

Indian Philosophy
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Module No. # 07
Lecture No. # 31
The Jaina Philosophy

Hello. In today's class, we will discuss a Jainism and this is the third class and today, we will discuss the Saptabhanginaya, say Syadavada is a doctrine or theory of Jainism. Before we start, I must recap for you what we had discussed in last two classes.

Now, combining these last two classes, I will briefly inform you what we had discussed and after that, immediately we will proceed to the Syadavada as a doctrine of Jainism. We started with Jainism by saying that, Jainism took a long time to establish its theory. Henceforth, the school Jainism was considered one among the other schools in Indian philosophy. Jainism, the school derived from its root Jana. Jana means conquer, conquer the passions. So, therefore, Jainism always focused on the concept saying that, one needs to conquer his or her passions. Passions includes raga, drives, desires, so and so forth, even attachment towards the different objects in this world.

Further, they said that there **there** are two kinds of realities that we find in this earth. One is living creature as a reality because they exist in this earth. On other side, there is a non-living creature. So, therefore, you find two realities. **Further, they said that creatures, so therefore, you find two realities.** Further, they said that each substance has innumerable characteristics. So, this brings some of this theory of Jainism. This theory is known as Anekantavada. It is a metaphysical doctrine of Jainism.

This doctrine Anekantavada states that, that there are innumerable substances exist in this earth and each substance has an innumerable characteristics because they said that living creature and non-living creature. Therefore, they concluded that there are plenty substances exist in this earth, and each substance has innumerable characteristics. Further, they derived the two concepts, the epistemological and logical derivation. They

said that Syadavada and Nayavada, there are two doctrines can be derived from the metaphysical doctrine Anekantavada. Syadavada and Nayavada, these two theories and Anekantavada is a theory. These three theories put together constitute the principles of Jainism.

There is a metaphor they have used. There is a bird having two wings. The bird is the essence which is known as an Anekantavada, whereas the two wings of the bird is known as Syadavada and Nayavada. Further, they said that, that since each object, each substance has innumerable characteristics, we as a human being having a limited knowledge; we cannot identify all the substances that exist in this earth and even we cannot even identify all the aspects of a particular substance. Nayavada is a doctrine talks about the analytical view of reality. It expresses that, that whenever we judge an object, we judge that object from a relative standpoint.

So, henceforth our knowledge about that object is partial in character. Further, Nayavada speaks that, that whenever we try to judge an object, our knowledge is so partial that we cannot able to claim about the whole object as such. So, therefore, we must give respect to others opinion or judgment on that object as well, it further announces that whenever we are judging an object, we are judging that object in relation to other objects because an object is related to other objects as well.

For example, an object has so many characteristics. When we judge a particular characteristic among other characteristics of the substances, even our knowledge about that particular aspect or particular characteristic of substance is also relative in character because whenever we are judging to that aspect or characteristic, we are relating to other characteristics of that same substance. So, therefore, by considering the doctrine Nayavada, they conclude that or they submit that, that whenever they cognize an object or judge an object, it is from the relative standpoint. So, if somebody mistakenly considers the relative standpoint as the whole standpoint about the object, then we commit the policy nay vase.

In the previous class, we had discussed the 7 fold nay. Some of the nay that I would like to recapitulate then Shabdanaya and so and so forth. The Nayavada also said that it is the Kevalajnani. The omniscient person is one who can able to know all the aspects of a particular substance, but we as a human being, we as a cognizer having soul limited

knowledge, as a result we cannot cognize an object in its full form. Further also, it was claimed that, that if we put together all the 7 forms of naya, the whole cannot be able to explain the complexity of the nature of an object. Nayavada having 7 forms of judgment here, Jainism claims that if you put together even the seven fold of Nayavada, it cannot be able to explain the complexity of the object. So, from this, you can able to know that how the cognizer knowledge is so limited in any context and how the world and reality is so fast.

Now, moving further to Syadavada, Syadavada is derived from the word Syad. Syad is a literally translate as perhaps, somehow, probably or something which is very relative in character. Therefore, while considering the Syadavada, they said that instead of saying the table exist, we can claim that relatively the table exist. Therefore, here Jainism is a very clearly pointed out that we should not say that the table exist because the table as a substance has many characteristics, many aspects. We may not be able to know all the aspects of it because we have a limited knowledge.

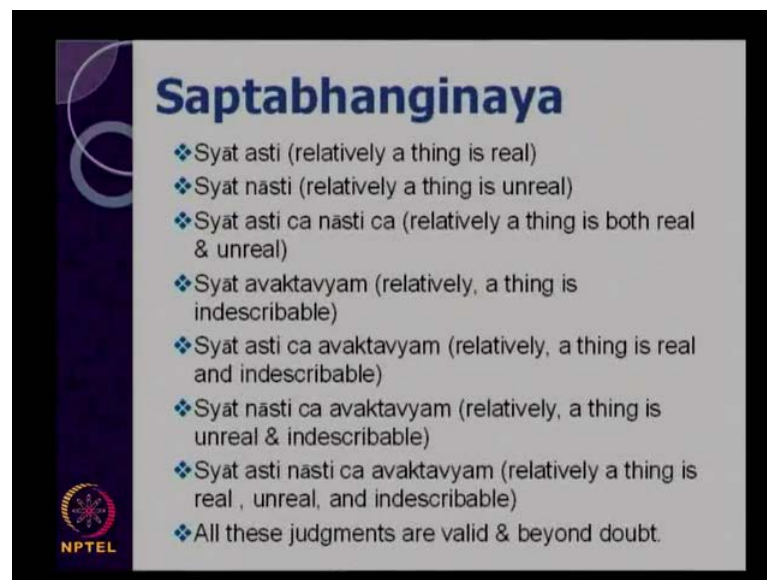
You can also realize the same concept. Suppose a table is presented before you. Now, you can see the table for a particular angle, and once you move to other side and you again see that table, the table may not be look like the same as you have seen in just 2 minutes back or from a different angle. In this context Jainism said that, that every knowledge of a cognize towards an object or a fact or an even is partial in its character, is relative in its standpoint. So, therefore, they said that instead of saying for example, the grass is green, we must claim that relatively speaking the grass is green or perhaps the grass is green because neither we can claim about the whole greenness of the grass nor we can able to know all the varieties of grass that are available in this earth.

