

# THE JAINA PATHWAY TO LIBERATION

**T**he map of the pathway to liberation according to Jainism

envisages fourteen stages. These stages are in ascending order called *guṇasthānas*. Here the term *guṇa* stands for the nature of the self in possession of right belief, knowledge and conduct, and *guṇasthānas* means the stage of the self on the way of purification and liberation. The *Gommaṭasāra* states that the psychical condition of the self caused by the operation of *karmic* practices in rising, subsiding, annihilating, or partly subsiding and partly annihilating forms is called *guṇasthānas*.<sup>1</sup> The self attains its innate nature and frees itself from the *karmic* encrustation through the stages of spiritual path and in the last stage it realizes its complete perfection.

The Jains believe that the self has an inherent capacity to get rid of the wheel of worldly existence and to attain liberation. This capacity or tendency causes uneasiness with worldly sufferings and tries to elevate the self. This tendency, force or urge which comes out from within the self is technically known as *yathāpravṛttikaraṇa*.<sup>2</sup> It lasts only for less than forty-eight minutes (*antarmuhūrta*). The *Viśeṣāvasyakabhāṣya* tells us the function and operation of this energy called *yathāpravṛttikaraṇa* towards self-realization. The struggle for self-realization consists of two ways namely *apūrvakaraṇa* and *anivṛttikaraṇa*. Here the word *karaṇa* means an urge to push up the self towards ultimate goal. The process of *apūrvakaraṇa* enables the self to steer clear all the impediments of *karmagranthi* while *anivṛttikaraṇa* leads to the dawn of perfection. The process of *apūrvakaraṇa* lessens

1. *Gommaṭasāra* (*jīvakaṇḍa*), 8,

2. *Viśeṣāvasyakabhāṣya*, 1204-1217; see T.G. Kalghatgi : *Some Problems in Jaina Psychology* p, 152.

the duration and intensity of *karmas* in the following four processes : destruction of the duration (*sthitighāta*), destruction of the intensity (*rasaghāta*), conversion of longer duration of *karmas* into very short duration of not more than even a *muhūrta* (*guṇasreṇī*), and the conversion of intensive degrees of *karmas* into milder degrees (*guṇasamkramaṇa*).<sup>3</sup> In the *anivṛttikaraṇa*, the most intensive type of passions and vision-deluding *karmas* are destroyed and one gets the fourth stage of *guṇasthāna*.<sup>4</sup>

The *Labdhisāra* describes the operation of the process of *yathāpravṛttikaraṇa* as manifesting into two forms, i.e., *apūrvakaraṇa* and *anivṛttikaraṇa*. By these process the self paves the way towards self-perfection in four ways :

- (i) Annihilation and subsidence of *karmic* matter.
- (ii) Purification of the self by these processes.

- (iii) The possibility of getting instruction from the sages.
- (iv) Reduction in the duration of all types of *karmas* except the age-determining *karmas*.<sup>5</sup> However, this effort for self-purification is possible only to *bhavyajīvas*, those who are capable of attaining liberation. With this background, let us study the doctrine of *guṇasthānas* through which an aspirant passes in the course of spiritual development toward *mokṣa*.

## 1. PERVERSITY OF ATTITUDE (MITHYĀDRṢṬI)

This is the lowest stage of wrong notion of the self obsessed with gross ignorance which is caused by the absence of the effects of right attitude.<sup>6</sup> Here the self accepts wrong belief as

3. Virasena on *Satkhandagama*, vol. VI, p. 222
4. See D.N, Bhargava : *Jaina Ethics*, p.210.
5. *Labdhisāra*, 3-7 : 6. Kalhatgi : Some problems in *Jaina Psychology*, p.153.
6. Cf. *Viśeṣāvaśyakabhāṣya*. 521

right belief under false impression. Every self exists in this stage at least to a minimum extent, that is why it is called *mithyādrṣṭiguṇasthāna*. All the unawakened *jīvas* remain in this stage without beginning and without end, but with those who have experienced right vision and again fall back to this stage do not sink deep but they get over it sooner or later. This state can be compared to a blind man who is unable to say what is ugly and what is beautiful. A man engrossed in *mithyādrṣṭi* cannot discriminate between reality and unreality. From this stage, the self passes to the fourth stage.

## 2. TASTING OF RIGHT BELIEF (SĀSVĀDANA-SAMYAGDRṢṬI)

It is the state of a short duration because the self passes through the second stage while falling down from the fourth or higher stage. Here the self has only the taste of true faith and goes between wrong and right notion.

## 3. MIXED ATTITUDE (MIŚRA)

It is the mixture of right and wrong faith due to the rise of *samyagmithyātva-karman*. The faculty or right faith is partly pure and partly impure. It is also a transitional stage which lasts only for an *antarmuhūrta*, then it may either go to higher stage or may fall back to second or first stage.

## 4. RIGHT BELIEF WITHOUT ABSTINENCE (AVIRATA SAMYAGDRṢṬI)

On account of subsidence of four intense types of passions (*anantānubandhikaṣāyas*), the self gets right vision on the spiritual path towards emancipation but cannot perform the rules of conduct necessary for the elevation of it. The right vision of this stage is of three kinds viz. right vision attained due to subsidence of vision-deluding *karmic* matter (*aupaśamikasamyaktva*), right vision-attained due to annihilation of four life-long

passions, and three sub-classes of right vision-deluding *karma* (*kṣāyika-samyagdr̥ṣṭi*) and the attainment of right vision through subsidence-cum-annihilation of the relevant *karmas* (*kṣāyopāśamika*).<sup>7</sup>

**5. PARTIAL RENUNCIATION  
(DEŚAVIRATA)**

In this stage the self feels the importance of self-discipline and right conduct, he cannot adopt full ascetic code of conduct but adopts partial renunciation, i.e. the practice of twelve *aṅuvratas* and eleven stages (*Pratimās*).

**6. SELF -CONTROL WITH SPIRITUAL INERTIA  
(PRAMATTASAṂYATA)**

In this stage the ascetic is only partly under the influence of passions due to *pramāda* or spiritual inertia. This *pramāda* causes impurity and obstructs observation of complete vows.

