The doctrine of Anekantvada in Jain philosophy

8.1. The doctrine of Anekantvada

One who understood anekantvada than only he will understand the Jain philosophy. The entire philosophy of anekantvada is to accommodate the different views.

Definitions

(1) To view a thing not only from a single point of view, but to examine it from all possible points of views is the simple meaning of the doctrine of anekantvada.

(2) Anekantvada proves the existence of apparently contradictory properties like eternal and perishable in the same thing.

(3) Anekantvada is speculative method of looking at a thing where as Syadvad is the way of its expression. Syadvada is called KATHANCHIDVADA. Syadvada is helpful in understanding the viewpoint of others.

(4) Any thing is neither eternal nor transitory but is both eternal as well as transitory. To admit this is anekantvada.

(5) To examine a thing from every possible point of view, to have frame of mind favourable for such examination and try to examine in that manner is called the ANEKANTVADA.

(6) The meaning of anekantvada is to look at, to think over and to test every thing from different point of view. If person wants to understand its real meaning, than person calls it APEKSHAVADA. The term apeksha means the stand point or intention of thinker.

(7) The anekant doctrine of the Jain has for its province all the fundamental things, sentient as well as non-sentient.
Our wisdom is quite limited, so without possessing infinite knowledge, we cannot know about the endless properties of a thing. Nevertheless, we can definitely know, according to the power of our intellect, many of its properties clearly visible.

The "Un manifested" and the "Manifested" real should be recognized as possess of different characteristics and to strictly speaking as not entirely identical. They are identical and different both-identical in so far as it is the same substance and different in so far as it under goes a change of characteristic. This is the Jain position of non-absolutism.

The entire lot of definitions give some specific angle and talks about anekantvada. It gives the different alternative names for anekantvada. It talks about plurality of things. At the same time, it talks about two things which can be opposite in nature and sustains in one thing. This is highly logical. In fact it has many sides and as our intellect is limited; we can have partial truth of the matter. Anekantvada is a thought principle of friendship. In anekantvada, person is talking from his own point of view. The absence of VIVEK – the judgment of good and bad becomes the boiling point and than it goes out of control. One should be tolerant to others’ view. One should have patience to hear the other person.

**8.2. HISTORY OF ANEKANTVADA**

The systematic exposition of this doctrine found only in Jain scriptures that embody the preaching of lord Mahavir.

The development of the doctrine first found in the commentary of **TATTAVARTHADHIGAMA SUTRA** written by Shri UMASWATIJI - a well-known Jain scholar.

The full-fledged discussions of the doctrine of Anekantvada is found in the works written from 5th century to 10th century by such great Jain scholars as Siddhsen, and Samantbhadra, Mallavadi, Pujyapada, Simhaksamasramana, Haribhadra, vidyanandi, Prabhascand and Abhayadeva. Samantbhadra introduced a new style to discuss the philosophical problems based on
Anekantvada. We could clearly see the contribution given for Anekantvada doctrine from 10th century to 18th century by Vadidevsuri, Acarya Hemchandra and Yasovijayaji. 

This synthesis found first in a slight degree, in discussion of syadvada, found in the work of Siddhasen and Samantbhadra. However, latter on, this same synthesis of Anekantvada with the doctrine of monism and other system of philosophy is found clearly on a larger scale in the discussion of Nayas, found in the work of Haribhadra, Aklanka, Vidyananad and Abhaydeva. Commentator like Abhayadeva was very fond of discussing Anekantvada doctrine on an extensive scale. Looking to the wonderful power of assimilation and synthesis of this doctrine of Anekantvada and looking to the historical tendency of the Jain acarya in giving a place to different doctrines in their discussion of naya.

We can see a great resemblance found to the Anekantvada in the system of Isavasya Upanishad. Isavasya Upanishad describes ATMAN as a substance, which moves and does not move, which is near and far, which is inside and out side. Later on, this reflected in Vedanta and in writing of Nimbarkar, Ramanuja and Vallabhacarya along with Buddhist. Some said it is a thought of VIBHAJYAVADA – division. QURAN suggests 'To you your religion and to me mine'. This is truly the live and let live philosophy of religion.

Development of Anekantvada

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1 Muni shri Jina Vijayji and Rasiklal C.Parikh, Sanmati Tarka page 133-134
2 Ibid, Pageno.134
3 Editor: - Tara Sethia, Ahimsha, Anekant and Jainism, essay of Kamla Jain, page no. 122.
4 Surendranath Dasgupta, A history of Indian philosophy, Vol.1, Page no.33
The Nasdak sutra-Rg ved declared two things. (1) Positive-affirmation, (2) Negative-negation, this is described as (1) neither a being or (2) nor non-being. There was no air nor sky above, But some thing different.4

It seems that origination of seven fold prediction lies in SANJAY BELATIPUTTA's agnosticism. Sanjay develop five fold formulas to answer metaphysics and moral question as reported in SAMANNAPHALA SUTRA of Dighanikaya-1. All the five answers are negation only.5

Question-"Is it this (or so)?" Answer "NO".
Question- "Is it that (or thus)?" Answer "NO".
Question- "Is it otherwise (different from both above)?" Answer "NO."
Question- "IS IT NO (at all there)?" Answer "NO".
Question "IS it not, that it is not (at all there)?" Answer "NO".

Historically it seems that SANJAY BELATIPUTTA period was either earlier or similar to Lord Mahavir's period.

Lord Mahavir and his treatment to Anekantvada

Lord Mahavir preferred a conditional affirmation to the answers of questions about after life. I think this is perfectly in line with a theory of transmigration of JIVA from one gati to another gati, in relation to time- past, present and future. Lord Mahavir put the answer in affirmative "YES" and used the word "SYAT". The insertion of qualifying phrase "SYAT" which emphasise the relative truth of the predication, is dictated by a two fold necessity of, firstly, furnishing a necessary proviso and, secondly, a corrective against the absolutist ways of thought and evolution of reality. Syat is consisting at least one part of truth in it.

5 Bimal Krishna Matilal, The central philosophy of Jainism (Anekanta-vada) Page no.47
Lord Mahavir put the principle of TOLERANCE in anekantvada. The beautiful expression of anekantvada is the importance we give to our thought, the same importance we give to other person’s thought too. Every person expresses his views as per circumstances, in relation to his mental condition and experience. Human knowledge is limited therefore it express the truth partly and it is one sided.

**Makhali Gosala and others thought**

Another learned personality, Makhali Gosala of Ajivakas was contemporary of Lord Mahavir. Gosala developed a "TRAIRASIKA" six three-termed formula. Gosala declared that every thing has three characters. (1) Existent – sat (2) not existent – asat (3) Both – living and non- living – sadasat. Buddha put it in a little different way. Buddha said four-fold alternative. This is in Madhyamika of Buddhist literature. The forth one is “Neither ... Nor....” The answer is negative given by Nagarjuna.

In *Bhagvati Sutra*, there are three dialogues of which the first one says that a certain thing is eternal from the stand point of dravya and non eternal from that of bhav. The second is that a certain thing is eternal from the stand point of dravya and non eternal from that of paryaya. The third is that the certain thing is eternal from the stand point of avyuchittinaya, non eternal from that of vyuchittinaya.