Henceforth, it is good for us to claim that or it will be true for us. It will be real for us to claim that relatively speaking, the grass is green or the table exists. Instead of saying the grass is green within coat and uncouth and the table exist in coat and uncouth. Now, further Syadavada said that, there are 7 forms of judgment we find in Syadavada and the 7 forms of judgment if you put together, it could be able to explain the complexity nature of an object. In one side, you find that Nayavada, it is very relative in character and whenever a cognize is judging an object, he or she is judging that object from a relative standpoint and also his judgment to that object depends on the relation to other objects to that object as well.

So, therefore, they said that it is an analytic view of reality. On the other hand, when they discussed about Syadvada, they said that Syadvada also has 7 forms of judgment and that 7 forms if you put together, it could be able to explain the complex nature of an object. However, in Nyavada it is not. So, if you put together all the 7 forms of Naya, it could not be able to explain the complex nature of object as well.

Now, in today class, we will discuss what are the 7 forms of judgment on Syadvada Jainism prescribes and how it is relative in character. After that, we will discuss some of the comments other schools or thinkers made against Syadvada. Then, after that we will discuss the ethics part of Jainism, whatever Jainism view on ethics on **on** moral grounds.

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Saptabhinginaya

- ❖ Syat asti (relatively a thing is real)
- ❖ Syat nasti (relatively a thing is unreal)
- ❖ Syat asti ca nasti ca (relatively a thing is both real & unreal)
- ❖ Syat avaktavyam (relatively, a thing is indescribable)
- ❖ Syat asti ca avaktavyam (relatively, a thing is real and indescribable)
- ❖ Syat nasti ca avaktavyam (relatively, a thing is unreal & indescribable)
- ❖ Syat asti nasti ca avaktavyam (relatively a thing is real, unreal, and indescribable)
- ❖ All these judgments are valid & beyond doubt.

NPTEL

Now, there are 7 forms of judgment that you can see. Syat asti, Syat nasti, Syat asti ca nasti ca, Syat avaktavyam, Syat asti ca avaktavyam, Syat nasti ca avaktavyam, syat asti nasti ca avaktavyam. These are the 7 forms of Syadvada.

Now, first we will discuss the Syat asti and after that we will discuss one after another as it is written sequentially. Now, as Syadvada said that our knowledge cognizes, cognized knowledge about an object or the aspect of an object is relative in character and that is the real because whenever we judge an object, we judge that object from a particular standpoint. An example, if I say the table exist, what it means is that the table is made of wood and further, it has certain breadth, width, length, color so on and so forth.

Therefore as a cognizer if I say the table exists, what I mean is that in a particular time, in a particular space the table is made of a particular substance and it exists with having a particular breadth, length, height so and so forth and this table cannot exist in the same time in the other place because this particular table can exist in a particular time in a particular place.

If somebody says that the table cannot exist in other places with having the same breadth, size, length so and so forth, then the person whoever is making a statement on that object, table is also equally real as me. As a cognizer I am saying the table exists before me of having so and so features. Now, whenever I as a cognizer making a statement on a table saying that the table exist before me because the table is created out of wood, then it has certain length, certain height so and so forth and it is presented before me and it has occupied some space with having a particular time.

Now, my statement on that object or my judgment to the object table is real. Now, let say my friend making a statement or judging to that object in negative standpoint, saying that that the same table cannot exist in other room in the same time of having the same space, same size, same length so on and so forth. Therefore, my statement is real as well as my friend's statement on the object table is also equally real. Whenever, Syadavada say that Syat asti, that means, it is from the relatively standpoint. We claim that a object is real because it occupy certain space, it exists for a particular time of having so and so features. This is all about Syat asti.

So, now we can see that whenever we are judging an object, how it is relative in character because we are judging that object from a particular standpoint. Therefore, Jainism claims that whenever we aspect our standpoint, we should not ignore other standpoint on that object as well. In a second point, if you can find that Syat nasti relatively a thing is unreal; that means, the table cannot exist in the same time in two places. If the table exist in that place x, it cannot exist in the place y in the same time of having the same size, same length, same breadth, same height etcetera.

Therefore, Syat nasti is also a judgment of a cognizer and also it is equally treated as real as we treat Syat asti. Now, once you understand Syat asti, Syat nasti, now we put together Syat asti ca nasti ca. That means, relatively speaking a thing is both real and unreal. What it means is that for a particular from a particular standpoint a thing is real

and from other standpoint that thing is unreal. For my standpoint, the table exists, therefore the table is real. From my friend's standpoint, the table does not exist in another room of having the same features, then his or her standpoint is also equally real. So, therefore, here Jainism claims that both the standpoint can be real and can be equally treated as true because there is no contradiction involved in it because whenever I judge it is real, it is from a particular standpoint. Whenever my friend judges to that object, it is his or her standpoint and these two standpoints are different from each other. Hence, for there is no contradiction we find in it.

