

position – or, rather, his own well-argued position from the stance of Humanistic Buddhism. The value of the Buddhist input to the development of bioethical principles is emphasized.

The discussion of education is another contribution worth mentioning. The principles of education/instruction implicit in the Buddhist tradition, starting with the Buddha's own statements and practices, are clearly delineated. The Buddha was an exceptionally competent and insightful teacher, and his ideas and methods have guided the teaching traditions of many Asian Buddhist countries for centuries. The author convincingly argues that these have a relevance to the process of 'whole person' education in to-day's world.

Equally important to highlight is the chapter on peace, security and prosperity. Perhaps nothing worries the people of today more than the problem of violence, including warfare and other conflicts. The recent years have given rise to debates and discussions about unconventional warfare, pre-emptive wars, and terrorism. These are matters one can neither avoid nor ignore. This chapter discusses the issues in this domain in much detail. What is the stance of Buddhism with regard to war, to the enforcement of law and order, to ethnic conflict? The author, as the foremost authority on Dharmasoka and on the Sri Lankan Pali chronicle Mahavamsa, is perhaps better equipped to deal with this area than any other contemporary scholar. His discussion of these issues is lucid and informative, and dispels some commonly held misconceptions.

Overall, *Buddhist Answers to Current Issues* is an ambitious work that makes a significant contribution to the literature. It is an authoritative collection of essays, based as much on a fine understanding of current issues as on unsurpassed textual scholarship. The author's

mastery of the material, and the clarity of his thinking, shine through these pages. Buddhist scholars, practising Buddhists, social scientists, ethicists and many others concerned with the range of problems mankind is currently faced with will find the book a most rewarding one to read. In addition to providing information to the readers, it is bound to promote and provoke further discussion, which is the ultimate test of a successful book.

My only criticism of this excellent book is that it lacks an index. The well-structured chapters with headings and sub-headings compensate for this to some extent, but not entirely. Perhaps this could be put right in a future edition.

– Padmal de Silva

Three Mountains and Seven Rivers

By Shoun Hino and Toshihiro Wada
eds. *Prof. Musashi Tachikawa's
felicitation Volume.*
Motilal Banarsidass, Delhi, India,
2004, xx+903 pp.
ISBN: 8120824687

This huge book is a conference volume dedicated to the sixtieth birthday of renowned Japanese Buddhologist Musashi Tachikawa, containing thirteenth sections and fifty-six articles which range broad subjects from ancient geography to Tantrism. In addition, it also provides a short version of Prof. Tachikawa's curriculum vitae and a list of his publications. The topics presented in this volume by authors who came from all corners of the world echoes academic fields that Prof. Tachikawa has made significant contribution, in particular Buddhist philosophy, logic, Tantrism, and Tibetan Buddhism. It is

impossible to comment on every issues brought up by all fifty-six articles in such a short book review due to the limited space, and the diverse disciplinary background of these articles. Instead, I would like to highlight some crucial issues that have been often discussed in contemporary scholarship.

Before we go to those interesting issues, I offer a brief introduction to this volume. The first section is about ancient geography, denoting the title of the volume: Three Mountains and Seven Rivers. There is only article in this section, written by Frits Staal, an expert in Veda ritual. He focused on central Asian geography by establishing connection between Buddhist accounts and sources in Veda. In paying attention to archaeological evidence, he argues that the inhabitants in Tarim basin might not speak Tocharian as many scholars suggested, but an early form of Kafiri or Indo-Aryan.

Sections II, III and IV are all about Buddhism, though they have different titles: Buddhism, Mādyamika, and Iconography. Section II "Buddhism" includes eleven articles, covering the topics about Indian Buddhism, Chinese Buddhism, and Japanese Buddhism. The first article in section II is Johannes Bronkhorst's "Early Buddhism," which is not from the conference on the occasion of Prof. Tachikawa's sixtieth birthday. Rather, this is a lecture delivered in 2001 in arguing against Sue Hamilton and Richard Gombrich's ideas on early Buddhism. He proposes a method of reading Buddhist canon in which at first sight unconnected passages should be viewed as they are connected. In chapter 4, Keiichi Miyamoto brings up a new issue on Bodhisattvas and True Words (*satya*) in exploring the origin of Mahāyāna Buddhism. Miyamoto attempts to establish the connection between *satya* and *śīla* (precept). In his view, the force of *satya* is *pāramitā* which is based on

vrata. He argues that Mahāyāna Buddhism has inherited from Hinduism that *satya* have a power to accomplish all of the wishes, in both *pāramitā* and *praṇidhāna*.

