

## Some Structural Concepts of Soul

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### Abstract

The soul associated with karma is impure and is in a perverted state. The pervertedness appears as a structure (virtual) in the soul. This structure of the soul has not been studied analytically. An attempt is made in this paper to present a model of the cognition process of the soul which enables to analytically describe the concepts like perception, intelligence, buddhi, mind, ahamkara and emotions (bhava). The approach opens up a new field of analytical study of the soul.

### 1 Soul and Subject- Object Relationship

The soul is a substance having two important characteristics, consciousness and upayoga (manifestation of consciousness). Consciousness manifests as attributes, two important attributes are jnana and darsana. Two other terms intelligence and knowledge have now come in vogue in modern philosophy. Many scholars use the term knowledge for jnana but these two are thought to have different connotations. Cognition, meaning knowing and perceiving, is application of jnana and darsana attributes of consciousness. Consciousness may be interpreted both as a structure and a function of the soul but upayoga refers to the functional side only.

In the absolute sense the soul can only be conscious of itself, because it alone exists as that state of pure singularity. When we say 'it is conscious of itself', we separate the intellectual level into two aspects: (1) the aspect that it is observer and (2) the aspect that it is observed (although they are one and the same). Intellectual examination, in fact, reveals the existence within consciousness of three values, inherent in any process of conscious experience or any process of observation: (1) the observer, (2) the observed, and (3) the process of linking the observer and the observed.

Even though there is nothing but one consciousness, this principle of three emerges. Consciousness being awake to itself experiences itself, and is at once the knower, the process of knowing, and the known- observer, process of observation, and observed; or subject, object, and the process of linking them. In this state of absolute consciousness, these three values are one and the same, yet they represent these aspects of the same singularity.

It is obvious that every relative experience requires a subject coming together with an object. This coming together takes place both on the level of attention as well as on the sensory level of perception. When the subject comes together with the object through the process of observation, then the experience occurs- then knowledge of the object by the subject takes place. Knowledge therefore, is the result of the coming together of the observer, the process of observation, and the observed.

As one consciousness leads to three aspects, the interaction between the three and the resultant aspects, relationships, and their interaction, etc. leads to an infinite number of ever-expanding possibilities. All these possibilities, all these forces of interaction and relation, exist in the soul.

The interaction of forces, even though within the soul, creates a dissymmetry, as if a distortion, in the flat and homogeneous- yet infinitely flexible- absolute singularity of soul. The virtual

pull and push, rise and fall, vibration and silence, dynamism and silence, leads to the formation of a structure within the soul. The structure is the result of apparent breaking of infinite symmetry. With all interactions always taking place in accordance with the fundamental forces that uphold them, structure is the result of the virtual distortion generated by the interaction of forces.

The structure of the soul is traditionally recognized as bhava karma. This is broadly divided in two parts the psychical karma structure and the physiological karma structure. Both structures are though independent the psychical structure exists only when the physiological structure exists. The psychical structure constitutes nescience (ajnana), delusion and inertia (that obstructs manifestation of soul energy), and identifies the perverted state of the soul. The physiological structure forces the soul to have a physical form. This structure does not interfere with the psychic powers of the soul but prevents it to attain its natural state of eternal unchanging existence and formlessness.

In the soul of the Omniscient the psychical structure is absent and the subject and the object is the same pure consciousness. In the impure soul the subject is the consciousness and the object is the virtual structure created by bhava karma. What is the form of this structure? We attempt here to study the psychical structure generated as a consequence of the cognition process, which is an inherent activity of the soul.

We first define the terms knowledge and intelligence and then propose a model of cognition system that helps in identifying some structural concepts of the soul.

### **Jnana**

Jnana was a means for the ethical progress of the soul in Agama period; it was one of the constituents of the path of Moksa. Jnana which did not help in Moksa was ajnana or mithyajnana (perverted jnana). The difference between jnana and ajnana was not objective but subjective. The cognition of a samyakadristi (soul having enlightened world view), whether logically correct or incorrect, was samyakajnana (enlightened jnana). Similarly, the cognition of mithyadristi (soul having deluded view) was ajnana. In the period of logic, jnana was defined as apprehending the reality. Jnana now became objective.

