

Lilian Silburn, *Śivasūtra et Vimarśinī de Kṣemarāja*. Traduction et introduction (Publications de l'Institut de Civilisation indienne, fasc. 47). Paris, Institut de Civilisation indienne, 1980. VII. 193 pp., 1 pl.

La Vimarśinī de Kṣemarāja est un des ouvrages les plus importants de l'école śivaïte cachemirienne du Spanda. Déjà en 1946 Mlle Lilian Silburn en avait présenté une traduction comme thèse de l'École pratique des Hautes Études. Le présent travail est le fruit d'une longue familiarité avec les textes śivaïtes du Kaśmīr. L'ouvrage de Kṣemarāja n'est pas facile à lire car il essaie de décrire une expérience mystique plutôt qu'un système philosophique. Mlle Silburn s'est efforcé de traduire le plus exactement possible la terminologie qu'il emploie. La traduction annotée est suivie d'un commentaire détaillé qui analyse et explique le texte. Les termes techniques sanskrits accompagnés d'une traduction française sont consignés dans un index qui est très utile surtout pour le lecteur non-spécialiste.

Presqu'en même temps M. Jaideva Singh a publié également une traduction de l'ouvrage de Kṣemarāja: *Śiva Sūtras, The Yoga of Supreme Identity*. Delhi-Varanasi-Patna, 1979. Le travail de M. Singh contient une longue introduction (pp. I–lii), le texte sanskrit et la traduction de la Vimarśinī, un glossaire de termes techniques, et un index de mots sanskrits importants.

Les traductions de Mlle Silburn et de M. Singh sont toutes les deux excellentes. Il y a évidemment ici et là de petites différences dans l'interprétation du texte mais on ne trouvera guère de divergences majeures. La comparaison de ces deux traductions est instructive, car elle aide à comprendre les difficultés devant lesquelles les traducteurs se sont trouvés. Mlle Silburn et M. Singh suivent de près le texte à quelques exceptions près. Mlle Silburn montre quelque fois une certaine tendance à adhérer au sens étymologique d'un mot. Par exemple, elle traduit le verbe *-un-miṣ-* par "ouvrir, dessiller les yeux". Dans l'introduction le texte lit: *śaktipātavaśonmiṣanmāheśvarabhaktyatiśayāt*. M. Singh traduit: "owing to excess of devotion to Mahēśvara, which (devotion) blossomed forth by divine grace" (p. 4). Mlle Silburn traduit: "en raison de son extrême Amour envers le Seigneur, ses yeux furent dessillés sous l'influence de la grâce divine" (p. 31). C'est la dévotion qui surgit par le pouvoir de la grâce divine, et le sens primitif d'*-un-miṣ-* n'a rien à faire ici. Kṣemarāja emploie aussi ailleurs le verbe *un-miṣ-* au sujet du pouvoir de la grâce divine (*śaktipātavaśa*), cf. III.35 et III.40 et les traductions de Mlle Silburn (pp. 102 et 107). Dans I.15 se trouve l'expression *cittasamghaṭṭa: hrdaye cittasamghaṭṭād drśyasvāpadarśanam*. Kṣemarāja explique: *tatra cittasamghaṭṭāc calatāś calatas tadekāgrabhāvanāt*. M. Singh traduit: "*cittasamghaṭṭāt* means the concentration of the fickle mind on that (foundational consciousness)" (p. 59). Mlle Silburn traduit: "qu'en lui la conscience empirique naturellement très instable fond par friction quand elle se centre sur ce seul point" (p. 50). Quand l'esprit instable se centre sur un seul point il ne fond pas par friction mais il s'unit et se concentre.

En expliquant le mot *citta* Kṣemarāja écrit: *cetyate vimrśyate anena param tattvam iti cittam* (II.1). M. Singh traduit: "*cittam* in this context means that by which the Highest Reality is cognised" (p. 82). M. Singh ne traduit pas *vimrśyate*. Mlle Silburn traduit: "La conscience est ici ce par quoi la suprême Réalité est 'touchée', consciemment réalisée, perçue par un acte conscient" (p. 59). Mlle Silburn semble omettre le mot *cetyate* et expliquer 'touchée' par 'consciemment réalisée' et 'perçue par un acte conscient'. Cette traduction est plutôt une paraphrase. Ici et là on rencontre d'autres exemples de traductions qui ajoutent beaucoup au texte. Dans I.10 Kṣemarāja explique le mot *saṁsṛptam: yas tv aviveko vivecanābhāvo 'khyātiḥ, etad eva māyārūpaṁ mohamayam saṁsṛptam*. Mlle Silburn traduit: "L'état de sommeil profond est non-perception, inconscience, absence de discrimination, illusion, car on s'égare quant à la nature véritable; c'est la non-perception des choses et aussi l'obscurcissement" (p. 45). M. Singh, au contraire, omet plusieurs mots du texte sanskrit: "That which is a state of *aviveka* i.e. complete lack of awareness is delusive deep sleep" (p. 42).

Le passage suivant n'a pas été compris par Mlle Silburn: *yo 'yam avivekaḥ, prthaktvābhimatānām*

evāprthagātmatvena pratipattiḥ, sā māyā. Elle traduit: "c'est cela l'absence de discernement qui tient à la conviction erronée que ces catégories sont séparées du Soi alors qu'elles en sont inséparables. Telle est l'illusion" (p. 77). M. Singh traduit: "*Māyā* is non-discrimination (*aviveka*) i.e. taking as identical those which are considered to be separate" (p. 133). Dans son commentaire M. Singh explique que c'est par la *Māyā* que les *kañcuka*, etc. qui sont séparés du Soi sont considérés comme en étant inséparables (cf. p. 134).

C'est par la *Māyā* que l'on obtient un pouvoir surnaturel: *māyā, tatkr̥tād āvaraṇāt proktadhāraṇādikramasamāsāditā tattattatvabhogarūpā siddhir bhavati* (III.6). Mlle Silburn traduit: "par le voile qu'elle [*Māyā*] impose, on possède un pouvoir surnaturel qui consiste à jouir de choses variées et qui est dû à l'acquisition graduelle, à la concentration et aux autres moyens mentionnés" (p. 80). M. Singh traduit: "There occurs supernormal power in the form of control and enjoyment of the various things brought about by *dhāraṇā*, etc. — in succession which have been mentioned above owing to the veil drawn by *māyā*" (p. 144). Il nous paraît qu'il faut comprendre ainsi *proktadhāraṇādikramasamāsāditā*: "[un pouvoir surnaturel] obtenu par les méthodes mentionnées telles que la concentration, etc." Le texte ne mentionne nulle part que ces méthodes sont employées successivement. Kṣemarāja cite ici un vers du Lakṣmīkaulārṇava: *svayambhūr bhagavān devo janmasaṃskāraavarjitaḥ* / /, etc. Mlle Silburn traduit: "Le Dieu, Bienheureux, Svayambhū, est libre des tendances résiduelles et des naissances". M. Singh traduit *janmasaṃskāra* par "the residual effect of any previous life". Cette interprétation est certainement préférable.

Dans son commentaire sur III.45 Kṣemarāja cite le vers suivant du Svachchandantra: *unmanā parato devi tatrātmānam niyojayet / tasmin yuktas tato hy ātmā tanmayaś ca prajāyate* / /. M. Singh traduit: "O Goddess, beyond the *samanā*, there is the *unmanā* stage; one should join one's self to it. The self united with that, completely becomes that very *unmanā*" (p. 232). Mlle Silburn traduit: "Que tout adonné à l'énergie apaisée par-delà la pensée, ô Déesse, il y fixe le Soi; et ainsi fixé, le Soi s'identifie à elle" (p. 111). Mlle Silburn semble avoir mal compris le premier pāda: *unmanā parato devi*: Ô Déesse, l'*unmanā* est au delà (de la *samanā*)."

Nous devons nous féliciter du fait que l'ouvrage important de Kṣemarāja a été traduit en même temps par deux spécialistes du Sivaïsme du Kāśmīr. Ci-dessus nous avons surtout étudié la traduction de Mlle Silburn et nous avons signalé quelques passages qui nous semblent être mieux rendus par M. Singh. Nous ne voulons pas créer ainsi une fausse impression; le travail de Mlle Silburn est extrêmement méritoire et, dans plusieurs passages, elle a indubitablement mieux réussi à rendre exactement la teneur du texte. Il faut ajouter que sa traduction est rédigée dans un style lucide et élégant alors que l'anglais de M. Singh n'est pas toujours libre de raideurs.

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John S. Hawley in association with Shrivatsa Goswami, *At Play with Krishna*, Pilgrimage Dramas from Brindavan; Princeton University Press, Princeton, 1981, pp. xvi, 339, notes, glossary, bibliography, index; maps and illustrations. \$US35.00.

The essence of devotional Hinduism, *bhakti*, is a personal, direct experience of the divine. Consequently, the ideal of the worshipper attuned to the *bhakti* approach is to participate as intimately as possible in the life or *līlā* of his or her chosen deity. An obvious way to establish contact with this *līlā* is to present it as a play and it is therefore not surprising that a vigorous dramatic tradition has taken shape under the stimulus of *bhakti* in northern India. What is cause for wonder is the tenacity which this tradition has shown in surviving in the

über das Neu- und Vollmondopfer oder die von J. Schwab über das Tieropfer in den Schatten stellt, so weiß der Kenner um die hohe Anerkennung, die in dieser Feststellung liegt. Fleiß, Gründlichkeit und methodologische Exaktheit verleihen dem Werk Vorbildcharakter.

