

FOUNDATION CLASSES → Basic concepts, logical things, Do's & Don'ts
(2-3 classes) ↳ Alphabets

* TOP 90 → IAS ⇒ Decent score in the subject

* Never deviate from the exam, syllabus [YOU DON'T HAVE TO BECOME A PHILOSOPHER]

* Your personal philosophy and views are not needed here

* we have a well structured and defined syllabus, nothing has ever come out of it.

* Thinkers $\xrightarrow{\text{said}}$ [] → understand it [No space for your views]
↑ ↖ mentioned in syllabus.

PAPER I

PAPER II / second part (philosophy of religion)

Ex Proof for the existence of God → use the arguments of Thinkers, not yours.

② Be like a Blank sheet

③ we will not proceed by having a presumption (Because you should be) (absolute zero)

④ When you ask a question ⇒ you are exposed [Have some substance before it]
ask it at an appropriate time. [See → Read → Struggle → Now Ask]

⑤ No prior reading, (advancing alone will be injurious)

⑥ Competitive advantages of Philosophy.

- Less syllabus
- NO current updates (essence can't change)
- Ex: philosophy of governance can't change

Paper I is just like MATHS

• Purely logical, you don't need to mug up.

if conceptual clarity is there then you can write in your own words
'using the terminologies he used'

• No writing skill is needed, it's just like a derivation [Top - Bottom]

↳ PI; PII/2 PII/1 → democracy, Justice, women issues
(preparing for essay, these are needed.)

• Short syllabus ⇒ short cut, less work

↳ More hard work [20 Revisions before Mains]

(You will say this on the stage after getting a Rank)

Mains → don't think and write ; you write and think

"This should be the level of preparation?" ✓

→ stick to the close cut objective throughout the preparation.
Keep aside your this and that start from zero.

if you work hard then success will be yours → surely ✓

→ Course → 2.5 months (MON-FRI) sometimes on (SAT)

* First digest → understand → Revise → write test → Revise again

Then ask for a Book ← Completely Mugged up ←

— x — x — x — x — x — x — x — x —

PHILOSOPHY

PHILOSOPHER ≈ CHILD

?? ↓ Begins with curiosity when? How? Why? inquisitiveness

↓ You have entered in the world of philosophy

en: How come this nature is working, seasons occurring
why do we have streams

if he has a question ⇒ he tries to find the answer

Realm of Wonder (???) → Answer

Dict. → search for truth

en: Just recall the activities of a child → full of wonder
→ mesmerised

He is trying to know something (come from 1 world to another
what is this, who is this)

if you give him a pen, he will take

it in his mouth (∵ this is his only sense of knowing)

PHILOSOPHER → Asks but ∵ Brain is developed → he properly seeks the Ans.

(child → Adult (Conditioned by the society, taking things as granted)

like a 1yr child till his death.

Newton → sitting in the park, Apple fell, he jumped and started asking.

Apple didn't fall for the first time but it came into the notice of a inquisitive person. (not a conditioned being)

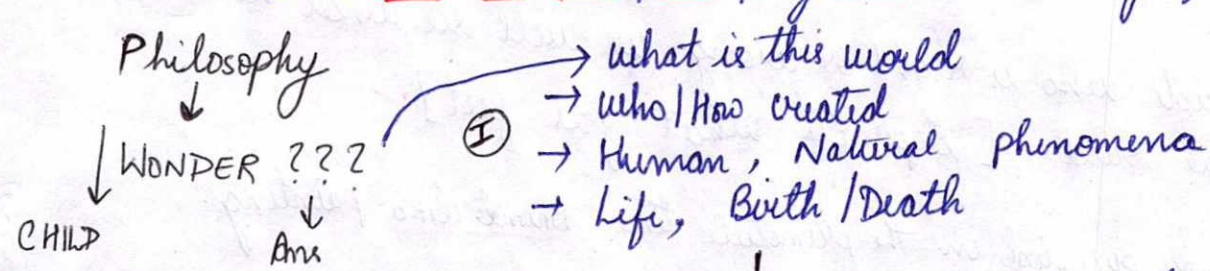
(sleepless nights → law of gravitation)

⇒ Newton the greatest scientists was a philosopher.

You think, explore → raise qm → find research ← write paper ✓

↳ mother of all subjects
i.e Ph.D → highest degree.

↳ This is how a discipline progresses. [lets categorize the Qsns]



↓
Some people ask, some return to main stream

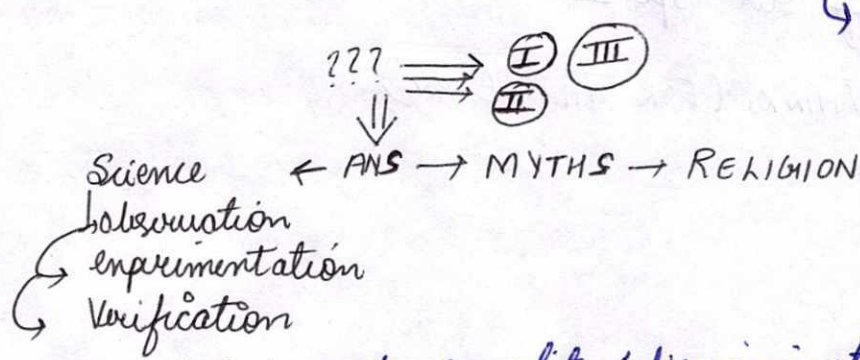
Bhimbudka → paintings → They were thinking [LAD, Supernatural] powers

Associated these things to Myths → Took shape of Religion

in: Rain → Visualised lord of Rain → Indra

Someone else (logical)

↳ in this bucket there was water ?? ⇒ it evaporated, came down as Rain
↳ Science

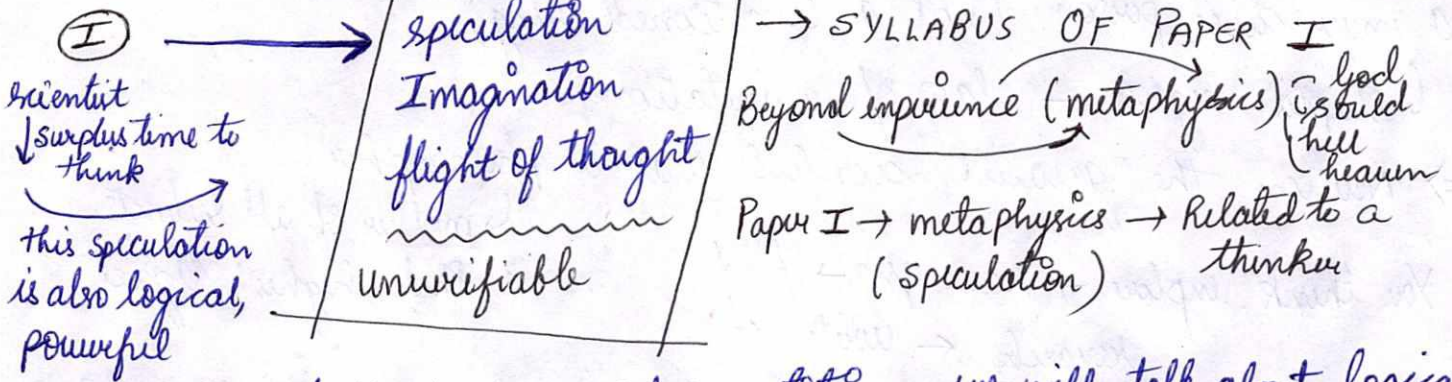


② what is gender equality / discrimination / empowerment / caste
↓ ANS
SOCIOLOGY
• impact of globalisation

③ what is good governance? How to realise it? democracy?
Rights, duties. ↓ ANS

POLITICAL SCIENCE

IV How we ought to live / behave in the Society, family, Gov, myself
Happiness?



we will not talk about speculal supposition, we will talk about logical speculation.

We don't decide who is right or wrong, we will see what he said and why he said. [Separate what you feel] ✓

→ even people were puzzled in the primitive time, Bhimbedika painting.

Man is not a machine, he thinks ✓

This speculation was part-time work of those scientists, poets etc but since they were famous, it became a matter of study.

□ → This is my speculation, you may agree or you may not.

