

(*aṣṭāṅgayāga*). So it seems indispensable to explain the reason in detail. Second, the author mentions that the *mantradīksā* in the *ParS* is equivalent to the *nirvāṇadīksā* in other sources (p. 137). The devotee who has received this *mantradīksā*, is known as a *sādhaka*. The *sādhaka* in the tantric tradition, is thought to be the one who has accomplished any mantra and has the mantra-power to execute for mundane purposes (*bhukti*). On the other hand, the *nirvāṇadīksā* is given to the devotee in the fourth stage of life (*āśrama*) who desires the foot of the Lord (*Pauṣkarasamhitā* 27.4cd-5). The word ‘*nirvāṇa*’ appears in *JS* 6.234b (*nirvāṇabhāg*). So it appears that the *mantradīksā* and the *nirvāṇadīksā* are totally different concepts, although the author indicates that such a *sādhaka* as seen in the *ParS* refers to an initiated devotee simply without its original meaning. Third, the author indicates some similarities between the *ParS* and authoritative texts like the *Nārāyaṇīya* section of the *MBh*, the *ManuS*, etc. (pp. 45-46). Especially she says that *ParS* 31.50 is almost the same as the last verse (*caramaśloka*) of *BhagG* 18.66. *ParS* 31.50 reads; *tasmāt tvam devala tyaktvā sarvam anyad viceṣṭitam / bhajasva sarvabhaṭvena paramātmānam acyutam //*. *BhagG* 18.66 reads: *sarvadharmān parityajya mām ekāṁ ūraṇāṁ vraja / aham tvā sarvapāpebhyo mokṣayiṣyāmi mā ūcaḥ //*. But *BhagG* 18.66 appears more similar to *Lakṣmitantra* (= *LT*) 16.43, which reads: *tatra (sarva-) dharmān parityajya sarvān uccāvacāṅgakān / saṃsārānalasaṇtapto mām ekāṁ ūraṇāṁ vrajet /*. Further, Sanjukta Gupta suggests in her English translation of the *LT* (p. 256, fn. 1) that ‘a consignment’ (*nyāṣa*) which means to consign the results of deeds to the highest god and please him in *LT* 40.18ab, 77cd, 99cd, etc. seems to be strongly influenced by *BhagG* 3.30 and 4.20. This means the *LT* might have received more re-working from the orthodox tradition. So it is to be inspected more whether only the *ParS* has received such a re-working or many other texts, the later ones at least, have also did in the *Pāñcarātra* sect.

Finally I would like to point out a few spelling mistakes. They are as follows: p. 30, fn. 20 and p. 45, *Śvetadvipa* → *Śvetadvīpa*; p. 141, *ācāraṇām* → *ācāraṇāṁ*; p. 143, *kamadhenu* → *kāmadhenu*; p. 144, *Rāṣṭrakuṭa* → *Rāṣṭrakuṭā*; p. 187, fn. 614, *nlrāyaṇaya* → *nārāyaṇāya*; p. 206, fn. 707, *gāda* → *gadā*.

Aichigakuin University  
Nissrin, Japan

Hiromichi HIKITA

\*\*\*\*\*

Robert J. Zydenbos, *Jainism Today and Its Future*, München: Manya Verlag, 2006, 104 Pp. Rs. 200/US\$ 20/€ 16. (Paperback)

In this short monograph Robert Zydenbos offers a largely non-academic account of Jainism as it faces the modern world both in India and globally, more than 2,500 years after Mahāvīra promulgated his teaching of Jainism. In his Preface

Zydenbos points out that Jainism is still 'little known outside India and much misunderstood in India' (p. 12) in spite of its major contributions to Indian cultural and religious traditions, such as non-violence (*ahimsā*), vegetarianism and temple ritual. The author seeks not only to rectify misunderstanding and fill the gap in knowledge about Jainism but also to suggest ways in which the Jain community and scholars can do the same by engaging with the wider world. The book therefore claims to provide both introductory and advisory material.

The first part of the book forms a gentle introduction to Jainism. In the first chapter entitled 'A Centre of the World' he describes graphically the Mahā-mastakābhiseka which took place in Shravangabelgola in 2006. The scale and diversity of the Jain religion and their followers as evidenced in this event would surely dispel any doubt in the mind of a sceptical Western reader as to the presence and importance of this 'unknown' religion. The chapter called 'The Tīrthaṅkaras' explains what the twenty-four Tīrthaṅkaras and their images (*mūrti*) represent. The following chapter, 'Jainism As It Appears: The Sects' describes briefly the development and characteristics of the four main sects: the Digambaras, the Svetāmbaras and its aniconic subsects, the Sthānakvāśis and Terāpanthīs. In 'Jaina History, and the Other Indian Religions' he documents what is known about the history of Jainism and 'Jaina Sādhanā: the Religious Path' offers a short but informative description of the Jain doctrine and practice with emphasis on the workings of karma.