Deutlich ausgesprochen werden muß aber auch die Wertschätzung für die von Chlodwig Werba angelegten Register, die einer wiederholt erhobenen, aber immer wieder unerfüllten Forderung entsprechen: sie berücksichtigen auch die Fußnoten! Im übrigen sind die Register sinnvoll gegliedert und wirklich umfassend. Wir finden einen Wortindex (Altindisch, Altiranisch und Altgriechisch), einen Stellenindex sowie einen als Generalindex gearbeiteten Namen- und Sachindex. Damit sind die Register dem eigentlichen Werk kongenial.

Der überaus sorgfältige Druck des schwierigen Textes weist kaum Fehler auf; allenfalls sollte in Anm. 336 J. GELDNER in J. VAN GELDER verbessert werden.

Bei dieser hier besprochenen Studie handelt es sich um ein bearbeitetes, bisher unveröffentlicht gebliebenes Manuskript: eine im Jahre 1972 der Universität Wien zur Erlangung des philosophischen Doktorgrades eingereichte Dissertation. Rez. möchte hinzufügen, daß er allein das Punarādheya-Kapitel als für eine Promotion ausreichend befunden hätte. Umso größeren Dank schulden wir dem Herausgeber G. Oberhammer, der nach dem Tode der Autorin die Edition des nachgelassenen Werkes mit unermüdlicher Initiative betrieben hat.

Daß die so fähige und begabte Wissenschaftlerin bereits im 34. Lebensjahr ihre irdische Laufbahn beschließen mußte, ist für die internationale Indologie ein schwer verwindbarer Verlust. Doch nicht zuletzt in ihrer grundlegenden Studie über das Ritual der Feuergründung hat sich Hertha Krick selbst ein bleibendes Denkmal gesetzt.

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Richard Fox Young, *Resistant Hinduism. Sanskrit sources on anti-Christian apologetics in early nineteenth-century India* (publications of the De Nobili Research Library, vol. VIII). Vienna, 1981. 200 pp. Commission agents: Leiden, E. J. Brill; Vienna, Gerold & Co.; Delhi, Motilal Banarsidass:

In 1839 John Muir (1810–1882) published a small treatise in 379 *anuṣṭubh* verses, entitled *Mataparīkṣā: A sketch of the argument for Christianity and against Hinduism*. A revised and enlarged version containing 1032 verses appeared in 1840. Muir's treatise provoked counter-attacks from three Hindu authors who published the following works: the *Mataparīkṣāsāhikṣā* written in 1839 by Somanātha, a pseudonym for a pandit by the name of Subājī Bāpu living in Sehore near Bhopal; the *Mataparīkṣōttara* written in 1840 by Haracandra Tarkapañcānana, a Calcutta pandit; the *Śāstratattvavinirṇaya* composed in 1844 and 1845 by a Benares pandit, Nilakaṇṭha Goreh (1825–1885). In his book Young studies the Mataparīkṣā Controversy as a chapter in Hindu apologetics. In the second chapter he quotes from discussions between Bartholomäus Ziegenbalg (1682–1719) and Hindus, and between John Wilson (1804–1875), a Scottish Missionary, and several Maharasthrian pandits in Bombay in the 1830s. The following chapter is devoted to the attempts by William Carey (1767–1837) and William Hodge Mill (1792–1853) to create a Christian terminology in Sanskrit. Chapter four examines the participants in the Mataparīkṣā Controversy in order to provide the necessary background information for understanding their respective viewpoints. The contents of the three anti-Christian treatises are studied from the point of view of apologetics in chapter five, in which Young translates extracts which set out the arguments put forward by the pandits against Christianity and those advanced in defense of Hinduism. The sixth chapter examines the different ways in which the pandits viewed Christianity as a dharma. In the epilogue Young

sketches the later changes in Muir's theological opinions under the influence of the German school of biblical criticism and describes Nilakaṇṭha's career after his conversion to Christianity in 1848.

Young's book draws attention to an interesting and neglected chapter in the history of Hindu apologetics. The information which he provides on Protestant theology in the nineteenth century and the attempts to create a Sanskrit terminology for Christian concepts, will be of great assistance to Indologists. Young's comments on the Hindu tradition are, in general, useful and to the point, although it would have been possible to probe deeper into the sources and traditions which inspired the three pandits in their anti-Christian polemics. The greatest disappointment, however, is the fact that the author's knowledge of Sanskrit appears to be inadequate to prevent him from committing elementary blunders in his translations. For instance, on p. 107 (note 102) the text reads: *śraddhā paramakalyāṇī mātēvāvati mānavān*, "Faith protects people like a very good mother". Young translates: "Faith is most beneficial; an honorable man guards it as he would a mother"! The meaning of *pūrvaka* at the end of a compound has escaped him completely. On p. 129 one finds "before acquiring knowledge" as the rendering of *vidyāgrahaṇapūrvakam*, and on p. 108 *pūrvaka* is translated as "previous narrative" in *śāstraśraddhāvaśyakatākathanapūrvakatarkāpratiṣṭhānanirūpaṇam*, "Investigation of the Instability of Argumentation in the Previous Narratives and the Necessity of Faith in the Scriptures". In several instances the text has been completely misunderstood by Young. Nilakaṇṭha writes: *yady apīśvararūpasya yathārthajñānam ekaikaṃ / mukteḥ sādhanam ity āhur na prakārantaram kvacit* (p. 124, note 134, lines 1–2), "Although they state that accurate knowledge of God's nature is the only requisite for deliverance and that there is no other way at all". Young translates: "Although there is one accurate knowledge of God's nature, they never say that the attainment of *mukti* has no other mode." Haracandra Tarkapañcānana writes that the scriptures enjoin a greater *prāyaścitta* for a brahman than for a śūdra: *yatra kutsītakārye 'sti prāyaścittan tu yādṛśam // śūdrasya brahmaṇas tasmād adhikaṃ śāstracoditam //*. Young translates: "But, when a contemptible act is committed, there is some sort of expiation [for it]. The superiority of the brahmin over the śūdra is, therefore, enjoined by the scriptures" (p. 125). There is no point in listing all the mistakes committed by Young in his translations. It must, however, be pointed out that many passages, some of which are far from easy to understand, have been translated quite satisfactorily. Probably, Young has received a considerable amount of assistance and one can only regret the fact that no competent scholar seems to have read the entire manuscript of Young's book before publication.

The texts of the Mataparīkṣā Controversy are practically inaccessible. Nilakaṇṭha Goreh's *Śāstratattvavinirṇaya* was published in a critical edition by S. L. Katre in 1951, but Somanātha's work is still unedited and Haracandra Tarkapañcānana's *Mataparīkṣottara* seems never to have been reprinted. According to Young it was printed in Bengali script, but he does not mention the place of publication or the name of the publisher. It would be very useful if all three tracts were edited in one volume. The same applies to the three editions of Muir's *Mataparīkṣā* (1839, 1840, 1852–1854). The publication of all three editions in one volume would be very welcome. Muir used to revise his works very thoroughly, as can be seen if one compares the first and the second editions of the first four volumes of his *Original Sanskrit Texts*. Young gives some information on the first and second editions of the *Mataparīkṣā*, but does not say anything about the changes brought about in the third edition. According to Auguste Barth, who testified to his high regard for Muir in an obituary which is not mentioned by Young (*Bulletin de la Société de Linguistique de Paris*, t. V, 1881–1884, pp. CVII–CXXVIII; reprinted in *Oeuvres*, t. III, Paris, 1917, pp. 416–434), the third edition of the *Mataparīkṣā* was published both with and without a preface and English translation (*Oeuvres*, T. III, p. 422, n. 4).

Nalini Balbir, *Dānāṣṭakakathā. Recueil jaina de huit histoires sur le don*. Introduction, édition critique, traduction, notes (Publications de l'Institut de Civilisation indienne fasc. 48). Paris, E. de Boccard, 1982. XXI, 259 pp.

Les *Dānāṣṭakakathā*(h) ou 'Récits sur la huitaine des dons'¹ illustrent les bienfaits qu'obtient le laïc en donnant au moins les huit objets suivants: résidence, lit de repos, siège, nourriture, boisson, remède, vêtement et bol à aumônes. Le plus ancien des manuscrits est daté sam 1491 (1434 ap. J. —C.). Les huit objets sont énumérés dans une gāthā de l'*Uvaesamālā* qui est citée au début du texte. Mlle Balbir en conclut que l'ouvrage a dû être composé entre les IX^e–X^e siècles et le premier tiers du XV^e siècle.

Le don est un sujet souvent traité dans les textes jains et on trouve des histoires relatives au don dans plusieurs recueils. Mlle Balbir fait remarquer qu'il n'y a que très peu d'ouvrages qui, tels que les *Dānāṣṭakakathāh*, sont uniquement consacrés à ce sujet. Dans l'introduction elle étudie quatre recueils parallèles dont trois en sanskrit et un en vieux-gujarati. Ce dernier dont le texte est édité dans l'appendice I sur la base d'un seul manuscrit, est, selon Mlle Balbir, une traduction tantôt littérale, tantôt abrégée des *Dānāṣṭakakathāh*. Les trois recueils sanskrits sont le *Dānapradīpa* composé en 1442 ap. J. —C. par Cāritraratnagaṇi; le *Dānaprakāśa* composé en 1599 ap. J. —C. par Kanakakuśalagaṇi; le *Dānadharma* composé au début du XVII^e siècle par Puṇyakuśala. Mlle Balbir est d'opinion que les *Dānāṣṭakakathāh* soient la source à partir de laquelle se seraient développés indépendamment le *Dānapradīpa* et, ultérieurement, le *Dānaprakāśa* et le *Dānadharma* ou bien que les quatre recueils remontent à un original commun, ancien et extensif, qui a été condensé par les *Dānāṣṭakakathāh* (cf. p. 36).

