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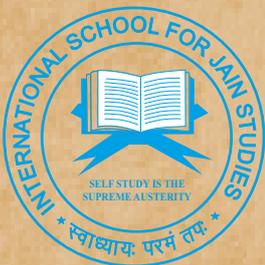
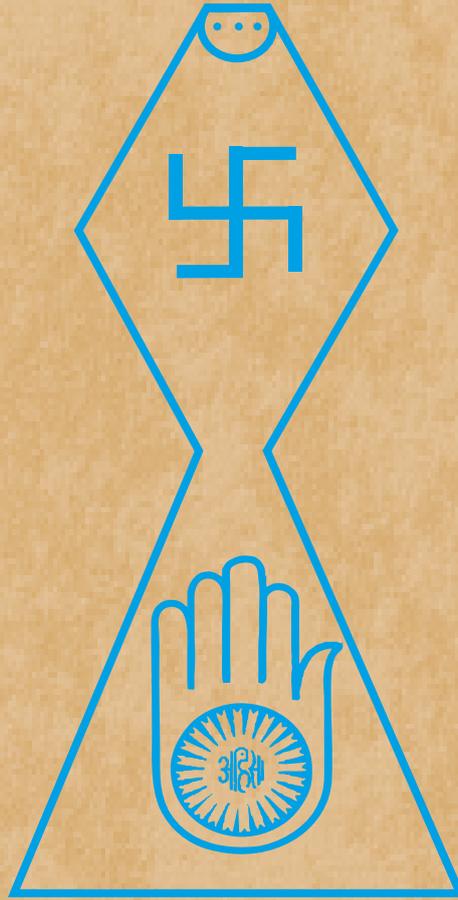
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International School for Jain Studies

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From the Chief Editor's Desk

Dear readers,

This issue of ISJS-Transaction is being presented when the specter of Corona Virus pandemic (Covid - 19) has been haunting for more than two months now, and continues to do so. The number of Corona affected persons globally has gone beyond a million, and 60,000 people have already succumbed to death. In order to avoid the spread of the virus at community level, towns and cities have been locked down and people have been asked to stay at home and maintain social distancing. This unprecedented situation has resulted in a major set-back to the global economy.

It is against this back ground that a short essay titled “**A Note to Self to Navigate the Global Crisis**” written by Geneva-based Mrs. Anita Jain opens this issue. The author's self-reflection leads her to appreciate the attitudes of resilience and agility to face the world with grace and wisdom. And then naturally her mind resonates with the ideas of “Jina” and *ratnatraya* as a way out of this crisis.

“**Zero and Infinity in Mathematics: Ayoga Kevalī and Siddha in Jain Philosophy**” by Mrs. Medhavi Jain is the second article in the issue. In this paper an attempt is made to compare two mathematical symbols, zero and infinity with *ayoga kevalī* and *siddha* respectively. Whereas the former represents the state when the omniscient sheds all karmas, a state of the consciousness without any baggage, Infinity can be compared with the true eternal state of the soul. In other words, Zero is akin to the state of the soul just before liberation, when the soul is ready to embark on its journey towards Siddhhood (infinity).

“**Intention: An Intersection Between Jain Karma Doctrine & Criminal Law**” by Ms. Miki Chase is next in line. Prompted by the as yet unresolved Supreme Court judgement dealing with the legality of *santhāra/sallekhanā* the author suggests that as Jainism impacts and/or adapts in India and abroad, many of its doctrinal points and concepts require contextualization to distinguish their religious meaning from secular colloquial usage. “Intention” is one such term, and this paper is an attempt to consider its significance as a nexus of secular law and karmic law, and to understand how the spiritual and social roles of intention coalesce, diverge and collide.

Prof. Narayan Lal Kachhara's article “**The Concept of Consciousness in Jainism and A Critique of the Western Approaches**” examines the issues on consciousness in western philosophy from the point of view of Jainism and it is shown that these issues do not arise in Jain scheme. Jainism is very clear in its propositions making a distinction between soul, mind and brain. Denying the theory of emergent property of consciousness, Jainism explains all the functions and behaviour of human beings in terms of performance of the soul having the property of consciousness.

The last article “**Bhaktāmara Stotra Kā Samyak Mahātmya**” by Prof. Veersagar Jain argues for a critical study of the Bhaktāmara Stotra, a medieval Jain bhakti text written by Ācārya Mānatuᅅga Svāmī in 7th century AD. The author suggests that this widely popular text among the Jains basically needs to be read and understood as part of the Jain *mokᅅamārga* philosophy and not as a guide to gain in-worldly or materialistic fruits.

I am thankful to all the authors for contributing their scholarly papers to this issue. Our thanks are due to Dr. Shugan C Jain, Chairman ISJS, for his continuous support and guidance. Thanks are also due to Dr. Shrinetra Pandey for rendering his editorial skills, Ms. Jyoti Pandey for diligently computing the journal and Mr. Sushil Jana for his technical support and putting it on our website. The readers and contributors are welcome to send their valuable suggestions to further improve the quality of the journal.

Prof. Prakash C Jain

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From the Chief Editor's Desk

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A Note to Self to Navigate the Global Crisis

Anita Jain*

As the whole world comes to a halt and we withdraw into our shells, I have taken some time to ask myself: How can I prepare myself to handle a situation for which I have no previous experience? It is an unprecedented situation so how can I leverage all that I have learned in my life so far. We are in week one of partial lockdown in Switzerland; weather is great, birds are chirping, all loved ones are healthy, fridge is stocked and I can still breathe deeply.

In week one my family and I are still enjoying and discovering the novelties of pressing pause on our busy lives. Our teenage children are forced to stay home with us and we happily adjust and allow room for each other but my instinct tells me week two or three of this will be harder. What if I or my loved ones are impacted? What if my parents who are highly immuno-compromised seniors in India are impacted? With the travel ban we cannot even be by their side. STOP. Just these thoughts are enough to send me into a panic and I feel my power ebbing away. I want and need to raise my vibration, my energy. I want to feel strong so that I can face any challenge in life with grace and wisdom.

So, whilst things are still calm, I take the time to withdraw into my shell and get clear on the person I want to be in a situation like this. What follows are some reflections from my self-inquiry and the promises I make to myself.

From my years in Human Resources, high potential performers were identified by their resilience and agility when operating in a rapidly changing environment. Resilience is the ability to quickly recover from difficult situations and agility to move quickly and easily within a difficult situation. The situation we are in is no different, overnight things have changed and there is no certainty about the future. No certainty about the future...even writing that sentence feels unreal. I believe we will make it through if we adhere to the guidelines, however will life ever be the old normal after such a global crisis? I believe our resilience and agility is going to be the key to get through this and what comes after. So how can I develop my resilience and agility?

By being in charge of myself. I am a lover of all religions and a follower of none in particular, I like to pick and mix concepts that resonate with me from different offerings. Belonging to JAIN religion, it is indeed closest to my heart. "Jainism is a religion propounded by a 'Jina'. and the follower of Jainism is known as a 'Jain'. A 'Jina' is neither a supernatural being nor an incarnation of an all-powerful God. The word 'Jina' means the conqueror or the victorious, i. e., one who has conquered the worldly passions by one's own strenuous efforts. 'Jinas' have attained supreme knowledge, managed their anger, greed, aversions, ego and are free from any sort of attachments. All human beings have the potential to become a Jina¹ A clear demonstration of this that resonated with me was that of Viktor Frankl, a psychiatrist and Auschwitz survivor. In his book *Man's Search for Meaning*,

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Viktor shares Furthermore his experience and learnings from being at Auschwitz. A quote by him that resonates with the JINA in me:

“Everything can be taken away from you, your clothes, your dignity, your identity but no one can take away your freedom to choose your attitude in any situation.”²

I feel called to re-read this book to remind myself of all that I would love to live by. So, my next question to myself is: **What is the attitude I want to cultivate now?**

I want to feel strong and victorious. I want to play the leader and not the victim, find opportunities and not flaws, be grateful and not complain, respond and not react and if in my last moments I want to be able to surrender with grace.

As per Jainism, Jina or a Self-Conqueror lives as per the *Ratnatraya* (the three jewels): Right Belief (*Samyagdarśana*), Right Knowledge (*Samyagjñāna*), and Right Conduct (*Samyak Cāritra*).³

Right Knowledge

What do I need to know? What are the reliable sources of information? What do I need to refrain from? How much is enough? Being rightly informed will guide my actions and refraining from irrelevant sources will help with managing my vibration.

Right Beliefs

My beliefs shape my attitude and actions. With so much uncertainty, fear of the loss of loved ones, financial insecurity and even fear of death. We are in a situation which is out of our control. As Viktor Frankl writes: *“When we are no longer able to change a situation, we are challenged to change ourselves.”⁴*

My belief system is being challenged. I find myself revisiting my views on life and death, creating What if? scenarios but mostly I want to believe that we will make it through. Worrying will not solve the problem. Why worry when I am not there yet? I tell myself to live in the moment. It is scientifically proven that when we worry, our body feels the emotions of the thought and our subconscious mind cannot differentiate between reality and imagination. So, with just our thoughts we can send our nervous system to stress mode and what happens when we stress? It impacts our immunity and what do we need the most right now? A strong immune system. I refuse to let negative, painful thoughts impact my immunity. I am observing carefully my inner mental dialogue and course correcting along the way.

Yoga philosophy recommends *“Sākṣī Bhāva”*, or become the witness⁵. Don’t get lost in the thought or the emotion, become the observer, the witness, the seer, recognize the thought or

the belief and the sensations it creates in the body. I am more than my body, my thoughts, my emotions, I am the one who is witnessing my experience. This one can be a difficult concept to grasp. Simply said, catch the bad feeling thought and nip it in the bud. My mind is fertile land, I can choose whether I plant weeds or seeds. **What beliefs do I need to let go of? What new beliefs will serve me?**

I am safe, strong and healthy. My loved ones are safe strong and healthy. Our world is healing and healthy. This too shall pass.

My new beliefs are my affirmations, my prayer, my mantra that I repeat with conviction almost 5 times a day like the Muslims do their Namaaz.

The third jewel, **Right Conduct**, is the implementation of all the above. Doing the right thing with the right attitude.⁶ Our routines have been unsettled and we find ourselves challenged with operating differently. Key for staying grounded and feeling strong is **my commitment to my self-care rituals**. To strengthen my immune system and my mind, I will ensure that I am sleeping deeply, moving enough, nourishing myself, detoxing my space and cultivating healthy relationships. As a mother I extend that to my family too.

Generations before us were forced to go to war, communities were destroyed by bombs. Millions have been uprooted and placed in refugee camps. My parents were forced to move to a different continent with a baby in their arms and no money. Medics around the world are now working non-stop in dangerous environments to protect the innocent or save the infected. If these brave souls can endure such extreme hardships, I can for sure manage my perspective through this uncertainty.

We so easily say that the next generation feels so entitled but actually didn't I feel entitled to my freedom, my indulgences and quality of life? Was I not used to my comforts and luxuries? Why should I be more deserving than any other generation? I am grateful for this reminder and I want to **practise more gratitude**. I am going to cherish each meal, reduce wastage, enjoy the extra cooking and cleaning that this brings and much more. So, whenever my vibration goes down, I am going to find something to be grateful for in the situation to bounce it back up.

Viktor Frankl inspired by Friedrich Nietzsche's quote "*Those who have a Why to live can bear with almost any How to live*" found meaning at Auschwitz by volunteering his services to the inmates. Viktor further highlighted "For the meaning of life differs from man to man, from day to day and from hour to hour. What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment."⁷ **In the given situation, how can I still live with purpose and be in service to my community?**

I will discover my purpose in this given situation by volunteering my talents and skills and finding ways to help my community, even if to just one person. I will reflect back on the grudges I hold, forgive and seek forgiveness. I will help others find meaning in their own

situations. I would love to spread joy, love and laughter despite the circumstances. I am choosing my attitude. I will be mindful of my breath, be graceful in my actions and wise with my words. I will show resilience when things do not go as planned and be agile when accepting new ways. I will practice self-care, be grateful for the smallest things and live my life daily with purpose.

I feel I am living my purpose in the moment by sharing this intimate reflection with you, bearing my soul and in doing so, if it helps even one of you find some inspiration, then that would mean my work is done.

So, what would be the note you would write to yourself?

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Liṅgasya dharmānapi karṣṭādimstyaktvā bhavākhaṇḍasukhasvarūpaḥ//"
Viveka Cūḍāmaṇi 298.
- ⁶ "Cāritraṁ bhavati yataḥ samastasāvadyayogapariharaṇāt/
Sakalakaṣāyavimuktaṁ viśadamudāsīnamātmariṇam tat//"
Puruṣārtha Siddhyupāya 39.
Meaning "right conduct is achieved by abjuring all sinful activities of the body, the speech, and the mind. It is devoid of all passions, untainted, unattached to any alien substance, and very nature of the soul."
- ⁷ "Viktor E. Frankl Quotes." *BrainyQuote.com*. BrainyMedia Inc, 2020. Web. 31 March 2020.
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Zero and Infinity in Mathematics: Ayoga Kevalī and Siddha in Jain Philosophy

Medhavi Jain*

Introduction

There are few subjects which accompany the consciousness at all times irrespective of its level of awareness. Mathematics is one of them for without it no action is possible but ironically it still remains a subject of worldly affairs and not of the ethereal.

Like truth mathematical concepts too are innate part of nature and exist objectively irrespective of humans' quest to seek for them. For example: seasons change after a certain period of time, leaves fall and then burst out at exactly the right time of spring, flowers bloom etc. Similarly, all numbers have always been there in their totality, and in partiality, without humans being aware of them. Also, numbers portray a certain amount of a given thing or situation which is always physical but mathematics is philosophical too and all the numbers, including zero and infinity, somehow have their abstract states as well.

“For Plato, the complicated realities around us are, in a sense, shadows of perfect mathematical objects that exist quite separately, in the abstract world of mathematics. In that world, shapes and other geometric objects are perfect – points are infinitely small, lines are perfectly straight, planes are perfectly flat and so on.”¹ Visit a desert, you will see sand dunes with beautiful patterns; visit the sea bed, you will find the same patterns. Nature works in patterns, some patterns are easier to understand while some seem impossible to decode, but there is a pattern behind each occurrence of the universe for sure. Mathematics needs to be understood and studied to evaluate each of our life's happening from tiny to big.

We can contemplate that if there can be different types of zero; as zero is always considered as a Dumbo whereas in reality it is the superhero. Perspective changes the way we look at a particular number, and in this context zero can be considered both zero and hero. When we contemplate about infinity, we consider it as only one and we don't divide it further however in the Jain philosophical text Dhavalā there is mention of eleven types of infinity.² Hence we must keep our mind open to newer ways of approaching Mathematics.

In Jain philosophical text *Gommaṭṭasāra Jīvakāṇḍa*, authored by Ācārya Nemicandra Siddhāntacakravartī, two types of Mathematics have been mentioned: “*laukika*, which is used to measure the physical and smaller aspects of the substance and *alaukika*, which is adopted to measure the micro and infinite dimensions of the substance”.³ Still we can only grasp a tiny part of it as like truth even Maths is a subject to be felt and even here the numbers work as mere signposts.

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We see many passionate teachers who teach Mathematics, a subject only a few are comfortable with, with different, easier and more creative approaches. This way, we can say that we all are equipped with it; we only need to find our very own unique way to understand this beautiful and philosophical subject. It is the most important subject of our lives, which provide a whole array of researches to decode the patterns hidden in the universe. Just like the zero and infinity can be compared with the states of the *ayoga kevalī* and *siddha* respectively.

Importance of Mathematics

Notice your surroundings, the birds, the animals, your pets; and you will see they all calculate. Despite being unaware of numbers created by humans, they are somehow acquainted with calculations for even in taking a flight or jumping from one branch to another or attacking a prey or simply getting up from one place to sit on another, all require some sort of calculation.

This is how important mathematics is. Without it nothing is possible, one need not to be a genius in the subject however everyone is inevitably acquainted with it; for without it no thought, no idea, no creation (be it art or otherwise) can take place. Not only that, “all things known have number – for without this, nothing could be thought of or known”.⁴ We think, we act under the influence and with the help of numbers. Numbers rule the physical realm and without a doubt the universe is the best in dealing with numbers and hence, the best mathematician, who keeps track of each of the tiny and mega happenings, acts and reacts accordingly and fairly.

Italian astronomer, physicist and engineer Galileo Galilei (1564-1642)⁵ expressed, “the laws of nature are written by the hand of God in the language of Mathematics”⁶. Nature enacts in beautiful patterns and so does Mathematics, one cannot understand the workings of the universe without understanding Mathematics.

Whether the universe has a beginning or not, it is a separate topic of discussion but if it has a point of being created, it could have been due to numbers for sure. “In numbers lay power, even possibly the power that had created the universe. Numbers were the key to vast knowledge – the sort of knowledge that would raise one’s soul to a higher level of immortality, where it would re-join the divine.”⁷ For numbers take one to a journey of possibilities in positive as well as negative directions, where there is infinity in both the directions. Further contemplation about numbers gives a hint that through a deeper understanding of them one can understand even the journey of the soul.

However just like rationality, numbers and hence Mathematics are the subjects of the worldly matters. Albert Einstein once said, “The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honours the servant and has forgotten the gift.”⁸ Reason is one of the synonyms for rationality and “reason could also be translated as calculation”.⁹ Mahāvīrācārya mentions, in his work *Gaṇita-Sāra-Saṃgraha*, that calculation

holds a necessary and respectable place in perceiving all the worldly matters, be it the technique of love-making, economics, understanding the musical notes or in theatre. Be it making food, constructing and designing buildings, writing a piece of poetic expression, understanding rationality, or any form of art. In all those transactions which relate to worldly, Vedic or (other) similarly religious affairs, calculation is of use.¹⁰ “In the science of love, in the science of wealth, in music and in the drama, in the art of cooking, and similarly in medicine and in things like the knowledge of architecture.”¹¹ It is well established too, that “the first natural law ever formulated mathematically was the relationship between musical pitch and the length of a vibrating harp string, and that it was formulated by the earliest Pythagoreans”¹². Even in dance one requires tremendous calculative skills to catch every beat and perform accordingly, only a genius at calculation can be a magnificent dancer.¹³ In the translation of *Gaṇita-Sāra-Saṅgraha*, Raṅgācārya says, “In prosody, in poetics and poetry, in logic and grammar and such other things, and in relation to all that constitutes the peculiar value of (all) the (various) arts: the science of computation is held high esteem.”¹⁴ The famous German writer Johann Wolfgang von Goethe (August 1749-March 1832) said, “Music is liquid architecture; Architecture is frozen music.”¹⁵ And as music is Mathematics, architecture is Mathematics too, only the form is different.

