

Date: 17.08.2021

Syādvāda—The Theory of Conditioned Predication

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CC-1

Semester- I Honours
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Syadvada

- Syādvāda is the theory of conditioned predication which provides an expression to anekānta by recommending that epithet Syād be attached to every expression.[12] Syādvāda is not only an extension of Anekānta ontology, but a separate system of logic capable of standing on its own force. The Sanskrit etymological root of the term Syād is “perhaps” or “maybe,” but in context of syādvāda, it means “in some ways” or “from a perspective.” As reality is complex, no single proposition can express the nature of reality fully. Thus the term “syāt” should be prefixed before each proposition giving it a conditional point of view and thus removing any dogmatism in the statement

- ▶ The doctrine of Syādvāda holds that since a thing is full of most contrary characteristics of infinite variety, the affirmation made is only from a particular standpoint or point of view and therefore it may be correct or true. However, the same assertion may be wrong or false from some other standpoint or point of view. Thus, the assertion made cannot be regarded as absolute.

Syadvada

- ❑ 1.Syād-asti—”in some ways it is”
- ❑ 2.syād-nāsti—”in some ways it is not”
- ❑ 3.syād-asti-nāsti—”in some ways it is and it is not”
- ❑ 4.{{IAST|syād-asti-avaktavya—”in some ways it is and it is indescribable”
- ❑ 5.syād-nāsti-avaktavya—”in some ways it is not and it is indescribable”
- ❑ 6.syād-asti-nāsti-avaktavyaḥ—”in some ways it is, it is not and it is indescribable”
- ❑ 7.syād-avaktavya—”in some ways it is indescribable”

Syadvada

- ▶ All these seven modes can be expressed with regard to every proposition. The Jain philosophers have applied them with reference to self, its eternality, non-eternality, identity and character. In fact, this approach of Anekānta permeates almost every doctrine, which is basic to Jain philosophy.

Conclusion

- ▶ It is the matter of our daily experience that the same object, which gives pleasure to us under certain circumstances, becomes boring under different circumstances. Scientific truths are, therefore, relative in the sense that they do not give complete and exhaustive knowledge of the objects under study and contain elements that may be changed with further advance in knowledge. Nonetheless, relative truth is undoubtedly useful as it is a stepping stone to the ultimate truth.



**THANK
YOU**