

Preface

The subject-matter of my thesis is: “The *Nyāya* Critique of *Akhyātivāda*: Some Reflections”. It is actually a critique of the Nyāya-thinkers about the Prabhakaras’ theory of error. A question may be raised in this connection that, what is the necessity of selection this topic for Ph.D degree?

In response, I want to say that, we may be able to gain the valid knowledge about something and some other knowledgable subjects are appeared to us as invalid. Even, we also gain something as true or valid at first, after some times, those objects are appeared to us as invalid or false. As a result, usually we are deceived through falsity or error in our running way of life. For this reason, we should have the capacity to separate the valid cognition from invalid knowing about the invalid or erroneous cognition. It would not necessary for us to gain erroneous cognition about anything, our ultimate purpose to accure the valid cognition of anything. Thinking this, I have been drowned to search this topic as my research-work for Ph.D degree.

Various opinions with regard to ‘error’ are known as ‘*khyātivāda*’ in Indian Philosophical system. There are mainly two-fold theories in this connection namely, (i). *Khyātivāda* and *akhyātivāda*. According to the *akhyātivādīns*, ‘error’ does not exist in cognition; it exists in public-usages. On the other hand, ‘error’

exists in cognition in accordance with the *khyātivādīns*. There are various types of ‘*khyātivāda*’ in Indian Philosophy namely, ‘*ātmakhyāti*’, ‘*asatkhyāti*’, ‘*akhyāti*’, ‘*anyathākhyāti*’, ‘*anirvacanīyakhyāti*’ and so on. Gangeśa’s theory of ‘*anyathākhyāti*’ has been highlighted in my thesis. The establishment of Gangeśa’s theory of error refuting Prābhākara’s theory of non-error is the ultimate aim of this present research-work.

Gangeśa Upādhyay is a renowned logician of Mithila. He gave birth of a new era in the development of logic in India. Gangeśa’s famous book is *Tattvacintāmaṇi*. This book is immortal work of Gangeśa. He very delicately has been judged the four ways of knowing in his book. *Tattvacintāmaṇi* is divided into four books namely, (i). Perception (*Pratyakṣa*), (ii). Inference (*Anumāna*), (iii). Comparison (*Upamāna*) and (iv). Verbal Testimoni (*Śabda*). These are the four ways of deriving valid cognition. ‘*Anyathākhyātivādaprakaraṇa*’ is included in the ‘*pratyakṣakhaṇḍa*’ (Perception) of the book named *Tattvacintāmaṇi*. In this part, Gangeśa established his theory of ‘*anyathākhyāti*’ refuting Prābhākara Mīmāṃsakas’ theory of ‘*akhyāti*’. The ultimate aim of this present research-work is: to show the Gangeśa’s theory of error (*anyathākhyāti*) is more argumentative method than others. Because, his logical thinking is very minute. It is main subject-matter of this thesis.