥ* when they both discuss the configurations and symbols in detail. It is clearly evident that with the progress of *kṣayopaśama* in the various space points, several configurations can be eventuated in the various psychic centers. The importance of the above statements is that the specific mentions of auspicious symbol signifies the virtuous side of avadhijñāna, as a means to spiritual purification.

Āvaśyaka Niryuḱti, Nandicūrni, and in other discussed Śvetāmbara texts, the bodily forms of the configurations have not been demonstrated. Also, in *Bhagavati Sūtra* from the mentions of the configurations of *Vibhaṅga jñāna* (*vṛṣaba, ashva, gaja* etc.), there is no discussion of the fact that avadhijñāna illuminates intrinsically based on the three levels of inferences (rendered above by Śrutayaśaji).⁴⁹ The intrinsic nature of the consciousness or the soul, helps in developing better forms of configurations. However,

⁴⁸ “While the genesis of telepathic knowledge (*manah-paryāya jñāna*) happens only in those *pradeśas*’ that relate subject matter to the mind; the place where subject and mind relate is heart. Therefore, *kṣayopaśama* of *manahparyāya-jñānavarniya* karma or telepathic knowledge-obscuring karma occurs only in those *pradeshas* that are situated at the parts located in the heart” (Āchārya Tulsi and Mahaprajñā 2011: 57). This is the reason why telepathy in Jainism can happen only to *samyaktvavadi*; who is in correct trinity of righteousness.

⁴⁹ Consciousness level: Gross body level, On the basis of *jñeya*

Āchārya Tulsi and Mahāprajñā (2011) state that, the Śvetāmbara Āchāryas' do not seem to negate this idea but the Digambar tradition in *Ṣaṭkhaṇḍāgamaḥ* and *Gommatsāra* already seem to have mentioned about it. They have discussed about the genesis of avadhijñāna from the interior centers of the body that result in various shapes of avadhijñāna. On the other hand, the mentions of peripheral (*antagata*) and central (*madhyagata*) avadhijñāna from Nandisūtra both hinge on the functioning of psychic centers and the associated glands but do not find any direct reference in the text.

Considering Mahāprajñā et. all (2003) and *Satkhandāgama*, the most revered Digambara text, Samani Chaitanya Pragma, has combined the practice of clairvoyance with endocrinology and psychic centers. Their research provides a new scope in the field of avadhijñāna. Where Nandisutra provides the extrinsic details about avadhijñāna, the following table provides the residence of avadhijñāna inside the bodies. As mentioned earlier in the introduction, every text in Jainism finds some mention with respect to knowledge and thus the Table 1 addresses the various terminologies that have been linked with avadhijñāna. Further, Prajna (2012) carrying forward her research on cognitive science states that through meditation and other austerities, extrasensory powers such as avadhijñāna start to emanate from the various psychic centers present in our body. The glands situated at various locations in an individual are the powerhouses of the soul. Their works help in showing us the nexus between knowledge, austerities and spiritual purification (see Table 1 and 2).

TABLE 1: NAMES OF CENTRES OF CLAIRVOYANCE COINED IN JAIN

TEXTS

TERMS	MEANING	TEXTS	AUTHORS	TIME
Sandhi	Joint	Ācāranga Sūtra	Believed as Lord Mahāvira	6th B.C.E.
Karana	Hole/aperture through which consciousness radiates out	NandiSūtra	Devardhigaṇi	5th C.E.
Marma	Condensed consciousness	Anyayogavyavacchedika v.10 Syadvad Manjari, p.77	Hemacandra Mallisena	12th C.E. 14th century C.E.
Caitanya Kendra	Opening of consciousness	Prekṣa Meditation	Āchārya Mahāprajñā	Present century ⁵⁰

⁵⁰ Prajñā (2012: 123-4)

TABLE 2: CLAIRVOYANCE and GLANDS

S. No.	PSYCHIC CENTERS	GLANDS	PART OF BODY
1.	Center of Knowledge (Wisdom)	Hypothalamus	Top(middle) of the head
2.	Center of peace	Cerebral cortex	Front part of the head
3.	Center of Enlightenment	Pineal	Center of the forehead
4.	Center of Intuition	Pituitary	Middle of the eyebrows
5.	Center of Vigilance	Sense-organ of hearing	Ears
6.	Center of Vision	Sense-organ of sight	Eyes
7.	Center of Vital energy	Sense organ of smell	Nose(tip)
8.	Center of Celibacy	Sense organ of Taste	Tongue(tip)
9.	Center of purity	Thyroid, parathyroid	Throat
10.	Center of bliss	Thymus	heart
11.	Center of bioelectricity	Lower abdomen	navel
12.	Center of health	gonads	Below the navel
13.	Center of Energy	Back of gonads	Bottom end of the spinal cord ⁵¹

⁵¹ Prajñā (2012: 128).

The above two tables help in understanding how Jains have articulated the role of avadhijñāna in relation to omniscience. With these tables, we infer how the Jains are trying to connect the concept of avadhijñāna with celibacy, purity, bliss, energy etc. They are trying to show the role played by karma, being vital in the attainment of avadhijñāna. The case is simple, purer the soul, so will be the increasing auspiciousness of the symbols, propitiousness in thoughts, righteousness of conduct, and higher would be the level of avadhijñāna. Additionally, this case is set up as a closed loop system such that, based on the resulting transformations in the behavior, the soul indeed becomes purer. The analysis of this chapter helps in pointing out the shift from the canonical age to the philosophical age in the tradition. As mentioned in the introduction, we do find detailed mentions of avadhijñāna in most of the Jain texts because avadhijñāna as a form jñāna, in Jainism, has been considered one of the significant aspects for the spiritual growth. Thus, this chapter shows the evolution of thought to understand avadhijñāna in both the tradition.

Conclusion:

The *Nandisūtra*, the other canonical texts, and their commentaries exist as beacons in the discussion of erroneous and correct forms of knowledge. This chapter with the explanation of the different classifications of avadhijñāna from the commentaries and canons (Bhagavati Sūtra, Sthānāṅg Sūtra) for the study of avadhijñāna, has been instrumental in understanding the philosophy of avadhijñāna from the perspectives of commentaries and also from the other texts of the tradition. This chapter shows that the ambiguity still persists due to the varying nature and uncertain character of avadhijñāna inferred from the commentaries. The concepts of avadhijñāna is similar in canonical texts

and commentaries, but the commentators explained this special form of knowledge with the help of new terminologies like symbols, configurations, etc., thereby displaying a broader understanding and creating different theories out of it.

In addition to the explanation of the avadhijñāna, similar to the explanation found in the *Nandisūtra*, commentators highlight avadhijñāna as a factor of the soul's consciousness and has several configurations where it is stored in the form of energies in the various centers of the body. It can reside in a part or in a region or in infinite parts or infinite regions in the body the soul is connected to, as avadhidarśana and also as *vibhaṅga-jñāna*. Thus, exhibiting the shift of the commentators from the theoretical phase to the philosophical phase. This chapter highlights the multiple ideas blending together to see the ideas and thoughts that have been extending with avadhijñāna. It seems that every text in the tradition had their own theories and concepts for explaining avadhijñāna, which indeed has resulted in the ambiguous thoughts on such a form of knowledge. Thus, we see inconsistency within both the popular sects of the tradition in stating the clear functioning of avadhijñāna.

Although this chapter depicts how the ideas have been following an evolution or a historical background behind every concept emerging out in the tradition, it leads us in understanding the significant role of karma theory in the attainment of avadhijñāna. The above concepts are very deep such that they can be understood clearly through the karma theory pertaining to avadhijñāna. Only by knowing the principle of karma in the acquirement of avadhijñāna, one can understand the reason behind the several types and classifications of avadhijñāna. However, it will always be difficult to decipher the overall

role or the generalized significance of the various types of avadhijñāna, as it immensely varies and depends upon an individual and on one's activities.

To understand avadhijñāna with the help of the commentaries, now the remainder of the thesis will focus on the topics or research that have kept the legacy of avadhijñāna in the Jain tradition alive and engaging in this era of *duśama-kāla*. It is interesting that the first half of the thesis has attempted to not just provide a broader understanding of how or what avadhijñāna can contribute, but also in detailing the explanation of ambiguity surrounding avadhijñāna in the tradition. The first half of this thesis is not only interested in the connection between avadhijñāna and the Jain soteriological path toward liberation, but also in how avadhijñāna acts as the basis for a cognitive system that would help in envisioning the very path toward mokṣa, its accord with the Jain ethical system, and its place in the development of a coherent Jain epistemology.

It is interesting to note that, as one progresses spiritually, one also acquires or progresses with higher forms of knowledge eventually: from matijñāna, avadhijñāna up till kevaljñāna. However, these special forms of knowledge cannot be coincidental or a mere by-product of some austerity, there has to be some sort of meaningful connection with the progression of knowledge with the progression of spirituality. We analyze that avadhijñāna has a varying nature in the spiritual development. In addition to this, on mapping avadhijñāna with the *gunasthānas*, the map looks so ambivalent, that no necessary role is found in the fourteen steps; it can be or cannot be essential (*bhajnā*) in the progression of an individual and that is why this thesis tries to answer the conundrum of ambiguity surrounding avadhijñāna in the next chapter as well. However, with the introduction of *gunasthānas*, *upayoga* as ideas introduced in the interest of later Jaina

philosophy, the soteriology in Jainism kept fine tuning and added several conceptions to the understanding of liberation. Thus, the next chapter is an attempt to relate with the concepts that involve more recent understanding of concepts: like the idea of purification of soul being linked with karma theory, *leśyā* and other related topics.

CHAPTER 3

Avadhijñāna in Karma Theory

Jain karma theory provides a systematic explanation for human interaction with the world and a remedial strategy for suffering that is at the same time intuitively plausible and beautifully simple. For Jains, human suffering is caused by a lack of knowledge and by worldly involvement, and the road to liberation therefore depends on reducing the involvement with the world and engaging in the cultivation of right knowledge and the right spiritual perspective.

