

As Colette Caillat put it, in relation to knowledges in Jainism:

Knowledge is an essential attribute of the soul (jiva). It accrues according to the norms of valid knowledge (pramana):

- The **mediate knowledge** (paroksa), rests on the indirect perception through the sensory organs. It is of two kinds and it presents two degrees:

- Representative knowledge (mati), which is related with personal experience; traditional knowledge, which is acquired ex auditu thanks to the teachings of the Jina with the help of sacred texts.

- The second furnishes to the first the corroboration of testimony, and these two degrees of knowledge are indissolubly associated.

- The **immediate knowledge** (pratyaksa) permits the direct perception. It comprises three degrees:

- the **avadhi-jnana**, which permits to apprehend directly the material objects and which is sometimes innate (thus among the celestial beings and the infernal beings), sometimes acquired (thus among the human beings);

- the **manahparyaya-jnana** which reaches the mental modes, that is to say, other people's thoughts.

- the third and the highest degree embraces all other forms of knowledge: it is the **kevala-jnana**, or omniscience, which alone is absolute and perfect.

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Caillat also wrote:

There are five varieties of bodies (ka), each one with its proper function.

All corporal organisms possess at least two of them, four at the most. These are from the least to the most subtle:

(1) the physical body (of flesh, of bone, etc), such as that of men and animals;

(2) the body of transformation (vaikriyika), which transforms itself at the will of its possessor, and of which the celestial and infernal beings are naturally endowed;

(3) the body of transference (anarika), inconsistent with the preceding, which permits the soul (citta in Buddhism,) to know and to operate away from the place where the physical body is, and which is proper to **man** in particular cases:

(4) the ardent body (Taijasa) which, formed of igneous particles permits the digestive functions and condenses a great quantity of energy and strength;

(5) the karmic body, formed of the karman which is contained in the soul.

The last two are found in all the beings.

Note: the Jain's soul is somewhat the Buddhist's citta.

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*Silence & secrecy are the prerogatives of the deluded.*

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