

THE NATURE OF SOUL IN JAINISM : A PARAPSYCHOLOGICAL VIEW-POINT

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I

Philosophical concept

Umāsvāti (c. A. D. 350), the systemizer of Nirgrantha doctrines, has classified 'soul' into two types : 'transmigratory' and 'liberated'¹. The Śvetāmbara scholiast Vādi Devasūri of the 12th cent. A. D. has discussed the nature of soul *jīva* and concluded that, on the basis of the *pramāṇas* like *Pratyakṣa* and others, the soul is essentially conscious, subject to modifications, an agent, and an enjoyer, endowed with the dimensions equal to that of the body in which it resides, and to whom the atoms of *karma* have stuck². Pt. Sukhlal Sanghvi has analyzed the Jaina viewpoint about the soul and has noted³ the following aspects : (1) soul exists and is essentially endowed with consciousness, is independent and hence beyond origin and destruction; (2) souls are innumerable, endless, and different in different bodies⁴; (3) soul is endowed with numerous capabilities, the chief of which are the power to know, to act, to endeavour, and to desire and to put faith in; these powers are innate to, and inseparable from, the nature of the soul⁵; (4) The soul acquires impressions consequent to thoughts and activities, and these impressions take the form of an atomic astral body, which remains attached to it, during the course of transmigration from one body to another after the death of one physical body⁶. (5) And although the soul is independently conscious and formless, it behaves as though endowed with a form, due to the contact with the accumulated *karmas* and their impressions⁷. (6) Moreover, the size of the soul is subject to increasing or decreasing in accordance with the body it occupies; but it does not affect its essential substance since only the size changes according to the circumstances⁸; (7) the natural potentiality in all the souls is the same, but its development depends on its endeavour and strength or otherwise of the circumstances; and (8) there is no spot in the world where there do not exist souls with physical or astral bodies.

The philosophical concept of soul as formulated by Jainism seems primary, rational, and applicable to people in general. Pt. Sanghvi has noted one particular point⁹ that the concept of soul was prevalent and fairly fixed in the eighth or more plausibly seventh century B. C. (in historical reality 6th-5th cent. B. C.) when the 23rd Tīrthamkara Pārśvanātha lived and proceeded with his *sādhana* leading to *nirvāṇa*. So far as the Jaina tradition is concerned, to date no essential change has been introduced in this belief about the nature of soul.

Consequent to a detailed comparative discussion of the viewpoints of the Jainas, the Sāṃkhya-Yoga and the Nyāya-Vaiśeṣika, Pt. Sanghvi has concluded¹⁰ that the Sāṃkhya-

Yoga wanted to prove the soul as eternal and unchangeable and to that end they did not accept the existence of any qualities in the consciousness : And where, however, it was but contingent to justify any change or modification, they took it to be rather subsidiary, or metaphorical, or even imaginary. On the other hand, the Nyāya-Vaiśeṣika systems did accept the existence of qualities which were created and destroyed; but with the view on preserving the essentially eternal and unchangeable nature of the soul in which the basic substance was not subject to any real change or modification. They further supported it with the argument that the qualities/properties are totally different from the substance in which they reside, and hence their origin or destruction cannot be regarded as the origin, destruction, or modification of the soul-substance. Like the Jaina and the Sāṃkhya-Yoga systems, the Nyāya-Vaiśeṣikas also accepted that there were numerous souls, all different in different bodies, but instead of taking them to be of the size of the bodies they occupied, they took them to be all-encompassing, eternal and unchangeable. In their concept of the relation between quality and substance, however, they part company with the Sāṃkhya-Yoga and agree with the Jāinas. The Jaina tradition, differing as it was from these two traditions, posited natural and essential powers like the consciousness, joy, endeavour etc., as part of the nature of the soul, and recognised their natural modifications or aspects; so that even in the unembodied state like *videha-mukti*, the cycle of essential powers like consciousness, joy, endeavour etc., and their modification would persist. It was the logical necessity and perfect rationality.