The conventional definition given for the acquirement of avadhijñāna is through suppression-cum-destruction (*kṣayopāśama*) of knowledge obscuring karmas. However, from the various aspects of avadhijñāna discussed in the former chapters: the typologies, varying magnitudes, nature of avadhijñāna in the four realms, configurations and several other factors, this chapter argues that the complete quartet of four destructive (*ghātiya*) karmas seem to play a significant role in its acquirement. However, as the Jain tenets kept evolving from the theory of knowledge towards epistemology, evident ambiguity started to emerge in avadhijñāna with relevance to each faculty of the *ghātiya* karma: knowledge, perception, delusion and obstacle. Thus, this chapter highlights the role of the four *ghātiya* karma in the ambiguous nature of avadhijñāna corresponding to the evolution of thoughts in Jainism.

However, the *kṣayopāśama* of karma is the main conundrum revolving around avadhijñāna. Thus, besides the role of the *ghātiya* karmas, the main emphasis of this chapter is the detailing of the process of the ambiguous factor of the subject: suppression-

cum-destruction (*kṣayopaśama*) of karma that happen during the attainment of avadhijñāna.

Classification of Karma: Destructive Karma (*ghātiyā karma*) and Harmless Karma (*aghātiyā karma*):

Karma theory, one of the most important concepts of the Jain religion, is closely connected to the other principal Jain theories of the soul (*jīva*) and the cycle of birth (*saṃsāra*) (Chapple 1990: 225). The cognitive powers of the soul, due to the state of bondage, are shielded by the knowledge obscuring karmas. As per Balcerowicz (2016b), in the course of time, has the doctrine of karma ultimately conceived by the Jains both as ethically bound action, as well as subtle matter that being triggered by them, envelopes the soul; eventually grew into an intricately elaborated system. Detailed explanations on how the destruction of karmic matter is related to the attainment of omniscience. Similarly, the soul with its everlasting power of wisdom, is capable of achieving clairvoyant knowledge. Hence, spiritual purification grants one access to greater knowledge. This spiritual purification is possible through the *kṣayopaśama* of karmas.

According to karma theory in Jainism, there are eight different types of karma which are divided into two categories of four in each: the destructive karma (*ghātiyā karma*) and the harmless karma (*aghātiyā karma*). The first and most harmful of the harming karmas known to be the king of all karma is ‘delusory’ karma (*mohanīya*); “the keystone to the whole structure, this karma brings out the attachment to incorrect views and the inability to lead the religiously correct, Jain life” (Dundas 2002: 99). This is the foundation upon which the remaining three harming karmas stand. One of the subtypes of

deluding karma is the conduct-deluding karma which misleads the conduct (*cāritra*) of the soul.⁵²

The next harming karma is ‘knowledge-obscuring’ karma (*jñānavarāniya*), that obscures the cognitive powers of the soul. This karma interferes with both the intellect and the senses, including the natural omniscience inherent in every soul (*jīva*). The third harming karma is ‘perception-obscuring’ karma (*darśanavarāniya*); this karma diminishes the powers of our perception through the eyes, ears, nose, tongue, and skin to the extent that it might result in camouflage, blindness, constantly feeling dozed and a character of opposing righteousness. The final harming karma is *antarāya* karma (‘obstacle’); this karma becomes a blockage for the energy forces inherent in the soul (*jīva*) (Johnson 1995: 268). While one of the obstacle-making karma is the energy-obstructing karma that stops the attainment of several powers (*labdhis*) in the soul.

The following cited passage from one of the essays in *Yoga Powers: Extraordinary Capacities Attained through Meditation and Concentration* by Kristi Wiley, highlights the role of various *ghātiya* karma in the attainment of powers in a soul.

However, in the account of the attainment of supernatural powers by a brahmanical renunciant (*parivrājaka*) named Ambaḍa, there is mention of certain karmas. Ambaḍa, along with his followers, retained their traditional non-jain ascetic garb but paid homage to Mahāvira and followed the conduct of Jain mendicants, ..., Ambaḍa had undertaken sever bodily austerities, sitting on the scorching earth under the hot sun, and observing a series of two-day fasts, which caused auspicious transformations (*śubha pariṇama*) of the soul with a purity that is associated with excellent determination (*adhyavasāya*) and auspicious *leśyās*. At that time, there was the *kṣayopāśama* of karmas that obstruct the attainments

⁵² The way the soul is obscured by karma is five types of knowledge, nine types of perception, two types of feeling producing karma, twenty-eight types of deluding karma, four types of life-span karma, one-hundred and three types of designation karmas, two types of clan karma and five types of obstacle making karma. The *ghātiyā* karma stay for a minimum of 48 minutes and a maximum of 30 crore of crores of Sagaropamas” (Shah 2011: 179).

(*labdhi*) of power (*vīrya*), the power of transformation of the body (*vaikriya*), and clairvoyance (*avadhijñāna*) (Wiley 2001: 154).

The first of the four non-harming karmas is feeling producing karma (*Vedaniya*); this karma regulates the emotional responses of the soul's experiences as pleasant or unpleasant, enjoyable or unenjoyable. The second non-harming karma is *nāma* karma (designation); this karma "determines what sort of rebirth is attained, as well as the state of one's senses and spiritual potential." The third non-harming karma is *āyusya* karma ('life'); this karma determines the lifespan of an individual soul (*jiva*) which depends on the realm, the soul (*jiva*) has been born into due to past karmas. The fourth and final non-harming karma is *gotra* karma ('clan') which determines one's "status, high or low, within a species and thus, like name karma, has a bearing on an individual's ability to progress on the spiritual path" (Dundas 2002: 100).

The rationale for the destructive karmas to be 'destructive' is that these karmas immensely affect one's spiritual accomplishments that are necessary to understand and observe correct knowledge, faith, and conduct for the purpose of liberation. On the other hand, the non-harming karmas, which bind to a soul at a particular point near the end of the previous life, can be mitigated based on one's daily life and actions, and take an entire lifetime to work off. However, the harming karmas can result in retribution with several rebirths for further life cycles. The present and past deeds of an individual decide the present and future of the individual. Thus, these *aghātiya* karmas can certainly limit one's spiritual mobility, but nonetheless remain less centered on the notion of bondage from liberation. *Avadhijñāna* being an intrinsic quality of the soul and the soul being bound with karma, can be acquired only on the basis of karmic annihilation. Thus, *avadhijñāna*

in a soul can progress towards spiritual purification only when all the four harmful karmas are destroyed. For this reason, this thesis addresses particular attention to the four harming karmas which play a lead role in bondage of karma within the soul.

At this point, I would like to bring to notice that the explanations in the canonical texts on the karma theory pertaining to avadhijñāna do not comprehend our understanding, so the commentators have tried explaining these concepts with new terminologies. Upon analyzing the commentaries, the authors indicate the significant role of these destructive karma (*ghātiya* karma) in acquiring avadhijñāna; with the existing ideas from the earliest theory of knowledge in Jainism. (As pointed out in the first chapter) The *kṣayopāśama* of karma is the main conundrum revolving around avadhijñāna. Every description on the attainment of avadhijñāna has been defined on the basis of this term. Thus, the main emphasis of this chapter is the detailing of the process of the ambiguous factor of the subject: suppression-cum-destruction (*kṣayopāśama*) of karma that happen during the attainment of avadhijñāna.

Karma, Kṣayopāśama, Gunasthāna, and Avadhijñāna

Karma is nothing but the resultant of our behavioral actions, physically as well as emotionally. The necessity to get rid of this *saṃsāra* is to acquire the knowledge to stop and annihilate all these kamans and their causes: *mithyatva* (heterodoxy), *avirati* (defective discipline), *pramāda* (negligence), *kaṣāya* (passions) and *yoga* (activity) (Glasesnapp 1999: 217-8). Each is further elaborated into several sections and correspondingly defined and persist in bondage. Further, Glasesnapp states it is possible to remove these bondages only through a certain order of progressive steps termed as *gunasthānas* that progress from heterodoxy to redemption into fourteen steps. At the final

stage of perfection, the actions of an individual are free from the five causes and absolute knowledge is achieved.

After the first process of bondage of karma with the soul, accordingly follows the realization (*udaya*) of those deeds (auspicious or/and inauspicious). However, there can also be premature realization (*udirna*) of the karmas, caused by yogic activities irrespective of with and without passions. However, every effect of karma can also be increased (*apavartanā*) or decreased (*udvartanā*). Under certain circumstances, karma species can realize itself into manifesting another karma, for example, *matijñāvarṇa* (empirical knowledge) karma itself can realize into the bondage of *śruta-jñāvarṇa* (testimonial knowledge) karma. This transformation of one karma into another is termed as *saṃkrama*.

The above process of bondage, realization, manifestation and so on, were the properties or the techniques of karma. However, it is necessary to understand how karma gets bonded with the different situations (*bhāva*) of soul as well. According to the intensity of destruction of these bondages, varies the spiritual development of an individual. Glasenapp (2003: 40), mentions the five conditions of the soul:

- *Pārināmika Bhāva*, the essential constituents of the soul such as capable status for salvation, spiritual nature, etc., remains unchanged by the karma.
- *Audayika Bhāva*, affiliated to one of the stages for existence, this type is conditioned upon accidental attributes due to heterodoxy, ignorance, *leśyās* (colors of the soul), etc.
- *Aupaśamika Bhāva*, the condition based upon the suppression of karma.
- *Kṣayika Bhāva*, the condition based upon the annihilation of karma.

- Kṣāyopasamik Bhāva, or the mixed state is the condition of partial suppression and partial destruction of karmas. Alongwith the mix of 3rd and 4th stage, it also indicates a deeper stage—lower degrees of faith, perfect conduct and partially ineffective knowledge, seeing and energy karmas.

If there exists any conundrum with the avadhijñāna, it definitely is related to the fifth condition of the soul. According to (Glasesapp 1999: 207), Kṣāyopasamik is a preliminary stage of true faith, is at the sametime, heterodoxy in which all the poison inherent to this is removed. Like the milk when mixed with water can become pure only when the water from it is completely removed and if it is only parboiled, then the state is partially pure and partially impure. The conundrum is the skepticism one notes when comparing this state in the fourteen *gunasthānas*. It is a conditioned state wherein one can either progress further towards complete destruction of karmas or might result in backsliding. The following paragraph further explains this problem.

The spiritual development of the soul is conditioned upon mohanīya karmas. This karma cannot be hindered with a good state of mind as the production of this karma further results in the bondage of a new karma of the same type. However, its intensity and duration can be reduced by the process, “Anivṛtti-karaṇa.”

