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ShashiPrabha Kumar, *Classical Vaiśeṣika in Indian Philosophy: On Knowing and What Is to Be Known*, London / New York: Routledge, 2013, xiv + 160 Pp, £ 80.00 / \$ 135.00. (Hardback)

A great volume is added to the Routledge Hindu Studies Series. The book, *Classical Vaiśeṣika in Indian Philosophy: On knowing and what is to be known*, by Prof. ShashiPrabha Kumar presents the theories of Vaiśeṣika in an epistemological format, focusing on the principles of knowable objects (*jñeya*) and the processes of knowing (*jñāna*) as propounded by the Vaiśeṣika school. As the author confesses in the Acknowledgement, the title of the book is influenced by *On Being and What There Is* by Wilhelm Halbfass. Ontology and epistemology constitute the twin pillars of the Vaiśeṣika. Therefore, the publication of her book on knowing means that researchers now have not only a remarkable study on being but on knowing as well in Vaiśeṣika philosophy, and adds even greater depth to Vaiśeṣika studies.

The book contains ten chapters. After a Preface, Acknowledgement, and Abbreviation, chapter 1 (pp. 1-7), entitled “Introduction,” explains basic conceptions of Vaiśeṣika, including nomenclature and sources of Vaiśeṣika, and so on. In chapter 2 (pp. 8-13), “Theme of knowing in Vaiśeṣika: *dharma*,” the notion of *dharma*, which is the means to worldly progress (*abhyudaya*) and ultimate goal (*niḥśreyasa*), and therefore is regarded as the main content of knowing in Vaiśeṣika, is explained in various aspects. In chapter 3 (pp. 14-37), “Objects of knowing (*pādarthas*),” seven categories — which are substance, attribute, activity, universal, particularity, inherence, and negation — are explained in detail. The author further discusses how the ultimate goal is attained via the essential of knowledge of these categories. In chapter 4 (pp. 38-57), “Methods of knowing (*sādharmya* and *vaidharmya*),” the categories are explained through the twin methods of similarity and dissimilarity, which are suggested by the school founder Kaṇāda and have been accepted by Vaiśeṣika philosophers after him. In chapter 5 (pp. 58-72), “Modes and means of knowing (*jñāna-prakāra* and *pramāṇas*),” two types of knowing, as non-veridical (*avidyā*) and

veridical (*vidyā*), are explained. In addition, not only two means of veridical knowing: perception and inference, but also verbal testimony, gesture, analogy etc., as the additional means of knowing, are described. In chapter 6 (pp. 73-84), "Agent of knowing (*ātman*)," self as the knowing agent is examined from the various aspects: means of knowing the self, nature of the self, definition of the self, attributed of the self, and types of the self. In chapter 7 (pp. 85-94), "Abode and faculties of knowing (*śarīra* and *indriyas*)," the body as the abode of knowing and the sense-organs as the faculties of knowing are dealt with. In chapter 8 (pp. 95-103), "Instrument of knowing (*manas*)," mind as an internal organ which plays an important role in knowing is explained. In chapter 9 (pp. 104-109), "Goal of knowing (*niḥśreyasa*)," the nature of the ultimate goal and means for the same are shown. In the last chapter (pp. 110-113), "An overview," the summary of this book is presented. In the back of the book, the reader will find Notes (pp. 114-148), Bibliography (pp. 149-155), and Index (pp. 156-160).

We can find an articulation of the straightforward style, and steps, of her argument at a glance of the table of contents. This straightforward approach enables the reader to understand the principle of knowing and what is to be known as propounded by the classical Vaiśeṣikas step by step. At the first step (Chapter 2), we are given a presupposition of Vaiśeṣika theory that the concept of *dharma* being the means for attainment of the highest goal is the central theme of this school. At the second step (Chapters 3, 4), we are shown that the real knowledge of *dharma* is obtained through knowing the similarity and dissimilarity of seven categories. At the third step (Chapter 5), our attention is drawn to the analysis of knowledge itself; that is to say, the types of knowledge and means of knowledge. At the fourth step (Chapters 6, 7, 8), the viewpoint is changed from the object of knowing to the subject of knowing, or from the external world to the inner world with focus on the agent, faculties, and instrument of knowing. At the last fifth step (Chapter 9), we arrive at the concept of the highest goal which is attained by knowing the true nature of the real. By following the straightforward path that has been carefully designed by the author to open the epistemological theories of Vaiśeṣika, the reader is led to a place where Vaiśeṣika philosophy, centering around the epistemological theories, can be surveyed.