Then, moving further Syat Avaktavyam, that means, relatively a thing is indescribable because if you remember or recapitulate whatever we said about Anekantavada, Anekantavada express that there are innumerable substances exist in this earth and each substance has innumerable features or characteristics. Further, it claims that we as a human being have limited knowledge. Since, we have a limited knowledge, we cannot able to identify all the aspects of that substance. If at all we are judging that substance, it is from a relative standpoint. Therefore, many other standpoints we may not be able to know that. As a result, whatever way we try to describe an object, it is not all about that object or our description is not the complete description about that object. Henceforth, our judgment is relative in character and it is indescribable because the description we make on an object is partial in character. It is not a full description about that object.

Now, further they said Syat asti ca avaktavyam, now whatever we describe positively about that objects, of its existence, everything, again that is relative in character because having the limited knowledge, we could not able to explain all the aspects of that object, though who could able to know some of the aspects of that object. For example, whenever we claim that the table color is so and so, it has a particular height, it has a particular length, breadth so and so forth. It is very relative in character. There may be many other characteristics find in that table. Henceforth, they say that relatively a thing is real and the same time indescribable.

Now, the next point they saying that relatively a thing is unreal, and also it is an indescribable because whenever we try to explain something negatively from a different standpoint, our explanation to that object may not be found in its full form. Therefore, they saying that whenever we explain an object from a different standpoint, from a negative standpoint, our description of that object may not be needful form. Therefore,

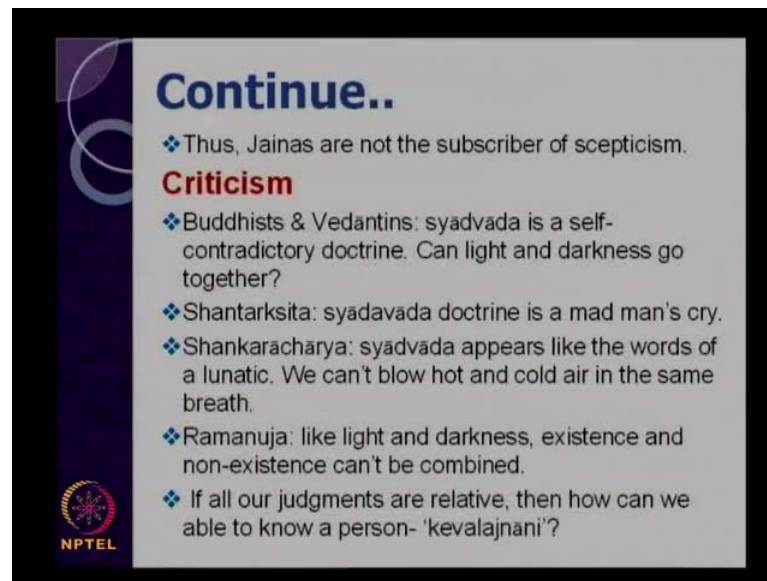
many things remain to describe further. Henceforth, a thing is unreal and the same time may be indescribable.

Now, the last point. If you see that Syat asti nasty ca avaktavyam; that means, relatively a thing is real, unreal and indescribable. Now, you **you** just recapitulate the third point at asti ca nasti ca. In a particular point, you can claim that a thing is real and your friends or other cognizes can also claim that a thing is unreal because whenever you claim that a thing is real, it has a particular existence standpoint and it exist with so and so features. Whenever your friends claim about that object said that, that same thing may not exist in **in** other place of occupying certain space having a same time and having the all the same features.

Now, he is saying that relatively whether you speak about the existence of object or non-existence of object, it is very limited in character. The explanation to that object would not be in its fullform. From one side if you see that existence of object, neither we can able to explain the whole about the object. From the other side if you see the negative standpoint of the object, in that case also, we could not able to explain all the aspects of that object. Therefore, they purposefully claim that relatively a thing is real, unreal and indescribable.

So, now, they said that if you put together all the 7 forms of judgments, it could be able to explain the complex nature of object because you are explaining from a positive standpoint, you are explaining from a negative standpoint. So, henceforth by claiming that whenever a cognizer is cognizing an object is a relative in character, in the same time, they say that the relative character also is true from a particular standpoint. No. Therefore, they said that all the judgments are valid and beyond doubt.

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- ❖ Thus, Jainas are not the subscriber of scepticism.

Criticism

- ❖ Buddhists & Vedantins: syadvada is a self-contradictory doctrine. Can light and darkness go together?
- ❖ Shantarkasita: syadvada doctrine is a mad man's cry.
- ❖ Shankaracharya: syadvada appears like the words of a lunatic. We can't blow hot and cold air in the same breath.
- ❖ Ramanuja: like light and darkness, existence and non-existence can't be combined.
- ❖ If all our judgments are relative, then how can we be able to know a person- 'kevalajnani'?



Further, they claim that Jainism is not the subscriber of skepticism. What they mean here is that whenever they claim from a particular standpoint that the thing is real, certainly they do not have a doubt, they do not have prejudiced concept. For considering the others opinion saying that, a thing may not be real from so and so standpoint. To simplify further, what Jainism expresses that whenever a cognizer is speaking about a particular object from its positive standpoint that the object or the thing may be real and whenever he or she claims about the reality of the object, in the same time he or she may not disagree with other standpoint. Those claim that the object would not be real because their standpoint is different than his or her standpoint.

