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## An analytical study of Emotions and Emotional Intelligence in Jain Philosophy, with special reference to Ācārya Kundakunda and Umāsvāmī

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### 1. Abstract

Emotions significantly influence mental development and demand maintenance of equilibrium. Emotional Quotient (EQ) quantifies Emotional Intelligence (EI), which enables individuals to manage stress and increase productivity. In Jain philosophy, actions cause material particles called *Karmas* to bind to the soul, while passions, or *Kaṣāyas*, drive these actions. All worldly sentient beings possess both *Karmas* and *Kaṣāyas*. *Karmas* represent effects, while *Kaṣāyas* serve as causes. Jain *Ācāryas* classify *Kaṣāyas* according to their intensity and clearly explain the causes of *Karmas*, interpreting associated feelings and actions based on intensity. The degree of intensity remains particularly significant. For example, anger is a universal emotion, but its impact depends on its intensity.

This study integrates the causes of *Karmas* and the classifications of *Kaṣāyas* by intensity, analyzing them through the framework of Emotional Quotient. The research employs a textual analysis approach, examining ancient Jain texts to interpret the concepts of *Karmas* and *Kaṣāyas* in relation to Emotional Intelligence and stress management. Effective management of Emotional Intelligence and stress reduction requires systematic assessment and regulation of emotions. The findings of this research contribute to a deeper understanding of emotions and passions, as well as strategies for their control. This work is intended to support further research in this field.

### 2. Keywords

Emotions, Emotional Intelligence, Vigilant Behaviour, Mixed Model of EI, Behavioural Intelligence

### 1. Introduction

Emotional intelligence is a combination of emotional and social skills that enables individuals to recognize, understand, and manage emotions; build relationships; adapt to change; solve personal and social problems; and effectively cope with everyday challenges<sup>[1,2]</sup>. It involves a range of skills that enable individuals to identify, assess, and regulate both their own emotions and those of others<sup>[3]</sup>. Emotional intelligence promotes adaptive coping, leading to an improved health-related quality of life<sup>[4]</sup>, since it enhances individuals' ability to manage and utilize emotions, which in turn impacts both their physical and mental well-being<sup>[5]</sup>.

Emotional intelligence (EI) is crucial for effective stress management by regulating emotions. High EI reduces negative states (anxiety, anger) and promotes positive ones (empathy, self-confidence), thus boosting self-efficacy. Mayer and Salovey's model posits that greater emotional competence allows for better emotional perception and cognitive facilitation. Consistently, research

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shows an inverse correlation between EI and perceived stress. High-EI individuals employ adaptive coping strategies, like problem-solving, over maladaptive ones, such as avoidance. By fostering positive emotions, EI lessens the impact of negative feelings and enhances self-efficacy<sup>[6-9]</sup>.

Spirituality is the core idea of Jainism. All souls are equal and have potential to become Supreme by the faithful determination of self identity<sup>[10]</sup>. In Jain philosophy, the soul has an innate attribute of sentience<sup>[11]</sup>. Soul simultaneously knows self and the world<sup>[12]</sup> both but due to habitual behaviour of passions, soul is neglecting his nature<sup>[13]</sup>. These passions are known as Emotions in Jain philosophy. These passions along with actions of mind, speech and body accumulate karmic particles, which causes bondage or miseries in other words<sup>[14]</sup>. According to Jain Philosophy, emotional intelligence means self regulation. Emotional intelligence, in the Jain way, lies in being vigilant and conscious of daily routines and sudden occurrences. It is an art of self awareness.

## 2. Where do emotions lie in Jain Philosophy?

Consciousness is the major attribute of the Soul. This consciousness manifests by the means of *Darśana* (perception) and *Jñāna* (knowledge)<sup>[15]</sup>. Despite being a conscious identity the state of Soul is downgrading and destructing by their will to introduce self as a social identity. There are three things that constitute social identity namely, First is *No-karma*, Second is *Dravya Karma* and the third is *Bhāva Karma*. *No-karmas* are the tangible belongings of the being. The intangible belongings, bound with the soul by their past actions is known as *Dravya Karma*. The feelings, emotions, mentality, or thinking that arises in the presence of these tangible and intangible belongings is termed as *Bhāva Karma*. All humans are indulged in these three types of boundness and construct their social identity in the presence or absence of these tangible and intangible belongings. There is a cause-effect relation between these three karmas. -

- *No-karma* are the effects of *Dravya Karmas* or in other words *Dravya karma* is the cause of *No-karma*.
- *Dravya karma* are the effects of *Bhāva Karma* or in other words *Bhāva Karma* are the cause of *Dravya karma*.
- *Bhāva Karma* are the effect of presence or absence of *No-karmas* or in other words Attachment and aversion in the materialistic world causes *Bhāva Karma*.