**7. SELF-CONTROL FREE FROM ALL NEGLIGENCE  
(APRAMATTASAṂYATA)**

Here the self attains purification due to proximity with *śukladhyāna*. In this stage gross passions are destroyed, anger is absent but milder passions remain. There are two ways of elevating the self: through subsidence in which conduct infatuating *karma* is being subsided, and second through annihilation of *karma*. The second way is sure to lead to *mokṣa*.

**8. INITIATION TO THE HIGHER LIFE  
(APŪRVAKARAṆA)**

Through the performance of right conduct, the self enjoys spiritual experience and practices *śukladhyāna*. Here pride completely disappears but deceit and greed can rise. It remains at least for one instant and at the most for an *antarmuhūrta*.

7. *Gommaṣasāra* : Jīvakāṇḍa, 25-26.

**9. INCESSANT PURSUIT OF HIGHER LIFE  
(ANIVṚTTIKARAṆA)**

The dawn of enlightenment begins in this stage due to pure meditation and greater purity. Here the deceit disappear and one becomes neutral to sex. The maximum duration of this state is an *antarmuhūrta*.

**10. CONDITION ALMOST DEVOID OF DESIRES  
(SŪKṢAMAṢĀMPARĀYA)**

All passions are annihilated except slight greed which troubles now and then. Dr. N. Tatia says that "this subtle greed can be interpreted as the subconscious attachment to the body even in the souls which have achieved great spiritual advancement."<sup>8</sup> This stage lasts for an *antarmuhūrta*.

**11. CONDITION OF SUPPRESSED PASSIONS  
(UPAŚĀNTA-KAṢĀYA)**

This is a very critical stage for the aspirant. If the psychic condition is controlled by the suppression of entire conduct disturbing actions (*caritramohanīya karmas*), the aspirant rises to the twelfth stage, but in case he fails to control, he may fall back to the lowest stage. It also lasts for an *antarmūhurta*

## 12. CONDITION OF DESTRUCTION OF PASSIONS (KṢIṆAKAṢĀYA)

This is the highest stage when annihilation of *karmas*, including *ghātiyakarmas*, is achieved. The aspirant remains for an *antarmuhūrta* in this stage and then attains *kaivalya* (omniscience).

## 13. OMNISCIENCE IN THE EMBODIED CONDITION (SAYOGA-KEVALĪ)

This is the stage of an *arhat* or *tīrthāṅkara*. Here the self

8. N. Tatia : Studies in *Jaina Philosophy*, p.278.

is possessed of body and *yoga*. Of the five conditions of bondage, the first four are completely destroyed but the *yogic* activities remain. The self attains omniscience and it remains in this stage for at least one *antarmuhūrta* and not more than a *pūrvakoṭi*. This stage can be compared to the stage of *jīvanmukti* of other systems of Indian thought.

## 14. THE STATE OF SIDDHAHOOD (AYOGA-KEVALĪ)

This is the last and the highest stage where all the passions, activities and *karmas* are annihilated by means of third and fourth types of *śukladhyāna*. It lasts only for such a short time as is taken by uttering five letters a, i, u, r, ḷ and then leads to complete liberation.<sup>9</sup>

## STAGES OF SPIRITUAL PROGRESS OF A HOUSE HOLDER (PRATIMĀS)

A true Jaina householder has to pass through eleven stages of spiritual progress, technically called *pratimā*, in order to elevate his self and reach the highest stage of liberation. The word *pratimā* means a statue but Jaina thinkers conceived it as forming a regular progressing series. It is as Williams states "a *sōpānamārga*, a ladder on each rung of which the aspirant layman is to rest for a number of months proportionate to its place on the list before he is fit to supplement and reinforce his achievement by the practice of the succeeding stage."<sup>10</sup> Thus *pratimās* are the ascending steps towards the ascetic conduct which itself is right conduct. There are eleven *pratimās* which are as follows :

1. The stage of right vision (*darśana-pratimā*).
2. The stage of observing vows (*vrata-pratimā*).

9. *Gommasārasāra*, *Jivakāṇḍa*, 9-10.

10. R. Williams : *Jaina Yoga*, pp.111 72-73.

A Jaina householder should observe twelve vows consisting of five minor vows (*aṇuvrata*), three *guṇavratas* and four *śikṣavratas*.

3. The stage of practising equanimity (*sāmāyika-pratimā*). The householder has to observe equanimity and practice concentration on self (*sāmāyika*) for forty-eight minutes three times daily.
4. To observe weekly fast (*poṣadha-pratimā*).
5. Avoiding the use of animate articles (*sacittatyāga pratimā*). One must not use or eat uncooked roots, fruits, seeds, vegetables etc. without getting them boiled.
6. Abstinence from eating at night (*rātri-bhukta-tyāga-pratimā*).
7. Complete celibacy (*abrahmavarjana-pratimā*)
8. Renunciation of all worldly occupations and engagements (*ārambha-tyāga-pratimā*).
9. Renunciation of all worldly concerns (*parigraha tyāga-pratimā*).
- 10-11. The stages of renunciation of the world and of becoming an ascetic (*uddiṣṭa-tyāga-pratimā and śramaṇa -bhūta-pratimā*).<sup>11</sup>

In the last *pratimā* the aspirant becomes pure-hearted, leads the life just like a *muni* or saint and aspires for the final emancipation. In Jainism the principle of non-injury to any living being (*ahimsā*) underlies every rule of right conduct. "Just as I do not like pain, so nobody else in the world likes pain" is the central rule of Jaina ethics.

11. *Ratnakaranda Sravakācāra*, 137-147; *Cāritra -pāhuda*, 22; *Vasunandī Srāvakācāra*, 4; *Uvasagadasāo*, 70.

### HARIBHADRA'S CONTRIBUTION TO YOGA

In the field of comparative study of *yoga*, Haribhadra's position is of great importance. He has contributed a great deal towards the development of *yoga*. He has written a number of books on the subject of *yoga* such as the *yogabindhu*, *yogadr̥ṣṭisamuccaya*, *yogaviṃśika*, and *yogaśataka*. All these works occupy important position in the Jaina doctrine of *yoga*.

