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Anekant Vada and Jainism (In the Light of J. Krishnamurti's Teaching): Relevance and Implications for Today's World

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Brief Bio of authors:

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Anekant Vada: A distinct school, Anekanta philosophy holds that reality is multidimensional. A substance has many aspects in it. Sometimes some of these aspects exist as contradictions in the same substance. Thus Anekant holds that co-existence of opposites is the cardinal principle of Anekanta philosophy.

Life thrives in contradictions. Contradictions co-exist in life. Dualities like sorrow and joy, praise and blame, heat and cold etc. themselves contradict one another in life and creation. Thus non- absolutism is the way life operates. Like, nature, creation is a plurality. Hence reality is multi-dimensional, argues Anekant Vada.

Anekant Vada: A Philosophy of synthesis and synchronism

Various philosophies/ schools of thought view the life and man from various and different angles. For sociologists, 'man is a social animal'. Marx

views man as an economic animal. Freud defines man as sex animal. Carl-Jung understands that man is governed by the 'collective unconscious'. Biologists understand man as a 'biped animal'.

Thus, various philosophies understand man and life from various view points. All these are truths nay 'partialtruths'. Certainly not absolute truth or comprehensive truth. All these philosophies understand man and truth from different 'stand points' hence they are partial truths. For instance Aristotle holds that man is a rational animal. But strangely man behaves many times in most irrational way!

Anekant holds different views and different systems as relative and partial truths. Hence it attempts to reconcile, synthesise and synchronise all these partial truths by accepting them as part of the full truth or comprehensive truth. Hence, Anekant is a synthesis of different systems of philosophy. Literally Anekant means, multi, various and plural in nature. Any object has many attributes and some of them are also contradictory, co-existing in it. Man is both logical and illogical!

Anekant vadas': Five Premises/ Bases:

For understanding the full truth/ reality:

- ❖ The premise of identity and difference
- ❖ The premise of permanence and impermanence
- ❖ The premise of existence and non-existence
- ❖ The premise of one and many
- ❖ The premise of universal and particular

Anekant holds that identity of things, people, groups, nations and culture is constituted by the logics of both sameness and difference. For instance "A" is not "A" all the time, for he is constantly changing and nothing is static in life and creation. So "one cannot step into the same flowing river twice". Thus, identity and difference are both present in an object at the same time. Same way existence is other side of non existence.

Different philosophies look life, creation and nature from different angles, though they are the different poles of the same reality as a whole. Charvaka accepts only material side of life and refuses to admit the non material side of life. Vedanta accepts the existence of non-material and the nonexistence of the material as (illusory) illusion! Samkya philosophy does not approve of the reality of non-existence.

What the AnekantaVada objects to be the un-critical characterization of real and un-real, existence and non-existence. Same way, the attribute of permanence and impermanence is examined by different philosophies from different angles. Hence, they are partial truths. For instance, Vedanta holds that 'Brahmin' is the only ultimate reality, while Buddhists argue that there is nothing called ultimate reality. For Buddhists world/ life is a continuous flux. All these philosophies are absolutist in nature and look life from one sided view

and 'self-righteousness-approach'. Hence, Anekanta Vada emphasises/ advocates non-absolutism, (accepting all these partial truths as parts of the comprehensive truth/ one reality).

Anekanta Vada is a synthesis of all multi-sided elements, even discordant elements as it accepts all of them as parts of the total, complete, full and comprehensive truth! Only scientific example for this could be the third principle in quantum mechanics, which says "that energy (truth) cannot be created or destroyed, but one form of energy can be transformed into another". Hence energy is permanent and impermanent at the same time! Co-existence of one and many follows the co- existence of permanence and non-permanence. Same way different ingredients in the objects reveal the 'manyness', in its entity. The dialogue between Somila and Mahaveera summarize the whole Anekant Vada in most comprehensive way. It is as follows:

"Somila: Are you one or many, O Lord,

Mahaveera: I am one in respect of substance. O Somila,

However in respect of knowledge and intuition, I am two.