So, it is a cyclical process: *Dravya karma* causes *No-karma*, and *No-karma* causes *Bhāva Karma*. The fructification of *Dravya Karmas* causes *No-karmas* and due to the presence of *Dravya Karmas*, souls get affected by the presence or absence of pleasurable materials and indulge in the act of *Bhāva Karma* (attachment and aversion towards belongings), consequentially acquiring new *Dravya Karma*. Due to ignorance, this cycle of bondage is becoming eternal for worldly beings<sup>[16]</sup>.

## 4. Vigilant Behaviour : A step toward Emotional Intelligence

To be emotionally intelligent is to be cautious towards the *Bhāva Karma*, and the newly acquiring *Dravya Karma*. Activities motivated by passions result in long-term bondage (inflow), whereas actions performed without passion lead to instantaneous bondage (inflow)<sup>[17]</sup>. Activities motivated by passions are the main causes of bondage. *Ācārya Umāswāmī* in *Tattvārthasūtra*, 6.9 depicts the 108 types of sentient instruments of the karmic bondage<sup>[18]</sup>. In this *Ācārya* uses the formula of combinatorics to define 108 types.

- Work can be seen in three stages:
  - Intention

- Preparation
- Commission
- These three stages of work can be performed
  - By the actions of body,
  - By speech,
  - By mind (3x3 = 9).
- These nine types of actions are performed by three categories of acts:
  - Directly by the individual.
  - Carried out by others at the individual's instigation.
  - Performed by others but met with the individual's approval (9x3 = 27).
- All these 27 types are situated with each of the four types of *Kaṣāya* (Passions) (4x27 = 108):
  - *Kroddha* (Anger)
  - *Māna* (Pride)
  - *Māyā* (Deceit)
  - *Lobha* (Greed)

This *Sūtra* provides the tool for the evaluation of emotional intelligence. Below mentioned table provided the questionnaire for *Kroddha* (Anger) as follows -

| Inflow of Passions | Actions | Acts                      | Questionnaire  |
|--------------------|---------|---------------------------|--|
| Anger in Intention | Mental  | Individual                | Do I have the intention in my mind to express anger ?                              |
|                    |         | Others                    | Do I have the intention in my mind to order others to express anger ?              |
|                    |         | Appreciate other's action | Do I have the intention in my mind to appreciate others performing their anger ?   |
|                    | Vocal   | Individual                | Do I have the intention in my speech to express anger ?                            |
|                    |         | Others                    | Do I have the intention in my speech to order others to express anger ?            |
|                    |         | Appreciate other's action | Do I have the intention in my speech to appreciate others performing their anger ? |
|                    |         | Individual                | Do I have the intention in my actions to express anger ?                           |

|                      |          |                           |   |
|----------------------|----------|---------------------------|---|
|                      | Physical | Others                    | Do I have the intention in my actions to order others to express anger ?            |
|                      |          | Appreciate other's action | Do I have the intention in my actions to appreciate others performing their anger ? |
| Anger in Instigation | Mental   | Individual                | Do I nudge anger in my mind ?   |
|                      |          | Others                    | Do I instigate my mind to order others to perform anger ?                           |
|                      |          | Appreciate other's action | Do I prepare my mind to appreciate others performing their anger ?                  |
|                      | Vocal    | Individual                | Do I nudge anger in my speech ?   |
|                      |          | Others                    | Do I instigate myself to order others to perform anger ?                            |
|                      |          | Appreciate other's action | Do I speak to appreciate others performing their anger ?                            |
|                      | Physical | Individual                | Do I nudge anger in my actions ?  |
|                      |          | Others                    | Do I instigate my action to order others to perform anger ?                         |
|                      |          | Appreciate other's action | Do I act to appreciate others performing their anger ?                              |
| Anger in Commission  | Mental   | Individual                | Do I mentally perform anger?  |
|                      |          | Others                    | Do I mentally order others to perform anger ?                                       |
|                      |          | Appreciate other's action | Do I mentally appreciate others performing their anger ?                            |
|                      | Vocal    | Individual                | Do I speak Angrilly?  |
|                      |          | Others                    | Do I order others to perform anger ?  |
|                      |          | Appreciate other's action | Do I appreciate others performing their anger ?                                     |

|  |          |                           |   |
|--|----------|---------------------------|---|
|  | Physical | Individual                | Do I act Angrilly?  |
|  |          | Others                    | Do I order others to perform anger by my actions?             |
|  |          | Appreciate other's action | Do I appreciate others expressing their anger by my actions ? |

