

Philosophy and Critical Thinking
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Lecture 55: The Jaina Philosophy

Namaskar to all, today I am going to discuss Jaina philosophy. In this week or in the last class I have discussed the Jaina philosophy and this week we are going to discuss the Jaina philosophy. Jaina philosophy is the last school of thought of this course and again the Jaina philosophy is a very significant philosophy. Jaina philosophy presented a many very good arguments for the one claim and that is the reason that it is very important to know Jaina philosophy. The Jaina philosophy and its argument I will be telling you that how it is significant in terms of knowledge, or even in a practical aspect. So, therefore it makes all these arguments Jaina philosophy and a very strong and a unique philosophy. However, for me, all Indian school of thought is unique in a way and very significant. So, knowing or reading all the Indian school of thought is very important and it is not because you are a student of philosophy, it is also because it will give you a very significant idea of reality. So, all of us would read this Indian philosophy and it will give you a different idea. Today, I am going to discuss again the Jaina philosophy and in Jaina philosophy I will be discussing Anekāntvāda. It is a very important concept in Jaina philosophy. Second the doctrine of Naya, another important significant philosophy, and third one is Syādvāda. So, these three topics I will be discussing in very brief. So, you will have an idea. As in the last class we have discussed the theory of knowledge from Jaina philosophy. So, Jaina philosophy has talked about the knowledge and its sources. So, in the last class we have discussed in detail. However, while discussing this theory of knowledge from Jaina perspective, I mentioned that there are some concepts which we will be discussing in the next class, in today's class. So, I will be discussing that, going to elaborate those concepts which we have missed or just I have mentioned as in a passing remark in the last class.

Now, so first concept is Anekāntvāda. That is what I was discussing in the last class. So, according to Jaina tradition, reality is inude with an infinite number of qualities and modes. So, that is a very important concept and Jain philosophy argues that if there is any object it has an infinite number of qualities and modes. So, when we perceive an object, so there is just one aspect. So, this infinite number of qualities and modes, it is comprehended by the valid knowledge. So, it is infinite modes in all time. In all time it means it is a past, present and future. So, these modes are in that way an infinite. Either they are co-existent or successive. So, successive is like there is a past, present and future. So, there is a succession. So, for example, there is a candle and if you look at this flame that is not a single flame, a series of flame. So, momentary in that way, but not in that way. That is in a past and present and future take it as they are successive. So, either they are in co-existent.

So, co-existent modes are qualities and successive modes are modification. So, there is one object modifying another object and so on. Now, co-existence means these are modes and they are the qualities of an object. So, all objects of knowledge are mini fold or multi form, it is called *anekānta*. Multi form is *anekānta*. So, all this object of knowledge, it does not have a single aspect, it has a multi form, infinite way we can understand. For example, a gold jar, suppose there is a gold jar. So, this gold jar is in particular space and particular time, like for example a chair, or any mobile. But if you take it as in a substance, you may argue that this is just an aggregation of the atoms. Again, this gold jar, if you talk about, if you understand in the terms of specific characteristics, which we believe that it is not a different from other homogeneous or heterogeneous substances. Again, this gold jar, it is not, it is a different from other substances. And again, the gold jar is in particular place, for example in India, for example in Delhi, for example in an institution, in IIT ISM Dhanbad, or Dhanbad. So, the idea is that there is one object and it has many forms, multi form, the infinite aspect of the same reality. So, what we are doing like, we are perceiving just one aspect. So, this *Anekāntvāda*. *Anekāntvāda* argues that any object, which is an object of knowledge, has infinite quality.

