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John Vattanky, *A System of Indian Logic: The Nyāya Theory of Inference*,  
London: Routledge Curzon, 2003, xvii + 497 Pp. £70 (Hardback).

One of the notable features of the Navya-nyāya school is the presence of long sentences and abstract expressions in its texts. Therefore, in understanding the structure of the world that the Navya-nyāya advocates, gradual study is more effective and required of the beginner. In the first step of studying Navya-nyāya philosophy, most experts recommend the *Tarkasamgraha* and its commentary the *Tarkasamgrahadīpikā*, both written by Annanbhaṭṭa, because both show the elementary compendium of Navya-nyāya's world. Next, in the second step, the *Kārikāvalī* (*KA*) and its commentary the *Siddhāntamuktāvalī* (*SM*), both written by Viśvanātha Pañcānana (ca. 1640), are recommended for the learners due to their comprehensive survey of the important topics of Navya-nyāya thought. For the *KA* and the *SM*, the German translation by Otto Strauss (1922) and the English translation by S. Mādhavānanda (1940) have been referred to. However, these translations are somehow unsatisfactory on account of not only non word-for-word translation but also the exclusion of detailed explanations. In other words, a useful study-aid book had not been provided to the learners for a long time in spite of the importance of the *SM* in the Navya-nyāya study. Thus the issue of *A System of Indian Logic* by Vattanky means that the learners have obtained a full-scale study-aid book in the second step of studying Navya-nyāya philosophy.

Here I would like to briefly mention Vattanky's contribution to the Navya-nyāya study in order to make the significance of the book in this field clearer. His first book on Navya-nyāya is *Gaṅgeśa's Philosophy of God* (Madras: The Adyar Library and Research Centre, 1984). Apart from this, he has been continuing his

work on the literal translation of the entire *KA* and its commentary the *SM* to this day. As one of the results of his research, his book entitled *Nyāya Philosophy of Language* (Delhi: Sri Satguru Publications, 1995), which is concerned with the sections of “Comparison” (*upamāna*) and “Word” (*śabda*) in the *KA*, the *SM* and its commentary the *Dinakari* (*DK*) by Dinakara (ca. 1635), has been published and is now available to the public. *Comparison* and *word* are included in four kinds of means of valid knowledge in the Nyāya, the other two being *perception* (*pratyakṣa*) and *inference* (*anumāna*). The present book *A System of Indian Logic* deals with the section of “Inference” of the *KA*, the *SM*, and the *DK*. On p. xiii, Vattanky states that the intention of the book is “to present the actual contents of logic as developed in the Navyanyāya tradition.”

It is possible to point out the remarkable achievements of the book as follows. First, the complete translation of the section of “Inference” in the *DK* is the first translation into English in the world. This achievement to the Navya-nyāya study should not be overlooked. As is well known, the commentary texts played an important role in preserving and handing down a traditional thought in the history of the Indian philosophy. Accordingly, when we interpret a passage of the text or consider the development on thought in some school, we refer to the commentary to find our own interpretative basis or explore changes of a concept. Due to his translation of the commentary the *DK*, we are able to obtain a valuable secondary source which advances the Navya-nyāya study.

The second appreciated point is that the composition of the book is fully considered, that is to say, it makes the readers proceed in understanding the Nyāya theory of *inference* step by step. Therefore if the readers would like to understand the Nyāya theory of *inference* well, they should read the book in order from the first chapter. Let me give a brief outline of the book here in order for you to appreciate the composition. The book contains four chapters. In chapter I, entitled “Introduction” (pp. 1-35), basic conceptions of *inference* are explained as much as possible in modern language without using technical terms. The sections of chapter I are as follows: (1) “Nature of Inferential Knowledge”, (2) “Knowledge of the Reason is not the Instrumental Cause”, (3) “Consideration”, (4) “Provisional Definition of Invariable Concomitance”, (5) “Final Definition of Invariable Concomitance”, (6) “Subjectness”, (7) “General Definition of Fallacy”, (8) “Individual Fallacies”, (9) “Means of Grasping Invariable Concomitance”, (10) “Additional Condition”, (11) “Kinds of Inference”, and (12) “Presumption is Included in Negative Invariable Concomitance”. The discussed topic in each section was matter for debate and provoked both argument and counter argument for and against the topic in Indian Philosophy. The readers can trace this actual debate in chapter III through Vattanky’s precise translation. In chapter II, “Analysis of Anumānakhaṇḍa” (pp. 37-59), the analysis of each Anumānakhaṇḍa in the *KA*, the *SM* and the *DK* on the twelve topics previously listed are briefly mentioned. Therefore, by reading this chapter, the readers are able to take a survey of the Anumānakhaṇḍa in these texts, thus enabling them to see important aspects of the Nyāya theory of *inference*. In chapter III, “Anumānakhaṇḍa: Text, Translation and Interpretation” (pp. 61-417), the topics from (1) to (8) of the

Anumānakhaṇḍa in the *KA*, the *SM* and the *DK* are translated into English with printed Sanskrit texts. The parallel setting of the translation, which includes the printed Sanskrit text, makes it easy for the readers to compare the translation with the original text, and is a great advantage of this book. Moreover, he offers explanations of the significant lines and expressions in the *SM* and the *DK* in consideration of the *Rāmarudrī* by Rāmarudra (ca. 1670) and the *Subodhinī* which is the commentary on the *KA*, the *SM*, the *DK*, and the *Rāmarudrī*, by Parīkṣit Thampurān (date unknown). The governing principle of his intelligible explanation is *upodghāta*, a principle of explanation on Navya-nyāya philosophy, which means “when a subject is being treated, another topic has also to be discussed in order that the present topic may be properly understood.” (p. 117). As far as I know, Vattanky’s writing style, which consists of translation, printed Sanskrit text, and explanation, follows the styles of his writing, *Gaṅgeśa’s Philosophy of God*. In chapter IV, “Appendix” (pp. 419-483), the topics from (9) to (12) are discussed in the same way as in chapter III. In the back of the book, the reader will find a Bibliography, Glossary, and Index.

Although we come across minor errors in the printing of the Romanized Sanskrit, there is without a doubt that the author has done a very appreciable job and that the book will be acknowledged as an asset to the study of *inference* of the Navya-nyāya and will allow the reader to proceed to an advanced level of Navya-nyāya study.

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