

ritual or philosophy. Basic thinking is “if God is creator, we cannot imagine of the period before creation.” So, they hold that God is unnecessary to explain the phenomenal world and its change. Finally, at the end of the first part, there is a treatment on the *Vedantas*, namely *Advaita*, *Visishtadvaita*, *Dvaita*, and *Suddhadvaita*.

The second part of the book, “*Nastika Darśanas*,” deals with two indigenised religions that are Jainism and Buddhism. The discussion throws in light on these topics. We get an over all idea about the epistemology, cosmology, and formal ritual practices of these religions. Also there is a diminutive presentation of the *Charvaka* philosophy. The very term *charvaka* means a philosophy of pleasure.

As a whole, Swami Vikrant, the author has succeeded in systematically bringing out the mainstream philosophical discussion in view of the needs of beginners in Indian philosophy. The discussion is clear enough to lead a reader to comprehensive understanding; this is especially so as the author draws parallel from the western philosophical paradigms as well. We wish that this would definitely help the students as a manual on Indian philosophical systems.

Manu Augustine

Swami Vikrant, *Classical Indian Philosophy*, Bangalore: Kristu Jyoti Publication, 2007, pages v + 124.

The book, *Classical Indian Philosophy*, is an epigrammatic but enriching book of Swami Vikrant. This book has two parts, namely "*Astika Darśans*" (the orthodox systems) and "*Nastika Darśans*" (the heterodox system). The first part deals with the *Nyaya*, *Vaisesika*, *Sankhya*, *Yoga*, *Mimamsa*, and *Vedantas*. There is an elaborate study of Vedanta, mainly basing on the *advaita*, *visishtadvaita*, *dvaita*, and *suddhadvaita*. The second part deals with Jainism, Buddhism, and the Charvakas. This book could be very useful to the beginners of philosophical studies, as it provides a comprehensive approach and deep knowledge about Indian and Western philosophical approaches.

The first part starts with *Nyaya* (from the root 'ni'), which means reasoning, to lead, or method. Here we come across the goal of *Nyaya* which is identified as *mokṣh* or liberation. Also we see the *Nyaya* methodology, literature, philosophy, and psychology, liberation and theology being dealt with. Another attracting feature of this book is the [continued](#) comparison of Indian philosophy with western philosophy. For *Nyaya* is some time called *tarika vidya* and Plato have much importance to philosophising." In the section on *Vaisesika* Kanabhaksha, the author deals with the seven categories (*padarthas*). They are quality, action, generality, particularity, inherence, and non-existence. *Sankhya* system deals with the *Sankhya Sutra*. According to the *Sankhya*, liberation from the *samsara* is the goal of every activity. *Sankhya* is a school of dual realism. Here we have also the descriptive study of two categories, namely *prakriti* and *purusha* (matter and spirit).

Next subsection deals with the *Yoga* system. *Yoga* means to join or to unite. It means the conjunction of the finite self and the Supreme Being. It also gives us the rousing knowledge about the *Ashtanga Yoga*. Here, the author has also some criticism for yoga, especially Patanjli's views about God. Then book gives descriptions about the *Mimamsa* system. This is a short topic where there is the discussion about the doubtful points in the