

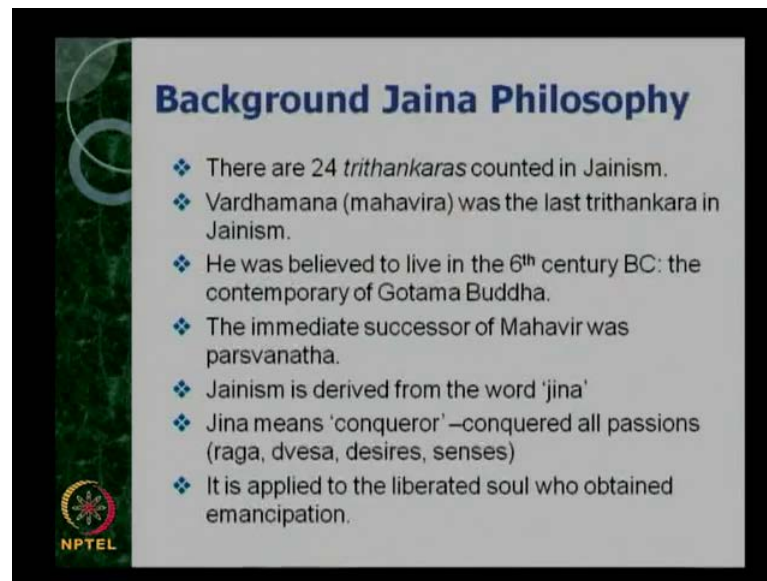
Indian Philosophy
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Module No. # 07
Lecture No. # 29
The Jaina philosophy.

Welcome the viewers to this session. In this session, we will discuss Jaina philosophy; this is the first class of Jaina philosophy. So, once we start, we will discuss the little bit background of Jainism; as you know that, whenever we have started a new school, we have given a little bit background - brief background - of that school, so that you can have a knowledge and understanding of that school, that how the school develop, and who are those scholars contributed the theory in that schools, and how much time it took for its to one existence and many more things. Today, you find that, in Jainism, when we will discuss, we will discuss about the Trithankara's.

When you say Trithankaras, you must understand, that Trithankaras according to Jaina, are those who are liberated souls; that means, they are human beings, they are also in a bondage; and due to their own effort, due to their own desire, they could able to detach from the worldly affairs. As a result, they will be called as a blissful person or a scholar, which truly treated as Trithankaras, because they do not have any passion towards the worldly affairs; they do not have raga, they do not have anger towards others, they do not have any desire for the worldly life so on and so forth. Therefore, Trithankaras are known as those scholars or those liberated souls, who have no attachments towards the objects of the world.

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Background Jaina Philosophy

- ❖ There are 24 *trithankaras* counted in Jainism.
- ❖ Vardhamana (mahavira) was the last trithankara in Jainism.
- ❖ He was believed to live in the 6th century BC: the contemporary of Gotama Buddha.
- ❖ The immediate successor of Mahavir was parsvanatha.
- ❖ Jainism is derived from the word 'jina'
- ❖ Jina means 'conqueror' –conquered all passions (raga, dvesa, desires, senses)
- ❖ It is applied to the liberated soul who obtained emancipation.

NPTEL

Now, starts with the slides, they said that, there are 24 Trithankaras counted in Jainism. In Jainism, it is counted that, there are only 24 Trithankaras, and Mahavira Vardhamana - mahavira was the last Trithankara in Jainism. He was believed to have lived in the sixth century BC, and **and** it was also believed that, he was a contemporary of Gautama Buddha, because Buddha also it was believed that he was alive **on this** in this sixth century bc the immediate successor of Mahavira was Parsvanatha. Parsvanatha also is believed to be a Trithankara, because he with his own desire and effort, he able to detach from the worldly affairs; he does not have any cravings for the worldly pleasures. So, this two Trithankaras you know now, and there are others 22 Trithankaras exist in the Jaina philosophy.

Jainism is derived from the word Jina. Jina means conqueror - conquered all the passions. We, the ordinary human beings we live in this earth, and we need different objects for our different purposes; **we cannot in the** we cannot live in this earth without the worldly object, but here, Jainism said that, that those who can conqueror themselves, conqueror the sense organs, so those sense organs would not be attached with the different objects for the different purposes.

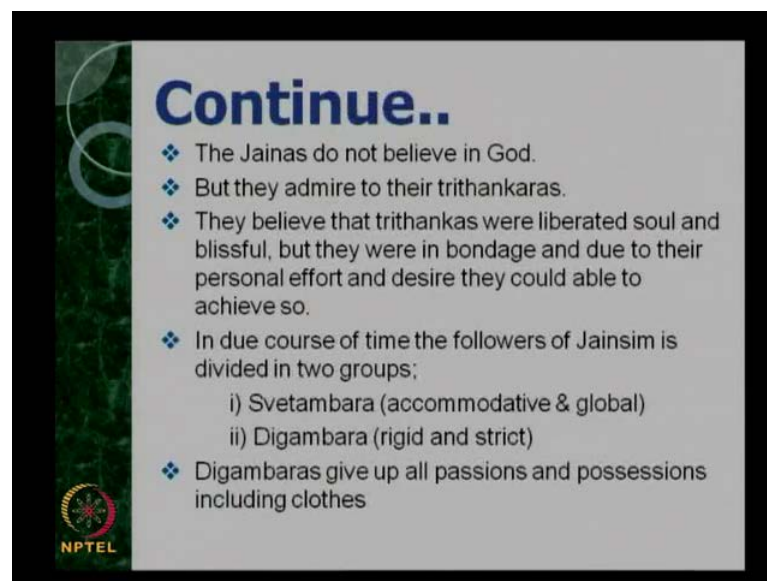
They can control their sense organs, they do not have any anger towards others, they do not hurt others, they would not even have any kind of passions to get some worldly pleasure life in this earth. So, therefore, Jainism is derived from the word Jina –

conqueror; the person who can conquer all this raga, Dvesa, sense organs, can be termed as Jainism or will be known as Trithankaras.

