

**Philosophy and Critical Thinking**  
**Prof. Gyan Prakash**  
**Department of Humanities & Social Sciences**  
**IIT (ISM), Dhanbad**  
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**Lecture 54: The Jaina Philosophy**

Namaskar to all. Today I am going to discuss Jain philosophy and the last class as I had said that in next class, we will be discussing other school of thought from orthodox or heterodox. So, Jain philosophy which is the part of this course is from heterodox school of thought. So, there is two groups orthodox and heterodox. Now, we have discussed Vedanta philosophy from orthodox, then we discussed a Buddhist philosophy from heterodox then again, we discussed in the last class Sāṃkhya philosophy. So, in the last module Sāṃkhya philosophy was from orthodox school of thought. Again, we are going to talk about another school of thought is Jain philosophy from heterodox school of thought. Now, since as I have said this course is a philosophy and critical thinking and therefore, this all the school of philosophy is about their argument. So, if you have this on both side in an idea it will help you to think critically and that is the reason that we have decided to include some school of thought from the orthodox and some from heterodox. Now, including all the Indian school of thought will not be possible because this first this is in a basic level course and we are we have the 12 weeks course where we are going to discuss the western philosophy as well the Indian philosophy. So, this philosophy what we have discussed in the past, all the philosophy is in a very basic level. We have not like discussed in a detail and our focus is and main goal is to understand their philosophy and as I have been saying that this is the beauty of the Indian philosophy that there is a one reality and there is a different way to explain that. Jain philosophy is again this is a very unique philosophy and it will give you a different idea. So, today what I will do I will just introduce a very brief about what the Jain philosophy and then I will talk about the theory of knowledge. A theory of knowledge of Jain philosophy is a very significant in the sense that it will give you a different idea. However, we have been discussing this idea of valid knowledge, and valid sources from beginning. So, from the western philosophy we also talk about the valid sources or sometime of valid or genuine knowledge when it came to the Indian system which are talking about the valid sources and valid knowledge. So, we are more like focused on in the Indian system the sources. So, the sources are valid then whatever you are getting through these sources, the knowledge is valid. So therefore, we have been discussing at other school of thought a theory of knowledge. The Jain understanding or Jain philosophy idea of theory of knowledge, and theory of knowledge in a Jain philosophy is a very unique and again is an important. So, that is the reason that I am starting this Jain philosophy from the theory of knowledge. Now, according to Jain tradition Ṛṣabha was

the founder of this Jain tradition. So, this Jain philosophy started from R̥ṣabha and it was taught by the 24th Tirthankar. Tirthankar means who attain the liberation. Now, there are 24, and they started from R̥ṣabha, and the last one is the Vardhamāna Tirthankar. So, Vardhamāna he also is called a Mahavir, a great hero. So, Vardhamāna explained this philosophy or established this Jain philosophy give a very critical explanation of the many concepts. Now, this Jain philosophy or let us say the Vardhamāna was a contemporary to the Buddha and he was less senior. So, at that time the Buddhist philosophy or Jain philosophy was very popular let us say. Now, the philosophical aspect there are two sects in this Jain philosophy is one is Svetāmbaras and another is Digambaras. Now, both sects accept the fundamental tenets of the Jainism and therefore for us there is no problem. So, we are going to just discuss the fundamental tenets of Jainism. So, we will not be discussing any of the sect or many references from the sect. So, we will be discussing any all the basic and fundamental tenets and that is accepted by the both sects. Philosophical literature of Jain philosophy was written in Prakrit and then in a Sanskrit. So, this is one very basic introduction of Jain philosophy. We will start the what is the theory of knowledge in Jain philosophy. Now before starting these sources what we have discussed that the valid source is the source of the valid knowledge. So, before that let us understand what is the valid knowledge and not valid knowledge.

