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मुद्रकः

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of solipsism adopted by the sufferer and explain how this adoption takes place, which then manifests in ways such as first-rank psychotic symptoms. I then discuss the relationships between these symptoms, not as isolated mental events, but as end-products of a loss of agency and ownership, and argue that symptoms like thought insertion and other ego-boundary disorders are by nature a multitude of paradoxes created by a fragmented awareness. I argue that such fragmentation does not always require or lead to a delusional elaboration as the definitive feature of its phenomenology, and present reasons for the role of the first-person pronoun as a mere metaphor used to represent the patient's bizarre experiences where sensory perception and thinking processes converge. Further, I discuss the initial benefits of adopting a solipsistic stance and how despite being a maladaptive strategy, it nevertheless acts as a protective barrier for the integrity of one's self. Lastly, I offer some suggestions for clinical practice, emphasizing the importance of understanding the patient's suffering in any therapeutic alliance.

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Epistemology and Its Social Context in Nyaya

Dr.S.Sivakumar, Assistant Professor in Nyaya, Sree Sankaracharya University of Sanskrit,
Thiruvananthapuram

Nyaya as a term is derived from the root 'Ni' which means to lead or take away. This way Nyaya is a study that leads upto right knowledge. The word Nyaya also signifies 'right' or 'justice'. The Nyayastra is therefore the science of right judgment or true reasoning. Nyaya, a signifying Logic is therefore etymologically identical with "Nigamana" the conclusion of a Syllogism. The word Nyaya is also used as a synonym of syllogism therefore, it refers to the science of inference, and follows as a logical pattern. The main theme of a Sastra work has three stages called Enunciation, Definition and Examination. At the first stage Enumeration gives the main topics of the Philosophy. At the second stage Definition, each topic is defined, adding where necessary, the classification of the sub-topics of each. The third stage, involves critical examination from the Philosophical point, of view. This is of critical because by critical examination the legitimacy of each topic is sought to be proved.

The theory of knowledge is the most important part in fact, the very form diction of Nyaya System. The Nyaya Philosophy is primarily concerned with the conditions of valid thought and the means of acquiring a true knowledge of objects. Nyaya as a science lays down the rules and methods that are essentially necessary for a clear and precise understanding of all the materials of our knowledge. Nyaya also known as Anviksiki, means the science of the processes and methods of a reasoned and systematic knowledge of objects. In other words, it is the science of an analytic and reflective knowledge of objects. Nyaya may be described as the science of the methods and conditions of valid thought and true knowledge of objects. Knowledge may be valid or invalid. Valid knowledge is defined as the right apprehension of an object. It is the manifestation of an object as it is. Nyaya maintains the theory of correspondence knowledge, in order to be valid, must correspond to reality. Valid knowledge is produced by the four means of knowledge viz Perception, Inference, Comparison and Testimony. Invalid knowledge could be result of Memory, Doubt, Error and Hypothetical reasoning. Knowledge has been characterized in another classification as Presentative and Representative, which is also known as Non-Presentative. Nyaya is realistic