In respect of parts, (constituents of a substance) I am immutable and unchanging.

I am many in respect of the ever changing phases of my consciousness" (Acharya Maha Pragy).

The Implications:

Thus, many sidedness of truth is the whole premise of the Anekanta Vada. Hence, it advocates respect for plurality, respect for different philosophies and respect for co-existence of different cultures and systems.

The implications of Anekant are profound, compelling and resounding for the modern world/ tomorrow's world in which 'clash of civilisations' is imminent. Hence, we, mankind shall never try for so-called uniformity (possible only by coercion). The absolute uniformity is neither possible nor practicable nor desirable in the world! Hence pluralism of Anekant Vad is the only way out for world peace and existence. This is only possible through the doctrine of non-violence: Non-violence in thought, non-violence in speech and non-violence in action. Anekant stands for intellectual non-violence, non-violence in thought/thinking, non-violence in philosophy and non-violence in religion. After all reality is one but multi-sided. Holding one side of truth is detrimental to the other side of the truth. Anekant advocates the state of mind which is totally open without pre-conceived notions. In short, Anekant is the only 'modus-operandi' 'to resolve the conflicts in the world and to cool the passion in life'. To establish peace and non-violence in the world and to ensure all

pervading peace, Anekant is the only way out. Hence, Anekant is a synonym to respect for plurality and many sidedness of truth (in thinking and life)

After all so called universal values are all partial truths. As such a global agreement for broad social justice constituting these values is possible, only possible on the basis of Anekant, (which means respect to plurality, respect to many sidedness. Anekant shatters the myth of 'grand truth and transcendental reality' as they are the obstacles for the world peace, nay as they are the source of violence and conflict in this world and life.

Anekant-Vada and Jainism

Mahavira (539-467BC) was credited with full fledged expounding of Jainism. He was the 24th Thirthankara in the tradition. The fundamental rudiments of the Jains were there much Earlier and were credited to be first expounded by the 1st Thirthankara Rishabha (Vrishabha). The Jain doctrines attained their high glory in the teachings of Parashwanatha, 23rd Thirthankara of the Jains. Mahavira was born in Kunda Grama, near Vaisali (539BC) and died in Pava, near Rajagriha in South Bihar (467BC). Having gone through rigorous practices (Sadhana) for more than 12 years, he attained 'Kevala Janana' (Kaivalya) and became 'Jina'. Later for more than 30 years he expounded his teaching which has come to be known as 'Jainism'. Mahavira and his family originally belonged to the 'Nirgrandha' tradition. Nirgrandha tradition was 'Unbonded'/'unattached' to the Book/Veda. It was the sramana tradition (like Buddhism). Thus, it was non Vedic.

However, Mahavira through his Kevala gnana systemized, and expounded by adding/emphasizing 'Brahmacharya' to the earlier existing fundamental doctrines of Jains.

- Jeeva
- Karma
- Anekanta
- Ahimsa
- Brahmacharya

Thus, He expounded and advocated 'Panchayama Dharma'/Panchayama samvara. During the life of Mahavira itself, Bimbisara and Ajath Sathru, the two Magadha rulers became the patterns of Jainism. The Jain teaching spread to nook and corner in India. The doctrine of 'detachment' and 'Three Ratnas' became a house hold name in India (right faith, right knowledge and right conduct) Anekant, Ahimsa, Astheya, Aparigraha and Brahmacharya are the pancha samvaras (five cardinal principles)

Life follows 'karma' and 'karma' leads the life. No supernatural force (god). Human beings are karma-bounded. The spread of Jainism was so fast Kharavela, Kalinga ruler patronised it immensely. Mahendra Varman, the Pallava ruler, The Gangas of Thalakkad and the Rashtra-kutas of Manyaketh,

all in the south of India, patronised Jainism. During the 4th/ 5th century BC many Jains under the leader Bhadra-Bahu migrated to Mysore in the south. All jains settled in the south became 'Digambaras' and those in the north became 'Swethambaras'. 'kalpa sutra' was the major source of the jain history. Haribhadra (9th century) wrote on 'Sudharshana samuchaya' a treatise on philosophy. Hemachandra (11th century) poet wrote on the lives of great Jain teachers or models and rulers.

