

Anekantvada

A doctrine

of

non-absolutism

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Anekantvada (Non-absolutism)

- ▶ Realization of Truth (Existent) is Absolute
- ▶ Expression of Truth (Existent) is Relative or Non-absolute
- Truth (Existent) is expressed in many ways
- One can not make definite statement about Truth or Existent, each statement is true in its own limited sense.
- To understand the nature of Existent, one requires the vision of seeing an entity from all direction which is Anekantvada
- "Ye shall know the truth, and the truth shall make you free" -- John viii 32

Existent, Pramana and Naya

■ Existent

- ▶ The Jain term for 'existent' is 'Sat'. It designates an entity comprised of substance (Dravya), attributes (Guna), and Mode (Paryaya).
- ▶ The substance and attributes are inseparable and permanent
- ▶ Mode is transient and changes continuously

■ Pramana

- ▶ Absolute knowledge of an entity

■ Naya

- ▶ Relative knowledge of an entity

Existent, Pramana and Naya (continued)

- Pramana (Knowledge in its entirety)
 - ▶ Pramana views an object from all aspects (both general and particular) in its entirety
 - ▶ Pramana is a valid knowledge of self and non-self without any obstruction
 - ▶ Pramana accepts agreeable things and discard the disagreeable ones
 - ▶ Modes of Pramana
 - Direct (Pratyaksha)
 - ◆ Practical (Samvyavaharika)
 - ◆ Transcendental (Paramarthika)
 - Indirect (Paroksha)
 - ◆ Recognition (Smarana)
 - ◆ Conception (Pratyabhijna)
 - ◆ Induction (Tarka)
 - ◆ Deduction (Anumana)
 - ◆ Authoritative (Agam)

Existent, Pramana and Naya (continued)

- Naya (Point of View knowledge)
 - ▶ Naya considers an object in its particular aspect and part.
 - Knowledge of the thing in its relation is called Naya
 - ▶ The statements expressed from any one point of view (naya) can never be absolute one, but true in relation to that point of view and false from all other point of view.
 - ▶ Hence each affirmation should be preceded by the phrase "may be", "perhaps" or "some how"
 - ▶ All substances possess two types of properties
 - General (Samanya) known as Dravyarthik_naya
 - Particular (Visesa) known as Paryayarthik_naya

Existent, Pramana and Naya (continued)

► Naya

– Dravyarthik_naya

- Naigam Non-distinguished
- Samgrah Collective generic
- Vyavahar Practical

– Paryayarthik_naya

- Rujusutra Straight Expression
- Shabda Verbal
- Sambhirudha Subtle
- Evambhuta Such like

Anekantvada and Syadvada

- ▶ Reality (object) has many facets. It has many qualities and properties. This is known as Anekant or multifacetedness.
- ▶ The method or language of expressing this multifacetedness is called Syadvada.

Anekantvada and Syadvada (continued)

■ Anekantvada

- ▶ It is a doctrine of multifacetedness of reality
- ▶ It is a philosophy or doctrine of non-absolutism
- ▶ It explains reality metaphysically

■ Syadvada

- ▶ It is a theory of conditional predication
- ▶ It is a theory of relativity of propositions or judgments
- ▶ It explains reality epistemologically
- ▶ It is a method of expressing multifacetedness of objects by using the qualifier 'syad'

Sevenfold Application of Syadvada

- The Jains hold that no affirmation or judgment is absolute in its nature, each is true in its limited sense only.
- The affirmation statements are about existence, or nonexistence, or inexpressible.
- The various combination of these three will result in seven fold judgments

Sevenfold Application of Syadvada

- ▶ In a certain sense, the pot is -
 - Syad_asti
- ▶ In a certain sense, the pot is not -
 - Syad_nasti
- ▶ In a certain sense, the pot is and is not -
 - Syad_asti_nasti
- ▶ In a certain sense, the pot is inexpressible -
 - Syad_avaktavyam
- ▶ In a certain sense, the pot is and is inexpressible -
 - Syad_asti_avaktavyam
- ▶ In a certain sense, the pot is not and is inexpressible -
 - Syad_nasti_avaktavyam
- ▶ In a certain sense, the pot is, is not, and is inexpressible -
 - Syad_asti_nasti_avaktavyam

Application of Anekantvada in a daily Life

- Even though there are many causes are present, during our daily activities, an individual should select to reflect on those cause which will enhance his spirituality or reduce his kashay (anger, greed, ego, lust etc.)

Application of Anekantvada in a daily life

- An Entity has both a permanent and transient characteristics.
 - ▶ When one suffers due to some misfortune, one should reflect on the transient characteristics of an entity that this suffering is temporary. Similar thinking should take place when one acquires good fortune.
 - ▶ However when one is about to do some undesirable activity, he should think that he will acquire bad Karma and he will suffer in future due to his bad action (permanent characteristics of an entity)

Application of Anekantvada in a daily life (continued)

- Jainism explains that the following five causes are always present during our action or activity.
 - ▶ Kal
 - Time
 - ▶ Swabhav
 - Intrinsic nature
 - ▶ Niyati, Bhavitavyata, or Honahar
 - Predestination
 - ▶ Nimitta
 - Instrumental cause
 - Internal Nimitta is Karma or Prarabdha
 - External Nimitta is other person or thing
 - ▶ Purushartha
 - Self-effort, Determination, Free will

Application of Anekantvada in a daily life

- Even though all five causes are present, an individual should reflect on one primary cause as follows:
 - ▶ After the completion of an activity or action
 - If the result is positive one, then one should reflect that it was due to the help from others (external nimitta)
 - if the result is a negative one, then one should reflect that "it was my past karma (internal nimitta) that brought the negative result."
 - ▶ However during an action period one should reflect on one's own effort or determination.