

PREFACE

The thesis has been prepared for the fulfilment of the Ph.D. degree of the University of North Bengal. The principal objectives of this thesis are as follows:

The present work entitled : 'The Concept of *Tarka*' and Its Role in Philosophical Analysis' is an attempt to provide an account of what is meant by *Tarka* both by the older and Navya Naiyāyikas. It also shows how this *Tarka* has been brought to a developed and superior position by the Navya Naiyāyikas in the course of time. Besides, to make the idea of *Tarka* as understood and discussed by Nyaya school more clear *Tarka* has observed by other schools , such as Jaina , Sāmkhya, Mimamsā, Bauddhya and Vedānta has also been put forward

Here an attempt has been made to present the utility of *Tarka* in our practical life. A conscious reader of this dissertation can easily understand how the method of *Tarka* is adopted by us every now and then in our day to day life to substantiate our own position by negating that of the opponents.

It is well known to us that inference as a *pramāna* has been denied by the carvakas. They maintain that the inference as a source of valid cognition is impossible because *Vyapti-jñāna*, the nerve centre of inference, is not possible to ascertain. This work is a sincere attempt to show how beautifully and logically the Older Naiyāyikas in general and the Navya Naiyāyikas in particular have presented that through the application of *Tarka* along with some other means *vyāpti*, the nerve centre of inference, is ascertained and thereby inference as a source of valid cognition is possible.

The Older Naiyāyikas hold that *Tarka* is of two kinds- *Viṣayaparisadhaka* and *Vyābhicārasaṁkānivartaka*. The Navya Naiyāyikas reject the former one and accept the latter one only. An effort has been made to establish the fact that *Viṣayaparisadhaka Tarka* cannot be denied.

A burning controversy is seen among the Indian philosophers about whether *Tarka* is a separate and independent *pramāna* or just a helping condition i.e. promoter to a *pramāna*. The Naiyāyikas with some other thinkers observe that *Tarka* is a promoter to a *pramāna*, whereas the Jainas, the Mādhyas and some other thinkers maintain that *Tarka* is a separate and independent *pramana*. Extensive care has been taken to substantiate the view of the Naiyāyikas by rejecting that of the Jainas and the Mādhyas in the concluding chapter which is exclusively the result of the personal reflection.

For the sake of better presentation and understanding the Sanskrit terms have been put in Italics. Besides, the references have been given after the concluding chapter of the work.

I am highly grateful to my respected teacher Dr. Raghunath Ghosh, the supervisor of this work, who has given me valuable suggestions time to time and with whom I had to read many important treatises, higher dissertations on Navya as well as Older Nyaya and also some other relevant treatises of Indian philosophy in course of preparing this thesis. I express my respect and gratitude to all other teachers of the Dept. of philosophy of North Bengal University by whom I have been enlightened in the course of making this work. I get pleasure to express the same to my teachers cum colleagues of the Dept. of philosophy of Raiganj College

(University college) who enrich me by their sincere participation in discussion with me on some of the problems of my work.

I am indebted to my parents and my wife Mrs. Nirmala Roy who inspired me and extended their hands of co-operation to me in various ways in preparing this work .

I cannot but appreciate the library staff of both of the North Bengal University and of Raiganj College who help me by providing the necessary books for my study.

(NIRMAL KUMAR ROY)

Dept. of Philosophy,
Raiganj College