In terms of an atom as self, the possibilities are (1) It is (2) it is not. In terms of more than two, three, four, up to six atoms aggregates, there are in all 23...
possibilities. Bhagvati sutra disallowed three possibilities out of total 26 possibilities. Therefore a loose atom has three possibilities and aggregates made up from two atoms onward describable through six possibilities. Jinbhadra gave this definition in his book “VISESAVASYAKABHASYA.”

Samantbhadra in Aptamimasa stated that there are four points of views. (1) It is. (2) It is not (3) it is and it is not (4) it is inexpressible.

**Positive and negative in the same substance**

We have seen in definition the characteristics of anekantvada.

We see contradictory elements in the same thing. Say- a person can be a father, son, father in law and son in law and uncle. A person is father in the eyes of his son and same person as father-in-law in the eyes of daughter-in-law. We accept opposite attribute from different stand points in one and the same person.

We can accept the permanence and impermanence in the same thing. When we talk about a pot made out of clay. The clay has changed in the form of pot. Here the pot is paryaya-mode. One can say that the pot is paryaya-(mode) not absolutely different than clay. Clay itself is known as pot. We break pot and make bowl than the mode or form or appearance will change but clay remains as it is. Here the question is whether it is permanent or impermanent. Clay assumes the mode first as pot and thereafter bowl. Here the pot and bowl were made out of clay. One can say that clay is permanent and the mode is impermanent but pot is made of clay therefore it is permanent and impermanent. This two different stand points are anekantvada. Here you reconcile the thing with another from different stand points. Different stand points are synthesized in a coherent whole in syadvada.

**Three characteristics of substance**

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10 Ibid, page no. 26,
Jain philosophy says that the substance has *origination, destruction and permanence* nature. Take an example of golden necklace. The necklace is made out of gold. Now we break the necklace and make the bangles out of this. In that case the earlier necklace was origination and when broken it is destruction and again it turns into bangle than it is origination. Now the necklace and bangle were made out of GOLD. The substance of gold remains as it is. Here gold has permanent nature. The whole process proves the origination, destruction and permanent nature of substance. Such instances are present everywhere.

The substance persists in this world in gross or subtle form and ultimately in the form of atom. The atom, independently or jointly combines in the form of aggregate gives the new effect. The aggregate persists in world and gets changing in to various modes. This proves that atom is not ceased but changed. The atom is not destroyed. This is unalterable universal law.

The substance changes the mode is called PARYAYA and the substance, which is eternal, called DRAVYA. The method of describing a thing as neither absolutely permanent nor absolutely impermanent but as permanence-cum-impermanence is known as *syadvada*.

Now if the soul is not having a changing effect than it is absolutely permanent. In this state soul can not experience happiness and unhappiness. The happiness and unhappiness is always with soul. This is the result of meritorious karma and non-meritorious karma. This influences the soul. This is impossible in the state of eternal permanence. The bondage and liberation of soul comes in the question. Bondage is due to conjunction of karma with soul. Here the thing was previously absent and later it becomes present. This does not fit in the formula of unchanging nature of soul. Therefore the liberation is the totally free stage from karma which is permanent nature of soul and not free from karma is impermanent nature of soul—that is bondage. Soul goes through changes even though the soul remains as eternal. Soul goes in change from one birth to another birth and gradually gathers the excellence of spirituality.
We take soul as impermanent; than it is purely momentary. The moment coming into being and pass away in nothingness. In such cases, the soul can not be an author of deeds which gives good and bad effects in the form of karma. The doer and enjoyer position is zero. The soul cannot experience happiness and unhappiness due to momentariness. The question of Punya and Pap does not arise. As a result the bondage and liberation has no meaning. Now the sole is momentary, over many births, soul cannot enjoy the fruits of good deeds. We take soul as eternal than the change of happiness and unhappiness will not affect. The sentient soul can not be considered as absolutely permanent or impermanent.

The reality in Jain philosophy is considered as origination, destruction and permanence. From modes point of view, it is origination and destruction and substance point of view, it is permanent.

**General and particular characteristics**

The substance has both, general and particular qualities. When an owner of elephant says “this is an elephant” “this is an elephant” in the group of elephants. The owner in general said about elephant and in particular that particular elephant belongs to him. Here owner cognate the identity. The general and particular are independent and the thing is having both the nature. This is possible due to syadvada as it synthesise two view points.

Particular are of two types (1) Quality (2) Mode. One can say that particular is either quality or mode. Material is with quality and the quality exists in substance. They co-exist. The mode is change in substance. The modes come one after another. The modes are non co-existent in substance. Thus quality is different from mode. Quality is embedded in substance; therefore it is “sahabhavi”. Mode is appearing at one moment and disappearing at another moment there for “krambhavi. Here one mode gives place to another mode. The substance gets change due to quality. One can understand that the quality is cause and mode is effect. The quality in terms of capacity resides in substance in position of infinite numbers. The same way infinite numbers of modes are manifest in three phase of time. Now the
different modes can appear simultaneously due to different qualities in the substance but different modes belonging to same class can not appear in the substance due to one quality. Substance is having one quality, but it can produce only one mode at one time and not more than one modes at the same time.

A shield is made out of silver on front side and back with gold. Now a person facing front side of shield will say it is made out of silver. The person looks from back side of shield will say it is made out of gold. Both persons are right in their respective standpoints. Only third person inspects the shield both the side and declared that it is made out of silver as well as gold. The first and second person is right in the judgment partially. They show only one side of shield. The third person is having total knowledge of shield therefore he is completely true. One sided view never gives complete truth. Third person observes all possible aspects of thing, knows all possible attributes of it from various standpoints.

The true function of anekantvada is to give effect. The synthesis of different opposite view points to make them consistent with one another from different stand points. These will help to achieve harmony in society, reduce the conflicts and quarrels by way of liberal view and noble thoughts. Anekantvada will create friendly atmosphere and universal brotherhood. The world will turn into blissful and welfare state.

Anekantvada reconcile the conflicting views. The partial truths are synthesis and co-ordinate them in one final grand truth as Anekantvada. The opposite view teaches us to understand the stand point. Here the tolerance of intellectual level will increase to respect the same.

Some one may say that anekantvada is the doctrine of doubt. It describes permanence and impermanence, existent and non-existent at one and the same time. Anekantvada tells us to ascertain the different standpoints from particular attributes from particular standpoint.