This way, we see that not only a person who is good at calculations using formulas can be considered genius in Mathematics, but also someone who is an artist of any form like dancing, painting, writing – poetry and prose, even a sportsperson, an architect, a chef, or one from any other profession can be regarded as a mathematician. This thought, this idea lifts a veil of ignorance from our consciousness and the vision to see the world, to understand mathematics in a new light becomes clearer. For nothing is possible without calculation.

Zero – the real superhero

In the infinite ocean of numbers zero is the centre, one may either call it completely devoid of entity or having the true, absolute essence. The latter seems closer to define the power of zero.

Irrespective of how zero is used in maths, pondering over it may lead one to a peaceful state, where there is no botheration of numbers, possessions, and baggage of physical as well as mental objects. Every positive along with negative integer has its roots in zero, irrespective of how far it is located from it. In the context of consciousness, we may say no matter how much one is lost or wandered; one is never really away from one’s own, true nature, which is closer to a state similar to zero. Without zero the calculation of any value is not possible. In fact, value of every integer can be doubted as an absolute one but perhaps zero is the only one which has the absolute value of nothingness. One can even meditate upon zero to be like it.

Contrary to the popular belief about the discovery of zero “in Indian mathematics, the oldest known text to refer to zero is a Jain cosmological text entitled the *Lokavibhāga* (‘The Parts of the Universe’), originally composed in Prakrit in fifth century CE.”¹⁶

We misunderstand zero totally when we use it as a barb for someone who is incompetent. Zero is quite philosophical and rather it should be used as a compliment. Zero is the exact centre of the infinite ocean of numbers, where on one hand there are positive integers, on the other all negative. And perhaps zero is the only absolute, so much so that it is just a tiny step away from infinity. “Just as emptiness of space is a necessary condition for the appearance of any object, the number zero being no number at all is the condition for the existence of all numbers.”¹⁷ The moment one understands the gist of it, the whole concept of numerals starts to have a different meaning. As if they have found a base, a foundation to relate to.

“Zero is not a ‘natural’ candidate for acceptance as a number unlike other numerals. It requires a great leap of thoughts from the concrete to abstract.”¹⁸ Zero must have gone through a series of struggles to be accepted as an important part of the number family and without a doubt the family must have thought later that we were useless and incomplete without it. For the value of zero cannot be physical or understood with the rationale. It is something to be contemplate upon, to be felt through one’s conscience.

“The Sanskrit word for zero, *śūnya*, means “void or empty”. It describes a sense of ‘absence’ with the potential for growth.”¹⁹ However, zero often amuses us and its value adds on and takes away immensely in and from numbers when kept at different places; for example – it holds a different meaning when placed between two numbers, whereas it lessens the value of a particular number if placed before it, the more there are zeros after any given number, the higher it becomes in ranking. Also when a number is being multiplied by zero, zero is powerful enough to convert the number into zero no matter how higher the number is. Zero is beautiful to understand and seems to be a valid candidate to be look upon as a role model.

“*Śūnyatā* is the abstract noun of *śūnya* describing emptiness, void, etc. The practice of *śūnyatā* is recommended in projects involving writing of poetry, music composition, painting or any activity that springs from the mind of the artist.”²⁰ For in the state of nothingness, in being present in the present moment, in the now, an artist becomes a creator. When the consciousness frees itself from the grip of mind and basks into the glory of itself, creation happens. This is how beautiful zero is; for sure there is a physical state which can be compared with the glory of it.

Ayoga Kevalī- why Zero and Not Śūnya?

*Don’t get stuck on the level of words. A word is no more than a means to an end. It’s an abstraction.*²¹ - Eckhart Tolle

The modern definition of zero is “a value of an independent variable that makes a function equal to zero. The absence of a measurable quantity. Having no magnitude or quantity.”²² However, zero is much beyond this definition; a philosophical approach is required to understand the magnitude of zero. Jainendra Siddhānta Kośa describes the nearest to zero state as *śūnya* which is – “absence of all substances”²³. And we know that in Jain philosophy substances are six in number; namely – *jīva* (the consciousness), *ajīva* (the non-living

matter), *dharma* (medium of motion), *adharmā* (medium of rest), *ākāśa* (space) and *kāla* (time). According to this definition, *śūnya* depicts only the *alokākāśa* (supra-cosmic space), whereas all the substances exist together in the *lokākāśa* (cosmic-space).

Hence, we see that there is a difference in the definitions of zero and *śūnya*, zero is closer to the state of the *ayoga kevalī*, whereas *śūnya* is absence of all substances. Being the purest state of consciousness, the state of the *ayoga kevalī* is nothing but consciousness, which depicts that there is only one substance left and even this substance cannot travel unto the top most part of the universe without the help of another substance which is *dharma dravya* (medium of motion).²⁴ Due to this definition zero becomes a close candidate to be compared with the state that can describe the glory of it and that is *ayoga kevalī*.

The state of the Ayoga Kevalī

Let us ponder over to find a physical state closer to zero and we will find the exact one in the last and the fourteenth step of the fourteen stages of spiritual development mentioned in Jain philosophy as *ayoga kevalī*. Not only that but also, we will see that it is soon going to attain the state of infinity which is described in the tenth chapter of the ancient text Tattvārtha Sūtra as *siddha*.

The journey to become zero is not an easy one, for one has to understand the whole karma theory, how it works and the possibility of attaining a state where there is absolutely no karma left. The consciousness and the karma are together since time immemorial, they are intertwined in a way that it is difficult to differentiate between the two and it is even more difficult for the consciousness to get rid of the same. Though the inflow (*āsrava*) and shedding (*nirjarā*) of karma keep occurring at all times, according to the being's thoughts, words and actions. However, at a higher spiritual level the consciousness becomes able to stop the inpour completely; this phenomenon is termed as *saṁvara* (inhibition)²⁵. Tattvārtha Sūtra²⁶ says, "Omniscience arises when deluding karma is eliminated and, as a result, knowledge-covering, intuition-covering and obstructive karma are eliminated.... There is no fresh bondage because the causes of bondage have been eliminated and all destructive karmas have worn off."²⁷ This is a state where the series of cause and effect breaks and as a result cause as well as effect become nil which results into elimination of the *ghātī* karma (destructive karma) and only the *aghātī* karma (non-destructive karma) left, which shed only after completing their time of bondage with the *jīva* (being). This is the thirteenth and the second last step of the spiritual ladder and is called as *sayoga-kevalī* which means "omniscient with physical activity".²⁸

When the soul becomes as motionless as a mountain rock, this state of soul is called *ayoga-kevalī*. "This state of absolute motionlessness is the fourteenth and the last stage of spiritual development in the instant before death. The soul then frees itself of the sensation, body, lifespan and status karmas and attains disembodied eternal liberation".²⁹ This is a state where the soul is at the exact zero and this stage lasts for a very few times only and then the consciousness departs on a journey to infinity.

According to Jain philosophy after complete annihilation of karma an individual becomes god. That state of god has two aspects – one is the liberated being with the body and the other is liberated being without the body. The first stage is called *arihanta* and the latter is called as *siddha*.³⁰ *Arihanta* (omniscient) is the state of *sayoga-kevalī* and *siddha* is the stage after *ayoga-kevalī*. One may have a query that why the state of *arihanta* is not compared with zero, it is because despite being *arihanta* (the supreme manifestation of being human), it has 85 *karma prakṛtis* left to be destroyed hence it is called *sayoga-kevalī*, and the moment it sheds these *karma prakṛtis*, it attains the state of the *siddha*. However, in text Dhavalā it has been mentioned that, “*sayoga-kevalī* and *ayoga-kevalī* both can be called *arihanta* as both have destroyed the destructible karma (*ghātīya karma*) and have observed the substances in their absolute completeness through omniscience”³¹.

Infinity in Jain Philosophy

One is that superficial that one cannot understand even the tiniest of infinity, however one feels it when one is immersed deep within.

The omniscient perceives and knows everything that is there to know in the universe, in its true essence. Essence which has innumerable viewpoints, ways to perceive that particular thing’s history, present and future; which results into humongous calculations; for the omniscient sees all at once. “The way number of matters, substances and even expressions have been explained strikingly through the notion of the omniscient, it has not been seen anywhere else. These calculations go beyond the computations hence they are represented by innumerable and infinite.”³²

Further understanding of innumerable and infinite clears that these are not subjects to be understood by the human rationale. “Number of subjects directly known by the omniscient are called innumerable and infinite.”³³ However we can have a glimpse of them through gaining appropriate knowledge.

Contemplation about infinity may lead one towards questions like – what is infinity exactly? Does it have any direction? Are there types of infinity? Is it an abstract concept or it may have some physical reality? How can one relate to it? Does it exist in numbers only or in other concepts like thoughts, space, size also? Surprisingly one finds solutions to all these queries in the ancient texts of Jain philosophy. Jain thinkers have dived quite deeper into the philosophy of innumerable and infinite, for example – in *Tattvārtha Sūtra*³⁴ Ācārya Umāsvāti writes, “There are innumerable soul units in a soul”³⁵. It is highly contemplative that the soul, despite being an abstract entity has innumerable soul units. This can be understood through an example which can also be the answer of the long sought question about exact place of the soul in a being’s body? According to Jain philosophy just like the oil pervades in the whole seed (and not in a specific part of the seed), the soul pervades in the whole (physical) body of a being.

Coming to the next query about infinity in space, Ācārya Umāsvāti³⁶ mentions: “There are an infinite number of space units in space”³⁷. Here the important thing to notice about infinity is that space consists of space units, whereas soul consists of soul units; hence, the cardinal units are different for both. But at the same time, just like any other existent of the universe, these units share the same phases of origination, cessation and continuity.

According to Jain philosophy, “The number of units in clusters of matter may be numerable, innumerable or infinite.”³⁸ Now, this is an extremely interesting fact about matter that it may vary from a single, smallest, indivisible unit of matter, which is known as *paramāṇu*, to possessing numerable, innumerable and infinite units of the same; which eventually decides the size of that particular thing.

We must also try to discriminate between innumerable and infinite before understanding their respective meanings; according to Jain text Dhavalā we can know their difference by this definition – “the number which finishes off if we keep deducting one number at once, one by one, is innumerable and the number, which does not finish by the same process, is infinite”.³⁹ Not only that, but also infinity has been further subdivided into two parts in the mathematical text Gommaṭasāra Jīvakāṇḍa – “*sākṣaya ananta*, the infinite quantity that comes to an end when kept spending and *akṣaya ananta*, the infinite quantity that irrespective of not adding any new amount into it, does not end even after perpetual expenditure”⁴⁰. Not only that Jain thinkers even mention that infinity can be of three types: “low-grade, self-raised and infinite-infinite; each of these three can be further subdivided into three parts as minimum, intermediate and maximum”⁴¹. Understanding infinity is indeed tougher than it seems, for the quantity we assume as the ultimate one, beyond which nothing exists, also has subdivisions.

The thinkers don’t stop here only they divide infinity further, into eleven more parts, considering its uses. In Dhavalā these eleven variants are:⁴²

- i. **Nāma ananta**: to use infinity as a word, without knowing if a particular object is infinite or not. For example: expressing one’s love for someone as infinite.
- ii. **Sthāpanā ananta**: to implant or establish infinity in an object however that is not the real infinity.
- iii. **Dravya ananta**: this has been divided into two parts as *āgama dravyānanta* and *noāgama dravyānanta*. They are being described as: one who knows the texts that contains the knowledge of infinity but who is unaware of its usage at present and one who will gain knowledge of infinity in future respectively.
- iv. **Śāśvata ananta**: who/which is eternal since time immemorial. For example: the six substances of the universe.
- v. **Gaṇanā ananta**: number which cannot be counted.
- vi. **Apradeśa ananta**: the smallest particle of matter known as *paramāṇu* for it only occupies single unit of space.
- vii. **Eka ananta**: this is the infinity which can be seen only in a straight line and in one direction only.
- viii. **Ubhaya ananta**: this is the infinity which can be observed in two directions but in a straight line only.

- ix. **Vistāra ananta:** that infinity which has expansion in all directions. For example: the space.
- x. **Sarva ananta:** seeing the space as a form of wealth will lead one to this kind of infinity.
- xi. **Bhāva ananta:** one who knows the texts that contains the knowledge of infinity and is absolutely aware of that too.

This way, we see that infinity is described in incredible ways in Jain texts. Its study initiates a newer, deeper thought process in one's brain. Where one is bound to contemplate over it again, with answers like – it has types, it can be physical as well as abstract, even infinity can be minimum, moderate and maximum, it can expand either in one or two directions or in all directions, it can be present not only in numbers but also in thoughts etc.

Siddha: Souls that have attained infinity

*O what a state, where pervades nothing but purest of consciousness
Infinity of knowledge, perception, bliss and power
Mere imagination fills one with inner happiness*

On a serious note if we ponder over a state similar to this, irrespective of if it exists or not, mere imagination fills us with peace, serenity and lightness. A state, to attain which, is the ultimate aim of a *jīva's* journey of lives, deaths and rebirths. A halt, a stop where there is nothing beyond, no questions, no looking further but only the real, purest essence. Hence, let us embark on a journey to know godhood in Jain philosophy, a state of infinity. Prior to thinking of physicality of infinity, one must think if there is a place in the cosmos which has the ability to accommodate those who have attained so. In Jain philosophy, one finds that place at the tip of the universe. *Siddha* are those – “who have destroyed the restriction of all eight types of karma, are located at the top most realm of the universe, are absolute and eternal”⁴³. Another beauty of Jain philosophy is that it erases the discriminatory barriers of cast and creed when it mentions very clearly that each soul is worthy to attain the state of a *siddha*, the state of godhood as there is not only one or few *siddha*, but they too are infinite in number. As many beings have attained salvation since time immemorial and many will continue to achieve this state following the path of right knowledge, perception and ethics. It is simple yet profound that whosoever pursue this path will be liberated, however that is another matter of discussion that rare are those who are keen to do so or are even aware of this path.

According to Jain philosophy⁴⁴, “The elimination of all types of karma is liberation”⁴⁵. Also known as *mokṣa*, salvation and emancipation. The path to liberation is simple, no karma leads to it. When the *jīva* is in the right direction, it works inevitably towards it. A gradual process of gaining knowledge, clarification of perception and ethical enhancement occurs, which in turn results into shedding of (destructible) karma. The *jīva* keeps moving towards its true nature of bliss, until it achieves its infinity and then it stays in that state forever. In *Tattvārtha Sūtra*,⁴⁶ Ācārya Umāsvāti mentions, “When all the karmic bondage is eliminated, the soul

soars upwards to the border of cosmic space⁴⁷. Just like a castor seed, such is the nature of liberation.

To understand the place where the *siddhas* reside forever in their true nature one may study the cosmology (of the universe) described in Jainism. The definition of *loka* or the universe is: “that finite, beginning less and inartificial part of space, which is surrounded, at all sides, by the infinite space, in which all the six substances (*jīva*, *pudgala*, *dharmāstikāya*, *adharmāstikāya*, *ākāśa* and *kāla*) can be seen, is *loka*”⁴⁸. To locate the exact residence of the liberated beings “there is *siddhaloka* at the crown of the *loka* where liberated beings are situated with their body which is nothing but knowledge”⁴⁹.

Conclusion

O mathematics, one is obliged to you for being there to help one decoding the secrets of the universe

Only because of you, from the countless cycles of lives, one can now traverse

Just as zero can be the symbol to represent the state of *ayoga-kevalī* and infinity can be used for the state of the *siddha*. Each mathematical symbol, formula, equation may be used to represent complicated human behaviour, mental illnesses and disorders, along with exploring the different dimensions of the universe and if there are not enough formulas to represent so, new formulas can be discovered to deal with the same. In short, there are innumerable chances for innovation in mathematics.

For example, profound study of infinity may boggle minds of even the great thinkers. It raises questions like, “how could any number ‘equal’ infinity? Infinity was no place you could reach, no quantity you could plug into an equation; there was no ‘last number’. So to understand how a mathematical expression behaved ‘at’ infinity was to explore an elusive and mysterious terrain out beyond all seeing.”⁵⁰ And as we saw the subject of infinity has been dealt in quite detail in Jain philosophical texts.

For the Indian genius Srinivasa Ramanujan, “numbers and their mathematical relationships fairly threw off clues to how the universe fit together. Each new theorem was one more piece of the Infinite unfathomed”⁵¹. With this thought from this genius in mind, we can definitely embark on a journey of explorations in the field of research in maths. Through his first love of ‘infinite series’ Ramanujan provided a gateway, for us, to peep into infinity. Imagine “square roots of square roots of square roots of... and fractions of fractions of fractions of...”⁵² wouldn’t they take us to infinity of the micro world? Or we can have a look at the same phenomenon the other way around, ‘multiples of multiples of multiples of... and additions of additions of additions of...’ to enter into the macrocosm. To conclude mathematics can decode the truth, the absolute truth.

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Intention: An Intersection between Jain Karma Doctrine & Criminal Law

Miki Chase*

This paper is a fledgling move to identify doctrinal points and concepts from the Jain tradition that can be fruitfully examined alongside legal theory to understand how the spiritual and social roles of intention coalesce, diverge, and collide. As Jainism continues to adapt and apply its philosophical concepts more broadly in Indian society and internationally, particular terms require contextualization to distinguish their religious meaning from secular colloquial usage. “Intention” is one such term, and this paper is an invitation to consider its significance as a nexus of secular law and karmic law. Prompted by the as yet unresolved Supreme Court case¹ dealing with the legality of *santhārā/sallekhanā*², I suggest that a social reckoning with the ascetic ethics of Jainism is needed, and vice versa.

As a central and consequential factor in Jain karma doctrine, intention heavily affects the state of the soul in present and subsequent moments and actions. In legal parlance, intention is the psychological measure of a person’s degree of criminal responsibility—the desire to produce a particular result. In both Jain and legal use, the notion of intention emphasizes the subjective individual state of mind, and both karmically and legally the function of “intention” has significant consequences. However, it has distinctly different results and penalties as it operates in each context. Karmic consequences of harmful intentions are unalterable, indeed mechanical, results; they principally affect the soul, regardless of outward action; and may extend into multiple future lifetimes. Legal consequences are decided by other people and may be biased or provisional; they are principally concerned with the effect of an intentional act on society; and face punishment as immediately as possible with a duration determined by other people. Nonetheless, the differing orientations of the spiritual and the legal are constantly overlapping.