↳ There is no fight for right or wrong.

↳ This is the syllabus of our Paper I.

→ WE DON'T NEED TO THINK, (FOR THIS EXAM)

(II) → sociology - 'is' socio political, economic factors → women condition
 → "ought to be" male domination Home, sex etc → , , glass ceiling
Socio-Philo

(III) → "is" → political science
 → "ought to be"

Socio-political

) in spite of following the rules, you can blame me unethical.
) laws were meant for you, when i follow them

rigidly, they go against you ('Red tapism')

hence we need to think, how to govern, without breaking the law
 => ethical administrator

(IV) How i ought to live
 → think → philosophy → MORAL PHILOSOPHY

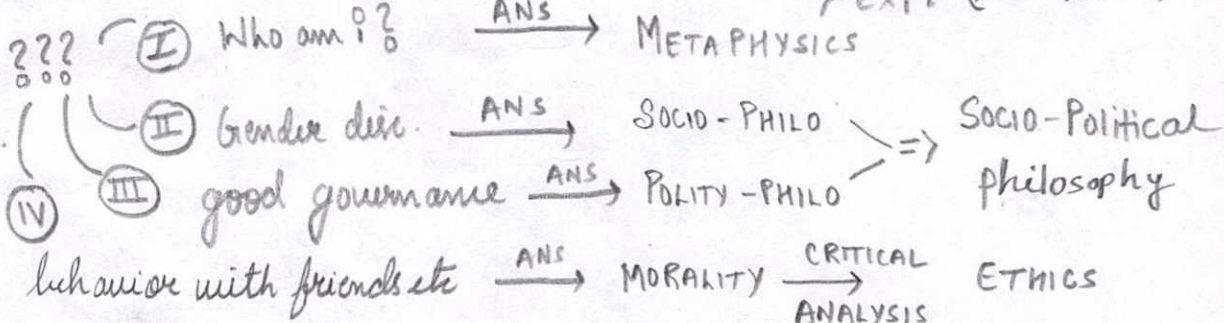
↓ critical examination

ETHICS

→ X-X

Think

Base of philosophy
 ↑
 mother of all subjects



✓ Mind-Map SYLLABUS

"ISVARA PARMAN KRISHNA, SACHIDANANDA VIGRAHA.

ANADIR ADIR GIOVINDA, SARVA KARAN KARNAM"

We all will search for the absolute, which will be unverifiable
bcoz if verifiable \Rightarrow experience \Rightarrow changing

World as a whole

infinite things
↑
momentary

By logic

————— \rightarrow There must be some absolute \rightarrow permanent
independent

we will see who's answer is logically sound?

we will never verify.

Q) from numbers $1 \rightarrow \infty$ which number could exist independently
without the use of another.

Ans 1 $\because 2 \rightarrow 1 + 1$ (processing) \rightarrow Some one is processing.
He took 1 and another 1 and he added.

However 1 is the only number
which is not the product of somebodys mind.

By this analogy we can say that, this ultimate Reality/
Absolute should be only
1

World $\rightarrow \infty$ things

Absolute $\rightarrow 1$

If any philosopher says more
than 1 absolute, then we will read
more of its criticism. [\because they will be
inconsistent]

In exam also criticism will come

[\because initially he has committed a blunder \Rightarrow rest of his philosophy will
be false]

Also someone saying World is Relative & no absolute, they
will also become inconsistent.

if we suppose 2 absolute then
there must be a relation among
them and to explain we need
another one if we go on like
this $\Rightarrow n$ things
 \Rightarrow Absolute Reality should
be 1 + self explainable.

Someone saying "World is relative" → many Absolute } inconsistent
→ no Absolute }

logical → consistent ; illogical → inconsistent (trapped in own theory)

3) Absolute

Ultimate Reality

one ✓

4) Essence eg Cowness

Q'n) I am a resident of ORN, for me this is the only world; i know nothing about outside → preassumption

i only know the things in ORN.

you thought of making joke of me, you brought a cow from a very distant land. But i recognized it, now you are stuck up.

what made me realize that this is a cow.

i recognized the element which exists in all the cows.

same for pen and other things

Everything has some essence.

Cowness, penness → Common character found in all the versions of that category

These 1) 2) 3) 4) will be repeating in future.
>...>

5) WORLD
 / Living ✓
 / Non-living
 / unconscious / matter
 ↓
 4: EFWA

life / consciousness
Soul / spirit / atma

Body → matter
Soul → prevails in me

WORLD
 / Matter
 \ Soul

only two things in the world → matter, soul.
↓
4: EFWA

Earth, Air, Fire, Water; Ether
made up of atoms

fire atom → sight ⇒ eye → fire element
earth " → smell ⇒ nose → earth element

ME → sit → Think / speculation
 flight of thought →

MY SYSTEM

terminologies + examples } = Marks

How i will know about someone's "system" ⇒ They will explain with the help of examples.

Philosophers give their philosophy along with their examples.
 we will use the same examples in the answers [no creativity]

↳ essay
 ↳ social political philosophy

↳ 6) Analogies (not own) (standard) (must be quoted in exams) To get marks
 Examples

Become blind follower of that person (hardcore) → to understand any philosopher.

You should not afford to see criticism if you want to understand it in one go.

1) Experience: Varying

2) Logic: Same

3) Absolute: Only one

4) Essence

5) World — soul
 — matter

6) Analogies: Marks

INDIAN PHILOSOPHY

Primitive stage $\xrightarrow[\text{Ans}]{\text{qm}}$ developed / settled \rightarrow **ENQUIRE** **WHY HAVE WE COME TO THIS WORLD?**

We are here for 4 AIMS (PURUSHARTHS)

1) DHARMA (CODES OF CONDUCT) ✓

laws governing marriage / son / father / divorce & every civil matters
 hence we have many dharmas shastras [oldest being - Mamuni Smriti]
 • no debate only codes change

2) ARTHA (SOURCE OF LIVELIHOOD)

I have to adopt a profession to sustain me and my family
 [ARTHA - SHASTRA] no debate \rightarrow people may choose different professions

3) KAMA (DESIRES)

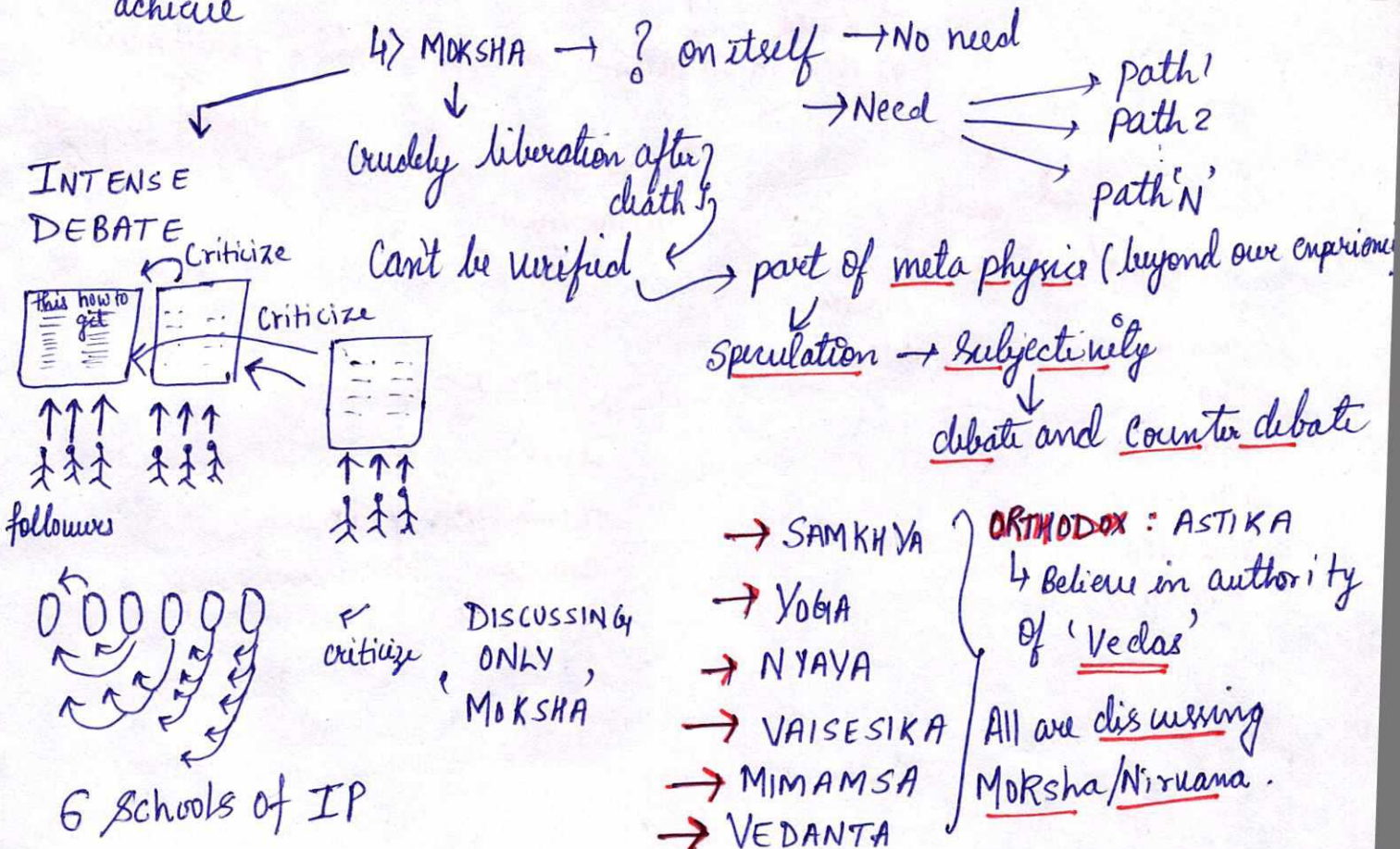
I need pleasure, procreation etc.

