

Philosophy and Critical Thinking
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Lecture 58: The Jaina Philosophy

Namaskar to all. Today I am going to discuss Jaina philosophy. Last class, we have discussed Jaina philosophy of substance where we have talked about the different substances from Jaina perspective. I have discussed in the last class that how Jaina philosophy believes the soul and the different kind of soul. So, the idea of self in Jaina philosophy is very unique. So, they believe that the soul is everywhere as we have discussed in the last class. Now, they also argued that the soul is even in a plant that there is a soul with one sense organs, two sense organs, three, four and then five sense organs. However, the human soul is rational and others like plant and one sense organs are not rational. This philosophy of self is a basic for the today lecture. In today lecture I will be discussing the ethics in Jaina philosophy. Now, ethics is an important in the sense that when they are giving a philosophy and they are explaining this world it is also important to talk about right set of actions and right set of character traits. So, for example, when we are discussing Western philosophy, we have discussed the teleology or consequentialism that we have discussed how the result is important. Then we also have discussed the deontology, where they believe the means are important, not the end of the result, not the consequences of the action, is important. So, means itself is an end for the deontologist. We also have discussed virtue ethics in western philosophy where they have argued that how character traits are important. Now, if you bring these ideas in Indian philosophy or Indian system, we have Vedanta philosophy, where we are supposed to aim the final goal that liberation or attaining that state or realizing yourself. So, you are going to perform an action which you are going to always working towards that goal. If you talk about the Buddhism, Buddhism will argue about the virtue ethics about the character traits when you talk about you have to include these things in your personality. If you talk about the Bhagavad Gita that will fall in the deontological system. So, where we talk about the duty for the duty's sake where we have discussed the Niskāma karma. So, ethics is in Indian system also have discussed but if you want to put this Indian ethical system in from the western perspective or name it as an etymological or deontology and virtue ethics. This is how you can do it. Today we are going to talk about very unique philosophy that is Jaina philosophy and unique philosophy in the sense that Jain philosophy of ethics is unique. Now unique in the sense as we have discussed in the last class about the soul and different kind of soul that is the basis and then they develop their idea of ethics. So, ethics also represents their philosophy. So, they have when they are explaining this phenomenon, they

are explaining this suffering and then they are proposing or they are recommending the path for the liberation. So, this is for the all philosophy, all school of thought except one, for example in the Charvaka philosophy. So, their goal is as we have discussed in Sāṃkhya philosophy to explain the nature of human existence or human suffering and then finally the solution of this problem. Now, Jaina philosophy has talked about ethics in the many different ways. So, we will today understand his ethics from Jaina point of view. Now, as we have discussed this all the Indian school of thought except Charvaka, they believe in the karma matrix or theory of karma. Theory of karma is, if you have done something you are going to or you have to face the impression of that action. So, once the action is done there is no way to escape. So, you have to face and therefore all the system are very careful about the action, the bad actions. So, they are always asking not to perform a bad action. You take any of the school of thought. You will find a similar concept and they also have talked about what kind of action you should perform and what kind of action you should not perform. However, their philosophy it also talks about not only your verbal and the physical action but also mental action. Jaina philosophy it talks about in this ethics in a very fine sense that I am going to talk about now. All of the philosophers as has looking for a way to stop this karma matrix, looking in a way to get rid of this problem. Problem is because of ignorance because you do not have the right knowledge, and because you do not have a right knowledge you are performing always bad action of actions or sort of actions that is leading to you in this cycle of birth and rebirth. So, if you have the right knowledge and you are performing everything in the right way as if you take the Buddhist philosophy where they have talked about the Ashtanga marga. So always start with the right faith that are very important. Knowledge is very important. Even you do not have that it will be difficult to move ahead on that path. So, Jaina philosophy has talked about a different point, and he said that if you are going to do all these things you will be able to stop this karma matrix, able to stop, I mean get rid of this problem. So, first one I am going to discuss all these things as it is mentioned in Jadunath Sinha book, Indian philosophy. So first one is the Vows, the Vrata. So, there are five, and this five you will find not only in this philosophy, it is also in the Buddhist philosophy and also in Yoga philosophy where Yoga philosophy was not part of this course, so we have not discussed the Yoga philosophy. However, Sāṃkhya philosophy when we are discussing I have mentioned that how Sāṃkhya philosophy is with the Yoga philosophy or there are theorists who believes that the Yoga philosophy is that a practical aspect of the Sāṃkhya philosophy. Now, I also mentioned in Sāṃkhya philosophy class that how yoga philosophy has adopted all the main concept of Sāṃkhya philosophy, but he also added the concept of God there. Now, so they have some changes, some more inclusion or included new concept there but in broad sense, they have accepted Sāṃkhya philosophy and that is the reason that we used to say Sāṃkhya-Yoga. Now, Yoga philosophy also has talked about how to remove the afflictions of the mind and they also talked about of this Yama right. Yama as we have discussed even, we are discussing about the school of philosophy. There also I have discussed the