II

The Reasons of the Difference in points of view

Of the philosophers who founded these systems, Kapila, believed to be the traditionally founder of the Sāṃkhya-darśana, has been recognized as one of the best *Siddhas*¹¹ in the *Bhagavadgītā*, and later was looked upon as the fifth incarnation of Viṣṇu in the *Bhāgavatapurāṇa* (c. 9th cent. A. D.)¹². The founder of the Yoga tradition is said to be Hiraṇyagarbha¹³, and the great seer Gautama is the first to codify the Nyāya system; while Kaṇāda, an equally profound seer, founded the Vaiśeṣika system. The latter seer is said to have a direct perception of superhuman beings like gods etc¹⁴. The Nirgrantha Tīrthamkara Pārśva, too, was a famous *Siddha* endowed with direct perception of superhumans and with the intrinsic *kevala-jñāna*. All these enlightened seers had realized the *ātman* (Self) and hence they propounded their concept of the *ātman* according to their personal experience and bothered the least for a logical presentation of it. They rather preferred to utilize day-to-day examples of practical life and metaphors. But when it came to explain and intellectually analyse as also to refute each other's view-point in a bid to strengthen their position, on the part of the *ācāryas* who inherited these philosophical concepts through an uninterrupted line of disciples, they tried to help their followers grasp the truth by means of mere intellect—logic—and rational outlook. They ignored the warning of the Upaniṣadic seer that this

knowledge cannot be gained by mere logic¹⁵; the nature of soul has to be internally and intuitively realised and experienced, as a result of persistent penance and constant practice of Yoga. Consequently, the more they explained, the more complicated their system tended to become; and the intrinsic nature of the soul remained out of their grasp. With this phenomenon started the divergencies and controversies.

III

The Original Teachings of Realized Seers

All realised seers and *siddhas* converge to one point that the Self is palpably separate from the body in which it resides, that it transmigrates in various bodies of different species, and wanders in the cycle of births and deaths, and that while the body is subject to decay and destruction, the soul is eternal. Tīrthaṃkara Mahāvīra incorporated the teachings of Jina Pārśva in his discourses in reply to the queries raised by his followers, in a bid to explain and satisfy them. The point of the size of soul has acquired much importance in the Jaina tradition, perhaps due to the expectations of the followers who inquired about it with keen interest, as is discernible from the Jaina āgamas. In the later works on Jaina logic, this point was rationalised from the logical standpoint, while the Tīrthaṃkaras had explained it on the basis of their personal experience, and on that of the illustrations from daily life of the disciples and followers as also on that of the purely practical logic. To this end it is necessary to survey the discussions about the nature of soul as noticeable in the āgama texts.

In the surrogate āgamic works of the Digambaras, the discussion about the innumerable aspects of the soul, its body-size, its faculty of expansion and contraction etc., occurs in the *Tattvārthasūtra* (c. A. D. 350), the *Ṣaṭkhaṇḍāgama*, (c. A. D. 550), the *Sarvārthasiddhi* (c. A. D. 650), the *Rājavārttika* (c. mid 8th cent.), the *Śloka-vārttika*, (c. early 10th cent. A. D.), the *Pañcāstikāya* and the *Pravacanasāra* (c. A. D. 750-775), the *Kārtikeyanupreksā* (pre-medieval), the *Gommaṭasāra*, (c. late 10th cent. A. D.) the *Anagāradharmāmṛta*, and a few others¹⁶. Among the northern āgama texts, this discussion is detailed in the *Rājaprasenīya-sūtra* (or *Rājaprasnīya*) (c. 2nd-3rd cent. A. D.) as also in brief in the *Prajñāpanā-sūtra*. (c. 3rd-4th cent. A. D.) In this latter text, in the course of a dialogue between Mahāvīra and Gautama in a conventional form, the soul is said to possess numerous aspects, because the Bhavanapati gods—Asurakumāras, the Nāgakumāras, the Suparṇakumāras, the Vidyutkumāras, the Agnikumāras, the Dīpakumāras, the Udadhikumāras, the Diśākumāras, the Vāyukumāras, and the Stanitakumāras—the Pṛthvīkāyas, the Apkāyas, the Tejaskāyas, the Vāyukāyas, the Vanaspatikāyas, the Dvīndriyas, the Trīndriyas, the Caturīndriyas, the Pañcendriyas, the Tiryañca-yonis, the Maṇuṣyas, the Vāṇavyantaras¹⁷, the Jyotiṣkas, the Vaimānikas and the Siddhas are countless in number. Here the term *pariyāya* (aspect/mode of existence) indicates the type or the quality of a substance. In the *Rājaprasnīya*, Keśi-kumārasramaṇa and king Pradeśi engage in a dialogue during

