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UTILITY OF SYADVADA IN THE FIELD OF RESEARCH: A CONCEPTUAL STUDY

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ABSTRACT

Ayurveda is both a science and a philosophy. Philosophy or Darshan is defined as "the study of the fundamental nature of knowledge, reality, and existence". It is the practical application of intellectual ideas. In India the knowledge of philosophy and science, even in the most ancient times, was on such heights that still it has not been entirely attained by the modern science even today, in spite of its great advancement and achievements in the field of knowledge. It is really very surprising and painful that Indian scholars and scientists hardly tried to enter into the vast treasure of ancient Indian knowledge. Now time has come to look into our vast field of ancient knowledge & applied theories of philosophy. Let us take Syādvāda, the Jain's theory of Relativity, the nucleus of Jaina philosophy which has not lost its importance even today. Prof. Albert Einstein's "Theory of Relativity" is a great contribution to the modern scientific world, which got a universal acceptance in the field of science. Now let us study the Jain's theory of Syādvāda & it's similarities with Modern Theory of Relativity. No doubt Einstein's theory of Relativity is a great revolution in the field of Mathematics and science.

Syādvāda, is the theory of *Relativity of Truth in Jainism* to explain the nature of reality. It has been later developed into saptabhaṅgīnaya or sevenfold judgment. The Jainas hold that any object or a thing has innumerable characters, and for the full knowledge of an object, one should consider all aspects ambivalently. This is called syādvāda.. The word syat means probable, perhaps, may be. So, Syadvada may mean the theory of probability. It is used to denote multiplicity or multiple character (anekanta). It does not imply doubt in comprehension of knowledge of objects and substances of truth rather, it talks about probability (*sambhavna*) of manifestation and its symbolic usage. It states that any sentence which is proposed can have numerous aspects, qualities etc making conditional i.e non absolutistic assertions concerning these or those aspects of a situation. Syādvāda is not only an extension of Anekānta ontology, but a separate system of logic capable of standing on its own force. Jaina philosophy claims that since reality is complex, no single proposition can express the nature of reality fully. It shows to have close relevance to the concepts of probability& some application in the field of mathematics & statistics as well. In this paper, we focus our concentration upon the concept of "Syadvada" & made an attempt to understand the logic behind the seven fold of judgement or multiple valued logic through probability & mathematical point of view & it's importance in the field of Research.

Keywords: Syadvada, Theory of Relativity, Anekanta, Jaina philosophy, Darshan Seven fold of judgment (Saptabhanginaya), Probability & mathematics, Non absolutistic

INTRODUCTION

Syādvāda meaning "Could-be-ism" is the Jaina doctrine of epistemological relativism underpinning all Jain logic, which is central to their philosophical perspective that all propositions about truth are based on finite, limited, and contextual postulates **[1]**. As Hiriyanna puts it, 'It signifies that the universe can be looked at from many points of view and that each viewpoint yields a different conclusion **[2]**. In other words, Syädvāda is the theory of conditioned predication which provides an expression to anekänta by recommending that epithet Syād be attached to every expression.

Syadvada projects relativity of reality. In modern academic terms, syadvada is similar to cultural interpretation of objects and reality and, has symbolic significance. It talks about relative symbolic nature of an object and states that in a specific reality a specific quality of the object/ substance/ phenomenon **[3]**. All the affirmations in some sense are true and in some sense are false. Similarly, all assertions are indefinite and true in some sense as well as indefinite and false in some other sense. Assertions could be true, or false or indefinite. Thus, Jainism proposes to grant the non-absolute nature of reality and relativistic pluralism of the object of knowledge by using the word 'Syät' (or Syad) before the assertion or Judgment **[4]**. The word 'Syät' or its equivalent in English used before the assertion makes the proposition true but

only under certain conditions i.e. hypothetically. Probability hints at skepticism and Jainism is not skepticism. Since reality has infinite aspects, our judgments are bound to be conditional. Thus, Syädväda is the theory of relativity of knowledge.

