



Research Paper

Self-expression is the 'House of Soul' in Tirthankar Mahavir's Philosophy of Language: An Analytical Appraisal

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Abstract

This paper argues that self-expression is the house of the Soul (here, the term 'Soul' with capital 'S' refers to the universal category of the soul). Self-expression umpires between linguistic choices and social reality such as linguistic thought, and speakers use language not only to express their documentation with or denunciation of social orientations but also to express their mysteriousness. Self-expression, for Tirthankar Mahavir, is the 'house of Soul,' which is to say that self-expression is the pivotal process we dwell in the Soul. It occurs in the representation of souls. In the sovereignty of self-expression, man becomes the spectator of the Soul. The house of Soul, for Mahavir, is standing on the potentiality of integration of four pillars such as perfect perception (Anantdarshana), perfect knowledge (Anantjnana), perfect power (Anantvirya), and perfect bliss (Anantsukha). Self-expression, for Prof. Sagarmal Jain, is dependent on language and the soul is not independent of self-expression. He states that language is the means of self-expression. Mahavir said that self-expression is about the expression of perfect perception (Anantdarshana), perfect knowledge (Anantjnana), perfect power (Anantvirya), and perfect bliss (Anantananda) which is possible through language and these reside in the Soul. The memorandum of the Mahavir yields freedom and spiritual ecstasy of the existing being.

Keywords: Tirthankar Mahavir, Self-expression, Soul, House of Soul, Spiritual Ecstasy, Language, etc.

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I. Introductory remarks:

As we know that Lord Tirthankar Mahavir was born on the 13th day of the rising moon of Chaitra month, 599 B.C. in the state of Bihar, India (Bhattacharyya, 1976). This day falls in the month of April as per the English calendar. Mahavir Jayanti marks the birthday of Mahavir and it is observed with great delight all over the Globe. Lord Mahavir is recognised as the founder of the religion of Jainism. Jainism is an Indian religion that teaches a path to spiritual purity and enlightenment through disciplined nonviolence to all living creatures (Tatia, 2006).

The paper emphasized on the inquiry of how we analyse the attributes of the soul. Self-expression umpires between linguistic choices and social reality such as linguistic thought not only to express their documentation with or denunciation of social orientations but also to express their mysteriousness (Jaina, 2006). Self-expression, for Tirthankar Mahavir, is the 'house of Soul,' which is to say that self-expression is the pivotal process we dwell in the Soul. It occurs in the representation of souls. In the sovereignty of self-expression, man becomes the spectator of the Soul.

The house of Soul, for Mahavir, is standing on the potentiality of integration of four forms of self-expression such as perfect perception (Anantdarshana), perfect knowledge (Anantjnana), perfect power (Anantvirya), and perfect bliss (Anantsukha). Sāgaramala Jaina the follower of Mahavir states that language is a means of self-expression (Sikadar, 1991).

II. Self-expression: A preliminary notation:

Mahavir said that the philosophy of self-expression is associated with theories of art, knowledge, meaning, or emotion. He argued that all arts are a form of self-expression; all self-expression is also an intuition of a bit of knowledge that is not translatable into words or any other medium (Mehta, 2000).

According to some thinkers, self-expression is expressing one's thoughts and feelings, and these expressions can be accomplished through words, choices, or actions. According to Mahavir, self-expression is an act of expressing yourself, and it can take a wide variety of forms (Mehta, 1998). We possess the ability to express our authentic inner self. Philosophers, whose business it is to question platitudes, rightly wonder how it's possible to know what's in someone else's heart or mind.

However, their current answers to this question underestimate just how ingenious our and other species have been in solving the problem of manifesting one's point of view. Self-expression is the measure of that ingenuity. Self-expression is so-called in order to mark out our subject matter from those phenomena in which words express ideas or concepts, and sentences express propositions. The relationship is a matter of human convention and thus no more in need of explanation than other ways in which we use language (Jain, 2006).