So, valid knowledge is determinate cognition of itself. It has a practical efficiency. It leads to the selection of good and avoidance of evil. So, when you have this Pramāna, the valid knowledge, then it will lead to a prompt to a selection of any good and evil. So, if your selection of good and avoidance of evil. So, if you have the right knowledge then based on this knowledge, you can perform a right set of action and also you can avoid a wrong set of actions. So, that is very important and that is the reason that a Jain philosophy argued that it has a practical efficiency. Now, the valid knowledge apprehend itself and an object as it really is. So, that is an importance that why valid knowledge has a practical efficiency. Again, the valid knowledge has a pragmatic utility. It is capable of, it is capable to prompting action which select a good or rejects an evil. Jain philosophy argues that cognition will not be possible in the absence of object. Now, this is a very important point. There is philosophy I mean for example we have discussed in Buddhist philosophy. We also have discussed the Yogācāra idealism in Buddhist philosophy where he argued that there is object is not there. There means the outside of your mind. So, even the vision world when we are discussing about the different philosophy. So, there was a question about the object and not object. So, there is, for example an object outside of the mind and we are perceiving an object. So, there is a like interaction and then we are understanding, getting an idea of that object. There is other way of saying that this object is basically is not there. So, presence of object, if you ask me or the particular philosopher in the external world. External world means the outside of your mind then they will say that it is not there. It is just on a projection of your mind. For example, dream. So, when you are dreaming, whatever you have perceived in waking state the same thing or maybe in a different

combination that is in a projecting is projected by your mind. So, this all the object in dream itself for us is real, but ultimately that is not real. So, when you are wake up like open your eyes you realize that it was just a dream. So those objects which for you it was real basically it was not real. Jain philosophy believes that if there is no object then the combination will not be possible. So, Jain philosophy believes that there is an object which is an outside of your mind. It is there. So, I will give you another example. For example, there is in a rope and because of dim light and that rope is appearing as a snake. Now, the question arises that why this rope appearing as a snake. Or if suppose you have not read anything about snake you have not heard anything about a snake you have not experienced you have seen anything about a snake, or you have not seen a snake. Now, even in that case is it maybe possible for you to perceive a rope as a snake. So, the philosopher argues that will not be possible. So, it is possible and then illusion because you have an idea of that particular object. And there are different way to explain as we have discussed right. The khyātivada. So, there is a rope and then this rope is appearing as snake. So, the snake is there because you have an idea of snake. So, this snake is not outside. I mean one way is like arguing one may argue that this object, in a dreamy object the object is not outside of your mind. So, this is my and it is for projecting this object. So, projecting first myself and then the world. So, in that philosophy this world and this worldly object is not more than the consciousness. This object is absent there, it is not present. Jain philosophy argues that the cognition will not be possible, if there is no object. He gave an example of lamp. So, suppose there is a lamp in a room. So, it illuminates itself and then as well as all the object which is around that. Knowledge is like that. It illuminates all the objects and objects. Suppose example there is a dark room and there is a lamp. When this lamp is what is doing basically is illuminating itself, that this is lamp and also, all the object which is in a room. Knowledge is like that. So, knowledge we are going to get the information the idea and knowledge of all the object which is outside of this mind and which is an outside mind. So, this philosophy rejects the idea of indeterminate perception because it does not apprehend a specific quality and prompt successful action. So, in the last class and that was another reason to start this Jain philosophy from theory of knowledge. In the last class when we are discussing about the Sāṃkhya philosophy. Now, this philosophy the Jain philosophy rejects the idea of indeterminate perception, because it does not apprehend a specific qualities and prompt successful action. And this was also reason to start Jain philosophy from theory of knowledge. In last class when we were discussing about a Sāṃkhya philosophy and we discussed the theory of knowledge when where Sāṃkhya philosophy has discussed in a detail about the indeterminate perception and determinate perception. However, Jain philosophy rejects the idea of indeterminate perception of Sāṃkhya philosophy. So, he said that because this indeterminate perception does not apprehend the specific qualities and prompt successful action and therefore, he said there is no indeterminate perception. Jain philosophy argues that the result of valid knowledge is cessation of ignorance, avoidance of evil, selection of good and indifference. So, a