La popularité des *Dānāṣṭakakathāh* est attestée par la présence d'un grand nombre de manuscrits. Dans l'introduction Mlle Balbir décrit les manuscrits qu'elle a consultés et distingue deux grands groupes. Le texte contient des stances composées en prakrit et en sanskrit. Vingt stances sont communes à tous les manuscrits. D'autres stances ne figurent que dans certains manuscrits ou sont propres à un seul manuscrit (cf. pp. 12–15). Plusieurs stances gnominiques se retrouvent dans d'autres ouvrages (cf. pp. 77–84).

Mlle Balbir suppose que le texte ait été composé d'abord en prakrit et elle suggère que le noyau en soit probablement constitué par des stances prakrites accompagnées par un développement en prose (cf. pp. 13, 35 et p. 195, note 4).

Bien que les *Dānāṣṭakakathāh* ne soient pas un ouvrage étendu, le texte contient des traits grammaticaux caractéristiques et un nombre de mots spécifiquement jains ou comportant des nuances de sens inhabituelles. Parmi les premiers Mlle Balbir relève l'emploi du présent passif avec une valeur modale: impératif ou optatif.

Dans les trois dernières sections de l'introduction Mlle Balbir étudie l'enseignement religieux du texte, le rôle du merveilleux et le développement de la littérature narrative concernant le don.

L'édition du texte (pp. 113–163) s'accompagne d'un appareil détaillé énumérant les variantes d'une dizaine de manuscrits. Des mots qui ne se trouvent pas dans tous les manuscrits sont mis entre crochets obliques. La traduction (pp. 165–226) est pourvue de notes signalant des thèmes folkloriques, des lieux communs et des difficultés d'interprétation.

L'ouvrage de Mlle Balbir montre l'importance de l'étude approfondie d'un ouvrage qui, au premier abord, ne semble pas être très intéressant car des récits exaltant le don abondent dans l'Inde. La longue introduction qui occupe plus de cent pages est une contribution excellente à l'étude de la littérature narrative des Jains. L'édition et la traduction sont faites avec beaucoup de soin et il n'y a que très peu de passages que l'on pourrait interpréter d'une manière différente.

P. 173: "Et voilà qu'en regardant le pilote, — qui l'eût prévu —, il reconnut en lui Kurucandra, son ami d'enfance." Le texte lit: *itaś ca Kurucandra-nāmnā nau-nāyakena bāla-mitreṇa so 'tarkitaṃ dṛṣṭaḥ pratyabhijñātaś ca* (p. 119). C'est le pilote Kurucandra, son ami d'enfance, qui, de manière inattendue, le regarde et le reconnaît.

P. 186: 'Beau, paré, incomparable, un homme est partout entouré d'honneurs.' Le texte a

apūrvo'pi: rūpavān alamkṛtaś ca naro 'pūrvo'pi sarvatra gaurava-pātraṃ bhavet. “Même inconnu, un homme beau et paré sera honoré partout.”

P. 189. Mlle Balbir traduit *adīna-mukhī* par “la tête basse”. Le texte insiste sur le fait que la fille du roi n'est pas déprimée par son mariage avec un lépreux.

P. 194: “Une gorgée d'eau donnée à temps suffit à ranimer un évanoui. Que dire, ma belle, de l'eau de cent jarres donnée à des morts.” (22)

Le texte est le suivant:

kara-caluya-pāṇieṇa vi avasara-dinneṇa mucchio jiyai.
pacchā muāṇa, sundari, ghaḍa-saya-dinneṇa kiṃ tassa.

La stance indique la différence entre un don insignifiant donné à temps (*avisara*) et un don important donné trop tard (*pacchā*). La deuxième ligne dit: “A quoi bon, ma belle, donner plus tard l'eau de cent jarres à des morts.” La stance se retrouve plus loin (p. 142) où elle est suivie par les mots *kiṃ punaḥ kariṇaḥ* “Combien de plus (le don) d'éléphants”. Mlle Balbir traduit aussi bien *kiṃ* que *kiṃ punar* par “que dire”. Ainsi le don des éléphants dépasserait encore en importance le don de l'eau de cent jarres à des morts!

P. 197. Mlle Balbir traduit *sārdha-dvādaśa* “douze et demi” par “dix-huit”.

P. 217. Bien que *Siṃha* ait été dit être comme un père (*pitṛ-sama*) pour la fille du roi, on ne peut guère traduire ici *tāta* par “père”.

P. 218. Le roi veut tuer le ministre qui a calomnié sa fille. Son mari Maṅgala intervient en disant: *ayaṃ mama pitṛ-tulyo; na māraṇīyaḥ*. Le texte continue: *rājñā tatra sthāpitah. kiyaty api gate kāle, rājñā sa sva-rāje niveśitaḥ* (p. 157.19–20). Mlle Balbir traduit: “Le roi le garda en résidence surveillée. Quelque temps passa. Le roi confia son royaume à Maṅgala.” Tout ce passage se rapport à Maṅgala. Le roi l'établit dans son royaume. Plus tard il lui confie le royaume.

P. 218: “Un jour, Jinadeva se mit en tête de partir dans une autre contrée pour gagner de l'argent. Il fit un don à son ami: il lui remit dix mille dinārs.” Le texte lit: *nija-mitrasya pārśvād dānaṃ dāpayām āsa, — daśa-sahasra-dīnārān samarpayām āsa*. “Il fait distribuer des dons par son ami. Il lui donne dix-mille dinārs.” Notons en passant que *pārśvāt* et *pārśve* se rencontrent souvent dans le texte et surtout en fin de composé.

Une indication de l'origine moyen-indienne de l'ouvrage se manifeste dans l'emploi de l'expression *yad-rcchayā* au lieu de *yatheccchayā*. P. 134: *yad-rcchayā grhṇītaḥ*; p. 150: *śreṣṭhī yad-rcchayā . . . vilasati*. Mlle Balbir traduit: “Prenez-en donc sans hésiter”; “Le marchand en jouit à sa guise.” Ces traductions correspondent plutôt à *yatheccchayā* qu'à *yadrcchayā*. Dans le deuxième cas trois manuscrits, y inclus T que Mlle Balbir suit de préférence (cf. p. 15), lisent *yatheccchayā*. Probablement *yad-rcchayā* est une fausse sanskritisation d'un original moyen-indien.

Mlle Balbir n'explique pas sa rendition de *maṅgala* dans *maṅgala-saṃpūrṇam (!) kalaśam* (p. 153.10) par “jasmin”. D'après les dictionnaires, le sens “fragrance de jasmin” se trouve dans des *kośa*. On ne voit pas bien pourquoi *maṅgala* ne peut avoir ici le sens ordinaire de “chose auspiciouse”.

P. 154. Le ministre menace de tuer Maṅgala s'il refuse de marier la fille du roi. Maṅgala pense: *kiṃ mudhā ātmā nigamyate*. Mlle Balbir traduit: “À quoi bon se tourmenter inutilement?” (cf. p. 67). Les préverbes *ni* et *nis* sont souvent confondus et probablement il faut lire ici *nirgamyate*, cf. R. Schmidt, *Nachträge*: “*gam* mit *nis* Kaus. auch: verlieren, einbüßen. Campaka 396. 484.”

P. 158. Mandanā essaie en vain de séduire Somaçandra. Somaçandra lui pardonne sa faute et rentre chez lui: *kṣamayitvāparādham Somaçandraḥ svadhāma gataḥ*. Mlle Balbir traduit: “Demandant pardon de sa faute, Somaçandra s'en fut chez lui.” Pour le sens de *kṣamayati* voir V.S. Apte's *Sanskrit-English Dictionary* (Part 1, Poona, 1957): *kṣamayati* “to beg pardon, forgive”. Le dictionnaire de Pétersbourg donne “tolérer patiemment” en citant Rāmāyaṇa 5,49.11: *tat sarvaṃ kṣamayām āsa śakto'pi haripuṃgavaḥ*.

Dans le texte il faut corriger les fautes d'impression suivantes: p. 119.17 *taya* – *tava*; p. 121.24 *śrāddhā* – *śraddhā*. P. 94 il faut corriger sol sain (ligne 23) en sol salin.

P. 125.20–22: *anyadā citāyām dahyamānam tena dṛṣṭam kim api kāṣṭham. yācitam ca tan mahākāṣṭhena labdham*. On se demande s'il ne faut pas lire *mahākāṣṭhena*. La leçon originale peut facilement avoir été changée sous l'influence du mot *kāṣṭham*. En outre, Mlle Balbir note que la graphie *-ṣṭ-* pour *-ṣṭh-* est un trait de la plupart des manuscrits (cf. p. 50).

P. 143.10: *nijājñā-bandhanād ātmānam mocayāmi*. Mlle Balbir traduit: "je vais me libérer des entraves de l'ordre reçu." Trois manuscrits ont *rājājñā-bandhanād*, certainement la seule leçon possible ici.

NOTE

¹ Sur le titre de l'ouvrage voir p. 22. Il vaudrait probablement mieux adopter le titre *Dānāṣṭakakathāsamgraha* "Recueil de récits sur la huitaine des dons" puisque le mot *samgraha* se trouve dans plusieurs manuscrits (cf. pp. 5, 6, 8, et 10) alors que *Dānāṣṭakakathā* ne se rencontre que comme titre marginal dans un seul manuscrit (cf. p. 5).

