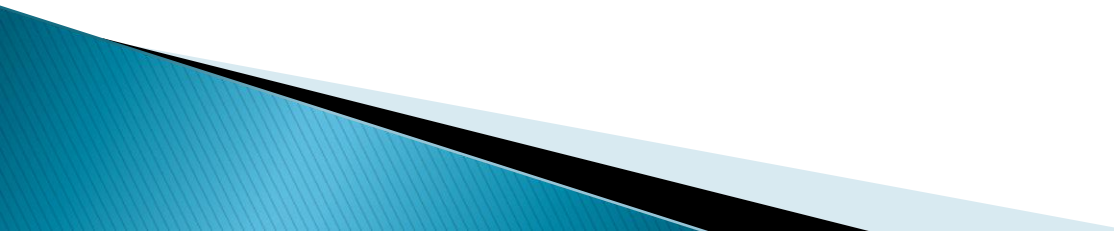


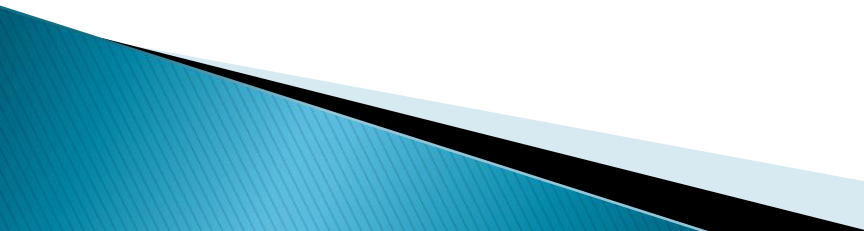
Jiva of Jainism...

- ▶ Dr. Ranjana Sharma
- ▶ Head, Department of Philosophy,
- ▶ Durga Mahavidyalaya, Raipur

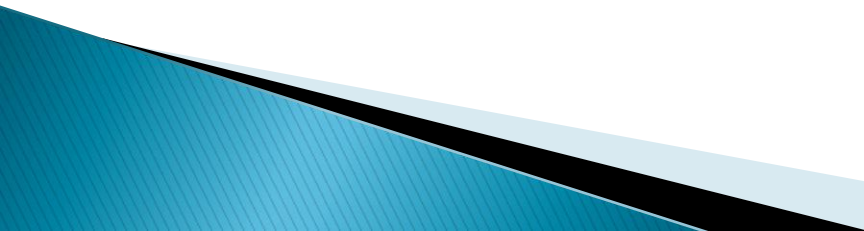
Jiva Of Jainism

- ▶ According to Jainism a Jiva or soul is a conscious substance.
 - ▶ Consciousness is the essence of the soul.
 - ▶ It is always present in the soul, though its nature and degree may vary.
 - ▶ Souls may be theoretically arranged in a continuous series according to the degree of consciousness.
- 

- ▶ At the highest end of the scale would be perfect souls that have overcome all karmas and attained omniscience. At the lowest end would stand the most imperfect souls which inhabit bodies of earth , water, fire, air or vegetable. In them life and consciousness appear to be absent.
- ▶ But really even here consciousness of a tactual kind is present, only consciousness is dormant form owing to the overpowering influence of karma-obstacles. Midway between would lie souls having two to five senses, like worms, ants, bees and men.


- ▶ It is the soul that knows things, performs activities, enjoys pleasures, suffers pain, and illness itself and other objects.
 - ▶ The soul is eternal, but it also undergoes, change of states.
 - ▶ It is different from the body and its existence is directly proved by its consciousness of itself.
 - ▶ Owing to the inclinations generated by its past actions, a Jiva comes to inhabit different bodies successfully.
- 

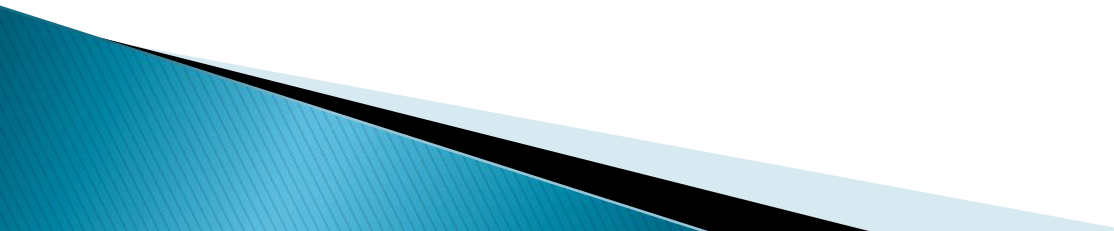
- ▶ The Jiva is not infinite but co-extensive with the body, as it can immediately know objects only within the body.
- ▶ Consciousness is not present everywhere but only in the body.
- ▶ The existence of the souls directly proved by such uncontradicted immediate experience as 'I feel pleasure'. When we perceive the quality of a substance, we say, we perceive the substance. For example, on seeing a rosy colour we hold that we perceive the substance rose to which the colour belongs. On similar grounds we can hold that the soul is directly perceived, because we immediately perceive such characters of the soul as pleasure, pain, remembrance, volition, doubts, knowledge , etc.

- ▶ The existence of the soul may also be indirectly proved by inference like the following–
 - ▶ 1.The body can be moved and controlled at will like car, and, therefore, there must be someone that moves and controls it.
 - ▶ 2.The senses of sight, hearing ect., are only instruments, and there must be some agent who employs them.
 - ▶ 3.Ther must be some efficient cause or producer of the body, because material objects which have a beginning are found to requires some agent for shaping their material cause.
 - ▶ Thus in different ways the existence of a substance like the soul can also be inferred.
- 

Criticising Charvaka

- ▶ The Charvaka holds that consciousness is the product of the material elements. But we never perceive anywhere the generation of consciousness by the unconscious material elements.
- ▶ The Charvaka believes that perception is the only valid source of knowledge. How can he then believe in what perception fails to show?
- ▶ Even if inference were accepted as valid by the Charvaka it would not prove that consciousness is the effect of matter or the material body.

- ▶ Because , if the body were the cause of consciousness, there would be no absence of consciousness so long as the body existed, and consequently, loss of consciousness in sleep, swoon, or in a dead body would be impossible.
 - ▶ Besides, we find that there is no relation of concomitant variation between the body and consciousness, the development and decay of the body are not invariably followed by corresponding changes of consciousness. So no casual connection between matter and consciousness can be proved even in inference.
- 

- ▶ The Charvaka would perhaps say that, though every kind of matter does not produce consciousness, yet when matter is organized into a living body, it produces consciousness.
 - ▶ In reply to this , it is pointed out that but for some organizer, matter would not be formed into a living body, and that is organizer is the soul itself.
 - ▶ Judgments like ‘I am stout’, ‘I am thin’, on is identical with the body, must be understood figuratively and not literally.
- 

- ▶ The soul sometimes treats the body as itself, because it is intimately interested in the body.
 - ▶ Again, if the soul were absolutely unreal, the negative judgment ‘there is no soul in the body’ would be unintelligible.
 - ▶ Denial of something in any place implies the knowledge of its existence somewhere in some form.
 - ▶ Apart from all other arguments, to say that ‘my self does not exist’ is as absurd as to say ‘my mother is barren’ or this sun, the giver of light, does not exist.
- 