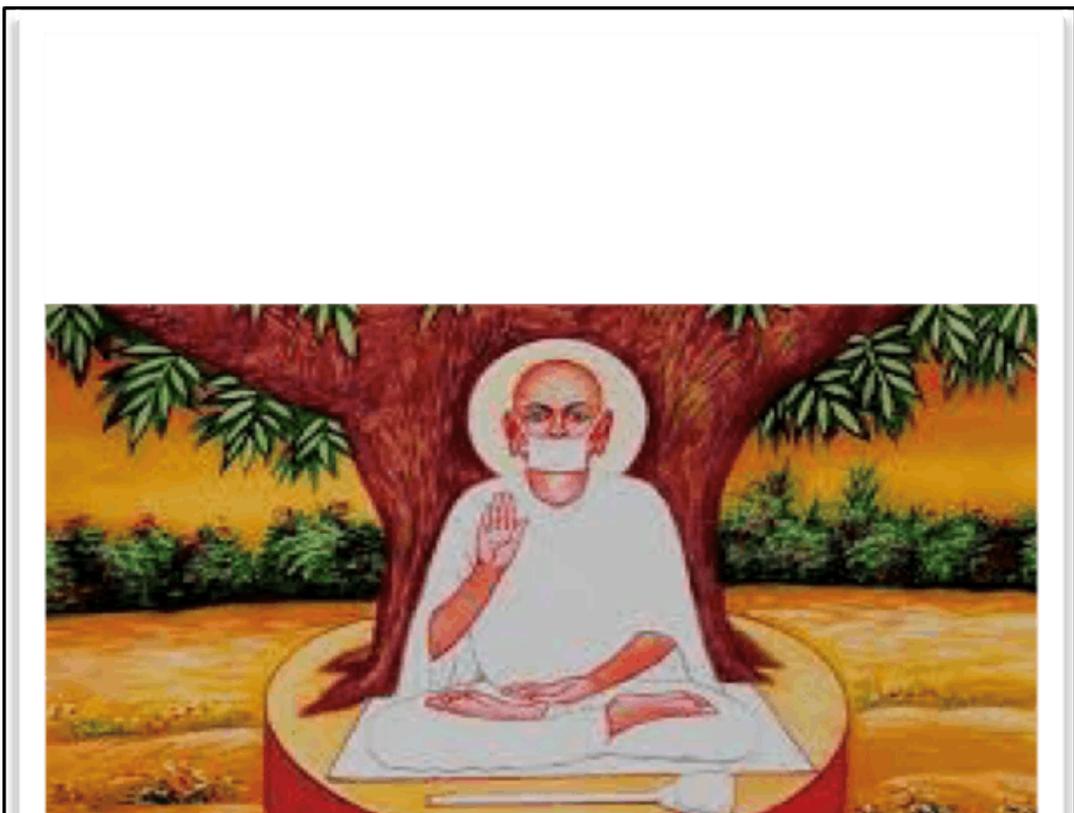
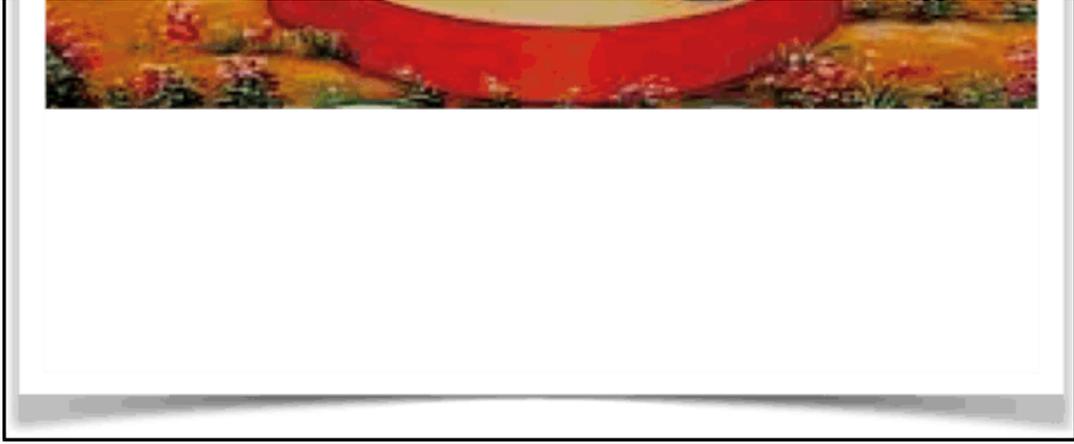


