original sources of individual lemmata are given without mentioning specific verse numbers. Occasionally, references to the relevant secondary literature are inserted. A welcome unusual addition is a separate index of the Sanskrit words at the end of the book. The dictionary was obviously collated at great speed and would have benefited from more extensive consultation. In this way the lacunae and minor mistakes could have been limited. The Introduction claims without hesitation that the Svetāmbara canon of forty-five texts was redacted in 508 CE, though the debated conventional dates are CE 453 or 466 (p. 1). There is also no specific ‘school’ associated with another cited list of fifty-two canonical texts. Moreover, the use of the word Jinisten (p. 1) for the modern word Jains (Skt. Jainas) sounds somewhat old fashioned. One wonders whether German Jains would recognise themselves if so addressed.

However, these are minor criticisms. Students of Indology and those who study Jainism from the point of view of Anthropology, History or the Study of Religions will welcome this extremely useful and informative dictionary, which is available in paperback. The author has to be congratulated for having accomplished within a short period of time what four generations of distinguished Prakrit scholarship in Germany failed to do. With his two dictionaries he has prepared the ground for a transformation of Jainology in the German-speaking world from an inaccessible ‘secret science’ of academic elites into a subject which can be easily learned and taught.

Peter Flügel


At present, only four textbooks in European languages can be recommended unreservedly to any student of Jainism. The oldest and still most comprehensive work is Helmut von Glasenapp’s Der Jainismus: Eine Indische Erlösungsreligion (Berlin: Althüter Verlag, 1925) which was belatedly translated into English under the title Jainism. An Indian Religion of Salvation (Delhi: Motilal Banarsidas, 1999). Although it contains long chapters on the history of Jainism and the Jain scriptures, the presentation of Jain doctrine is synchronous. It is largely based on the Tattvārthaśāstra of Umāsiṣṭha of the 4th Century CE, the only text which is accepted by most Jains. Yet, sources from all periods are used, under the assumption that the ‘essential aspects’ of Jain doctrine remained the same through the ages. At the time, Glasenapp’s chapters on Jain universal history and hagiography were original contributions. Their principal sources are the works of the Svetāmbara authors Hemacandra (12th CE) and Vinayavijaya (17th CE), though conscious attempts are made to give equal consideration to Digambara views throughout. The last chapters of the book provide a general depiction of Jain society and contemporary religious practices.

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Reviews

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For different reasons, Glasenapp, Schubring and Jaini present canonical and classical Jain doctrines in an a-historical form. Not much consideration is given to the differences between canonical and classical Jainism, nor to post-classical, medieval and modern developments, such as the emergence of the contemporary Jain sub-sects, in particular the aniconic sectarian Jain traditions, from the 11th century onwards, or current religious practices, which are only hinted at because of a lack of information. These previously unresearched aspects were for the first time explicitly addressed in Paul Dundas’ admirable study The Jains (London: Routledge, 1992), which was sold out within a few months. The long overdue and much improved second revised and expanded edition of this important work was published ten years later. Though structurally identical, it is seventy-eight pages longer due to the publisher’s use of a larger font, added material, an extended index and bibliography, as well as expanded notes, reflecting the unprecedented increase of research on this once obscure subject during the last decade. The value of the text has been further enhanced by the use of diacritics throughout the text whose omission was much lamented by reviewers of the first edition. Originally, the work was conceived as a primer on Jainism for the series Library of Religious Beliefs and Practices (edited by John
Reviews

Hinnells and Ninian Smart) which produces scholarly introductions to the religions of the world. Yet, as in the case of Glaseapp, Schubring and Jaini, Dundas’ book is not really a text for the beginner (as seven years of undergraduate teaching of Jainism taught the present writer). It is rather a commented summary of the state of the art in Jain Studies, drawing on both textual and ethnographic sources, which became increasingly available since 1985, while contextualising the relevance of recent findings within the wider academic discourse on South Asian religion, culture and society. The style of the well written book is discursive rather than encyclopaedic or matter of fact. Specialists and students alike are invited to deliberate with the author over the numerous points of detail of Jain history and culture which remain obscure, and many, now updated, sections contain nuggets of original research or reflect the author’s extensive publications in this field.

