
Shoun Hino and Toshihiro Wada (eds.), *Three Mountains and Seven Rivers: Professor Musashi Tachikawa's Felicitation Volume*, Delhi: Motilal Banarsidass, 2004, xxii+899 Pp, Rs. 1800.

This book is a collection of essays commemorating Professor Doctor Musashi Tachikawa's sixtieth Birthday. During his career, according to his "Curriculum Vitae and Publications" included in the book, Tachikawa has been published nearly 200 works in various forms including books, articles, and reviews. Furthermore his publications reflect a staggering breadth of knowledge which includes but is not limited to Vaiśeṣika, Mādhyamika, Tantrism, Japanese Buddhism and Buddhology. After receiving his B.A. and M.A. degrees from Nagoya University, Tachikawa went on to Harvard University, where he received his Ph.D. in 1975. His Ph.D. dissertation, *The Structure of the World in Udayana's Realism*, is a study of Udayana's *Lakṣaṇāvalī* and *Kiraṇāvalī*. Since this dissertation was published in 1981, it has been highly appreciated by those who work not only on Nyāya-Vaiśeṣika but also on Indian philosophy in general, and has been reviewed several times in major journals such as *Journal of Indian Philosophy* (1983), *Philosophy East and West* (1984), and *Indo-Iranian Journal*

(1987). In 1985, Nagoya University conferred a Doctor of Letters on him for his dissertation, *Chūron no Shisō* (The Thought of the *Madhyamakakārikā*), which was published in 1994. *Chūron no Shisō* contains a translation of Bhāviveka's commentary on Nāgārjuna's *Madhyamakakārikā* (*Prajñāpradīpa*) and analyzes the *Madhyamakakārikā* by using the opposing concepts of *the sacred* and *the profane*. He states that though these concepts are in opposition to each other, a movement from *the profane* to *the sacred* is possible through religious faith. In 1970, Tachikawa accepted a position at Nagoya University and in 1992 moved to the National Museum of Ethnology in Osaka. Since April 2004 he teaches at Aichi Gakuin University in Nagoya.

The volume contains 56 papers which have been contributed from all over the world and are classified into 13 sections: (1) Ancient Geography, (2) Buddhism, (3) Mādhyamika, (4) Iconography, (5) Jainism, (6) Logic, (7) Poetics, (8) Vedic Themes, (9) Social Practices, (10) Tibetan Themes, (11) Vedānta and Mīmāṃsā, (12) Sāṃkhya and Yoga, and (13) Tantrism.

The titles and authors are as follows:

- (1) Ancient Geography
 1. FRITS STAAL, "Three Mountains and Seven Rivers".
- (2) Buddhism
 2. JOHANNES BRONKHORST, "Early Buddhism".
 3. MAHINDA DEEGALLE, "Theravāda Pre-understandings in Understanding Mahāyāna".
 4. KEIICHI MIYAMOTO, "Bodhisattvas and True Words (*satya*): A Note on the Origin of Mahāyāna".
 5. NORIYUKI KUDO, "Remarks on the Orthography of the Kāśyapaparivarta Manuscripts: 'Visarga-daṇḍa' in Verses".
 6. FUJIO TANIGUCHI, "Mārgajñatā in the *Abhisamayālaṅkāra*".
 7. MASARU AKIMOTO, "Buddhist Definition of Existence: *Kāritra to Arthakriyā*".
 8. CHIZUKO YOSHIMIZU, "Defining and Redefining *Svalakṣaṇa*: Dharmakīrti's Concept and its Tibetan Modification".
 9. TOSHIYA UNEBE, "The 'Grammarians's Objection' in Sthiramati's *Triṃśikā-bhāṣya* and Bhartṛhari's Argument on the Secondary Application of Words".
 10. MAX DEEG, "*Bhagavat* in Chinese Buddhist Translation: An Indirect Example of Oral *Nirvacana* in Buddhist Text Translations?".
 11. DENNIS HIROTA, "Engaging Religious Language in the Pure Land Path: Repositioning Shin Buddhist Tradition in the Field of Buddhist Studies".
 12. KENRYO MINOWA, "The Mode of Existence of Japanese Buddhism: From a View of the Ceremonial Services".
- (3) Mādhyamika
 13. ELI FRANCO, "A note on Nāgārjuna and the Naiyāyikas".
 14. KAIE MOCHIZUKI, "Are the Mādhyamikas Śūnyatāvādins?".
 15. TOM TILLEMANS, "What are Mādhyamikas Refuting? Śāntarakṣita, Kamalaśīla *et al* on Superimpositions (*samāropa*)".

