

Nature Of Mind In Jain Philosophy

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Summary: According to the Jain viewpoint, that which is believed or through which contemplation is done is the mind.¹ 'Mind is also a kind of substance. It is only through the mind that we experience happiness, sorrow etc. The soul does not get direct knowledge of any object on its own. Or the cooperation of the mind is necessary for the mind. When the senses get sensation, then the soul gets direct knowledge of it through the mind. In other words, the mind is the link between the senses and the soul. It is only through the mind that the soul gets direct knowledge. Knowledge of any particular object is not obtained through any particular sense until the knowledge of any particular object is obtained through any particular sense until the mind is not its base. The mind passes on the knowledge of any particular object obtained through any particular sense to the soul.² In this way, direct knowledge of objects is attained through the mind. Furthermore, the soul experiences thoughts and emotions through the mind. Thinking is a function of the mind, not the soul. Thus, Jain psychology holds that the soul is the basis of all experiences, and the mind is the medium through which these experiences are realized.³

Important words- attachment, hatred and attachment.

Introduction

The cause of bondage is ignorance. The question is, where does this ignorance reside? The mind, the connecting link between the animate and inanimate, can be considered the abode of ignorance. Therefore, ignorance resides in the mind itself, and when the mind is renounced, there is no possibility of ignorance in the pure state of the soul. Thus, we see that the mind is the centerpiece of Buddhist and Jain philosophies. The mind is considered extremely important for moral life. According to them, the mind is a crucial means of moral upliftment and moral decline. Therefore, both philosophies emphasize the control of the mind.

The voice of desire cessation or suppression of passions has been quite prominent in Indian philosophy. According to Dr. Jain, "Most of the precepts and prohibitions of Buddhist and Jain philosophy relate to the suppression of desires. Desires are desires of the three, and the three depend on the means of Brahman. If external circumstances are unfavorable, the desire of the non-desirable generates greed within the mind, thus disrupting peace of mind or spiritual equanimity. Therefore, it is believed that suppression of desires is absolutely essential for

¹ Manah manan, manyate anen wa manah.

Jain Philosophy: Meditation and Mimamsa, p. 0487.

² Historical Outline of Psychology, pp. 49–60.

³ A comparative study of the ethics of Jainism, Buddhism and the Gita, Part 1, page 460.

achieving the moral ideal of equanimity. The mind is the producer of desires and resolutions; therefore, desire cessation has also been taken to mean mind control. The Dhammapada and Uttaradhyayana Sutra also accept the concepts of desire cessation and mind control. The Dhammapada states that the mind is extremely fickle; controlling it and preventing its tendencies from going astray is difficult. Therefore, the wise should straighten it just as an arrow-maker straightens an arrow."⁴ This mind is difficult to control. It is extremely fast-moving and wanders at will, so it is best to suppress it; a suppressed mind brings happiness. Understanding the mind is not easy; it is extremely cunning. It wanders far and wide, alone.⁵

In Uttaradhyayansutra, Mahavira says that concentration is achieved through meditation of the mind and when concentration is achieved then it attains the synonyms of life knowledge i.e. it attains the knowledge of Mati, Shruti etc. and other powers of knowledge.⁶ The meaning is that his knowledge becomes very pure.⁷ In this way, by attaining the equivalents of knowledge, this life purifies its time and time. Because due to the purity of knowledge, this living being does not give rise to defects like doubt etc. in his conscience, and when the purity of rightness is achieved, it also destroys falsehood.⁸ Thus, the removal of ignorance and the attainment of true vision, which are essential conditions for nirvana, are not possible without purification of the mind. Therefore, in Jainism, the mind is the essential cause of liberation. A pure and controlled mind is the conduit for creation, whereas an uncontrolled mind, being the cause of ignorance or falsehood, is the cause of bondage for beings. The Dhammapada states that a mind engaged in evil is the most harmful, while a mind engaged in the righteous path is beneficial. Those who control it will be freed from the bondage of death. The question arises: why is the mind considered the cause of bondage and liberation? Emotions like attachment, hatred, and infatuation are considered essential spiritual factors due to bondage, but they do not arise without a conscious being. Therefore, it is said that the mind is the cause of bondage and liberation.⁹ It is the cause of bondage and liberation. 8 9 Buddhist and Jain philosophies

⁴ Fandanam chapalam chitam durakkhan dunnivaraye.

