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The Editor-in-Chief wishes to express thanks to Roger Jackson and Rena Crispin for their assistance in the production of this issue.

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.

Buddhism. A select bibliography, compiled and edited by Satyaprakash. Gurgaon/New Delhi: Indian Documentation Service, 1976. 172 pp. \$10.

This reasonably useful bibliography covers articles published in eighty-four Indian journals between 1962 and 1976. It also represents, spottily, monographs published during the same period. It is arranged in one alphabetical list that includes both author and subject headings. One wishes that the accounting of monographs were more complete, and that the book's scope had been expanded at least to embrace such Ceylonese publications as *World Buddhism*, but within its limitations, it is a clear and handy bibliography.

Living Buddhist Masters, by Jack Kornfield. Santa Cruz: Unity Press, 1977. 322 pp. \$6.95.

Among the spate of recent books that purport to explain one or another type of Buddhist meditation to Westerners, *Living Buddhist Masters* is of singular value because, rather than filtering Buddhist traditions through Western "matching concepts," it gives us the explanations of Asian Buddhists themselves—in this case, interviews with and discourses by such masters of the "Burmese school" of meditation as Achaan Chaa, Mahasi Sayadaw and U Ba Khin. Kornfield's style is refreshingly clear; refreshing, too, is the variety of differing views he is willing to expose. The book should prove useful both to meditators and to scholars interested in the Burmese school.

Mysticism and Philosophical Analysis, edited by Steven T. Katz. New York: Oxford University Press, 1978. 264 pp. \$3.95.

Although only one essay in this collection—Robert M. Gimello's incisive "Mysticism and Meditation"—is devoted solely to Buddhism, *Mysticism and Philosophical Analysis* should be of interest to many Buddhologists (not to mention Buddhists), particularly those who are concerned with the interplay in Buddhism between reason and religious experience. The contributors—who include Donald MacKinnon, Nelson Pike, Ninian Smart and Frederick Streng—are generally careful and rigorous, and their studies challenge trite but heretofore pervasive assumptions about the unity, ineffability, authoritativeness and epistemological purity of mystical experience. In the words of the editor, "Anyone who hereafter wishes to work seriously in the garden of mystical delight will have to consider fully the position advanced in this volume and respond accordingly."