

Consciousness: Issues in Western Philosophy and Understanding It in Jainism Perspective

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The concept of soul and consciousness was well established in ancient India. Western philosophy faces several problems in explaining consciousness. Consciousness and intelligence is the property of soul in Jainism. Jainism is a comprehensive system describing the role of karma, relation between the soul, mind and the body, and the cognition processes. The paper describes the Jain system, examines the issues on consciousness in western philosophy and shows that these issues do not arise in the Jain scheme.

Keywords: consciousness, soul, karma, mind, intelligence, cognition, Jainism

Introduction

Consciousness is concerned with soul and our existence. This was well understood in India thousands of years back. The first Tirthankara Rishabhdeva attained moksa by liberating his soul (atman) from the bodily existence. He is supposed to have lived from 14000 to 10000 years before present according to one view (Jain, 2012). In the Ramayana age, more than 7000 years ago, Maharshi Vashishtha taught Rama “So long as you are embodied renunciate your actions, desires, bodily allurements, and live steadily in your soul” (Acharya Sriram Sharma, 1996, p. 11). In the Mahabharata age, more than 5000 years ago, Shi Krishna says to Arjuna in the second chapter of Srimadbhagvada Gita “The Atman 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” (*Srimadbhagvadgita*, 1954, v. 20). The Upanishads age, 800 BCE to 500 BCE, was the time of spiritual glory. All Upanishads, e.g. Kathopanishad, adore the knowledge of Atman and Paramatman and teach the right path of living that leads to liberation of the soul from bodily existence (Goyanka, Harikrishnadas, 1954, II/v. 18-19). 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 Mahavira, had such a doubt. Mahavira by perfect logic cleared all his doubts and convinced Gautama of the existence of soul. The dialogue between Gautama and Mahavira 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. Aristotle, however, said that the soul is not separate from the body. 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 ruh (soul) is a command from Allah. 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 non-physical substance and it is the thinking thing. 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.

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 process 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 does not accept the very approach of explaining consciousness in terms of brain activity, 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 (Kachhara, 2018).

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: 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.

Blackmore (2005) 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 behavior. 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 is 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 behavior 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*) *jiva* (the sentient substance), *pudgala* (matter), *akasa* (space), *dharma* (passive agent of motion), *adharma* (passive agent of resting), and *kala* (time) (Umaswati Acharya, 1978). All six substances are eternal and independent and coexist in the *loka*. *Jiva* and matter (*pudgala*) are the two active substances that interact with each other. The characteristic attributes 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.

Jiva, is the generic name of the sentient substance. *Jiva* is the incorporeal, living, and eternal substance having the attribute of *chetana*, consciousness. *Jiva* substance is non-physical and is not sense-perceptible; it does not have the properties of color, smell, taste, or touch. Consciousness and *upayoga* (the manifestation of consciousness) are the differential characteristics of the *jiva*. *Upayoga* and consciousness are the two sides of the same entity, *jiva*. Consciousness may be interpreted as both a structure (see below) and a function of the *jiva*, but *upayoga* refers to the functional side only (Jain, 2006).

Consciousness is the generality of the attributes that distinguish the *jiva* from the inanimate. *Upayoga* is the generality of the manifestations of such attributes. Both are comprehensions of the object by the subject. Intelligence (*jnana*) and self-awareness or being conscious (*darshana*) 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 *jiva*.

Living beings found in nature are combination of *jiva* and *pudgala*. *Jiva* substance in its pure form is not found naturally. The state of *jiva* in a living being is contaminated by the presence of *pudgala*. In this form manifestation of the innate attributes of *jiva* are obstructed; the attributes are expressed only in finite measure. The contaminated form of *jiva* is soul. So a living being has a soul and body (s) constituted of matter. The *jiva* 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 behavior, 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 *pradesa*¹, part. The *loka* also has innumerable *pradesa*.² In the case of normal living being the soul extends the space of the body i.e. the innumerable soul *pradesa* occupy only a finite space. Any entity having multiple units shall have a structure. The soul having innumerable *pradesa* 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 *pradesas* 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

¹ A *pradesa* is the space occupied by one *paramanu*, the smallest indivisible unit of *pudgala*; *paramanu* is much smaller than photon, scientifically known smallest particle.

² In the ultimate case known as *samudgata* the soul extends the whole *loka* and in this case one *pradesa* of soul occupies one *pradesa* of *loka*.

(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

Bhava Karma and Dravya Karma

There are two types of karma: *bhava* karma and *dravya* karma (Kachhara, 2018).

Bhava karmas are memories and information of the actions of the being registered by the soul. These contain ignorance, feelings of attachment and aversion, wrong faith, etc. which contaminate the soul. *Bhava* karmas are uniformly present on every *pradesa* 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.

Bhava karmas have physical counterpart, *dravya* karma where the information from *bhava* karma is duplicated. *Dravya* karma is comprised of subtle matter called *karman vargana*. All *dravya* karmas together form the *karman* or karma body. There is a perfect balance between *bhava* 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.

