

study of Mīmāṃsā.

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Raffaele Torella, *The Philosophical Traditions of India: An Appraisal*, Varanasi: Indica Books, 2011, 269 Pp. Rs. 495. (Translated from Italian by Kenneth Frederick Hurry. Original title: *Il pensiero dell'India, Un'introduzione*, Roma: Carocci Editore, 2008) (Hardback)

Is there any such thing as an Indian 'philosophy'? Is India entitled to belong to the general history of philosophy? In his book titled "*The Philosophical tradition of India*", Raffaele Torella, professor of Sanskrit at University of Rome 'La Sapienza', tries to show that the answer to this kind of question is clearly affirmative, by outlining the cultural parameters within which the thought of India arose and developed, and within which it should be read.

The original of this book is published in 2008, of which title is "*Il pensiero dell'India: Un'introduzione*" (Roma: Carocci Editore). This book is an English translation by Kenneth F. Hurry. Torella, however, adds some footnotes or comments to the original book and refers to the results of recent research which are published after the publication of his original. In this sense, this book is a revised version as well.

It is an introduction to the philosophical tradition of India and is devoted to 'philosophic' themes, leaving religious components, ethics and aesthetics aside as far as possible. The main themes are: the nature of the real, causality, the means of valid knowledge, language and verbal knowledge. This book can be divided into four parts. An introductory part presents what an Indian 'philosophy' is. This is followed by three parts, in which, following the doxographic tradition, the first part deals with six major Brahmanic systems along with, a little known school, the Pratyabhijñā ('Recognition [of the Lord]') and the second part treats non-brahmanical schools such as the Lokāyatas, Jainism and Buddhism and, as excursions, the four themes are added: 1) the form of the texts; 2) logic; 3) knowledge and truth; 4) linguistic speculations. Two appendices to the book, which constitutes the third part, contain the reflections on the status of writing and manuscripts in India, and also his translation of the Pratyabhijñā darśana in the *Sarvadarśanasāṅgraha*.

The most distinguishing feature of this book is that he presents the doctrine of Pratyabhijñā, after dealing with six major Brahmanic systems of hallowed antiquity and authority, and quite often mentions it here and there. By doing so, Torella intends to show that Hindu Tantrism surely made an important contribution to Indian philosophy, even though a well-known scholar, as Torella quotes (p. 117), remarked that Tantrism's contribution to philosophy was

negligible. In fact, it is the doctrine of Pratyabhijñā which provides the theoretical bases not only for non-dualistic Śaiva tradition but also all Hindu Tantrism. The doctrine of Self (*ātmavāda*) set forth by the Pratyabhijñā, by way of example, is so sophisticated that the Pratyabhijñā could stand against the logical-epistemological school of Buddhism. Moreover, the Buddhist doctrine of self-awareness (*svasamvedana*), in which *sva-* refers to knowledge itself, is modified, and, in the Pratyabhijñā, *sva-* refers to the knower. In addition, in the Pratyabhijñā works, the doctrine of thirty-six principles (*tattva*), which most of Śaiva commonly admitted, is philosophically explained in terms of the reflective awareness 'I' and 'this'.

Another feature of this book is that, in his book, lots of latest researches, including those which are published after the publication of his original book in 2008, are reflected and referred to. By way of example, this reviewer mentions Krasser's on-going research which tends to put his *floruit* back by several decades (p. 165) and Eltschinger's current research on the Sanskrit manuscripts of Śāṅkara-nandana's work which shows that Śāṅkaranandana was the author of Buddhist work only (p. 19). These are the latest researches concerning the logical-epistemological school of Buddhism, though, needless to say, they are to be examined critically.

In this connection, it is to be noted that this book devotes more space to Buddhism, especially the logical-epistemological school of Buddhism, as well as the Pratyabhijñā school. It is not only because Torella desires to present what the reader knows least, but also because the logical-epistemological school of Buddhism is the main adversary of the Pratyabhijñā school. For, without knowing the doctrines put forth by the Buddhists, it is difficult to understand the Pratyabhijñā works which constitute a dialog with Dharmakīrti and his followers.