According to Haribhadra, all religious, ethical and spiritual tendencies that lead to elimination of worldly sufferings and are conducive to *mokṣā* are called *yoga*. This *yoga* is of five types. 1. cultivation of proper posture (*sthāna*), 2. correct pronunciation (*ūrṇa*), 3. right understanding of the meaning (*artha*), 4. concentration on the image of *tīrthaṅkara* or deity (*ālambana*) and 5. concentration on abstract and internal attributes of a *tīrthaṅkara* or deity (*anālambana*). Of these five types, the first two-*sthāna* and *ūrṇa* -are known as bodily activities while the last three, *artha*, *ālambana* and *anālambana* constitute internal activities performed by knowledge.<sup>12</sup>

There is a further sub-division of each of these five types of *yoga* into *icchā*, *pravṛtti*, *sthira* and *siddhiyoga*. Here *icchāyoga* means a will or interest in impractising these activities ; *pravṛtti* consists in actual practice; where one achieves stability that is *sthirayoga*. Finally when one has perfect control and mastery over these activities it is called *siddhiyoga*.<sup>13</sup> Each of these activities is mastered in right manner in order to attain full course of *yogic* practice. In the beginning, one has to develop right posture, right utterance of the meaning, right

concentration upon the images of *tīrthāṅkara* and in the last concentration on the subtle attributes of the released saint.

12. *Yōgavimsika*, 1-2. In the *Abhidhānacintāmaṇi* (1.77) the term *yoga* has been explained as the means of attaining *mokṣa*, it includes *jnāna*, *darśana* and *cāritra*. 13. *Ibid.*, 4.

For the proper practice of *yogic* activities, four ways are to be followed by different persons with different notions. One can practise either out of love or through devotion, either through the notion of scriptural duty or with disinterested actions.<sup>14</sup> The first two ways lead to worldly prosperity while the last two aims at ultimate goal i.e. liberation.

The teachers and prophets of different religious systems declare that suffering is universal. No one can deny that worldly beings are in the possession of cycle of worldly existence from time immemorial due to deep-rooted darkness of delusion. Freedom from delusion or ignorance is the main aim of every spiritual system. Haribhadra points out that different systems express the same thing though in different forms. The self is given the name of *puruṣa* in Jainism and Vedānta; the name *kṣetravit* is given in the Sāṃkhya system and *jnāna* in Buddhism. The cause of bondage is *avidyā* according to the Vedānta and Buddhism, *prakṛti* according to the Sāṃkhya system and *karma* according to the Jaina faith. Similarly the relation between self and non-self is described as *bhrānti* in the Vedānta and Buddhism, *prakṛiti* in the Sāṃkhya system and *bandha* in the Jaina system.<sup>15</sup> This shows that there is no diversity among different systems but there is an underlying unity prevailing every where. A *yogī* must see unity in difference in order to attain self-realization.

Haribhadra clearly states that a being experiences worldly existence due to its connection with what is other than being, and when this connection is cut of, the being experiences *mokṣa* which is its very nature.<sup>16</sup> It is through *yoga* that a being dissociates itself from the non-being and shines in its real nature. Hence *yoga* is the factor that joins one to *mokṣa* and is a means to attaining it. So *yoga* is the effort, the

14. *Ibid.*, 18. 15. *Yōgabindu*, 17-18 16. *Ibid.*, 6

technique, the way, the means, which connects the self with the transcendental being.

About the greatness of *yoga* Haribhadra says that *yoga* is like a 'desire -yielding tree' (*kalpataru*) and a 'wish -yielding jewel' (*cintāmaṇi*), the chief among spiritual performances and it is conducive to *mokṣa*. *Yoga* acts like a fire to destroy the seed of rebirth.<sup>17</sup> As the impure gold is purified by fire, so impurity of self is purified by the fire of *yoga*.<sup>18</sup>

Haribhadra describes five kinds of *yoga* viz. *adhyātma*, *bhāvanā*, *samatā* and *ṛttisamkṣya*.<sup>19</sup> By *adhyātma* he means understanding the nature of things with moral conduct and scriptural authority. It destroys evil tendencies and leads to the concentration of mind. The daily practice of *bhāvanā* with concentrated mind removes inauspicious acts and promotes noble mental state. The concentration of mind is called *dhyāna* which produces aversion to worldly existence. The fourth stage of *yoga* is called *samatā* or equanimity which destroys subtle types of *karmas* and effects a break in the continual existence. The last stage is known as *ṛttisamkṣaya* or the destruction of all types of *karmas*, cessation of all types of activities and attainment of *mokṣa*, the permanent seat of bliss.<sup>20</sup>

*Adhyātma* is the fundamental means to attain *yoga*. It enables one to realize true nature of things by following the right path without any negligence. It destroys evil deeds and produces concentration of mind with enlightenment. A person who is experiencing the latter half of the last *puḍgalāvratā* and who is *bhinnagranthi* as well as a *cāritrin* can acquire

*adhyātma*.<sup>21</sup> Those who maintain *adhyātma* have the feelings of friendliness, compassion, joy, neutrality in relation to all

17. *Ibid.*, 37-38

18. *Ibid.*, 41.

19. *Ibid.*, 31

20. *Ibid.*, 359-367

21. *Ibid.*, 72

living beings. *Adhyātma* is the means to concentrate upon reality through the practice of five vows and cultivation of universal friendship, liking for goodness, kindness towards suffering people and neutrality to the wicked ones.

### YOGADRṢṬISAMUCCAYA

Let us understand man's ethical perfection by means of different types of *yoga* as described in Haribhadra's another work, the *Yogadrṣṭisamuccaya*. The author distinguishes three types of *yoga* viz. *yoga* by intension (*ichhāyoga*), *yoga* by scripture (*sāstrayoga*) and *yoga* by self-exertion (*sāmarthyayoga*). The last is the highest type of *yoga* which is conducive to liberation.<sup>22</sup> He further sub-divides the last type of *yoga* into two ways. The first is characterized by renunciation of all *kṣāyopaśamika dharmas* and the second is marked by a renunciation of all types of *yoga* (i.e. of all bodily, mental and vocal activities). Of these two types the former is practised at the time of second *apūrvakaraṇa*, i.e. in the ninth stage of spiritual development while the second occurs in the last stage of spiritual development which immediately results in the attainment of *mokṣa*. The last one is treated as the highest *yoga* on account of its joining with *mokṣa* i.e. attainment of final emancipation.<sup>23</sup>

