

Dhammillahiṇḍī, a part of the well known Prakrit narrative Vasudevanhiṇḍī.

And there are many other essays by learned scholars, namely, K. ARJUNWADKAR, G. CARDONA, R. DAS, B. GILLON, P. GRANOFF, P. HAAG, K. HIRANO, J. HOUBEN, K. KANO, K. KEI, A. SHARMA, G. SPARHAM, R. TORELLA, T. UNEBE and V. VERGIANI, which give a reader new insight. The volume represents, in short, recent trends in research from translating and critically editing important Sanskrit texts to peeping into the author's workshop, to reconstructing social, cultural and more importantly, intellectual history of India.

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James Benson (ed. and trans.), *Mīmāṃsānyāyasamgraha: A Compendium of the Principles of Mīmāṃsā*, Ethno-Indology: Heidelberg Studies in South Asian Rituals 5, Wiesbaden: Harrassowitz Verlag, 2010, 905 Pp. € 148. (Hardback)

This volume contains a text edition of the *Mīmāṃsānyāyasamgraha* of Mahādeva Vedāntin together with an introduction, annotated translation, a separate summary of all twelve chapters, and of course, many indices and a good bibliography. The text edition is prepared for the first time from one complete, two almost complete, and two incomplete manuscripts. In the notes to the edition, Benson has recorded all, nearly one thousand, citations coming mainly from Vedic texts. Many of them he has identified, and whenever necessary has commented on their readings. In the introduction the editor has first presented a brief and apt account of the Mīmāṃsā system in order to provide a general background to the text he has edited. This account is very useful to all those who want to have a brief but comprehensive sketch of the system. He has also dwelt on important issues like the aim and procedures of Mīmāṃsā. The translation is lucid and clear, and comes with many notes referring to standard works on Vedic rituals which serves the purpose of a serious reader. This translation is all the more important because after Ganganath Jha's English translation of the Śābara Bhāṣya (1933-36) hardly any Mīmāṃsā text dealing with all its topics is fully translated. The translation is followed by a summary of all twelve chapters which facilitates the grasping of the theme of each chapter which runs through and binds all topics there. With all these merits, this book proves to be a praiseworthy contribution to the study of Mīmāṃsā and can serve as a good textbook for a comprehensive study of the whole system of Mīmāṃsā.

The *Mīmāṃsāsūtras* deal with more than nine hundred topics — nine hundred four according to the *Mīmāṃsānyāyasamgraha* — related to the analysis of Vedic rites and also the semantic analysis of Vedic sentences. From each of

these topics, one Mīmāṃsā principle is derived. A number of texts offer a topical summary of these principles. The *Mīmāṃsānyāyasaṃgraha* is one among them, probably the youngest, and for this reason enjoys a range of privileges. For example, it borrows extensively from earlier texts of the same kind, its style is tight and concise (cf. p. 19).

Mahādeva Vedāntin most probably was active in west India in the Seventeenth century (cf. p. 17). Except the *Mīmāṃsānyāyasaṃgraha*, Benson lists ten published and unpublished books to Mahādeva's credit (pp. 16-18). Mahādeva is a writer of textbooks, skilled at compilation, summary, and presentation. He does not open a new line of argument, nor does he offer original thinking. This is so not just about the *Mīmāṃsānyāyasaṃgraha* but also three other published works of his (cf. pp. 23-24, fn. 37). Apparently Mahādeva does not care for originality either. As Benson states (p. 18), "Mahādeva follows the well-established literary model practiced by Pārthasārathi Miśra in the (ŚD [= *Śāstradīpikā*]), Mādhava in the (JNM [= *Jaiminīyanyāyamālā*]) and autocommentary (JNMV [= *Jaiminīyanyāyamālāvīstara*]), and Khaṇḍadeva in the (BhD [= *Bhāṭṭadīpikā*]). His text is highly derivative, borrowing extensively, and with almost no attribution, from all of these works." Nevertheless, we can admire Mahādeva's works as textbooks compiled in a lucid way but still giving glimpses of earlier texts.