VATSAYANA \rightarrow KAMASUTRA

4) MOKSHA ✖✖

no debate, confusion for 1) 2) 3) unanimous acceptance
 (within them it may be there, but not as a whole)

1) } \rightarrow 4) (supreme)
 2) }
 3) } (means to achieve)



6 WAYS TO ATTAIN MOKSHA (we will get it 6 times :))

Others were reactionary to Vedas

- BUDDHISM (NON-VIOLENCE)
- JAINISM

HETERODOX

6th century BE
1 QSN in PRE ↑ NCERT

Vedic system was based upon sacrifices and rituals.
↑
of animals? → Violence
Mahajanapadas were forming
⇒ War

Socio economic political system → Indian system has taken ^{new} phase

8 schools discussing MOKSHA

9th, is it confirmed? if not then why to waste time

i can't have this opportunity, i will enjoy it now only
i am here to seek pleasure and enjoy.

→ CARVAKA

4 PURUSHARTHAS

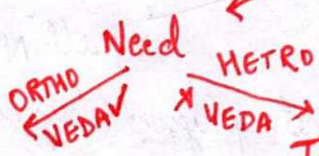
- 1) DHARMA
- 2) ARTHA
- 3) KAMA
- 4) MOKSHA

} → Unanimous acceptance

→ Metaphysics → speculation → subjective

debate Counter debate

No Need 'CHARVAKA'



JAINISM
BUDDHISM

- SMKHYA
- YOGA
- NAVYA
- VAISESIKA
- VEDANTA
- MIMAMSA

6+2+1=9

Logics
terminologies
criticism
appreciation } → marks

Metaphysics: Theory of Reality (Broader definition) Real → imperishable independent

Science (atom) (DEV) speculation (not verifiable) speculative metaphysics

which is verifiable (atom)

scientific metaphysics

↳ OUR POINT OF CONCERN ✓

(someone who explains by nature, natural metaphysics)

Q1) What is Reality? →

Q2) How do you know? ✓

Metaphysics

Epistemology

Secret-Mp
Source: Eps

means to know that → epistemology
what is that → metaphysics

Ex God is supreme, i came to know this by intuition
M E

Jesus came in my dream and gave me some principles
E M

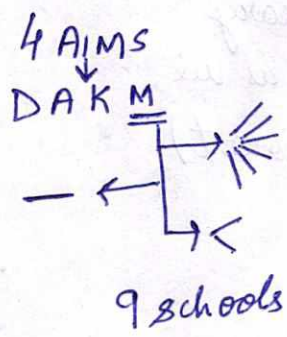
What → M
How → E

i got to know about atom via microscope
M E

lord Vishnu is supreme i came to know via B.G.
M E

-x -x -

Indian philo :-



All these are discussing only one issue.

"MOKSHA"

↳ Liberation: Freedom

"of Whom?" ↳ "from What?"

Liberation: Freedom

"Of whom?"

Human Being

Body

Matter

Atom

(liable to destruction, its unconscious)

Soul (Atma)

consciousness

intrinsic/nature
inherent/true/original

pure/perfect/free
blissful

Afflicted with

(Beginningless) — IGNORANCE

when it started we are not aware

Result

Vulnerable: passions
anger, greed, pride, cravings

made me do

Actions

(good/Bad)

Fruits

Bad

Bag - we carry full of fruits
govern my thoughts/actions

good

'I' → product of ignorance

i did this that

EGO

forgot our true nature → temporary
i am perfect → ego is saying (as long as we are ignorant)

We take birth only to eat fruits

"we are simply eating fruits"

"NO fruits - no coming"

out of the cycle of birth and death

end of suffering

MOKSHA

"From what?"

Bondage: cycle of birth and death.

Birth itself implies death,
this world is full of suffering &
Happiness ⇒ Sadness (logic)
(everything is relative)

World: suffering

(The moment I know this thing I will strive that even I don't take birth)

↑ TRAPPED

eating fruits $\xrightarrow{\text{along with}}$ doing actions (motivated by ignorance)

EATING + ACCUMULATING \rightarrow Never ending

\downarrow if i could stop this

eat \rightarrow finish \rightarrow end

\rightarrow How to do this?

\downarrow
What is the root cause
 \downarrow of Bondage

this can be done by attaining

\leftarrow i have to remove this ignorance

\leftarrow IGNORANCE

"KNOWLEDGE"

\rightarrow 8 SHOPS ARE OPEN FOR THIS.

terminols - $\left\{ \begin{array}{l} \text{paths} \\ \text{concepts} \end{array} \right.$
- gya

not concerned \downarrow go to 9th shop only aim pleasure.

"We are not concerned with who is right/wrong" \therefore its not verifiable - speculation
only see How many Questions have been asked.

"We'll see only who is logical and who is illogical"

only concepts will save us, correlation, superficial knowledge won't help.

