

is missing from the translation. This one minor slip stands out, in that Bühnemann also omits mention of the attribute in her detailed remarks. This is unfortunate, in that – while two of the three pictorial exemplars she provides clearly bear this attribute – one (colour 2c) seems ambiguous, and could (in my amateurish opinion) just as easily be interpreted as bearing a *tilaka* or fancy *biṇḍī* as a stylised eye. One would have liked to hear Bühnemann's insights on this image.

Some of the few forays from iconography into religious history are also cause for reservation – e.g. Bühnemann's attributing “tribal origins” to goddesses such as Śavarī and so on. It is not, I believe, at all evident that the use of tribal names and attributes reflects tribal origins, rather than merely the use of tribal motifs by orthodox, urban populations as signifiers of the wild and the sensual. Bühnemann herself cites the *Skandha Purāṇa* episode wherein “Pārvatī/Durgā assumed the form of a Śavara woman in order to entice Śiva who was then celibate” (vol. 1, p. 112). The conclusion seems clear – tribal womanhood was a literary conceit for sensuality and should no more be conflated with tribal origins than Ivory® Soap should be thought to have elephantine origins. One may compare in this regard, the depiction of Tibetan women in contemporary Chinese media as images of the wild and sensual, eroticised indigenous woman (cf. Thomas Heberer, “Old Tibet a Hell on Earth: The Myth of Tibet and Tibetans in Chinese Art and Propaganda”, in T. Dodin and H. Räther (eds), *Imagining Tibet* [Boston, 2001], pp. 111–150).

Similar reservations are appropriate concerning identifying Mahālakṣmī as “originally a vegetation and agricultural goddess”, based on the fact that a “rice shoot figures among the goddess's iconographical attributes” (v. 11, p. 201). While this may make intuitive sense (esp. given the fact that Vasudhā [a.k.a. Bhūdevī] also holds such a shoot), one wonders what this might mean for Mahāgaṇapati, who also holds such a shoot (albeit termed a *vrīḥy-agra* or *dhānyāgra*, rather than a *śāly-agra* or *śāli-mañjarī*). Given the marked emphasis in Bühnemann's work on erotic interpretations of his “equipment” (*āyudha* – esp. the tusk/radish and *modaka* – cogently, though remarkably frequently, identified as sexual motifs throughout both volumes), it may come as some relief to poor Ganesh were he, by the same token, instead to be read as an “agricultural goddess” – though, even here, the implicit eroticism may provide him no respite.

In all, though, this work is a tremendous achievement. There is so much richness in these volumes that space precludes detailing them all. Bühnemann's research makes an important contribution to the textual history of the works under consideration and of the “intertextuality” (and “inter-iconality”) of the Hindu Tantric literature. It also succeeds very well in its appointed task of providing the textual and pictorial resources necessary to advance research into Indian iconography. Its systematic and clear presentation (coupled with an absolutely first rate job of production by the publishers, Egbert Forsten) make it an invaluable reference in this area. It is to be hoped that this work will be consulted widely by scholars working on Indian iconography and second millennium Hindu Tantrism.

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ESSAYS IN JAINA PHILOSOPHY AND RELIGION. Edited by PIOTR BALCEROWICZ and MAREK MEJOR. (Warsaw Indological Studies; Vol 2, 2002). First Indian Edition (Lala Sundarlal Jain Research Series; Vol XX). pp. 306. Delhi, Motilal Banarsidass, 2003.
DOI: 10.1017/S1356186304294603

This is a difficult book to review consisting, as it does, of 15 individual essays by 15 different scholars on 15 different topics. Seven of these were presented at an international seminar on Jainism at Warsaw University in September 2000. (The paper by Peter Flügel mentioned in the Preface has not in fact

been printed.) With the exception of the short contribution ‘The Essence and Outline of Jainism’ by Muni Jambūvijaya, all the papers are in English: there is no mention of the languages in which they were originally presented, nor of the translators, if any. This collection indicates that Jain studies do attract a dedicated, if small, following of western scholars, as nearly all the contributors are from, or are working in, Europe or North America. Although most are well-known in their field a list or notes giving provenance and academic distinctions would have been helpful to many readers.

The editorial work has been carefully carried out, apparent printing errors are rare. There are extensive and well-presented footnotes, which include references to the Bibliographies of primary and secondary sources at the end of each paper. Sanskrit and Prakrit words and excerpts are transcribed into standard romanised form with full diacritical marks, a convenience, one assumes, for many European and American scholars, though Indian readers would probably prefer Devanāgarī. There is a useful Index of words, names and subjects. With some exceptions, excerpts cited in English translation are accompanied by the original Sanskrit or Prakrit, in the text or in a footnote, though a reader not completely familiar with the subject matter will probably keep a Sanskrit dictionary handy.

Papers on broadly related topics are grouped under four main headings: ‘Philosophy and *Anekānta*’, ‘Early Jainism, Buddhism and Ājīvikism’, ‘Ethics and Monastic Discipline’ and ‘Mediaeval Mysticism and Sectarian Divisions’.

Albrecht Wezler presents the first paper, ‘The Twelve *Aras* of the *Dvādaśāra-naya-cakra* and their relation to the Canon as seen by Mallavādin’. Wezler translates the title as ‘The Wheel of Modes [of considering things] which has Twelve Spokes’. After fulsome praise of Muni Jambūvijaya’s reconstruction of Mallavādin’s work, and basing his argument on that text, Wezler examines Mallavādin’s own conception or scheme of *nayas*, partial expressions of truth. The twelve ‘spokes’ of the wheel, twelve *nayas*, are related to the traditional sevenfold *syād-vāda*. The paper is closely argued and it is not possible to go into it deeply here. The plethora of technical terms and a heavy literary style make reading particularly difficult: the last paragraph on p. 17 is a single sentence of approximately 100 words! The final paragraph is of interest: Mallavādin rejects the tradition that all philosophical systems are based in the Vedic *śruti*, for him the Veda of the Brahmins is but one of the one-sided *nayas* comprised in the Jaina canon, which is the true Veda.

