

Preface

Man is different from other animals for having his superior mind through which the rational activities are performed. But mind is not an object of perception. So regarding the concept there is diversity of opinion among the philosophers of different schools. The difference of opinion about the concept of mind is based on different philosophical presuppositions. Each and every Philosophical system is different from others due to having its different presupposition which can show its own departure from other systems. Any concept accepted in a particular system is to be reviewed or evaluated after keeping its accepted preposition or ontological presupposition in view. It is very difficult to discuss on the concept of mind as accepted by all systems of Philosophy as it covers the whole Indian Philosophical literature. Hence, the concept of mind is discussed according to the Nyāya and Advaita systems of

Philosophy for the sake of precision. Sometimes the view of the Vaiśeṣikas is also forwarded in support of the Nyāya view as Vaiśeṣika is Samāntantra to the Nyāya. An effort has been made to make a comparative study on this concept between these two leading systems of Indian Philosophy. The Naiyāyikas are called realists while the Advaitins are idealists. Hence, there must be a gulf of difference between them as to their presuppositions. In this comparative study the similarities and dissimilarities on this concept between two systems are shown with some evaluative comments. So far as I know, such type of research-project was not undertaken earlier.

It is the power of mind which brings creativity and originality in man. It has been stated by Ānandavardhana in his Dhvanyāloka that if someone does not want to borrow something from others and wants to create or to show originality in any field he becomes endowed with some 'inherent power' generated through deep concentration. This power gives rise to one's creativity and originality suddenly. This power is so mystic that no explanation can be given. Hence, it has been described by Ānandavardhana as 'grace of Sarasvatī'.

The Kārikā runs as follows :

"Parasvādānecchāvīratamanaso vastu sukaveh
Sarasvatyevaiṣā ghaṭayati yatheṣṭam bhagavatī".
(Chap. IV, Kārikā No. 17).

In this dissertation an effort has been made to concentrate on the concept of mind (with the help of mind) as this above mentioned Kārikā inspires me a lot. I do not know how much originality is shown. But an effort has been made to do justice with the topic. For understanding the concept, the original texts of both the schools like Nyāya-Sūtra, Bhāṣāpariccheda, Śaṅkarabhāṣya, Vedānta-Paribhāṣā and super-commentaries on them have generally been followed.

I have tried to review the theories (as to it) as propagated by these schools (i.e., Nyāya and Advaita Vedānta) in chapter no. V. By way of rounding of this concept sometimes I have come forward in defence of Nyāya-Vaiśeṣika and sometimes of Advaita Vedānta. I have put forth probable solution to those problems which have arisen on the way of my understanding. Sometimes I have tried to justify the tradition and sometimes I have shown my departure from it, which might

have given a new approach to the concept. This approach may not be accepted by the scholars in the field, but they, I believe, must appreciate my approach as well as own way of understanding. I shall think my endeavour successful if my points of criticism or justification seem intelligible, logical and cogent to them.

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The 10th October, 1991.