CHAPTER VI
COMPARISON - MAIN PRINCIPLES

GOD

The concept of God is almost the same to the Nyāya-Vaiśeṣikas. They believe in God as the eternal, Omniscient and efficient cause of the world. But the Jaina view is entirely different from this. They do not believe in the existence of God.

Kaṇḍāda did not clearly mention God\(^1\). He probably traces authority of the Vedas to the seers, who perceive supersensible objects like merit, demerit etc. But his commentator Praśāstapāda regards God as the efficient cause of the world and atoms as its material cause. The Vaiśeṣikas also believe that God is the author of the Vedas, who is free from error, inadvertence and deficiency of the sense-organs. He is the promulgator of the moral law.
According to the Naiyāyikas, God is a particular soul endowed with merit, knowledge, intuition and sovereignty. He is devoid of demerit and false knowledge. He creates the world of manifold objects in accordance with the merits and demerits of the finite souls for their enjoyments and sufferings.

God is omniscient, Omnipotent and morally perfect. He is the moral guide of the individual souls and dispensor of the action. He is the efficient cause of the world and directs the atoms. He arranges the mountains, rivers and other material objects.

The Jaina philosophy denies God in many ways. They say that, it is impossible to God to create with a body or without a body. If he creates with a body, it is either perceptible or imperceptible. It is not perceptible, since grass, plants etc are found to be spontaneously generated without its aid, and if it is imperceptible it involves mutual dependence.

According to the Jaina, body is caused by merits and demerits. God is devoid of merit and demerit. So he cannot have a perceptible and imperceptible body. Creation and de-
Introduction are two distinct acts. They cannot be made of an eternal, who is not liable to change. So God is not eternal.

Jaina philosophy also says that He has no self interest. So He cannot create the world to fulfil His selfish end. Nor can He be moved by compassion for creatures.

The Jainas believe that the world is eternal and self existent. There is no creation out of nothing, and no destruction of something to nothing. So they denied the existence of God.

The Nyāya - Vaiśeṣika philosophies believe in the existence of God, while the Jaina denies it. This is one of the main differences between them.

The Jaina Philosophy rejects the existence of God, but at the same time they believe in the innate divinity of each soul. They worship Arhats with devotion and the sādhus, vrāyas, upādhyāyas etc.

SELF (ĀTMAN)

The Nyāya arguments for the existence of the finite soul are similar to the Vaiśeṣika view. There are slight varia-
tions in the view of Jaina in this matter.

The Naiyāyikas accept sixteen categories, viz., \textit{pramāṇa, prameya} etc. They include the self in the second category, \textit{prameya}. According to the Vaiśeṣikas there are seven categories. They considered the self as a substance-the first category. The Jainas divided the categories into two, viz., \textit{jīva} and \textit{ajīva}. The \textit{jīva} means self.

The three philosophies admit inference to prove the existence of the soul. The Nyāya-Vaiśeṣikas accept, Testimony also to prove the existence of the soul. The Naiyāyikas admit perception to prove the self. But the Vaiśeṣikas deny it.

According to the Nyāya-Vaiśeṣika, the self has pleasure, pain, aversion, and desire from which they infer the self. The self is the substratum of recognition and recollection.

The vital acts of inspiration and expiration, the growth of the body and apperception are some other arguments to prove the existence of one’s own self.

According to them it is eternal ubiquitous, and devoid of origins and end. It has pre-existence and undergoes transmigration until it achieves liberation. The self earns merits
and demerits by the action of it in the past. There merits and demerits (Adrśta) and the divine will control the soul in future.

In the state of liberation the finite soul retains its integrity and is not merged in God. Thus, the Nyāya-Vaiśeṣika concept of the soul is the same.

The Jaina concept is different from this. According to them the jīvas are eternal, spiritual substance. It is incorporeal, immaterial and different from the body. It is characterized by infinite intelligence, infinite peace etc.

The Jaina argues that the magnitude of the jīva depend upon the body in which it involves. The soul of an elephant and an ant is different in its shape, because of the dimension of their body.

Cognition, feeling etc are the jīva's qualities. Consciousness is not its accidental quality but it constitutes its essence.

According to the Jaina the souls are of two kinds - bound and liberated. The bound soul is blinded by ignorance on account of its bondage to Karman - matter and roams about
In the world of birth and death. The faithful soul is liberated from this. The liberated soul moves upward to the summit of mundane space, and it is free from bodily adjuncts.

The concept of soul of the Jaina is different from the concept of the Nyāya-Vaiśeṣikas. In the Nyāya - Vaiśeṣika system, in the case of soul, God has an important role. But the Jainas did not accept a God as a conductor of soul. According to them the jīvas freely do actions. The Jainas give a shape to the soul, - the shape of the body in which it dwells. But the Nyāya - Vaiśeṣikas do not do so.