8.3. Syadvada
The other significant corollary of Anekant is Syadvada, which takes note of these numbers of possibilities of thought and gives a logical and verbal expression to it in its predication form of SAPTABHANGI (seven-fold prediction) incorporating affirmation, negation and inexpressibility along with their combinations. Some one asks the question is the pot impermanent? The answer is "yes". Here the statement is untrue or incomplete. The person who gives answer is wrong. He thinks that he has taken after full consideration all the aspects of a thing in to account. Logically it is proved that pot is permanent as well as impermanent. If you say it from ONE particular point of view than it should make clear in the answer, it is from one particular standpoint only. If this is so than the statement should be said in such a way that it does not avoid the negative standpoint in the answer. One should use the word "syat" in the statement to avoid the confusion about permanence and impermanence. Syat means from a particular point of view. There is another word "KATHANCIT". The meaning is from "certain stand point". These predictions are complementary because affirmation implies the negation of its opposite and negation implies the affirmation of its opposite. Every proposition is true, but only under certain conditions, i.e. hypothetically. Naya is not false though. It is partial knowledge, provided it takes stock of a real attribute without asserting or implying the negation of other attributes.

Our worldly dealing is the result of one standpoint which is in presence and useful to the purpose. Due to this any one property comes in to highlight. In our worldly dealing we avoid the word syat due to determine aspects in predicating thing.

The question can be answered in two way basically-"yes" and "no". This way or mode of answer is called "bhanga". Mathematically there are maximum seven bhanga-possibilities. Any thing can be examined from these seven points of view. There can be maximum seven questions about the property of a thing. It can be answered in any one particular possibility. It is used in seven different ways of judgments which affirm, negate, severally and
jointly, without, self-contradiction, thus discriminating the several qualities of a thing. From seven-fold predication, the knowledge of mutually consistent predicates, affirmative, or negative in respect of one subject derived. All seven-fold assertions understood as subject to the conditions with objectively demarcate the attributes.

Substance and infinite aspects

A thing is having innumerable dharma – aspects. For Example: - Table- it has Height, length, breadth and made out of what type of material and with or without colour, used for writing, eating, computer etc. There can be any number of qualities and any number of modes. The doubt comes in to existence due to your curiosity. You can raise the doubts in seven ways only. Seven possibilities cover every thing. When we say table made out of wood than other aspects are not in limelight. It highlights one aspect and it keeps other aspects on low profile. Lord Mahavir applied the word ‘Syat’ and decided a limit of it. A person with his knowledge and by using word ‘syat’ can see a limit. The very word cannot rule over other aspects and it does not deny the other aspects of a thing at the same time. By applying this technique, you are not opposing others. This is a very good way of accommodating all different views. The view called Syadvada, since it holds all knowledge to be only probable. This is anekantvada. Anekantvada is not the whole truth but it takes us near to the truth. A person believes in anekant will never say that particular view is right or wrong.

Role of Seven predications

The final form of seven predictions is as follows.

(1) The pot certainly exists (It is).

(2) The pot certainly does not exist. (It is not).
(3) From certain point of view pot exists, and from another point of view certainly it does not exist (It is and it is not).

(4) The pot is certainly inexpressible (It is indescribable).

(5) From certain point of view, the pot, exist and from another point of view certainly inexpressible (It is and it is indescribable).

(6) From certain point of view, the pot does not exist and from another point of view is inexpressible (It is not and it is indescribable).

(7) From certain point of view, the pot, exist, from another point of view it does not exist and from a third point of view it is inexpressible (It is and it is not and it is indescribable).

(1) **Syat Asti**- The first proposition is "it is". From the certain point of view of it exists. It exists from the stand point of its own material, place, time and nature, a thing is, i.e. exists it-self. The jar exists as made of clay, in my room at the present moment, of such and such a shape and size. Here the existence affirms from the intrinsic character of a thing. This is not in absolute term but in relative term.

(2) **Syat Nasti**- The second proposition is "it is not". From the certain point of view of it is not. It dose not exists from the stand point of view of its own material, place, time and nature of another thing, a thing is not, i.e. it is not no-thing. The jar does not exist of clay-as made of metal, not in my room-at a different place or time-at this time and of not the previous shape and size but of a different shape and size. Here the non-existence affirms from alien character. This is not in absolute, unrestricted and unconditional term but it is in relative, restricted and conditional term.

The self existence is of A is identical with non-existence of non-A. This is not true. Both are different. To say that I have a coin of a rupee in my hand and to say that there is not a coin of pound in my hand is another thing. Here the knowledge is of two type. Both are independent. So we have to employ both the modes-affirmative and negative. Here they are not contradictory but complementary. Here it is due to the relative value and not absolute value.
The critique does not understand the fine line of logic. They understood that “the pot does not exist” equivalent to “the pot does not exist as pot”. The true interpretation of it should be “the pot does not exist as the jar”. The eminent philosophers of Hindu philosophy have missed this point.

(3) Syat Asti nasti- The third proposition is “it is and it is not”. From a certain point of view of it exist and from certain point of view it does not exists. The mode shows the succession of thing. From the point of view of the same quaternary, relating to it self and another thing, it may be said that a thing is and is not. In a certain sense the pot exist and in a certain sense, it does not. We say here what a thing is as well as what it is not. This is a compound situation. The requirement of comprehensive view of positive and negative is necessary in compound character of an object.

(4) Syat avaktavya- While in fourth propitiations, we make statements that a thing is in its own self and is not as another successively. From a certain point a thing is inexpressible. This is due to infinite characters. All seven fold standpoint is applicable to one character only. When we take a pair of permanence and impermanence from infinite qualities as opposite pair than how it can be indescribable? You can not express both the things at a time. It becomes impossible to make these statements at once. In this sense, a thing is unpredictable. Though the presence of its own nature and the absence of other-nature are both together in the pot, still we cannot express them.

Words are limited to characters. Supreme knowledge can not express all the qualities in language. The substance has either positive or negative qualities. First you describe positive qualities, second time negative quality and third time positive and negative co-jointly even than the description will be incomplete. This is due to infinite characters those which are not describable cannot be described. We can not express human experience fully in language. Say how sweet the sugar is? You have experience of sweetness of sugar. You are unable to put in to language. Therefore it is inexpressible or indescribable.
(5) **Syat Asti avaktavya**—In the fifth proposition we make a statement that it exists and it is inexpressible. We note here both the existence of a thing and its indescribability. Thus by combining the first and fourth modes, we get fifth mode successively.

(6) **Syat nasti avaktavya**—In the sixth proposition we make a statement that it does not exist and it is inexpressible. We note here non-existence and inexpressibility. We note here what a thing is not as well as it is indescribable. Thus by combining the second and fourth mode, we get the sixth mode.

(7) **Syat Asti nasti avaktavya**—In the seventh propositions, we make a statement that it exists, it does not exist and it is indescribable. We bring out the inexpressibility of a thing as well as what it is and what it is not. Thus by combining third and fourth modes, we get seventh mode.

A thing is having infinite characters. It is called *anantdharmantmkam* in Jain philosophy. The substance has infinite qualities and transformation of the same in infinites modes. Example: - You take photographs of your house from four sides. All four different directions will have different photos. They are not identical. Ultimately all four pictures represent the house. We make different statement about thing taking into consideration different condition.

**Free from contradiction**

An interesting point, when two characters at same time reside in a substance than it is not contradiction. If a thing is regarded as existent from the stand point of its own substance, place, time and quality and as non-existent from the standpoint of alien substance, etc, it involves no contradiction. Syadvada is free from defect of contradiction and free from defects arises out of contradiction.
Example of seven predications

Person replies question in any one predication out of the seven predications. Look at this illustration. A patient is on death bed.