The eight *yoga* view-points (*yoga-drṣṭis*) which may be briefly discussed here are only the elaboration of the above three types of *yoga*.<sup>24</sup> The eight *yoga* view - points are enumerated as *mitrā*, *tārā*, *balā*, *dīprā*, *sthīrā*, *kāntā*, *prabhā* and *parā*. These eight *yoga* view-points are to be compared with the type of light as is produced by the particles of straw-fire, cow-dung fire, wood-fire, the light of a lamp, the light of a jewel, the light of the star, the light of the sun and the moon.<sup>25</sup> The first four *yoga* view - points are liable to degenerate as

22. *Yogadrṣṭisamuccaya*, 3-5. 23. *Ibid.*, 9-11 24. *Ibid.*, 12 25. *Ibid.*, 13-15.

these are not attended by truthful knowledge but the last four are accompanied by the knowledge of truth and they are superior to the first four and lead to the final goal.<sup>26</sup>

These eight *drṣṭis* can be compared to the eight -fold *yoga* of Patanjali's system, viz *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *dhyāna* and *Samādhi*. Yet another set of eight stages is that of Bhagavaddatta who has enumerated eight desirable characteristics of mind, viz., *adveṣa*, *jijñāsā*, *suśrūṣa*, *śravaṇa*, *bodha*, *mīmāṃsa*, *pratipatti* and *pravṛtti*; a third set is that of Bhadanta Bhāskara who has described freedom from eight undesirable traits of mind viz. *kheda*, *udvega*, *kṣepa*, *utthāna*, *bhrānti*, *anyamud*, *ruk* and *āsmga*.<sup>27</sup> Haribhadra finds a parallelism among these three sets of eight spiritual stages, by showing that these exactly correspond to his eight *drṣṭis* in his own proposed treatment.

In the first *yoga* view-point or *drṣṭi* called *mitrā*, the self attains very little real understanding but it accumulates such seeds of *yoga* (*yogabīja*) which are helpful to the

cause of *mokṣa*. The self develops high regard for the *tīrthaṅkaras* and offers prayers to them. It also pays respect to the preceptors and genuine *yogins*. It has natural sympathy for the suffering people, absence of enmity towards great ones and fair dealing with all without any difference.<sup>28</sup>

In the second *dr̥ṣṭi* called *tārā*, the understanding is somewhat clear and there is observance of certain rules as well. The self has intense liking for the discussions on *yoga* and develops respectful attitude towards pure *yogins*. The self now does not indulge in violent activities, aspires for greater progress and develops relation with superior personages. One reflects worldly existence in the form of misery and one tries earnestly to get rid of it.<sup>29</sup>

26. *Ibid.*, 19-20    27. *Ibid.*, 16.    28. *Ibid.*, 21-32    29. *Ibid.*, 41-48

The third *dr̥ṣṭi* known as *balā* reflects firm understanding attained with right posture. There is no intense curiosity to know the doctrinal truth. The evil thoughts vanish automatically and comfortable sitting postures are gained easily.<sup>30</sup>

In the fourth stage of *dīprā*, one gets control over breath and one listens to doctrinal discourses but cannot possess subtle type of understanding. Religion is considered dearer than life and the *yogi* is always eager to sacrifice his life for the sake of religion.<sup>31</sup>

The above four *yoga* view-points are developed by those persons who still lack in truthful knowledge (*avedyasamvedya pada*).<sup>32</sup> It is only the last four *yoga* view -points that are possessed with the knowledge of truth (*vedyasamvedyapada*). The truthful knowledge is attained with the help of noble persons and with the study of scriptural texts.<sup>33</sup> One must utilize one's understanding in a threefold way, viz., on the basis of scriptures, on the basis of his own logical understanding and on the basis of constant practice of *yoga* in order to realize ultimate truth.<sup>34</sup>

The fifth stage is called *sthira*, here the self is in constant touch with truth, its every action is accompanied by subtle type of understanding and it looks at the external world like a dream, a mirage, a juggler's trick and a *fata morgana*. The world appears as worthless and the self is now capable of subtle thinking and good conduct.<sup>35</sup>

In the stage of *kāntā* the self is always attentive to religious truths derived from scriptures and worldly enjoyments have no attraction. This stage is always characterized by meaningful consequences resulting from a penetration into the nature of things.<sup>36</sup>

30. *Ibid.*, 49-50    31. *Ibid.*, 57-58    32. *Ibid.*, 67    33. *Ibid.*, 85    34. *Ibid.*, 101    35. *Ibid.*, 154-156.  
36. *Ibid.*, 164-169.

At the seventh stage known as *prabhā*, the self develops the capacity of meditative concentration and enjoys the bliss born of meditation. Haribhadra asserts that this *yoga* view -point is differently stated by different systems as *praśāntavāhitā* in the Sāṃkhya system, *visabhaga-parikṣaya* by the Buddhist School, *sivavartman* by the Saivas and *dhruvādhvan* by the Mahāvratikas.<sup>37</sup>

The last and the final stage is called *parā*; here the self is totally free from all sorts of worldly attachments. It receives supreme type of meditative concentration (*Samādhi*).<sup>38</sup> The self now is free from all spiritual defilements, attains omniscience, seeks to bestow supreme

benefits on others and reaches the highest point of *yoga*. Then the self is freed from all bodily, mental and vocal activities attains pure and perfect position called *mokṣa*.<sup>39</sup>

Haribhadra harmonizes all controversial points regarding omniscience (*sarvajñatva*) and final emancipation (*mokṣa*), keeping in mind divergent views of different systems. He emphatically declares that ultimate truth is one. It cannot be many since the numerous omniscient persons cannot hold essentially different view -points. It is only one's own deluded view which discriminates between them in order to hold one in special reverence. He further says whosoever is an omniscient, he must be essentially one everywhere. It is most essential that those who believe in omniscience must have due reverence for all omniscient persons.<sup>40</sup>

The nature of liberation cannot be known to ordinary mortal due to its being supersensuous in character (*atīndriya*). But it can be realized through supreme power of *yogic* practice. There is no controversy when the truth has dawned. The

37. *Ibid.*, 171,175-77

38. *Ibid.*, 178

39. *Ibid.*, 185-86

40. *Yogaśāstrīyamuccaya*, 101-104.

difference is merely in terminology and not in point of essence. The realization of ultimate truth transcending all worldly sufferings is called *nirvāṇa*. It is essentially one even if it may be designated by different names.<sup>41</sup> Haribhadra holds that the ultimate truth is known as Sadāśiva, Parabrahman, Siddhātman, Tathatā etc. in different systems; though different in words yet the essence of all is the same.<sup>42</sup> This clearly shows, that different synonyms for *nirvāṇa* mean the same thing, even etymologically if critically studied. According to him all the different systems believe that the ultimate state of soul's existence is totally free from all desires, sufferings, diseases, activities and rebirth.<sup>43</sup>

