

Application of Anekantavada

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But the most important achievement of Indian thought was in philosophy. It was regarded as the goal of all the highest practical and theoretical activities, and it indicated the point of unity amidst all the apparent diversities which the complex growth of culture over a vast area inhabited by different people produced. It is essentially one of the spiritual aspirations and obedience to the law of the spirit, which were regarded as superior to everything else, and it has outlived all the political changes through which India passed." S.N. Dasgupta.¹

Introductory

In the realm of India philosophy, Shramana dharma Vis-a-Vis Brahmanadharma is known. In the former the outstanding contribution of the Jain faith is -

- (a) Anekatattvada or Anekajivavada-pluralism of the souls or pluralism of Reality.²
- (b) Uplift of the Jivas through self control, austerity, cessation of karma to rise to the blessed status of 'Siddha'.
- (c) Constant gradual enrichment of Jnana (Knowledge) of reality that follows, and,
- (d) The consequent rise to the ultimate salvation (Moksha), the uniquely blessed state that all Jivas can aspire after, for which all the Jivas have equal right.³

In the realms of the conduct and character in worldly life, the dominant ideals and doctrines are -

- (1) The cultivation of a spirit of non-hurt to and compassion towards even the most insignificant looking Jivas and universal love towards all. Non-violence to life, or non-hurt to living beings in their basic doctrine.
- (2) A Gradual Uplift of the Jiva through a series of births and deaths, during the course of which

man tries to get free from the bondage of Karma by making a constant and persistent effort to break the shackles of sins and constantly get enriched in merit - **papa and punya**.

(3) This will become possible by a life of vows, fasts, observance of a religious and moral conduct and love and respect towards all.

(4) A selfless, unselfish life of compassion in which man constantly lifts his Jiva high, higher and highest for spiritual sublimation and also wishes and prays for spiritual sublimation and also wishes and prays for the blessed state of all.

(5) There is more of giving up, silent suffering, restraint, enunciation and even self torture of the body so that the Jiva rises higher and higher.

(6) Purity of the Jiva, a hard and steadfast life, a simple life more of giving rather than receiving and unstinted faith in breaking down the knots of bondage⁵ and to become Nirgrantha to deserve to aspire after the higher and the highest.

In the sphere of knowledge⁵ that can guide the lives of the recluses and the men of the world (the shramanas and the shravakas) aspiring for a higher life, we have the following doctrines.

- (i) Anekavada
- (ii) Syadvada
- (iii) Saptabhenginaya

The theory of knowledge that evolves as a result of the relation of these three, applies both to Sadhus and Shravakas in their constant effort to rise higher, so that one has a better life as a man of the world and the gradual scaling to the higher and highest. Adherence to this is naturally more stiff and steadfast for Sadhus.

Before we come to a discussion and analysis of the problem of Anekantavada and its application in the different spheres of life, it is necessary that we analyse in brief the different technical

terms of Jainism so that our due analysis of the problem becomes clear and to the point. The terms to be analysed are -

Anekatattvavada

Karmabandha

Status of Parama tma - Siddha

Salvation

Tirthankara

to be followed by our analysis of Anekantavada, Syadvada and saptabhingina.

Anekatattvavada (*Pluralism of Jivas or Atmas*)

The Jains believe that all living beings in this universe constantly struggle through and undergo the cycle of births and deaths in this mundane world and existence. The constant effort of the Jiva is to get free from the shackles of the bondage of Karma because of which it suffers from Papa (sins) and earns Punya (merit) in its countless births. It has to reach a stage when its Papa is totally annihilated, it is no more expected to aspire after earning even merit; it is expected to scale still higher heights. All the Jivas struggle through the cycle of the series of innumerable lives for total freedom from all bondage, not only of Papa but also of Punya. All the Jivas can get qualified to scale the higher and highest uplift; no Jiva though temporarily lowly is lost or condemned in the Jain faith. Siddhi or liberation or salvation is the ideal or the ultimate aim in view.

The three gems of right knowledge (samyak Jnana), right vision (Samyak darshana) and right conduct and character (Samyak Charitra) come to its help and reecue. As Dasgupta states-

"The Principle of life is entirely distinct from the body, and it is most erroneous to think that life is either the product or the property of the body. It is an account of this life - principle that the body appears to be living. This principle is the soul."⁶

and,

"The soul in its pure state is possessed of infinite perception - ananta dar sana, infinite knowledge - ananta Jnnana, infinite bliss - anants-sukha

and infinite power ananta Virya. "

Now these souls are infinite in numbers; they are substances and are eternal. They occupy countless spacepoints in our mudane world, known as Lokakasa. They are entrapped in the bodies whose size in expansion and contraction they take to. There are classes of Jivas beginning from plants and point higher and higher to come to the state of human beings when they have mind and intellect. As Dasgupta says-