His relatives are asking the doctor, "How is his condition?" In reply doctor gives answer in following seven ways.

(1) His bodily condition is good. (is)
(2) His bodily condition is not good. (is not)
(3) Compared to what it was yesterday, to-day it is good, but it is not so good that we may hope for his survival or cure. (is and is not)
(4) We cannot say as to whether it is good or bad. (Inexpressible)
(5) Compared to what it was yesterday, to-day it is good, still we cannot say as to what will happen (is and inexpressible)
(6) Compared to what it was yesterday, to-day it is not good, still we cannot say as to what will happen. (is not and inexpressible)
(7) Generally it is not good, but compared to what it was yesterday, to-day it is good, still we cannot say what turn it will take (is, is not, and inexpressible) 11

People understand and apply these seven fold judgment than it will create the atmosphere of peace. It is accepted as code of conduct than there will be a harmony in different community as they know the facts. You can not force upon your ideas on other community as they belong to different religion and cast. The seven fold judgment requires the discretion on the part of a person. The absence of discretion will not be useful to men or society, but it may cause harm.

8.4. DEVELOPMENT BY JAIN ASCETICS

Bhagavati sutra mentions only three primary modes - "sia atthi, sia natthi, sia avattavam". (Existent, non existent and inexpressible) The seven fold

judgment is the development from this three fold predication. The agamic proposition of naya is in the form of (1) Dravyarthika (2) Paryayrthika. They are further express as

(a) Vyavharnaya and Nishyanaya
(b) Arpita naya and anarpita naya (Particular and general)
(C) Jnana naya and Kriya naya
(d) Samanya and visesa.

Samantbhadra examined ten pairs of contradictions, like above, and draw conclusion that it is applicable universally.

Aklanka had derived six pairs.

(1) Cause and effect
(2) Substance and property.
(3) Parts and whole
(4) Existence and non-existence
(5) Oneness and separateness
(6) Permanence and transience

Haribhadra had derived four pairs.

(1) Existence and non existence
(2) Permanent and transience
(3) General and particular
(4) Describable and indescribable.

"Existence" by itself is not capable of being understood in a uniform sense. Existence may be absolute or relative and, as such, there is room for misconception.

12 ibid, page no. 355.
In anekantvada, the various modes of substance can not match. The same substance assumes various forms from various standpoints. Some times this has to be put under the title “indescribable”.

Accommodation of infinite aspects in seven numbers

According to the anekant doctrine, a thing or entity is supposed to possess infinite aspect but seven fold formula will applicable to each attribution of a property. Vidyanandi said the Jain anekant doctrine of reality only welcomes such attributes. It maintained that the sevenfold predication as generated ontological situation and further that the predicates, in their different combinations are also understood in reference to the same context and not different contexts.

In Jain literature, the province of anekantvada is to examine the fundamental nature of a thing. In the province of the philosophy of anekantvada, for instance, rules of conduct came to be added later on. If we look at the discussion of Naya, Saptabhangi and others, they are resulting from anekantvada. One, who does not welcome different thoughts, will not reach to the truth. Anekantvada is the foundation stone of successful life in day-to-day affairs. Siddhasen Divakar said “Salutation to the revered doctrine of Anekanta which is the preceptor of this whole Universe and without which the daily intercourse of human being is not at all possible”.13

As per Jain philosophy “KEVALJNANA” is absolute reality (SAT).It is self-illuminating. In Syadvada, you have knowledge one after another but in keval jnana you know all substances and its all-infinite modes at a time. Syadvada is due to senses and it is indirect, where as keval jnana is direct knowledge and it gives knowledge of all three phase of time- past, present and future. There fore Syadvada shows us the way for absolute knowledge through partial truth way. Syadvada do not compel us to accept the partial-truth but shows the different ways to reach to absolute truth as the man is

13 Muni shri Jina Vijayji and Rasiklal C.Parikh, Sanmati tarka Page No.126
14 K.K.Dixit, Jaina ontology, page no. 168
having limited capacity. First we reconcile the vyavahara truth and than we
can achieve absolute truth. The Jain philosophy says you can attain the
keval jnana on attempts.

8.5. Western logic

When we say that a thing “S” is characterized by property “P” is, the thing
characterized by this property in certain condition. When you place the thing
outside of this than the property condition does not apply. This means that
the thing characterized by property only order certain specific conditions.
When this condition applied than very well one can say that it is negative in
opposite conditions. This means that both the statements are true. It is not
identical. Therefore “S is P “and “S is not P” both are true. Here the
anekantvada proves that neither some thing self contradictory nor some
thing self repetitive. 

HEGEL Dialectic

HEGEL made familiar idea that in ways numerous things of the world
harbour within their bosom elements that are mutually contradictions. This is
the root thesis of the celebrated Hegelian dialectics. In his logic, Hegel
sought to demonstrate how all the basic categories of human thought
involve a synthesis of mutually contradictory aspects. 

Hegel’s treatment of the following categories is worth noting.

1) Being (Which comprises ‘being’, ‘not-being’ and ‘becoming’).

2) Determinate Being.

3) Being – for –self.

4) Identity and difference. (Includes likeness and unlikeness)

5) Existence

6) Thing (Which include ‘the thing and its properties)

15 ibid, page no. 170
7) Relation (Which includes 'the whole and the parts)
8) Substance and accidents
9) Cause and effects
10) Reciprocity.

**Interpretation in Jain philosophical term**

One can interpret these ten statements in the Jain philosophy as under.

The **first** statement of "Being" is in three categories. The first 'being' is as per Jain philosophy all six types of living beings. Jiva is the very first dravya in six dravyas. The second 'non-being' is in relation to pudgal. This is non-living dravya in six dravys. This is second dravya in Jain philosophy. 'Becoming' is the last position of jiva as a liberated soul. They are known as Siddha jivas. The principle in Jain philosophy is to become from 'being' to 'becoming'.

The **second** "determinate being "is as per Jain philosophy the category of ASCETIC. The ascetics, who have left worldly affairs and are, progressing on the path of emancipation, observe certain vows physically and mentally. Ascetic will reach to such a stage where he does not have any trace of karma and by annihilation of all karmas, he will be transforming from being into becoming.

The **third** one is being for self. This is a category of house holder- laity. In Jain philosophy, who is interested to annihilate karma but he can not do so in this life. He makes spiritual progress on the path of liberation and in future birth he will get liberated due to old Samskar.

The **forth statement** is Identity and difference - liking and non-liking can be compared in Jain philosophy for Samyag charittra-character. This is the vedaniya karma. The Sata vedaniya karma is the effect of liking and asata vedaniya is the effect of non-liking.

The **fifth statement** is existence. The Jain philosophy divides all living beings in six broad categories with moving and non moving types. Now non
moving category is further divided into gross and subtle. They are known as EKENDRIYA (one sense) with fully developed and partly developed. The moving categories include dvindriya, trindriya, caturindriya and pancendriya (two, three, four and five sense). In case of five sense living beings, they are with mind and without mind. All two, three, four and five senses are fully developed and partially developed. This way it becomes totally fourteen types of living beings.

