

2.8 Form of Liberation

In Jainism there has been a thought about nine elements, and in that Moksha (liberation) is also one of the elements. That is the goal for a soul as well as the best way of life.

The soul is always in the cycle of birth and re-birth, and its birth in any life depends on his *Karmas*. Liberation can be achieved by washing out all the *Karmas* on the soul for which great efforts are required by motivating the soul to bring out its original form with the help of right knowledge, Right vision and Right conduct.

The soul has a body. Along with body there have been several attachment like passion life, three *Vedas*, *Kashaya*, Ignorance, Virtues, Sins, Colour, Taste, Touch, Re-birth etc. when all these wither away along with the body itself being separating from the body will be liberation.

Once the *Karmas* are destroyed and soul becomes pure, never the *Karmas* apply to soul again. Once the liberation is achieved, it is permanent. Then the cycle of birth and re-birth ends. There is only the pleasure all around. The liberated soul's life is unending knowledge, unending vision, unending strength and unending happiness.

We make a mistake in recognising body as soul, but like a sword from its cover, both are separate. Of course, soul cannot be known and understood by senses or by breathing and re-breathing. Soul is all powerful, without powerful soul, the body will be like a non living thing. Thus, soul is extra ordinary. It is master of body. If we perform good or bad deed, we have to face the consequences. Good or bad (*Dev Gati or Narak Gati*). Like wise, if we bring the total retirement to *Karmas*, if we donot allow it to spoil our soul, we do get the result of such retirement tool. The retirement of *Karmas* is nothing else, but *MOKSHA*.

The soul has an affection to *Karmas'* good or bad activity, which is called *Karma Sanyog*. If therefore one becomes a loof to *Karma*, if the affection, whatsoever, is withdrawn, the *Karma* (Result of *Karma*) are destructed and the purest form of soul the *Moksha Swabhav* appears.

Moksha / liberation is the best position of soul. It is complete liberation from all acts and deeds of *Karma*. For the best of people it is a final destination.

The kinds of *Karmas* are many. They have been divided into 8 categories by Jain Philosophy. The foremost among it is *Mohniya Karma*. The *Darshan Mohniya Karma*. The *Darshan Mohniya Karma* does not allow to know and understand the ‘soul’ in its real pure form. The *Charitra Mohniya Karma* comes in way of attaining *Virragatwa*. It does not allow one to become free from *Rag*. But the ancient learned author of scripture, *Umaswatij* in the script called ‘*Tatwarthdhigam*’ has very clearly mentioned that, ‘The true path to *Moksha* is Right Vision, Right Knowledge and Right conduct. If one can enlighten these 3 basic characteristics in one self, the attainment of *Moksha* is guaranteed.

***Siddha Loka* (The Liberated soul)**

Who is *Siddha*? *Siddha* is one who is completely liberated from the *Karma*. All eight categories of *Karmas* which are destructing in nature should be totally destroyed; and when eight great virtues are presented, one becomes *Siddha*. Then they do not have the birth and re birth. For unending period of time, they will have the same *Sidda* position, they are harmless, they can not have diseases or grief, they will be static, their position is indestructible, they will not have body, they will be in top position among others.

Eight Vice of Acts of Karmas	Eight Virtues of Karmas nature.
<i>Gyanavarniya Karma</i> – Destructing Knowledge	<i>Anantgyana</i> – True knowledge
<i>Darshanavarniya Karma</i> - Destructing Vision	<i>Anantdarshan</i> – True Vision
<i>Mohniya Karma</i> – Destructing Love and Hate.	<i>Anant charitra</i> – True Vitragita
<i>Antray Karma</i> – Destructing attainment	Anant Labdhi – Special Quality of achievement.
<i>Vedniya Karma</i> – Related to pains	<i>Anant Avyabadh sukh</i> – Unending happiness for ever.
<i>Nam Karma</i> – Affecting Fame	<i>Arupipanu</i> – No form
<i>Gotra Karma</i> – Affecting Family name	<i>Aguru-lagu</i> – A static quality.