"The whole space of the world is closely packed with them lika a box filled with powder. The nigodas furnish the supply of souls in place of those that have reached Moksa. But and infinitesimally small fraction of one single nigoda has sufficed to replace the vacancy caused in the world by the Nirvana of all the souls that have been liberate from beginningless past down to the present."⁸

But it as it may, the Jainas believe in plurality of the souls, The Jiva trapped in the body or living in the body, is overcome by Karma that that is terror striking bondage and its constant struggle is to rise higher, by annihilation of Karma and the consequent Papa - sin and by gaining merit-Punya by meritorious deeds and ecquirement of knowledge. Enrichment of knowledge and annihilation of the bondage of Karma going on constantly in the course of the infinite series of births that is has to take to. Then the higher state of Atma is achieved. The process is on and the march towards liberation is on. Then the Atma becomes Parama Atma⁹; every atma can rise higher higher as laid down above. Parama- tma is not the paramatma, God the Supreme, the unique force at the root of the entire universe. Then follows the stage of Tirthankara and ultimately comes the stage of siddha - the stage of attainment or purfection by the Jiva. We may call it salvation or liberation. But even with this, the Jainas have retained the theory of pluralism. Even though there might be found distant affinity or influence of Advaitis of the Upanishads here; the fact remains that they retain pluralism as against absolutism. This speaks for the very wide, shall we say, almost a universal outlook, in that the terrors - striking suf-

fering and torture of the Jiva aspiring after liberation in the infinite cycle of so-called births and deaths is there, but all the Jivas, if they so will, if they develop genuine free-will can aspire for salvation.¹⁰ This theory has remained at the very root of the Anekantavada that they have evolved, developed and entrenched in their theory of knowledge.

Radhakrishnan is, an Advaiti, Kevaladvaitavadi and a follower of Shankara. He is thus an absolutist and he criticises the pluralism of the souls of the Jainas in these words;

"It is not possible for us to support the doctrine of the plurality of souls when we have no means of finding out whether in the ultimate condition there is any basis for distinction. Salvation is inconsistent with a separate personality that is throughout hampered by what is external and contingent and is bound up with the bodily organism and nature itself. The particularity of self opens the way to error and sin and salvation means the abolition of this particularity."

Here, it is not our purpose to go in to the intricacies of the problem; we are to go to the doctrine of Anekantavada. We have referred above to the way of life, the Acharadharma both for sadhus and men of the world. It is the means whereby the Jivas progress to higher and higher rise, uplift, a more blessed birth or state.

Now, as the Jaina dharma is the shramana dharma as opposed to the ritualist Brahmana dharma. Along with the Buddhists, once that the highest aspiration for the Jiva is constant and untiring, sublimation and uprise, the path towards liberation is through the constant effort at its own uplift through self-control, austerity, self-suffering and even self-torture so that gradually Karma—both good and bad—continues to get annihilated: so that the rising Jiva slowly and steadily gets free from the shackles of the bondage of Karma.

Karmabandha

This leads to constant and gradual enrichments of knowledge of Reality followed by

untiring effort at raising it by right knowledge, right vision and right conduct and character.

The consequent rise to the ultimate state of salvation comes next. It is the highest blessed stage that even Tirthankaras would aspire after. The Jainas call this state Siddhadasha that is to be all and end all of the effort and aspiration of the Jiva. We do not go into the details of the philosophy because this would be enough for our purpose, to go to the principle of Anekantavada and further, its application in life, in its varied spheres.

Anekantavada - Meaning

The word is explained by Dasgupta as "relative pluralism" and by Radhakrishnan as "the doctrine of the manyness of reality" and "the doctrine of non-absolutism" by Sukhlalji.

Pandit Sukhlal is right when he states that -

"Not only Jainas, even discriminative non-Jains know, the Jain philosophy and the Jain sect as nonabsolutist philosophy or as non-absolutist faith. For Jainas this belief in non-absolutism has a place of pride in their faith and they have claimed that the doctrine is great, liberal and excellent."¹²

It is a method of thought and analysis. It is a mental eye that is open from all directions and all sides. We will understand it, first of all by means of a simple example from life.