cognition is a valid since it cannot contradict itself. So, there is a no contradiction so it is a valid. Now, it is valid and invalid in relation to its object. If it is in harmony with its object, it is valid. If it is not harmony with its object, it is invalid. For example, perceiving a rope as a rope is in a harmony with the object so in a valid knowledge or perceiving a rope as a snake, it is not harmony with object, is called invalid. So, both validity and invalidity of knowledge arises from external circumstances the proficiency gunas or deficiency dosha respectively in the originating cause. Now, the Jain philosophy argues that invalid knowledge is determinate knowledge of an object in what it does not exist. So, this is what the Khyativada of the Jain philosophy and he argues that the invalid knowledge is illusion when we are perceiving a rope as a snake is called illusion because we are perceiving X as an Y. So, there is an object but we are not sure it is an object or not object. So, this is an illusion. Illusion is determinate knowledge of an object as a different object. So, suppose for example we are walking in a dark night or in evening time or night time in the remote area and for distance that appeared as there is a man right but when you went little close when you were like close to that object you realize that it is not a man it is a small tree. So, this is an illusion, so pot and the small tree is an appearing as an man or as something else is illusion. So, rope appearing as a snake is in a classic example it is very easy to even understand. So, rope appearing as a snake so snake is an illusion so the illusory knowledge, and we also have discussed this idea in Shankaracharya philosophy that how this world the appearance of this world is not real. So, this illusion is not you are getting the right knowledge. Doubt, when it is knowledge of an object as it either this is this or that in the absence of validating knowledge or contradicting knowledge. For example, same example supposes the small tree or any different kind of object and you feel like there is a it looks like a person but sometimes not. So, you have a doubt whether it is it is a man or not this is man or a tree a man or something else. So, you have a doubt it is the contradicting knowledge so there is a X but this X appearing as y but you also have a doubt is a X right so you are not sure about that is X or Y. Now, indefinite knowledge is a bare knowledge of something devoid of specific qualities. Suppose for example you are walking on a green grass or whether the green grass and something is like like you know moving but you are not sure about that what it is right. You have no the specific qualities of that object so that you can decide that this is X or this is Y or this is something else. So, this is an indifferent knowledge and this illusion doubt and indifferent knowledge is a kind of invalid knowledge. Now, valid knowledge there are two kinds in Jain philosophy first is immediate knowledge or perception pratyaksha, and immediate or indirect knowledge. So, this immediate and immediate. Now, this is a direct knowledge, and second one is indirect knowledge parokṣa. So, pratyaksha is perception or immediate knowledge parokṣa is immediate and indirect knowledge.

So, we will start with the first one is perception that is parthaksh and we have discussed in the other school of thought and all the Indian school of thought has accepted perception as a valid source of knowledge. Jain philosophy argues that perception is distinct spaṣṭa

knowledge right. Now, distinctness consists in the apprehension of an object with its specific qualities, *viśeṣa* without any mediation, without the mediation of any other knowledge. So, this is and that is the reason, that *pratyaksha* is an accord immediate knowledge where there is no support or thought required from any other of knowledge right. So, this is perceiving and then you are getting that knowledge. Now, in Jain philosophy perception is a two kind the empirical and transcendental. So, empirical perception is uncontradicted perception which prompt successful action. So, when you are perceiving an object, there is no contradiction in this perception and finally you are performing an action you are choosing the good thing or avoiding some evil. So, this is an empirical perception and empirical perception what we are perceiving day to day life and also the empirical perception. Now, transcendental perception depends upon mere proximity of self it is a revelation of knowledge. So, it is a different kind of perception and it is only possible when karma matters, it vanishes right. So, this is a different kind. Empirical perception is what we are perceiving in day-to-day life. Now, again the empirical perception is two type sensuous and non-sensuous. So, sensuous perception is due to the external sense organs stimulated by external object right. So, we are perceiving an object so there is an object and there is a sense organ. So, we are perceiving as for example, I am touching this object and this I am getting this idea of an object right. So, this perception is due to external sense organ and stimulated by external object. Non-sensuous perception is mental perception it apprehends pleasure, pain, cognition through *manas*, so there are the two is there a sense organ and *manas* right. So, external sense organ perceiving that is a sensuous and when you are perceiving something which is your external sense organ is not required, that is called non-sensuous perception and it is only possible through *manas*. So, mind is working as so for example pleasure, pain so this kind of cognition is only possible through *manas*. So, when we are perceiving through *manas* this is called non-sensuous. However, both sensuous and non-sensuous perception apprehend a part of an object distinctly right. So this point is a very significant and we will be discussing this point in detail in the next class. In Jain philosophy how it argues that when we are perceiving an object this is only, we can be able to perceive a part of this object not the complete and what does it mean we will be discussing that.

