

paraphrasings, the function of *avatāra/ avagāha* seems to be concerned with human action, but I have not reached any decisive conclusion yet.

The English translation provided in this book is generally accurate and clear in my view, and I appreciate that they keep multiple possibilities of interpretation in the notes referring to different commentaries. Franco and Notake's great achievement will be a significant milestone toward more detailed research in the future. Moreover, it shows a trace of effort to make the translation fluent as long as it does not depart from its original Sanskrit. This point is important especially for Japanese readers who have enjoyed Tosaki's Japanese translation because he uses classical Chinese translation for many terminologies, and it is essential for a deeper understanding to paraphrase them in plain modern language.

In conclusion, I offer my heartiest congratulations on the publication of this book. The book's theme, the particular and the universal, is one of the most major philosophical problems of long discussion. I am sure that this book will stimulate positive responses not only from those in Buddhist and Indian studies, but also from other philosophical fields.

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Devendra Nath Tiwari, *The Central Problems of Bhartrhari's Philosophy*, New Delhi: Indian Council of Philosophical Research, 2008, xix + 434 Pp. Rs. 530. (Hardback)

After Vedas, a few works have been regarded by Indian tradition as authoritative. Unlike Manu, Yājñavalkya and a few others, Bhartrhari is also accepted as one of such authority. The work of Bhartrhari is so original that it has been profusely quoted as an authoritative text not only in grammatical tradition but also in other traditions. Many a times it has been quoted also by the authors for strengthening one's own position, theory etc. However, the detailed study on Bhartrhari was quite away as it appears, from the curriculum of education for centuries which is a matter of research.

The book, namely, *The Central Problems of Bhartrhari's Philosophy* by Devendra Nath Tiwari is one of such humble attempts to understand Bhartrhari and his philosophy. The problem here is Bhartrhari himself represents a tradition which is subtle and unique. However, the author has tried to churn it out to the extent possible for him with a long standing background and tried to reach out to those puzzling issues.

At the beginning pages he has clarified his position regarding the base of his study. His study is based on Bhagirath Prasad Tripathy's edition published from Varanaseya Sanskrit Viswavidyalaya with ancient commentaries followed by a

recent commentary, namely, the *Ambākartrī* of Raghunatha Sharma. He also consulted with the comments and translations of K.A.S. Iyer and K.R. Pillai. However, the text has been quoted from Bhagirathi Prasad Tripathi's edition only. Thus, he has tried to delimit his study and possible interpretation based on those texts.

The text has been divided into 9 chapters apart from Preface, Index etc. The content of the chapters are systematized as:

- Chapter I: Philosophical Problems of *Vākyapadīya*
- Chapter II: Concept of Speech Element (*Vāktattva*)
- Chapter III: The Concept of Sentence (*Vākya*)
- Chapter IV: The Concept of Sentential Meaning (*Vākyārtha*)
- Chapter V: The Concept of Word (*Pada*)
- Chapter VI: The Concept of Word Meaning (*Padārtha*)
- Chapter VII: Concept of Grammatical Analysis
- Chapter VIII: Relation between Language and Meaning
- Chapter IX: Critical Estimate

It is comparatively a voluminous work on Bhartrhari and his theories confining its discussion on it as a full-fledged tradition of Philosophy rather than a work on metaphysics. The author states that the *Vākyapadīya* has been observed and evaluated by some Indian and western scholars as a work on the principles of language based on language principle (Śabdabrahman) as the non-dual ultimate Reality. He claims further that it is a work on proper philosophy and that the present monograph is, perhaps, the first attempt that presents Bhartrhari's reflections on the problem of Śabdādvaita on the basis of analysis of cognition, as it is expressed by language in the mind. The author believes that Bhartrhari's Śabdādvaita can be presented interestingly as a philosophy of language what he has tried to do in this work. However, he admits that there are some references in the first part of the *Vākyapadīya* which supports these metaphysical assumptions.

To avoid the confusion and to conclude we can safely say that although Bhartrhari tried to build his theory from a standpoint of metaphysical background, he did not remain there but raised it to a full-fledged system of philosophy which perhaps some of the scholars overlooked or could not comprehend.

While dealing with Bhartrhari's philosophy, the author has tried to deal with the views and argumentations by the Naiyāyikas, Mīmāṃsakas and Bauddhas on various philosophical issues relating to syntax (in the context of *apoddhāra*) and semantics from the stand point of Bhartrhari's philosophy.

On the discussion on the levels of language, the author raises the issue of the four levels (of language) vs. three levels issue. He does not accept the level of *Parā*. With a remembrance to his teacher, the logical evidence for the acceptance of the 3 levels he provides is the very etymological meaning of the word '*madhyamā*' which cannot be justified otherwise.

The greater challenge in this regard is the interlinking of *kārikās*. The

Vākyapadīya was studied for a long time in isolation. Reading it as a coherent text on the basis of a textual study of all the three *kāṇḍas* and their *kārikās* always remained challenging. Terms and terminologies used by Bhartṛhari are not just mere words but used as concepts pregnant with deeper sense to which availability of exact English renderings also is a greater challenge. However, the present author has tried to keep the Sanskrit wording of Bhartṛhari, wherever he feels necessary or side by side along with the English translations. Despite of some of the better works in recent years on Bhartṛhari, he still remains to be ventured/ explored. It is because he was a visionary of extraordinary level and a great Yogi. Secondly, because of this or that reason the complete study on Bhartṛhari was neglected/not available for centuries. His *kārikās*, mainly from the Brahmakāṇḍa, were studied and quoted like that of a religious author or a Sufi saint with religious and pious idea, in support of one's own philosophy or idea. However, he is an authority par excellence.

Despite of all the challenges, the work of the present author has tried to cover up almost all the theories and concepts available in the *Vākyapadīya* on the basis of their *kārikās* with the help of the authentic commentaries wherever so necessary. Thus, he has created another milestone in the history of the study on Bhartṛhari.

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