

8. The Concept of Anekantavada in Ayurveda

Dr. Ganesh Shreerang Salvi

Professor, Samhita Siddhanta Department,
Shri Dhanvantari Ayurveda Medical College and Research Centre,
Milestone, Delhi Mathura Highway,
Tehsil-Chhata, Semri, Uttar Pradesh.

Abstract:

Based on various schools of philosophy, Ayurveda is an ancient science. It has a scientific base because it is an applied science. After extensive experimentation, the foundational ideas of Ayurveda are established. This is the reason why these ideas are still relevant in the present day. According to philosophical theory, a cause is the antecedent that always and unconditionally comes before an effect. One of the most significant Ayurvedic theories is the one of Karya (Effect) and Karana (Cause). Even while having a strong religious identity is frequently linked to violence, Jainism, one of the oldest religions in the world, is thought to be among the most peaceful and has endured throughout history. In this piece, I contend that the community's dialogic identity creation approach is one of the causes of this persistence. Jainas can preserve a cohesive sense of self and interact productively with different points of view thanks to the teachings of anekantavada. The article provides a summary of this mechanism in a variety of settings, ranging from the arguments of classical Indian philosophy to the modern connections between anekantavada and science. We will talk about it in this paper. The Ayurvedic concept of Anekantavada.

Keywords:

Anekantavada, Ayurveda, Jainism, Nayavāda, Jina Mahāvīra, Nonviolence, Intellectual Humility, Epistemological Pluralism, Conflict Resolution, Non-Absolutism, Infinite Qualities

8.1 Introduction:

Jainism's two wings are nayavāda and syādvāda, while its core is Anekāntavāda. Aneka, anta, and vāda are the three words that make up the word anekāntavāda. Here, anta denotes qualities, vāda denotes description, and aneka indicates many. As a result, the entire word's etymology describes a variety of qualities. In other words, it is the notion of reality's manifoldness. Anekāntavāda holds that reality is pluralistic and manifests itself in various ways. A thing is neither a complete plurality nor a complete unity. It is always both plurality and oneness. [1]

According to the Jainas, there are various ways to look at a given thing. It can be one, numerous, different, non-existent, or anything similar. It has an endless number of characters.

The ontological nature of reality, which gives each thing an infinite number of qualities (*anantadharmātmakam vastu*), each of which can only be confirmed in a certain sense, is indicated by the term *anekānta*. Because all affirmations and negations are true only under specific conditions and constraints, the Jainas also maintain that everything is *anekānta*, or *na-ekānta*, meaning that nothing can be affirmed and rejected totally.

According to the *anekāntavāda* (or *anekāntatva*) theory, reality and truth are always multifaceted and complicated. Although reality can be felt, it cannot be fully conveyed by words. "Partial expression of the truth" (*naya*) is the term used to describe human attempts at communication. Language is an attempt to express truth, not the reality itself. Mahāvīra asserts that language comes back from truth rather than the other way around.

For instance, one can taste something and know it to be true, but they are unable to adequately describe it in words. It is still a "perhaps, just one perspective, incomplete" even while all attempts to convey the experience are *syāt*, or valid "in

some respect." Similar to this, spiritual truths are multifaceted and difficult for words to adequately convey, yet they can be experienced with the right work and karma. [2]

References to the Jains' *anekāntavāda* premises in Buddhist writings like the *Samaññaphala Sutta* demonstrate how old they are. According to the Jain āgamas, Mahāvīra provided a "qualified yes" (*syāt*) in response to every metaphysical philosophical query. According to these scriptures, one of the main distinctions between the Mahāvīra's and the Buddha's teachings is the *anekāntavāda* doctrine.

By rejecting the extremes of self-mortification and sense indulgence, as well as by remaining neutral on certain metaphysical issues, such as whether or not the Tathāgata lives beyond death, the Buddha taught the Middle Way, demonstrating that such inquiries are based on incorrect viewpoints and are hence invalid. In contrast, the Mahāvīra instructed his disciples to accept "it is" and "it is not" with a qualification of "from a viewpoint" and with reconciliation in order to comprehend absolute reality. *Anekāntavāda* is expanded upon in Jainism by *Syādvāda* (prediction logic) and *Nayavāda* (perspective epistemology). By adding the prefix *syād* to any word or term that describes the nature of existence, *Syādvāda* suggests the expression of *anekānta*.

