

Indian Buddhism by AK Warder: Book Review

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Introduction

There are many different aspects had been written by authors but most interesting facts were, they generally used one of two approaches to surveying Buddhist philosophy. There is the historically tilted beginning, which charts the development from early Abhidharma to later Yogacara and Madhyamaka. Examples of this style include Paul Williams and Anthony Tribe's *Buddhist Thought* (2000) and David Kalupahana's *a History of Buddhist Philosophy: Continuities and Discontinuities* (1992). There is the topic-oriented introduction, which focuses on foremost questions.

In this book author firstly described the Sources of our Knowledge of Buddhism using ancient text. In the introduction author written about the ancient literature on the Buddhism, therefore the largest part of the ancient literature about the Buddhism and of India commonly was obliterated by the Muslims. In this chapter, one community was responsible for obliterating the ancient literature. Therefore, he did not trace the origin which was effaced to the ancient literature about the Buddhism. Even, a few scattered texts in Indian languages conserved elsewhere, for instance in Japan, Tibet, in certain Jaina libraries in western India or buried in vaults in Central Asia.

The author tried to written based on the archaeological sources relating to the history of Buddhism: ancient monuments or their ruins, temples, and pagodas, universities, and monasteries, sculptures and paintings, which to some extent reveal the doctrines of their times. Above all the archaeological sites of ancient sites with contemporary documentation in the form of inscriptions have served as checks on chronology. In addition, these written texts were not exposed clearly with the effaced ancient literature of the Buddhism by the Muslims.

The methodology is indicated that the eighteen schools having a Tripitaka but there are varying recensions by sources of the authenticity and attempting by a sort of textual criticism about it, traditions to establish the original opinion indicated that there may have been more school that the light of this discussion. But, the exception of the Mahasamghika, there is lacking information on their internal debates. Whether such an 'original set of views' on these points was consciously held by the earliest Buddhists is very doubtful. This is indicating what discovery might be the development of the doctrine from that arrangement. The results ascertainable by this method can be applied here. However, some important data can be secured in the history of Buddhist doctrine.

The author also tried to explain about Buddhism Contrasted with Rival Teachings.

On the other hand, the next paragraph of that chapter is showing that Buddhism stands in opposition to Brahmanism but they did not explain, why did Buddhism raise the voice against Brahmanism? But what were the major facts of opposition? There have no description or

text written. That creates difficult to clearly understand about this chapter.

The interpretation of Buddhism was written by the author. Whereas author themselves accepted that the texts, are in Pali or Sanskrit, they are unable to write into the text without interpreting them. Even, in the preface, a selection of Pali texts is given in the original language but due to the inability of the reader to find his own way in interpreting. According to the agreement of opinion of all the schools adopt the convention of giving the terms usually in their Sanskrit form since the latter dialect became standardized in India as the language of philosophical discussion and learning generally, though only long after the time of the Buddha.

The first chapter through eight is based on the detailed Indian complication before the Buddha. This is based on The Indus Civilization. Civilization appears in India, according to the archaeological evidence, about 3000 BC, in other words about 2500 years before the Buddha and archaeological findings inform us a good contract about this technological development and something of the economic system. That chapter is exposed that mainly economical condition of society and religion of Indus people on the basis of currency sign but that's unable to explain clearly what was the religion of the Indus people on the written text. Moreover, the author has been elaborated much on Brahmanism but they tried to say that it is out of place in this book.

The second chapter focuses on India in the time of the Buddha which expands the scope of the book beyond the Newar community to look at other Buddhist Revival Movements. The author explained the social and Political Crisis as well as Philosophical Tradition.

Buddha's time was a contest in political craft, administrative efficiency, economic power, and in which the Brahmanical tradition had little to offer either to the rulers or to the people. An emperor ruling justly according to the traditional usages of Vedic society, vassal rulers affectionately and treating his people, if sometimes firmly, and reserved and guided by the code of duties prescribed by the Veda and interpreted by the Brahmins. The Brahmanical tradition failed to make any headway. But author addressed in this chapter only Brahmanical tradition and compared with Buddhism but that's explanation is not sufficient to make the better understanding without the major crisis of the religion.

