

Psychological Analysis of Karma Philosophy

With Special Reference to Jainism

Dr. Jaishree Jain



Research Institute of Prakrit Jainology & Ahimsa, Vaishali
Basokund, Muzaffarpur (Bihar) -844128

2011

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The Government of Bihar established the Research Institute of Prakrit Jainology and Ahimsa at Vaishali in 1955, with the object, inter alia, to promote advanced studies and research in Prakrit and Jainology and to publish works of permanent value to scholars. This institute is one of the six research institutes being run by the Government of Bihar. The other five are : (i) Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning at Darbhanga; (ii) K.P., Jayaswal Research Institute for research in ancient, medieval and modern Indian History at Patna; (iii) Bihar Rastrabhasha Parishad for research and advanced studies in Hindi at Patna; (iv) Nava Nalanda Mahavihara for research and post-graduate studies in Buddhist Learning and Pali at Nalanda and (v) Institute of Post-graduate Studies and Research in Arabic and Persian at Patna.

As part of the programme of rehabilitating and reorienting ancient learning and scholarship, this is the Research Volume no. 86 which is **Psychological Analysis of Karma Philosophy With Special Reference to Jainism**. The Government of Bihar hope to continue to sponsor such projects and trust that this humble service to the world of scholarship and learning would bear fruit in the fullness of time.

General Editor' Note

It is my pleasure and proud privledge to write general editor's note on the book entitled "Psychological Analysis of Karma Philosophy with Special Reference to Jainism" by Dr. Jaishree Jain. The book is the approved Ph.D. Thesis of University of Rajasthan,Jaipur.

According to Jain Philosophy, soul is pure i.e. free from bondage of Karma.Karma defines the character of an individual. Every event of life of an individual depends on his previous actions (Karma).Mana (Mind Yoga),Vachan (Speech Yoga) and Kaya (Body Yoga) impelled by Attachment (Raag) and Aversion (Dwesh) are the main causes of bondage of karma to the soul of an individual. The bondage of Karma is of four kinds:Nature (Prakriti),Quantum (Pradesh),Duration (Stithi) and Intensity (Anubhag).

The book describes Karma Pudgal,Karma Vargana,Types of Karma and Various aspects of bondage of karma with soul. The doctrine of Karma is one of the most significant tenets of Indian thought.It has profoundly influenced life and thought of the people of India.Every living being is guided by its own karma or action.It is the basal presupposition of Hinduism, Buddhism and Jainism. It describes concept of karma in Nyaya Vaisesika,Samkhya,Advait's and other philosophies. In Jainism, Karma is divided into eight categories : Gyanavarniya, Darshanavarniya,Vedaniya, Mohaniya, Aayu, Naama, Gotra and Antaraya. Author discussed the Karma theory with psychological aspects and Gyan Mimansa and Bhav Mimansa with reference to Psychology are also explained in this book.

At the end,I would like to thanks Mr. Rakesh Ranjan, Owner, Impression Publication,Patna for their effort to print this book neat and impressive.

**Independence Day
August 15, 2011**

**Rishabh Chandra Jain
Director**

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Chapter 1

The Concept of Karma Theory : An Introduction

What is KARMA?

The meaning of the word KARMA commonly accepted in HINDUISM, BUDDHISM, etc., is activity, action, work, deed or act. It also implies sacrifices or yagyas performed as a part of Brahmanic rituals as well as the prescribed formalities like fasting and other forms of worship called KARMA kand.

However in Jain philosophy every form of activity in thought, word or deed with any of the passions (anger, pride, deceit and greed) together with the resultant material particles (PUDGALS) which can get attached to the soul is KARMA, in other words. "Complexes of very fine matter, imperceptible to senses, which enters into the soul, causing great changes in it."

"O Gautama, just as a sprout has a seed for its HETU, as there is a HETU for happiness and misery; since it is KARYA that HETU is the KARMAN" ¹ . We find in this life persons having the same means for enjoying happiness, do not get the same type of happiness. Misery comes in unequal ways this difference cannot be without any hetu which is not seen. This very unseen HETU is KARMAN.² Misery, in this life, is too much of a fact to be ignored. It is also true that there is abundant inequality in the status and experiences of individual men, which is inexplicable by our empirical methods of enquiry. Good men suffer and the evil prosper like the green banyan trees it is necessary to explain this provident inequality in the status and development of individuals.

Doctrine of KARMA is one of the most significant tenets of Indian thought. It has become the 'logical prices of all Indian thought.'³ It is the basal presupposition of BUDDHISM, HINDUISM and JAINISM (of course with minor differences) As man sows, so does he reap: our actions have their effects. These effects cannot be

destroyed. They have to be experienced and exhausted. If we cannot exhaust the effects of our actions in this life, we have to complete the cycle of births and deaths to earn the fruit for all that we have done. No man inherits the good or evil of another man. The doctrine of KARMA is, thus, closely associated with the transmigration of souls. Every evil deed must be expiated, and every good deed must receive its reward. It is not possible to reap the fruits in one single empirical existence, it must be experienced on earth in fresh incarnation. Plato has made a reference to this theory in laws, perhaps under the influence of orphic mysticism, and refers to 'the tradition with is firmly believed by many, and has been received from those who are learned in the mysteries.

According to Jaina philosophy universe consist of six substances viz., (i) Living being (JEEVA); (ii) Matter (PUDGAL); (iii) Time (KAAL); (iv) space (AKASH); (v) medium of rest (ADHARMA) and (vi) Medium of motion (DHARMA) of these only the living beings or souls have consciousness and PUDGAL (matter) which is non-conscious or non living but possesses form and is the only substance with form out of the six substances.

KARMA PUDGAL : " Matter", the only substance in the universe with form consists of infinite number of PUDGALS - indivisible particles of matter very much smaller than the atom they are so fine that in each part of space infinite number of combinations of the PUDGALS or SKANDHAS can be contained in their subtle (SUKSHAMA) form each of these PUDGALS has atleast four qualities i.e. touch, taste, smell and colour.

KARMA VARGANA : There are many categories of clusters of these PUDGALS called VARGANAS. These VARGANAS are of eight types (with many subtypes) like : BHASHA VARGANA or category of speech, SHARIR VARGANA (Category of body), MANOVARGANA (mind category) etc. One of such categories of PUDGALS is KARMA VARGANA i.e. PUDGALS that have the potentiality of becoming KARMA matter of different types and of getting attached to the soul. It is this particular category of matter called KARMA VARGANA which is absorbed by the contaminated and thus material soul due to

its activity and passions are converted into KARMA body (KARMA SHARIR).

One kind of molecules called AHARA VARGANA, forms the first three types of bodies, viz., the organic body of men and animal beings, the body which is possessed by the beings of heaven or those of hell and sometimes by human beings and animals also in an extraordinary condition, and a Subtle body which is developed by advanced mystics and the respiration. TEJO VARGANA forms the fourth type, viz., the electronic body. Speech and mind are formed by two types of molecules called BHASHA VARGANA and MANO VARGANA respectively. The inner subtle body, i.e., KARMAN SARIRA Which is the root cause of all mental and physical activities is constituted by KARMAN-VARGANA (JIVA KANDA 60-68)

It is the contaminated soul that absorbs KARMA matter. This needs to be elucidated. Essentially the soul is pure consciousness and is absolutely non-contaminated and non-material the liberated souls (Siddhas) are like this. Such pure souls cannot be contaminated by KARMA as they are two categories distinctly separate from each other i.e. one is living being (JEEVA) and other is non-living being (AJEEVA). But due to beginningless contamination with matter (KARMA) the soul's pure non material form has also become partly material and, therefore, it may further be contaminated as stated earlier PUDGALS joining the soul are in the form of KARMA VARGANA each with infinite number of PUDGALS in their fine (SOOKSHAMA) form and constitute the KARMA body or KARMA shareer of the soul. These KARMA VARGANAs are the finest (SOOKSHAMA) of all other VARGANAs which means that while they have the largest number of PUDGALS, yet they occupy the least space.

TYPES OF KARMA

DRVAYA KARMA and BHAV KARMA :

The KARMA PUDGAL or the KARMA VARGANA attracted to the soul are the DRVAYA KARMA and the YOGA and the four passions (which lead to bondage) are the BHAVA KARMA. The DRVAYA KARMA and BHAVA KARMA are mutually related to each other's

counterparts i.e., cause and effect, each of the other. The BHAVA KARMA i.e., YOGA and passions (KASHAYA) attract DRVAYA KARMA (KARMA PUDGAL) and bind them to the soul, while the latter cause vibration in the soul leading to further YOGA and KASHAYA or further BHAVA KARMA. This chain reaction continues as a vicious circle.

SHUBH (Happy or Good) and ASHUBH (Unhappy or Bad) KARMA

Strictly Speaking from the Spiritual point of view all KARMA Bondage is ASHUBH, as it fetters the power of the soul. However, from the worldly point of view some KARMA Bondage makes for happiness and contentment in the embodied life while others lead to unhappiness and discontent.

The former are the result of SHUBH YOGA and the later of ASHUBH YOGA. These are loosely called SHUBH and ASHUBH KARMA.

IRYAPATHIC (non effecting KARMA) and SAMPRAYIK (effecting KARMA)

Both the happy or unhappy (SHUBH or ASHUBH) KARMA or PAAP and PUNYA fall in the SAMPRAYIK group of KARMA, as they are the results of activity coloured with passions or KASHYA and they bind the soul. However, all such KARMA which arise due to passionless activity are in the IRYAPATHIK group of KARMA and they do not contaminate the soul. They are therefore, termed as SHUBH or pure KARMA.

GHATI KARMA (vitiating KARMA) and AGHATI KARMA (non vitiating KARMA)⁴

Eight attributes or qualities of the soul are distorted by eight types of KARMA which have to be destroyed for full realization of its qualities by the soul. Out of the eight attributes of the soul four are innate attributes or fundamental qualities, viz., perfect rationalism (SAMYAKTAVA) perfect perception (DARSHAN) perfect knowledge or wisdom (GYAN) and perfect bliss or prowess (VIRYA). Unless all these are realized the soul cannot be considered pure or perfect as elements of impurity or imperfection remain, which vitiate the capacity

of the soul. The four KARMA that so vitiate or impair the soul are called ghati KARMA or vitiating KARMA. These are deluding (MOHANEYYA), perception obscuring (DARSHANAVARNIYA) knowledge obscuring (GYANAVARNIYA) and obstructing (ANTARAYA) KARMA which vitiates the four innate qualities of the soul mentioned above respectively. These vitiating or GHATI KARMA may be divided into two sub-types i.e. (i) Completely vitiating or SARVAGHATI and (ii) Partially vitiating or DESH GHATI depending upon the extent to which they vitiate the innate qualities of the soul. Thus the omniscience obscuring or keval GYANAVARNIA KARMA is completely vitiating (SARVAGHATI) while the other four sub-types of knowledge obscuring KARMA are partially obscuring KARMA i.e. DESH GHATI.

The remaining four categories of KARMA viz., Status (GOTRA), age (AAYU), Physique (NAAM) and feeling producing (VEDNIYA) determine the physical or worldly existence of the soul in respect of level of family, duration of life, type of body and happy/unhappy states respectively, that the soul will encounter in the physical existence. They do not vitiate or damage the innate characteristics of the soul and are, therefore, termed as non-vitiating or AGHATI KARMA.

Attachment of KARMA matter with the soul : The process of attachment of KARMA with the soul can be divided into two parts

- (i) Entrance of KARMA into the soul (Influx)
- (ii) Attachment of KARMA by the soul (Bondage).

The former is called ASRAVA or influx they denote entry into and the binding of the soul by the KARMA respectively.

Entrance of KARMA into the soul (influx)

Every phenomenon in the universe is the manifestation of the KARMIC effect.⁵

The vibration of the soul is called YOGA or activity. The activity may be due to the body, speech or thought. The vibrations in the soul occur as a result of the bodily activity or the activity of molecules composing the organ of speech or consequent on the activity of the molecules composing the organ of speech or consequent on the

activity of the molecules composing the mind. Just as water flows into the lake by means of streams, so also the KARMIC matter flows into the soul through the channel or medium of activity. Hence activity which is the cause of influx of KARMA is called ASRAVA.”⁶

All influx or ASRAVA of KARMA into the soul may or may not be followed by or become bondage or BANDH. but bondage is always preceded by Influx. In higher stages of spiritual development or progress of the soul when the soul is passionless, the KARMA entering the soul leave it simultaneously, staying just for one SAMAY (Smallest division of time) which need not constitute bondage. However, all bondages i.e. BANDH of soul by KARMA must be preceded by entrance or Influx or ASRAVA as without such introduction or influx the KARMA cannot bind the soul.

The unliberated worldly (SANSARI) or contaminated (with KARMA) soul is undergoing constant vibrations which are due to the effect of the old KARMA already attached to the soul these vibrations in the soul space are called YOGA. YOGA is of three types depending on the results of the vibration of the soul in (i) body, (ii) speech (iii) mind.

In case vibrations result in activity of the body it is called KAYA or body YOGA, if it manifests itself in activity of the speech or speaking it is called speech or VACHAN YOGA and if it results in thought process it is termed MANO YOGA or mind YOGA. It is because of these vibrations of the soul, termed three types of YOGAS as mentioned above, the disturbance is created in the area of influence of the soul and body (it occupies) in the world. The potential KARMA PUDGAL (KARMA VARGANAs) out of the other infinite number of PUDGAL in the world are attracted into the soul as a result of these vibrations and YOGA and this is termed as Influx or ASRAVA.

This ASRAVA or Influx due to the three YOGAS can be good and beneficent (SHUBH or PUNYA) or bad and sinful (ASHUBH or PAAP). This is determined by the intention behind the activity of body, speech or mind. If the intention is bad being coloured by the four passions viz Anger, pride, Deceit and Greed, it shall lead, to sinful or bad (ASHUBH) YOGA and ASRAVA and if the intent is

good marked by restraint over these passions it will be good or beneficial. examples of good or SHUBH or PUNYA ASRAVA.

- a) Good body YOGA - charity, restraint, service.
- b) Good speech YOGA - truthful, sweet conversation
- c) Good mind YOGA - wishing well of others in thought, good meditation.

The following are the examples of bad or ASHUBH YOGA or PAAP ASRAVA.

- a) Bad body YOGA - Violence, theft etc.
- b) Bad speech YOGA - Falsehood or harsh or hurtful talk.
- c) Bad mind YOGA - Thinking ill of others.

The causes of attachment of the KARMA PUDGAL with the soul body and that results in bondage of the soul they are all covered in the broader scope of RAAG and DWESH activities:

- a) Three YOGA - Activities of thought, word and Body.
- b) Five AVIRATI - Non-observance of vows of non-violence, truth, non theft, sexual restraint and non-covetousness.
- c) Four KASHAYA - Anger, Pride, Deceit & Greed.
- d) Five senses - (their actions) Sense of touch, taste, smell, sight & hearing.
- e) Twenty five types of activities including acts of false faith, negligence, attachment etc.

In short, a soul which is acting through thought, word or deed under the influence of RAAG and DWESH or passions (Kashya) will attract KARMA (ASRAVA) which will stick to it just like dust blown by wind sticks to a wet or oily piece of cloth, and will become bondage (BANDH). This type of ASRAVA is of the nature of affecting or SAMPRAYIK KARMA ASRAVA. Another soul which is also so acting but without RAAG-DWESH or passions (KASHYA) may attract KARMA but they will not stick to the soul just as a wooden ball striking against a dry wall does not stick to it but falls apart and are known as non-affecting or IRYAPATHIC KARMA.

Retention of KARMA by the soul (BANDH) :

Due to YOGA activities of the soul of three types (body, speech and mind), disturbance is caused in the material world of PUDGAL

which are attracted to the soul and which get converted into KARMA. It has also been mentioned that these PUDGAL or KARMA VARGANA get attached to the soul due to presence of the four passions. kashyas i.e. Anger, Pride, Deceit and greed alongwith YOGA activities, otherwise they leave the soul simultaneously with their influx (ASRAVA) as such it is clear that it is with passion that the influx (ASRAVA) becomes bondage or four parts of varieties of Bondage (BANDH)

Various aspects of bondage of KARMA with soul :

The bondage of KARMA is of four kinds they are PRAKRITI (nature), STITHI (duration) ANUBHAGA (intensity) and PRADESH (mass or quantity of space points).⁷

Alongwith the process of KARMA bondage by Influx (YOGA) and Passions (KASHYA) the

(i) Nature (PRAKRITI)

(ii) Quantum (PRADESH)

(iii) Duration (STITHI)

(iv) Intensity (ANUBHAG) of such KARMA bondage is also determined. The first two are primarily determined by YOGA as it is on the magnitude or power.

Nature Bondage (PRAKRITI BANDH)

The KARMA acquired by the soul depend on the different types of activities of body, speech and mind accompanied by passions. As a result of the difference in such activities the KARMA acquire different natures. These are broadly divided into eight species of Nature Bondage or PRAKRITI BANDH. The eight kinds of KARMAS from the PRAKRITI point of view are subdivided into 148 main classes called "148 PRAKRITIS" of KARMA. They are as follows:

- a) GYANAVARNIYA - Knowledge obscuring KARMA with five subdivisions.
- b) DARSHANAVARNIYA - perception obscuring KARMA with nine subdivisions.
- c) VEDNEEYA - Feeling producing KARMA with twenty eight subdivisions.
- d) MOHANEEYA - Deluding KARMA with twenty eight subdivisions.

- e) AAYU : Age KARMA with four sub-divisions.
- f) NAAM - physique KARMA with forty two main subdivisions and ninety three further subdivisions.
- g) GOTRA - Status KARMA with two sub-divisions.
- h) ANTARAYA - obstructing KARMA with five sub-division.

It is Known that Knowledge obscuring KARMA GYANAVARNIYA KARMA is of five types :

- (i) Sensory Knowledge - obscuring KARMA (MATI GYANAVARNIYA) which obstruct the right sensory knowledge derived through the five senses viz sense of sight, hearing, smell, taste and touch as also the mind.
- (ii) Study knowledge - obscuring KARMA (SHRUT GYANAVARNIYA): which obstruct the right study knowledge.
- (iii) Remote knowledge - obscuring KARMA (AVADHI GYANAVARNIYA) - which obstructs the determinate knowledge of remote physical objects dervied directly without the help of sense and mind.
- (iv) Mind reading knowledge obscuring KARMA (MANHAPARYAY GYANAVARNIYA) - Which obscure the powers of mind reading which also may be termed as telepathy broadly.
- (v) Omniscience obscuring KARMA (KEWAL GYANAVARNIYA) which obscure the power of soul to acquire omniscience or unlimited knowledge.

Perception obscuring KARMA (DARSHANAVARNIYA KARMA) darshan means faith and vision as mentioned in the first SUTRA of TATVARTH SUTRA "SAMYAG DARSHAN, GYAN, CHARITRANI MOKSHA MARG" Hence DARSHAN or Perception here implies general or non-specific knowledge of things as opposed to specific knowledge which is meant by GYAN. The bondage of KARMA which obscure, the powers of general perception of the soul fall in this category. This is of 4 types :

- (i) Sight Perception obscuring KARMA (CHAKSHU DARSHANA VARNIYA)
- (ii) Non-sight obscuring KARMA (Achakshu Darshan)
- (iii) Remote Perception obscuring KARMA (AVADHI DARSHAN)

- (iv) Perfect Perception obscuring KARMA (KEWAL DARSHAN) VEDNEEYA KARMA : The KARMA bondage which on fruition gives feeling of worldly pleasure or pain or happiness or un-happiness is called feeling producing or VEDNEEYA KARMA. This is of two types
- (i) The KARMA which produce pleasure or happiness are called pleasure producing (SATA VEDNEEYA) KARMA.
 - (ii) Those which produce displeasure or unhappiness are called displeasure producing (ASATA VEDNEEYA) KARMA.

Deluding KARMA (MOHANEYA KARMA) : It is well known that right knowledge, right faith and right conduct form the path of liberation. Knowledge obscuring KARMA obstruct the soul's efforts to acquire right knowledge this type of KARMA which obstructs or obscures the soul's effort for achieving right faith and right conduct (even right knowledge) is called deluding or MOHANEYA KARMA. It is a villain king of all KARMA's. Two main divisions are :

- (i) Faith or vision deluding KARMA (DARSHAN MOHANEYA)
- (ii) Conduct Deluding KARMA (CHARITRA MOHANEYA)

Rationalism deluding KARMA (SAMYAKTVA MOHANEYA)

The operation of this type of KARMA though permitting inclination towards right vision/Faith obstructs high degree of right faith which is necessary to eliminate or suppress false faith completely to pave the way of full realisation of the soul's qualities.

Mixed Deluding KARMA (MISRA MOHANEYA)

The operation of this variety of KARMA results in uncertain or doubtful state of the faith or vision of the soul which vacillates between true vision or faith and false vision or faith and makes it a "SANSHEYATMA (Doubting Thomas)" as mentioned in the Bhagwad Geeta.

Falsehood-Irrationalism Deluding KARMA (MITHYATVA MOHANEYA)

The operation of this KARMA results in complete lack of true faith/vision; or positive adherence to false faith. This depends upon whether the development of the beings enables them understanding or not. As such if the beings are like insects which have no understanding they will suffer from lack of true faith called ANABHIGRAHIT (Untaught) Bondage. If the beings are with

developed understanding they will suffer from lack of true faith called ANABHIGRAHIT (Untaught) Bondage. If the beings are with developed understanding like human beings and even than they do not have true faith but also have false faith (belief in false gods, teachers and books) then it will be called ABHIGRAHIT (Taught) Bondage.

This KARMA is so powerful that it brings in its train all other causes of Bondage of soul viz, undisciplined life (AVIRATI), Negligence (PRAMAD), Passion (KASHAYA) and YOGA (Influx). As such it completely overpowers and misleads the soul and not only does it vitiate Right faith/vision but also obstructs acquisition of Right knowledge and Right conduct.

Conduct Deluding (CHARITRA MOHANEYYA)

KARMA are those which obscure or obstruct Right conduct and are further sub-divided into twenty five categories, sixteen of Passion Deluding (KASHAYA MOHANEYYA) and nine of Pseudopassion Deluding (No-KASHAYA MOHANEYYA) KARMA.

At first the sixteen Passion deluding (KASHAYA MOHANEYYA) categories of Conduct Deluding KARMA should be dealt with. The four KASHAYAS or passions are Anger (KRODH), Pride (MAAN), Deceit (MAYA) and Greed (LOBHA) and these are introduced in the soul by this type of KARMA. Each of these passions is of four gradations and all together make sixteen categories.

(i) The highest grade or externally severe type of Anger, Pride, Deceit and Greed which results in such Bondage that the soul has to go through transmigration in the world of infinite period due to repeated births and deaths. This is called Infinite Bondage-Anger, Pride, Deceit and Greed (ANANTANU BANDHI KRODHA, MAAN, MAYA and LOBHA) and is of four types according to four passions. It is like a line engraved on the stone which cannot be removed.

(ii) When the KARMA bondage is less severe but still such that the four passions do not permit adoption of even minor vows (ANUV RATAS) of layman of Non-violence, Truth, Non-theft, Continence and Non-Covetousness, this KARMA Bondage is called Non-adoption (of vows) KARMA of Anger, Pride, Deceit and Greed (APRATYAKHYANAVARNI KARMA) and is also of four types.

(iii) Slightly less severe than the above are the four types of KARMA bondage pertaining to each of the four KASHAYA (Passions) which permit adoption of minor vows or vows of layman i.e. ANUVRATAS but do not permit acceptance of major vows or vows of saints i.e. MAHAVRATAS in respect of non-violence etc. and are called PRATYAKHYANAVARNI KARMA and are also of the four types viz., Anger, Pride, Deceit and Greed.

(iv) Even lesser in severity are the four KARMA Bondage which may not obstruct acceptance of major vows or MAHAVRATAS but may cause blemishes and minor breaches in the proper acceptance and implementation of the major vows of non-violence etc. These are called SANJVALAN KARMA relating to Anger, Pride, Deceit and Greed and are also of four types.

Nine pseudo-passion (NOKASHAYA MOHANEETVA KARMA) categories of conduct Deluding (CHARITRA MOHANEETVA) KARMA.

While there are four main passions called KASHAYAS there are nine pseudo-passions or sub-passions called NOKASHAYA which are attendant upon and lead to the intensification of the four passions viz. Anger, Pride, Deceit and Greed. These nine are (i) Laughter (HASYA), (ii) Attraction (RATI), (iii) Repulsion (ARATI), (iv) Fear (BHAYA), (v) Grief (SHOK), (vi) Hatred (GHRINA) (vii) Feminine (STREE VEID), (viii) Masculine (PURUSH VEID) and (ix) Neuter (NAPUMSAK VEID). These sub-passions are described below alongwith the causes leading to them in brief -

(i) Laughter-Deluding (HASYA MOHANEETVA) KARMA Bondage is caused by ridicule of true religion, poor people and undue loud laughter and results in non-serious disposition and unjustified tendency towards laughter.

