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Studies in Pali and Buddhism (A homage volume to the memory of Bhikkhu Jagdish Kashyap), edited by A.K. Narain and Asst. Editor L. Zwilling. Delhi: B.R. Publishing Corporation, 1979; pp. xxxii + 422, index. Price Rs. 180, \$36.00.

The volume under review, *Studies in Pali and Buddhism*, edited by Professor A.K. Narain of Wisconsin, has been brought out as a memorial to his well-known uncle, a rare Indian Buddhist monk from Bihar, Bikkhu Jagdish Kashyap. The Bhikkhu passed away at Rajgir at the age of sixty-eight (1908-1976), after a distinguished and colorful life marked by achievements in many fields. Soon after the news of his *nirvāṇa*, the editor, in collaboration with an international editorial board, invited contributions to a commemorative volume. "The result is this volume of 37 articles on a wide range of topics in Pali and Buddhist Studies written by scholars from various parts of the world" (preface).

The volume starts with a brief and lively biography of Bhikkhu Jagdish Kashyap by the editor (pp. xv-xxxii), which recounts his influential Kayastha family background and early education in Bihar. He continued his studies at Banaras Hindu University, earning Masters degrees in Sanskrit and Philosophy. He was an inquisitive and restless student and had become "an ardent Arya Samaji" while at High School. Due to his commitment to social service and the nationalist movement, he decided to remain a *brahmacārī* and never married. His interest in Buddhist philosophy and doctoral research took him to Sri Lanka, where he not only mastered his subject, but also converted to Buddhism and became a monk in 1934. Bihhku Kashyap, along with Dharmanand Kosambi, Rahula Sankrityayana, and Anand Kausalyayana, did much to revive Buddhism in India. Their activities form a major part in what they preferred to call the "Buddhist movement" of India (see also Zelliot, pp. 389-406). Bhikkhu Kashyap was a scholar of Pali and Buddhism, and taught these subjects at B.H.U., the Sanskrit University, and at Nalanda. He was largely responsible for founding and directing the Nalanda Institute. A pioneer of Buddhist studies in India, he was also a great propagator of Buddhism throughout much of Asia. This volume is a fitting tribute to a multi-faceted monk of tireless energy and dynamism.

The introduction is followed by thirty-seven papers by scholars from different disciplines in Asia and the West. They vary in quality and size—the longest being fifty pages (121-170) on "the eight deliverances" written by Leon Hurvitz; the smallest is two pages (381-382) on the etymology of the Pali *Gotrabhū* by O.H. de A. Wijesekera. Both equally exhibit a high level of scholarly subtlety and sophistication. The papers

embrace various disciplines of religion, philosophy, logic, language, literature, art, history, and historiography. A number of "leaders" in the field of Pali and Buddhist studies are represented here—viz., A.C. Banerjee, Heinz Bechert, B.G. Gokhale, Herbert Guenther, I.B. Horner, Leon Hurvitz, P.S. Jaini, Hajime Nakamura, K.R. Norman, Charles Prebish, Walpola Rahula, and Alex Wayman.

The papers on religion, art, and history—areas of my own research—deal with the content of the Buddha's teaching and the spread of Buddhism, and were especially enjoyable and rewarding to read. Significant papers on the history of Buddhism are those by Professor Nakamura, "A process of the origination of Buddhist meditations in connection with the life of the Buddha" (pp. 269-277) and Dr. C.S. Upasak, "The role of Uruvela Kassapa in the spread of Buddhism" (pp. 369-374). Nakamura skillfully analyses the teachings of the hermits Ājāra Kālāma and Uddaka Rāmaputta on meditation as well as the Buddha's encounter with them. He concludes that though these teachings are almost unidentifiable today, however, as "none of the Buddha's biographers could eliminate these two men, there is no doubt that prior to his Enlightenment, Gotama Buddha visited them and was profoundly influenced by them" (p. 276). Upasak ably reconstructs Buddha's meeting with Uruvela Kassapa, the leader of the matted-haired, fire-worshipping Brāhmanical sect of the Jāṭilas. Uruvela's conversion resulted in the quick and early spread of Buddhism in Bihar. Upasak goes on to suggest that, while the conversion of King Bimbisāra must certainly have created a favorable atmosphere for the spread of Buddhism, it was "not to the same extent as that of Uruvela Kassapa" (p. 373).

Two other papers, by Trevor Ling and Eleanor Zelliott, treat the "Buddhist residual" and the "Buddhist movement" in more recent times. Ling writes on "Buddhism in India: Residual and resurgent" (pp. 229-241). He briefly surveys the survivals of Buddhism in Northeast and Northwest India and then describes the resurgence in contemporary India. He feels that, despite examples of some unworthy Buddhist teachers (monks) and the lack of state patronage, Buddhism still has a future in India. Zelliott's "The Indian rediscovery of Buddhism, 1855-1956" (pp. 389-406), along with the biography of Bhikkhu Kashyap, is the most interesting paper in the collection. She presents a well-balanced account of the Buddhist revival and "Buddhist movement" in India. Despite the attempts of scholars such as Coomaraswamy, Radhakrishnan, and others, to minimize the distinctions between Buddhism and Hinduism, the awareness of Buddha's distinctive teachings is being increasingly recognized today. "A hundred years of scholarship," writes Zelliott, "of writing for the general public on

Buddhism and the Buddha, of participation on the part of a few in the institutions of Buddhism out of profound personal conviction, of developing the idea that those who were Buddhists once could be Buddhists again—in those hundred years the ground was prepared for an acutal as well as an intellectual rediscovery of Buddhism” (p. 403).

The standard and variety of papers in this collection is admirable. While none lacked scholarly apparatus, at least one cried out for greater editorial assistance (“Dharmapadas of various Buddhist Schools,” pp. 255-267). The alphabetic presentation of papers, without regard for chronology or topics treated, is rather disconcerting. Two writers still refer to the Buddha as *Prince Siddhartha* (pp. xxv; 200), when it is now well-established that he hailed from a republican state, was the son of a republican, and founder of a most democratic order of ascetics and layfolk. The volume is neatly printed, beautifully bound on good quality paper, and has a servicable index. It is remarkably free of misprints. I strongly recommend it as an invaluable volume to all scholars and students of Buddhist Studies.

Jagdish P. Sharma

NOTICES

Buddhist Wisdom. The mystery of the self, by George Grimm. Translated by Carroll Aikins. Edited by M. Keller-Grimm. 2nd revised and enlarged Edition. Delhi: Motilal Banarsidass, 1978. 70 pp. Rs. 25.

Grimm (1868-1945) was, we are told, considered “Bavaria’s most benevolent judge,” apparently as a result of his commitment to Buddhism. Of greater interest to his readers, perhaps, is the fact that he was an avid student of Schopenhauer: this brief introduction to Buddhist views on the suffering and deliverance of the self (gleaned mostly from the Pāli tradition) is colored by a considerable emphasis on “the will,” a term for which no Pāli equivalent ever is supplied. Nirvāṇa, for Grimm, is “the bliss of non-willing,” an immortal sphere beyond the flux of Becoming, to be reached by a process sounding suspiciously like Sāṃkhyan subtraction. Grimm’s account is coherent, but only occasionally buttressed by textual citations, and clearly is based on his own selective arrangement of Buddhist wisdom rather than any arrangement made by the Buddhists themselves.