Intention may be read throughout Jain texts both as a literal term, commonly *bhāva*, as well as an implicit attitude as well as in Jain ritual practice. Within the extensive and impressive range of Jain works, from classical literature to early modern commentaries to present day books, much in-depth reasoning may be found about the three jewels: right faith (*samyak darśana*), right knowledge (*samyak jñāna*), and right conduct (*samyak cāritra*). The vast scope of writing covers various doctrines, concepts and heuristics which may be considered the core or essence of Jainism and how it is taught to Jain laity and those outsiders who are interested in Jainism, including karma doctrine, *tattvas*, *jñāna*, *nayas*, the concept of soul, the spiritual path and stages of development (*guṇasthānas*), the *mahāvratas* of *ahimsā*, *satya*, *asteya*, *aparigraha*, *brahmacarya* and the *aṇuvratas*, the doctrine of multiperspectivism or *anekāntavāda*, and so on. Epistemology, metaphysics, and theology in Jainism, all thoroughly developed, are not siloed from one another. Moreover, intention is a polyvalent term with varied articulations related by family resemblances.³ Indeed, the Hindi or Sanskrit words that may be used (भवे *bhāva* [contemplation, humor, mood, emotion, spirit, sentiment, idea,

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notion, aspect, aspect, gist; mode or disposition of soul]; मनोदशा *Manodaśā* [mood]; मानसिक स्थिति *mānasika sthiti* [mental state or state of mind]) denote sundry psychological states. The English word, too, has been interrogated and even questioned—for example, Brianne Donaldson has just recently made the distinction between intention and carefulness and argued for the preeminence of the latter concept over the former:

In sum, the Jain view of carefulness—*apramatta*—requires applied tools beyond mere mental intention that keep one concretely oriented toward *ahiṃsā*, even if imperfectly practiced: (1) right view of living beings through multiple viewpoints; (2) an analysis of motivations and desires in thought, speech, and action; (3) attention to direct and indirect harms; and (4) an attempt to minimize harm within one’s given context.⁴

Donaldson’s refocusing of Jain applied ethics seems well conceived, especially for the purpose of distinguishing Jainism from Buddhism in its development of a (bio) ethical framework. She illustrates her purpose where she cites the work of Phyllis Granoff to illustrate how “carefulness is distinct from intention [Pali and Sanskrit: *cetana*], a common Buddhist notion that medieval Jain philosophers rejected as heretical,” pointing out that Śvetāmbara monk Sīlaṅka (9th century CE) himself “argues that intention must be matched with knowledge and behavior; ignorance does not excuse violence [34].” Donaldson opens the door to this direction when she writes that “The Buddhist concept of carefulness appears to reflect the tradition’s emphasis on the role of mental intention in action, whereas *the Jain concept of carefulness emerges from the ongoing pursuit of knowledge of jīva, karma, and other living beings, which is ultimately expressed in right physical action,*”⁵ following Granoff’s note that intention must be matched with knowledge and behavior, and ignorance does not excuse violence [34]. Hence a person cannot be ignorant and innocent—ignorance implies guilt; “Only the Jain holy man, who has the right understanding and who is ever mindful of his acts, is truly devoid of the intention to commit violence.”⁶

Carefulness or *samiti* is among the instruments of *samvara* or stoppage of influx of karma. Nonetheless, carefulness cannot actually be taken to supersede intention in the Jain ethical framework, especially outside of the realm of medical and bioethical engagements.⁷ This is particularly true in legal positioning, where the closeness or tension between Jain applied religious ethics and the legal ascription of intention demands a plainer and more explicit examination of intention *on its own terms* in order not to make a comparison between the hierarchical place of intention in two religious ethical frameworks, but rather taking intention as the sole or at least primary conceptual arbiter between Jain religious ethics and allegedly secular legal ethics. The first necessity is to lay out the place of intention as it is most overtly found in Jain doctrine. As most of Jain ethics revolves around violence and nonviolence and their karmic consequences, I discuss intention in its role in karmic influx, the classifications of violence or *hiṃsā* in which intention is central to philosophical exposition, and suggestions of intention in *bhāvanā*, *dhyāna*, and penance⁸.

Anuprekṣā is also among the instruments of stoppage of karmic influx. As Shah et al. note in the Jain Philosophy and Practice book from the JAINA Education Series:

Jain religion puts a significant emphasis on the thought process of a human being, as thought process put deepest impact on the human brain. A person's behavior and his actions are the reflection of his internal thoughts. It is not only the action but also the intention behind the action that results in the accumulation of Karma. Hence, one should be very careful about his thoughts and the subject matter of his thoughts. To make room for pure thoughts and to drive out the evil ones, Jainism recommends reflecting or meditating on the twelve thoughts known as the Twelve Bhāvanās (*anuprekṣā*) or Reflections.⁹

While *anuprekṣā* is not itself a term for intention but rather contemplation,¹⁰ it is a practice that invites distinction from *bhāvanā* or contemplative autosuggestion or self-cultivation. The main difference between the two rests primarily on the force of intention¹¹. In the Tattvārtha Sūtra,¹² it is explicit that efficient cause for karmic inflow is soul and its modes—such as intention to act—as much as preparation for the act and the act itself. The instruments of this cause among sentient or living beings include planning, preparation [circumstances and objects], and commitment. The actions of planning, preparation, and commitment are in accord with the commonplace definition of intention which may be accepted by law. In this the two realms agree.

According to Tattvārtha Sūtra, types of karmic influx—either meritorious (*puṇya*) or unmeritorious (*pāpa*)—are differentiated on the basis of intensity and feebleness of thought-activity, the intentional or unintentional nature of the action, and the substratum (instrument used) and its potency.¹³ Thus, “if the intent is good marked by restraint over these passions, it will be good or virtuous Yoga.”¹⁴ The *kaṣāyas* or passions, tainted emotions resulting from *rāga-dveṣa*, emit the kinds of subtle vibrations that function to draw and attach karmas to the soul. In Tattvārtha Sūtra¹⁵, Ācārya Umāsvāti says that “[An] intentional act produces a strong karmic bondage and unintentional produces weak, short-lived karmic bondage.” Jainism is distinguished from other traditions adhering to the karma theory in part because bad intentions are not the sole reason for karmic repercussions or bondage. Hence while intention is not an essential precondition for committing a sin or transgression (an analog of crime), it has a strong bearing on the nature of the resultant karma. Furthermore, whether the act is borne out or not, Kundakunda (1st century CE) declares in the *Samayasāra* that “The intent to kill, to steal, to be unchaste and to acquire property, whether these offences are actually carried or not, leads to bondage of evil karmas.”¹⁶ Intent is itself a transgression. In fact, it is even the intention which catalyzes the nature of practices that are meant to annihilate karmas. An example would be recitation of the *Namokāra Mantra*. Ācārya Sushil Kumar's published text *Song of the Soul* on this mantra teaches that there is meaning in the sounds and syllables of the mantra, but nowhere in its means of working is sound emphasized—hence the real means of how the mantra works is intention, which determines karma being destroyed and the production of the three jewels.¹⁷ Intention toward the five supreme lords is the determining factor for the power and effects of the sounds.

Of the *mahāvratas*, *ahiṃsā* is the one that engages most closely with intention to harm.¹⁸ There are grades of subtlety to *ahiṃsā* in this context. Jainism distinguishes between *bhāva-*

himsā (intention to hurt) and *dravya-himsā* (actual act of hurting), and *bhāva-himsā* is primarily responsible for accumulation of karma—“It is intention that accumulates most karma.”¹⁹ Another dichotomous distinction is between *sankalpī himsā* or intentional *himsā* that includes specific activities such as animal sacrifice, killing, hurting, possessing, exploiting animals for amusement etc. and so forth which may be avoided easily by choice; this is separate from *ārambhī himsā* or occupational *himsā* which results from unavoidable mundane activity in the world.²⁰ Again, intentional action serves as the axis for elucidating *himsā*.

This elucidation function continues in the philosophical exposition of classifications of *dhyāna* (meditation) and other points, such as *mithyātva* (false belief). For example, one form of negative meditation or concentrated attention includes *raudra dhyāna* (wrathful meditation), characterized broadly as finding satisfaction in wrathful thoughts and actions, and which is further divided into four types. One of these is *anṛtānubandhī*:²¹ “...thoughts involving false imagination stained with sinful intentions. A person with this type of meditation takes delight in a variety of intentions and alternatives based on untruth.”²² Building on this relationship, there are various types of falsehood that are also explained by their relation to intention. For example, among the five types of *grahita* or acquired *mithyātva* (false belief) is *ābhiniveśika* or *viparīta mithyātva* (Perverse or prejudicial faith), in which one “intentionally or knowingly” maintains a wrong belief, adhering to a false view despite knowing it is wrong²³, such as making an animal sacrifice despite knowing that it cannot result in any benefit because no God may enact divine intervention. This is a point made in legal terms by Tukol and Upadhye when they write that karma “operates automatically and functions as an irresistible moral law which leaves no scope for any divine intervention in the affairs of all living beings. Everyone must reap the fruits of his own thoughts, words and deeds.”²⁴ The principle of *Satya* (truth)—also among the *mahāvratas* or Five Fundamentals—is defined in part by opposition to “gross falsehoods,” which are “those where there is an evil intention with knowledge.”²⁵ These are classifications and clarifications premised on a correct understanding of the importance and results of intention, demonstrating how intention serves a role in Jain karma doctrine that goes beyond that of carefulness.

As intention can be in the nature of either *puṇya* or *pāpa*, despite not being the exclusive cause of karmic influx, it is a malleable and dangerous disposition. Meritorious intention plays a significant role in karma doctrine as well as harmful intention, though this function is not one that finds a parallel or acknowledgement in organized law—rather, intentional crime is opposed to unintentional, and a good intention gone awry is indistinguishable from absence of intention.

Karma (*pāralaukika*) and worldly society (*laukika*) overlap in the sphere of action but not the sphere of the soul. Crime, sin, or transgression may all have intent and action behind them, but only the latter may be prosecuted in the court of law, on the grounds of the former. This parallel works partly within the dichotomy identified by James Laidlaw in the *mokṣa/puṇya* discourse—what resounds in the spiritual world is sometimes at odds with what, or how, something resounds in the worldly domain subject to the authority and regulation of law.

Metaphysical law and moral law share certain properties but not others; but they are inextricably woven together in worldly life:

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities to maintain peace and order within society. Some activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them and the disposition in which an activity is performed, play an important role in deciding whether it would attract virtuous or non-virtuous Karma. Thus, *pāpa* and *puṇya* are to be viewed in relative terms and they depend upon one's mental attitude in a given situation.²⁶

Hence, law is both concerned with the material affairs of people (or “a people” in the case of communal law) as well as the “common moral maxims” which govern such people. In the words of Ācārya Bhadrabāhu, “...a body of Law, which governs the external human conduct of a man as an individual and as a member of an organized society, necessarily takes its color from the religious belief and the philosophical depth and intensity and clearness of the Theology and Metaphysics to which the society subscribes.”²⁷ In terms of deviations from this morality which acts as the crux of governance, at least in its judicial capacity, the most obvious area in which to make a comparison between intention in its spiritual and legal sensibilities would be penology or the study of crime. Similar to the operation of karma, legal decisions about what constitutes criminality always involves a negotiation between action and intention. In law, intention is taught as distinct from motive. Yet it is often discussed with reference to the Latin term *mens rea*, or the mental element—intention or “guilty knowledge”—of wrongdoing that constitutes part of a crime, rather than the action or conduct of the accused (IPC 299 and 300)²⁸. In Hindi this term is जान बूझ के (जान = knowingly; बूझ = taken action after judging the situation).²⁹ Ramesh Lalan, in his chapter *Penology and Jaina Scriptures*, made valuable observations on how the chain of penal codes throughout history have failed to capture states of mind and their conceptual genealogy. To redress this oversight from the perspective of Jain doctrine could take intention in the context of ahimsa and deepen understanding of “hurt” and “grievous hurt” (sections 319, 320, 321, 322, 323, 324, 325 and 326). There are also areas of intention in law that might cease to make sense in a confrontation with Jain karma doctrine—for example the notions of common intention and similar intention (IPC 34 and 35). Since intention is an individualized phenomenon, specific to a single *jīva*, it is not karmically possible to attribute common intention. The way legal punishment and responsibility are meted out may be constructed in ways that are unreasonable to an individual with the primary concern of karmic purification.

Lalan's emphasis on penology's changing “concept-values” and transitional phase—a term that emphasizes the disparity between law's evolving nature and karmic law's immutability in Jain scriptures—suggests that society would benefit from more detailed dialogue between what he calls penological “Strategy in the fight against Crime” and Jain pedagogical “Strategy in the fight against Karma.”³⁰ He declares that criminologists know the retributory and retaliatory roles of karma, and how it obstructs the innate qualities of the soul and is the

primary enemy of conscience. “In this capacity,” he writes, “the fight against karma is so to speak a common correlate of the legal aim forward reformation or rehabilitation; a resurrection of the soul.”³¹ Taking up this common correlation has the potential to bring Jain values into legal discourse not just in the context of defense for the Jain community, but for its contributions to moral evolution in penology’s ever-“transitional” development.

Notes & References:

- ¹ *Nikhil Soni v. Union of India & Ors.* filed as public interest litigation in 2006. The Rajasthan High Court ruled to ban *santhārā* and consider it a punishable offence under the IPC in August 2015. The Supreme Court promptly stayed the ban, but has not issued a final ruling.
- ² Arguments by prominent scholars and attorneys in the Jain community to bolster the defense of *santhārā* rely heavily on the difference of intention to argue the distinction between the fast and any act of suicide, as well as euthanasia or *satī*.
- ³ Wittgenstein, Ludwig. *Philosophical Investigations*. Trans. G. E. M. Anscombe. New York: Macmillan Publishing Company, 1953: 66-71.
- ⁴ Donaldson, Brianne. "Bioethics and Jainism: From Ahimsa to an Applied Ethics of Carefulness." *Religions* 10.4 (2019): 243. 1 April 2019. Web. 5 July 2019. < <https://doi.org/10.3390/rel10040243>>.
- ⁵ Ibid.
- ⁶ Granoff, Phyllis. "The Violence of Non-Violence: A Study of Some Jain Responses to Non-Jain Religious Practices." *The Journal of the International Association of Buddhist Studies*. 15.1 (1992): 32.
- ⁷ Ibid.
- ⁸ Due to limitations in length this will be a much more limited treatment than this material deserves.
- ⁹ Shah, Pravin K. et al. "Bhāvanās (Reflections or Contemplations)- Introduction." *Jain Philosophy and Practice - 2 (JAINA Education Series 401 - Level 4)*. Raleigh, NC: JAINA Education Committee & Federation of Jain Associations in North America, 2010: 96. 30 September 2010. Web. 5 August 2019. <http://www.jcgb.org/images/files/pathshala/level_4/JES_401_Level4_for_Print_2010_10_02.pdf>.
- ¹⁰ Jain, Shugan C. "Tattvas & Tattvārtha Sūtra." *International Summer School for Jain Studies*. Vallabh Smarak, Delhi, India. 24 June 2019. Lecture.
- ¹¹ Ibid.
- ¹² "Adhikaraṇaṁ jīvañjīḥ. Ādyaṁ saṁrambhasamārambhārambhayoga kṛtakāritānumatakaṣāyāḥ viśeṣaistristriścatuścaik-aśaḥ.", Tattvārtha Sūtra 6/8-9.
- ¹³ "Tivramandajñātājñātabhāvavīryā dhikaraṇaviśeṣebhyastadvīśeṣaḥ", Ibid 6/7.
- ¹⁴ Shah, Pravin K. et al. "Āsrava (Influx of Karma)." *Jain Philosophy and Practice – 2*. Op. Cit.: 135.
- ¹⁵ Tattvārtha Sūtra 6/7.
- ¹⁶ Krishan, Yuvraj. *The doctrine of Karma: its origin and development in Brāhmaṇical, Buddhist, and Jaina traditions*. Delhi: Motilal Banarsidass Publishers, 1997: 262-263.
- ¹⁷ Gough, Ellen. "The Pañcanamaskāra Mantra: The Fivefold Praise." *International Summer School for Jain Studies*. Navalveerayatan, Pune, Maharashtra, India. 8 July 2019. Lecture.
- ¹⁸ "Ajjhavasieṇa bandho, satte mārejja mā tha mārejja/ Eso bandhasamāso, jīvaññāṁ ṇiyacchayaṇassa//154/?"
It means, "Even an intention of killing is the cause of the bondage of Karma, whether you actually kill or not; from the real point of view, this is the nature of the bondage of Karma."
Varni, Jinendra. *Samaṇ Suttam*. Ed. Sagarmal Jain. Trans. Justice T.K. Tukol and Dr. K.K. Dixit. New Delhi: Bhagwan Mahavir memorial Samiti, 1993:58; Donaldson, Brianne. Op. Cit. *Religions*. 10.4 (2019): 242.
- ¹⁹ Shah, Pravin K. et al. "Practicability of Ahimsā (Nonviolence)." *Jain Philosophy and Practice – 2*. Op. Cit.: 79.
- ²⁰ Ibid: 52.
- ²¹ "Himsā 'nṛtasteyaviśayasamrakṣaṇebhyo raudramaviratadeśaviratayoh", Tattvārtha Sūtra 9/36.
- ²² Shah, Pravin K. et al. "Dhyāna (Meditation)." *Jain Philosophy and Practice – 2*. Op. Cit.: 112.

- ²³ Ibid: 131.
- ²⁴ Tukol, T. K. *Compendium of Jainism*. Dharwad: Prasaranga, Karnatak University, 1980: v.
- ²⁵ Shah, Pravin K. et al. "Vrata (Vows) for Sādhu/Sādhvīs and Śrāvaka/Śrāvikā." *Jain Philosophy and Practice* – 2. Op. Cit.: 54.
- ²⁶ Shah, Pravin K. et al. "Puṇya and Pāpa (Virtuous Karma and Non-virtuous Karma)." *Jain Philosophy and Practice* – 2. Op. Cit.: 190.
- ²⁷ Bhadrabāhu, Ācārya. *Jaina Law="Bhadrabahu samhita" : Text with translation and appendix containing full text of an important judgment in a Jaina case by the original side of the High Court of Judicature, Indore*. Trans. J. L. Jaini. Arrah [India]: Central Jaina Publishing House, 1916: 27.
- ²⁸ Murder vs. culpable homicide being a very singular element of criminal law.
- ²⁹ 2017. *Mens Rea (मन बूझ के) in Hindi Summary*. TLOI Academy, 2017. Video. <<https://www.youtube.com/watch?v=I7VX6FNchGk>>.
- ³⁰ Lalan, Ramesh. "Penology and Jaina Scriptures." *Jain Journal* 15.1(1980): 63.
- ³¹ Ibid: 68.