This same questionnaire can be developed for the rest of three passions i.e. *Māna* (Pride), *Māyā* (Deceit), *Lobha* (Greed). Apart of these four passions *Ācārya Umāsvāmī* in the sixth chapter of *Tattvārthasūtra*, *Sūtra 10-27*, listed the causes of inflow of 8 Karmas<sup>[19]</sup> as follows -

| Types of <i>Karmas</i> (In <i>Saṃskṛta</i> )                          | Types of <i>Karmas</i> (In English)                           | Causes of Inflow of <i>Karmas</i>   |
|---|---|---|
| <i>Jñānāvarṇa evaṃ Darśanāvarṇa</i>                                   | Knowledge Covering & Intuition Covering                       | Slander, concealment, envy, obstructiveness, and disregard or condemnation of the scripture, its keepers and instruments  |
| <i>Vedanīya</i><br>- <i>AsadVedanīya</i><br><br>- <i>Sad Vedanīya</i> | Sensation<br><br>- Pain sensation<br><br>- Pleasure sensation | Causing pain, grief, agony, crying, injury or lamenting in oneself, or others or both.<br><br>Compassion through charity for all living beings, especially those observing religious vows, self-restraint of a person with attachment and the like, blameless activity, forbearance, and purity [freedom from greed]. |
| <i>Mohanīya</i><br><br>- <i>Darśana</i><br><br>- <i>Cāritra</i>       | Deluding<br><br>- View deluding<br><br>- Conduct deluding     | Maligning the Jinas, their scripture, religious order and doctrine, and the gods and goddesses.<br><br>The highly-strung state of the soul due to the rise of passions.   |
| <i>Āyu</i><br><br>- <i>Naraka</i>                                     | Lifespan<br><br>- Infernal                                    | Virulent aggression and extreme possessiveness  |

|                     |                |   |
|---------------------|----------------|---|
| - <i>Tiryamca</i>   | - Animal       | Deceitfulness   |
| - <i>Manuṣya</i>    | - Human        | Attenuated aggression, attenuated possessiveness and soft hearted nature.   |
| - <i>Deva</i>       | - Heaven       | Self-restraint accompanied by attachment, partial restraint [lay vows], involuntary purging of karma, the austerities of misguided people and the enlightened world-view. |
| <i>Nāma</i>         | Bodymaking     |   |
| - <i>Asubha</i>     | - Inauspicious | Crooked and misleading actions  |
| - <i>Subha</i>      | - Auspicious   | The opposite of inauspicious  |
| <i>Gotra</i>        | Status Making  |   |
| - <i>Nica Gotra</i> | - Low Status   | Defaming others and praising oneself, hiding others' merits and finding fault.  |
| - <i>Ucca Gotra</i> | - High Status  | The opposites of the above, together with humility and modesty.   |
| <i>Antarāya</i>     | Obstructive    | Being obstructive   |

Above listed causes of inflow, provides a tool to measure emotions. These tools focus on self-regulation and can be seen as the **Mixed Model of Emotional Intelligence**. Knowledge of causes and their effects gives birth to vigilant behavior. Emotional intelligence means to be vigilant of their behavior.

### 5. The art of Detachment instead of control

Jain Philosophy advocated the art of detachment from passions instead of controlling them. To control passion means to indulge in the act of Karmic particles. By neglecting self conscious identity, when the soul is attached in the act of deluding karma then the passion arises. To control Passion means to indulge in the act of delusion or ignorance in other words. The major cause behind the emotions is ignorance. Ignorance of self or conscious identity.

*Ācārya Kundakunda* deciphered the incorrect views held by "ignorant" people regarding the nature of the self (soul or *jīva*) and its relation to karma. As noted in *Samayasāra* Ignorant individuals (*mūḍhā*) attribute the self to:

- Mental states (*adhyavasāna*).
- Karma.
- Intense/mild karmic effects.
- No-karma.

- The rise of karma.
- The nature of karmic effects (intensity/mildness).

Those with confused minds (dumehā) who hold these diverse views are not considered true speakers of the ultimate reality (paramattha-vādī) by those who understand the true nature (ñicchaya-vādīhi)<sup>[20]</sup>. He also further states that ignorance is the major cause behind passions, as follows -

The soul that does not know the difference between itself and external influxes is ignorant and acts under the influence of passions like anger. When the soul acts under these passions, karma accumulates, which the enlightened seers have declared to be the cause of bondage<sup>[21]</sup>.

