

With its inclusion of Sanskrit, Prakrit, and Tibetan equivalents, its clear writing in modern Japanese, and its generous offering of multiple examples to explain its glosses, there really is no equivalent Pāli glossary or dictionary that comes close to this work as a reference tool. As long as the user is mindful of its limitations, the *Glossaries to the Suttanipāta and the Paramatthajotikā I & II* or *Pāri Bukkyō jiten* will be the first glossary that both the beginning student and advanced scholar of Pāli will turn to for many years to come. This is a masterful achievement.

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Katsunori Hirano, *Nyāya-Vaiśeṣika Philosophy and Text Science*, Delhi: Motilal Banarsidass, 2012, x + 125 Pp. 330 Rs. (Hardback)

Our main interest on reading a text is *what* the text says or the thought contained within the text. *Nyāya-Vaiśeṣika Philosophy and Text Science* is no exception to this rule. However, this book is unique in its exploration of this topic from a different angle. In other words, the purpose of this book is to also pay attention to *how* the text says what it says, and from this point of view, to also reveal what the text implies and what the text does not say but takes for granted.

Adopting the academic field of “text science” as a methodology, Hirano has shown a new aspect of Indian philosophy which could not be revealed by a traditional method of focusing only on what the text says. Using a fresh combination of Indian philosophical focus on the commentary texts on the *Padārthadharmasaṃgraha* (*PDhS*) of Praśastapāda (ca. 550-600) of the Vaiśeṣika school, centered around the Vaiśeṣika discussion of inherence (*samavāya*) and text science Hirano has revealed new aspects of this important school of Indian thought as well as the cultural context and tradition in which the texts were crafted.

This book is divided into four parts. Part I: “The Meaning-system of the Commentary text” (pp. 3-63) consists of 5 substantive chapters, plus an introduction. Various aspects of the commentary text in Indian philosophy are considered from a view point of text science in Part I. Parts II: “An Annotated Translation of the Definition of Inherence (*samavāya*) Chapter in the *Vyomavālī*” (pp. 66-82), III: “An Annotated Translation of the Definition of Inherence (*samavāya*) Chapter in the *Nyāyakandalī*” (pp. 83-97), and IV: “An Annotated Translation of the Definition of Inherence (*samavāya*) Chapter in the *Kiraṇāvālī*” (pp. 99-107) contain an edition with variants, annotated translation of the chapter of inherence’s definition in each commentary text on the *PDhS*: the *Vyomavālī* (*Vy*) of Vyomaśiva (ca. 900-960), the *Nyāyakandalī* (*NK*) of Śrīdhara (ca. 950-1000), and the *Kiraṇāvālī* (*Kir*) of Udayana (ca. 1050-1100) respectively. The book ends with a bibliography of primary and secondary sources (pp. 109-118) and an index (pp.

119-125).

In Chapter 1: “Background History and Methodology” (pp. 8-14), Hirano has presented the history and doctrine of the Vaiśeṣika school, as well as the commentary texts on the *PDhS*, the concept of inherence, and the concept of text itself in order to aid in understanding the following chapters. In Chapter 2: “Analysis of the Commentary Text from the Communication Theory” (pp. 15-27), Hirano has raised the question why the commentary text was mainly used as an implement of communication in Indian philosophy. For the question, he has considered a system of the commentary text from the perspective of communication theory, relating it to the educational system in classical India which acts as a context for the commentary text.

In Chapter 3: “Originality and Quotation” (pp. 28-47), Hirano has analyzed the genesis of commentary texts from a viewpoint of quotation theory. Using the “definition of inherence” chapter of each of the *Vy*, the *NK*, and the *Kir*, he has shown that these commentary texts were generated by combining information quoted from precedent texts. A remarkable point of his quotation theory is that “implicit quotation” is counted as a variety of “quoting” from past work, often in the form, he argues, of what is deleted and therefore considered to be of common knowledge in subsequent works.