The Concept of Consciousness in Jainism and A Critique of the Western Approaches

Narayan Lal Kachhara¹

Introduction

Consciousness is concerned with soul and our existence. This was well understood in India thousands of years back. The first Tīrthaṅkara Ṛṣabhadeva attained *mokṣa* by liberating his soul (*ātman*) from the bodily existence. He is supposed to have lived from 14000 to 10000 years before present according to one view.¹ In the Rāmāyaṇa age, more than 7000 years ago, Maḥarṣi Vaśiṣṭha taught Rāma, “So long as you are embodied renunciate your actions, desires, bodily allurements, and live steadily in your soul”.² In the Mahābhārata age, more than 5000 years ago, Śrī Kṛṣṇa says to Arjuna in Śrīmadbhagavad Gītā, “The Ātman is never born and never dies because it is non-born, beginning less, eternal, and exists since time immemorial; it is not destroyed with the destruction of the body”.³ The Upaniṣads age, 800 BCE to 500 BCE, was the time of spiritual glory. All Upaniṣads, e.g. Kaṭhōpaniṣad, adore the knowledge of *Ātman* and *Paramātman* and teach the right path of living that leads to liberation of the soul from bodily existence.⁴ This tradition of spiritual knowledge has continued in the Indian minds and is very much alive today, and is guiding their conduct and destiny.

All major Indian philosophies and traditions loudly speak of the existence of soul and clearly state that soul is different from the body. But in spite of this even great scholars may doubt the existence of soul. Gautama, a renowned scholar of Veda, and who later became the chief disciple of Mahāvīra, had such a doubt. Mahāvīra cleared all his doubts and convinced Gautama of the existence of soul. The dialogue between Gautama and Mahāvīra is illustrative of doubts many scholars of modern age have, and so it is reproduced in Appendix 1.

In some western traditions also existence of soul is accepted. Plato believed in soul as essence of a person and considered this essence to be incorporeal, eternal occupant of the being. As bodies die, the soul is continually reborn in subsequent bodies.⁵ Aristotle, however, said that the soul is not separate from the body.⁶ Judaism and Christianity believe that soul is given by God. When people die, their souls are judged by God and sent to spend an eternity in heaven and hell. According to Quran the *rūha* (soul) is a command from Allah.⁷ All these traditions talk of soul but say nothing about connection between the soul and the body.

In the modern times Rene Descartes (1596-1650) proposed that mind and body (matter) are distinct substances that interact through the pineal gland in the brain. The mind is comprised of a

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non-physical substance and it is the thinking thing.⁸ This hypothesis supports possibility of life after bodily death and immortality, as well as free will. This type of dualism is now called substance dualism. Different from this is property 'dualism' in which things have both physical and mental properties. It claims that mental phenomena are non-physical properties of physical phenomena, but not properties of non-physical substance. In view of Jainism property 'dualism' is logically incorrect as physical phenomena cannot have non-physical properties. The Cartesian dualism is an incomplete proposition as it does not say how connection between the non-physical mind and the physical body, pineal gland, is made.

All Indian philosophical traditions believing in soul also believe in the doctrine of karma which says that actions performed by a being give rise to consequences in future i.e. you reap what you sow. This is an important principle that clearly states that you build your future and no one else is responsible for it. Among all the Indian philosophies the Jain Philosophy is the only one that also provides for the mechanism explaining how the doctrine of karma works, and how the soul and the body are connected.

Consciousness is the subject of much current research in western philosophy and science. Consciousness is supposed to be a quality of mind generally regarded to comprise qualities such as subjectivity, self-awareness, sentience, sapience, and the ability to perceive the relationship between oneself and one's environment. Both western philosophy and science regard existence of a being in the form of body and do not accept soul as the life force. Scientists try to explain and find the source of subjective behaviour of beings in body processes. It is sometimes held that consciousness emerges from the complexity of brain processing. Many psychologists maintain that behaviour can be explained by conscious processes akin to artificial intelligence, and might consider consciousness to be epiphenomenal or only weakly related to functions.

Believing in experimental verification, science has not accepted the dualistic theory. Many scientists and psychologists are trying to explain consciousness as an emergent property arising from the processes taking place in the brain. Many theories have been proposed on this approach. Some scientists have proposed quantum theory of consciousness. According to them classical mechanism cannot explain consciousness, and quantum mechanical phenomena may play important part in the brain's functions. But scholars like Victor J. Stenger, David Chalmers, Jeffery Gray, Bernard Baars, etc. do not agree to quantum approach to consciousness. There is another group of scientists like Beck and Accles, Karl Popper, James Williams, etc. who do not accept the very approach of explaining consciousness in terms of brain activity as they assert that mind (consciousness) and brain exist as two separate realities and science cannot, by its confinement to physical nature, present any answer to questions related to mind.⁹

In this article I do not go into the details of philosophical, scientific and psychological theories of consciousness but only examine the issues that need to be resolved, describe in detail the

concepts of consciousness in Jain perspective and make an attempt to see to what extent the Jain theory presents answers to these issues.

Issues on Consciousness

Explaining the nature of consciousness is one of the most important and perplexing areas of western philosophy. Some philosophers attempt to explain consciousness directly in neurophysiological or physical terms, while others offer cognitive theories of consciousness whereby conscious mental state are reduced to some kind of representational relation between mental states and the world. There are a number of such representational theories of consciousness, including higher order theories which hold that what makes a mental state conscious is that the subject is aware of it in some sense. The relationship between consciousness and science is also central in much current theorizing on this topic: How does the brain "bind together" various sensory inputs to produce a unified subjective experience? What are the neural correlates of consciousness? What can be learned from abnormal psychology which might help to understand normal consciousness? To what extent are animal minds different from human minds? Could an appropriately programmed machine be conscious?

According to psychologists, consciousness has three faculties:¹⁰ cognition, affection, and conation. Cognition includes the abilities of perception and knowledge. Affection refers to the emotions such as love, attachment, fear, aversion, and others. Conation includes the ability to make decisions and various tendencies to construct and learn that engage living beings into physical action.

The theories of consciousness in western philosophy, psychology and science fall in two groups: monism and dualism. Monism is the view that there is only one kind of substance in the universe. The two main versions of monism are idealism (everything is mind, or universal soul e.g. Brahman), and materialism (everything is matter). The terms soul and mind are used interchangeably in western philosophy but the term mind is in common use. Many scientists claim to be materialists but still imply various kinds of dualism in the way they speak about consciousness. When they talk about brain 'generating consciousness' it implies that consciousness is separate from the brain and its processes. When the brain activity ceases, so do all conscious experiences.

In the Jain system soul is the force behind 'life'. Without soul the body is 'life less'. This force of life is consciousness (*cetana*), an inherent property of the soul. Matter does not possess the property of consciousness. Matter also does not have intelligence. Intelligence is the attribute of consciousness. So, any theory that attributes consciousness and intelligence to body, or brain, cannot be expected to defend itself.

Susan Blackmore¹¹ has presented the views of many authors on consciousness. Based on these views the main issues on consciousness are summarized below. Many of these issues are not surprising because when one tries to invent consciousness out of matter questions are natural to arise.

1. How physical processes in the brain can possibly give rise to subjective experiences? After all, objects in the physical world and subjective experiences of them seem to be two radically different kinds of things: so how can one give rise to the other? This has been called the hard problem, how to bridge the gap between mind and brain.
2. How to explain experience and qualia? Qualia are subjective qualities of any experience. These are often defined in philosophy as being intrinsic properties of experiences. They are sometimes assumed to be private, and ineffable. All philosophers do not agree on qualia, some say they exist and some say they do not exist. Another issue is whether qualia are relevant to knowledge acquisition, and that there is a logical order of qualia and knowledge?
3. Functionalism. This is the view that properties of mental states are constituted by their functional relationship such as relationship between sensory input and behaviour. Functionalists believe that if you replicated precisely all the functions of a conscious human brain in a machine then the machine would necessarily be conscious, even if it was made of something quite different from biological neurons. This view is rejected by some philosophers.
4. Dualism. If consciousness (mind) can exist independently of physical reality (brain) how physical memories are created concerning consciousness i.e. how the material and non-material realities are able to interact? If mind were a completely separate substance from the brain, why should the mind be affected when the brain is injured?
If human beings begin their existence as entirely physical entities and since nothing outside the physical domain is added later on in the course of development, then we must necessarily end up being fully developed material thing.
Why anyone should find it necessary to believe in existence of two, ontologically distinct, entities (mind and brain), when it seems possible to explain the same events and properties in terms of one?
5. Free will. Free will is the idea that we can act or make choices unconstrained by an agency such as fate. Scientists assert that the events in the world are said to be determined by prior events. There are views that free will and determination cannot be reconciled and therefore if we believe determinism to be true, we cannot believe in free will.
6. Binding problem. How the brain binds together millions of disparate neuron activities into an experience of a perceptual whole?
7. Neural correlates of consciousness. Many scientists are searching for areas or patterns of neural activity that correspond to particular conscious experience. For some this approach

promises to reveal the causes of location of consciousness in the brain, but to others this idea is misguided.

8. How can brain support thought, rationality, intelligence, and creativity? How do we cognize?
9. How are feelings and emotions explained?
10. Do animals and other creatures have consciousness?
11. How body of an organism designed? How self-organization (autopoiesis) in living beings take place?
12. If we are entirely physical things, then must not all the brain activity and behaviour in question be determined by the laws of nature?
13. How an advanced spiritual person is different from an ordinary person?
14. What is Self? Whether one is same self at different times?

Consciousness in Jainism

In the Jain system the universe, *loka*, comprises of six kinds of substances (*dravya*): *jīva* (the sentient substance), *pudgala* (matter), *ākāśa* (space), *dharma* (passive agent of motion), *adharma* (passive agent of resting), and *kāla* (time).¹² All six substances are eternal and independent and coexist in the *loka*. *Jīva* and matter (*pudgala*) are the two active substances that interact with each other. The characteristic attribute of matter is that it possesses the properties, which can be perceived by sense organs viz., colour, smell, taste, and touch. These properties imply that matter has form, corporeality.

Jīva, is the generic name of the sentient substance. *Jīva* is the incorporeal, living, and eternal substance having the attribute of *cetana*, consciousness. *Jīva* substance is non-physical and is not sense-perceptible; it does not have the properties of colour, smell, taste, or touch. Consciousness and its *upayoga* (the manifestation of consciousness) are the differential characteristics of the *jīva*. *Upayoga* and consciousness are the two sides of the same entity, *jīva*. Consciousness may be interpreted as both a structure (see below) and a function of the *jīva*, but *upayoga* refers to the functional side only.¹³

Consciousness is the generality of the attributes that distinguish the *jīva* from the inanimate. *Upayoga* is the generality of the manifestations of such attributes. Both are comprehensions of the object by the subject. Intelligence (*jñāna*) and self-awareness or being conscious (*darśana*) are the two main manifestations (*upayoga*) of the consciousness attribute. The other manifestations are bliss and spiritual power. All the four attributes exist in infinite measure in the *jīva*.

Living beings found in nature are combination of *jīva* and *pudgala*. *Jīva* substance in its pure form is not found naturally. The state of *jīva* in a living being is contaminated by the presence of

pudgala. In this form manifestation of the innate attributes of *jīva* are obstructed; the attributes are expressed only in finite measure. The contaminated form of *jīva* is soul. So, a living being has a soul and body (s) constituted of matter. The *jīva* substance is pure soul.

Consciousness in mundane souls manifests itself in several ways, including intelligence, knowledge, awareness, bliss, perception (cognitive elements), emotions, will, attitude and behaviour, and awareness of pleasure and pain. Life and consciousness are coextensive: wherever there is life there is consciousness and vice versa. But there are degrees of explicitness of the manifestation of consciousness in different organisms. In the lowest class of organisms, it is very much obstructed, while in human beings it is very much manifest.

The soul extends in space and has innumerable *pradeśa*¹⁴, part. The *loka* also has innumerable *pradeśa*.¹⁵ In the case of normal living being the soul extends the space of the body i.e. the innumerable soul *pradeśa* occupy only a finite space. Any entity having multiple units shall have a structure. The soul having innumerable *pradeśa* in a finite space, and having multiple attributes also has a structure.

As the soul is incorporeal, it cannot be perceived or known by the senses, mind and intellect. Its attribute consciousness too is beyond the reach of perception. Consciousness is known only through its function; it cannot be directly comprehended through sensory perception. Some people's denial of the existence of the soul may chiefly be attributed to its imperceptibility.

In embodied existence, soul and body appear to be same, but this is not really so. Body is different from soul. Soul contracts or expands to occupy the space of the body due to its structural property. The same soul can pervade the body of an elephant or an ant. Notwithstanding the size of the body, the number of *pradeśas* of soul remains the same (i.e. innumerable).

A soul engaged in the activities of body, mind and speech attracts subtle karma *pudgala* from the cosmos. These karma *pudgalas* bind with the soul due to force of passions associated with the activities and form karma. The collective form of karmas is called karma body. The karmas are impressions of thoughts and actions of the soul.

All living organisms have similar potential powers and abilities, but every living organism is in a different state of manifestation of consciousness. The development of the soul is determined by its purifying efforts and other karma-related factors. The karma body, moves with the soul in its journey from one body to another. The bondage of soul and karma is beginning less. Karma can be shed from the soul by practicing austerity and penance. In fact, this is the way to get rid of karma and attain the state of emancipation.

In the absolute sense, the soul can only be conscious of itself, because it alone exists in a state of pure singularity. When we say “it is conscious of itself,” we separate the intellectual level of the soul into two aspects: (1) the aspect in which it is the observer and (2) the aspect in which it is observed (although they are one and the same). Intellectual examination, in fact, reveals the existence of three values within consciousness that are inherent in any process of conscious experience or observation: (1) the observer, (2) the observed, and (3) the process of linking the observer and the observed i.e. observation. Even though there is nothing but one consciousness, this principle of three emerges. Consciousness, being awake to it, experiences itself and is at once the knower, the process of knowing, and the known; the observer, process of observation, and the observed; or the 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 experience requires a subject coming together with an object. This coming together takes place on both the level of attention and the sensory level of perception. When the subject comes together with the object through the process of observation, then this experience occurs: the subject knows the object. Cognition, therefore, is the result of the coming together of the observer, the process of observation, and the observed.

Karma

Bhāva Karma and Dravya Karma

There are two types of karma: *bhāva* karma and *dravya* karma.¹⁶

Bhāva karmas are memories and information (in the form of emotions like attachment and aversion and their effects), resulting from the actions of the being (*jīva*) registered by the soul. These contain ignorance, feelings of attachment and aversion, wrong faith, etc. which contaminate the soul. *Bhāva* karmas are uniformly present on every *pradeśa* of the soul. The soul has the information of all of the actions performed in the past and in all previous lives. This information is hindrance in realization of the true nature of the soul.

Bhāva karmas have physical counterpart, *dravya* karma where the information from *bhāva* karma is duplicated. *Dravya* karma is comprised of subtle matter called *karmanvargaṇā*. All *dravya* karmas together form the *karman* or karma body. There is a perfect balance between *bhāva* karma and *dravya* karma. This balance is dynamic in the sense that a change in one automatically causes a corresponding change in the other, satisfying the principle of parallelism between the two sets of karma. In the mundane state the karmas impose limits on the manifestation of the natural powers of the soul. The greater the amount of karmas, the lesser power of the soul is manifested. We are all imperfect souls, and our imperfection is a direct

function of the amount of our karma. Karmas are the cause of biodiversity and variations in individuals of the same species.

Ghātin (Psychical) and Aghātin (Biological) Karma

Both the *bhāva* karma and the *dravya* karma are of two types:¹⁷

1. Psychical (*Ghātin*) Karma. These karmas affect the psyche and inhibit or destroy the fundamental nature of the soul. The intelligence-obscuring, perception-obscuring, deluding and vitality-obstructing karmas belong to this group. These karmas limit the manifestation of the psychical powers of the soul and are the cause of our imperfections.
2. Biological (*Aghātin*) Karma. This group includes feeling-producing karma, form producing karma, status-determining karma and age-determining karma. These karmas keep the soul embodied but allow the manifestation of the natural psychical powers of the soul when they have been eliminated.

The psychical karmas may obscure the nature of the soul either fully or partially. However, it may be mentioned that the fundamental quality of the soul is never fully obscured. If that were the case, the soul would lose its basic character and become as good as an inanimate object.

The effects of psychical karmas can be briefly summarized as follows:

- i. Generate the qualities of attachment and aversion like anger, ego, illusion and greed;
- ii. Generate desires, drives, instincts and needs like hunger, sleep, defence (fear), and mating (sex);
- iii. Determine the level of intelligence, knowledge, wisdom, perception, willpower, and determination;
- iv. Determine faith, philosophical and spiritual qualities;
- v. Determine personal and social conduct and behaviour.

Biological karmas, on the other hand, have a wide variety of functions, ranging from the type of realm into which the soul is born to the minutest details of the body. These karmas have plans that can produce all possible types of bodies of all species, all possible variations in the bodies of a given species, all features like outer appearance, deficiencies, voice etc., all autonomic and physiological functions, and all structural qualities of the body. Feeling-producing karma may operate at either the mental or bodily level to produce mental- or body-oriented pleasure or pain.

Relations between Soul and Body

It is mentioned above that the soul extends the body. In fact, the soul, being non-physical, has no physical contact with the body; the relation with the body is made through karma. The soul is bound with karma, but it has no direct contact with the material karma either. The soul and

karma have an association of their essential natures. The relationship between the soul and the karma body is established by continuous exchange of information between the *bhāva* karma of the soul and the *dravya* karma in the karma body.

A living being possesses three bodies besides the soul: the karma body, the *tejas* body, and the gross material body. The *tejas* body is the energy body that vitalizes the gross body. It also migrates with the soul on death. The soul is the causal part of the system in the sense that it is because of the soul that other bodies exist. The linkages between the various components of the system are shown in Figure 1. In this system of three basic units, i.e. soul, karma body (and *tejas* body), and gross body, because of interactions and interrelations, a change in any one unit affects the other units and therefore the whole system.