The third chapter described the life of the Buddha, where the author describes that the life of the Buddha is part of the background to his teaching. The early Tripitaka did not contain any comprehensive account of the teacher's life.

In this chapter, the life was evidently inessential for the doctrine of early Buddhism and did not interest the compilers of the Tripitaka. Later, however, interest in the remarkable personality who had

discovered their doctrine and founded their community grew among the Buddhists.

The evidence which provided in that's chapter does not clearly indicate about schools of Buddhists in the early life of Buddha.

Forth chapter through eight are based on the detailed the doctrine of the Buddha and his summary of his principles and also described that the five intended in the summary of doctrine, are now considered such as confidence, self-possession, energy, concentration and under. The four truths are, as stated already in describing the enlightenment,

- Unhappiness,
- Its origination,
- Its cessation and
- The way leading to this. On the other hand, trace the role of a Buddhist monk is a positive as well as a negative matter.

Fifth chapter and sixth chapter expand the scope of the book beyond the Buddhism. In this chapter is described the description of the enlightenment on Buddha doctrine which was reflected a certain kind of desire and clarified the aging and dying exist through a specific condition that means with birth. Moreover, traces the role of Buddhism in society is the major purpose of this chapter and review the Buddha's teaching about society. The Evolution and the Nature of Society describe briefly the 'involution' and 'evolution' of the universe.

In seventh chapter, delighting on collect the Tripitaka therefore, After the final extinction of the Buddha, and the cremation of his body, the community of monks chose five hundred arahants ('worthy ones', 'perfected ones') to work together to assemble the doctrine and the discipline, to prevent the true doctrine from being submerged in false doctrines.

Chapter eight traces the popularization of Buddhism and written about wanderers it was his practice to frequent forest shrines and meditate there. These places, it seems, were especially awe-inspiring and fearful excellent account of the context. The author tried to write that the local people were also believed in god and goodness. In that chapter, author should have exposed and revealed the text why the local people believed? And what was the different accessibility of Buddha teaching as compared to other religion? That could be provided the best and explainable facts about the impact of Buddha teaching on population.

In chapter nine and tenth introduces about eighteen schools and the development of the Madhyamaka school. The author tried to write about the number of schools but that does not give the place or exact origin, therefore, they did not write more explanation about it.

The eleventh and twelfth chapters describe idealism and the theory of knowledge and the development of the medieval schools. In addition, written is focused on the new school of middle ages as well as a major part of their work consisted of criticism of other views, Buddhist and non-Buddhist. On the other hand, the effect of the Turkish and Arab conquests was the devastation of most of the early schools of Buddhism, the main centres of which had remained in Magadha and North West India. Under Muslim rule some Buddhist traditions survived for a time among the laity, though the communities of monks had been completely rooted out, leaving no competent teachers to guide them. The restoration of Buddhism in India began effectively in the 19th century and has gathered momentum in the 20th.

The author tried to explain but they did not give any facts regarding the destruction of Buddhism in India. Why did come back again?

There has no text written in this book which clarified that outside the India why are Buddhism spread?

In this book author attempted to ascertain what Buddhism is, doctrinally, as defined in its texts, thus to create the facts about it as an attempted to discover what Buddhism was, in the stricter sense of the teaching of the Buddha c. 500 B.C., and to place other kinds of Indian 'Buddhism' in relation to that.

Even there are no more explanation about the event of Doctrine and a place of schools of Buddha.

Conclusion

This book has been giving few key facts about the teaching of Buddha education. What was the impact on a local person of its? Who wants to understand about somewhat Buddha Doctrine? It can be useful for those trained in Western philosophy, who is curious about Buddhist philosophy, this book as a roadmap that organizes the reader to pursue study of Buddha Doctrine further.