These are the main differences among the three philosophies in the concept of soul.

**MIND**

In Indian Philosophy mind is distinct from the self or Ātman, and it is a subtle matter. This concept is common to almost all systems of Indian Philosophy. The Naiyāyikas and the Vaiśeṣikas maintain that the mind is an internal organ. But the Jainas do not regard the mind as a sense-organ. To them it has an important role in the perceptual knowledge.
The Naiyāyikas include the *Manas* in the second category *Prameya*, while the Vaiśeṣikas consider it as a *Dravya*. The Jainas do not consider it as a category.

The Nyāya-Vaiśeṣika view of mind is similar in many ways. They maintain that mind is the internal organ, which is the instrument of directly knowing pleasure, pain etc. According to them it is an immaterial, uncorporeal, partless, atomic unconscious and eternal substance. The existence of *Manas* is inferred from the non-production and production of perception at particular times. Here, when the mind is absent there is no perception and when the mind is present there is perception. The conjunctions of the self with the mind, of the mind with the sense-organs and of the sense-organs with the objects are necessary conditions of perception. Recollection also proves the existence of the mind.

The non-simultaneity of the qualities prove that the mind is one in each body. It has no specific qualities. The non-appearance of simultaneous cognitions from the different senses indicates the existence of mind.

But there are some peculiarities in the Jaina philoso-
Their view is different from the Nyāya-Vaiśeṣikas. The Jaina does not regard the mind as a sense-organ. According to them, the mind is anindriya. It is not a sense-organ because it is different from sense-organs. The sense-organ apprehend specific objects. One sense-organ cannot apprehend the objects of another. But mind can apprehend all objects. So it cannot be regarded as a sense-organ.

According to the Jaina philosophy mind has an important role in the perceptual knowledge and it is also the instrumental cause of perceptual knowledge. The objects of sense-perception are also objects of mind. Mind is also a sense of internal perception and it acquires knowledge of everything, in the sense that it is not subject to the limitations which we find in the case of five sense-organs. The five sense-organs have limitation, but the mind is not subject to limitation. It acquires knowledge of everything. Mind is defined as kāraṇa or instrument of the self. This shows that in this matter the Nyāya-Vaiśeṣika and Jaina concepts of mind are similar, but the Jaina does not consider the mind as a sense-organ. This is one of the differences between them.
The Nyāya Vaiśeṣika admits the mind as an internal organ while the Jaina denies it. In their view it is an instrument of the self.

According to the Jaina mind is both physical and non-physical. When it is made of Pudgalas or matters it is called Dravyamanas. But in other aspects, it is non-physical or conscious and it is called Bhavamanas. Bhava is the conscious aspect of mind.

In the view of the Jaina philosophy the mind is Aprāpyakārin because there is no direct contact between the object and the mind. They point out that if the mind is Prāpyakārin, it would go out of its place and meet the objects near or far in the state of waking as well as sleep, but in practice, we do not find this. So the mind is Aprāpyakārin.

In Nyāya Vaiśeṣika view the mind is an eternal substance. The Jainas do not agree with it. They say that the mind is both eternal and non-eternal. It is eternal only in the sense that it is constituted by Pudgalas, which are eternal, with the aspects of its qualities or paryāya. It is not eternal because the qualities of the mind pleasure, pain etc, are changing.
The Jainas also deny the Naiyāyika view that the mind is atomic. According to the Jaina mind is Madhyamapariprāntamānin. If mind is atomic it could not come into contact with the self, at the same time, as it has contact with the sense organs.

The Jaina denies the Naiyāyika theories of mind’s atomism, eternalism and also denies that the mind is a sense-organ or internal organ. So in the concept of mind, the Jainas have dissimilarities as well as similarities to the Nyāya-Vaiśeṣikas.

LIBERATION

Life is a complicated one and people seek more and more peace and happiness. According to the philosophies to attain Liberation is the ultimate aim of mankind. Men always do endless effort to avoid sorrow and to attain happiness. This is the nature of human beings. Among the pursuits of human life, (Puruṣārtha - viz., Dharma, Artha, Kāma and Mokṣa). Mokṣa is the highest pursuit. Even the illiterate people of India accept the concept of Mokṣa as a religious faith.
All the philosophical systems try to explain the idea of Liberation from their own point of view. For example, the Cārvāka philosophy has a materialistic conception of Liberation. They say that liberation is the destruction of the body (*Deheccchēdo Mokṣa*). In the Buddhist philosophy *Nirvāṇa* is at least the arrest of the stream of consciousness leading to the cessation of the possibilities of future. In Nyāya philosophy Liberation is freedom from pain. According to the Vaiśeṣikas, Liberation is the absolute destruction of the nine specific qualities of the soul. In Jaina philosophy Liberation is the total deliverance of the soul from all karmic bondage.