8.2 Historical Context:

The earliest Jain texts in Prakrit include the earliest indications of the theory. The Jina Mahāvīra, the founder of all contemporary Jain schools, informs inquirers that the soul is transient in that it has various incarnations yet permanent in that it persists. Mahāvīra occasionally qualifies each of these contradictory statements with "in some way" (*siyā* in the original Prakrit).

Because they apply in different ways and do not contradict one another, this hedging clarifies why contradictory predictions can consistently apply to the same entity.

Place, time, substance, and state are examples of a canonical group of parameters (called *nikṣepas*) that are frequently used to organize these predicate application methods. At some values of these parameters, a predicate may be applied to an object with trueness, but at other values, its opposite may be applied with equal truth.

This method will be known as *syādvāda*, or the "in-some-way theory," throughout the scholastic era (*syāt* being the Sanskrit word for the hedge *siyā*). [3]

The fundamental ontological insight of non-one-sidedness is encapsulated in the Sanskrit *Tattvārthasūtra* (That Which Is) of *Umāsvāti/Umāsvāmi*, the most authoritative Jain doctrinal handbook, which was written around the middle of the first millennium C.E.

It states that all existents are characterized by arising, perdurance, and passing away. Additionally, it presents a novel approach to parameterizing propositions: perspectives (*naya*), or the contexts or techniques that are to be used in the interpretation of statements.

The dependable means of awareness (*pramāṇa*) at the core of Indian epistemology are said to be complemented by these perspectives. To further explain this relationship, *Siddhasena's Introduction to Logic (Nyāyavatāra)* suggests that while viewpoints offer access to partial truths that do not exclude opposing alternative views of the multifaceted reality, these different one-sided viewpoints can collectively fully determine an object through the use of *syādvāda*.

Non-one-sidedness thus requires that none of the different points of view be viewed as either absolutely right or absolutely wrong. This is the goal of the *Essay on the Dialectic of Proper Thinking (Sanmatitarkaprakaraṇa)*, which may or may not be by the same *Siddhasena*. It attempts to systematize the various viewpoints, declaring each one to be correct in its own way and only there.

8.3 Types of *Anekāntavāda*:

Prabhācandra states that there are two forms of *anekāntavāda*: *akrama-anekānta* and *kramaanekānta*. Prabhācandra states in *Prameyakamalamārtaṇḍa* that *krama-anekāntavāda* is the situation in which an object is endowed with many qualities at various times. *Akrama-anekāntavāda*, on the other hand, is the property of something having several attributes at the same time. These two *anekāntavāda* are called *guṇa* (quality) and *paryāya* (mode). *Guṇa* and *paryāya* are not the same thing, but they have different qualities.

For this reason, *anekānta* is a mix of *guṇa* and *paryāya*. Accordingly, *anekāntavāda* suggests that reality is multifaceted and intricate, meaning that a thing has an endless number of characteristics. One-sided perspectives are not taken into consideration by *Anekāntavāda*.

The essential Jain philosophy of *Anekantavada* promotes the coexistence of both living and inanimate substances. According to Jainism, the entire cosmos can be separated into two categories: Ajiva, or substance, and Jiva, or soul. The Jaina philosophy is founded on the nature and interplay of these two elements, jiva and ajiva, which together exhaust everything that exists in the universe. According to their beliefs, both inanimate and living things, also known as jivas and ajivas, exist independently and have countless traits, but they can coexist happily.

Realistic and relativistic pluralism characterizes Jaina metaphysics. It is known as the doctrine of manyness of reality, or Anekantavada. Spirit and matter are seen as distinct and autonomous realities.

The Syadvada hypothesis is connected to Anekantavada. Syadvada is an epistemological theory that holds that all judgments are partial rather than absolute and that knowledge is dependent on one's point of view.