Uju karoti medavi usukaro and tejanam. Dhammapada, 33.

⁵ दुर्निगहस्मलघुनो यत्थकाम निपातिनो.

Chettasamdhamatho sadhu chittadanat sukhavahan. Ibid, 35 and comparative philosophies of Jainism, Buddhism and Geeta Study Part 1, p. 477.

⁶ Saddam Sanipunam Yathkaam Nipatinam.

Chitta rayoyamedhavon chittaam guttam sukhaavadya. Dhammapadam, 36.

⁷ म समाहारनायेनम एगगंजनायी.

एगगं जनितापज्ञावे जनायी।

Nanampajjave janaitta samtam visohei, michchatam ca nijjarei.

Uttaradhyayana, 11.57 and A Comparative Study of the Ethics of Jainism, Buddhism and the Gita, Part 1, p. 481.

⁸ Diso disam yantam kyira veri vapan verin.

Don't let the sinners indulge in evil intentions.

There is no return of father or mother, there is no return of any drama.

Sammapanihitam chint semyo na tato kare.

Dhammapada, 42, 43.

⁹ Ve chittam sammasesasanti maankhatti marbandhana. Same, 37.

agree that suppression, restraint, and cessation are considered to be disruptive to mental balance in today's psychological perception.¹⁰ Therefore, in Jain philosophy, the true path to development is not suppression of desires but their destruction. According to the Jain perspective, the Aupashamika path is that path. In the language of modern psychology, it is the path of suppression.¹¹ In Buddhist philosophy, there is no other way to suppress passion. The middle path preached by Lord Buddha was meant to be reduced. The ideal of Buddhist practice is peace of mind, whereas suppression only leads to mental turmoil and mental conflict.¹²

Comparative study of this kind reveals that the mind is a kind of instrument within a person through which he perceives the external world. The mind is not a kind of sense organ, but rather a form of consciousness. If it were like a sense organ, it would have a specific place in the body. Therefore, Jain psychologists consider the mind to be a non-sense organ. Dr. Mohanlal Mehta, in his book "Jain Psychology," clarifies that the mind is a kind of conscious activity that is self-motivated and through which the soul interacts and interacts with the world. There is considerable disagreement among philosophers regarding the mind. Generally, it is believed that the soul gains knowledge through the mind.¹³ The Naiyayikas consider the mind to be an independent substance, like the soul. The Buddhist tradition has deeply contemplated the mind. Phrases like "Manopubanga Dhamma" and "Fandanam Chapalam" clearly explain the nature of the mind. Modern psychology defines the mind as fickle like a fowl.¹⁴

Only he who controls his formless, cave-dwelling mind becomes free from the bondages of culture.¹⁵ "A person is his own master. How can anyone else be his master? By subduing himself thoroughly, he attains the rare mastery, nirvana." The Uttarahyana Sutra states that the mind attains the rare mastery, nirvana.¹⁶ Who is very angry and leads to the wrong path,¹⁷ Therefore, the practitioner should meditate for the beginning of the Samarbh (thinking in his mind that I should kill it). And while engaging in Aarambh (adopting inauspicious meditation to take away the life of the parasites through extreme pain), he should control his mind.¹⁸ Because by establishing restraint in concentration of mind, the mind gets restrained and the soul attains salvation.¹⁹ It is also said in Dhammapada that earlier this mind went here and there but now I will keep this mind under control just like an elephant owner controls a wild

¹⁰ A comparative study of the ethics of Jainism, Buddhism and the Gita, Part 1, page 465.

¹¹ Je indriyanam visaya manunna, nate subhavam nisire karai.

Na ya manunnesumanam pi kujja. Uttarahyayan, 32.21.

¹² A comparative study of the ethical philosophies of Jainism, Buddhism and the Gita, Part 1, page 489.

¹³ Bodhicharyavitar, Bhumika, p. 020.

¹⁴ Jain Psychology, Mehta, Mohanlal, p. 114-117.

¹⁵ Dooram Marukacharam Asariram Guhasyaam. Dhammapadam,

¹⁶ Ibid, 160.

¹⁷ Mano sahasiobhimo dutthassoparidhavai.