(ii) Attachment deluding (RATI MOHANEETVA) KARMA Bondage is caused by non-restraint in life and indifference in the observance of vows and results in undue attachment with persons and things, worldly.

(iii) Repulsion Deluding (ARATI MOHANEETVA) - KARMA Bondage is caused by causing discomfort and creating obstructions for others, moving in company of un-restrained people and results in undue repulsion and enmity towards others.

(iv) Fear Deluding (BHAYA-MOHANEEYA) - KARMA Bondage is caused by terrorising and creating scare for others and results in a tendency towards being afraid, cowardly and terror stricken.

(v) Grief deluding (SHOK MOHANEEYA)- KARMA Bondage is caused by unnecessarily grieving and weeping and making others do the same and this results in a greivous nature in one's life.

(vi) Hatred Deluding (GHRINA MOHANEEYA) - KARMA Bondage is caused by hating what is useful like useful advice, useful persons and things. This brings in its turn a hateful disposition.

(vii), (viii) and (ix) are feminine (STREE VEID), Masculine (PURUSH VEID), Neuter (NAPUMSAK VEID) Deluding KARMA Bondage which are caused by behaving like or showing inclination towards the habits of and sexual contact with women, men and neuters respectively. These also result in the being showing tendencies and inclination towards the particular sex in future life.

This brings to end the discussion of twenty eight types of Deluding (MOHANEEYA) Bondage which may appear slightly lengthy but is necessary due too the importance of this type of KARMA bondage which is the most difficult to overcome. It is well known that the senior most learned disciple of LORD MAHAVEER, GANADHAR GAUTAM could not attain Omniscience or Perfect knowledge (KEVAL GYAN) due to this KARMA and his resultant attachment (MOHA) for LORD MAHAVEER and the (GAUTAM SWAMI) became omniscient only when he realised this and gave up such delusion (MOHA) after the death of LORD MAHAVEER.

Age (AAYU) KARMA Bondage

This Bondage which keeps the soul in the body and determines the quantity of life for which it will remain there is called the Life Span or Age or Aayu KARMA. In other words a being's body remains alive for the Quantum of life determined by this KARMA and dies when this KARMA is exhausted. The Quantum of life need not be years or months as like a sponge absorbing water the quantity of water may be determined but the time may vary. It is compared with imprisonment broadly. the age may be of two types i.e. (i) APAVARTANIYA or the one which may be shortened due to accidents

in which case the Age KARMA are exhausted in shorter duration due to untimely (AKAL) Death. (ii) ANAPARVARTANIYA or the age which will run its full course of length of years and cannot be shortened.

There are four sub-types of Age Bondage which decide the quantum of life (not years) the living being will be spending in the particular type of existence and exhausting the age KARMA in any one out of the four types of existence i.e. (i) Hellish existence (ii) Animal existence, (iii) Human existence and (iv) Godly existence. It may be clarified that the Age KARMA determines only the duration of stay in the particular existence, the birth therein is determined by Naam KARMA-dealt with below.

A salient feature of life Span or Age KARMA is that its bondage with the soul does not accrue at all times like other KARMAS. On the contrary its bondage occurs at fixed times only. In respect of Gods and hellish creatures it occurs six months before the death of such beings. For human beings and animals bondage of future life span occurs when $1/3$, $1/9$, $1/27$ or $1/81$ of the existing age remains for the being.

Physique Determining (NAAM) KARMA Bondage

This KARMA bondage determines the physique or the body that the soul will occupy. It has, therefore, been compared with a painter like whom it creates different types of bodies, their forms and shapes, sounds and smells and determines the soul's abode ranging from the lowest type of immovable body with one sense to the body of the perfect beings, the Teerthankars. As such it has got numerous sub-categories, varying from two to one hundred three, according to different schools and classification and sub-classification. There are firstly two main divisions viz. (i) the Happy Physique KARMA (SHUBH Naam KARMA) and (ii) the Unhappy Physique KARMA (ASHUBH Naam KARMA). If the being or soul feels happy and satisfied in a particular physique and its other characteristics, it is considered that it is due to this KARMA. This KARMA accrues by sincerity of nature, uniformity in professing and acting and by removal of discord. The second is Unhappy Physique KARMA (ASHUBH Naam KARMA) which results in unhappiness and dissatisfaction in the being from

his body, physical features etc. and is a result of insincerity of one's disposition, diversity in what one says and how one acts, and a discordful nature.

There are other numerous classifications and sub-divisions of this KARMAS and these are listed below -

(AA) PIND PRAKRITIES - There are fourteen classifications of these with sixty five (Seventy five elsewhere) Sub-classification.

(BB) PRATAYEK PRAKRITIES - These are of eight types.

(CC) TRAS PRAKRITIES - These are of ten types.

(DD) STHAVARA PRAKRITIES - These are of ten types.

Thus there are forty two main classes and ninety three subclasses (one hundred three elsewhere) of physique determining KARMA. Each main class with subdetails is listed below with its functions (This is according to Doctrine of KARMA in Jain Philosophy by Dr. Glasenapp).⁸

(AA) The 14 PINDA-PRAKRITIES with 65 subcategories -

(a) States of Existence (GATI) Four -

(i) DEVA GATI NAAM KARMA Bestows the celestial state of existence.

(ii) MANUSYA-GATI-NAAM KARMA-bestows the human state of existence.

(iii) TIRYAG-GATI-NAAM-KARMA-bestows the animal state of existence.

(iv) NARAK-GATI-NAAM-KARMA-bestows the infernal state of existence.

(b) Classes of Beings (JATI) Five -

(i) EKENDRIYA-JATI-NAAM-KARMA-causes birth as a being with one sense.

(ii) DVINDRIYA-JATI-NAAM-KARMA-causes birth as a being with two senses

(iii) TRINDRIYA-JATI-NAAM-KARMA-causes birth as a being with three senses

(iv) CHATURINDRIYA-JATI-NAAM-KARMA-causes birth as a being with four senses

(v) PANCHENDRIYA-JATI-NAAM-KARMA causes birth as a being with five senses

(c) Bodies (SHARIR) Five-

(i) AUDARIKA-SHARIR-NAAM-KARMA-gives the gross physical body peculiar to animals and men.

(ii) VAIKRIYAK-SHARIR-NAAM-KARMA-gives the transformation body which consists of fine matter, a body that changes in form and dimension. This body exists by nature in gods, infernal beings and certain animals; men can attain it through higher perfection.

(iii) AHARAKA-SHARIR-NAAM-KARMA-gives the translocation body. This body which consists of good and pure substance and is without active and passive resistance. It is created for a short time by an pramatta-samyata-ascetic, in order to seek information concerning intricate dogmatic questions from an arhat who is in another part of the world, while his own physical body remains in its original place.

(iv) TAIJASA-SHARIR-NAAM-KARMA-gives the fiery body. This body consists of fire PUDGALS and serves for the digestion of swallowed food. It can also be used by ascetics to burn other beings or things.

(v) KARMAN-SHARIR-NAAM-KARMA-gives the KARMA body. This body is the receptacle for KARMAN-matter. It changes every moment, because new KARMAN is continually assimilated by the soul and the already existing one is consumed. Accompanied by it, the JIVA at death leaves his body and betakes himself to the place of his new birth, where the KARMAN body then forms the basis of the newly produced other bodies.

(d) Chief and Secondary Parts of the bodies - Three

The ANGOPANGA-NAAM-KARMA cause the origin of the chief parts of the bodies. The fiery and the KARMAN-body have no parts; that is why there are only 3 ANGOPANGA-NAAM-KARMAS namely :

(i) AUDARIKA-ANGOPANGA-NAAM-KARMA which produce the chief and secondary parts of the physical body.

(ii) VAIKRIYA-ANGOPANGA-NAAM-KARMA which produce the chief and secondary parts of the transformation body.

(iii) AHARAKA-ANGOPANGA-NAAM-KARMA which produce the chief and secondary parts of translocation body.

(e) Bindings-five-

The BANDHANA-NAAM-KARMA provide that the newly seized PUDGALS of a body are united with those formerly assimilated ones into an organic entity, as wood sticks through an adhesive substance. According to the 5 bodies there are 5 binding-KARMAS:

- (i) AUDARIKA-BANDHANA-NAAM- KARMA procures the binding of the physical body.
- (ii) VAIKRIYA-BANDHAN-NAAM- KARMA procures the binding of the transformation body.
- (iii) AHARAKA-BANDHANA-NAAM- KARMA procures the binding of the translocation body.
- (iv) TAIJASA-BANDHANA-NAAM- KARMA procures the binding of the fiery body.
- (v) KARMAN-BANDHANA-NAAM- KARMA procures the binding of the KARMAN body. Instead of 5 BANDHANA some adopt 15, by not only taking into consideration of the binding of single parts of the body to one another, but also the binding of the parts of one body with one or two other (e.g. AUDARIKA TAIJASA-KARMAN-BANDHANA).

(f) SAMGHATANAS - five -

The SAMGHATANA-NAAM-KARMA cause the PUDGALS of the different bodies to bind on another; they scrape them together as a rake gathers together grass that is scattered about. According to the 5 bodies there are 5 SAMGHATANA-NAAM-KARMAS.

- (i) AUDARIKA-SAMGHATANA-NAAM-KARMA procures the flocking together of the PUDGALS of the physical body.
- (ii) VAIKRIYA-SAMGHATANA-NAAM-KARMA procures the flocking together of the PUDGALS of the transformation body.
- (iii) AHARAKA-SAMGHATANA-NAAM-KARMA procures the flocking together of the PUDGALS of the translocation body.
- (iv) TAIJASA-SAMGHATANA-NAAM-KARMA procures the flocking together of the PUDGALS of the fiery body.
- (v) KARMAN-SAMGHATANA-NAAM-KARMA procures the flocking together of the PUDGALS of the KARMAN body.

(g) Firmness of the joints - Six-

The SAMHANANA-NAAM-KARMA unites the bones of the physical body with one another. According to the firmness of the joining, 6 KARMAS are to be distinguished which produce more or less strong joining of the joints :

(i) VAJRA RISHABHA-NARACA-SAMHANANA-NAAM-KARMA gives an excellent joining. The two bones are hooked into one another; through the joining a tack (VAJRA) is hammered; and the whole is surrounded by a bondage.

(ii) RISABHA-NARACA-SAMHANANA-NAAM-KARMA gives a joining not so firm as the preceding one, because the tack is missing.

(iii) NARACA-SAMHANANA-NAAM-KARMA gives a joining which is still weaker, because the bondage is missing.

(iv) ARDHA-NARACA-SAMHANANA-NAAM-KARMA gives a joining which is no one side like the preceding one, whilst on the other the bones are simply pressed together and nailed.

(v) KILIKA-NARACA-SAMHANANA-NAAM-KARMA gives a joining by which the bones are merely pressed together and nailed.

(vi) SEVARTTA (or chedaprstha) SAMHANANA-NAAM-KARMA gives quite a weak joining by which the ends of the bones only touch one another.

The samhananas play a great role in Jain dogmatics. Only the first four make meditation possible (TATTVA IX, 27) and only the best i.e. the first joining of the joints, permits the highest kind of concentration which precedes salvation.

(h) Figures - Six-

The SAMSTHANA-NAAM-KARMA determine the stature of a being, that is to say :

(i) SAMACATURASRA-SAMSTHANA-NAAM-KARMA causes the entire body to be symmetrically built.

(ii) NYAGRODHAPARIMANDALA-SAMSTHANA-NAAM-KARMA causes the upper part of the body to be symmetrical, not the lower.

(iii) SADDI-SAMSTHANA-NAAM-KARMA make the body below the naval symmetrical and above it unsymmetrical.

(iv) KUBJA SAMSTHANA-NAAM-KARMA makes the body hunch-backed i.e. hands, feet, head and neck symmetrical but breast and belly unsymmetrical.

(v) VAMANA-SAMSTHANA-NAAM-KARMA make the body dwarf i.e. breast and belly symmetrical, hands, feet etc. unsymmetrical.

(vi) HUNDA-SAMSTHANA-NAAM-KARMA make the entire body unsymmetrical.

The conception of symmetry is explained in the following way. Imagine a man sitting in the PRANAYAMA posture i.e. crossing the legs and placing the hands over the navel. If the two knees are joined by a line and from the right shoulder to the left knee, and from the left shoulder to the right knee, and from the forehead to the hands, straight lines are drawn, one gets four lines. If these are equal to one another, symmetry is apparent, if they are not so, one of the other four samsthanas results.

Gods have only the first, infernal beings and jivas who have been produced through coagulation only the 6th figures and in the case of animals and men (also of Kevalins) all 6 SAMSTHANAS are to be found.

(i) Colours - Five -

(i) KRSNA VARNA-NAAM-KARMA gives a colour which is black like a raja-patta diamond.

(ii) NILE-VARNA-NAAM-KARMA gives a colour which is dark, blue green, like an emerald.

(iii) LOHITA-VARNA-NAAM-KARMA gives a colour which is red like vermillion.

(iv) HARIDRA-VARNA-NAAM-KARMA gives a colour which is yellow like turmeric.

(v) SITA-VARNA-NAAM-KARMA gives a colour which is white, like a shell.

Other colours, such as brown etc. are produced by mixing. black and green are considered as being pleasant, the others as unpleasant colours.

(j) Odours - Two-

(i) SURABHI-GANDH-NAAM-KARMA produces pleasant odours (e.g. that of camphor).

(ii) DURABHI-GANDH-NAAM-KARMA produces unpleasant odours (e.g. that of garlic).

(k) Tastes - Five-

(i) TIKTA-RASA-NAAM-KARMA give a better-taste (like that of the nimba fruit).

(ii) KATU-RASA-NAAM-KARMA give a biting taste (like that of ginger).

(iii) KASAYA-RASA-NAAM-KARMA give an astringent taste (like that of bibhitaka).

(iv) AMLA-RASA-NAAM-KARMA give a sour taste (like that of tamarind).

(v) MADHURA-RASA-NAAM-KARMA give a sweet taste (like that of sugar).

The salt taste is produced by a combination of sweet taste with another. Bitter and biting tastes are considered unpleasant, the others pleasant.

(l) Touches - Eight-

(i) GURU-SPARSA-NAAM-KARMA causes a body to be heavy, like an iron ball.

(ii) LAGHU-SPARSA-NAAM-KARMA causes a body to be light, like motes in a sunbeam.

(iii) MRIDU-SPARSA-NAAM-KARMA causes a body to be smooth, like a tinisa-tendil.

(iv) KHARA-SPARSA-NAAM-KARMA causes a body to be rough, like stone.

(v) SITA-SPARSA-NAAM-KARMA causes a body to be cold, like snow.

(vi) USNA-SPARSA-NAAM-KARMA causes a body to be warm, like fire.

(vii) SNIGDHA-SPARSA-NAAM-KARMA causes a body to be adhesive, like oil.

(viii) RUKSA-SPARSA-NAAM-KARMA causes a body to be dry like ashes.

Heavy, rough, dry and cold are considered to be unpleasant touches, the others pleasant.

(m) ANUPURVIS - Four-

The ANUPURVI-NAAM-KARMA causes that the jiva, when one existence is finished, goes from the place of death in the proper direction to the place of his new birth. According to the 4 states of existence (celestial, human, animal, infernal), there are 4 anupurvi KARMA, namely-

- (i) DEVA-ANUPURI-NAAM-KARMA.
- (ii) MANUSYA-ANUPURI-NAAM-KARMA.
- (iii) TIRYAG-ANUPURI-NAAM-KARMA.
- (iv) NARAKA-ANUPURI-NAAM-KARMA.

(n) GAITS - Two -

(i) PRASASTA-VIHASHUBHTI-NAAM-KARMA-causes a being to move in a pleasant manner, like one finds with oxen, elephants and geese.

(ii) APRASASTA-VIHASHUBHTI-NAAM-KARMA causes an ugly manner of motion like one finds with camels and asses.

The Eight PRATYEKA-PRAKRITIS

(i) PARAGHATA-NAAM-KARMA gives superiority over others. It endows the capability of injuring of vanquishing other; on the other hand, it prevents one from being injured or overcome by others.

(ii) UCCHAVASA-NAAM-KARMA bestows the capability of breathing.

(iii) ATAPA-NAAM-KARMA causes the body of a being not in itself hot to emit a warm splendour.

(iv) UDDYOTA-NAAM-KARMA causes the transformation body of the gods and ascetics as well as moon, stars, precious stones, herbs and shining insects to emit a cold lusture.

(v) AGURULAGHU-NAAM-KARMA make a being niether heavy or light i.e. causes it to possess neither absolute weight nor absolute lack of it.

(vi) TRITHANKARA-NAAM-KARMA procures the position of a prophet.

(vii) NIRMANA-NAAM-KARMA causes the formation of body, i.e. it causes the members of a being to be in their right place.

(viii) UPAGHATA-NAAM-KARMA causes selftorture. It produces

result that the parts of the body of a being (e.g. the uvula in the throat) cause it torture.

The Ten TRASA-PRAKRITIS

- (i) TRASA-NAAM-KARMA give a voluntarily movable body.
- (ii) BADARA-NAAM-KARMA gives a gross body.
- (iii) PARYAPTA-NAAM-KARMA causes the complete development of the organs (KARANA) and capacities (LABDHI) of nourishment, of the body, of the senses, of breathing, of speech, and of thought.
- (iv) PRATYEKA-NAAM-KARMA causes the being to possess an individual body.
- (v) STHIRA-NAAM-KARMA causes the teeth, bones, etc. to be firm.
- (vi) SUBHA-NAAM-KARMA causes the parts of the body above the navel to be beautiful, so that, some one whom one touches with the head is glad.
- (vii) SUBHAGA-NAAM-KARMA causes some one to whom one is not under a obligation to be sympathetic to one.
- (viii) SUSVARA-NAAM-KARMA bestows a voice which is melodious.
- (ix) ADEYA-NAAM-KARMA causes that some one is suggestive, so that his speech meets with approbation and belief.
- (x) YASKIRTIN-KARMA grants honour and glory.

The Ten STHAVARA-PRAKRITIS.

- (i) STHAVARA-NAAM-KARMA causes that the body (plants and elementary beings) that cannot move voluntarily.
- (ii) SUKSHMA-NAAM-KARMA gives (to elementary beings) a subtle body imperceptible to our senses.
- (iii) APARYAPTA-NAAM-KARMA causes that the organs or faculties of a being do not attain full development, but remain undeveloped.
- (iv) SADHARANA-NAAM-KARMA gives (to plants etc.) a body in common with others of their species.
- (v) ASTHIRA-NAAM-KARMA causes that ears, brows, tongue etc. are flexible.
- (vi) ASHUBHA-NAAM-KARMA causes that all parts of the body, below the navel are considered to be ugly, so that somebody who is touched by the foot feels this to be unpleasant.
- (vii) DURBHAGA-NAAM-KARMA makes the jiva unsympathetic.

(viii) DUHSAVARA-NAAM-KARMA makes the voice ill sounding.

(ix) ANADEYA-NAAM-KARMA make the jiva unsuggestive.

(x) AYASHKIRTI-NAAM-KARMA causes dishonour and same.

Status determining (GOTRA) KARMA Bondage.

This KARMA determines whether the living being will be born in a restrained and respected family or otherwise and it is therefore, compared with a potter. It is divided into two categories viz., (a) high (UCCHA) status KARMA and (b) Low (NEECH) Status KARMA, which are further divided into eight sub-categories each.

(a) High Status (UCCHA GOTRA) KARMA involves a high and respectful status in respect of (i) family; (ii) community (iii) learning (iv) power (v) profit (vi) penance (vii) looks and (viii) luxury and these eight form its sub-divisions. This KARMA results from nonexhibition of and non-exultation in one's qualities, knowledge, wealth and other attainments and admiring such attributes of others.

(b) The Low Status (NEECH GOTRA) - KARMA results in the opposite equipment and attainments like low and irresectable family, connections etc. and is earned by exhibition and exultation in one's knowledge, wealth etc. and depreceating such qualities in others.

Obstructing (ANTRAYA) KARMA Bondage :-

This KARMA obstructs the adoption of desirable course or attainment of one;s objectives or equipments and is of five sub-division It is compared to a "Storekeeper" who does not permit issue from the store. The five sub-categories are -

(i) Obstructing Charity (DANA ANTRAYA) - due to which one is not able to give things to deserving people.

(ii) Obstructing Profit (LABHA ANTRAYA) - Due to which one is not able to profit or earn inspite of efforts.

(iii) Obstructing enjoyment (BHOGA ANTRAYA) - Due to which one may not be able to enjoy things like food, drinks etc.

(iv) Obstructing repeated enjoyment (UPBHOGA ANTRAYA) - Due to which one is not able to enjoy things which are repeatedly or continuously enjoyed like house, clothes, cars etc.

(v) Obstructing powers (VEERYA ANTRAYA) - Due to which one is not able to exploit and profit fully by one's prowess or power or attainments.

This KARMA Bondage arises due to similar activities by the beings like obstructing others food, water etc. depriving others of their due profit and raising obstacles in the path of others progress. This is in short the nature of the eight fundamental types and one hundred and fifty eight sub types of KARMA.

This brings to end the discussions of nature Bondage of KARMA (PRAKIRTI BANDH) with the soul. Along with the Nature Bondage the Duration (STITHI), Intensity (ANUBHAG/RAS) and quantam (PRADESH) bondage is also determined at the time of influx and bondage of KARMA with the soul. Now these three can also be examined.

Quantum KARMA bondage (PRADESH BANDH) : The quantity of KARMA bodies that is attracted and attached to the soul by YOGA (Activity) and KASHYA (passions) is called the quantum or PARDESH bondage. Tukol further observes that⁹ Since bondage results in the existence of the soul and KARMA in union. Therefore called PRADESA. Since the extent of bondage is with reference to the space occupied in the soul, the bondage is called paradesas BANDH. The space in the universe is filled with karmic matter and the soul attracts only such number of particles as are wafted into by the activity of passion. The quality of matter attracted may be of eight main types, as there are eight types of KARMAS."

Duration KARMA Bondage (STITHI BANDH)

Tukol says further:¹⁰ The second variety of bondage pertains to the Sthiti or duration of each of such KARMAS. The duration of the bondage must be co-extensive with the duration of the KARMA itself. The duration is dependent upon the time taken for Shedding it off. The duration of the bondage and its intensity depend upon the intensity of the passion. The stronger the passions, the greater is the length of duration and fruition of the bondage. While this is so with regard to inauspicious KARMA, in the case of auspicious KARMAS, the intensity of the fruition is less. The greater is the depth of an inauspicious KARMA, the greater is the suffering, may be for years beyond conception. The duration is measured in terms of sagaropama years. The minimum length may be any unit of a muhurta (48 minutes).

The maxima and minima of this duration varies for different KARMA the maximum duration is that of deluding (MOHANEYYA) KARMA which is seventy KOTA-KOTI SAGAROPAMA.

Intensity KARMA Bondage (ANUBHAG or RAS BANDHA) : The power or the strength of the KARMA according to which its fruits or results will vary is known as the intensity (ANUBHAG) KARMA Bondage. Further Tukol says that the result of the KARMAS, suffering in the case of inauspicious KARMAS and enjoyment in the case of the auspicious ones, may be mild, great or intense. This depends upon the passions and activities which produce the KARMAS. It must have become obvious that this category of bondage depends primarily on passions or kashyas.¹¹

KARMA Bondage can be modified to a certain extent. These stages are :

Transformation of KARMA may also effect increase (UDIRNA), decrease (APAVARTANA), duration (STITHI) and intensity of the function (ANUBHAGA) of KARMA.¹²

While discussing the process of operation of KARMA, sometimes eleven process of the states of the karmic operation have been suggested.¹³

1. **BANDHA** : It refers to the close association of the karmic matter with the soul, just as water and milk are mixed as one.¹⁴

2. **SATTA** : It refers to existence of KARMA bondage with the soul before coming into fruition or operation. It is the idle state of KARMA bodies.

3. **UDVARTANA** : Means further increase in the Duration (STITHI) or intensity (ANUBHAG) of KARMA Bondage due to one's action.

4. **Dilution (APVARTANA)** It involves reducing the duration or intensity bondage as opposed UDVARTANA. These both relate to the two types of Bondage only as a result of these the duration of operation of KARMAS may be prolonged or shortened as well made more severe or mild due to UDVARTANA and APVARTANA respectively.