16. KODO YOTSUYA, "Prāsaṅgika Interpretations of the Madhyamaka Theory of Freedom from Twin Extreme Positions".
17. JOHN SHUNJI YOKOTA, "Nāgārjuna, Shinran and Whitehead".
- (4) Iconography
 18. AKIRA MIYAJI, "The Idea and Realization of the Colossal Buddhas: Maitreya and Vairocana".
 19. RURIKO SAKUMA, "Iconography of Sukhāvati Lokeśvara".
 20. MOTOHIRO YORITOMI, "The Origin and Evolution of the Caturvidyārāja (SHIDAI-MYŌ OU)".
 21. ATSUSHI ISHIGURO, "The Chronology of Cave Temples at Elephanta".
- (5) Jainism
 22. PHYLLIS GRANOFF, "Reflections on Reflections: Shadow and Darkness in Jain Philosophical Texts".
- (6) Logic
 23. TAKASHI IWATA, "Prajñākaragupta's Proof of the Buddha's Authority".
 24. TADASHI TANI, "Jñānaśrīmitra's Proof of the Momentary Destruction of Existence: A Philosophical Investigation from the Standpoint of Intuitionistic Logic".
 25. MICHIKO ISHITOBI, "The Propositional Logic of Uddyotakara".
 26. MASANOBU NOZAWA, "Svasvāmisambandha in the Vaiśeṣika System".
 27. KATSUNORI HIRANO, "Two Types of Cognitive Process in the Vaiśeṣika Philosophy".
 28. V.N. JHA, "Treatment of Natural Property and Contextual Property in Navya-nyāya".
 29. TOSHIHIRO WADA, "The Origin of Navya-nyāya and Its Place within the History of Indian Logic".
 30. GREGOR PAUL, "Logic and Culture".
- (7) Poetics
 31. MARI HATTORI, "Vāmana on Semantic Qualities: An Annotated Translation of the *Kāvya-lankārasūtravṛtti* (3.2.1-5.10-14)".
- (8) Vedic Themes
 32. GANESH THITE, "Vedic Ritual: Kālidāsa and Bhavabhūti".
 33. SHRIKANT BAHULKAR, "The Role of the Brahman in the Sthālipāka with Special Reference to the Atharvaveda Ritual".
 34. MADHAVI KOLHATKAR, "The Divine Origin of Kingship: It is Vedic".
- (9) Social Practices
 35. MASAKAZU TANAKA, "Defying Blessings of the Goddess and the Community: Disputes over *Sati* (Widow Burning) in Contemporary India".
 36. WILL DOUGLAS, "Historical Studies of Pharping, I: The Modern Celebration of Buddha Jayanti".
- (10) Tibetan Themes
 37. SHUNZO ONODA, "On the Characteristics of the Tibetan Buddhist Culture".
 38. FRANZ-KARL EHRHARD, "The Story of How *bla-ma* Karma Chos-bzang Came to Yol-mo': A Family Document from Nepal".
 39. CHRISTOPH CÜPPERS, "Brag-dkar-ba Chos-kyi dbang phug's Reminder Notes for the Duties of a *dkon-gnyer*".
 40. DAVID P. JACKSON, "The Life and Writings of Robert B Ekvall (1898-

1983): Missionary, Soldier-Interpreter and Observer of Tibetan Nomadic Life”.

(11) Vedānta and Mīmāṃsā

41. LALITA DEODHAR, “Bhāskara’s Refutation of *Jīvanmukti*”.
42. BUNKI KIMURA, “Rāmānuja’s Theory of Three *Yogas*: The Way to *Mokṣa*”.
43. IWAO SHIMA, “The *Jñāneśvarī* as a Commentary on the *Bhagavadgītā* (Chapter 1-6)”.
44. SHINKAN MURAKAMI, “Sadānanda’s Criticism of Buddhism”.
45. NORIAKI HOSODA, “The Simile of the Leech (*jalāyukā*) as *Samsārin*”.
46. SHOUN HINO, “Liberation in Kashmir Śaiva Philosophy”.
47. KIYOTAKA YOSHIMIZU, “Notes on Kumārila’s Approach to the Ritual Scripture”.

(12) Sāṃkhya and Yoga

48. SHUJUN MOTEGI, “Bhūtātman Reconsidered”.
49. GENSEI ASANO, “A Study on the Relation between Ātma darśana and Yogic Practice”
50. KO ENDO, “The Eight-limbed Yoga in Vācaspatimiśra’s Understanding of the Advaitavedānta”.

(13) Tantrism

51. HIROMICHI HIKITA, “Sanctification of the Sacrificial Ground”.
52. MUNENOBU SAKURAI, “Another Version of Prajñārakṣita’s *Balividhi*”.
53. SHINOBU YAMAGUCHI, “A Nepalese Buddhist Fire Ritual: *Sahasrāhutihoma*”.
54. MASAhide MORI, “The *Vāstunāga* Ritual Described in Tsong-kha-pa’s *sNgags-rim chen-po*”.
55. KIMIaki TANAKA, “Nāgabodhi’s *Śrī-guhyasamājamāṇḍalopāyikā-vimśatividhi*: The Tibetan Translation and Sanskrit Text of Chapter 5 and 6”.
56. SHINGO EINO, “The Signs of Death and Their Contexts”.

The significance this volume provides the scholar is threefold. First, the varied subject matter which is all based on Indian thought. Secondly, it also includes thought-provoking research which should make valuable contributions to their respective fields. Thirdly, above all this Felicitation Volume contains contributions by many Japanese scholars written in English. This fact is rare and should be of interest as it provides access to Japanese scholarship for a wider audience.

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