Ta Sambham Nirinhamighamma Sikkhaekthag. Uttarahyayan 23 58.

¹⁸ Samrambh Samarambhe Aarambhe Ya Tahevay.

Manam paktamanam and tu niyatejjayanjai. Ibid, 24.11 and comparative philosophies of Jainism, Buddhism and Geeta. Study, Part 1, p. 04666.

¹⁹ Do Agaggam Sanivesana and Chitta Niroham. Uttarahyayan. 19.26.

elephant.²⁰ Buddha said that attachment can enter an uncultured mind, but it cannot enter a cultured mind.²¹ Lord Mahavir says that by controlling the mind the living being attains concentration.²²

Therefore, never engage the mind in the pleasurable pleasures of the senses, but rather suppression of desires and control of the mind. Modern psychology also does not consider suppression of desires and control of the mind to be the cause of mental equanimity; on the contrary, it considers it to be the cause of mental disturbance. A meditative, pure person who works thoughtfully, is a person of controlled senses, religious, and enthusiastic. A person of pure actions who works thoughtfully, is a person of controlled senses, religious, and enthusiastic.²³ His fame increases while foolish and imprudent people remain in laziness.²⁴

A person free from carelessness, free from sensual pleasures, meditative and free from intoxication attains immense happiness.²⁵ Therefore, being mindful among the mindless and awake among the asleep, a person of good intellect conquers laziness through enthusiasm and hard work. Then, having attained the status of an Arhat, he looks upon the sorrowful and distressed people just as a wise man, having climbed a mountain peak, looks upon the foolish people standing at the foothills.²⁶ Being free from laziness, Indra attained superiority among the gods, hence everyone praises enthusiasm and condemns laziness.²⁷ Thus we see that a person who is alert in enthusiasm and fearful in laziness, gets rid of all kinds of subtle and gross evils and attains nirvana.²⁸

In Jainism, Prasada is considered the fifth cause of karmic bondage. The Agamas state that only the negligent experience fear; the vigilant experience no fear. Negligence persists until the sixth stage, meaning that even after becoming a Shravak or a Sadhu, Prasada persists. Therefore, the sixth stage is called effortful restraint. The seventh stage is called non-prepared restraint. Such a state of non-preparedness, equivalent to Abhidharma, arises only for a very

²⁰ Dhammapada, 326.

²¹ Yathagaram duchchannam chittam rago samati vijjhati.

And the lack of mind is rago samati vijjhati.

Yathagaram suchanna vuttin samati vijjhati.

And subhavitam chittam rago na samti vijjhati. Ibid, 13-14.

²² Manuguttayaenam jeeve aggag janayai. Uttaradhyayan, 29 154.

²³ Jadthanavto satimato suchikammass nisambhakarino.

Sannatass ca Dhammajivino appamattassobhivaddhati. Dhammapada 24.

²⁴ Ibid., 24-26.

²⁵ Maapamadmanuyunjeth makamaratisanthavan.

Appamto hi jhayantho, pasoti vipulam sukham. Same, 27.

Ibid, 29 Comparable, Uttaradhyayan, 4.6.

²⁶ Pamadam uppamaden yadanudati pandits.

Pannapasadmarutah asoko sekinipajn.

Avekkhati of Pabbattatha and Bhoomthedhiro people. Dhammapada, 26.

²⁷ Go to Appamadenmaghavadevan.

Appamand Pasansanti Pamado Garhitho Sada. Same, 30

²⁸ Ibid., 31-32.

short time.²⁹ The context of mind here is related to vision. This vision or feeling is the cause of the origin of good and bad actions. All mental activities arise from this vision or feeling, which we study under psychology in today's definition. The mind, like the senses, is material. Through the mind, the soul contemplates external objects. This mind is of two types: material mind and emotional mind. The material mind is shaped like an eight-petalled lotus blooming within the body. This material mind helps the soul to contemplate merits and demerits. The power and tendency of thinking in the soul is called emotional mind. The material mind is material because it is composed of atoms of matter, while the emotional mind is material because it is relative to matter. It is called the all-perceiving sense, the non-sensory, the inner cause, and the subtle sense.³⁰

²⁹ Jainism-Philosophy p. 244 and Bhagwati Sutra 13. 7. 434.

³⁰ Dhammapada, Introduction by Bhikshuraksita, p.4.