5. **Interchange (SAMKARMAN)** : The process of transformation of one form of KARMA into the other with specific limitations. It has

been considered into four states like (i) PRAKRITI (ii) STITHI (iii) ANUBHAGA and (iv) PRADESA SAMKRAMANA¹⁵ and gives results according to its category eg. knowledge obscuring KARMA will obscure knowledge only (according to the appropriate nature, duration and intensity). However, it is possible to change one sub category of KARMA into another by proper efforts sensory knowledge obscuring KARMA (MATI GYANAVARNIA) may be changed into study knowledge obscuring KARMA (SRUTA-GYANAVARNIA). These are, however, exceptions eg. faith deluding (DARSHAN MOHANEYYA). KARMA cannot be interchanged with conduct deluding (CHARITRA MOHANEYYA) KARMA and the subtypes of life span (aayu) KARMA cannot be interchanged. Such interchange is also possible in respect of duration (STITHI) and intensity (ANUBHAG) KARMA bondage which can be increased or decreased as udvartana and apvartana respectively.

6. UDAYA (operation) : It is the state of the rise of the specific type of KARMA. If the rise of the karmic state brings in the fruits of the KARMA and by exhausting the karmic particles, it is called 'PHLODAYA'. But if the karmic rise gets exhausted without expressing in the specific fruits of the rise of the KARMA, it is called 'pradesodaya'. It may be involuntary or by deliberate efforts when it is called udirna (premature-operation) when KARMA come into operation bringing pleasure or pain, one should observe complete equanimity (SAMTA). This will make the KARMA shed their attachment with the soul without further acquisition of KARMA. If one loses his equanimity and indulges in further passions this will lead to consequent bondage ad, infinitum.

7. UDIRNA or premature operation means bringing the KARMA bondage into operation or fruition by deliberate efforts through practice of moral codes and psychic processes.

8. UPASAMANA : In this, the karmic encrustation is held in obedience and suppressed, just as the burning coal is covered by the layers of ashes.

9. NIDHATTI : In this state, there is neither the rise nor the transformation of the karmic process. But there is the possibility of

increase or decrease in the intensity of the karmic state.¹⁶ It is also of four types : (i) PRAKRITI, (ii) STITHI (iii) ANUBHAGA and (iv) PRADESAS NIDHATTI¹⁷

10. NIKACITA : In this state there is the absence of the four state of UDVARTANA, APAVARTANA, SAMKRAMANA and UDIRNA. The soul has to exhaust the KARMA and experience the fruits in the ways in which the karmic bondage has taken place. These are also four forms of NIKACITA.¹⁸

11. ABADHA KALA : This state refers to the unexpressed, dormant and the potential state of the karmic encrustation. It is the state where the karmic particles have yet to express themselves and fructify.¹⁹

Ways of KARMA MUKTI

SAMVARA (prevention of KARMA)

NIRJARA (separation of KARMA)

SAMVARA stoppage of influx.

In the words of JL sainsi : “But the inflow of KARMIC²⁰ matter may be stopped; for the soul is a free agent and can, if it chooses, refuse to take in any more of this mischievous substance. Restraint of body and mind, a deliberate attitude of indifference to matter’s traps and temptations, induce a calm evenness of the soul, which gives no opportunity to the KARMAS to approach and cleave to or dig into it. The mind is freed from love, hatred, attachment, and aversion, there is no YOGA or ASRAVA vibration and the inflow of KARMAS is stopped.

The psychical condition which makes this possible is BHAVA SAMVARA. This is reached by following the rules of conduct under vows, by religious observances, by the threefold restraint of body, mind and speech by performance of duties, by compassion towards all living beings, by contemplating the true character of the world and our relation to its objects and persons, by concentrating the mind on our chief purpose in life, and by enduring all kinds of troubles and torture for the achievement thereof.”

According to S.A. Jain²¹ “samvara or stoppage of the influx of new KARMAS is the first significant step in the process of liberation of the soul from KARMA. SAMVARA is the opposite of asarva : it is so called as it prevents the entry of KARMA into the soul. UMASVAMI

has given a precise definition : “obstruction of stoppage of influx is SAMVARA,” It is the harbinger of spiritual development that closes the entry of new KARMAS.

Nirjara (Separation of KARMA)

In the words of JL Jain²² : “NIRJARA means the falling away of KARMIC matter from the soul. The fetters may be themselves gradually wear out and leave the soul free : But it is a long process.

Therefore a shorted method is adopted : deliberate activity may hasten the ripening of a KARMA and the shedding of its matter i.e., once the bonded KARMA have given their fruit according to the Bondage, (in respect of nature, duration, intensity and quantum) coupled with other circumstances like voluntary efforts, it falls apart from the soul leaving it for good.

The natural maturing of a KARMA and its Separation from the Soul is called SAVIPAKA-NIRJARA. Inducing a KARMA to leave the soul by means of contrary KARMA, or by means of ascetic practices, is called AVIPAKA-NIRJARA (riddance without fruition) i.e. It may ripen by itself (SAVIPAKA) or it may be plucked half-ripe, or even unripe, and then ripened by artificial mean.²³

Tukol says: “The Process by which the KARMAS are made to fall off is called Nirjara. In one sense it is destruction of the KARMAS. When the disappearance of Karmic matter takes place after the fruits of the KARMAS are enjoyed or suffered, there takes place BHAV-NIRJARA; it may take place due to penance also. The destruction of karmic matter itself is known as DRVAYANIRJARA. Umasvati has stated that dissociation of KARMA takes place by penance or austerity also.²⁴

Kundakunda has emphasized the importance of right belief in shedding of KARMAS.²⁵ right belief creates an awareness of the transitoriness of the worldly objects, checks the operation of passions and does not create entanglements by way of new attachment. The activities of thought of such a person would be pure and will not tend to forge new bondage of KARMAS.

The force which right belief, right knowledge and non attachments generates becomes the cause of premature shedding of KARMAS. The pursuit of self absorption results in shedding KARMAS

by thoughts (BHAVA NIRAJARA) from which results karmic shedding (DRVAYA -NIRJARA).²⁶

MOKSA or Liberation

The seventh principle is the principle of liberation. Liberation constitute the seven principles or realities.²⁷ The soul becomes liberated when there is complete annihilation of all KARMAS as a result of the absence of the cause of bondage and the shedding away of KARMAS from the soul.

The separation is affected when all the KARMAS the four destructive (GHATIYA) and the four non-destructive (AGHATIYA) have left the soul, and no more karmic matter can be attracted towards it.²⁸ The destruction of the four ghati KARMAS viz., JANAVARANIYA, DARSANAVARNIYA, MOHANIYA, ANTARAYA, results in BHAVA MOKSA of the soul. The destruction of the four aghati KARMAS takes place when a being is in the last stage of development known as yogi. There is perfect liberation when there is destruction of all the KARMAS in their entirety i.e., the four GHATIA KARMAS suppress the intrinsic attributes of the soul and out of these deluding (MOHANEEYA) KARMA should be the first to end which is followed by destruction of the other three. This enables the soul though embodied to shine in its full glory and powers of Absolute Rationalism (KSHAYIK SAMYAKTVA). Infinite perception (ANANT DARSHAN), Infinite knowledge (ANANT GYAN) and Infinite prowess (ANANT VEERYA). Such personages are called kevali (perfect beings) sarvagya (All knowing). JINA (victors) and when blessed with TEERTHANKARA NAAM (Physique) KARMA they become. TEERTHANKARAS and re-establish the religion and four TEERTHA centres of worship i.e., monks (SADHU), Nuns (SADHVI). SHRAVAKA (Laymen) and SHRAVIKA (Lay women).

HINDUISM and BUDDHISM, both believe in the liberation or moksha for HINDUISM it is MOKSHA, for BUDDHISM and JAINISM it is 'NIRVANA'.

The binding of KARMA can be checked by means of controlled activities of the body, mind and speech (GUPTI) , carefulness in walking, speaking, receiving, lifting up and laying down a thing and

performing excretion activities (SAMITI) duties of a monk (DHARMA), reflection (ANUPREKSHA), dispassionate endurance of troubles (PARISAHAJAY) and proper conduct (CATITRA). The accumulated KARMAS can be eliminated by means of fasting (ANASANA), reduction of food (AVAMANDARYA), restriction to certain food (VRITTI-PARISANKHYNA), renunciation of delicacies (RASAPARTIYA) resting in a lonely place (VIVIKTATA SAYYASANA) mortification of the body (KAYA-KLESA), expiation (PRAYASCITTA), modesty (VINAYA), service (VAIYAVRTTYA), study (SUADHAYAYA), renunciation of ego-centricity (VYUTSARYA) and meditation (DHYANA) of these twelve means, the first six are external, whereas the last six are internal. The external means are chiefly related to physical purification, while the internal ones are mainly concerned with the purification of mind.

The Jaina emphasises the practice of physical austerity or penance, such as fasting, reduced diet etc., for the sake of spiritual purification. He does not admit the value of mortification for its own state. It is good so long as it serves the cause of self realization. The six forms of physical austerity practiced in a right manner result in non-attachment, lightness of the body, conquest of the senses, protection of self discipline and annihilation of KARMAS.”²⁹

Many others scholars have explained and elaborated that KARMA theory is very much relevant in the present day world.

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Chapter 2

KARMA Theory : Different Indian Philosophical Views

The Doctrine of KARMA is common to most of the philosophical systems of India. Every living being in this vast universe is guided by its own KARMA or action. Every event of life of an individual occurs due to the KARMAS accumulated in his previous birth. There is an endless cycle of transmigration which leads of continuous rebirth in various state of embodiment.¹

The doctrine of KARMA, in one or the other form, has unfailingly influenced Indian thought. It is considered to provide a sufficient explanation of the great riddle of misery, happiness and diversity in the world of living beings. Dr. Radhakrishnan observes : "The connection with the past at the human stage is denoted by the term 'KARMA' in Hindu systems. Human growth is an ordered one, and its orderliness is indicated by saying that it is governed by the law of KARMA." ² The individuals differ among themselves in respect of their capacities, behaviour, material adjuncts and the consequent feelings of pain and happiness. The principle of KARMA, as the believers of the doctrine think, just reveals the secret of such variations and differences. The KARMA may, thus, be said to be the principle of limitation and obscuration of the powers of the soul. As nothing in the constitution of an entity can be detrimental to its own identity, The Jaina thinks that this obstructing factor called the KARMA, must be alien to the soul's constitution.

If we survey the ancient Indian thought, doctrine of KARMA has been suggested as the possible solution to this problem and it is intimately connected with concept of rebirth. "The common basis of all religious system of India is the dogma of retribution causality of the deed (KARMA) and conditioned by this the beginningless chain of existences following one another."³

The doctrine of KARMA is one of the most significant tenets of Indian thought. It has profoundly influenced life and thought of the people of India. It has become the logical prices of all Indian thought.⁴ It is the basal presupposition of HINDUISM, JAINISM and BUDDHISM.

It is difficult to say when and where the concept of KARMA originated in India. It has sometimes been traced to the principle of *rta*. But the concept of KARMA must have existed atleast a thousand years, before the beginning of the CHRISTIAN era, and has since become the basis and the centre of religions.⁵ It must have been a PRE-ARYAN doctrine which was in the SRAMANA culture and later assimilated and developed in the BRAHMINIC thought by the time of the upnishads. The Indian view of KARMA is doubtless of PRE-ARYAN prominence and it was a kind of natural law.⁶ However, the doctrine become widely accepted in all systems of Indian thought except CARVAKA. In the sanyasa upnishad JIVAS are bound by the KARMA.⁷ The Brahmadarnayaka upnishad endorses this view.⁸

The MAHABHARATA emphasis the force of KARMA. The BHAGAVADGITA mentions the three types of KARMA-PRARABDHA, SAMCITA and AGAMI. In BUDDHISM, although there is no defined belief in the concept of a permanent soul, the chain of births is due to the force of KARMA.⁹ Vunerable Nagasena explained to the king milinda 'so it is, O, king, man are not alike because of KARMA. As the lord Said, each being has his own KARMA, it is KARMA that divides them into the high and low".¹⁰ But idea of the force of KARMA and the pollution of the soul due to KARMA' has existed from the PRE-BUDDHISM time. "The Jainas have adopted it in the real some of the word and have worked out into an original system."¹¹ The Jaina conception of KARMA must have been completely developed after a thousand years of Mahavira Nirvana. The STHANANGA, UTTARADHYAYANA-SUTRA and the BHAGAVATISUTRA contain general outline of the doctrine, and the details have been worked out in the KARMAGRANTHA, PANCASAMGRAHA and the KARAMPRAKRITI : In working out the details, there have been two schools of thought: (i) AGAMIKA and (ii) KARAMGRANTHIKA.

KARMA, according to the Jainas, is material in nature. It is subtle. It is a substantive force. It is constituted of finer particles of matter. It has the special property of developing the effects of merit and demerits.

‘No where has the physical nature of KARMA been asserted with such stress as in JAINISM.¹² A moral fact produces a psychophysical quality, a real and not merely a symbolic mark, affecting the soul in its physical nature.

The JAINAS have developed the doctrine of KARMAS on the realistic approach. They have given the analysis of the principle and the operation of KARMA on a scientific basis, with its empirical and ANEKANTA approach.

CR Jain says : As our thought and deeds affect our character, and create or modify the tendencies of our soul, KARMAS must be recognised to be a force of some kind; for it would be ridiculous to maintain a thing could be affected by that which had no substantiveness whatsoever.”¹³ Dr glassenapp has correctly observed that “KARMA is not deed or work, nor invisible mystical force (ADRSTA) but complexes of very fine matter, imperceptible to the senses, which enters into the soul and causes great change in it.”¹⁴

The conception of KARMA in different Indian philosophies.
KARMA as the Basis for Jaina Psychology

According to the Jaina there is no psychology of the pure souls in the current sense of the term. Psychological problems arise only in case of the souls which are subject to KARMIC influence. The JAINA psychology is ultimately based on the joint-effect of the powers of the soul and the reactions due to the KARMIC ENERGIES. The doctrine of KARMA is, thus, the very foundation of the Jaina psychology. It is said: “One remarkable thing in this connection is that the Jaina thinkers have developed their psychological investigations on the foundation of the Doctrine of KARMA. Since the whole of our life structure is based upon the working of KARMA, it is natural to seek the analysis and explanation of all our intellectual and motor activities through the assistance of KARMA. The Doctrine of KARMA holds that every activity, whether it be physical or mental produces, besides its perceptible consequence, also an imperceptible

effect which is known as KARMA. In other words, every action generates certain potential energies which on passing a certain length of period change themselves into actual effects. This fact is not confined to the present life of a living being. The effect may also appear in life after death. Moreover, "it is the force of karmic particles that destines the state after death." Dr. Radhakrishnan makes a similar remark. He states: "Their (of KARMAS) physical effects may be short-lived, but their moral effects (SAMSKARAS) are worked into the character of the self. Every single thought, word or deed enters into the living chain of causes which makes what we are.... KARMA¹⁵ is not so much a principle of retribution as one of continuity" The study of the conscious principle in its mundane existence means its study in association with the KARMA forces.

The Concept of KARMA in Different Indian Philosophies

(i) The NYAYA-VAISESIKA

The NYAYA-VAISESIKA school of Indian philosophy enumerates KARMA as one of its categories. This KARMA is not at all concerned with the determinations of the soul's conditions. In the present context KARMA generally means the principle which somehow determines the forms of existence of the soul. For this the NYAYA-VAISESIKA formulates the conception of the ADRSTA which has a direct bearing on and shapes the soul's structure and behaviour. Hence in the NYAYA-VAISESIKA system the parallel of the Jaina conception of KARMA is the ADRSTA. Thus the KARMA for him, may be taken to be the potency of the conscious self for future behaviour. The behaviour itself may also be called by the same name, as it would also generate a potency for future behaviour; but mainly the term is used to denote the potency generated by our past actions. The adarsta is something generated in our souls by our own actions. Our actions so affect our souls that they gain some capacity for further actions. So "it is maintained that our good actions produce a certain efficiency called merit (PUNYA), and bad actions produce some deficiency called demerit (PAPA) in our souls and these persist long after our actions have ceased and disappeared. This stock of merit and demerit accruing from good and bad actions is called ADRSTA.¹⁶ "The qualities of DHARMA and ADHARMA are jointly designated as

SAMSKARAS or traces. These inherits in the soul and condition the creation of a new body in the next birth. **ADRSTA** is responsible for the conjunction of soul with sense organs, mind and, sense objects, and this conjunction is responsible for the experience of pleasure and pain." Though for the **NAIYAYIKA** the soul is immutable and ubiquitous, yet on account of some non-eternal qualities it becomes subject to the effect of its own actions. This effect stored up in the soul is called the **ADRSTA**, and, where there is suitable occasion, it becomes a link between the soul and its empirical experiences. Like the **ADRSTA** of the **NYAYA-VAISESIKA** the **MIMAMSAKA** also postulates a principle for generating a potency for various experiences in the soul and designates it as the **APURVA**. **KARMA**, for him, means the enjoinder of religious duties which give rise to the **APURVA**. "It is held that the ritual performed here generates in the soul of the performer an unperceived potency (i.e. power for generating the fruit of the action) called **APURVA**, which remains in the soul and bears fruit when circumstances are favourable ."¹⁷ Like rituals all other actions must influence the soul by way of generating a capacity which goes to determine its future conditions. On its behavioural side such a **KARMA** may mean only the process of action as abstracted from the agencies whose action is meant; but on its structural side it must mean something positive like a distinct capacity generated in the substance behind actions.

(ii) The KARMA according to SAMKHYA Philosophy

The **SAMKHYA** holds ignorance as the sole cause of the soul's bondage. Ignorance is effective by way of **SAMSKARAS** or impressions which are retained by the self for determining future behaviour. Though he assigns such limitation to **BUDDHI** or intellect only thereby safeguarding the **PURUSA'S** immutability, yet his faith in the principle of bondage is equally firm. Expounding the **SAMKHYAN** view of the self **M. Hiriyanna** observes: "The self in the empirical sense is not a detached entity like the **PURUSA**, but exhibits the result of innumerable forces that have acted upon it in the course of its beginningless history. It is consequently not passive and does not remain a mere spectator of whatever happens to be presented to it, but is active and meddles with the external object as it apprehends

it.”¹⁸ For the SAMKHYA, there is a Self, and the fact of its bondage is equally true. It results from an interaction between the self and the external world. Bondage really means the retention of the effect of this interaction in the form of traces or SAMSKARAS generated in the self. The position of the SAMKHYA, as regards the principle of KARMA, is almost the same as that of the NAIYAYIKA and the MIMAMSAKA with the exception that the impressions, both actual and potential, are transferred to the region of intellect.

(iii) KARMA according to ADVAITA'S Philosophy :

The ADVAITA philosophy propounds the truth of the principle of MAYA to explain the worldly process which in the present context is chiefly concerned with the distortion of the powers of the self. This system of thought gets divided mainly into two groups as regards the status of the principle of MAYA. On one hand SANKARA assigns totally a delusive status to it. MAYA is, in itself, a delusion and it gives rise to delusions which constitute the worldly process. On the other hand RAMANMUJA and AUROBINDO think that MAYA is a real power of the BRAHMA and the worldly process is a real creation. “This power of self-limitation is necessarily inherent in the boundless all-existent. The infinite will not be infinite, if it could not assume a manifold finiteness; the absolute would not be absolute if it were denied in knowledge and power and will and manifestation being a boundless capacity of self determination.”¹⁹ Whatever may be the status of the principle of MAYA in the two systems, both require it to account for the worldly process. As SANKARA believes in the empirical reality of the world, his position marks a very close affinity with that of the SAMKHYA who upholds the reality of the world but safeguards the immutability of the PURUSA. The position of RAMANMUJA and AUROBINDO is very much similar to that of the MIMAMSAKA and the NYAYA VAISESIKA, as all of them agree in holding the limitations and distortions of the self to be real manifestations. SANKARA and RAMANMUJA both hold MAYA as the principle of bondage, the BRAHMA itself being insufficient to account for the process of bondage.

Purposive Psychology and the YOGACARA

The mental structure of the purposive psychology is also

subject to modification by way of addition or diminution of complexes. The behaviour of the present moment is determined by the operative complexes in the mental structure, and it also generates a potency in the self for future behaviour. The character-complexes are tendencies and propensities gained by the mental structure in the course of its existence. Psychology explains the differences among the individual selves by means of differences in their mental structures existing in the form of constituent complexes. "The organised system of these tendencies, directed upon a variety of objects and towards the realization of various goals connected with these objects, constitute what we call character. Character is the system of directive conative tendencies. It may be relatively simple or complex; it may be harmoniously organised or lacking in harmony; it may be firmly or loosely knit; it may be directed in the main toward lower or toward higher goals."²⁰ This must mean that the mental structure possesses a capacity for being affected by the external stimuli and assimilates the effect in the form of complexes. This assimilation may be said to be the generation of a potency for future behaviour. The contents of our experience are not contained in the mental structure, but it gains, when it admits of the effect of a stimulus, in a capacity in the form of a tendency or a propensity to generate another experience. This very potency persists in the mental structure and becomes a cause of behaviour separated by an interval of time from the moment of generation of the potency. A similar position is held by the YOGACARA by replacing complexes by discrete cognitions. Psychology establishes the truth of the identity of the self by means of a process of integration of complexes, while the YOGACARA propounds the doctrine of the VASANASSS to explain the same fact. The difference between the two conceptions lies in the fact that for psychology the process of integration yields something which transcends the diversity of complexes, while for the YOGACARA the principle of VASANAS does not lead to a unity objectively true. In spite of the aforesaid fact both believe in the modification of the complexes and the cognitions to effect the varying manifestations of the self.

Conclusion

This survey of the conception of KARMA or the principle of

limitation of the self's powers in different systems of philosophy brings us to the following conclusions, Firstly, the self and its distortions are held to be valid at the levels of existence, where they are found to exist. In order to save the immutability of the soul the empirical level of existence is conceived; but at this level the self and its distortions both are considered to be true. The NYAYA-VAISESIKA does not introduce such a level, but postulates some non-eternal qualities in the soul to account for the self's distortion. The peculiarity of SANKARA's ADVAITA lies in the fact that the empirical level is delusive as compared with the transcendental one. Secondly, the distortion of the self's powers is caused by something which is different from the self. Thus the secret of limitation, distortion and variation of the powers of the self is not alien to the self's constitution, it is inherent in the identity of the self. The limited and distorted self is only a form of the existence of the self. In being limited and distorted it has accepted the influence of the external world. It has undergone a transformation in its own powers on account of its association with the not-self. The capacity for distorted manifestation is the self's own, quality which is tickled by the external factors. The Jaina also upholds the truth of the subjective side of the KARMA theory along with the other thinkers. He thinks that it is the soul itself which undergoes modifications which can be termed as the effects of the previous KARMA and as the causes of the future ones. In other words the subjective KARMA is also interpreted in its two aspects, i.e., the causal and the consequential. Considered subjectively, for the Jaina, the KARMAS are a conscious manifestation of the soul; but he marks an advance over other thinkers by introducing the conception of materiality of KARMAS.

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Chapter 3

Jnana Mimansa with reference to Psychology

Importance of JNANA

- * JNANA is a source of light.
- * JNANA is a sum total of human life.
- * JNANA is a eye of world.
- * JNANA is a quality
- * There is no happiness without JNANA.
- * JNANA is similar to sun which enlightens the world.
- * JNANA gave the way for attaining moksha.
- * Only knowledgeable person is able to benefit their life and other's lives.
- * JNANA mortalizes hum.
- * JNANA unravels all the mysteries of the world.
- * Through knowledge organism destroys AJNANA.

