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**Eternal**  
III



# Sound Eternal

**Surendranath Dasgupta**



## **Sound Eternal:**

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, 2018-08-23 This book examines the practice of poetry in the devotional Vai ava tradition inspired by r K a Caitanya 1486 1533 through a detailed study of the Sanskrit poetic works of Kavikar ap ra one of the most significant sixteenth century Caitanya Vai ava 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 Vai ava theology by tracing the origins of his theological ideas to earlier Vai ava teachers especially his guru r n tha Both Kavikar ap ra 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 Kavikar ap ra 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 Kavikar ap ra s literary innovations are firmly rooted in his unique Vai ava theology and exemplifies this through a careful reading of select passages from the nanda v nd vana his poetic retelling of K a s play in V nd vana *Critical Studies in Indian Grammarians I* Madhav Deshpande, 2020-08-06 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 *saṃvaya* 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.

**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 *saṃvaya* 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.

**Nyāyasāra of Bhāsarvajña, a Critical Study** T. K. Narayanan, 1992 Study of the Nyāyasāra aphoristic work on Hindu logic and epistemology by Bhāsarvajña a 10th century Kashmiri scholar. *The Nyāya Sūtras of Gotama* Nandalal Sinha, 1990

**A History of Indian Philosophy, Volume 1** Surendranath Dasgupta, 2023-08-12 Surendranath Dasgupta's *A History of Indian Philosophy Volume 1* is a seminal work that delves into the origins and development of Indian philosophical thought. Through meticulous research and extensive analysis Dasgupta provides a comprehensive overview of the various schools of Indian philosophy from the Vedic period to the early centuries of the common era. His writing is scholarly yet accessible making this book an essential resource for anyone interested in the rich philosophical heritage of India. Dasgupta's literary style is characterized by clarity and depth drawing on primary sources to present a nuanced exploration of key philosophical concepts and debates. This volume is a valuable contribution to the field of

Indian philosophy offering a detailed examination of the ideas that have shaped the intellectual landscape of the region Recommended for scholars students and enthusiasts of philosophy A History of Indian Philosophy Volume 1 is a must read for anyone seeking a deeper understanding of this fascinating subject      **The American Catholic Quarterly Review** Patrick John Ryan, Edmond Francis Prendergast, 1887      **A History of Indian Philosophy: Volume 2** Dasgupta, 1933-01-02 In this benchmark five volume study originally published between 1922 and 1955 Surendranath Dasgupta examines the principal schools of thought that define Indian philosophy A unifying force greater than art literature religion or science Professor Dasgupta describes philosophy as the most important achievement of Indian thought arguing that an understanding of its history is necessary to appreciate the significance and potentialities of India's complex culture Volume II continues the examination of the Sankara school of Vedanta begun in Volume I and also addresses the philosophy of the Yoga Vasistha speculations in the medical schools and the philosophy of the Bhagavad Gita      *A History of Indian Philosophy* Surendranath Dasgupta, 1975 The work appears in five volumes Vol I comprises Buddhist and Jaina Philosophy and the six systems of Hindu thought viz Samkhya Yoga Nyaya Vaisesika Mimamsa and Vedanta It also contains the philosophy of the Yogavasistha the Bhagavadgita and speculations in the medical schools Vol III contains an elaborate account of the Principal Dualistic and Pluralistic Systems such as the philosophy of the Pancaratra Bhaskara Yamuna Ramanuja Nimbarka Vijnanabhiksu and philosophical speculations of some of the selected Puranas Vol IV deals with the Bhagavata Purana Madhva and his School Vallabha Caitanya Jiva Gosvami and Baladeva Vidyabhusana Vol V treats the Southern Schools of Saivism viz Saiva Siddhanta Vira Saivism philosophy of Srikantha Saiva Philosophy in the Puranas and in some important texts In the words of the Oxford Journal the collection of data editing and the interpretation of every school of thought is a feat unparalleled in the field of history of philosophy      **A History of Indian Logic** Satis Chandra Vidyabhusana, 1988 The author has in this work clearly marked the principal stages of Indian logic in the vast period of about two thousand years beginning from 640 and has traced how from Anviksiki the science of debate Indian logic developed into the science of knowledge Pramanasastra and then into the science of dialectics Prakarana of Tarkasastra The treatment of the subject is both historical and critical The author has traced some Greek influence on Indian logic For instance he has shown how the five membered syllogism of Aristotle found its way through Alexandria Syria and other countries into Taxila and got amalgamated with the Nyaya doctrine of inference The book is one of the pioneer works on the subjects It has drawn on original sources exhaustively Besides the preface introduction foreword and table of contents the work contains several appendices and indexes      [A History of Indian Philosophy, Volume I](#) Surendranath Dasgupta, 2020-09-28 The old civilisation of India was a concrete unity of many sided developments in art architecture literature religion morals and science so far as it was understood in those days But the most important achievement of Indian thought was philosophy It was regarded as the goal of all the highest practical and theoretical activities and it indicated the point of unity amidst all the apparent diversities which the complex growth of

