

Leaves is not a systematic treatise that elaborates a single theme, but an anthology in which each chapter can stand alone as a complete work. Yet just as “the words of the Vedas lie dormant in each of the *pipal* leaves,” the chapters of this book blend to form an organic whole, something that may be likened to a vital “Tree of Wisdom.”

The many Buddhists among Japanese readers are likely to assume that the *pipal* tree is the sacred “bodhi” tree under which Shakyamuni reached Buddhahood, or a sacred icon that symbolizes the Buddha’s enlightenment. But contrary to these preconceptions, there is not a single line about Shakyamuni’s enlightenment in the first chapter, which is entitled “The *Pipal* Tree.” All the more reason for us to gaze through the *pipal* leaf to learn more about the fertile womb of Indian culture, that vast matrix in which even Buddhism is swallowed up as but one among many great phenomena.

Aichigakuin University
Nisshin, Aichi

Mihoko HIRAOKA

Patrick Olivelle, *Dharmasūtra Parallels: Containing the Dharmasūtras of Āpastamba, Gautama, Baudhāyana and Vasiṣṭha*, Delhi: Motilal Banarsidass, 2005, IX+ 230 Pp. Rs. 695. (Hardback)

Into and throughout the 1990’s, Professor Patrick Olivelle published many books and articles about renunciation and asceticism in ancient India and about the later Vedic literature. More recently his research has focused on the Dharmasāstras, and he has published several critical editions and English translations of the *Manusmṛti* and Dharmasūtras.

The study of the Dharmasāstra genre was begun during the earliest phases of Indology. Important texts were published in critical edition form and also translated into modern languages. Great scholars such as G. Bühler and G. Jhā paid much attention to comparisons with parallel passages in the Dharmasāstras, chiefly those in the *Manusmṛti*, though lists compiled by Bühler and Jhā do not include the Sanskrit text itself. In contrast, the *Dharmakośa* (1937-) is a comprehensive collection of Sanskrit passages from many fields: the Vedas, Upaniṣads, Dharmasūtras, Dharmasāstras, Epics, Purāṇas, etc. They are arranged mainly according to subjects presented in Dharmasāstra. Of course, the digitization of Indic texts have made searches for words, phrases, and sentences markedly easier than before, but this does not diminish the importance of the book form, if for no other reason than the portability and sense of context relative to the parts or whole of a text that the latter provides.

Subjects treated in the Dharmasūtras and Dharmasāstras did not change greatly over the generations in which they were compiled. We can therefore compare passages written in different eras on the same subject, which allows us to

BOOK REVIEW

a certain degree to both trace the development history of the Dharmaśāstras and gain insight into the changes in society underlying that history.

It would surely be an understatement to say that Olivelle has provided us with a tool of great convenience. He limits his range of sources to Dharmasūtras, namely the four Dharmasūtras of Āpastamba, Gautama, Baudhāyana and Vasiṣṭha, a prudent and pertinent decision given the differences in many respects between Dharmasūtra and Dharmaśāstra. Subject headings are listed as follows.

- | | |
|-----------------------------------|----------------------------------|
| 1. Introduction | 17. Gifts |
| 2. Sources and arbiters of dharma | 18. Guests |
| 3. Diversity of dharma | 19. Rules of precedence |
| 4. Varṇa system | 20. Greeting |
| 5. Āśrama system | 21. Food |
| 6. Vedic student | 22. Death |
| 7. Snātaka | 23. Ancestral offering (śraddhā) |
| 8. Marriage | 24. Impurity and purification |
| 9. Householder | 25. Ascetic householders |
| 10. Women | 26. Forest hermits |
| 11. Children | 27. Wondering mendicants |
| 12. Kinship | 28. Sin and penance |
| 13. Inheritance | 29. King and state |
| 14. Vedic study | 30. Judicial procedure |
| 15. Teacher | 31. Conclusion |
| 16. Ritual activities | |

The book is divided into three parts. Part 1, "Synopsis", lists the subjects above, under which corresponding sources are given. Part 2 forms the core part of this book, in which the Sanskrit text and English renderings are shown in accordance with the list. Part 3 is the "Index of citations", where the author shows which subject a certain part of a text falls under. These subjects exhaustively cover the whole content of the Dharmasūtras, and with this we gain a summary overview of what is contained in the Dharmasūtras. The Sanskrit text and English translations used here are from Olivelle's *Dharmasūtras: The Law codes of Āpastamba, Gautama, Baudhāyana and Vasiṣṭha* (Delhi, 2000).

Comparative studies of Dharmaśāstra are as relevant as they have ever been, and in this respect it is hard to ask more of Olivelle. Rather, it is incumbent on us as researchers in the field to utilize this important work in the hopes that we may build upon his enormous and continuing contributions to the study of ancient Indian law.

Toyo University
Tokyo

Ichiro NUMATA