In the view of Naiyāyikas, the true knowledge of the categories ultimately leads to the Liberation, through the destruction of merits and demerits. Release can be attained by the intuition of the self. It destroys false knowledge. There is a cessation of each member of the following series - pain, birth, activity, defect and wrong notion - cessation of that which follows bringing the annihilation of that which precedes it, and this ultimately leads to the final release.

Vaiśeṣika view of Liberation is similar to the view of
Naiyāyikas. According to them Liberation is the complete extinction of nine specific qualities of the soul, viz., Cognition, pleasure, pain, desire, aversion, volition, merit, demerit and impression. In the state of Liberation the soul is free from all these qualities. The Vaiśeṣikas propound a doctrine of inherent felicity in the state of Mokṣa.

On the other hand, Liberation from bondage is the goal of life in Jaina Philosophy. Mukti is the total and final freedom of the soul from all karmic matter, owing to the non-existence of the cause of bondage and the shedding of all the karmans. Mokṣa is of two types - Bhāvamokṣa (objective liberation) and Dravya mokṣa (subjective liberation). When the soul is free from gatikarmans, viz., Jñānavarṇīya, darsanāvaraṇīya mohanīya and antarāya, it is bhāvamokṣa and when it is free from agatikarmans viz. nāma, vāyu, gotra, vedanīya it is Dravya mokṣa. After the attainment of kevalajñāna, a person is free from all kinds of karmans and attains final Liberation. Triratna or three gems, viz., right knowledge, right faith, right conduct - are the means of liberation. Among the three, right knowledge alone can remove
ignorance.

As the Nyāya-Vaiśeṣikas, the Jainas also believe that liberation is the ultimate goal of life and it is the freedom from all bodily bondage and pain. Among the three philosophies, there are some similarities in the view of Mokṣa, but the Jaina narrates it in a long process, viz. āsrava, samvara, nirjara etc.

*Mokṣa* is a rediscovery of man himself through self realization. True happiness lies within. “Look within” is what Jainism says. The ideal of Nyāya-Vaiśeṣika and Jaina Philosophy is self realization.

**ATOMIC THEORY**

Atoms or *Paramāṇus* are the non-spatial, indivisible and eternal units of physical substance. They are spherical and supersensible. They can be perceived by Yogins and God. Kaṇāda, the founder of the Vaiśeṣika System gave the idea of atom to the world for the first time. The Indian Philosophies like Nyāya, Vaiśeṣika, Sāmkhya, Jaina, Baudhā admitted the theory of atom.
According to Nyāya-Vaiśeṣika earth, water, fire and air are eternal as atoms\(^9\) and non-eternal as composite products. The world is created by the atoms\(^{10}\).

The Nyāya-Vaiśeṣikas have different opinions about pāka. It is one of the differences between them. The Vaiśeṣika view is that when a pot comes into contact with heat, it becomes split as atoms, the atoms change their colour, and then they combine into the form of a pot. This doctrine of the Vaiśeṣika is known as the doctrine of Pīrupāka\(^{11}\).

On the other hand, in the opinion of Naiyāyikas, heat changes the colour of the pot and the atoms at the same time; they never split into atoms. This doctrine is known as Pitharapāka\(^{12}\).

Like the Nyāya-Vaiśeṣikas, the Jaina Philosophy also believes that the construction of the universe is under the theory of atoms. All things in the world are created by atoms. The atoms are eternal, incorporeal and indivisible parts. As the Nyāya-Vaiśeṣikas, the Jainas also say that the atoms are perceived by the kevalins\(^{13}\).

According to the Nyāya-Vaiśeṣikas the creation and de-
struction of the universe are by the will of God. The Jainas reject this. According to them creation and destruction are caused by Ākāśa, dharma and adharma. The Nyāya-Vaiśeṣikas describe the atoms as dvyaṅuka, tryaṅuka, etc. The Jainas describe it as skandhas and molecules.

So among the Jaina and the Nyāya-Vaiśeṣikas, there are some similarities and dissimilarities in the case of atomic theory.

NOTES
1. B.D.P.217
2. NM.P.184-187
3. B.D. VI.I.P.300
4. BD VI.I.P.306
5. NS.I.1.1
7. NS.I.1.9.
8. NS.NBh.I.1.2
9. TSG.P.3
10. TSG.P.10
11. HIP.VL.1.P.327
12. HJP.VI.P.327
13. B.D.VI.I.P.288