The **sixth statement** is “thing” with its property. Jain philosophy says that there are in all SIX dravyas. The dravya has quality and mode. The first one is jiva and the second dravya is Pudgal. In ajiva categories, there are five dravyas including pudgal. In all six dravyas, kala-time does not have body.

The **seventh statement** is “relation (Which includes ‘the whole and the parts’). In the Jain philosophy it is the dravya having quality and modes. The quality is inseparable from dravya. The whole is dravya. Where as modes is the modification of substance due to time factor. Modes are different, coming in to existence at different time and in succession. Mode can consider as part.

The **eighth statement** is substance and accidents. In Jain philosophy, this is the function of PUDGAL, non-living entity. Pudgal is substance. Pudgal is aggregate of atoms. The atoms gets combined and separated. This process of integration and disintegration goes on. This can be defined as accident. This is from two atoms to end number of atoms. The aggregates are known as skandh.

The **ninth statement** is cause and effect. In Jain philosophy, cause and effect is in relation of karma and it’s binding with the soul. Soul does the yoga as result karma comes into existence and gets bind with the soul. In Jain philosophy, yoga means activity by body, speech and mind. This binding will appear immediately or may appear at later stage. Karma will come into fruition over a period of time. When this karma comes into existence, the person experienced its good and bad effects. Here the cause
is the karma and effect is pleasure or pain experienced by soul through body.

The tenth statement is reciprocity. Reciprocity means mutual dependence. In Jain philosophy it is "PAROSPOGRHOJIVANAM". Here from one sense to six senses living beings are dependant on each other. One sense includes earth, water, fire, air and vegetation. Two, three, four and five senses being are in a position to move where as one sense can not move. The violence to them will affect all. The protection to them will help to all. In this way interdependence is the cause of existence. All six senses living beings are the result of transmigration. Jiva gets birth, death and birth, like this cycle goes on. As per Jain philosophy, jiva travels in four gatis. This includes the celestial, hellish, human being and triyanch. The cycle starts from NiGOD-the very first existence of jiva till the last position liberation of jiva.

Hegel philosophy had lots of similarities with Jain philosophy.

Views of other scholar

Hanumant Rao said that "The Jaina philosophy of Relativity" as "refreshingly modern" and as "a happy blend of naturalistic and spiritualistic, realistic and idealistic tendencies", observes: "just the philosophy' is perhaps what many contemporary philosophers would say. But on close scrutiny, it fails to satisfy some of the deepest metaphysical and religious aspiration of mankind. Its fascination is the fascination of an eclecticism- a philosophy of compromise". This is said to be "the central defect"arising from the relativism of syadvada and further said "We see the tendency to please everybody and to compromise and in trying to compromise it involves itself in self-contradiction; the saviour of all systems is committing suicide". 

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16 Sukhlalji Pandit, Tattvarthsutra of vacaca Umasvati, chapter no. 5 stanza no. 21, Sanskrit text page no15
17 Y.J.Padmarajiah, A comparative study of the Jaina theories of reality and knowledge, page no. 364 to 367
8.6. Naya System.

Pramana is an all round knowledge where as naya is partial knowledge. Both are form of knowledge but pramana disclose the thing as a whole and naya reveals a part of it. You see a cow in the market. You see it in totality. You describe the cow to your child with certain salient features and subtract a lot of things from abstract detail of cow. This intellectual analysis represents some character of object. This object is having partial knowledge known as naya. Naya is part of pramana. Different nayas are originating from pramana. One person understands one character in X way and second person understand the same character in Y way. There are different opinions for one and the same character from different people. A standpoint of an object may be different. Even if other standpoint is known than it is only in the limit of that object. This is the way of dealing, communication to the world.

Naya is different standpoint about the same thing comes out due to different opinions. One and the same person is son and father, son-in-law and father-in-law, uncle and nephew etc. Certain standpoint related to knowledge is achieved as knowledge standpoint, known as Jnan naya. Certain standpoint related to practice is achieved as action standpoint, known as kriyanaya.

Jain philosophy of metaphysics bases on quality and modes of a substance. This is known as Dravyarthika and Paryayrthika views. Substance and quality are coincide each other, where as modes are the result of time factor. Agamas are the base of the doctrine of Anekant. The Dravyartika view is the view point of Universal and general. The paryayrtika view is the viewpoint of particular. Lord Mahavir discussed all philosophical doctrine in the order of their greater and greater subtlety and assigned a place to them in his Anekant doctrine.

Naya is knowledge of a thing in its relation. A naya is a standpoint from which we make a statement about a thing. We define and separate our standpoints by abstraction. This is a relative knowledge. What is true from
one standpoint may not be true from another standpoint. A particular aspect is never adequate to the whole reality. Jainism makes basic and fundamental principle that truth is relative to our standpoint. You can know the whole truth only on attainment of Keval Jnana.

Nayas are the point of view which says only partial view. Pramana is whole truth which synthesizes all the partial views. Pramana is considered as synthesis of the aspects, parts or attributes or analyzed by nayas. Naya is the method of analysis and pramana is the method of synthesis.

Naya is a particular viewpoint and does not rule out other viewpoint. Nayas don't interfere with one another or enter into conflict with one another. Nayas stick to their own objects and do not reject others' objects. Nayas becomes fallacy when they refuse to accept all other standpoints, exclude them and contradicts them absolutely; insist that the partial truth is the whole truth.

Man is full of ego and pride. What ever little intelligence is with him is limited knowledge. When he makes some favour than it is considered as final and complete. Here he forgot patiently to consider others view point. He thinks mistakenly that his partial knowledge is complete knowledge. Man do not respect others different viewpoint due to the fancy of knowing full truth of some thing.

Different viewpoint of one and the same thing establish the different systems. This is known as naya. Knowledge touches upon all its aspect is pramana and naya is one aspect of knowledge of a thing. Naya cannot say independently as pramana, but at the same time it is not a no-pramana.

Example: - A drop of an ocean cannot be called an ocean nor can it be called no-ocean but can be called a part of ocean. Person acquires the knowledge of a thing by part to part and makes a whole thing. This is pramana. In practice person uses this knowledge in part. This is naya. Pramana grasps the knowledge in totality and naya grasps the knowledge part wise.
The interpretation of doctrine of naya is it harbours the views which appear to be mutually contradictory in synthesis form. Example: - In Agamas it is stated that “the Soul is one” at one place and at another place as “the souls are many”. This raises a question that whether it is real or not? The answer is negative than why? The answer is in compatibility of contradictory things. It is the intention of speaker or writer from which view point he talks or writes. Now the above example is true in one philosopher’s thinking where as other philosopher will consider it untrustworthy and third philosopher will have altogether different view. These will create conflict. To resolve such conflict, the system of naya is very essential.