A part of the karma- matter fallen upon heterodoxy is divided upon three heaps, one impure for heterodoxy, one half-pure for mixed faith and one pure for lower (*Kṣāyopasamika*) faith. After a short period one of them is realized and thereby determines the further fate of the soul which either returns to heterodoxy—so that the whole process was without any lasting influence—or attains finally the lower form of faith (ibid.: 219).

Furthermore, he states, with this condition an individual can progress up to the seventh stage of virtue (Apramatta-samyata-guṇasthāna), after which he either takes the

journey of suppression (Upaśama-śreni) or gradual progression (Kṣapaka-śreni). The following sections further dig into the detailed analysis of *Kṣayopasama* with respect to avadhijñāna.

Destruction-cum-Suppression (*kṣayopasāma*) in Avadhijñāna

Karma is one of the important factors for the varying spiritual purification of the soul. Commentators introduce few terminologies, to assist the reader in apprehending how karma acts as an instrument to attain avadhijñāna. The corporeal properties in the karma theory are explained with the following technical terms for variforms of material clusters (*spardhak*, *ras-spardhak*), space-points (*ātmapradeśa*), the destructive karmic forces (*deśaghāti*, *sarvaghāti*), and the gross physical body (*audarika śarira*).⁵³ These terms seem to have a strong relationship with the karma theory.

The general principle of avadhijñāna is believed to be occurring due to the *kṣayopasāma* of clairvoyant-obscuring karmas. But Devavāchaka⁵⁴ further explored the process of *kṣayopasāma* of karma, with not just knowledge-obscuring karma but conduct deluding karma as well. His unique contribution to the Jain tradition highlights an important discussion that, as the deluding karma annihilates, knowledge, perception and other qualities of the soul correspondingly keep developing. It is because with the annihilation of deluding karma, the other three *ghātiya* karma keep loosening their grip. In addition to this, Śrutayaṣaji (1999) further highlights that until the deluding karma is

⁵³ *audarika śarira* as the name indicates, is a type of body which is gross or solid; which has a feeling of the senses, such as eyes, which can see it. This is the body belonging to human beings as well as animals and plants. It is considered gross or solid and is capable of being broken or burning.

⁵⁴ The author of Nandi Sūtra.

not destructed, knowledge karma cannot be destructed. Thus, in Jainism, deluding karma is crowned as the king of all karmas.

Every soul is settled in a gross physical body (*audārika śarira*) in the form of infinite space-points (*ātmapradeśa*). The body associated with the soul has several psychic centers that play a key role in the process of attaining avadhijñāna. These psychic centers are camouflaged by certain clustered compounds known as *spardhakas*. These masks (*spardhak*) act as an obstruction to the conscious powers emanating from the soul (including the realization of avadhijñāna). The daub around the mask is called *ras-spardhak* (Gāsīlalji 1958: 49-55).

Now, as discussed in the previous chapter, the commentators of the Āvaśyaka Sūtra discuss the intense-mild doors (*tivra-mand dwār*) that keep changing due to the formation of *spardhak*. Now, these clusters like mask, either form as partially destructive karmic forces (*deśaghāti ras-spardhak*) or by all-destructive karmic forces (*sarvaghāti ras-spardhak*). Depending upon the magnitude of *tapas*, all-destructive karmic forces get burnt and transformed into partially-destructive karmic forces. Eventually, avadhijñāna is acquired only from those places, where the resulting *tapas* has burnt the karma body (Śrutayaşaji 1999: 282). With the destruction of the fruitioning particles (karma) and on suppression of the particles that are not yet fruited, results into avadhijñāna and this process is called as the *kṣayopaśama* of clairvoyant-obscuring karma.

Interestingly, all the commentators of the Nandī Sūtra, agreeing to Devavāchaka, accept that the above conversion or the subjective state can happen in two ways –either with virtuous traits or without the use of virtuous traits. This statement for the dual principle has not been found anywhere else in the Jain tradition and poignantly, even the

commentators similar to their maestro, have just mentioned the duality under the category of *kṣayopāśama*. The absence of reason supporting this possible duality (of virtues and non- virtues) makes it conspicuous. Besides, it is quite apparent that the suppression-cum-destruction of karma (*kṣayopāśama*) happening on the basis of cultivating virtues, can possibly result in the higher forms or levels of avadhijñāna. However, on narrowing down this dual nature of *kṣayopāśama* to just the lower levels or partial clairvoyance (*deśaghāti* avadhijñāna) (and considering the numerous possibilities of *deśaghāti* in this era), there is a dent in the fundamental explanation in the technique explained for transforming karma in order to acquire avadhijñāna.

Furthermore, the commentators have classified the twenty-five types of *deśaghāti ras-spardhak* and twenty types of *sarvaghāti ras-spardhak* that play a key role in binding the various karma to the various powers of the soul. The clairvoyant obscuring, the conduct deluding (*cāritra mohanīya*) and obstacle creating (*viryāntarāya karma*) karmas are placed under *deśaghāti ras-spardhak*. These are *deśaghātiya* because these unlike *sarvaghāti* do not completely destruct the essential capable qualities but ambush them from aside. While their antagonist; *aghātiya* karma are seventy-five in number. These seventy-five karmas are *aghātiya* because they do not harm the essential capabilities. But, when these mix with *sarvaghātiya* and *deshghātiya* karma, the karmas attain maturity in the fruition. A whole new conceptual evolution has been emerging with respect to avadhijñāna such that every explanation can abide with the help of karma theory (Gāsilālji 1958: 58-61).

However, the entire section on avadhijñāna on the *kṣayopāśama* of karma has been a discussion on the virtuous transformation that leads to avadhijñāna in an

individual. This discussion has been similar and consistent in the texts from the Jain tradition. This form of avadhijñāna is usually termed *gunapratyaya* avadhijñāna. Using various perspectives in explaining the *kṣayopaśama* of avadhijñāna on the basis of virtues, falls under the broader scheme of karma theory.

Color of the Soul (Leśya) in Avadhijñāna

The author of Nandisūtra just mentions purification of conduct (*vissudhamānācharitass*), without further explaining the principle behind the soul's progression towards purity of conduct. We can see the evolution of thought from the way commentators have tried explaining purity of conduct and knowledge. Commentators use *leśyā* to explain these terms which Devavāchaka had used to explain the augmenting and decreasing forms of avadhijñāna. *Leśyā*, according to the Jain theory of karma, is color of the soul, karmic stain, aura, volitional colouration, corresponding to the soul's bondage with the karmic matter. The color of *leśyā* varies from person to person depending on the psychic states and mental activities behind an action (Dundas 2002: 100). The coloring of the soul is analogous to crystal that acquires the color of the matter associated with it. In the same way, the soul reflects the qualities of color, taste, smell and touch of associated karmic matter, although it is usually the color that is referred to when discussing the *leśyās* (Wiley 2000: 348-356).

According to Jinadas gaṇi (2004), the auspicious (benevolent) and inauspicious (malevolent) flows of the subtle level of consciousness (*bhāva*), result in the production of material clusters (*pudgala*) of black to white colors. A type of radiation emanated from the soul at a very subtle level of consciousness functions with the subtle body called the fiery body (*taijasa śarira*). As a result, the various karmas permeate or 'bind to' the soul.

The soul's spiritual development is affected by its karma, which can be equated to its stained color. The pure soul is colorless, but when it is pervaded with karma it is colored or stained. The *leśyā* can be used to assess its spiritual level. From this we infer the relation between karma and avadhijñāna in terms of auspicious and inauspicious karma. A soul's level of spiritual development can be gauged by its *leśyā*. From this we infer the relation between karma and avadhijñāna in terms of auspicious and inauspicious karma. In addition to it, Jinadas gaṇi (2004) states that the pigmentation of consciousness with other optimal and auspicious *leśyās*, results in the optimization of purity of thoughts (*prashast adhyavasāya*). The different karmas corrode the soul or shape the physical body in which the soul is embodied. Therefore, with progression from spiritual purification, the magnitude of avadhijñāna also increases. Analyzing, from the above explanation of the commentators, the augmentation of magnitude of avadhijñāna depends on the *tapas* which is responsible for producing auspicious *leśyās*, pure mental thoughts and auspicious activities.

Role of Inauspicious Karma with Relation to *Leśyā*

1. Perverted mental thoughts (*Apraśasth Adhyavasāya*): The pigmentation of consciousness with inauspicious *leśyā* like *kṛṣṇā*, etc. is accounted due to perverted mental thoughts (*aprashast adhyavasāya*). This factor results in the diminishing avadhijñāna.

2. Impure characteristics: Due to impure thoughts circulating in our mind, the consciousness immerses into those perverted thoughts and thus results in the decreasing intellect and subsequently results in the loss of spiritually acclaimed *labdis*'. Impure thoughts attract impure and inauspicious *pudgalas* and *leśyā*. Altogether these elements

account to the increasing impurity or negative attributes, which further regresses an individual from mokṣa.

Further, commentators state that despite *kṣayopāśama* of karma happens at all the space points (*ātmapradeśa*), unless the gross physical body (*audārika śarira*) does not become *karana* or operative, until then the source of knowledge does not have a place to reside. Peripheral avadhijñāna (*antagata*) is limited as a unidirectional source for perception. Hence, it is confined with its range by being one *deśa* or section.⁵⁵ All the material clusters (*spardhakās*) glorify and emanate from their associated space-points (*ātmapradeśa*). Now, instead of being confined to one direction or a *deśa*, the avadhijñāna that can perceive from all the directions is known as central (*madhyagata*) avadhijñāna. When the gross physical body (*audārika śarira*) becomes operative (*karana*) from the center, all the matter bodies become perceivable.

Analyzing the Karma Theory in the Jain Tradition

The reason for holding the different ideas of commentaries for a later analysis rather than approaching it along with the original text, seems to be appropriate and meaningful. These topics have not been elaborated upon but are merely stated in the Śvetāmbara canon. However, *spardhak*, *ātmapradeśa*, *saṃsthāna*, and *karana* are all highly important in the Digambar texts' explanations of avadhijñāna. Following the essay by Kristi Wiley on the conflict between the *Pannavanāsūtra* and the *Ṣaṭkhaṇḍāgama* on karma theory, we see clear indications that there is a common source for both sect's theories of

⁵⁵ Similar to the example of a covered bulb

knowledge. However, the problem lies in how the philosophy in the respective sects have further elaborated their knowledge theories.