They said that Raga. Raga means anger – Dvesa, desire - **desire** you have a Iccha or cravings towards the worldly **worldly** affairs; then, senses, we have a five sense organs and mind is the another sense organ, so that we have a six sense organs. He say that, with our own effort and practice, we can conqueror all our six sense organs, so that the six sense organs would not desire for many many worldly pleasures in this earthly life.

He said that, it is applied to the liberated soul who obtain emancipation; it is applied to the liberated soul who obtain emancipation, he saying that Trithankaras are those who have a liberated soul, who does not need anything in this world to live. There are you find that, that in Jainism, those who are practicing in that time, few are very nude and few are also wearing white cloths, because they thought that they can detach with worldly affairs and all the pleasurly objects in this earth.

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- ❖ The Jainas do not believe in God.
- ❖ But they admire to their trithankaras.
- ❖ They believe that trithankas were liberated soul and blissful, but they were in bondage and due to their personal effort and desire they could able to achieve so.
- ❖ In due course of time the followers of Jainsim is divided in two groups;
 - i) Svetambara (accommodative & global)
 - ii) Digambara (rigid and strict)
- ❖ Digambaras give up all passions and possessions including clothes

Moving further, the Jainas do not believe in god, because for them, for them Trithankaras are the real person or the liberated soul, whom to be admire or whom to be respected. So, instead of believing god, they were believing the Trithankaras. Trithankaras are those who have get their soul liberated with their own effort, by putting their own effort and desire to do so.

And its **its** not happening in overnight; they put the constrained effort to see that, they can conquer their senses, they can conquer their body, they can conquer their anger and anguishes. In this way, you find that, Jainism is a school, they do not believe in god; however, they respect and they admire to their Trithankaras; and here, Trithankaras will be consider as a high spirit as a supernatural being who can able to conquer his or her sense organs.

Therefore, I have said that Jainism do not believe in god, but they admire to their Trithankaras; they believe that, Trithankaras were liberated soul and blissful, but they were in bondage in their past, and due to their personal effort and desire, they could able to achieve soul. Every human being has a soul that believed by Jainism. And in Trithankaras also, are those person who has a soul, and the soul was indulge with bondage once upon a time; and this concept, this idea, the bondage was realized by that person or human being.

And after that, putting his or her own effort to come out from the bondage or remove the bondage from his or her life; it is very difficult task, but however, those who can do so, they can achieve the liberation while living in this earth as well. And according to Jainas, those who achieve the liberation or emancipation while living in this earth are known as Trithankaras.

So, therefore, one always aspire for the liberated soul, and for that, one should strive to do many things which results that he or she detach form worldly affairs. In due course of time, if you see that Jainism from the starting to the ending, once things are moving, then there are many followers of Jainism comes up; they understand that the importance of rational argument in Jaina philosophy.

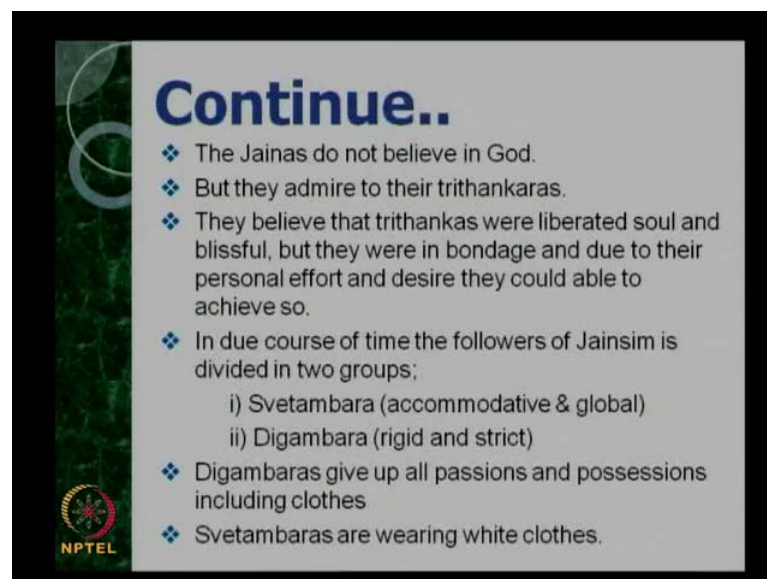
They also believe that, why Jainism features the detachment from the worldly affairs; why Jainism things that liberation one should aspire for. Many followers also believe that, that whenever Jainism said that we should hurt others, there is a much appropriate and rational. So, therefore, after long time, with all these believes and rational practices, it is found that, many of the followers could not able to do the same practices and rituals constructed by the Jainism or formulated by the Jainism.

As a result, what happens? There are two groups pops up, or Jainism - the followers of Jainism divided into two groups: one is known as Svetambara, another **another** group name is Digambara. Digambaras are those who are very rigid in their nature; that means, whatever Jainism prescribed the norms, rules, regulations, they are accepting without any violation, without any further modification.

But in case of Svetambara, they are much accumulative; depend on the context situation, they think that something can be modified and they believe in the modified version of Jainas, rules, regulations and practices. Digambaras you find that, Digambaras give of all passions and positions including clothes. Digambara groups are those groups, they thought that we need not to have any passions for anything; therefore, they did not wear any clothes.


They thought that, we do not require any clothes, because the body which we are which we are having, it is now no more bondage; it does not require any of the worldly affairs. If we require anything to hide our body, that means, we have a desire for that things. So, therefore, since that, since they do not believe in having any desire, any passions, they become nude; they do not require cloths to wear their bodily part. So, these are Digambaras.