Take the example of a woman. say around 30. How do different persons view her? She is only a beautiful woman to a passerby, a woman to a Sadhu. But she is wife to her husband, mother to her children, sister to her brother and sisters, daughter to her parents, a friend to her companions, an employee to her boss in the office where she serves, a good neighbour etc. We ask ourselves. If she has so many personalities what is she in reality? we cannot deny any of the perspectives of the woman in question. Every view of hers is correct from one angle of vision. As Sukhlalji states -

"This partiality is based on truth and that only. The theory of this non-absolutism is not just an imagination; it is a doctrine proved by truth, it is phi-

losophy and subject of discriminativeness. The life-force of non-absolutism lies in this that it asks us to think with an open mind and it inspires us to think over and adopt other views also. Thus power and life of nonabsolutism is open-mindedness, clarity and impartiality of thought."¹³

There could be no better explanation or clear cut analysis of the doctrine than this. Actually, with every vision apparently different, we come to touch upon reality, one or other aspect of reality. With every different vision we come nearer to truth about reality.¹⁴

We can take other subtler examples. In the Chhandogya Upanishad, we have the story of Indra and Virochana who came as pupils at the feet of Brahma; they wanted to be instructed about the reality that Brahman was. Virochana, the representative of the demons, returned satisfied that he had grasped the truth when he came to understand that body was reality and therefore body shall be worshipped, decorated, pampered.¹⁵

But Indra, the representative of gods was given part of the truth and he returned several times with further testing and as taking questions, ultimately to grasp the truth that -

"The purusah that you visualize in the eyes, that is Brahman."¹⁶ The questions that arose in the mind of Indra every time show that every time he had known and grasped only the partial truth. The angle of vision differed was widened every time and brought him nearer to truth or reality, This repeated thinking by Indra is the outcome of so many questions one after the other that spring from the different angles of vision over the same reality. This is simply a means to reach the fuller conception, an all sided full vision of reality, call it this wordly or other worldly.

Saptabhangi Naya

While Dr. Radhakrishnan comes to a discussion on Saptabhangi Naya, he rightly opines that it is a logical corollary of the anekantavada. The Jains adopt the view of pluralistic realism and there too, in the realm of logical analysis and knowledge.

This doctrine too can be applicable as consistently following the Jaina philosophy. Radhakrishnan explains this consistency¹⁷, and addas;

"Since reality is multiform and ever changing, nothing can be considered to be existing everywhere and at all times and in all ways and places, and it is impossible to pledge ourselves to an inflexible creed.¹⁸ The seven steps of the Bhanga are -

1. May be it is (Syat Asti)
2. May be it is not (Syat Nasti)
3. May be it is and it is not. (Asti - nasti)
4. May be it is indescribable (Syat Avaktavya)
5. May be it is and is indescribable (Syat asti Avaktavya)
6. May be it is not and is indescribable (Syat nasti Avaktavya)
7. May be it is, it is not and is indescribable (Syat Asti-nasti-Avaktavya)

This doctrine guides the student to view a thing, an object, a principle or Jiva in several options i.e., as many ways as possible. This syadvada is known as saptabhangi naya because of the seven probabilities which try to cover up all the probabilities (Syat) or the options Sukhlalji states that-

"The number seven is laid down because more than seven options bhanges are not possible. Split the first three in a variety and saptabhangi results. If we can find more than seven bhanges, Jain philosophy cannot insist on saptabhangi."

However, he is of the opinion that the first three are the most important and the rest are rather minor off-shoots of the three. Dr. Apte is of the opinion that the first two are the most important.²⁰ However, if we insist on giving importance to all the seven, there should be no harm. Knowledge of a thing can be grasped by as many options as possible and scholars and sages have contended that both in our life and in the realm of drama and darshana(philosophy), there be some things or problems or experiences that defy all due expression in words.

One statement in the Taittiriya Upanishad has these words about the through grasp of absolute Reality that is Brahman.

“That from which speech comes back together with the mind without attaining him.”²¹

According to this statement the Ultimate Reality is not within the purview of speech.

Buddhism states that in man's life there are several things that are indefinable (Avyakṛita) and so, states the Acaranga sutra (170)

“All sounds or word fall back and there is no reason there.”

Jainism also refers to several experiences as Anabhilapya in the same sense.

A brief summary of this famous doctrine of Saptabhangi, which elaborates or Anekantavada, is very much there with Jainism because of its famous doctrine of “Pluralistic Realism” Thus it is that Anekantavada is a link between pluralistic Realism and the theory of knowledge of the Jainas.

It would be in fitness of things if we give a brief summary of the doctrine of Naya in the words of Pundit Sukhlalji. This will go a long way in helping us to expand views in the realm of application -

(1) The spirit of Saptabhangi is inspired by the desire to co-ordinate the contemporary mutually contradictory isms.

(2) We should thereby precisely check the nature of the object and derive real knowledge. This is the goal.

(3) Basically, only three options are possible with regard to any trait that strikes the intellect. However we multiply the number by changes of word, only number seven is possible.