Mahavira and Anekanta

Anekantavada has blossomed and reached its culmination in the teaching of Mahavira. According to him, the 'reality is Anekantic in nature. Thus, the theory of many sided nature of reality has been borne. Essentially Anekantavada is a philosophy of synthesis, based on Nayavada(the doctrine of stand-points) and syadvada/ saptha bhangi vada.

Anekanta is the part of the Ahimsa, indicating intellectual tolerance to other points of view and other religions. It is an ethic of ahimsa, a notion of ahimsa in the widest and deepest form, highest principle of respect for the life of others and their view point. Anekantavada gives tremendous catholicity to Jains. Sidhasena Divakaras sanmathi sara (5th century BC) and Mallisenas Syadvadamanjari (13th century), both treatises fully reflect upon Anekanta nature of reality.

Coming to the present, AnekantVada, an accommodations syncretism is the only way out for the present day clash of civilisations. Though the Hinduism is inclusive in nature, it differs from the multi perspective-tolerance of the Jains to reality.

Coming to the west, during the course of history, western world had gone through many tidal waves in man's thinking and philosophy. Many philosophies like materialism, hedonism, existentialism, pragmatism, agnosticism have come and gone but little lasting impact on man's life and behaviour. Latest wave in modern man's thinking is of course rationalism and humanism. These are nearest to the Jain and Buddhist doctrines.

J. Krishnamurti's Teaching and Anekantvad

J. Krishnamurti was the culmination of the blossoming of humanity in the 20th century. His teaching /exposition has attained the same realization and same glory as that of Buddha and Mahavira. His teachings expound the same compassion, same kindness and same concern to humanity as that of Mahavira and Buddha.

Krishnamurti spells out "Truth is a pathless land, and you cannot approach it by any path, what so ever, by any religion, by any sect. Truth being an unapproachable by any path what so ever, cannot be organized. No

organization can lead man to spirituality.” This is the most comprehensive form of exposition of AnekantVada.

J. Krishnamurthi is recognized as one of the greatest religious teachers of all time, both in the east and west. His teachings transcend all manmade boundaries of religious belief, nationalistic sentiment and sectarian outlook. His teachings are not only relevant for the modern age but are timeless and universal!

If AnekantVada realizes the multi-sidedness of reality, the any particular religious-mind is a contradiction to it. According to Krishnamurti, “You cannot be religious and yet be a Hindu, a Muslim, a Christian, or a Buddhist,” Highest catholicity in Anekantic sense. Religion is different from the mind which belongs to one religion and confined to one religion.

To realize this, Anekantic nature of reality, meditation dyana (sadhana) is the greatest art. J.K says “Meditation perhaps cannot be learned from anybody. When you learn about yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy if you are aware of all that in yourself, without any choice that is part of meditation”. That unfolds the Anekantic nature of reality.

Perhaps this sort of meditation is the only way for realising Anekantic nature of reality. For this, J.K says “inward freedom” is needed. “That is the freedom from the past and the freedom from the known” To realize Anekantic nature of reality, propaganda, brainwashing, indoctrination are the greatest obstacles. “Inward searching” is the only way to realize Anekantic nature of reality.

J. Krishnamurthi’s teaching has same fragrance as that of Mahavira and Buddha. It has same or similar message of AnekantVada and self realization/self awareness of the Anekantic nature of reality. Anekantvada attempts to synthesize multi-view points. But J. Krishnamurti goes one step further not only to accept multi-sidedness of reality, but also to celebrate the life and all its multi facets as they are! He realizes the futility of efforts to synthesize multi-sided partial truth, into so called 'The truth' or 'full truth'. Thus the celebration of life depends on very refusal to uniformize and standardize Life. Perhaps that may be the life lived. Perhaps that may be the life lived in the light of full truth!