Syadvada's epistemic philosophy promotes harmony and tolerance. Anekanta illustrates the independence of modes and the relativity of substance. The idea of mutual coexistence, known as Anekantavada, is urgently needed. [4]

8.3.1 Application of Anekantavada:

By applying the Anekantavada, one can reconcile seemingly incompatible viewpoints, comprehend the many facets of reality, and cultivate an attitude of respect for the opinions of others. Anekantavada highlights the partial truth of every notion that has been articulated and suggests a way to reconcile them in order to arrive at a comprehensive understanding of truth.

8.3.2 Importance of Anekantavada:

Anekantavada has different effects on philosophy and daily life.

Nonviolence (Ahimsa):

Based on the teachings of Jainism, Anekantavada advocates for nonviolence. It lessens the likelihood of conflict by fostering an understanding culture and cultivating respect for other viewpoints.

Intellectual Humility:

Anekantavada promotes intellectual humility and receptivity to many viewpoints by recognizing the limits of a single viewpoint. It promotes an approach to knowing and thinking that is more inclusive.

Epistemological Pluralism:

Anekantavada encourages different viewpoints to coexist. Different viewpoints can work together more effectively thanks to this method.

Ethical Relativism:

According to Anekantavada, morality helps you comprehend the circumstances and context in which certain actions take place. This tactic promotes empathy in moral quandaries.

Conflict Resolution:

By encouraging respect for different points of view, this Anekantavada concept can aid in conflict resolution. Parties are encouraged to recognize the partial truths in one another's viewpoints. [5]

8.4 Review of Literature:

Many people consider Jainism to be among the oldest and most tranquil religions (Fohr 2015, p. 1). The study of Jainism and its practices of self-representation and identity formation can provide an intriguing counter-example to the typical association of strong or passionate religious identity with violence, even though historical reality is always more complex, as demonstrated, for instance, by the biography of King Kharavela. I contend that the Jaina doctrine of *anekantavāda* has enabled Jainas to maintain an essentially dialogic identity that is both robust enough to sustain Jainism and bring the community together over time, while also being receptive enough to consider other viewpoints, thereby reducing the likelihood of conflict. [6]

In relation to *anekantavāda*, three additional words need to be understood. These are *saptabhangī*, *nayavada*, and *syadvāda*. In a perfect world, speakers would incorporate the particle *syat* into each and every syllable, according to the doctrine *Syadvāda*. In this instance, *Syat* should be translated as "from one perspective" rather than "maybe." It serves as a reminder that that specific phrase does not encompass an infinite number of other equally acceptable perspectives.

Syadvada is sometimes used interchangeably with anekantavada, the saptabhangī, or—demonstrating the importance of this teaching—the whole Jaina philosophical system (Padmarajiah 2004, p. 334). [7]

8.5 Objectives:

- To Study the concept of Anekantavada in Ayurveda
- To Explain application and principles of *Anekantavada*

8.6 Research Methodology:

Since this research is a review, we have gathered data from the existing Ayurvedic texts and a few basic textbooks to gain a thorough understanding of *Anekantavada* and its management philosophy.

8.7 Result and Discussion:

Conceptualizing *Anekantavada*:

The subject of classification is already brought up by this traditional interpretation of anekantavada, which is a complicated but generally cohesive idea and does not yet encompass the range of interpretations that can be found from the 19th century onward. A notion that asserts multifacetedness may be difficult to categorize. Therefore, anekantavada means philosophy or religion, "not only but also." An idea intended to critique the usage of categorical boxes can only be fully realized through a self-critical use of these boxes. Furthermore, I assert that anekantavada especially aids Jainas in situating themselves within various categorization frameworks in relation to dialogic identity. [8]

With its meaning of "non-absolutism," **Anekāntavāda** (Devanagari: अनेकान्तवाद) is one of the fundamental tenets of Jainism that promotes tolerance for plurality and

relativism. This philosophy holds that diverse points of view have varied perceptions of reality and truth, and that no single viewpoint is the whole truth.