Haribhadra suggests the reasons why there is difference of opinion among different systems though the experience of ultimate truth is one. The enlightened persons may have revealed the truth in accordance with the requirements of spiritual disciples. Their teachings exhibit diversity of types in relation to the level of understanding possessed by the disciples concerned. In other words we can say that their teaching is essentially one and the same though it appears different to different persons owing to good deeds performed by them in their previous births.<sup>44</sup> The diversity in teaching of sages is due to the diversity in standpoints or to the diversity in periods of time or some other diversity of a kindred type.<sup>45</sup> So the teachings of enlightened souls must be understood in their proper context, meaning and intention. Even mere logical argument fails to produce right meanings of subtle revelations without thoroughly knowing their intentions. One must cultivate faith in spiritual assertions.

Haribhadra mentions four types of *yogins* viz. *gōtrayogin*, *kulayogin*, *pravṛttacakrayogin* and *siddhyayogin*. The *yogins*

41. *Ibid.*, 129

42. *Ibid.*, 130

43. *Ibid.*, 131

44. *Ibid.*, 134-36

45. *Ibid.*, 138

of the first type are born in the families of *yogins*; they are just for the sake of name, while *kulayogin* and *pravṛttacakrayogin* possess meritorious qualities, and are entitled to perform *yogic* exercises and can attain liberation. The *siddhyayogins* are those who have realized the ultimate truth.<sup>46</sup>

## YOGAŚATAKA

For Haribhardra, the chief aim and object of *yoga* is to realize the ultimate truth. For this he distinguishes *yoga* from two standpoints, right faith, right knowledge and right conduct coming together in one soul constitute real *yoga* (*niśacaya-yoga*) because it unites the self to *mokṣa*.<sup>47</sup> Those things which lead to the final development of these three attributes viz right faith etc. form the practical *yoga* (*vyavahāra-yoga*) which includes respectful attitude towards *yogins*, desire for scriptural knowledge and the practices of good conduct etc.<sup>48</sup> Here right knowledge means right understanding of the nature of things; right faith means true and final belief in the same, and right conduct stands for the right action accompanied by right knowledge and right faith. These three constitute the real and final path known as *yoga*.<sup>49</sup>

Each *sādhaka* in order to attain perfection must adopt spiritual discipline on the basis of purity of mind, body and speech which satisfies the criterion of *yoga*. He should live in the company of those who are superior in spiritual development and must remove his inner weaknesses like anger, hatred and attachment through penances, study of scriptures and devotion to the preceptor etc. These are the means of *yoga* to attain liberation.

### MEANING OF LIBERATION

The word *mokṣa* is derived from the Sanskrit verbal root  
46. *Ibid.*, 210-13      47. *Yōgaśataka*, 20.      48. *Ibid.*, 4-5      49. *Ibid.*, 2-3

*muc* which literally means 'to release', 'to set free', 'to liberate' or 'to loosen'. The term *mokṣa* means release, freedom, liberation and emancipation.<sup>50</sup> It is a religious concept which means ultimate release or spiritual liberation from conditioned existence or *samsāra*. It is also a metaphysical concept which denotes the ultimate state of supreme peace and final beatitude. In the sacred literature of India a number of synonyms of *mokṣa* are found e.g. *mukti*, *siddhi*, *nirvāṇa*, *amṛattva*, *bodhi*, *vimukti*, *viśuddhi*, *kaivalya*, etc. *Mokṣa* is a name of spiritual perfection of the final goal and of the end of sufferings. He who attains *mokṣa* does not come again to this world and is above good and evil and always enjoys peace that passes understanding.

It is well known that the word *nirvāṇa* is a synonym of *mokṣa*. *Nirvāṇa* means eradication of all the passions (*kleśas*) and craving (*trṣṇa*); it also means the attainment of immortality and ultimate freedom. M.Monier - Williams explains the word *nirvāṇa* as 'blown or put out, extinguished, calmed, quieted, tamed, lost, disappeared, blowing out, extinction of the flame of life, final emancipation from matter and reunion with the supreme spirit, absolute extinction or annihilation of individual existence or of all desires and passions, highest bliss or beatitude'.<sup>51</sup>

According to Jainism *nirvāṇa* denotes the final liberation (*mokṣa*) of the self from all snares of *karmas*. It is not the annihilation of the self, but its realization in final beatitude or the blessedness. *Nirvāṇa* implies complete separation from all those impurities which curtail and hinder the natural qualities of the self.

50. Monier Monier-Williams : *A Sanskrit-English Dictionary*, pp. 834-35

51. *Ibid.*, p.557.

In the metaphysical sense *Nirvāṇa* or *mokṣa* is the state of the essence of pure consciousness. It is the realization of the self by the self, making the self free from all types of *karmas*. It is the cessation of whole mass of suffering, where there is neither birth nor death, nor decay, nor disease, nor contact, nor separation, nor agreeable, nor disagreeable. It is the waning out of all evils in man, the end of craving, the removal of greed, the separation of anger, the tearing out of all weakness in man. It is the end of the whole worldly process. It is the highest, eternal, pure, everlasting, blissful state.

Although we can to some extent state the nature of liberation in positive terms, yet it is very difficult to express the nature of liberation, since the words fail to describe it in any way. As the *Ācārāṅgasūtra* says:

"All sounds recoil thence, when speculation has no room, nor does the mind penetrate there. The liberated is not long, nor small, nor round, nor triangular, nor quadrangular, nor circular; he is not black, nor blue, nor red, nor green, nor white; neither of good nor bad smell; neither bitter nor pungent, nor astringent nor sweet; neither rough nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch-nothing of that kind."<sup>52</sup>

Thus the explanation of *mokṣa* or *nirvāṇa* is beyond our

52. *Ācārāṅgasūtra*, I. 5.6; Eng. Tr, by Jacobi in *SBE*, vol. XXII, p.52,

verbal expression. That is why wherever the term occurs in the scriptural texts of any one of the systems of Indian religious tradition, we find generally the negative expressions of the concept. The Jaina scriptural texts are also replete with such negative expressions. However, at certain places we may also trace out the positive expression of *mokṣa* where it is defined as unobstructed, peaceful, auspicious and blissful and which can only be attained by great sage.<sup>53</sup>