Wilhelm Halbfass, *Indien und Europa. Perspektiven ihrer geistigen Begegnung*. Basel/Stuttgart, Schwabe & Co AG Verlag, 1981. 550 pp.

It is not easy to describe briefly the contents of this book in which so many topics are studied. In the preface Halbfass writes that the twenty chapters of his book examine India's role in European philosophical thought since classical antiquity, as well as the reception of European philosophy in Indian thought together with the tension in India between traditional and modern understanding of its own self. The table of contents lists the titles of these twenty chapters, of which the first ten are devoted to the search for India in the history of European philosophy and the second ten to the Indian tradition and the appropriation of European philosophy. However, only a detailed table of contents listing the topics treated in the 368 sections of this book would fully indicate the scope of Halbfass's work.

The first part, dealing with the knowledge and understanding of Indian philosophy in Europe, begins with classical antiquity and ends with some remarks on recent developments which indicate a greater willingness to take into account the Indian tradition of philosophy. For instance, a new edition of Überweg's *Grundriss der Geschichte der Philosophie* will contain a comprehensive treatment of Indian philosophy by Halbfass (cf. p. 9), whereas the previous edition (12th ed., 1926) contained only bibliographical information on Indian philosophy (cf. p. 175). The exclusion of the Indian philosophy by most histories of philosophy in the nineteenth and twentieth centuries as described by Halbfass in chapter nine (*Zur Ausschliessung Indiens aus der Geschichtsschreibung der Philosophie*) is in great contrast with the attitude of Hegel and Schopenhauer whose entirely different reactions to Indian philosophy are carefully analysed by Halbfass in chapters six and seven.

In his comprehensive survey of the European discovery of Indian thought up to the most recent period Halbfass pays particular attention to the different ways in which Indian thought has been studied. The names of al-Bīrūnī, Roberto de'Nobili, Anquetil Duperron and Friedrich Schlegel are well-known in the history of the study of Indian philosophy, but it would be difficult to find more precise and well thought-out characterizations of their attitudes towards Indian philosophy than in the pages devoted to them by Halbfass (cf. pp. 38–43, 54–60, 80–85 and 92–100). In the forty pages of notes (pp. 443–482) the number of publications

mentioned is overwhelming and very few seem to be unknown to the author. On the relations between Buddhism and Gnosis (cf. p. 447, n. 84), Conze's article is worth mentioning because it contains the most detailed treatment of the similarities between the two without any hasty conclusions ('Buddhism and Gnosis', *Le origini delle gnosticismo*, 1967, pp. 651–667; reprinted in Edward Conze, *Further Buddhist Studies*, Oxford, 1975, pp. 15–32).

In the introduction to the second part of his book Halbfass explains that it is not possible to write the history of India's search for and discovery of Europe. On p. 193 he outlines the plan of the second part of his book as follows: "Wir haben zunächst auf grundsätzliche und allgemeine Befunde im indischen, d.h. vor allem hinduistischen Selbstverständnis und in der hinduistischen Einstellung zum Fremden, Anderen einzugehen, die statt zur Suche nach dem Anderen zu seiner Ausklammerung, Ausschliessung führen. Sodann soll die geschichtliche Situation der "Öffnung" für den Westen durch eine kurze Darstellung Rammohan Roys und seiner hermeneutischen Situation bestimmt werden. Die folgende Entwicklung des "modernen indischen Denkens" wird nur skizzenhaft vorgetragen; stattdessen sollen die hauptsächlichen Entwicklungen und Zusammenhänge am Leitfaden der Entwicklung und Neudeutung der Begriffe *darśana* und *dharma* und ihres Bezuges auf die westlichen Leitbegriffe *Philosophie* und *Religion* dargestellt werden." This long quotation highlights the importance of the second part of Halbfass's book. It deals with many Indological problems which hitherto have not been studied from the same point of view and with the same degree of penetration.

The eleventh chapter, entitled "On traditional Indian xenology", studies the Indian attitude in the past to foreigners. Halbfass explains that the reactions of the Indians can only be understood in the context of the caste-system and the concept of *dharma*. He draws attention to the interesting discussion of the language of the *mlecchas* in Kumārila's *Tantravārttika* (pp. 204–208) and briefly discusses the different attitude of the Buddhists. As to the famous passage in the Pāli Vinaya (vol. ii, p. 139) in which the Buddha permits his followers to recite the word of the Buddha *sakāya niruttīyā* he refers only to Geiger's *Pāli Literatur und Sprache* (Strassburg, 1916), p. 5. In recent times most scholars are of the opinion that "the own language" is the language of the disciple and not Buddha's own language as Buddhaghosa and Geiger maintained (cf. John Brough, 'Sakāya Niruttīyā: Cauld kale het', *Die Sprache der ältesten buddhistischen Überlieferung*, Göttingen, 1980, p. 35).

In the three following chapters Halbfass examines the reactions to the West by Rammohan Roy and by some prominent Indian writers and philosophers such as Debendranath Tagore, Keshab Chandra Sen, Ramakrishna, Vivekananda, Bankim Chandra Chatterjee, Dayānanda Sarvasvatī, Aurobindo and Radhakrishnan. In chapter fifteen (*Darśana, ānvīkṣikī, Philosophie*) Halbfass analyses the meaning of the terms *darśana* and *ānvīkṣikī* in Sanskrit texts. Hacker objected to Jacobi's interpretation of the latter term as meaning 'philosophy'. Halbfass also rejects Jacobi's interpretation, but he stresses the critical-methodological potential of the concept *ānvīkṣikī* (cf. pp. 318–9 and 324) which, however, has not developed into a concept of autonomous, critical philosophy. As to the word *darśana* which, as Halbfass points out in chapter sixteen, is being used by modern Indian scholars as the equivalent of the word philosophy, in its traditional meaning it indicates fully developed philosophical systems and it refers to that which others have thought in the past and have passed on to the present (p. 309). Halbfass adds: "die Perspektiven eines noch im Progress befindlichen, zukunfts- und problembezogenen Denkens fehlen gänzlich, und methodologische Implikationen hat der Begriff kaum."

Chapter seventeen is devoted to a study of the meaning of the word *dharma* in traditional and modern Hinduism. According to Halbfass, in ancient India *dharma* is "der in sich differenzierte "Brauch", der die Lebensform der Ārya konstituiert, der ihre Identität gegenüber den Mleccha gewährleistet, der zugleich die Vorzugsstellung des den Dharma lehrenden und par excellence bewahrenden Brahmanen legitimiert" (p. 366). Halbfass pays particular attention to the interpretation of the concept *dharma* by Kumārila for whom the Veda is the basic source of *dharma* (cf. pp. 376–382). Although modern Indian thinkers use the word *dharma* as

equivalent of the word "religion", they stress the universality of Hinduism as the *sanātana-dharma* (p. 399).

In the following chapter Halbfass illustrates the a-historical attitude of Indian thinkers which is evident in the dōxographies written by Haribhadra (8th century) and later authors. Halbfass points out that they are symptomatic of a tendency to relate one's own philosophy to that of others and to place both within a traditional frame (p. 411). Of particular interest in this context are the ideas of concordance (*samanvaya*) and different levels of qualification (*adhikāra*). Halbfass points out that these two ideas are related to an a-historical approach to philosophical thought. He stresses, however, that this is not a characteristic innate to Indian thought but is itself a result of a historical process (p. 427).

In the nineteenth chapter Halbfass quotes Hacker's remarks on inclusivism and tolerance and draws attention to the fact that inclusivism is not unknown to non-Indian traditions. In the epilogue he raises the question of the possibility of a meeting between the Indian and European philosophical traditions in the present day, but prefers not to suggest an answer.

Wilhelm Halbfass has written a book which is extremely interesting both for the general reader and for the specialist in Indian philosophy. The first will undoubtedly appreciate the effort made by the author to explain clearly problems and attitudes which are unfamiliar to the European philosophical tradition, whereas the second will learn much from the treatment of many aspects of Indian thought by a scholar who is equally at home in both European and Indian philosophy. It is a great pity, however, that, being written in German, this excellent study will probably not receive due attention from readers in India and in the Anglo-Saxon countries. It is undeniable – whether regrettable or not – that at present English is the only linguistic medium available for a future dialogue between European and Indian thought.

Jion Abe, *Saṅkhepatthajotani Visuddhimaggacullaṭṭikā Sīla-dhutaṅga*, A study of the first and second chapters of the Visuddhimagga and its commentaries (Bhandarkar Oriental Series No. 15). Poona, Bhandarkar Oriental Research Institute, 1981. XXIX, 152 pp.

The *Saṅkhepatthajotani* is a brief commentary on the *Visuddhimagga* composed for those who have not the time to study Dhammapāla's great commentary (*Mahāṭṭikā*), the *Paramatthamañjūsā* (cf. the opening verses, p. XIV). The name of the author is unknown and also the date and place of composition (cf. pp. XV–XVI). Abe has consulted eleven manuscripts which are preserved in the National Library, Bangkok. According to him no manuscripts of this work have been found elsewhere. However, Helmer Smith refers to A. Cabaton's catalogue of Pāli manuscripts in the Bibliothèque Nationale in Paris for a Cambodian manuscript of a *Visuddhimagga-cullaṭṭikā* (cf. *A Critical Pāli Dictionary*, Epilegomena p. 46*).¹

Abe explains in his introduction that Sj. [= *Saṅkhepatthajotani*] is not a mere digest of Dhammapāla's commentary but contains explanations which are not found in it. Moreover, Sj. mentions opinions which are not discussed by Dhammapāla. In the first two chapters of Sj. the opinions of *keci* and *apare* are not respectively the *aṭṭhaṅga* and the *sattanagaraparikkhāra* are to be found. Abe examines these passages in his introduction which also contains a study of the explanations of the words *sīla* and *dhutaṅga* and an examination of the criticisms by Buddhaghosa and Dhammapāla of the views on *dhutaṅga* by the Abhayagiri school.