Cognition, with its two aspects of jnana and darsana, is a permanent feature of the soul. It is not an accidental phenomenon produced by the external factors. Different forms of cognitions also are modes or paryayas of the soul, they belong to a guna (attribute or quality) i.e. consciousness

Gautama: "O Lord! The soul is jnana or ajnana? "

Mahavira: "O Gautama! The soul is jnana as well as ajnana, but jnana is positively soul.

Thus both jnana and ajnana are part of the soul.

In the mundane existence of the soul the jnana is clouded by karma. Irrespective of the karma veil some jnana always manifests. The manifested jnana is divided in four classes based on its application, which depends on the intensity of the veil. When the veil is thicker the manifested jnana is known as mati jnana that takes help of senses and mind to cognize the object. The jnana is known as sruti jnana when the soul cognizes the object cognized by another soul. The sruti jnana needs mati jnana for its manifestation. When the karma veil is thinner the soul can directly cognize objects without the help of senses and mind. In this state the soul can perceive the objects which are beyond the range of senses and mind. These direct cognitions are of two types. Avadhi jnana directly perceives the external objects, as well as the self. Manahaparyaya jnana perceives the thoughts of

other mundane souls. When the psychical karma veil is completely eliminated the pure jnana of the soul, kevala jnana, that can cognize the self in all its aspects as well as all objects , small and big, near and far, past and future, manifests.

### **Darsana**

Darsana is intuition in short. Darsana is samyaka (right faith) if soul leans towards spiritual pursuits and believes in liberation as the highest goal of life. It is mithya (perverted faith) if the soul is engrossed in worldly pleasures. As far as the cognizer and the object are concerned the Jaina does not hold any difference between jnana and darsana. Darsana is devoid of judgment; it is more like awareness without any predication.

Like jnana the darsana attribute of the soul is also veiled by karma. In the veiled state the manifested darsana attribute is divided in five categories, the last category, slumber (nidra) is further divided in five types. Among the 9 types of darsana, defined by the respective obscuring karma, the first four are

1 Caksu darsana – apprehends the object through the sense of sight

2 Acaksu darsana - there are different views. The general view is that this is apprehension of the object through non-visual senses and the mind (some scholars have objections to mind as it has no darsana).

3 Avadhi darsana – clairvoyance qua intuition

4 Kevala darsana – omniscience qua intuition

The remaining 5 types of slumber (nidra) do not put any obstruction on jnana and darsana according to theory of karma but obscure cognition of details.

### **2 Knowledge**

Knowledge is the manifestation of intelligence of the *jiva* with respect to its comprehending capacity. The cognition function of *jiva* needs manifestation of both the jnana and darsana attributes. It is comprehension of the objects with their details. Intelligence may be held as an attribute, a manifestation of an attribute, an ever changing series of cognitions, a process, an activity and also as an entity in itself. These are the partial descriptions of intelligence, and may be found consistent in a suitable context. None of them taken absolutely can give a full picture of the *jiva* with respect to its intelligence attribute; all of them describe the same entity in various aspects. The process of knowledge is constituted by the momentary modes of the intelligence attribute, and so it may be looked upon as a series of cognitions. When these modes are perceived along with the unity of the attribute behind, intelligence may be considered to be a process. As an element in the structure of the *jiva*, intelligence may be seen to be a potentiality. It can also be held to be an activity if viewed in its functional aspect; knowledge is an activity of the *jiva* with respect to its intelligence attribute. If intelligence is considered in isolation from its substratum, it may be taken to be an entity in itself.