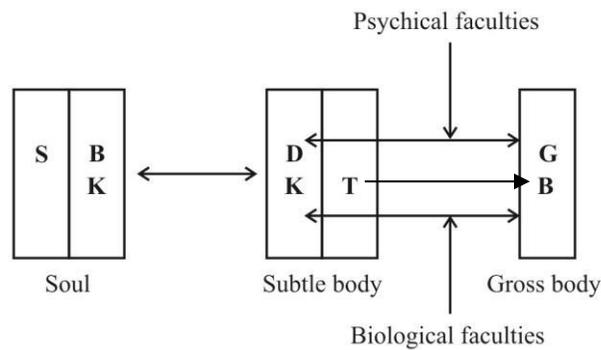


Figure 1: Soul-Body system: S -Soul (pure), BK – Bhāva karma, DK – Dravya karma, T – Tejas body, GB – Gross body. Psychical dravya karmas constitute the psychical faculties and biological dravya karmas the biological faculties.

The karma (psychical) in the state of fruition and rise are subtle matter and constitute a flux called *leśyā*. *Leśyās* have colour and that becomes a basis of their classification. In the human body system, according to Ācārya Mahāprajña, the *leśyās* are supposed to interact with the endocrine glands and influence the secretion of hormones.¹⁸ Hormones mix with the blood and reach the nervous system and brain, influencing and controlling our emotions, thoughts, attitude, speech, conduct and behaviour. Thus, the active psychical karmas, through *leśyā* and hormones, determine our psychical personality and traits. The endocrine glands provide a system that establishes the link between the subtle body and the physical body. These glands convert the information received from the karma body into chemicals, which finally control the body and the brain.

The soul and the matter of the gross and karma bodies possess particular specific properties which are important parameters for their change, but they are also affected by changes in other units of the system. Therefore, in order to study the performance of any one unit it is necessary to know the changes taking place in and the performance of the other units. They are interdependent and cannot be studied in isolation. Their interrelations and interactions are important, without which the study is incomplete. This is the reason that biological studies of

organisms need to assume the existence of intelligence in order to explain phenomena and processes taking place in the body. To understand the performance of the gross body it is necessary to know about the soul and the karma processes. Similarly, to know about the transformations in the soul it is necessary to understand the biological processes and the actions of karma.

The physical sense organs, *dravyendriyas*, have their counterparts in the *bhāva* karma part of the soul. These are known as *bhāvendriyas*, or the psychic senses. The psychic senses are in the form of manifested *jñāna* and *darśana* due to the annihilation-cum-subsidence of their respective karma. There is interaction between the *dravya* karma (counter part of *bhāva* karma) in fruition and the body parts. The physical sense organs are formed (by genes) with the help of the information supplied by biological karma (*nāma*, form producing, karma) in rise. The intelligent functions performed by sense organs are due to manifestation of the *jñāna* and *darśana* attributes of the soul or the *upayoga* of consciousness of the soul. The mere existence of organs in a physical form, as in a dead body, cannot perform intelligent actions in the absence of the soul.

The physical sense system has two parts, *nirvṛtti* and *upakaraṇa*, and each of these has two sub-parts. The sub-parts of *nirvṛtti* are (a) the outer part, in the form of a physical sense organ, and (b) the inner part, in the form of *bhāva* karma. *Upakaraṇa* assists *nirvṛtti*. The outer part of *upakaraṇa* is physical, the brain that assists the senses in comprehending the object. The inner part of *upakaraṇa* is again *bhāva* karma of soul. The physical sense organs successfully work when both *nirvṛtti* and *upakaraṇa* are functional; in the case of any malfunction, intelligent action cannot be performed.

Sensual experience takes place when contact is established with an object with at least one sense. In the case of a mental experience, contact with the object is not necessary. In this case the transformation of mental states takes place according to the target subject. The knowledge gained through the senses is further augmented by the mind. Pleasure and pain are experienced both by physical sensing and mental thinking. Generally, experience involves both physical and mental activities. Mental phenomena may or may not involve the operation of the senses, but any sensual activity necessarily involves the mind. This is further discussed below.

Intelligent Processes in the Body

How the intelligence of the soul is transferred to matter, the body? I present a simple model here. The changes in the state of the soul and in karma are of two different kinds. The soul experiences transformation and is itself the main cause for these changes; karma is the auxiliary cause. As the soul possesses intelligence, it responds to changes in karma intelligently. Karma either bonds or rises (or experiences fruition): these processes are physical and may follow some (still unknown)

laws of the physical sciences without any element of natural intelligence. The interaction and activities of the soul and karma take place continuously.

For example, let us presume that at any instant the soul is in state S1 and karma is in state K1, as shown in Figure 2. The changes in states S1 and K1 may be brought about by either a change in S1 or a change in K1. A change in S1 is caused by soul processes such as annihilation, subsidence, or annihilation-cum-subsidence of *bhāva* karma that happen on the initiative of the soul. A change in K1 takes place either by the bonding of new karma or the rise of existing karma. In both cases, yoga, activities of the mind, speech and/or body, and *kaṣāya*, emotions and passions, participate in the process. In the case of bonding, these are the cause of the changes; in the case of rise, they are the effects of the changes.

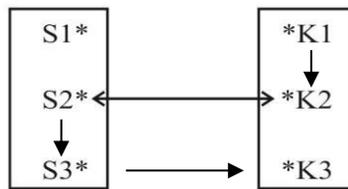


Figure 2: Soul – Karma system

First let us consider the case in which the changes are initiated by the bonding of new karma and the state of the karma body changes from K1 to K2 through the activities of yoga and *kaṣāya*. To balance the karma, the state of the soul automatically changes from S1 to S2. The soul responds intelligently to this initial change and then changes its own state from S2 to S3, say by the process of annihilation-cum-suppression of *bhāva* karma, which is common feature in most souls. Corresponding to this change, the karma state now becomes K3. The change in karma from K2 to K3 will also be associated with some activity of yoga and *kaṣāya*, but this activity will be marked by intelligence (meaning that this change is brought about intelligently).

In the process just described, K2 and S2 are temporary, intermediate stages. In practice, the karma state changes from K1 to K3 and the soul state from S1 to S3, meaning that the two processes occur simultaneously; the soul responds intelligently to the change in the karma states, so this change has an element of the soul's intelligence.¹⁹ Thus the temporal transformation in the karma states is subjective and not objective only or based on the physical laws only; it is both subjective and objective. This also means that it is not possible to describe the temporal transformations in the karma body by the laws of the physical sciences alone; there is a component of subjectivity (signifying intelligence), which is not a natural property of karma matter. The temporal karma processes are not merely a physical principle; because of karma's association with the soul, they are also intelligent and therefore different from other natural physical processes which are objective and devoid of intelligence.

In the system shown in Figure 1, the physical bodies (the karma and gross bodies) work on two principles: first, the principles of the physical sciences for the material they are made of; and

second, the intelligence of the soul that flows to the physical bodies through the temporal changes in karma. Intelligence is supposed to have the role of regulating these physical processes. This means that although the work is done by the physical units, the directions are provided by the faculties of the soul. By this consideration, the physical units are slaves and the soul, through its faculties, is the master. The physical units, through genes, know “how to do” and the master knows “what to do.” Together, the two manage the system. Both the soul and the physical units are essential for the system to function.

For successful operation of the system, the directions have to be in real time. The directions, therefore, should be at least as fast as the karma processes. This is a pointer to the level of intelligence of the soul that can function at that high speed. In Jainism, the soul is supposed to possess infinite intelligence, not all of which is manifested in normal human beings; still, the level of manifested intelligence is mind-boggling.

Mind in Jainism

Jainism distinguishes between the soul and the mind. The mind is a separate entity; it exists only when consciousness manifests as thoughts, beliefs, desires, emotions and feelings. Jainism recognizes two types of minds: (1) psychical mind (*bhāvamanah*) and (2) physical mind (*dravyamanah*).²⁰

- (1) **Psychical mind:** This part of the mind that thinks, imagines, plans, discriminates and takes decisions is part of the soul. It is part of the psychical *bhāva* karma in action. The psychical mind has two divisions: *labdhi* (potential power), or the unveiled *jñāna*; and *upayoga* (manifestation), its engagement with an object. A pure soul does not have a mind.
- (2) **Physical mind:** This is the physical counterpart of the psychical mind and is composed of *manovargaṇā*, a subtle class of matter. This part of the mind interacts with the brain and the nervous system. The physical mind is manifested with the consciousness of the soul and is influenced by karma in its working. The state of the mind is a function of karma and changes with fruition of psychical karma.

The mind has two properties: singularity and individuality. It can have only one thought at a time. If we had many minds, we would have many thoughts simultaneously. The psychical and physical parts of the mind are intimately correlated. The physical mind cannot function without the psychical mind. Together they perform mental activities. The physical mind interacts with the environment and influences the soul. Thus, the mind establishes a connection between the soul and its environment. As long as the mind exists, this connection exists and the soul bonds karma. In the emancipated state of the soul, the veil of psychical karma disappears, and the mind ceases to exist.

The mind is identified by its faculty of thinking, imagining, discriminating and memorizing. The mind remembers the past, thinks of the present and imagines the future. All of these activities are difficult to stop; making the mind “still” is a difficult proposition. When these activities are stopped, the mind ceases to exist. Mind is one but its modes are many; it can assume a mode as per our wish. Therefore, the mind can present a thought from a multitude of perspectives.

The physical mind made up of subtle matter differs from the karma body. The karma body transmigrates with the soul from one birth to another, but the physical mind does not. It is created in each new birth. The subtle matter of both the karma and the mind can store and code information. Information is generated in the psychical mind by the cognition process, as discussed later, and is duplicated in the physical mind. The information in the physical mind is lost at death but it is still available in the soul.

The Soul-Karma-Mind-Body System

Figure 3 shows the soul-karma-mind-body system. In this model psychical *dravya* karma and biological *dravya* karma in the karma body are shown separate to demonstrate that they perform different functions. The *bhāva* karma in the soul are marked out distinctly to emphasize the fact that these in reality are impurities of the soul and when eliminated leave the soul in pure state. The soul and all subtle units extend the space of the gross material body but they are shown separate here for explaining the working of the system. The figure shows some of the main interactions among the units of the system. For example, the psychical *dravya* karma interacts with the mind which in turn interacts with the brain. The *tejas* body interacts with the gross body vitalizing it with *prāṇa* and also participating in the control and management of the body functions. The biological *dravya* karma is the force behind construction of all other subtle units and the gross body. These interactions occur in two ways, information also flows in the reverse direction and the soul is conscious of all activities and functions performed by the system.

We know that the *bhāva* karma and the karma body stores memories of past lives.²¹ The physical mind contains records of thoughts, beliefs, desires, emotions, feelings, and the memories of this life. In modern psychology concepts of conscious mind and unconscious mind are described. The unconscious mind is Id of Freud and it contains the basic drives as instinctual desires, needs, and psychic actions. In our case these are created by *leśyā* as mentioned above. The conscious activities like defensive, perceptual, intellectual-cognitive, and executive functions are performed by the conscious mind, Ego of Freud. We can, therefore, see the analogy between the two systems and consider the physical mind to be the conscious mind. *Leśyās* characterize the personality traits of individual beings and have many aspects common with unconscious mind. We do not consciously know the actions performed by *leśyās*, we identify them by the conduct and behavioural performance of the individual being. The conduct and behavioural performance

of the individual being is function of both the state of the conscious mind and the *leśyā* as shown in figure 4. The conscious mind contains memories of this life, whether we remember them or not. The memories of past lives are stored in the *bhāva* karma.

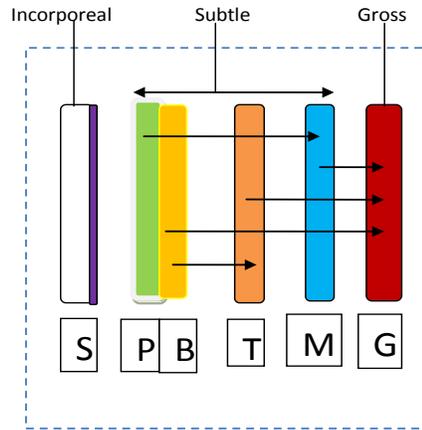


Figure 3: Soul-Karma-Mind-Body system. S – Soul, P – Psychical dravya karma, B – Biological dravya karma, T- Tejas (Energy) body, M – Mind (dravya, physical), G – Gross material body. All units extend the space of the gross body, shown separately here for explanation.

The conscious mind interacts with the brain and communicates information and directions to it. The information in the brain is received from both the senses and the mind. All information in the conscious mind is presumably copied onto the brain and is available for processing. The brain is the centre for information processing. The conscious mind and the brain constitute a sub system in which the conscious mind is supposed to contain the application software and the brain containing the operating software and the hardware. The capacity of the brain’s hardware is very large; generally, we are able to use only 5-7 percent of its total capacity. The processed information in the brain has two end-uses, one for the functions of the material body and the other is stored in the mind.

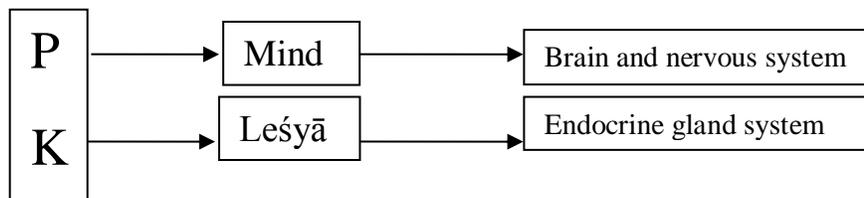


Figure 4: Interaction between psychical karma (PK) and gross body

The conscious mind is a complex unit working on the basis of various kinds of inputs. The main kinds of inputs that generate mental states or thoughts are: (1) psychical karma in fruition and rise (2) stimuli coming from the physical senses through the brain; (3) memories stored in the conscious mind itself; and (4) higher mental states generated by the conscious mind from

previous mental states. The last component is a specialty of humans, who have developed the power of thinking and reasoning. One or more types of input may act at any one time to determine our conduct and behaviour.

It is seen that the brain is an important component of the life system; neither mind nor body can function without the brain. In case of head trauma or brain damage, a part or all of the information in the brain is lost and its information processing activity is hampered, rendering the system incapable of proper functioning. However, in this case full information is still available in the mind; if the brain is restored to its initial or healthy state, the information from the conscious mind is again transferred to the brain and the brain resumes its normal functioning. However, it must be emphasized that brain activity is not independent, as believed by materialists; it is regulated by the conscious mind, which in turn is connected to the soul (*bhāva* karma). A definite correlation between mental activity and neural activity is the requirement of this system, but this should not be construed to mean that the brain itself possesses consciousness or intelligence which we know is the attribute of the soul.

The conscious experience identified by the “what it is like” sense is made by the soul, and not the conscious mind or the brain. The term “conscious” in “conscious mind” denotes the property of the mind through which the soul makes conscious experiences; the mind itself is not conscious. The “*cetana*” of the soul manifests in the mind and body so the mind and the body functions in a given manner. No function of mind or body is possible without “*cetana*,” a dead body may have all the necessary organs and parts in place, but it cannot perform any action typical of life because the soul has left the body. Dualists assign consciousness to the mind and materialists assign it to the brain because the mind and brain function the way they do by the power of “*cetana*.” It is clear that consciousness is not a property of the physical mind or brain. The conduct and behaviour of any being is determined by its karma and the “*cetana*” property of the soul. Jain system thus presents a theory of body, mind and soul where the non-physical soul manifests in the body and the mind, and the life processes are explained.

The main property of the soul that distinguishes it from matter is “*cetana*,” which is not just common “consciousness.” Philosophers hold that consciousness is “awareness” or “experience” in the conscious state, which is supposed to be absent in the unconscious or comatose state. “*Cetana*”, being a property of the soul, is always present; it manifests explicitly in the conscious state and implicitly in the unconscious or comatose state. Without “*cetana*,” no life is possible. The manifestation of “*cetana*” takes place in various ways, principally intelligence, awareness, bliss, and willpower. Jain philosophy assigns infinite capabilities to the soul that are fully realized when all of the karma is destroyed by special efforts (e.g. activities like austerity, penance, meditation, etc.). The state of omniscience can be attained when an individual is able to annihilate all psychical karma. In such a state, the individual experiences the (super) natural powers of the soul with infinite intelligence, perception, bliss and willpower. In the absence of psychical karma,

the psychical mind (in the soul) and the conscious mind cease to exist. This means that although the physical structure consisting of *manovargaṇā* continues to exist, it does not function as a conscious mind.

Cognition

Cognition is made by the soul and not the brain. Akalaṅka (7th CE) states that consciousness has two forms: the cognition form and the object form.²² The cognition form is like a mirror without any reflection. The object form is like a mirror with reflection. The cognition form is common to all apprehensions and it is pure consciousness. The object form is different with every appearance. *Jñāna* of soul contains only the images. Soul distinguishes one image from the other, and thus knows the objects. The content of *jñāna* is not different from *jñāna* itself.

Jainism holds that the soul does not come into direct contact with objects, nor are objects represented via media. Rather, they are illuminated by the soul when the obscuring karma is removed. Thus “*jñāna*” means the removal of this obscuring karma, which naturally results in the illumination of an object. The *jñāna* does not take the form of an object and an object is not the cause of *jñāna*. The object does not exist in *jñāna*, it only manifests in it as an image. Cognition never appears without an object. Whenever there is cognition it must be associated with an object.

The objectivity or subjectivity of cognition has nothing to do with its truth or falsehood. Cognition is false when something appears in a context other than its own. False knowledge is that which represents things in a relationship in which they do not exist. Illusion consists of the attribution of spatial, temporal or other relationships to the objects of our judgment that do not actually exist – but the objects themselves do actually exist, in other relationships.²³

The truth or falsehood of the context is ascertained by the subsequent correspondence or contradiction of the context. The criterion of falsity is not the subjectivity of the perception, but its contradictions. If a judgment is contradicted by another judgment that is unquestionably true, the first judgment should be rejected as untrue. Thus, the problem of falsity is ultimately a question of experience. The problem of truth is no less a matter of experience and prior logic is absolutely incompetent to deal with it.

How do we explain cognitions made based on personal attitudes? These are concerned with *jñāna* as well as the feelings. When they are intermixed, it results in confusion. The cognition of every being (except that of the Omniscient) is alloyed with passions and other karmic effects that disfigure or colour the vision like coloured glasses. This disfigurement sometimes is of very high amount, which we then call illusion. When the amount of disfigurement is not so high, we consider it to be a valid cognition. The difference between these two is only of degree and not

quality. The cognition of a layman is valid only to a certain degree. Nothing is absolutely valid or invalid. The difference between *jñāna* and disfigurement (*ajñāna*) is that the former results from the removal of obscuring karma while the latter results from karmic rise. The first depends on the object; the latter depends on the subject.

