

## The Jaina Concept of Omniscience (Folder No. 001547)

Main Title	
Foreword	
Preface	
Abbreviations	
Table of Contents	
Chapter-1 – The Problem of Omniscience – An Introduction	1-27
I. The Meaning of Omniscience	1-27
A) Lexicographical Description	1
B) Conceptual Classification	5
1. Some Misconceptions	5
2. Sarvajnata & Nayavada	8
3. Some Conceptual Questions	12
a) General	12
b) Reality and Duty	14
c) Omniscience as Knowledge of Reality	15
d) Omniscience as Knowledge of Duty	16
e) Concluding Remarks	17
II. The Omniscient Being	18-27
A) General	18
B) Omniscience and Personality	19
C) Human Omniscience	20
D) Moksa and Omniscience	21
Chapter-2 – The Concept of Omniscience – A Study of the Indian Background	28-46
I. The Non Believers in Omniscience	28-35
A) Introductory	28
B) The Carvaka Materialists	29
C) The Indian Sceptics and Agnostics	30
D) The Mimamsakas	33
II. The Believers In Omniscience	35-43
A) Believers in Omniscience	35-43
B) The Devotional Approach	36
C) The Approach of Self-Knowledge	38
D) The Approach of Practical Utility	39
E) The Yogic Approach	40
F) The Approach of Faith	42
G) The Approach of Reason	43
III. Concluding Remarks	44-46
Chapter-3 – Evolution of the Jaina Theory of Omniscience	47-72
I. Classification and Categorisation	47-61
A) Reasons and Motives	47
B) Chief Senses of Omniscience	50
II. Darsana and Jnana	61-67
Relation Between Darsana & Jnana in the State of Omniscience	62
1. Kramavada	62
2. Sahavada	63
3. Abhedavada	65
III. The Jaina Theory of Omniscience – Chronology	67-72
Chapter-4 – Soul Psychology and Omniscience	73-103
I. Soul Psychology and Omniscience	73-79
II. Gradation of Souls and Stages of Omniscience	79-92

Introductory -----	79
A) Gradation in the Form of Panca-Parmesthi... -----	82
B) Five Types of Conditions of the Existence of Soul (Gati)-----	83
C) Gradation of Functions of the Jivas and Omniscience (Margana) -----	84
D) Gradation According to the Stages of Spiritual Development... -----	86
E) Gradation of Transcendental Self and Omniscience Par-excellence -----	88
III. Proofs for the Soul being the Ground of Omniscience -----	93-103
A) General-----	93
B) Proofs based on the Doctrine of Pramanas-----	97
Chapter-5 – The jaina Philosophy of Karma and Omniscience -----	104-136
I. The Basic Postulate of the Theory Its Genesis and Meaning -----	104-111
II. Karma – The Material Basis of Bondage & Nescience-----	111-122
A) Karma and Matter -----	111
B) Karma and Soul-----	117
III. The Passage from Nescience to Omniscience, The Ultimate Ideal -----	122-136
Chapter-6 – Omniscience In the Context of Jaina Epistemology -----	137-162
I. Metaphysical Foundations of Knowledge-----	137-145
II. Knowledge of Knowledge-----	145-150
III. Validity of Knowledge and Omniscience -----	150-162
Chapter-7 Syadvada and Sarvajnata-----	163-172
I. Absolutism and Non-absolutism -----	163-165
II. Is Knowledge Absolute ?-----	166-168
III. Distinction Between Syadvada & Sarvajnata -----	168-172
Chapter-8 – Arguments for Omniscience -----	173-220
I. Introductory Remarks-----	173-175
II. Mimamsakas Objection Answered -----	175-195
A) Objections Regarding the Nature of Omniscience -----	175
B) Objections Based on the Instruction Dharma -----	186
C) Some Other Objections -----	194
III. Arguments Based on Classical Pramanas -----	195-211
A) Argument Based on Perception-----	196
B) Argument Based on Inference -----	198
C) Argument Based on Postulation -----	203
D) Argument Based on Analogy -----	205
E) Argument Based on Scriptures -----	206
F) Argument Based on Non-apprehension -----	208
IV. Some Positive Jaina Arguments for the Existence of the Omniscient Being ---	211-220
A) Argument from the Nature of the Soul as Consciousness -----	211
B) Argument from Inferability -----	213
C) Argument from the Progressive Development of Knowledge -----	214
D) Argument based on the Truth of Astronomical Prediction -----	218
E) Argument based on the Absolute... -----	219
F) Argument from the Natural Tendency of Thoughtt... -----	220
Chapter-9 – Conclusion -----	221-230
Index-----	233