"Man's history", writes Tagore, "is the history of his journey to the unknown in quest of the realization of the immortal self - his soul".¹

In the Homeric epic, Ulysses descended to the nether world to seek counsel of the departed, and there he saw the shades of his former companions who were killed at the siege of Troy. They were but shadows, but each one retained his original form. For the Western mind, personality is eternal. It is indestructible, not to be dissolved. This is the basic idea in the Christian Doctrine of the resurrection of the body. In the Western thought the individual retains his individuality of the empirical life. When the play is over the persona cannot be taken off; it clings through death and into the life beyond. 'The occidental actor, having wholly identified himself with the enacted personality during his moment on the stage of the world, is unable to take it off when the time comes for departure, and so keeps it off indefinitely, for millenniums - even eternities - after the play is over'.² But as Zimmer says, Indian philosophy,

¹ 'Sādhanā' by Tagore. P. 33.
² 'Philosophies of India' by Zimmer. P. 237.
on the other hand, insists on the difference emphasising the distinction between the actor and the role. Indian philosophy emphasises the contrast between the empirical existence of the individual and the transcendental nature of the self which is unaffected by the vicissitudes of empirical existence.

The Jainas believe in the inherent capacity of the soul for self-realization, and self-realization is not the realization of the empirical self but it is the realization of the transcendental self. The goal is to reach perfection, 'siddhahood'. In the Tattvartha-Sutra we get the description of the nature of the soul as possessing the characteristic of 'urdhva gati', tendency to move upwards. It is the tendency of the soul to escape from the cycle of worldly existence and to reach perfection. This tendency, this force leading upwards is called the centrifugal force. The capacity of the soul for perfection is, however, obstructed by the obscuration of the soul by the veil of 'karma'. The tendency for upward motion is thwarted by the perversity of attitude, 'mithyatva' that develops due to the accumulation of 'karma'. The soul gets steeped in the wheel of 'samsāra' and it forgets its real nature. The first three types of passions obscure the effort for the search for truth, 'samyaktva', capacity for partial renunciation, 'desavirata' caritra', and the capacity

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*3 'Philosophies of India' by Zimmer. P. 237
*4 'Studies in Jaina Philosophy' by Tatia. P. 269.
for the full realization of the self. The effort for the search for truth is obscured and the effort takes the direction of untruth. Still the love and the capacity for the ascertainment of truth about the things of the world remains unobscured. This is explained on the analogy of the clouds. The pure and perfect knowledge is still possible, although it is covered by 'mithyātvā'. The attainment of 'samyaktva' is a necessary condition of the way to the realization of the self. By the destruction and subsidence of the veil of 'karma' that obscures the knowledge and activity of the soul, the soul attains 'samyaktva' and it knows its real nature. It is reminded of the great mission that it has to realize. It is aroused to active spiritual exertion. It is aroused from nescient slumber, and inherent capacity for self-realization gets expression. It now knows that it has escaped the wheel of 'samsāra' to get to the realization of itself. This is the awakening of the soul. Sometimes the awakening comes through instruction of those who have realized the truth. But sometimes it is aroused by its own efforts without any outside help. Jainism does not believe in the revelation of truth like the Vedānta and the Mīmāṃsā schools, nor does it accept the Yoga and Nyāya Vaiśeṣika view that the supreme deity reveals the truth. The Jaina believe that the soul has the inherent capacity for self-realization.

But self-realization is a long way. It is an arduous and a difficult path. It is a fact of common experience that different individuals have different degrees of the power to realize the stage of perfection. During the course of its eternal
wanderings in the forms of various existence, the soul gets an
indistinct vision sometimes and feels the impulse to realise it.
This is due to the centrifugal force. Such an awakening does
not always lead to enlightenment and to spiritual progress. The
soul has to go through various stages of spiritual ups and downs
till the final goal is reached. These are the stages of spiri­
tual development they are called by the Jainas 'guna
tānas'.
The Jainas believe that there are fourteen such stages of spiri­
tual development. These stages are linked up with the stages
of the subsidence and destruction of the karmic veil. In its
journey to the perfection, the soul passes through infinite number
of states going from the lowest to the highest stages of spiritual
development.

We shall now consider the journey of the soul through
the fourteen stages of spiritual development as the Jainas de­
scribe it. 'Guna
tāna' refers to the state of the soul at a
particular stage in the spiritual development with reference to
the nature of 'jñāna', 'darsana' and 'caritra', due to the opera­
tion, subsidence and destruction of 'karma'. The soul passes
through an infinite number of states in its journey. The stages
in which the soul has to go through have been classified into
fourteen stages. They are called 'guna
tānas'. In the
Gomma
ṭaśāra we get the list of fourteen 'guna
tānas' with the

