

material had come out much earlier. The author has published English papers on the *Middle Stanzas* but they did not all appear in readily obtainable journals. In addition, these papers do not necessarily lead non-Japanese readers to an understanding of his framework in consistently interpreting Nāgārjuna's text, and consequently Tachikawa's approach to Nāgārjuna's thought has unfortunately not been widely introduced outside Japan. The present book makes up for this drawback. It is not an exaggeration to say that the reading of the present book will lead to many further studies on the *Middle Stanzas*.

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Kalpaka Sankaranarayan, Motohiro Yoritomi & Shubhada A. Joshi eds.,
Buddhism in India and Abroad: An Integrating Influence in Vedic and Post-Vedic Perspective, Mumbai: Somaiya Publications, 1996, 372 pp + 36 plates, 14 figures, Rs. 800 (\$ 55).

This is a collected volume of the papers presented in the International Seminar on Buddhism held in K. J. Somaiya Institute, Mumbai, from sixth to tenth of March, 1995. This seminar was jointly organized by K. J. Somaiya Centre of Buddhist Studies, Shuchiin University and Department of Philosophy, University of Bombay. There were forty participants and thirty five papers were presented at the seminar. After the revision of each contributor, the proceedings were published in this form.

According to the preface, the aim of the seminar was 'to provide a National and International Forum for scholars from different Centres/Countries to present and discuss new findings/interpretations of the related aspects concerning Buddhist Studies' (p. xiii). The editors insist that the greater part of Buddhist studies in the past has been confined to 'regional Buddhism', e. g. Indian Buddhism, Tibetan Buddhism and so on, and the interests of the scholars mainly had been concerned with the philosophical and textual aspects of Buddhism. The seminar was, however, organized to provide 'interdisciplinary studies' of Buddhism with the contribution of scholars from various disciplines, such as philosophy, religion, history, sociology, anthropology, art history, archaeology, language and literature. Among the thirty nine contributors, ten scholars are from overseas: four from Japan, three from the U.S.A., two from Thailand and one from Sri Lanka. The

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rest are all Indian scholars.

The volume consists of thirty five articles, which are classified into eight parts. The titles and the authors are as follows:

INTRODUCTION

Buddhism outside the Indian Subcontinent: early state of dissemination
(B.N. Mukherjee)

PART I: Religion and Philosophy

2. Concept of purification of mind in early Buddhism (Mahesh Tiwary); 3. The Buddha's Approach to metaphysics (N.G. Kulkarni); 4. Inherent characteristics of Noble Truths (O.P. Pathak); 5. Pāli Tipiṭaka: some random thoughts (Shyamdeo Dwivedi); 6. Vipassanā: the Buddha's Unique contribution to the Human civilization (Ravindra Panth); 7. Buddhism: where philosophy and religion converge (Angraj Chaudhary), 8. Silence of Buddha: a study into philosophical and sociological aspects (N.H. Samtani); 9. Mettā in Pāli Buddhism (N. Kashiwahara); 10. Vedic antecedents of the Buddhist paradigm (V.V. Gangal); 11. The ātmavāda of Advaita Vedānta and the anātmavāda of the Buddha (S.H. Dixit); 12. Buddhist Mysticism: a comparative study (Shubhada A. Joshi); 13. Interpretation of the word kuśala in Vedic and Buddhist Tradition (Kala Acharya); 14. The Buddhist approach to Āyurveda (P.C. Mulalimadhavan).

PART II: Buddhist Logic

15. Dīnnāga and Bhartṛhari (K. Kunjunni Rajah); 16. Dharmakīrti's concept of pramāṇa (V.N. Jha).

PART III: Buddhism as found in Sanskrit and Tamil literature

17. Buddhist tenets in secular Sanskrit literature (C.S. Radhakrishnan); 18. Mahāyāna Buddhism in Maṇimekalai (S.N. Kandaswamy).

PART IV: Mahāyāna Buddhism

19. Essentialism, eternalism and Buddhism (Pradeep P. Gohale); 20. Pātañjali Yoga and Zen (Surekha Limaye); 21. Non-dualism in Zen Buddhism and Advaita Vedānta (N.S. Siddharthan); 22. The Atharvaveda and the Indian Tantra in Tibetan (S.K. Pathak); 23. Concept of inner homa in Japanese Shingon Buddhism (Kalpakam Sankarnarayan & Motohiro Yoritomi).