The knowledge is the result of the cognition process. An object is supposed to have infinite aspects and to apprehend all the aspects at a time would need infinite power of cognition. Our normal cognitions are limited by the karmic veil, and we perceive and know only some aspects of the object. This makes our knowledge of the object incomplete. Incomplete apprehensions introduce an element of doubt about the object and the subsequent cognitions may be different from the previous ones. This is also true of all scientific observations, which elate to physical objects and are never complete because of the limitations of the observer and the instruments used in the observation.

Each cognition outputs an element of knowledge which is added to the previous body of knowledge. The knowledge we have at any time is the sum total of the knowledge manifested by the soul in the long past. The soul has passed through innumerable (or infinite) modes in the past and had manifested knowledge in each mode. All that knowledge is present in the psychical structure of the soul. Some of the knowledge we have was acquired as one sense beings, some as two-sense beings and so on. Thus our present knowledge is a mix of knowledge acquired in different forms of soul existences.

The principal source that colours our knowledge and makes it biased is deluding, mohaniya, karma. Like jnana and darsana obscuring karmas, the mohaniya karma is also a variable; it was at its highest in one-sense existences and gradually decreased in higher existences. Thus the colour of the manifested knowledge also changed from one life form to another meaning that each element of knowledge in store had a different colour at the time of its manifestation. The knowledge acquired as a human being in general is purer than the knowledge gained in the animal existences. By this logic we expect that the knowledge acquired by direct cognitions in case of avadhi jnana and manahaparyaya jnana is purer than the knowledge of souls, like us, having mati jnana and sruti-jnana. With the reduction in mohaniya karma the cognitions become purer and also closer to truth.

### **3 Ajnana (Ignorance)**

Ajnana may be interpreted to have four meanings.

1. Wrong knowledge. According to Jain logic valid knowledge (prama) means a decisive cognition of the self as well as the object. The wrong knowledge is known as samropa (false imposition) which has three type (1) samsaya (doubt) (2) viparyaya (illusion) and (3) anadhyavasaya (indistinct appearance). Darsana also is generally included in the last category; but anadhyavasaya stops with its flash of indistinct appearance, darsana later on develops into jnana.

No demarcation line can be drawn between the right and wrong as far as incomplete knowledge is concerned. According to Jaina logic difference between truth and falsehood is not that of quality, but of degree.

2. Perverted attitude. Jnana is samyagjnana (enlightened jnana) when it cannot be reversed, Jnana is ajnana or mithyajnana (perverted jnana) when it can be reversed.

Jnana in itself is neither samyaka (enlightened) nor mithya (perverted), it is samyaka or mithya according to the attitude (dristi) of the subject, which is influenced by mohaniya (deluding) karma. Jnana may change according to the attitude of the subject. The knowledge of mithyadristi (possessing perverted attitude) is not held to be rational, and is ajnana.

3 Absence of knowledge. The absence of knowledge is due to the veil of jnana and darsana obscuring karmas. These two karmas can be sarvaghatin (complete) or desghatin (partial).

4 Cause of ignorance

### **4 The cognition process**

The jnana and darsana potential energies of the soul are supposed to manifest, under the cover of perception deluding karma that affects the cognition process. This manifestation can be regarded as a flow of soul energies that generates knowledge. The process of knowledge generation by cognition is considered similar to generation of power in a hydroelectric power station. In this type of power station water stored in a reservoir flows through a turbine generator system where a part of the potential energy of flowing water is converted into electrical power. The remaining energy flows

