

**Philosophy and Critical Thinking**  
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**Lecture 57: The Jaina Philosophy**

Namaskar to all. Today I am going to talk about the Jaina philosophy. As we have discussed in the last class, Anekāntvāda, we also have discussed the Nayavāda, we also have discussed the Syādvāda, we also have discussed in the last class the ontology, where we have talked about the substance, the attributes, we also have talked about the modification, the modes of the substance. So, now let us understand today I am going to discuss substance and we will be discussing again self. For general tradition, a substance or dravya has the characteristics of existence, is sat. It possesses generation, destruction and permanence. So, for example, it is the attributes, it is also coming new attributes, some of the attributes is going, going means dying, this means destruction and there are some of the attributes also is permanent. So, permanence in that sense. So, it is a permanent in regard to essential qualities because an object has an essential quality. There are many other qualities is like coming and then going. So, this that is what is called generation and then is destruction. But the essential quality is permanent qualities. This is what in terms of permanence they have used these essential qualities. Jain tradition argues that attributes coexist with one another in the substance. Modes succeeded one another in it. So, there is a different mode modification of the substance. Now, Jain tradition argues that substance neither created nor destroyed from the standpoint of modes and a substance is not permanent and changing, in terms of let us take an example of the attributes. So, it is neither created nor destroyed. Now, substance and modes cannot exist apart from each other as we have discussed in the last class that about the substance and then attributes and then it modes. So, it cannot exist apart from each other. So, substance and attribute again cannot exist apart from each other. Now, Jain philosophy talks about different kind of substance. So, first one is soul, a jiva. Second is the principle of motion is dharma. The principle of rest is adharma. Space that is ākasa. Fifth one is matter is also called pudgal and time. So, this is soul and this is not soul. So, this is can understand in this way. So, there are six substances in the Jain tradition. One is soul and another is not soul. So, let us understand all this substance one by one. First one is soul, Jiva. Jain tradition, the soul is an eternal spiritual substance. It is incorporated or formless. So, there is a body and mind we have been discussing were mind in terms of soul in Indian system. So, in Indian philosophy there are philosophers who we argued that the soul is Nirgun is a formless. And when you are saying it is an incorporeal, it only means it is in a different form than matter. For example, the cartoon philosophy where we talked about mind is as has no extension. It is a different

logical type. Similarly, if you take the Indian tradition, we have the Sāṃkhya philosophy, which we have discussed in the last week, and where he talked about the idea of puruṣa and the idea of prakṛti. So prakṛti is a different form puruṣa. Puruṣa is entirely different form prakṛti. Now, the soul is when you are saying about the puruṣa is different. It is not does not have any extension. In Jain philosophy, similarly, I talked about the soul, but in Jain philosophy, the soul has a different concept. So, soul is an eternal first is in the spiritual substance. Second is it does not have any form. It is in a different from matter. Here soul is an active agent. So, if you take the Sāṃkhya philosophy which we have discussed puruṣa is not an active agent. So, by aviveka his consciousness is reflecting where in Buddhi and Ahaṃkāra become an agent, active agent. Here in the Jain tradition, the soul is an active agent, and cognition feeling and cognition are its qualities. So, in Jain tradition soul is real first, again it is an active agent when I am saying that active agent it means that is a knower, it is a doer, it is an experiencer. Again, in Jain tradition this agent this as soul has qualities. Quality is cognition, feeling, cognition is as qualities. It is separated from karmic matter in a state of liberation and moves upward to the summit of mundane space, *lokākāśa*. So, because of this karmic matter soul is in this situation. Soul in Jaina tradition is a, it has an infinite knowledge. It is in a perfect being like let us take in that way. Now, soul accidentally is coming in this with this body and this he is in this body's condition where he is in the situation, he is an experiencing, pleasure and pain. Now, when it is separated from the karmic matter in a state of liberation, it moves upward and summit of mundane space. As I said the five sense organs, and the body are its accidental adjuncts, *upadhi*. In Jaina tradition disembodied bound soul has subtle body composed of karma matter through which it transmigrates to other body. So, this is what even the different philosophy school of thought has argued about the soul and then subtle body. So, subtle body is about your karmic matter, about what you are experiencing, what you have performed the actions everything is there. This makes you, you, this makes me, me. So, when I am saying I am Gyan, so I have particular kind of thought, the experiences, the impression of the past karmas and all. So, I am like when I am going to this next body, it transmigrating one body another body. It always goes like this. So, even in Buddhist philosophy, the philosophy who does not believe in the eternal soul also talks about the birth and rebirth. So, the question arises that how is this possible that because in all school of thought we have discussed about the transmigration of soul including Jaina philosophy. Including Jaina philosophy because Jaina philosophy also is a part of heterodox school of thought, the division of Indian philosophy. So, all the heterodox school of thought they do not believe in God. Second, like for example, Charvaka and Buddhism also do not believe in, eternal soul let us say in this one. Or particularly Buddhism do not believe in eternal soul because for Buddha everything is momentary. Now, even in that case it is a transmigrating one body to another body. So, this is a state of impression of your past karmas, your inclinations are your subtle body. And this is what is experiencer in Buddhism. Now, when it is not transmigrating, it is not going like this. So, it is a cause of the new body or the next body,