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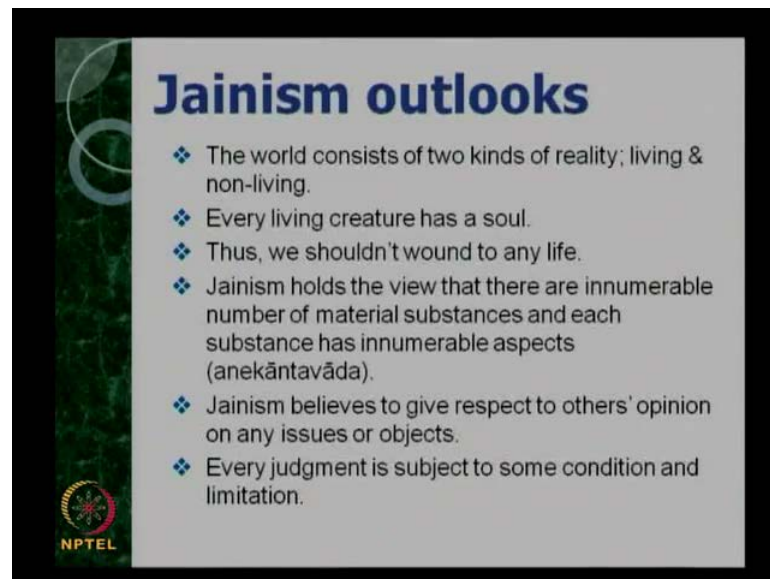
- ❖ The Jainas do not believe in God.
- ❖ But they admire to their trithankaras.
- ❖ They believe that trithankas were liberated soul and blissful, but they were in bondage and due to their personal effort and desire they could able to achieve so.
- ❖ In due course of time the followers of Jainsim is divided in two groups;
 - i) Svetambara (accommodative & global)
 - ii) Digambara (rigid and strict)
- ❖ Digambaras give up all passions and possessions including clothes
- ❖ Svetambaras are wearing white clothes.

 NPTEL

If you see the Svetambaras, Svetambaras are wearing white cloths, because they believe that, that we are living in a social, we are living in a society, where other creatures have equal rights to live, and other animals have a respect in their own life. So, therefore, we cannot be move here and there with a naked body; therefore, though they understand that, we need not any passions for any things in this world; however, they wear they white cloth, because white symbol stands for Swati; white symbol stands for Sattva.

Sattva stands for transparency; Sattva stands for something pure and eternal; therefore, they believe that, since we are living in a society, we cannot roam here and there with our naked body; we have to wear some cloths and that is white color. So, therefore, in this way, you find that, the Jainism has a **has a** philosophy, has a system, has a school, is divided into two groups; and this two groups has a different opinion on a particular issue, and however, this two groups will be consider as Jainism.

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Jainism outlooks

- ❖ The world consists of two kinds of reality; living & non-living.
- ❖ Every living creature has a soul.
- ❖ Thus, we shouldn't wound to any life.
- ❖ Jainism holds the view that there are innumerable number of material substances and each substance has innumerable aspects (anekāntavāda).
- ❖ Jainism believes to give respect to others' opinion on any issues or objects.
- ❖ Every judgment is subject to some condition and limitation.

NPTEL

Jainism stands point or Jainism outlooks. According to Jainas, the world consist of two kinds of reality: one is living, another is non living. Jainism very clearly emphasis, that there are two sorts of things available in this earth, or there are two sorts of things as exist have existence in this earth. In one side, there are living beings; in the other side, it is a non living beings.

While talking about that living beings, they said that, there are plenty of living beings in this earth. On the other side, they said that, equally also we have plenty of non living creatures in this earth. When they talk about living creatures, they have not focused their idea only the human beings, rather they have included insects, reptiles, birds, animals, even a small creature including human beings. So, wherein, whenever they talk about living beings, they include all this animals, all this all this creature who has life, who is living in this earth.

On the other hand, if you find that, non living objects which includes each and every objects, that the **that the** living beings require for their different purposes to live in this earth. So, therefore, on the one hand, you find living creatures; on the other hand, you find non living creatures, which are which are really required by the living creatures. So, there is two realities.

One reality is, has life in this earth, another reality **has another reality** does not have any life in this earth. Apart from that, they said that every living creature has a soul, unlike Buddhism. Buddhism never say that soul exist, but however, Jainism is a Nasthika school which does not believe in god, but believe in the existence of soul; therefore, they said that, every living creature starting with insects, reptiles to the human beings, all life has a soul; and thus, we should not harm any creature, we should not give any injury to the others.

So, therefore, you find that, many Jainas they put some cloths on their mouth, on their nose, because no insects should be enter in their mouth, so that it will be die. So, therefore, you find that, Jainas are very **very** prescriptive in this nature; they have respect to each life, those who are having in this earth. And they said that, one does not have a any rights to hurt others; one should not give injury to others, one should not owned to any life.

Jainism holds the view, that there are innumerable number of material substances, and each substances has innumerable aspects. They said that, if you see that there are living creatures and non living creatures, there are innumerable substances. And each substances again has a innumerable aspects or innumerable characteristics; consider a table, there are different objects exist in this world; consider one among them is a table.

Now, you see, if you see that the table has so many characteristics, so many aspects of it. In this way, Jainism believes that a pluralistic nature, they are realistic pluralism. They are realistic, because they believe that the existence of living being and non living being; they are pluralistic, because they believe that there are many, not one; there are many substances exist in this earth, and each substances has innumerable characteristics; and this is known the theory Anekantavada. There are many substances and each substance has many **many** characteristics, this theory is known as Anekantavada.

Jainism believes to give respect to others opinion on any issue or objects. Jainism also believes that, since there are different objects, and each object has a plenty of characteristics. An individual giving an opinion on that object must be a relative stand point, because a person have a limited knowledge, and with a limited knowledge cannot able to know all the aspects of that objects.

Further they said that, there will be no such situation, where one can claim that, I know the full form or completely about that object, because there may be a possibility, that once you listed out all the features of the object at the last, you may be forget to write some more other qualities of that object, which will be known by the others. Therefore, whatever your opinion on that object, it is not in a full form, rather it is in a relative form; therefore, they said that, we all human being have a limited knowledge, and because of the limited knowledge, we judge the objects from a relative stand point; we cannot judge the objects in a complete form.