This book has an appendix which gives a translation of the Pratyabhijñā darśana in the *Sarvadarśanasāṅgraha*. Though this translation without philological information is an abridged version of his article (Torella 1979), it will help the readers to understand the doctrine of the Pratyabhijñā which is often mentioned in this book.

It is interesting with regards to a part of the Pratyabhijñā darśana in the *Sarvadarśanasāṅgraha*, that, as Torella points out (p. 120), most passages are solely drawn from Abhinavagupta's *Īśvarapratyabhijñāvimarśinī*. We may say that, not Utpaladeva's own commentaries, a short one (*vṛtti*) and a long one (*vivṛti*) which is almost lost, but the *Īśvarapratyabhijñāvimarśinī* was established as a standard commentary of the *Īśvarapratyabhijñākārikā*. This is supported by the fact that manuscripts of the works of Utpaladeva are much less than those of Abhinavagupta and that, whereas sub-commentaries, such as Bhāskaraṇṭha's *Bhāskarī* and anonymous *Vyākhyā*, on the *Īśvarapratyabhijñāvimarśinī* were composed, no commentary was composed on both commentaries of Utpaladeva except Abhinavagupta's commentaries.

However, the question arises; why was the *Īśvarapratyabhijñāvimarśinī* regarded as a standard commentary in the Pratyabhijñā? We can answer, "Because while Utpaladeva's *vṛtti* is devoted to presenting the content of the verse

and briefly pointing out some implications the verse has, and in his *vivṛti* Utpaladeva develops themes hinted at the verse and gives multiple interpretations of the same verse, the *Īśvarapratyabhijñāvimarśinī* is a word-for-word commentary and is devoted to presenting the doctrine of the Pratyabhijñā by analyzing the words used in the verse". Still this answer may not be satisfactory. For, it is also possible that, in the *Īśvarapratyabhijñāvimarśinī*, Abhinavagupta echoed or summarized what Utpaladeva had originally intended in his commentaries, or what he had mentioned plainly in his *vivṛti* which is almost lost. Even if the *vivṛti* is almost lost, we should try to distinguish the original idea of Utpaladeva and what Abhinavagupta developed. As a consequence, we can make clear the contribution that they made to the Pratyabhijñā as well as to the history of Indian Philosophy, and evaluate the Pratyabhijñā works.

This doxographic book, which is written by a specialist of the Pratyabhijñā, will give readers not only a proper appreciation of the philosophical tradition of India but also that of the doctrine of Pratyabhijñā, both because of the condensed summary in which the results of latest research are reflected and because of a mass of valuable information on the doctrine of the Pratyabhijñā.

Here is a list of errata: p. 14,31: (*vimarśinī*) > (*vivṛtivismarśinī*), p. 50,3: "because it is endowed-with-fire" > "because it is endowed-with-smoke", p. 61,2: *bhāvarupam* > *bhāvarūpam*, p. 82,3: Sāṃkhya.⁴³ > Sāṃkhya.³, p. 154,23: p. 151,1: Āsaṅga > Asaṅga, p. 170,28: the mens of valid knowledge > the means of valid knowledge, p. 246,8: *Sarvadārśanasamgraha* > *Sarvadarśanasamgraha*,

Reference:

Torella, Raffaele. 1979. "Due capitoli del *Sarvadarśanasamgraha*: Śaivadarśana e Pratyabhijñādarśana", *Rivista degli Studi Orientali*, 53(3/4): 361-410.

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George Cardona, Ashok Aklujkar, and Hideyo Ogawa (eds.), *Proceedings of the Vyākaraṇa Section of the 14th World Sanskrit Conference: Studies in Sanskrit Grammars*, New Delhi: D.K. Printworld, 2012, xii + 417 Pp. Rs. 995. (Hardback)

1. This work contains 16 articles pertaining to Sanskrit grammars. The plural 'grammars' indicates two more grammatical systems other than Pāṇini's one (though somehow related to Pāṇini): the *Śabdajyotsnā* and the *Līlātilakam*. Originally these are the papers presented at the *vyākaraṇa* section of the 14th World Sanskrit Conference held in Kyoto, Japan in September 2009.
2. Out of sixteen articles, three deal with one single concept / term viz., *pratyāṅga* (by Ashok Aklujkar, pp. 1-86), *vibhakti* (by Ram Karan Sharma, pp.