In Chapter 4: “The Interaction between Text and Context” (pp. 48-58), Hirano has considered the genesis of commentary texts from the aspect of contextualism, again using the “definition of inherence” chapters of the *Vy*, the *NK*, and the *Kir* respectively. He has paid attention to how much of the commentary in each text is devoted to each part of the inherence’s definition in the *PDhS* and has shown the proportion of comments on each part in the three commentary texts. As a possible cause of the differences in degree of emphasis between the three commentary texts, Hirano has suggested the existence of objections from opponents which may have acted as a context for the genesis of commentary texts.

In Chapter 5: “Conclusion” (pp. 59-63), Hirano has come to the conclusion that “the commentary text in Indian philosophy has the system, in which the interpretation and the answer by the commentator interact with one another, and in which the commentary text generated in the form of quotation, under the influence of the commentary’s context. Simultaneously, [...] it is marked by open nature” (p. 63).

In Parts II, III, and IV Hirano has provided an excellent annotated translation of the “chapter of inherence’s definition” in the *Vy*, the *NK*, and the *Kir* respectively, based on the edition of Sanskrit texts completed by himself. He has edited the chapter in the *Vy* on the basis of two printed editions and a manuscript of the *Vy*. Regarding the *NK*, its chapter is edited on the basis of three printed texts of the *NK*, while the *Kir* is edited on the basis of five printed texts. Moreover, he has supplied a synopsis of the “chapter of inherence’s definition” in each commentary text for convenient reference and providing an undoubtedly important contribution to the study of Inherence.

While it is doubtful, as the author himself admits, whether the characteristic of the commentary text which Hirano has insisted on is applicable to other commentary texts

in Indian philosophy. As the author has offered one caveat, “since the characteristic of the commentary text derives from a consideration of the chapter regarding the definition of inference in the *Vy*, the *NK*, and *Kir* only, it is obvious that there is not enough evidence to definitively conclude whether or not the characteristic of the commentary text explored herein could be applied to the general phenomenon of commentary texts in classical Indian philosophy” (p. 63). He has also suggested in the introduction, however, if we cannot at least explain the characteristic of these small materials, we cannot hope to construct an explanation for that of commentary texts in general. According to this reasonable suggestion, this book must be acknowledged as a first step to constructing such an explanation and an important first study leading us to a new understanding of Indian philosophy.

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Peter Skilling, Jason A. Carbine, Claudio Cicuzza, and Santi Pakdeekham (eds), *How Theravāda is Theravāda? Exploring Buddhist Identities*, Chiang Mai: Silksworm Press, 2012, xl + 640 Pp. THB 950. (Paperback)

This long-awaited volume originated as a conference panel at the 2008 Congress of the International Association of Buddhist Studies in Atlanta, itself a great source of discussion and interest. The book, however, is much more than a collection of conference proceedings. Not only are some chapters added, but those that originated as 20 minute papers have been worked up into thorough and – in some cases – lengthy articles, complete with copious notes and references. In addition the volume is lavishly illustrated with colour plates, making for a truly delightful reading experience. These plates are not simply captioned and set aside, for Skilling provides a full description and commentary on them at the end of the book, and this appendix itself contains a wealth of information. The editors and Silksworm Press deserve praise for creating a book that is both visually-enticing and academically rigorous.

Following Peter Skilling’s *Introduction*, which sets the scene for the study by raising the question of how the term “Theravāda” is used and what it refers to, the volume begins with Rupert Gethin’s provocatively titled *Was Buddhaghosa a Theravādin? Buddhist Identity in the Pāli Commentaries and Chronicles*. In this opening paper, Gethin provides a thorough survey of the use of different terms expressing Buddhist identity in early (pre 12th century) Pāli literature, with some reference also to epigraphy. He concludes that there are four phases in the development of Lankan Buddhist identity to be found in these texts: (1) An understanding of Lankan Buddhism as part of an important pan-Indian lineage traced back to the first and second councils, with no mention of other lineages. This phase is exemplified by the *Samantapāsādikā*’s story of Buddhism’s arrival on the island. (2) An understanding that this lineage is that of the Theras from