Jainism does not draw a line between true and false cognition as far as objectivity is concerned. The data of a false cognition is as objective as that of a true one. In true cognition a thing appears in its actual relationship, but in false cognition it appears in a perverted form. The reality or perverseness of its perception is ascertained only through its subsequent experience of correspondence or contradiction.

Cognition is also *upayoga*. This is of two types:²⁴ *nirākāraupayoga* (general perception) of consciousness (inarticulate cognition) is *darśana* (or perception); *sākāraupayoga* (particular cognition) of consciousness (articulate cognition) is *jñāna* (or knowledge). The articulate cognition is designated as *jñāna* or *ajñāna* according to the faith of the knower.

Perceptual Cognition or Empirical Knowledge (Matijñāna)

Perceptual cognition is the knowledge obtained through the sense organs and the mind.²⁵ This knowledge is conceptual consciousness and is determinate. The mind establishes contact with the external world through the senses. Sense signals are communicated to the brain, and then contacts are made with the mind. If the connection between the sense organs and the brain is broken, the mind cannot know the object. The thinking process starts when the object is perceived by the mind.

There are different elements of perceptual cognition.²⁶ Perceptual cognition (*mati*) takes stock of a present objective datum; recollection (*smṛti*) has reference to a datum perceived in the past; recognition (*saṃjñā*) is the cognition of the similarity of a past object of perception with another in the present; thought (*cintā*) is the cognition of a future event. All these varieties of cognition are considered identical despite the difference of perceptions because the substantive object is the same. *Abhinibodha* is a type of cognition that can view an object with all its temporal determinations in past, present and future.²⁷ *Matijñāna* (empirical knowledge) is a comprehensive class of cognitions. Thus, for example, there are purely sensuous cognitions, purely mental cognitions, and cognitions which are generated by both the senses and the mind. The cognition of beings from one-sensed beings to five-sensed beings without minds is purely sensuous. Recollection and instinctive intuition are purely mental. The normal cognitions of beings endowed with mind are generated by the coordination of the mind and the senses.

According to Jain epistemology, all cognitions are nothing but different states of the soul and as such are only cases of emergence and not origination proper, the senses and the mind being auxiliary conditions or instruments only.

Articulate Knowledge (Śrutijñāna)

Cognition that is made by the soul by the means of material symbols like words, gestures, etc. is called articulate knowledge. The cause of articulate knowledge is *matijñāna*.²⁸ Really, this form of knowledge is *matijñāna* with prolonged activity. *Śrutijñāna*, like *matijñāna*, is also produced by the senses and the mind. Both empirical and articulate knowledge refer to states of the soul that has been transformed by the removal-cum-subsidence of obscuring karmas. Corresponding to such transformations are processes in the physical body: activities of the senses and mind, which are instrumental in the production of knowledge. *Matijñāna* and *śrutijñāna* are very much interdependent and it is difficult to separate them.

Articulate knowledge is also defined as the application of empirical knowledge. For instance, one learns that fire is burning after placing a hand close to a fire. This is empirical knowledge that shows the burning quality of fire. Based on this knowledge, the measures taken to prevent burning and to use fire for cooking and other purposes are articulate knowledge. The same knowledge of the burning quality of fire is articulate knowledge for the other individual who learns this without experimentation. It is therefore difficult to draw a line between articulate knowledge and empirical knowledge.

Free Will and Karma

The philosophy of Mahāvīra advocates the doctrine of existence of the soul. There are three consequences of this doctrine: (i) the doctrine of free will (*puruṣārthavāda*); (ii) the doctrine of karma; and (iii) the doctrine of rebirth.²⁹

The doctrine of free will, self-command, or self-governing, rejects the doctrine of God as the Creator, preserver and destroyer of the universe. These doctrines are opposed to each other and one will be futile in the presence of the other. It is not possible to explain the changes that are taking place in the world of living beings based on the doctrine of God as the author of creation. This is why Lord Mahāvīra founded the doctrine of free will. This is the doctrine of the soul as the maker or unmaker of itself. Each soul exerts its own energy for its action and enjoys the fruits thereof.

An apparent contradiction between the doctrine of free will and the doctrine of karma may be suspected. If our karma is responsible for the events that take place in our lives, then free will is useless; if free will is responsible for worldly events, then karma will be a futile postulate. This

contradiction has been avoided by Lord Mahāvīra. His philosophy defines karma as the result of free will (*puruṣārtha*) which is not controlled by karma. Free will is the root cause of worldly events. Karma is only a secondary cause because it can be changed by the power of free will.

Re-examination of Issues on Consciousness

In the Jaina system the soul is doer of acts and he also experiences the consequences of these acts in this life or future lives. The soul binds karma due to acts of mind, speech and body when these are performed with passions of anger, ego, deceit, and greed. These karmas when rise or get fruition on maturity make the soul experience the consequences of these karmas (*karmaphala*). When the karmas are eliminated by austerity measures the soul experiences the natural qualities of infinite intelligence, infinite perception, perfect bliss and infinite spiritual energy without involving senses and mind.

I now examine the issues on consciousness in Jain perspective. Experience is made by the body in western philosophy and by the soul in Jain philosophy, and this makes significant difference in explaining experience. In Jain philosophy also senses and mind are involved in experiencing but their role is limited to some kinds of experiences, experience can take place without them too. The main kinds of experiences are described here:

1. Experience based on external objects. The soul makes the experience with the help of senses- vision, hearing, smell, touch and taste, and mind; the brain and body processes have their role. This kind of experience has a knowledge component, and the identity and particulars of the object are registered in the brain and the mind. Cognition is made by perceptual cognition method and articulate knowledge. Such an experience is made by the object form of consciousness and a symbolic image of the object in some form of code is made in the soul. Note that the soul contains only coded symbolic images by which it knows the object, and also manages the life functions. The external experience could be subjective or objective depending on the nature of the object and state of the soul. Scientific observations are supposed to be objective but truly speaking these is also subjective as they are made by persons having psychical karma. Western philosophy is largely referring to this kind of experiences.
2. Experiencing the body and the mind. These internal experiences are made with or without senses. Senses are used in only examining the external body conditions; in case of internal conditions, ailments and disorder the feelings and not the senses are used. The brain processes are helpful in diagnosis. Experience is initiated by feelings and pain due to some ailment and disorder in the body parts and organs. The experience is made by object consciousness and it would have a knowledge component since the body and mind are also external to the soul. However, the perceptions in perceptual cognition are not clear in the absence of use of senses. The internal experiences are purely subjective; the experience due

to a particular type of ailment may be different in different individuals. The purely mental subjective experiences can be regarded as private as these are not accessible for inspection by others.

3. The experience in Samadhi state is different from the above two kinds of experiences. In this case there is no external contact, the mind is silenced, the body activities are largely confined to autonomic functions, and the soul is only conscious of the Self. The autonomic functions are also greatly reduced, and even may be suspended in the case of *nirvikalpa Samādhi*. The experience takes place by cognition form of consciousness and no image is registered in the mind or the soul.
4. There is yet another kind of experience in the omniscient state. In this state the psychical karmas have been eliminated and the mind ceases to exist. There is no pain or disorder in the body. The soul is conscious of the Self all the time. The soul observes the external objects and the body but makes no relation with them in the absence of qualities of attachment and aversion (these qualities are due to psychical karma). The body functions are normal due to existence of biological karma but the energy requirements is reduced to bare minimum such that the body does not need food for its maintenance. The soul in this state experiences its natural powers of infinite intelligence, infinite perception, perfect bliss and unlimited will power. The soul knows the entire universe in all its details and in three periods of time past, present and future but takes no cognizance of them. This is the supreme state of the soul, and the soul experiences the absolute truth and his observations are purely objective.

The doubt that how physical processes in the brain give rise to subjective experience is genuine, it cannot happen. The theory of functionalism is baseless; no machine howsoever intelligently designed and programmed can possess consciousness. In no case the basic properties of a substance can change during its transformation, matter not having the property of consciousness can never possess it in its any modifications. A machine can perform the designed functions, which may appear to be intelligent like human but it does not mean that it is a source of intelligence. Matter does not have intelligence and it shall never have it in all its modifications.

Now let us revisit the objections raised against dualism. In the process of fetal development, the soul with subtle karma body enters the newly fertilized ovum and is supposed to modify the DNA in accordance with its karma. This process of entry cannot be directly known to science, since the soul is non-physical and the karma body is composed of subtle matter. Further growth and development of the fetus takes place according to the modified DNA. In Jain system, the interaction between the soul and body takes place on account of essential relation between the soul and the karma body without involving any transfer of energy and so the principle of the conservation of energy is not violated.

Thought, rationality, intelligence and creativity are the attributes of the soul and not the brain. When soul is engaged in these functions there is fruition of associated karma and activity in the

brain. It should be clear that the brain is not the source of these activities, the source is the soul. The brain supports and regulates the activities of mind speech and body on physical plane when the soul performs these functions.

A correlation between the activities of the conscious mind and brain is a requirement of the system. The brain is the physical structure for the activity of the mind. The brain is the hardware, and the conscious mind provides the application software. Neuron firing and other neuro-physiological activities in the brain are synchronized with the mental activity of the conscious mind. This is possible only when the brain is properly developed and functioning. In the early fetal stage or in a trauma state a suitable brain structure is not available, making required physical actions impossible. It would be wrong to assign mental capabilities to neural events as the materialists do; the driving force behind the neural activity is the mind, which is manifested with the powers of the soul – the ultimate source of all activities, both conscious and autonomic, in the body.

The feelings and emotions are also found in the soul having psychical karma. Such experiences are absent in the omniscient state when the psychical karmas have been eliminated.

Free Will can be understood in respect of the soul. It is true that in the physical world events are determined by prior events and in Jain philosophy the events in the life of a being are also determined by karma. But the soul has the power to override the effects of karma and make a choice irrespective of consequences of karma. It is due to this power that a soul makes spiritual progress and liberates him from the cycle of birth and death.

Cognition is made by the soul. The soul having the natural qualities of *jñāna* and *darśana* is at once the cognizer. During cognition involving mind and senses there are neural processes in the brain, but it is emphasized that mind is not the cognizer. The soul can also have direct cognition without mind and senses and in this case the processes in the brain are only to regulate the body functions and are not for cognition activity.

In Jain system the soul binds the bits of sense-data that are recorded on millions of neurons. The information from the brain is transmitted to the physical mind and then to the psychical mind, the *bhāva* karma part of the soul now integrates the information in a perceptual whole. So the soul experiences the event in a holistic way. Thought, rationality, intelligence and creativity are the characteristics of the soul and these properties are manifested in the mind. The feelings and emotions are also found in the soul having psychical karma; a pure soul free of psychical karma does not possess such attributes.

Jain philosophy clearly states that all living beings from virus and bacteria to bigger animals have soul and consciousness. Their body is designed by form producing type of biological karma.

The DNA is a code that stores information; instructions necessary for design are contained in form producing karma. The DNA varies in species and so does the design instructions. The form producing karma can design bodies of all the diverse species found in the universe. It is clear now that we are not entirely physical things, we are souls. The events in the life of an individual are determined by both the laws of nature, as far as the body is concerned, and the powers of the soul.

In the Jain system a soul can have any form, the soul can take birth as any of the species like human being, animal, or as an infernal and a celestial being. The human beings and five sense animals (also infernal and celestial beings) have mind. The human beings have more developed mind than animals. The soul of a human being is also in more developed state than the soul of an animal, but the basic potentialities of souls of all beings are the same.

It should be clear now that the physical processes in the brain and body are also dependent on the mind and therefore these cannot be determined solely by the laws of science. Although these laws are operative in the physical part of the system such laws are inadequate to determine the state of the system as the soul is the principal source of activity and the laws of nature applicable to the physical world do not apply to non-physical soul. It is clear now that we are not entirely physical things, we are souls. The events in the life of an individual are determined by both the laws of nature, as far as the body is concerned, and the powers of the soul. Our behaviour and disorders in the body are known to depend heavily on mind.

The personality of a person is dependent on the psychical karmas that are rising, or are in suppression or are in the state of suppression-cum-destruction. As different psychical karmas rise at different times the behaviour and personality of the individual also varies. As the content of psychical karma vary the nature and personality of the individual also varies. From this point of view the same soul appears in different forms at different times. Right from the time of birth to death the body changes the form due to operation of form producing karma. An advanced spiritual person is different from an ordinary person in the sense that the former has reduced his psychical karma and so his soul powers manifest in a greater measure. In such a condition a spiritually advanced person has no attachment to worldly attractions and he is engaged in the pursuits of spiritual advancement.

Conclusion

In Jain philosophy *jīva*, soul is identified by the property of consciousness. Consciousness manifests in many ways like intelligence, knowledge, awareness, perception, emotions and behaviour, expression of pleasure and pain, etc. Mind in the Jain system is different from the soul, and is the instrument for carrying out functions like thinking, conation, emotions, feelings, memories, cognizing, making experiences, etc.

Western philosophy and science have made materialistic approach to understand consciousness and regards it as an emergent property or an epiphenomenon. In this approach consciousness is explained in neurophysiological or physical terms or with the help of some kind of cognitive theory. This approach raises several questions requiring resolution. Some philosophers, however, oppose this approach and hold that mind and brain exists in two separate realities. Western philosophy makes no clear distinctions between soul and mind, or between mind and brain.

Western philosophy, psychology and science face several problems in understanding consciousness. Cartesian dualism does offer some way out to resolve the problem but it is not accepted by science. Jain philosophy propounds a slightly different kind of dualism where besides mind (soul) and matter (body) there are subtle bodies connecting the two. This scheme presents a perfect model of our existence.

Consciousness is the property of *jīva* (and soul) in Jainism. The concepts of karma, relation between soul and body, the source of intelligence in body processes and minds in Jain philosophy is described. Mind in Jainism is a subtle unit and it is physical counterpart of *bhāva* karma of the soul. The soul-karma-mind-body system is described. Cognition in Jainism is made by the soul and not the brain. Perceptual cognition in normal human beings is explained. Free Will in Jainism is the power of the soul with which it can take decisions suppressing and overriding the determined effects of karma.

The issues on consciousness in western philosophy are examined from the point of view of Jainism and it is shown that these issues do not arise in Jain scheme. Jainism is very clear in its propositions making distinction between soul, mind and brain. Denying the theory of emergent property of consciousness explains all the functions and behaviour of human beings in terms of performance of the soul having the property of consciousness.

APPENDIX 1

Mahāvīra said, "Gautama! You have a doubt about the existence of the soul. You think that if the soul exists it should be visible like other objects; if the soul is invisible like *ākāśa* its existence cannot be accepted. If someone proves the existence of the soul by inference, it is also not correct because only a visible object can be inferred, like fire after detecting smoke. There is also nothing visible that is connected to the soul which may help in its inference. The existence of the soul can also not be proved by Āgama (Scriptures), because experience cannot be the subject of Āgama. There is also no one living who has really 'seen' or experienced the soul, and whose words can be taken as a proof of its existence. Then why should people believe in the soul?"

To clear these doubts, Mahāvīra said, "Gautama! Your doubting the existence of the soul is not right. Your belief that the soul is not directly identified is not correct. You are directly experiencing the soul." Statements like 'I have done,' 'I am doing,' and 'I will do' are a direct indication of the existence of the soul, because the soul and not the body makes such statements. Further, who, except the soul, has the doubt? The fact of your doubting is itself indicative of the soul. If you doubt this inference, then everything in the universe will be doubtful.

"The soul is directly known because its attributes like memory are directly experienced. If the attributes are directly experienced so is the substratum, the soul. The soul is known by its attributes like intelligence, awareness, etc. These attributes cannot be separated from the object."

Gautama agreed that attributes are not separate from their substratum object, but he also said that it is not right to assume that memory resides in the soul: it could, like weakness, strength, etc. refer to the body (or brain), and there is no need to assume the separate existence of the soul for this.

Mahāvīra replied that intelligence; awareness, etc. cannot be attributes of the body, since the body, like a pot, is visible and physical – whereas intelligence and other attributes are invisible and non-physical. Hence, there must exist a non-physical soul separate from the physical body.

Gautam said, "OK, I accept the existence of the soul in my body, but what is the proof that soul also exists in other bodies?"

Mahāvīra said, "The same logic also proves the existence of the soul in other bodies."

Mahāvīra presented some other arguments for the existence of the soul:

1. There must be an authority owning the sense organs. As the potter is the maker of a pot, the soul is the authority of the sense organs.
2. As the body has a form, it must have an authority. Formless objects like clouds have no authority. The soul is the authority of body.
3. The sense organs and passions have the relationship of a raw material and a product, like clay and a pot. As a potter is required to produce a pot from clay, the soul is required to produce passions through the senses.
4. There must be a user of the body, as a man is the user of food. The soul is the user of the body.
5. There is an owner of anything, like a house, that is constructed. In that sense, the soul is the owner of the body.

"The word 'soul', like the word 'pot', must have a meaning," said Mahāvīra.

"Yes, the meaning of 'soul' is body and nothing else," said Gautama.

Mahāvīra replied, "No, the word 'soul' cannot mean body because the synonyms of 'soul,' like *prāṇi* (being), *sat*, *ātman*, etc. are not synonyms of 'body.' The attributes of the soul and body are different: the soul is possessed of intelligence whereas the body is inanimate. Gautama! You should not doubt the words of the Omniscient as he is free of passions, which are the source of falsity."

Mahāvīra continued, "The soul is identified by consciousness. Some people believe that the soul is universal like *ākāśa* and that the same soul pervades the bodies of all beings. This is not correct. *Ākāśa* is one because it is similar everywhere. Living beings are different and each being is a unique individual. So, the souls have an individual identity. The pains and pleasures experienced by each soul are different and cannot be part of one common soul. When one soul is emancipated, the others are not."

Gautama: "If consciousness is the identifying attribute of the soul, then how is the soul individual, as the same consciousness is present in all souls?"

Mahāvīra: "All souls possess consciousness, but the level of development of consciousness in each soul is different. This, in fact, distinguishes the souls from each other. Thus, there are infinite souls in the *loka*."

Gautam: "Even if the souls are infinite, they could be omnipresent."

Mahāvīra: "The soul is not omnipresent: it extends only through the body it occupies, since its attributes are found only in that body and not beyond. The soul is permanent as well as transient. It transfers from one body to another without changing its basic character. Thus, the soul is eternal."

