

4.11 NAYA NIKSHEPA, PRAMAN and Ideology of SYADVAD

Naya is one-sided partial knowledge i.e. a point of view.

Praman is an all-sided or comprehensive knowledge.

Both *Naya* and *Praman* are the forms of knowledge, but they differ from each other in as much as, the *Praman* reveals the object as a whole and *Naya* reveals only a part of it. In *Naya*, any one sided object of knowledge is revealed; or only one aspect is abstracted from the whole.

In *Praman*, an object is revealed in its totality. It is a many fold object of knowledge.

When knowledge gained with or without the assistance of sense-organs, reveals the thing as it is, it is called *Praman*, and the thought activity touching one by one, the different aspects of a thing in order to convey through words, the very thing which was revealed to him, through *Praman*, is *Naya*. Thus, knowledge that is expressed as words is *Naya*, and knowledge that precedes it is *Praman*, *Praman* being comprehensive and all-sided knowledge it grasps a thing in its entirety. *Naya* being one-sided knowledge, grasps primarily only one of the many characters or aspects of a thing. One person sees a thing in one form, whereas another person sees or understands a thing in its another form. Thus the thing is one, the viewers are many, there points of views are many and therefore, for a same thing, there are different opinions. If however, both of them, try to understand each other's opinion, they can accept each other's views.

This however does not mean that *Praman* is better than *Naya*. No, Just as *Praman* is pure knowledge, so also *Naya* is also pure knowledge. But *Praman* grasps the entire thing and *Naya* grasps only one of its way aspects. Nevertheless, BOTH ARE PURE, VALID.

Pure knowledge of the form of *Praman* is utilised in wordly dealings or communication through the instrumentality of *Naya*.

It is necessary to cultivate synoptic, many-sided outlook. This enables us to look or different aspects or characteristics of a thing. Now with the skill of properly harmonising one side, or aspect, or its branches possible for upholder to face with one another.

The method of *Anekantvad* (non one-sided knowledge) or synthesis of many stand points progresses in the directions of harm means synthesis of many stand points.

Different opinions, ideas, concepts springing from different stand points of the same thing are called *Naya* e.g. One and the same person is uncle and nephew, son and father, son-in-law and father-in-law etc from different stand points. A thing cannot and does not have only one single character, it does possess many characters.

Soul is also eternal from the viewpoint that it is indestructible. But soul is also variable or changeable from other viewpoint. Even in a single birth it undergoes several changes like varied thinking, feeling, willing or pleasure, grief etc. For two viewpoint, it is non-eternal. The stand point from which the soul is eternal and the stand point from which it is non-eternal are called *NAYAS*.

Soul is indeed different from body, but soul exists in its body only. Soul and body are really different, but the conjunction of the two is very close that they could be regarded as different, and the standpoint from which they are regarded as identical are called *Nayas*.

Regarding any matter, one should examine it from all possible standpoints and should not mistake the partial knowledge for the comprehensive all sided knowledge. When the knowledge is examined from all possible stand points and viewed as synthesized entity, it is worthy to be considered to be the **WHOLE TRUTH**.

Usually *Naya* follows *Praman*, which is antecedent to *Naya*. **NAYA IS A METHOD OF ANALYSIS, WHILE PRAMAN IS A METHOD OF SYNTHESIS.**

While *Naya* represents only a standpoint, only a point of view, it does not rule out other different points of view s. *Naya*, as we know expresses partial truth of an object, it does not interfere in the realm of other parts of truth. It does not contradict such other view points. In short, *NAYA* upholds in own object without rejecting others objects. The doctrine of *Nayavad* teaches us to see the truth in each and every view and also to respect it.

Siddhsen Diwaskar declared that there are as many stand points (*Naya's*) as there are the ways of expressing Truth or Reality in world.