like in MAINS 2016

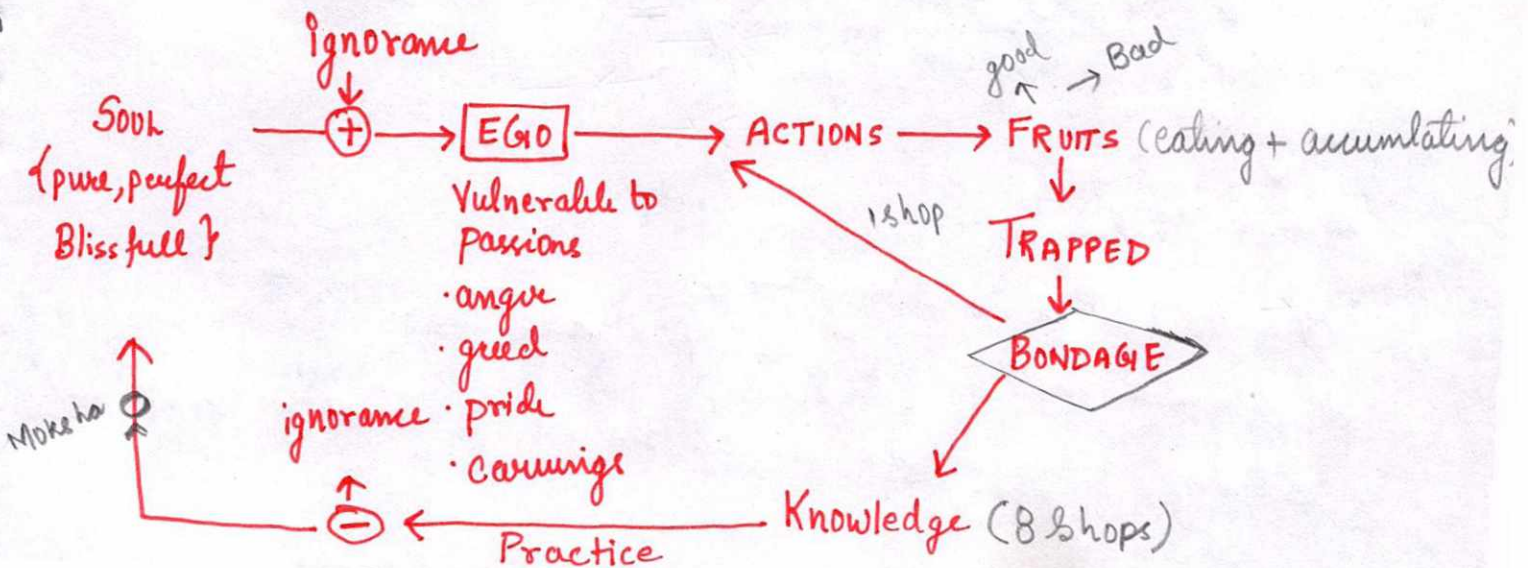
- x - x - x -

Phonetics

gyan - jñana (we are not concerned about them)
Shlokas also not needed.

(concept and content) \rightarrow Needed

- END OF THE FOUNDATION CLASS -



JAINISM

Derived from the word JINA → Conqueror of the lower self (Loving, passions etc)

TIRTHANKARAS → 24 teachers (liberated beings, who can teach us)

1st Rishab

23rd: Parsvanath (Kshatriya)

24th: Mahavir Wardhman (Kshatriya) (Belonged to Royal family)
Having lots of questions Married → daughter

6th century
B.C

set out in the search of the truth

After many years he attained right knowledge (Kevalya gyana)

⇒ The actions he will perform, will not reap fruits

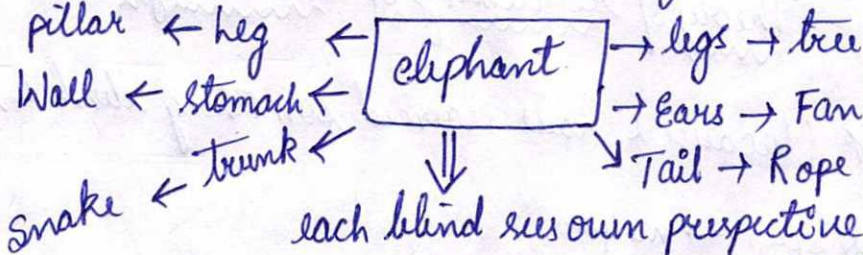
ex: Ph removed from the matchstick

↓
Now a liberated being.

We are concerned with their philosophy (Not religion)

Standard example: Elephant and blind

Can't see how elephant looks, only sensation is medium



each blind sees own perspective and claims that all others are wrong. They mistake partial knowledge to be complete hence they are fighting among themselves.

A distant observer feels that whatever they are saying is true but not in completeness but in individuality.

6 Blinds → 6 ways

n " → n "

JAINAS \Leftarrow A thing has got infinite characters, but ordinary beings like us can know only few characters based upon ^{our} ~~my~~ perceptions. → in ignorance

Problem:- i find my knowledge to be complete.

Real $\left\{ \begin{array}{l} \text{Innumerable matter atoms} \\ \text{Innumerable individual souls} \end{array} \right. \rightarrow \text{Each atom and each soul has infinite characters of own.}$

Anekantvada

Theory of manyness of reality.

Reality is ∞ and each thing has infinite characters.

∞ plurality of Reality

↓ An ordinary persons can know only few characters. due to its own pt. of view.

Human knowledge: Partial, finite, Relative

↓
Syad vada → This doesn't mean uncertainty.
theory
Relativity of knowledge

Theory of relativity of knowledge.

Ex This the only pen \times (because i have claimed something absolute)

This is a pen \rightarrow no specs \rightarrow no pen
↓
1st Row \rightarrow no light \rightarrow its stick
1st Row (in his society its) \rightarrow its a weapon
(unaware)
↓
what is this?

ARE All These people Wrong \rightarrow No
All of them are true according to their perspective.

i can't deny \because i don't have complete knowledge (i am in this world)

Q) what is the color of this board?

White → ✓ Yellow → ✓ (may be having some issue)

Thing → ∞ char → we ordinary beings can know only few.

JAINA ⇐ Whatever you say, kindly mention that I am partially correct. ✓
Whatever you assert. ↳ it should be qualified by "syat" ↔ Relatively speaking. ✓

"Syat" this is pen
" " " stick
" " " weapon
" " " nothing

You can't assert anything absolutely ∴ everything in this world is relative.

ABSOLUTE ASSERTION $\xrightarrow{\text{leads to}}$ INVALID JUDGEMENT (DURNITY)

PARTIAL KNOWLEDGE $\xrightarrow{\text{based}}$ JUDGEMENT (true)
(NYAYA) (NYAYA)

NYAYA + SYATA → Relativity of Knowledge

JAINA → ANEKANTVADA

Plurality of Reality / Characters

elephant has 8 char. (A) → Theory of manirous of reality
you know only one (S) → Theory of relativity of Knowledge

Harex Nama Harex Nama Harex Nama eva Kevalam

Kalam Nastiana Nastiana Nastiana Gater Anyatha

- chant Hare Krishna and Be happy

Elephant and blind, different blinds different observations.

✓ JAINA → There are ∞ Reals and each real has ∞ characters.
 ↳ We are ordinary beings ∴ we are ignorant ⇒ i just can't know all the characters of one thing. Bcz if i know ⇒ i know all the char. of all things ⇒ i am omniscient which is wrong.

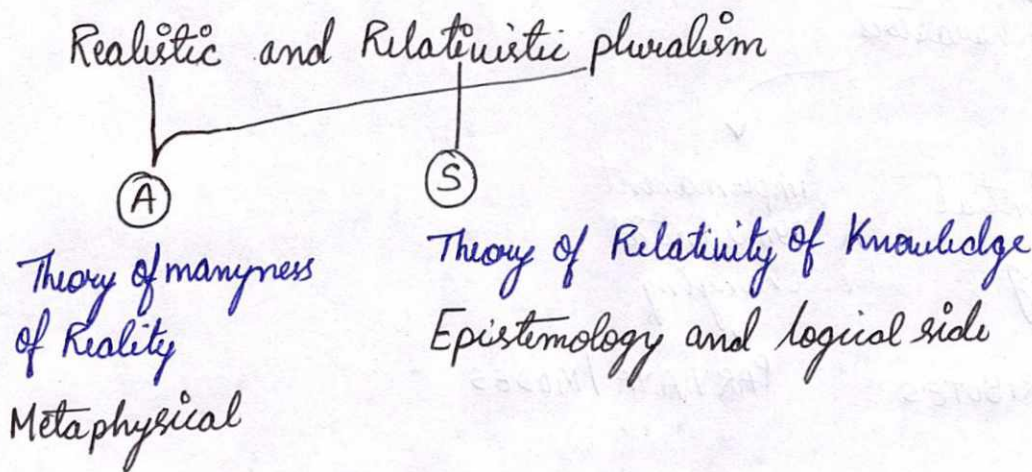
Q) What is Jainas philosophy? quote it

✓ "Realistic and Relativistic pluralism" $R+P \rightarrow A$
~~Realistic~~ → Relativistic → S

Reality is many → Anekantvada → Theory of manyness of Reality

However this many folded reality is relative → Syadvada → Theory of Relativity of Knowledge.

Two sides of coin



Q) discuss metaphysics of Jainas?

The entire jainas philosophy (∴ A) can't be explained in isolation)

-x → x → x -

Absolute assertion leads to fallacy ∴ DURNTY : INVALID JUDGEMENT

NAYA : point of view (1)

A pen has ∞ NAYA

A Judgement based on NAYA is also NAYA

hence jainas say, use the word "Syata: Relatively speaking"

if i can synthesis all the point of views, i can go near to reality
 NAYA → alone Syat NAYA → Related to other NAYA

Head and tail are related to each other but they can't be same.