The Jaina literature quoted quite good number of parables, which are conventionally used to explain the theory. The most famous one for the grip over the core of theory is the famous parable of six blind men who happened to come across an elephant **[5]**. Each one was sure and asserting about his own description alone being correct. However, each one was correct from his point of view though contrary to each other. Thus the Jains hold that no affirmation or judgment is absolute in its nature, each is true in its own limited sense only. The affirmations will tell either about the existence, or non-existence, or about the inexpressible. Combining these three will give four more alternatives. So, we derive the seven alternatives technically known as Sapta-Bhanga Naya or the sevenfold Judgment.

AIMS & OBJECTIVES

- To study & analyzing the Jaina theory of Syadvada.
- To re- establish the concept of Syadvada & it's utility in the field of research.
- To see a relation in the concept of Seven-fold of Judgement & probability.

LITREATURE REVIEW

The etymology of syadvada comes from two roots. Syat means "may be," whereas vada means "assertion." Placed together syādvāda becomes the assertion of what may be, the assertion of possibilities **[6]**. The Sanskrit etymological root of the term Syäd is "perhaps" or "maybe," but in context of syädvāda, it means "in some ways" or "from a perspective." **[7]**

Samantabhadra **[8]** (about 600 A.D.) gives a full exposition of the seven parts of Syad-vada or Sapta-bhanginaya in his Aptaminamsa.It is clear that syadvada was well developed by the sixth century A.D. and received a great deal of attention in the mediaeval period of Indian logic; the syadvadamanjari of Mallisena (1292 A.D.)

DISCUSSION

- **SEVEN-FOLD OF JUDGEMENT [9]**

To clarify the approach of ascertaining the truth by the process of Syädväda, the Jain philosophers have evolved a formula of seven predications, which are known as Sapta-bhanga. 'Sapta 'means 'seven 'and 'Bhanga 'means 'mode'. These seven modes of ascertaining the truth are able to be exact in exploring all possibilities and aspects

Since it ensures that each statement is expressed from seven different conditional and relative view points or propositions, it is know as theory of conditioned predication. These seven propositions also known as saptabhangi. A better understanding is to consider 'Syat 'as qualifying clause '*In a way* 'or '*from a certain perspective',* taking together with the concept of predication, we get the logical statement - syāt, a is F - In a way, a is F - From a certain perspective, a is F.

The qualifier Syāt is the statement - From a certain perspective/In a certain sense **[10]**

- *Syat, a is F (Affirmation)*
- *Syat, a is not F (Denial)*
- *Syat, a is inexpressible (Inexpressibility).*

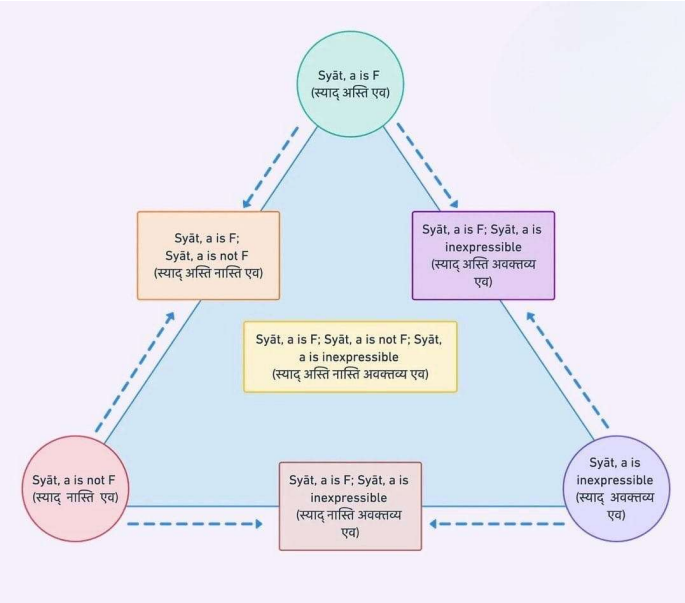

Figure 1[11]

