writing which otherwise provides Guenther's apparatus. If "ethical" be used at all, I would suggest "ethically commendable demeanour" or something of the kind.

The Jewel Ornament displays an amazing love for captions and subcaptions, for categorization, quotation and cross-reference, psychological insight of considerable subtlety, and occasionally at least, exquisite poetical beauty (e.g. p. 91 ff—the paradigm of a mother's devotion to her child). Guenther's thoroughness can hardly be surpassed: there is a succinct introduction explaining the general problems of the text and its genre, twenty-one chapters of translation; a fine guide to Tibetan pronunciation, inculcating the Lhasa (dbus) dialect. This guide has great value of its own, quite apart from the text. There follow eleven pages of Tibetan, Sanskrit, and Pali book-titles referred to or quoted from in the Jewel Ornament; seven pages of Tibetan and Sanskrit indices of technical terms, and finally an index of names and subjects. This book is bound to become a classic.

A. BHARATI

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Philosophy of the Buddha. By A. J. BAHM.

Professor Bahm has given us one of the most original analyses of early Buddhism to appear in recent years. It will provide the non-specialist with a sensible and readable account and the specialist with something to mull over. To one who has ploughed through scores of accounts of Buddhism in recent years, this one written in Rangoon has a refreshing flavor absent in the usual sacerdotal expositions.

Although Bahm considers that the Buddha's contributions warrant a kind of cosmic recognition (p. 73), he also has some sharp criticism to make of the early doctrine, which in the light of contemporary thought, provides a needed corrective. The weaknesses of the original doctrine of the Buddha are held to be: (1) imbalanced commitment to the middle-way, (2) greed for no views, (3) insufficient realism, for "real things may also contribute to our happiness when they satisfy our desires." (pp. 151-2), (4) insufficient voluntarism, which is to say that if there is to be freedom of choice at all there must be desire, (5) extreme actualism as opposed to sufficient idealism about what might be done about improving the world and (6) insufficient instrumentalism because nirvāna is radically separated from its means. These criticisms are particularly directed at those who today hold that Gotama is flawless, those whose critical faculties have been dulled by tradition and dogma.

Bahm, finally, calls for new Buddhist studies to determine Gotama's own philosophy in the early scriptures. Perhaps it can "be reconstructed adequately only after first determining what type of refraction was likely to occur in the different mental prisms of each of his various reporters" (p. 159).

Buddhologists of long-standing will be intrigued by the common-sensical approach to the Vinaya and Sutta Pitakas as seen through the eyes of Bahm's organicism.

DALE RIEPE

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The relations between India and Pakistan, according to this book, consist of an agglomeration of insoluble disputes. Their fundamental character and attempts to settle them have been reported before. The present book can therefore add nothing strikingly new but only details to the sad subject, the more so as the events since 1955 have not been included. The author provides a short, hence incomplete account of the rise of nationalism and communism in India. He then deals with the history of Partition, the Kashmir Dispute, the Canal Waters Dispute, the Evacuee Property Problem, and the Minorities. He scarcely mentions the less hostile trade relations or Kashmir politics, two topics with considerable influence upon the relations between the two nations. He also deals most cursorily with the broader questions of foreign policy, such as membership in the Commonwealth, participation in
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the Colombo Plan, and exposure to common
danger from the north, which have been known
to soften the bitterness of the disputes between
India and Pakistan.

The author makes his report in great detail
and presents the facts objectively, though his
rare evaluations tend, rather subtly, to support
the Indian position. He restricts his account
especially to the official side of the story (in
spite of a promise in the Preface that the work
will study “historical forces”). This choice
leaves important questions unanswered—for
instance why both sides occasionally shift their
positions—and tends to give the impression of
superficiality. The author is apparently aware
of this. For at the very beginning of the book
he apologizes for neglecting domestic issues
affecting external relations, and at the end he
introduces ideology as the basic cause of all
evil. And so, having retold the fairly well
known story of the disputes on 211 pages, he
devotes ten to what he considers the essential
deconditioner of Indo Pakistan relations. These
ten pages are interesting and a good beginning
to a needed study in depth of the unhappy
situation on the subcontinent. But the author
remains, once again, on the surface. He states
the differences in the beliefs and values of the
two nations. Yet he fails to go beyond abstract
description, he does not attempt to prove his
assertion of the primacy of ideology and to
demonstrate its influence in concrete political
situations. He should have done so, for some
of the disputes (e.g. canal waters, evacuee
property) could quite well be explained on
non-ideological grounds.