According to Abe Chapada's *Visuddhimaggaganṭhi* has no similarity with Dhammapāla's commentary and Sj. as far as the first two chapters are concerned. Abe does not mention the *Viśuddhimārga-sanne* by Parākramabāhu II (1236–1271), a Sinhalese translation of the *Visuddhimagga* with detailed comments and expositions (cf. C. E. Godakumbura, *Sinhalese Literature*. Colombo, 1955, pp. 43–45). If Sj. is identical with the *Visuddhimaggacullaṭṭikā* mentioned in the *Gandhavaṃsa*, it would probably have been composed in Ceylon between

1200 and 1500 (cf. p. XV), and it would be important to know whether the Sj. has made use of Parākramabāhu's work.

In Abe's critical edition of the first two chapters of Sj. the words quoted from the *Visuddhimagga* are printed in bold type, those from Dhammapāla's commentary in italics and those only to be found in Sj. in roman. The variant readings are carefully listed in the critical apparatus. Two appendixes list the Pali texts quoted in the *Visuddhimagga* and Sj. A third appendix is a comparative table enumerating the paragraphs of the Harvard Oriental Series edition of the *Visuddhimagga*, the corresponding pages of the PTS edition and the paragraphs or folio numbers of the three commentaries (Dhammapāla's commentary, Chapada's *Visuddhimaggaganṭhi* and Sj.).

Abe's work is a useful contribution to the study of the commentaries of the *Visuddhimagga*. Sj. has never been published in the past and it is to be hoped that Abe will edit the other chapters in the same way. His introduction points out the importance of Sj. even though it is mainly based on Dhammapāla's commentary.

Abe refers in his abbreviations to Rewatadhamma's recent edition of Dhammapāla's commentary. However, the passages quoted on p. XXIII differ from the text found in this edition which reads *siraṭṭho ti* for *siraṭṭho pi* and does not have the word *tassa* before *sabbam guṇasarīram*. The same edition reads *pavesārahasālā* and not *pavesārahā sālā* as found on the same page (line 8 from below). Abe says that the meaning of *uddāpa* is not clear and refers to the dictionary of the PTS (p. 135: *uddāpa*). No reference is made to the critical Pāli dictionary (cf. Vol. II, fasc. 9, p. 410a).

NOTE

- ¹ I have not been able to consult Cabaton's Catalogue.

Index to the Kathāvatthu, Compiled by Tetsuya Tabata, Satoshi Nonome, Toyooki Uesugi, Shōkū Bando and Genshoh Unoke (Text Series No. 174). London, The Pali Text Society, 1982 (Distributed by Routledge & Kegan Paul), VIII, 246 pp. £ 10,50.

Several indexes to Pāli texts have been published in the past. Extremely useful are the very detailed indexes compiled by Hermann Kopp. However, the present index to the *Kathāvatthu* is to our knowledge the first complete index of a Pāli text. The index lists each word in the form in which it occurs in the text. Compounds have been separated into their various components: words followed by a hyphen occur at the beginning of compounds; words both preceded and followed by a hyphen occur in the middle of compounds; words preceded by a hyphen occur at the end of compounds. The alphabetical index lists words occurring at the end of a compound but not those found at the beginning of a compound. These are listed only in the reverse index. For each occurrence of a word references are given to page and line in the PTS edition (2 vols 1894–1897, reprinted 1979).

According to the foreword "the compilers have here listed each word (with the exception of a few very common words) in form and use". A list of these words ought to have been given. The indication *and passim* is to be found under *atthi*, but other very common words have been exhaustively listed, for instance, *pe* (p. 105a–110b), *vattabbe* (p. 137b–142b). The foreword points out that "compound words have been separated into their various components, such as noun and noun, adjective and noun". However, many compounds have not been separated into their components. For instance, in the case of *avyayībhāva* compounds one finds *-bhūtaṃ* as

second element of *yathābhūtaṃ* but not *-mohaṃ* as second element of *samohaṃ*. Verbal compounds such as *bahulīkaronti*, *manasikaroti* and *pātubhavanti* have not been separated into their components.

Apart from these inconsistencies the index seems to have been very carefully compiled. It is not surprising that an index of such a voluminous text as the *Kathāvatthu* contains a few errors. For instance, *attabhāvo* and *atthibhāvo* are listed but not *-bhāvo*. One finds *brahmācariyavāso* and *-cariya-*, but not *-vāso*. *Lomakūpehi* is listed but not *-kūpehi*. Likewise *samasamo* but not *-samo*. The index contains *vivaṭṭacchando* but not *-chando*. It is therefore useful to consult both the alphabetical and the reverse index. Misprints are very rare. On p. 234b read *caritabrahmacariyo* for *caritabrahmacariyo*.

This index of the *Kathāvatthu* will be of great use to Pāli scholars and it is to be hoped that other Pāli texts will be indexed in the same way.

Padmanabh S. Jaini (ed.), *Paññāsa-Jātaka or Zimme Paññāsa* (in the Burmese Recension). Vol. II [Jātakas 26–50] (Pāli Text Society, Text Series No. 173). London, The Pali Text Society. Distributed by Routledge & Kegan Paul. London, Boston, Melbourne and Henley, 1983, xliii, 309–584 pp. £ 22.50

The second volume of Jaini's edition of the Burmese recension of the *Paññāsa-Jātaka* (PJ) contains jātakas 26–50 and an introduction. In the preliminary remarks to the first volume Jaini promised a critical introduction to the entire work, dealing with literary sources and linguistic peculiarities of the language. The present introduction contains only a few remarks on sources (p. xi). For linguistic peculiarities the reader is referred to G. Terral's research on the vocabulary and grammar of the text of the *Samuddaghosajātaka*, which was published in volume XLVIII of the *Bulletin de l'École Française d'Extrême-Orient* and not in volume XLIX as indicated in the bibliography. However, Jaini has added an index of words, forms and spellings peculiar to the text; an index of words and forms needing minor additions; an index of emendations; an index of variant readings in the printed edition (R) and the manuscript used by the editor (M). The greater part of the introduction is occupied by an analysis of the fifty jātakas, indicating also connections between these stories and other stories in Pāli and non-Pāli literature. The introduction also deals briefly with place, date and authorship of the PJ. The oldest manuscript in Laotian characters dates from A.D. 1589. On the West Petleik pagoda at Pagan the *Velāmajātaka* is illustrated and an inscription bears the words 'Velāmajātaka 497'. Jaini writes: "Assuming that the title of the inscription does refer to our *Velāmajātaka* (or at least its original source, now lost), we can set the lower limit of our compilation to that of the inscription, circa twelfth century, A.D." However, even if this inscription does indeed refer to the story found in the PJ, this would prove only the existence of that one story at that time, but not of the entire compilation.

In the preliminary remarks to volume one Jaini mentioned three Pāli versions of the PJ, originating in Cambodia, Thailand and Burma, respectively. In the introduction to the second volume he mentions three recensions, namely, the Burmese, Cambodian, and the Laotian. In a note (p. xl) he refers to the Cambodian/Thai recension. It is indeed probable that there is only one Cambodian/Thai recension. George Coedès remarked that the expression "Cambodian manuscripts" is used for Pāli manuscripts written in Cambodian script by the Siamese.¹ The manuscripts used by Mme Terral are all written in Cambodian script.² In a recent article on the PJ in Thailand K. Tanabe describes five manuscripts in the National Library in Bangkok. According to him the manuscripts are written in 'Khmer' script.³ This probably refers to the *mūl* script. Regarding the Laotian version Jaini refers to his bibliography for H. Deydier's 1952

publication (p. xl, note). The title of Deydier's publication, which is omitted in the bibliography, is *Introduction à la Connaissance du Laos*, Saigon, 1952.⁴ It is to be hoped that the Cambodian/Thai and Laotian recensions will be edited in the near future with the same care which P. S. Jaini has bestowed on the edition of the Burmese recension.

NOTES

¹ *The Vajirañāṇa National Library*. Bangkok, 1924, p. 20. Large extracts from Coedès's publication were copied by H. Saddhatissa in his article 'The Dawn of Pali Literature in Thailand' in: *Malalasekera Commemoration Volume*. Colombo, 1976, pp. 315–324. No reference to Coedès's work is to be found in it.

² Cf. *BEFEO XLVIII* (1956), pp. 250–251.

³ Cf. *Bukkyōgaku (Journal of Buddhist Studies)*, Vol. 11 (1981), pp. 65–66. See also G. Terral, *op.cit.*, p. 251, note 3 in which she draws attention to the existence of manuscripts of the PJ in Cambodian script in Thailand.

⁴ Cf. *Bibliographie bouddhique*, XXIV–XXXVIII (Paris, 1958), No. 1054.

Erich Frauwallner, *Kleine Schriften*. Herausgegeben von Gerhard Oberhammer und Ernst Steinkellner (Glasenapp-Stiftung, Band 22). Wiesbaden, Franz Steiner Verlag GmbH., 1982. X, 899 pp. DM 128,-.