Anekantavada: Jain Non-Absolutism:

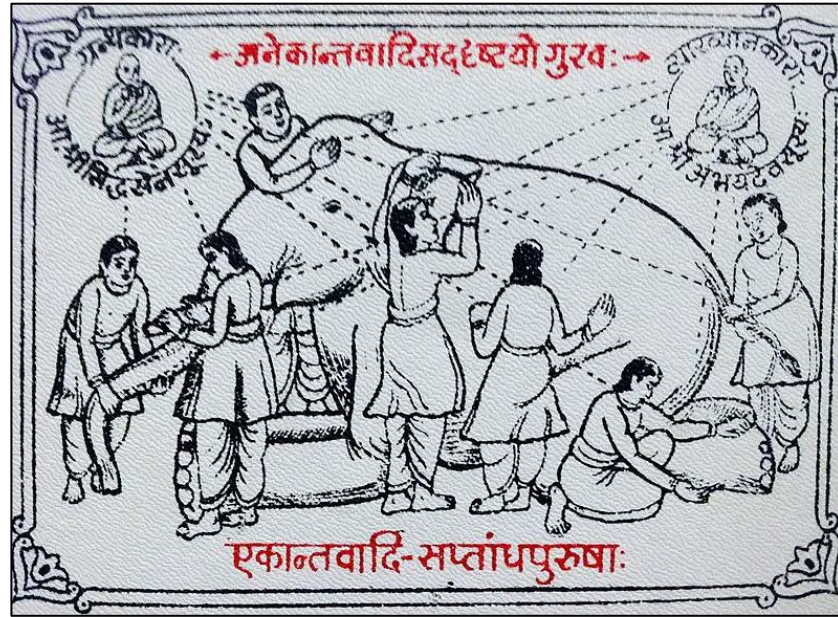


Figure 8.1: The parable of blind men and an elephant is used in Jainism to explain the doctrine of Anekantavada of Ultimate Reality (Source: www.newworldencyclopedia.org)

Two Sanskrit terms, Anekānta (meaning "manifoldness") and Vāda (meaning "school of thought"), combine to form the word anekāntavāda. Anekānta is a combination of the Sanskrit negative prefix an, the number one, eka, and the word for "attribute," anta—"not of solitary attribute."

According to Jain teaching, objects have infinite modes of existence and attributes, making it impossible for finite human perception to fully comprehend them in all of their aspects and manifestations. Only the Kevalins, the omniscient beings, are able to fully understand items in all of their facets and manifestations; others can only

know a portion of the truth. As a result, no particular human perspective can be said to embody the ultimate truth. [9]

Illustrations and Applications:

- The fable of the blind man and the elephant is frequently used to illustrate how incomplete truths can result in misunderstandings about the total.
 - Based on their limited expertise, each blind guy describes the complete elephant after touching a different part of it, such as the trunk, leg, or tail.
 - illustrates how narrow viewpoints can result in conclusions that are either erroneous or incomplete.
- Used in a variety of disciplines outside of philosophy
 - Encourages taking into account different points of view in order to come up with all-encompassing solutions for conflicts.
 - Encourages investigating things from several perspectives in order to complete the picture (quantum mechanics, where particles show wave-particle duality) [10].

“Anekantavada”: Meaning:

Anekantavada(अनेकांतवाद) = Anek (अनेक) + Anta(अंत) + Vada(वाद)

Anek = Many (two or infinite)

Anta = Qualities (*Guna*) or Characters (*Dharma*)

Vada = Doctrine

As a result, Anekantavada is the doctrine of endless attributes or two personalities. An endless number of qualities or characteristics make up a substance.

In addition, a substance is a collection of an endless number of characters, each pair of which appears to be opposed to the others but is actually not. Below, we'll search for examples.

Example for Anekantavada:

Assume that two individuals, A and B, are holding a mango. The mango appears to them as follows:

