

The narrative is anecdotal and employs numerous similes and metaphors. The language is direct like everyday parlance. The behaviour of the illumined, the way of austerity, and the responses of the followers to the teachings of the Dharma, are some flowers of this garden of wisdom.

Almost a half of the book is devoted to copious notes and references. These notes help us locate the text and its various contexts. It is interesting to note that Chinese expressions are given in the original script, thus creating additional value for Chinese readers. The bibliography is exhaustive and could serve the purpose of an extensive reading list on early Mahayana Buddhism. A very important aspect of this work is that Boucher keeps drawing parallels to other religions and religious traditions. He refers to ascetic practices in the early history of various religious traditions. This volume is a marvellous sociological and historical analysis of the body of Rashtupalapariprichchha Sutra as a representative of the tradition of the recurring themes of the glorification of the body and asceticism in Buddhism.

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The *Journal of Oriental Research* was started in 1927 by Prof. S Kuppaswami Sastri, who was also the founder of the Kuppaswami Sastri Research Institute. Originally an annual journal, its regularity has been disturbed due to financial difficulties. The present issue comprises volumes eighty-three to eighty-four and has been funded by the Dr V Raghavan Memorial Endowment.

The first article is on 'Jainism and Anthologies', which critically analyses numerous anthologies with brevity and clarity. In 'Sanskrit as the Basis of World Languages' we are shown how Sanskrit has influenced all language families.

This is followed by a masterly exposition of some instances of love-symbolism in Tamil and Sanskrit devotional literature in 'The Cuṇaiyāṭal—Brahmānubhava Equation'. Then comes the paper on 'Māgha and Astrology', where the writings of Magha are shown to have insights into astrology. 'Yoga Darśana and Advaita' shows how exponents of both Yoga and Advaita Vedanta have respected the other philosophy and have also advocated a world view based on them. In 'Technical Methods and Metrical Modifications in *Vāṇībhūṣaṇa* of Dāmodara Miśra' the author gives a brief analysis of a work on *vrittas*, metrics. One is baffled by the mathematical precision of the various metres in Sanskrit prosody.

The next article is 'An Introduction to the Pāṇinīya-Sūtroddāharaṇa-Kāvya', which includes an explanation. We get a glimpse of the astrological works of Parashara in 'Parāśara and His Works'. The text of *Govindashtaka* by Shankaracharya is analysed with reference to Advaita philosophy, with a translation of the gloss by Ānandagiri in 'Advaita Concepts as Gleaned from the Gloss of Ānandagiri on *Govindashtaka*'. We also find a comparative study in 'Bhartṛhari and Bacon: A Comparative Study in Moral Philosophy'. A particular kind of Sanskrit play is analysed in 'Unmattarāghava of Virūpākṣa—A Prekṣaṇaka'. The nature of a class of ascetics is portrayed in 'A Note on Pṛṣṇis'. The culmination of yoga lies in the dissolution of the mind. The path to attain this is studied on the basis of a text by Gorakshanatha in 'Amanaskayoga—The Yoga Bereft of Mind'. The concepts of *paratattva* and *jiva* are discussed here. There is a section for book reviews at the end of the volume, of books of serious research on Indian philosophy and Sanskrit studies. There is also a section for obituaries, where the reader knows about some luminaries in Indian studies.

This journal proves once again that writings in Sanskrit need not necessarily be religious or philosophical. It is really a pity that the Institute is unable to bring this journal annually. Taking in the marvellous contents of the journal, the reader automatically prays for its immediate revival as an unbroken annual journal.

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