*5 'Abhīdhāna-Rājendra' Vol. III 'Guna
tāna'
detailed description of each stage. The fourteen 'gunasthānas' are stated as follows: (1) 'Mithyārātri', perversity of attitude. (2) 'Sāsvādana samyagdrśti', transitory stage of right attitude. (3) 'Samyag-mithyārātri', the right and wrong attitude mixed. (4) 'Avirata samyagdrśti', right attitude, but having no moral self-control. (5) 'Dosavirata samyagdrśti' (6) 'Virata' with partial self-control. (7) 'Pramatta virata', imperfect self-control. (8) 'Apūrva karana', new thought effort. (9) 'Anivṛtti karana', advanced mental effort. It is also called 'anivṛtti-bādare-samparśa'. (10) 'Sūkṣma samparśa', slightest mental disturbances. (11) 'Upāsena kaśeya', suppression of mental disturbances. (12) 'Kṣina kaśeya' destruction of the mental disturbances like delusions. (13) 'Sayoga kevala', the stage of omniscience while still living in the bodily existence, and (14) 'Ayoga kevala', the stage of omniscience and perfection throwing off all bodily bonds. These should be known to be the fourteen spiritual stages coming one after the other. After the last 'gunasthāna' the soul becomes liberated. The first four stages of spiritual development have no moral flavour. They do not involve any moral effort. All other further stages are combined with moral effort. In all these different stages, the mental efforts for the realization of the different stages of spiritual development are innumerable. But the classification of the mental efforts into fourteen spiritual stages has been possible as they present prominent factors in the progress of self-realization.∗6

*6 'Gommatasāra : Jīvakaṇḍa' Verse 10.
We have referred to the innate tendency of the soul to escape from the wheel of 'samsara'. The soul possesses the characteristic of 'urdhva-gati'. This tendency has been called as the centrifugal force which leads the soul to the path of liberation. This tendency to struggle for emancipation remains dormant in the souls that have been clouded by the veil of 'karma'. The counter-acting forces like the passions obstruct the progress of the soul in the path of realization. These are the centripetal forces which keep the soul tied to the wheel of 'samsara' and make it difficult to escape from the bonds of empirical existence. The centripetal forces mainly consist of the perversity of attitude, in fact, of the fanatical perversity, and the passions that cloud the purity of mental life. In its wanderings in the wheel of 'samsara', the soul, as we have seen, sometimes gets the vision of the goal of liberation and the way to reach this goal. It feels an impulse to make efforts to reach the goal. This impulse is the expression of the centrifugal force. It manifests the energy called 'yatnāpravṛttakarana'.

Vīṣeṣāvāsvāya-Bhāṣya describes the process of the operation of this energy towards self-realization. The 'yatnāpravṛttakarana' the energy for effort lasts only for sometime, for less than a 'muhūrtta' about forty-eight minutes. The soul feels during this mental state a kind of uneasiness with the worldly existence. It becomes aware that this empirical life, the life in this world

*7 'Vīṣeṣāvāsvāya-Bhāṣya' 1204 - 1217.
is meaningless. It also sees the possibility of emancipation
from the empirical existence. If the impulse which creates such
uneasiness with the worldly existence and restlessness for the
struggle for emancipation is strong, then the soul cuts the cluster
of karmic matter called the 'granthi'. The soul then is in a
way successful in its struggle to free itself from the bondage of
worldly existence. It is set on its way to liberation. The
struggle consists in the two-fold process known as 'apūrvakarāṇa'
and 'anivṛttikarāṇa'. 'Labdhīṣāra' describes the different
stages of the progress of the soul in the direction of self-realisa-
tion by means of these two processes. The process of the attain-
ment of self-realization takes four forms such as: (1) a certain
measure of subsidence and destruction of karmic matter (2) the
purification of the soul as a result of such process (3) the possi-
bility of getting the instruction from the enlightenment of sages
and (4) the reduction of the duration of all types of 'karmas'
except in the 'āyu karma'. However, such a process of purifica-
tion and the efforts for self-realization are not possible for all
the souls. Some souls are not capable of such spiritual efforts
to the extent of reaching the highest perfection. They are called
'abhyava' jīvas. It is only for the souls which are embodied,
possessing five sense organs and the mind and which are fully
developed that the efforts to self-realization are possible. They
are called 'bhavya jīvas! In the case of such souls, the soul

*8 'Labdhīṣāra' 3-7.
gets an indistinct awareness of the sufferings of the world and the vision of the way to liberation due to the impulse of 'yathā-parvṛttakarana'. But such an awareness is merely sufficient for the upward journey of the souls. A more powerful expression of the energy would be required for the purpose of a fuller and the more successful struggle for self-realization. The souls that lack this energy fail to fulfill their mission and withdraw from the struggle. The energy of 'yathā-pravṛttakarana' which leads the soul in the direction of self-realization manifests itself into two processes (apurva karana and anivṛtti karana). The karana is the spiritual impulse that leads the soul to fulfill the mission and to realize the goal. 'Karmaprakṛti' gives a detailed description of the two processes that operate in the efforts to realize the self. Thus, the inherent impulse of 'yathā-pravṛttakarana' leads to the vision of the goal and makes efforts possible. By the efforts to self-realization, the soul finds that it has to face innumerable difficulties in the form of 'karma grānthi'. These hinder the efforts for enlightenment. The processes of 'apurvakarana' enable the soul to cross the obstacles in the form of 'karma grānthi' and 'anivṛttikarana' leads it to the verge of the dawn of enlightenment. The enlightenment comes like a flash due to their subsidence and destruction of the 'mithyātmohanīya karma'. This is possible because of the fundamental characteristic of the soul in its tendency to upward motion. The struggle for liberation goes on with the help of the two processes mentioned above. This is the journey of the
soul in its homeward path. The sojourn of the soul in its homeward journey takes fourteen stages till the final goal in perfection is realized. These fourteen stages are the 'gunaśtāṇas'.