to the river sink through the discharge water. If  $P$  is the potential energy input to the system and  $W$  is the electrical output then  $W=EP$ , where  $E$  is the efficiency of the system. The remaining energy  $(1-E)P$  is discharged to the river. In the case of soul, the jnana and darsana is the reservoir of energy and corresponding (bhava) karma acts as valve. The valve opens on ksayopasama of (bhava) karma. In the ksayopasama process, which is common and regular in all organisms, some portion of karma is subsided; some is eliminated while some is in the process of rise. The opening of the valve and the flow of energy of the soul depends on the ksayopasama level; it increases with ksayopasama of karma. Fig 1 shows the cognition process taking place in the soul. There are five valves of jnana obscuring karma and nine valves of darsana obscuring karma corresponding to the five types of jnana and nine types of darsana of the soul. We consider first the case when kevala jnana karmas are on rise and the avadhi jnana, manahaparyaya jnana and keval jnana valves are closed. We also assume that avadhi darsana and keval darsana valves are closed. The slumber valves are closed in the wakeful state and open during sleep. This is the normal case applicable to all beings. It must be mentioned here that karmas veiling mati, sruti, avadhi and manahaparyaya jnana and caksu, acaksu and avadhi darsana are partial obscuring (desaghatin) and the karmas veiling keval jnana, keval darsana and slumbers are fully obscuring (sarvaghatin). The partial obscuring karmas have progressive operation and the valve opening can increase or decrease based on the intensity of the veil. The fully obscuring karmas are of on-off type, the valve is either fully closed or fully open and there is no intermediate position.

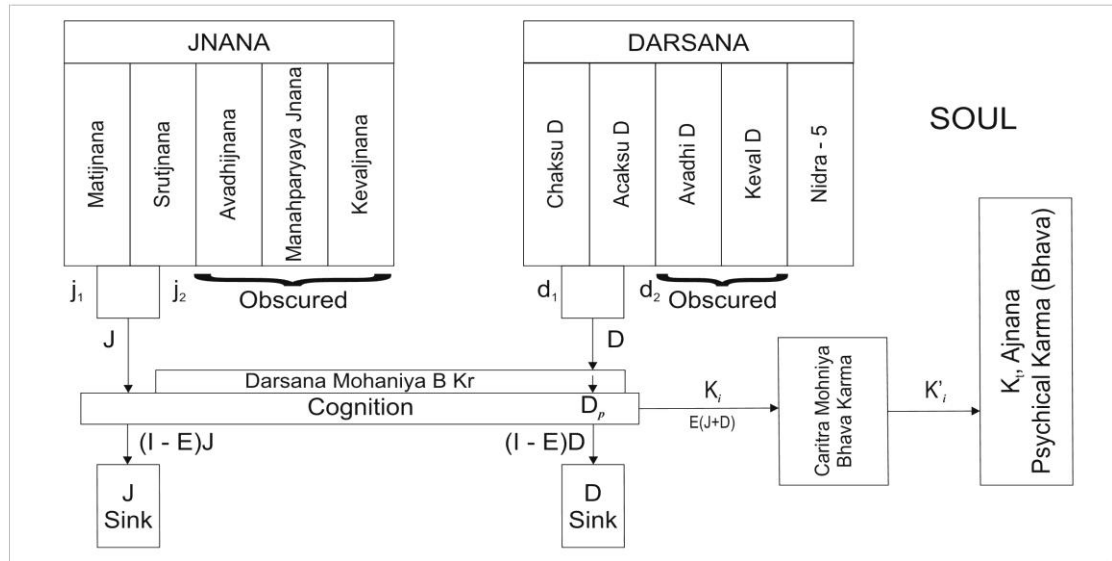


Figure 1 Cognition Process of soul

In any cognition process let

$j_1$  = flow of mati jnana energy

$j_2$  = flow of sruta jnana energy

$d_1$  = flow of caksu darsana energy

$d_2$  = flow of acaksu darsana energy

at any time  $t$  due to ksayopasama of corresponding karma.

Let  $J$  be total flow of jnana, then

$$J = j_1 + j_2$$

And D be total flow of darsana, then

$$D = d_1 + d_2$$

Both J and D together affect the cognition process or upayoga of jnana and darsana potential energy of the soul. But before this the darsana D passes through the filter of rising darsana mohaniya (perception deluding) karma and is coloured by this karma to a form  $D_p$ . In fact it is  $D_p$  and not D that participates in the cognition process. Both D and  $D_p$  are of the same quantity but differ in quality. In the wakeful state both J and D participate in the cognition process and the soul perceives the details of the object. In the sleep state J is absent and  $D_p$  consists of  $d_2$  only, i.e.  $J = 0$  and  $D = d_2$ . The soul now perceives the generality, and not particularity of the object. Cognition takes place in both mati jnana and sruti jnana application processes. It may be noted that in mati jnana process  $j_2$  is zero and in sruti jnana process both  $j_1$  and  $j_2$  are non-zero. In both these cases  $d_1$  and  $d_2$  are non-zero.