In perception Jain philosophy argues there are four stages of the sense perception right. We are talking about this the immediate knowledge. First, stage the impression of an object in endowed with inferior generic character. So, the stimulation of the peripheral organ by the object generates a formless cognition which apprehends mere a beinghood. For example, if you are perceiving an object or a person so it you are perceiving in impression or impression this is a generic character, and this is in a formless cognition which apprehends mere beinghood. The second stage it is an inquiry to know the particular features of the object apprehended by the first impression right. So, now we are looking for the particular feature. So, there is an object now generic and a beinghood and then they are looking for the particular specific side order we can say this is mobile, this is table, this is chair. Now,

third one is right determination of the particular feature of the object which the self desire to know. So, in perception is in Jain philosophy when we trying to understand an object and know the object so always sometimes, we are doing it on a one aspect. So, it depends on the desire what you want to know of this object that is there. So, we are determining this of this particular feature right. So, it depends on the desire to know, self-desire to know. And the fourth one the firm retention so of the perception of the object which is the cause of its recollection in future. So, this retention is of perception is very important because this is the cause that in future, we are going to recollect. Recollect means we have a see one person, you have met one person, for example name is Devdutta right. And later on, you are recollecting that okay he is Devdutta. So, this is because of the fourth stage. Now, transcendental perception is two types again in Jain philosophy. So, transcendental perception either incomplete or complete in Jain philosophy. So, incomplete transcendental perceptions first one is intuitive perception or remote sensible objects. Second, is telepathic knowledge of the process of others mind. This is an incomplete transcendental perception. Complete transcendental perception is the omniscient or immediate knowledge, *kevalajñāna* here of all substances and their modes in their infinite aspects. So, there is a one object and it has an infinite aspect. So, this is a complete transcendental perception is when you know this object from all the aspects. That is not possible through the empirical perception as Jain philosophy argue. So, now the second part, this is an immediate knowledge, and the second part is mediate knowledge. So, mediate knowledge is indistinct that is *aspaṣṭa*. *spaṣṭa*, and *aspaṣṭa*, distinct and indistinct. It is a devoid of perceptual vividness. So, this immediate knowledge is a vivid, and this part the second part, a mediate knowledge is not that vivid. So, first one is Smaraṇa, recollection. Knowledge of an object perceived in the past. So, recollection of the effect of the revival of the disposition, *samskāra* of the previous perception of an object called recollection. So, you met Devdutta. So last year in any conference or another place you met someone name is the Devdutta. Now, this knowledge what you are doing you are recollecting. Recollecting means the Devdutta, his everything, his nature or his specific characters that is consists, that is belongs to this person and says that this is this. So, we like for example we have many friends X, Y and Z. So, I know X who is X who is Y. So, I met X in the last year now I am recollecting. Similarly, there are other kind of experiences. Now, recognition this is the composite cognition produced by perception and recollection. Now what happened again I am going for a conference, I am having a conference and we met a person. Now I am saying this is that Devdutta. He is the same person I met last year in the last conference. So, this is a recollection perceiving. This is a perception perceiving there and then you are recollecting. I mean both is not independently not possible either through a perception or through a recollection. So, both is there. I mean both important for this recognition. So, this is that. It is only possible when you have perception and recollection. So, I have an idea or met this person last year Devdutta. Now, I am again meeting this person again. So, I am saying this is that, it means that this person is the same. I mean the same person who met in the