which it is made more clear, on the basis of this countlessness and endlessness of the aspects of a soul, that it can pass through the earth, stone, or a mountain, in the same manner as sound¹⁸. As does a lamp by its light, a soul can fill a small or a big body through these countless modes¹⁹. Since a soul has ten *sthānas*, and since it is endowed with limited knowledge, it cannot be known fully. Only the Arhats and Kevalis, who have acquired supreme *jñāna* and *darśana*, can know the *dharmāstikāya* (ether), the *adharmāstikāya* (gravity), the non-embodied soul, the *pudgala* (matter), or *śabda* (sound), *gandha* (odour), *vāta* (air), and whether a particular soul would attain to the status of Jina or whether it would be rid of all pains²⁰. From this discussion as found in the *āgama*-texts, it is clearly evident that the original Jaina concept of a soul was based not on any intellectual discussion but rather on the self-experience tantamount to clairvoyance. Now, the question arises : If these statements are based on the self-experience of the clairvoyance class, can they be justified from the researches in parapsychology ? This point becomes all the more important, because there is a curious similarity between the outlook of both the Jaina *āgama* texts and that of the Vedic-Brāhmanic *upaniṣads*, particularly pertaining to the status of logic *vis à vis* self-experience. The parapsychological enquiry into the problem of the nature of soul may help us since the teachings of the Vedic-Brāhmanic seers, of Buddha, and of the Nirgrantha Tīrthamkaras, which, though differing from each other, may eventually be proven correct in their own ways.

IV

The Parapsychological Researches

Parapsychology is a new branch of science that has developed in the U.S. and in Europe which eventually has been recognized as a 'science' at the international level by the Parapsychology Association of veteran scientists, and by the American Association for Advancement of Science, since 1969²¹. (More than two-thirds of the members of the former association are scholars who have been awarded a doctorate degree in the field of parapsychology.) They have collected a large amount of data in the forms of articles and monographs on this subject. And now many new branches of this science, like the telepathy, the psychokinesis, the bio-feed-back-training, the mind-travel, the psychic surgery etc., have developed and researches on these aspects are in progress in 61 different institutes²².

In view of our problem pertaining to the nature of soul, researches carried out by some of the scientists is highly relevant. In 1977, a professor of zoology, Sir Aister Hardy of the Manchester College (affiliated to the Oxford University in U. K.), founded a unit called 'Religious Experiences Research Unit' and undertook a project of collecting 5,000 cases of religious experiences. Earlier, till 1974, he had collected 3,500 cases in his record, out of which he has investigated 1,000 cases²³. One other scientist of international standing, Hereward Carrington, published a book entitled *Modern Psychical Phenomena* in which he included a chapter giving an outline of the researches

of M. Charles Lensenin, and later expanded that chapter into an independent work. In 1927, he received letters from Sylvan Muldoon who for long years had the experiences of the projection of astral body, all of which were conveyed to him. Some of these experiences were unknown to Lensenin. Carrington analysed this data and in 1974 published his results under the joint authorship with Muldoon in a book entitled *The Projection of Astral Body*. Herein he presented the evidence of the existence of the astral body as also the causal body covered by the former²⁴. And in 1985, Kyriaco C. Markidas of the University of Maine published the material he had gathered in four separate periods between 1978 and 1983²⁵. He has clarified that his researches should be considered as a phenomenological study of a spiritual healer and his close associates; it is not a study in parapsychology, since his focus is not to test or ascertain the empirical validity of paranormal phenomena. Instead, he has tried to present as accurately as possible the world as experienced by the subjects themselves, he himself being an active participant within this group of healers²⁶.