So, in one side, they claim it is a reality and the same time, they are not disagreeing with other standpoint and other side, whenever the other cognizer is speaking about the negative standpoint of that object, they are not also disagreeing with the cognizer those cognizes that objects from the positive standpoint. Now, I believe you will be clear enough to understand what Syadvada is and how Jainism describes the complicated concept of reality with the help of seven fold of Syadvada which is known as Saptabhanginaya.

Now, some of the criticisms other schools put forward against Syadvada. Now, let us discuss all these. Buddhists and Vedanta's they said that Syadvada is a self-contradictory doctrine because they question that can there be a case where light and

darkness go together. Because Syadavada said that, [FL]; that means, a thing can be judged as a real as well as unreal. For the same time in a particular context a object can be judged as a real and unreal. Now, the Buddhist and Vedantis are asking questions to Jainism saying that, can there be a possibility where light and darkness go together.

So, if it is not, so then, Syadavada is a theory cannot be accepted or it is not an acceptable theory because it contradicts. It is a contradiction in terms. Now, further Shantarkasita, he said that Syadavada doctrine is a mad man's cry because a mad man does not know what he or she is delivering. In the same way, Jainism while describing about Syadavada, they may not know what they are saying because often they say that a thing is real and the same time that thing is unreal. So, how it will be, how it would be the case that a thing will be real and unreal at a particular time.

Now, Shankaracharya also put a, also made a claim against Jainism. They said that Syadavada appears like the words of words of a lunatic. Again they also subscribed that whatever Jainism said about Syadavada, it is not true or real. It appears to be like words of lunatic. We cannot blow hot and cold air in the same breath. Whenever you inhale or exhale, can there be a possibility that whenever you exhale, you exhale both hot and cold air. It is not possible. Either it will be a hot or cold. You put your finger in front of your nose and when you exhale, you find that either your breath will be cold or hot, but it cannot be hot and cold at the same time and if cannot, so how can Syadavada as a theory prescribes that a thing is real and unreal in a particular standpoint. So, therefore, Syadavada doctrine is self-contradictory.

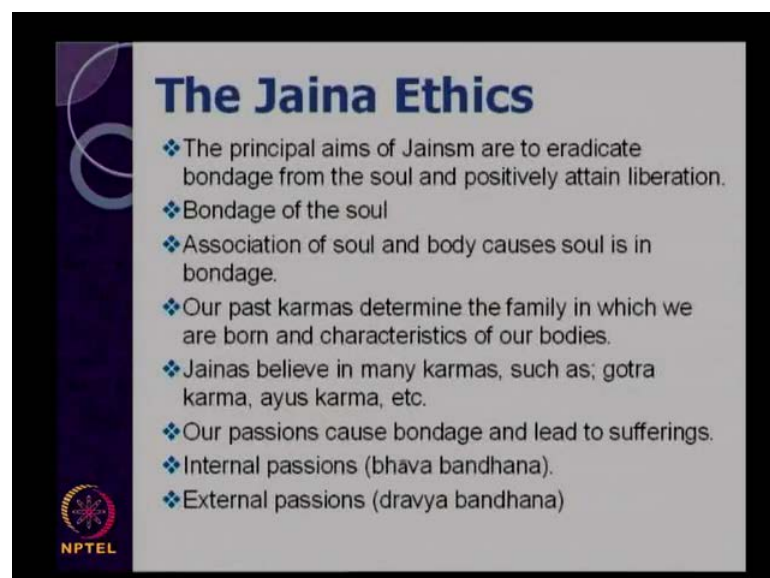
Now, Ramanuja also said that light and darkness cannot go together. If it is so, then how come existence and non-existence can be combined and therefore, to claim that a object exist is real and the object does not exist in the particular time is also real is a mad man's cry. Now, if all our judgments are relative, then how can we able to know a person Kevalajnani.

Now, further many other schools put together, they ask a question to Jainism. They are saying that if everything is relative because you said that in Nayavada, things are relative. In Syadavada also, our judgment about an object is relative. If it is so how can you think that with our limited knowledge, we can consider or we can conceive some idea. The idea is about an omniscient person and who can able to know all the aspects of

a substance or all the substances that exist in this earth because in one hand, you claim that we as a cognizer, our knowledge is limited. Whenever we judge an object, it is from relative standpoint. If it is so, then our judgment towards the object to our judgment to an individual which are Kevalajnani, it is also relative standpoint. Then, at no point of time, we as a cognizer able to claim that he or she is a Kevalajnani or an omniscient person because to claim that omniscient person, our knowledge has to be a fullform. Otherwise, it will be a relative standpoint. If it is a relative standpoint, then our claim on an omniscient person stating that he or she is able to know all the aspects of an object is not real.


Therefore, whatever you are claiming, it really you are contradicting itself. You are contradicting your statement repeatedly by saying that our knowledge is relative and with the relative knowledge also we can claim, we can identify some of this omniscient person and how it is possible. So, these are the comments different schools and different persons, different thinkers made against Jaina's doctrine of Syadavada. Then, they said that speaking about relative is truly in a because Jainism may not be able to explain. Then, a particular object or a particular fact because if everything is relative, your statement is relative, then what basis you can claim that table is a table or chair is a chair because always you may be having doubt. Whenever you claim an object because you think that it is a relative, it is a very partial in character. So, these are the comments now people made against Jaina's doctrine.