Ghatin (Psychical) and Aghatin (Biological) Karma

Both the *bhava* karma and the *dravya* karma are of two types (Kachhara, 2018):

(1) Psychical (*Ghatin*) 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 (*Aghatin*) 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:

(1) Generate the qualities of attachment and aversion like anger, ego, illusion and greed;

- (2) Generate desires, drives, instincts and needs like hunger, sleep, defense (fear), and mating (sex);
- (3) Determine the level of intelligence, knowledge, wisdom, perception, willpower, and determination;
- (4) Determine faith, philosophical and spiritual qualities;
- (5) Determine personal and social conduct and behavior.

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 *bhava* 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.

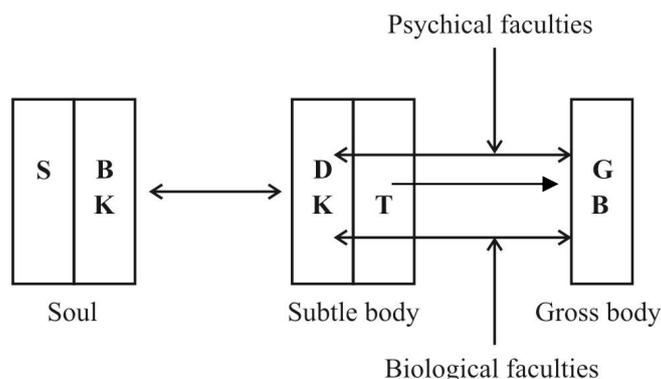


Figure 1. Soul-Body system: S—Soul (pure), BK—*Bhava* karma, DK—*Dravya* karma, T—*Tejas* body, GB—Gross body. Psychical *dravya* karmas constitute the psychical faculties and biological *dravya* karmas the biological faculties.

The karma (psychical) in the state of fruition and rise are subtle matter and constitute a flux called *lesya*. *Lesyas* have colour and that becomes a basis of their classification. In the human body system, according to Acharya Mahaprajna, the *lesyas* are supposed to interact with the endocrine glands and influence the secretion of hormones (Mahaprajna Acharya, 2001). Hormones mix with the blood and reach the nervous system and brain, influencing and controlling our emotions, thoughts, attitude, speech, conduct and behavior. Thus the active psychical karmas, through *lesya* 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, *dravyendrian*, have their counterparts in the *bhava* karma part of the soul. These are known as *bhavendrian*, or the psychic senses. The psychic senses are in the form of manifested *jnana* and *darshana* due to the annihilation-cum-subsidence of their respective karma. There is interaction between the *dravya* karma (counter part of *bhava* 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 (*naam*, form producing, karma) in rise. The intelligent functions performed by sense organs are due to manifestation of the *jnana* and *darshana* 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, *nirvriti* and *upakarana*, and each of these has two sub-parts. The sub-parts of *nirvriti* are (a) the outer part, in the form of a physical sense organ, and (b) the inner part, in the form of *bhava* karma. *Upakarana* assists *nirvriti*. The outer part of *upakarana* is physical, the brain that assists the senses in comprehending the object. The inner part of *upakarana* is again *bhava* karma of soul. The physical sense organs successfully work when both *nirvriti* and *upakarana* 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 *bhava* 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 *kashaya*, 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.

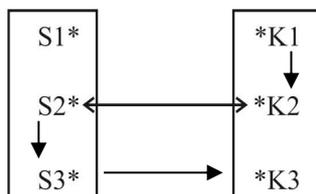


Figure 2. Soul-Karma system.

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 *kashaya*. 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 *bhava* 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 *kashaya*, 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 (Kachhara, 2018). 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.

Minds 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 (*bhavamanah*) and (2) physical mind (*dravyamanah*) (Kachhara, 2018).

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 *bhava* karma in action. The psychical mind has two divisions: *labdhi* (potential power), or the unveiled *jnana*; and *upayoga* (manifestation), its engagement with an object. A pure soul does not have a mind.

Physical mind. This is the physical counterpart of the psychical mind and is composed of *manovargana*, 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 *bhava* 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 *prana* 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 *bhava* karma and the karma body stores memories of past lives.³ 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 *lesya* 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. *Lesyas* characterize the personality traits of individual beings and have many aspects common with unconscious mind. We do not consciously know the actions performed by *lesyas*, we identify them by the conduct and behavioral performance of the individual being. The conduct and behavioral performance of the individual being is function of both the state of the conscious mind and the *lesya* 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 *bhava* karma.