William Tiller, the Head of the Department of Material Sciences in the Stanford Research Institute of California, has carried out researches in the seven levels or layers of the Being of every man. He calls these as Physical (P), Etheric (E), Astral (A), Mind (M¹, M², M³) and Spirit (S), and coördinates these with the seven *cakras*, nerves spreading out from the spinal cords, veins, and the ductless glands—pineal, pituitary, thyroid, thymus, adrenal, leaden and gonads²⁷. George Meek of the Metascience Laboratory in California confirms these researches by his independent investigations²⁸.

(These, in essence, are regarding the state of the soul after death of the body in which it lived during its lifetime.)

Notable men like Eugene Field (1850-1895), Rufus Jones (1863-1948), Mary Roberts Rhinehart (? - 1958), Dorothy Parker (1893-1967), Alan Seeger (1888-1916), Edgar Rice Burroughs (1875-1950), F. Scott Fitzgerald (1896-1940), and Kathleen Norris (1880-1976) were the members of a team of authors, artists, composers, poets and religious leaders, who were by then dead but living in the worlds of Spirits; they coöperated with the laboratory scientists like Sarah Gran, Hans Heckmann, John Paul Jones and Lillian Scott under the leadership of George W. Meek and Dr. Jesse Herman Holmes (1864-1942) who acted as their spokesman in revealing many secrets of the spiritual world which is supra-sensual and beyond the reach of our empirical means of valid knowledge or of the scientific instruments of physical sciences²⁹.

V

Scientific Researches on Life in the Astral Dimension

Muldoon has shown that the astral body is constituted of life-force (*prāṇa*) and the presence of this vital force and the existence of an individual human spirit, withdraws more or less completely from the physical body during the hours of sleep, resulting in the dis coincidence to the extent of one to six inches, and derives spiritual invigoration

and nourishment during this sojourn in the spiritual world. The astral body serves as the condenser or accumulator or vehicle of this energy and a link between the nervous system and the Cosmic Reservoir of Energy, from which the energy is drawn³⁰. Jesse Herman Holmes and his associate scientists have revealed that everything that ever existed on the physical plane of life has its counterpart here and may be seen and examined by any one curious enough to seek out the area in which they exist. It is only the astral bodies still connected to their physical counterpart and different types of thought creations from the physical plane penetrating into this area that we consider astral phenomena³¹. Meek has discovered that energy fields can, and do, penetrate the physical body as though it were transparent and had little substance, that the body is electrically powered and utilizes two other anciently-postulated energy systems of which the 20th-century science knows very little, that interpenetrating our physical body there is another "body" made up of a large number of energy fields, each of which collects and organises cells into shapes and organs precisely into specific patterns. The physical body is interpenetrated by a bioplasmic body. The other "bodies" or energy fields are invisible, since we do not have instruments with which we can measure them. We thus live on Seven Levels, namely the physical body, the bioplasmic body, the astral body, and four other levels of mind and soul; they are called the planet earth, i.e. physical or earth plane, and lower astral, middle astral, highest astral, mental, causal and celestial planes³². The soul, personality, and emotions, memory banks and mental or causal body are all contained in astral body. When the physical and etheric bodies die the "real you" is still fully alive in your astral body. The lowest astral plane is referred to as hell. In the intermediate astral planes is primarily a rest and rehabilitation region for souls with inflexible or erroneous mental, emotional, or religious beliefs, the communication here being both by thought and spoken word. Each soul is here encouraged to continue mental and spiritual growth to progress to higher astral and mental planes. In the highest astral plane, there are unlimited opportunities and encouragement for each soul to grow in mental and spiritual consciousness. Interest in activities on planet earth decreases, and there are encounters with angels. Eventually, the soul must decide whether to return to the earth plane for more experience or to accept the second death. In the latter case the mind and the soul may shed its astral body or the containment vehicle and be reborn onto that causal or mental level for which it has become qualified. When reborn, the soul will function in its mental or causal body. The mental and causal planes give an access to all of the accumulated wisdom of the ages on the earth plane and throughout other parts of our solar system. There is complete brotherhood. Most of man's inventions, scientific advances, poetry, inspired prose, art and music originate here and are passed down to receptive minds through the process of intuition on the earth plane. For this reason the intelligences on this level cause much of the good, beautiful, and inspiring activities on the lower planes. If all factors are favourable, then comes the final rebirth onto the celestial planes, the nature of which is consciousness as well as that of still higher galactic, universal, and cosmic levels. The celestial planes are the location of God, of Buddha,

and gods of other great religious persuasions on the earth plane. On these planes there is preliminary contact with the Universal Godhead, and understanding of the universal life and energy systems of which our solar system is composed³³. Almost all this knowledge of the realities of the other dimensions was gathered thanks to the efforts of the researchers in that field.