A combination of these predicates gives us the remaining four formulas:

- *Syāt, a is F; Syat, a is not F*
- *Syāt, a is F; Syāt, a is inexpressible*
- *Syāt, a is F; Syāt, a is inexpressible*
- *Syat, a is F; Syāt, a is not F; Syāt, a is inexpressible*

Matilal's characterization **[12]** shows that there are also seven values associated with each object a and predicate F -we could say that these are the seven truth-values of the sentence 'a is F'. So, given an object a and a predicate F, we could say that the sentence 'a is F' is positive (or true) if a is F, and (under a standard account of falsity) negative (or false) just in case a is not-F. Finally we could say that 'a is F' is neutral if a is avaktavya. And then there is a simple identification between the seven predications of Saptabhangi and the possible truth-values that a sentence of the form 'a is F' can be taken as:-

1. true
2. false
3. true and false
4. neutral
5. true and neutral
6. false and neutral
7. true, false, and neutral

Each of these seven propositions examines the complex and multifaceted reality from a relative point of view of time, space, substance, and mode.

An important point to note here is that these statements do not contradict each other. The expression a is F and a is not F is always taken from a different perspective.

Laws of Probability [13]

Probability deals with the occurrence of a random event. The five basic laws of probability are-

1. Addition law of probability
2. Multiplication law of probability
3. Binomial law of probability distribution
4. Probability (chances) from shape of normal distribution or normal curve
5. Probability of calculated values from tables.

Elaboration of each Bhanga

Now, these bhanga need more explanation with examples from Probability.

Conditions are

1. syatasti = may be, it is.
2. syatnasti = may be, it is not.
3. syatastica nasti ca = may be, it is, it is not.
4. syatavaktavyam ca = may be, it is indeterminate.
5. syatastica avaktavyamca = may be, it is and also indeterminate.
6. syatnasti ca avaktavyam ca = may be, it is not and also indeterminate.
7. syatasti ca nasti ca avaktavyam ca = may be, it is and it is not and also inderterminate.

Consider the tossing of a coin; and suppose it turns up “head”. We may then say (1) “it is head” (now). This also implies, (2) “it is not-head” (on some other occasion). The third category follows without difficulty, (3) “it is, and it is not” which is a synthetic predication based on both (1) and (2). The fourth category predicates that the position is still (4) indeterminate.

This, however, does not exhaust the possibilities of predication or modes of knowledge. For example, if we know that it is a coin which has “head” on one side and “not-head” or “tail” on the other side, and we also know that it must turn up either “head” or “tail”, we may then predicate that (5) there exists one type of indeterminateness which is capable of being resolved in terms of the first four categories. On the other hand we may know that the subject of discourse is not a coin but something else to which the category of indetermination in the above sense cannot

apply, we may then use the sixth mode of predication and assert that (6) there does not exist that type of indeterminateness which is capable of being resolved in terms of the first four categories. Finally, there is the seventh mode of knowledge where we may be able to predicate that sometimes the possibility of resolution of indetermination exists (as in the fifth mode) and sometimes this possibility does not exist (as in the sixth mode) **[14]**.

Understanding the multiple valued logic from mathematical point of view [15]

The classical two valued logic can be extended into n-valued logics (n ≥ 2) . Several n-valued logics were, in fact developed in the 1930s. The set Tn of truth values of an n - valued logic is thus defined as Tn

$$\{0 = \frac{0}{n-1}, \frac{1}{n-1}, \frac{2}{n-1}, \ldots \frac{n-2}{n-1}, \frac{n-1}{n-1} = 1\}$$

Hence, 7-valued logic is defined as T7 =

$$\{0 = \frac{0}{7-1}, \frac{1}{7-1}, \frac{2}{7-1}, \frac{3}{7-1}, \frac{4}{7-1}, \frac{5}{7-1}, \frac{6}{7-1} = 1\}$$

These values can be interpreted as degrees of truth.