last year or last conference. So, this is called a recognition. Induction that is the knowledge of invariable concomitants, Vyāpti which we have discussed in a well in detail in this course. That same example I will take the smoke fire relation, concomitants, the vyāpti. The relation is universal. So, this is based on the observation and this is a co-presence and co-absence. So, for example, so there is a smoke it means there is a fire. So, this fire and smoke relation is universal relation. Universal relation means in all the past, all the present, and all the future. So, this is universal relation. So now so there is a smoke, there is a fire. If there is no smoke there is no fire. Presence and absence, co-presence, and co-absence. For example, there is a hill and you saw there is no smoke right around. It means there is no fire. So, induction is invariable concomitants, the vyāpti, the knowledge of vyāpti. Vyāpti is the relation of the two concomitants. These two, first and second, fire, smoke. So, this is induction, a part of the mediate knowledge. Now, next one is deduction or inference, anumāna. Now, you have idea of vyāpti. Now, you saw a smoke. The moment you saw a smoke you say there is a fire. So, the knowledge of fire is based on the vyāpti derived from induction. So, there is one knowledge of this relation of this smoke fire, fire-smoke. Now, through deduction what through Anumāna what we are doing we are we saw smoke and then finally we are saying claiming that there is a we saw smoke and then claiming that there is a fire. So, the knowledge of fire is based on this relation. And, this cause-and-effect relation we have discussed well in detail in this course in different modules. For example, someone has accepting someone, some philosopher is rejecting for example Hume accepted Hume rejected the idea of this cause and effect. For example, Charvaka argued that even the vyāpti is not possible so therefore the inference is not right source of knowledge and so on. So, this vyāpti we have discussed in well in detail in this course in different modules. Now, the Jaina philosophy argues that this is not a part of this mediate knowledge. So, we have an idea induction and then deduction. Testimony, āgama, the knowledge of object derived from the word of reliable persons. However, let me remind you this Jaina philosophy belongs to the heterodox school of thought. Heterodox thought who rejects the authority of Ved. So, obviously they do not believe in the authority of Ved. They do not take Ved as a right source of knowledge. So, this is a clear orthodox and heterodox. However, Jaina philosophy argues for the testimony or āgama, and argued that is the words of or from a reliable person. Now, he talks about he defines the reliable person means. So, reliable person is one who knows object as they really are. It is a very strong statement as the really are means there are an object and he knows the object, and expresses his ideas correctly. He is free from attachment and aversions. So, he is knowing this object correctly to only means he is aware of all the aspect of the one object. So, for example as I said in the last slide that an object has infinite aspect and the person who is aware of all aspect is reliable person, and then the words of this reliable person is the right source of knowledge. So, whatever this person is saying is correct. So, there are two kind secular, *laukika* and non-secular is *lokottara*. So, the testimony is the secular *laukika* and non-secular is *lokottara*. So, this is what the mediate knowledge. So, this Jaina philosophy talks

about the right sources of knowledge where we have talked about the immediate and mediate. So, immediate knowledge he argued for the perception as we discussed and mediate knowledge they have included many other sources many other ways to know. So, this is what from the Jaina philosophy and I will be discussing more in detail in the next class as I said that some of the point, I have not discussed in this class just in the instant. And in the next class I will be explaining those concepts well in detail. So, this discussion will continue in the next class.

So, thank you. And this lecture was based on Indian philosophy by Jadunath Sinha especially. And this introduction of Indian philosophy by S. Chatterjee, and Dutta is also important book for readings for the basic level. So, thank you so much for your kind attention. Thank you.