There are two types of *Naya* i.e. *Bhav-Naya* and *Dravya Naya*. *Bhav-Naya* is conceptual one, *Dravya-Naya* is verbal one. Seven types of *Naya* :

1. *Naigama Naya* (Resolve, Imagination) - Kalpana There are further 3 sub-categories
2. *Sangraha Naya* (Class view - collection)
3. *Vyavhar Naya* (practical one)
4. *Rjusutra Naya* (The straight thread - Neither past Nor future)
5. *Shabda Naya* (The Verbal stand point)
6. *Samabhripdha Naya* (Etymological stand point)
7. *Evambhuta Naya* (Thus it happened stand point)

Here, are the Seven type of *Nayas*, every succeeding *Naya* is subtles (**सूक्ष्म**) than every preceding one.

Ideology of Syadvad / Anekantvad

The *Syadvad* or the principal of non-one-sidedness is such a comprehensive principle that it examines a thing from different standpoints. The examination conducted by it proves that one-sided views are incomplete, narrow and closed. At the same time, it synthesises into a harmonious whole. These different (apparently conflicting) views yielded by different standpoints. As properly arranged pearls make a beautiful necklace, so properly synthesised one-sided views make one Grand Truth. The principle or *Syadvad* (Non one-sidedness) is a real art of reconciliation and synthesis, which inspires the feeling of equality and equanimity.

It is necessary for us to have comprehensive knowledge, if we want to make our minds calm and to generate knowledge, we should cultivate comprehensive outlook which is known as '*Syadvad*' or '*Anekantvad*' in Jain Philosophy. On account of the comprehensive outlook, the feelings of tolerance and liberality are manifested.

Anekantvad is respect for differing and verifying opinions. Most aspects of the world including religious wars have originated because of lack of understanding, appreciating, and respect for differing viewpoints. Practice of *Syadvad* or *Anekantvad* on wide scale can avoid such conflicts.

Lord Rikhavdev, the first *Tirthankar*, in the earlier years of humanity had recognized that, regardless of its immediate cause, war was really originated in the human psyche (wind). Therefore, peace requires a massive change in that psyche. In order to change this psyche on a mass scale, he prescribed a code of conduct based on three 'A' s

- A *Ahinsa* (Non violence) Love for all
- A *Aparigraha* (Non-possession) minimising personal wants
- A *Anekantvad* (Non-one sidedness) respecting different points.

Let us look at one danger point of its misuse. In *Anekantvad*, we do examine all views and effect proper synthesis of such views. But an attempt to synthesis inconsistent views is childish. An attempt to prove what is wrong to be right and vice versa is foolish. If one attempts that path, the *Anekantvad* theory becomes theory of Chaos rather than that of synthesis and harmony. *Anekantvad* does not ask to surrender to each and every view, though it is not consistent with the whole truth. It is a theory of judicious synthesis, and not a *hutch-putch* theory.

NIKSEPA

Language is a means of communication. It is chief instrument of exchange knowledge. When the knowledge is embodied into language, the intangible knowledge becomes tangible.

Language is made of words. Each word yield several meanings depending on its purpose or

context. Each word can have at least 4 meanings. The four meanings are called *NIKSEPA*.

They are :

- *Nam* (Name) e.g.: Kantilal, Ramanlal etc
- *Sthapana* (representation)
- *Dravya* (Substance)
- *Bhav* (Present state)

The meaning that is not derived etymologically but is gathered on the basis of conventions setup by somebody is *Nam-Niksepa*. Thus, "Raja" may not be a king, but name give by parent or friends.

The meaning which has in view a copy, statue or picture of a real things is *Sthapana Niksepa*.

The meaning which has in views a past or future state of a thing is a *Dravya-niksepa*. Here, *dravya* is a worthiness e.g. A person who was a professor in past, and not in present, is also called a professor by his worthiness, is *dravya Niksepa*.

The meaning which satisfies the etymology of the specific word is *Bhav Niksepa* e.g. we call a *Sheth* 'a *sheth*' with his status, glory etc