- (A) (S)
- ① Absolute assertion : DURNTY
- ② Just a point of view : ~~NAYA~~ NAYA

③ NAYA + SYATA → Pramana
Valid judgment

This is the only pen : DURNTY

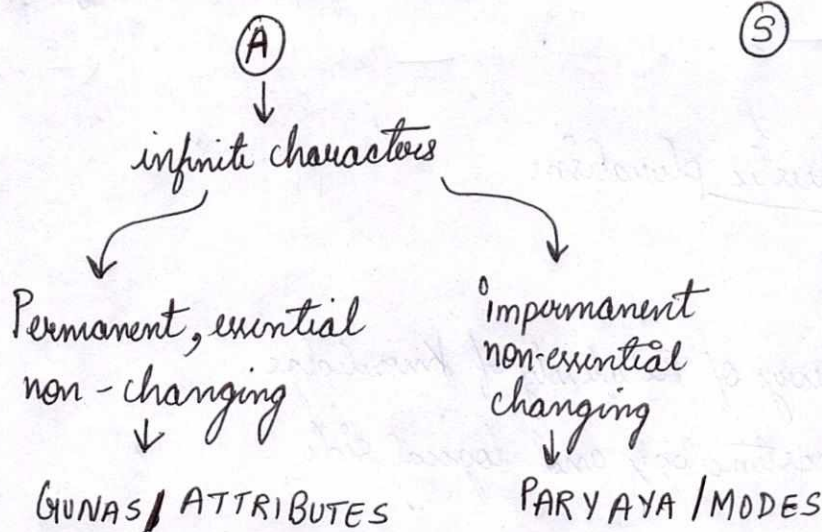
This is pen : NAYA

elephant is like pillar : NAYA

Relatively it is like pillar : Pramana

elephant is only like pillar : DURNTY

Reality is infinitely complex also i am ignorant
JAINA → Absolute assertion and negation both are wrong.



when you see from GUNAS point of view → Sir you are not changing at all
" " " " PARYAYA " " " → " " " continuously changing.

G → soul point of view GUNAS NAYA

P → Body point of view PARYAYA'S NAYA

eg: pen
ink - G
color - P

Ex Gold → yellow, lustrous

↳ ornaments, bangles, chain

you are right from your P.O.V, i am right from my P.O.V.



When NAYA is qualified by SYATA, we get 7 Judgments.

AS → DURITY
AN
NAYA + SYATA → PRAMANA

- 1) Syat asti : Relatively a thing is realistic
- 2) Syat nasti : Relatively a thing is unrealistic
(Does not exist) ↑
- 3) Syat asti nasti : A thing is both real and unreal

Ex 1 person, 2 kids

- 1) This person is the father
 - 2) " " " not " "
 - 3) He is father and he is not.
- ∴ its for diff things (he is the father of 1 but not of 2)

4) Syat avaktyam: Relatively a thing is indescribable. (AVAKTYAM)

Q) what is the color of the pot?

Clay (Brown) → Bake (Red) → paint (yellow) → faded.

∴ its continuously changing, whatever you will say will not be sufficient to describe it.

eg: Reality is complex: its beyond my mind, even language is finite ∴ its made by us so we can't describe it / God by this finite fund of words.

m: God → absolute → independent

Me → finite → limited → ignorant $\xrightarrow{\text{says}}$ God is this much

sum of finite is finite

my language, words & thoughts are small to describe the absolute.

This (4) is of great philosophical significance / wisdom. ~~###~~

They want to say that, all questions can't be answered in Yes/No.

Those things can only be felt but can't be described.

Q) explain the philosophical significance of Avaktyam?

10/15 Marks
Anirvachya

5) Syat Asti Anaktyam

6) " Naste "

7) " Asti Naste "

1) ... 7) → ^{NAYA} SAPTABHANGIYAYA : The theory of 7 folded judgment

NAYA → analysis

SYAT → Synthesis

Reality can be interpreted in 7 different ways. ⇒ Manyness of Reality



ANEKANTA YADA

A → Syadvada → Sapta → A

They are the different ~~part~~ aspects of one theory.

A + N → Syad → Sapta → A

Sapta → (its a part of syad) → correlation with N → interconnectivity with A.

om

om

SYNOPSIS (Our purpose is to digest this small booklet only)

I Jainas philosophy is known as Realistic Relativistic pluralism.

It has two aspects

1) Its metaphysical side is *anekantvada* i.e. manyness of reality and manyness of characters of a thing i.e. a thing has got infinite dharmas

2) Its logical and epistemological side is *syadvada* i.e. out of infinite characters, ordinary beings like us, can know only few characters from particular POV i.e. all human knowledge is relative, conditional, limited and finite

II Hence *Anekantvada* and *Syadvada* are the two aspects of same philosophy. (win)

NAYA refers to partial knowledge and judgement based on NAYA is also known as NAYA. NAYA simply refers to only (1) particular POV i.e. a particular approach of the knower.

So Jainas says that all of our judgements and assertions should be qualified with the word *syata* i.e. relatively speaking.

Absolute assertion/negation is invalid judgement i.e. DURNTY

NAYA in order to become PRAMANA (Valid Judgement) must be qualified by the *Syata*.

Reality is infinitely complex it accepts all opposite predicates (characters) from different POV.

With the use of the word "*Syat*", we get theory of 7 folded judgement i.e. *Saptabhangi NAYA*

In this \hookrightarrow step of judgment i.e. "Syat Auaktyam" is of great philosophical value i.e. philosophical wisdom does not lie always in affirmative or negative answers, sometimes something is unanswerable or silence could be the best answer. (ex. Buddha remained silent on some issues)

Saptabhangi NAYA logically leads to the manyness of reality

It should be clearly noted that Jainas philosophy is not skipte (don't, uncertainty) They never talk about the uncertainty of a judgment, they simply emphasize conditional or relative character of our knowledge.

don't use ~~X~~ Somehow probable

Q) They say that all human knowledge is finite, limited? They say ignorance now what this ignorance is doing and how is it working.

Now they want to give justification of Syadvada (knowledge is limited)

Ex pane of glass (when glass is clear), i can see and recognise the things on the other side. (Transparency and clarity 100%)

if we don't clean it clarity ↓ due to ↑ dust particles. ^{finally} ⇒ opaque

i can only see the shadow.

clarity ~ 0%

Similarly, Soul originally (pure, clear, Complete knowledge)

↓ got afflicted with ignorance

Vulnerable to passions (anger, envy)

↓
Actions → fruits → fruits get accumulated.

JAINAS → fruits are getting stick to the soul.

⇒ level of clarity gets reduced. (Knowledge ↓ (partial) depending upon the fruits)

These fruits are obstacle to attain knowledge.

if i want to see clearly again, use (solin, duster)

Kept on ~~cleaning~~ → dust ↓ clarity ↑ similarly knowledge ↑

finally glass regained its clarity

↓
finally
Complete knowledge
(not syata) ↓

Karmic particles (∞ births ⇒ lots of effort is needed)

No Bag

Qsn on Syadvada write 3-4 lines from here.

∴ exam is competitive (you have to be different)

↓
Moksha

SYNOPSIS :-> Justification for syadavada

Jiva loses faith in tirthankaras due to ignorance and hence becomes vulnerable to passions, these passions attract the flow of karmic particles which stick to jiva and which cause hindrance in attaining complete knowledge.

Critical Analysis :- (after ⊕)

⊕ is Jainas philosophical system consistent?