(4) Saptabhangi is found with each trait of an object. This is one proof of the view of Anekanta. Its examples are given as word, Atma etc. This is because the ancient Arya thinkers thought principally on Atma, and at the most took Sabda in their discussion on the authority of the Agamas.

(5) In the philosophies, vedic etc., in the philosophy of Vallabha in particular, the doctrine of Sarva dharma Samanvaya the co-ordination of all traits, is a form only of this, Shankara himself describes object but states that it is indefinable.

(6) The purpose at the root is to bring together all that cannot be disproved by proof.”²²

Radhakrishnan however states -

“This fact that we are conscious of our relativity means that we have to reach out to a fuller conception. It is from that higher absolute point of view that the lower relatives can be explained. All true explanation is from above downwards.”²³

and

“The recognition of every form of knowledge as relative, something bound to pass over into something else, requires us to assume a larger reality, an absolute in which all the relatives fall”²⁴

We can state that even this attempt on part of the scholars and sages to take up these Saptabhangsinaya, which is a corollary to Anekantavada is an attempt by the Jain as to reach the highest conceivable truth, to perfection. Even as an attempt to reach perfection, it is worth experimentation.

If we state that absolutism is an extreme, so is pluralistic Realism of the Jainas; the Jainas also given to us descriptions of the freed soul in the stages-Jiva, Atma, Paramatama, Tirthankara and Siddha. It is true that.....positive descriptions are given of the great soul as that it has infinite consciousness, pure understanding, absolute freedom and external bliss.....²⁵

Application of Anekantavada

As we come to the question of application of this doctrine in various spheres of life and in the spheres of philosophy, we will take a few examples and see how the doctrine will suit and apply in these. But as we do this, two statements will be worth noticing.

As Dasgupta states -

".....nothing could be affirmed absolutely, as all affirmations were true only under certain limitations."²⁶

and,

".....all affirmations are true of a thing only in a certain limited sense. All things (vastu) thus possess an infinite number of qualities (Anekadharmatmakam Vastu) each of which can only be affirmed in a particular sense. Such an ordinary thing as a jug will be found to be the object of an infinite number of qualities from infinite points of view, which are all true in certain restricted senses and not absolutely".²⁷

and,

"Thus in some relation or other, anything may be affirmed of any other thing, and again in other relations, the very same thing cannot be affirmed of it. The different standpoints from which, things (though possessed of infinite determinations) can be spoken of as possessing this or that quality or as appearing in relation to this or that, are technically called Naya !"

Application

Let us now take a few glaring example whereby we can see how Anekantvada can be applied in life. The First example that we take is that from family-life. There is, say, the case of a family of four-husband, wife and two sons. The sons are brought up well, highly educated and the parents sacrificed lots for the sons with the intention of imparting good cultural heritage, education and settled life to them. Then comes the question of their career. Whatever the ambitions of the parents the elder son resolves to take up his fathers business and the younger one states that he wants to become a Jain Sadhu. For years the parents had seen that their younger son had little interest in worldly affairs and he was getting more and more leaning towards Dharma. Parents were themselves religious and so, for years they encouraged him. But

as the momentous decision came, the parents were shocked, unhappy, baffled.

Now, the whole position came to this. The younger son was firm on his decision though he sought the consent of his parents for his new life and initiation.

The mother, through extreme, emotional attachment was not inclined to give her consent, though she was very much religious.

The father had, besides emotional attachment, several worldly and practical considerations in not giving consent.

The elder son has his own views partly loving and partly selfish and he suggested that the parents give their consent.

The grant parents looked upon this as grand opportunity to win laurels in the society, to win prestige. They advised the parent of the boy to give their consent willingly and illingly, and raise the status of the family high.

There was a friend of the younger brother who advised initiation into monk-hood only after proper maturity and after passing through mundane life for a few years.

Another friend strongly advised the parents not to give consent, but to get him married to his sister who desired so.

Thus, truth is to be viewed at from several angles by the parents to arrive at a decision whether or not to give their consent. They are of open hearted and give weight to all the opinions.

Now there are several angles of vision from which the proposal is being viewed and every angle of vision is based on some consideration or another. The whole proposal is in a fix and the relatives suggest other alternatives also. All want to come to a positive decision which also reflects upon the proposal of the younger son and its consequences. A sincere attempt is there on part of all to come to a unanimous decision in which the visioning by all shall prevent conflicts the visionings of all should come together because the question is to be solved, as far as possible, to the

satisfaction of all. Here, Anekantavada and Saptabhangi come to the rescue. The family may sit together and discuss the problems whether or not the parents should give their consent to the younger son. The doctrine of non-absolutism when grasped will guide them. The following fundamentals will be accepted by all.