the next life. So, you have to see in Buddhist philosophy as a cause and an effect in terms of cause and effect. What my point is, my intention is to bring Buddhist philosophy in this Jaina discussion that the karma matter is important in all the school of thought because of this impression of karma, we are in this situation, we are in this problem, cycle of birth and rebirth. Now, if you remove this karma matter, then you will achieve the state of liberation. There are different ways to talk about the liberation. Sāṃkhya philosophy will say that *aviveka*, because of falsity there is a projection or there is an impression where in this *Buddhi*. So, when he realized that, as in *purus* I am not a matter or *prakṛti*, I am different from *prakṛti*, this is liberation. Jaina philosophy says that when there is a separation of this karma matter and then soul is another liberation. This Shankaracharya philosophy argues that when you realize your own identity, there is a liberation. So, the idea is liberating of this problem or is getting rid of this problem. They have an own way of explaining, giving a path. But what my main intention is to bring all the discussion is about the karma matter. So, karma matter, it is a set of impression of your past karma. So, this is it will be going right. For example, is unless you are not going to exhaust or complete everything under the impression, what we have done and you have to face this. So, this is what law of karma says. We will be discussing in Jaina tradition, the theory of karma in this class. So, this karma matrix through this karma matrix it transmits soul, one body to another body. Again, as we have discussed in the last class while discussing ontology of Jaina tradition, we have discussed that how the object is real but the same time the consciousness is also real. But this thing is an essence of soul. Knowledge is an essence of the soul. In Jaina tradition, self is the ultimate thing. There is an infinite knowledge and so on. In Jaina philosophy, the two kind of soul is bound and liberated. So, the bound soul is are either faithful or unfaithful. The faithful souls attain liberation and unfaithful souls never attain liberation, they roam in the world forever. Jaina tradition argues that this is a remarkable development of this philosophy and I believe that that is why Jaina philosophy stands very unique. For me as in all Indian school of thought is a unique in our own way but Jaina philosophy has a different place. So, Jaina philosophy tradition argues that earth, water, fire, air are endowed with the souls. They have one sense organs. So, Jaina philosophy talks about soul is everywhere and that soul is with one sense organ, soul with two sense organs, soul with three sense organs, soul with four sense organs and soul with five sense organs. So, I will be giving you an example so that you will have an idea. The very important point here is the plants also are endowed with the soul and they have sense of touch only because they do not have one sense organ. So, Jaina philosophy believed that the plants have soul. Now, his ethical path will start from here. So, which we will be discussing next class that how Jaina philosophy has developed their ethical teaching. So there a lot of actions, a lot of recommendations let us say is based on this theory, this philosophy because they believe that in every, like for example all the elements earth, water, fire, air are there in soul. Now, they are coming and going right. They are dying and then rebirth, some of them in elements, the some of subtle, some of gross and so on. Similarly, the plants also in the soul and they

