CHAPTER VII
CONCLUSION

The Nyāya-Vaiśeṣika and Jaina Philosophies have some similarities and some dissimilarities among them. The Nyāya-Vaiśeṣika philosophies are known as samānatantras, but the Jaina philosophy is fundamentally different from them. The Nyāya-Vaiśeṣikas belong to the Āstika darśanas because they admit the authority of the Vedas and God. The Jaina Philosophy belongs to the Nāstika school, because it reject the authority of Vedas and God. This is one of the main differences between them.

Jainism is one of the important religions in the world, which contains the great principles of Ahimsa, Tolerance, truth etc and the followers of the Jaina religion are spread in different parts of the world. Their religious thoughts are reflected in their philosophy. The Syādvāda, Anekānta vada, etc., give a special image to Jaina Philosophy. Syādvāda helps man to look at life from many points of view.
The Nyāya sūtra of Gautama and the Vaiśeṣika sūtra of Kaṇḍāda do not clearly mention God, but the later schools of Nyāya Vaiśeṣikas are theists. They believe in an omnipotent, omniscient, eternal and morally perfect God. They also believe that the creation and destruction of the world are according to the will of God. But the Jainas are atheists. In their view there is no need of a God for the destruction and creation of the world. They only believe in the Tīrthankaras and Arhats.

The concept of Ātman is the same in Nyāya-Vaiśeṣikas. There are slight variations in the view of Jaina in this matter. According to Nyāya-Vaiśeṣika the soul is eternal and ubiquitous. It has pre-existence and undergoes transmigration until it achieves liberation. The Jaina view is different from this. According to it, the soul is eternal, uncorporeal, immaterial, and spiritual substance. In addition to this the Jainas ascribe a magnitude to the soul. They say that the magnitude of the soul depends upon the body in which it involves.

In the concept of mind there are some dissimilarities among the three philosophies. The Nyāya Vaiśeṣika view is
that mind is an immaterial, uncorporeal, partless, atomic and eternal substance. For them mind is an internal organ. But the Jaina philosophy does not regard mind as a sense organ. They also deny the Nyāya-Vaśēśika view that the mind is atomic.

The Nyāya-philosophy accepts four pramāṇas, viz., Perception, Inference, Comparison and Verbal Testimony. The Vaśēśikas accept only two Pramāṇas - Perception and Inference. They say that the Comparison and Verbal Testimony are included in Inference. The Jaina philosophy divides Pramāṇas on two bases - Perception and Non Perception. To the Jainas, cognition resulting from the contact of sense organs with the objects is indirect knowledge (opposed to Nyāya-Vaśēśika). Our ordinary perception, the perception of the proximity to the self, the cognition of eye, the perception born in mind, etc., are included in the division of perception. The non-perceptual knowledge includes Recollection, Recognition, Reasoning, Inference and Verbal Testimony.

Like Nyāya-Vaśēśika philosophy Jaina philosophy also mentions the great elements of Prthvi, Ap, Tejas, Vāyu and Ākāśa in different contexts. The first four except Ākāśa are
included in the *Pudgala dravya*. In the Jaina philosophy there is no qualitative difference among them, because they are only the different form of *Pudgala*. The Nyāya-Vaiṣeṣikas do not agree with this view of the Jaina. For them, earth, water, fire and air are absolutely different and independent substances; their atoms are also ultimately distinct and different.

The Nyāyikas and the Vaiṣeṣikas represent different schools of realism, while the Jaina philosophy represents the school of nominalism.

To attain liberation is the ultimate goal of the three philosophies. According to the Nyāya-Vaiṣeṣikas liberation is the complete extinction of ignorance. They say that liberation is from the real knowledge of the things. For them *Mokṣa* is the freedom of the soul from rebirth. The Jaina view is that liberation is the total and final freedom of soul from all *karmic* matter. After the attainment of *Kevalajñāna*, a person is free from all kind of *karmans*. *Tri-ratna* or three gems, viz., right knowledge, right faith and right conduct are the means of liberation. Among the three, right knowledge alone can remove ignorance.
The Nyāya-Vaiśeṣika and Jaina systems with some similarities and dissimilarities stand on their individual grounds and principles and preach a path of salvation, which is the ultimate goal of these three philosophies.