Āchārya Tulsi (2011:17) states that in *Tantrasāstra* and *Haṭyōga*, there is explanation on formation of *cakras*, but similar representation of those are absent in Jain literature. Due to the absence of meditational philosophy, the answer to this question has not been discovered. Moreover, Haribhadrasuri, Śubacandra, Hemacandra etc. in their respective mediational theories have used the sources of *Haṭyōga* for reference but never concentrated on the related Jain texts. He adds that *deśāvadhiññāna* has the fundamental basis of *cakra*-theory.⁵⁶

Wiley (2003), in the essay on the comparative study on the early Śvetāmbara and Digambara karma literature, raises a conflict in the study that the karmic bondage characterized based on the quantity bondage (*pradeśa bandh*)⁵⁷ has been missing in the Pannavanā Sūtra (the most ancient source of Śvetāmbara available today with respect to karmology). On the other hand, the same has been very elaborate in the most ancient Digambar text: *Ṣaṭkhaṇḍāgamaḥ*. Of the four types of bondages in Jainism, the bondage due to activity or *yoga* has no mention in the Pannavanā Sūtra. This conflict is significant because if the *pradeśa bandh* is not considered, then there would be no meaning to *pudgala*, *spardhak* etc. Quoting directly from her essay:

The Jaina doctrine of karma took a most dilatory course of development in the canonical period, for it could never have been advanced until the scheme of *pudgala* began to be developed, which took place after the adoption of the atomic theory (Wiley 2000: 51).

⁵⁶ This classification has been found in *Ṣaṭkhaṇḍāgamaḥ* and also, available in the other Śvetāmbara texts but missing in the Nandisūtra. See appendix for other models of avadhijñāna.

⁵⁷ With trivial activities, an individual amasses fewer *karma* particles, but if the activities have strong potency, then the individual accrues numerous *karma* particles that bind with its soul.

Analyzing how the Jains have articulated about avadhijñāna, we have seen how they have gradually progressed in their understanding through the karma theory. At several instances as pointed out in the first two chapters, there has been some misunderstanding or some lost knowledge in regard to karma theory in respect to the Śvetāmbara Acharyas. In one of Wiley's key passages, she highlights the importance of the same information missing in the Śvetāmbara texts but present in the Digambar texts.⁵⁸ Concluding her essay, she points out that one has to be very cautious while attempting to represent the classical form of karma theory. At this point, the readers may be unclear about which theory in this tradition is correct or incorrect when the Jain tradition itself has several conflicts in understanding. Soni (2012), in his essay suggests that the answer to this question completely depends upon the Acharyas' of the tradition.

There is no explanation put forward by any Jain text, as to which tradition is right and how pure a soul could have become with material defilement for the first time. The entanglement of soul and matter is generally thought to be beginningless. Nevertheless, it is held that the two of them can be separated and that they can be freed if the Jain path is followed correctly. The perfect release from all karmas is liberation. All the three treasures (correct faith, correct knowledge and correct conduct) together constitute the path to liberation.

However, it is important to realize that while considering the discussion of avadhijñāna as a means for spiritual progression, it should be analogous to the discussion

⁵⁸ "In contrast to the Prajñāpana sūtra, various aspects of *pradeśa-bandha* are discussed in great detail in the Śaṭkhaṇḍāgamaḥ. ... there are discussions about the force or energy contained in various particles of karmic matter bound into groups or bundles during fruition... there are descriptions of *karanas* (various processes of energy) ... these include explanations of various types of *saṃkramāna*" (Wiley 2003: 53).

of the trinity of righteousness. But, from the above discussions only the two treasures are discussed while the subject of darśana is merely stated and barely explained.

Does Knowledge (*Jñāna*) Precede Perception (*Darśana*) or Does *Darśana* Precedes *Jñāna*?

Jainism made its own unique contribution to this mainstream development of philosophy but also indulged itself with the basic epistemological issues. According to Jains, knowledge is the essence of the soul and the soul possesses several qualities (Sukhlalji 2000, 11). Out of those, Soni (2007) considers these three qualities: consciousness, bliss, and energy, for his assessment. As per Soni, it is the intrinsic nature of the soul to fuse the energy quotient with the consciousness to undergo transformations; this is a typical characteristic of consciousness in Jainism. That transformation process is termed as *upayoga* (applications [of the soul]) and the *upayoga*, inherent to the soul, results in two products: Knowledge (*jñāna*) and Perception (*darśana*). *Pannavanā sūtra* classifies *upayoga* twofold: *darśanopyoga* (perceptive application) and *jñānopyoga* (cognitive application). *Darśana* is devoid of judgement, mere awareness without any prediction whereas *jñāna* is awareness and judgmental (Shastri 1990: 428). However, the following cited passage from Balcerowicz (2016b) highlights the chronology of ideas which started to emerge in the Jain epistemology.

The idea of *upayoga* understood as the cognitive faculties of the soul was developed under a slightly later stage than the classification of *parokṣa* and *pratyakṣa*... in the early descriptions mention the *upayoga* in the context of path to liberation, which consisted of knowledge, conation (*darśana*) or belief i.e. the proper ethical approach to life and worldview, conduct and ascetic practice (*tapas*). These were subsequently reduced to the addition of attribute ‘correct’ to each of them and by reducing ascetic practice to a subcategory of correct conduct (Balcerowicz 2016b: 998).

Per Jain epistemology, *darśana* is generally interpreted as inarticulate appearance (*nirākāra*) preceding articulate knowledge (*sākāra*); but in the tradition itself, there has been a skeptical thought regarding avadhijñāna being preceded by *avadhidarśana*. Shastri (1990) states that “*avadhidarśana* is the awareness that precedes avadhijñāna. It has the same sphere of objectivity as avadhijñāna” (ibid.: 452); whereas Gāsīlalji Maharaj (1958: 66) in his commentary on Nandisūtra, states, “all the *labdis*’ are acquired only on the basis of *upayoga*.⁵⁹ In the state of realization, avadhi like the other *labdis*’, would first be acquired in the form of knowledge first and later followed by perception (*darśana*).”

The canonical texts are considered to be a basis for righteousness and Zydenbos (1991: 253) provides an apt definition for righteousness as “*Samyag darśana*-right faith later leads on to *Samyag jñāna*-right knowledge and *samyag cāritra*- right conduct, the three together forming the prerequisites or path towards mokṣa.” A peculiar issue emerging in the evolution of the Jain tenets with respect to clairvoyant perception (*avadhidarśana*) is that, like *ajñāna*, there has been a generalized discussion on perception and erroneous knowledge, and not specifically discussed unlike their respective antecedents. With scanty discussion of both false clairvoyance and clairvoyant perception, we can at best make just vague inferences of their importance. The following section discusses such a peculiar issue with respect to perception as a faculty of the soul.

The Problem with Perception

One of the problems that Soni (2007) mentions while discussing epistemology (*pramāna*) is that only the five correct forms of knowledge are taken into consideration while not

⁵⁹ Although, the idea of *labdi* with avadhijñāna finds its first mentions as per knowledge in the Āvaśyaka Niryukti but it has been merely stated under the category of *labdis*’ but is not further elaborated over the connotation of power.

considering the three *ajñānas* and the four forms of perception (*darśana*). Although, *kevala* and *avadhi* have their respective *darśana upayoga* (applications of perception), Jain texts do not provide enough data on *avadhidarśana*, unlike the *avadhijñāna*, for it to stand by its own individual achievements or characteristics.

Interestingly, anything related to clairvoyance makes it ambiguous and so does *avadhidarśana* (clairvoyant perception). *Kevala darśana*, similar to the *kevaljñāna*, is the natural function of the soul emanating only on the complete annihilation of the *karmas*. The causes that obstruct its manifestation, therefore, are all those that give rise to the *ghātiya karmas*. The same is the case, to some extent, with *avadhidarśana* (clairvoyant perception), which also arises from a partial destruction of *ghātiya karmas*. The specific causes of the perception-obscuring karma (*darśanavaraniya* karma), are those which interfere with the different kinds of perceptive faculties. The role of *darśana* can be compared to a commissionaire who guards the kingdom of passions (*kaśāya*) and other influxes of karma (*āshravas*). Hence, outrage, pleasure, deceit and greed, which deprive the soul of mental serenity and lead to the worrying and disquietude of mind, are directly the causes of the obstruction of these two kinds of *darśana*.

To conclude, although *darśana* and *jñāna* are two different attributes of *upayoga*, they work together under one faculty. Despite their works being independent and exclusive, they ultimately correspond to the same aspect. Using *darśana*, one can gather general perspective about the world around them whereas using *jñāna* one can gather specific details or information about the object perceived and cognized. An intelligent conviction and profound faith in the essential nature of the soul, of matter, and of their mutual relationships, actions and reactions, is a necessary condition for getting on the

path of liberation. Jainism declares that an individual with the right perception will have spiritual calmness (*prasanna*), desire for liberation from the endless birth and death cycles (*samsāra*), without any attachment or aversion to anything, kindness (*anukampa*), and belief in the nine fundamental principles.

Thus, there has been a debate among Jain thinkers with regard to whether *avadhijñāna* should be considered as a form of perception or as a form of knowledge. Jain thinkers who regard it as a form of perception have the further burden of needing to discuss false forms of clairvoyance (*vibhanga jñāna*). On the other side, those who discuss it as a form of knowledge make the qualification that only if its acquired by following the path of righteousness can it help in one's spiritual progress and destroy all the obscuring karmas. In other words, an individual undergoes a spiritual transformation only by abiding in Jainism's ethical system irrespective of the ancillary powers an individual might acquire. However, the question of whether knowledge precedes perception or vice versa remains unresolved. This issue is important because if the latter comes first, one knows the specifics about any object immediately and thereby would have no need for a generalized idea (*darśana*) of an object. Additionally, if one does not get the general details (*darśana*), neither would one take interest to know (*jñāna*) the specifications of the object, and so one would not take interest to know about it.

