
Piotr Balcerowicz and Marek Mejer (eds.), *Essays in Jaina Philosophy and Religion*, Delhi: Motilal Banarsidass, First Indian Edition, 2003, 306 Pp., Rs. 495. (Hardback).

This book contains the contributions of internationally known scholars who specialise in Jaina studies. It appears as Volume II of the series entitled 'Warsaw Indological Studies', published by Motilal Banarsidass Private Limited in Delhi, and edited by Piotr Balcerowicz and Marek Mejer. The contributions are based on papers read at the international academic meeting 'Aspects of Jainism', held at Warsaw University, Poland, through the 8th to the 9th, September, 2000. At this meeting which was organized by those two editors, the honorary president was Jambūvijayajī, and Albrecht Wezler served as advisor and consultant.

The collection consists of four main sections: (1) philosophy, with the emphasis on epistemology and the theory of the multiplexity of reality (*anekānta-vāda*), (2) the historical development of Jainism and its origins, with special consideration of its relation to Buddhism and Ājīvikism, (3) the Jaina system of ethics and conduct, including rituals, social life, monastic rules and regulations, and (4) Jaina mediaeval literature as an expression of mysticism and sectarian background. These four 'viewpoint-spokes', says Balcerowicz make up *caturara-nayacakram*, or 'The Wheel of Modes [of Considering Jainism] which has Four Spokes', which is also used as the subtitle of *Essays in Jaina Philosophy and Religion*. The contributions are as follows:

PRATHAMĀRANAYAVIVARAṆAM: PHILOSOPHY AND ANEKĀNTA

ALBRECHT WEZLER, "Studien zum *Dvādaśāra-naya-cakra* des Śvetāmbara Mallavādin. II: The Twelve *Aras* of the *Dvādaśāra-naya-cakra* and their Relation to the Canon as Seen by Mallavādin. First Part"

JAYANDRA SONI, "Kundakunda and Umāsvāti on *Anekānta-vāda*"

PIOTR BALCEROWICZ, "Some Remarks on the *Naya* Method"

- CHRISTOPH EMMRICH, "How Many Times? Pluralism, Dualism or Monism in Early Jaina Temple Description"
- CRISTI L. WILEY, "Extrasensory Perception and Knowledge in Jainism"
- DVITĪYĀRANAYAVIVARAṆAM: EARLY JAINISM, BUDDHISM AND ĀJĪVIKISM
- JAMBŪVIJAYA, "*Jainadarśanasya svarūpam uddeśās ca*" (The Essence and Outline of Jainism)
- PADMANABH S. JAINI, "*Cātuyāma-saṃvara* in the Pāli Canon"
- KENJI WATANABE, "A Comparative Study of Passages from Early Buddhist and Jaina Texts: Āyār 2. 15: Dhṛ 183 and Isibh 29. 19: Dhṛ 360, 361"
- JOHANNES BRONKHORST, "Ājīvika Doctrine Reconsidered"
- TRṪĪYĀRANAYAVIVARAṆAM: ETHICS AND MONASTIC DISCIPLINE
- PHYLLIS GRANOFF, "Paradigms of Protection in Early Indian Religious Texts or an Essay on What to Do with Your Dreams"
- ADELHEID METTE, "Waste Disposal (*pariṭṭhavaṇa-vihi*) in Ancient India. Some Regulations for Protection of Life from the Rules of the Order of Jain Monks"
- LUITGARD SONI, "Concealing and Protecting. Stories on *Upagūhana*"
- CATURTHĀRANAYAVIVARAṆAM: MEDIAEVAL MYSTICISM AND SECTARIAN DIVISIONS
- COLETTE CAILLAT, "A Portrait of the Yogi (joi) as Sketched by Joindu"
- NALINI BALBIR, "Samayasundara's *Sāmācārī-śataka* and Jaina Sectarian Divisions in the Seventeenth Century"
- JOHN E. CORT, "Dyānatrāy: An Eighteenth Century Digambara Mystical Poet"

