

MANAGEMENT OF KARMAS FOR HAPPINESS AND PROSPERITY – “A JAIN PHILOSOPHICAL PROSPECTIVE OF LIFE CYCLE”

Vipin Kumar Jain
Research Scholar

Dr. Phool Chand Jain Premi
Professor – Emeritus
Research Guide

**CENTER FOR JAIN STUDIES, DEPARTMENT OF JAINOLOGY
TEERTHANKER MAHAVEER UNIVERSITY MORADABAD**

Abstract

The karmas theory of Jain tenets is that every living being contains 'soul' -the essential element, which has the capacity of salvation but it has the bondage of karmic matter particles making it an empirical soul, which wanders into 8.4 million destinies (*yonis*). Every soul that has the natural characteristic to attain the liberation after destruction of eight karmas and shall be placed on *sidh shila* is called an **Omniscient/Omnipotent/Omnipresent/Enlightened**. The soul exists as nuclei which has the bondage of karmas by the influx of eight types of karma via wrong belief, non-abstinence, negligence, passion, and activities and hence attain different types of birth, bodies, senses, completion, vitalities, instincts, investigations, consciousness, and distinctive characteristics. This soul is called **Empirical/Impure/Transmigrating/Mundane/Samsari Soul**. The empirical soul transmigrates from one destiny to another destiny in accordance with the rise of eight types of karma. If the karmas which have 148 species divided into merit and demerit species along with 20 common species can be managed, then fruitful results can be obtained in the birth and life of an empirical soul. By managing the merit species of karma, the soul can attain the human or celestial destiny with happiness, prosperity, good looking body and all the right belongings. The principle of karmas also describes the life cycle of empirical soul, their movement, taking birth and death, reason of attachment and aversion, happiness and sorrow, types of destiny, types of physique, status, and life span. Furthermore, it describes the activities and characteristics of the soul. Hence the life should be managed in a way that none of the karma can make the bondage with soul, so that the existing karmas can be burnt with the fuel of meditation and impure soul may become omniscient soul.

Introduction

Living elements have always been mystery of world for example who are the living beings and why they take birth and die, what are their types. How to classify or how does life cycles take place, what type of body, structure, senses and attachments of soul occur etc. Though modern science is able to answer many questions but sometimes it finds itself just helpless. Jain tenets and theories describe the complete study of human beings, their classification, qualities, bodies, senses,

life cycles etc., in which many theories have been accepted by modern science yet many remain to be proven. In Indian and Jain philosophy there are 8.4 millions *yonis/bhave/nuclei*, which can be formed with soul. A soul can wander in 8.4 millions of nuclei before its liberation. The liberated soul is free from birth and death and the cycle of life is stopped and the soul is placed at *sidh shila* - the top most part of the universe (*lok*) with extreme happiness and peace or as *vitragi*. The liberation state is the ultimate goal of any soul and after attaining it, the soul is free from the cycle of birth and death with the destruction of all types of karmas. Taking birth and death is a continuous process and the soul is attached with matter (*pudgal*) atoms on the rise of eight karma especially physical (*naam*), status (*gotra*) and life span (*Ayue*) to obtain a new body after the destruction of the old body. The empirical soul is transmigrating into the universe due to the rise of eight karmas or the activities and the thought process of any individual. Every soul has the capability of attaining liberation and also to end the wandering in the Universe. Until and unless a soul is not able to get liberation, it shall take different type of birth and death and this cycle continuously keeps on moving in this universe. The empirical soul is with body, mind, pleasure, misery, life, and death due to fruitfulness obtained by the attachment of matter karmas.

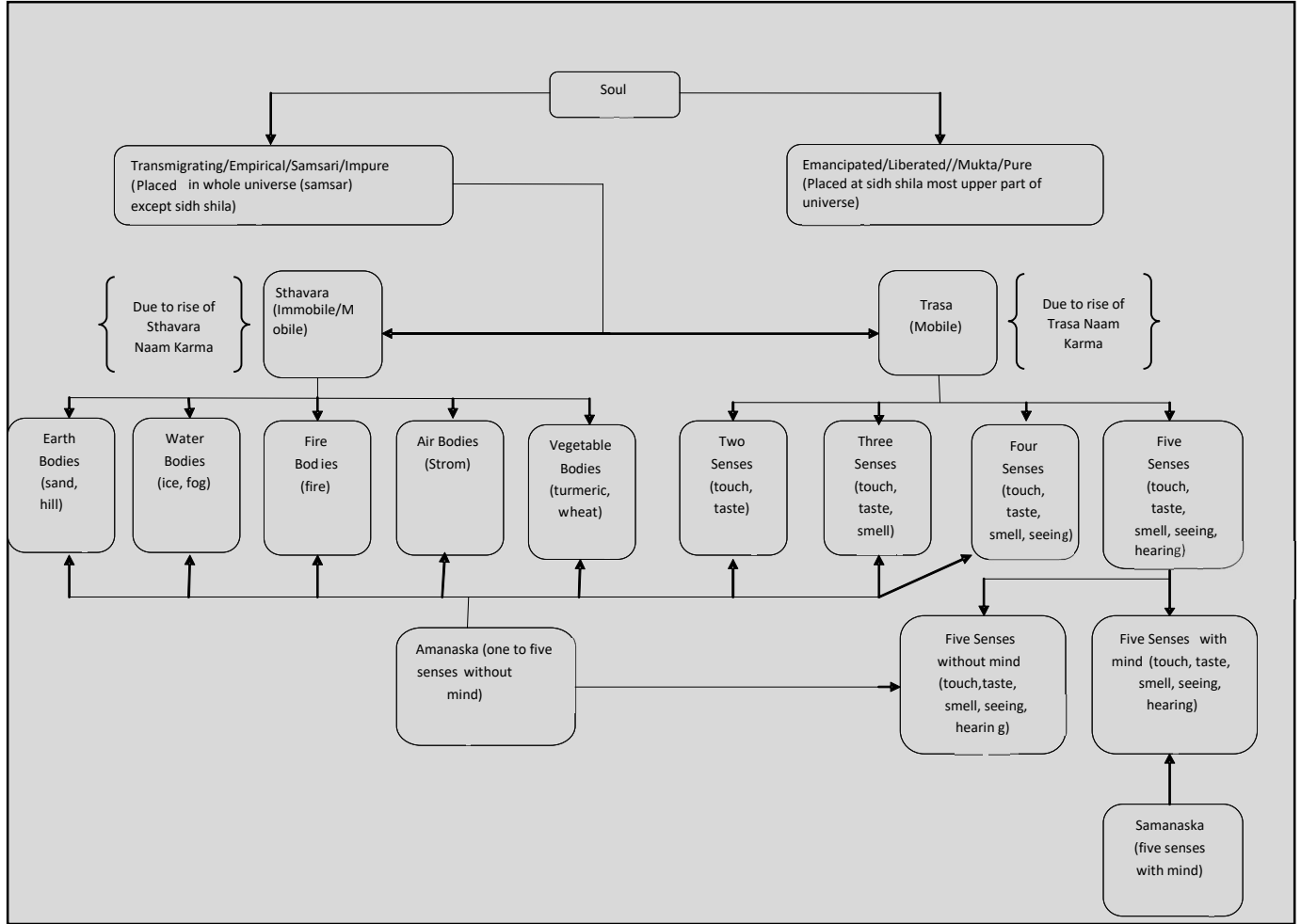
Raga duvesha duvai dhigrah netra karshan karmana I
Agyanata suchiram jivah samsarabadho brahamtyaso II¹

Acharya Pujyapad Swami describes that attachment (*raga*) and aversion (*duvesh*) are tied with two sides of the rope twined as an empirical soul which whirled about in the ocean of universe (transmigrating existence) for immeasurable time due to the ignorance. Attachment and aversion are the causes of karmas and transmigration. The cycle of birth and death is unending except by the realisation of right faith absolute perfect knowledge & right conduct or getting the path of liberation, which is true happiness. Because of the misconception, misperception & vision, a soul comes and remains under of karmic forces which drag it into different conditions and grades of existence in different part of the universe.