Yoga philosophy. While discussing Buddhist philosophy I also have discussed this set of acts and this set of recommendations. Now, Jaina philosophy is similarly is arguing that first one is Ahimsa. Ahimsa is not injury. Now, since this is non-violence it is Jaina philosophy is taking this concept in very subtle level. Now, if you understand that injury is worth for the soul and if someone is believes that soul is everywhere I mean this the elements are this are the insects or plants then you have to be very careful about that. Now, so therefore Jaina philosophy has a different elucidation on Ahimsa, or non-injury. Second one is the Satya. Always you have to be a truthfulness. Third one is non-stealing, asteya. Fourth one is the Brahmacharya, sex-restraint. Fifth one is the Aprigraha. Aprigraha is in Jaina philosophy non acceptance of unnecessary gifts and other philosophy for example Yoga philosophy and Aprigraha has used a similar way that you do not suppose to store what more than your requirement. All these five vows are very important not only in Jaina philosophy in all other philosophies and has also a practical aspect. Now, they are called small vows or anuvrata, when there is a limited abstention from them, and they are called a great vows Mahavrat when there is a total abstention from them. The vows should be free from the deceit, māya, wrong belief, mithya, and desire for enjoyment of worldly objects nidāna. So, these are vows for it is an important I mean this if you are free from this element then it will be easy to follow that. So Anuvrat is for household and Mahavrat should be followed by monks. So Anuvrat should be followed by households. Now, that not only they are recommending this five they also giving in a way to achieve their state. So, when Jaina philosophy talks about Ahimsa non-violence so he argued that you have also have to restrain for the following thing so that it will be easy to achieve that state. It will be easy to complete or fulfill of this vows. So first is restraint of speech, restraint of mind, careful walking, careful in lifting and laying down things and thorough examination of food and water before eating and drinking them. So, this are like avoiding the injury others. Truth or Satya, suppression of anger, greed, cowardice, myth, laughter and truthful words in accords with the reality. So, these are if way to always follow this Satya, truthfulness. Asteya, non-stealing. So, now for the non-stealing to achieve this state or this complete fulfill this vow these are the recommended things. So, you have to be residence in a solitary place, residence in a deserted house, residence in a place where one may not prohibit others, purity in receiving alms, and expression from wrangling with co-religionists. Brahmacharya, again a brahmacharya, is important in all this school of thought. Here for this given giving up hearing stories, excitement attachment of our opposite sex, giving up seeing their beautiful limbs or bodies, giving up recollection of the past enjoyment of sex, now giving up exciting and sweet drinks. So, these are the things which is an important for brahmacharya. For Aparigraha, giving up attachment to pleasant sensible objects, aversion to unpleasant sensible objects. Now, the second one is a careful attitude that is a very important in Jaina philosophy in the sense that for this the use of trodden path to avoid injury to insect, gentle and good talk, receiving alms properly, care in lifting and laying down things and excreting in solitary places. Third one is restraints, so restraints of body,