An example I will give, they say there is there is a computer; before you now you see a computer for a different purpose; therefore, your judgment on that object will be different from your friends. If your friends look to that object or perceive that object for differently. And henceforth, Jainism said that, that we must give respect to each and everyone's opinion on an issue, and issue or object, because there are many issue, and each object has a many characteristics. If one has given his or her opinion on an object, we must consider it from the relative stand point. We must say that, we must respect to that judgment as well. Every judgment is subject to some condition and limitation.

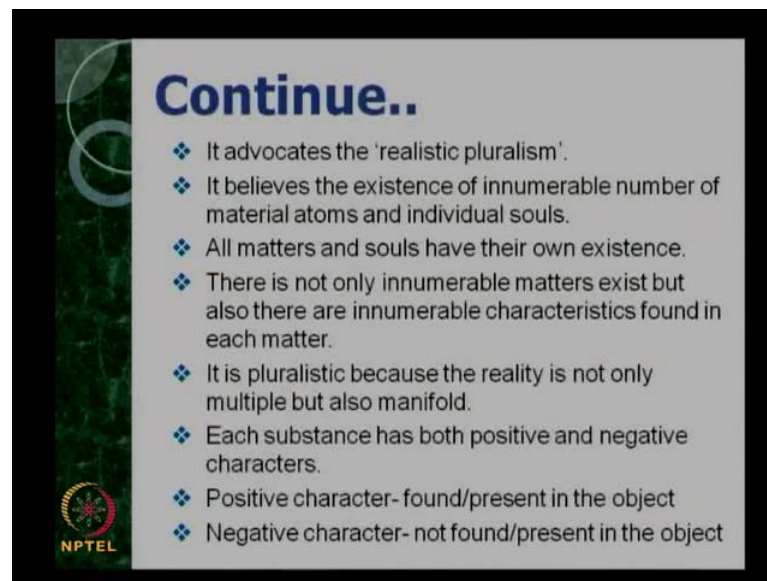
Now, hope you can understand, why they said that every judgment is subject to some condition and limitation, because we have a limited knowledge, because we are a human being. And because of limited knowledge, we perceive the objects differently; and

because of some condition and situation, we make our judgment on that object, and certainly, that judgment from the relative stand point.

And henceforth, while respecting to others opinion or judgment on a particular object from a relative stand point, we must also admit that, that all our judgment on a particular object or a fact or an issue or an event, is limited to its condition and a situational fact. Whatever we will have that opinion on a particular object, it is its own limitation based on the condition, based on the situational atmosphere.


As I said that, your friends may have a different opinion on the computer which is before you, because he or she perceives the computer differently; however, if you see that, your opinion on the computer certainly different from your friends, because you perceive the objects for different purposes; therefore, your judgment on that object is different from your friends judgment.

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- ❖ It advocates the 'realistic pluralism'.
- ❖ It believes the existence of innumerable number of material atoms and individual souls.
- ❖ All matters and souls have their own existence.
- ❖ There is not only innumerable matters exist but also there are innumerable characteristics found in each matter.
- ❖ It is pluralistic because the reality is not only multiple but also manifold.
- ❖ Each substance has both positive and negative characters.
- ❖ Positive character- found/present in the object
- ❖ Negative character- not found/present in the object



Now, moving further, as I said that Jainism advocates the realistic pluralism. I said that why it is realistic, because they believe that existence - life and nonlife; both are existing in this earth; therefore, realistic animate objects, a non animate objects exist in this earth; therefore, they are realistic; pluralism, because they believe that it is not only one animate object exist or one non animate, in animate object exist.

What they said is that, there are plenty of animate and non animate or in animate object exist in this earth. Now, it believes the existence of innumerable number of material atoms and individual source. In the same way, indirectly they said that, they believe the existence of creatures those who has a life, and they believe the other side, there are there are many objects which does not have a life; all matters and souls have their own existences.

There is not only innumerable matters exist, but also there are innumerable characteristics found in each matter, what we have already discussed. It is pluralistic because the reality is not only multiple, but also manifold. How it is so? If you see the object, you find, you find that the object may be used for different purposes; here, it is not the end. The object may be perceive differently, because the object may be **may be treated**, because of, because of the cognizers different background; it is because of the cognizers multiple background, if the cognizer cognizes the object differently.

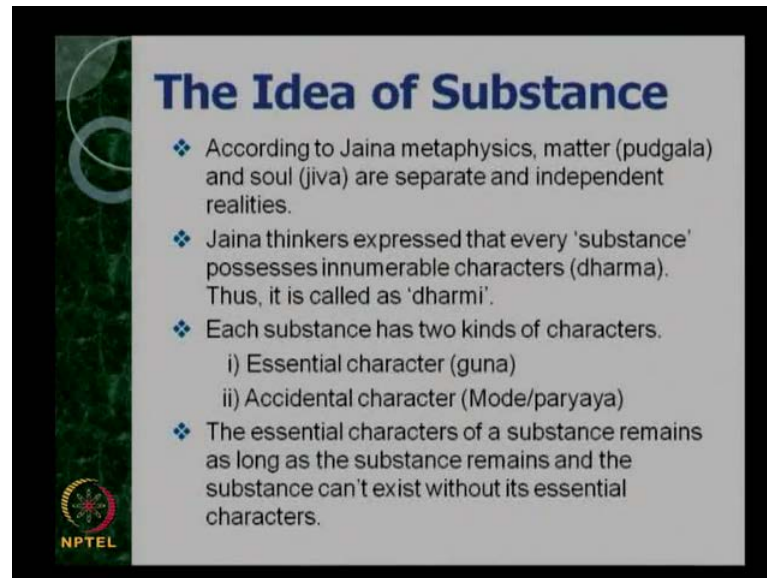
Therefore, it is pluralistic, because the reality is not only multiple, but also manifold. Each substance has both positive and negative characters. What is positive characters? you might be finding that they like, if I say that, X is a student and he is a both he is; he is having some positive character and he is also some negative character. Then, you might be thinking that, positive character are those character which are good, one must one must have that character; and negative character are those character, which one should avoid it, which one should refrain from it.