- (1) The keen desire of the young man is worth serious consideration, definitely not worth outright rejection.
- (2) Different family-member and friends can have different views on the matter due to their varying considerations, angles of vision and understanding.
- (3) There can be several options (a) consent be granted (b) consent be not granted; (c) consent be postponed and the young man be advised to reconsider the matter (d) The young man may be advised to think longer over the matter and see if he can find some other alternative for himself, (e) all family members may ponder over the matter and consider whether they can give up or modify their stand; (f) someone may feel that the problem of consent defies all consideration and solutions; (g) All might try to come to a positive decision of yes or no very difficult though it is.

Good intentions, avoidance of conflict, modification of their stands and consideration, a spirit of mutual trust and respect for each other and spirit of adjustment etc.; are in fact in the young minds of the members of the family and the man. Faith in goodness and confidence in each other, due respect for each others views etc. are the points that are taught by this theory of non-absolutism and the seven possible alternatives.

Here, we are convinced that the application of the doctrine will go a long way in solving the problem. This fructifies the explanation of Anekantavada given by Sukhlalji :-

“Non-absolutism is a method of thinking and analysis. It is a mental eye that is open from all directions and all sides. It refuses outright to view, from a broken or an incomplete angle, any subject

of knowledge, thinking and conduct.”²⁹

Another example will be this. A Jain Sadhu considers as to what his relation with the society in the mundane world should be. He has renounced the worldly life and stays in an upashraya. He has taken to the life of renunciation, a life of austerities and suffering so that his consciousness scales higher and higher heights to come to a stage of salvation. As Dr. Radhakrishnan states -

“A Jiva is a particular kind of existent thing. The liberated Jiva, freed from matter is Atman. The Atman is pure consciousness untainted by matter. It excludes all space and externality. It is the Jiva purified, raised to the highest spiritual status which is mere formless consciousness.”³⁰

Now what should be his attitude to the world? There are several options :

1. He may remain away from worldly men and women, keep them at an arms' length.
2. He may tender advice as his consciousness tells, when advice is sought.
3. He may deliver regular sermons to larger or smaller assemblies.
4. He may go for begging but with his mind unconcerned about what he receives or about the family of donor.
5. He may indirectly suggest his tastes to them.
6. He may go and attend marriage ceremonies to bless the newly married.
7. He may visit libraries for further studies and acquisition of knowledge.
8. He may take interest in worldly affairs at times.
9. He will remain unconcerned about what happens around him and consciously raise his Atma to a higher status.
10. He may become a staunch propagator of the Jain faith.

This will naturally be in addition to his regular and staunch duties as a sadhu, or as a Sadhaks.

All these options stand before him, now and then. Every time he will go deep into their pros and cons and the consequent effect upon his person-

ality and every time he should examine the propriety of the options, its rightness and wrongness as it has occurred to him. All the while he will remain alert about the influence, good or bad / adverse of the option adopted. He will consider every option from several angles of vision, including that of his onward march towards the highest goal. Cool thinking, is not possible. He will also consider the effects good and bad, of his mixing with people, his influence on them and theirs on him. All the while he will keep present in his consciousness that all are Jivas though as higher status or lower and that all can get qualified of their own free-will to rise to the highest state of Siddha, may be as a result of the struggle of hundreds of births. Unconcerned and impersonal sympathy, compassion, etc. will remain in his heart. Then he will grasp the real meaning of unselfish spirit of non-hurting to animals. A little sense of distinction constantly at work will help him to rise higher even here. This is the magic-like effect of Anekantavada and its grand guiding principle of Saptabhangi.

We may now take the case of the factory workers who have given notice of strike and have submitted a charter of demands. Some of the demands (may be true, some may be false, some may be exaggerated.) Some justified demands too 'may be' not possible to be met due to (a) the financial stringency of the company, and (b) due to the difficulty in paying even the minimum dividend to the share-holders. Here, the workers will claim that all their demands are just and the management might not be willing to pay more or sanction more benefits to the workers; the share-holders desire to have higher dividends. All have their own angles of vision, interests and truth (which is not absolute) and these are based on certain other considerations. Here truth and solution are to be sought. We can agree about the sevenfold judgement, though there can be more facets, we can consider with an open mind and study the problem in all varied aspects and argue-

- (1) May be the demands are true and just.
- (2) May be the demands are false and unjust

- (3) May be they are true from one angle of vision and may be, false from another angle of vision.
- (4) May be, the demands defy all solutions.
- (5) May be, the demands are just and and yet difficult be met.
- (6) May be the demands are false and yet not conceding would create other problems.
- (7) May be the demands are true or false and defying all the solutions.
- (8) Even if we take just these seven judgments and proceed to find a solution, it would be possible, to arrive at truth be-

(a) A sincere attempt by all to understand and accept the points of view and other considerations concerned in the matter.