Consciousness as an essential attribute of self :

Quoting¹ Gopalan, Tukol : "Consciousness which is technically called UPAYOG functions or manifests in two ways : DARSANA (Perception) and JNANA (Knowledge) UPAYOGA is the essential characteristics of the soul. In the GOMMATSARA JIVAKANDA, UPAYOGA is described as the drive which leads to apprehension of the objects.² It is the source of the physical aspect of experience. All the three aspects-cognitive, affective and conative spring from it. It is described as that by which the subject grasped.³

Broadly, consciousness is of two types; determinate and indeterminate. Determinate consciousness is the state of comprehension. It is divided into eight categories. These categories are known as non-verbal (sensory and mental), comprehension (MATI JNANA), verbal (mental), comprehension (SRUTA JNANA), clairvoyance (AVADHI-JNANA), telepathy (MANAHPARYAYA-JNANA), omniscience (KEVALA-JNANA), wrong non-verbal

comprehension (MATI AJNANA), wrong verbal comprehension (SRUTA-AJNANA), and wrong clairvoyance (VIBHANGA-JNANA or AVADHI-AJNANA). Indeterminate consciousness is nothing but more apprehension. It is divided into four categories. They are called visual apprehension (CAKSUR DARSANA), non-visual apprehension (ACAKSUR-DARSANA), apprehensive clairvoyance (AVADHI-DARSANA) and apprehensive omniscience (KEVALA DARSANA).⁴ UPAYOGA called as "hormic energy" which is responsible for the flow of knowledge and intuition. The AGAMS make a clear distinction between JNANA and DARSANA from the empirical and transcendental points of view. He says that ATMAN, its knowledge (JNANA) and intuition (DARSANA). All those are identical and they reveal the self and the non self.⁵ UPAYOGA has been distinguished as ANAKARA UPAYOGA which is to be identified with DARSANA and SAKARA UPAYOGA which is JNANA.⁶ Acharya Virasena in his commentary, Dhavala, on satkhandagama of puspdanta says 'what comprehends an external object of the nature of the universal-cum-particular is JNANA, and comprehension of the self-same nature is DARSANA.'⁷ The awareness of one's self which shows the striving for knowledge and the subsequent determinate knowledge is JNANA. The self-same consciousness is called DARSANA as well as JNANA when it is referred to the self or the object of cognition.

Cognition characteristics feature of living beings:

In the Tattvartha Sutra, living being is defined as the substratum of the faculty of cognition (UPAYOGA).⁸ Cognition is nothing more than the manifestation of consciousness (JNANA and DARSANA) as its constituents. This definition is very liberal having bliss and power included in it living being is an entity having 'four type of infinity' (ANANTA CATUSTAYA) as its attributes. These four types are known as infinite apprehension, infinite comprehension, infinite bliss and infinite power. An emancipated soul alone enjoys all these infinities. The worldly souls do not possess these faculties in all perfection, in as much as their faculties are obscured by the veil of the four obscuring (GHATIN) KARMAS, viz., comprehension-obscuring KARMA, apprehension-obscuring KARMA, deluding

KARMA, and power-obscuring KARMA. The liberated souls as well as the omniscients are absolutely free from the association of these four kinds of KARMA, hence, they possess the four types of infinity in all perfection. Thus, the definition of a living being consists in the possession of the four types of infinity. The first two types are nothing but two different forms of cognition hence cognition is considered as important feature of living being.

Differences between apprehension and comprehension⁹ :

“There is a difference of view on this point. According to Hemachandra, apprehension (DARSANA) is the cognisance of an object which does not take place immediately after the sense-object contact. Apprehension, according to him, is the stuff which is transformed into comprehension (JNANA). It is an established fact that nothing is produced which was absolutely non existent and nothing existent is totally destroyed. Thus, apprehension itself undergoes transformation into the subsequent state, i.e., comprehension.¹⁰ DARSANA is more or less the first state of knowledge; It may be without details or may consists of only an indefinite cognition. JNANA or knowledge consists in the cognition of the details”.

The main line of difference between apprehension (DARSANA) and comprehension (JNANA) consists in this that in the former the details are not perceived, while in the latter the details are also known in technical language apprehension called as ‘NIRAKARA UPAYOGA’ and comprehension is termed as ‘SAKARA UPAYOGA’. Herbert warren writes : ‘Before we know a thing in a detailed way, there is the stage where we simply see, hear or otherwise become conscious of it in a general way, without going into its ins and outs. We simply know it as belonging to a class. This is first stage of knowledge. It may be called detail less knowledge or indefinite cognition. If this stage is not experienced, there can be no knowledge of the thing.’¹¹ This statement is correct to some extent, because ‘to know a thing as belonging to a class’ is the first stage of comprehension which arises after apprehension, according to some Jaina writers. They say that the cognition of a thing as belonging to a class is sensation

AVAGRAHA-JNANA' (a kind of comprehension). According to them, apprehension is the primitive stage, i.e., the first stage of knowledge when we have only a general awareness of the object. This simple 'awareness' without any reference to a class is named apprehension. In this awareness, the cognition contains mere 'existence' (SATTAMATRA) as its content. This stage of cognition emerges just after the contact between the subject and the object. This state of cognition is a preceding stage of sensation proper. According to these sensation is divided into two stages. The first stage where we have mere awareness of an object is called apprehension, i.e., the sensation of existence. The second stage where we have a knowledge of an object as belonging to a class is known as the sensation of a class-character. There are, some other thinkers who define apprehension as the cognition of generality, i.e., class character. They regard 'AVAGRAHA as a stage of apprehension'.¹² This view use the term 'cognition of generality' for apprehension. However, the difference between apprehension (DARSANA) and comprehension (JNANA) consists in this that in the former the details are not perceived, while in the latter the details are also known. i.e., apprehension is indeterminate, indefinite, indistinct, whereas comprehension is determinate, definite, distinct.

Psychological analysis of Indeterminate cognition :

ANAKARA UPAYOGA which is restricted to the grasping of the object in its existential generality which is called indeterminate cognition, undifferentiated knowledge or apprehension and SAKARA UPAYOGA grasps a thing with its individual attributed called as determinate cognition, differentiated knowledge or comprehension. In Psychological language first kind of cognition called as pure sensation and the second one as perception (including memory etc.).

The function of sensation is more acquaintance with a fact. Perception's function on the other hand, is knowledge about a fact; and this knowledge admits of numberless degrees of complication.

They can be differentiated from physiological point of view that in the perception the nerve-currents arouse voluminous associative or reproductive processes in the cortex; but when

sensation occurs alone, the accompanying reproduce process are at the minimum.¹³

There¹⁴ are different views on this point. According to Hemachandra, apprehension (DARSANA) is the cognisance of an object which does not take place immediately after the sense-object contact. Apprehension according to him, is the staff which is transformed into comprehension (JNANA). It is an established fact that nothing is produced which was absolutely non-existent and nothing-existent is totally destroyed. Thus, apprehension itself undergoes transformation into the subsequent state, i.e., comprehension.¹⁵ DARSANA is more or less the first state of knowledge, it may be without details or may consist of only an indefinite cognition. JNANA or knowledge consists in the cognition of the details.

DARSANA is of four kinds : CAKSU, ACAKSU, AVADHI and KEVALA i.e., there are four kinds of apprehension visual apprehension, non-visual apprehension, psychic apprehension or clairvoyance and perfect apprehension.

Apprehension with the aid of eyes is CAKSU DARSANA. ACAKSU DARSANA is apprehension derived with the aid of the mind, ear, nose, tongue or the skin. All these are the means of apprehension without the aid of eyes and hence such DARSANA is called ACAKSU DARSANA. AVADHI DARSANA is apprehension derived through the soul directly. Modern psychical researchers have shown that there could be cognition without the aid of senses and the mind. Such phenomenon as clairvoyance, telepathy, etc. and the like have been recorded to prove the validity of occurrence of extra-sensory perceptions. In KEVALA DARSANA or perfect apprehension, there is cognition of everything in the three worlds-existent in the present, the past and the future.

Psychological analysis of comprehension :

Comprehension is the determinate and definite cognition of an object. The Jaina thinkers, just like other ancient psychologists of India, recognise two varieties of comprehension : Sensory and extra-sensory. Sensory comprehension is conditioned by the senses and mind, whereas extra-sensory comprehension is directly derived from

the principle of consciousness, i.e., the soul. It perceives the object directly and immediately without any assistance of the senses and mind, hence it is called direct perception, immediate perception, or extra sensory perception.

Further sensory (including mental) comprehension is of two kinds : (I) PRATYAKSHA JNANA (II) PAROKSHA JNANA

Knowledge is inherent in the soul, but owing to perversity of attitude arising out of the veil of KARMAN, we may get wrong knowledge, AJNANA. Knowledge is perfect when the veil of KARMAN is totally removed. It is imperfect even when there is partial subsidence or destruction of KARMAN. The soul can get perfect knowledge directly when the veil of KARMA is removed that is PRATYAKSHA-JNANA. But empirical knowledge, experience of this world, is possible with the help of sense organs indirectly. such knowledge was called PAROKSHA JNANA. MATI JNANA (sense experience) and SRUTA JNANA (knowledge due to verbal communication) are PAROKSHA JNANA, while AVADHI (extra sensory perception) MANAHPARYAYA (telepathy) and KEVALA JNANA (omniscience) were called PRATYAKSHA.¹⁶ But later in order to bring the Jaina theory of knowledge in line with the theories of other systems of Indian thought, they modified their conception of PRATYAKSHA and PAROKSHA JNANA. In the ANUYOGADAVARA SUTRA, we find a change in terminology. MATI and SRUTA began to be called PRATYAKSHA as they were possible through the operation of the sense organs of Jinabhadra calls the two samvyavahara PRATYAKSHA.¹⁷ Alongside of JNANA DARSANA having a direct intuition of the object has similar subdivisions. The general classification of knowledge and intuition mentioning their perversities. The subsidence and destruction of the veil of KARMAN is a necessary condition of knowledge and intuition. Wrong knowledge is characterized as SAMSA (doubt), VIPARYAYA (perversity) and ANADHYAVASAYA (wrong knowledge caused by carelessness and indifference.) Owing to the lack of discrimination between the real and the unreal, the soul with wrong knowledge, like the lunatic, knows things according to its own whims. Perversity of attitude veils the

faculty of perception and knowledge and knowledge become vitiated. It become AJNANA.¹⁸

PRATYAKSA : It is knowledge obtained through the operation of the sense organs and the MANAS. Hemachandra describes in the pramanamimasa that PRATYAKSA is that which is immediate, clear and Unambiguous.

In the Nandisutra a distinction is made between INDRIYA PRATYAKSA and ANINDRIYA-PRATYAKSA, INDRIYA-PRATYAKSA is cognition which is immediate and direct and arises out of the operation of the five sense organs. There are, therefore five types of sense perception-the visual, auditory, tactual, olfactory and gustatory. The ANINDRIYA PRATYAKSA recognised four stages viz., (1) IHA or speculation (2) AVAGRAHA or Sensation (3) AVAYA or Perceptual Judgement (4) DHARANA or retention.

These stages of sense experience arise through the operation of the sense organs and the mind.

Sensation or AVAGRAHA : Umasvati defines sensation as the implicit awareness of their respective objects by the senses. According to him, receiving, holding, prehending, etc., are the synonyms of sensation.¹⁹ In the Avasyaka-niryukti sensation is defined as the awareness of sense data.²⁰ It has no explicit reference to the specific characters of its object more awareness of an object without any distinction is the proper province of sensation.

AVAGRAHA is the first stage of sense experience. It may be said to be analogues to sensation. It is the level of sensation in which perceptual experience can be analyzed. It is indeterminate. The object presented through sense stimulation is cognised in an undefined and indeterminate way. In this stage we are merely aware of the presence of the object without any association, without cognizing the specific features, and in fact without even being aware of its association and name.²¹

AVAGRAHA has been further distinguished into two stages: (1) VYANJANAVAGRAHA and (2) ARTHAVAGRAHA.

VYANJANAVAGRAHA is the earlier stage. It is a physiological stimulus condition of the sensation of the immediate experience. In

the visesavasyaka Bhasaya we get a description of VYANJANAVAGRAHA. There it is said that what reveals an object, as a lamp reveals a jar is VYANJANAVAGRAHA. It is only the relation of the sense organ and the object in the form of sense stimulation such as sound.²²

As soon as a person becomes conscious, the stage of VYANJANAVAGRAHA is over, and it transforms itself into ARTHAVAGRAHA. This may be called the stage of sensation proper. It is awareness of the object. In the nandisutra there is a statement that in this stage, we are aware of the sound as 'this is sound' or 'colour' or 'touch', but not exactly cognise the nature of the sound, colour or touch.²³

On the basis of such a distinction regarding the two stages of AVAGRAHA, it is stated that VYANJANAVAGRAHA lasts for indefinite moments, gradually proceeding towards the level of consciousness.²⁴ The physiological and stimulus conditions of awareness in the form of sensation continue to accumulate for a number of moments till the threshold of awareness is reached. But once the stage of awareness in the form of sensation is reached, it lasts only for an instant, which is an indivisible point of time and is infinitesimal.

IHA : Cognition of objects in empirical experience is not complete with the mere awareness at the sensational stage. Infact, pure sensations are not possible. As stout says, we have hardly any pure sensations, sensations absolutely devoid of meaning, either original or acquired, except perhaps in the case of children. Sensations transcend the immediate experience because they are inseparably connected with thought. They have a reference to external objects. They mean something beyond themselves.

In this sense, our empirical experience will not be complete with AVAGRAHA. AVAGRAHA is not self subsistent. It involves meaning and it has reference to object. It brings in 'IHA', a factor involving meaning. The next stage in the experience, then is IHA. In AVAGRAHA a person simply hears a sound. In 'IHA' he cognises the nature of the sound also.²⁵ Jinabhadra says that IHA is enquiry for

the distinctive features of the object.²⁶ Aklanka defines IHA similarly.²⁷ Hemachandra defines it as striving for the cognition of the specific details of the object apprehended by sensation.²⁸ It would be after to use 'associative integration' as standing for IHA. And IHA is the stage in the formation of perceptual experience. It brings in associative integration of sensory elements experienced in the stage of sensation.

AVAYA : From the stage of associative integration, IHA we come to the stage of interpretation. Sensations are interpreted and a meaning assigned to the sensation. That would be perception. Sensation is the first impression of something the meaning of which is not cognised. Perception is the interpretation of sensation in which the meaning is known, AVAYA follows in the wake of IHA. In this stage we reach a determinate experience. The striving for a cognition of the specific nature of the object results in the definite perception of the object. The avasyakaniyukti defines AVAYA as determinate cognition.²⁹ In the sarvarthasiddhi description of AVAYA is given as the cognition of the true nature of the object due to the cognition of the particular characteristics.³⁰ Tattvarthasutra Bhasya describes AVAYA as the stage of ascertainment of the right and exclusion of the wrong.³¹ AVAYA may be compared to the apperception involved in perceptual experience. Perception is a complex experience. The older psychologist analysed perception as involving apperception. Apperception is assimilating next experience to old experience.

DHARANA : Retention, DHARANA, is the next stage in perceptual experience. The nandisutra defines retention as the act of retaining a perceptual judgement for a number of instants or innumerable instants. According to umasvati retention develops through three stages as (i) The nature of the object is finally cognised (ii) the cognition so formed is retained and (iii) The object is recognised on future occasions.

The Avasyakaniryukti defines DHARANA as retention.³² Jinbhadra says that retention is the absence of the lapse of perceptual cognition. Like umasvati he also mentions three stages of retention as (i) The absence of the lapse of perceptual judgement. (ii) The formation of the mental traces and (iii) The recollection of the

cognition on the future occasions. In this description the absence of the lapse, *avicyuti*, mental trace, *VASANAS*, and recollection *smṛti* are three stages included in the conception of *DHARANA*. Thus *DHARANA* is a retention of perceptual experience and condition of recall of the experience at a future time. Hemachandra recalls his view of retention as the condition of recall with the views as the absence of retention of the lapse mentioned in the *viesavasyaka Bhasya*. He says that retention is the absence of the lapse of perception. But it is included in the perceptual judgement *AVAYA*. *AVAYA* when it continues for some length of time may be called retention as the absence of the lapse of experience. It may also be said that absence of the lapse is also a condition of recall in the sense in which he defines *DHARANA*. Mere perception without the absence of the lapse gives rise to recollection. Perceptual judgements which are not attended by reflective mental stage are almost on the level of unattended perception. Like the touch of grass by a person in hurried motion. And such perceptions are not capable of giving rise to recollection.³⁴

Hemchandra's description of *AVAYA* and his analysis of *DHARANA* comes nearer to the psychological analysis or perception especially of the structuralists school. Perception is a concrete experience in which sensations are organised and interpreted. Meaning is assigned to sensation. Without the factor of meaning interpretation of the sense impressions perception would be impossible.

There are two levels of experience. *PRATYAKSA* which is pure experience of the soul without the help of the sense organs. Then, on the lower level there is empirical experience which is possible through the sense organs. It is not really direct experience of the soul. It is *PAROKSHA* indirect experience, as the sense organs are impediments in the object experience of the pure soul. It is also called *SAMVAYAVAHARA PRATYAKSA*, empirical experience. when the veil of *KARMA* is removed, the soul in its pure form get direct experience. Without the help of sense-organs. These experiences are supersensuous experiences.

In the language of Parapsychology, 'limited direct perception'

and 'direct perception of mental processes' can be called clairvoyance (including clairsaudience and the like) and telepathy respectively. Perfect perception is nothing but omniscience. They have been classified into :

- (i) AVADHI which is analogous to clairvoyance
- (ii) MANAHPARYAYA, telepathy.
- (iii) KEVALA, omniscience.

The self according to the Jaina, has the inherent capacity to know all the things irrespective of time and space. Temporal and spatial distance are immaterial if the self were in all perfection. To put it in a different language, the self is inherently capable of cognizing all things together with all their characters irrespective of temporal distinctions, i.e., past, present and future, and spatial difference, i.e., here, there, near, far and the like. It is only because of KARMIC veils that this capacity of the self is obscured. Pure perception occurs on the total destruction of the corresponding KARMIC obstructions. But when there is variation in degrees of this destruction, there occur different varieties of perception. That is to say, pure perception occurs on the complete annihilation of the relevant KARMIC veils. But when there is variation in degrees of this annihilation, there is variation in degrees of perception as well. As regards the occurrence of our normal perceptions, they are produced through the senses and mind. Regarding the occurrence of supernormal perceptions, the Jaina holds that they are derived directly from the self. They are not dependent on the services of the senses and mind. Nevertheless, there is variation in degrees of their occurrence. Perfect perception occurs on the complete destruction of the obscuring veils. But when there is differences in the destruction of these veils there occur two varieties of super-normal perception, viz., clairvoyance and telepathy. Normal perception, i.e., sensory and mental cognition as well as imperfect super-normal perception, i.e., clairvoyance and telepathy is conditioned by the obstruction of KARMIC veils, in as much as in these states of cognition, the dissociation of the obscuring veils is not final and complete. The distinction between normal perception and imperfect super-normal perception lies in the fact that the former

is conditioned by the services of the senses and mind, while the latter is directly derived from the self independent of any assistance of these media, and hence, it is called direct perception. Omniscience is completely free from all the obscuring veils and is directly derived from the self, hence, it is direct as well as perfect.

AVADHI : is a form of supersensible perception. In this we apprehend objects which are beyond the reach of the sense organs. However, we perceive things in AVADHI which have form and shape. Things without form like the soul and DHARANA can not be perceived by AVADHI. This can be compared with clairvoyance. Due to the varying degrees of the destruction and subsidence of the KARMIC veil, the individual can perceive supersensible objects in different degrees. The highest type of AVADHI can perceive all objects having form. Regarding the capacity in terms of time, the lowest type of AVADHI can last for only a short time like a second. It cannot extend beyond a second. Similarly it cannot know all the modes of the objects. It can only cognise a part of the modes.³⁵ Thus AVADHI, which may be compared to clairvoyance, differs with different individuals according to the capacity of the person perceiving. The capacity is in turn, determined by the relative merits acquired by the persons, modern psychical research has carried perception beyond opaque wall. Precognition and for knowledge have been of great interest to parapsychology.

The psychic phenomenon called french sensitiveness or sometimes called as psychometry may be included as a form of AVADHI, although in the psychometry mind and the sense organs play their parts. C.D. Broota accepts that clairvoyance in non-sensuous perception. Clairvoyance experience are facts. eminent philosopher like sidgwick, price and Broad have accepted that there are cases of such experiences.

AVADHI (Clairvoyance) is confined to the object having form only those things which have shape, colour, etc., can be perceived through the faculty of clairvoyance.³⁶ This faculty differs in scope and durability with different personalities due to the difference of destruction cum-subsidence of KARMIC veils. The highest type of clairvoyance can perceive all the objects having form. With regard to

space, it extends over a space that could be occupied by innumerable space-points (PRADESAS) of the size of the universe. As regards time, it penetrates innumerable cycles of time, both past and future. It cannot perceive all the modes of all things. It knows only a part there of.³⁷

Generally, Clairvoyance is regarded to be of six types. First, a clairvoyance which continues to exist even if a person leaves a particular place and goes elsewhere. This type is called ANUGAMIN. Second, a clairvoyance that does not continues to exist even in the aforesaid situation. It is diametrically opposed to the former. This variety is known as ANANUGAMIN. Third, a clairvoyance that extends in scope and durability as time passes. It is called VARDHAMAN. Fourth, a clairvoyance which embraces deterioration as regards its scope and durability. It is called HIYAMANA. This type is in direct opposition with a third one. Fifth, a clairvoyance that neither faces growth nor embraces deterioration. This variety is known as AVASTHITA. Sixth, a clairvoyance that sometimes increases and sometimes decreases with respect to its scope, durability, etc., It is known as ANAVASTHITA.³⁸

MANAHPARYAYA (Telepathy) : Next form of supernormal perception which is MANAHPARYAYA. It is the direct experience of the modes of mind substance working in other individual mind. The avasyaka Nirukti gives a brief description of the nature of manahaparyaya knowledge. MANAHPARYAYA cognises the objects of **Telepathy**³⁹ thought by the minds of other people the visesavasyaka Bhasya states that a person possessing MANAHPARYAYA directly cognises the mental states of others without the instrumentality of the sense organs and the mind.

The mind, according to the Jaina doctrine of KARMA, is a particular material substance. Its mode are the different changes of states emerging into acts of thought. Every state of our thought is a particular mode of the mind. As our state of thought changes, so also the mind changes. Thus, every state of our thought is reflected in the different modes of our mind-substance. In other words, a state of thought is nothing but a particular mode of the mind substance. The

direct cognition of these modes of the mind-substance is called telepathy. A person possessing the faculty of telepathy can directly cognise the states of our thought. This cognition thought is nothing but a direct perception of the modes of the stuff of which mind is made up. the general nature of telepathy as the direct cognition of the various states of thought, the Jaina thinkers are unanimous. But regarding the knowledge of the external objects of thought, they are not in a unanimity.

Telepathy perceives the objects thought by the minds of different person. It is confined to the plane of human-beings. Its emergence is conditioned by a particular capacity possessed by one having a particular mode of right conduct.⁴⁰ The faculty of telepathy is not acquired by an ordinary person. It is conditioned by a strict mental and physical discipline. The Jaina doctrine of KARMA prescribes a definite course of character that is essential in acquiring the capacity to cognize the contents of the different states of minds. The person possessing the faculty of telepathy is necessarily a homeless ascetic. His character must be of higher type. such conditions are not set down in the case of clairvoyance. The faculty of telepathy is far more superior to that of clairvoyance. The Jaina thinkers recognise two varieties of telepathy : RJUMATI and VIPULAMATI. The latter is purer and everlasting i.e., last up to the dawn of omniscience whereas the former is less pure and sometime trembles, too.⁴¹

The latter perceives less number of objects than the former but cognises them more vividly. It is only one who is at the upward stage of spiritual advancement, is possessed of the latter, whereas the former is possessed by one who is sure to descend the spiritual ladder. The latter is more lucid than the former.⁴²

The function of telepathy is the knowledge of the state of the mind that is engaged in thinking of the external objects, and not of the objects themselves. On the other hand if it is admitted that telepathy cognise directly the contents of the mind, the knowledge of a non-material object would be direct, since a thinker may think of a material as well as non-material object. But it is not possible for a person who is not omniscient to know directly a material object.