Now, the doctrine of *Naya*, again this is a very important philosophy, in important theory, in Jaina tradition. So, *Naya*, first you understand the *pramāna*, which we have discussed in the last class. The *pramāna* is the valid knowledge of multi form object, *Anekānta*. So, this is a *pramāna*. *Naya* is the valid knowledge of one part, aspect, quality or modes of multi form object. It is a part of *pramāna*. It is a partial valid knowledge. So, suppose there is an object and it has an infinite aspect or multi form. Now, *Naya* is the partial valid knowledge, means *Naya* is just one aspect of this object. So, for example, there is an object and we are trying to understand this object. So, now you got as in the last class, we are discussing about the *pramāna*, perceiving an object. Now, *pratyaksha*, when you perceive an object, what Jain philosophy argues that this is *naya*, because for this is a partial valid knowledge, this is now one aspect of a reality. *Naya* are point of view from which things are considered, but they are partially view of reality. They give relative truth, not the absolute truth. When partial views are takes as the complete view is called, they become invalid, all knowledge, *naya-bhasa*. So, we have there is an object and it has a multi form. And for us, when we perceive, when we know, there we just we know the one aspect of reality, one aspect of this object. But when we understand that this one aspect of is complete information of this object, then it became invalid. So, for example, there is an example in the Jain philosophy about seven blind man and trying to understand this elephant, suppose there is in a big elephant, and what they are doing, since they are blind, it means that eyes for them is not a source of knowledge. So, they are touching elephant and trying to understand this object, to see, perceive the object, to touch. Now, one person is touching its leg, elephant leg and explaining that elephant is like a pillar. What Jain philosophy says that this is *naya*. So, one aspect, but when you understand, take it this one aspect as a complete knowledge, then it will become invalid. *Naya* is a two kind, *Dravya Naya* or *Paryāyanaya*. So, *Dravya Naya*

is it considered a thing as substance in which qualities and moods are unified, and Paryāyanaya is it considered a thing as a conglomeration of qualities or modes and ignores its substantial aspects. Now, Dravya Naya is a three kind, is a Naiagamanaya, saṁgrahanaya or vyavahrānaya. Paryāyanaya is four kinds, that is ṛjusūtra, śabdanaya, samabhirūdhanaya and evambhutanaya. So, if you put together, there are seven types of this naya. So, we will just try to understand this different kind of nayas in very basic level. So, you will have an idea of this type of naya. So, first group is Dravya Naya also is called *arthanaya* and Paryāyanaya is called *sabdanaya*. So, first one is Naiagamanaya. So, it also can be understood in the two ways. First, it is a standpoint which emphasizes the purpose of series of action, which is not yet completely accomplished. For example, I am preparing rice. The goal is to cook rice. In order to do that, I am bringing this log or wood and performing a different action. Now, when you ask that what you are doing, I will be answering that I am cooking rice. So, this is the goal of this action. So, there is a series of action and then there is a goal. So, like for example, I am preparing this PPT, reading different books, to what? To give a lecture. So, this is the series of action, where there is a goal. Now, second one is it considered thing as possessing both generic and specific qualities which are not distinguished from each other. Saṁgrahanaya, it refers to mere generality devoid of all specific qualities. It considers things from the general point of view. So, it is going to talk about the general qualities, not the specific. So, it will be considered a general point of view. Vyavahrānaya, it is a practical point of view based on sense perception. Now, Ṛjusūtra, it is a standpoint which considers only the present momentary modes of a thing apart from permanent substance. So, this is going to consider the present momentary mode. So, there is a present, there is an abiding or there is a past and there is future. So, it is going to be even the next moment. So, at this point of view, it is considered only the present moment. Śabda, it is the standpoint which refer to words and their meaning. Each word has its own meaning. So, this is a śabdanaya. So, talking about the words and its specific meaning and they argue that every word has its own meaning. Samabhirūdhanaya, it refers to a different meaning of words according to their roots. So, it emphasizes the literal meaning or the word and ignores their identical derivative meaning. So, every word has a different meaning and its roots based on this according to their roots. Evambhūta, it restricts a word to one particular meaning which emphasizes one particular aspect of an object suggested by its root. So, it depends on a particular aspect of an object. For example, when I am at my place and playing with my daughter, so I am a father. So, there I am a father, but while teaching I am not a father. So, this way it has talked about and argued.