(b) A spirit of give and take based on humanitarian grounds may be sought to be helpful.

(c) Mutual understanding and adjustments may be brought in .

(d) Respect for all and sincerity shall be at work.

(e) All in their moments of calm and wisdom might combine to find a way out.

(f) Even the workers must realize the consequences of extremism that they have to face.

This is the spirit of Anekantavada which has a corollary in the seven fold judgment in application.

Umeshmishra therefore rightly stresses the point that-

“When man is baffled by the problem that he faces, he tries hard to probe into reality and try to examine and analyse its traits, its multi-facets and so many angles of vision. It is here that the spirit of Anekantavada and the seven-fold judgment come to his rescue.”³¹

The word 'syat' in the saptabhangi or syadvada is significant it implies -

- (a) acceptance of many facets of truth;
- (b) acceptance of very great difficulty in arriving at what might be called absolute truth, which evades man for long.

- (c) Only through respect for others, one break ground and come nearer to the vision of others. This requires larger hearteness.
- (d) Avoidance of extremes though it is not exactly adherence to the middle path (Madhyama Marga) of the Buddhists
- (e) It is a hard effort to arrive at the right decision
- (f) In the realms of Jnana it is a constant attempt to come near and also nearer to truth.

We may now study one more case. It is the case of a devoted christian scholar, making an attempt in all sincerity at an objective, comparative deep study of Jainism to arrive at, not necessarily the best in Jainism but actually at the very essence of Jainism.

As he is a man of deep conviction, faith and devotion towards Christianity, his own religion is so very much in his blood that it becomes very difficult for him to study and view other religions and philosophies impartially, though in our case, the scholar is not begot and does not like any priest of the past, proclaim that "christ is the only prophet and christianity the only religion: " For him the basic question is -- can he become absolutely neutral and objective and study Jainism to draw its picture as it is ? On one side stands his deep regard for and faith in his own religion which is interwoven as if in his blood in itself.

This is no doubt coupled with a deep study of his own Dharma; he is a christian not just blind and mechanical faith but by conviction, with this he studies Jainism. Can he become open-minded ? Can he become neutral about that which strikes him as surprising ? Can he become objective ? What can he do and how ? He is honest to himself and keenly desires to make a study of a religion not of his own. Here it is that the very much prized great doctrine of Anekantavada can come to his help, his rescue. This great doctrine and Syadvada with it can possibly guide his way.

After a very careful, all-sided and through study of Jainism and all things associated with it; after viewing Jainism in practice, he will try to find

out, the very essence; essence does not here mean necessarily only the best in Jainism as stated earlier, Can he possibly become objective ? How ? Becoming objective means making his state of the mind clean and this is, possible by a conscious due acceptance that he can become open-minded. He has to keep the doors and windows of his mind and heart open to receive all good and all that is human, as Mahatma Gandhi stated once.

He will not take for granted Jainism as he will Christianity-his own Dharma. He can become critical of Jainism. But even his angle of vision of Dharma might misguide him, if he were to evaluate Jainism by his own concepts which are his own and foreign to Jainism. This can be understood by a concrete example, There are so many westerners, who, when they evaluate our Indian Philosophy, feel that it is no philosophy at all. Here the mistake committed is to view Indian Philosophy from their western angle of vision, often with a sense of superiority - complex. A thorough grasp of what we call the saptabhangi can save him from committing such a mistake. He will have to put on do his best of put on the vision of varied judgments. Perhaps it was schopenhaver who did not commit this mistake when he had these words of admiration about the Upanishads-

"The Upanishads are a solace of my life; they will become a solace of my death."

Jainism look upon all the Jivas with the same kind and sympathetic consideration, though it concedes that there are cadres and stages in these. The Jiva that is an insect or an animal today is not so tomorrow. This will come to the grasp of the student by a thorough grasp of Anekantavada or pluralism in the realm of Reality manyness of Reality. Man avoids extremes when he applies his partial vision. Then it is that the Jaina theory of knowledge dominated by Anekantavada guides him. A humanistic and liberal outlook is to be cultivated and he will be helped in becoming objective in his effort at the right understanding and grasp of Jainism that is then followed by his comparative study. The Jaina theory of knowledge dominated by

Anekantavada guides him. A humanistic and liberal outlook is to be cultivated and he will be helped in becoming objective in his effort at the right understanding and grasp of Jainism that is then followed by his comparative study. The Jaina theory of knowledge will help him in becoming free from prejudices, from the overpowering sense of superiority and evaluation on lower levels. May be all his efforts might fail in grasping certain things here. But Saptabhangi has taught him & experience.