Therefore, it follows that the function of telepathy is limited only to the perception of the states of the mind engaged in thinking. Hemachandra also uphold the same view. The cognition of the external objects of our thought is necessarily indirect in character derived as it is by necessary implication from the perception of thoughts which are not possible without objects.⁴³

Difference between clairvoyance and Telepathy:

The emergence of clairvoyance and telepathy, both of them are equally conditioned by the destruction-cum-subsidence of KARMIC veils. Regarding their subject-matter, both clairvoyance and telepathy have reference to material objects. The difference of clairvoyance and telepathy consists in the difference of purity, scope, subject, and object.⁴⁴

The perception of telepathy is more lucid than the perception of clairvoyance. The person possessing the power of clairvoyance also perceives the mind substance, but the person possessing the faculty of telepathy perceives the same in a more lucid form. The scope of clairvoyance varies from an extremely minute part of an ANGULA up to the whole of the inhabited universe. But the scope of telepathy is limited to the sphere inhabited by human beings only. With regard to the difference of subject, the acquisition of clairvoyance is possible for living beings in all the possible states of existence (GATIS). But the faculty of telepathy is possible only for a human-being possessed of self-restraint and of noble conduct occupying a certain stage of spiritual development. In other words, only those who are possessed of super-normal powers are entitled to this type of perception and not anyone else, and again it is possible only for a few and not for all of them. As regards the difference with respect to objects the jurisdiction of clairvoyance is limited to material objects and that again not covering all their modes. But the jurisdiction of telepathy extends to by far the minuter parts⁴⁵

In western thought such a form of cognition was called thought transferences myers coined the phrase. Telepathy for describing such experience tyrrel gives many instances of telepathic cognition. He also mentions instances of collective telepathy which

he calls collective telepathic calculations.⁴⁶

MANAHPARYAYA, telepathic experience, is not easy to get and to not common for all. A certain physical and mental discipline is the condition for getting such capacity of intuition. In the Avasyaka Niryukti we are told that MANAHPARYAYA is possible only for human beings of character, especially for homeless ascetics. Human beings acquire this capacity due to merit and by the practice of mental and moral discipline. The Nandisutra gives detailed description of the conditions of the possibility of MANAHPARYAYA in the case of human beings.⁴⁷ the conditions for the possession of MANAHPARYAYA are :

- (i) The human beings in the KARMA BHUMI must have fully developed sense organs and a fully developed personality i.e., they must to paryapta.
- (ii) They must possess right attitude, SAMYAG DRSTI. As a consequence they must be free from passion.
- (iii) They must be self-controlled and they must be possessed of RIDDHI, extra-ordinary powers.

The sthananga recognises two varieties of MANAHPARYAYA as RJUMATI and VIPULMATI.⁴⁸ Umasvati makes a similar distinction.⁴⁹ He says that RJUMATI is less pure and it sometimes falters VIPULMATI is purer and more lasting. It lasts upto the rise of omniscience. We also get such as description in the pancastikayasara.⁵⁰ RJUMATI gives a straight and direct intuition of the thoughts of others, while in VIPULMATI the process of knowing the ideas of others is manifested in an irregular way. Pujiyapada describe the nature of MANAHPARYAYA as the intuition or objects of the activities of the sense organs of speech, body and mind. He says that VIPULMATI knows less number of objects than RJUMATI but whatever it knows it knows perfectly and vividly. VIPULMATI as more penetrating and it is more lucid than RJUMATI. One who is at the upward stage of spiritual development has acquired VIPULMATI while one who is some to descend in the spiritual development gets the RJUMATI MANAHPARYAYA.

In the West the phenomenon of extra-sensory perception like clairvoyance, telepathy, precognition and mediumship have been

accepted as facts. Even psychologists like Mc Dougall are inclined to believe that extra-sensory perception like clairvoyance, telepathy and fore-Knowledge sums in a fair way established. Prof. H. H. Price says that evidence for clairvoyance and telepathy is abundant and good.⁵¹ Prof. Richet admits the telpathic experiences certainly exists. Dr. Rhine has good work in extra sensory perception in the form of clairvoyance and telpathy is an actual and demonstrable occurrence. It is not a sensory phenomenon.⁵²

KEVALA (Omniscience) :

According to the Jainas the Soul, in its pure form is pure consciousness and knowledge. It is omniscient. But it is obscured by the KARMAS as the moon or the sun is liable to be obscured by the veil of dust, fog or a patch of cloud.⁵³ When such a veil of KARMA is removed omniscience dawns. That is KEVALA JANANA. That is a stage of perfect knowledge and stage of KAIVALYA omniscience intuits all substances with all their modes.⁵⁴ Nothing remains unknown in omniscience. It is knowledge of all substances and modes of the past, present and future, all in one.

It is lasting and eternal. It is transcendental and pure. It is the perfect manifestation of the pure and the real nature of the soul, when the obstructive veils of KARMA are removed.⁵⁵ This omniscience is coexistent with the supreme state of absolute clarity of life monad. This is precisely the release⁵⁶ the moment the limitation that makes particular experience possible is eliminated perfect intuition of everything is attained. The need of the experience is dissolved in infinite - this is the positive meaning of KAIVALYA.⁵⁷ omniscience is the single intuition of the whole world because it does not depend upon the sense organs and mind. The pure intuition of the omniscient self knows all the objects simultaneously by a single strike of intuition since it transcends the limits of time and space. Prabhachandra says that the MIMAMSAKAS objection that the omniscient soul would be unconscious the next moment of the occurrence of omniscience is not correct, because it is a single unending intuition. For the onniscient, cognition and the world are not destroyed the moment the omniscience is possible. Similarly, the Jainas contend, as against

the MIMAMSAKAS, that the omniscient soul knows the past as existing in the past and future as existing in the future.⁵⁸

It is the highest type of perception that comes under the category of extra sensory perception. It is the perfection of the cognitive faculty of the self. It is the pure manifestation of the real nature of the conscious principle. The perfect manifestation of the innate nature of the self, arising on the complete annihilation of all the obstructive veils, is called omniscience.⁵⁹ It is transcendental and pure. The self possesses consciousness as its essence. It is luminous by its very nature. The manifestation of the luminous nature of the conscious principle is nothing but the self as manifested in the act of knowledge. It occurs on the annihilation of the obscuring veils. The annihilation is nothing more than the total destruction of all the veils of the obscuring KARMAS. The person possessing the super-normal faculty of omniscience perceives all the substances with all their modes.⁶⁰ For him nothing remains unknown. No object or any mode thereof remains unperceived. His knowledge is pure and perfect.

Memory and its process :

Modern psychology regards memory as a specific kind of revival or reproduction of past events. It includes the following factors: retention, reproduction, recognition and localization. To remember an event, the event must have been experienced before and the experience must have been retained or preserved in the mind in the form of an unconscious trace. This is called retention. But the mere retention of percept is not memory. It must be reproduced in the shape of an image. Thus, one may retain the multiplication-table in the mind, but he is not said to remember it until the table is actually revived in consciousness in the form of visual or verbal images. This stage is called reproduction. Again, any vague reproduction cannot be regarded as memory proper. The image reproduced must be recognised as the image of a former percept. The image must be known to be the image of the object which was experienced in the past. This state of cognition is called recognition. Further, in memory the percept reproduced is referred to a particular point of time in the life history of the individual. In other words, the reproduced

percept is understood as having occurred at such and such a time. Along with this there is also a reference to the place of occurrence. For instance, i.e., simply visual image of a low i.e., mental picture of it. This is not memory. But when the image is understood as of one that I saw at the diary last year, i.e., when I recognise and localize the image, then alone I may be truly said to remember the low. This stage of memory is called localization.⁶¹

Thus retention implies the process or power of preserving the unconscious traces or dispositions of past percepts. Reproduction is the revival of past percepts in the form of images and ideas that presupposes the retention of those percepts in the shape of mental traces. Recognition means the cognition of an object knowing it to be old and familiar or as something perceived before. Localization is the recognition of the object having a temporal and spatial reference to it.

Recollection : Recollection is the cognition that has the stimulus of a latent mental trace for its condition. It refers to its content by a form of the pronoun, 'that'.⁶² The latent mental trace is nothing but the disposition retained by our past experience. Its emergence to the surface of consciousness constitutes the stimulation of recollecting. The emergence of recollection is necessarily conditioned by this sort of stimulation. Unless and Until this type of stimulation is present, recollection cannot emerge. The stimulus to excite it is admitted to be two fold by the Jaina.⁶³ First of all, the person reproducing his past experience must be competent to do so. Competency is nothing but the destruction-cum-subsidence of the obscuring KARMIC veils. This condition is common to every type of cognition. Even the highest type of knowledge, viz., omniscience cannot emerge unless complete destruction of the knowledge - obscuring veils takes place. For the emergence of recollection also this condition is necessary. The second factor is nothing but the external conditions that bring the disposition to maturation. It includes the observation of similar objects and the like. Mere observation of similar objects and the like being present recollection does not arise. All the external conditions may be there to arouse recollection and

yet, recollection does not emerge because of internal incompetently. Unless the mental make-up is efficient enough to recollect what has been experienced in the past, no emergence of recollection is possible. Mere external causes cannot give rise to internal activities. In co-operation with internal states only external conditions can produce certain mental functions. For this reason the Jaina thinkers admit both internal and external conditions as the cause of recollection. One without the other is incapable of giving rise to it. However, when the requisite conditions such as the destruction-cum-subsidence of the obstructive veils, observation of similar objects, and the like, are at work to bring the latent mental trace to maturation, the disposition produces recollection. The external conditions necessary for the act of recalling may be classified into three types. These three types represent the three laws of association and suggestion of ideas. They help in reviving a previously perceived phenomena. They are the law of contiguity, the law of similarity, and law of contrast. The contents of recollection are expressed by a form of the pronoun 'that', in as much as it refers to our past percepts. Thus, all the cognition's that point to their contents as that jar, that cloth, that ear-ring, and the like, are the cases of recollection. The line that distinguishes recollection from perception is that perception always refers to its content as existing in the present, whereas recollection always has reference to its content as existed in the past. There are other differences as well.

Recognition : Recognition is a synthetic judgement born of perception i.e., direct sensory observation and recollection. It is represented by such forms of deliverance of 'that necessary 'is it' 'it is like that', 'this is dissimilar to that', this is different from that', and so on.⁶⁴

Recognition is a complex form of cognition. It includes both perception and recollection. Perception is the direct observation of the objects existing before our sense-organs. Recollection is reproduction of the latent mental trace. These two are the conditions of recognition. Thus, recognition is a kind of synthetic judgement. When perception and recollection are combined in a particular form, recognition emerges. As recollection refers to its content by a form

of the pronoun 'that', recognition delivers its contents in forms like the following : 'that necessarily is it' is one of the forms. It is the judgement of identity. All such judgements as 'this is necessarily that jar', 'this is necessarily that cloth', 'this is necessarily that man' are the cases of this type when the same object is cognised on different occasions, such judgements occur. 'This is like that' is the judgement of similarity when we happen to come across an object which is similar to another one that has already been experienced, such judgement as 'this is like that' emerges. All such judgements as 'this book is like that one', 'my watch is like that of yours,' are the cases of the judgement of similarity. Recognition is not merely a combination of recollection and perception but something more. The object of recognition is the entity that stands out as the identity in and through its precedent and subsequent states.⁶⁵ The identity cannot be the content of recollection, since recollection cognises only what has been perceived before. 'Recollection cognises only what has been known before and refers to its content as 'that', whereas recognition establishes the identity of a past datum with a present one in the form 'that is this', Therefore the content of recognition is certainly different from the datum of recollection', ⁶⁶ Nor can this identity be the content of perception which is confined to the present state of an object only. In other words, the province of perceptual cognition is limited to what is actually present and given to the senses. 'That which is in direct contact with the senses and actually present is directly grasped by the senses of sight and the like.'⁶⁷ Hence the identity of a past object and a present datum cannot lie within the jurisdiction of sensory perception. Therefore, it is to conclude that the province of recognition is different from that of recollection and perception.

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Chapter 4

BHAV Mimansa (Emotions) With Reference to Psychology

What is feeling or affect

Feeling is an intermediate state of consciousness that occurs between cognition and conation. It is related to both knowledge and will. On one hand, cognition serve as the stimulus for feeling, while on the other, feeling stimulates will. Feeling is effect of cognition and at the same time as the cause of conation. Thus, it is an indispensable link joining the function of cognition and that of conation. The term feeling denotes simple states of pleasure and pain as well as complex states of various emotions.

Types of feeling

Feeling is generally divided into two broad categories, viz., sense feeling and emotion. The Jaina doctrine of KARMA also holds the same view. According to it, sense feeling is the outcome of the feeling producing (VEDANIYA) KARMA, whereas the deluding (MOHANEEYA) KARMA produces various states of emotional experience. The distinguishing factor of the two lies in the fact that sense feeling originates chiefly in sense-perception, whereas an emotional state emerges mainly from mental attitude which is nothing but our psychical disposition. Sense feeling arises through the medium of sense-perception, while emotion emerges from mental dispositions.

The concealed cause of all pleasantness and unpleasantness is in the shape of passions and emotions. In the absence of passions and emotions, pleasure and pain have no meaning. Pleasantness and unpleasantness correspond to our attitudes of acceptance and rejection that we assume towards various aspects of our environment. The things we like are pleasant for us. We desire and seek to obtain them. As Jaina admits that the objects of the senses and mind cause

pain to passionable men, but they never in the least cause any pain to the dispassionate. Pleasant things by themselves do not cause indifference nor emotions; but by either hating or loving them, a man undergoes such a change through delusion. All kinds of objects of the senses will cause to the indifferent neither a pleasant nor on unpleasant feeling.¹ Modern psychology also acknowledges the same view. Pleasantness and unpleasantness, referred to either as affective states or as hedonic tone, correspond to broad attitudes of acceptance or rejection that the organism assumes towards various aspect of its environment. Pleasant things are the things that we like, that we desire and seek to obtain. Pleasant situations are ones that we attempt to maintain and prolong. unpleasant things are not liked. We strive to avoid them.

Unpleasantness is a condition which we try to terminate.² Thus, liking and disliking are the chief factors in determining the nature of feeling. The omniscient who is free from all liking (RATI) Disliking (ARATI), etc.,³ cannot have any pleasure or any pain. Moreover, the mind is the chief medium through which pleasure and pain are experienced. The omniscient who is not in need of any service of the mind the quasi sense-cannot feel any pleasure or pain. The omniscient who is in possession of infinite bliss owing to the total destruction of the deluding (MOHANEYYA) KARMA; can by no means experience any worldly pleasure or pain are experienced. The omniscient who is not in need of any service of the mind the quasi-sense cannot feel any pleasure or pain. The omniscient who is in possession of infinite bliss owing to the total destruction of the deluding (MOHANEYYA-KARMA), can by no means experience any world pleasure or pain.

Emergence of Feeling

The feeling of pleasure as well as pain is conditioned and not caused by external objects. No definite thing or condition can be prescribed as the essential cause of the emergence of pleasure and pain. It is the rise of the feeling-producing KARMA that is mainly responsible for the emergence of the feeling of pleasure and pain. It is the rise of the pleasure-producing (SATA-VEDANIYA) KARMA

that causes a feeling of pleasure. On the other hand, the rise of the pain producing (ASATA-VEDANIYA) KARMA gives rise to the feeling of pain. The external objects serve as the helping cause in ripening the fruit of the feeling-producing KARMA. They are the media through which and which alone we suffer or enjoy. In the absence of the rise of the corresponding KARMA, an external object alone is not considered to be competent enough to give rise to the feeling of pleasure or pain. The pleasure producing KARMA cause the feeling of pleasantness, such as is produced by licking honey. The pain producing KARMA causes the feeling of unpleasantness, such as is produced if one is hurt by a sword.⁴ In this illustration 'honey' and 'sword' are to be taken as external factors in producing pleasure and pain. The essential cause that produces pleasure or pain is the KARMA corresponding to it. The object that is generally understood to be the cause of a feeling is not the essential cause but only a helping causes.

Psychological Analysis of Affect :

BHAV includes feeling, sentiment instinct and mood.

classification of BHAV by Frobert & Descartes & warn.

According to descartes, BHAV can be divided into (i) fundamental BHAV. (ii) Dependant BHAV.

He gave six fundamental BHAV they are (i) Surprise (ii) Love (iii) Aversion (iv) Desire (v) Pleasure (vi) Dread.

Jhon B watson considers fear, anger & love to be fundamental BHAV.⁵

Instinct : Mc dougall defines an instinct as "inherited or innate psychophysical disposition which determines its possessor to perceptive and to pay attention to object of a certain class to experience an emotional excitement of particular quality upon perceiving such an object and to action in regard to it in a particular manner or at least to experience an impulse to such action performed perfectly at the first attempt."⁶

Seed of KARMA RAGA (attraction) and DWESH (aversion) : KARMA originated from MOHA. MOHA is a real cause of birth & death cycle.

रागो व दोसो वि य कम्मवीयं कम्मं च मोहप्पभवं वयति।

कम्पं च जाई मरणस्स मूलं दुक्खं च जाईमरणं वयंति॥⁷

Viewed from another angle it is the attachment or hatred and otherwise involvement with things worldly i.e. RAGA (attraction) or DWESH (Aversion) That are the villains of the piece as they lead to the four passions. It is due to the presence of these that YOGA or ASRAVA of KARMA becomes bondage and without these it does not. when it does not result in Bondage it is called IRYAPATHIC ASRAVA i.e. non affecting KARMA which go out of the soul as they come in. The KARMA influx accompanied by attraction or aversion is called SAMPRAYIK ASRAVA or affecting influx which attach the KARMA PUDGAL with the soul body and that results in bondage of the soul. The causes of such connecting influx - SAMPRAYIK ASRAVA is given as under though they are all covered in the broader scope of RAAG and DWESH activities:

- (a) Three YOGA - Activities of thought, word and body.
- (b) Five AVIRATI - Non-observance of vows of non-violence, truth, non-theft, sexual restraint and non covetousness.
- (c) Four KASHAYA - Anger, Pride, Deceit & greed.
- (d) Five senses - (their actions) sense of touch, taste, smell, sight & hearing.
- (e) Twenty five types of activities - including acts of false faith, negligence, attachment etc.

In short, a soul which is acting through thought, word or deed under the influence of RAAG and DWESH or passions (KASHYA) will attract KARMA (ASRAVA) which sticks to a wet or oily piece of cloth, and will become bondage (BANDH). This type of ASRAVA is of the nature of affecting or SAMPRAYIK KARMA ASRAVA. Another soul which is also so acting but without RAAG-DWESH or passions (KASHAYA) may attract KARMA but they will not stick to the soul just as a wooden ball striking against a dry wall does not stick to it but falls apart and are known as non-affecting or IRYAPATHIC KARMA.

Psychological analysis - "A layman's Guide to psychiatry and psycho-analysis" - Eric Berne M.D. The inner forces which change the individuals way of experiencing are the forces of love and hate in

various forms, which we shall hear more about and since he acts in accordance with his images and not in accordance with reality everyone of his acts is or can be influenced by love and hate.⁸

“Under feeling we include all pleasurable and painful conditions of mind”⁹

“Every feeling is either pleasurable or painful, agreeable or disagreement.”¹⁰

¹¹It is remarkable how many words there are in common use for various feelings and shade of feeling. It would be no great task to find a hundred words, some of them, no doubt, synonyms to complete the sentence. I feel....here are a few names of feelings and emotions, roughly grouped into classes :

1. Pleasure - 'happiness', 'joy', 'delight', 'elation', 'rapture'
2. displeasure - 'discontent', 'grief sadness sorrow', 'dejection'.
3. Mirth - amusement hilarity
4. Excitement - agitation.
5. Calm - contentment, numbness, apathy, weariness.
6. Expectancy - eagerness, hope, assurance, courage
7. Doubt- shyness, embarrassments, anxiety, worry
8. Desire - Appetite, longing Yearning, Love
9. Dread - Fear, fright, terror, horror
10. Surprise - Amazement, wonder, relief, disappointment
11. Aversion - Disgust, loathing, hate.
12. Anger - Resentment, indignation, sullenest, rage, fray.

Seed of RAAG and DWESH - MOHANEYYA KARMA :

As RAAG and DWESH originated from MOHANEYYA KARMA therefore MOHANEYYA KARMA should be destroyed

मोहबीजाद्रतिद्वेषौ बीजान्मूलाङ् कुराविव, तस्माज्ज्ञानाग्निना दाहयं तदेतौ निर्दिधिक्षुणा।¹²

Root cause of KARMA is MOHANEYYA KARMA¹³ Meaning of MOHA in apet's english sanskrit dictionary-

(1) To faint, to swoon, loose consciousness, become senseless Bhatti kavya

(2) To be perplexed, or bewildered, to be disturbed in mind, be at a loss Hitopdesha.

- (3) To be foolish, stupid or infatuated
- (4) To fail
- (5) To err, to mistake.

Meaning of MOHA in Apet's sanskrit English dictionary

- (1) Loss of consciousness, fainting, Aswoon, insensibility.
- (2) Perplexity, delusion, embarrassment confusion - Bhagwadgeeta
- (3) Folly, ignorance, infatuation, mistake- Rigveda.
- (4) Error ; mistake
- (5) wonder, astonishment.
- (6) Affliction, pain
- (7) Magical art to confound an enemy
- (8) Delusion - Bhagwadgeeta
- (9) Illusion of attachment of love.

According to Bharatmuni MOHA originate from DEVOPAGHAT, fear, impulse, memories i.e.,

दैवोपघातव्यसनाभिघात भयावेग पूर्ववैर, संस्मरणादिभिर्विभावैः समुत्पद्यते।
अस्थाने तस्करान्दृष्ट्वा त्रसनैर्वा पृथग्विधैः, तत्प्रतिकारशून्यमोहः समुपजायते।¹⁴

According to Hemchandra MOHA

प्रहार-मत्सर-भव दैवोपघात-पूर्ववैरस्मरण, त्रासनादिभ्यश्चितरय मूढत्व मोहः¹⁵

According to Ramchandra gunchandra.

मोहः अचैतन्यं प्रहारादेर्मोहोऽत्र घूर्णनादयः¹⁶

According to shardhatanya

मोहचित्तस्य शून्यत्वं पूर्ववैरस्मृतेभवाद्; दैवोपघातन्मात्सर्यात् भयाच्चापि प्रहारतः ।

आवेगात्तत्प्रतीकारः विहतैरेवमुद्भवेत् ।।पृ०19।।

मोह चित्तस्य शून्यत्वं मनोयैवैव मुह्यति ।।पृ०13।।¹⁷

According to KARMA theory through KARMA VIPAK human's behaviour change¹⁸

Instinct	Emotion
Escape	Fear
Combat, pugnacity	Anger
Curiosity	Wonder
Food seeking	Appetite
Parental	Tender emotion
Social Instinct	Loneliness
Repulsion	Disgust

Sex, Mating	Lust
Self-assertion	Positive self feeling
Submission	Negative self feeling
Acquisition	Feeling of ownership
Construction	Feeling of construction
Appeal	Feeling of appealing
Laughter	Laughing feeling

14 activities - In acharag niruyukti

1. Food seeking activities
2. Fear seeking
3. Acquisition activity
4. Sex Mating activity
5. Happy sadnessactivity
6. MOHA
7. Unhospitality
8. Anger activity
9. Proud activity
10. Maya activity
11. Greedy activity
12. Sadness activity
13. Lok activity
14. Religious activity

EMOTIONS :

Strong emotions :

There are four fundamental types of passions, i.e., strong emotions recognised by the Jaina : anger, pride, deceit and greed. Each of these is divided into four sub-divisions according to the intensity of their manifestation. Thus these are sixteen passions in all.

Anger : Watson, the Father of the school of behaviorism, in his early study of the emotional behavior of infants found three basic patterns of response. They are fear, anger and love. The stimuli for fear were sudden loud sounds and the sudden loss of support; for anger, restraint of movement; and for love embracing, etc. Anger is a normal response to frustration. When some situation-real or imaginary-unduly restricts

the freedom of action of an individual, the individual loses his temper.¹⁹ He takes the restriction as an unwarranted impediment to his freedom of action i.e., conduct. Consequently, he feels frustration which leads to aggression or anger therefore, he act in a violent fashion. His conduct is deluded and misled. It may appear in the shape of an impulse to break and destroy anything that comes to his hand. It may take the form of revenge.²⁰ If it is of a strong ill nature, sometimes anger is very difficult to control. On such occasion, it develops into disorganized rage and adopts the shape of aggression. Sometimes it happens that anger does not last long. It dies immediately after its emergence. It is mild form of anger. The Jaina philosopher classifies the intensity of anger into four types : - The first type of anger is compared to a split in mountain rock which is most difficult to be removed. The second type is compared to a split in earth that is not so difficult to eradicate. The third one is compared to a line in dust that can be eradicated more easily. The last type is compared to a line in water that is still easier to be removed. Thus the first type of anger is exceedingly strong and to get rid of its effect is very difficult. The effect of the three remaining types gradually descends in strength, and can, therefore be more easily overcome.