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Jainism: Syad-Vada & Naya-Vada-Classical Indian Philosophy for Competitive Exams

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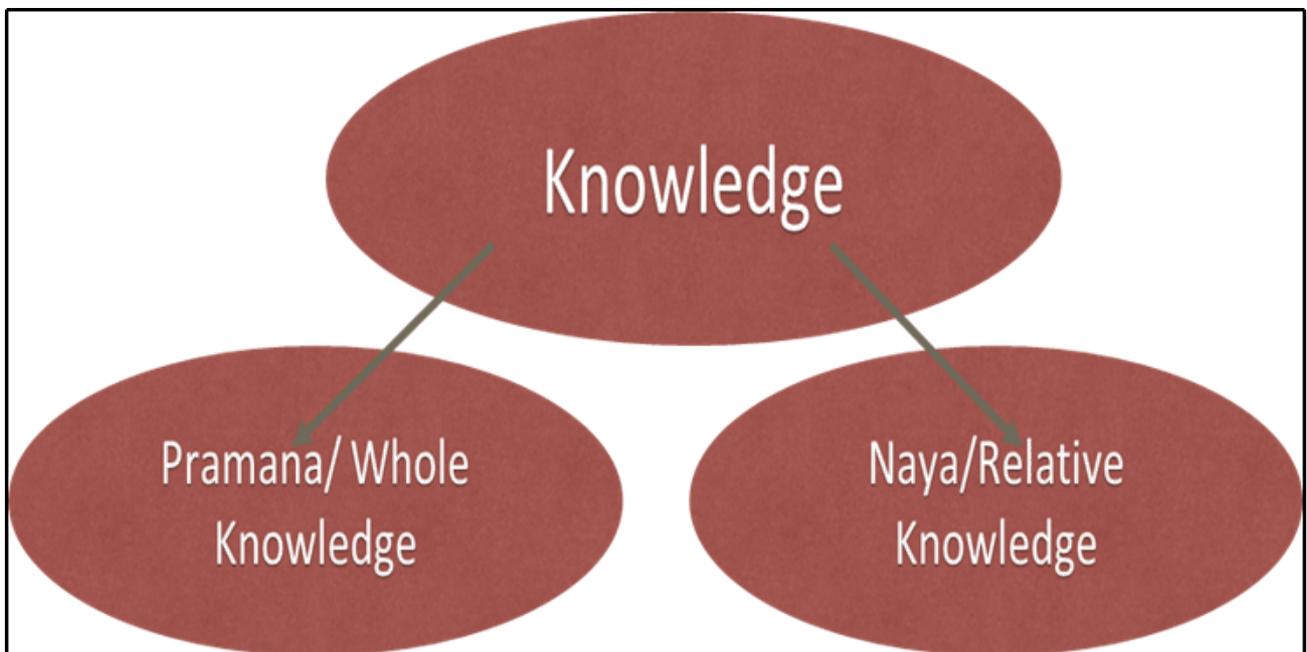


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Naya-Vada

- According to Jainism, knowledge may be further divided into two kinds;
 - Pramana or knowledge of a thing as it is. They accept three pramanas- perception, inference and verbal testimony. It is whole knowledge.
 - Naya or knowledge of a thing in its relation. It is also called relative knowledge and partial knowledge.



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- Naya means relative, partial knowledge about a thing from one stand-point.
- Although it is true, but it is not the whole or the absolute knowledge.
- Therefore, according to Jainism, every relative judgement (naya) should use the word syad.
- Syad means somehow.
- It allows the possibility of multiple judgements. In other words, each naya or point of view represents only one the innumerable aspects possessed by a thing from which we attempt to know or describe it.
- When any such partial viewpoint is mistaken for the absolute or whole truth, we have a fallacy which it called naya-bhasa.
- According to Jainism, there are seven nayas.
- The first four are called artha-naya for they are related with the meaning. The last three are called shabda-naya for they are related with the words.