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The Jaina Ethics

- ❖ The principal aims of Jainism are to eradicate bondage from the soul and positively attain liberation.
- ❖ Bondage of the soul
- ❖ Association of soul and body causes soul is in bondage.
- ❖ Our past karmas determine the family in which we are born and characteristics of our bodies.
- ❖ Jainas believe in many karmas, such as; gotra karma, ayus karma, etc.
- ❖ Our passions cause bondage and lead to sufferings.
- ❖ Internal passions (bhava bandhana).
- ❖ External passions (dravya bandhana)

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Now, we will discuss Jaina ethics. Jaina ethics is one among the other contributions made by Jainism and this is real contribution to the Indian philosophical system. Jainism as I said that derived from the word Jana is to conquer the passions and attachment towards the different objects for different objects in this world. Whenever Jainism talks about ethics, they talk about the duty of a human being. He said that the highest duty or the best form of duty of a human being is to appreciate non-violence and to practice non-violence.

So, therefore, the highest degree they put that, one should practice some ethics means, he or she should know what is non-violence and best on that non-violence, he or she can be considered as an ethical animal. Further they said that we all life are having the essential features is known as soul and soul is a part. Because of the soul, we are able to move. They said that there are two realities. One is living creatures, another is non-living creatures and both exist in this earth.

Now, considering the living creature, they said that in all living creature we find life and life is nothing, but the soul. For them soul in worldly acquires body for its own function. The soul itself is an eternal and real and being the eternal, it cannot function unless it acquires the body. So, therefore, soul in worldly the body to attach with it. Therefore, it engages to do different work. Whenever they talk about life, they talk about life starting. So, with worms, insect's, animal's bird's reptiles other creatures and human beings.

They said that every life has soul and the soul is an eternal and every soul being an eternal, it **it** functions in a different way because it acquires the body differently. Body here is a better. Therefore, they said that ethical being is one who does not hurt others, who does not wound others, who does not kill others. Therefore, in many contexts, you find that Jainism ties a cloth in front of their nose and mouth by thinking that floating life should not insert in their mouth and nose and die in that way. They said that we should not harm even a single animal, a single life in this earth.

So, therefore, they preach the concept non-violence and non-violence is the highest form one should practice the ethics in his or her life. They said that soul while acquires the body in worldly, it helps the body to function differently and hence, the body functions differently, it desires many more things for its own purposes. As a result, the soul really is in bondage and once soul is in bondage and the soul involved in doing many more

things by the help of body. Now, here the question arises. He said that liberation can be possible only when the body can be detached from the soul and while explaining the concept that how body can be detached from the soul, they said that liberation can be possible while living in this earth as well as after our death. This can be possible after our death. Once body dies, the soul enters into a different body.

Now, the challenge lies when a person is alive. How he or she can achieve or attain the liberation that is the real or that is the real contribution of Jainism while preaching the ethical norms for the individual. Those are considered as a living creature in this earth. They said that the principal aim of Jainism are to eradicate bondage from the soul, and positively attain liberation which I said bondage of the soul. How it happens? As I said that soul in only acquires the body and makes the body to do many more works. Therefore, soul is in bondage.

He said that because of our past karma, our soul enters to a different body. Therefore, they believe in a different karma theory. One is gore karma, another is ayes karma. Gore karma is one which decides that the soul will enter to a different body after its death and here he is saying that gore karma is one which depends on your past karma and based on your past karma, once in your past you died, your soul enters to a different body and in which body it will be entered, it will be decided by your gore karma because that gore karma is nothing, but your past karma.

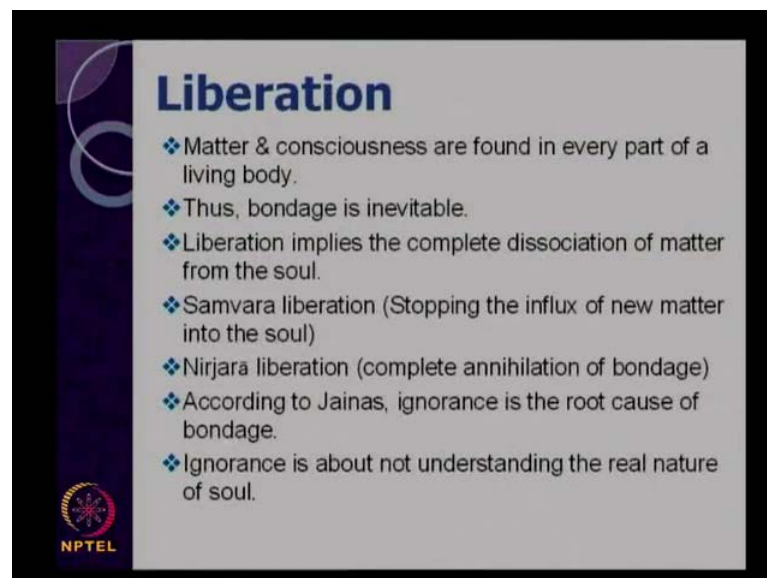
It is gore karma helps you to know that in which family the soul has to be entering, in which body the soul has to be entering and the soul will acquire somebody and it **it** will belong in which family. Further said that, how far the soul has to live the longevity of a person is known as ayes karma. The same thing I have written here. Jaina's believes in many karmas, such as gore karma and ayes karma. Our past karmas determines the family in which we are born and characteristics of our bodies is known as gore karma in which life the soul will enter and how the body will appear, it is also decided because of our past birth.

