

**A CRITICAL STUDY ON
THE JAINA THEORY OF *ANEKĀNTA***

SYNOPSIS

OF THE

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The present dissertation is a study on the Jaina theory of *anekānta* and its various dimensions as well as its relevance to human society in general and to our present day social problems.

My detailed study on the Jaina theory of *anekānta*, along with its corollary *syādvāda* mainly tries to reveal its three aspects : metaphysical, logical and social.

After finding out the origin, development, and significance of *anekāntavāda* from the original texts, I have tried to counter the attacks by other schools of Indian philosophy against the relativistic metaphysics and logic of Jaina philosophy.

An attempt has been made to examine the different interpretations of *syādvāda* given in terms of modern western logic by S. L. Pandey (in terms of many-valued logic), M. P. Marathe (in terms of modal logic), B. K. Matilal (in terms of logic of conditionality), and P. P. Gokhale (in terms of existential quantification).

But none of these interpretations, I have argued, is satisfactory. I have given my own interpretation of *syādvāda*, using existential quantification, that avoids the inadequacies of Gokhale's interpretation and preserves the basic idea of *syādvāda*.

I have also highlighted, apart from the various aspects of *anekāntavāda*, its role in our real life. In fact, as a very catholic doctrine it can rationally accommodate different antagonistic shades of opinion. So this doctrine, if rightly understood and followed, can be very helpful in achieving national and international cohesions, eradication of conflicts and fostering tolerance. It is good to remember Umasvāti's great sayings: 'the function of human beings is to help each other' (*parasparopagraha jīvānām*).