Soul

Jiva puggalkaya aayasam athikaeya sesa I
Amaya athiattmaya karanbhuda he logass II²

The souls are amongst six substances i.e. souls (living beings/*jiva*), matter (*pudgal*), medium of motion (*dharma*), medium of rest (*adharam*), space (*akash*) and time (*kaal*). In all the six substances only soul is living being and rest five are non living. Those who do not have the soul but have existence are non living except time. All five including soul are having existence (*astikaye*) except time which is only the base of transmitting.



***Jivotti havdi cheda uvog visaysida pahu katta I
Bhotta y deha matto nahi mutto kaam samjutto II³***

Soul (*jiva*) has the characteristics of consciousness (*chetna*), knowing and conation ability (*Janana* and *dekhna*) i.e. as God (*bhagwan*), Performer (*karata*), User (*bhokta*) and taking shape of body as it transforms into one. Soul is not ideal but it is attached with karmas. The body of the soul either big or small is equal to the body it takes due to the rise of physic making of karmas. Soul has the experience of pain and pleasure, age, body, status due to the rise of matter karmas. Ideally souls are formless or bodiless, but contain the body or form due to the rise of karmic bondage with matters. The soul without karmic bondage is liberated soul or we can say God to that liberated soul.

Classification of Soul

Sansarino muktashach I⁴

Living beings are of two types. Or the souls are of two types,

1. Liberated/ Pure/Emancipated/Mukta Soul

2. Empirical/Impure/Transmigrating/Mundane/Samsari Soul

The souls which are bonded with karmas are called empirical souls which are subject to transmigrate. The souls which are free from the bondage of any type of karma or free from the karmic bondage by all type of eight karmas, are free from transmigration and are called liberated souls.

***Jiva Samsartha nivavada chedanappaga duviha I
vogalakhana v y dehadehppvichara II***⁵

Souls are of two types empirical and liberated. They have living sense in practical and are able to attain the living knowledge. The empirical souls transmitted with body situated in universe (*samsar*) and liberated are with never fall back into the ocean of transmigration and are situated at *siddhshila*.

1. Liberated Soul

***Jensim jivahavo nathe abhavo y savvaha tassa I
Te homti bhinndeha vachgoyarnadida II***⁶

Liberated soul is the soul without any karmic bondage situated at *siddhshila* forever without any birth or death.

***Yasya savyama sevhabapatirbhavey kritasankarmanah I
Tusmay samgyanrupayanamaaustu parmatmaney II***⁷

“The soul which has attained the purity of its nature by the destruction of all its karmas by its own effort to such an omniscient god (*parmatama*) physical salutation is offered. Omniscience is the attribute of the pure and perfect soul, and is the most essential of divine qualities, which are all implied in it.”⁸

***Yogayopadanyogana, drashdah swarnmata mata I
Dravaya disvadisamattavatmanoapyatama mata II***⁹

“As gold in the ore is held to become pure gold on the intervention of the real causes of purification, in the same manner on attainment to self-nature, the impure (un-emancipated) soul is also regarded as pure spirit.

The impure ego is like gold in the state of ore; which possesses the potentiality of attaining purity and perfection, when it gets rid of the adhering impurities. Smelting is the process employed to extract pure gold from the ore, which means the removal of the foreign material that is found to be mixed up with it. A lump of ore, thus, represents pure gold plus so much dross added to it. In the same way the emancipated soul is pure spirit with filth or dirt (matter) adhering to it. Hence, when the filth is removed by a process akin to that of smelting in the case of gold, the foreign material is separated off and self-nature is attained on the emergence of the purity of *sva-dravya* (own substance), consequent on the elimination of constituents of the not-self. The term own substance

here includes the other three conceptions that are homogeneous with it, namely *sva-kaal* (own-time, signifying the external states that are changing in time), *sva-kshetra* (own space, or self-sized i.e., as existing in its own expanse), and *sva-bhava* (own-feelings or own nature, i.e. internal states), technically these may be termed as ‘*sva quartet*’. The soul that is rid of the non-self exists in its own nature with respect to the *sva quartet*, while the transmigrating ego is overwhelmed with the conditions and limitations imposed by the companionship of the not-self. This may be explained in a tabulated form as follows:

Pure Spirit	Condition of Existence	Impure Ego
Exists in his own substance	<i>Dravya</i>	Exists mixed with impurities of the nature of non-self
Is Divine all over	<i>Kshetra</i>	Is involved in impurities involved all over
Abides in a form that is his own forever	<i>Kala</i>	Possess a form that is liable to periodic changes have the liability to birth and death
Always enjoys the bliss and blessedness, pertaining to pure Spirit	<i>Bhava</i>	Is devoid of self-feeling, and possesses a joyless, cheer-less existence, generally

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2. Empirical Soul

*Jo khalu samsaratho jive tattoo du hodi parinamao I
ParinamaadoKammam kammado hodi gadisdu gadi II*¹¹

Living beings which are not the pure souls or have attachment, aversion and impure psychic are impure souls. A pure soul that has the bondage with knowledge obscuring karma including eight karmas is called empirical soul. By the rise of eight karmas the empirical souls are transmigrating from one destiny to another.

*Samanaskamanaskah I*¹²

The empirical souls are of two types.

Types of Empirical Soul/Characteristics	<i>Samanaska/Sani</i>	<i>Amanaska</i>
	With faculty of mind	Without faculty of mind
Availability of Mind	Presence of mind	Absence of mind
Able to	Distinguish between right or wrong	Not able to distinguish between right or wrong
Sense and mind	Five senses and mind	With senses but without mind

The empirical soul with faculty of mind and describe as follows –

The mind is of two types, *dravya* (physical) and *bhava* (psychic/volite)

Physical Mind –

*Hidi hodi hu daavmanama viyasiattahchaddarvimdam va I
Angovangudyado manvaggankhamadhando niyama II*¹³

By the rise of matter physical karma (*angopanag*) and with the aggregate (*skamdha*) of vermiform mind obscuring the formation of *dravya* (physical) mind shaped like an eight petal lotus in the heart of the soul mandatorily.

Psychic Mind –

By the rise of the matter *viryaastraya* karma and *noindriyavarna* (inner-sense-obscuring) karma, the purification of the soul due to the subsidence-cum-destruction is called psychic mind. The psychic mind is the mind which has the capabilities of manifesting consciousness.

The empirical souls are divided into two parts i.e. Immobile/Mobile (*sthavara*) and Mobile (*trasa*).

a. Immobile/Mobile Souls

Immobile/Mobile (*sthavara*) souls have only sense of touch. These souls take birth due to the rise of stationary-body-making karma or *sthavara nama* karma.

*Punvi y udgamgani vau vanaffadi jivasamsida kaya I
Denti khalu mohabahulam fasam bahuga vet ay taymsi II*¹⁵

There are five types of immobile/mobile (*sthavara*) souls. All the five immovable/movable souls are the living beings which have acquired the bodies by attaining of earth, water, fire, air and vegetable form due to the rise of physical karmas. They are stationary souls with matter atoms having bonds in association with touch sensibility karma formed due to the destruction- cum- subsidence.