For example, someone is having a good height, having good health, having fair in colour, having hair and so and so forth. It decides because of our past karma and if somebody's short, somebody not able to do many works, somebody's color is black so and so forth, it is also decided because of our past karma as Jainism believes. Therefore, they said there

are two karmas. One is gore karma, another is ayes karma. Ayes karma determines how far a human being, how far a life will be alive in this earth and gore karma decides in which family a soul has to enter to a body and that body has to be live in that family.

Now, apart from that, they said that our passions towards the different objects, for the different purposes really causes us to suffer and here, they said that there are two kinds of passions each and every life have. One is internal passions, another is external passions. Internal passions are those passions, where human being thinks many more things to do it, but whenever they do it, that is an external passion. For example, I am thinking that I will be so and so. Whenever I am thinking that my thought process attached to the different objects, therefore also I am suffering external passions is talking about those passions when the human beings attaching with the different objects physically. So, there also suffering starts.

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Liberation

- ❖ Matter & consciousness are found in every part of a living body.
- ❖ Thus, bondage is inevitable.
- ❖ Liberation implies the complete dissociation of matter from the soul.
- ❖ Samvara liberation (Stopping the influx of new matter into the soul)
- ❖ Nirjara liberation (complete annihilation of bondage)
- ❖ According to Jainas, ignorance is the root cause of bondage.
- ❖ Ignorance is about not understanding the real nature of soul.

NPTEL

Now, the real question is that how to get liberation, how the soul can be detached from the body and as a result, the body never craves for anything, never desires for anything. As a result, the body never attaches to the different objects for different purposes.

Now, matter and consciousness are found in every part of a living body. They said that soul is the essential element and the essential attribute of the soul is **is** nothing, but the consciousness. So, therefore, every living creature has consciousness and henceforth, we

should not kill any living creatures in this earth, not even the worms, not even the floating life in the air.

They said that liberation implies the complete dissociation of matter from the soul and as I said that, there are two types of liberation. One is Samara liberation, where one can attain the liberation while living in this earth by stopping the karmic influx because once you will do some karma, because of your karma, because of your Gore karma, you need to take birth in the next karma because soul will be entering to a different body because in your last birth, the soul was not liberated. Therefore, the soul enters to a different body and hence, your suffering again starts the other kinds of liberation, you know the nirvana liberation where after your death, the soul and body will be detached and henceforth, the soul will get some kind of liberation. This is known as nirvana liberation.

Now, they claim that ignorance is the root cause of bondage as Buddhism said. Jainism in parallel line, in line with Buddhism, they said that ignorance is the root cause of suffering. What is the ignorance? Ignorance is about not understanding the two nature of the soul, the real nature of the soul. If somebody understands the real nature of soul, then he or she can attain the liberation.

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- ❖ Thus, Jainas recommended for the 'right knowledge (samyag jnana)
- ❖ Right knowledge can be obtained by reading the teachings of *trithankaras*.
- ❖ Before started doing so, one must have faith on it, and must have inclination to do that with right spirit, which talks about right faith (samyag darsana)
- ❖ Right faith assists to acquire right knowledge.
- ❖ Mere knowledge is useless if we don't practice it.
- ❖ Thus, the right conduct (samyag carita) is indispensable.
- ❖ Right conduct expresses to control one's own passions, senses, thoughts, speech, & actions.

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In this context, they believe that the knowledge which can help us to understand what is the real nature of soul and as a result, we can free from the ignorance. Continuing

further, they said that we must acquire the right knowledge to understand the real nature of soul when they talk about the right knowledge here. They said that we are accepting something rationally and that should be a justified belief unlike Hinduism. We never accept anything as a right knowledge because this may be terms into our blind belief because in Hinduism, many people claim these are the, they are right knowledge.

However, they are not right knowledge because they are not rationally justified arguments. They are not rationally justified beliefs. Therefore, these beliefs may be termed into a blind beliefs. Therefore, counter acting this as him said that anything that we accept as a right knowledge, it must be rationally correct and justified true beliefs. Therefore, they said that we must accept the norms conditions prescribed by Trithankaras. Who are those Trithankaras?

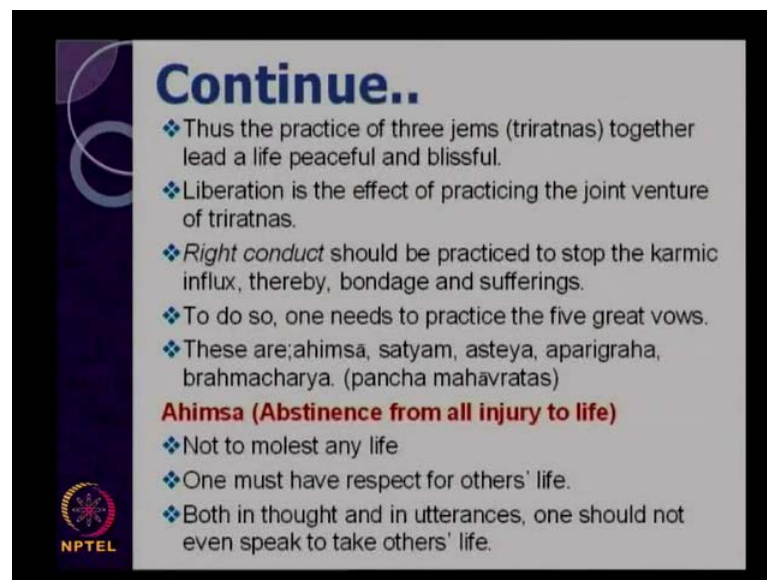
Trithankaras are those, once upon a time their soul or they who are in bondage and due to their own effort, desire, determination and dedication, they could achieve to liberate their soul while living in this earth as well. Therefore, because of their practical experiences, how to liberate, how to attain liberation in this earth while even living in this earth? Their prescription in that sense will be certainly valid, true and help others to join, to attain the liberation. Therefore, they said that we must accept the norms condition prescribed by the Trithankaras, then only we can attain the right knowledge to understand the true nature of souls.