It is necessary to study the principles of Mīmāṃsā in order to understand the philosophy of Mīmāṃsā. Besides, the Mīmāṃsā principles, particularly those concerned with the analysis of sentences, have been greatly valued also in the scholarly traditions of Sanskrit grammar, law, and also in philosophical traditions, particularly Vedānta. However, as Benson remarks (p.15), "the philosophical wing of Mīmāṃsā has always drawn the attention of students of Indian philosophy but the bedrock of the system lies more or less outside the range of their primary interests." In this situation, Benson has done a great job by offering a good introduction to all Mīmāṃsā principles in the form of his edition and translation of the *Mīmāṃsānyāyasaṃgraha*.

The volume is very attractive and aesthetically pleasing, and apparently Benson has spent enough time and made good effort to present it nearly perfect academic standards. But to fulfill my duty as a reviewer, I point out two typos: '°vidhantaḥ' (p. 200, l. 16) and 'condidion' (p. 325, l. 14). Such typos are rare, trivial, and easily corrected. Similarly, I point out a trivial point in translation also. In the second verse in the very beginning of the text, Benson has translated *pūrvatantra* as 'the early doctrine' and 'the doctrine presented by previous teachers.' I think that here, at least in the second half of the verse, *pūrvatantra* means the system of Mīmāṃsā: Mīmāṃsā is called *pūrvatantra* in contrast to Vedānta as *uttaratantra*. As far as presentation is concerned, Benson could have recorded the manuscript readings and related issues in one apparatus and the identification of quotations in another. But all these trivial faults are lost from view in a surplus of merits, in Kālidāsa's words, *eko hi doṣo guṇasannipāte nimajjatīndroḥ kiraṇeṣv ivāṅkaḥ*. In closing, let me repeat that this edition of the *Mīmāṃsānyāyasaṃgraha* is an important contribution to the comprehensive

study of Mīmāṃsā.

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Raffaele Torella, *The Philosophical Traditions of India: An Appraisal*, Varanasi: Indica Books, 2011, 269 Pp. Rs. 495. (Translated from Italian by Kenneth Frederick Hurry. Original title: *Il pensiero dell'India, Un'introduzione*, Roma: Carocci Editore, 2008) (Hardback)

Is there any such thing as an Indian 'philosophy'? Is India entitled to belong to the general history of philosophy? In his book titled "*The Philosophical tradition of India*", Raffaele Torella, professor of Sanskrit at University of Rome 'La Sapienza', tries to show that the answer to this kind of question is clearly affirmative, by outlining the cultural parameters within which the thought of India arose and developed, and within which it should be read.

The original of this book is published in 2008, of which title is "*Il pensiero dell'India: Un'introduzione*" (Roma: Carocci Editore). This book is an English translation by Kenneth F. Hurry. Torella, however, adds some footnotes or comments to the original book and refers to the results of recent research which are published after the publication of his original. In this sense, this book is a revised version as well.

It is an introduction to the philosophical tradition of India and is devoted to 'philosophic' themes, leaving religious components, ethics and aesthetics aside as far as possible. The main themes are: the nature of the real, causality, the means of valid knowledge, language and verbal knowledge. This book can be divided into four parts. An introductory part presents what an Indian 'philosophy' is. This is followed by three parts, in which, following the doxographic tradition, the first part deals with six major Brahmanic systems along with, a little known school, the Pratyabhijñā ('Recognition [of the Lord]') and the second part treats non-brahmanical schools such as the Lokāyatas, Jainism and Buddhism and, as excursions, the four themes are added: 1) the form of the texts; 2) logic; 3) knowledge and truth; 4) linguistic speculations. Two appendices to the book, which constitutes the third part, contain the reflections on the status of writing and manuscripts in India, and also his translation of the Pratyabhijñā darśana in the *Sarvadarśanasāṅgraha*.

The most distinguishing feature of this book is that he presents the doctrine of Pratyabhijñā, after dealing with six major Brahmanic systems of hallowed antiquity and authority, and quite often mentions it here and there. By doing so, Torella intends to show that Hindu Tantrism surely made an important contribution to Indian philosophy, even though a well-known scholar, as Torella quotes (p. 117), remarked that Tantrism's contribution to philosophy was