In chapters 4-7, several Japanese scholars examine some Buddhist philosophical issues based on Sanskrit texts. Chapter 8 talks about Dharmakīrti's concept *svalakṣaṇa* and its Tibetan modification. Dharmakīrti's philosophy has been a longstanding issue in Vienna school of Buddhist and Tibetan studies. Early Chinese translations became the sizzling issue in recent scholarship, which is especially manifested by Paul Harrison, Seishi Karashim, and Jan Nattier. In this volume, Max Deeg examines Bhagavat in early Chinese Buddhist translation in chapter 10 by focusing on oral *nirvacana*. Deeg illustrates that Bhagavat has two translations in Chinese Tianzun and Shizun, and later on Shizun made a victory over Tianzun and became a popular translation. He also indicates that Tianzun might not be a loanword from Daoism, as other scholars suggested. The following two chapters focus on Japanese Buddhism.

Mādyamika is the central theme in section III, and many philosophical issues are discussed in different profound ways. Eli Franco and Kaie Michizuki examine Nāgārjuna's ideas. In interpreting Mādyamika philosophical thought, Tom Tillmens explores Mādyamikas refusing in chapter 10. John Shunji Yokota offers a comparative study among Nāgārjuna, Shinran, and Whitehead in chapter 17 by focusing on reality and emptiness. He suggests that Buddhist ultimate reality is characterized as compassionate and wise regardless of the absolutist rhetoric.

Section IV mainly examines Buddhist iconography, starting with Akira Miyaji's striking article titled "The idea and realization of the Colossal Buddhas:

Maitreya and Vairocana.” The author traces the colossal images of both Buddhas in ruins located in many sites of Central Asia and then discusses their legacy in China, particularly in Yungang, Dunhuang, Longmen and other numerous caves, offering a quite informative historical sketch of Maitreya and Vairocana cults in East Asia. Ruriko Sakuma’s article “Iconography of Sukhāvati Lokeśvara” provides a clear account of one of Avalokiteśvaras in Himalayan Tantric Buddhism.

The later sections are less about Buddhism exclusively, rather, more about diverse cultures. Section V is about Jainism, represented by a leading Indian religion expert Phyllis Granoff whose article titled “Reflections on Reflections: Shadow and Darkness in Jain Philosophical texts” in which she examines common discourse on jewels, reflections and reflecting surfaces. She suggests that only Jains insist upon the substantial reality of the reflection and its ability to be perceived and appreciated as an independent entity.

Section VI is about logic, including eight well argued articles; many of them are about Vaiśeṣika philosophy and Navya-nyāya school. Among these articles, Masanobu Nozawa’s article is titled “Svasvāmisambandha in the Vaiśeṣika System,” offering a fresh understanding of the concept of ātman. Tashihiro Wada traces the origin of Navya-nyāya and its place within the history of Indian logic back even before Udayana. Section VII only includes one article which is an annotated translation of *Kāvyāṅkārāsūtravṛtti* by Mari Hattori.

Section VIII focuses on Vedic culture, including two articles on rituals and one on divine origin of kingship in ancient India. Section IX includes two articles on social practices. Masakazu Tanaka explores the *saṭī* (widow burning) in contemporary India, and Will Douglas

offers historical studies on modern celebration of Buddha Jayanti.

Section X centers on Tibetan culture. Shunzo Onoda’s short article gives a very brief introduction to Tibetan culture from three aspects: incarnations, shamanism and bird funeral. Franz-Karl Eherhard offers a translation of a family document from Nepal about early modern Tibetan Buddhist tradition from Amdo.

In section XI, many aspects of Vedānta and Mīmāṃsā’s philosophical thoughts are examined in seven articles by Lalita Deodhar, Bunki Kimura, Iwao Shima, Shinkan Murakami, Noriaki Hosoda, Shuon Hino and Kiyotaka Yoshimizu. Hino’s article seems most interesting because it touches a rarely discussed issue, four means of the liberation in Kashmir Śaiva philosophy. This Kashmir tradition was a monistic Tantrism which developed from the 8th century in Kashmir Valley, adopting monistic interpretation of Veda texts. Section XII includes three articles on Sāṃkhya and Yoga from aspects of both thought and practice. The focus of the last section is Tantrism, which is also the field of Prof. Tachikawa himself. Six articles solely by Japanese scholars deal with many aspects of Tantrism, especially rituals. Hiromichi Hikita’s article “Sanctification of the Sacrificial Ground” offers an introduction of how the ritual ground was purified in Vedic texts. Shinobu Yamaguchi’s article analyzes Nepalese Newar Buddhist fire ritual in Kathmandu Valley.

In sum, although many article have been published before in Japanese, most of articles now virtually become accessible for English-speaking scholarly world. They are truly important contributions to the field.

–Huaiyu Chen