

HISTORICAL ORIGIN OF THE THEORY OF OBJECTIVITY

I believe that I was still about nine years old when I had a first encounter with what from that moment on would dominate my mind and my life forever. I did not understand it at first, and in truth for decades I did not understand the mission that I had taken in my childhood as my own. I and two other friends of similar ages talked vaguely and superficially about the origin of the universe. We had heard about the Big Bang theory, and basically we were arguing about that big explosion from which science claimed that the whole universe originated. In one of our conversations, one of my friends proposed that this theory could not be true, for all things were created by God. I have this memory locked in my brain, and at that moment I made the first logical exercise of what is in fact the basis of all that I have written and now present. I understood in that moment of my childhood, that logically the origin of all things could not come from a great explosion, because if there was an explosion there would need to be an existential formation earlier. I also understood that if God created the universe, logically something previous would necessarily have created God. The logical reasoning that my mind did at that moment brought on one side a certainty and on the other hand a whirlwind of doubts. The certainty I had was that neither the Big Bang Theory nor God would serve to effectively explain the origin of the universe. Therefore, my certainty had in its bosom the first logical and mathematical foundation that any theory that is attempting to explain the origin of the universe, must take into account. And this first logical foundation is precisely the fact that before anything, nothingness necessarily occurred. Faced with this first logical certainty a whirlwind of doubts and questions formed, but in that infantile moment what caught my mind was the following question: how could the universe arise from nothing? At that moment my reasoning effectively collapsed, for if it is logical that before the Big Bang and God something would necessarily have to exist, it is also apparently logical that element none can arise out of nothing. At that moment I understood that I was given a mission: to try to unravel mysteries related to the origin of the universe. Of course, such a mission could not be taken seriously. Not even in my most intense childish delusions did I sensibly believe that I would write a theory about the origin of the universe. However, for thirty years my mind revolved around that childish conversation. And for thirty years there grew within me a feeling that I would have to fulfill a mission that could be considered relevant.

Gadadharas Theory Of Objectivity Pt 1

VM Jensen



Gadadharas Theory Of Objectivity Pt 1:

Philosophy in Classical India Jonardon Ganeri, 2003-09-01 This original work focuses on the rational principles of Indian philosophical theory rather than the mysticism more usually associated with it Ganeri explores the philosophical projects of a number of major Indian philosophers and looks into the methods of rational inquiry deployed within these projects In so doing he illuminates a network of mutual reference criticism influence and response in which reason is used to call itself into question This fresh perspective on classical Indian thought unravels new philosophical paradigms and points towards new applications for the concept of reason

Classical Indian Metaphysics: Refutations of Realism and the Emergence of New Logic Stephen H. Phillips, 1998-01-01 Our knowledge of the most ancient times in India rests mainly on tradition The Puranas the Mahabharata and in a minor degree of Ramayana profess to give accounts from tradition about the earliest occurrences The Rgveda contains historical allusions of which some record contemporary persons and events but more refer to bygone times and persons and are obviously based on tradition Almost all the information therefore comes from tradition The results obtained from an examination of Puranic and epic tradition as well as of the Rgveda and Vedic literature are set forth in the present book which happens to be a pioneering work in the area by an important orientalist of the nineteenth century

Definition and Induction Kisor Kumar Chakrabarti, 1995-03-01 Definition is an important scientific and philosophical method In all kinds of scientific and philosophical inquiries definition is provided to make clear the characteristics of the things under investigation Definition in this sense sometimes called real definition should state the essence of the thing defined according to Aristotle In another currently popular sense sometimes called nominal definition definition explicates the meaning of a term already in use in an ordinary language or the scientific discourse or specifies the meaning of a new term introduced in an ordinary language of the scientific discourse Definition combines the purposes of both real and nominal definition and is promoted by the Nyaya philosophers of India Another important method of science and philosophy is induction In a narrow sense induction is a method of generalization to all cases from the observation of particular cases In a broad sense induction is a method for reasoning from some observed fact to a different fact not involved in the former We understand induction in the broad sense though more often we shall actually be concerned with induction in the narrow sense How can our limited experience of nature provide the rational basis for making knowledge claims about unobserved phenomena

Gadādhara's Theory of Objectivity Sibajiban Bhattacharyya, 1990 Treatise on the concept of relation in Nyaya school in Hindu philosophy

Epistemology of Perception Stephen H. Phillips, 2004 The present work is a translation of The Perception Chapter of Jewel of Reflection on the Truth a foundational text by the great fourteenth century Indian logician Gangesa Upadhyaya The authors introduction and running commentary to the translation provide essential theoretical and historical background contextualization analysis and comparison of Nyaya and Western traditions Includes a detailed glossary and index Published by American Institute of Buddhist Studies AIBS

International Books in Print , 1997

Samavāya and the Nyāya-Vaiśeṣika Realism Tushar Kanti Bhattacharya, 1994 Study of the fundamentals of Nyaya and Vaishesika philosophy with special reference to Samavaya inherence one of the six catagories of the system **Classical Indian Philosophy of Mind** Kisor Kumar Chakrabarti, 2016-03-22 This book examines psycho physical dualism as developed by the Ny ya school of Indian philosophy Dualism is important to many world religions which promote personal immortality and to morality which promotes free will For the Ny ya the self is a permanent immaterial substance to which non physical internal states like cognition belong This view is challenged by other Indian schools especially the Buddhist and C rv ka schools Chakrabarti brings out the connections between the Indian and the Western debates over the mind body problem and shows that the Ny ya position is well developed well articulated and defensible He shows that Ny ya dualism differs from Cartesian dualism and is not vulnerable to some traditional objections against the latter A brief discussion of the S khya and the Advaita theories of the self and the critique of these views from the Ny ya standpoint are included as well as a discussion of a classical Ny ya causal argument for the existence of God The appendix contains an annotated translation of selected portions of Udayana s masterpiece tmatattvaviveka Discerning the Nature of the Self *Journal of Indian Council of Philosophical Research* ,1990 *The Middle Way* ,1990 **Asian Studies Newsletter** ,1991 **Choice** ,1991

Bibliografisch Repertorium Van de Wijsbegeerte) ,2000 **Whitaker's Book List** ,1991 *Journal of the Department of Letters* ,1926 **Subject Guide to Books in Print** ,1993 **Journal of the Department of Letters** University of Calcutta. Dept. of Letters,1926 Contains contributions on various subjects notably India Buddhism ancient chronology etc **Books in Print** ,1977 **Indian Books in Print** ,2001 *Gadadhara's Theory of Objectivity* Gadādhara, Sibajiban Bhattacharyya, 1990

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