Further, they say that to acquire the right knowledge, one must have a faith towards the right knowledge. Faith towards the practice of Trithankaras view and once you have a faith and go on studying Trithankaras view opinion, you will have a stronger faith. So, therefore, they said that after Samyag Jnana which talks about right knowledge, they said that Samyag Darsana, it is a right faith. Once you have a faith and continue to study the Trithankaras views and opinion on understanding the true nature of soul, we could be able to acquire the right knowledge for understanding the true nature of soul. Henceforth, we can acquire the liberation while living in this earth.

Further, they claim that it is right knowledge and right faith would not help you to attain the liberation. In addition to these two elements, we should also try to do some actions in our life that is called right action or Samyag carita, right conduct.

So, these are the three jewels if you put together and if one can do practices of right knowledge, right faith and right conduct, one could attain liberation while living in this earth. While explaining the concept right conduct, they said that if one practice some kind of norms and condition prescribed by Trithankaras, he or she could able to control his or her passions, control he or she can able to control his or her senses, thoughts, speech and actions as well. Once everything is in control, one can attain liberation without any further doubt. Therefore, they said that by practicing of three gems or three jewels, one can live in this earth happily, peacefully and blissful life.

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- ❖ Thus the practice of three jems (triratnas) together lead a life peaceful and blissful.
- ❖ Liberation is the effect of practicing the joint venture of triratnas.
- ❖ *Right conduct* should be practiced to stop the karmic influx, thereby, bondage and sufferings.
- ❖ To do so, one needs to practice the five great vows.
- ❖ These are; ahimsa, satyam, asteya, aparigraha, brahmacharya. (pancha mahavratas)

Ahimsa (Abstinance from all injury to life)

- ❖ Not to molest any life
- ❖ One must have respect for others' life.
- ❖ Both in thought and in utterances, one should not even speak to take others' life.

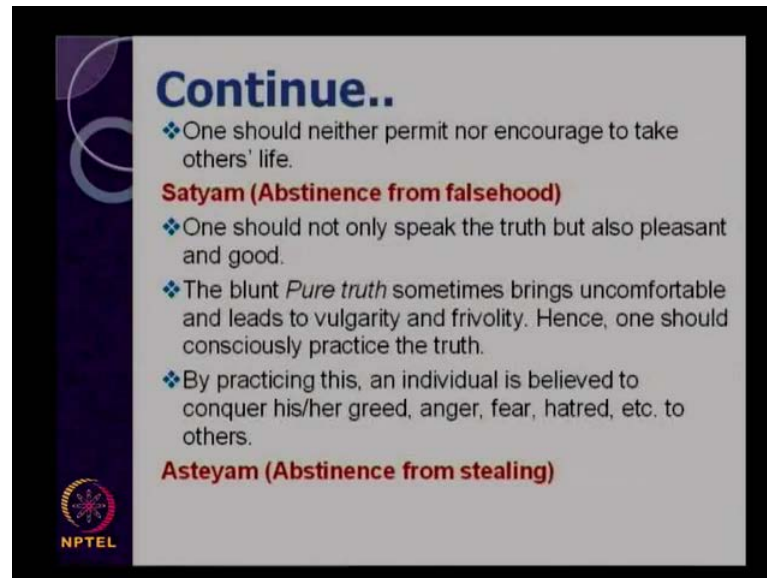


Therefore, right knowledge, right faith and right conduct, these three jewels are indispensably required to live one's life happily, peacefully and blissfully and the same time attaining liberation while living in this earth as well. Now, right conduct should be practiced to stop the karmic influx, thereby bondage and suffering to do. So, one needs to practice the five great vows or five promises. He is saying that right conduct if you practice, then you have to adopt five vows, five promises. What are those?

Those are known as ahimsa, satyam, asteya, aparigraha and brahmacharya. These five components are known as panch mahavratas because these are great vows. Now, what is ahimsa? Ahimsa not only talks about non-violence to others, it also talks about that in our thought. We should not be violent, we should not speak something which will hurt others, we should not use some kind of language which will hurt others. However, we try

to speak always truth and ahimsa, they said that just speaking truth is not enough. One should practice that in his or her life period, one should not kill smallest, not even a single insect in this earth.

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- ❖ One should neither permit nor encourage to take others' life.

Satyam (Abstinence from falsehood)

- ❖ One should not only speak the truth but also pleasant and good.
- ❖ The blunt *Pure truth* sometimes brings uncomfortable and leads to vulgarity and frivolity. Hence, one should consciously practice the truth.
- ❖ By practicing this, an individual is believed to conquer his/her greed, anger, fear, hatred, etc. to others.