But this is not the explanation, Jainism had given. According to Jainism positive character are those character which exist in that object; here, object I mean, both **both** **both** in case of in case of a life, in case of nonlife, both in case of the things which have a life, and in other side, the things which does not have a life. Therefore I am saying that, positive character are those character which exist in the object, and in found in **in** any time. And negative character are those character which does not present in that object or which does not found in that object; for example, if I say that the table is brown, here brown is a positive color, because it exists in it exist in the table.

But if I say that, the table is not green color, then the green color is not found in the table; therefore, it is a negative character of that object. In this way, you have to understand, that every object both animate or inanimate, every object has both positive

characters and negative characters. This is the way Jainism explains the characters, and for them, there are plenty of substance. And each substances has a lot of characteristics in it, sometimes it is a positive character, sometimes it is a negative character.

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The Idea of Substance

- ❖ According to Jaina metaphysics, matter (pudgala) and soul (jiva) are separate and independent realities.
- ❖ Jaina thinkers expressed that every 'substance' possesses innumerable characters (dharma). Thus, it is called as 'dharmi'.
- ❖ Each substance has two kinds of characters.
 - i) Essential character (guna)
 - ii) Accidental character (Mode/paryaya)
- ❖ The essential characters of a substance remains as long as the substance remains and the substance can't exist without its essential characters.

NPTEL

The idea of substance: now, we will discuss, that how Jainism look to the issue substance, how Jainism really treats the concept substance, what they mean by substance, and how they **they** behave towards the concept substance. According to Jaina metaphysics, matter or Pudgala and soul or Jiva are separate and independent realities, because they believe that, that though there are plenty of things exist in this earth, however, we can say that, in one side, things which have a life they have existence; and in other side, things which exist and they do not have a life

Therefore, there are two realities you can see; Jainism discriminates the realities into two parts - one is that objects which has a life, and another side is the objects which do not have life. So, therefore, they said that, there are two separate and independent realities. Jaina thinkers also express that, every substance possess enumerable characters and characters will be known as dharma; for example, if I say what is the dharma of water, the dharma of water is flowing down. In the same way, every object has a dharma; the dharma of a pen to write, the dharma of a student to study, the dharma of a teacher to teach to the students.

In the same way, you must understand what is dharma. Dharma here is not meant as a religion, rather dharma here means duty. What is a duty to do that? Therefore, they say that, every **every** object has a enumerable aspect; and because of the aspect, we cognize the object, saying that, the substance possesses enumerable characters and it is their dharma, and therefore, substances are known as dharmi.

Each substance has again two kinds of characters we find: one is essential characters, another is accidental characters. Essential characters are those characters, apart from it, the object cannot exist at all the same example I will give, say, if you take an mango, the essential character of mango is the mangoness, but the accidental character of mango is saying yellow color, good shape, they are the sweet taste and many more things.

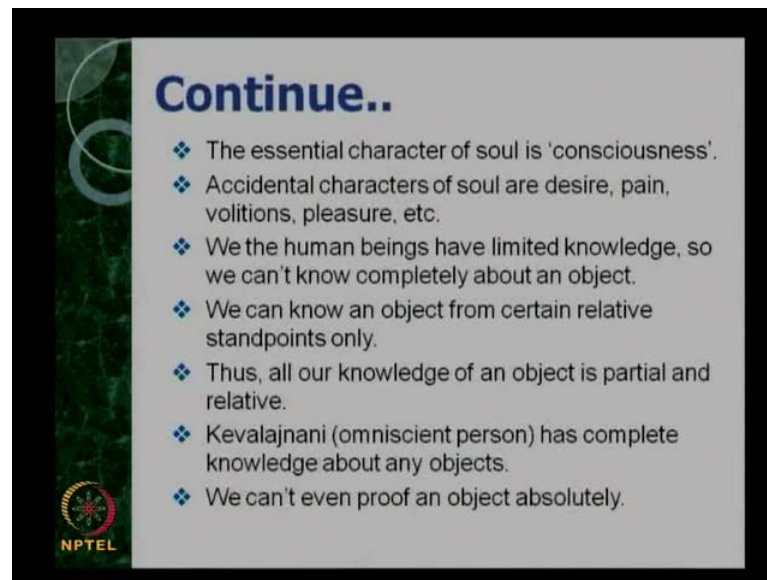
But here if you find that, the shape size color and taste may differ; therefore, they say that, accidental characters of an object may appear and may go away; however, the essential characters are those characters which exist essentially in that object, and without that character, without that essential character, the object cannot be called as the with the same name. If the mangoness is not there in the mango, then the food cannot be named as mango, or if at all it will be named is something different from the name mango, therefore, you can find that essential character and accidental character.

In case of human being, you find say essential character is rationality; without the rationality, the individual cannot be claimed as a human being, cannot be treated as a human being. If you see the accidental character of a human being, then you find that pain, pleasure, happiness, unhappiness, emotions, etcetera, because all these features may come and go away; however, the rationality of a human being cannot go away, if it is at all, can be go away from that individual; then the individual cannot be considered as a human being. An individual to be just as a human being, he or she must have a rationality, that is an essential character.

He or she may not have all the accidental characters as I said. He may be fair, he may be black, he may not be hair, he may be hair, all these are accidental characters; therefore, accidental characters of an object may not remain fixed for all the times; however, the essential characters are those characters which suppose to be, in that object till the object

exist. In a same way is say, the essential character of a substance remains as long as the substance remains, and the substance cannot exist without its essential characters.