The soul gets the first spiritual vision due to the subsidence of the karmic matter by removing the perversity of attitude, the 'mithyātva'. But this spiritual vision does not last long in the beginning. It disappears in a short time. But the soul is restless and it struggles in a number of ways to recapture the vision and keep it permanently. The struggle is long and arduous. It has to remove gradually the five conditions of bondage as 'mithyātva' perversity of attitude, 'avirata' lack of self-control, 'pramāda' spiritual inertia and 'kāśya' passion and 'trigupti' three-fold activity of body, speech and mind. Subduing of passions is an important condition of spiritual process. It is possible only by the operation of the processes of 'yathāpravṛttakarana' manifesting in the forms of 'apurvakarana' and 'anivṛttikarana'. The spiritual progress of the soul in all the fourteen stages is possible in two ways as (i) the soul may suppress the passions, and as a consequence subsidence of the 'karma' would take place. The veil of 'karma' is suppressed. This is the path of suppression or subsidence. It is called 'upāsama śrenī'. The soul may also go the way of annihilating the 'karmas' altogether. This spiritual path is called 'ksaya śrenī'. Thus the soul goes its way of self-realization by the paths of subsidence 'upāsama' and destruction, 'ksaya' of the karmic veil. In the highest stage of self-realization the soul reaches the stage of perfection and omniscience. This is the
fourteenth stage and this is the consummation of the struggle.

Discussion of the fourteen stages:

We shall now refer briefly to the fourteen stages of spiritual development. These stages represent the journey of the soul to self-realization.

(1) The first stage is the lowest stage. It is the stage of perversity of attitude. It is called 'mithyātrādṛṣti'. In this stage we accept wrong beliefs and we are under the false impression that what we believe is right. We are always guided by the perverse attitude. We look at everything through the coloured glasses of perversity and falsehood. We refuse to recognise that we are wrong. It is a stage of wrong belief which is caused by the operation 'mithyātrā karma'. However, the soul is not entirely bereft of an indistinct vision of the right which is possible because the soul cannot be entirely bereft of the possession of the right knowledge. The soul has at least the minimum degree of right vision in this stage, although the latter is not clearly seen. The soul has, however, the capacity of removing the perversity by means of right vision. Still, it is under the veil of perversity. Perversity of wrong belief consists in not having beliefs in the things as they are. Wrong belief is of five kinds as (1) one-sided belief 'ekānta' (ii) perversity of belief 'viparīta'. For instance, the practice of the sacrifice of the animals is due to the perversity of belief.
In this, we forget the fact that all lives have to be respected. We ignore the fundamental equality and the dignity of the individual souls in whatever state they are. (iii) Veneration of false creeds is called 'vinaya'. It refers to the acceptance of a false creed. (iv) Doubt which is responsible for instability of faith. This is 'samsaya'. For instance, very often we are not prepared to accept either of the beliefs. (v) Indiscrete acceptance of any view although it is perverse and wrong, is called 'ajñāna'. The soul, suffering from the perversity of attitude, does not relish the truth as a man suffering from fever has no taste for sweet sugar-cane juice. This state of the soul refers to perversity of attitude which may give rise to intellectual aberrations like the false ideologies in social, political and religious life. Even the souls which have cut the 'karma granthi' and have experienced spiritual vision may fall back to this stage of perversity. For instance, a man who has known the right view may be likely to fall back and he is likely to be perversely fanatical in the wrong faith. But such men are not totally condemned, because for them, there is a possibility of regaining the lost vision. They have tasted the right vision, and when the occasion arises they would realize that they have fallen back and they would try to free themselves from the perversity of attitude. This is not so easy for those who

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*9 'Gommatasara : Jivakanda' 15.
are still in the lowest stage of spiritual development, because they have never had a glimpse of the right vision.

(2) Next in stage is the 'sāsvādana samyagdrṣṭi'. This is transitory stage, as it is an intermediate stage in the fall from the heights of 'samyaktva'. The soul halts while falling down from the higher stage of spiritual developments. For instance, at the end of the period of the rise of enlightenment life-long passions envelop the soul, and there is a fall to the lower stage. From the higher stage of 'samyaktva' the soul comes down to wrong belief. But in this stage it has neither the right belief nor the fanatical perversity of attitude. This is called the doubtful stage known as 'sāsvādana'. The mental states in this stage are said to be in the transitory condition. The soul had acquired the right belief but it has now fallen down, although the fall is not to the lowest stage. The minimum duration of the fall in this stage is one instant of time 'samaya' and the maximum is 'āvali' six wings. During this downfall the soul has neither the right belief nor the wrong belief, because the 'karma' which is responsible for the perversity of attitude 'mithyātva' has not yet begun to operate. It is possible that after one 'āvali' the 'mithyātva karma' may begin to operate again when it falls to the lowest stage of 'mithyātva drṣṭi'. Putting this description in the language of commonsense, we may say that those who strive and

*11 'Gommatasara: Jivakanda' 20.
get the right attitude towards life and the right view about the things of the world in social and political life may begin to hesitate and fall back on false views due to the prevailing noisy propaganda of the false beliefs. Such a transformation may take place due to intense propaganda and counter-suggestion. This stage of hesitation before accepting the false belief with a fanatical perversity may be called the 'sāsvādana' stage. Jingoistic propaganda clouds the right view and it leads to hesitation. It may bring the person down to false belief. However, men who have already known what is right and have accepted right faith for sometime may not remain in the stage for a long time. There is a possibility of redemption for them.