Now, the last concept is a Syādvāda which is a very important concept in Jaina philosophy. Jaina philosophy argues that the absolute judgments are not possible in the Anekāntvāda. Now, absolute judgment means suppose there is an object and its object has a multi-form, is an infinite way to aspect of an object or many aspects. Now, if you are going to give a judgement based on your personal view, obviously the actual judgment will

not be possible, because it is an *anekānta*, it is a multi-form. So, when we are giving any judgment, we may give this judgment in this way that perhaps S is *syāt asti*. So, Jaina philosophy argues that judgment we should give in the seven different ways, because the absolute knowledge is not possible. So, therefore the judgment is not possible for us. So, for example, the elephant example. So, there is an elephant and different person is trying to understand this object through touch. So, one person while touch his leg is explaining that the elephant is like a pillar. Is he right? No, but is he wrong? No. So, this is now one aspect of the reality. When this person going to take this knowledge, the partial knowledge as a complete knowledge, it becomes invalid. Now, what Jaina philosophy argues that, he should say that perhaps is *syāt-asti*. Now, for example, even what we have discussed in this course, many things, for example, the object, some of the philosopher believes that object is not more than its quality. So, we can only perceive the quality and we are saying this all the quality belongs to something which is called substance. So, if this object is only quality, it is just the consciousness. So, there is no object outside of the mind. But when I am saying this *syāt-asti*, it is there. So, there is both possibilities. So, one philosophy argues that no, there is an object outside. So, we are experiencing, we are perceiving and then we are saying that this is X, this is Y and so on. So, both way it is possible. For example, this is gold jar, but this is not in other space or it is not on the substance. So, saying that perhaps S is in the sense of one aspect, so I am aware of this one aspect and by saying *syātasti*. Next one is perhaps S is not *syāt-nāsti*. So, when you are like saying it is not that substance. So, basically, I am arguing that *syāt-nāsti*. Perhaps S is not. Third way of is perhaps S is, and is not, *syāt-asti* and *syāt-nāsti*. Fourth one, perhaps S is indescribable. So, it is there, but it is indescribable. Fifth way of giving judgement perhaps S is and indescribable, *syāt-asti* and *avaktavyam*. Sixth way is perhaps S is not and indescribable, *syāt-nāsti* and *avaktavyam*. And the final and the seventh one is perhaps S is, is not and indescribable, *syāt āsti nāsti avaktavyam*. So, this is how Jain philosophy argues that about the judgement. So, when we are talking about an object, we have to supposed to give the judgement in this way. Because when we take the partial knowledge as a complete knowledge, it become invalid, and there are use of this philosophy if you take which we have in this course we have discussed Socrates and all that. How the Socrates has talked about the knowledge system and how he has said what is the urgent work to re-examine all the knowledge, basic knowledge. That is very important. This is my personal opinion that Jain philosophy also gives a very important argument for that. So, knowledge of an object, any kind of an object like for example, we were discussing Ramanujacharya and he argued that for any kind of knowledge two things is important, Discrimination and Determination. So, determine and discriminate. So, similarly this is, if you can bring this idea in the Jain philosophy. So, discrimination and determination for example, there is a kid and his is talking about asking for a table and chair. So, you may say that table can do certain work, qualities talking about it. What kind of action is done or you can do with the table and the chair or one X, determining. The kid may approach you saying that even the Y object can do same set of

things. Does it mean this is X? Then say no, this is not X. So, two things is important. This determination and discrimination. For discrimination part, you have to know all the object in the world. So, since this is not possible, so therefore this is not possible. So, knowledge of any object will not be possible. So, this object in Jaina philosophy, Jaina work, Jaina philosophy argue that one object has a multi form. Now, if multi form, if you are going to, if you just perceive one aspect, you cannot say that this is the complete knowledge of this object. Saying that, Nayabhasa has become invalid, wrong. For example, the elephant example, one is touching his tail and saying that elephant is like a rope. It is in one aspect. It is not complete knowledge of an object. So, this is the idea, and it is very important. And if you, even you read this Saptabhaṅgīnyāya of Syādvāda, Sapta is seven ways of giving each aspect. So, it will help you to go, but we were discussing about the critical thinking. It will help you to think critically. So, critically thinking, these arguments what I have been arguing that in this course that all the goal of all the philosophy, discussing all the philosophy is just to train you how to think critically. So, our goal is to understand their argument. And that is the reason that we have discussing in this class at different school of thought in very basic level.

So, thank you. And we will be continuing the Jain philosophy in the next class as well. This lecture was based on this Indian philosophy by Jadunath Sinha especially, and then introduction to Indian philosophy by S. Chatterjee and Dutta. So, thank you. Thanks for your kind attention. Thank you.