speech and mind and these restraints are conducive to purification of the self. Observance, cultivating habits of excellent forgiveness, excellent humility, excellent straightforwardness, excellent cleanliness, excellent truthfulness, excellent restraint, excellent hostility, excellent indifference, and excellent celibacy. Meditation, again is an important to avoid this karma matrix or subjective inhibition. First, so they talked about different kind of meditation. So, first is the meditation on this transitoriness of the world, meditation on the cycles of empirical life, meditation on the one's soul responsibility for his own good and bad actions, meditation on the distinctness of the soul from known no-soul, mind, body, friends and relatives. So, this not right knowledge is always lead to a set of actions and which leads to the cycle of birth and even so that is even we have a discussing about the Shankaracharya philosophy where we discuss how Shankaracharya argued that identifying non-self as self is not problematic and that will lead to a in this cycle. So, right knowledge is very important in all the Indian school of thought. Meditation on uncleanness of the body, meditation on the influx of karma matter into the soul due to sense, pleasure and passions, meditation on the inhibition of the influx of karma matter into the soul, meditation on the nature of the world, meditation on the difficulty of acquiring right faith, right knowledge and right conduct, meditation on the right path of liberation. Sixth one, conquest of troubles in various kinds. These are just an example. So, you give the idea, hunger, thirst, cold, heat, bite of mosquitoes. So, these are the just examples. These are troubles you have to by conquest of troubles. Now, seventh one is the right conduct. So, equanimity due to non-injury, sex restraint, non-stealing, non-acceptance of gift for a certain period, paying penalties for faults due to inadvertence and recovering equanimity, purity due to absolute non-injury to living beings, conduct in which all only subtle greed is present, perfect conduct first of all passions. These are the things which can stop this karma matrix. Now, Jaina philosophy also argued for the means and recommend means of to liberation. So, for means of liberation, these are the things. First is right faith, Samyak darśana. So right faith is important. If you do not have a right knowledge and right conduct, then it will be difficult to achieve the liberation. So right faith, right knowledge and right conduct is an important, Samyak darśana, Samyak jnana, and Samyak cāritra. So, this is a very important in Jaina system and through this path only we can achieve liberation. However, Jain philosophy also talks about Gunavrat and Siksavrat which we have not included in this talk. So, I am just discussing this Jain philosophy or this ethical system in very basic level just to give an idea about their things. And the important part is what I talked about the Anuvrat and Mahavrat. Now, I would like to also mention the stages in evolution of the self. This is an important and if you see these stages then understand that how Jaina philosophy see development of our self. So, the first to the last, last is the liberation. So, first one is the false belief, a person who has not right belief. So, false belief is always will lead where in the wrong set of action, and all the school of thought in Indian system believes that and argued that this karma matrix or this maya, it is because of this wrong knowledge, this wrong belief. So, for example, Shankaracharya will argue that if

you have the wrong knowledge or you are identifying your self with non-self then there is no problem. Buddha again will argue that if you have a wrong set of belief you always fall in this trap. Sāmkhya philosophy, how purusa is came with this aviveka, that he is an active agent now and then he is in this bondage. So, these are the philosophy, all the philosophy, philosophical of school of thought they believe that the false knowledge is what always lead to the cycle of this birth and birth. So, this will lead to the action and action will lead to the impression and then karma, at the karma theory you need to face the impression of the action. Second one is the Downfall. So when you have this one, so there is a downfall of this person. Third one is when you have Mixed belief. Fourth one is Vowless right belief. So you have the right belief now, but it is vowless. You are not going for this anuvrat or mahavrat. So, you do not have any vowless is when you are going to take this vow that and then following this path strictly. Partial vow. now next is and then imperfect vow. Seventh point is perfect vow right. Eight is initiation to a pure concentration. Nine is incessant pursuit of higher thought activity. Ten stage is the desireless condition clouded by subtle greed. The eleventh stage is desireless condition. Twelfth is freedom from delusion. Thirteen is omniscience in an embodied condition. Fourteen stage is omniscience devoid of vibration, and finally the libration. So, this is what the stage I mean starting from this false belief to liberation. This point is just to a for information. So, you will have an idea that what is the importance of this vow, importance of the means of the liberation. So, if you following this vow and this Anuvrata and Mahavrat, then that how it will develop and you can see then to the and it will lead to the liberation. So, in conclusion I have discussed this Jaina philosophy ethics in very basic level. So, just to tell you about the Jaina philosophy set of ethical discussion and where he talked about how we can avoid, how we can get rid of this problem, how we can achieve the liberation. Yeah so thank you and this lecture was based on Indian philosophy by Jadunath Sinha and as I have been saying that introduction to Indian philosophy by S. Chatterjee, Dutta is a good book for the reading for the basic level. So, thank you so much for your kind attention. Thank you.