Perhaps that is the “realization of truth and life” which Mahavira and J. Krishnamurti being at the same plane, highest plane of realisation, are talking about. It is up to the humanity to understand it, to practice it and to realize it. Perhaps that is 'Kaivalya', “last freedom”, a transcendence, a sacred flowering and the 'freedom from the known'. Could we the human kind walk in the foot prints of Mahavira, Buddha and J. Krishnamurti, to realize the Anekanta

nature of reality/truth and life itself, to attain the real peace and to make this earth little more bearable to live on.

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Annexures 1

जैन जीवन शैली

प्रत्येक व्यक्ति के जीवन जीने का एक अंदाज होता है। हर व्यक्ति अपनी जिन्दगी अपने जोर-तरीके से जीना चाहता है, क्योंकि उसे अपनी जिन्दगी अपने अनुसार जीने का हक है। परन्तु वर्तमान में व्यक्ति जिस जीवन शैली से जो रहे है क्या वह सही है? क्या हमारी धार्मिक संस्कृति व सभ्यता पर गर्व करने वाले हम भारतीय जिस शैली से जीवनयापन कर रहे है, वही हमारा आदर्श जीवन शैली है?

देखा जाए तो वर्तमान जीवन शैली के प्रमुख तत्व हैं- स्वार्थ, उल्लासतापन, अधोःरता, असहिष्णुता और असंयम। मानसिक असंतुलन, बंचलता और निषेधात्मक दृष्टिकोण बढ़ा है। फलतः मानसिक रोग बहुत बढ़े हैं। हिंसा, आतंक, पारिवारिक संघर्ष, कलह, ताताक, दहेज से जुड़ी हिंसा, भ्रुण हत्या आदि मानवीय समस्याएँ बढ़ती जा रही है।

मनोवैज्ञानिक, डॉक्टरों, धर्म के तत्ववेत्ता सभी एक ही स्तर में कहते हैं कि जीवन शैली अच्छी नहीं है। उसे बदलना चाहिए। हमारी जीवन शैली जितनी अच्छी होती है,

उतना ही हमारा जीवन शांतिपूर्ण, सौभाग्यपूर्ण और कानन्द दायक होता है। इसलिए प्रत्येक विद्वानशाल व्यक्ति को अपनी जीवन शैली पर विचार करना चाहिए।

आचार्य श्री गुलसी फरपारे है: "शरीर, रसायन, इंद्रिय, प्राण, मन, भाव और चेतना का समन्वय है जीवन। जीवन को बढ़ा शैली अच्छी हो सकती है, जिससे शरीर को स्वस्थ, रसायन को लगवद्ध, इंद्रिय को बख्शेम, प्राण को गतिशील, मन को एकाग्र, पाप को विशुद्ध और चेतना को निरावरज बनने का अवसर मिले।"

"जैन जीवन शैली" सिद्धांतों और मान्यताओं के आधार पर चलती है। भगवान महावीर ने जो सिद्धान्त दिए, जो दर्शन दिया वो जीवन शैली के लिए बहुत महत्वपूर्ण है। वर्तमान की जीवन शैली शारीरिक दृष्टि से भी अच्छी नहीं है। स्वास्थ्य के लिए अनुकूल नहीं है। कैसी जीवन शैली का चुनाव करें जिससे शारीरिक बीमारियाँ कम हो, उसका प्रतिकार किया जा सके।

2. अनेकान्त

वर्तमान पुरुषार्थ और पराक्रम का सूत्र देता है। इसके अनुसार वर्तमान पदार्थ को शाश्वत मत मानो, सार्वभौम मत मानो, आज जो बीमार है, कल वह स्वस्थ हो सकता है। बीमारी को मिटाने का प्रयास करो, पुरुषार्थ करो, स्वास्थ्य का पर्याप्त अभिव्यक्ति हो सकता है।