Types of Immobile/Mobile Soul		Examples
I. Earth Bodied	<i>prathvikayika</i>	Sand, stone, silver, iron, diamond etc
II. Water Bodied	<i>jalakayikas</i>	Ice, water, fog etc
III. Fire Bodied	<i>agnikayika</i>	Fire
IV. Air Bodied	<i>vayukayika</i>	Storm, simple air etc
V. Vegetables bodies	<i>vanaspatikayik</i>	Turmeric, wheat etc

Today science is confirming soul only in vegetable bodied immobile/mobile. The presence of soul in other four immobile/mobile is not acknowledged by the science due to non confirmation of their bodies as well as their body reactions.

b. Mobile Souls

These are the empirical souls formed due to the rise of mobile-physique karmas (*Trasa nama* karmas) that have more than one or two to five senses with the capability of moving with or without mind.

***Saamanan tasthanavaru egivigalsayalcharimadugan I
Endiyakaye charimass y dutichadupanagbhedjudan II***¹⁶

Originally empirical soul is of one type but further divided in ten types.

Types	Types of empirical souls
One	One empirical soul
Two	One immobile/mobile+ one mobile
Three	One single sense immobile/mobile+ one with one two, three, four sense mobile + one with all five senses mobile
Four	One single sense immobile/mobile+ one with two, three, four senses mobile + two will all five senses with or without mind mobile
Five	One, two, three, four and five senses empirical souls
Six	Five immobile/mobile+ one mobile
Seven	Five immobile/mobile+ one with two, three and four senses mobile + with all five senses mobile
Eight	Five immobile/mobile+ one with two ,three and four senses mobile + two with all five senses (with or without mind mobile)
Nine	Five immobile/mobile+ four (two, three, four and five) senses mobile
Ten	Five immobile/mobile+ three (two, three and four) senses mobile + two (with or without mind) five senses mobile

Classification of Mobile Soul

Dvirndtiyadayastrasah I¹⁷

The mobile souls are two to five senses empirical souls.

Types of Mobile Soul	Sense	
I. Two senses	Touch, Taste,	Worms inside the stomach, conch, shell etc.
II. Three senses	Touch, Taste, Smell	Scorpion, ante, bedbugs etc.
III. Four senses	Touch, Taste, Smell, Eye	Flies, mosquito, bumble bee etc.
IV. Five senses	Touch, Taste, Smell, Eye, Hearing	Human or sub human or man, animal and birds, snake etc.

I. Two Senses Mobile Souls

Samvokkmaduvaha samkha seppe apadaga y keme I
Janamaati rasam fahasam je te imdiya jiva II ¹⁸

Two senses empirical souls are the living beings having the body with two types of senses i.e. touch sense organs & taste sense organs e.g. worms inside the stomach, conch, shell etc.

II. Three Senses Mobile Souls

Zugagumbhimaknpipeliya vichchiyadiya krida I
Janamati rasam fasam gandham tayemdiya jiva II ¹⁹

Three senses empirical souls are the living beings having the body with three types of senses i.e. touch sense organs, taste sense organs and smell sense organs, e.g. scorpion, ante, bedbugs etc.

III. Four Senses Mobile Souls

Udadsamasyamkhiyamdhukarbhamra patamgmadeya I
Svam rasam ch gamdham fasam pun te ve janamati II ²⁰

Four senses empirical souls are the living beings having the body with four senses i.e. touch senses organs, taste senses organs, smell senses organs and sight senses organs, e.g. flies, mosquito, bumble bee etc.

IV. Five Senses Mobile Souls

Surnarnaryatiriyā vannarsapfa sgamdhasddnahu I
Jalchartharcharkhachra valiya pamchediya jiva II ²¹

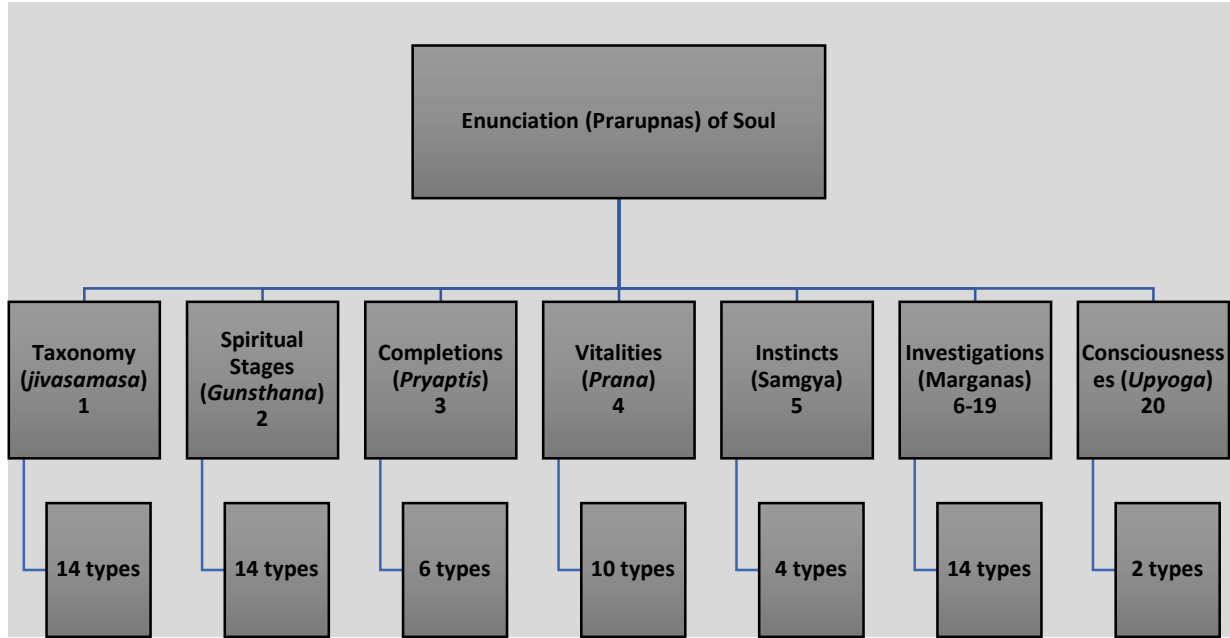
Five senses empirical souls are the living beings having the body with all the five senses i.e. touch senses organs, taste senses organs, smell senses organs, sight senses organs and hearing senses organs e.g. human or sub human or man, animal and birds, snake etc.

Enunciation (prarupnas) of Soul

Right of soul enunciation (*jiva prarupana ke adhikar*)

Gunjeeva pajjatti pana sanna y magganao y I
Ubyogo ve y kamso visam tu paruvana bhanida II ²²

The reality of empirical soul has been characterized with practical and ideal standpoints. *Gommatsar Jivakanda* verse 2 states that there are twenty kinds of description/enunciation about the living beings or empirical.



1. Taxonomy

*Badarsuhumaemdiya badechduremdiya asannsnne y I
Pajjattapajjatta evam tay coddasa homte II* ²³

Taxonomy defines as the specific characteristics on the basis of which empirical soul are classified under different group or classes as follows.

Types of Soul	Types of Taxonomy		No. Of Taxonomy
Single Sense Soul	Completion (<i>prayaptaka</i>)	Gross	4
		Fine	
	Non-Completion (<i>aprayaptaka</i>)	Gross	
		Fine	
Two Sense Soul		Completion	2
		Non-Completion	
Three Sense Soul		Completion	2
		Non-Completion	
Four Sense Soul		Completion	2
		Non-Completion	
Five Sense Soul	With Mind	Completion	2
		Non-Completion	

	Without Mind	Completion	2
		Non-Completion	

2. Spiritual Stages

Mechcho sasan messo aviradsammo y desvirdo y I
Virda pamatt edro apuvv aniyatte suhamo y II (9)
Ubsamata khenmoho sajogkevalijimo ajogi y I
Choddas jivsamasa kaman siddha y nadavva II (10) ²⁴

The spiritual stages are the physic form of the empirical soul due to delusion and activities. There are fourteen spiritual stages as below:

There are fourteen types of spiritual states i.e.

