

His discussion on samadhi, as the ultimate mystical union of the soul with Brahman is interesting (151) and in line with contemporary research on brain activity during dreaming and REM sleep. Staal is not an armchair theorist; he proposes empirical research to understand mysticism (152). This need to validate theory with reality is the way forwards for Hinduism. For Hinduism to flourish there is need of empirical proofs of its religious patrimony and more writings in English as well. Staal's work, being in English, is itself a way forwards for Hinduism.

The Second Vatican Council did away with Latin for the celebration of Mass, since Latin was not understood by most practising Roman Catholics. Latin continues to be studied today by a clutch of specialised scholars. Maybe Staal's kind of texts are performing their cultural work by opening up Hinduism to Hindu theologians. Theologising is somewhat an alien concept to canonical Hinduism, but a lived religion needs theologians who can write in a global idiom—in this case, English. Swami Vivekananda encouraged publishing in English, as he had the foresight to understand that the Sanatana Dharma must be rescued from the elitism effected through linguistic isolation and linguistic hegemony. Thus Staal's book on methodology can become the type of text that will usher Hinduism into the twenty-first century.

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**Lectures on Patañjali's
Mahābhāṣya
Volumes IX and X**
P S Subrahmanya Sastri

The Kuppuswami Sastri Research Institute, Mylapore, Chennai 600 004.
Website: www.ksrisanskrit.in. 2011.
Volume IX: xxxvi + 364 pp. ₹ 300;
Volume X: xlvi + 396 pp. ₹ 300.

The Kuppuswami Sastri Research Institute has been doing admirable work in preserving and propagating the wisdom found in Sanskrit texts. It has been publishing various rare texts

with translations into English to ensure that these otherwise inaccessible treasures reach the common people. One such addition to this marvellous corpus of literature is the translation of Patanjali's Mahabhashya into English. These are based on the lectures given by the late Prof. P S Subrahmanya Sastri at the behest of Swami Chandra-sekharendra Saraswati of the Kanchi Kamakoti Pitham. The whole work was supposed to be published in 14 volumes. By 1962, 6 volumes were published. After a huge gap, the seventh volume was published in 2009 and the eighth in 2010. The present ones, the ninth and the tenth, were published in 2011.

Prof. P S Subrahmanya Sastri was an extraordinary personality. Founder member of The Kuppuswami Sastri Research Institute, he remained so till his passing away in 1978. He was the first person to be awarded a doctorate in Tamil by the University of Madras. Starting his career as a teacher of mathematics, he went on to do pioneering research in Tamil and Sanskrit. A genius of sorts, he was a master of Sanskrit, Tamil, English, Telugu, Kannada, Malayalam, German, and French. A devout worshipper of Shiva, he lived a highly principled life. Thoroughly brought up in the Vedic tradition, a Vedic scholar himself, he also possessed a modern outlook on life—he was even a regular tennis player.

Sastri's scholarship is evident in the lucid translation of Patanjali's Mahabhashya. The ninth volume contains *abnikas*, divisions, forty-two to forty-seven, and the tenth volume contains *abnikas* forty-eight to fifty-six. Each Panini sutra is followed by the relevant *bhashya*, commentary, and the *varttika*, annotation, of Vararuchi. There are explanatory notes by the author wherever needed. Due to the simplicity and readability of the translation the reader is relieved from the complexity of the original text. Each volume has indexes of the sutras, *varttikas*, *nyayas*, *paribhashas*, and important Sanskrit and English words. Produced elegantly and having a low price, these volumes are a must for every Sanskrit library and also for students and teachers doing serious studies in Sanskrit.

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