It is not possible to comment on all of the contributions in detail. Each has various its own thoroughly researched approach, and each is an outstanding achievement in its respective field of Jaina studies. Jambhūvijaya's paper is deserving of special mention, 'in that' it outlines the essence of Jainism with admirable lucidity by means of quotations from prominent scholars such as Herman Jacobi, Sarvepalli Radhakrishnam, Lokamanya Balagangadhar, Annie Besant, Hertel, Rajendra Prasad, and Satischandra Vidyabhusana. The quotation from Jacobi and Prasad in particular contain an important message for all those concerned with academic research on Jainism. For example:

Jacobi: "In conclusion let me assert my conviction that Jainism is an original system quite distinct and independent from all others, and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India." (p. 114)

Prasad (the first President of India): "Jainism has contributed to the world the sublime doctrine of *ahimsā*. No other religion has emphasised the importance of *ahimsā* and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its *ahimsā* doctrine." (p. 116)

These are words that we must always keep in mind when we discuss issues related to logical theory involved in Jainism and other Indian philosophies. Jambhūvijaya's great achievement is to indicate to us not only the theory of formal logic but also the way to the heart of Jainism.

Of course, the concern each of the contributors reveals towards various areas of Jainism conforms to traditional research patterns in various fields of Indian culture. Balbir's research on Samayasundara's *Sāmācārī-śataka* is deeply interesting as an approach to relatively unknown field of Jainism. She says: "the examination of texts such as *Sāmācārī-śataka* and the close study of their internal system may be helpful in defining how Jains themselves view the evolution of their practice and the various degree of authority they ascribe to their rich textual tradition. The prevalent tendency is to see changes occurring in one's own groups as restorations, and changes made by others as lapses. This explains why in spite of numerous debates each group mostly sticks to their conclusions without really managing to convince their opponents. On the other hand, such works form a tradition of debate which shows a stage where any point could become a question, where anything in the wording of a text, especially if not totally tight, could open a road for discussion." (p. 273) Her research is very useful in showing us the need to study Jainism on the basis of the Āgamic. Moreover we may say that traditional Jaina theory is very similar to the ideas of early Buddhism, based on a general comparison of content of works both in early Jainism and early Buddhism, although it is difficult to discover concrete examples identical sentences or essays such as we find in late Jaina works themselves. It is clear, when we see a similar content in Jaina and Buddhist works, that the theory in late Jainism including the field of *pramāṇa* and so on is grounded on early traditional doctrine. Hence, this is a point that must be taken into account in researching Jainism.

The tendency in the recent research on Jainism in Europe and America is to approach Jainism from the standpoint of cultural anthropology and legendary literature based on extensive and meticulous fieldwork. Moreover, philosophical research based on philology can clarify the profundities of Jainism by means of comparing and weighing the reliable evidence collected many sources in Indian philosophy. It seems reasonable to suppose that these two ways of research will exert a positive influence on each other, and can establish common ground that can lead to a solution of long-standing issues between Jainism and other schools. We cannot say that an approach as a mediator between the research on early Jainism and that in logical period proceeds sufficiently in Japan. Similarly, there is no disagreement on this point in the world. Even in India, it must be said not much that research on Jainism has yet been undertaken. Doing research in this unexplored field is one of the tasks before not only Jaina scholars but all scholars concerned with Indian philosophy. I believe that this book will help to clarify the complex range of subjects that need to be addressed in Jaina studies in the future.

In his preface Balcerowicz wrote:

Modern Indological scholarship still suffers a dearth of thorough and critical research in the field of Jaina studies as such, and likewise adequate

exploration of the history and background of the exchange of ideas between the Jainas and other systems of thought in India is imperative.

It is our hope that the present volume will contribute to our knowledge and understanding of Jaina philosophical, historical, religious, literary and social aspects, and will, at least to a certain degree, be a meaningful advancement in Indological research, deepening our understanding of Indian intellectual heritage and culture in general.

These words describe succinctly the aims of this collection of essays, which can serve as a gateway to Jainism, a world that is still quite new to Indology.

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