have a sense, one sense organ that is touch. Now, Jaina philosophy argues that the non-moving souls have no mental modes, but conscious. So, there is a no moving soul, they do not have any mental modes. But it does not mean that they are unconscious, they are conscious. Now, next is the soul with two sense organs. Now, giving an example sea snail, earthworm, they are the, they have a two-sense organ. The soul with three sense organs, the bug, the ant and so on. Now, soul with four sense organs, so, they give for example fly, bees, mosquito they have four sense organs. Also, Jaina philosophy argues that the soul with the five sense organs, they are higher animals, they have the five sense organs. Human souls are rational though other souls for example, the plants we are talking about the first sense organ, second sense organ, that is two sense organs, three sense organ, they are not rational. Now, next substance is the principle of motion called dharma. However, dharma is in Jaina philosophy is in a different theory. It is not a good quality and of soul not like that. So, for Jaina philosophy, the principle of motion is called dharma. And for Jaina philosophy this dharma is an ontological reality, it is in a real. Dharma is the principle imperceptible mediums of motion of matter and souls. So, for example there is water is moving, the fish is moving. Now, the water and the fish is not like force each other to move. So, Jaina philosophy argues that the dharma and the principle of motion is basically assisting them. So, this motion is it gives a scope to motion to living being and non-living beings. So, there is an motion in the living and non-living because I mean because this is also assisting them. So, this is not the cause but the assist them to move. The next substance is the principle of rest is called adharma. Again, Jaina philosophy adharma is has an address differently. It is not demerit. So, when we are using dharma and adharma in the Jaina philosophy do not take it as a merit and demerit. Do not take it as good and bad. So, this is a motion and rest. So adharma is it is a constitutive principle of the universe. It prevents the world, it prevents the world. It is auxiliaries cause of their rest, it assists them. For example, there is a shade of trees. Sometimes we are like moving in summer season I mean some we found and there is in a tree we are sometimes resting. So, this shade of this tree is the rest. Therefore we are right there. It is the rest is because of I mean this adharma is assisting of this rest. Next one is space, the ākasa, as a substance in Jaina philosophy. This space is has an accepted in other school of thought as an ether, but in Jaina tradition the idea of Akash or idea of space is different. So, Akash or space is one eternal pervasive, incorporeal, or formless. This ākasa is the concept is an important in Jaina philosophy because this ākasa is giving accommodation to living being. This matter, dharma, adharma and time. Now next important substance is matter or is called pudgala. Matter is non soul or ajiva. The substance which has touch, taste, smell, and color. In Jaina tradition, this matter is a non soul substance which has touch and smell and color. So, matter exist in the form of an atom, anu, or aggregates. So, there is an anu, and when aggregates is skandha. Now it does not have if you take an atom single atom so the quality of this atom is not expressed, but when it is coming in the aggregate there is a quality. So, this is how he talks about every object is an atom. For Jaina tradition, atoms are indivisible unit of matter and

aggregates are composed of atoms. The last substance from Jaina tradition is the time, and time is an important substance. For Jaina tradition time is real substance. It is not subjective category of the mind. So, we say that the school of thought that what is time so we say that this is a subjective idea, subjective concept. So, this is what we call time but Jaina philosophy take this as in a real substance. Now, he talks about the two types. First one is the absolute time. So, absolute time is auxiliary cause of continuance of substance and relative time is auxiliary cause of changes or modification of substance. So, some ways like modify so this is the relative time. So, this is not the supportive cause of this change. So, this is the relative time. The absolute and the relative. So, suppose there is an object it is in a changing right. So, there is a modification of change, so this is a relative time, but if you see them from the absolute time, it is a continuation of one substance. Again, Jaina philosophy argues that the real time is eternal substance and the empirical time is momentary or temporary because it is a modification of real time. So, there is a real time and it has a many momentary times. Many which is in a path. So, which is in a so empirical time and is temporary, because it is a modification of real time. So, this is was substance from the Jaina philosophy. We have discussed a different kind of substance from Jaina tradition and he has argued about the soul and different kind of soul. We also talked about the known soul. So, the idea of soul in Jaina tradition is significant and this discussion will continue in the next class because in next class we are going to talk about the ethics and for the ethics, if this class is clear for example the idea of substance, then it will be easy to understand the next class. So, this Jaina philosophy is what we have discussed and the first to the last is in a chain. So, one class is one lecture was important for the next. So, the idea of soul and how Jaina tradition has argued that soul with the one to five senses. So, that is very important. So, thank you and this lecture was based on Jadunath Sinha the book Indian philosophy is an important book for this lecture and this course where we have taken many references from the Jadunath Sinha or sometime only from the Jadunath Sinha and for the reading and for the basic level this introduction to Indian philosophy is important. So, thank you so much for your kind attention. Thank you.