

exposition of the distinctive view-points of these scholars and his critical evaluation of their approaches in the light of present-day theology. The book is concerned with a few European Catholic Orientalists only, but this study of their approaches can stimulate similar studies of other scholars both Indian and non-Indian, Christian and non-Christian.

Godfrey.

S. Gopalan,

**Outlines of Jainism,**

New Delhi: Wiley Eastern Limited,  
1973, 205+vii pp., Rs 14.00

Dr. S. Gopalan of the Centre of Advanced Study of Philosophy, Madras, has done a great service to the Jainistic heritage by publishing in manual form the main tenets of Jain philosophy under the title *Outlines of Jainism*. The book is a collection of scholarly lectures given by the author to the post-graduate students of Madras University.

The first four chapters of the introductory part are aimed at establishing the individuality of Jainism and its historicity. In a chapter each, the author establishes that (1) Jainism is not an offshoot of Buddhism as the former is more indebted to Hinduism for its origin and development; (2) Jainism was already there even before Mahavira; (3) Parśva and Mahavira are only Thirthankaras; (4) neither of them are originators of the two important sects which are, according to the author, spontaneous evolutions of the tradition, subject to organic necessities.

The next two chapters of this part deal with the source-books of Jainism and the "atheistic" trends of Jainism. Jainism can be accommodated to come under *nāstika* as well as *āstika* though it has greater affinity to the former. It believes in the life after death; however, it does not believe in the vedic ritualism. It is atheistic in its disbelief in the so-called "personal gods". In this sense, the author considers it as leaning towards a sort of philosophic atheism. The term "god" denotes only a higher state of consciousness in the human psyche (*jiva*). Acharya Jinasena's arguments postulating a world without a beginning and an end

denying the possibility of an Aristotelian "Unmoved Mover", appear to be logical as implied in the texts; but the author concludes that this implication is so vague that it cannot be held as the doctrine of Jainism. Jaina atheism extols mainly the role of human individual and his ethical living as the primary requisite for emancipation and not necessarily a belief in a personal god.

The second part is devoted to the epistemology of Jainism. The tendency to distinguish between *pramānas* and *prameyas* (means and objects of knowledge) in the Indian epistemology seems to have originated in Jaina and Buddhistic thought. The five kinds of knowledge are grouped under *mati* and *sruta*, which include all the six sources of knowledge recognized in the Mimamsa system. Jaina epistemology adds its own particular norms also regarding the validity of knowledge which conflict with those of other schools.

In the chapter on Jaina Psychology, the author interprets that the insights of Jain psychologists are clear from their deep analysis of the concepts of mind. Mind is not a sense organ; yet there is a distinction between the mind and the self. There are two types of mind, namely, physical and psychical. Sensation and perception are parallel to *Jnāna* and *darsana*. Feeling is explained in relation to bodily emotions while emotion is related to the mind. Feelings are provoked by *karma* according to its nature and kind. Extra sensory perceptions, such as clairvoyance and telepathy, are also accepted. The concept of self is explained in terms of consciousness which is its essential characteristic. The Jain psychologists believe in metempsychosis, immortality of the soul as well as its growth and retardation based on the effectiveness of the *karma* and *punarjanma*.

Jainism believes in a reality which is both static and dynamic. The proper understanding of the concept of reality consists in comprehending and correlating consciousness and matter. A metaphysical identity of reality and substance is expressed in the proposition. "All is one, because all exist". The subsequent chapters of this section summarize different views on reality and various categories of the same. The most distinguishing feature of Jaina metaphysics is the theory of "relative pluralism" (*syādvāda*), according to which no single proposition can express the whole of reality fully. The sevenfold predicability (*saptabhanginaya*) of reality points to the very problem of the relativity of knowledge about the reality.

The final section of the manual deals with Jaina ethics. The author validates the relevance of the fivefold principles of ethical behaviour prescribed by Mahavira even in to modern times. Though the discussion on each topic is brief, the book shows real insights into the richness of the wisdom of Jainism. Though the author does not seem to have done full justice to the various other aspects of the system such as the concept of time, yoga, rituals, social institutions etc. he has created a sense of importance about his comparatively dormant school of thought in Indian cultural history.

*Philip Kollithanath*

*James A. Santucci,*

**An Outline of Vedic Literature,**

Missoula: School Press, 1976, 69 + ix pp.

In shaping the Indian culture, Hinduism has made its own unique contribution. This contribution is displayed in the magnificent array of Sacred Scriptures right from the Vedic times. A major portion of this impressive contribution has been catalogued by Dr. James A. Santucci in his beautiful little book called *Outline of Vedic Literature*, which contains a conspectus of the various sacred scriptures of the *Sruti* section of the Vedic scriptural tradition.

The speciality of the work is that it provides simple and graphic accounts about each book along with other relevant information concerning the basic question discussed in each book. It also contains bibliographical data of works, related to the Vedic Scriptures such as their editions, translations etc. The systematic arrangement of the titles gives at one glance a neat comprehensive view of this grand section of Vedic literature which lies scattered around the world.

Along with a bibliographic presentation of the titles of Vedic literature, the author also gives an ideographic outline of the main trend of the Vedic thinking. According to the summary given by the author one understands the Vedas as a genuine treasury of "poetry and creative science". The combination of both prepares the background for a very realistic type of religion which combines