PART V: History of Buddhism

24. History of the Kālacakra Tantra in Post-Vedic perspectives (S. S. Bahulkar); 25. Śāntideva in the history of Mādhyamika philosophy (Akira Saito); 26. Aśoka's contribution to Universal peace: an introspection (C. Panduranga Bhatta); 27. Buddhism and the promotion of composite culture during the Chola period (V. Balambal); 28. Sri Lankan Buddhist culture: a model evolved from Mauryan culture (M. Rohanadheera).

PART VI: Buddhist Art

29. The breath of devotion (Benoy K. Behl); 30. Some evidences of Indian influence on Japanese ancient arts (Koki Yamagishi); 31. From spirituality to power: a millennium of Buddhist monastic architecture as a mirror of

social history (S. Nagaraju); 32. The dharmacakrapravatana-mudrā (D.C. Bhattacharyya).

PART VII: Buddhism outside India

33. Buddhism and the Thai youth (Phraraja Visuddhi Medhi & Somboon Satalalai); 34. South Asian Buddhism in Minnesota (Indira Y. Junghare et al).

PART VIII: Status of Women in Early Buddhism

35. Female reformers of the Buddhist period (600 to 100 B.C.) (Meena V. Talim).

As shown above, the topics of these articles varied quite considerably in area and period. This fact may reflect the editors' intention to deal with various aspects of Buddhism. However, when scholars limit themselves to their own fields, the synthetic body never becomes 'interdisciplinary'. In this context, Mukherjee's introduction, a brief survey of the development of Buddhism in South Asia, seems to remain unsatisfactory. He should have clarified the purpose and the methodology of the 'interdisciplinary study of Buddhism' as an introductory article to the whole volume. The subtitle, 'integrating influence in vedic and post-vedic perspective', is ambiguous. It may connote the comparative study between Buddhism and authentic religions like Brahmanism and Hinduism, although few contributors pay attention to these, and a serious comparison between them is rare.

Some articles are welcome contributions to the corresponding fields showing their latest achievement. Kashiwahara (9) analyses the word '*mettā*' in Pāli literature with the reference of *karuṇa* and some related terms. Sankaranarayana and Yoritomi (23) explain the inner *homa* (*naigoma*) in Japanese Shingon Buddhism and indicated that its original idea can be traced in vedic rituals and their upaniṣadic interpretation. Bahulkar's article (24) is a good introduction to the *Kālacakratāntra*, which has been recognized as one of the most important but neglected texts of Tantric Buddhism. He and his colleagues have already published the Sanskrit edition of this text with its voluminous commentary, *Vimalaprabha* from Sarnath. Saito (25) allocates Śāntideva in the history of Mādhyamika School in India with the special reference to his latest research of the *Bodhicaryāvatāra*. In the field of Buddhist art, Yamagishi (30) tries to trace the Indian stylistic influence in some Buddhist sculptures belonging to Nara and Heian period in Japan. His idea is attractive, but his article seems to be rather too short to be convincing. Visuddhi Medhi's report (33) informs the acceptance of Buddhism by the contemporary young generation in Thailand. Further analysis and comparative studies are expected. Junghare's group reports some Buddhist groups in Minnesota, U.S.A. (34). They indicate that the Theravada schools, i.e. Laotian, Vietnamese, Cambodian Buddhism, are supported by their corresponding ethnic groups alone, but only Tibetan Buddhism has gained a number of followers among non-Tibetan people.

It can be ascertained that the proceedings contain excellent articles which should make substantial contributions to Buddhist studies. Nevertheless, it is

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regrettable to say that some articles are superficial and some are anachronistic. More attention should have been paid to the latest results of each field of Buddhist studies mainly done by Western and Japanese scholars.

We can share their standpoint that Buddhism is not limited to its philosophical aspect alone, but is a synthetic cultural movement, which requires various academic approaches. We should allocate this work to the starting point of their efforts, not as an ultimate goal.

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