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- ❖ The essential character of soul is 'consciousness'.
- ❖ Accidental characters of soul are desire, pain, volitions, pleasure, etc.
- ❖ We the human beings have limited knowledge, so we can't know completely about an object.
- ❖ We can know an object from certain relative standpoints only.
- ❖ Thus, all our knowledge of an object is partial and relative.
- ❖ Kevalajnani (omniscient person) has complete knowledge about any objects.
- ❖ We can't even proof an object absolutely.

NPTEL

Now, the example if you can see that, the essential character of soul is consciousness, but the accidental character of soul are, desire, pain, volitions, pleasure, etcetera. Here, if you mark that, unlike Buddhism, Jainism said that, that the essential character of soul is consciousness. If there is no consciousness, then there will be no soul; if there is no consciousness, we the human being cannot be you know functioning, cannot have cannot make our sense organs move further, cannot make our sense organs alert towards the worldly object.

Therefore, they said that, the consciousness is an essential character of the soul and every living creature has a soul. Therefore, it is because of the soul, we able to communicate, we able to think, we able to move, we able to do many more things;, therefore, consciousness is an essential element essential character of the soul; however, if you see the Buddhism, Buddhism never said that, that consciousness is an essential character of the soul.

Accidental characters as I said of a soul it is a pain, pleasure and all these, because sometimes we have a mental pain, sometimes we have a mental pleasure. So, in other words also, in **in** other way, if you can find that sometimes we have a physical pleasure,

sometimes we have a physical pain, and all this mental pleasure, mental pain, physical pleasure and physical pain, may go away, may not be remain with the human with the individual for all the time.

But the soul must be there with the human being till his or her death; therefore, they say that, consciousness is an essential character of the soul, and soul is found in every living creatures; therefore, we should not harm to anyone, those who have a life, and those who does not have life as well, because we must respect to others, because we believe that, soul is an eternal one and is an is an essential attribute of an human being.

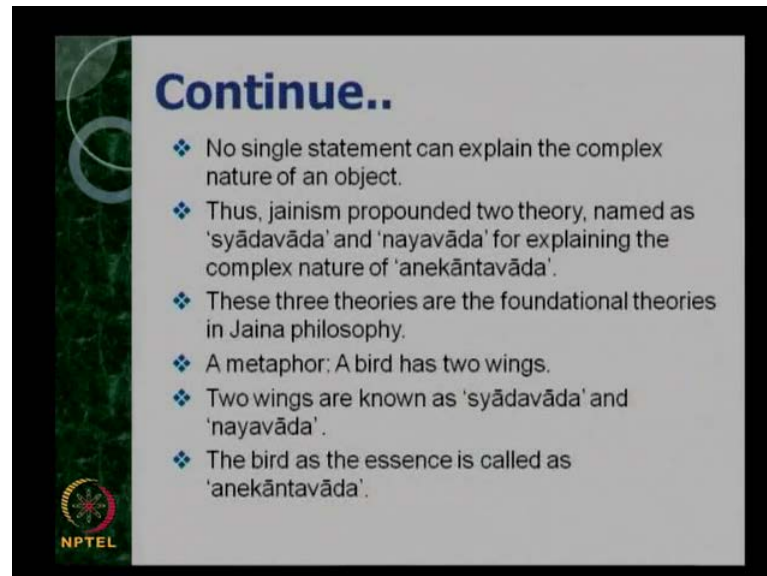
And because of the soul, we able to communicate, we able to do many more things, because of the soul or sense organ, moves mind things. So, therefore, one must avoid, the one must avoid to giving injury to others; one must avoid not hurting to others. So, therefore, they practice non stealing, non killing of any animals who has a life. Now, we the human beings have limited knowledge. So, we cannot we cannot know completely about an object, but we can know the object from a relative stand point. Thus, all our knowledge of an object is partial and relative. Here, they made a **here they made a made a** claim very strongly, saying that, since we are human beings, we have a soul and we are we are doing things for different purposes in different type. If it is so, then we must remember that, whatever we know of an object, whatever we know about an object, it is a very **very** limited.

So, therefore, our knowledge about that object is relative and partial. We cannot know all the aspects of an object in its full form, because Jainism said that, even if single object, single matter has a enumerable aspects in it; therefore, they believe that, the partial knowledge or a relative stand point, and henceforth, the come forward, come forward with the prescription say that, we must respect others opinion on a particular object as well.

They further they said that, Kevalajnani or omniscient person are those who can able to know all the aspects of an object, and who can be Kevalajnani. Kevalajnani can be a person who has omniscient and omnipresent, and since human beings have a limited knowledge and they live for a limited time in this earth, they cannot be considered as a Kevalajnani or omniscient person.


And henceforth, no human beings has a complete knowledge about any object in this earth. We cannot even prove an object absolutely in its full form, because we must admit that we have a limited knowledge; and with the help of limited knowledge, we cannot do, we cannot think that, we have proof the object in its full form and there will be no additional proof required to prove that object or nothing remains to include in our proof.

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- ❖ No single statement can explain the complex nature of an object.
- ❖ Thus, Jainism propounded two theories, named as 'syādvāda' and 'nayavāda' for explaining the complex nature of 'anekāntavāda'.
- ❖ These three theories are the foundational theories in Jain philosophy.
- ❖ A metaphor: A bird has two wings.
- ❖ Two wings are known as 'syādvāda' and 'nayavāda'.
- ❖ The bird as the essence is called as 'anekāntavāda'.



No single statement can explain the complex nature of an object. Further they said that, if we are a limited human being, we have a limited knowledge, then whatever statement we made on an object is the relative and partial. Therefore no single statement can explain the complex nature of an object, because an object is a innumerable aspect; and if you add all the aspect, it is a complex nature, and we could not able to know all the aspects of an object; henceforth, any statement that we made, it is a relative, partial. And as a result, whatever we are making the statement or an object, this is, this is not full fledgedly explaining about that object.