Asteyam (Abstinence from stealing)

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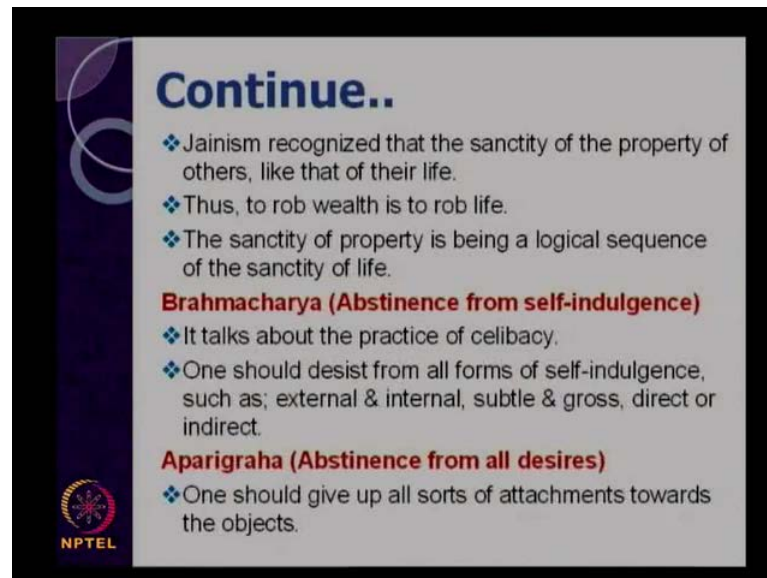
Continuing further, they said that one should neither permit nor encourage to take others life. It is not that one should intentionally, one take others life, but also if somebody is taking others life, he or she should prescribe that person that how life is precious and one he or she should not take the life of others, should not kill others. Now, instead of satyam, they said that speaking truth is good, but however, one should know that the blunt truth really hurts others. Sometimes, it creates the barriers. Therefore, while speaking the truth, one should modulate in his or her interpretation to speaking the truth.

Therefore, this is also one of the great vows on the opinion of Jainism. They said that by practicing this satyam, by speaking truth, an individual can conquer his or her agreed anger, fear, hatred, etcetera towards others. So, once you practice speaking truth in your thought as well as in your expression, then you could be able to conquer all your passions, this greed, anger, fear, hatred, etcetera.

Further, they said that asteyam, that abstinence from stealing. One should not practice the stealing attitude, one should refrain from stealing. He is saying that there are many people who think that their properties, life and once you rob the property from them; that

means, indirectly you are killing them, and indirectly you are hurting them. Therefore, they said that one should not take something which is not given to him or her. If it is not something given to you, then you should not anchor for that, you should not crave for that.

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- ❖ Jainism recognized that the sanctity of the property of others, like that of their life.
- ❖ Thus, to rob wealth is to rob life.
- ❖ The sanctity of property is being a logical sequence of the sanctity of life.

Brahmacharya (Abstinence from self-indulgence)

- ❖ It talks about the practice of celibacy.
- ❖ One should desist from all forms of self-indulgence, such as; external & internal, subtle & gross, direct or indirect.

Aparigraha (Abstinence from all desires)

- ❖ One should give up all sorts of attachments towards the objects.

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Now, continuing further, they said that Jainism recognized the sanctity of the property of others, like that of their life in many context, they said that to rob wealth is to rob life. Therefore, one should not think of stealing something from others. The sanctity of property is being a logical sequence of the sanctity of life. He says that, if you take the property from others; that means, you are doing harm here. So, here he is saying that, not stealing is related to the ahimsa which talks about that one should not indulge with harms or violence.

Now, brahmacharya talks about celibacy. One should control his sense organs, one should control his passions towards the different objects and it is very difficult and it is very difficult to practice. However, one can do so if he or she desires to do that. If he could do that, then he can desist from all forms of self-indulgence, such as external and internal, subtle and gross, direct and indirect.

The last point is aparigraha, which talks about that abstinence from all desires. It is the last stage which talks about that if somebody can practice all these five vows, there will

be a time where one should not have any desire to any of the objects in this earth because he can or she can understand the true nature of soul in that time. Henceforth, these five vows are really prescribed by Jainism to attain liberation by living in this earth, which is known as Samyag liberation and here by practicing these five vows, one can stop intentionally and consciously by the karmic influx.

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- ❖ One must consciously put effort on their senses to detach from the worldly affairs, so as to pleasant sound, colour, touch, and smell.
- ❖ The equilibrium of these five vows help the jiva to stop the karmic influx enter into the soul.
- ❖ Liberation in earthly life attains four perfections; infinite bliss, infinite power, infinite faith, & infinite knowledge.
- ❖ Like Buddhism, Jainism as a religion without God.
- ❖ Jainism: (a) If God is bodiless, then how can he uses the tools to design the world?
(b) If God created the world, then there should be harmony found in it, but unfortunately it is not so.

Therefore, the soul never enters to another body after its death. When the individual dies, the body will be dissolved and the soul will get liberated. Therefore, the soul never enters into a different body which is known as Samyag liberation. With this conscious effort, one can attain the liberation. The equilibrium of these three vows helps the jiva to stop the karmic influx enter into the soul. Liberation in earthly life, if one can attain the liberation, he can attain few perfections known as infinite bliss, infinite power, infinite faith and infinite knowledge. These four perfections one need to require.

Now, the last point like Buddhism, Jainism claim that Jainism is a religion. However, we are not believing in the concept god because they reject the concept god under two grounds. The first ground saying that, if god is formless, god is bodiless, then how god can use some of the tools to create the whole universe because the universe have a many fold. The second point they said that, if god is the creator, god is the eternal, then why cannot he create the universe which maintains the uniformity as such. Therefore, under the two grounds he said that, Jainism is a religion that is to be acceptable, but we are not

believing the concept god. Now, I hope that you have understood the Jainism school as such. Thank you.