Contrary to Ignorant being an emotional intelligent person never indulges in the act of *karmas* and *No-karmas*. He always becomes a knower of all the feelings and emotions arising in the emergence of *karmas*. As noted -

The soul does not perform the results of *Karma* or *Nokarma* is considered a knower or knowledgeable person<sup>[22]</sup>.

*Ācārya Kundakunda* elaborately says that a knowledgeable person or knower, never modifies, nor assimilates, nor is transformed into the form of non-selfsubstance. He presented the state of knowledgeable person as follows -

- The knower (Himself) certainly knows material Karmas of many kinds.
- The knower, knowing his own thought-activity of many kinds.
- The knower, knowing infinite (kinds) of fruition of material Karmas.

Similarly he emphasized that matter-substance also shaped into its own modifications, (it) neither modifies, nor assimilates nor is transferred into the forms of other substances<sup>[23]</sup>. The art of detachment is the process of “*Bheda-vijñāna*” (knowledge of differences). “*Bheda-vijñāna*” is an art of knowledge that apparently differentiates the self from the boundaries of *Dravya karma*, *Bhāva karma* and *No-karmas*. Jain Philosophy urges to be knower of the actions performing in the emergence of karmas not be a doer of them.

## 6. Jain Ethical and Philosophical Concepts nudges stress free Lifestyle

Spirituality, Self-regulation, Awareness towards emotions (passions) or the vigilant and conscious attitude towards *Karmas* and self constitute a foundation for ethical and stress free lifestyle. Jain ethics and philosophy provides the **behavioural intelligence** which fosters the emotional intelligence in the being. Or in other words, an emotionally intelligent being has some uniqueness in his nature that manifests by the means of his behaviour. The presence of spirituality in the being manifests by the medium of *Sāmāyika* (contemplation), *Anekanta* (non-absolutism or the art of acceptance), *Ahimsā* (non-violence) and *Aparigraha* (non-possesiveness) in the behaviour.

All of these four are the both “cause and manifestation” of emotional intelligence. The term *Sāmāyika* derived from “*samaya*” (equanimity/balance), it means being balanced or viewing all beings as equal to oneself. Its purpose is to cultivate inner peace, purify the mind, reduce negative karma, and deepen spiritual understanding. During *Sāmāyika*, along with meditation, performer also performs below mentioned three activities -

- *Aalochna*: Acknowledgment or confession of one's mistakes/faults.
- *Pratyakhyan*: A firm resolve, determination, or vow to never repeat the mistake in the future.
- *Pratikaraman*: Repentance and the process of asking for forgiveness for mistakes committed.

*Anekanta* (non-absolutism or the art of acceptance) teaches acceptance and respect towards others. It allows positivity and keeps away the negativity of rigidity. *Ahimsā* (non-violence) and

*Aparigraha* (non-possesiveness) are the key attributes which keeps inner and outer environment pious and teaches harmony and sustainability. Delusion is the major cause of violence and laziness is the major cause of possessiveness. So, to be non-violent and non-possessive is to be vigilant and conscious of his thoughts, words and actions all the time. All these four inspire vigilant behaviour.

These four behavioural changes are the major factor of a stress free lifestyle. The consciousness towards past misbehaviour, the firm resolve for future actions, introspection and self-regulation, nature of acceptance with minimal needs and austerity, the non-violant attitude fosters discipline and stress free lifestyle. It generates the thought process and promotes a determinant and faithful attitude for work.

## 7. Conclusion

Emotional Intelligence is the need of time. It is the major factor which enhances the productivity of the human resource. For the better and sustainable development of society an ethical, stress free and emotionally intelligent and strong humans are essential. Emotional intelligence creates healthy working minds. The level of emotional intelligence determines the levels of stress in the beings. Emotionally strong people are free from stress and vice versa.

Jain Philosophy, an ancient South Asian tradition, emphasizes spiritual and behavioral changes for ethical living, urging self-identity realization over social identity. The focus on social identity often leads to stress and negativity. Lord Mahaveer taught that consciousness is the soul's innate attribute, but habitual behavior leads to indulgence in passions (emotions causing accumulation of karmic particles). A spiritually conscious being is vigilant and aware of actions. Jainism's EI elements include:

1. **Vigilant and Conscious Attitude:** Awareness of factors causing karmic inflow and bondage, promoting self-regulation (seen as a Mixed Model of EI).
2. **The Art of Detachment:** *Bheda-vijñāna* (knowledge of differences) differentiates the self from non-self-substances (karmas), preventing transformation into non-self.
3. **Ethical and Philosophical Concepts:** Jain ethics provide **behavioral intelligence** fostering EI.

