P R E F A C E

As is wellknown, Uddyotakara was an able exponent of the Nyāya-Vaiśeṣika school of Indian Philosophy. His only work, the Nyāyavārtika, is a commentary on Gautama’s Nyāyasūtra and Vātsyāyana’s Nyāyabhāṣya. Though generally following and defending Vātsyāyana’s interpretations, he has often criticised him and offered new explanations. As is the general practice with the authors on Indian philosophy, they try to establish and defend their own positions by way of refuting the views of others. Accordingly, whenever he has found the opportunity, Uddyotakara too has criticised the theories of the rival philosophers. He has devoted much energy on the refutation of the Buddhists on various topics, and in the present work, I have tried to present specially the controversy between Uddyotakara and the Buddhist logicians like Vasubandhu and Dinnāga. Uddyotakara’s comments are sometimes terse and I had to depend much on Vācaspati Miśra’s Tātparvatīkā and also, Udayana’s Parisūddhi.

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