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Syād-vāda-mañjarī Malliṣeṇasuri, 1968-12-31 No detailed description available for Sy d v da ma jar **Gautama N.S.** Junankar, 2016-01-01 In this study of the Nyaya Philosophy as propounded by Gautama and explained by Vatsyayana and Uddyotakara the author has examined the empirical foundations of its theory of cognition and proof and the validity of the conclusions based on them The analysis reveals that the Nyaya theory does not warrant the nature career and destiny of the self atman The conceptual framework rests upon the questionable assumption that not only is the experience of the expert apta incorrigible but his communication of that experience is authentic The framework can only be understood in its social context The author maintains that Indian religious and philosophical thought must be judged not only in the light of criteria generally accepted in these fields but also in the broad perspective of the social and intellectual background of the thinkers usually regarded as rsis beyond the pale of society The study is both a challenge to the traditional presentation of the Indian cultural heritage and a constructive hypothesis for further research and reappraisal on new lines *The*

Sarva-Darsana-Pamgraha E.B. Cowell, A.E. Gough, 2013-11-05 This is Volume IV of ten of a collection on India and its Religion and Philosophy Originally published in 1882 this book looks as the Sarva Darsana Pamgraha a review of the different systems of Hindu philosophy **Indian Philosophy Volume 1** Jadunath Sinha, 2016-01-01 The work deals with the subject comprehensively The treatment closely follows the basic texts of the various schools which is a unique feature of the work These volumes deal with the evolution of religious and spiritual thought and philosophical speculation from the principal Upanisads to the Puranas and the Gitas through the Manusamhita and Ramayana and explains the ideas common to them The book is based on the study of the original texts It deals with the epistemology logic ontology psychology ethics and theology of the different systems though it specializes in their ontology It gives comprehensive accounts of the Carvaka the Vaisesika the Nyaya and the Navya Nyaya logic of Gangesa It deals with Bhartrhari s linguistic monism as expounded in his Vakyapadiya Brahma kanda which is a unique type of philosophy The subject matter of Vol I is the philosophies of the Upanisads the Epics the Puranas the Gita the Philosophies of the Carvakas the Vaisesika the Nyaya the Navya Nyaya the Mimamsa and the _abdika of Bhartrhari Vol II deals with the philosophies of Samkhya the Yoga Jainism Buddhism Advaita Vedanta and other Theistic Vedanta Saivism Saktism while Vol III contains the philosophies of Bh skara Saivism and different _aiva schools and the problem of post Sankara Advaitavada Dr Jadunath Sinha s significant work on Indian Philosophy in three volumes deals with the subject comprehensively His treatment closely follows the basic texts of the various schools which is a unique feature of the work The topics included in the volumes are as under Volume I The major and minor Upanisads Epics Puranas Gita Carvaka Vaisesika Nyaya Navya Nyaya Mimamsa Sabdika Volume II Samkhya Yoga Jaina Early Buddhism Schools of Buddhism Background of Vedanta Advaita Bhagavad Gita Bhagavata Pancaratra Ramanuja Madhva Nimbarka Vallabha Caitanya Saivism Kasmira Saiva Pasupata Saiva Siddhanta Srikantha Vira Saiva Post Sankara Advaita

A Vaisnava Poet in Early Modern Bengal Rembert Lutjeharms, 2018-08-17 This book examines the practice of poetry in the devotional Vaiśnava tradition inspired by Rādhā Caitanya 1486-1533 through a detailed study of the Sanskrit poetic works of Kavikarṇapūra one of the most significant sixteenth century Caitanya Vaiśnava poets and theologians. It places his ideas in the context both of Sanskrit literary theory by exploring his use of earlier works of Sanskrit criticism and of Vaiśnava theology by tracing the origins of his theological ideas to earlier Vaiśnava teachers especially his guru Rādhā. Both Kavikarṇapūra's poetics as well as the style of his poetry is in many ways at odds with those of his time particularly with respect to the place of phonetic ornamentation and rasa. Like later early modern theorists Kavikarṇapūra reaches back to the earliest Sanskrit poeticians whom he attempts to harmonise with the theories current in his time to develop a new poetics that values both literary ornamentation and the suggestion of emotion through rasa. This book argues that the reasons of and purposes for Kavikarṇapūra's literary innovations are firmly rooted in his unique Vaiśnava theology and exemplifies this through a careful reading of select passages from the Nandavandana his poetic retelling of Kṛṣṇa's play in Vṛndāvana.

The American Catholic Quarterly Review Patrick John Ryan, Edmond Francis Prendergast, 1887

Critical Studies in Indian Grammarians I Madhav Deshpande, 1975-01-01 In the historical study of the Indian grammarian tradition a line of demarcation can often be drawn between the conformity of a system with the well known grammar of Pāṇini and the explanatory effectiveness of that system. One element of Pāṇini's grammar that scholars have sometimes struggled to bring across this line of demarcation is the theory of homogeneity or svara which concerns the final consonants in Pāṇini's reference catalog as well as phonetic similarities between sounds. While modern Sanskrit scholars understand how to interpret and apply Pāṇini's homogeneity they still find it necessary to unravel the history of varying interpretations of the theory in subsequent grammars. Madhav Deshpande's *The Theory of Homogeneity* provides a thorough account of the historical development of the theory. Proceeding first to study this conception in the Pāṇinian tradition Deshpande then passes on to other grammatical systems. Deshpande gives attention not only to the definitions of homogeneity in these systems but also the implementation of the theory in those respective systems. Even where definitions are identical the concept may be applied quite differently in which cases Deshpande examines by considering the historical relationships among the various systems.

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relationships among the various systems *Nyāyasāra of Bhāsarvajña, a Critical Study* T. K. Narayanan,1992 Study of the
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Sûtras of Gotama Nandalal Sinha,1990

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