(3) How we come to the third stage called 'samyag-mithyā-drṣṭi' It is a mixed attitude of right and wrong belief. There is neither a desire to have two-beliefs nor is there a desire to remain in ignorance and false beliefs like curds and treacle. This is also a transitional stage. After getting insight into the right attitude for the first time, it is possible that a man may at the same time begin to feel that what is right may not be right, and he may cling to false ideologies also. This type of mixed attitude has been explained by the Jainas as due to the rise of the semi-pure heap of the karmic veil deluding the vision. This stage lasts only for an 'antarmuhūrta' about

*12 Gommatasāra: Jīvakānda 22.
fortyeight minutes. After that it may either go up to the higher stage or it may fall back to the lower stage of 'säsvadana' or 'mithyatva'. In this stage there is neither self control 'desasamyaṃ'. One experiences both the right attitude and the perversity at the same time due to a confusion of attitude. The preservation of wrong belief makes moral effort difficult. The practice of vows is not possible in this stage due to the perversity which is partially operating. Self-control and the practice of vows are possible only from the fifth stage of spiritual development because the moral effort requires right knowledge and right belief. The Socratic dictum 'virtue is knowledge' implies a similar assumption that right knowledge will alone give us the possibility of virtue. In this mixed stage there is no bondage of the matter of 'āyu karma' the 'karma' which determines the duration of life. There is no death in this stage because, as Nemicandra says, death must be from the very stage in which the 'āyu karma' is bound. Deaths is not possible also because this stage expresses the vital struggle between the perversity of attitude and the right attitude. But in death there is no energy for such struggle, and the man drops either right belief or wrong belief without offering great resistance. There is the stage of active struggle which gives rise to the mixed attitude.

(4) Next comes the stage of the right attitude. This is the fourth stage. In this stage the right attitude is not yet

* 13 'Gommatasara: Jivakanda' 25
accompanied by the moral efforts for the attainment of the good. This is therefore called 'avirata samyagdrṣṭi'. One gets the glimpse of the truth, but one lacks the spiritual strength to strive for the attainment of the truth. In this stage, the soul lacks self-control in spite of the fact that it gets the right attitude and knowledge of the truth. But this belief in the truth is not steady. It is impure and unsteady. It still causes the destruction of 'karma'. The right view at this stage may be due to the subsidence of the vision-deluding 'karma', for it may be due to the subsidence and destruction of the relevant 'karma'. It is also possible that such a state of right attitude is due to the annihilation of the four primary passions. Thus, the right attitude in this stage may be of three kinds as (i) right belief due to the suppression of the relevant 'karma' 'aupasamika samyaktva'. It lasts for an 'antarmuhūrta' and then it may fall down to the lower stage and lose the right attitude or it may go up to the higher stage. (ii) This higher stage of right attitude is a second form of 'samyaktva' it is due to the destruction and subsidence of the karmic veil formed by the relevant 'karma'. It lasts for one 'antarmuhūrta', but in the language of the Jaina theology it may last for sixty six 'saigaras' in the case of beings residing in heaven. This stage is called 'ksayo-pasama samyaktva'. Next in stage is the right attitude which is

*14 'Gommatasāra : Jīvakāṇḍa' 25
formed due to the destruction of the 'karmas' which are responsible for the perversion of right belief and the excitement of the four passions. This right attitude is clear. There is nothing to cloud it. It is a right vision. But in the case of 'ksayopsama samyaktva' it is vitiated by perversity and it is therefore impure and unsteady.

This stage gives us the right attitude but there is no possibility of moral effort to attain it because it lacks the spiritual strength. Moral self-control is not possible. It is called the vowless stage, 'avirata'. In this stage there is the absence of the control of the senses and lack of carefulness regarding the injury to the living beings. However, the person knows the truth and knows that the breaking of vows is wrong. He is filled with compassion and calmness. He believes in the right principle and he is afraid of the wheel of 'samsāra', but the moral control and positive efforts required are not possible. He may not hurt any living being without provocation but he has not taken any vows in the matter.

But right intuition, right knowledge and self-control are necessary for spiritual development, and the soul which lacks self-control may not rise higher in the state of spiritual development. A soul can rise to the next higher stage only when it can overcome this obstacle of the lack of spiritual energy and moral effort.

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*15 'Gommatasara : Jivakanda' 26
This stage of self development may be compared to the helpless virtues in some persons. They have knowledge of the right and the good but they have no power to practice as they have no control over the senses. Aristotle had raised an objection of this kind against the Socratic doctrine of 'virtue is knowledge', since men act wrongly even by knowing what is right. The will in these cases is not strong. Effective virtue would be possible with strong will and the requisite energy of the soul to translate the will for virtuous action. The soul has to develop self-control gradually for the sake of fuller self-realization. From the next stage onwards there is a gradual expression of self-control.

Of the four spiritual stages that are described here it may be said that we have to establish the right attitude which requires moral effort for further progress. We may compare the states of these four stages to the state of the persons described in Plato's 'Parable of the Cave'. "And now", said Socrates, 'let me show a figure how far our nature is enlightened or unenlightened." Socrates presents a picture of some human beings living in an underground den from their childhood, with legs and necks chained so that they cannot move. They can only see what is in front of them. The den has a mouth towards the light. Fire is blazing at a distance above them and behind them. Between the fire and the prisoners, there is a raised way and low wall.