The *Yogasāra-prābhṛta* describes the nature of a *siddha* and states that self of a liberated being is devoid of any contact with the objective world, firm in its innate nature, free from all types of exertions (passions) and is like a motionless sea. It is free from all types of defilements, is perfect and spotless, hence it is unobstructed and always rests in blissful state.<sup>54</sup> It is the complete deliverance from the four destructive (*ghāti*) and four non-destructive (*aghāti*) coverings of *karmas*; *karmas* cannot be attached to the state of perfect autonomy, purity, peace and bliss. The *Tattvārthasūtra* tells us that liberation is freedom from all *karmic* matter, owing to the non-existence of the cause of bondage and the shedding of all *karmas*.<sup>55</sup>

There are two kinds of *mokṣa*, viz., *bhāva-mokṣa* and *dravya-mokṣa*. The evolution or modification of self which is the cause of the eradication of all *karmas* is called *bhāva-mokṣa*; the actual freedom from all kinds of *karmas* is known as *dravya-mokṣa*.<sup>56</sup> By *dravya-mokṣa* is understood the liberation attained through the eradication of four kinds of *ghātiya-*

*karmas*, namely *jñānāvaraṇīya*, *darśanāvaraṇīya*, *mohaṇīya* and *antarāya*. By *dravya-mokṣa* is meant the liberation attained through the destruction of last four kinds of *aghāti-karmas* viz., *vēdaniya*, *āyus*, *nāma* and *gotra*. So the perfect liberation is achieved when both kinds of *karmas*, namely *ghāti* and *aghāti*, are destroyed.

53. *Uttarādhyāyanasūtra*, XXIII. 83.

54. *Yogasāra-prābhṛta*, VII, 28-29.

55. *Tattavārhasūtra*, X. 2.

56. *Dravyasaṅgraha*, 37.

In accordance with *dravya-mokṣa* and *bhāva-mokṣa*, we have two points of view also, practical and real. From the practical point of view, right faith, right knowledge and right conduct are attributed to difference in right faith, knowledge and conduct in the liberated self.<sup>57</sup>

### NATURE OF LIBERATION

The nature of liberation can be realized only when the cause of bondage has been uprooted. Dissociation of *karmas* from the self and complete destruction of all *karmas* is liberation.

The author of the *gommaṭasāra* states that the self which is free from eight types of *karmas*, has attained purity, bliss, and an everlasting state, is possessed of the eight qualities, viz. perfect knowledge, (*kevalajñāna*), perfect perception (*kevaladarśana*), infinite power (*anantavīrya*), perfect right belief (*samyaktva*), undisturbability (*avyāvādha*), extreme fitness (*sūkṣmatva*), interpenetrability (*avaḡāhanatva*), and neither of low nor of high family (*agurulaghu*). With the attainment of all that was to be attained, residing at the top of the universe, the self is called liberated self (*siddha*).<sup>58</sup>

Pūjyapāda states about the nature of *mokṣa* in the introduction to his *sarvārthasiddhi* that liberation is the extremely pure condition, when the self is free from body and all *karmic* matter, and attains unthinkable innate attributes of knowledge and unlimited bliss; this extremely pure state of the self is called liberation.<sup>59</sup> It is further stated in the *Samādhiśataka* that the liberated one is pure, independent, perfect, free, lord, indestructible, in the highest position, the greatest soul, the highest soul, glorified and conquered.<sup>60</sup>

57. *Samayasāra*, verse 7.

58. *Gommaṭasāra* : *Jivakāṇḍa*, verse 68.

59. *Sarvārthasiddhi*, Introduction, p.1.

60. *Samādhiśataka* 6 (ed. by Brahmachari Sital Prasad, p.28)

According to *Puruṣārtha siddhyupāya* the liberated being is always dirtless, rightly fixed in one's own nature, without any hindrance, quite pure like the sky, the greatest self, enlightening itself in that highest position. He has done all that was to be done, knowing all the substances, being the greatest self, full of knowledge and bliss.<sup>61</sup>

A perfectly liberated being is totally free from all sorts of impediments and shines with his innate qualities of infinite knowledge, infinite perception, infinite bliss and infinite power. He dwells in complete quiescence. In reality, the existence of the self in its pure form for ever is *mokṣa*. It is a state of complete development of the self. The liberated *jīva* always remains in *siddhasīlā* and never returns to *samsāra*. As the seeds consumed by fire do not grow

further, so when their seeds in the form of *karmas* are burnt up, the liberated beings do not return to the universe.<sup>62</sup> They live unexcelled for all eternity endowed with unending and unsurpassed bliss.

The glory of *siddhātman* is unsurpassed in the three worlds. Those who attains *nirvāṇa* possess the luster of pure gold, they shine with effulgence which is the crest-jewel of three worlds.<sup>63</sup> The *Uttarādhyāyanasūtra* speaking about eternity, immortality and perfection of *nirvāṇa* or deliverance says that :

"It is safe, happy, eternal and quiet place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease. It is what is called *nirvāṇa* of freedom from pain, or perfection which the great sages reach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence."<sup>64</sup>

61. *Puruṣārthasiddhīpāya*, 223-224

62. *Dasasrutaskandha*, 5.12.

63. *Ratnākaraṇḍasrāvākācāra*, 134.

64. *Uttarādhyāyanasūtra*, XXIII, 81-84.

The perfected and liberated beings with perfect knowledge, bliss, peace, purity and harmony reside in *siddhasilā*, the abode of perfected souls.

The nature of emancipated self is absolutely pure knowledge. The *Samayasāra* says :

"As the characteristic of the soul is to be always knowing, therefore the soul is certainly the subject of knowledge, the knower par excellence. It should be understood that knowledge and the knower cannot be differentiated from each other."<sup>65</sup>

### TYPES OF LIBERATED BEINGS

The Jaina tradition acknowledges different categories of enlightened beings. Thus the words *arhat*, *tīrthaṅkara*, *jīna* and *siddha* are referred to in the Jaina texts, standing for different types of beings who have attained enlightenment and liberation.