This omission contributes to occasional con-
tradictions and shifts in the author’s viewpoint,
and therefore leads to some inadequately sup-
ported conclusions. American aid to Pakistan,
for example, rather than ideology is branded as
“the most decisive factor in undermining the
agreement on Kashmir” (p. 145). The author’s
gloomy conclusion that the quarrels between
the two nations could not be expected to be
solved “in any foreseeable future” (p. 240)
might have been less certain and sweeping
had he remembered his own denial (p. 10) of
the necessity of ideology as a divisive factor,
when he remarked that “religion in the spirit-
ual sense of the term is not a divisive force
in a modern polity” but that it has been used
in India “as a tool for furthering aims other
than religious” and when he pointed out that
communalism has been non-existent in modern
India for long periods. He does not probe into
the question who is using the tool, how, and
for what purpose, perhaps because he decided
to deal with “forces” rather than individuals
(p. 1). Nevertheless, in social relations “forces”
become effective through individuals, and in
Asia especially foreign policy is usually the
preserve of a very few people. The book is
therefore inevitably full of references to im-
portant individuals. The author might have
reached more qualified and substantiated con-
clusions had he devoted himself more to these
individuals—even if it is overly simplifying to
say, as some observers have done, that Indo
Pakistan relations will become peaceful with
the disappearance of the present generation of
leaders from the public scene.

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The Pathans 550 B.C.—A.D. 1957. By Olaf
pp. xxii + 521. $12.50.

The issue of the accession of Kashmir to
either Pakistan or India arises primarily be-
cause of a precipitous action taken by the
Pathans late in 1947, an action designated in
official records as the “invasion by tribesmen.”
The tribesmen referred to are the Pushtu-
speaking Pathans of the North-West Frontier
Province, now an area of Pakistan. Sir Olaf
Caroe, author of Wells of Power and Soviet
Empire, presents in this handsome volume the
first modern, comprehensive study of these
Central Asian peoples. It has long seemed to
this reviewer that the several books thus far
published on the Kashmir problem did not
give sympathetic enough treatment of Pakis-
tan’s relations with the Pathans. The Pathans
were never lightly to be dealt with, for their
fierce independence was at once admired and
unsubdued by the British. Once they associated
the alleged oppression of their Muslim breth-
ren in Kashmir with the Islamic phenomenon
of jihad, or holy war, there was no stopping
their incursion across the Punjab into Kashmir.
India-Pakistan Relations: Positive initiatives which were taken in the past. Composite Dialogue Framework, which was started from 2004 onwards, excluded some of the contentious issues between the two sides had resulted in good progress on a number of issues. Delhi-Lahore Bus service was successful in de-escalating tensions for some time.

Composite Dialogue Framework. The India-Pakistan relations has often afflicted by cross-border terrorism, ceasefire violations, territorial disputes, etc. In 2019, the bilateral relationship was rocked by several tense events like the Pulwama terror attack, Balakot airstrike, scrapping of Jammu and Kashmir’s special status, etc. Improving bilateral ties is vital for both sides, as it would mean stabilisation of South Asia and the improvement of economies of both the nations.

India and Pakistan have originated from a common subcontinent but after the partition of 1947, they have an unstable relationship due to many unresolved issues. Although the two South Asian neighbours share a common history, literature and a strong cultural bond, they have time and again focused on the differences rather than making peace based on the similarities.

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Despite the establishment of diplomatic relations after their independence, the immediate violent partition, wars, terrorist attacks and numerous territorial disputes overshadowed the relationship. Since independence in 1947, both countries have fought three major wars, one undeclared war and have been involved in armed skirmishes and military standoffs.