Spirituality manifests through *Sāmāyika* (contemplation), *Anekanta* (acceptance), *Ahimsā* (non-violence), and *Aparigraha* (non-possesiveness), which are both causes and manifestations of emotional intelligence.

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*ādyam samrambha-samārambhā-rambha-yoga-krta-kāritā-numatakaṣāyaviśeṣais tris-tris-tris catuś caikaśaḥ |*

The modes of the sentient instruments of inflow are: the three stages of intention, preparation and commission; the three actions of body, speech and mind; the three types of acts, those done by oneself, those in which one convinces others to undertake the act, and those undertaken by others but approved by oneself; and the four passions of anger, pride, deceit and greed.

19. Umāswāmi Ācārya, (tr.) Tatia Nathmal. Chapter - 6, Sutra - 10-27. *Tattvārthasūtra (That Which Is)*. The Institute of Jainology, 1994.
20. Kundakunda Ācārya, (ed.) Bharill Hukumchand. Verse - 39-43. *Samayasāra*. Pandit Todarmal Smarak Trust, Jaipur, 2016.

*appāṇamayāṇamtā mūdhā du parappavādiṇo keī |  
jīvaṃ ajjhavasāṇaṃ kamma ca tahā parūveṃti ||39||*

*avare ajjhavasāṇesu tivvamaṃdāṇubhāgagaṃ jīvaṃ |  
maṇṇaṃti tahā avare ṇokammaṃ cāvi jīvo tti ||40||  
kammassudayaṃ jīvaṃ avare kammāṇubhāgamicchati |  
tivvattaṇamaṃdattaṇagunaṃhehiṃ jo so havadi jīvo ||41||  
jīvo kamma uhayaṃ doṇṇi vi khalu kei jīvamicchati |  
avare saṃjogeṇa du kammāṇaṃ jīvamicchati ||42||  
evaṇivihā bahuvihā paramappāṇaṃ vadaṃti dummehā |  
te na paramatṭhavādī ṇicchayaṃvādīhiṃ niddiṭṭhā ||43||*

Ignorant individuals (*mūḍhā*) attribute the self to mental states (*adhyavasāna*) or karma. Others mistakenly believe that intense/mild karmic effects or non-karma (*ṇokamma*) are the self. Some consider the rise of karma or the nature of karmic effects (intensity/mildness) to be the self. Those with confused minds (*dummehā*) who hold these diverse views are not considered true speakers of the ultimate reality (*paramattha-vādī*) by those who understand the true nature (*ṇicchaya-vādīhi*).

21. Kundakunda Ācārya, (ed.) Bharill Hukumchand. Verse - 69-70. *Samayasāra*. Pandit Todarmal Smarak Trust, Jaipur, 2016.

*jāva ṇa vedi visesaṃtaraṃ tu ādāsavāṇa dohna pi |  
aṇṇāṇī tāva du so kohādisu vaṭṭade jīvo ||69||  
kohādisu vaḍūmtassa tassa kammaṃ saṃcao hodī |  
jīvassevaṃ baṃdho bhaṇido khalu savvadarisīhiṃ ||70||*

22. Kundakunda Ācārya, (ed.) Bharill Hukumchand. Verse - 75. *Samayasāra*. Pandit Todarmal Smarak Trust, Jaipur, 2016.

*kammaṃ ya pariṇāmaṃ ṇokammaṃ ya taheva pariṇāmaṃ |  
ṇa karei eyamādā jo jāṇadi so havadi ṇāṇī ||75||*

23. Kundakunda Ācārya, (ed.) Bharill Hukumchand. Verse - 76-79. *Samayasāra*. Pandit Todarmal Smarak Trust, Jaipur, 2016.

*ṇa vipariṇamadi ṇa giṇhadi uppajjadi ṇa paradavva pajjāe |  
ṇāṇī jāṇaṃto vi hu poggalakammaṃ aṇeyavihaṃ || 76 ||  
ṇa vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe |  
ṇāṇī jāṇaṃto vi hu sagapariṇāmaṃ aṇeyavihaṃ || 77 ||  
ṇa vi pariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe |  
ṇāṇī jāṇaṃto vi hu poggalakammapphalamaṇaṃtaṃ || 78 ||  
ṇa vipariṇamadi ṇa giṇhadi uppajjadi ṇa paradavvapajjāe |  
poggaladavvaṃ pi tahā pariṇamadi saehiṃ bhāvehiṃ || 79 ||*



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- RED** Excites and energizes your Child's body
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