Pride : Pride is an outcome of what the psychologist calls 'ego-centricity' or 'ego-identification'.²¹ The basic end of all egoistic striving is a sense of personal identity or individual autonomy. Once a person attains this end, he goes on acquiring a further differentiation from others he nourishes his personal distinction and seek to immortalize his identity. Because of the sense of personal identification what the Jaina calls pride, he strives for further distinction in business or art or literature or religious leadership or anything he is interested in egoistic strives may lead to any conceivable pattern of conduct. i.e., behaviour self display and self-assertive activity are the most common manifestations of egoism. Thus, to put it in a definite form, 'pride' is nothing but the sense of ego-centricity produced by the motive of status. Superiority and the like.²² Which motive is ultimately the outcome of the conduct deluding KARMA. There are eight kinds of pride corresponding to its contents : pride of status (JATI), gain

(LABHA), class (KULA), wealth (AISVARYA), strength (BALA), complexion (RUPA), austerity (TAPAS) and knowledge (SRUTA).²³ Each of them is of four degrees in accordance with the intensity of its manifestation. they are illustrated by pillar of stone, a piece of bone, a pillar of wood, and piece of straw²⁴ the rigidity of which correspondingly decreases.

Deceit : The aim of deceit is to misrepresent facts or purposes. The motive underlying a misrepresentation is to attain some gain foreseen or conjectured. The deceitful person thinks that the easiest as the shortest route to attain the gain is to attain the gain is to deceive the person concerned. Thus, 'deceit is nothing but the act of deceiving others.'²⁵ This act certainly influences our mode of behavior. We tell a lie to deceive others. Not all deceit, however, is lying, for, although the essence of laying is intent to deceive, there must be also, to constitute a lie, either untrue words or such reticence as in the context of speech or action amounts to false statement, as for instance, if I say, 'He gave me twenty rupees' when in fact he gave me fifty, or If I adopt and publish as my own essay largely or wholly written by another man. To quote Kant, to lie is 'to communicate one's thoughts to another through words which intentionally contain the opposite of that which the speaker thinks.'²⁶ The Jaina maintains that it is the intention to deceive others which is the root-cause of lying.²⁷ Kant also give the same place to intention. This intention adopts different forms in behavior. The deluding KARMA which gives rise to the intention to deceive others is not concerned with the different forms of behaviour of deceitful person.

Greed : Greed has been defined by Jaina thinkers as 'the state of attachment produced by discontentment.'²⁸ All of us possess certain desires and ambitions. The nature of a desire is such that it is not very easily satisfied. To attain complete satisfaction is most difficult. Until and unless we are completely satisfied, our interest towards the object of our desire goes on increasing. Consequently, we are so much attached to that end that all our activities are directed towards the attainment of the goal. This type of attachment is called greed. The struggle of desires is very difficult to overcome. Hence, to conquer

attachment, i.e., greedy attitude is not easy when schopenhauer says that 'life is essentially a struggle in which every satisfaction leads to a new struggle, implying, therefore, the impossibility of attaining real or complete satisfaction except through the annihilation of desire,'²⁹ he reveals the same truth. According to him, cravings are the ultimate mainsprings of conduct. The Jaina thinkers also hold that the mainspring of worldly conduct is greedy mind. The intensity of greed increases with the satisfaction of desires. Every satisfaction leads to a new desire.³⁰ The desires of this life are not finally satisfied with this or that kind of attainment. 'Where there is gain, there is greed. With the increase of gain, greed also increases.'³¹ To satisfy cravings through the attainment of gains is impossible. The final satisfaction which is of a different character is possible only through the annihilation of greed, i.e. through the dissociation of the KARMA giving rise to greed. so long as the corresponding KARMA is in existence, no freedom from desire is possible. The four degrees of the intensity of greed are compared to a lac stain, a mud stain, a safflower stain, and a turmeric-stain respectively.³²

Nature and Function of Quasi Passions

Laughter : Herbert spencer's theory of laughter was that laughter is merely an overflow of surplus nervous energy. Bergson tells as that laughter serves the ends of social discipline, because we naturally laugh at whatever in behaviour is stiff, clumsy or machine like.³³ The Jaina philosopher finds the ultimate causes of laughter in KARMA. He maintains on account of the rise of the 'HASYA-MOHANEEYA' KARMA we laugh or smile. It matters little whether there is, behind it, any other noticeable fact or not.³⁴ Ludicrous as well as smiling is also included in laughter.

Sorrow : Sorrow is contrary to joy. Joy and sorrow as emotions are ideal pleasure and pain respectively. They may be of different kinds owing to the difference of the conditions of their emergence. The commonest forms of sorrow are crying, weeping, expression of grief, annoyance, and the like. The fundamental cause producing all those effects is in the shape of the SOKA-MOHANEEYA KARMA³⁵ there are changeable expressions of sorrow. In women and children it is

very often in the form of weeping, whereas some men never weep. There are many persons who succumb to sorrow to such a degree that means who are overcome by grief to such an extent that they cannot stand upright, but throw themselves upon the earth³⁶ in their despair.

Liking, Disliking and Disgust : - It is our common experience that we like certain objects and dislike a number of things without any apparent reason for their liking and disliking. In other words. We have a natural love for certain things and an innate hate for some objects. The rise of 'RATI-MOHNEEYA' KARMA is accounted for the emergence of liking, whereas that of 'ARATI-MOHANEYYA' KARMA is regarded to be the cause of disliking.³⁷ Love is nothing but the liking for others growing out of the pleasure or satisfaction which the presence or companionship of others brings or feeling of attachment.

Disliking is diametrically opposed to liking. There is another type of quasi-passion, Viz., disgust or hate (JUGUPSA)³⁸. In our opinion, it is only a developed stage of disliking. In disliking our attitude is more or less negative, whereas disgust is a positive state of emotional attitude. Essentially both are the same. The Jaina thinkers have not pointed out any fundamental difference between the two.

Fear : Fear is an insistent desire to get away from some threatening situation, objectively real or imaginary, with which the individual does not feel well adjusted, or he feels himself incapable to deal with the situation adequately. The result of it is usually some form of withdrawal. The KARMA held to be responsible for this type of behaviour is known as 'BHAYA-MOHANEYYA' after the name of fear.³⁹ Terror and anxiety are two definite forms of fear. If the danger increases rapidly or if the fear strikes severely, the consequence is terror. It sometimes leads to an entire disintegration of the behaviour of the individual concerned. If the danger is anticipatory, the resulting fear then is in the form of anxiety. It is aroused by something real or imaginary foreseen in the future rather than existing in the present.

The Jaina philosophers indicate seven types of conditions that

generally excite fear.⁴⁰ They are, so to speak, seven kinds of fear. Sometimes the fear produced in a particular condition is normal, whereas sometimes it is abnormal. The distinction between normal fear and abnormal fear is not strictly maintained by them. It is our own conclusion derived from the study of the conditions they mention. The first type includes the fear conditioned by the members of our own class. We human beings are very often afraid of our own class-members, i.e., human beings. Man is afraid of men as well as of woman. Woman is afraid of women as well as of man. Children are afraid of adults as well as of the children of similar age. Fear of crowds which is called ochlophobia in modern psychology is also indulged in it. It is technically called 'IHA-LOKA BHAYA'. The second class of fears is quite contrary to the first one. It is called 'PARA-LOKA-BHAYA'. The term LOKA should not be confused with the English term 'world'. Here it means class (JATI). The fear produced from the sight of the members of another class is of the second kind. when a member of the human class is afraid of a member of the animal class or an object of the vegetable kingdom or anything else, his fear is of this kind. Fear of running and splashing water, and the like are some of the examples of this type of fear. The third class consists of those fears that originate in the anxiety of protection of what has been acquired by us and is in our possession. The fear of thieves, burglars dacoits etc., falls in this class it is known as 'ADANA-BHAYA'

The fourth class includes all those fears which are produced in us in the absence of an apparent external cause. They are of the nature of accident. We may include the fear of open places i.e., agoraphobia, that of closed places i.e., claustrophobia, that of high place, i.e., acrophobia, and the like in it. these fears are more or less purely mental they are not produced from external objects. The person suffering from this type of fear is unable to tell a definite cause responsible for the emergence of his fear. He will say : "I am afraid of this situation as a whole. I do not find any definite cause behind it. It is just and accident that I am afraid of this situation.' It is not of an external fact that the person is afraid. An open place all is no place at all; it is a lack of specificity. Essentially the same holds true of a high

place or of a close place".⁴¹ This class of fear, or say phobia, is called by the Jaina 'AKSMAD BHAYA'. The fear of pain or suffering constitutes the fifth variety of fears known as 'VEDANA-BHAYA'. Fear of disease i.e., pathophobia, fear of poisoning, i.e., toxophobia etc. may be included in this class. The fear of death is of the sixth type. Death, really speaking, is an abstraction-something unknown to human experience. This type is called 'MARANA-BHAYA'. The fear of dishonour and shame is of the last kind. The individual possessing this kind of fear is always afraid of losing honour and glory. It is known as 'ASLOKA-BHAYA'. From the psychogenic point of view it is not, perhaps, an unwarranted attempt to mention that some of our fears are simple and concrete, some of them are concrete but symbolic, some of them are abstract and symbolic. The Jaina philosophers, it is true, have not made any distinction on those lines, nevertheless we can derive it from their description of the conditions of fear if we like.

Sex Instinct :

Mc Dougall says that sexual desire is one of the instincts of mammals and man. Instinct means, for him, an innate inclination or desire. Emotion is not always so. It is sometimes acquired and sometimes inborn. According to him, inborn emotion is nothing more than instinct. That is why he includes anger, fear, disgust, laughter etc., in the innate propensities and abilities of man.⁴² In Indian psychology all these passions include sexual desires are called emotions. whether we call them instincts or emotions, essentially they are same. In the Jaina system sex-drive is called emotion (quasi passion).

Sex drive is of three varieties corresponding to the three species of sex. They are male sex (PURUSU-VED), female sex (STRI-VEDA) and dual sex (NAPUNSAKA VEDA). To relate the same fact in the terminology of the doctrine of KARMA, sexual desire is the result of the rise of the conduct-deluding (CHARITRA-MOHANEYYA) KARMA, whereas the sexual organs are formed on account of the rise of the physique-making (NAMAN) KARMA.⁴³

The drive through which the desire for courtship with the

female is produced is called male sex. The desire is produce in the same way as through the rise of phelgm the desire for something sour is generated. This drive is compared to a straw fire. On the burning of straw the fire at once blazes and immediately after the burning it is extinguished, so also the male has a very strong urge at the outset but as soon as his desire is satisfied through the act of courtship it vanishes. Through the rise of the female-sex, the drive for union with the male is awakened. It is just like the desire for something sweet awakened through the rise of bile. It is compared to a dung-fire. As a burning dung-hill continues to glimmer as long as it is covered, but if it is given a proper and timely shaking it gradually grows into a brighter flame, just like that the sexual urge in the female is comparatively weak so long as she is not touched or kissed, but it goes on growing by and by through various stages of Mating behaviour. The third sex is possessed by those who have an exceedingly strong desire for an intercourse. It is directed towards both the male and the female. It is just like the desire for something sour and sweet produced by the simultaneous rise of phelgm and bile. It is further compared to the burning of a town. As a burning town is not extinguished easily so also the sexual drive of a 'NAPUMASAKA' lasts long and is not satisfied easily. 44 this is in brief the nature of sex-drive described by the Jaina thinkers. They use the term 'VEDA' for expressing the meaning of sexual urge, the three vedas are of the nature of the three species of sex. The PURUSA-VEDA corresponds to the male sex. Through it the desire for sexual enjoyment with the female is awakened. The STRI-VEDA corresponds to the female sex. It gives rise to the urge for intercourse with the male. The NAPUMSAKA-VEDA corresponds to the third sex. It is exceedingly strong, since it produces the desire for intercourse with the male and female both.

Cause of Individual Differences of Mental Attitude & Expressions: LESYA

Individual differences of mental attitude corresponding to the emotional expressions of the individual. The Jaina term of these differences is 'LESYA'.

About the nature of LESYA these are three explanations : some hold that it is a product of emotion, others hold that it is a result of activity, still others hold that it is an effect of KARMA.⁴⁵ The third view is all-inclusive because neither the existence of emotion nor that of activity is possible in the absence of KARMA. But this does not mean that all types of KARMA produce LESYA. Only those KARMAS that inspire our activities of body, mind or speech are held to be responsible for the appearance of LESYA. Thus, LESYA is a condition of our character (attitude, conduct, etc.) produced by the influence of different KARMAS. The Jaina thinkers have divided all our activities and attitudes into six categories. The following are the characters of the six kinds of LESYA.

He who commits great sins, does not possess self-control, has not ceased to injure living beings, commits cruel acts, is wicked and violent, is afraid of no consequence, is mischievous, and does not subdue his senses, develops the first kind (KRSNA). He who possesses the following characteristics develops the second kind (NILA) : envy, anger, want of self-control, ignorance, deceit, want of modesty, greed, disgust, wickedness, carelessness, attachment to enjoyment. He who is dishonest in words and acts, who is base, and not upright, deceives others, is a talker of hurtful and sinful things, is a thief, and is full of jealousy, develops the third kind (KAPOTA). He who is humble, steadfast, free from deceit and inquisitiveness the truth and keeps it, is afraid of forbidden things, and strives. A person who possesses little anger, pride, deceit, and greed, whose mind is at ease, who controls himself, who is attentive to his study and duties, who speaks but little, who is calm, who subdues his senses, develops the fifth type (PADMA). He who abstains himself from constant thinking about misery and sinful deeds, but engages in concentration, contemplation and meditation, whose mind is not crooked but straight, who possesses complete self-control, is more or less free from passions, is calm, and subdues his senses, develops the last i.e., the sixth kind of LESYA (SUKLA) some characters are common to more than one type as is apparent from the description. The first type is characterized by the possession of the greatest intensity of passions and sinful attitude

and activity, while each following one grows lesser and lesser. The last type is the highest form of purity where no sinful attitude survives, no inauspicious act exists. The AJIVIKA also recognises the same nature of attitudes.⁴⁶ He calls them obhijatis. They are KRSANABHIJATINILABHIJATI, LOHITABJIJATI, PADMABHIJATI, SUKLABHIJATI, and PARAMA-SUKLABHIJATI.

Psychological Techniques to Change in Basic Instincts.

Changes in basic instincts is possible through these four techniques according to psychologists.

(1) Repression, (2) Inhibition, (3) Redirection, (4) sublimation and in KARMA shastra language these techniques are known as UPSHAMANN, VILIYAN, KSHYOPSHAMAN, SHODHAN respectively : Repression (UPSHAMANN) : According to coleman (1974), is that mechanism, by which dangerous desires and intolerable memories are kept out of consciousness This mechnism was first used by Freud. According to Freud sad, unpleasant and painful wishes and memories are automatically and without efforts are rejected from the field of conscious.

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिकपारिणामिकौ च॥

Aupasamikaksayikan BHAVAn misrasca Jivasya svatattvamaudayikaparneomisan ca.

The distinctive characteristics of the soul are the dispositions (thought activities) arising from subsidence, destruction cum subsidence of KARMAS, the rise of KARMAS and the inherent nature or capacity of the soul.

Just as the mud in water settles down when clearing nuts are put into it, so also the KARMIC matter does not manifest its power in the soul due to causes (i.e. the disposition of the soul). This is called subsidence. KSAYA is complete removal of the mud. For instance, the same clear water is poured into another vessel, and it is completely free from mud. Similarly the entire removal of KARMIC matter is destruction. The third state is a mixed state of destruction cum subsidence as in the case of the water, which owing to the presence of clearing nuts, is clear and muddy in different parts of the vessel. The fruition of KARMAS in the presence of things and so on is rise.

The essential nature of the soul irrespective of KARMIC matter is the capacity inherent in the soul. That which has subsidence as its object or cause, is subsidential. Similarly with regard to destructional destruction cum subsedential rising and inherent. These five dispositions are the distinctive characteristics of the soul.

When the KARMA (Bondage) is made not to give results but are made dormant it is considered a state of UPSHAMAN of that KARMA. This is like to fire covered by ashes. As soon as dormancy is over the KARMA start giving results like fire when ashes have been removed. It is similar to repression in psychological term, as in this technique whatever wishes comes to conscious mind through unconscious region are repressed. This is also a technique to control but this technique does not allow us to reach to aim.

Inhibition : Involuntary decrease or loss of motivation to engage in some goal directed activity to prevent anxiety arising out of conflicts with unacceptable impulses.

As in SANWAR or prevention bondage which is opposite of Influx and stops the entrance of KARMA into the soul body abinitio. As a result the question of bondage does not arise. The prevention or SANWAR is essential stage on the path of spritual liberation and also prescribes the best path to be followed in human life to achieve greatest number that is in short it requires non indulgence in all such activities that may result in Influx (ASRAVA) and bondage (BANDH) and to follow positive way of life which will automatically lead to prevention.

Thus when Inhibition is achieved further influx and bondage of KARMA into soul is stopped.

Redirection :- It means changes in direction that is changing of Intensification or UDVARTANA into dilution or APVARTANA which involves the duration or intensity bondage or opposed to UDVARTANA as a result of these in duration of operation of KARMAS may shortened.

Sublimation :- Psychologically it is an unconscious gradual chanelization of unacceptable infantile impulses into personality satisfying and socially valuable behavior patterns.

Sublimation that is conversion is energy or Interchange or SAMKARMAN involves the change of one type of KARMA bondage into another type.

Interchange (SAMKARMAN) : The process of transformation of one form of KARMA into the other with specific limitations. It has been considered into four states like (i) PRAKRITI (ii) STHITI (iii) ANUBHAGA and (iv) PRADESA SAMKRAMANA⁴⁷ and gives results according to its category eg. knowledge obscuring KARMA will obscure knowledge only (according to the appropriate nature, duration and intensity). However, it is possible to change one sub category of KARMA into another by proper efforts sensory knowledge obscuring KARMA (MATI GYANAVARNIA) may be changed into study knowledge obscuring KARMA (SRUTA-GYANAVARNIA). These are, however, exceptions eg. faith deluding (DARSHAN MOHANEYYA). KARMA cannot be interchanged with conduct deluding (CHARITRA MOHANEYYA) KARMA and the subtypes of life span (AAYU) KARMA cannot be interchanged. Such interchange is also possible in respect of duration (STITHI) and intensity (ANUBHAG) KARMA bondage which can be increased or decreased as UDVARTANA and APVARTANA respectively.

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Chapter 5

Anatomy & Physiology of Body in Respect of Psychology

Diversities in Beings

The age determining (AYUS), the physique-making (NAMAN), and the status-determining (GOTRA) KARMAS are the principle causes of the diversity of beings.

There are four state of existence the state of celestial beings, that of hellish beings, that of human beings, and that of animal beings. All those beings that are not included in either of the three state, viz., celestial, hellish, and human are called animal beings.¹ This state, therefore, also includes all vegetable kingdom and other elementary beings such as water, air, fire, and the life.

Animal Beings

The soul attains the animal state of existence due to the rise of the respective physique- making (NAMAN) KARMA. This state lasts as long as its age determining (AYUS) KARMA allows to live. After the exhaustion of its age dies and take a new birth according to the then existing condition of its own accumulated KARMAS. Excepting the beings of five senses all other beings of this class, the Jaina believes, do not bind the KARMAS that lead to the celestial and hellish states of existence. The beings existing in the states of fire and air, however, do not bind in addition to the two the human state of existence.² The distinction made between the beings of fire and air and those of other states in this respect is also outside the province of reasoning. Animals are classified into two chief kinds : earthly beings, watery being, and plants. They are again divided into various sub-divisions. The earthly beings are of two kinds, Subtle and gross and both of them are either fully developed or undeveloped the gross ones are of two kinds : smooth and rough. The smooth ones are of seven kinds : black, blue, red, yellow, white, pale and dusty. The rough ones are of thirty-six kinds; earth, gravel, sand stone, rock, rock-

salt, iron, copper, tin, lead, silver, gold, diamond etc.. The subtle earth is only of one kind, since it has no variety.

The watery beings are also of two kinds : subtle and gross; and both of them are either fully developed or undeveloped. The gross ones are of two kinds : smooth and rough. The smooth ones are of seven kinds : black, blue, red, yellow, white, pale and dusty. The rough ones are of thirty six kinds : earth, gravel, sand stone, rock, rock-salt, iron, copper, tin, lead, silver, gold, diamond etc. the subtle earth is only of one kind, since it has no variety.

Plants, too, are of two kinds : subtle and gross; and both of them are either fully developed or undeveloped. The gross ones are of two kinds : either many have one body in common or each has its own body; and each of them is again of many kinds. The subtle plants are of one kind only, for there is no variety.

The **movable animal** beings are of three kinds : fiery being, airy beings, and those with an organic body. The fiery beings are of two kinds subtle and gross, and both of them are either fully developed or undeveloped. The gross ones are of many kind : Fire, lightening, etc. The subtle fire is of one kind only.

The airy being are also of two kinds : subtle and gross; and both of them are either fully developed or undeveloped. The gross ones are of five kinds; squall, whirl-wind, thick wind, high wind and low wind. The subtle airy beings are but of one kind. All the above mentioned animal beings living in the form of earth, water, fire or air possess only one sense-organ, viz., the organ of touch and belong to the third sex.

The movable animal beings with an organic body are of four kinds : possessing two sense-organs, three sense organs, four sense organs and five sense organ. The first three kinds are again of two types : subtle and gross; and both of them are either fully developed or undeveloped, worms, shells, conches, etc., are with two sense-organs, viz., those of touch and taste.

Ants, bugs and the like are possessed of three sense-organs viz., those of touch, taste and smell. Flies, mosquitoes, bees, scorpions, etc., possess four sense organs, viz., those of touch, taste, smell, sight and hearing are of two kinds : those which originate by generatio acquivoca (SAMMURCHIMA) and those which are born from the

womb (GARBHAJA). Each of them is again of three kinds : aquatic, terrestrial and aerial fishes, tortoises, crocodiles and the like are the beings of the aquatic type. The terrestrial animals are of two varieties : quadrupeds and reptiles. The quadrupeds are of four types : solidungular animals, as horses, etc., bingular animals as cows, etc., multiungular animals, as elephants, etc., and animals having toes with nails, as lions, etc., The reptiles are of two kinds : those which walk on their arms and those which move on their breast. Lizards and the like are of the first kind : snakes and the like are of the second kind. Both are again of many kinds. The aerial animals are classified into four varieties : Those with membranous wings, those with feathered wings, those with the wings in the shape of a box and those which sit on outspread wings. They are again of many kinds.³ These are the various kinds of animal beings described by Jainas. This variegation is due to the assistance of the doctrine of KARMA. The soul takes birth in these states because of the rise of the respective physique-making (NAMAN) KARMAS.

The subtle one sensed beings are so fine that they cannot be perceived by our senses. The body of the gross one-sensed animals is apparently gross and therefore perceptible. The two, three and four sensed animals are combinedly called vikalendriya-trika, since they are not very much different from one another if viewed from the stand point of the doctrine of KARMA. Like the beings of one sense-organs they also belong to the third sex and can bind the KARMAS suitable to the animal class and human beings only. They are never found in a subtle form. They are, of course, either fully developed or undeveloped. The five-sensed animals are divided into two groups : those having the faculty of reasoning (SANJNIN) and those without the faculty of reasoning (ASANJNIN). Reasoning is the consideration of the state of a thing in the present, past and future. Those who do not possess this capacity act in accordance with their own instincts. The beings belonging to the five sensed class possess either of three sexes. Those who are fully developed can bind the KARMAS leading to either of the four states of existence. The undeveloped beings bind the KARMAS suitable to animals and human beings only.⁴ These are some of the fundamental dogmas of Jaina doctrine of KARMAS as regards the position of the animals class of existence. They are to

great extent justifiable, too because of their verification by our common experience.

Distinct Human Beings State : Human beings are of two kinds : those originating by generation *acquivoca* and those born from the womb. Those who are born from the womb are of three kinds : those living in the KARAMBHUMIS, those living in the AKARAMBHUMIS, and those living on the ANTARADVIPAS. Those parts of the world which are inhabited by human beings who practice self-discipline, etc., are called KARMABHUMIS.⁵ In the AKARAMBHUMIS men do not practise and self-disciplined. The ANTARDVIPAS are minor continents. According to the traditional account of the VARNAS, there are fifteen KARAMBHUMIS, thirty AKARAMBHUMIS, and fifty-six ANTARADVIPAS. The beings of this class, just like those of the animals class, are either fully developed or undeveloped. The developed human-beings can possess all types of activity-physical, vocal and mental. They can bind all species of KARMIC combinations suitable to all the four states of existence. A developed human beings alone can achieve complete self-control and thereby attain final liberation. The undeveloped human beings are those whose senses or mental faculties have not fully grown. The beings originating by generation *acquivoca* are always of the undeveloped class. They are produced in bile, phelgm, urine, blood, semen and the like.⁶ This concept of the Jainas is a unique one in the history of Indian thought. The Jaina goes even so far as to believe that in every act of sexual intercourse 900,000 living beings, very minute, of the shape of the human-being and having the five senses, but no mind (ASANJNI-PANCHENDRIYA-MANUSYAS), and generated and killed.⁷

Celestial State of Life

The beings of heaven are possessed of five transformable (VAIKRIYA) bodies. They are born through a direct manifestation (UPAPATA) of their bodies.⁸ They do not spend any time in the womb. Their appearance is all of sudden. On account of the rise of their ANUPURVI, they go to the place of their directly on the exhaustion of their age determining KARMA they automatically leave the body and according to the rise of their new ANUPURVI-NAMA KARMA, they go from the place of death in the proper direction to place of new birth. Gods are also either fully developed or undeveloped. As

regards the practice of self-control, gods are in no way superior to animals. It is not possible for them to observe any self discipline. It is only the human state of existence in which perfect self-discipline is possible. The following KARMAS are, however not bound by the beings of heaven, celestial and hellish states of existence, ANUPURVIS, ANG age, transformable body, and limbs; projectable body and limbs; undeveloped common body, two, three, and four sensed class of beings and fine body.