The efficiency of the cognition process E depends on the ksayopasama level of the darsana mohaniya and antaraya (energy obstructing) karma. This means that only a part of the flowing jnana and darsana energy contribute to the knowledge output of the cognition process. The knowledge output  $K_i$  is  $E(J+D)$ . We assume that balance jnana  $(1-E)J$  and balance darsana  $(1-E)D$  flow to some kind of sinks in the soul and are reserved for future use. These energies remain unutilized for the time being (see delayed cognition below). The output knowledge is of mati type if  $j_2$  is zero and of sruti type if  $j_1$  and  $j_2$  are non-zero.

The output knowledge  $K_i$  is subjective because of the colour imparted by the darsana mohaniya karma. The output of knowledge from the cognition process therefore is (1) only a fraction of manifested jnana and darsana energy and (2) it is subjective i.e. it is perverted knowledge. The knowledge  $K_i$  passes through another filter of rising charitra mohaniya (conduct deluding) karma before it is stored in the memory bank as ajnana. We have separated caritra mohaniya from darsana mohaniya in this model for it does not participate in the cognition process.

The cognition takes place in a continuous series, any cognition activity outputs elemental knowledge  $K_i$  which is changed to  $K_i'$  by conduct deluding karma. The knowledge is additive and the total knowledge  $K_t$  in the memory bank at any time t is the sum of all the knowledge elements generated till now. We have

$$K_t = \sum_{i=0}^{i=t} K_i'$$

Here  $i = 0$  must refer to the beginning less time the soul has been existing, and t covers all the life spans the soul has had in the past till the present one.

Based on above model we make the following observations:

- 1 The mati jnana energy  $j_1$  should represent the faculty of creative or intuitive thinking of the soul. This is manifested through senses and mind.
- 2 The sruta jnana  $j_2$  is supposed to represent the faculty of rational thinking of the soul, including deductive and inductive reasoning. This is supposed to manifest with the help of mati jnana.
- 3 The faculties of creative thinking and rational thinking together must constitute the intelligence. The intelligence thus is  $J = j_1 + j_2$ ,  $j_1$  is creative intelligence and  $j_2$  is rational intelligence. Intelligence is seen as manifested jnana and is the power of the soul comprehending the details.

- 4 The caksu darsasna  $d_1$  represents the faculty of intuition of the soul manifested through the vision sense.
- 5 Acaksu darsana  $d_2$  represents the faculty of intuition manifested through other senses
- 6 The total intuition faculty  $D$  of the soul is  $D = d_1 + d_2$ . The coloured form of intuition  $D_p$ , can be called perception which is subjective.
- 7 What is buddhi? The buddhi or rational mind is the faculty of the soul that is supposed to relate jointly to rational, creative and intuitive abilities. This suggests that intelligence and intuition taken together could constitute buddhi. Thus buddhi  $B$  is

$$B = J + D_p = j_1 + j_2 + (d_1 + d_2)_p$$

The buddhi has a wide spectrum and includes a wide range of abilities and powers of the soul. Buddhi is the decision making power of the soul and this is biased by the rising perception deluding karma.