Conclusion

The intensity or dullness of the soul's action, determines the quantum of karmic matter that is drawn towards the soul for attachment. The influx of karmic matter due to good activities of the mind, body, and speech, with the potential of producing pleasant sensations is called *punya* or virtue. Activities such as offering food, drink, shelter,

purifying thought, physical and mental happiness, results in producing auspicious karma. The influx of karmic matter due to evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called *pāpa* or sin. Activities such as violence, untruth, theft, impurity, attachment to objects, anger, conceit, deceit, and lust result in producing inauspicious karma. Both karmas get attached to the soul. Unless the attached karma is exhausted before they start producing the results, it becomes difficult for the soul to be free. A liberated soul regains totally its original attributes of perfect knowledge, vision, power, and bliss. Therefore, it is necessary to exhaust all karmas before their maturity for achieving liberation of the soul after complete exhaustion or elimination of all karmas. Mokṣa is the central and perennial goal of Jain soteriology; this is why it is the cessation of all suffering, the end of *saṃsara*, the highest spiritual pursuit.

This chapter demonstrates that karma plays a very vital role in attaining avadhijñāna. To understand the philosophy of karma and its link with avadhijñāna, commentators explained this theory with new terminologies thereby made it easier to apprehend the role of karma. This chapter contributed to understanding the acquirement of avadhijñāna on the basis of suppression-cum-destruction (*kṣayopaśama*) of knowledge obscuring karmas. This chapter brings into light the ambiguity that emerges in avadhijñāna with relevance to each faculty of the *ghātiya* karma: knowledge, perception, delusion and obstacle. When a person destroys all his harmful (*ghātiya*) karmas, he attains *kevaljñāna* (absolute knowledge). At that time, he is known as Arihant. Besides, he continues to live his human life until all his *aghātiya* karma are destroyed. He attains liberation only after his death, at the last moment of time all the *aghātiya* karmas of the individual are destroyed. However, this chapter signifies the role of the four *ghātiya*

karma in this emerging ambiguity corresponding with the evolution of thoughts in Jainism. Also, the *kṣayopaśama* of karma is another conundrum revolving around avadhijñāna.

This chapter also highlighted the conflict between the traditions relating to karma theory. On one side, the oldest Śvetāmbara text, which addresses the theory of karma, does not address one of the types of karmic-bondage, and on the other side, the Digambar text includes an in-depth discussion of all the four types of karmic-bondages. Also, from the previous chapter we see a vast elaboration on the types of configurations in the Digambar text and merely stated in the Śvetāmbara text. The necessity of conflict addressed by Wiley (2000) is significant in this thesis because, without the important type of karmic-bondage: quantity bondage, it would have been absurd to understand the process of *kṣayopaśama* of karma. This chapter, signifying the role of karma theory in avadhijñāna, highlights the dependency on the karmic bondage which ultimately decides the acquirement, usage and validity of avadhijñāna. The final chapter of this thesis considers the Jain articulation of avadhijñāna in the narrative literature.

CHAPTER 4

Avadhijñāna in Narratives

Narratives has traditionally been the main rhetorical device used by the historians. Moreover, one tries to understand and discover what was going on inside people's heads in the past, and what it was like to live in the past, questions which inevitably lead back to the use of narrative. A narrative can take on the shape of a story, which gives listeners an entertaining and collaborative avenue for acquiring knowledge. Many cultures use narratives to record histories, myths, and values.

This chapter addresses the understanding of avadhijñāna with the help of narratives. This chapter is classified into two sections: the negative and the positive impact of avadhijñāna. Among the positive impact of avadhijñāna, this chapter is an attempt to understand various themes of Jain philosophy like truth (*tattva*), karma theory, *dāna* (act of gifting), the three jewels, renunciation, with the help of narratives. We see a wide range of narratives which use avadhijñāna as a virtuous tool. Whereas, on the negative side of avadhijñāna we see two different parts illustrated with narratives. The first part highlights how avadhijñāna turns into fallacious clairvoyance (*vibhaṅga jñāna*) and second part signifies the conversion of *vibhaṅga jñāna* into avadhijñāna. Interestingly, among all narratives, we see a rare occasion of a *layman* attaining avadhijñāna, while the rest are celestial, infernal, or a mendicant. However, the moral of these narratives shows us that an individual upon attaining avadhijñāna, in their next lives are born as either celestial or an infernal, but never show anyone with avadhijñāna obtaining omniscience (excluding the Tirthankarās). Gathering all the relative illustrations of these clairvoyant characters, this chapter will try to display clairvoyance

as a tool used in various ways for proving the ambiguity of avadhijñāna with a few references to the misuse of avadhijñāna in the stories.

Although Jainism is a renunciatory religion, we see in the parable, and we shall see even more vividly is translated in this collection. Though these narratives widely describe the role of avadhijñāna in more of celestial, infernals and mendicants and just one narrative of laymen is addressed, this chapter would show that there is much that lay men and women can do to further on religious quest, strengthen the Jain community and ensure the preservation of Jainism.

Avadhijñāna and the Role of *Kṣayopaśama*

Hemacandra (2008), Tawney (1895), Granoff (2008) and other narrative literatures have discussed the various lives of clairvoyants from the history of the Jain tradition. Stories with respect to celestial and infernal realms, establish a strong foundation for understanding that avadhijñāna for celestial and infernal beings happens by birth on a mandatory basis. Another important analysis inferred from their narratives is that, the significance of avadhijñāna is not realized among all the celestial and infernal beings.

The following instance can help in confirming that the clairvoyance of the celestials and infernals in every level of their realms are different. The only reason for this could be that despite avadhijñāna being acquired on the basis of birth, it is still acquired accounting to the amount of *kṣayopaśama* of karma.

This narrative signifies the importance of *kṣayopaśama*. Once in the celestial realm, one celestial is in search of Madhu. He attempts repeatedly with his avadhijñāna, but he does not find the soul of Madhu. Now another celestial is sent to find Madhu. This celestial with his avadhijñāna is able to find the soul of Madhu (Hemacandra 2008: 145).

This narrative directs us in understanding the principle of *kṣayopāśama* of karma, also accounts for avadhijñāna acquired on the basis of birth. Though all celestials have avadhijñāna by birth, it completely depends on the karmic *kṣayopāśama* of each celestial to increase their magnitude of avadhijñāna. “Some portion of karmic matter is held up and some portion is exhausted by fruition, while some is in rise. The energy quality of the soul can be stimulated to produce in the same effect in greater degrees of intensity to various ascetic practice” (Jacobsen 2012: 187). In the above narrative, both the celestials have avadhijñāna, but depending on the nature of *kṣayopāśama*, one has a higher magnitude of avadhijñāna in comparison to his counterpart.

Avadhijñāna as Means for Spiritual Purification and Tool for Virtuosity Life

This section is an analysis of narratives used in order to understand the virtuous side of avadhijñāna and how it leads to spiritual purification. This section highlights the narratives of those clairvoyants who use their avadhijñāna and preach right knowledge to those who deceive their path. We see various themes from these narratives helping in understanding different themes of Jain philosophy.

Understanding the Philosophy of Reality (*Tattva*)

This story helps us analyze the two important philosophies of Jainism, the karma theory and the *tattva* philosophy. The story revolves around four characters Samriddhidatta, Śripati, Devadharmā and Devacarman. Samriddhidatta is the father in law of Śripati. Śripati, son of a Ashokadatta--great ruler, unfortunately, faces huge financial losses and attempts to suicide. Fortunately, a mendicant saves his life and makes him realize the

reality of life. For the sake of such an unsubstantial thing as wealth, one should not die an evil death and make his birth as a man, to no effect.

Mendicant consoles Śripati by narrating a story of two brothers, Devadharmā and Devacarman. They both get an equal share of gold. Devadharmā was greedy to have all the gold under his control, so pushes his other brother Devacarman into a river. Devacarman to save his life, while drowning pulls his brother into the river and both die eventually. After their several cycles in saṁsāra birth, in one of their lives, both are born as brothers. Once, they come across a clairvoyant mendicant who explains them their past life of greed which has resulted in numerous births as brothers. Upon realizing their mistake, both renounce the world and upon death, they are born as celestial beings. After understanding this reality of greed and truth, Śripati renounces the world. Further on following strict penance, he attains clairvoyance. Now, with this knowledge, he realizes that it was his father-in-law who cheated him in his business. While discussing this truth with his father in law, his father in law bows down and asks for forgiveness and renounces the world (Tawney 1895: 7-11).

According to Soni (1998), Jain philosophy explains that seven *tattva* (truths or fundamental principles) constitute reality. The final truth is that when the soul is freed from the influence of karma, it reaches the goal of liberation or *mokṣa*. The didactic of the various instances from this story, helps in realizing how activities of our past and present lives can influence our present and future lives. This didactic also sets a perfect example of the role of a clairvoyant, the Jains wish to articulate. The articulation of the virtuous side of a clairvoyant helps in cultivating vows in the lives of people surrounded by them.

Importance of Alms (*Gocari*)

The following two stories will highlight the pious act of giving gifts (*dāna*) and results in acquisition of auspicious karma.

The first story is about King Hemaprabha, Queen Jayasundari and Prince Madankumara. A clairvoyant mendicant on interacting with the King, reveals the king's past life, in which as a parrot, was a great devotee of the ford maker (*Jina*) and offered food to the ford maker. As a result of his pious ritual of *dāna*, the parrot was born in the realm of celestials and subsequently fell down from the celestial land resulting in being a king. On the other hand, the past life of the queen Jayasundari, was not on meritorious deeds. Jayasundari, in her previous life as a parrot, had taken away her rival's egg for sixteen *muhurats* (a measure of time-48 minutes) and thus in this life her son Madankumar was separated from her for sixteen years. Hearing all these stories, all the three observe vows and become mendicants (Tawney 1895: 50).

The second story is about a ploughman owing to the merits of food-offering as alms to the mendicants, is born as a celestial in the first world of gods. Through his *avadhijñāna* (which accompanies with the birth of a celestial (or infernal)), he realizes the reason of why he achieved such a life with full of pleasures. He decides to apprise his son (from previous birth) the beneficial virtue of *dāna* and one night, he advises to his son regarding the cultivation of virtuous life by the act of food-offering to the mendicants (*ibid.*: 63).

According to Fohr (2015: 102), "Narratives of these types (*dāna* stories) usually stress the purity of gift of food in three ways, purity of action of giving gift, purity of gift itself and purity of giver and receiver." This helps us understand, the pious act of giving

gifts (*dāna*) to the mendicant is a virtuous deed, and this would result as a meritorious act.

