Ans to Q. No. 7: The logical doctrine which asserts that every judgment is conditional, that is, it is made from relative standpoints and conditions, known as 'Syādvadā'.

Ans to Q. No. 8: a) True b) True

Ans to Q. No. 9: The Jainas critise the other systems of Indian Philosophy of committing the fallacy of mistaking a relative truth to be the ultimate truth. This view is known as 'ekāntavāda'.



13.8 MODEL QUESTIONS

A) Very Short Questions

Q.1: What is another name for the Tirthankaras?

Q.2: What is the name of the theory through which the Jainas say that the world has innumerable characteristics and can be known from uncountable standpoints?

Q.3: What is 'syād-vāda'?

Q.4: What is anakāntavāda?

Q.5: What is ekāntavāda?

B) Write Questions (Answer in about 100-150 words)

Q.1: Write a brief note on Ekāntavāda

Q.2: How do the Jainas refer to all things of the universe? Briefly explain

Q.3: How is the world constituted according to the Jainas? Explain in brief

Q.4: Briefly explain the concept of change in the context of 'anekantavada'.

Q.5: What is meant by positive and negative characters of the object? Briefly explain

Q.6: Explain in brief the concept of 'anekāntavāda' with the help of concrete example.

C) Long Questions (Answer in about 300-500 words)

Q.1: Explain with a concrete example that an object in the universe can be known through various standpoints. What do the Jainas mean by Andhagajanyayah?

Q.2: How do the Jainas refer to change? In this context explain the views on change given by Chandogya Upanisad and Buddhism?