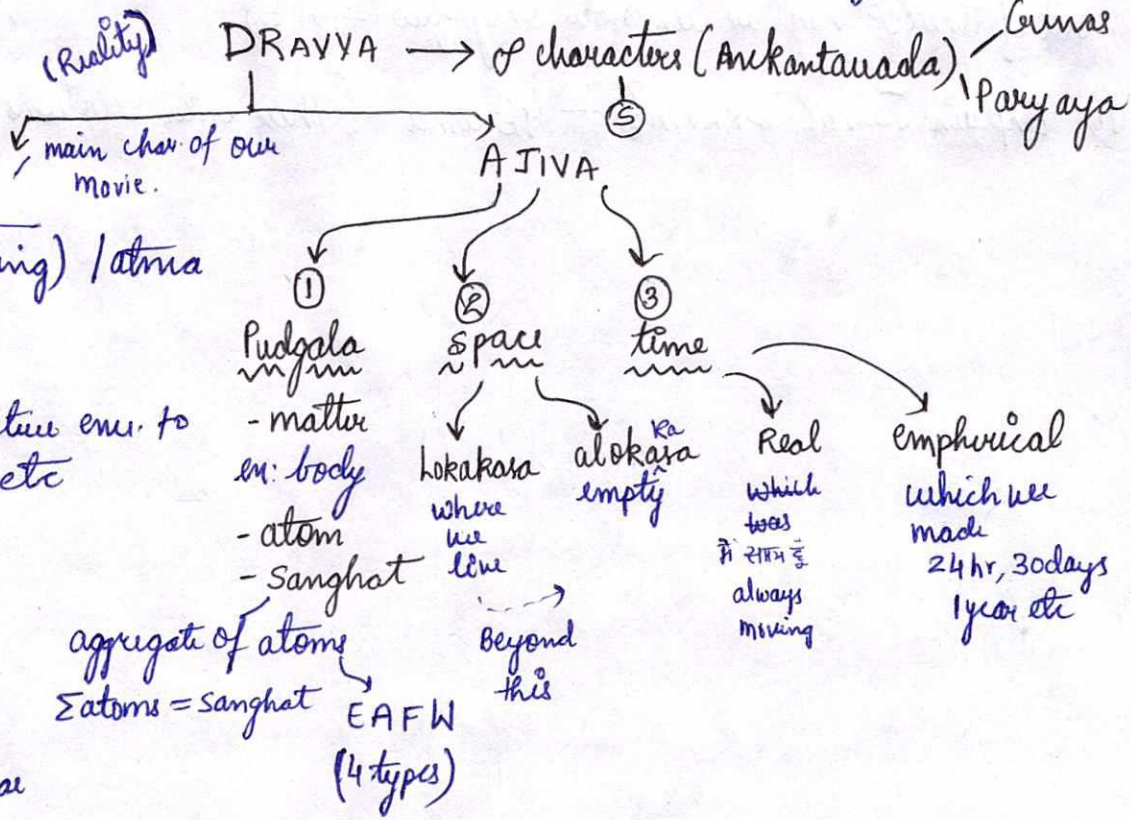
Realistic and Relativistic pluralism

A → manyness of reality at the same time manyness of characters of reality.

Reality → DRAVYA → SUBSTANCE → CATEGORY

∞ Reality
∞ DRAVYA
∞ Substances
∞ categories.

Jainas classify these many dravyas into some classification. (2).



Now JIVA needs a supportive env. to live i.e. place time etc

↳ AJIVA

We exist in particular space and time

on 52 Karol Bagh, Delhi, IND earth
12:20min, July, 2017 etc.

6 Things are real in this world according to Jainas.

(4) Dharma
Condition for movement (dynamism)
eg: fish in water
↑
dharma

(5) Adharma
Condition for rest (not arresting motion but only providing facility)
eg: trailer in shadow of tree resting
↑
dharma
∴ every tree has no shadow.

Draavya → ∞ characters
├── Gunas (permanent)
└── Paryaya (changing)

If we see this world from Gunas POV → this world is permanent (Buddhas)
Paryaya POV → " " " temporary

asserted it absolutely
⇒ DURABILITY (ekantavada)
↓
only my NAYA IS correct.

Hence buddha has committed - Kshanik
- ekanta uada.

This Jainas felt
(not universal)

A → Gunas - Vedanta : Brahm ekanta uada
→ Paryaya - Buddha : Kshanik ekanta uada } Theological mean
anekanta uada

Both are committing doerity (∴ asserting it to be absolute)

out of these char. we can know only few → ⑤

Qn) Explain Jainas DRAVYA? - 4/5 times (These inter relations will fetch marks)

Jainas $\xrightarrow{\text{via}}$ Syadvada $\xrightarrow{\text{presenting}}$ Synthetic Reality

Whatever we are discussing is a part of RTRP.

What is Real \rightarrow DRAVYA \cup JIVA
AJIVA $\begin{matrix} P \\ S \\ T \end{matrix}$ $\begin{matrix} P \\ D \\ AD \end{matrix}$
 \downarrow
 ∞ char
G $\begin{matrix} / \\ \backslash \end{matrix}$ P

V \rightarrow BE Kantavada
B \rightarrow KE

Q? Is Jainas system consistent? (Today we will discuss it)

1) Self contradictory \rightarrow (Aste Naste)

its not justified because its not from same POV. \Rightarrow critic nullified.

2) Theory of probability \rightarrow

used Relatively not probably \Rightarrow not justifiable

\rightarrow \rightarrow

In foundation class we discussed that the ultimate reality is one.
(now we will see its nature)

It must be able to explain this world of manyness of infinity.

(He)

(AR) $\xrightarrow{\text{explain}}$ (IOT)
 $\xleftarrow{\text{dependant on}}$ Infinity
of
Things.

AR must
be able to
explain \rightarrow

One yet explaining many.

Unity in diversity.

One in whole but has many things
within.

Oneness and must be able to explain manyness.

Body \rightarrow system \rightarrow whole

any organ is disturbed $\&$ whole system is troubled.

He encompasses everything but he is something more than that.

I am not heart/lungs, i am more than that.

This heart is not me but it is a part and parcel of me.

\hookrightarrow no use without body. (heart is useless without
body)

Σ Char \neq Reality

$\Rightarrow \Sigma$ Syat Naya \neq Reality.

Jainas missed out absolute Reality.

How you can talk about relativity without absolute.

\therefore Relative itself pre-establishes absolute. (SUPPORTS)

They opposed absolute \therefore according to them absolute \Rightarrow dernity.

This biasness against absolute makes them inconsistent.

They bluntly rejected absolutism, but on the another hand they said it is only Anekantvada which is the true philosophy.

\Rightarrow You are against absolutism and saying your philosophy is absolute.

Also they said that

"Tirthankars have Kwalya gyana" -- syadvada

Naya ——— Pramana

↑

This is

0+0 \rightarrow \square absolute \Rightarrow BACKDOOR ENTRY OF ABSOLUTISM

\Rightarrow Half hearted acceptance of absolutism



4) Naya: analytic
syat: synthesis

You failed to synthesize the 7
Scattered judgments.
because you didn't accepted absolute
'higher reality'

En heart + lung + ... + legs = ?

To understand that supreme reality, i can't only focus on the parts.

Σ inputs \neq System

↑
function is missing

Tyre + handle + ... + Brakes = ? Where is bicycle \circ

diversity ✓

where is unity

useless independently, without \circ no use (abstract)

Your philosophy is inconsistent but we appreciate

Tolant and Catholic (liberal)

[when i impose something \rightarrow durnity \rightarrow ekantauada \rightarrow don't use in exam
 \Rightarrow Terrorism, Racalism.]

1) self contra

- not justified

2) Th. of probability

- not justified

3) absence of absolute

strong biasness
against, bluntly
reject

4) Naya: analytic

Syat: Synthesis

$0+0+\dots+0=?$

SYNOPSIS

- # Critics reject it as self contradictory because of incompatible char. However it is not justified, because they are not from same POV.
- # Critics say that it is TOP however it is also not justified because Jainas focus only on relativity of knowledge.
- # other schools have made a distinction b/w absolute & relative but Jainas have bluntly rejected absolutism.
- # They have forgotten a simple fact that relativity can't be sustained without absolute.
- # However they forget their biases when they assert that their teachings alone represents the whole truth. Their distinction b/w syadavadee and kevalya gyana is nothing but half hearted confession of absolutism.

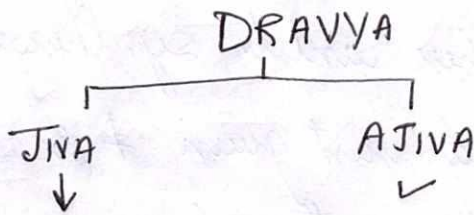
In their philosophy of Nayavada there is emphasis on analytic approach to reality, it points out that different view points can be taken. However, in syadavada focus is on the synthetic approach to reality i.e Jainas says that different viewpoints together helps in comprehending the reality.