Understanding the Characteristic of a Clairvoyant (*avadhijñāni*)

This story is about Sādhvi Gorāñji; (a Jain nun) from the Jain Śvētāmbara Terāpanth tradition.⁶⁰ This narrative draws a picture of what happens when an individual attains avadhijñāna, how one utilizes avadhijñāna, and what needs to be done upon attaining avadhijñāna. In a nutshell, this narrative shows the life of a clairvoyant. The mendicants in Jain Śvētāmbara Terāpanth tradition are always divided among small groups in order to bring discipline and smooth functioning of the tradition. Sādhvi Gorāñji was under the guidance of great ascetic (mahatapsvi Sādhvi Pannāji). Sādhvi Gorāñji started knowing many sūtras, verses from canonical and non-canonical texts and used to recite them with her co-mendicants. During this period, she was being disturbed by a bad spirit, which directed her to leave the order and do all those which a mendicant was not supposed to. Out of fear, she started following strict penance, and eventually this penance resulted in attaining avadhijñāna. Upon attaining avadhijñāna, she described the current location and the scenario of her sect leader in Hindi, despite her not knowing the language as well as the information prior to attaining avadhijñāna. Questions arose among the co-mendicants: why and how did she know this? Co-mendicants out of curiosity, asked her various questions: the present lives of the Ācārya Bhikshu⁶¹ and Ācārya kālugāṇi,⁶² what would

⁶⁰ A recent Jain sect, formed in 1765 CE, the Terapanth is a community of Śvētāmbara Jain monks (*sadhus*), nuns (*sadhvis*), laymen (*shravaks*) and laywomen (*shravikas*), a complete “fourfold order” (*caturvidh sangh*) in the classical formulation (Sadhvi Kanakprabhaji 2004: 6). The distinctiveness of this sect was “*ek guru, ek vidhan*” (“Under the guidance of one Guru”) (Āchārya Mahaprajñā 1993: 2).

⁶¹ The founder and thus the first leader of the Jain Terapanth sect.

be the future of Jain religion?⁶³

With her profound knowledge, she sees her past, she realizes the immense pain she faced in the infernal life and starts shivering and cries out loud realizing all the bad karmas the soul gets bound to. To get rid of the fear, she asks her co-mendicants to sing a song.⁶⁴ Now in her every sermon and discussion with everyone, she would talk about the Jain ethics, reality of life, and the principles of Jainism. With her knowledge, she realizes she would reach *Siddhaṣṭīla* in her third birth.⁶⁵ In her next birth in the celestial realm she would not practice any spiritual penance. Thus, she decides to dedicate every minute of her current life towards extreme spiritual practices. The interesting aspect to know is to see how she has used her knowledge. When her co-mendicant asked about her future birth, she replied “When the right time arrives you will know” (Shanta 1992: 73-94). This makes us understand that a clairvoyant does not disclose everything.

During the final moment when she passed away, everyone could see a flash of light for a fraction of a second. While the audience outside could see the celestial vehicle that carried away her soul into her next life in the celestial realm, in the form of some shining element moving towards heaven. This narrative leads us to understand that this knowledge can be attained only through rigorous spiritual practices. This story exclusively highlights the virtuous side of avadhijñāna, signifying that one who understands the nature of time also understands the true interpretation of life. Also, an

⁶² Eighth leader of the Terapanth sect.

⁶³ She answered that the thirteenth leader of their sect would be revolutionary.

⁶⁴ Jay-Jay mangal.

⁶⁵ “*Siddhaṣṭīla* is an area in Jain cosmology at the apex of the universe, which is where the Jains believe people who become Arihants, or omniscient, go after they die and attain liberation” (Kuiper 2011: 150).

avadhijñāni discloses only the relevant information as they understand the importance of what to be disclosed and with whom to be addressed. Thus, highlighting the special feature that knowledge is bliss, it must be shared only at the correct time. On the other hand, when we say that avadhijñāna can be obtained through *tapas* or rigorous activities, why did the head of her group (Sādhvi Pannāji) not attain avadhijñāna as she was titled as “strict penitent (*dīrga-tapasvini*).” So, this leads to ambiguity on what makes one achieve avadhijñāna. Also, this narrative has not been widely popular in the tradition and was found in one of the hidden treasures.

Significance of Realization: Renunciation and Knowledge

We see two parallel instances in the lives of Tirthankar Rsabdeva and Tirthankar Śītalnāta,⁶⁶ who on accounting for avadhijñāna, comprehend the reality of life and renounce the world and eventually were the ford-makers of the Jain tradition. This incident directs us towards the courtroom of Lord Rishabdeva. In the courtroom, various events, performance praising the king, discussions, meetings about kingship and the kingdom took place. Nilanjana, ethereal dancer, was engrossing the entire audience and so was Rsabhadeva. In the middle of her performance she collapses. But Indra, the lord of the celestial realm, comes into action by replacing Nilanjana with her replicate figure. However, Rsabha with his clairvoyant powers perceived the transformations and happenings, and eventually realized the reality of life. He realizes that life, kingdom, kinship and the rest of the materialistic world are all unreal (*asat*) and the only truth is

⁶⁶ Tirthankaras in a Jain tradition also known as the “Jinas are the enlightened and the liberated teacher who is the founder of Jainism in the sense that each Jina reestablishes teachings and the community (*shāshana*)” (Cort 2010: 9).

liberation. Thus, he decides to renounce the world and sacrifices his kingdom and kingship. Similar story revolves around the tenth ford-maker Śītalnāta. Śītalnāta, considered everything in this world to be materialistic and bounded with karma. All of this contemplation happened only through their powers of clairvoyance (Shah 1998: 17). The above event may seem to be a story from a movie, however it has extraordinary psychological importance as these incidents express the internal longing for renunciation that invoked the non-possessive behavior of every soul. As Shah (1998: 18) continues, for thousands of years objects fell to the ground, but it was Newton who came up with the Gravitational law; Gautama Buddha after several years of his life, he steps up and decides for once to explore the world outside his realm. Only on seeing the old, sick, dead and unordered lives of the people, the great man eventually got to know the true meaning of life (ibid.: 18).

Jainism holds to the *ratnatraya* (three jewels: right faith, right knowledge, right conduct). Without right faith, there is no right knowledge, without right knowledge there is no virtuous conduct, without virtues, there is no deliverance; without deliverance, there is no perfection (Wilgery 1936: 183). Apparently, these suggest that knowledge is the key to achieve perfection; especially for improving conduct. In the various stages of life, one gets stuck in the path due to lack of clarity of the road. In such instances, in the Jain narrative literature, beings have been observed to have applied *avadhijñāna* into use. This significant role of *avadhijñāna* is very crucial in a practitioner's life. However, the various stories from the Jain narratives indicate that *avadhijñāna* can be that boost or a catalyst only if it is utilized accordingly.

Understanding the Relation of Knowledge and Conduct (*jñāna* and *cāritra*)

The following narrative guides us in understanding the significance of right knowledge and right conduct. This narrative is a conversation between a clairvoyant and Candakarma, about soul and body.⁶⁷ Candakarma attempts to clarify his skepticism with a clairvoyant sage regarding whether the soul and body are different despite existing together. The sage, with his clairvoyant knowledge, replied, “You, you beloved of the gods, surely this is not an issue about which you could have any doubts. You must realize that body and the soul are different things” (Granoff 2008: 125).

The other narrative is a story of a cruel king. A clairvoyant mendicant with his *avadhijñāna* is already aware of the cruel thoughts of the king. The king, devoid of this knowledge, asks the mendicant to tell him the ideas revolving in his mind. Astonished by mendicant’s knowledge, the king prostrates on his feet. The sage who knew the principles of Jainism, without aggravation, respected the king. The mendicant not just granted him forgiveness but, on the king’s request, the sage also proved what his cruel thoughts and the intentions behind those thoughts were. Furthermore, the king asked about his ancestors’ whereabouts. Upon knowing all his ancestors’ status by the help of the sage’s supernatural powers, the king loses all his interests on worldly affairs and renounces the world (*ibid.*: 128). This event was very influential and was provoking thoughts of mendicancy on the minds of other people. Overall, by spreading his knowledge, the sage was not just benefitted by the fruit of spreading knowledge but also helped in transforming several lives of faithless people, who used to wander without any reason or destination in mind.

⁶⁷ One of the birth of king Yaśodhara.

In *Jñāna Prakāśa* (1963), there has been a very important question answered, “Can one know a mind’s thoughts using avadhijñāna? The answer is in the affirmative, because, while thinking, the *pudgala* in the form of particles of the mind (*manovargana*) have a form which avadhijñāna is capable of perseverance. For instance, when doubts arise in the minds of Anuttaravimānvāsi celestials, from their place of location they connect with the Kevalis’ or omniscient beings. Omniscient beings offer a solution in their thoughts, which the celestial using clairvoyant powers understands and clarifies the doubts” (Dhanrāj Muni 1963: 130).

Perverved Avadhijñāna: Regression on Spiritual Path

False Clairvoyance

This section brings two narratives of false clairvoyance together. These narratives leave us with the clear understanding that avadhijñāna does not guarantee the attainment of liberation and may even lead to erroneous knowledge. The first story is about a demon Mahākāla. As a demon, avadhijñāna happens to him on the basis of his birth. With his clairvoyant, he recognizes several enemies from his previous birth. Due to humiliation in his previous birth, demon Mahākāla uses his clairvoyant powers to seek vengeance. Bewildering people with wicked practices, his act of vengeance although had accomplished his plans of killing his enemies but proved fatal to several innocent lives. His story further explains the different styles of his incorrect attitude and the fallacious principles he cultivated for a living. “Drinking wine in the (Sautraman) is not wrong according to the rules. Illicit relations with women must be practiced in the sacrifice named ‘Gosava’. In the *matrmedha*, the mother must be killed and in the *pitmedha* the

father must be killed at the sacrificial-ground; and there is no sin in it” (Hemacandra 2008 2: 348). Upon analysing this story, we understand that this demon has falsely used his powers, which made his avadhijñāna turn to vibhaṅga jñāna. His cruel intentions of violence and deceit along with his fallacious knowledge proved to be extra dangerous. With this knowledge, he could have comprehended what made his birth in lowest realm of infernals, instead, he decides to seek revenge. As a result of incorrect principles, he accumulates negative energies and could not understand the beneficial side of avadhijñāna.