### ARHAT

The word *arhat* is used commonly to mean a worthy one, a holy one, a sacred one, a seer, a sage, an illustrious one. According to one definition he who has destroyed the enemies (*ari*) or passions is called an *arhat*. In the texts of Śramanic systems he who has qualified himself for the attainment of *nirvāṇa* is described as an *arhat*. The word is common to both Buddhism and Jainism, and Buddha as well as Mahāvīra are called *arhats*. The Jains and the Buddhists pay homage to all *arhats*.

An *arhat* is free from four destructive *karmas* (*ghātikarmas*). Although he is free from four destructive *karmas*, he still retains the body because of the persistence of four non-destructive

65. *Samayasāra*, verse 403 (ed. by A. Chakravarti, p. 232).

*karmas* (*aghātikarmas*). With the annihilation of four destructive *karmas*, an arhat attains infinite knowledge, infinite perception, infinite bliss and infinite power. The *Paramātmaprakāśa* states that a self which has broken all kinds of hindering thoughts, dwells

on the way to the status of the supreme self and whose four destructive *karmas* are eradicated, is called an *arhat*.<sup>66</sup> An *arhat* is also possessed of thirty-four kinds of extraordinary glories called *atiśayas*, such as extraordinary powers of body, of knowledge, of vision, of energy etc. peculiar to an *arhat*. He is devoid of eighteen kinds of defects such as hunger, thirst, fear, aversion, attachment, illusion, anxiety, old age, disease, death, sorrow, pride, etc.<sup>67</sup>

According to Jainism, an *arhat* is an ideal saint, a supreme teacher and an omniscient self. Those who are fully devoted to him get emancipation. His presence is supremely enlightening. He is an embodiment of perfect knowledge, bliss, power and peace. By virtue of his self-realization, sublime concentration and formulation of the triple path of right faith, knowledge and conduct, he is equal towards friends and foes, pain and pleasure, blame and fame, life and death, sand and gold. He is beyond attachment and aversion and he is totally disinterested and dispassionate.<sup>68</sup>

The *arhats* are sometimes considered as making two categories of *tīrthaṅkara* and *non-tīrthaṅkara* or ordinary *kevalin*. The difference between ordinary *kevalin* and a *tīrthaṅkara* is that the *tīrthaṅkara* preaches and propagates the *dharma*, the law, and forms a community (*saṃgha*) of monks, nuns, laymen and laywomen in order to show the right path, the path to attain *mokṣa*, whereas the ordinary *kevalin* cannot be the propounder of a religious faith. It is due to the

66. *Paramātmaprakāśa* by Yogindudeva, II 195; *Dravyasamgraha*, 50

67. *Niyamasāra*, verses 5-7.

68. *Pravacanasāra*, I. 13 and the comments of Amrtacandra.

attainment of super-divine powers that a *tīrthaṅkara* becomes the founder or reviver of a religious faith for a considerable period for the suffering humanity. The ordinary omniscient one lacks all those super divine powers but enjoys the sublimity of perfect knowledge.

The state of a *jīvanmukta* can be compared to that of an *arhat* or *tīrthaṅkara* or *jina* who is an embodied *paramātman*, whereas the *siddha* state is the state of disembodied liberation.<sup>69</sup>

## TĪRTHAṅKARA

This is a compound word made of *tirtha*, ford, bridge or the religious path, and *kara*, maker or builder. In other words, *tīrthaṅkara*, (*tīrthakara*, *tīrthagara*) means a saint who makes a bridge to cross over the ocean of transmigratory existences. The Jaina tradition affirms the existence of twenty-four *tīrthaṅkaras* from Ṛsabha to Mahāvīra. This word seems to be peculiar to Jainism and it is understood to mean a Teacher or revealer of the truths of the Jaina faith. The word *tirtha* is also understood to mean a holy community or place. The Jaina *tirtha* a *saṃgha* comprises four categories of members ; monks, nuns, laymen and laywomen. They follow the teachings of the *tīrthaṅkara*, pray to him, worship him and praise him, considering him a paragon of religious perfection.

A *tīrthaṅkara* is considered to be a spiritual leader, a reviver, an inspirer and a founder of the Jaina religious faith. He is a symbol of all that is good and great, noble and pure, moral and virtuous. He does not, in any way, share the responsibility of creating, preserving, supporting and destroying the world. He does not bestow any favour or grace on any individual. He is the embodiment of right knowledge,

and he imparts that knowledge to all persons. He is the best of all, and those who know him overcome grief and sorrow.

In the Jaina texts the words *jina*, *arhat* and *tīrthaṅkara* are used as synonyms. They denote a fully enlightened being who has achieved perfect knowledge of supreme truth and is liberated from all passions; he reveals to others the path to liberation.

A *tīrthaṅkara* or an *arhat* has one thousand and eight synonyms, e.g. *vyarāga*, *sarvajna*, *jina*, *kevali*, *Buddha*, *mukta* etc. There is a text called *Jinasahasranāma*<sup>70</sup> composed by Asādhara, which mentions 1008 names of Jina. Several of the names listed in this text are already found in the list of Buddha's names in the *Mahāvīyupatti*. According to a Jaina tradition,<sup>71</sup> gods and goddesses perform five great ceremonies when a being (*a tīrthaṅkara*) is conceived, when he is born (*janma*), when he takes initiation (*diksā*), when he attains perfect knowledge (*kevalya*), and at the last stage of attaining liberation (*nirvāṇa*). These five great ceremonies are technically known in Jainism as *panca-mahākalyāṇaka*.

In fact *arhat*, *kevali*, *tīrthaṅkara*, *buddha* and *siddha* do not differ in their spiritual experience, but in certain outward appearances and circumstances. They all are possessed of supreme knowledge and have attained ultimate goal.<sup>72</sup> As Haribhadra points out, since the liberated being is differently called as *mukta*, *Buddha* or *arhat*, but ultimately he is the same as the Supreme Self or Lord possessed of supremacy, the difference is only that of terminology.<sup>73</sup>

70. Edited by Hiralal Jina (Jñānapitha, Varanasi)

71. *Jainendrasiddhantakośa* by Jinendra Varṇi, Part II, p. 372.