The first series of n - valued logics for which n ≥ 2 was proposed by Lukasiewicz in the early 1930's as a generalization of his three - valued logic. It uses truth values in Tn and defined the primitives by the following equations.

$\bar{a} = 1 - a$

$a \vee b = \max(a, b)$

$a \wedge b = \min(a, b)$

$a \rightarrow b = \min(1, 1 + b - a)$

Assigning logical numerical values to the seven fold judgment of Jaina Logic we get,

F F&I T&F I T,F&I T&I T

o-------o-------o------o------o---------o----o

0 1/6 2/6 3/6 4/6 5/6 1

For example, suppose a patient is sick, as is every day experience, we have the following possibilities:

1. The patient is well - Is (True -1)
2. The patient is not well - Is not (False - 0)
3. The patient is well as well as not well - Is and Is not (True & False -2/6)
4. The patient's condition is inexpressible as nothing can be said definitely inexpressible (Indeterminant - 3/6)
5. The patient is well but nothing can be said or is inexpressible Is and is inexpressible

(1) (True & Indeterminant -5/6)

6. The patient is unwell but nothing can be said or is inexpressible Is not and is inexpressible (False & Indeterminant - 1/6)
7. The patient is well as well as unwell at the same time inexpressible as nothing can be said Is and Is not and is inexpressible.

(2) (True, False & Indeterminant - 4/6).

Characteristics of Syadvada-Saptabhangi & Why only seven fold judgement? [16]

Some points can be noted about this seven-fold predication:

- The ascriptions 'being' and not-being' are not applied by the Jaina logicians in a univocal manner. That is, the Jaina logicians do not describe any phenomenon or a thing as 'does not exist' in the same way or a sense in which it is described as 'exists'. By taking an example of a pot, it can be said that 'A pot exists' ina particular context, in the context of its own substance, space, time and manifesting form. Ordinarily, when this context is absent, it is said that 'A pot does not exist. But in Saptabhangi it is shown that one can say A pot does not exist' even if one perceives a pot, because one's statement 'a pot does not exist' is not denying the existence of a pot as a pot, it is indicating that a pot does not exist as a cat (rather, any non-pot object). Thus, 'syädasti' indicates an existential context while 'syätnästi' indicates a conceptual context.
- The conceptual context of 'syätnästi' is derived from the four-fold articulation of the concept of 'non-existence' (*abhāva*). Four kinds of non-existence are conceived by *Nyaya-Vaiśeşıka* philosophers as follows:-
  1. Prior non-existence (*prāgabhāva*),
  2. Posterior non-existence (*pradhvamsābhāva*),
  3. Mutual non-existance (*anyonyābhāva*), and
  4. To reside in improper locus (*atyantābhāva*).
- The conditional assertion of the type 'syatnāsti" is possible because there is a conception of mutual non-existence according to which, every entity excludes every other entity, and in turn, every entity can be asserted to be non-existent in so-far as all other entities are recommended.
- The seven-fold predication of reality is a corollary of the Jaina metaphysical position. According to the Jainas, reality is multi-faceted. Hence, every facet of reality will be asserted only conditionally, and all the conditional assertions taken together will give a complete picture of reality.

CONCLUSION

Significance of Syädvāda and its contribution to logic cannot be undermined. With all its limitations, Syädvāda offers a balanced and rational approach to the age-old controversies reflected in diverse philosophical, metaphysical theories. By adding a 'syät" prefix to any assertion about reality is a way to understand reality in a better, profound and non-violent manner. Thus Syādvāda, by insisting on conditionality of judgment, offers scope for compassionate relationships and broader universal cooperation. Even outside Jaina

religiosity, syädvāda holds true for ethical debates, proposing a system for analysis that takes a comprehensive approach to a situation.

In addition to this, Syädvāda offers a substantive contribution to 'Logic' intrinsically. It opens up the possibility of building a new logical system using the method provided by it. This is a good opportunity for students of logic to compare, contrast or synthesize the logic of Syädvāda with traditional logic and go forward towards structuring new paradigms. This is the most important contribution made by this doctrine.

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