Analogous to the previous story, another instance of using avadhijñāna for vengeance, makes the power and value of avadhijñāna mentioned in the theories of the Jain texts, quite conspicuous. “Pavanaputraka, lord of the city Svetankara, is supposed to be a buffullo in his previous birth. The people in the city walked over him, stepping on his head, and the buffalo dies due to severe injuries. With the involuntary destruction of karma, he is born as a god, a Vāyukumāra, named Pavanaputraka, lord of the city Svetankara. Knowing his former death by clairvoyance, angered, he made various obstacles and numerous diseases in this city and the district” (ibid.: 453).

If jñāna is used for vengeance then as per definition such a *jñāna*, as the above cases asura kumar and Vāyukumāra, should supposed to be fallacious. Except the one or two rare mentions about vibhaṅga jñāna in the narrative literature, every being that has acquired extra sensory perception is termed with clairvoyance or avadhijñāna. Mentioning such evil acts using avadhijñāna renders a very negative connotation to the definition of clairvoyance.

Appropriate Maneuver of Clairvoyant Knowledge: *Mithyatva* to *Samyaktva*

The following three narratives are comparatively a better stage in comparison to the previous two narratives. This narrative shows a clairvoyant can be instrumental in transforming fallacious thoughts or erroneous knowledge into correct knowledge, thus, pins to the discussion of how the Jains wish to articulate about avadhijñāna. The first narrative is about a celestial being, who uses his clairvoyant knowledge and see his previous birth. He gets quite disturbed with the way in which the previous birth and the people around him had mistreated him. He decides to take revenge on his enemies by killing them, but in no fraction of time, he refutes his decision and the moment of transformation arrives in him. “Shall I kill him quickly by crushing him on a stone? And yet I will have to experience in many births for a long time, the fruit of the evil deed which I commit in the former birth. By a great chance having become an ascetic, I have reached to such a rank. How shall I go through endless births again by killing this child?” (ibid.: 384). These narratives highlight how avadhijñāna can be fallacious too if not used wisely. Only wise can understand the pain by binding karmas. On an interesting note, would this avadhijñāna be termed as augmenting avadhijñāna? Conceivably, considering all the perspectives it is very ambiguous.

The second narrative makes us realize that avadhijñāna is a true candidate of samyak jñāna. As the general principle of jñāna, it is very essential to articulate the virtuous benefits of avadhijñāna to not just the clairvoyant but spread the aura of jñāna everywhere. This narrative is about the discussion among celestial beings from the celestial world, highlighting the role of Vajrayudh who utilises his clairvoyant powers to

assist a *mityatvi* (morally wrong or unjustifiable) to *samyaktvi* (morally right or righteousness).

A philosophical discussion on belief, faith, knowledge and religion was ensuing in the celestial realm, during which, Ksemankara's son rejects the light of belief: "There is no virtue, no vice, no soul, and no other world. People suffer in vain from the idea that these all exist." Vajrayudha, possessing correct belief, said: "Oh! An inconsistency on your part is apparent. What speech is this, eloquent sir?" Adding further to make him realize that, there does exist a vice, soul, virtue, religion, and the rest, Vajrayudh, using his clairvoyant powers by perceiving Ksemankara's previous lives, "For that power of yours is the fruit of the practice of dharma in a former birth of your own. In a former birth, you were a mortal; now you are an immortal. If there is no soul, then explain how this happens. In this world, you attained a mortal state; in the other world, a divine state. So, the other world is apparent, like this world, O wise man." Enlightened in this way Ksemankara's son, replied: "That was well-done, very well-done by you. I, falling into the ocean of existence, was lifted by you, compassionate. And yet, what is to be said of one whose father is a Tirthankaras before our eyes? For a long time, I have had wrong belief. I saw you by good fortune, even though malice. Give me the jewel of right-belief. The sight of the noble is not barren" (ibid.:187). Again, the above instance was a classic didactic example of Jainism. It is evident that these clairvoyant stories were used as an application to explain the virtuous side, realities and the other principles of Jainism.

The third narrative is quite interesting in understanding how a kevali becomes instrumental in turning a *mityatvi* (morally wrong or unjustifiable) to *samyaktvi* (morally right or righteousness). Sulāpani, a Vyantara celestial, with his avadhijñāna finds that he

was a bull in his previous birth and was quite upset with his death. “He (Sulāpani) knew the story of his former birth by perverted clairvoyance; he saw the body of the bull and was angry at the villagers. The Vyantara created a pestilence, like a deity of pestilence” (ibid.: 348-9). The avadhijñāna of this celestial, at this stage turns to *vibhaṅga* jñāna. The Vyantara celestial, one after the other, persistently kept killing the villagers. His vengeance was unstoppable. The villagers found the reason behind his cruel deeds and begged forgiveness for their cruel deeds; the celestial grants them a conditional bail upon the condition that they build a temple using the bones of the dead villagers and consecrating his statue in the form of a bull in it. Because the foundation of the temple is constructed from the bones of the deceased, the area of the temple was named Asthikagrāma (“Village of Bones”). Then, Lord Mahāvīra arrives in Ashtikagrama and rejecting the other offers of shelter (*ṣayyāntar*) by the villagers, the lord is adamant to spend his night in this Yakṣa Sulāpani’s temple.

The celestial, due to *vibhaṅga* jñāna, falsely perceived that a new person had fallen prey to him, despite repeated warnings from the villagers. Now he intends to let the sage leave his temple, so he tries using miraculous powers. First, by his loud burst of laughter, the sky-vessel burst and broke the star circle. Undisturbed by the noise of the burst of laughter, the celestial created the terrifying form of an elephant. He made the figure of a malignant spirit (*pisaca*), measuring- the rod length between the sky and earth. Still undisturbed by him, the cruel celestial, now transpires as the fearful form of a serpent which resembled Yama’s noose. Blind with vainglory, the celestial as a serpent possessing scrupulous squirt of poison, entwines tensely around the Lord, bites the revered being severely with its fangs. When the serpent proved futile, he makes his final

move: wounding the Lord's specific parts of the body like head, back etc. Sulāpani, depressed with his defeat bowing to the Lord with his hands on his forehead, declared, "Lord, pardon the very great crimes that I, evil-souled and ignorant of your power, committed against you, ocean of compassion." Later, on Lord's advice Sulāpani transforms his *mithyatva* into *samyaktva*" (Hemacandra 2008 3: 351).

Layman (*Śrāvaka*) Attaining Avadhijñāna

In this chapter, until now, there have been narratives of a mendicant or celestial or infernal obtaining and using their avadhijñāna. This narrative of King and a trader is the only evidence that avadhijñāna can be possible to a layperson as well. King with his strict penance destructs his knowledge-obscuring and conduct-deluding karma and attains clairvoyance. With clairvoyance, the king wishes to pay homage to the gods. A trader starts a conversation with the king asking: "What gods are on that mountain? By whom were they made? How many are they? What fruit is there for you in their worship?" Knowing that he had attained suitability for emancipation, king said to him, "No others, except the Arhats, are worthy to become gods, sir." trader asks: "Who are the Arhats?" king replies: "They who are free from passion, omniscient, worshipped by Sakras, saviors of the whole universe by teaching of dharma. The chief fruit of homage to them is emancipation, but other incidental fruit is attainment of the rank of king, Indra, Ahamindra, et-cetera and such things. How can others, themselves engaged in injurious acts, facing a bad state of existence, causing delusion in everyone, become gods, sir?" (ibid.: 173).

Interestingly, this is the first discussion with respect to clairvoyance that such an intense critique of other gods or traditions has been made. Also, the qualities of the ford

makers are beautifully described. Probably, that is why we see the involvement of avadhijñāna in introducing Sankhya philosophy, important events in the Ramayana epic, few instances of Krishna and Kansa. This does not just indicate the historical evidence, but also helps in tracing the interconnectedness of the Jain tradition with the various traditions.

Animals as Laity

While accounting for avadhijñāna in all the three realms, Jain philosophy also advocates that avadhijñāna can be possible for five-sensed beings born in animal wombs. “Jain seers believe in the concept of spiritual advancement for animals. The Aupāpātika sūtra indicates that the five sensed animals like elephants, frogs, snakes and lion can behave like human lay practitioners as they have desirable instincts” (Shah 1998: 153). A popular instance in the Jain tradition for animals being alike with the human beings can be accounted with the sermons (*samavaśarana*) of Lord Mahāvīra.⁶⁸ They have a capacity to acquire sensory knowledge (*mati jñāna*), scriptural knowledge (*śruta jñāna*), clairvoyant knowledge (*avadhijñāna*) and remember past lives (*jāti smṛti jñāna*). They can also observe fasts, cultivate vows, attain self-control and overall change their behavior. All the following instincts have a strong reason for advocating for animals possess the capabilities of acquiring avadhijñāna. “It is also believed that such animals may acquire a proper view of reality (*samyaktva*) and assume the lay vows (*anuvratas*)” (Wiley 2000: 97).

⁶⁸ “It is believed that the holy assembly of Lord Mahāvīra consisted of living beings of all forms, and his sermons were in a language which miraculously could be understood by all” (Shah 1998: 153).

Although there are no instances (at least in my knowledge) available for 5-sensed animals acquiring avadhijñāna but there is a fascinating story of two three-year-old bulls observing vows along with their master during the time of Lord Mahāvīra. Due to their compassionate master, both the bulls get a chance to observe vows as well as listen to the various songs and mantras enchanted by the master. Due to their pious life, they (Kumbala and Sambala) are born in the celestial land of Nagakumaras in their next birth. Where using their clairvoyant powers they again observe a virtuous life where they are seen to be helping the Arhat from the demon Sudatha.

Conclusion

This chapter has highlighted the understanding of avadhijñāna from various perspectives and to understand the role of avadhijñāna in pursuit of liberation. From this chapter and the above chapters, we can infer that clairvoyance as a tool was used in various ways in order to prove the ambiguity of avadhijñāna with a few references to the misuse of avadhijñāna in the stories.