Jainism pronounce two theories to explain that, that however, stand point; however, judgment an object is very relative. These two theories are known as syadvada and Nayavada. This Syadvada and Nayavada are the epistemological and logical theory, derived from the metaphysical theory – Anekantavada. Anekantavada said that, there are plenty of objects exist in this; there are plenty of objects exist in this earth, and each

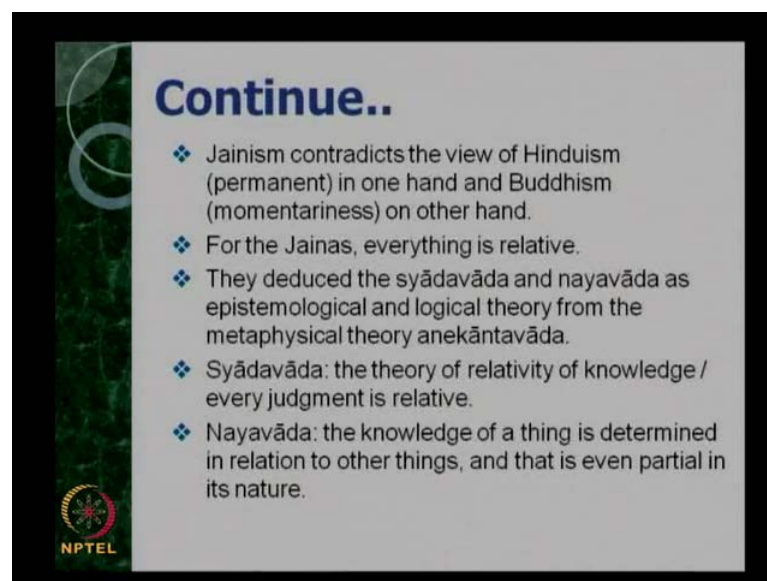
object has enumerable aspects. And **and** this is the theory of Anekantavada. Now, this metaphysical theory - Anekantavada is a foundation theory of Jainism.

Now, there are two other theories derived from this metaphysical theory; these two other theories are epistemological and logical theories: one is Syadavada, another is Nayavada. These two theories explain that how we have a relative judgment on a particular object. These three theories: Anekantavada and Anekantavada, Syadavada and Nayavada are the foundational theories in Jain philosophy.

A metaphor has been given to explain the concept of this three theory. What is that metaphor? They said that a bird has two wings; the two wings here are known as Syadavada and Nayavada. However, the bird is the essence is called as Anekantavada; it is a beautiful way of explaining Jain philosophy.

Now, you can see Jainism has three foundational theories: one is Syadavada, second one is Nayavada and the third one is Anekantavada. Then, they have given a metaphor to explain the stand point of all these theory. They said that, it is a bird has two wings and this two wings are known as Syadavada and Nayavada; however, the bird itself is known as Anekantavada.

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- ❖ Jainism contradicts the view of Hinduism (permanent) in one hand and Buddhism (momentariness) on other hand.
- ❖ For the Jainas, everything is relative.
- ❖ They deduced the syādavāda and nayavāda as epistemological and logical theory from the metaphysical theory anekāntavāda.
- ❖ Syādavāda: the theory of relativity of knowledge / every judgment is relative.
- ❖ Nayavāda: the knowledge of a thing is determined in relation to other things, and that is even partial in its nature.

NPTEL

The Jainism contradicts the view of Hinduism on the one hand, and Buddhism on the other hand. When they contradict Hinduism, they said that, that Hinduism claims

that things can be exist permanently, because Veda upanishada and other scriptures says that, many things exist permanently in this earth. And they believe that, that things can be continue in the same fashion; however, Jainism said that, nothing can be exist permanently in its full form, and whatever you are saying, this is a partial; your judgment is partial and the relative towards an object, because you as a human being, you have a limited knowledge, and you cannot able to **you cannot able to** identify all the features of that object; therefore, you cannot make a claim saying that, the things exist permanently forever. So, in this way, Jainism rejects the views of Hinduism saying that, **saying that** Hinduism claim of permanence of an object may be ruled out or may be discard.

On the other hand, they said that, that Buddhism as a school always talks about momentariness; that means, nothing is permanent in this earth, not even a single movement. Here, Jainism **here Jainism** counter argued to Buddhism saying that, if nothing is permanent, how come your theory will be permanent; your theory saying that, nothing is permanent; then, coming back, reverting back to the theory, it implies that your theory cannot be a permanent one; if nothing is permanent, how come your theory will be permanent.

Therefore, it is a contradiction, what you are saying. Initially, you are saying, nothing is permanent, not even a single movement. And if it is so, then how can you claim that your theory will be permanent. And if you further accept that, your **your** theory is not permanent, then whatever you have said, its contradicting what you have said earlier; that means, you are committing an error of self contradiction, and how what are the bases, what are the bases on which you can claim that nothing is permanent, because whatever knowledge you have, that is limited; you must accept it, and with the limited knowledge, whatever your opinion on an object, that is a relative and partial; and with that partial knowledge, you cannot say that everything is momentary.

So, on the one hand, Jainism criticizes Hinduism, permanency theory; on the other side, he criticizes the theory of momentariness of Buddhism, but however, very widely taken the middle path saying that, everything can be judge from a relative stand point; that means, he believes that in a relative approach, that means, a thing can be judge from a relative stand point; therefore, they said that, everything is relative in this earth. If you say X, then you say that X is the relative to y; if you say Y, then Y is relative to X or z or so on and so forth. So, therefore, relativity for them is to be exist, because whatever

knowledge we have, whatever **whatever whatever** way we want to cognize the object, that is a relative and partial, and this is the truth behind our all cognition.

They deduced the Syadavada and Nayavada as an epistemological and logical theory, from the metaphysical theory Anekantavada, which I had shared with you now. Syadavada speaks about the theory of relative of knowledge; Syadavada talks about the theory of relativity of knowledge. In other words, every judgment is relative; any judgment that you make on an object, it is a relative in its nature, that is a Syadavada explanation.