3. अहिंसा

शांति सभी मूल सच्चाई है जब इन अहिंसा में निष्ठा रखते हैं, संघर्ष में विचरते करते हैं, आँसू के दो पल्लू हैं- एक है अंगार पक्ष, दूसरा है विचार पक्ष, व्यक्ति को दोनों ही विचारों से अहिंसक होने का प्रयत्न करना चाहिए। इससे जीवन शैली में संवेदनशीलता का विकास होता है। पर्यावरण के प्रदूषण को रोकना होती है तथा सभी प्राण के प्रति मैत्री का क्रमिक विकास होता है।

4. रागण संस्कृति, शान्तिवृत्ति एवं श्रम

श्रमण संस्कृति का जर्ज है- सबसे समान समझे, किसी के साथ हीनता का व्यवहार मत करो, अपने आवेश और आघेन को संतुलित रखो। शान्ति वृत्ति एवं श्रम से तात्पर्य है कि व्यक्ति सामाजिक जीवन में शान्तिपूर्ण सह आचरण में निरवास रखे तथा श्रम करते हुए अपना जीवनयापन करें।

1. समानता एवं सशक्त दर्शन

गुरुक-गुरुत्व समान है। इनमें कोई छेड़छेड़ बड़ा, ऊँच-नीच नहीं है। प्रत्येक व्यक्ति प्रत्येक व्यक्ति को समान समझे। समक दर्शन से तात्पर्य है-

- सशक्त दृष्टिकोण का विकास
- विधायक (Positive) दृष्टिकोण का विकास
- तीव्रतम् क्रोध, मान, माया और लोभ का उन्मूलन।

Annexure 2

5. इच्छा, परिणाम और मनोनुशासनम्

- सभी समस्याओं को जड़ यह है कि हमारा अपने मन पर अनुशासन नहीं है. आहार, शरीर, इन्द्रिय, श्वास, और इच्छा का अनुशासन करने से ही मन का अनुशासन हो सकता है. जब मन का अनुशासन होगा तभी आत्म-संतोष प्राप्त होगा और स्वतः ही हमारी इच्छा और परिणाम अनुशासित हो जाएंगे.

6. सम्यक् आजीविका

- जीवन में भौतिक आवश्यकताओं की पूर्ति अनिवार्य है. सम्यक् आजीविका से तात्पर्य है-

- व्यवसाय शुद्धि, प्रामाणिकता
- शराब आदि मादक तथा मांस, मत्स्य, अण्डा आदि अभक्ष्य पदार्थों के व्यापार का वर्जन
- तस्करी का वर्जन
- खाद्य पदार्थों में मिलावट का वर्जन
- शस्त्र के व्यवसाय का वर्जन
- जंगलों की कटाई का वर्जन

7. सम्यक् संस्कार एवं समता की उपासना

- महावीर के शब्दों में "विद्या और चरित्र के द्वारा दुःख मुक्त होते हैं." अतः

व्यक्ति में विद्या और चरित्र के संस्कार होने चाहिए. ध्यान-साधना, मंत्र-जाप व सामाजिक आदि करने से मन की शुद्धि होती है. जप में नमस्कार महामंत्र को मंगलकारी व कल्याणकारी माना गया है क्योंकि यह समता की उपासना का ही मूल मंत्र है.

8. आहार शुद्धि और व्यसन मुक्ति

- घुमपान, विविध नशे के व्यसन और तामरिक पदार्थ, आलस्य, अनैतिकता और अस्वस्थता के जनक है. आचार्य महाप्रज्ञ ने लिखा है- "स्वभाव बदलना है तो भोजन बदलो" व्यक्ति को शुद्ध शाकाहारी आहार ही करना चाहिए व हमेशा व्यसनों से बचना चाहिए.

9. साधार्मिक वात्सल्य

- महत्वपूर्ण व्यक्ति बनने के लिए सर्वप्रथम शर्त यह है कि आप अपने से मिलने वाले अमीर-गरीब, छोटे-बड़े सबको महत्वपूर्ण समझे. इसे महत्व दें और उनके सुख दुःख में सम्मिलित होयें. लोकप्रिय वही हो सकता है जो प्रसन्न हो, मुस्कुराता हो और खुरियायां लुटाता हो.