Avadhijñāna is not a mandatory requirement for achieving liberation; also acquiring avadhijñāna is not a guarantee to attain liberation. Although each narrative reiterates the fundamental principles of avadhijñāna in Jainism, each views it in accordance with the message the narrator wants to deliver. The narrative literature plays a key role in understanding the ambiguity from our reading of avadhijñāna in the various texts. Although, the narratives on the positive role of a clairvoyant are dominant, it does leave traces to how can one misuse avadhijñāna and thus portrays the negative aspects of clairvoyance as well.

The narratives help in interpreting the significant role of clairvoyance in Jainism. Significance of clairvoyance lies behind the fact that it strongly supports the case explained in the stories of Jainism. Jainism's evolution of explaining their theory has been very interesting. They initially started with the theory of knowledge, later transitioning in the age of philosophy. Corresponding to both these styles, there was a prevailing narrative in the literature that used to highlight the key practices and virtues as explained in the prevailing texts of the tradition. The narrative literature is the fancy side of Jain literature. This chapter gathers relevant stories and instances of clairvoyants from the past to demonstrate what the Jains wish to articulate about avadhijñāna. The Jain canons have always discussed about righteousness in detail (which has been seen in the previous chapters). The narrative literature also takes similar approach. Of all the instances of clairvoyants, the majority have been instantiated to highlight the virtuous side of avadhijñāna. Analyzing the stories introduces the discussion of the ambiguity of avadhijñāna. They assist the readers in reducing the imagination of such a supernatural perception. Again, this chapter has chosen to address the hidden aspect of ambiguity in regard to avadhijñāna in the tradition. As with the philosophical literature, narrative literature has very little discussion of false clairvoyance. Rather, it tends to emphasize the virtuous side of avadhijñāna; it has eternalized this positive view of clairvoyance as a great tool for spiritual progress. However, clairvoyance is not a universal knowledge and varies from person to person, thus, always a clairvoyant might not be positive as it is being portrayed in the narrative literature. Moreover, there could be a situation wherein a clairvoyant never applies his or her clairvoyance for progress, nor is subject to regression through its false form. Thus, narratives do not discuss avadhijñāna in situations in which

there is no practical value to a character's clairvoyant powers, which is a position admitted in the philosophical literature as a possibility. In this sense, avadhijñāna exists in narratives as a plot device and not as a matter for discussion in its own right.

CONCLUSION

The ultimate purpose of life and activity in Jainism is to realize the liberal and blissful state of a true being. Every soul can attain liberation and is capable of attaining a supreme state of spirituality by realizing its existing intrinsic purity and perfection. Jainism prescribes a path to liberation (mokṣa), consisting of the three treasures (*ratna traya*): correct perception (*Samyak darśana*), correct knowledge (*Samyak jñāna*) and correct conduct (*Samyak cāritra*). Correct perception creates an awareness of reality or truth, correct knowledge impels the person to proper action, and correct conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make progress on the path of liberation.

The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. In isolation, perception, knowledge or conduct causes conflicts or tensions and vitiates the environment. Collectively, the three jewels produce harmony, contentment, and blissfulness with the progressive march of the soul to higher planes. Although it is always debatable as to which among the trinity comes first, this research is about one particular form of correct knowledge: *avadhijñāna*.

My research emphasizes the importance of the faculty of clairvoyance, the supposed ability to see persons and events that are distant in time or place and being different from the ordinary sensual medium-based knowledge. Jainism throughout the historical narratives have anecdotal reports of clairvoyance and claims of clairvoyant abilities. In the narrative literature, often clairvoyance has been associated with the state of attainment of liberation. On the contrary, while analyzing the canonical text, we

understand that acquiring *avadhijñāna* does not guarantee culmination and eventually achievement of liberation. Evidently, an ambiguous nature of *avadhijñāna* started to be apparent in the textual explanation. Thus, this research explores how epistemology, literature and philosophy are instrumental in answering the conundrum revolving around the ambiguity emerging in *avadhijñāna*. Both primary and secondary sources have been a guiding light in crafting this central idea of the thesis. This thesis also addresses the connection between purity and omniscience in Jainism becomes apparent when one takes into account that Jainism does not only attribute a very high potential to the human capacity for knowledge, but in fact, the natural state for the human soul would be omniscience, and only the defilements and impurities of karmic matter are to blame for the current imperfect state of most people. Omniscience in Jain context can be related to knowledge with purity, both on the spiritual and on the physical level. It is only natural, therefore, that a person who has achieved the highest state of purity of knowledge and free from karmic bondage should also be omniscient. Thus, acquiring *avadhijñāna* is not a paranormal ability or merely magical, but rather a spiritual level of attainment, which may or may not be instrumental in attaining liberation.

Chapter 1 explored *avadhijñāna* in the Nandisūtra. This chapter illustrated the importance of Nandisūtra as the place where the Jain theory of *avadhijñāna* is most extensively laid out in an early canonical iteration. This chapter dove into a deep study of *avadhijñāna* and on the translation of a portion of this text along with its commentaries, addressing the Jains' initial articulation of clairvoyance.

Although Nandisūtra sheds enough light on *avadhijñāna*, this chapter was yet to portray the entire picture of *avadhijñāna* regarding its role and function in the tradition.

On analyzing the three contrasting pairs of *avadhijñāna* in this text, it is apparent that spiritual purity is a prerequisite for acquiring *avadhijñāna*. However, once an individual acquires *avadhijñāna* it is not always stable enough to account for progression. At the same time, if acquired correctly and when it abides by the ethical system, it also becomes a very essential tool culminating in knowledge. The chapter concluded that acquiring *avadhijñāna* is not a mandatory asset to be an omniscient. On the contrary, this chapter proves that Nandisūtra should not be the ultimate or the only source to draw inference for *avadhijñāna*, as it leaves many questions unanswered.

The purpose of consulting the various commentaries on the primary sources is to analyze the pattern of explanation provided regarding the primary canonical works pertaining to *avadhijñāna*. Although the commentaries have been rendered with their own themes and perspectives, using their works helps to resolve issues with readings of the root texts as well as to understand the development of ideas regarding *avadhijñāna*, especially in its nexus with spiritual purification. The research began with the hypothesis that *avadhijñāna* is an élite class of knowledge which assists the soul to achieve liberation. Initial research showed this hypothesis was too simplistic, and that *avadhijñāna* is handled in far more complex ways. It eventually became one of the main arguments of my thesis that *avadhijñāna* is not a mandatory source for knowledge and is inessential in the pursuit of liberation. According to Jainism, soteriology is attaining liberation with the culmination of knowledge; omniscience is a state of perfect and all-encompassing knowledge. The soteriological relevance of epistemology for Jainism can already be sensed because in Jainism, knowledge is supposed to be directly located in the soul (Soni 2000: 370).

The fact that epistemology in Jainism kept evolving, the initially laid concepts were in the hands of the disciples of Arhats, Acharyas, Upādhyāyas, and the so-called Jain philosophers. Although, some concepts appear consistent while cross referencing to the evolution, there are many elements that show inconsistency in the tradition. The second chapter merged the configurations with the unique classifications from the Śvetāmbar literature and simultaneously juxtaposed with the Digambar literature. The belief in natural disposition of the soul towards perfect knowledge, pure knowledge, auspicious symbols, also explains why omniscience, rather fantastic concept of westerners, does not appear unnatural or beyond reach in the Jain context. This chapter with the help of other canonical texts and secondary sources narrowed down the conundrum of avadhijñāna to be ambiguous and depicts how such an idea has been following an evolution influenced by the historical background behind the concepts, emerging in the tradition.

Also, this chapter gave a detailed explanation with the help of metaphors and attempts to assist in understanding why and what each type signifies. Although from the analytical study, it is hard to decipher the actual role of avadhijñāna or its placement in the Jain tradition. But, one can infer the reason behind the detailed explanations, uncountable types of avadhijñāna, and correspondingly can also understand the ambiguity attached with avadhijñāna.

The third chapter was an attempt to show how the role of karma theory wrangles the subject of avadhijñāna. Generally, only upon the *kśayopaśama* of clairvoyant-obscuring (*avadhijñānavrniya*) karma avadhijñāna can be acquired. But this chapter proved that avadhijñāna is not just related to knowledge obscuring karma but is relative

to all the four destructive (*ghātiya*) karma. This chapter also inferred that avadhijñāna comes in a wholesome package that has a dependency of several factors that eventually tangles a person into the materialistic world or *samsara*. The abilities of a clairvoyance deserve to be an elite class of knowledge, but its relative ambiguities have pushed the practitioner to decide whether it is elite or not.

The fourth chapter highlights the narratives of those individuals who attained avadhijñāna. These narratives show that on the attainment of avadhijñāna, eventually the clairvoyant becomes omniscient, which is ambiguous to our canonical understanding. From the canonical texts, we infer that avadhijñāna is not a mandatory knowledge for an omniscient. Regardless of this ambiguity, no one can acquire the superior levels of avadhijñāna in our location of the universe at this time.

However, on analyzing the narratives, a majority of the stories focus on how virtuous the nature of avadhijñāna is. Besides one might take several decades to achieve righteousness (*samyaktva*), the narratives proved the significance of avadhijñāna for the “moment of realization.” The fact that avadhijñāna can be a tool for transformation of numerous lives makes it a great source of achievement. Simultaneously, the misuse of avadhijñāna can also be traced from the stories. This chapter shows how challenging it is to decipher the actual role of avadhijñāna and its placement in the Jain tradition. Also showing the knowledge, which could have been a great source of knowledge for an individual, resulted in being ambiguous.

The question which can never be answered, but is worth examining: Do the Jains really consider avadhijñāna to be so virtuous? Or do they consider the fact that in this era of increasing sadness, when one does not hold the capability to cultivate the best form of

avadhijñāna, why should one care about discussing it? These questions are beyond the scope and time span of this research. This thesis has been an attempt to understand and analyze that significance of avadhijñāna. This special form of knowledge, despite being ranked among the extraordinary class of knowledge, is not considered to be mandatory or essential for spiritual progress. Because avadhijñāna has its own advantages as well as limitations that depend upon the role of an individual's karma. This thesis has aimed to show how the Jain concept of avadhijñāna aids in the realization of righteousness, the ontology, the philosophy and spiritual discussion in a phenomenological experience. It also emphasizes on the fact that knowledge if applied ethically towards the upliftment or beneficiary to the soul, only then it can be considered a true form of knowledge. I conclude the thesis by highlighting this ambiguous nature of avadhijñāna in relationship with the process of spiritual purification.

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