C

However critics says that these can't be synthesized in the absence of absolute, they have just given 7 scattered forms of Judgments which are not synthesized

2 more in
Notes

(start reading the booklets)



JIVA : → Conscious Dravya
 → Soul / Atma (as in different schools)

→ consciousness (very essence of jiva)

Jiva is not a thing which consists of consciousness, rather this jiva itself is consciousness (insuperable).

JIVA $\xrightarrow{\text{essence}}$ consciousness

→ universe filled with 'N' no. of Jivas

→ orderly and harmonious distribution of jvas. (w.r.t degree of consk. ^{plants animals humans})

→ qualitatively alike but quantitatively differ.

↓
all are conscious

↓
degree of consciousness differs [Karmic particles]
[clarity of mirror [dust particles]]

JIVAS of Jainas similar to MONADS: heterogeneity
 PURUSA: Samkhya
 SELF: Ramana

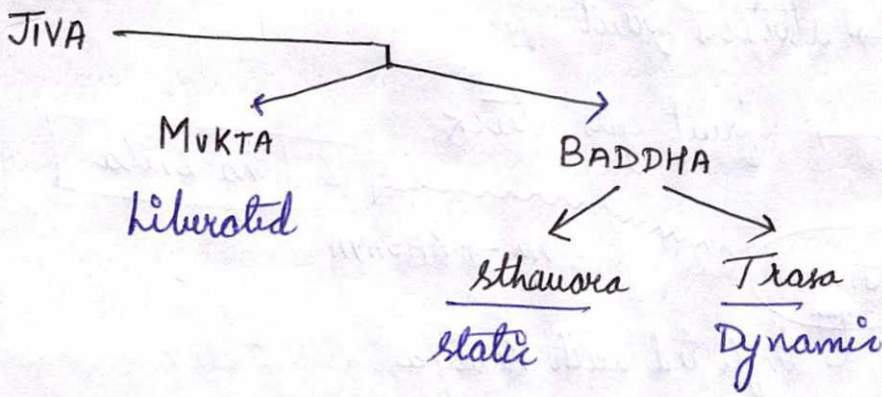
w.r.t
Qualitatively same but quantitatively different

→ JIVA's are inherently perfect and they enjoy 4 fold bliss ananta - chatusteya

Me
[contradict - abis]

Infinite: Faith
 : knowledge
 : power
 : Bliss

in bondage either no AC or ↓ AC ^{w.r.t} due to Karmic particles.



we belong to trasa

→ Jiva occupies space, but not like matter.

↓
Assumes the space of the matter.

↳ like that of light. (light falls in room and takes shape of room)

(Conflict with each other) matter limited in Room
(no conflict) Jivas/light → Room

Jiva of elephant → like elephant
" dog → " dog

→ JIVA is co-extensive with Body (assumes the shape of body where it resides)

JIVA $\xrightarrow{\text{Afflicted with}}$ Ignorance (beginningless)

↓
Loss faith in tirthankaras

↓
Becomes vulnerable to passions (KASAVA) → anger
↓ ↓ → greed
delusion pride

(KASAVA → oily → when Body massaged with oil more vigorously → sticky dust particles with attach

dry body → difficult to attach.

Jiva massaged with KASAVA (Sticky rules)

↓
now will attract the folk of Karmic particles

(will perform actions under the influence of KASAVA → reap fruits)



Bad disposition → attracts fruit

↓
did action → fruit gets stuck

ignorance

Siddha Shila

JIVA

~~---~~ → KASAYA

ASRAVA

(flow of Karmic particles)

inflicted with Kasaya
fruits got stuck to Jiva

Karmic particles have stuck to jiva in such a way that i have got this type of body / family etc.

Bad disposition → ASRAVA (some kind of Bondage) (subtle) ^{-Me}

Bhava asrava

when infiltration started

Drauya asrava

when completely stucked → complete Bondage

Bondge: Union of Karma pudgala with Jiva

Ex Just like (Milk and water) → you cant find distinction,

Terminologies are marks fetching → Bumper marks

(Maiden
super
Bumper
||
aug.)

only balanced marks will take you to the list

Liberation: Separation of Karmic particles from jiva.

En

window open, dust

first close window then remove

simi larly stop the flow of KP → SAMVAR

Then clean KP → ~~AK~~ NIRJARA

when all KP removed. JIVA regains Anant chaturteya
Then JIVA transcends and moves to Siddha shila.

Q) Remove Ksaya or ignorance?

Now Kevalya gyana [No Syadavada]

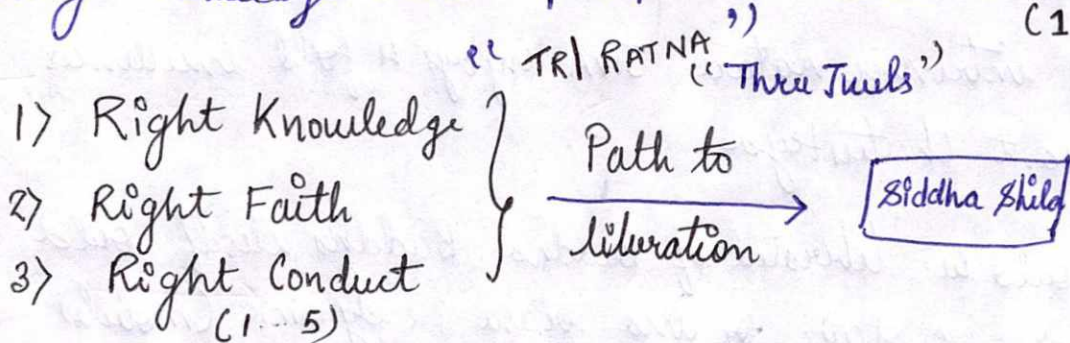
This is the Moksha according to JAINAS.
But HOW?

Root cause of bondage → ignorance

Solⁿ → Right knowledge

attained by Right faith in TIRTHANKARAS

only knowledge won't help, practice needed i.e. Conduct
(1... 5)



⇒ Stopped Asrava, cleaned already existing KP.

-x -x -x-

Doctrine of JIVA, Bondage and liberation?

don't compe

Jiva is conscious DRAYYA

Consciousness is the essence of the soul.

All Jivas are qualitatively alike but quantitatively differ i.e. all are conscious but degree of consciousness varies depending upon karmic particles.

They are like MONADS of Leibnitz, PURUSAS of Samkhya and SELF of RAMANOJA

In its intrinsic nature JIVA enjoys 4 fold excellences i.e. anant chaturteya

Jiva could be liberated of Baddha. Baddha itself could be sthauara i.e. static ~~and~~ and trasa i.e. dynamic (mobile) (immobile)

Jiva occupies space like that of light just as light fills the space similarly jiva fills the space with many other jivas.

Jiva is continuous with body.

TAINAS give direct and indirect proofs of JIVA.

Bondage

Due to ignorance Jiva loses faith in tirthankaras and becomes vulnerable to KASAYA^{i.e.} (A G P D). These KASAYAS are sticky substance which attract the flow of karmic particles towards jiva

This flow is ASRAVA.

Before Karma pudgala enters jiva, JIVA feels a sort of sensation on account of activities of Body, speech and Mind
Kaya yoga, Vag Yoga, Mano yoga.

ASRAVA is of 42 kinds.

ASRAVA maybe Bhava Asrava and Draavya Asrava i.e before entering and after entering of Karma pudgal, correspondingly bondage could be Bhava Baddha and Draavya Baddha

Hence bondage means union of Soul with the matter.

Liberation:

Logically liberation means separation of matter from soul.

By possessing and practising TRI RATNA i.e Right know Right faith & Right Conduct
this ASRAVA is stopped and existing particles are removed. (NIRJARA)
Hence these three jewels together forms the path of liberation.

Stoppage is SAMVARA and exhausting KP is NIRJARA.

