Anekantavada of Jainism

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Introduction

- Jainism is based on the teaching of 24 Tirthankaras. The founder of Jainism was Rishbdeva and last Mahavira.

- The philosophical outlook of Jainism is common-sense realism and pluralism.

- There are two sects of Jainism: Shvetambra and Digambara.
Knowledge in Jainism

- The Jainas do not believe in God.
- Consciousness is the essence of the soul.
- It manifests itself and other objects.
- There are two types of knowledge: immediate and Mediate.
- Jainas accepts three pramanas: Perception, Inference and Testimony (Authority)
- It also follow the theory of Sayadvada.
Anekantavada

- The objects perceived by us are real and they are many. The world consists of two kinds of reality, living and non-living.
- Every object is found to possess in-numerable characters (anantadharma), positive and negative.
- It acquires new characteristics with the change of time.
- Only the omniscient, can know the object fully.
Substance and Reality

- A substance is possessed of some unchanging essential characteristics (gunas) and changing modes (parayayas).
- Change and permanence are both real.
- There are the three factors presents in reality viz. Permanence, origination and decay.
- According to Jainism, Buddha's theory of momentriness is untenable.
- The soul manifest itself and others. It is eternal.
Conclusion

Here we discussed Jaina’s theory of Anekantavada with its epistemological characteristics. Its theory of Syadvada is also an important part of Indian logic.

REFERENCE:
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