In his obituary of Erich Frauwallner (1898–1974), Gerhard Oberhammer has pointed-out the importance of the contributions made by Frauwallner to the study of the history of Indian philosophy (*WZKS* 20, 1976, pp. 5–17). It is therefore greatly to be welcomed that the publication of this volume will make a great part of his work more easily accessible. The *Kleine Schriften* consist of 38 articles and 4 reviews which were published for the first time in the years 1925–1962. With very few exceptions, all articles written during these years are contained in this volume. They are published in chronological order in three groups: Allgemeines (2 articles); Zur Philosophiegeschichte des Hinduismus (13 articles); Zur Philosophiegeschichte und Geschichte des Buddhismus (23 articles). The second group contains such important publications as Frauwallner's studies on epic philosophy in the Mokṣadharmā, and on the older Upaniṣads, an article on *bhāvanā* in Maṇḍanamiśra's philosophy, and a detailed study of the theory of cognition in the classical Sāṃkhya system. In the nineteen-thirties Frauwallner wrote a series of articles on Buddhist logic in which he studied difficult texts by Dignāga, Dharmakīrti and Dharmottara in Tibetan translation. They are all reprinted in this volume in the third group which also contains several articles relating to the history of Buddhism and more recent publications on Buddhist logic. The four reviews reprinted in this volume deal with the following publications: E. H. Johnston, *Early Sāṃkhya* (London, 1937); D. H. H. Ingalls, *Materials for the Study of Navyanyāya Logic* (Cambridge, Mass., 1951); *A complete Catalogue of the Tibetan Buddhist Canons* (Sendai, 1934); and *Pramāṇavārtikabhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragupta*, ed. by Rāhula Sāṅkṛityayana (Patna, 1953).

Frauwallner planned to write a history of Indian philosophy in several volumes but was able to publish only two volumes: *Geschichte der Indischen Philosophie* (Salzburg, 1953–1956), in which he describes the philosophy of the older period (Veda, epic, Buddha, Jina), Sāṃkhya, classical Yoga, Vaiśeṣika, Jain philosophy and materialism. Several of his articles are preliminary studies for this work and deal in greater detail with problems which are studied only briefly in these two volumes. Other articles examine topics which Frauwallner planned to treat in later

volumes. For these reasons the *Kleine Schriften* form an indispensable supplement to his history of Indian philosophy.

Not reprinted in this volume are the articles published by Frauwallner since 1962, which all appeared in the *Wiener Zeitschrift für die Kunde Südasiens*. They comprise a series of articles on Abhidharma and another one on Rāghunātha Śiromaṇi. Probably only very few specialists will be able to read Frauwallner's articles on Rāghunātha Śiromaṇi, but among students of Buddhism there is undoubtedly a great interest for his Abhidharma studies and a separate publication would be very welcome.

This volume does not contain a complete bibliography as found in other volumes published in the same series. The editors refer to the bibliography of Frauwallner's publications in volume 20 of the *WZKS* (pp. 19–36), and list two additions to the section "Würdigungen". An item missing in this bibliography is Frauwallner's Introduction (pp. 1–6) to Muni Jambūvijayajī's edition of the first part of Mallavādin's *Nayacakra* published in Bhavnagar in 1966 (cf. *III* 13, 1971, p. 145).

M. Nagatomi, B. K. Matilal, J. M. Masson, and E. C. Dimock Jr. (eds.), *Sanskrit and Indian Studies. Essays in Honour of Daniel H. H. Ingalls*, Dordrecht, D. Reidel Publ. Co., 1980. xii, 267 pp. Dfl. 75.-.

Daniel Henry Holmes Ingalls (born 4.5.1916) is mainly known as the author of two books of outstanding merit: *Some Materials for the Study of Navya-Nyāya Logic* (Harvard Oriental Series, vol. 40, 1951) and *An Anthology of Sanskrit Court Poetry* (Harvard Oriental Series, vol. 44, 1965). As Wales Professor of Sanskrit he has been an inspiring teacher for several generations of students at Harvard University. This volume is a fitting tribute to a great scholar and guru.

The fourteen articles in this volume are written by former students of Ingalls and by scholars who have been closely associated with him. The topics studied belong to various branches of Indian studies. Buddhist philosophy is represented by three papers: Masaaki Hattori, *Apoḥa* and *Pratibhā* (pp. 61–73); Musashi Tachikawa, A Logical Analysis of the *Mūlamadhyamakakārikā* (pp. 159–181); Masatoshi Nagatomi, *Mānasa-Pratyakṣa: A Conundrum in the Buddhist Pramāṇa System* (pp. 243–260). Indian philosophical problems are studied in the following two papers: Bimal Krishna Matilal, Double Negation in Navya-Nyāya (pp. 1–10); Karl H. Potter, Was Gauḍapāda an Idealist? (pp. 183–199). The remaining nine papers deal with poetics: J. Mousaieff Masson, Authorship Problem of the *Dhvanyāloka* (pp. 11–31); grammar: S. D. Joshi, The Contribution of R. G. Bhandarkar to the Study of Sanskrit Grammar (pp. 33–60); Vedic ritual: Frits Staal, Ritual Syntax (pp. 119–142); Vedic litany: J. Gonda, The *Śatarudriya* (pp. 75–91); mythology: Wendy Doniger O'Flaherty, Death as a Dancer in Hindu Mythology (pp. 201–216); semasiology: Minoru Hara, Hindu Concepts of Teacher, Sanskrit *Guru* and *Ācārya* (pp. 93–118); astronomy: David Pingree, *The Khetamuktāvalī* of Nṛsiṃha (pp. 143–157); Tamil literature: George L. Hart III, The Little Devotee: Cēkkaḷār's Story of Cīruttonṭar (pp. 217–236); Bengali literature: Edward C. Dimock Jr., On Impersonality and Bengali Religious Biography (pp. 237–242).

The great diversity of topics in this volume reflects the many interests of Ingalls. Only a few articles require from the reader a more specialised knowledge of the topics treated by their authors. For instance, David Pingree's contribution has remained a closed book for the reviewer. However, most of the articles can be read with profit even by those who are not specialists in a particular field of study. It is to be regretted that many Sanskrit texts quoted in this volume are disfigured by misprints. This is the case in particular with regard to Potter's article in which the following misprints have to be corrected: p. 186 – II.17 read *Sarpadhārādibhir*; II. 18 read

Niścītāyām; p. 187 – III.32 read *Amanastām* for *Ātmanastām*; p. 191 – III.19 read *etan*; III.24 read *māyābhir*; p. 192, line 2 read *māyābhir*; III.28 read *Vaṃdhyāputro*; IV.69 read *jīvā amī* for *jīva āmi*. Also on p. 192 one finds such strange spellings as *vā api* (III.28) and *ca ucchedī* (IV.59). Potter's translations are often careless. On p. 186 he translates *bhāva* by 'state' (II.13). He is only able to maintain this rendering by mistranslating II.17: *aniścītā yathā rajjur andhakāre vikalpitā / sarpadhārādibhir bhāvais tadvad ātmā vikalpitaḥ*. Potter translates: "Just as a rope, not fully ascertained in the dark, is wrongly-interpreted to be a snake, a stream, etc.; so the self is wrongly-interpreted as states." The rope is wrongly imagined to be such things (*bhāva*) as a snake, a stream of water, etc. In IV.73 he interprets *paratantra* as *paraśāstra* (other theories) as in Śaṅkara's commentary, but in the following verse he renders the same word by 'dependent'. In the translation of II.13 the word '*vyavasthitān*' is entirely omitted by Potter. In other articles Sanskrit texts are quoted without specifying the editions that have been used. For instance, J. Moussaieff Masson quotes Abhinavagupta's *Dhvanyālokalocana* but does not explain to which edition he refers.

The most serious reproach which has to be addressed to the editors of this volume, however, concerns the bibliography of the works of Professor Daniel H. H. Ingalls on pages 261–263. In the first place articles and reviews are listed without indication of page-numbers. Furthermore, there are many errors and omissions. It seems therefore appropriate to append to this review a revised bibliography of the articles and reviews. Professor Ingalls supervised a great number of theses. Professor Allen W. Thrasher has been so kind as to compile a list which he believes may not be completely exhaustive. This list, which comprises no less than fifty theses, abundantly shows how great a contribution Professor Ingalls has made in his capacity as supervisor to the furtherance of Sanskrit and Indian Studies.

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Abbreviations

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute</i>
ALB	<i>Adyar Library Bulletin</i>
HJAS	<i>Harvard Journal of Asiatic Studies</i>
JAOS	<i>Journal of the American Oriental Society</i>
JAS	<i>Journal of Asian Studies</i>
JORM	<i>Journal of Oriental Research, Madras.</i>
PEW	<i>Philosophy East and West</i>

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David Seyfort Ruegg, *The Literature of the Madhyamaka School of Philosophy in India* (A History of Indian Literature, Vol. VII, fasc. 1). Wiesbaden, Otto Harrassowitz, 1981. IX, 146 pp. DM 84.-.

Seyfort Ruegg's book on the literature of the Madhyamaka is the first modern history of this Buddhist school. In Winternitz's *A History of Indian Literature* the whole Madhyamaka literature is treated in twelve pages (Volume II, Calcutta, 1933, pp. 341–352). Although much work has been done in this field by both Western and Japanese scholars, many problems remain to be solved. Important texts which are available in Tibetan and Chinese translations have been studied only cursorily, or not at all. The authorship of several texts is often difficult

to determine because the tradition attributes the same text to different authors or because different authors bear the same name.