Our scientific instrumentation is such that we can detect and measure energy relating directly to only the physical and the bioplasmic bodies. The other bodies are invisible, i.e. we do not have instruments which will measure them. (They apparently possess transphysical substance/substantiality). But certain animals and birds, and men endowed with certain types of extra-sensory perceptive faculty like clairvoyance or tantric or yogic *siddhis*, are supposed to be able to perceive the astral bodies with their normal vision. A spirit moving in his astral body can obsess a living person. It has been found that death does not make a saint of a sinner, or a sage of a fool. The individual carries over all of the old beliefs, the old habits, the old desires and all of his faulty teachings and religious dogmas. Those departing souls who arrive on the lowest of the astral planes find that they lack physical bodies and are bewildered by the almost total darkness which seems to surround them. Consciously or unconsciously, a few of these finding an avenue of expression by obsessing human beings, and influence the possessed persons with their own thoughts, impart their own emotions to them, weaken the will power of the possessed persons, and at times actually control the possessed persons' actions and often produce great distress, mental confusion, and suffering. This is a fact of life which, though almost totally unrecognised by present-day psychiatry, is popularly believed by masses, and literature, too, delineates such incidents³⁴.

All energy manifestations in the spirit are perceived as light. The colours of light are distinguishable by the eye because they consist of different wavelengths of light. These wavelengths are energies. Thus, red is the particular energy used to disintegrate poisonous thoughts. The colour purple can be used to change undesirable condition, since it is cleansing fire. Blue is the vibration of protection and is used for encasing the body from head to feet to give a seal to the human aura, protecting its energies from being drained and depleted by others with weaker auras. The white light visualized in its shining perfection is the colour of the shining energies from the higher levels of spiritual life; its visualization is not only protection, but is also energising, calming, peaceful, and serene. The green ray is used for healing a situation or treating a physical condition, so much so that the illness is completely eradicated and does not return³⁵.

Karagulla studied and correlated the energy fields round both healthy human beings and those suffering bodily disorders; her method was aptly called 'auric diagnosis'. The consensus of what these sensitives see is three interweaving 'fields' around the body; the emotional field, a foot to 18 inches around the body and the mental field,

extending an average of two feet or more beyond the periphery of the body, which are a part of the unified surrounding the human body. From these the sensitives can discern many interrelating mind-body effects. All living organisms are surrounded by a radiating luminous envelope which pulsates at a specific rate and has specific layering, hue, and structure depending on the species and the states of that organism³⁶.

VI

Epilogue

In the light of these researches of the parapsychology, we may reexamine and reassess the concepts propounded by Upaniṣadic seers, by the Jaina Tīrthamkaras, and by Buddha, particularly with regard to the nature of soul; and we are sure to get a new perspective, indeed quite beyond the debates based on logical methodology applied either for determining the truth or for registering a victory over the opponent, as was the case with the scholastic ācāryas of Brahmanism, Jainism, and Buddhism, in the Gupta-Vākātaka, pre-medieval, and medieval ages. If we enquire as to which one out of the seven levels of embodiment mentioned above was possibly kept in view while delivering their teachings to their disciples by the seers, the Tīrthamkaras, and by the Buddha, we are likely to discover that the so called contradictions are rather due to our own ignorance and that the particular instruction was meant for a particular level of the disciple who was a practical philosopher himself having undergone ethical, mental, and spiritual training of a particular level, unlike the modern intellectual academician lacking such orientations. When Ādi Śaṅkarācārya propounded his philosophy of non-dualism of the Self and the Absolute, he specifically clarified that he was talking about the Absolute Truth from the superhuman and the highest point of view, and when he (or his later namesakes in his *saṃpradāya*) composed the hymns in praise of the different divinities, he was (or they were) talking from the empirical level. When Buddha taught his philosophy of *nirvāṇa*, without clarifying whether the soul exists at all or about its nature, he, too, was talking from the viewpoint of the highest *summum bonum*, and to that end he mentioned the cause-effect chain beginning with *avidyā* and ending with *nirvāṇa*; his purpose was highly practical. When Kapila exercised his highly analytical viewpoint in distinguishing between Puruṣa and Prakṛti, and the latter's evolutes, he was subserving the complementary practical path of Yoga, since he was himself a Siddha par excellence, who indicated the exact nature of the forces binding down the soul in the cycle of transmigration. Gautama, too, was propounding the highest goal as liberation from this cycle of transmigration by showing *ātman* or Self as distinguished from other categories on the basis of intellectual ratiocination. On the other hand, Kaṇāda utilized popular common sense viewpoint to distinguish *ātman* as something other than the gross elements, namely time, space, and mind, and propounded his molecular causation theory in view of his experience often observed in practical life. The Jaina Tīrthamkaras, being the Siddhas with clairvoyant