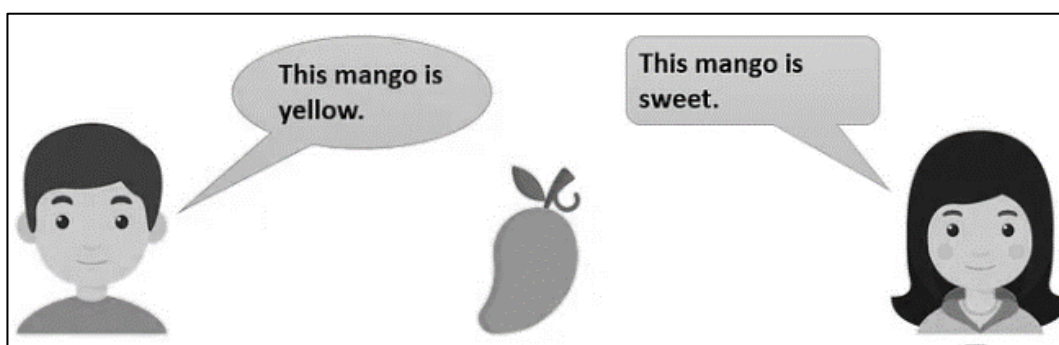


Figure 8.2: Example for Anekantavada (Source: <https://medium.com>)

Both of them are right here. B is referring to the mango's flavor, whereas A is discussing the mango's color.

This is Anekantavada, where the actual qualities of the mango are reflected in the judgments of A and B. Since the mango is yellow, has a pleasant flavor, is juicy, and has many other qualities, none of them are lying. [11]

8.8 Methodology of Anekantavada:

Anekantavada is based on two principles, namely Nayavada and Syadvada, to fulfill the role of philosophical methodology.

1. Nayavada:

Nayavada acknowledges that assertions of non-omniscient knowledge are always constrained by the specific viewpoint they are derived from. The metaphysical idea of Anekantavada, which considers the coexistence of being and becoming, is supported by Nayavada. It illustrates how competing viewpoints are constrained and biased due to their reliance on a small number of stances.

2. Syadvada:

Syadvada acknowledges that due to the multifaceted nature of reality and the limitations of any particular point of view, all claims to knowledge must be qualified in a variety of ways. In elucidating how a statement about something that is permanent, staying the same across time, and simultaneously permanent, changing into something else, may be true, Syadvada grounds and sustains Anekantvada. [12]

8.9 Core Principles of Anekantavada:

Anekantavada's central tenet is that all viewpoints on reality are incomplete. This philosophy's ideas consider various viewpoints on the world. This advances our understanding of the truth. Anekantavada's basic tenets are:

- **Relativity of Truth:** According to Anekantavada, truth depends on the circumstances, viewpoint, and background of the observer. It contends that there are various perspectives on reality and opposes the idea of ultimate truth. This approach cultivates receptivity to diverse viewpoints.
- **Syadvada and Nayavada:** Other Jain philosophies like Syādvāda and Nayavāda are associated with Anekantavada.

According to Nayavada, one should consider the idea or circumstance from a variety of perspectives, or standpoints, as each one offers a unique reality. These opinions are divided into

1. Naigama Naya (Universal Standpoint)
2. Sangraha Naya (Collective Standpoint)
3. Vyavahara Naya (Practical Standpoint)
4. Rjusutra Naya (Linear Standpoint)
5. Sabda Naya (Verbal Standpoint)
6. Samabhirudha Naya (Etymological Standpoint)
7. Evambhuta Naya (Actual State Standpoint)

Naya: (aware of every viewpoint): The notion of relativity or the theory of sevenfold predictions is described in the scriptures as *saptabhangi naya*, which refers to a particular significance with statistical inference logic.

Each of these seven *nayas*—*naigama*, *sangraha*, *vyavahara*, *rju*, *sabda*, *samabhirudha*, and *evambhuta*—has its own organization. They all seek refuge in the natural world. A person with good character needs to respect everyone.

There were initially three options: may be, may not be, and cannot be expressed. However, from these, seven potential perspectives can be framed as follows:

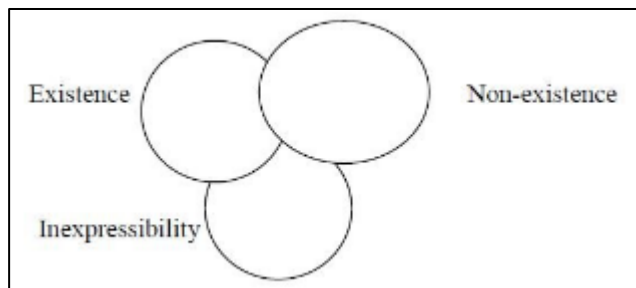


Figure 8.3: Naya

Syadvada is a theory that uses the sevenfold prediction, or Saptabhangi, to assist us comprehend the reality. These seven forecasts are:

