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Contact : The Editor,
Indian Philosophical Quarterly
Department of Philosophy
University of Poona,
Pune - 411 007

BOOK REVIEW

Kher, (Dr.) Chitrarekha, V., *Buddhism as Persented by the Brahmanical Systems*, Sri Sadguru Publications, Delhi, 1992; pages X + 676; Price Rs. 600/- (HC).

The book under review is a publication in a bookform of the voluminous Ph.D. dissertation of the authoress submitted before many years to the University of Poona. Although unfortunately she is no more, it is on account of active interest taken by her colleagues from the Department of Sanskrit, Prakrit and Pali of the University of Poona and through the hand of cooperation extended by the publisher that the work is published without any modification for the benefit of the concerned. It has nineteen chapters. And, as is evident from the title deals with important and glorious aspect of the controversy, which was carried over centuries, between the adherents of the different trends of Indian philosophical thought owing allegiance to the Brahmanical tradition in one form or the other and those of Buddhism. On the former count, again, it takes into consideration some of the prominent representatives from *Prācīna Nyāya* (four), *Vaiśeṣika* (one), *Sāṃkhya* (four), *Yoga* (three) *Mīmāṃsā* (three) and *Advaita Vedānta* (two). Thus, the compass of the work is fairly broad and inclusive, ensuring that any major trend of the Brahmanical tradition is not left out arbitrarily. Here, too, the work concentrates on one aspect of the controversy under consideration, viz., the stand of the adherents of different Buddhist authors on important issues as analysed and presented by the adherents of the prominent trends of Brahmanical tradition in their respective works. The book brings to the notice of the concerned the analysis of such issues of vital concern in the Buddhist philosophical investigation as *Anityata*, momentariness (*kṣāṇikata*), concept of causality, nature of soul, nature of perception (*pratyakṣa*), inference (*Anumāna*), *Apoha*, *Samānya* (universal), *Abhava* and such other problems as controversy concerning *Pramāna-samplva* v/s *Pramāna-viplava* or *Pramāṇa-vyavastha*, and reactions of the adherents of Brahmanical tradition to the Buddhist stand concerning them. The book takes note of the important original texts and presents an outline of the different issues

discussed in them. In the process, it faithfully puts before the interested relevant and important source material concerning the central theme under consideration without bringing in any major distortion (*apasiddhanta*). From the point of view of understanding conceptual philosophical growth in this sub-continent during ancient times and contributions made by prominent scholars to bring it about, the book is important and deserves to be studied by every researcher interested in this sort of investigation.

In spite of comprehensiveness of the work and some of its assets noted above, its significance and importance would have been enhanced much more provided the following two points, to which we humbly draw the attention of the concerned, were taken seriously. First, although such prominent representatives as Gautama, Vatsyāyana, Uddyotakara, Vācaspati and Jayanta from the side of the *Prācīna-Nyāya* are taken due cognisance of, one fails to understand omission of Bhasarvajña and Udayana from the same side. Their contribution to the *Prācīna Nyāya* and Buddhist controversy cannot be marginalised or ignored. Likewise, restricting herself to *Advaita Vedānta* the authoress has rightly taken cognisance of Badarayana and Sankara. But one fails to understand omission of Vācaspati and contribution he made through his celebrated *Bhāmati*. Such omissions also seem difficult to be defended on the basis of keeping length and size of the dissertation manageable, especially because as it stands itself it is quite voluminous in character. Secondly, instead of merely faithfully presenting an outline of the contention of the adherents of different trends of Brahmanical tradition against some of the important views on crucial issues put forth by the Buddhists, it would have been more profitable if the authoress were to explain the rationale by which such considerations at the hands of the followers of the Brahmanical tradition seem to be backed. It cannot be said that adherents of Brahmanical tradition differed from those of Buddhism or that the followers of Buddhism differed from those of the Brahmanical tradition just for the fun of differing and novelty of deviance. Their respective contentions were backed by their appropriate rationales. The controversy they carried on for centuries seems to be revolving around clash of differing contentions backed by their respective rationales and preference of categories. It would have been better if readers' attention were drawn to some aspects of such clash between rationales and some of the crucial consequences

such a clash led to in the course of time. An inquiry of this kind would have brought to the notice of the concerned the points of strength and weakness of their respective stands and the sort of rationales by which they were backed. Such an effort would have considerably increased depth and profundity of the work. Instead, the work seems to have sacrificed consideration of such issues on the altar of comprehensiveness of the treatment of the subject.

The book, nevertheless, is important for the source material it makes available and deserves to be studied by the interested. It is well brought out and supplies bibliography, index etc. which are useful to further researchers.

Philosophy Department,
University of Poona,
Pune 411 007.

MANGALA R. CHINCHORE

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