It is in the remaining chapters that Zydenbos offers his diagnosis of the state of Jainism today. The chapter named 'Jainism the Unknown' draws a grim picture of the quality of existing publications on Jainism ranging from badly misinformed popular books to overspecialised and narrow concerns of academic writings. In 'Jainism and Science, and Jainism's Self-Image' he discusses the intellectual misguidedness of the custodians of Jain tradition, and in particular, how modern Indian authors often adopt flawed psuedo-scientific arguments to justify Jain teachings only to damage their credibility. The last chapter, 'The Future of Jainism' points out the relative isolation in which Jainism finds itself among other world religions. The author suggests what valuable teachings Jainism has to offer and how the Jain community and scholars can communicate them more effectively to the outside world.

As the scope of the book suggests, Zydenbos clearly has global readership in mind and does well to address issues relevant to different international readerships. He explains the overlap between religion and philosophy in Indian religion (pp. 15-6), which is a common intellectual obstacle for the average Western reader. His presentation of Jainism as primarily a non-theistic and in many ways rational religion anticipates many Western readers' Judeo-Christian (monotheistic) assumptions about religion. Elsewhere Zydenbos discusses the insulated presentations of Jain teaching by many practitioners in such exclusive terms as non-violence (*ahimsā*) and vegetarianism while ignoring its rich intellectual tradition. Such a criticism is targetted mainly at an Indian audience, and perhaps also the Jain diaspora.

Zydenbos attributes the lack of percolation of Jain thought both in and outside India to the failings of the Jain community and scholars alike. While his argument is on the whole persuasive and is supported by his familiarity with the Jain community and his long career of studying Jainism, his criticisms strike the

reviewer sometimes as unduly harsh. For instance, Zydenbos claims that ‘iconic representations of the Tīrthankaras and other holy persons are often mistaken for representations of the Buddha, also by persons who ought to know better’ (p. 39) and mentions a book on Hinduism which uses a photograph of the part of Gommateśvara of Shravanabelgola on its front cover. One might indeed query the choice of the photograph but the author or the publisher cannot be accused of ignorance, for the back cover of the book clearly acknowledges that the photograph is a ‘giant Jain image from Shravana Belgola’.

Notwithstanding this minor quibble, the book is engaging, persuasive and highly accessible. The only problem which mars the book is the slightly confusing, mixed use of italics, diacritical and non-diacritical words. As a book aimed largely at general readership a decision to simplify transcription may be sensible. However, some names, concepts and technical terms are rendered with diacritics while others are not; there does not appear to be any consistency (for example, Vardhamana Mahāvīra on p. 26). There are also signs that the book was hastily edited, for typographical and suspected encoding conversion errors are conspicuous. For example, opening and closing double quotation marks appear as ô and ö respectively, while ö in German appears as N and ä as I throughout the book.

As Zydenbos openly acknowledges, this book is a stepping stone for more detailed introductory books. Yet, considering the length of the book (just over a hundred pages long), whatever introductory information he provides is informative and can only add to its usefulness. But the real value lies in the later section of the book, which can be taken as the author’s exhortation to scholars and traditional pundits in both India and outside to engage with the modern world intellectually: for academics to communicate the fruit of their research in accessible language to non-specialists for a wider and better understanding; for Jain teachers and practitioners to demonstrate the intellectual and religious values of Jainism as a fully fledged world religion to the wider world for what they are. Zydenbos exemplifies what he advocates through this highly accessible book. It is hoped that it reaches a wide audience both in India and beyond and stimulate further interest in Jainism.

*Wolfson College  
Oxford*

Tomoyuki KONO

\*\*\*\*\*

J. Ouseparampil, *Bhartrhari’s Vākyapadīya Kanda-1*, Pune: published by the author, 274 Pp. Rs. 400 (US\$ 15). (Hardback)

The book under review is presented by J. Ouseparampil after his long research on the *Vākyapadīya* and articulated freely through translations, notes, remarks and explanations of the main issues. The text Brahmakāṇḍa is presented there in a coherent style. He has presented the text correctly with a new interpretation altogether as he claims in Preface. The present author is bold enough to criticize