<i>Ayushya Karma</i> – Affecting life's longitivity	<i>Akshaya Sthiti</i> – A permanent position
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Siddha means liberated for those, who are totally, free totally liberated complete in all respect could there be further categories? However, for our purpose, for explaining the significance of *Siddhatva* to the persons who want to know and understand, we have worked out a list wherein the eligibility to attain *Siddhatva* is explained e.g. The *Avgahna* of the *Siddha* is somewhat less than the highest body. The *Siddhatva* is available to one of the following 15 categories. *Siddhatva* can be obtained by destructing 8 kinds of *Karmas*.

Eligibility for *Siddhatva*

- 10 ways :**
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| Must be a <i>Truskaya</i> , | Must be free from food, |
| Must have all 5 senses, | Must have <i>Kshayik Bhav</i> , |
| Must have <i>Sangitva</i> , | Must have Ultimate Knowledge, |
| Must be a human, | Must have Ultimate Vision, |
| Must be great / good. | Must have a Famous Character. |

15 Categories:

- 1. *Jin Siddha:*** Becomes *Siddha* after becoming *Tirthankaras* (Lord).
- 2. *Ajin Siddha:*** Do not become Lord *Tirthankara* but only becomes *Siddha* e.g. *Gautam Swami, Pundrik Swami*.
- 3. *Tirth Siddha:*** Becomes *Siddha* after establishing *Tirth* e.g. *Gandharas* etc.
- 4. *Atirth Siddha:*** Becomes *Siddha* before establishment of *Tirth* e.g. *Meru Deva Mata*.
- 5. *Grihasthalinge Siddha:*** Becomes *Siddha* even while a householder e.g. *King Bharat*.
- 6. *Anyalinge Siddha :*** Becomes *Siddha* even from other order of religion e.g. *Vallcalchiri*.

7. *Swalinge Siddha* : Becomes *Siddha* even as Monk e.g. Jain Monk.
8. *Streelinge Siddha* : Becomes *Siddha* even though a Woman e.g. *Chandan Bala* etc.
9. *Purushlinge Siddha* : Becomes *Siddha* even as male e.g. *Gaj Sukumal*
10. *Napunsaklinge Siddha*: Becomes *Siddha* even as third sex e.g. *Gangey*.
11. *Pratyek Buddha Siddha*: Because of earlier *Sanskara*, without any course, becomes *avairagya muni* and then becomes *Siddha* e.g. *Karkandu King*.
12. *Swayam Buddha Siddha*: When the *Karmas* are diminished, goes to *Moksha* e.g. *Kapil Kevali*.
13. *Buddha Bodhit Siddha* : Goes to *Moksha* after becoming monk by Guru's sermon e.g. *Mahavir*.
14. *Ek Siddha* : Goes to *Moksha* only in isolation e.g. Lord *Mahavir*.
15. *Anek Siddha*: Goes to *Moksha* in company or many persons e.g. Lord *Adinath*.

All these are conditions prior to attainment of *Moksha*. But, eligibility for *Moksha* and its true instruments are only *Shukla Dhyan* – a kind of flow of good and virtuous thoughts only or pure conduct or totally keeping away from love and hatred. The kind of feelings are generated by True and Right knowledge only, and then only *Moksha* can be ensured. Here are thing is important. No matter one is a monk, or *Tapars* of other religious order, or even a housholder, but if one can generate in oneself the feeling of ***Vitragatva*** totally free from both love and hatred, then one is eligible to attain *Moksha*. The Ling Manhood or womanhood are only external matter. *Bhav*(the feelings) is an internal matter. Even if one gets ultimate final knowledge called *Kevalgyana*, but if the life is incomplete, one has to lead that life as a monk, and then only one can be eligible to be *Siddha*.

Here, even some householders have also attained *Siddhatva*. But it should be considered as an exception Remember that *Sukla Dhyan* i.e. good and virtuous thoughts only are ways to *Moksha*, and without it, no *Moksha* is possible. And again, monkhood is an uniform for *Mokshatva*.