III. Self-expression: The key form of the Soul:

"Language is the means of self-expression" (Jaina, 2006). In the philosophy of language in Jainism, Mahavir argues with regard to the expression of feelings and thoughts through sound signals, bodily movements, and other kinds of symbols, we must include several forms of self-expression which are basically expressed about the attributes of the soul (Jain, 2006). These key forms of self-expression are as follows:

(i) *Kevaldarshan (Perfect Perception)*—a state in which the soul can see, hear, and perceive everything from the past, present, and future all at the same time. Darshanavarniya Karma obscures this attribute. It's an awareness of the true nature of every substance of the universe, one's own self, religious goal, and path. From the practical point of view, it means to have total faith in the preaching of Tirthankar as, and their scriptures are known as agamas.

(ii) *Kevaljnana (Perfect Knowledge)*—a state in which the soul knows everything, past, present, and future that is happening in the world, all at the same time. Jnanavarniya Karma obscures this attribute. Self-expression through perfect knowledge (*Anantjnana*) - Along with the universal Substance-entities and tattvas, two specific doctrines of Anekantvada (non-absolutism) call for an attitude of openness. Syadvada points out the limitations of knowledge and allows no room for assertions. This means having an accurate and sufficient knowledge of the real universe - this requires a true knowledge of the five (or six) substances and nine truths of the universe - and having that knowledge with the right mental attitude. One writer puts it like this: "if our character is flawed and our conscience is not clear, knowledge alone will not help us achieve composure and happiness". Today this means having proper knowledge of the Jain scriptures. Some writers describe right knowledge as meaning having a pure soul; a soul that is free from attachment and desire... others say that a person who has right knowledge will naturally free themselves from (Shastri, 1990).

(iii) *Ananta Virya (Infinite Power)* - a state in which the soul has infinite power. Antarya Karma obstructs this attribute.

(iv) *Ananta Ananda (Infinite Bliss)* - A state in which there is no pain, suffering, or happiness; the soul has ultimate peace. At this point, the soul is never again born. This state of soul is considered as the pure soul which no longer occupies s body and it is formless. It is called a liberated soul all liberated souls are equal; none is higher or lower in status than any other (Mehta, 2002).

IV. Self-expression: The key level of the Soul:

All these comprise of the person make him or her who is he or she and it means the person conveys who is he or she truly is to others. It maintains two main levels of self-expression; (i) the level of oneself and (ii) the level of others. At the level of oneself, self-expression helps others understand who you are. Moreover, how we reveal our truest identity to others is an important task of a human being and to fulfill or to complete the task is to maintain several steps:

(i) The person should refresh the core nature of his or her, which should not affect anyone but himself or herself.

(ii) There is a need to express yourself but it is not easy for all. Therefore, there is the possibility of errors. So, sometimes someone expresses himself or herself rightly or otherwise wrongly.

(iii) There is a need for the skill of learning for self-expression. It is necessary for one's own self-development expression to depend on a certain level of openness and transparency to be able to fully express yourself significantly.

(iv) There is a need for the intervention of extra factors (super mind and soul) for self-expression (expression of oneself and others).

(v) Self-expression is an activity that expresses our thoughts, emotions, beliefs, and everything we consider to be a reality (Mehta, 1998).

V. Self-expression: The House of Soul:

According to Jaina's philosophy, the soul is one of the six realities that constitute this universe and has three properties: It undergoes transformation and changes its form. Each form is called a paryaya. It has the property of destruction, one form destroyed the other originates. ...A living substance, being, soul, pure spirit, the self. / A soul or atma bound by a body is called jiva or an embodied soul. A non-living substance is called ajiva (Sikadar, 1991).