An important aspect of the book which has not been sufficiently appreciated by reviewers of the first edition such as K.R. Norman (Modern Asian Studies 29, 2 (1995): 439–441), perhaps because it is too obvious, is the shift from Jainism to Jains in the title of the book, which signals a conscious move away from the over-reliance on texts and doctrines towards the study of the agents of religious history. Dundas does not attempt ‘to give an ethnographic account of Jainism’ (p. 11). But his style of writing history adopts the outlook and results of the new field studies and integrates them with the classical Indological approach befitting a professional Sanskritist. Rather than textual ideals, questions of practice and identity of individuals, monks and nuns, laymen and laywomen, who would down through the centuries describe themselves and their mode of life as Jain’ (p. 3) move into the foreground. Who are the Jains? Dundas starts with the modern Sanskrit dictionaries and defines the Jains (Sanskrit Jaina) as the followers of the Jinas, the spiritual conquerors, such as Mahāvīra, the last prophet of the Jains: ‘The Jains are at the most basic level those who credit these spiritual conquerors with total authority and act according to their teaching of the Three Jewels, namely, right knowledge, right faith and right conduct’ (p. 3). This definition alludes to the first aphorism of the Tatadvārthasūtra which lists the three principal means of salvation. The problem is that most lay Jains, the śrāvakas or listeners whose historical role Dundas’ book strives to reassess, are unable to live up to this high ideal and would not qualify as category members. Proper knowledge and proper practice are difficult to attain at the best of times even for faithful ascetics. Dundas points out that it is ‘not clear when the term “Jain” was first employed to designate an adherent of a specific religious path’, but speculates that it was probably in use by the early centuries of the common era. ‘It was no doubt the gradual emergence of a self-aware laity supporting the bondless ascetic which led to “Jain” eventually becoming current for both the teachings of the religion and those who followed them’ (p. 3f). This may, however, not have happened before the 17th century, becoming widespread only in the 19th and 20th centuries. There is no clear evidence for earlier uses of the word Jaina in the sense of ‘followers of the Jinas’ to date. On the other hand, Dundas analyses the contextually ‘shifting norms and religious practices and in the new edition associated with Louis Dumont’s work on caste, ... of identity in South Asian culture’ (p. 6f). Yet, this hypothesis cleaves to the temporary participants’ view: ‘It would be a wise move,’ writes Dundas. ‘In common with many current commentators to see Jainism [sic!] as representing the variously colonialist, coherent and self-intersect with the conceptual world which has made of the recent analytical distinction between the terms of John E. Cort) are by no means certain, analysis, and remain to be explored since the second edition of the book signals the opening up of a new trend to be the last word.

There are minor points in both editions which provoke criticism, at least from within the discipline. ‘The major sect, numerically at any rate, are somewhat speculative in the absence of definite textual evidence. The lack of detailed studies on the Digambara and Svetambara sects’ recent developments’ covers the ground which seems for the first time material on the Digambaras followed by approximately 30% of all Jains which is by no means certain, analysis, and remain to be explored since the second edition of the book signals the opening up of a new trend to be the last word.

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Dundas analyses the contextually 'shifting nature' of Jain-Hindu self-categorisations and religious practices and in the new edition reiterates a point that is generally associated with Louis Dumont's work on caste - that there is no 'all or nothing' exclusivity of religious identity in 'South Asia' but 'a commonality of religious culture' (p. 6f.). Yet, this hypothesis clearly does not correspond to the contemporary participants' view: 'It would be misleading to pursue this too far', writes Dundas. 'In common with many contemporary Jain writers, I would wish to see Jainism [sic!] as representing the various levels of meaning embodied in the Sanskrit word samskrti, “culture”, “civilisation”, a specifically Jain mode of life which is independent, coherent and self-contained and yet at times can also intersect with the conceptual world which surrounds it' (p. 7). The implications of the recent analytical distinction between Jainism and Jains (see also the work of John E. Cort) are by no means certain, neither for the Jains nor for academic analysis, and remain to be explored since there are no easy alternatives. The title of the book signals the opening up of a new field for research. It does not pretend to be the last word.

There are minor points in both editions of the book which will continue to provoke criticism, at least from within the Jain community. Statements such as 'The major sect, numerically at any rate, is the Svetāmbara, ‘White-clad’ (p. 3) are somewhat speculative in the absence of hard data, but reflect the continuing lack of detailed studies on the Digambara tradition. The somewhat mislabelled section ‘recent developments’ covers the period from the 15th century, and assembles for the first time material on the aniconic Jain traditions which are followed by approximately 30% of all Jains without any details being mentioned in other textbooks. It also describes the 20th century lay movements of Śrīmad Rājacandra and Kāñcī Śvāmī, without however marking out the modern period. The chapter heading demonstrates the continuing focus on the doctrinal works of the classical period in the current academic discourse on Jainism. More research can be expected in these areas as well.

Dundas' book emphatically succeeds in presenting a succinct summary of more two thousand years of religious and social history while boldly venturing into unexplored territory and setting new targets for future research. Given the vast amount of new research since the 1980s, when the groundwork for the first edition was done, one wonders whether a further revised edition can be expected or rather a completely new account, oriented towards the history and ethnography of the contemporary sub-sects each with its own official doctrinal interpretation and idiosyncratic ritual and institutional framework, which will build upon the four classical textbooks of the Jain tradition.

Peter Flügel