culture over a vast area inhabited by different peoples produced It is not in the history of foreign invasions in the rise of independent kingdoms at different times in the empires of this or that great monarch that the unity of India is to be sought It is essentially one of spiritual aspirations and obedience to the law of the spirit which were regarded as superior to everything else and it has outlived all the political changes through which India passed The Greeks the Huns the Scythians the Pathans and the Moguls who occupied the land and controlled the political machinery never ruled the minds of the people for these political events were like hurricanes or the changes of season mere phenomena of a natural or physical order which never affected the spiritual integrity of Hindu culture If after a passivity of some centuries India is again going to become creative it is mainly on account of this fundamental unity of her progress and civilisation and not for anything that she may borrow from other countries It is therefore indispensably necessary for all those who wish to appreciate the significance and potentialities of Indian culture that they should properly understand the history of Indian philosophical thought which is the nucleus round which all that is best and highest in India has grown Much harm has already been done by the circulation of opinions that the culture and philosophy of India was dreamy and abstract It is therefore very necessary that Indians as well as other peoples should become more and more acquainted with the true characteristics of the past history of Indian thought and form a correct estimate of its special features

**A Time of Novelty** Samuel Wright, 2021 In *A Time of Novelty* Samuel Wright re envisions the relationship between philosophy and history in premodern India through study of the tradition of Sanskrit logic between 1500 and 1700 CE In examining these logicians Wright expands the ways in which we study philosophical thought by considering philosophy as deeply immersed in the felt experiences of one's life at the confluence of thinking and feeling

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**Original Sanskrit Texts on the Origin and History of the People of India, Their Religion and Institutions** John Muir, 1868 *Original Sanskrit Texts on the Origin and History of the People of India* John Muir, Trübner & Co (Londres), 1873

**Original Sanskrit Texts on the Origin and History of the People of India: The Vedas: opinions of their authors and of later Indian writers on their origin, inspiration, and authority. 2d ed., rev. and enl. (2d impression) 1873** John Muir, 1873

Original Sanskrit Texts on the Origin and History of the People of India, Their Religions and Institutions John Muir, 1873 The Birth of Meaning in Hindu Thought David B. Zilberman, 2012-12-06 In his letter to B K Matilal dated February 20 1977 the author of this book wrote about his work on Advaita Vedanta It was not to present Advaita in the light of current problems of the logic of scientific discovery and modern philosophy of language but just the contrary I do not believe that any logic without metaphysics or philosophy of language without thinking is possible This passage alone may serve as the clue to Zilberman's understanding and mode of explaining that specific and highly original approach to not of philosophy that he himself nicknamed modal Four points would seem to me to be most essential

here First a philosophy cannot have anything un thinking as its object of investigation Language to Zilberman is not a phenomenon of con sciousness but a spontaneously working natural mechanism like for instance mind to some Buddhist philosophers It may of course be come used for and by consciousness consciousness may see itself so to speak in language but only secondarily only as in one of its modifica tions derivations or modalities That is why to Zilberman linguistic as to Kant psychology cannot and must not figure as the primary ground for any philosophical investigation **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

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