*16 'Republic' Plato. Book VII
built along the way like the screen which the marionette players have in front of them over which they show the puppets. They would see their own shadows and the shadows of the men and animals passing along. And the prisoners would mistake the shadows for the realities.*17 This is the stage of 'mithyatva', the perversity of attitude towards truth. In this stage we are unable to see the truth because we are bound and chained to the perversities due to the operation of the deluding 'karmas'.

But if one of them is liberated and is compelled to stand up and walk towards the light, the glare will certainly distress him. He will suffer pain. He would be unable to see the reality, and he would persist in maintaining the superior truth of the shadows. If he is then taken to the light he will be in a confused state till he gets accustomed to the sight of the upper world. This may be compared to the stage of 'sāsvadana samyagdrṣṭi' where there is hesitation and very faint and indistinct glimpses of the truth. But once he gets accustomed to the change he will be able to see the things of the world. He will gaze upon the light of the moon and the stars and the spangled heaven. The vision may still be indistinct for him. He may not know the meaning of it all. But once he gets the clearer vision of the truth, he will realize the folly of his fellow-prisoners and he will pity them. This is the fourth stage of 'avirata samyagdrṣṭi'. Stripped of all the moral

*17 'Republic' Plato. Book VII.
flavour, the parable roughly represents the four stages of self-realization resulting in the attainment of right vision. It is possible that one who gets the vision may fall down to the lower stage of perversity. But he would still be different from those who have never come out of the den of darkness and perversity. His nature would be filled with the mellowness of the vision. But others in the den would ridicule him and say of him that he went, and down he came without his eyes. It was better not to think of ascending. In this parable of the cave Plato gives a description of the people steeped in ignorance and perversity. If any one is given a lift to enable him to rise from this perversity. He may rise for sometime but he may fall back again. This parable roughly corresponds to the four stages of 'gunasthāna' mentioned in the Jaina philosophy.

(5) Next higher in the stage of spiritual development is the stage of right attitude coupled with partial self-control, and is called 'desavirata samyagdrsti'. At this stage one knows what is right and one tries to practise the right, but one is still vitiated by the temptations for untruth and vice. In this stage, we are still controlled by passions which are an impediment in the struggle for self-realization. There is partial destruction of the karmic matter producing passions. The full practice of virtues would not be possible because there is often the

*18 'Republic' Plato. Book VII.
*19 'Gommatasāra: Jīvakānda' 30 and Commentary.
possibility of falling off in the snares of passions. Self-control is only partial. This stage is also referred to as 'virata avirata', because there is the possibility of both self-control and self-indulgence in the control of vices and the practice of virtues. For instance, at this stage one takes a vow of not injuring any animal, but he is sinless as to the killing of animals. However, he may fall off in the practice of such virtues. There is only a partial expression of the energy of self-control. However, in this stage, one knows the truth and is devoted to the truth, although one may not be able to practise the truth consistently and fully.

(6) Next in stage is the stage which expresses moral activity. In this stage moral effort takes a more definite stage, although the efforts are not always successful. The right attitude and the knowledge of the truth gained in the earlier stages have created a general background for the practice of moral life and the attainment of the good. Moral effort begins to shape itself. In the fifth stage a person has got a glimpse of the truth which is more or less clear and steady, and he tries to develop self-control and to practise virtues for the sake of attaining the truth. But complete self-control has not been possible in this stage, although he acquires some form of moderate self-control. It was only a partial expression of the moral effort. But this weakness for full self-control and the practice of virtues is overcome in the sixth stage. But even in this stage the effort for moral life and the spiritual struggle is not fully successful
and is not fully expressed because it is vitiated by the moral
and the spiritual inertia which comes in the way of a successful
practice of the moral life. This inertia is called 'pramāda'.
The 'pramāda' is responsible for the failure to realize the full
control and the practice of full moral life. Therefore, this
stage is called 'pramattā saṁyata'. The 'pramāda' poisons and
vitiates moral activities due to the operation of the passions
which come in the way of the practice of perfect conduct. Minor
passions operate in this stage. 'Pramāda' causes impurity and
it partially prevents the observance of perfect vows."20 Thus,
from the fifth stage moral effort has begun to express itself
though in an imperfect way. In the sixth stage also effort for
moral life continues, although it may not still be successful.

(7) 'Pramāda', which we have called moral and spiritual inertia,
is overcome in the seventh stage. The impediments in the practice
of virtues are gradually being removed. This stage is called
'sapramattā saṁyata'. In this stage more pronounced self-control
is possible. Efforts for moral life take a more definite shape.
One is successful, in the practice of five vows with greater
success and without many obstructions. Effort for morality is
being stabilised. It is possible to get, in this stage, a
greater self-control and self-confidence. The operation of the
'karma' which prevents the perfect conduct is very mild and...

*20 'Gomutassara': Jivakāṇḍa. 33.
similarly the minor passions called 'no-kāśya' are also at the lowest level of expression. The minor questions disappear like the ripples on water. As a result of this, 'pramāda' is overcome and one is able to attain the stage where he can practise virtues and vows with greater confidence and greater success. In this stage the vision of truth is blended with the effort for moral life to attain truth.*21 The 'apramatta sāmyata' of this stage is of two kinds as (i) 'svasthāna apramatta' which is normal and ordinary stage of practising virtues, and (ii) 'sātisāya apramatta' extraordinary way of practising perfect vows. In the first stage of practising vows 'pramāda' is suppressed. One practises five great vows and possesses twenty-eight qualities. In this right knowledge and a calm disposition. In this stage, one is absorbed in concentration. From this stage onwards we may take two scales of rising higher in the spiritual development. For instance, it is possible to go higher in the scale of the suppression and the destruction of 'karmas'. This stage is called the ordinary stage of practising moral life because it is not possible to rise higher than this stage. It lasts only for one 'antarāmuhūrtā' and then it falls down to the sixth stage and reascends to the seventh again and again. In the higher stage of the effort for moral life and the practice of perfect virtues it is possible to go higher in the scale of the subsidence and destruction of their