- 8 The buddhi is at minimum level in one sense beings, both  $J$  and  $D_p$  are supposed to be lowest in this case. The level of buddhi must increase in higher sense organisms with higher ksayopasama of obscuring karma. It is relatively higher in human beings, having developed mind.
- 9 Cognition is intelligent activity of the soul and buddhi is the force behind this activity. The cognition outputs are coloured by mohaniya (deluding) karma. As long as mohaniya karma is in existence, the knowledge of the soul is subjective and perverted, it is ajnana.
- 10 Note that the value of  $J$  and  $D_p$ , and hence intelligence and buddhi, are based on ksayopasama of jnana and darsana obstructing karma and remain unchanged unless a change in ksayopasama level takes place. In contrast to this, knowledge  $K_t$  goes on increasing with time because cognition is a continuous process. This is an important difference between intelligence and knowledge. Intelligence is intrinsic property of the soul; it is beginning less and endless. Knowledge is acquired by intelligence, it has a beginning and hence also an end and it can be reversed. Intelligence cannot be acquired; it can be developed by ksayopasama of intelligence obscuring karma. Intelligence is not influenced by deluding karma.
- 11 Ksayopasama of perception mohaniya karma improves the quality of perception by reducing the colour. This is possible in all human beings irrespective of the denomination of layman or ascetic. In ascetics ksayopasama of conduct mohaniya karma is also high and their perception as well as conduct is purer.
12. Perception mohaniya karma acts instantaneously in every cognition. It means that each  $K_i$  is associated with different perception mohaniya colour.
13. Perception mohaniya acts independent of conduct mohaniya. This implies that conduct is not an essential condition for clairvoyance. The essential condition for it is ksayopasama of avadhi jnana and avadhi darsana obscuring karma which is supposed to take place on ksayopasama of perception mohaniya karma. This can happen with both ascetic and non-ascetic individuals.
- 14 What is mind (manah)? Mind is the faculty of the soul that performs the functions of feeling and willing as well as thinking and imagining. The other attributes of mind are memory, recognition and judgment. This suggests that mind must be a composite structure consisting of (1) rising conduct mohaniya karma for feeling and willing, (2) buddhi  $B$  for thinking, imagining and judgment, and (3) knowledge  $K_t$  for memory and recognition. This is psychical mind. It has a counterpart in physical mind made of mano vargana. The physical mind works in

conjunction with the senses and interacts with the external world. The two types of minds work in parallel and are related by correspondence rule. Mind presents options and makes judgment; the decision is taken by buddhi. The buddhi, though part of mind, is independent of the conduct mohaniya karma and ajnana of the soul and is in a position to take decision free of their influences. This means that a soul who is not highly placed with respect to conduct and lacks detailed knowledge of the physical world can also take good decisions in life. But buddhi usually follow the dictates of the mind (manah), which is inclined towards worldly attractions, only the wise persons respect the decisions of buddhi. The mind is always thinking of either present, past or future and it is difficult to stop it.

There is yet third category of persons who ignoring the mind and buddhi listen to the inner call, the antahapragya or intuitive mind, that motivates the soul to spiritual pursuits. Such individuals forego the worldly pleasures and decide in favour of the upliftment of the soul. But this happens when the mind has been silenced and the noise is subsided so that the inner voice is heard.

- 15 Jainism classifies living beings in two categories those endowed with mind (samanaska) and those without mind (amanaska). All deficient beings, up to 4-senses, are not supposed to have mind. The level of buddhi in deficient beings is low and they are not in a position to think and imagine. Also their knowledge being limited the memory is negligible. But they do have a faculty of feeling and willing. From this point of view they have mind, the faculty of mind in this form is known as instinct (samjna). The instinct is a natural faculty of all beings and this primarily is the consequence of rising mohaniya karma. We may regard the instinct as undeveloped mind. The mind in 5-sense beings having higher level of buddhi and knowledge is developed and they are said to be endowed with mind.
- 16 We see above some of the roles of intelligence and buddhi in the activities of the soul. These faculties of the soul in fact have multiple descriptions as was mentioned earlier.
- 17 The consciousness exists at many levels. The spiritual progress of jiva takes place from the lowest level to the highest level. We exist at a level determined by our karma. The manifestation of higher level of consciousness is prevented, according to Vedic philosophy, by ahamkara (ego). In our model the intuition (perception) deluding karma is interfaced between the darsana consciousness and the cognition level or the operating level of the soul. It implies that the intuition deluding karma constitutes the ego or ahamkara. The perception deluding karma, or ahamkara, does not allow the soul to perceive the truth. When ahamkara is eliminated or reduced to lower level the higher consciousness manifests.
- 18 The buddhi is heavily influenced by ahamkara. Ahamkara corrupts the buddhi and prevents it from taking intelligent decisions.
- 19 The thinking activity of mind (manah) is affected by ahamkara and ajnana. The thoughts are constricted by ajnana and biased by ahamkara and hence describe only the relative truth. The soul cannot perceive the absolute truth with the help of mind. It is only when the mind is dissolved on elimination of psychical karma that the soul perceives the absolute truth.
- 20 What is emotion or bhava? The feelings are produced by the feeling producing (vedaniya) karma. These feelings are influenced by passions, and quasi-passions, and are limited by the vitality obstructing (antaraya) karma. Therefore, emotion can be described as the state of the