Mahāvīra continued: "Many people believe that only matter can produce a new article and therefore the soul is a product of matter. This is not correct. A dead body made of matter does not possess intelligence. Intelligence is the attribute of the soul and not of matter. Hence an intelligent soul cannot emerge from matter."

Notes & References:

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² Acharya, Pt. Sriram Sharma. Trans. *Yogavashistha*, Part I. Bareilly: Sanskriti Sansthan, 1996: 11.

- ³ “*Na jāyate mriyate vā kadācinnāya bhūtvā bhavitā vā na bhūyaḥ/ Ajo nityaḥ śāśvato ’yaṁ purāṇo na hanyate hanyamāne śarīre//*” Śrīmadbhagvadgītā, II/20.
- ⁴ “*Na jāyate mriyate vā vipāścin nāyaṁ kutaścinna babhūva kaścit/ Ajo nityaḥ śāśvato ’yaṁ purāṇo na hanyate hanyamāne śarīre// Hantā cenmanyate hantuṁ hataścenmanyate hatam/ Ubhau tau na vijānīto nāyaṁ hanti na hanyate//*” Kathopaniṣad, II/18-19.
- ⁵ Tahiliani, Davidas. *Live and Let Live Under one G-O-D*. Pittsburgh: Rosedog Books, 2016: 165.
- ⁶ Cohen, S. Marc. “Aristotle on the Soul.” *University of Washington*. 23 September 2016. Web. 5 October 2019. <<https://faculty.washington.edu/smcohen/320/psyche.htm>>.
- ⁷ Sura al-Nahl, V/44.
- ⁸ Pandya, Sunil K. “Understanding Brain, Mind and Soul: Contributions from Neurology and Neurosurgery.” *Mens Sana Monographs* 9.1 (2011): 129-149.
- ⁹ Kachhara, N.L. *Living Systems in Jainism: A Scientific Study*. Indore: Kundakunda Jnanpith, 2018: 234-256
- ¹⁰ “Consciousness.” *Encyclopaedic Dictionary of Psychological Terms*. Ed. J. C. Banerjee. New Delhi: MD Publications PVT LTD, 1994: 55.
- ¹¹ Blackmore, Susan. *Conversations on Consciousness*. Oxford University Press, 2005.
- ¹² *Tattvartha Sutra*, V/1-5, 39.
- ¹³ Jain, S.C. *Structures and Functions of Soul in Jainism*. New Delhi: Bhartiya Jnanapith, 2006: 143-144.
- ¹⁴ A *pradeśa* is the space occupied by one *paramāṇu*, the smallest indivisible unit of *puḍgala*; *paramāṇu* is much smaller than photon, scientifically known smallest particle.
- ¹⁵ In the ultimate case known as *samudghāta* the soul extends the whole *loka* and in this case one *pradeśa* of soul occupies one *pradeśa* of *loka*.
- ¹⁶ Kachhara, N.L. Op. Cit. 2018: 49-50.
- ¹⁷ Ibid.: 55-57.
- ¹⁸ Mahāprajñā, Ācārya. *Citta aura Mana*. Ladnun: Jain Vishva Bharati, 2001: 254.
- ¹⁹ Kachhara, N.L. Op. Cit. 2018: 122-124.
- ²⁰ Ibid.: 174-176.
- ²¹ This is also accepted by cognitive scientists to be present at the time of birth.
- ²² *Tattvārtha Rājavārtika* 2/8.
- ²³ Shastri, Indra Chandra. *Jain Epistemology*. Varanasi: P.V. research Institute, 1990: 182-184.
- ²⁴ *Tattvārtha Rājavārtika* 2/8.
- ²⁵ Kachhara, N.L. Op. Cit. 2018: 191-196.
- ²⁶ “*Matih smṛtiḥ samjñā cintā bhinibodha ityanarthāntaram*”, *Tattvārta Sūtra* 1/13.
- ²⁷ *Tattvārtha Rājavārtika* 1/13.
- ²⁸ “*Śrutam matipūrvam*”, *Tattvārta Sūtra* 1/20.
- ²⁹ Kachhara, N.L. Op. Cit. 2018: 98-99.

भक्तामर स्तोत्र का सम्यक् माहात्म्य

वीरसागर जैन*

भक्तामरस्तोत्र जैन-स्तोत्र-परम्परा का दैदीप्यमान रत्न है। डॉ. नेमिचन्द्र शास्त्री ज्योतिषाचार्य के अनुसार जैनसाहित्य में लगभग सहस्राधिक स्तोत्र उपलब्ध हैं¹, भक्तामरस्तोत्र इनमें से सर्वाधिक ख्यातिप्राप्त है। इसकी लोकप्रियता का कोई अन्य उदाहरण नहीं है। णमोकार मन्त्र के बाद सर्वाधिक लाकप्रिय रचना यही प्रतीत होती है। भक्तामरस्तोत्र की एक अत्यंत समृद्ध परम्परा भी पाई जाती है। इस पर अद्यावधि सैकड़ों ही नहीं, हजारों की संख्या में टिप्पण, वृत्ति, टीका, व्याख्या, भाष्य, अनुवाद, पद्यानुवाद, नाट्यानुवाद, यंत्र-तंत्ररूप, पूजन, विधान, प्रवचन, शोध आदि कार्य हो चुके हैं और अभी भी निरंतर हो रहे हैं; यहाँ सबका विवरण प्रस्तुत करना कथमपि सम्भव नहीं है। भक्तामरस्तोत्र के विदेशी भाषाओं में भी सैकड़ों अनुवाद हो चुके हैं। इसका एक जर्मन अनुवाद तो स्वयं डॉ. हर्मन जैकोबी ने सन् 1876 में किया था।

भक्तामरस्तोत्र के प्रथम छन्द में ही आचार्य मानतुंगस्वामी लिखते हैं— 'सम्यक् प्रणम्य'। यह बहुत ही गम्भीरतापूर्वक चिंतनीय है। 'प्रणम्य' लिखने के बाद भी 'सम्यक्' शब्द का पुनः जोर देकर प्रयोग करना छन्दानुरोध या संयोग मात्र नहीं है, अपितु अत्यंत सावधानीपूर्वक किया गया सार्थक एवं गूढ़ प्रयोग है। जैन दर्शन में इस 'सम्यक्' शब्द का सर्वत्र विशेष महत्त्व निरूपित किया गया है। मात्र 'दर्शन-ज्ञान-चारित्र' कहना या होना पर्याप्त नहीं है, 'सम्यक् दर्शन-ज्ञान-चारित्र' कहना या होना अनिवार्य है, तभी वे धर्म हैं, आराध्य हैं, अन्यथा नहीं। आचार्य मानतुंग स्वामी भी 'सम्यक् प्रणम्य' कहकर इसी अत्यंत महत्त्वपूर्ण विषय की ओर हमारा ध्यान आकर्षित करना चाहते हैं। वह कहना चाहते हैं कि मात्र प्रणाम या भक्ति-स्तुति पर्याप्त नहीं है, सम्यक् प्रणाम और सम्यक् भक्ति-स्तुति होना अनिवार्य है; तभी उसकी सच्ची महिमा है, सम्यक् माहात्म्य है, अन्यथा नहीं। विचारणीय है कि भक्तामरस्तोत्र का सम्यक् माहात्म्य वास्तव में किसमें है, किस कारण से है।

भक्तामर के माहात्म्य की अनेकानेक चर्चाएँ लोक-विश्रुत हैं, किन्तु आज हम एक बार पुनः उन सब पर एकदम वैज्ञानिक एवं शोधपूर्ण रीति से विचार करना चाहते हैं, ताकि अज्ञान का आवरण हटे और भक्तामरस्तोत्र का सम्यक् माहात्म्य प्रकाशित हो। कुछ भी अविश्वसनीय, निराधार या काल्पनिक न रहे।

भक्तामरस्तोत्र के माहात्म्य को प्रायः 48 ताले टूटने की घटना के आधार पर समझा-समझाया जाता है, परन्तु साहित्यशास्त्र के अनुसार यह कोई अभिधा-प्रयोग नहीं है, अपितु अवश्य ही कोई लाक्षणिक या व्यंग्य प्रयोग है, जैसा कि अन्य सभी अतिशयों या चमत्कारों के सम्बन्ध में भी सिद्ध होता है। भक्तामरस्तोत्र का रचनाकाल (विक्रम की सातवीं शताब्दी से लेकर दसवीं शताब्दी तक जो भी हो) भारतवर्ष में दर्शनशास्त्र का स्वर्णयुग था। उस समय दर्शनशास्त्र अपनी सर्वोच्च स्थिति में था। उस युग में सभी सम्प्रदायों में एक से बढ़कर एक दार्शनिक उत्पन्न हो रहे थे। वे तर्क की प्रतिष्ठा को बहुत बढ़ा रहे थे। न्यायशास्त्र बहुत अधिक विकसित हो रहा था। चारों ओर खूब शास्त्रार्थ हो रहे थे। सर्वत्र बौद्धिकता का साम्राज्य स्थापित हो रहा था। छोटे-छोटे मतभेदों के कारण नये-नये सम्प्रदाय-उपसम्प्रदाय जन्म ले रहे थे। तत्त्वनिरूपण में अनेकानेक वाद स्थापित हो रहे थे— द्वैतवाद, अद्वैतवाद, नित्यवाद, क्षणिकवाद, भाववाद, अभाववाद, सत्कार्यवाद, असत्कार्यवाद, अनात्मवाद, शून्यवाद,

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उच्छेदवाद, ब्रह्मवाद, मायावाद आदि। पुनश्च, इनमें भी एक-एक में से अनेक शाखाएँ विकसित हो रही थीं। जैसे कि अद्वैतवाद में भी अनेक प्रकार के अद्वैत बन गये थे—विशिष्टाद्वैत, शब्दाद्वैत, विज्ञानाद्वैत, चित्राद्वैत आदि। ऐसी स्थिति में सामान्य व्यक्ति, अल्पबुद्धि जनता बहुत असमंजस में पड़ गई। बहुत तर्क करना उसके वश का नहीं था। कौन विद्वान सत्य है और कौन असत्य, यह निर्णय करने की भी उसमें क्षमता नहीं थी। वह धर्म के लिए क्या करे, किसकी माने, उसकी कुछ समझ में नहीं आ रहा था। प्रतीत होता है कि ऐसी स्थिति में राजा भोज ने सभी दार्शनिकों को अपने दरबार में आमंत्रित किया होगा और समुचित निष्कर्ष प्रस्तुत करने को कहा होगा, किन्तु वहाँ भी वे सब दार्शनिक विविध तर्कों द्वारा अपने-अपने वाद को ही सत्य और अन्य के वाद को असत्य सिद्ध कर रहे होंगे। बहुत अधिक प्रयास करने पर भी राजा भोज की विश्वविख्यात विद्वत्सभा में उनका कोई समाधान नहीं निकल पा रहा होगा। अन्त में राजा भोज ने आचार्य मानतुंग को बुलाकर उनको ही यह गुरुतर दायित्व सौंपा होगा और कहा होगा कि अब आपको ही इन 48 मत-मतान्तरों की उलझन को सुलझाना है ऐसी स्थिति में आचार्य मानतुंग स्वामी अपना आहार-विहार आदि छोड़कर वहीं जमकर बैठ गये होंगे और हो सकता है कि इसमें उन्हें अनेक दिन लग गये हों। आखिरकार उन्होंने भक्तामरस्तोत्र की रचना की।

भक्तामरस्तोत्र को भलीभांति सुनने-समझने के बाद वहाँ उपस्थित सभी 48 तरह के दार्शनिकों ने कहा होगा कि यह तो एकदम सीधी-सच्ची मूलभूत बात है, इसमें हमको क्या आपत्ति हो सकती है? कोई आपत्ति नहीं है, यह हमें स्वीकार्य है, और सभी ने उसको सहर्ष स्वीकार कर लिया होगा। बस, इसी बात को जनता ने कहा होगा कि देखो राजा भोज ने मानतुंग स्वामी को 48 तालों में कैद कर दिया था और उन्होंने भक्तामरस्तोत्र की रचना करके उन 48 तालों को तोड़ गिराया। 48 की संख्या को यहाँ मुहावरा भी समझ सकते हैं। वैसे ही जैसे कि आजकल 36 का चलता है। कहते हैं कि 36 मत हो रहे हैं। हो सकता है कि इसी बात को उस काल में 48 की संख्या से कहा जाता हो।

अब यहाँ यह जिज्ञासा उत्पन्न होती है कि भक्तामरस्तोत्र में ऐसी क्या बात कही गई है कि जिसे सभी दार्शनिकों ने सहर्ष स्वीकार कर लिया। दरअसल, जब मानतुंग स्वामी ने सभी दार्शनिकों का पक्ष (वाद-विवाद) सुना तो वे बड़ी करुणा से भर गये। वे बहुत ही गहरे चिन्तन में डूब गये। सोचने लगे कि अहो, सामान्य लोगों ने तो धर्म को आडम्बरों में छुपा ही रखा है, बड़े-बड़े विद्वानों ने भी उसे वाद-विवाद की भूलभुलैया में उलझा रखा है। कितने आश्चर्य की बात है कि जो दर्शनशास्त्र/न्यायशास्त्र सुलझाने के लिए बना है, लोग उसी से उलझने-उलझाने का कार्य भी कर रहे हैं। जो धर्म सर्व आकुलताओं (दुःखों) को दूर करने के लिए बना है, लोग उसी से स्वयं और पर में आकुलता उत्पन्न कर रहे हैं। धर्म तो सदा निराकुल/आनन्दित रहने का नाम है, समस्त कषायों से दूर रहने का नाम है, आत्मा की शुद्धि का नाम है। धर्म तो बहुत ही सीधा-सच्चा, सरल-सुबोध, सत्य-सनातन एवं अत्यंत संक्षिप्त है। उसमें वाद-विवाद की कोई आवश्यकता ही नहीं है। वह तो सर्वहितकार एवं सर्वस्वीकार्य ही होता है। और उन्होंने एक ऐसी विधि से भक्तामरस्तोत्र की रचना की, जिसमें किसी को कोई आपत्ति नहीं हो सकती। भक्तामरस्तोत्र में उन्होंने व्यक्ति, जाति, लिंग, वर्ण आदि सभी सीमाओं से पार उस अनन्त अचिन्त्य अव्यय परमात्मा की आराधना प्रस्तुत की जिसे ब्रह्मा, विष्णु, शिव, ईश्वर, योगीश्वर, पुरुषोत्तम, बुद्ध, जिनेन्द्र आदि हजारों नामों से पुकारा जा सकता है। उनके अनुसार नाम में कोई आपत्ति नहीं है, परन्तु वह 'ज्ञानस्वरूपममल' अर्थात् वीतराग-सर्वज्ञ (ज्ञानस्वरूप=सर्वज्ञ, अमल=वीतराग) होना चाहिए। वह कथमपि रागद्वेषादि से सहित नहीं हो सकता।²

आचार्य मानतुंग स्वामी के अनुसार जो जीव एक बार ऐसे वीतराग-सर्वज्ञ देव को देख लेता है, जान लेता है, वह कभी भी रागद्वेषादि सहित देवों के प्रति आकर्षित नहीं हो सकता। क्या कोई व्यक्ति क्षीरसागर का अमृत पीने के बाद क्षार समुद्र का जल पियेगा? कभी नहीं। क्या कभी काँच का टुकड़ा मणि की बराबरी कर सकता है? कभी नहीं।³ पुनः आचार्य मानतुंग कहते हैं कि ऐसा परमात्मा ही सच्चा सूर्य है, सच्चा दीपक है, क्योंकि वह बिना किसी बाधा, सहायता के सर्व लोक को प्रकाशित करता है। उस परमात्मा के समक्ष बाहरी सूर्य, चन्द्र, दीप आदि का कोई महत्त्व नहीं है। बस एक यह परमात्मा ही हमें भवसमुद्र से पार उतारने में समर्थ है। यही एक सच्चा आलम्बन है।⁴ आचार्य मानतुंग स्वामी के अनुसार ऐसे परमात्मा का भक्त अत्यंत निःशंक निर्भय भी हो जाता है। उसे अत्यंत विषम परिस्थिति में भी किंचित् भी कोई कष्ट नहीं होता, चाहे आग हो या नाग, चाहे हस्ति हो सिंह, चाहे युद्ध हो या भयंकर रोग। वह तो सदा प्रसन्न ही रहता है। सारे भय ही बल्कि स्वयं भयभीत होकर उससे दूर भाग जाते हैं।⁵

उपरोक्त विवेचन से इस आक्षेप का भी निराकरण हो जाता है कि भक्तामरस्तोत्र का माहात्म्य केवल शारीरिक रोग दूर हो जाना है। जैन शास्त्रों के अनुसार भक्तामरस्तोत्र का सम्यक् माहात्म्य तो वस्तुतः सम्पूर्ण भवरोग दूर हो जाना है। भक्तामरस्तोत्र का सम्यक् माहात्म्य बताते हुए आचार्य विद्यानन्द मुनि एक सारगर्भित वाक्य बहुत बोला करते थे कि जो भक्त को अमर कर दे वही भक्तामरस्तोत्र है। 'अमर' का अर्थ यहाँ मुक्त या सिद्ध समझाना चाहिए, स्वर्ग के देव तो वस्तुतः 'अमर' हैं भी नहीं, क्योंकि वे मरते हैं, उनकी आयु पूरी होती है।

भक्तामरस्तोत्र के माहात्म्य के सम्बन्ध में कही जाने वाली अन्य सभी लौकिक बातों को इसी प्रकार जैन शास्त्रों के आलोक में ही भलीभांति समझ लेना चाहिए। जैन शास्त्रों का मूल तात्पर्य वीतरागता है, वह कहीं भी कथमपि खंडित नहीं होना चाहिए। इसके साथ ही भक्तामरस्तोत्र के सम्यक् माहात्म्य को समझने के लिए हमें जैन दर्शन के भक्ति सिद्धांत को भलीभांति समझना बहुत आवश्यक है; क्योंकि भक्तामरस्तोत्र भक्ति का ही उत्कृष्ट ग्रंथ है, उसे भक्ति-सिद्धांत को समझे बिना नहीं समझा जा सकता।

जैन दर्शन के भक्ति-सिद्धांत के अनुसार जिनेन्द्र-भक्ति उभय लोक सुखकारी सिद्ध होती है, क्योंकि उसके अनेक कारण हैं। यथा-