1. Wrong-faith (*mithyatava*)
2. Lingering right faith (*sasadana*)
3. Right-cum-wrong faith or mixes faith (*mishra*)
4. Non-restrained right faith (*Asanyam samayaktava*)
5. Partially restrained (*Desh samyam*)
6. Non-vigilantly restrained (*pramatta-virata*)
7. Vigilantly restrained (*aprammata virata*)
8. Unprecedented volitions (*apurvakarana*)
9. Similar volitions (*anivrattikaran*)
10. Subtle passionate (*sukchama-sampraya*)
11. Subsided passionate (*upshanata-moha-kashaya*)
12. Destroyed passionate (*cheena-moha-kashaya*)
13. Omniscient having vibrations (*sayog kevali*)
14. Vibration less omniscient (*ayoga-kevali*)

3. Completion

“The completion is defined as the acquirement of the ability of the living beings to transform in taken karmic vermiform (*varganas*) in the form of useful and useless part of the body”. ²⁵

Types of Completion

Ahara saririmdiyapajjatti aanpaan bhasmano I
Chattari pamch chappi y aeniyaviyalsannianam II ²⁶

There are six types of completion

- a. Food Completion (*ahara*)
- b. Body Completion (*sharira*)
- c. Sense Completion (*Indriya*)
- d. Respiration Completion (*svansochavasa*)
- e. Speech Completion (*bhasa*)
- f. Mind Completion (*mana*)

The completion in all type of living beings as follows:

Types Of Empirical Souls	Total Number Of Completions
a) One sense soul or immobile/mobile	First four
b) Two senses mobile	First five
c) Three senses mobile	First five
d) Four senses mobile	First five
e) Five senses mobile without mind	First five
f) Five senses mobile with mind (human beings)	All six

4. Vitalities

“Vitalities are defined as the medium whose existence enables the living beings to be called as ‘living’ and whose non existence (absence) enable the living beings to be called as ‘dead’ or non living. “²⁷

Types of Vitalities

*Pamchvindiyanana manvachikayesu tinin balpana I
Aanppanppana aaugpanayn homti daspana II* ²⁸

There are ten types of vitalities
1. Touch sense
2. Taste sense
3. Smell sense
4. Sight sense
5. Sound sense
6. Physical strength
7. Vocal strength
8. Mental strength
9. Respiration
10. Age/ Life span

Types Of Empirical Souls	Total Number Of Vitalities
a) One sensed living beings	1,6,9, and 10
b) Two sensed living beings	1,2,6,7,9, and 10
c) three sensed living beings	1,2,3,6,7,9, and 10
d) Four sensed living beings	1,2,3,4,6,7,9, and 10
e) Five sensed living beings without mind	1,2,3,4,5,6,7,9 and 10
f) Five sensed living beings with mind	All ten vitalities

5. Instincts

“The term instinct means natural inclination, desire or propensities. The inclinations which lead to immense suffering in this birth and the other births are known as instincts.”²⁹

Types of Instincts

*Aharadarshnen y tassuvajogayn omkotdhayaye I
Sadidrudirnaye havdi hu aharsanana hu II*³⁰

There are four instincts -
 a. Food (*ahara*)
 b. Fear (*bhaya*)
 c. Sex (*mathuna*)
 d. Possessive (*parigraha*)

Instincts are reason of suffering by either possession or absence of the empirical soul in current births/nuclei (*Yoni*) or in future birth/nuclei.

6. Investigations

“The Jain typical term ‘*margana*’ means search or investigation. The physical or volitional factors or modes through which the living beings are examined or searched are known as ‘investigations’.”³¹

Types of Investigations

*Gayeeamdiaysu kaye jogay vadey kasayananay y I
Samjamdamslayssa bhaviya sammattanni aharaye II*³²

There are fourteen investigations as follows:

1. Four Destiny
2. Five Senses
3. Six Embodiment
4. Fifteen Activities
5. Three Libido
6. Four Passion
7. Eight Knowledge
8. Seven Restrain
9. Four Conation
10. Six Aureole
11. Two Liberatability
12. Six Righteousness
13. Two Instincts
14. Two Karmic Intake

*Gayeydayazpazzaya chaugegmnassa hedu hu gayee I
Naryatirekhhmanudevgaette Ya havey chadudha II*³³

a. Destiny -

The destiny investigation is the state of existence of the empirical soul due to the rise of physique making karma of destiny. Destinies are of four types - Heavenly (*deva*), Hellish (*naraka*), Human (*manyshya*), and Sub Human (*triyancha*)

b. Senses -

PamchIndriyani I ³⁴

There are five sense organs namely body, tongue, nose, eyes and ears, which are the objects of knowledge and are the entities by which a empirical soul cognizes having the cognized senses of touch, taste, smell, sight and hearing. These senses organs cognize due to the support of rise of physical karma or subsidence-cum-destruction of energy obscuring and mind based knowledge obscuring karmas. All these senses have manifestation (*upyoga*) and consciousness (*jinendriya*).

Sparshrasagandhashabadastadartha ¹³⁵

Sense	Types	
I. Touch	Eight	cold, hot, rough, smooth, soft, hard, light, heavy
II. Taste	Five	spicy, bitter, poisonous, sour, sweet
III. Smell	Two	sweet/ fragrant smelling and bad/foul smelling
IV. Sight	Five	white, blue, yellow, red, black
V. Hearing (sound)	Seven	<i>sadja, rishbha, gandhara, madhyam, panchama, dhavata</i> and <i>nisdha</i> or do, re, me, far, sew, la and tee or sa, re, ga, ma, pa, dha, ni and sa

Dvividhani ³⁶

All the five senses are of two kinds' physical/objective sense (*dravyandriya*) and psychic/subjective sense (*bhavanderiya*)

Objective –

The physical senses have a twofold formation, first the organs itself or its accomplishment/formation and second protecting its environment or means of instrument. The psychic sense is the bonding of physical karma with the soul which creates the formation of physical sense organs. Both formation and instrument are of two types i.e. external and internal e.g. retina, white and black balls of an eye is formation and eye lids and the eye lashes are the instruments of eye senses.

Subjective –

Psychic senses are the attainment (*labdhi*) and manifestation (*upayoga*) of senses by the partial subsidence-cum-destruction and operation of the knowledge obscuring karma relating to that particular sense. Therefore, psychic senses are of two types.

- Attainment
- Manifestation

Labdhisthathyopayogash bhavenderiyamudahirtam I
Sa Labdhibordharodhayasya y: chayopshamobhavata II ³⁷

Attainment and manifestation are called psychic due to the rise of subsidence-cum-destruction of *gyanavarniya* / knowledge obscuring karma.

a. Embodiment –

Punavi aauteu vaukammodayana tathava I
*Neyavannchukkjudob tanam deyho havey neyama II*³⁸

The embodiment of empirical soul is the formation of physical body in the form of mobile and immobile/mobile beings. Embodiments are of six types – 1. Five immobile/mobile empirical soul that is – earth, water, fire, air, plants, and one mobile empirical soul. The five immobile/mobile souls have two types that are fine and gross but mobile soul has only gross body.

b. Activities –

Manavyannana pautti sachhubhayanubhayatasu I
*Tannamam hode tada du joga hu tajjoga II*³⁹

The activities are defined as the capability of empirical soul which is associated with mind speech and body. These associations receive the influx of karma due to the rise of matter/physique making karma of body. There are fifteen types of activities –

I. Mental Activity (manoyoga)	1.True Mental	2. Non True Mental
	3. Dual or True Cum Non True Mental	4. Non Dual or Non-True Cum Not True Mental
II. Speech Activity (vachanyoga)	1.True Speech	2. Non True Speech
	3. Dual Or True Cum Non True Speech	4.Non Dual or Non-True Cum Not True Speech
III. Bodily Activity (kayayoga)	1.Gross	2. Mix Gross
	3. Protean	4.Mix Protean
	5. Exactable	6.Mix Exactable
	7.Karmana	

c. Libido –

Purusechchesamdhvaydidayana puresettesamdhave bhavay I
*Naamodayana davvay payana sama kahem vesma II*⁴⁰

The empirical soul attains the physical formation due to the rise of physique making karmic sub species of limbs and minor limbs. The formation of physical and physic libido in empirical souls are of three type’s i.e. Male, Female, and Neuter

d. Passion –

Sammatdaysayalcharettjahakkhda charanaparenamay I
*Dhadamte va kasaya chausola asamkhalogameda II*⁴¹

The passion is defined as an investigation which stretches the psychic, righteousness, partial and total conduct, the passion is twenty five types – sixteen normal passions and nine quasi passions.

