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JAYANTA BHATTA ON PRAMĀṆA

Dinanath Ghatak

Abstract

In Indian philosophy *Nyāyadarśana* is *Pramāṇa śāstra*. The knower (*jñātṛ*) attains the right knowledge about the *padārtha*, i.e., reality of object through *pramāṇa*. In other words, to acquire the right knowledge (*samyak jñāna*) about the *padārtha*, it should be made possible through *pramāṇa*. Although in its origin *pramāṇa* means the *karaṇa* of *pramā* or the means of true apprehension, still it is described as a science of right reasoning or science of critical study. This science of right reasoning is called *ānvīkṣikī*.

The *Nyāyamañjarī* is the magnum opus of the great 9th century Kashmiri pandit, Jayanta Bhatta. Jayanta was a master of the fourteen areas of classical learning (*caturdaśa vidyāsthānani*) that formed the basis of the education of the Sanskrit pandit in Jayanta's time. Of these, he had particular expertise in the three sciences of *vyākaraṇa*, *mīmāṃsā*, and *nyāya*. The *Nyāyamañjarī* is an encyclopedic work on *nyāya* and its ancillary sciences. It is structured in two halves based on the division between *pramāṇa* and *prameya*. The latter half deals with an array of miscellaneous topics such as the structure of the world, the reality of the self, the existence of God, and the nature of *mokṣa*. The first half deals with the topics of *pramāṇa śāstra*, focusing in particular on the theory of perception (*pratyakṣa*) and of language (*śabda*). In this paper we will discuss briefly Jayanta's view on *pramā*, *karaṇa* and *pramāṇa* following, his book *Nyāyamañjarī*, the opinion of other *Naiyāyikas* and also with the view of other schools of Indian Philosophy will be discussed side by side.

Key Words: *pramā*, *pramāṇa*, *kāraṇa*, *karaṇa*, *sāmagrīkaraṇatāvāda*