Siddhasen Divakara said that there are many standpoints (naya) to express in many ways. It means (1) stand points are many an (2) it can be express in verbal form. Nayas can be divided into two (1) Bhava naya (2) Dravya naya. Bhava naya is the state of conception and dravya naya is expressed in verbal form. 16 Vidyanandsvami explained it in this way. All the nayas are verbal when they are employed to convey their partial truths to OTHERS. On the other hand, those very nayas are cognitional or conceptual when they reveal their partial truths to ONESELF. This is bhava naya. Cognitional or conceptual means the partial view discovered through own experience by man with out help of other. When he gives this partial view to other, through language, than it is dravya naya or verbal.

Dravyarthika and Paryayarthika naya

There are infinite views-standpoints. The nayas are infinite. The definition of doctrine of naya is investigation of views. Originally there are two types of nayas (1) Dravyarthika-naya and (2) paryayarthika-naya. Dravya means substance, say clay and paryaya is modes, transformation of substance-say a pot made out of clay. This transformation may be subtle or gross. Gross is visible but subtle is not. We can know the subtle transformation through inference. Dravyarthika-naya means a standpoint concentrates on

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16 Nagin J.Shah, Jaina philosophy and religion, page no.357
substance in generic and permanent aspect. Paryayarthika-naya means a standpoint concentrates on modes. Dravyarthika-naya considers all things as eternal, whereas Paryayarthika-naya considers all things impermanent or momentary as they go into transformation-change.

Human thought about the aspects of substance is sometimes in generic term and sometimes in specific term. Now Dravyarthika-naya grasps the modes some time and Paryayarthika-naya grapes the generic term. But they do not grasp exclusively. Dravyarthika-naya has the substance in predominant and mode subordinate and in Paryayarthika-naya, mode is predominant and substance subordinate. Example:- You are sitting at the shore of ocean. When you see the vastness of water than it is Dravyarthika-naya and when you think about the colour, taste and other thing of water than it is Paryayarthika-naya. The water is in all places all over the world carries the same aspects of nayas. Therefore every substance have generic as well as specific aspects. Though the substance is different from its one particular mode, it is identical from the standpoint of continuation of modes.

**Seven nayas**

Jain texts give a list of seven nayas covering the possible ways of understanding substance. These nayas are (1) Naigama naya (2) Sangraha naya (3) Vyavahara naya (4) Rjusutra naya (5) Sabda naya (6) Samabhirudha naya and (7) Evambhuta naya.

1) **Naigama naya**: Naigama means resolve or imagination. There are three divisions of naigama naya.

(A) **Sankalpa-naigama**: Sankalpa means intention, resolve etc. Sankalpa-naigama means concentrates on resolve. Example: - You are putting the clothes in your tour bag. Your friend arrives and asks "what are you doing?" your answer is "I am going to London". Here your resolution is for travelling London. And your friend accepts the talk. Another example: - A person is
carrying the fuel. On enquiry he replies that he is cooking. His intention to convey is that he is carrying fuel for the purpose of cooking.

(B) **Amsa-naigama**: - Amsa means part. Here the standpoint takes a part for the whole. Example:- A spark falls on sari put on by a lady. She will cry and say that her sari is burnt.

(c) **Aropa-naigama**: - aropa means superimposition. This stand point superimposes one time-division on another, one state on another." Example:- To day, the deepavali day, is the day of lord Mahavir's nirvana". Here past is imposed on present. Upachara-naigama is included in this. Upachara is metaphorical words Example- to Say about beautiful lady- “She is a beauty incarnate”.

Naigamanaya subordinates substance and quality, any one, out of two.

(2) **Sangraha naya**: - Sangraha means collection. Here the method is applied to collect things or individuals in one class on the bases of common features. The physical and conscious existence on the earth comes in this category. The particular features will be overlooked and treating that all features is reflecting in one. The generic feature is taken into account, treating the things in one class. Example: - a shopkeeper is showing varieties of shirting clothes to you and the shopkeeper will say common name “cloth”. The larger use of generic feature will result in to large sangraha naya and lesser use of generic will result in to less of sangraha naya.

(3) **Vyavahara naya**: - Vyavahara naya is the popular conventional point of view based on empirical knowledge. The generic term has to make more specific. The specific features attract attention. Example: - Cloth should be spell out as mill cloth, hand spun or silk cloth etc. You have to distinguish in the category of physical and conscious. In case of conscious, it is of two types (1) mundane soul-worldly life and (2) Siddha-liberated soul. It deals with particularity and focuses on diversity. It is the empirical and practical
approach. The analytic operation of intellect is Vyavahara naya. The
distinction is the cognitive and therefore it is dravyarthika naya.

(4) Rjusutra naya: - Rju means straight. This does not take in to account
past or future. Rjusutra naya is narrower than the vyavahar naya. It takes
into account the state of a thing at a particular point of time. It overlooks all
continuity and identity. It aims at presenting the aspect of reality from the
point of view of momentary present. Example: - Happiness. Happiness is in
current situation and it is not experienced in future or in past. Human can
not ignore the past or future but here the present is most important. Again
pleasure and pain are recognized in the present state, condition or a mode
of thing, which is real. Rjusutra naya has two sub-types (1) suksma (subtle)
and (2) sthula (gross). Suksma is a one fine moment and sthula means it
continues for more than one moment- many moments. The example of life
span of hundred years falls under sthula Rjusutra-naya.

According to ancient tradition the range of the view of Dravyartika naya was
up to Rjusutranaya. The first four nayas are in the categories of dravyarthika
naya and rest three nayas are in the categories of Paryayarthika-naya. The
first four of cognitive type and it gives meaning of the word. They are known
as Arthya naya. Paryayarthika-naya covers sabda-naya, samabhirudha-
naya and evambhuta-naya. These are called sabda naya. They chiefly
consider the word expressing a particular thing at appropriate time.

(5) Sabda naya: - Sabda naya defines that the synonymous words carry the
same meaning provided they do not change gender, tense or case ending.
Here the two synonymous words are having different meanings due to the
difference in the above things. Example: - There was a river called
Saraswati. This means that the river existed in past but it is exeunt to day.
The Saraswati River existed in those days when the author was existent at
the same time simultaneously. Sabda naya differs by gender. Example: -
“Nara” “Nari”, “Mayur”, “Mayuri”. Nara and mayur are of masculine gender
and nari and mayuri are feminine gender. Man has different relation with
different person. The words convey the difference in relation- Example: -
Say uncle, nephew, father, son etc. The time phase is conveyed by different words. We use present tense when the action is taking place. We use past tense for action happened and we use future tense for the action anticipated to happen. We use singular word to convey the one thing and use plural to convey more than one thing. The verb expresses the particular type of relation to convey the particular association with the thing. Example: - "Rajnah prasadah"- king's palace.

One should note that the standpoint which is useful and appropriate at a particular time should be principle adopted at the time and on the occasion.

(6) Samabhirudha naya: - Samabhirudha naya refers to the etymological meaning of a word and emphasizes that every word has some different meaning in accordance with its root. This standpoint shows that each one word has one separate meaning. This naya throws light on differences amongst synonymous words. In case of sabda naya the gender, tense and case had the same meaning. Here in case of Samabhirudha naya, it has separate meaning. Here the particular aspect becomes more prominent. As we mentioned earlier that it is etymological matter. Example: - The word 'Raja", "Nrup","Bhup", all carries different meaning.

