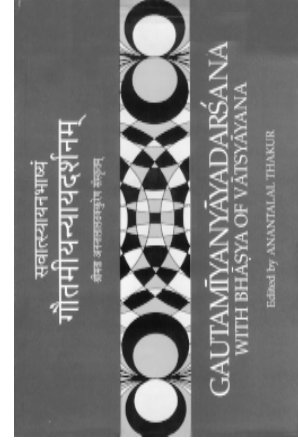


GAUTMĪYANYĀYADARŚANA
with Bhāṣya of Vātsyāyana

Editor: Anantalal Thakur

1997
388 pages
Hard Back
ISBN 81-85636-33-8
Rs 460



This volume attempts to provide a better recension of the Nyāyadarśana of Akṣapāda with the *Bhāṣya* of Vātsyāyana based on important materials, manuscripts, printed texts, commentaries and other relevant sources. The relation of the Nyāyadarśana with the Vaiśeṣikadarśana of Kaṇāda, Yogadarśana of Patañjali, Arthaśāstra of Kauṭilya and the Yogācāra-Vijñānavāda branch of Buddhist philosophy has been delineated. The three phases of the orthodox Indian Logic have been defined with a bird's eye view of the Nyāya categories together with useful indices. *Akṣapāda Gautama* is the earliest known logician in the world. He is known to the *Mahābhārata* and the *Khord Avesta*. Aristotle wrote Deductive Logic in the western world and its supplement, the Inductive Logic, took proper shape in the hands of John Stuart Mill after several centuries. But both Induction and Deduction were systematized by Akṣapada much before Aristotle. Since then Akṣapada's logic has been guiding Indian thinking through its successive phases down to the present day.

Vātsyāyana Pakṣilasvāmin is the earliest known commentator on the Nyāyadarśana of Akṣapāda. The *Nyāyabhāṣya* of Vātsyāyana quotes Kautilya. Kautilya's disciple, Chandragupta Maurya and Alexander the Great were contemporaneous. Aristotle therefore must have belonged to the same period. The *Nyāyabhāṣya* became a full-fledged system of Indian philosophy, helping the other kindred systems in their respective spheres. Vātsyāyana prepared the ground for systematic rivalry and growth of the orthodox and Buddhist schools of logic simultaneously.