1. जिनेन्द्र-भक्ति से आत्मस्वरूप का ज्ञान होता है। सम्यग्दर्शन-ज्ञान-चारित्र की प्राप्ति से आत्मा परमात्मा बन जाता है, जन्म-जरा-मरणादि सर्व दुखों से मुक्त हो जाता है।
2. जिनेन्द्र-भक्ति से परिणाम विशुद्ध होते हैं, उससे पुण्य प्रकृतियों का बंध होता है। उससे नाना प्रकार की अनुकूलताएँ प्राप्त होती हैं।
3. जिनेन्द्र-भक्ति से पूर्वबद्ध पाप प्रकृतियों का क्षय भी होता है। उससे जीवन की प्रतिकूलताओं का भी क्षय होता है।
4. जिनेन्द्र-भक्ति से कभी-कभी परिणाम ऐसे विशुद्ध हो जाते हैं कि उससे पूर्वबद्ध पाप-प्रकृतियाँ पुण्यरूप में संक्रमित हो जाती हैं। उससे प्रतिकूलता भी अनुकूलता रूप परिणमित हो जाती है अथवा दुःखरूप सामग्री नष्ट होकर सुखरूप सामग्री प्राप्त हो जाती है।
5. क्वचित्-कदाचित् जिनशासन के भक्त देवादिक भी भक्त की सहायता करते हैं। वे भक्तों को दुःखरूप सामग्री को प्राप्त कराते हैं।

इसी प्रकार कुछ अन्य भी कारण हो सकते हैं, परन्तु यह बात सुस्पष्ट है कि जिनेन्द्र-भक्ति से उभय लोक सम्बन्धी प्रयोजन सिद्ध होते हैं। जैन शास्त्रों में यह बात यत्र-तत्र सहज उपलब्ध होती है। धवला, जयधवला, इष्टोपदेश, मोक्षमार्गप्रकाशक आदि ग्रन्थों से अनेक प्रमाण प्रस्तुत किये जा सकते हैं, परन्तु यहाँ अवकाश नहीं है। कुछ लोग कहते हैं कि जिनेन्द्र-भक्ति से मात्र पारमार्थिक प्रयोजन ही सिद्ध होते हैं, जबकि कुछ लोगो का मत है कि इससे मात्र लौकिक सिद्धि ही प्राप्त होती है। परन्तु ये दोनों ही बातें अपूर्ण हैं और अपूर्ण होने से असत्य भी हैं। सत्य यही है कि जिनेन्द्र-भक्ति से लौकिक एवं पारमार्थिक दोनों ही प्रकार के प्रयोजन सिद्ध होते हैं।

परन्तु अब यहाँ एक और बहुत महत्त्वपूर्ण बात ध्यान देने योग्य है। जिनेन्द्र-भक्ति से लौकिक एवं पारमार्थिक दोनों ही प्रकार के प्रयोजन सिद्ध अवश्य होते हैं, परन्तु वे वस्तुतः जिनेन्द्र-भक्ति के प्रयोजन नहीं हैं, फल हैं। प्रयोजन और फल में भारी अंतर है। जो क्रिया का मुख्य उद्देश्य हो उसे प्रयोजन कहते हैं और जो क्रिया के परिणामस्वरूप प्राप्त हो वह फल है। जैसे कि कृषि का प्रयोजन या उद्देश्य तो मात्र अन्न है, तृण नहीं; किन्तु कृषि का फल दोनों हैं—अन्न भी और तृण भी।

यह बात ध्यानयोग के विषय में भी बहुत लोगों को भ्रमित करती है, जिसे सबको सावधानीपूर्वक समझ लेना चाहिए। ध्यान का प्रयोजन अलग है और ध्यान का फल अलग। दोनों को मिलाना नहीं चाहिए। ध्यान का प्रयोजन सर्व कर्म क्षय ही है, किन्तु ध्यान का फल शारीरिक स्वास्थ्य एवं नाना ऋद्धियाँ—सिद्धियाँ भी हैं।

इसी प्रकार जिनेन्द्र-भक्ति के सम्बन्ध में भी समझना चाहिए। जिनेन्द्र-भक्ति से लौकिक एवं पारमार्थिक दोनों ही प्रकार के प्रयोजन सिद्ध होते हैं। इसका अभिप्राय यह है कि जिनेन्द्र-भक्ति का वास्तविक प्रयोजन तो पारमार्थिक लाभ ही है, किन्तु फल दोनों ही प्रकार के प्राप्त होते हैं—लौकिक भी और पारमार्थिक भी।

यहाँ एक और भी महत्त्वपूर्ण बात है, जिसको प्रायः लोग भूल जाते हैं। जिस प्रकार कोई भी समझदार किसान तृण के लिए कृषि नहीं करता, केवल अन्न के लिए कृषि करता है; उसी प्रकार कोई भी सच्चा भक्त लौकिक लाभ के लिए जिनेन्द्र-भक्ति नहीं करता, केवल पारमार्थिक लाभ के लिए ही करता है। यह बात अलग है कि न चाहते हुए भी जिसप्रकार किसान को अन्न के साथ-साथ तृण भी सहज ही मिलता है, उसी प्रकार भक्त को पारमार्थिक लाभ के साथ-साथ लौकिक लाभ भी सहज ही प्राप्त होता है।

पुनश्च, जिस प्रकार यदि कदाचित् कोई किसान तृण के ही लिए कृषि करे तो उसे अन्न तो होगा ही नहीं, तृण भी वैसा और उतना नहीं होगा, जैसा और जितना अन्न के लिए कृषि करने पर होता; उसी प्रकार यदि कदाचित् कोई भक्त लौकिक लाभ के लिए भक्ति करे तो उसे पारमार्थिक लाभ तो होगा ही नहीं, लौकिक लाभ भी वैसा और उतना नहीं होगा, जैसा और जितना पारमार्थिक लाभ के लिए भक्ति करने पर होता। ऐसी ही वस्तुस्थिति है। अतः हमको लौकिक लाभ के लिए जिनेन्द्रभक्ति नहीं करना चाहिए। लौकिक लाभ के लिए जिनेन्द्र-भक्ति करने से एक और भयंकर हानि होती है। जो लोग लौकिक लाभ के लिए भक्ति करते हैं, उनके परिणाम धर्मरूप विशुद्ध नहीं हो पाते, अपितु लौकिक लाभ की कामना के कारण पापरूप ही रहते हैं। अतः उनसे उन्हें पापबंध ही अधिक होता है, पुण्यबंध नहीं। यही कारण है कि शास्त्रों में लौकिक लाभ के लिए भक्ति करने का सबल निषेध किया गया है। आचार्य

पूज्यपाद स्वामी स्पष्ट रूप से कहते हैं कि जब एक ओर दिव्य चिंतामणि मिल रहा हो और दूसरी ओर खली का टुकड़ा, तो कोई भी विवेकी जीव दिव्य चिंतामणि की ओर ही आकर्षित होगा।⁶

यही बात आचार्यकल्प पंडित टोडरमलजी ने भी बहुत स्पष्ट शब्दों में इस प्रकार लिखी है- “इस (लौकिक) प्रयोजन के हेतु अरिहंतादिक की भक्ति करने से भी तीव्र कषाय होने के कारण पापबंध ही होता है, इसलिए अपने को इस प्रकार के प्रयोजन का अर्थी होना योग्य नहीं है। अरिहंतादिक की भक्ति करने से ऐसे प्रयोजन तो स्वयमेव ही सिद्ध हो जाते हैं।”⁷

यहाँ एक जिज्ञासा उत्पन्न होती है कि जब लौकिक लाभ की कामना नहीं करनी चाहिए तो फिर शास्त्रों में उन लौकिक लाभों का कथन क्यों किया गया, भक्तों को क्यों बताया गया कि भक्ति से नाना प्रकार के लौकिक लाभ होते हैं, उन्हें प्रचुर धन-वैभवादि की प्राप्ति होती है, उनके सर्व मनोरथ पूर्ण होते हैं, इत्यादि ?

शास्त्रों में उन लौकिक लाभों के कथन के अनेक कारण हैं; यथा-

1. प्राथमिक अज्ञानी जीवों को भय एवं लोभ दिखाकर धर्म के मार्ग पर लगाया गया है। जिस प्रकार कोई बालक अध्ययन नहीं करता हो तो उसे अपमान आदि का भय दिखाते हैं और साइकिल आदि किसी प्रिय वस्तु का लोभ दिखाते हैं। उससे वह अध्ययन करने लगता है। बाद में भय एवं लोभ तो नष्ट हो जाता है और ज्ञान एवं आनन्द शेष रह जाता है। उसी प्रकार जो प्राथमिक अज्ञानी जीव धर्म के मार्ग पर नहीं लगते हैं उनको नरकादि का भय दिखाते हैं और धन-वैभव-स्वर्गादि का लोभ दिखाते हैं। उससे वे धर्म के मार्ग पर लग जाते हैं। बाद में भय एवं लोभ तो नष्ट हो जाता है और मात्र धर्मरूप ज्ञान एवं आनन्द शेष रह जाता है।
2. यह साहित्यिक शैली या कवि-चातुर्य भी है। धन-वैभव का अर्थ लौकिक धन-वैभव नहीं, अपितु आध्यात्मिक/पारमार्थिक धन-वैभव समझना चाहिए। शब्दों में अभिधा ही नहीं, लक्षणा एवं व्यंजना शक्ति भी होती है। साहित्यिक सौन्दर्य उत्पन्न करने के लिए कवि उनका भी विशेष प्रयोग करते हैं। इसी प्रकार अलंकार, रस, रीति, वक्रोक्ति आदि के भी अनेक प्रयोग होते हैं। कविगण उनका आश्रय लेकर अपनी बात को प्रभावशाली बनाते हैं।
3. यह पाठकों की अज्ञानता भी है। वे पूरी बात ठीक से सुनते-समझते नहीं हैं अथवा कथन शैली को भी नहीं पहचानते हैं और प्रमादवश अपने मन से ही कुछ भी समझ बैठते हैं। जैसे कि कहा तो यह होता है कि आपके भक्त को गज, सिंह, अग्नि, शत्रु आदि का भय नहीं लगता, पर अज्ञानी पाठक समझ लेते हैं कि गज, सिंह, अग्नि, शत्रु आदि आक्रमण नहीं करते। मूल में कहीं भी ऐसा नहीं लिखा है कि गज, सिंह, अग्नि, शत्रु आदि आक्रमण नहीं करते; अपितु वहाँ तो स्पष्ट लिखा है कि गज, सिंह, अग्नि, शत्रु आदि आपके भक्त को भय उत्पन्न नहीं करते। इसी प्रकार की और भी अनेक बातें हैं।

कहने का तात्पर्य यह है कि हमें सर्वप्रथम जैन दर्शन के भक्ति सिद्धांत को अत्यंत सावधानी से समझना चाहिए और फिर उसके बाद उसके आलोक में ही भक्तामरस्तोत्र का सम्यक् माहात्म्य समझना चाहिए। अन्यथा भ्रमित हो जाने की बहुत अधिक सम्भावना है। जैन दर्शन के उपर्युक्त भक्ति सिद्धांत को दृष्टि में रखते हुए हम भक्तामरस्तोत्र के भी सम्यक् माहात्म्य को दो प्रकार से विभाजित करके समझ सकते हैं- 1. प्रयोजनरूप माहात्म्य और 2. फलरूप माहात्म्य।

भक्तामरस्तोत्र का प्रयोजनरूप माहात्म्य 48 ताले नहीं, अपितु 148 कर्मप्रकृतियों का बन्धन कट जाना है, मुक्ति प्राप्त हो जाना है और फलरूप माहात्म्य नाना प्रकार के लौकिक लाभ हैं। परन्तु यहाँ फिर वही महत्त्वपूर्ण बात ध्यान रखने योग्य है कि यह फलरूप माहात्म्य तो दिव्य चिंतामणि के समक्ष खली का टुकड़ा मात्र है, और वह भी तब, जब उसकी कामना न हो, मात्र पारमार्थिक लाभ की ही भावना हो, अन्यथा उसकी कामना से करते तो वह भी शून्य हो जाता।

भक्तामरस्तोत्र एक अत्यधिक लोकप्रिय स्तोत्र भी है, क्योंकि उसमें एक सामान्य व्यक्ति से लेकर उद्भूत विद्वान् तक सबको प्रभावित करने की अद्भुत क्षमता है। भक्तामरस्तोत्र की लोकप्रियता के अनेक कारण हैं। यथा—

1. वह भक्ति का अद्भुत निर्झर है। जो भी व्यक्ति उसका पाठ करता है, वह भक्ति में पूरी तरह आपादकंठ नहा जाता है। उसका सारा पापमल धुल जाता है।
2. वह काव्यत्व की दृष्टि से भी बेजोड़ कृति है। अंलकार, रस, वस्तुवर्णन, प्रकृतिचित्रण, छन्दोविधान आदि सभी दृष्टियों से वह विद्वानों को भी प्रभावित करता है।
3. वह मन्त्रशास्त्र की दृष्टि से भी सशक्त है। उसमें सहज ही अनेक गूढ़ मन्त्रों का प्रयोग हुआ है, जिनकी बड़े-बड़े साधक गहरी साधना करते हैं।
4. वह संगीतशास्त्र की दृष्टि से भी एक उत्कृष्ट रचना सिद्ध होती है। उसे विभिन्न रागों एवं तालों के द्वारा प्रस्तुत कर विशेष लाभान्वित हुआ जा सकता है।
5. वह दर्शनशास्त्र की दृष्टि से भी एक गूढ़-गम्भीर रचना सिद्ध होती है। उसमें जैनदर्शन के कुछ सिद्धांत सहज ही निरूपित हो गये हैं; तथा सबसे बड़ी बात यह है कि उसमें भक्ति के आवेग में भी किसी जैन सिद्धांत का उल्लंघन नहीं हुआ है।
6. उसमें कवि की बहुत गहरी समकालीन युगचेतना प्रतिबिम्बित हो रही है। कवि ने तत्कालीन सभी दुःख-संकटों-भयों से मुक्ति का आश्वासन देकर पूरे विश्व को जिनेन्द्र-भक्ति की ओर आकर्षित करने में आश्चर्यजनक सफलता प्राप्त की है।

इसी प्रकार की और भी अनेक बातें हो सकती हैं और ये सब भी भक्तामरस्तोत्र के माहात्म्य का प्रतिमान कही जा सकती हैं, कही भी जाती हैं, परन्तु वास्तव में ये सब भी उसके उस सम्यक् माहात्म्य के सच्चे कारण नहीं हैं जिसकी ओर स्वयं मानतुंग स्वामी ने 'सम्यक् प्रणम्य' कहकर संकेत किया है। उनके अनुसार तो ऐसे वीतराग-सर्वज्ञ परमात्मा का भक्त अन्त में स्वयं भी मृत्यु को जीतकर⁸ स्वाधीन सर्वोच्च लक्ष्मी की प्राप्ति कर लेता है,⁹ अनन्तानन्त काल के लिए स्वयं भी 'ज्ञानस्वरूपममलं' बन जाता है¹⁰। यही भक्तामरस्तोत्र के सम्यक् माहात्म्य का सच्चा कारण है। अतः हम सबको समस्त लौकिक कामनाएँ छोड़कर मात्र पारमार्थिक लाभ के हेतु ही भक्तामरस्तोत्र को पढ़ना-समझना चाहिए। इसी में हम सबका परमहित है और यही इसका सम्यक् माहात्म्य है।

सन्दर्भ:

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- 2 त्वामव्ययं विभुमचिन्त्यमसंख्यमाद्यं, ब्रह्माणमीश्वरमनन्तमनंगकेतुम्।
योगीश्वरं विदितयोगमनेकमेकं, ज्ञानस्वरूपममलं प्रवदन्ति सन्तः॥ (भक्तामरस्तोत्र 24)
- 3 दृष्ट्वा भवन्त मनिमेष विलोकनीयं, नान्यत्र तोषमुपयाति जनस्य चक्षुः।
पीत्वा पयः शशिकर-द्युति-दुग्ध-सिन्धोः, क्षारं जलं जलनिधेरसितुं क इच्छेत्॥ (वही, 11)
ज्ञानं यथा त्वयि विभाति कृतावकाशं, नैवं तथा हरि-हरादिषु नायकेषु।

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- तेजः स्फुरन्-मणिषु याति यथा महत्त्वं, नैवं तु काच-शकले किरणाकुलेऽपि ।। (वही, 20)
- 4 भक्तामर प्रणतमौलि-मणि-प्रभाणा-मुद्योतकं दलित पाप तमोवितानम् ।
सम्यक्प्रणम्य जिन-पाद-युगं युगादावालम्बनं भव-जले पततां जनानाम् ।। (वही, 1)
- 5 वही, 37-41 ।
- 6 इतश्चिन्तामणिर्दिव्यः इतः पिण्याकखण्डकम् ।
ध्यानेन चेदुभे लभ्ये क्वाद्वियंतां विवेकिनः ।। (इष्टोपदेश 20)
- 7 *मोक्षमार्गप्रकाशक, प्रथम अधिकार, श्रीमती रम्भा बहिन पोपटलाल बोरा ट्रस्ट, मुम्बई एवं पण्डित टोडोरमल स्मारक
ट्रस्ट, जयपुर, 1999, पृष्ठ 11 ।*
- 8 त्वामामनन्ति मुनयः परमं पुमांस-मादित्य-वर्ण-ममलं तमसः पुरस्तात् ।
त्वामेव सम्यगुपलभ्य जयन्ति मृत्यु-नान्यः शिवः शिव-पदस्य मुनीन्द्र पन्थाः ।। (भक्तामरस्तोत्र 23)
- 9 स्तोत्रस्त्रजं तव जिनेन्द्र गुणैर्निबद्धां, भक्त्या मया विविध-वर्ण-विचित्र-पुष्पाम् ।
धत्ते जनो-य-इह-कण्ठगतामजस्रं, तं मानतुंगमवशा समुपैति लक्ष्मीः ।। (वही, 48)
- 10 नात्यद्भुतं भुवन-भूषण भूत-नाथ-भूतैर्गुणैर्भुवि भवन्तमभिष्टुवन्तः ।
तुल्या भवन्ति भवतो ननु तेन किं वा-भूत्याश्रितं य इह नात्म समं करोति ।। (वही, 10)

International School for Jain Studies 'ISJS': A leading institution for academic studies of Jainism setup in 2005. Its mission is to introduce academic studies of Jainism in the universities globally. So far 728 participants from 141 universities and 105 schools from 22 countries, primarily from USA attended ISJS summer program.

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