(7) Evambhuta naya: - Of the various aspects and gradations in the manifestation of a thing, only one is contemplated by the root of a term, and it is this aspect that is the legitimate meaning of a term in the current usage. Example:- Raja is called "raja" when he is ascending the throne with royal cloths and accessories in the royal court. Only at a time when the person is performing some act than only he will be called by particular word. Example:- A person will be called teacher when he is teaching and not at other time.

Thus, these nayas take note of different possibilities of analytic thought processes with reference to varied aspects and distinctions of the object or of reality. All above seven categories of naya can have NAYABHASA-fallacy. It is a fallacies, when naya taken as absolute and entire.
**Nikshepa**

The four varieties of Nikshepa are leading to different viewpoint.

When we try to determine meaning of a word, we look at the word from four different points of view.

These four nikshepas are (1) Name (Nama) (2) Picture (staphana) (3) potentiality (Dravya) and (4) Bhava.

The first three are applicable to Dravyartika naya and forth one is of Paryayrtika naya. We do not go into details of them.

**Important aspects of naya**

Dravyarthika naya is from the point of view of substance. It is in its pure form, only concerned with the simple statement "It is". The Ultimate reality is without division, limitation or attribute of any kind, single and whole. This is general, universal principle can only be mentioned in "IT IS". Rest of the things deal with limited aspect of reality and have some element of difference, division, part or attribute. These statements are not exclusive belong to Dravyarthika, but belongs to the province of Dravyartika and paryayrtika naya.

Only one statement, which deals with ultimate particularization beyond which there is no possibility of further particularization falls under the preview of paryayrtika naya. This naya is from the point of view of modification or condition.

Both of them diverse from each other can certainly give a partially true idea of that entity. However, in singleness any one cannot give whole truth. When this two naya with harmony of each other and gives own view without trying to refute, assertion or the view of other naya than both are right in their view. This way they give partial but true view of an entity with out refuting the opposite. If however, they consider themselves as supplementary of each other, they are right in their viewpoints.
These two nayas should not encroach upon the province of other naya and should not refute in other naya view.

The naya will give wrong meaning on wrong application. You use the word which is appropriate for vyavahar naya replace sangraha naya than there will be no difference between “Mother” and “Wife” for example.

You use the word which is appropriate for sabda naya replace in naigama naya than the ascetic is with cloths only and not in spiritual term for example.

Samabhirudha naya has own meaning for each word. Sabda naya is having different meaning in synonymous words when they differ in gender, case-ending or tense. The origination of word is in root. The word is connected with some activity. Look at the word “Yoddha” means warrior. As per Samabhirudha naya, Warrior is known as warrior throughout the life. As per Evambhuta naya, he is warrior only when he is fighting in the war. Same way “Pujari” means one who worships. As per Evambhuta naya, when he performs the worship at that time “Pujari” only. As per Samabhirudha naya, he is pujari for life time. In Evambhuta naya, the word is fit till its actual action is present in thing. According to Evambhuta naya all the words are action words and derived from verbal root.

The subject matter of naigama-naya is generic and specific. Sangraha – naya is the existence alone. The vyavahara naya is the division of existence. Rjusutra naya is subtle than vyavahara naya. Sabda naya is subtler than Rjusutra naya. Samabhirudhha-naya is subtler than sabda naya and evambhuta-naya is subtler than samabhirudhha-naya. Every succeeding naya is more limited in extent than every preceding naya. Rjusutra-naya accepts only present so the subject matter is specific. Like this you can make out number of distinctions in all seven nayas.

**Literary application of naya**

The difference or division of an object, with some sort, than it becomes Paryayrthika naya from Dravyarthika naya. This difference can be of two
types. They are (1) Difference depending on words and (2) Difference NOT depending on words.

**Vyanjan Paryaya**

When division super imposed in sense of TIME and SPACE on object than numerable differences will appear. These differences described in words, it known as VYANJAN PARYAYA.

**Artha Paryaya**

Now a point comes where there is no possibility to make further sub division or differences of object than this known as ARTHA PARYAYA.

The object is subject to Artha paryaya. Vyanjan paryaya is in sense of time aspects –past, present, future and space.

The Vyanjan paryaya is “Nameable characteristic“, artha paryaya in “Un-nameable characteristics“. The thing in so far as it is called by a name is similar to all the things called by the same name, while in so far as it is a UNIQUE thing, it is un-nameable.

If we desire to say that one part of thing exists than it is said, “IT EXISTS”.

If we desire to say that one part of thing does not exist than it is said, “IT DOES NOT EXIST”.

If we desire to describe a thing simultaneously from the standpoint of its own particularization of another thing than it baffles the description and said to be “INDESCRIBABLE”.

If we desire to describe a thing, partly exist and from one point of view and does not exist from another point of view than it is said, “IT EXIST” and “NOT EXIST”.

If we desire to say that one part of thing exists and another part exist and does not exist at the same time, the thing is said to be “EXISTING” and “INDESCRIBABLE”.
If we desire to say that one part of a certain thing does not exist and another part does and does not exist at the same time, the thing said to be “NOT EXISTING” and “INDESCRIBABLE”.

If one part of thing does and does not exist and another does and does not exist at the same time – the thing said to be “EXISTING”, “NOT EXISTING” and “INDESCRIBABLE”.

All these seven modes of stating a thing are possible in Artha paryaya.

The divisible (SAVIKALPA) aspects of a thing as well as indivisible (NIRVIKALPA) aspects of a thing are possible only in VYANJAN PARYAYA.

In Vyanjan paryaya only (1) Affirmation (2) Negation and (3) Affirmation and Negation of a quality, one by one is possible.

8.7. IMPORTANCE OF ANEKANTVADA.

“To day, we think of the world as a “GLOBAL VILLAGE” in the sense of inter-racial co-existence. Anekantvada outlook is not only good for our day-to-day life, but it also has a great intellectual appeal. Post modernism and its related theory of post structuralism widely used in literary criticism are of very recent origin. Post modernism suggests that every field of ideas is a field of conducting forces. All facts and events are subject to multiple interpretations. Thus, the attitude of Anekantvada could work at the starting point of eliminating or, at least, reducing religious, social, political, family conflicts, which often culminated in intolerance at all levels-national and even international”.19 When you are thinking of the development of humanity, people welfare and or world welfare than anekantvada is the only centre of it. An anekantvada can remove poverty of people; can give justice to poorer among poor, minorities and different caste and creed. To day, world needs the equality, humanity of co-existence and world welfare, which can be achieved by way of anekantvada. Anekantvada is the only medium for solving individual, social problems, difference of opinion and it gives the

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19 Editor: - Tara Sethia, Ahimsha, Anekant and Jainism, essay of Kamla Jain page no.113 to121.
solid and impartial judgment. In anekantvada one cannot say that my viewpoint is correct. This will be an ekantvada. Anekant is the word, which is negative like Ahimsa as Non-absolutism. Anekantvada does not allow any inconclusive, non-day-to-day affairs.

