

PREFACE

The present dissertation 'The Super-normal Means of Knowing: A Critical Study on the Concept of *Alaukika Prataksa* in Nyāya Philosophy' is a humble attempt to show that there are some supernormal means of knowing an object. These super-normal means of knowing are called *alaukika pratyakṣa*. As the term '*alaukika*' is attached to the term '*pratyakṣa*', it has to be accepted as a form of perception. Though there are many works done by different scholars on the epistemological problems of Perception, Inference, Comparison and Verbal testimony, yet there are not much work on the *alaukika* aspect of *P:ratyakṣa*. Like other cases, many subtle problems may occur in one's mind regarding the meaning of the term *alaukika*, as to the problem of including this under the category of perception, lots of problems regarding the *Sāmānyalakṣaṇā*, *Jñānalakṣaṇā* and *Yogaja*. In each and every sub-type of this contains much philosophical problems if we look into the concept through the eye of logic. An effort has been made to remove these logical intricacies and to defend the Navya-Nyāya position. Some arguments are available in the texts after thorough interpretation, some are available in the commentarial literature like *Kiraṇāvalī*, *Dinakari*, *Ramarudri* etc., some are forwarded from my own judgement and common sense. Whatever I have tried to say to defend the Navya Nyāya standpoint may not be accepted by all. But I believe that the arguments, logical analysis and conclusion may seem to them cogent, interesting and convincing. If a single line of my dissertation becomes the cause of intellectual satisfaction of the readers and if it makes them ponder over these issues, I shall think my labour successful.

Dinabandhu Mahavidyalaya,
Bangaon, 24-Parganas(N).

Bhupendra Chandra Das
(Bhupendra Chandra Das)