

PREFACE

The present work "*The Nyāya concepts of Pramā, Pramāṇa and Prāmāṇya : A Critical Study*" is the result of an intensive study on the problem of *Pramā, Pramāṇa* and *Prāmāṇya* in Indian epistemology with special reference to Nyāya.

Pramāṇa has occupied a prominent role in all systems of Indian Philosophy in general and *Nyāya* in particular. The concept of *Pramāṇa* is related to the concept of *Pramā* accepted in different systems of Indian Philosophy. The theory of knowledge has been developed by *Nyāya*, Advaita Vedanta and Bauddha systems of Philosophy after keeping their respective concepts of *Pramā* in view. In this sense the theory of knowledge or *Pramāṇa* is dependent on some metaphysical presupposition in view. For the justification of the validity of *Pramā* and *Pramāṇa*, the question of *Prāmāṇya* arises. It is true that the theories of *Prāmāṇya* play an important role in Indian epistemology. The controversy regarding *Svataḥ* and *Parataḥ Prāmāṇya* is centered around the metaphysical presupposition of a system. An effort has been made to throw some light on these theories, the reasons behind formulating such theories and some problems on understanding them with special reference to *Nyāya* view, which is followed by some critical remarks. The scholars in the field will judge how far I am successful. Any criticism constructive or destructive will be helpful for me for my future study in this field. I am very much grateful to my respected teachers of Philosophy, North Bengal University for their teaching and blessing.

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