faculties, could directly visualise the auras of all living beings in their different *leśyā*-hues evidencing their thoughts and tendencies, and correlated these auras with the perfectly shining white aura of the Siddhas totally liberated from the factors binding down the soul to the different hues, popularly called *kaṣāya*. And, as Tīrthaṅkaras, they served humanity by formulating a path or a ford through which the souls sinking in the river, or ocean, of transmigration consequent to the 'dirt' clinging to them due to their actions guided by emotions and attachments, could be successfully purified and rescued. Naturally, this path was formulated on the rock of the five essential tenets of spiritual conduct, namely non-violence, truthfulness, non-stealing, abstinence, and non-possessiveness, acceptable equally to the Vedic seers. Being a highly disciplined Siddha himself, Mahāvīra reformulated the codes of conduct both for the renunciates and the householders, in line with the situation as obtained in his times, but adhered to the spiritual tradition as it is supposed to have come down right from the first Tīrthaṅkara Ṛṣabha through 22 Tīrthaṅkaras, all of whom preceded him. In view of their practical need to picture the nature of the soul as sinking in the cycle of transmigration, and in view of their own day-to-day visualization of the auras of the souls of various followers who adhered to their path of spiritualism, they talked about a soul only from the viewpoint of their astral level, rather than that of the celestial or the absolute level. And, installing their own examples as the picture of the highest attainable level, they did not see any necessity of teaching anything about God as a Creator, Preserver, and Destroyer of the world, since it was already before them and it was going to last beyond their several life-spans, and any curiosity regarding its origin etc., was quite irrelevant, in view of their goal of total liberation from the cycle of birth and death. They have likened the soul to a flame of a lamp which, like the soul, spreads the light of knowledge. Mahāvīra seems to be highly cautious not to picture the nature of soul from levels higher than the causal, since it is up to this level that the soul is possessed of "bodies" in the form of auras in consonance with their state and shape in a particular level of existence. Further, he was cautious not to talk of the highest level of the nature of the soul, which would tend to contribute to determinism, a thing which was fatal to the path of perfection through persistent endeavour, in the form of pure five-fold very strict code of conduct to be practised in very minute way in day-to-day life as an ascetic. Thus, the original discussion of the size of the soul in the Nirgrantha āgamas as the one corresponding to the size of the body occupied by it, clearly refers to its physical as well as the astral bodies, as were visible to the Siddhas; all of whom had attained *kevala jñāna* or omniscience. And, it was this astral level which indicated the accumulation of the hues or the *kaṣāyas* on to them, and it was on the basis of the purity in the form of the perfect whiteness of the hue that the soul's progress towards the goal of complete freedom from the *kaṣāyas* or passions was to be judged. Thus, it was this highly practical point of view that necessitated their choice of the level which should be kept in mind while imparting their teaching to the masses, and inspiring them to take to their path of

self-imposed painful way of strictly regulated norm of a life of perfectly desirable conduct which could be fully conducive to the total elimination of all *kaṣāyas*. And, their references to different *leśyās* with different hues clearly seems to refer to the auras of the astral bodies of the concerned persons referred to by them. In the last few years, Yuvācārya Mahāprajña has described these researches in the fields of parapsychology through the garb of the Jaina terminology³⁶, which should be quite clear as a result of the related material presented in these pages.