I. Normal Passion	1. Infinite Bonding Anger	2. Infinite Bonding Pride
	3. Infinite Bonding Deceit	4. Infinite Greed
	5. Partial Vow Obscuring Anger	6. Partial Vow Obscuring Pride
	7. Partial Vow Obscuring Deceit	8. Partial Vow Obscuring Greed
	9. Total Vow Obscuring Anger	10. Partial Vow Obscuring Pride
	11. Total Vow Obscuring Deceit	12. Total Vow Obscuring Greed
	13 Total Vow Obscuring Anger	14. Total Vow Obscuring Pride
	15 Total Vow Obscuring Deceit	16. Total Vow Obscuring Greed
II. Quasi Passion	1. Laughter	2. Liking
	3. Disliking	4. Sorrow
	5. Fear	6. Disgust
	7. Male Libido	8. Female Libido
	9 Neuter Libido	

e. Knowledge –

*Panchayva homte naanaa madesudohimanam kayvelayam I
Khyuvasmeya chauro kayvelnnam havay khayama II⁴²*

The knowledge investigation is described as a medium by which an empirical soul knows and learns about the entities of past present and future including their different mode and attributes. Knowledge investigation is divided into eight types -

I. Mind based (<i>mati</i>),
II. Scriptural (<i>shruta</i>),
III. Clairvoyant (<i>avadhi</i>),
IV. Telepathic (<i>manahparyaya</i>),
V. Omniscient (<i>kevala</i>),
VI. Wrong Mind (<i>kumati</i>)
VII. Wrong Scriptural (<i>kushruta</i>),
VIII. Wrong Clairvoyant (<i>kuavadhi</i>)

f. Restrain –

***Badarasamjalanuday suhumuday samakhay ya mohass I
Samjambhavo neyama hodette zenayhe neddethatham II
Tadeyakasayudayana ya Virdavirdo guno havay jugvam I
Vedeyakasayudayana ya asamjamo hode neyamana II⁴³***

The restrain means distance from internal and external karmic influxes by rational faith and knowledge. The restrain are seven types –

I.	Equanimity practice or Renouncing of sinful activities (<i>samayika</i>)
II.	Recovery of equanimity after fall from it (<i>chdopasthapana</i>)
III.	Purification through exclusion (<i>parihara visuddhi</i>)
IV.	Purification through subtle passion (<i>sukshmasamparaya</i>)
V.	Observance of scripturally conformed perfect conduct (<i>yathakhyata</i>)
VI.	Partial restrain (<i>Samyamasamyam</i>)
VII.	Non restrain (<i>Asamyam</i>)

g. Conation –

***Zam samannam gahanam bhavanam nayva kattatumayaram I
Avesayseduana athathay damsanamede bhananaay samyay II⁴⁴***

The conation is defined as undetermined grasping of an object in general without grasping them in totality. This is of four types -

I.	Visual Conation (<i>chakshu darshana</i>)
II.	Non-Visual Conation (<i>achakshu darshana</i>)
III.	Clairvoyant Conation (<i>avadhi darshana</i>)
IV.	Perfect Conation (<i>kevala darshana</i>)

h. Aureole –

***Jogputte layassa kasayaudayanuramjeya hoi I
Tatto donnama kazzam bamdhchukkam samudedtatham II
Kenaha nela kayu tayu pamma ya sukkalayassa I
Layssanam neaddaysa chachchayva havamte II⁴⁵***

Aureoles are the agents, which smears or stain the empirical soul with karmic aggregate due to mind, speech, and body. Aureole is defined as a natural tendency aggregated with the rise of karma of passion or quasi passion. It is in the form of aural coloration. There are six type of aureole.

I. Black	Full of anger, hostile, fighting, devoid of religion, violent, lustful, proud, deceitful, lethargic, timid, cruel.
II. Blue	Highly sleeping highly cheats, highly lustful for riches and grains, devoid of skill, highly deceit, selfishness, dullness, Indiscrimination.
III. Grey	Get angry, condemn others, find fault with others, highly fearful and sorrowful, intolerance, Self praising, jealousy, Blasphemy, pray death in war/fight, insult others.
IV. Yellow	Know about good or bad, enjoyable and non- enjoyable, Impartial towards all, ready for donation, volitionally soft in nature with mind, body and speech.
V. Light Pink	Renunciation, good nature, purity – internal and external, offer donation, eagerness in action, forgiveness and forbearance towards afflictions, worship of teacher and saint.
VI. White	Do not observe partially, do not have desire in future pleasure, do not have attachment or aversion, devoid of affection with wife, son, family, friend etc, behave equally with all.

i. Liberatability –

*Bhaveya seddhi jese ma jevanama tay havante bhavseddha I
Tavvevareyabhavva samsarado na sejajhamte II⁴⁶*

The empirical soul who have to acquire or able to acquire accomplishment of four fold infinities i.e. knowledge, conation, bliss and potency is called liberatable. Non liberatable is reverse of them. Liberatability is of two types –

i. Liberatable	(I) who will definitely attain the salvation/liberation
	(ii) who are capable of salvation but never attain it
ii. Non – Liberatable	(I) who will not attain salvation
	(ii) Devoid of capability of salvation

j. Righteousness –

*Chappamchanavvehanama Atathanama jenavarovetathanama I
Aanay ahagamayana ya saddahanam hoe sammattama II⁴⁷*

Righteousness is defined as the empirical soul have the faith in nine stand point/entities, in six realities and five extensive existence. This may be called right faith also have two verities i.e. natural and acquisition by knowledge divided into six types.

i.	Subsidential righteousness	<i>Upashama Samyaktva</i>
ii.	Pure righteousness originated due to destruction of karmas	<i>Kshayik Samyaktva</i>

iii.	Destruction-cum-subsidential righteousness	<i>Kshayopakshamika Or Vedaka Samyaktva</i>
iv.	Right-cum-wrong righteousness	<i>Samyakvya- Mithyatya Or Misra Samyaktva</i>
v.	Lingering righteousness	<i>Sasadana Samyaktva</i>
vi.	Wrongness	<i>Mithyatya</i>

k. Instincts –

*Noemdeya aavarankhovmama tajjbohanama sanna I
Sa jass so du sane edaro saysemde avaboho II⁴⁸*

The instinctive empirical soul have spiritual stages beginning of the stage of wrong faith up to the stage of detach non – omniscient with destroyed passion i.e. first to twelve stage. The empirical soul is called instinctive who have the mind which is a form applied conscious and knowledge. The empirical soul are non instinctive who have not mind or mental knowledge. Hence instinctive are of two types – instinctive and non- instinctive.

l. Karmic Intake –

*Aharade sareranama teanahama aydarvaggano ya I
Bhasanana neamyadama aharayam nama II
Veggahagdemavanna kayvaleno samugghdo ajogi ya I
Siddha ya anahara saysa aharaya jiva II⁴⁹*

The empirical soul is defined as an intaker which is acquiring quasi karmic vermiform capable of forming anybody out of gross protean/ejectable, speech and physical mind due to the rise of physique making karma of the body. These are of two types-

1. Intakers	The empirical soul has spiritual stages beginning from the one sensed up to the stage of omniscience with activity i.e. first to thirteenth stage. The intake of quasi karmas (passion and quasi passion).
2. Non-intakers	The empirical soul of all the four destinies under transmigrating motion having three spiritual stages i.e. wrong faith, lingering right faith and restrain right faith. These souls are called non intaker because they don't have intake of matter suitable for the formation of the body.