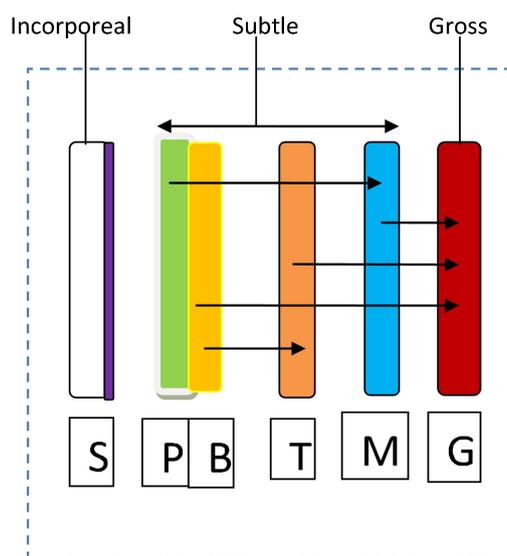


Figure 3. Soul-Karma-Mind-Body system. S—Soul, P—Psychical *dravya* karma, B—Biological *dravya* karma, T—*Tejas* (Energy) body, M—Mind (*dravya*, physical), G—Gross material body. All units extend the space of the gross body, shown separately here for explanation.

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 on to the brain and is available for processing. The brain is the center 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.

³ This is also accepted by cognitive scientists to be present at the time of birth.

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.

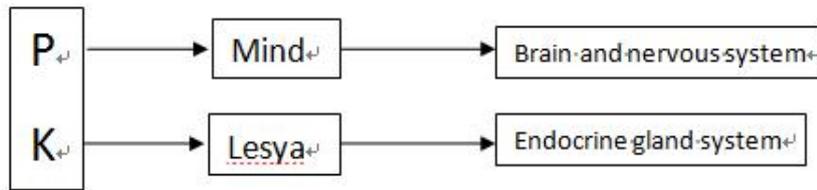


Figure 4. Interaction between psychological karma (PK) and gross body.

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) psychological 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 behavior.

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 (*bhava* 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 “*chetana*” 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 “*chetana*,” 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 “*chetana*.” It is clear that consciousness is not a property of the physical mind or brain. The conduct and behavior of any being is determined by its karma and the “*chetana*” 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 “*chetana*,” 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. “*Chetana*”, 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 “*chetana*,” no life is possible. The manifestation of “*chetana*” 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 *manovargana* continues to exist, it does not function as a conscious mind.

Cognition

Cognition is made by the soul and not the brain. Akalanka (7th CE) states that consciousness has two forms: the cognition form and the object form (Akalanka, 1952/1957). 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. *Jnana* of soul contains only the images. Soul distinguishes one image from the other, and thus knows the objects. The content of *jnana* is not different from *jnana* 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 “*jnana*” means the removal of this obscuring karma, which naturally results in the illumination of an object. The *jnana* does not take the form of an object and an object is not the cause of *jnana*. The object does not exist in *jnana*, 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 (Shastri, Indra Chandra, 1990).

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 *jnana* 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 *jnana* and disfigurement (*ajnana*) 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: *nirakaraupayoga* (general perception) of consciousness (inarticulate cognition) is *darshana* (or perception); *sakaraupayoga* (particular cognition) of consciousness (articulate cognition) is *jnana* (or knowledge). The articulate cognition is designated as *jnana* or *ajnana* according to the faith of the knower.

Perceptual Cognition (or Empirical Knowledge) (*Matijnana*)

Perceptual cognition is the knowledge obtained through the sense organs and the mind (Kachhara, 2018). 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. Perceptual cognition (*mati*) takes stock of a present objective datum; recollection (*smriti*) has reference to a datum perceived in the past; recognition (*samjna*) is the cognition of the similarity of a past object of perception with another in the present; thought (*chinta*) 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. *Matijnana* (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 (*Srutijnana*)

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 *matijnana*. Really, this form of knowledge is *matijnana* with prolonged activity. *Srutijnana*, like *matijnana*, 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. *Matijnana* and *srutijnana* 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 Mahavira advocates the doctrine of existence of the soul. There are three consequences of this doctrine: (i) the doctrine of free will (*purusarthavada*); (ii) the doctrine of karma; and (iii) the doctrine of rebirth (Kachhara, 2018).

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 Mahavira 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 Mahavira. His philosophy defines karma as the result of free will (*purushartha*) 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

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* Samadhi. 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.

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.

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.

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 *bhava* 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.

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. 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.

Conclusion

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 *jiva* (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 *bhava* 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.

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Appendix 1

Mahavira 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 *akasa* 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 Agama (Scriptures), because experience cannot be the subject of Agama. 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, Mahavira 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.

Mahavira 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?”

Mahavira said, “The same logic also proves the existence of the soul in other bodies.”

Mahavira 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 Mahavira.

“Yes, the meaning of ‘soul’ is body and nothing else,” said Gautama.

Mahavira replied, “No, the word ‘soul’ cannot mean body because the synonyms of ‘soul,’ like *prani* (being), *sat*, atman, 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.”

Mahavira continued, “The soul is identified by consciousness. Some people believe that the soul is universal like *akasa* and that the same soul pervades the bodies of all beings. This is not correct. *Akasa* 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?”

Mahavira: “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.”

Mahavira: “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.”

Mahavira 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.”