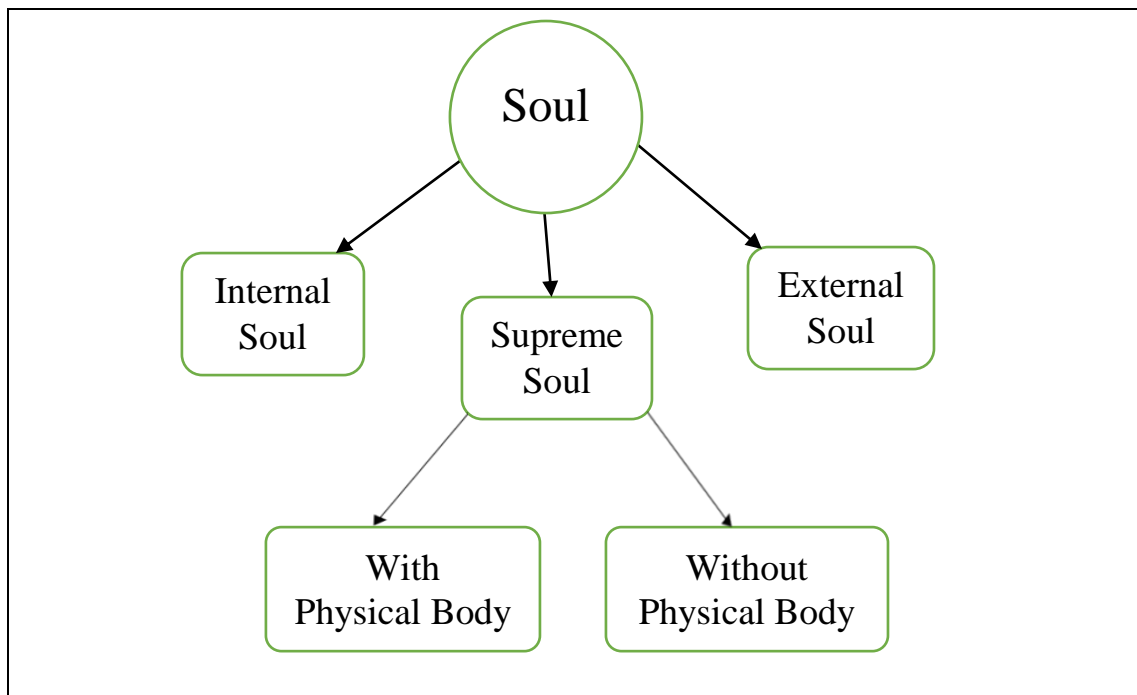
The mathematical equation of Soul, Atma, and Jiva in Jainism:

(i) Atma = Jīva + the feeling of 'I'

(ii) Jiva = Ātmā – the feeling of 'I'

The soul exists forever each soul is always independent the soul is responsible for what it does the soul experiences the consequences of its actions soul can become liberated from the cycle of birth and death, but not all souls can be liberated - some souls are inherently incapable of achieving this the soul can evolve towards that liberation by following principles of behavior. Many spiritual texts of Jainism say that one can never experience self with the aid of external media and the only way to experience is by meditating upon the knowledge attribute of the self. The practitioner who wishes to experience the self should think / contemplate that the entity which intuitively and knows is me and everything else is non-self (Long, 2013).

Jain texts talk of three types of soul namely; external (bahirātmā), internal (antarātmā) and supreme (paramātmā). The external is that thinks about the body, it owns is the soul, it is deceived and ignorant. The Internal soul is that understands its nature properly is with right vision and faith. And the Supreme soul is that completely detached from external impurities and is omniscient. It is of two types namely with physical body known as (Arhanta) and without physical body (known as Siddha) (Jain, 2019). The table has represented the categories of soul as follow:



According to Mahavir, self-expression is nothing but the expression of the attribute of the soul. The attributes of the soul are basically about the "Sveccha", it means one's own wish or free will. It is a way of life where one acts as one wishes and does what is right in one's own eyes. Doing one's own Will. The concluding Sanskrit expression in the Avadhoota Upanishad is "Svecchachara Paro." The mathematical equation of freewill is "Freewill = Good thought + Good words + Good deed".

(i) Self-expression through Freewill – In general freewill is an entity or attribute of the being human that is given, in the sense divinely distributed to the human but the attribute free will functions autonomously by a man. Hence there is a need for self-expression which takes the help of language to generalise the attribute due to some necessary action of the freewill in public. In this context, Mahavir argues that free will is an essential aspect of self-expression that must be used by humans for the purpose of the unity of human beings as one or universal in the category.