The first chapter deals with the early period which witnessed the formation of the Madhyamaka school. More than forty pages are devoted to Nāgārjuna's works and to his philosophy. Of special importance are the detailed analysis of the MMK (Mūla-Madhyamakakārikās) and the section entitled "Some methodological and theoretical issues in Nāgārjuna's philosophy" (pp. 33–47). The second chapter examines the works of the philosophers of the middle period which are divided into two main divisions, the Prāsaṅgika and the Svātantrika, which go back to Buddhapālita and Bhāvaviveka. Seyfort Ruegg takes care to point out that these appellations are found for the first time in Tibet in the eleventh century and that they refer to a single feature of each of their doctrines, namely their methods of ascertaining reality through reasoning. The chapter that follows is entitled "The Yogācāra-Madhyamaka synthesis" and is mainly concerned with Śāntarakṣita and Kamalaśīla. The last three chapters deal with the Madhyamaka-Prajñāpāramitā synthesis (Ārya Vimuktisena, Bhadanta Vimuktisena, Haribhadra, Buddhajñāna, Dharmamitra and Abhayākara-gupta), Madhyamaka and Vajrayāna, and, finally, the last period of the Indian Madhyamaka school (Bodhibhadra, Dharmakīrti and Dīpaṃkarasīrijñāna; Jayānanda; Abhayākara-gupta; other later Mādhyamikas.)

Appendix I examines the works on practice in the Madhyamaka section of the bsTan-'gyur ascribed to Aśvaghoṣa, Ārya-Śūra, Dharma-Subhūti (ghoṣa), and Mātṛceṭa and Appendix II Ratnākaraśānti's 'Vijñapti-Madhyamaka'. The bibliography is divided into two sections: Modern editions of the Sanskrit texts of the Madhyamaka school and Modern editions of the Tibetan versions of works of the Madhyamaka school. There are four indices: I. Titles; II. Names; III. Sanskrit key-words; IV. Tibetan terms.

In his preface Seyfort Ruegg remarks that a comprehensive historical treatment and systematic analysis of the Madhyamaka in its entirety will have to await much larger publications. However, this book is much more than an outline based on the Sanskrit sources, as Seyfort Ruegg too modestly characterises his work. It is difficult to see how it would have been possible to be more comprehensive within the scope of less than 150 pages. Several texts available only in Tibetan translation have been analysed in this work for the first time. With regard to such a well-known text as the MMK, Seyfort Ruegg's analysis of some important philosophical problems is in itself an important contribution to the study of Nāgārjuna's thought and deserves to be closely studied by all those interested in Madhyamaka philosophy. Seyfort Ruegg has a profound knowledge not only of the Sanskrit and Tibetan sources of the Madhyamaka school but also of the voluminous Tibetan literature on the history, the exegesis and the doctrines of the Madhyamaka texts. For many years to come his book will be absolutely indispensable, both as a masterly survey of the Madhyamaka literature and as a basis for further studies.

In conclusion I would like to make a few remarks on some very minor points.

P. 8. The title Madhyamakaśāstrastuti ought to be preceded by an asterisk, because it is only found in lines probably added by a copyist.¹

P. 9. Seyfort Ruegg points out that the MMK number 447 or 449 verses according to whether the two introductory stanzas are included or not. Recently Tilman Vetter has stated as his opinion that they do not belong to the original work.² However, Chr. Lindtner does not agree with him and includes these two verses in his edition of the MMK.³ The Tibetans seem to have considered these two verses to belong to Nāgārjuna's work because the lDan-dkar-ma Catalogue states that the MMK contains 449 ślokaś.⁴ How far this indication is based upon a genuine Indian tradition is impossible to know.

P. 33, n. 86. Add a reference to *T'oung Pao* 64' (1978), pp. 168–169 for a discussion of Lamotte's remarks in *Traité* IV, pp. xiii–xv.

P. 54, n. 155. Seyfort Ruegg writes: "J. W. de Jong, AM 17 (1971), pp. 107–108, seems to incline to the view that Rāhulabhadra preceded Nāgārjuna." In reviewing Lamotte's *Traité* III I remarked that the testimony of Chinese authors from the seventh and eighth centuries is not sufficient to consider Rāhulabhadra "un successeur proche ou lointain" of Nāgārjuna.

I refrained from venturing an opinion as to whether Rāhulabhadra preceded or followed Nāgārjuna because the available evidence seemed too contradictory. In a recent article Seyfort Ruegg adduces weighty arguments for considering Rāhulabhadra to have been Nāgārjuna's successor.⁵

NOTES

¹ Cf. *OE* 9 (1962), p. 48; *Buddhist Studies* (Berkeley, 1979), p. 542.

² 'Die Lehre Nāgārjunas in den Mūla-Madhyamaka-Kārikās', *Epiphanie des Heils* (Wien, 1982), p. 101.

³ *Nāgārjunas filosofiske vaerker* (København, 1982), p. 39. According to Lindtner the MMK contain 448 stanzas distributed over 27 chapters (*op. cit.*, p. 27). However, his edition contains 447 stanzas: the two introductory stanzas and 445 stanzas. Lindtner omits XII, 6 and XXXIII, 20.

⁴ Marcelle Lalou, 'Les textes bouddhiques au temps du roi Khri-sroñ-lde-bcan', *JA* 1953, p. 333.

⁵ 'Towards a chronology of the Madhyamaka school', *Indological and Buddhist Studies* (Canberra, 1982), p. 511.

A Buddhist Paradise. The Murals of Alchi Western Himalayas. Text by Pratapaditya Pal. Photographs by Lionel Fournier. Published by Ravi Kumar for Visual Dharma Publications Ltd., Hongkong, 1982. 288 pages with 160 color plates. \$60.-.

The temples of the Alchi monastery and their mural paintings have been described in great detail by D. L. Snellgrove and T. Skorupski in *The Cultural Heritage of Ladakh* (Vol. One, Boulder, 1977, pp. 29–80). The inscriptions were edited and translated by Philip Denwood (*op. cit.*, Vol. Two, Warminster, 1980, pp. 119–153). According to Pratapaditya Pal's preface, several books have been published on Alchi, and those published in Japanese are richly adorned with numerous colour reproductions. However, his bibliography does not mention any of these Japanese publications and the only book listed which contains a detailed study of Alchi is the above-mentioned work by Snellgrove and Skorupski. Pratapaditya Pal refers to "Professor Tucci's discussion (written in the Thirties) on Alchi and related monuments of Western Tibet", but without indicating where this was published. Snellgrove and Skorupski point out that in Tucci's *Indo-Tibetica* one will find detailed descriptions of temples in Western Tibet contemporary with Alchi (*op. cit.*, Vol. One, p. 143) and Philip Denwood writes that Tucci visited the temples at Alchi and occasionally referred to them (*op. cit.*, Vol. Two, p. 119). One wonders where Pratapaditya Pal has found Tucci's discussion on Alchi.

Pratapaditya Pal's Introduction to this volume seems to have been written mainly in order to accompany the beautiful photographs taken by Lionel Fournier. The splendid colour plates in this volume will be enjoyed by all those who are interested in the murals of the Alchi temples. The Introduction is much less satisfactory. Most of it deals with a discussion of artistic styles and of the dates of the murals. The section entitled "Religious Background" shows that Pratapaditya Pal is not very well acquainted with Buddhist literature. It may suffice to quote one example. On p. 37 he writes: "One of the most important texts for Yogatantra is the *Tattvasaṃgraha* which was compiled in India, probably in the seventh century and apparently by Śāntarakṣita whose portrait is included in the Lhakhang Some (LS 19). It was a text of special significance for the Kadampa order and was jointly translated into Tibetan by Śraddhākavarman and Rinchen Sangpo." Pratapaditya Pal is blissfully unaware of the fact that

Śāntarakṣita's *Tattvasaṃgraha* is a critical study of the different schools of Indian philosophy and has nothing whatsoever to do with Yogatantra.¹ The text translated by Śraddhākavarman and Rin-chen bzai-po is an entirely different text, the full title of which is *Sarvatathāgatata-ttvasaṃgraha*. The Sanskrit text of it was recently edited by K. Horiuchi (cf. *IJJ* 19, 1977, pp. 125–127). The fact that Śāntarakṣita is depicted on a mural at Alchi is no sufficient reason to assume that his *Tattvasaṃgraha* was of special significance for the Kadampa order.

NOTE

¹ Cf. David Seyfort Ruegg, *The Literature of the Madhyamaka School of Philosophy in India* (Wiesbaden, 1981), pp. 89–90.

The Prince Who Became a Cuckoo, A tale of liberation by the Lama Lo-drö of Drepung. Translated by the Lama Geshe Wangyal. New York, Theatre Arts Books, 1982. XXIV, 200 pp. \$ 6.95 paperback.

