1. Explain Jaina metaphysics in detail.

**Ans:** Jain epistemology is the idea that reality is multifaceted (anekanta, or 'non-one-sided'), such that no one view can capture it in its entirety; that is, no single statement or set of statements captures the complete truth about the objects they describe. This insight, illustrated by the famous story of the blind men trying to describe an elephant, grounds both a kind of fallibilism in epistemology and a sevenfold classification of statements in logic.

Every school of Indian thought includes some judgment about the valid sources of knowledge (pramanas). While their lists of pramanas differ, they share a concern to capture the common-sense view; no Indian school is skeptical. The Jain list of pramanas includes sense perception, valid testimony (including scriptures), extra-sensory perception, telepathy, and kevala, the state of omniscience of a perfected soul. Notably absent from the list is inference, which most other Indian schools include, but Jain discussion of the pramanas seem to indicate that inference is included by implication in the pramana that provides the premises for inference. That is, inference from things learned by the senses is itself knowledge gained from the senses; inference from knowledge gained by testimony is itself knowledge gained by testimony, etc. Later Jain thinkers would add inference as a separate category, along with memory and tarka, the faculty by which we recognize logical relations.

2. Do you think that Indian philosophy is essentially spiritual? Explain. Why is it often termed as a way of life?

**Ans:** There are two important concepts in Jaina metaphysics which are perplexing to students of Jainism, the astikaya and the dravya. The term astikaya is a compound name made up of asti and kaya which respectively mean existing and extensive magnitude; astikaya therefore means a ael that has extensive magnitude. The other term dravya means the real that is fluent or changing. We shall try to explain these two concepts in detail. The astikayas are five in number, Jiva (soul), pudgala (matter), dharma (principle of motion), adharma (principle of rest) and akasa (space). These five build up the cosmos. Space and matter are distinctly extended release. Dharma and adhharma are indirectly related to space. Their operation is in space and is limited by lokakasa. Thus they ma also be considered as related to space. Lastly, life is generally associated with body, the organic body is constituted by pudgala or matter. Jiva is operative in and conditioned by such a physical medium. In was therefore Jiva also is related to space. These five existences which have spatiality either directly or indirectly are the five astikayas. these are the constituent elements of the universe or the world.

**Kala**

Kala or time, though not an element of the physical universe, may be mentioned here. Since change and motion are admitted to be real, time also must be considered real. The real or absolute time as contrasted with the relative time is constituted by simple element known as kalanus or instants. In stance points and atoms are the characteristic conceptions of Jaina thought and in this respect it has a wonderful corroboration from the field of modern mathematics.

The Jaina thinkers in distinguishing time from the five astikayas made use of an important idea. Astikaya is spatiality or extensive magnitude. This extensive magnitude is denoted by a technical name. Tiryak-pracaya or horizontal extension.

When the simple elements, say, the points are so arranged in a series where each term is an item also in another series we must have the two-dimensional series which will correspond to surface or extension. Wherever there is such a tiryak-pracaya we have astikaya. But time or kala has only uralha-pracaya. The elements are in a forward direction. The series is mono-dimensional or linear order. Therefore kala has no extension either directly or indirectly. Hence it is not an astikaya. Though it is not an astikaya it is distinctly real entity which accounts for changes in other things.

Such are characteristics of real time. This should not be confounded with Vyavaharra kala or relative time which is measured by some conventional units of either long or shorts duration. These conventional distinctions would have no meaning if they are not co-ordinated in single real time series.

The Six Drayas

The term dravya denotes any existence which has the important characteristic of persistence through change. Jaina conception of reality excludes both a permanent and unchanging real of the perdurant type and also the mere eternal flux of Harakite. An unchanging permanent and mere change without substratum are unreal or impossible abstractions. Jaina system admits only the dynamic reality or dravya. Dravya then is that which has a permanent substantiality which manifests through change of appearing and disappearing. Utpada-origin, vyaya-decay and dhruva-stem permanency form the triple nature of the Real. To emphasizes the underlying identity alone would end in Vedantic conception of this Real as Brahman. To exphase the change alone would result in the ksaika- vada of the Buddhist; the reality as a stream of discrete and momentary elements. The Concept of daryya reconciles both these aspects and combines them into an organic unity. It is an identity expressing through difference, a permanency contenting through change. It corresponds to the modern conception of organic development rather in its Hegelian aspect. It has duration; it is movement; it is the Elan Vital. The five astikayas and kala or time six dravyas or the real existences.

3. Answer any two of the following questions in about 200 words each:

a) Write a short essay on the moral philosophy of Vidhura.

**Ans:** Mahatama Vidur, who was one of the prominent figures in the history of the Mahabharata, has discussed morality in great detail in the Vidura Niti. In the context of Mahabharata, several Nitis have been compiled, among them Vidura- Niti by Mahatama Vidura is very reputed. The sermons delivered by high souled Mahatama Vidura to Dhritarashtra in the Vidura Niti, are the most marvellous and pertinent even today. It should have been so, because Vidura himself was a great politician, most learned and righteous person endowed with great wisdom. Vidura, the Dharma Deva” (the God of Justice) being proficient in knowledge of Dharma was given the appellation of “Mahatama” for his unparalleled knowledge of Dharma or righteousness and for being devoid of attachment and anger. He was fearless and truthful. He worked as counsellor to the king Dhritarashtra to the satisfaction of all concerned. The rulings given by him satisfied all.

Niti Sastras are works on morals and polity, consisting of proverbs and wise maxims in verse or fables, illustrating some moral precepts and inculcating ethical values. Once Dhritarashtra, having sleepless night, called Vidura to seek the way for solace. The preaching which Vidur delivered then and subsequently, is known as Vidur Niti (VN). VN contains not only the fundamental principles and deep knowledge of politics, but also sermons which elevate the character of a man. The main learning out of the entire scripture is the Governance.