7. Consciousness

Upayogo Lakshanama I⁵⁰

Consciousness is a distinguished characteristic of a soul by which disposition takes place and soul sees and knows.

Types of Consciousness

Nanama pamchvehampe ya annanteyama ch sagaruvajogo I

Chadudamnamnagaro savvay tallakkhana jiva II⁵¹

The consciousness is of two types-

- a. knowledge attention (*gyanapyoaga*) which is further divided into eight types-
 - I. Mind Based
 - II. Scriptural
 - III. Clairvoyant
 - IV. Telepathic
 - V. Omniscient
 - VI. Wrong Mined Based
 - VII. Wrong Scriptural
 - VIII. Wrong Clairvoyant
- b. Institution /conation attention (*darshan*) which is further divided into four types-
 - I. With Eyes
 - II. Without Eyes
 - III. Clairvoyant
 - IV. Omniscient

These are further sub-divided into three types:

- a. Bad Consciousness (*assubhoapyaga*)
- b. Good Consciousness (*shubhopyoaga*)
- c. Pure Consciousness (*shudhoapyoaga*)

Distinctive Characteristics of Living Beings (*Sva-Tattva*)

Aupshamika kashaya bhavo misrascha jivasaya svatattavamodayika parinamaiko I⁵²

Types of Distinctive Characteristics of Soul

The distinctive characteristics of soul are the volition/ disposition of thoughts arising with five types of *sva-tattva*,

Five Types of Distinctive Characteristics of Soul

- a. Subsidence (*aupashamika*)
- b. Destruction (*ksayika*)
- c. Destruction cum Subsidence (*mishra/ksayopshamika*)
- d. Rise/Activation of Karmas (*audayika*)
- e. Inherent Nature (*parinamika*)

Samayakatavcharitray I⁵³

a. Subsidence - The disposition of the living being arising out of the subsidence of karmas associated with soul is called subsidence disposition. This is of two types:

- Subsidence Right Belief – The right faith or belief arising out of subsidence of karmas are called subsidence right belief. The subsidence of the seven tendencies (*prakarties*) of karmas are due to the infinitely contracted (*anantanubandhi*) four passion i.e. anger, pride, deceit, and greed which are of three types i.e. Wrong Belief, Right Belief, and Mixed.
- Subsidence Right Conduct – The right conduct arising out of the subsidence of karma is called subsidence right conduct.
- c. **Purified/Destruction-** The Purified/destruction dispositions are defined as those pure dispositions which arise out of the total destruction of all karmas.

Gyana darshna dana labh bhogopabhoga viryani ch I⁵⁴

<p>There are nine types of such dispositions:</p> <p>a. Knowledge b. Conation c. Charity/Donation d. Gain e. Enjoyment f. Multiple Enjoyments g. Right Belief h. Conduct</p>
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- d. **Destruction-Cum-Subsidence** - The destruction-cum-subsidence dispositions are of eighteen types.

***Gyanagyana darshan labdhayachatustri tri pamchbhedah I
 samyaktavacharitra samyama samyama sha I⁵⁵***

Types of Destruction-cum-subsidence Dispositions	Types	Description
a. Knowledge	4	Mind Based, Scriptural, Clairvoyant, and Telepathic.
b. Wrong Knowledge	3	Wrong Mind Based, Non-Scriptural and Wrong Clairvoyant
c. Conation	3	With Eyes, Without Eyes, and Clairvoyant
d. Attainment	5	Charity, Gain, Enjoyment. Re-enjoyment and Energy.
e. Subsidence cum destruction right belief	1	
f. Subsidence cum destruction conduct	1	
g. Self restrain cum non restrain/ abstinence and non abstinence	1	

d. The Rise of Karmas

Gati-kashaya-limga-mithyadarshanagyanasamyamsiddha-leshyachatu-chatustrakaikaikaikashadbheda I⁵⁶

There are twenty one types of dispositions due to the rising of karmas.

Types of Disposition	Types	Type Description
a. Existences/destiny	4	Heavenly Infernal Human Sub Human
b. Passion	4	Anger Pride Deceit Greed
c. Genders	3	Male Female Neutral
d. Wrong belief	1	
e. Wrong Knowledge / Ignorance	1	
f. Vowlessness	1	
g. Non Liberation	1	
h. Thought Coloration/ aureole	6	Black Blue Grey Yellow Light Pink White

e. Inherent-Nature

Jivabhavayabhabhavyatvani ch I⁵⁷

The dispositions due to the inherent nature of the souls are of three types:

Inherent nature of the souls is of three types:

- a. Consciousness
- b. Capacity for salvation
- c. Incapacity for salvation

Motion of Soul***Vigrahagatau karamyogah I*⁵⁸**

Transmigration (*vigrahgati*) – Transit movement of the soul has done from one body to another, and the vibrations of the karmic particles exist in the state of transition.

The transit movement of soul after leaving one body (*vigrah*) and to obtain a new body is also called transit period and the destiny) from which transition movement arise and ends to take another forms i.e. growth of new body (*utpada*), transitory state (*dhrovyā*), and destruction of earlier body (*vyaya*). This transmigration of the empirical soul is due to the vibrations (*karmika*) which leaves the physical body and remains only with the vibrations particles.

Movement of Liberated Soul***Urdhavgauravdharmano jivaa Iti jinottamay: I*
*Adhogauravdharmana: pudgala iti choditama II*⁵⁹**

Soul has the *characteristic* of upward movement and the matter is with the characteristic of downward movement. The pure soul which has no mass shall move in upward direction as hydrogen gas which is 14 times lighter to the normal gas. The empirical souls which have matter particles having the weight, therefore, shall always move in the downward direction.

***Adhastiyarktathodhav ch jivaanama karmaja gati: I*
*Udradharvmev svabhaven bhabti cheenkamanamaa II*⁶⁰**

The different movements of the soul in the universe are not the original movements. The movement of soul is downwards, upwards and sideways due to the rise of karmas. As per the Newton’s first law of motion-

“An object at rest will remain at rest unless acted on by an unbalanced force. An object in motion continues in motion with the same speed and in the same direction unless acted upon by an unbalanced force”.

Similarly, the soul which is in rest will be in rest and or if moving in a straight line will move in a straight line until any external force of karmas has been applied on it.

Movement of Empirical Soul***Vigrahavati ch samsarinha prak chaturbhyah I*⁶¹**

The movement of transmigrating (*vigrahagati*) empirical soul is with turns, which takes at the most four instants to take new birth. Instant or a *samay* is the time taken by an atom of matter in passing from one point of space to the next.

***Ekasamaya avrigraha I*⁶²**

Where the movement is in straight line without any turn, it takes only one instant). Even an atom of matter moving from one end of the universe to the other end in a straight line or in upward (vertical) direction takes only one instant) and moves fastest.

***Avigrahakasamaya kathiteshu gatijirney I*
*Anya dvisamaya procta panimuktetikvigraha II 19. (100)***

Duivigraha trisamaya prahularanglikam jinah I

***Gomutrika tu samayanschatuurbhi: sayantrivigraha II 20. (101)*⁶³**

The empirical soul movement with one turn is called *Panimukta* and take two instants and if it takes two turns it is called *Langlikagatika* and takes three instants. If it takes three turns it is called *Gomutrika* and takes four instants. The empirical soul in one, two and three instants is assimilative (*anharaka*) and it does not attract the molecules of assimilative matter either in physical or /and fluid form.