Gods are of Four Kinds : BHAVANAVASINS, VYANTARAS (ghosts), JYOTISKAS, and VAIMANIKAS.⁹ The lowest species of them are the BHAVANAVASINS who are again divided into ten classes : ASURAKUMARA, NAGA KUMARA, VIDYUT-KUMARA, SUPARNA-KUMARA, AGNI KUMARA and DIK KUMARA. The gods of the first class are living in the muddy part of the first hell (RATNAPRABHA). The remaining ones passess their life in a hard part of the earth.¹⁰ All of them satisfy their sexual desires by bodily coition.¹¹ The vyantaras (ghosts) are RAKASA, BHUTA and PISACA. They also live in some parts of the earth and fulfil their sexual desires through bodily coition.

The JYOTISKAS are classified into five varieties : Suns, Moons, Plants, Nakshastras and Stars. They live in the upper part of the world. They are incessantly revolving in the direction towards the right round the meru mountain in the human world and beyond it they are in a stand still. Regarding the problem of sexual satisfaction, they also fulfil their desires by bodily coition. The vaimanikas are divided into chief classes KALPOPAPANNAS and KALPATITAS¹². The GRAVIEYAKAS are of nine sub-classes; the lowest of the lowest, the middle of the lowest, the highest of the lowest, the lowest of the middle, the middle of the middle, the highest of the middle, the lowest of the highest, the middle of the highest and the highest of the highest. The ANUTTARAS are of five kinds: VIJAYA, VAIJAYANTA, JAYANTA, APARAJITA and SARVARTHASIDDHA. The gods of the first four kinds do not take more then two more births. The god of the last kind are reborn only once and then attain final emancipation.¹³

Denizens of Hell : Those beings who perform evil and cruel acts go to hell to reap the consequences. All the infernal beings, as a rule, belong to third sex.¹⁴ They also appear, just like the gods, through a direct manifestation of their bodies which are transformable in

nature.¹⁵ As regards conduct, they are not in a fit position to practise self-control. The denizens of hell are of seven kinds according to the seven hells. The following are the hells : RATNAPRABHA, SARKARA-PRABHA, VALUKA-PRABHA, PANKA-PRABHA, DHUMA-PRABHA, TAMAH-PRABHA, and MAHA-TAMAH-PRABHA.¹⁶

They exist in the successively descending regions of the earth. The denizens of the seventh hell are the most miserable beings; those of the sixth are less miserable than them; those of the fifth are still less miserable and so on. Their attitude corresponds to the sinfulness of their activity. The inhabitants of the first three hells are sometimes tortured by the gods of the lowest class generally, the hellish beings torments each other in their own regions.¹⁷ Their reincarnation is possible only in the form of developed five-sensed animals and human-beings.¹⁸

Existence of all these classes are entirely based upon the operation of different kinds of KARMAS.

Importance of Body

According to Mahavira

शरीरमाहु नावन्ति जीवो वुच्चई नावितो।
संसारो अण्णवो वुत्तो जं तरति महेसिणो॥¹⁹

Body is the means of transportation (ship) which helps soul to cross the see (world) from one end (Birth) to other end (Death)

Characteristics of body : Body has the property to get degenerate from birth till death. Pleasure, pain, life and death are all experiences through body.

It is a means of destroying the KARMA and can therefore blessing as a vehicle of attainments of liberation or mukti. Thus a true followers of the path of liberation put the evil body to good use by involving it in SHUBH KARMA a good deeds.

Matter and soul : Matter influence soul (JIVA) ? The Jaina system admits that matter influence a worldly soul. It forms the physical basis of the bodies, speech, mind and respiration of the souls. Matter is the cause of the making of bodies. One kind of molecules called AHARA-VARGANA, forms the first three types of bodies, viz., the organic body of men and animal beings, the body which is possessed by the beings of heaven or those of hell and sometimes by human-beings and animals also in an extra-ordinary condition, and a

subtle body which is developed by advanced mystics and the respiration. TEJO VARGANA form the fourth types, viz., the electrons body speech and mind are formed by two special types of molecules called BHASHA-VARGANA and MANO-VARGANA, respectively. The inner subtle body i.e., KARMAN-SARIRA which is the root cause of all mental and physical activities is constituted by KARMAN VARGANA.²⁰

Five Kinds of Bodies :

The gross, the transformable the projectable are assimilative, the luminous (electric) and the KARMIC are the five types of bodies:

The bodies are the effects of the rise of different kinds of NAAM KARMAS. Those which are easily destroyed or dissolved (Sriyant) are the bodies. The gross body etc. are the effect of the rise of particular KARMAS causing these. That which arises from udarom is AUDARIKARM, that is gross. Being endowed with the eight kinds of superhuman powers this type of body is capable of becoming one or many or infinitesimal or huge. This is called VAIKRIYA (Transformation). That which has transformation as its object is VAIKRIYA, That is transformable. The miraculous (Projectable) body is that, which is originated by a saint of the sixth stage, in order to resolve a doubt or to ascertain the nature of a minute object or to dispel non-restraint. That, which is the cause of brilliance or which is caused by brilliance is the luminous body. The body composed of KARMIC matter is the KARMIC body. Though KARMA is the cause of all types of body by specific usage, the last is restricted to the body composed of KARMIC matter. The gross body is perceived by the senses. Similarly, why are the other bodies not perceived by the senses.

Due to KARMA connection the soul interlia, acquires or is clothed in bodies through which is carries on its activities discharging old KARMA (and generally acquiring more in the process). These KARMAS are of five types and result in the soul acquiring five types of bodies viz

- (i) AUDARIK (Physical)
- (ii) VAIKRIYA (transformation)
- (iii) AHARAKA (Translocation)
- (iv) The TAIJASA (Fiery)

(v) The KARMAN (KARMIC)

(A) The gross physical body or AUDARIK SHARIR - As the name indicates this is the type of body which is gross or solid and which can be felt by the senses, such as eyes, which can see it. This is the body belonging to human being (MANUSHYA GATI) as well as animals and plants (TRIYANCH GATI) Amongst all the five types of bodies this has the least number of PUDGALS, but it occupies the maximum space as the distribution of the PUDGALS is the least subtle. Therefore it is considered gross or solid and is capable being broken or burnt.

(B) The subtle transformation body or VAIKRIYA SHARIR - This type of body is the fine invisible body occupied by godly beings (DEV GATI) and the Denizens of hell (NARAK GATI). The occupants of such bodies can make them invisible and also transform their shapes at will and the bodies are, therefore also called transformation bodies as VAIKRIYA means transformation less space than the physical bodies, though the number of PUDGALS forming such subtle bodies are innumerable times more than those of the physical bodies. The reason is the fineness or suksham nature of such PUDGALS. Human beings can also attain such bodies through LABDHIES or purification such bodies can travel in a limited part of the universe (LOKA) Knowing no impediments.

(C) The translocation body or AHARAK SHARIR :- This is a special type of body created by developed souls (LABDHI DHARI) for a short time (less than 48 min) for travelling to other galaxies (DWIPA) to pay respects to or consults the teerthankaras there to clear doubts. This Body is described as white in colour. One hand length in size handsome, and capable of travelling millions of miles in one SAMAYA crossing all impediments in a limited part of universe LOKA. It arises out of the head of the creator and is reabsorbed by the physical body after performing its duties. This translocation body is finer than VAIKRIYA or Transformation body but possess PUDGALS which are innumerable times more than the latter.

(D) The fiery body or TAIJAS SHARIR - This type of body is formed by fire PUDGALS and provides external glow and internal digestive power. It can also be used by the powerful beings to destroy the opponents, when angry when colour is red. similarly if they are kind,

the ascetics can use it to end pestilence etc., for amelioration of the sufferings of general public its colour being white. This body contains PUDGALS which are infinite time (ANANT GUNA) more than the AHARAK or translocation body even then it is finer. This type of body can pass through all types of impediments throughout the universe or LOKA and is present in every worldly being.

(E) The KARMA body or KARMAN SHARIR : Due to Activity (YOGA) and passions (KASHYA) the soul attracts matter or KARMA PUDGALS which bind it by becoming the KARMA body, or KARMAN SHARIR, the fifth type of body. This is the finest body occupying the lead space, yet containing infinite times more PUDGALS than the fiery body or TAIJAS SHARIR. This can also pass through all impediments throughout the universe and is a constant companion of the worldly being. It is the root cause of the worldly existence in all its forms and aspects including the other types of bodies. The KARMAN body is constantly renewing itself as old KARMA matter is shed after giving results and further new KARMA matter is acquired till liberation or mukti, when all the KARMA are exhausted as also types of bodies and bodily existence. It is also imperceptible to the senses, and accompanies the soul on death, to the place of new birth, where as (KARMAN body) forms the basis of the other new bodies that the soul (JEEVA) may acquire.

According to psychologists any two persons of a society are not alike. It is another point, that they may have similarity at some or other point. For example - The Indian Ayurveda classifies persons in three categories BATT, PITT and KUFF. Similarly the ethics or moral science gives three classifications : SAATVIK, RAJSIK and TAMSIK.

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Jung on the basis of his studies suggested that the extrovert personalities are prone to hysteria and introverts for psychosis. This suggestion of Jung was rectified by Eysenck (1947)²² later another type was added in this classification of Jung. Ambivert personality - These persons possess the personality traits of both introvert extrovert types. In some situations they show traits of introvert personality and in other situations they behave as extrovert personality type.

Personality is also described on the basis of physical structure. The systematized classification of personality on the basis of physical structure was first given by Kretschmer (1925)²³ on the basis of physical structure he gives four classifications :

- (1) Pyknic Type - They are persons which are small and fat.
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Sheldon (1942)²⁴ also on the basis of physical structure classified personality. His classification is on the basis of his study of physical structure of persons. He gave three types of persons on the basis of their physical structure :

- (1) Endomorphic : Persons which are delicate, fat and short. Body of such persons is little smooth.

(2) Mesomorphic : Such persons are healthy and stout from body and more powerful muscles and bones. Such persons are healthy, solid and powerful by body.

(3) Ectomorphic - such persons are thin, tall weak in muscles and not powerful from physical point of view.

Sheldon classified persons according to their temperament and nature. From nature he gave three type of persons :

(1) VISCERTONIA - such Type of persons enjoy food and feasts and are jolly or happy by nature. They are easy and love comforts.

(2) SOMATOTONIA - Such persons exhibit power, self confidence and aggressive. They are active and enthusiastic by nature. Such persons like to work on the problem rather than discussing over it theoretically.

(3) CEREBROTONIA :- Such type of persons are loving but shy, lonely and unable or do not express their feelings. Sheldon while describing from physical and temperamental point of view also describes their similarities like to endomorphic persons have viscertain qualities. Mesomorphic have somatotonic and ectomorphic have cerebrotonic traits.

Freud (1920)²⁵ On the basis of experience describes three types of personality - They are anal erotic type the oral erotic type and the genital type. A study done on Havighurst and Taba gives four types of personality. They are : self directive persons, The adoptive persons, The defiant persons and unadjusted persons. Yorek (1960) on the basis of experimental studies describes four types of personalities.

The association of soul with bodies imply its bondage by KARMA and fettering of its unlimited powers and is therefore to get rid of from the essential point of view the continuous beginningless change of bodies through births and deaths, loneliness in the world and is, therefore, a curse - an evil. However the bodily existence is also a means of destroying the KARMA and can therefore, be a blessing as a vehicle of attainments of liberation or MUKTI. Thus the true followers of the path of liberation put the evil body to good use by involving it in SHUBH KARMA good deeds - as also in penance - TAPA : This is the real concept of bodies and bodily existence from truly ANEKANTVADI or nononesided point of view.

All these five types of bodies are material or PUDGALIK i.e., made up of PUDGALS or PUDGAL-SKANDH. In spite of this the subsequent type of body is finer than the earlier and occupies less space. These the transformation body (VAIKRIYA SHARIR) contains a much larger quantum of PUDGAL than the physical or AUDARIK body and is also finer. For example cotton and steel, where the latter may contain greater amount of PUDGAL but occupies less space.

A worldly soul of being is always connected with the two type of bodies viz KARMA, and TAIJAS bodies for the obvious reason that without that the worldly existence is not possible. As such this association is beginningless (ANADI) but it ends with the liberation of the soul. In addition it may have the VAIKRIYA or transformation body as in the case of angels or AUDARIK or physical bodies as in the case of human beings. In such cases these bodies go together. Some human being with requisite powers may acquire either the VAIKRIYA (transformation) body or the AHARAK or Translocation body which will mean four types of bodies with and soul. However, since AHARAK or VAIKRIYA bodies cannot be acquired together, the maximum number of bodies connected with only worldly being is four.

Only the first of these five kind can perceive with our sense-organs. The remaining bodies are subtle. The succeeding body is subtler than the preceding one in order. The TAIJASA and KARMAN bodies are not obstructed by any material form. They are beyond any kind of check and can travel the whole universe. Both these bodies are associated with a worldly soul from beginningless time. Each and every JIVA possesses at least these two kinds of bodies. At the time of transmigration, only these two bodies are possessed by the soul. The mundane soul can possess four kinds of bodies at the most at a time (Tattvarthasutra, II, 38; 41-4). The following scheme will clearly indicate the point :

At least two bodies : TAIJASA and KARMAN

Three bodies : TAIJASA, KARMAN and AUDARIKA

or

TAIJASA, KARMAN and VAIKARIYA.

Four bodies : TAIJASA, KARMAN, AUDARIKA; and VAIKRIYA

or

TAIJASA, KARMAN, AUDARIKA and AHARAKA.

It is evident that no soul possess five bodies at one time; alternatively, it can possess all the bodies at different times. It is also obvious that one soul cannot have both VAIKRIYA bodies at the same time, while TAIJASA and KARMAN are always present so long as the soul is in bondage.²⁶

Conclusion

Thus there are four main classes of beings recognised by the JAINA : the beings living in the state of heavenly existence, those living in the state of infernal existence, those enjoying the state of human existence and those living in the animal state of existence. The last class also includes in it the vegetable kingdom, water, air, fire etc. Each of these classes is further divided into different sub-classes. The soul attains a particular state of life on account of the rise or realization of the corresponding physique making (NAMAN) KARMA and it lasts so long as the age-determining (AYUS) KARMA associated with the soul is not exhausted. After the exhaustion of its age-determining KARMA the soul takes a new birth according to the then existing condition of its stored KARMAS. If there is no KARMA in its possession, it automatically attains emancipation and enjoys its pristine nature.

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2. Loka-praksash, IV, 102, FF
3. This description is based upon the uttaradhyayana sutra, XXXVI, 69-187
4. For a detailed account the reader may be referred to the Doctrine of KARMAN in Jain Philosophy, PP 52-6.
5. Sacred books of the east, Vol. XXII, P 195 Fn
6. Loka-prakasa, VII, 1-5
7. Kamra philosophy, P -145
8. Tattvarth-sutra, II, 34; 47
9. Tattvarth-sutra, IV, 1
10. Sarvartha-siddhi, IV, 10
11. Tattvarth-sutra, IV, 8
12. Sarvartha siddhi, IV, 11-15
13. Uttaradhyayana-sutra, XXXVI, 208-215
14. Tattvarth-sutra, II, 50
15. Ibid, II, 47

16. Ibid, III, 1
17. Tattvarth-sutra, III, 3-5
18. Lok-prakasa, IX, II
19. Uttradhyayana sutra 23/73.
20. Jiva kanda, 606-608.
21. Heymans and Wiersma (1906)
22. Jung (1921)
23. Eysenck (1947)
24. Kretschmer (1925)
25. Sheldon (1942)
26. Freud (1920)
27. Mehta. PP 78-79

Chapter 6

Overview and Conclusion

“O Gautam, just as a sprout has a seed for its HETU, as there is a HETU for happiness and misery; since it is a KARYA that HETU is KARMAN’.¹ We find in this life persons, having the same means for enjoying happiness, do not get the same type of happiness. Misery comes in unequal ways. This difference cannot be without any HETU which is not seen. This very unseen HETU is KARMAN.² Misery in this life, is too much of a fact to be ignored. It is also true that there is abundant inequality in the status and experiences of individual men, which is inexplicable by our empirical methods of enquiry. Good men suffer and the evil prosper like the grown banyan trees. It is necessary to explain this provident inequality in the status and development of individuals.

Attempts have been made to refer this inequality to man's first disobedience and the fruit of that forbidden tree. Others have denied the existence of evil and the consequent inequality, still others would like us to think of this world as training ground for perfection. But life is not a pleasure garden and God a sort of a Santa claus whose main duty is to please his creatures. It is necessary to find a solution on the basis of autonomous nature of man and his responsibility to shape his own destiny. The Indian thought has found it in the doctrine of KARMA.

Hereditary factors are those which are found in the child at the time of birth. Hereditary factors govern the behaviour and life pattern. These hereditary factors should be considered as the property and loan regarding the structure and creativity of the individual because by the help of these, individual uses his innate and acquired abilities for development. The height, built, complexion, looks and other physical characteristics and mental abilities like intellect, logic, memory etc. are affected by heredity. Mother's ovum and father's

sperm consist the child's heredity. Carriers of heredity : According to biologist heredity carriers are genes from where do the child gets them of his birth is an important fact to know. By the conjugation of male's spermatozoon and female's ovum which are known as germ cells, which give birth to a new cell known as zygote or fertilized ovum. This zygote consist of nucleus, cytoplasm and chromosomes all the three. Chromosomes are situated inside the nucleus and cytoplasm is filled in the space between the nucleus and cell wall. The chromosomes inside the nucleus consists of genes. Genes are like small particles situated on the chromosomes which are thin and thread like structures. Height, beauty, complexion and other physical and mental traits are controlled by genes. Every nucleus of male's germ cell consists of 46 chromosomes, in which 23 chromosomes are from mother and 23 are from father.

Sex chromosomes are of two types X chromosomes and Y Chromosomes. Every male member consists of both X and Y but females has only X-chromosomes. Chromosomes are always in pairs. The nucleus of female germ cells have 23 pairs of chromosomes out of which 22 pairs are autosomes and one pair sex chromosomes which is 'XX' similarly nucleus of male germ cell have 23 pairs of chromosomes. Out of which 22 are autosomes & one pair is sex chromosomes which is 'XY'. The x chromosome is larger than Y chromosome. At the time of conception 23 pairs from father and rest 23 pairs of chromosomes from mother fuse together to form zygote. Therefore, the child at birth get same characteristics as of father & mother. When XY chromosomes unite results in male child and for female child XX chromosomes unite whichever qualities of mother or father are dominant are found dominant in then pregnancy too. At the time of fertilization various types of genes confine in different combination, therefore, the children of same persons differ, this is known as law of variation.³ Children of intelligent parents can be feeble minded according to law of Regression. This is very important fact why these variations take place. The Indian solution of the great riddle to the origin of suffering, happiness, and the diversity of worldly conditions is to be found in the word 'KARMA'.

KARMA is the root of birth and death, and birth and death are called misery whatever actions a being has performed, good or bad, with its KARMA it will depart to its next existence. As a man sows, so he reaps. No man inherits the good or evil act of another man. If a person is born unhealthy or deformed, the doctrine holds, it must be because of the sins he committed in former life. It is an established fact that all the philosophical and ethical system of India propagated the doctrine of KARMA, yet, it is in Jainism, however, that it reaches its climax, assumes a unique character, and becomes a system in itself.

We can say that the KARMA is minute micro particle which is present inside the genes which governs the traits of living organism.

It is only through KARMA which the diversity of all beings can be explained.

All our dispositions, drives, instinct, impulses, motives, tendencies are governed by KARMA. The inequalities among men in worldly position and advantages and the apparent disagreement between their behaviour and their happiness or suffering call for an explanation.

KARMA theory involves the idea of metempsychosis. The present state of existence is the consequence of the actions performed in the preceding life. The actions we perform in this life will serve as the cause of future life. Thus, the series goes on expanding in an endless process if not checked.

Therefore the history of the individual does not begin with his birth. The instincts, passions, personality characters etc., of one life goes to another life.

A great American writer says 'It was a poetic attempt to lift this mountain of fate, to reconcile this despotism of race with liberty, when the Hindus said, fate is nothing but the deeds committed in a prior state of existence.'⁴

The KARMA theory involves the carrying over instincts, passions, personality characters, tendencies to another birth. It indicates that the mental faculties and physical characters of a

particular individual can be accounted for by the acts and experiences of his past life. The idea underlying this theory is that certain phenomena like sudden appearance of an extraordinary genius, on unexpected occurrence of an emotional experience all due to differences in KARMA.

These differences in living beings can be understood through KARMA science. In eight KARMA one KARMAS called as NAAM KARMA this NAAM karam has many sub-division one division name as SANSTHAN NAAM KARMA which is responsible for heightened and dwarfness in the same way beautiful-ugly and other characteristics of person is the responsibility of different divisions of NAAM KARMA.

Through studying the minute details of NAAM KARMA the whole body structure can be understood.⁵

गदि आदि जीव भेदं देहादी पोग्गलाण भेदं च।
गदियंतर परिणमनं करेदि णामं अणेयविहं ॥

Variations in Psychology of Person :

1. Primary motives - Primary motives⁶ are present in all human beings but the quantity of these primary motives are not same in all. In some certain motives are dominant and others are recessive.
2. Differences in personalities - According to Psychologists classification of body. Any two persons of a society are not alike. It is another point, that they may have similarity at some or other point. From early or old times persons are classified according to this similarity in their personality. For example - The Indian Ayurveda classifies persons in three categories BATT, PITT and KUFF. Similarly the ethics of moral science gives three classifications : SAATVIK, RAJSIK and TAMSIK.

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All these five types of Bodies are material or PUDGALIK

i.e., made up of PUDGALS or PUDGAL - SKANDH. In spite of this the subsequent type of body is finer than the earlier and occupies less space. Thus the transformation body (VAIKRIYA SHARIR) contains a much larger quantum, of PUDGAL than the physical or AUDARIK SHARIR and is also finer. This will be clear from the example of cotton and steel, where the latter may contain greater amount of PUDGAL but occupies less space.

A worldly soul or beings is always connected with the two type of Bodies viz KARMAS, and TAIJAS bodies for the obvious reason that without these the worldly existence is not possible. As such this association is beginningless (ANADI) but it ends with the liberation of the soul. In addition it may have the VAIKRIYA or Transformation. Body as in the case of angles, or AUDARIK or Physical bodies as in the case of human beings. In such cases these bodies go together. Some human being with requisite power may acquire either the VAIKRIYA (Transformation) body or the AHARAK or Translocation body which will mean four types of bodies or the AHARAK or Translocation body which will mean four types of bodies with one soul. However, since AHARAK or VAIKRIYA bodies cannot be acquired together, the maximum number of bodies connected with only worldly being is four.