*21 'apramatta sāmyata': Jivakanda. 45.
relevant 'karmas'. The process of 'adhahpravrātakarana' by which the soul on a lower level can rise higher and acquire purity begins to operate in this stage. In this stage of self-development, the journey has taken a definite direction, although it may not proceed with the directness and speed required for the proper and the speedy development of the self. However, the efforts for moral life has started in the right direction, and if pursued they will continue in the direction of the final realization of the self.

(8) A greater self-control and a more definite progress in the process of self-realization is possible in the eighth stage of development. This is called the stage of 'apurva karana'. The self attains special purification, and it is capable of reducing the intensity and duration of the 'karma'. It is able to reduce the intensity and transform the karmic series. Such a process increases the purity of the soul. The 'apurva karana' operates in this stage. In this stage the souls bring about the subsidence of the 'karma' which is responsible for the obscuration of the right conduct, after having acquired freedom from the bondage of the karmic matter of sleep and drowsiness. But the 'karma' determining the age, the 'ayu karma' still operates. And those who proceed on the way of the destruction of the 'karma' obscuring right conduct go the way of destruction of 'karma' called 'kaapakasreni'. Here also the 'karma' operates.

*22 'Gommatasara' : Jivakaṇḍa 48, 49.
determining the age still exists. Goamatasara gives a detailed analysis of the process of 'apurva karana' operating in this stage. The duration of the stay of the soul in their two scales of subsidence and destruction is different. The soul going the way of subsidence remains for an 'antarmuhurta' at the most. But while going the way of destruction of 'karmaś' it remains for 'antarmuhurta' as a rule. In this stage one is only affected by mild passions. One experiences extreme delight in overcoming the consequences arising out of the suppression and elimination of the passion that one may get in this stage in a mild form. Emotional disturbances do not much affect the person. It is possible to develop a stoic attitude of calm and indifference in this stage of self-development, because one has already overcome with a fairly great confidence even the milder forms of passions that disturb quiet, concentration and contemplation.

(9) Next is the ninth stage of self-development. It is called 'anivṛtti-bādara-samparāya'. The process of 'anivṛtti karana' operates in this stage. It is possible to have progress in the direction of either suppression or destruction of the karmic matter. But one may be affected by gross passions to some extent. Therefore it is called 'bādara-samparāya'. However, the affliction of the soul by the passions and by the emotional disturbances is still possible. But it is only an occasional possibility and not a frequent occurrence. Very rarely is one afflicted by gross passions and emotions. But it is possible to overcome such
emotional disturbances, if they occur, with greater confidence and ease. In this stage we have fairly established ourselves as spiritual and moral individuals, although sometimes we may get slight afflictions of passions and grosser impulses.

(10) But in the tenth stage one is free from passions also except the subtle greed of the fourth type. Greed afflicts us. However, the disturbance due to the passion of greed is only occasional. Except this, there is no other disturbance. The person is passionless and undisturbed. As a well-washed red vest retains the slightest tinge of redness, so the self is affected by the slightest passion of greed. This stage is called 'sūksma-samparāya'. Experiencing the slightest touch of greed the soul can go in the direction of the subsidence or of the destruction of the 'karma'. Except for such disturbances the soul is passionless and calm. This state approximates to the state of perfect conduct 'yathā khyāta'. But, in this stage, the person is still affected by the slightest passion of greed to some extent. This subtle greed can be interpreted as the subconscious attachment to the body even in the souls which have achieved great spiritual advancement. The soul which has advanced in the direction of the subsidence of the 'karma' that obscures right knowledge and right belief and right conduct can rise to the eleventh stage of spiritual development. In the tenth stage one has advanced fairly well and the

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*23 *Gommatasara : Jivakāṇḍa 59.
*24 *Studies in Jaina Philosophy* Taitia 279.
person in this stage has a well-established and perfect practice of moral life to a great extent, although sometimes it may be affected by slight disturbances of the passion like the greed.

(11) The eleventh stage is called 'upasanta moha'. In this stage even the slightest possible disturbance due to the passion of greed is overcome and such disturbances are suppressed. The person is free from all types of passions. This is the highest stage in which the passions and other emotional disturbances that afflict the soul are suppressed. But these passions are not altogether eliminated, they remain suppressed due to the pressure of the effort for moral life. And as such the person is not altogether free from the enveloping influence of the 'karma' except the deluding 'karmas'. The stage is therefore called 'chadmastha' as it is just covered by the other 'karmas', although they are not operative in this stage. Like the limpid water in the cold season when the muddy turbulence of the rains goes to the bottom and the leaves the upper water of ponds clear and transparent, the person who has suppressed all the passions and all the deluding 'karmas' is able to remain calm and undisturbed and is able to control his passions with greater confidence. This stage is therefore called 'chadmastha' because the 'karmas' mentioned above are suppressed and lie in the unconscious without effective operation. As the attachments are suppressed it is also called 'vitaraga'.