1. *Syad asti*: (it) might be, for example. To some extent, the pot is
2. *Syad Nasti*: might not be. The pot isn't, in a few ways.
3. *Syad asti-nasti*: possibly and possibly not. The pot is and is not in a certain way.
4. *Syad Avaktavya*: impossible to say. The pot is indescribable in a particular way.
5. *Syad asti avaktavya*: might be, but not able to articulate. The pot is and is inexpressible in a specific way.
6. *Syad nasti-avaktavya*: impossible to express yet possibly not. The pot is inexpressible yet, in a way, is not.
7. *Syad asti-nasti-avaktavya*: cannot be expressed, but may be and may not be. The pot is, is not, and is inexpressible in a specific way.

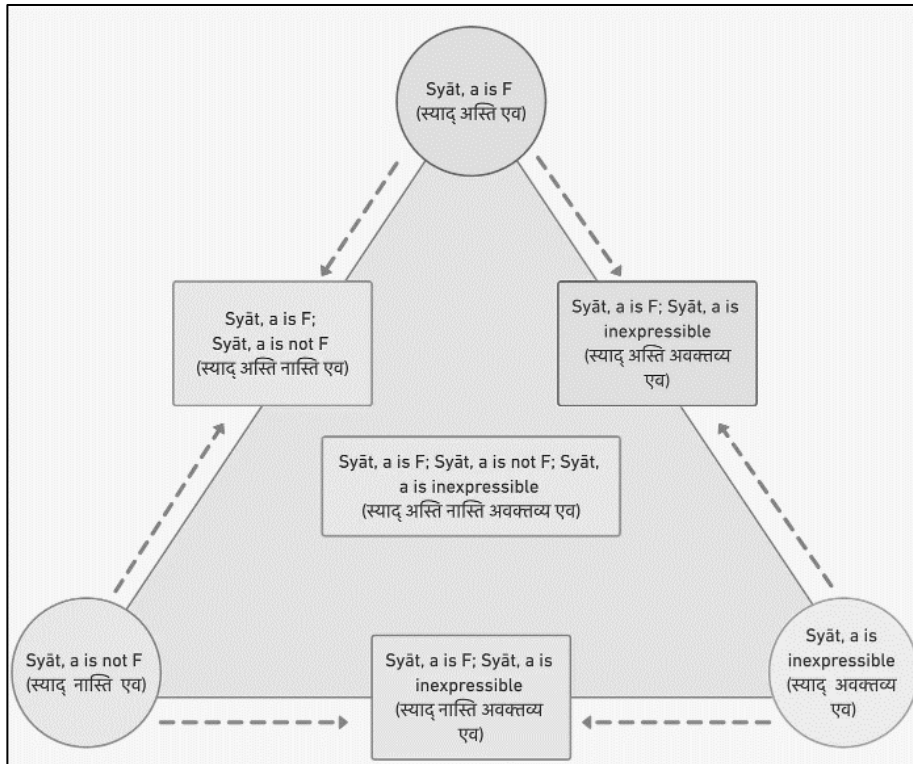


Figure 8.4: Saptabhangi (Source: <https://indianphilosophy.substack.com>)

These seven choices or alternatives (*syat*) can be combined to form *anekantavada*.

We think in relative terms. We use relative phrases. As a result, the concepts of *syadvada*, *anekantavada*, and *ahimsa* is inherently linked. Both *syadvada* and *anekantavada* are complementary. [13]

8.10 Conclusion:

After learning about the various facets of Anekantavada, we can say that, in Jainism, all things are real, even though there are countless alive and inanimate (that is, living and non-living) objects in the world. Therefore, everything in the world is significant and ought to be allowed to live in peace. The core idea of Jainism that distinguishes it from other religions is non-absolutism. It shouldn't turn into the doubtfulness theory. Although I have attempted to summarize this philosophy, I still hope that the reader will continue reading to learn more about Anekantavada.

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