Indifferences Among Attitude, Emotions, Thought, Actions :

LESYA : About the nature of LESYA there are three explanations : some hold that it is a product of emotion, others hold that it is a result of activity, still others hold that it is an effect of KARMA.⁷ Only those KARMAS that inspire our activities of body, mind, or speech are held to be responsible for the appearance of LESYA. Thus, LESYA is a condition of our character (attitude, conduct, etc.) produced by the influence of different KARMAS. According to the ethical evaluation of activity, there may be as many varieties of character as our activities vary. Nevertheless, we can classify these varieties into certain definite categories. The following are the characters of the six kinds of LESYA. He who commits great sins, does not possess self control, has ceased to injure living beings, commits cruel acts, is wicked and violent, is afraid of no consequences is mischievous, and

does not subdue his senses, develops the first kind (KRSNA). He who possesses the following characteristics develops the second kind (NILA) : Envy, anger, want of self control, ignorance, deceit, want of modesty, greed, disgust, wickedness, carelessness, attachment to enjoyment. He who is dishonest in words and acts, who is base, and no upright, deceives others, is a talker of hurtful and sinful things, is a thief, and is full of jealousy, develops the third kind (KAPOTA). He who is humble, steadfast, free from deceit and inquisitiveness, well disciplined, restrained, attentive to his study and duties, loves the truth and keeps it, is afraid of forbidden things and strives after the highest good develops the fourth type of LESYA (PEET). A person who possesses little anger, pride, deceit, and greed, whose mind is at ease, who controls himself, who is attentive to his study, and duties, who speaks but little, who is calm, who subdues his senses, develops the fifth type (PADMA). He who abstains himself from constant thinking about misery and sinful deeds, but engages in concentration, contemplation, and meditation, whose mind is not crooked but straight; who possesses complete self-control is more or less free from passions, is calm, and subdues his senses, develops the last i.e., the sixth kind of LESYA (SUKLA). The Ajivika also recognises the same number of attitudes.⁹ He calls them abhijatis. Interesting illustration¹⁰ indicating the comparative value of these type.

Six men saw a jambu tree that was full of ripe fruits. All of them wanted to eat those fruits. It was a difficult to climb up the tree. To avoid the trouble of climbing up they suggested that they could fulfill their desires by cutting down the tree from the root. The second proposed to cut down the boughs. The third did not like this suggestion. He proposed to cut down only the branches. The fourth man did not want even this idea to be put into practice. He advised to cut off only the bunches. The sixth even did not like this idea. He proposed to eat only those fruits that are fallen on the ground. The general attitude and tendency of different kind of people possessing the respective types of LESYA did not agree with one another in respect to their feelings, emotions, volitions, and the like. It is all due to the various degrees of the intensity of emotions and the velocity

of vibrations (YOGA).

Differences in perception : Knowledge is inherent in the soul, but outgoing to perversity of attitude arising out of the veil of KARMAN, we may get wrong knowledge, AJNANA. Knowledge is perfect when the veil of KARMAN is totally removed. It is imperfect even when there is partial subsidence or destruction of KARMAN. The soul can get perfect knowledge directly when the veil of KARMA is removed. That is PRATYAKSHA - JNANA. But empirical knowledge, experience of this world, is possible with the help of sense organs indirectly. Such knowledge was called PAROKSA JNANA. MATI JNANA (sense experience) and SRUTA JNANA (knowledge due to verbal communication) are PAROKSA - JNANA; while AVADHI (extra sensory perception) MANAHPARYAYA (telepathy) and KEVALA JNANA (omniscience) were called PRATYKSA.

There are two levels of experience : PRATYAKSA which is pure experience of the soul without the help of the sense organs. Then, on the lower level there is a empirical experience which is possible through the sense organs. It is not really direct experience of the soul. When the veil of KARMA is removed, the soul in its pure form gets direct experience without the help of sense-organs. These experience are supersensuous experiences. They have been classified into

- i. AVADHI which is analogues to clairvoyance
- ii. MANAHPARYAYA which is analogues to telepathy
- iii. KEVALA which is analogues to omniscience.

AVADHI : is a form of supersensible perception. In this we apprehend objects which are beyond the reach of the sense organs. However, we perceive things in AVADHI which have form and shape. Due to the varying degrees of the destruction and subsidence of the KARMIC veil, the individual can perceive supersensible objects in different degrees. In AVADHI experience persons cannot know all the modes of the objects. It can only cognise a part of the modes.¹¹ Thus AVADHI, which may be compared to clairvoyance, differs with different individuals according to the capacity of the person perceiving. The capacity is in turn, determined by the relative merits acquired by the persons.

MANAHPARYAYA : It is direct experience of the modes of mind substance working in other individual mind. The Avasyaka Nirukti gives a brief description of the nature of MANAHPARYAYA knowledge.¹² MANAHPARYAYA cognise the objects of thought by the minds of other people. The Visavasyaka¹³ Bhasya states that a person possessing MANHAPARYAYA directly cognises the mental states of others without the instrumentality of the sense organs and the mind. In western thought such a form of cognition was called 'thought transference' Myers coined the phrase 'Telepathy' for describing such experience. Tyrrel gives many instances of telepathic cognition. He also mentions instances of Telepathic cognition which he calls collective, telepathic calculations.¹⁴ In the publication called 'apparition' published by the society for psychical research many interesting ego of telepathic cognition have been mentioned.

MANAHPARYAYA, telepathic experience, is not easy to get and is not common for all. A certain physical and mental discipline is the condition for getting such capacity of intuition. In the Avasyaka nirukti we are told that MANAHPARYAYA is possible only for human beings of character, especially for homeless ascetics. Human beings acquire this capacity due to merit and by the practice of mental and moral discipline. The Nandisutra gives detailed description of the conditions of the possibility of MANAHPARYAYA in the case of human-beings.¹⁵ The sthananga recognises two varieties of MANAHPARYAYA as RJUMATI and VIPULMATI¹⁶ Umaswati makes a similar distinction.¹⁷

He says that RJUMATI is less pure and is sometimes falters. VIPULMATI is purer and more lasting. It lasts upto the rise of omniscience. We also get such a description in the Pancastikayasana.¹⁸ Pujyapada describes the nature of MANAHPARYAYA as the intuition or objects of the activities of the sense organs of speech, body and mind.¹⁹ One who is at the upward stage of spiritual development has acquired VIPULMATI while one who is sure to descend in the spiritual development gets the RJUMATI MANAHPARYAYA.²⁰

KEVALA : According to the Jainas the soul, in its pure form is pure consciousness and knowledge. It is omniscient but it is obscured by the KARMAS as the moon or the sun is liable to be obscured by the

veil of dust, fog or a patch of cloud. When such a veil of KARMA is removed omniscience dawn. That is KEVAL JNANA. That is a stage of perfect knowledge and stage of KAIVALYA, Omniscience intuitively knows all substances with all their modes. Nothing remains unknown in omniscience. It is knowledge of all substances and modes of the past, present and future, all in one.

The soul of a human being after death can go back to animals or vegetables or other animal forms as governed by KARMAS. The following are some of the passages that mention the retrogression of the human souls into lower bodies. Those who do not know these two paths become insects, gnats, mosquitoes....²¹ 'Those who possess good conduct here would attain evil birth, the birth of a dog, that of a hog, or that of a sudra'.²² Some persons according to their KARMA and inclination of mind take another birth. Some others again are degenerated into the states of trees²³ 'He is born on this earth as a worm, a grasshopper, a fish, a bird, a lion, a boar, a snake, a tiger or another creature on one or other station according to his deeds.'²⁴ In accordance with the conception of the Jainas, the KARMA leading to the bondage of hellish life is the result of possessing immense wealth, indulging in violent deeds, killing the beings of five sense organs, eating flesh etc. The KARMA leading to the life of animals, vegetables, and the like is the consequence of deceiving others, practising fraud, speaking untruth, etc. The KARMA leading to human life is the result of simplicity of behaviour, humble character, kindness, compassion and so on. The KARMA leading to the enjoyment of celestial life is the result of practising austerities, observing vows, and the like.²⁵ It is evident from the above description that the individual performing the actions befitting hellish life goes to hell. If he performs any acts that fit in with the life of an animal or vegetable kingdom, he has no choice other than to take birth in that state of existence. The same is the fact as regards the enjoyment of human and heavenly lives. It is not necessary that a soul which has once attained the human state of existence will also achieve the same in the next birth. If the KARMIC forces associated with it are fit for achieving human state, it will necessarily get human life. If the forces are not favorable to human life he may go to any state of existence in accordance with the innate

nature of the forces.

There is an interesting illustration in the *uttaradhyayanasutra* regarding the nature of the case of a particular state of life. Three merchants started from their own place to different place. Each of them had his own capital. They started some business there. One of them gained much, the second returned with the same capital, and third came home after having lost his capital.²⁶ Now, the capital is human life, the gain is heaven, and the loss is in the form of hellish life or animal birth. He who brings back his capital is to be compared to one who goes again to human life. 'Those who through the exercise of various virtues become pious householders, will be born again as men for all beings will reap the fruit of their actions. But he who increases his capital is like one who practices eminent virtues. The virtuous, excellent man cheerfully attains the state of gods.... He who practices evil acts and does not fulfill his duty will be born in hell.... A wise man weighs in his mind the state of sinner, the wise releases that of the virtuous.'²⁷ There are definite causes prescribed by the Jaina thinkers that lead to various state of life. It is only through the exercise of them that a man can attain a particular state of existence (GATI).

The age-determining (AYUS) the physique-making (NAMAN) and the status-determining (GOTRA) KARMAS are the principal causes of the diversity of beings.

There are four states of existence : The state of celestial beings, that of hellish beings, that of human beings, and that of animal beings.²⁸ the last class also includes all vegetable kingdom and other elementary beings such as water, air, fire and the like. The soul attains a particular state of life on account of the rise or realisation of the corresponding physique-making (NAMAN) KARMA and it lasts so long as the age-determining (AYUS) KARMA associated with the soul is not exhausted. After the exhaustion of its age-determining KARMA the soul takes a new birth according to the then existing condition of its stored KARMAS. If there is no KARMA in its possession, it automatically attains emancipation and enjoys its pristine nature.

A Linkage Between KARMA and SQ (Spritual Intelligence)

Overview

In the philosophies of the East we come across a concept called KARMA, a Sanskrit word. A literal translation means 'action' or 'work' or 'doing'. In Eastern philosophy and spirituality it has a special meaning. It is seen as a condition necessary for existence and continuity of beings. It is the will to live, to exist, to re-exist, and to continue, to become more and more, to accumulate more and more. In Buddhism it is interpreted as 'mental volition'. It is seen as the cause of dukkha or 'suffering' or 'impermanence'. Further the philosophy states that the cause of the arising of dukkha is within dukkha itself and the cause of the cessation of dukkha is within dukkha itself. To state it as a theory, any system, if it has within itself the nature of arising and coming into being, has also within itself the nature of its own cessation and destruction.²⁹

KARMA is volitional action which may be relatively good, positive, healthy or relatively bad, negative, unhealthy. The effect of KARMA is to continue in either of the two directions of either good, positive, healthy or bad, negative, unhealthy. The terms themselves are relative and are within the 'cycle of continuity' called samsara. KARMA is not to be confused with moral justice where a supreme being of God who is a law-giver administers rewards and punishments for good deeds and sins. Every volitional action produces its result by virtue of its own nature. This is not difficult to understand. What is difficult to understand about the KARMA theory is that the volitional actions belong to not only an individual but the individual's family, social group, ancestors and in a sense all beings past present and future, all relatively contributing to produce the effects even in a life after death. The will, volition, desire to continue, to exist, to become more and more is a force or energy that moves lives, existence, the whole universe and beyond and does not stop with the non-functioning of the body. It is seen as a great momentum. So when Eastern philosophy talks about rebirth or re-existence it is seen as part of continuity or samsara.³⁰ It is irrelevant whether the person has any memory of his past life. So the re-existence does not mean reincarnation. Studies such as those of Ian Stevenson have looked at past life memories. Stevenson has gathered evidence for repeated

lives or reincarnation – the survival of the human personality after death. The child remembers and recollects people and events from a previous life.³¹ Rudolf Steiner, founder of anthroposophy, has written much about KARMA, though from a different perspective. He quotes Julius Baumann, professor of philosophy, University of Goettingen, from the *Sketch of a Summary of Real-Scientific Religion*: “Just as in inorganic nature the physical-chemical elements and forces do not disappear but only change their combinations, so is this also to be assumed, according to the real scientific method, in respect of the organic and organic-spiritual forces.”³² But the analogy has to end here because the author and Steiner further talk about soul or soul-spirit which reincarnates in future bodies, which is beyond the scope of this essay. Whereas re-existence is describing a process within the continuity of samsara, reincarnation is describing a state. The analogy used is that of a flame that burns through the night: it is not the same flame nor is it another. The re-existed person is not the same nor is he another.³³ He (the present) is the effect (of the past) and also the cause (of the future).

Shankaracharya the great Indian philosopher who propounded the philosophy called Advaita or Non-dualism explains that “as long as pleasure and pain are felt, so long are the KARMAS, past and present, are working themselves out. The effects or ripening of the fruit is because of former actions or KARMAS; where there are no longer KARMAS, there is no fruit. From the discernment of the truth or real nature of things, KARMAS heaped up through hundreds of millions of ages are dissolved as dream-actions on waking. Whatever be done at the time of dream, whether good or manifest evil, after he is awake, how can it visit him with heaven or hell? Similarly, when he has come to know the truth or reality, which rises detached like the sky, he is no longer entangled with future KARMAS forever.”³⁴

He further goes on to say that “KARMAS already entered on retain their momentum or energy even in the case of those who have attained wisdom; only through being experienced are they consumed. Former KARMAS, KARMAS accumulated and future KARMAS melt away in the fire of perfect wisdom.” He quotes the ancient Vedic scriptures saying that “the development of KARMAS exists to bring

growth to those who are full of doubt and inert in mind through the experience of external things, but it is not to establish in the wise the belief in the reality of outer things.”³⁵ All the great spiritual teachers and philosophers, both of the West and the East have stressed on personal responsibility. There is truth in the Chinese proverb “If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. Where there is order in the nation, there will be peace in the world.” So, taking responsibility for one’s feelings has a much wider implication and on a time-scale beyond just one’s life span.

The mind-brain connection is indeed most complex. Interdisciplinary research covering the social sciences, molecular biology, medicine, quantum physics, animal and human ethology, philosophy and spirituality will allow us to better understanding.

KARMA is not some kind of subtle energy accumulation of merit (“good KARMA”) or demerit (“bad KARMA”), but rather is the psychic conditioning resulting from the states of mind and will that produced our past actions. KARMA is a kind of kink in the mind and the other subtle energy bodies which at present make us “human.” The ATMAN is consciously—and intelligently—working its way toward the state of perfection we call Liberation. It is the ATMAN alone that determines when and where we shall reincarnate and exactly which kinks we will be working on in each life. If the will of the ATMAN is not carried out then evolution stops and we stagnate.

There is an important word that rhymes with KARMA: Dharma. Dharma is often mistranslated as “religion” or “righteousness.” There really is no way to translate it; for dharma means that way of life in which we shall most quickly come to the realization of our true self and God. Dharma, like KARMA, is an individual matter, tailored for each one of us. It is the way by which we make sure that our KARMA moves us along in our growth into God. Dharma is the way of life (and thought) that takes us to the realization of our full spiritual potential.

Spiritual Intelligence can be defined as that which allows

a person to experience transcendental meaning in life. It is a construct that involves concepts of faith and (or) meaning.

Life is about relationship - the relationship we have with ourselves, with each other; with the world, as well as the connection to that which is beyond any of us yet imminent in each of us when our relationships are good, we feel good; when they are bad, we feel awful. We need each other. We need to feel connected, we need to feel each other's presence and love.

Everyone needs to feel connected, to love and to be loved, to reach out to others and communicate in order to overcome alienation, loneliness and feeling of being disconnected.

The spiritual intelligence of the ATMAN is often called the "higher mind." In contrast to this is the "lower mind" that is the egocentric bundle of attraction/aversion impulses that are rooted in complete ignorance and selfishness. This lower mind is always in conflict with the higher mind, for its basis is ignorance and distortion of perception. This mind is indeed a slave, and has no possibility of free will, for it not only functions only in the world of bondage, it has no existence independent of the Self. It is a mirage, an illusion. It does not really "exist" in the ultimate sense. Naturally, it claims to be the only mind we have, and insists that it possesses and exercises free will.

Although the lower mind is not a conscious entity in itself, nevertheless it is energy-force and therefore can produce effects, including influencing our incarnate and discarnate states.

On occasion the higher mind stands aside and lets the lower mind have its way so the folly and impotence of the lower mind can be revealed—even to itself. This results in suffering, as the only possible consequence, something the lower mind—being psychopathic—insists comes from God, the Lords of KARMA, or even KARMA itself. Rarely does it admit the truth of its own responsibility, and when it does we know that its dissolution is beginning and freedom is dawning.

Deluded people often refuse to incarnate. Usually this results in nothing more than their being rebellious and embittered for the entire time of a particular birth. But it can also be the cause of continual bouts of life-threatening illnesses. The individual bounces

between nearly dying and being suddenly cured. The lower mind is trying to escape through death, but it also possesses a clinging to life that militates against its attempts. This moral schizophrenia grips a lot of human beings.

On occasion the individual tries to avoid rebirth by preventing the subtle bodies from entering the physical body at birth (for there is a separation during the mother's labor). If he succeeds, then the body remains inert, often paralyzed, and observers assume the person is a hopeless idiot. At other times the refusal results in the production of a horribly defective body—oftentimes not even of human configuration. Whichever occurs, the foolish person has to spend the span of an entire incarnation standing next to the body it has refused to incarnate— a hardly enjoyable consequence.

Other deluded people refuse to die and remain earthbound, attached to their physical body. This awful bondage can last for hundreds and even thousands of years. This is real slavery!

Nevertheless, in time the futility of such pain-bearing refusals become evident to even the most stubborn individuals and they stop such stupid attempts at thwarting the true free will, the free will of the divine Self. Then evolution proceeds, and in time they are free from the necessity for rebirth. This alone is freedom. By developing spiritual intelligence, a sense of compassion that helps us be more sensitive, more aware of our own feelings and the feelings of those around us, we become more intuitive; we relate better and love better. Cultivating spiritual intelligence and learning how to connect will improve our capacity for intimacy, making us better mates, friends, parents, and coworkers; it helps all of us to become more giving and brings us fulfillment, meaning, and love.

The promise of spiritual life is that we will be able to heal these feelings through love and an experiential understanding of the essential interconnectedness of all beings. The Dalai Lama of Tibet, for example, often says that no matter how many new faces he sees each day, he never feels as though he is meeting anyone for the first time. That's because the Dalai Lama knows that every single one of us is on an infinite journey that began aeons ago. According to Tibetan Buddhism we have each had so many births that in all probability our

paths have crossed time and time again. Wondrously connected one to the other, we have been for each other brothers, sisters, cousins, aunts, children, fathers, mothers, and mates. At the heart of Tibetan Buddhism is this belief: Each person we meet has at one time been a close, caring family member and should be treated with the respect and love such a relationship deserves.

Connecting to the sacred in our relationships is a way of satisfying our spiritual hunger with love—thus nurturing ourselves, as well as nourishing the world. For just a minute, stop and think about our relationships. Think about all those with whom you interact—at home, at work, and in the community. Think about family, friends, coworkers, and even those with whom you have only a nodding acquaintance. Don't leave anybody out, not even your pets. Whenever you think about the important relationships in your life, remember that each of us also has a connection with the natural world and all the wild creatures that live on our planet—as well as with the planet itself.

It is a fundamental Buddhist tenet as well as a larger, more general fact of life that we are all interconnected and interdependent on each other. I find it very gratifying to see that so many Western seekers and students of truth and Dharma are sincerely striving to combine social activism with spiritual growth. As seekers, we want to find ways to do spiritual work within our relationships. We aspire to help improve the quality of our own lives as well as the lives of those around us. In this way we are hopeful that we will be better able to live in congruence with our most deeply held inner principles and values. We who inhabit this planet all share a common KARMA as well as a common ground. We already live together; we need to learn to work together. We need to learn to love others—even those we may not like. This is the greatest challenge of all.

Stress is derived from the Latin language where it denotes hardships, strain, adversity and affiliation.

In the present day world psychological investigators are becoming more concerned about the study of man's reactions to intense psychological stresses. Available literature and researches provide

evidence for the consistent increase in the frequency and severity of stress and its consequences in every work of life in modern societies.

Notably, Pestonjee (1987)³⁶ identified following three important sectors of life in which stress originates.

1. Social Sector : It refers to the social cultural environment of one's life.
2. Intra Psychic sector : It encompasses those things which are intimate, personal and specific to the individual like temperament, values, abilities, life style, food habits, health and others.
3. Job and organization sector : It refers to the work environment (task atmosphere colleagues, compensations policies and others).

Therefore conclusion can be drawn that as stress increases Life Satisfaction decreases. Besides, studies have indicated that thought processes also determines the level of perceived stress which in turn will decrease or increase the level of life satisfaction. Life satisfaction directly or indirectly regulated by the feeling of happiness, completeness and satisfaction with expectations. As it increases accordingly effectiveness and productivity will also enhanced.

Subjective well being is a broad concept that includes experiencing pleasant emotions, low levels of negative moods and high life satisfaction. Throughout history, philosophies and religion leaders have suggested that diverse characteristics, such as love, wisdom and non-attachment are the cardinal elements of a fulfilled existence.

People in cultures where subjective well being is valued are more likely to weight their most positive domains in calculating a global life satisfaction judgement, people in cultures in which happiness is not an important value are more likely to weight their most negative domains in calculating a life satisfaction judgement (Diener, 2006).³⁷

The findings that have emerged from the data analysis shows a significant negative correlation between stress and life satisfaction. If there is high stress there will be low life satisfaction. The concept of stress and research on stress and satisfaction - dissatisfaction has reached the panicle popularity during the past few years.

Life satisfaction refers to a person's general happiness, freedom from tension, interest in life etc.. It means the way a person

evaluates his own life. The amount of satisfaction one feels in life depends on the life goals he set for himself and the interest to which he is able to achieve them in life etc. It means the way a person evaluates his own life. The amount of satisfaction are feels in life depends on the life goals he set for himself and interest to which he is able to achieve them in life. Life without stimuli would be dull, but overstimulation would be unpleasant thing and stressful, excessive stress can result in damage to physical and psychological well being and can hamper the ability to perform effectively thus lead to lack of life satisfaction as stress is not only an important determinant of an individuals psychological and physiological well being, but also affect the effectiveness of the organization and therefore, It should be treated from the holistic point of view (Hingar, Rowney and Sogani 2005).³⁸

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Spiritual intelligence quotient (SQ) has become indispensable with the rapid internalisation of our society. The external threats and challenges are bound to reach us time and again and none can escape them. Hence, the success and joy in one's life is measured by the extent of control over the inner subjective confusions. In this world today, we are living through the age of confusion and tensions both within and without us. The external challenges persecute us the render our lives unhappy and sorrow ridden. In our experience in life, we fall into detestable and distressing environments and circumstances which provoke us and we despair for a solution. Such heart burning protests and indignation weaken our inner personality and this weakness lends strength and might to the external challenges.

After carefully analysing our weakness, the spiritual intelligent quotient (SQ) suggests us to grow in strength and gain mastery over

situations in life by living in harmony with them. The life of harmony can be lived by using above our limited EGOCENTRIC VIEW of things and happenings and expanding our mind to accommodate a constant awareness of the TOTALITY OF WORLD. When this total and consummate perception is developed and maintained, man's individual problems shrink into insignificance and absurdity. Our life harmony with the ampler scheme of the cosmos bring to our heart an inward satisfaction. When satisfaction is maintained within us, problem and challenges vanish like mist before the rising sun. SQ helps us to live the life with full satisfaction and without stress.

Conclusion

Spiritually Intelligent persons satisfied with his life, frequently experiences positive emotions (Such as joy, affection) and seldom feels negative emotions (such as stress, tension, anxiety). Indigenous people around the world have always stressed the sacredness of humanity's communication with god, not only for spiritual well being but also physical, social and psychological well being. Recent researches reinforces these practices and suggests that humankind's spiritual isolation in the modern world increases stress and leaves people with a sense of psychological, social, and physical unsatisfactory lives.

Often people lose their free will and understanding as a result of spiritual ignorance - the state of darkened heart and mind. Lots of labels are put on this state such as "sin", "negativity", "challenges" and such like. But they do not need to know what to call it, we need to know how to get rid of it. And how do we do that ? By enhancing SQ (Spiritual Quotient).

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सिद्धि गदे वीरजिणे वि-अद्-चद्-वे सुबास संकंते ।
चित्त सिया तेरसिपं चंददिणे जाद-ऊसवे संते ॥१॥
बेत्तालीए पागय-विज्जाबीडस्स मूल-पहस्स ।
सिरि राजिदपसादे रह्यई ठायणं किदवं ॥२॥

महावीर भगवान के निर्वाण से २४८२ (दो हजार
चार सौ ब्यासी) वर्ष व्यतीत होने पर चैत्र शुक्ल त्रयो-
दशी दिन सोमवार को महावीर जन्मोत्सव के
सुअबसर पर वैशाली प्राकृत विद्यापीठ की
शिलान्यास विधि राष्ट्रपति श्री राजेन्द्र प्रसाद जी
ने अपने कर-कमलों द्वारा सम्पन्न की ।



प्रमुख प्रवृत्तियाँ

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