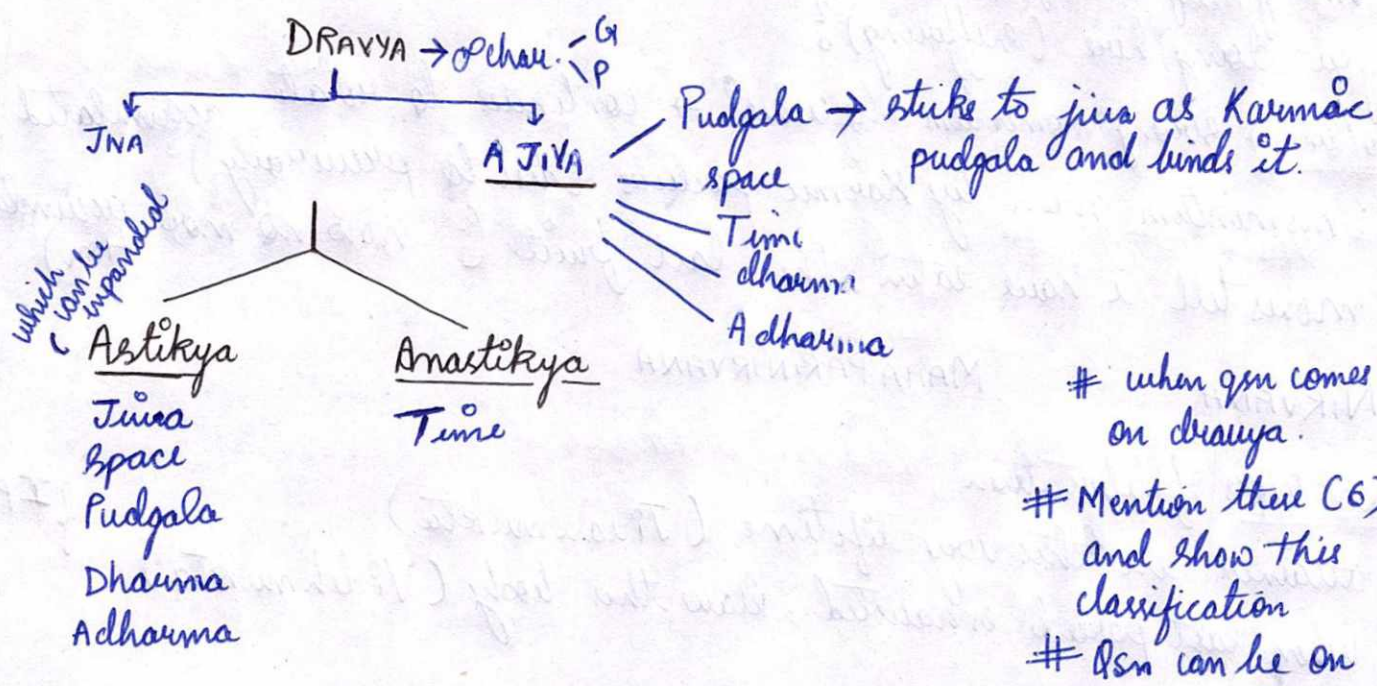
When the last particle of Karma is removed, JIVA Regains its true nature and attains Kevalya. It transcends the samsara and straight goes to SIDDHA SHILA.

Jainism is primarily an ethical teaching and its aim is the perfection of the Soul.

Jainism philo. Sys. is all about 7 TATVAS
i.e. Realities these are JIVA, AJIVA, ASRAVA,
BANDH (BADDHA), SAMVARA, NIRJARA and MOKSHA.

P 53x
Read, although

winding up Jainism

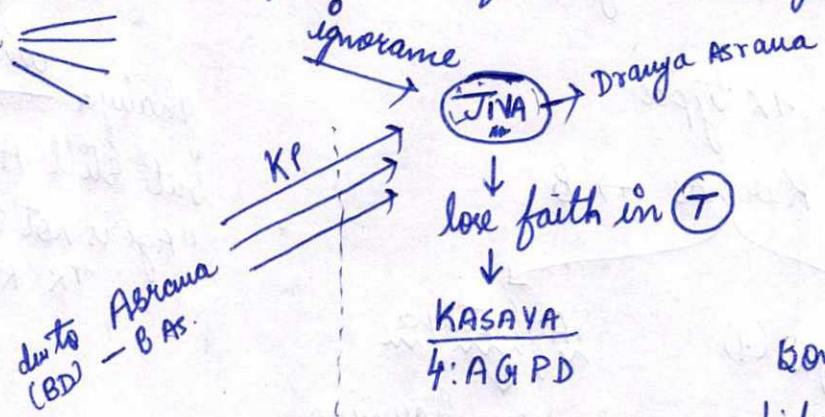
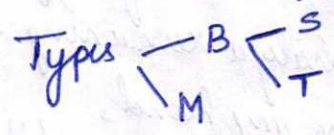


- # when gm comes on dravya.
- # Mention these (6) and show this classification
- # gm can be on Dravya, Ajiva, pudgala, Astikya, Jiva.

JIVA

conscious dravya
essence: consciousness
ananta chatusteya

• qualitatively same
• quantitatively different (ex: of glass)



- 1> Right Knowledge
- 2> Right faith
- 3> Right conduct

↑
interlinked, perfection of one leads to another.
moving simultaneously
↓ path of liberation
attains Moksha (Kevalya gyana)
↳ Siddha Shila (AC)

Samsara Nirjhara
perfection of

Bondage: Union
Liberation: Sep.
↓
now the actions will not be motivated by KASAVA (FRUITLESS)
(eg: Match stick)

Mahavir lived for another (30-40) years.

Q) once you got right knowledge (Kevalya gyana) - Then what are you doing here (suffering)?

potter → strong momentum to wheel → continues to rotate
 ∴ momentum given by karmic particles (due to previously accumulated)
 moves till i have eaten the last fruit (∴ now no more accumulation)

NIRVANA MAHA PARINIRVANA

Two types of liberation

- (1) attained in this very lifetime (Tivannmukta)
- (2) when last particle exhausted, leave this body (Vidhmmukta) } IP

in Jainism

- (1) : Sayogi → he is still with us (no more accumulation)
- (2) : Ayogi → only after this he will go to Siddha Shila

Q) does (2) follows (1) always?

Ashrama → 4 types

Types of Karmas → 8

Ghatiya (4)

Aghatiya

Harming

non-harming

directly affect / target

Affects the body (not jiva)

Jiva

Age Body Status feelings

responsible for bondage

knowledge perception deluding obstructing

in giving charity thinking right

ghatiya exhausted Kevalya gyana but still Aghatiya remaining.
 "Age is not in my hand, TR Ratna in my hand"

Don't come on this

ghatiya removed ⇒ you will get liberation as soon as you finish the age.

IP → way of life → Things to be practiced
 WIP → you can't live that → only discuss, publish papers.

Question Bank

(1)

→ Introduction:
 ~~~~~

→ classification JIVA (2, 3 lines)  
 AJIVA ——— 1 line on all

→ another classification AstiKaya & anastiKaya

→ ∞ char - A we know S  
 G / P only few

“cut/down” on sentences, explanation but not on points)

Buddha vedanta (ekantvada)

These are all the points

These are 250 words we need to write 170

10 dimensions Case 1 6 dim. (160 words) (4 marks)

Case (2) 10 dim (250 words) (6 marks)

(You try to sum up 10 dim) in 150 words

[ 20 Dimensions, you have the structure in head, you don't  
 all dimensions covered (you know the end) ] ——— (★)

(Harsh Reality)

think & write  
 know & do  
 this as early  
 as possible.

→ don't hit left  
 and right  
 → hit at the  
 head of "Nail"  
 → problem is to  
 con.  
 → don't wear  
 Background

examiner  
 match to  
 model ans  
 10 - 6 ×  
 10 ✓

(2) writing → coherent, logical, taking all the dimensions  
 Ex: What is your Name?

Intra



→ Jiva (how bondage)

→ Karma, Sayogi etc

Sol<sup>n</sup>(3) Karma → in general way (50-60) Soul, Karma, fruits of action

→ Thema → 8 types ( )  
4 4  
explain explain

Relate with Sayogi and Ayogi

Sol<sup>n</sup>(4) → Jainas philosophy is known as

→ explain Anekantuada