(12) It was seen that we can also go the way of annihilation
of 'karmas' or the way of suppression of the 'karmas'. One who goes the way of suppression of the 'karmas' gradually destroys the different types of deluding 'karmas'. And the soul goes from the tenth stage of 'upāyaṃ kāśāya' to the twelfth stage in which the passions are altogether destroyed. The twelfth stage is called 'kṣīne moha' or 'kṣīna kāṣeṣya'. This is the highest stage of the annihilation of the 'karmas', while in the eleventh stage we reach the highest stage of suppression of the 'karmas'. It is, 'upāyaṃ moha'. The soul remains here in this stage for one 'antaraṃmahūrtta'. During this time it is very much purified and it destroys 'karmas' obscuring 'jñāna', 'vāsana' and also deluding 'karmas'. The soul is now free from all the four types obscuring 'gañāti karmas'. All the passions disappear altogether.

When all the passions and the four types 'gañāti kāśyās' are destroyed, one reaches the thirteenth stage of spiritual development. In this stage, one is nearer the absolute perfection only with some impediments in the way. This stage is called 'sayoga kevali'. In this stage, the conditions of bondage like 'mithyātva', 'pramāda' and passions are no longer operative. One is free from such bondage. However, the other condition of the bondage or activity still remains. It is not free from the empirical activity and interest. It is not free from 'yoga' therefore it is called 'sayoga', but it has attained omniscience in the form of perfect knowledge and perfect intuition. The soul
has become 'kevali'. Therefore this stage is called 'sayoga kevali'. But in this stage one is still not free from the embodied existence, because the four types of non-obscuring 'karmas' like the 'vedaniya' which produces feeling, 'ayu' which determines the span of life, 'nama' which determines the physical structure and nature of the body and 'gotra' which determines the individual and status in life are still operative. One is not free from the bodily existence because the 'ayu' karma is still to be exhausted. In this stage the persons still go through the three-fold activities of body, speech and mind. But there is no influx of the 'karma'. In this stage we find the omniscient beings like the 'tirthankaras' the 'ganadharas' and the 'samānaya kevalins'. They attain the enlightenment, but still they live in this world preaching the truth that they have seen.

This stage can be compared to the stage of 'jivanmukti' described by the other orthodox systems of Indian thought. Vedānta recognises the state of 'jivanmukti'. Vedāntasāra describes the state of the 'Jīvanmukti' as the stage of the enlightened and the liberated man yet alive. He is in the perfect stage of released life. He may appear to be active in the activities concerning this world in many ways. Yet at root he is inactive. He is like the man assisting the magician in a magical show, yet knowing that all that is shown is merely an illusion of the senses. He is unaffected by all that takes place.*25

*25 'Vedāntasāra' 219.
Yet the 'prārādha karma' of the individual destiny that is responsible for what is cannot be destroyed even at this stage. It has to exhaust itself as these 'karmas' produce their effects of continued life. But they will die away as they are not being replenished. When Gautama, the Buddha, attained enlightenment, he wanted his enlightenment not to be known to others, but Brahma descended to the earth and inspired the Buddha to be the teacher of mankind, the teacher of the beings of this world and heaven. This stage is the stage of 'jīvanmukta'. And this is the stage of 'sayoga kevali', of the tīrthankaras' 'gāpādharas' and 'samanya kevalins' when they preached their sublime knowledge to the people of this world. Zimmer compares this attitude of the kevalins to the function of the lamp. Just as the lamp that lights the room remains uncerned with what is going on in it so the self enacts the role of 'lighting the phenomenal ex-personality solely for the maintenance of the body, not for the pursuit of any good, any gratification of the sense or any kind of goal.'

(14) The final stage of self-realization is the stage of absolute perfection. It is the stage of absolute liberation without any empirical activity attached to it. This stage is called 'ayoga kevali'. In this stage, all the remaining 'karmas' are also destroyed. Before entering into the final stage of absolute purity and liberation, the soul appears to prepare its way for the stoppage of all activity both gross and subtle. This stoppage

*26 'Philosophies of India' by Zimmer. Ed. by Campbell. 446.
of activity requires another activity as an instrument. The soul stops the gross activity of the sense organs and the activity of the speech, mind and body. Then it stops the subtle activity of the mind, speech and body like the physiological processes of respiration and digestion. Then the soul enters into the third stage of 'sukla-dhyāna' which is infallible and which leads to the final liberation directly and immediately. In this level of 'sukla-dhyāna' even the subtle physiological activities and the subtle activities of the mind and body are stopped. The self becomes as motionless as a rock, being devoid of all bodily speech and mental activities. This is the highest stage of 'sukla dhyāna'. All the remaining 'karmas' are also eliminated and the highest perfection is reached. This is called 'ayoga kevali'. In this stage the self has attained peaceful perfection. The influx of 'karma' is completely stopped and it is freed from all karmic dust. The state lasts only for a period of time required to pronounce five short syllables. At the end of this period the soul attains disembodied liberation. This state of 'ayoga kevali' is also described as the state of 'Parabrahma' or 'Nirñjana'.