You might you might be knowing that, there is a story behind that Syadavada, saying that, everything is relative. There are six persons; instead of identifying an element, someone is touching his trunk, someone is touching his you know leg, someone is touching his tail, and they are claiming that, this animal is not an elephant, rather it is an wall or something, because of their own experience. Here, Jainism saying that, each and everyone whatever they are claiming, it is true, because it is a relatively true, because they cannot perceive the whole animal completely; therefore, what their opinion on that elephant by touching the trunk, if they say that, this is something different; if somebody touch his leg, saying that it is a pillar.

So, in that case you find that, that the people who are touching the elephant's trunk, leg and tail, they have a different opinion on the elephant, but however, elephant is an animal; here the universal, that elephant is an animal its true, no doubt about it, But we cannot reject even the judgment given by the persons, who have touches the different part of the elephant, because they are also equally true, because whatever they are touching it from their relative stand point, whatever judgment they are giving, it is also true. Saying this way, Syadavada will be explaining, may be in the next class.

Now, coming to the Nayavada, the knowledge of a think is determined in relation to other things, and that is even partial in its nature. I read further, the knowledge of a think is determined or the knowledge of an object is determined in a relation to other objects, and that is even partial in its nature. What they said is that, that whenever you judge a particular object, your judgment on that particular object also has a relation to other objects as well, because the object cannot exist independently. The object must also have a relation with some other objects. So, therefore, whenever you are judging to that object

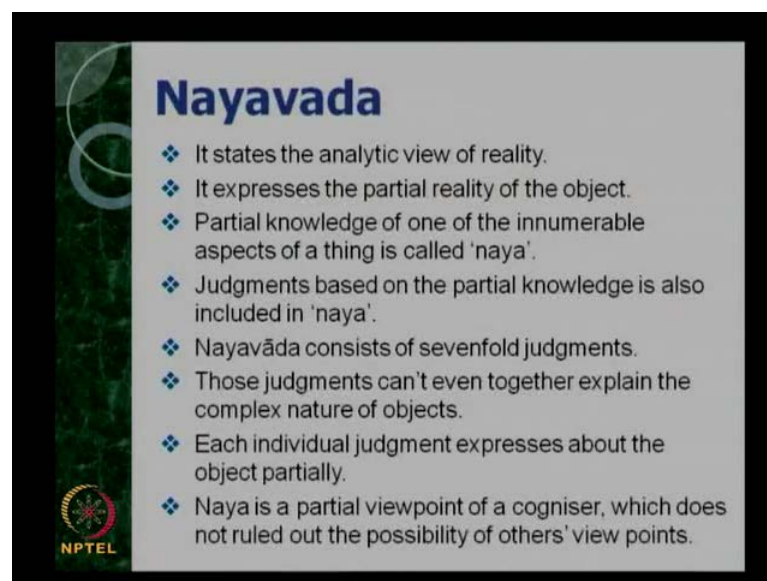
with a limited knowledge, your judgment also making a relation to the other objects; that means, in the same time equally, you are judging also other objects as well, those are related to that object.

For example, you are judging the object, say L. Now, L has a relation with R, S, T, U, etcetera. Now, whenever you are making a judgment on L, you are also partially making a judgment on R, S, T, U, etcetera, because the object cannot exist independently of it; therefore, they say that the knowledge of a thing is determined in relation to other things. Whenever you claim that this is the object, that means, you know that this object is different from other objects or this object has a relation with so and so objects.

So, therefore, they say that, the knowledge of a thing is determined in relation to other things, and that is even partial in its nature. So, therefore, you can find that, the two epistemological and logical theory, how it can be derived from Anekantavada, which tell that, there are **there are** plenty of substances exist in this earth, and each substance has enumerable characteristics.

Syadavada also talks about the relativity knowledge, and Nayavada also talks about that partial knowledge; however, in Nayavada you find that, while judging an object, we are making a Judgment through other objects as well, which has a relation to that object; on the other side, Syadavada talks about only the relativity of knowledge.

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Nayavada

- ❖ It states the analytic view of reality.
- ❖ It expresses the partial reality of the object.
- ❖ Partial knowledge of one of the innumerable aspects of a thing is called 'naya'.
- ❖ Judgments based on the partial knowledge is also included in 'naya'.
- ❖ Nayavāda consists of sevenfold judgments.
- ❖ Those judgments can't even together explain the complex nature of objects.
- ❖ Each individual judgment expresses about the object partially.
- ❖ Naya is a partial viewpoint of a cogniser, which does not ruled out the possibility of others' view points.

Now, it states that the Nayavada, now we will be focusing on the Nayavada. Nayavada states that, the analytic view of reality; the reality which explain analytically. It express that the partial reality of the object, and partial knowledge of one of the enumerable aspects of a thing is called Naya. The same thing I have said, the partial knowledge of an one of the enumerable aspect of a thing is called Naya; that means, there are plenty of substances exist in this earth and each substance has enumerable aspect; and each aspect he saying that, the partial knowledge of one of the aspect among other aspect is known as Naya. See however knowledge is so partial and relative; Judgement based on the partial knowledge is also included in Naya.

Nayavada consists of sevenfold judgments. The sevenfold judgments we will discuss in the next class; however, those judgments cannot even together explain the complex nature of objects; even the individual judgment expresses about the object partially. Naya is a partial view point of a cognizer, which does not rule out the possibility of other view points.

He saying that, there are seven fold of Naya, and even that seven fold of Naya if you put together, it would not able to explain the complex nature of object. Now, you can imagine what they mean by the complex nature of object. Further they said that, whatever we are giving the judgment on an object, it is a very relative stand point. In the same time, we are not ruling out the others opinion on that object as well; they said that, each object has a enumerable aspect, and even our judgment on the one aspect among other aspect will be termed as Naya.

However, in the next class, we will discuss what is Nayavada and what are the sevenfold judgment; in addition to that, we will also discuss Syadavada. Today, this is all about.

Thank you.