72. See L.M. Joshi, *Facets of Jina Religiousness*, pp.54-58.

73. *Yogabindu*, 302

## SIDDHA

When the self is completely free from all types of *karmic* particles, goes to the top of the universe, knows all, perceives all, and enjoys transcendental bliss forever, it is called perfect and liberated being (*siddha*).<sup>74</sup> It possesses eight great attributes, such as perfect knowledge, perfect perception, perfect right vision, infinite power, undisturbability, extreme fineness, interpenetrability and neither heavy nor light.<sup>75</sup>

The self that attains *siddhahood* rises up to the summit of the universe called *siddhaśilā*. The abode of the *siddha* is that place where there is no birth, death, old age, fear, attachment, desire, sorrow and disease etc.<sup>76</sup> The category of cause and effect does not apply to *siddhahood* because a *siddha* is neither the product of anything nor produces anything. Negatively speaking, there is neither pain nor pleasure, neither old age nor death, neither good nor bad *karmas*, nor anything which causes obstruction, calamity, delusion, sorrow, desire and hunger, etc. Positively speaking, there is perfect knowledge, intuition, bliss, power, immaterial existence, potency and formlessness.<sup>77</sup>

It is impossible to express the nature of *siddha*. The *Ācāraṅgasūtra* declares :

"All sounds recoil thence where speculation has no room, nor does the mind penetrate there. The liberated is without body, without resurrection, without contact of matter, he is not feminine nor masculine nor neuter, he perceives, he knows, but there is no analogy; its essence is without form; there is no condition of the unconditioned."<sup>78</sup>

74. *Pañcastikāyasāra*, 28.

75. *Niyamasāra*, 72; *Gommaṭasāra : Jivakāṇḍa*. 68

76. *Gommaṭasāra : Jivakāṇḍa*, 152, *Niyamasāra*, 178 77. *Niyamasāra*, 178-18.

78. *Acārāṅgasūtra*, 1.5.6 (abridged). See above fn. 152

The definition of a *siddha* is without any category ; but he always enjoys an endless and an unbroken peace, knowledge, power and bliss. The attainment of *siddhahood* means the attainment of highest state of sanctification where there is total absence of the miseries of worldly existence. It is the state of perfect beauty and final deliverance from the fetters of *karmas*, and total extinction of human passions and ignorance.

Every liberated being is equal in capacity of knowledge and all other attributes, but difference may be attributed in respect of their attainment of liberation considered from the standpoint of space, thought-activity, time, enumeration, community and gender etc. These differences are based on fifteen ways of accomplishing *siddhahood*.

They are as follows :

1. *Tīrthasiddha*, he who attains liberation as a member of the four -fold community founded by a *tīrthaṅkara* is called a *tīrthasiddha*.
2. *Atīrthasiddha*, a liberated being outside the four-fold community is known as *atīrthasiddha*.
3. *Tīrthaṅkarasiddha*, he who has been a *tīrthaṅkara* and has attained liberation is called a *tīrthaṅkarasiddha*.
4. *Atīrthaṅkarasiddha*, he who is not a *tīrthaṅkara* but an ordinary being attaining liberation is known as *atīrthaṅkarasiddha*.
5. *Svayambuddhasiddha*, one who gets *siddhahood* by his own knowledge, intuition, and efforts is proclaimed as *svayambuddhasiddha*.
6. *Pratyekabuddhasiddha*, a being who attains liberation independently and without receiving instruction from any one else is called *pratyekabuddhasiddha*. The Buddhist tradition also recognizes such a type of *siddhahood* or *buddhahood*.
7. *Buddhabodhisiddha*, a being who gets enlightenment and becomes *siddha* through the teachings of an awakened teacher or a saint is known as *buddhabodhisiddha*.
8. *Strīliṅgasiddha*, a woman who has become *siddha*.
9. *Puruṣaliṅgasiddha*, a man who has become *siddha*.
10. *Napuṃsakaliṅgasiddha*, neuters who have become *siddha*.
11. *Svaliṅgasiddha*, a being who adopts the usual path as described in the scriptures and becomes *siddha* is called *svaliṅgasiddha*.
12. *Anyaliṅgasiddha*, a being who attains liberation while following any other creed is called *anyaliṅgasiddha*.

13. *Grhaliṅgasiddha*, a being who attains liberation while leading the conduct of a householder.
14. *Ekasiddha*, a being who gets *siddhahood* in one *samaya*, *kāla* or time is called *ekasiddha*.
15. *Anekasiddha*, many beings may get *siddhahood* at one *samaya*, *kāla* or time, they are known as *anekasiddha*. In one *samaya*, at least two beings and at the most one hundred and eight beings can attain *siddhahood*.

In Jainism highest achievement is attributed to the *jīva* or self. It has an inherent capacity to attain liberation. Self associated with ignorance is attached to *karmic* particles and thus makes the transmigratory existence; when it cuts the knot of ignorance and annihilates all *karmic* particles it becomes a *siddha*. The aspiring self does not receive any favour, privilege or immunity from an *arhat* or a *siddha* but attains perfection through its own efforts and knowledge. As A.N. Upādhye remarks:

"Neither *arhat* nor *siddha* has on him the responsibility of creating, supporting and destroying the world. The aspirants receive no boons, no favours and no cures from him by way of gifts from divinity. The aspiring souls pray to him, worship him and meditate on him as an example, as a model, as an ideal that they too might reach the same condition."<sup>79</sup>

In conclusion, we may sum up the distinguishing features of a *siddha* in the following lines :

1. The self on being liberated from the snares of *karmas* goes to the top of the universe called *siddhaśilā* where it reaches within one *samaya*. It cannot go beyond that *siddhaśilā* due to non-existence of *dharmāstikāya*, the condition of motion.
2. Like the flame of fire or the upward movement of castor seed, the liberated self goes with the upward motion. It never returns again to the transmigratory existence.
3. Every liberated self maintains its own individuality through all eternity. It means that Jainism does not hold that self is absorbed in the absolute *brahman*.

79. A.N. Upādhye, *Paramātmaprakāśa*, Introduction p. 34. See L.M. Joshi's *comments on arhats and siddhās* in *Facts of Jaina Religiousness in Comparative Light*, pp. 53-60.

4. A liberated self occupies space which is two - thirds of its last body.
5. Of the four states of existence, only human state (*gati*) can attain liberation.
6. A being gets enlightenment and liberation only through pure meditation (*śukla-dhyāna*).  
He cannot be perceived by the senses or known by scriptural study.
7. The liberated being is free from merit and demerit. He is an embodiment of infinite knowledge, intuition, bliss and power.