Of the fourteen stages of self-development thus described, it is said that the gods and those who dwell in hell can attain the first four stages of 'guṇasthānas'. They can

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*27 'Dhyānasatka' 82.
*28 'Gommatasāra' : Jīvakaṇḍa
get the vision of Truth. They can know what is right. But
they cannot make the moral effort required for attaining the
truth. But in the case of the lower animals in this world,
these can rise to the fifth stage of 'desavirata'. Moral effort
is possible to same extent. We get the description of the
spiritual struggle of the 'tirthankaras' through the various
forms of life. Their souls journeyed through the different
forms of existence in the forms of lower animals and gods till they
reached perfection. But it may be noted that the final liber­
ation is only possible in the human existence. It is possible
for the human beings to go through the fourteen stages of
spiritual development and reach the highest state of perfection
called 'kaivalya' state. *29

Radhakrishnan says that it is not possible to give a
positive description of the freed soul. The state of perfec­
tion passively described as freedom from action and desires, as
a stage of utter and absolute quiescence. *30 It is a state of
unaffected peace as the energy of past 'karma' is extinguished.
In this state the soul is 'itself' and no other. It is the
perfect liberation. Zimmer says, that after its pilgrimage of
innumerable existences in the various inferior stratifications,
the life-monad rises to the cranial zone of the microcosmic
being, perged of the weight of the subtle karmic particles that

*29: 'Abhidhāna Rājendra. Vol. III. 'Gupasthāna' (5)
formerly held it down. Nothing can happen to it any more; for it has put aside the traits of ignorance, those heavy veils of individuality that are the precipitating causes of biographical event. In the highest stage of perfection the individuality, the masks, the formal personal features are distilled away.

"Sterilised of colouring, flavour and weight, the sublime crystals now are absolutely pure - like the drops of rain that descend from a clear sky, tasteless and emasculate."

This is the description of the journey that the person has to make to attain perfection. The stages of the struggle for self-development are psychologically significant. It is not possible to give comparisons in this case in psychological terms. Empirical psychology is concerned with the analysis of the nature and the development of the empirical personality. 'Mahatman' can be compared to the 'me' of William James. Similarly, it is also possible to give a description of the 'antaratman' in terms of the 'I' of William James to some extent. Rational psychologists have shown the possibility of such a study, but psychology is not aware of the nature of the transcendental self the 'paramatman' and the nature of the development of the empirical self through the stages to reach the highest stage of transcendental self. Such a language is foreign to psychology as a science. But considered from the point of view of 'paramahams', the soul is in the empirical stage, the 'me' before it cuts the

'karma granthi' and experiences the first dawn of the vision of the truth in the fourth stage. After it gets the vision it makes moral efforts to attain the truth in the highest perfection. From the fifth stage onwards to the stage of 'chanamastu' moral efforts are prominent. The self in these stages may be called 'antaratman' of the spiritual self of the 'I' of William James. On the attainment of omniscience the soul struggles to free itself from the bonds of worldly life. This is the struggle to reach the highest perfection. The self, in the highest stage of perfection is in the fourteenth stage of 'ayoga kevali' which is the consummation of self-realization. This is the transcendental self and this is the metaphysical concept of the self. One has to cross the stage of empirical self and also of inner self in order to reach the highest stage of the transcendental self or the 'paramatman'.

Dr. O.C. Nandimath compares the 'gunasthanas' with the 'sat-sthalas' of Virasaivism. The 'sthala' and 'stíôna' are synonymous. The 'gunasthanas' of Jainism have the same significance as the 'sat-sthalas'. Virasaivism has six stages while Jainism presents fourteen stages through which the soul has to pass before it reaches perfection. However, the underlined principle in both seems to be the same. According to Virasaiva thought, the soul possesses ignorance due to the veil of 'avidya'. It identifies the self with the things of the world. But sometimes, miraculously, there dawns an idea that the things

*32 'A Handbook of Virasaivism' by Dr. O.C. Nandimath. Ch. 1.
'The Pilgrim's Progress'. 
of the world are not all. This idea increases its faith in
the supreme power. This is the starting point. The first
stages as 'bhakti-sthala', 'maheswara-sthala' and 'pradesa-sthala'
are the stages in the self-development wherein the distinction
between the self and the absolute 'Īśvara' is still present. But
in later stages like, 'prānalinga-sthala', 'saraṇa-sthala' or the
stage of self surrender and 'aikya-sthala' leading to the final
unity, gradually eliminate the distinction between 'jīva' and
'Īśvar' finally to the fusion of 'jīva' in the transcendent
self. Prof. Kundanagar in his introduction to Adi-Purāṇa says
that the Jaina 'gunasthānas' may be compared to the 'śāt-sthālas'
of Vīraśaivism. However, he says it is not possible to get a
thorough understanding of these stages of development by instruc-
tion through the books. It is necessary to be absorbed in the
tradition of the religion for a better understanding of the
problem. For instance, it is easier for a Jaina to understand
the significance of 'gunasthānas' than for a non-Jaina. Similarly,
it is easier for a Vīraśaiva to understand 'śāt-sthālas' than
for others.*33

This is the description of the fourteen stages,
'gunasthānas', of the spiritual development. The stages of the
spiritual development are psychologically significant, although
empirical psychology will not be able to explain the significance
of these stages. We should realize that 'man is not complete;

*33 'Adi-Purāṇa' ed. by Prof. K.G. Kundanagar and Rāmāchādār
Chougule (Kannada). Introduction.
he is yet to be'. In what he is he is small. He is occupied every moment with what he can get. But he is hungering for some thing which is more than what he can get. Tagore writes "In the midst of our home and our work, the prayer rises 'Lead me across!' For here rolls the sea, and even here lies the other shore waiting to be reached."---*34

*34 'Bådhanà' by Ravindranath Tagore - The Realisation of the infinite.