Anekānta-vāda, ‘non-onesidedness’, is now regarded as a fundamental principle of Jainism, often given a wider interpretation than the early texts assume. Jayandra Soni, in the second paper, cites texts to point the differences between Kundakunda and Umāsvāti in their approach to what came to be known as *anekānta*, while pointing out that the actual term is not used by either. Soni’s paper relates to Wezler’s in also being concerned with *nayas*. The third paper, ‘Some Remarks on the *Naya* Method’ by Piotr Balcerowicz, continues this theme. The theory of the multiplicity of reality, *anekānta-vāda*, which includes the doctrine of viewpoints, *naya-vāda*, is the most significant Jaina contribution to Indian philosophy. The title of this essay is too modest: it conceals a detailed, well-argued (and [surprisingly] readable) analysis backed up by a range of textual references.

The fourth paper in the first group tackles a different area, monism and pluralism in early Jaina temporal description. It is by Christoph Emmrich. The author points out the paucity of research in ‘time studies’ in relation to Jainism, particularly with regard to the earliest material. He first examines time as discussed by Umāsvāti and Kundakunda, and then in earlier texts. It must be said that his analysis does not make easy reading, though interesting if taken in small doses. Finally in this group Kristi L. Wiley discusses ‘Extrasensory Perception and Knowledge in Jainism’. There is extensive treatment of extrasensory perception in Jaina texts: we have here a clear survey of the different kinds or degrees of knowledge leading up to descriptive discussion of *avadhi-jñāna*, clairvoyance, and *manah-paryaya-jñāna*, mind-reading, especially the limits, spatial and otherwise, within which extrasensory perception can operate.

After Muni Jambuvijaya's essay on 'The Essence and Outline of Jainism' the second group continues with '*Catuyāma-sainvara* in the Pali Canon' by Padmanabh S. Jaini. In this readable article Jaini examines references in Buddhist texts in conjunction with Jaina ones in a further step to elucidating the relation of the Fourfold Restraints (non-violence, truthfulness, non-stealing and non-possession) attributed to Parsvanatha with the five *mahavratas* of Mahavira. Kenji Watanabe makes, in the next paper, 'A Comparative Study of Passages from Early Buddhist and Jaina Texts', comparing the use of certain terms in a number of short excerpts (given with English translation) from certain key texts of the two traditions. Johannes Bronkhorst, in a paper entitled 'Ājīvika Doctrine Reconsidered', points out that little has been added to A. L. Basham's great study of the Ājīvikas published in 1951 by research in the subsequent half-century. Bronkhorst examines Jaina and other texts to point out the differences between Ājīvikism and other contemporary religious currents.

The first paper of the third group is Phyllis Granoff's 'Paradigms of Protection in Early Indian Religious Texts', discussing how some Buddhist and Hindu texts deal with the protection of children from dangers, and comparing these with the Jaina approach which sees the fate of children as the result of *karma* rather than of the action of a demon or deity. Adelheid Mette considers safe 'waste disposal' of bodily excretions, forbidden items found in food, and other matter, in the monks' rules for protecting life. Lutgard Soni illustrates with stories cases of *upagūhana*, an auxiliary of right belief (*samyag darśan*), concealing the faults of fellow members, for example a nun's pregnancy, in order to protect the reputation of the Jain religion.

Colette Caillat opens the fourth group with 'A Portrait of the *Yogi (joi)* as Sketched by Joindu'. The monk-author Jogicanda (Joindu) in two poems teaches his disciple to become a *yogin* by exclusively spiritual training rather than by temples, rituals and the like, guiding him to attain ultimate Truth by himself. Nalini Balbir looks at seventeenth-century CE sectarian divisions as illustrated in the *Sāmācārī-śataka* (1616) of Samayasundara, of the *Kharatara-gaccha*, who deals with divergences in matters of religious life between his own and, particularly, the *Tapā-gaccha*. John E. Cort gives an English translation of the liturgy to God, Scripture and Teacher, one of at least a dozen liturgies by the Digambara mystical poet Dyānatrāy (1676–1726), with an introduction. This liturgy is in daily use by north Indian Digambara Jainas today.

The brief summary of the contributions given above can give only a sketchy indication of the riches in this book. It is worth pointing out that they cover a terrific time-scale, from the time of Pārśva to the eighteenth century CE. Jainism is not something static but has developed constantly over the years and centuries and millennia, and it would have been good if the Editors could have given some diachronic framework, perhaps in the Preface. A warning is necessary: this is a scholar's book, it is not for that beloved figure the 'general reader'. Some of the papers are dauntingly obscure, demanding close attention and an above average knowledge of Sanskrit and Prakrit religious and philosophical terms. Others are delightfully lucid. All are highly specialised: they shed light on dark corners. A comprehensive survey of Jain religion and philosophy has yet to be written. One day a scholar yet unborn will undertake that gargantuan task, and devote his or her life to it. Studies such as these, and many many others, will form the elements of such a synthesis: their value is not confined only to the present. It is encouraging that the field of Jain studies is progressing in the West as well as in India, though painfully slowly. The scholar who acquires this book will derive much benefit, and indeed pleasure, from it. The Editors and contributors, as well as the publishers in their centenary year, are to be congratulated.

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