- The seven nayas are;
- Naigama-naya:
 - According to Jainism, any object has both universal and particular qualities. When these universal and particular qualities are taken together and when we do not distinguish between them, a fallacy is committed.
- This fallacy is committed by Nyaya-Vaisesika school of Indian philosophy.
- Sangraha-naya:
 - When only the universal qualities are considered and when the particular qualities are ignored, a fallacy is committed.
- This fallacy is committed by the Sankhya and Advaita Vedanta school.
- Vyavhara-naya:
 - When only the particular qualities are considered and when the universal qualities are totally ignored, a fallacy is committed.
- It is committed by Buddhism and Carvaka school.
- Rjusutra-naya:
 - When particular qualities are reduced to moments and those moments are regarded as real or universal, a fallacy is committed.
- This fallacy is committed by some schools of Buddhism.
- Shabda-naya:
 - When a word or a shade is necessarily related to its meaning which it signifies.
- Sambhidura-naya:
 - When a sabda is distinguished as per its roots. For instance, pankaj means born out of mud but the root meaning suggests flower. So, the word pankaj is restricted to flower only.
- Evambhuta-naya:
 - Name should be applied to an object only when its meaning is fulfilled. For example, gauh means cow only when it is moving, not when it is lying down.

Syad-Vada

- The theory of Syad-vada is also known as saptabhangi-naya or the theory of judgement, the theory of judgements is relative, or the dialectic of seven steps, or the theory of relativity of knowledge, the theory of probability, the theory of maybe, etc.
- According to the theory of syad-vada, all knowledge is relative or probable in nature.
- Every proposition or judgement gives us only a perhaps, a maybe or syad or somehow knowledge.
- In other words, we cannot affirm or deny anything absolutely regarding an object.
- Simply put, according to Jainism, every proposition is true but only under certain conditions.
- According to Jainism, there are seven different ways of speaking of a thing or its attributes. So, there is a point of view from which the substance is
- Is or syad asti:

- From this point of view of its own time, place, nature and material, a thing is. Or, it exists as itself. For instance, the jar is red at a particular place, time, etc.
- Is not or syad nasti:
 - From the point of view of the time, place, nature and material of the other thing, a thing is not. Or, it is not itself. For instance, the jar is not red at a particular place, time, etc.
- Is and is not or syad asti nasti:
 - A thing can be said to be is and is not. For example, the jar exists and is also does not exist.
- Is unpredictable or syad avaktavya:
 - A thing is, is not, is both is and is not. So, it becomes impossible to make these statements at once. In this sense, the thing is unpredictable or indescribable.
- Is and is indescribable or syad asti ca avaktavya:
 - A thing is and at the same time it is indescribable. Here, we note both, the existence of a thing and its indescribability.
- Is not and is indescribable or syad nasti ca avaktavya:
 - A thing is not and at the same time, it is indescribable. Here, we note both, the non-existence of a thing and its indescribability.
- Is and is not and indescribable or syad asti ca nasti ca avaktavya:
 - Here, we note all three together, the existence of a thing, its non-existence and also its indescribability.
- So, the doctrine of syad-vada puts emphasis on the correlativity of affirmation and negation.
- Primarily, the first two are most important. The simple affirmation of a thing in its own form, own matter, own space and own time, etc. and the simple negation of a thing in other form, other matter, other space and other time.
- Hence, according to the theory, all judgments are double-edged in their character.
- Meaning, all things are existent as well as non-existent.
- Therefore, Jainism is a realist, pluralist and a tolerant school of Indian philosophy.
- It does not advocate absolutism nor pragmatism.
- At the same time, it is also not sceptic, nor agnostic, nor an idealist school.

MCQs

1. saptabhangi-naya is another name for

- A. Naya-vada
- B. Syad-vada
- C. Both A and B
- D. None of these

Answer: B

2. Naya Knowledge is also known as

- A. Relative Knowledge
- B. Partial Knowledge
- C. Complete Knowledge
- D. Both A and B

Answer: D

3. The first four nayas are called

- A. Artha naya
- B. Sabda naya
- C. Both A and B
- D. Sapta naya

Answer: A

4. Jainism accepts _____ pramanas

- A. Three
- B. Two
- C. Five
- D. Four

Answer: A

5. According to _____, all judgements are double edged in character

- A. Jainism
- B. Buddhism
- C. Purva-Mimamsa
- D. Both B and C

Answer: A

#Naya-vada

#Syad-vada

#Syad

#Jainism

#Epistemology

Manishika

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