Though the sense of free will differs from the general sense of free will the free will in Jainism differs in understanding that signifies and dignifies the human who is neither different from the other but rather belongs to the soul which is universal in nature. However, the philosophical significance of free will in both general and Jainism contexts deals with triple elements in triangular motions. It is because a triangular motion of the triple elements of freewill, it relates which each other elements qualifying certain unique qualities of the elements (Jacobi, Herman, trans. 1884).

(ii) Self-expression through good thoughts –To tell the truth the thought of ours should be good and guided by our inner vision seeking the meeting of the soul. The thought carries multiple entities from both internal and external sides of the human, which means both sides don't create any paradox to produce the truth, the truth tracks the path of the soul to reach the soul. But in general, we seek some sort of truth that belongs to our thought but to express the thought we use language with the intervention of the world which guarantees or warrants the value of the language within the frame of self-expression. In Jainism, though language categories dual aspects of the language, there is a need to break the boundary of the binary path of language which acts as a parallel path and paradoxical path as well because the paradoxical aspect of the function of language signifies the sense of thought which deny some sort of sense of the thought made by a thinker is insignificant to the deeper vision of the sense expression.

The central goal of a being is to attain a soul, the soul in the universal category which possesses certain attributes such as eternal quality, the quality of transparency, and transmigration of the essential entity of a being which consists in his or her cognitive faculties that act such a way that makes a man or a thinker perfect. Here there is a need for a certain amount of awareness about the surroundings of the thinker which helps to cognize and cultivate an amount of capacity to express without losing anything and enhance the free will of being to be self-expressive opening with the sky of mind, an ocean of heart and merge with the universe of the soul (Panikar, & Sutcliffe, 2010).

(iii) Self-expression through good words – language is the best way to express our inner feelings with our emotions. Love, devotion, beliefs, etc. But, according to Jainism, we cannot express everything through language because our language functions in multiple ways so for expressing in our sense any internal aspect of our life there is a need for judgment and categorization of language. So language is categorized into two main ways; alphabetical language and non-alphabetical language. Though the use of the alphabetical language's frequency is high while the use of non-alphabetical language's frequency is low. Apart from this division of language, the fundamental nature of self-expression depends on the synthetic model of these double aspects of language (Jaina, 2006).

Therefore a person can feel something, think something, believe something, have devotion to someone else, love someone else, etc. are easily share with others in the sense that others become the same way. In a larger aspect, we consider that the journey of language from alphabetical language to non-alphabetical language is bridged by self-expression to meet the soul which is universal in nature, the basic nature of the soul is transparency quality, it signifies that the self or the soul of an individual or one with relation to this category of soul. Here we notice that the communication between the soul with small 's' and capital 'S' is made by the vital and vibrate factor in human language (Jaina, 2006).

(iv) Self-expression through good deeds - humans are finite in multiple functions so we use multiple factors for our self-expression targeting to meet the soul. In this sense, we can't express everything through a single factor like language hence we do some actions. The main focus of self-expression is to be perfect, perfect in dimensional ways. At this point primarily we discuss our duty. The duty is a duty in Kantian perspective which means 'the duty for duty shake'.

The philosophical significance of the 'Kantian categories of duty' implies to all the doers. To be perfect in action is to be a good doer for Kant. Jainism is also expressed in similar ways. This is considered an as important part of our free will through which we engage, and cultivate a unique way to express ourselves by attending to the soul. This a valid way to express our feelings inside. Without this process how to express ourselves, that's the perfect action? (Bhargava, 1968).

VI. Concluding Remarks:

Therefore, it has been considered that the power of self-expression lies in a being his or her true or authentic soul as we know that every experience in this world will result in how we portray ourselves to others. It is a kind of representation of one to others. But there is the possibility of false representation which can lead to complications and wrong paths. We could have ended up where we aspired to be but we did not dare to express ourselves, we held ourselves back from a great opportunity.

Aside from these, we feel most complete and whole when we are secure in who we are. For Mahavir, self-expression allows you to impress the entirety of who you are, including your weaknesses, flaws, and shortcomings. It allows you to embrace every part of yourself, both your best aspects and the ones you wish to change. Self-expression is a kind of method it is about putting yourself on a path that's real and honest.

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