Anekantvada is an important tool in modern management. Earlier the trade and industries were working on operational research of U.K. and U.S.A. Earlier it was highly centralized. As more and more people are participating in trade and industries, new thought is required. There is a lot of change in office working of news and media and advertising and transport and banking and all other sectors due to computerization. Therefore, decision-making is very important aspect. Now you have to decentralize and give power to down the line of management. The decision theory is working on rational choice whereas the consumer is working on actual choice. This is a big difference. We have to develop such a thing, which can combine both the things in business.

Anekantvada is the foundation of all possible functions and relations of all living and non-living. The living and non-living are the two different knowledge aspects of the same reality though they are indifferent from each other. Anekant means changing phenomena. Whatever known today may not be the same tomorrow and it will reveal new secret of reality. This replaces the existing function and interchanges the whole concept. We explore new dimension. Anekantvada is the principle of all activities of life and knowledge. A value system acknowledged by Anekantvada may be very helpful technique to overcome all the conflicting situations.

Anekantvada speaks of many sidedness of an object. My feeling is that the opponent will know your views and try to take benefit out of it or misuse it. As a result, there will be a series of problems including legal, which will continue life long in one's life. People do not take Anekantvada in true spirit and this will create problems at National as well as International level. Everyone will take such view into consideration which is beneficial to him.
The metaphysic aspect is apart but men should come out of any type of dogma and/or fanatical approach to life. It can significantly reduce the intellectual chaos and social and religious conflict in the present day life with the help of Anekantvada.

Anekantvada can bring peace in society. All will respect each others view. When you respect others view than you are putting the other person on same level with out looking in to caste, creed, religion, or position and his wealth. This will increase tolerance and understanding. When you understand each other views than the enmity will not be there. The rich or poor society applies an anekantvada then it will create the atmosphere of brotherhood and faith in each other. Anekantvada will minimize the conflict and all religion will survive in harmony with peace. The criminal effect will come down due to anekantvada. The social fabric will have the patterns of good colours and designs due to moral and ethics.

Ekanta view is selfish and will not yield any thing in any field, religious, social, political or economical, at individual or society level. Ekanta view is harmful to individual and society. It gives birth to dictator, anarchist, or fanatics. Ekanta view will not give truth but it gives adamant viewpoint. Therefore, in any case it is better to avoid such type of mental thinking and adopt Anekantvada in one's life.

8.8. Philosophy of Welfare in Anekantvada

The definition itself shows the way for the welfare. First the person's mind must be positive. This will help to create way for new thing, resolves critical issues, iron out the differences and most important is positive attitude to do this.

Second thing is examination. Here the parties come into agreement to examine difficult issues. This will be like a joining of hands to think in right manner and direction. Examination is after the acceptance of proposal. Here the examination from all possible points of view proposed. When the proposal accepted, it is a joint confidence to look in to it. All the possible
points may be positive, negative, opposite, additive and subordinate nature. The result may be any thing. Both the parties are allowed to accept or reject any thing. This may result in agreement or disagreement. This will bring in the clarity of thoughts in mind. This will bring the people together on one platform. The effects will result in the union of agreed and disagreed people. The creative atmospheres will be aired. The people are bound to think from others point of view and give them new look. New ideas and new horizon will be created. This will be some thing like silver lining in the clouds.

When it is said, test every thing from different points of view means person should open up his mind. Person should try to think as many possibilities as of a thing. The result will be some thing like VIBGYOR – rainbow. There may be number of possibilities. This will be an APEKASAVDA – expectation.

The person has limited knowledge. His intelligence is sky high, even though it will be limited in light of knowledge. Man’s wisdom has limit. The person may not be able to know all the possibilities of a thing. The person does not posses infinite knowledge.

Person has to look at the thing not from one point of view but many points of view. Here the contradictory properties are most important. The affirmation and negation resides in a thing together. They exist in the thing. This is the beauty of ANEKANTVADA.

The person thinks many possibilities of a proposal. It is understood that person has to develop various thoughts. These thought development is a way to speculation about proposal. Thus Anekantvada is speculative method of looking at a thing. This will open number of avenues to think in number of manners. When person wants to express this, he can not say in positive or negative manner. It is quite possible that the one side will be stronger than other one. The person should use the word “SYAT”. Syat means probable. People are using this term in different manner such as “Possible”, “May be”. There can be in all seven possibilities to express the thing. This will be in connection of material, nature, place and time.

Anekantvada is applicable in following ways.
A) Macro economics level

B) Micro economic level

Macro economical level one can consider the U.N.O. and its' activities. Micro level economics one can consider the country, state, family and individual human.

**Macro economic level**

The wise and foresighted people signed a charter after the Second World War in the year 1948. The charter is known as united nation organization. As on to day 191 countries are member of this organization. U.N.O. has democratic working system. U.N.O. is working on many fronts with many good objectives.

All countries in the world should work in harmony and there should be possible balance in each and every aspect.

U.N.O. is divided in six main sections. They are (1) trusteeship council (2) Security Council (3) general assembly (4) economic and social council (5) international court of justice (6) secretariat. These six main divisions have subsidiary bodies, functional commission, specialized agencies and departments and offices. U.N.O. has branches at Geneva and Huge.

Economics and social council has functional commissions and regional commissions. Under this council, specialized committee like ILO, FAO, UNESCO, WHO, World Bank and IMF are working.

It can be said that U.N.O. is substance and many objectives are its qualities and many working fronts are its modes.

**Micro economic level**

In micro economic, anekantvada can apply at all level. We can think in terms (1) Country (2) State (3) Society (4) Individual.

Let us think of a project for country and state. In this project, we are looking for the possibilities of 1) increase in literacy rate (%), 2) school drop out rate (%), 3) gross enrolment rate in school (%) and 4) money spending on education (% of GDP). The empirical data will be collected. The period can be four to five years. You have to select the state and in state, districts.
selected pocket will be surveyed. The method of collecting data will be by way of questioner. The collected data will be analyzed, tabulated. By using various statistical methods, one can finally arrive at desire result. On this result country and state can decide the increase in spending, to take preventive measure for school dropout and pursue the parents to send girl child to school and not to send the boy student to work and earn for family. You can tell the parents that education is better investment. The policy decision can be made on these bases. This is anekantvada.

The country and state applying the policy of delegation of power from top level to grass root level. The power delegated in the chain to the last person. This makes the function smooth, efficient. Anekantvada is present here in the form of infinite modes.

In the family, the head of family has various relationships with the family members. He is a father of his children, husband of his wife, son of his father, uncle of his nice, nephew and cousins. This way he is multifunctional person. The same person may be chairperson of co-operative society, member of state planning commission, president of community council and trustee of a charitable hospital. This is the form of anekantvada where more than one function is fulfilled by the same person.

Anekantvada is to understand the others’ view. Anekantvada is to examine the statement from all the sides and from all the point of views. Individual has to work in society, in harmony. This will help him to keep the tradition of society healthy and to uplift the moral level of human in society. Society will be tolerant and understanding.

In short Anekantvada is useful in many ways.