

Karma is the central principle of Jain Philosophy. It is the records of actions performed in life which are maintained in some form and it becomes a cause for effects in the future life. The soul is immortal and is embodied due to this karma, which is the cause of cycles of rebirths. Thus, when a soul moves from one body to the other, the impressions of the actions performed by the soul are carried forward to the next body. Thus the Jiva (soul) is described as a sentient substance which is non-physical and not sense-perceptible. Consciousness & Upayoga (Manifestation) are the differentia of Jiva. Consciousness manifests itself as intelligence, intuition, will, emotions, awareness of pleasure, pain etc. Curiosity is also considered as the attribute of the soul.

Soul and mind are two separate entities according to Jainism. Consciousness is the exclusive property of the soul and the mind does not possess it. Mind exists only when consciousness manifests as desires, thoughts, emotions, feelings etc. These activities are influenced by Karma which is an interface between soul and mind. Thus, the mind, unlike soul, is not a permanent entity. The knowing capacity resides in the soul, but it is only actualized in the presence of the object. The Jain theory of knowledge stands on the two basic conceptions: the capacity of the soul to know the objects and the knowability of the objects.

To summarize, our existence can be considered in 3 levels:

1. Soul: Source of intelligence.
2. Mind(subtle body): executive and regulatory body
3. Body : Place of physical actions

JAIN MODEL OF MIND, BODY AND SOUL

KARMA RADIATIONS

Jain Philosophy explains about how karma bonding happens in the soul. The physical, mental and verbal actions of the soul & its accompanying passions causes vibrations in the soul which induces similar vibrations in the karmic field. The active karma fields emit radiations known as *Adhyavasaya*. The psychical *Adhyavasaya* interacts with the fiery body field and produces another kind of radiation called *Lesya*. The physiological *Adhyavasaya* interacts directly with the body cells and regulates and controls the working of the genes. Our feelings and emotions can be considered as the product of *Adhyavasayas*.

-> Soul has no physical connection with mind and body and is related to the karma body through the principle of parallelism.

-> Mind and body are physical units interacting through electromagnetic radiation.

-> Mind consists of Karma Body and Fiery Body. Karma is divided into two types: Psychological karma and Physiological Karma. The Fiery Body consists of the Conscious Mind and the Prana Body.

-> The Karma Body continuously emits Adhyavasaya and the psychological karma interacts with the conscious mind to produce Lesya. Some adhyavasaya from psychological karma directly interact with the brain and produce “chitta” which is the physical imprint of our past memories and impressions.

-> The information processing in the brain is done through mind, which communicates with the brain through adhyavasaya or lesya

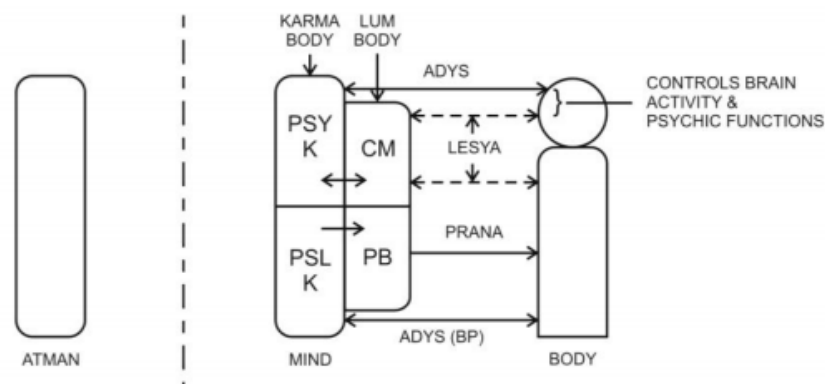


Figure 1. Interaction system in humans and higher organisms.

Notes. PSY-K: Psychical karma; PB: Prana body; PSL-K: Physiological karma; ADYS: Adhyavasaya; CM: Conscious mind (physical); BP: Bio photons.

Source: [1]

REFERENCES:

1. Philosophy of Mind: A Jain Perspective by Prof. NL Kachhara