soul produced by the combined effect of feeling producing karma, conduct mohaniya karma and vitality obstructing karma. Emotions in this case are impure. When the conduct mohaniya and vitality obstructing karma are eliminated in the omniscient state the emotions are reduced to pure feelings. A liberated soul having no karma has no feelings either.

- 21 In common parlance the buddhi is called 'head' and emotion is called 'heart'. According to our model these two features of the human conduct are not absolutely independent, they have the overlapping component of vitality obstructing karma. This karma affects both the 'head' and the 'heart' by limiting the manifestation of the soul energy.
- 22 Keval jnana and darsana valves open when the mohaniya, and jnana and darsana obscuring karmas are completely eliminated. This has two effects. First, there is no obstruction to the flow of jnana and darsana energy, which now flow at rates approaching infinity. This means that intelligence and buddhi are nearly infinite. Second, cognition takes place with full efficiency and without any colour and so the perception is pure, perfect and absolutely objective. The object of cognition is the self or the consciousness itself. The cognition of external object is supposed to take place by the principle of reflection, the whole universe in all its detail is reflected in the soul without volition. The soul at this stage has transcended the limits of space and time and therefore all modes of all objects and all souls become the object of reflection and the soul becomes omniscient and omnipresent.

What happens to the earlier knowledge and the memory bank? Perhaps with the elimination of mohaniya karma the perverted structure is destroyed and the memory bank (ajnana) ceases to exist. The omniscient also does not have the psychical unconscious mind on destruction of psychical karma, and has no instincts, drives, urges, desires and beliefs. He experiences the absolute truth and this is revealed intuitively in his conscious mind spontaneously and there is no thinking.

### **Delayed Cognition**

We mentioned above that the flowing jnana and darsana energy that does not participate in the current cognition process may be sent to sinks in the soul and stored for future use. When an occasion arises in future where the rise of antaraya karma is reduced and time is favourable, these dormant energies may suddenly affect cognition process and generate new knowledge. This may be called delayed cognition. This is perhaps the reason that we sometimes get sudden insights without any intentional effort, and things are revealed in our knowledge which may provide answer to some problem we have been trying to solve and were unable to find an answer. Such events may also be associated with some intuitions which provide a spark that changes our outlook and vision and change the way of our life. What is implied here is that soul energies are not wasted, if they are not used now, they may wait for opportune time and occasion to produce results of some use.

### **5 Conclusions**

Jnana and darsana are two components of cognition process. Knowledge, which is seen as a structural distortion in the soul, relates to cognition of external objects. The cognition efficiency depends on the ksayopasama level of the perception mohaniya karma and antaraya karma. The knowledge is coloured by perception mohaniya karma and conduct mohaniya karma before it becomes a part of memory bank, ajnana. The model of cognition system presented helps in conceptualizing the (virtual) structure of the soul and identifying the effects of different psychical

karmas on the cognition process and activities of the soul and defining the terms like manah, buddhi, ahamkara and bhava.

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