Annotations :

1. Umāsvāti - *Tattvārthādhigama-sūtra*, 2. 10 : *Samśāriṇo muktāś ca /*
2. Vādi Devasūri - *Pramāṇa-naya-tattvāloka-lamkāra*, 7. 55-56 : *Pramātā pratyakṣādi-siddha ātmā / Caitanya-svarūpaḥ pariṇāmī kartā sākṣād-bhoktā sva-deha-parimāṇaḥ prati-kṣetraṁ bhinnāḥ paudgalikādr̥ṣṭavāms cā 'yam /*
3. Sanghavi, Pt. Sukhalal, *Bhāratīya Tattva Viśyā*, (Gujarātī), M. S. University of Baroda, Baroda 1958, pp. 54-55.
4. Umāsvāti - T. S., 5.3 : *Nityāvasthitānyarūpāṇi /*
5. *Uttarādhyayana-sūtra*, 28. 11 : *Nāṇaṁ ca daṁsaṇaṁ c-eva caritam ca tavo taḥcā / Viriyaṁ uvaōgo ya eyaṁ jīvassa lakkaṇaṁ //*
6. Umāsvāti - T. S. 2. 26, 29 : *Vigraha-gatau karma-yogaḥ / Vigrahavati cā prāk caturbhyah /*
7. *Gaṇadharavāda*, Gāthā 1638.
8. Umāsvāti - T. S., 5. 15-16 : *Asaṅkhyeya-bhāgādiṣu jīvānāṁ / Pradeśa saṁhāra-visargābhyāṁ pradīpavat /*
9. Sanghavi, *Bhāratīya*, p. 53.
10. *ibid.*, p. 58.
11. *Bhagavadgītā*, 10. 16 : *...Siddhānāṁ Kapilo munih /*
12. *Bhāgavatam*, 1. 3. 10 : *Pañcamaḥ Kapilo nāma siddeśaḥ kāla-viplutaḥ / Provācāsūraye Sāṁkhyāṁ tattva-grāma-vinirṇayan //*
13. *Bṛhad-yogi-yājñavalkya-smṛti*, 12.5 : *Hiraṇyagarbho yoga-sya proktā nānyaḥ kadācana /*
14. *Vāyu-purāṇa*, 2. 3. 216.
15. *Kāthopanishad*, 1. 2. 9.
16. *Jainendra-siddhānta-kośa*, Pt. II : Ed. Kṣu. Jinendra Varni, Bhāratīya Jñāna pīṭha, Vārāṇasī 1944, pp. 330-338.
17. *Pañṇavaṇā-suttam*, Ed. Pt. Bhagavāndās, p. 527.
18. *Rāyapaseṇiya*, Ed. Pt. Becharadas, p. 314.
19. *Ibid.*
20. *Ibid.*
21. Nona Coxhead, *Windpower*, Penguin Books, London 1976, pp. 17-25.
22. *Ibid.*, pp. 257-262.
23. *Ibid.*, pp. 218-220.

24. Sylvan, Muldoon, and Hereward Carrington, *The Projection of the Astral Body*, Rider & Co., London 1974.
25. Kyriacos C. Markides, *The Magus of Strovolos : The Extraordinary World of a Spiritual Healer*, Arkana 1990, p. ix.
26. *Ibid.*
27. W. A. Tiller, *The Transformation of Man*, U. S. A. 1970; and Coxhead, *wind.*, pp. 202-207.
28. George W. Meek, *After We Die, What Then ?*, Meta Science Corporation Publication Division, Franklin (U. S. A.) 1980, pp. 37-39.
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30. Muldoon & Carrington, *The Projection.*, pp. 123, 124 *infra*.
31. Holmes, *As We see it.*, p. 72.
32. Meek, *After We Die.*, pp. 35, 128, 117-120.
33. *Ibid.*, pp. 69-70.
34. Holmes, pp. 77-79.
35. Coxhead, pp. 149-150.
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