Preface

The present dissertation ‘Some Issues in the Nyaya Philosophy of Morals’ is the outcome of research work that I undertook under the guidance of Dr. Indrani Sanyal, Professor of Philosophy, Jadavpur University, Kolkata. Since my post-graduate classes, I developed an interest for philosophical literature of India, especially, the Nyaya philosophy.

No doubt the Nyaya philosophy is one of the important philosophies among the Indian orthodox schools, the crowning achievement of which is metaphysical speculation. But, the philosophical literature of India as we have found, is not only rich in metaphysics but also in ethics, psychology, logic, and epistemology. There is no system of Indian philosophy which has not advanced a theory of knowledge, and which has not appealed to the facts of our experience as well as the moral issues like the theory of karma and karmaphala. Essentially the synthetic outlook of Indian philosophy is evident through its analysis of a problem into its various aspects and consideration of these in their synthetic relation to one another. It never destroys the organic unity of the subject and makes a compartmental study of its different aspects. In the philosophical literature of India, we find a synthetic treatment of a problem in all its multifarious aspects, ethical, logical and metaphysical.

But though there are no independent studies of ethics, logic, epistemology etc, we can accumulate ample material from the original works on different schools of Indian Philosophy and make a consistent study of them. The Nyaya philosophy is not an exception to that trend.
The present work ‘Some Issues in the *Nyaya* Philosophy of Morals’ is an attempt at a constructive survey of *Nyaya* ethics. The aim of this dissertation is to give, in brief compass, an outline of the most important topics of *Nyaya* ethics. Our task here is not an historical survey of all the problems of morality in India, but a systematic exposition and interpretation of the most fundamental problems of morality in their logical development of thought. I have tried to throw light on different topics from the different standpoints of *Nyaya-Vaisesika* thought. Though their exposition, in some cases, is not quite satisfactory, yet it must be pointed out that they have shown their interest in discussing these moral issues.

There is no separate ethical discussion in *Nyaya* philosophy. *Nyaya* ethics is based on its metaphysical thoughts. The ethical account of some problems of morality, e.g. the concept of a motivated agent, the causes of human motivation, the theory of *karma*, the theory of rebirth, the concept of *dharma*, etc is unintelligible without the consideration of their metaphysical foundations. So, we found it extremely difficult to avoid metaphysical considerations altogether in our treatment of these topics. In this connection, we have dealt with comparisons between Indian ethics and western ethics in some places.

However, it must be honestly confessed that the discussion made in this dissertation is not to the fullest of our satisfaction, though at the same time we know that it is practically impossible to incorporate all views and findings here. However, we have tried our best to incorporate the thoughts and ideas of the *Nyaya* philosophers regarding the moral issues.
I acknowledge my deep debt of obligation to my supervisor Professor Indrani Sanyal, who suggested the subject to me, indicated the main line of research and helped me with important references. My best thanks are due to Professor Amarnath Bhattacharya of Burdwan University, Dr. Uma Chattopadhyaya of Calcutta University, Professor Dikshit Gupta, former professor of Calcutta University, Professor Shefali Moitra, former professor of Jadavpur University, Dr. Gangadhar Kar, and Professor Madhumita Chattopadhyaya of Jadavpur University. I shall fail my duty if I do not acknowledge the debts I owe to my other respected teachers of the department of philosophy, Jadavpur University for their help and encouragement. I shall be failing in my duties, if I do not express my indebtedness to my parents and husband for their never-failing inspiration and help. I must also express my thanks to my son, Shinjan, who with cheerful patience has provided me the leisure in carrying out this work. Last but not the least; I am also in debt to all the staffs of the library, Jadavpur University for their help. I regret the typing mistakes, if any, which have escaped my notice.