

# Table of Contents

PHILOSOPHY .....

3



# PHILOSOPHY

- philosophy
  - epistemology
  - ethics
  - Logic
  - Metaphysics
- ONTOLOGY
  - EXISTENCE ( second order property )
    - General Existence
      - Concepts
      - Universals
    - Existence distinctions concerned with either
      - Abstract
      - concrete
    - Distinctions whether
      - possible
      - contingent
      - necessary
    - Distinctions of existence whether
      - physical existence
      - mental existence
- [universals](#)
- [Particulars](#)
- substance
  - [bare particular](#) , a bare particular of [an object](#) is the element without which the [object](#) would not exist.
  - inherence
- [property](#)
  - predicable, attribute, quality, feature, characteristic, type, exemplifiable, predicate, and intensional entity
- relations
- states of affairs
  - situation
  - truth bearer ( proposition )
    - true or false
  - truth maker ( a state of affair )
    - obtain or fail to obtain
    - fact which are already obtained
- events

Astika			
nastik			
nyaya			
samkhya			
mimamsa			
Vaisheshika			

yoga		
vedanta		
ajivika		
ajnana		
advait	singularity	
dvait	duality	

Nyāya (Sanskrit: न्याय, nyā-yá), literally meaning “justice”, “rules”, “method” or “judgment”, [1][2] is one of the six astika schools of Indian philosophy. Nyaya school's epistemology accepts four out of six Pramānas as reliable means of gaining knowledge – Pratyakṣa (perception), Anumāṇa (inference), Upamāṇa (comparison and [analogy](#)) and Śabda (word, testimony of past or present reliable experts). Nyaya school like other schools of Hinduism believes that there is a soul and self, with liberation (moksha) as a state of removal of ignorance, wrong knowledge, the gain of correct knowledge and unimpeded continuation of self

Nyaya is related to several other concepts and words used in Indian philosophies: Hetu-vidya (science of causes), Anviksiki (science of inquiry, systematic philosophy), Pramana-sastra (epistemology, science of correct knowledge), Tattva-sastra (science of categories), Tarka-vidya (science of reasoning, innovation, synthesis), Vadartha (science of discussion) and Phakkika-sastra (science of uncovering sophism, fraud, error, finding fakes). [18] Some of these subsume or deploy the tools of Nyaya.

The Nyaya metaphysics recognizes sixteen padarthas or categories Type theory and includes all six (or seven) categories of the Vaisheshika in the second one of them, called prameya. [27]

These sixteen categories are:

- pramāṇa (valid means of knowledge or knowledge sources),
- prameya (objects of valid knowledge),
- [saṃśaya](#) (doubt),
- prayojana (aim),
- dṛṣṭānta (example),
- siddhānta (conclusion or accepted position),
- avayava (members of syllogism or inferential components),
- tarka (hypothetical/suppositional reasoning),
- nirṇaya (settlement or certainty),
- vāda (discussion or debate for truth),
- jalpa (wrangling or disputation),
- vitaṇḍā (cavilling or destructive debate),
- hetvābhāsa (fallacy or pseudo-proovers),
- chala (quibbling or equivocation),
- jāti (sophisticated refutation or misleading/futile objections) and
- nigrahassthāna (point of defeat or clinchers)
- Philosophy

From:

<http://mantrakshar.co.in/> - **Mantropedia**

Permanent link:

<http://mantrakshar.co.in/doku.php?id=en:philosophy>

Last update: **2024/04/21 15:51**