Each chapter in the book has been composed with a common style, using summaries at crucial points effectively. Each chapter starts by explaining a subject on the basis of the *Vaiśeṣikasūtra* by Kaṇāda, and on its commentary the *Padārthadharmsasaṃgraha* of Praśastapāda, and then on its main commentaries on the *Padārthadharmsasaṃgraha*: the *Vyomavatī* of Vyomaśiva, the *Nyāya-kandalī* of Śrīdhara, and the *Kiraṇāvalī* of Udayana. Therefore, the well-arranged composition enables the reader to trace and understand the historical development of thought around a subject in the classical Vaiśeṣika. In addition, the explanation does not end simply by referring to thought of classical Vaiśeṣika, but often covers thought of the later school of Nyāya-Vaiśeṣika. Moreover, since the objections by other schools to the subject are introduced, the book leads our eyes toward the historical significance of the subject in Indian philosophy. Furthermore, it is a good and useful point that the Sanskrit primary sources are carefully

referred to for the ground of her explanations as the complete Notes shows.

Last I shall add only my observation. In her explanation (p. 16), "... smell is its specific attribute, in the sense that both of these are inherently related while other properties residing in earth are related to it through conjunction, ..." conjunction in this explanation should be changed into inherence (*samavāya*) or a term other than conjunction as far as *samyoga* is rendered as conjunction in her explanation (p. 16). As a simple mistake, Page 41, line 4: "time self" should have a comma: "time, self".

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Eliza Freschi, *Duty, Language and Exegesis in Prābhākara Mīmāṃsā: Including an Edition and Translation of Rāmānujācārya's Tantrarahasya, Śāstra-prameyapariccheda*, Jerusalem Studies in Religion and Culture 17, Leiden: Brill, 2012, xxiii + 407 Pp. €131.00 / \$182.00. (Hardback)

For the Mīmāṃsakas, the Veda, being authorless and infallible, enjoins followers to perform actions such as sacrifice. Not a few theories have been proposed by the Mīmāṃsakas regarding why people, in line with the Vedic prescription, might undertake such actions: 'Because a prescriptive force promotes them (Kumārila), because one knows that they will lead to a desired result (Maṇḍana), or because they have to be done (Prabhākara)' (p. 45).

The subject of the book under review is the *Tantrarahasya*, written by the Prābhākara apologist Rāmānujācārya (ca. 15-17 c.), and in particular its fourth section entitled 'Śāstraprameyapariccheda.' The main issue requiring analysis in this section is the exhortative function of the prescriptive sentences in the scripture, with special focus on the meaning and the function of the 'exhortative verbal endings' (p. 15), such as the optative suffix, in Vedic prescriptive expressions. There, Rāmānujācārya establishes Prābhākara *niyoga* theory after having reconstructed and criticized various interpretations of Kumārila's verse (TV 2.1.1), which is the basic testimony on this issue for the Bhāṭṭa school as well as for Maṇḍana Miśra. In this regard, the relevant section of the *Tantrarahasya* can be viewed as positioned at the head of a process of the inter-Mīmāṃsā development of a theory on prescription.

In her book entitled *Duty, Language and Exegesis in Prābhākara Mīmāṃsā*, Dr. Eliza Freschi offers a compilation of her study of this fourth section of the *Tantrarahasya*. Her book consists of an edition, a translation, and comprehensive annotation of the Śāstraprameyapariccheda section of the *Tantrarahasya* (chap. 2–8), together with a discussion of the treatises and the chronology of Rāmānujācārya (chap. 1) and a glossary of the technical terms in Mīmāṃsā hermeneutics (appendix). Her book elucidates the development of the Mīmāṃsā argument for