"May be it is Avatkavya or indefinable or inexpressible."

A persistent effort at becoming objective will be creating an awakening in his inner consciousness and this is due to his effort to apply Anekantavada that we have elaborated earlier, considerably. This persistent effort will surely not go in vain and he will come to a stage when his on concepts that were perhaps reconceived motions or prejudices have been almost revolutionised. This is a hard and tough effort - this is the practical and theoretical application of the doctrine. But the effort was really worth and it has brought his personality higher; now he has got the due training of mind and heart. Thus, for an objective and comparative study, the doctrine itself has become the torch-bearer. It has refined his angle of vision of his own Dharma and has brought him on better grounds to undertake the task.

We now take the last example of the application of Anekantavada -

Anekantavada - We take the example of a man who is sincere in his feeling that faith in Dharma does not genuinely awaken in his consciousness even though -

(1) He practises Dharma consciously as preached to him by heritage, the psychic effects that his Jiva has brought from the previous lives, the study of the scriptures and hearing of the sermons. He takes the vows and observes fasts he. He very regularly says his prayers and tries to awaken his consciousness. he prays-

"My salutations to you, O'divina Purusha - purusha that enters internally deep in my speech,

that was in deep sleep, and brings to real and new life my speech by its own lustre-it holds the mastery of the entire power to do so. It also brings to life and new awakening the organs (prana) of hand, feet, hearing, touch etc."³²

The effort to awaken faith in Dharma is here honest, sincere, hard and persistent. But he does not pretend, he does not enter self-deception. Faith in Dharma does not awaken though he does not give up vows, fasts etc. that are prescribed, does not give up study and hearing of sermons. But he feels all-the-while that he resorts to these things mechanically; the necessary inner faith does not awaken. Dharma does not become a part and parcel of his life, his personality. He is keen on feeling, experiencing that Dharma is an inner urge that must be satisfied. He wants to feel in all sincerity that-

"I am not what I am, nothing if I am not religious."

Here again, application of Anekantavada can come to his rescue if he grasps it, adopts it in its right meaning, correct perspective and sincere feeling and experience, as we have laid down above. Let him ponder over the doctrine, argue with himself with the help of the Saptabhangi and go ahead. The doors of his heart will open. He will begin slowly and steadily to feel that -

- (i) He feels the inner urge to have all sympathy, compassion, warm regards for all the conceivable Jivas, whatever their status and limitations.
- (ii) His heart will begin to feel that non-hurt to all living beings, self-sacrifice for them and for his own self are what he learns.
- (iii) Then it is that he hates none, retaliates against no-body, even when attacked.
- (iv) This takes his own Atma to scale higher heights and achievements.
- (V) Knowledge gained thereby has made him a better and a higher human being, ever on the path of progress, sublimation to the highest conceivable aspiration as a man.

- (vi) He will then be convinced that has adopted Dharma as a part and parcel of his personality. The inner experience of being a religious human being has awakened. He may then be a christian or a Hindu, a Jaina or a Buddhist; he has become Dharmika.

All this is sufficient to convince him about the magic that has worked on him, thanks to the application of Anekantavada.

The Summing up

This is how we have studied and analysed the doctrine of Anekantavada. We defined it in the words of great scholars and learnt of the theory and elaborated on it. Then, as we applied it in life, by means of five varied examples, we find, to our great surprise, that the doctrine of Anekantavada has a far wider application, and, in practical application, the meaning of the doctrine gets for widened and elaborated. In practice, the theory of knowledge in application, becomes for more expanded and expressive, it is further clarified. The theory is very much there, but its various facets give to us almost a new, vision and clear concept. Application of this great doctrine means these points-

- (1) acceptance that truth can have and does have many facets mundane life as also in philosophical life.
- (2) The doctrine stands true to men of the world as also to sadhus.
- (3) All facets must be duly respected and given the same importance when a problem is to be resolved.
- (4) Absolute truth and as absolute solution are difficult to arrive at.
- (5) The doctrine is a natural corollary to the philosophy of Anekatmavada and the Saptabhangi Naya is a natural corollary to the doctrine of knowledge that is Anekantavada.
- (6) It brings the Jivas nearer and makes them more tolerant to the different outlook of others.
- (7) liberal outlook develops in us due to the ap-

- plication of the doctrine to solve our problems.
- (8) sympathy, compassion, respects for all the Jivas develops in natural course.
- (9) This naturally means non-hurt-physical, mental, emotional and philosophical-to others.
- (10) The doctrine thus accepts the principle of unity in the midst of diversity, even though absolutism in the philosophical sense finds no prominent place in Jainism, not even in its theory of knowledge.
- (11) Compromise, adjustment etc. develop in life though temporal, selfish solutions are not allowed to evolve.
- (12) All this shows that application of this doctrine in life is more important than mere theory just as we can state that Darshana is more important than mere tattvajnana, as explained by Radhakrishnan, Dasgupta, Sukhlalji and all others.
- (13) The doctrine will be of no help to arm-chair radicals in the western sense of the term.