The story of the prince who became a cuckoo is a well-known legend. The complete title in Tibetan is *Byan-chub-kyi sems mñia'-ba'i bya mgrin-snon zla-ba'i rtogs-pa brjod-pa 'khor-ba mtha'-dag la sñin-po med-par mthoñ-ba rnams-kyi ma-rgyan*, "Story of the bird mGrin-snon-zla-ba who possesses the thought of awakening (*bodhicitta*), Ear-ornament of those who see that the entire transmigration is without essence." In 1937 Jacques Bacot translated a section of the fourth chapter (ff. 48b–55a) and edited the corresponding Tibetan text (*La Vie de Marpa le "traducteur" suivie d'un chapitre de l'Avadāna de l'oiseau Nīlakaṇṭha*, pp. 63–71 and pp. 108–115). Recently Dieter Schuh published a detailed synopsis of the story (*Tibetische Handschriften und Blockdrucke*. Teil 8, Wiesbaden, 1981, pp. 23–38). Schuh also presents text and translation of the prophecy on the writing of the story and of the colophons. The colophons were also translated by Jacques Bacot ('Titres et colophons d'ouvrages non canoniques tibétains', *BEFEO* 44 (1954), pp. 309–310). Schuh shows that the date mentioned in the colophon is 1737. Lama Geshe Wangyal states in his preface that the story was written in 1857. This is of course impossible because a Mongolian translation was published in 1770 (cf. Schuh p. 26). Both Bacot and Schuh refer to a blockprint edition of the text in 133 folios. Although many Tibetan texts have been published in recent years in India, Nepal and Bhutan, this text does not seem to have been reprinted. If one compares Bacot's and Lama Geshe Wangyal's translation on ff. 48b–55a, it is obvious that Lama Geshe Wangyal has not tried to translate accurately the Tibetan text, whereas Bacot's translation follows closely the Tibetan text. Lama Geshe Wangyal's translation is very free and omits phrases or parts of phrases. In some instances, his translation is entirely wrong. The chapter begins by telling that during the day (*ñin-gyi dus-su*) the king, the prince, the ministers, and the queens occupied themselves with amusements and with discussions on the Dharma. Lama Geshe Wangyal translates: "The days passed and the king, his son, the queens and ministers lived happily together, passing the nights in discussing the Dharma." When the princess Svarasvati and the prince Laganana are conspiring against prince Dharmananda, the followers of Makaradhvaja (i.e. Kāmadeva) gathered like clouds behind Laganana (*de'i dus-su chu-srin rgyal-mtshan-gyi sder gtogs-pa rnams-kyis la-ga-a-na'i phyi-na sprin-ltar 'thibs-te gnas-so*). Lama Geshe Wangyal translates: "As she said these words, dark clouds gathered over the banners of victory upon the palace walls" (p. 77, lines 14 and 13 from below). Bacot's translation is not entirely correct: "A ce

moment des signes funestes du peuple des Makaras enveloppèrent Laga ana comme des nuages accumulés.”

It is to be hoped that the text of the story of the prince who became a cuckoo will be edited. Lama Geshe Wangyal's translation will be useful for those who are interested only in the story and not a precise translation of the Tibetan text.

G. W. Houston (tr.), *Wings of the White Crane. Poems of Tshangs dbyangs rgya mtsho (1683–1706)*. Delhi-Varanasi-Patna, Motilal Banarsidass, 1982. XXI, 53 pp. Rs. 50.-.

The Songs of the Sixth Dalai Lama is a famous work in Tibet and well-known to Western Tibetologists. The text was published for the first time outside Tibet by Sarat Chandra Das in his *An Introduction to the Grammar of the Tibetan Language* (Darjeeling, 1915), Appendix IX: The love-songs of the 6th Dalai Lama Tshang-yang Gya-tsho, pp. 33–35. According to Das, the Tibetan title of the love songs is *Tshañs-dbyaṅs rgya-mtsho'i mgul-glu sñan-'grugs-kyis bkod-pa bzugs-so*. Recently the Songs and the Secret Biography of the Sixth Dalai Lama were published in Peking *Rig-'dzin tshañs-dbyaṅs rgya-mtsho'i gsuñ-mgur dañ gsañ-ba'i rnam-thar* (Peking, 1981). In the preface the title of the Songs is given as *Tshañs-dbyaṅs rgya-mtsho'i rnam-thar sñan-'grugs-kyis bkod-pa ces bya-ba bzugs-so*. The Peking edition reproduces the text of a Lhasa print of the Songs and adds 59 songs selected from more than 360 found in a manuscript entitled *Tshañs-dbyaṅs rgya-mtsho'i mgul-glu*. It is to be hoped that the other songs of this manuscript will also be published. In 1981, K. Dhondup published the text and translation of the Songs as the *Songs of the Sixth Dalai Lama* (Dharamsala, Library of Tibetan Works & Archives). In his introduction, Dhondup mentions two complete translations in English of the Songs, by Yu Dawchuyuan¹ and by Marion H. Duncan.² Yu Dawchuyuan's edition of the Songs is based upon a Tibetan blockprint from Lhasa and Das's edition. I have not been able to consult Duncan's book, which was also published in London by the Mitre Press in 1961.

In his book *Tibetan Folk Songs from Gyantse and Western Tibet* (Ascona, 1966), Tucci wrote that Western literature on Tibetan folk songs is rather scarce. Tucci gives a bibliography of songs published either in translation or in the original text (*op. cit.*, pp. 13–14). As far as I know, no bibliography of Tibetan folk songs has been published since 1966.

In his introduction to Houston's book (pp. ix–xxi), Helmut Hoffmann translates a passage on the Sixth Dalai Lama from the index volume of the Lhasa edition of the Kanjur, and another from the report of the Manchu general Funingga which was edited and translated by Eva Kraft.³ The latter text, a detailed study of which is being prepared by Helmut Hoffmann,⁴ gives some interesting information on the heresy of the Sixth Dalai Lama. Helmut Hoffmann also draws attention to the Secret Biography of the Sixth Dalai Lama. Probably more information on the Sixth Dalai Lama and his religious practices will be found in the forthcoming studies on this work by Piotr Klafkowski and Yonten Gyatsho.⁵

Helmut Hoffmann writes that Yu Dawchuyuan's translation suffers from a lack of adequate materials concerning the songs and that this is all the more reason to appreciate Dr. Houston's decision to produce a new translation based upon an original Tibetan block-print. Houston does not state which block-print he has used. He edits the text in Tibetan characters and in romanisation. In his notes he often mentions the readings of Das without explaining that he is referring to Das's edition of the Songs. It is not clear as to how far the materials used by Houston are more adequate than those used by Yu Dawchuyuan who, like Houston, had at his disposal a Tibetan blockprint and the edition of the Songs by Das. Yu Dawchuyuan reproduced the readings of the Tibetan block-print with great care. From Houston's edition it is impossible to know the readings of his block-print. Often we find different readings in the Tibetan script and the romanised texts. For instance, Song 2, line 3, *rgas-pas* – *rgyas pas*; Song 6, line 2, *mtshan* –

mtshon; Song 8, line 3, *ki* – *kyi*; Song 14, line 1, *stobs* – *ston*. In some very few instances Houston indicates a correction of the text. For instance, in Song 10 the text in Tibetan script reads 'khril-gzuñ, the romanised text *khril-bzuñ*. In a note Houston writes: "Das: khrel; read: 'khril." The correct reading is of course *khrel-gzuñ*, which is found in all four editions of the Songs mentioned above. In Song 8 both texts read 'brel-mtshams byed-mkhan. However, Houston translates 'bral which is found in other editions. Only Dhondup's edition which is not always very careful also has 'brel.

Yu Dawchyuan remarked that although the language used in the songs is plain and simple, even Tibetans do not understand every phrase in them (*op. cit.*, p. 37). One would have expected from a new translation that the style and the vocabulary would have been analysed carefully by the translator. For instance, several Songs end with the word *dan*, cf. Songs 13, 14, 24, and 40. In his grammar of the Tibetan language, Michael Hahn noted the use of *dan* after an imperative, but only when followed by another sentence: "Ein Imperativsatz kann mit Hilfe der Soziativpartikel mit einem folgenden Imperativ- oder Aussagesatz verknüpft werden. Die Imperativpartikel des Vordersatzes darf hierbei vor *dan* ausfallen!"⁶ Songs often end on an imperative followed by *dan*: one can find examples in the folk songs from Gyantse edited by Tucci (*op. cit.*, pp. 30–31). The last two lines of Song 13 are *khrel dan gzuñ gi the'u / so so'i sems la skyon dan //*. Yu Dawchyuan translates: "Please stamp the seal of faith / On the heart of each of us." Dhondup has: "Better it is to seal one's heart with the seal of truth and justice." Both translators have seen correctly that *skyon* is an imperative. Houston translates: "The small seal stands blameless. There is fault in every mind." It is obvious that he has not realised that the word preceding *dan* must be an imperative and not a noun.

The Songs of the Sixth Dalai Lama deserve to be studied carefully. Houston's edition and translation are both unsatisfactory. We still await a serious study which will do justice to these interesting and intriguing Songs.

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NOTES

¹ *Love Songs of the Sixth Dalailama Tshangs-dbyangs-rgya-mtsho*. Translated into Chinese and English with notes and introduction by Yu Dawchyuan and transcribed by Dr. Jaw Yuanrenn (Y. R. Chao). Peiping, 1930.

² *Love Songs and Proverbs of Tibet*. New York, 1959.

³ *Zum Dsungarenkrieg im 18. Jahrhundert. Berichte des Generals Funingga*. Leipzig, 1953.

⁴ Cf. *Die Religionen Tibets*. Freiburg-München, 1956, p. 190.

⁵ Cf. Piotr Klafkowski, *The Secret Deliverance of the Sixth Dalai Lama as Narrated by Dharmatāla*. Wien, 1979, pp. 21 and 63.

⁶ *Lehrbuch der klassischen tibetischen Schriftsprache*. Hamburg, 1971, p. 67.

G. U. Thite, *Medicine. Its Magico-Religious Aspects according to the Vedic and Later Literature*. Poona: Continental Prakashan 1982. 11,253 p.

Anyone even cursorily reading Sanskrit medical texts will not fail to notice that they contain much matter that we usually term "magical" and not "scientific": incantations, rites, sacrifices, amulets, precautionary "magical" measures etc. Thite's book is a study of these, not only in texts professedly medical, but also in other, especially Vedic texts in which we find such "magical" medical matter. The book also deals with subjects allied to the above.