Types of Nuclei

***Neecheedardhadu satty tarudas viyalimidiaysu chachhev I*
*Surniryatiriya chauro choddas munuan sayashassa II*⁶⁴**

Empirical soul can take the birth in 8.4 millions types of nuclei.

The one sensed with common body since eternity	0.7 millions
The one sensed common bodies	0.7 millions
The one sensed earth body	0.7 millions
The one sensed water body	0.7 millions
The one sensed fire body	0.7 millions
The one sensed air body	0.7 millions
The one sensed vegetable body	1.0 millions
The two to four sensed body (0.2 million each)	0.6 millions

The celestial beings (heaven)	0.4 millions
The Hellish beings (hell)	0.4 millions
The sub Human beings	0.4 millions
The Human beings	1.4 millions
Total	8.4 millions

Births taken by Soul

The empirical soul will take birth and live its life in different *yoni* (destiny) due to rise of physical, races/status and age karmas aggregation.

During the movement of transmigrating soul from one incarnation to other is called the birth or formation of a new body due to the rise of physical karma is called birth.

Types of Birth

*Potjarayj amdajjivanama gabhdevniryanama I
Uvavadam sesanama sammuchchanyam tu niddtam II* ⁶⁵

Three Types of Birth	Formation Of The Body
a. Uterus (<i>garbh</i>) Birth	to the union of the sperm of the father and the eggs of the mother in the uterus of the mother
b. Instantaneous (<i>upapadah</i>) Birth	without the union of sperm and egg of father and mother in special beds
c. Spontaneous (<i>sammurchana</i>) Generation	an empirical soul by attaining matter particles/atom from the environment

a. Uterus Birth is of three types

Jarayujandaja- potanama garbhah I ⁶⁶

- **Umbilical/Placenta (*jarayuj*) birth** – The formation of a body and when it comes out from the uterus of mother with a thin membrane made by blood and meat covering the body is called *jarayuj* (placenta) birth e.g. man, cow and buffalo.
- **Incubatory (*andaj*) birth** - The formation of a body coming out from a uterus in the form of an egg covered with a hard shell and the body comes out after breaking the hard shell by the empirical soul is called *andaj* (Incubatory) soul e.g. Birds- peacock, pigeon etc.

- **Unumbilical/Without Placenta (*potaj*) birth** – The formation of a body without any membrane or shell covering with the union of sperm and egg which has comes out from the uterus of the mother e.g. Lion, tiger etc.

b. Instantaneous Birth

Deva-narkanamupapadah I ⁶⁷

The formation of a body by the birth by instantaneous rise is peculiar to hellish and celestial beings on specific beds in the same form as they sleep on it e.g. heavenly/ celestial being heaven and hellish beings infernal.

c. Spontaneous Generation

Sesanaam sammurcchanama I ⁶⁸

The formations of a body by the rest of empirical souls lead to spontaneous birth. The one sense to five sense living beings can take this type of the birth acquiring the body by the environment or by the chemical process e.g. bacteria, fish, rainy insects etc.

Completion of Birth by Attaining Body

Types of Bodies

Audarika- vaikriyikaharaka- teijasa- karmanani sarirani I ⁶⁹

There are five types of bodies as follows.

a. Gross (*audarika*) Body

Purumahadudaruralam ayatatho samvejan tamahy bhavam I

Aurliyam ty uchhai oraliyakayajogo so II ⁷⁰

Gross body is the body due to the rise of physical karma and by attaining the matter elements as the gross body or solid body with the union of matter elements, or the body of human body is the gross body.

b. Transformable/Protean Body

Veveahgunedrthjuattam vekekreyam va hu hodi vaguvvam I

Tissay bhavam neyam veguvveyajogo so II ⁷¹

The body with the power is able to attract attainment of matter elements of body or is able to change the form of the body or have the capacity of vibration of soul. The transformation of the soul by the union of protean body is due to the rise of Physical by the *nimmitt* (with time effect).

c. Conveyance Body

Aharaasasudayana y pamatt virdass hodi aharo I

Asamjampariharanttatham samdheyvinasanattatham ch II ⁷²

Formation of the body by the six spiritual stages of a saint with spiritual purity for the resolving of the doubts or the confusion in the principles is called conveyance body of one hand measurement.

d. Luminous Body

The formation of a body by the cause of brilliance is called luminous body. The luminous body of empirical soul is unpreventable in their passage i.e. they can penetrate and permeate into the end of the Universe.

e. Karmic Body

Kammev y kammbham kammeyam tenama jo du samjogo I
*Kammayeyakayajogo egivigatisamayakalashu II*⁷³

The formation of the body by attachment of eight karmas with the spiritual soul is called Karmic body. The union of the matter elements with the spiritual soul which has the capacity to attract the attainment of eight karmas is the karmic body.

Karmas

There are three things in a living element i.e. body, karmic body & soul. The science of discernment between the body and soul leads to the destruction of karmic bondage with eight types of karmas.

Nadun asvanama asuchittam ch vivaryabhavam ch I
*Dukhass karnama te y tado nyantim kundi jivo II*⁷⁴

Living being learns that the soul and alien entities like body etc. are different from each other in a wise soul or a soul on right path. The attainment of soul is impure, inanimate, and the cause of suffering. Actually, soul is pure, knower and blissful. The difference between soul and body can be identified by the living being via different characteristics.

“There are two aspects of karmic force due to the karmas i.e. physical and psychic karmas. Physical karma means the matter which flows into the soul with every thought, word and deed. Psychic karmas are inner mental states, that is to say feelings, cravings, and the like which are the causes that lead to the inflow of matter towards the soul. The bondage of the soul consists in the state of embodiment which signifies association with matter. The inflow of matter is termed *asarva*, and takes place only because of a certain kind of magnetic attraction, which the soul develops under the influence of a desire. It ceases when the soul completely becomes desire-less. The matter existing in combination with the soul also then begins to dissolve and soon separates out from it. This is termed as *nirjaras*, in the course of which many hardships have to be faced by the aspirant. If they are cheerfully borne, the goal of freedom and bliss is reached speedily, and the soul becomes pure and perfected. The destruction of desire, therefore, is the key of the situation, and saints points out that those who preserve equanimity in mind in the mindset of trial and temptation speedily

attain to supreme status by the stoppage of the fresh inflow and the destruction of the existing karmas”.⁷⁵

Types of Karmas

The karmas are of two types *Ghatiya* (destructive) karmas and *Aghatiya* (non-destructive) Karmas which are further divided into eight types

Karmas
Destructive Karmas – These are of four types Knowledge Obscuring (<i>gyanavarniya</i>) Conation Obscuring(<i>darshanavarniya</i>) Deluding (<i>mohaniya</i>) Obstructing (<i>antaraya</i>)
Non-Destructive Karmas - These are also of four types Feeling producing (<i>vedaniya</i>) Life span determining (<i>aayu</i>) Physique making (<i>naam</i>) Status determining (<i>gotra</i>)

Nature of Eight Karmas

Karmas	Nature of Karmas
Knowledge obscuring	It does not allow manifesting the attribute of knowledge of the soul like the cloth cover on the face of deities.
Conation obscuring	It does not allow manifesting the self realization of the soul like the door keeper of the king.
Feeling-producing	It does not allow experiencing the pain and pleasures by the living beings the honey-wrapped edge of the sword.
Deluding	It intoxicates the living soul like the alcoholic drinks.
Life-span-determining	It puts the living beings in specific states of birth or destiny for a specific period like the chain or wooden device.
Physique-making	It makes the varied kinds of body and its components like a painter.
Status-determining	It helps one to be high or low in many ways like potter.
Obstructing	It intervenes between the donor and donee like the treasure who stops the king while donating to others.