We may end our study of the problem of non-extremism with these scholarly words of Dalsukh Malvania -

“Non-extremism must be adopted in full, observance of non-violence is to be resorted to. Thus, the principle of non-extremism, the philosophical doctrine of Jainism springs from non-violence.

The meaning of non-extremism is this - keep the doors of thinking open, and you will acquire truth from the thoughts of all, For those who are insistent about truth, the false insistence to be given up is-- “only what I believe is truth and what others believe in is falsehood.” If one does not give up this, he will be doing injustice to other and this too amounts to violence. It is, therefore, absolutely necessary for the non-violent to be non-extremist. Therefore, the development of Jain Philosophical doctrine of Jainism springs from non-violence.

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Footnotes

1. History of Indian Philosophy" Vol. One p. 1
2. As designated by S. Radhakrishnan.
3. Actually, except for Charvakadarahana, all philosophies accept and adopt salvation or Moksha as the final goal of their metaphysical, spiritual pursuits & also called Nirvana. Their concepts of Moksha or Nirvana however vary.
4. This is one meaning of the term "Nirgrantha".
5. In fact, becoming totally free from karma on one side and aspiring to get enriched in Jnana on the other is the way, of the sadhus and the sharavaks both to enrich their inner awakening and consciousness so that the path to Moksha becomes clear; ultimately of course, even Jnana is expected not to become a bondage.
6. History of Indian philosophy Vol. 1 p.
7. As above P.
8. As above P.
9. The Jainas do not accept the existence of an absolute, highest, one supreme Reality called Parabrahma or Paramatma or god the supreme that Shankara looks upon as the highest and only Reality as Kevaladvaitavadin, which is known by the western scholars by the term "monism". Pluralism of Atmas is the very basis of Jainism and in its absence, it would not be Jainism.
10. Equal respect for all the Jivas is the very basis of their liberalism and the consequences of this have a far-extending bearing on the whole faith.
11. "Indian philosophy", Vol. 1 p. 388.
12. "Essence of Jainism" - p. 167 Pandit Sukhlal, tr. R.S. Betai.
13. "Essence of Jainism", p. 167, Pundit Sukhlal, tr. R.S. Betai.
14. This is similar to the statement in the realm of philosophy that " पादे पादे जायते तत्त्वबुद्धिः with every theory and concept we are enlightened more about Reality."
15. This was one of the methods of teaching the doctrines of the panishads, the pupil shall be taken upto the stage of the fulfilment of his desire to know, his Jijnasa and shall be guided further only if this inspires further doubts and questions in the mind. The Jijnasa of virochans was satisfied by this his, understanding and he inquired no further. That is also a reason why the Gita says - न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
16. पुरुषो अक्षिणिहृदयते तद्विष्णुम् ।
17. "Indian Philosophy," Vol. one p. 304
18. Vide as in 17
19. "Vide Essence of Jainism," Pundit Sukhlal, tr. R.S. Betai
20. Vide his paper
21. यतो वाचो निवर्तते तदब्रह्म वेद नोरः ।
22. "Essence of Jainism," P. 182-183, Pundit Sukhlal tr. R.S. Betai
23. "Indian Philosophy" Vol. one, p. 306
24. "Indian Philosophy", Vol. one p. 307
25. "Indian Philosophy," Vol. one, p. 333
26. "History of Indian Philosophy," Vol. one, p. 176.
27. As above, p. 176
28. As above, p. 176
29. "Essence of Jainism" Pundit Sukhlalji, p.167; tr. R. S. Betai
30. "Indian Philosophy," Vol. one, p. 335
31. "Bhartiya Darshan" (Hindi) Dr. Umesh Mishra, p. 130.

32. योऽन्तः प्रतिपूयमम वाचमिमां प्रसुप्ताम् ।
 संजीवयत्यरितालपूक्तिधरः स्वधाम्नो ।।
 अन्याद्रच हस्तचरण श्रवणत्वगादीन् ।
 प्राणात्रमो भगवते पुरुषात्त्व तुम्यम् ।।

33. "Essence of Jainism," Pundit Sukhlalji, p. 16
 (Preface) tr. R. S. Betai.

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5. Syadvadamanjari
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7. History of Indian Philosophy - Sinha
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11. Lokatattvanirnaya - Haribhadrasuri
12. Uppadeshamala - Dharmadasgani (Prakrit)