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Influx of Karmas

Influxes of karma are by the different types of activity due to the vibration of body, speech and mind

1. Activity (*yoga*)

*Poggalvivaedayhodayn manvyankayajuttass I
 Jivass ja hu satte kambhagamkaranama jogo II*⁷⁷

The activity as the capability of the empirical souls associated with mind, speech, and body powering him due to the rise of matter maturing (*pudgal-vipaki*), physique making and karmas (*angopang nama*) to the body. The capability is able to associate the karmas is psychic activity (*bhav yoga*) and the capability to vibration towards the movement of soul territory is called physical activity.

“There are fifteen kinds of activity:

a. Four Kinds of Mental Activity	True/right mental, non-true/wrong mental, dual/bilateral or true-cum-non-true mental, and neutral/ non dual or non-right, non-wrong mental.
b. Four Kinds of Vocal Activity	True/right vocal, non true/wrong vocal activity, dual/bilateral vocal activity, and non dual/neutral vocal.
c. Seven Kinds of Bodily Activity	Gross/physical bodily, mixed gross bodily, protean/celestial bodily activity, mixed protean bodily, ejectable/conveyance, mixed ejectable, and karmic bodily.

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Inflow of Karmas (*asarava*)

*Sa asarava I*⁷⁹

Activities of mind, body, and speech are the causes of inflow of matter/karmic particles are the influx with the soul or an empirical soul is able to accept the matter particles capable of being transformed into karmic vermiform towards it due to the three fold i.e. mind, body, and speech activities.

Moho rago doso chittapsado y jass va asuho bhavammi I *Vijjadi tass suho va asuho va hodi parinamao II*⁸⁰

The empirical souls who have the auspicious or inauspicious influx are having the feelings of delusion, attachment, aversion, and happiness.

Suhaparinamao punnama asuho pavanti havdi jivass I *Donaham poggalmetto bhavo kammttanama patto II*⁸¹

The auspicious influx of the soul is called good/merit (*punya*) activity and inauspicious influx of the soul is called bad/demerit (*papa*), both the activity causes due to the karmic vermiform matter substance particles. The auspicious and inauspicious influx causes due to the merit and demerit activities or two types of non-obscuring karmas.

Bondage of Karma

Hedu chaduvveyappo atthveyppass karnama bhanidam I *Tesimpe y ragadi tesimbhavay na bajjhamte II*⁸²

The wrong belief (*mithyadarshan*), non-abstinence (*avirati*), negligence (*pramada*), and passion (*kashaya*) and activities (*yoga*) are the five causes of bondage with eight types of karmas i.e. knowledge-obscuring.

***Prakarti-sthityanuvhava-pradeshastavidhayah I*⁸³**

There are four types of bondage according to nature of karmic matters/species (*prakarti*), duration of the attachment/duration (*sthiti*), extent being strong or mild/ potency (*anubhaga*), and the number of karmic molecules (*karma verganas*)/quantity of space points (*pradesh*)

Divisions Of Bondages According to Nature of Matter***Pancha-nava- dvyshtavimsati-chaturdvichatvariimshad- dvbi-pancha-bheda-yathakramam I*⁸⁴**

There are 148 sub divisions/ species of eight types of karmas i.e. five for knowledge obscuring, nine for conation obscuring, two for feeling, twenty eight for deluding, four for life span, two for status determining, ninety three for physique making and five for obstructive karmas. These all karmas are the causes of birth, death, sorrow, happiness, types of bodies, structure of bodies, prosperity, losses, status, conation, knowledge, conduct, types of nuclei, type of completions, types of vitalities, instincts, investigations, activities and other physical or psychic activities. There are two types of species of all the eight karmas i.e. meritorious and de-meritorious karmas.

***Sadvedya-shubhayrma- gotarni punyam I*⁸⁵**

The good feeling karmas or pleasure bearing, good/auspicious age and body making karmas, and high status determining karmas constitute merit species. These are of 68 with discrimination i.e. human and celestial destinies, living beings with five senses, five bodies, three major and minor limbs, the symmetrical structure of body, perfect fitness of joints, pleasant (colour, taste, odour, and touch), two *anupurvi* (human and celestial birth), neither heavy nor light, liability of getting injured by others, capacity of breathing, emitting a warm splendour, emitting a cold lustre, graceful gait, moveable body, fully developed organs, gross/complete body, all facilities of body, possession of individual body, firmness of body, beauty of body, melodious voice, lustrous body, glory and renown, the formation of body with right placed parts, ford maker status, high status, and pleasant feelings.

***Ato-nyatpapam I*⁸⁶**

The remaining species of karmas constitute demerit, it means remaining 100 of obscuring karmas, low status, unpleasant feelings, infernal life, 50 inauspicious species of physical karma (infernal and sub human, 4 sensed living beings, 5 type of structures of body, 5 types of joints, 20 types of in-auspicious colour-taste-odour-touch, infernal birth or sub human birth, infirmness of limbs, ugliness, bad looks, unpleasant voice, lustreless body, and disgrace. In brief, there are 98 species having the demerit bondage.

Conclusion

The study of Jain tenets regarding the existence of the soul, formation of bodies, birth, death, and transmigration of soul from one nucleus to another nucleus clearly shows that the soul is the essential part of any living being. Basically, any element having the soul is living being; all the elements which do not have the soul are non-living elements, described as matter. The soul existence in a body as nuclei and all the other parts are body formed due to the rise of physical making karmas. The size of the soul is the size of the body it contains and presence of the soul in the body as the vibration of soul states in the existing body and after the completion of rise of life span's karma, the soul transmigration from the existing body is called death. The bondage of the karmas may rise in the same life or can rise up to infinite cycle of birth and death according to the capacity of bond of karmic influx to the said soul. This cycle of the movement of the soul is a continuous process by which the soul keep wandering into 8.4 million nuclei's, take birth, live life span in that particular birth, and then die or transmigrate with the bondage of old karmas not able to rise in the current life and the bondage of new karmas attached in that particular life as matter particles attached to the soul due to all the activities done by that particular soul with physical, vocal and mental activities. The liberated souls are always free from the empirical life or the pain of taking birth and death again and again. The empirical souls not only contain the formation of body but also contain many characteristics such as senses, completion, vitalities, instincts, investigations, and disposition of thoughts. Physical or psychic activities of an empirical soul are the influx of karmas or formation of the bonding with empirical soul due to the wrong belief, non-abstinence negligence, passion and activities with the eight types of karmas.

Hence, the formation of body, age, status, prosperousness, happiness, knowledge, conation, delusion and type of the birth of empirical soul are due to the attainment of the karma or the bonding of karmic particles with soul. Therefore, to get the all good things in the present life or in future birth, management of the life is very necessary. With the help of proper management of the life human beings can live a peaceful and happy life in present birth or in future births. Not only life controls the attainment of bad karmas but also dilutes the effect of past bad karmas to reduce the pain and sorrow in current life. The souls manage their karmas, attain the good karmas and destroy or eliminate the demerit karmas, will get the all peace, prosperity, and happiness in life. The doctrine of karmas theories is essential for every soul. It never changes in any circumstances. In all the religions, even the supreme dignity also suffers a lot of sorrow in life; hence, every soul attains all the belongings due to the rise of their karmas. By managing the karmas or merit karma activity soul can get five senses human body with all the happiness and prosperity and management of life in a right direction with the journey of soul towards liberation.

The doctrine of karma is an automatically functioning mechanism. By one's thought, speech & acts, it incurs good or bad karmas of specific nature, duration, extent & quantity. The consequences of which one must reap.

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