

author renews his assertion that the ascetic ideal is the key to the Jain ritual culture. "Let there be no mistake on one point. The quest for liberation, the *mokṣa mārg*, is central to Jain traditions. It just will not do to suggest that this is an arcane interest, confined to ascetic virtuosi, somehow imposed or inflicted on the laity." Granted that lay Jains are generally theologically unsophisticated and liberation is not an immediate prospect for them, yet "Asceticism is the key to liberation, and Jains, as we have said, worship ascetics." (p. 195).

This book is quite short, 195 pages of text. Yet the author packs into it an enormous amount of detail about ritual worship and a range of other topics, sometimes not obviously connected to his main theme. For that alone the book is well worth its modest price to the student of South Asian religion. Underlying the descriptive passages is an analysis of the deeper meaning of the ritual culture of the Jains, which makes good sense. Inevitably in a monograph of this nature there is much which is left out: the author has deliberately focused narrowly and a broader canvas might modify the simplicity of the author's conclusions. This is, though, a valuable contribution to aspects of Jainism which receive insufficient attention and a welcome addition to the still limited literature on the Jains.

PAUL MARETT

ASCETISM IN BUDDHISM AND BRAHMANISM. A COMPARATIVE STUDY. By RYOKAI SHIRAIISHI. (Buddhica Britannica. Series Continua, VI). pp. 10, 267, Tring, U.K., The Institute of Buddhist Studies, 1996.

This is the doctoral thesis of a young Japanese scholar who was born into a Buddhist family, studied Sanskrit and Pāli at Taishō University in Tōkyō and then decided to deepen his understanding of his religion "within the natural and spiritual context of India" by continuing his studies in the Department of Philosophy at the University of Delhi. He was subsequently awarded his PhD in 1993. His study concentrates on early Buddhism and so its sources are the books of the Buddhist Pāli Canon and the Brahminic literature of the Dhamasūtra type. The greater part of the book (in three chapters) is concerned with the ascetic types as defined by the Brahminic āśrama theory. This is followed by a long chapter dedicated to the phenomenon of the Buddhist monk (for which the term *bhikkhu* has been appropriated by Buddhist texts). A comparison of the two systems, an assessment of the "meaning of asceticism" and conclusions get a comparatively short chapter each.

There have always been ascetics in India and the oldest scriptures (the Vedas) mention two types of them, *śamṣi* and *yātṛi*, both existing outside the orthodox system. The oldest Upaniṣads already acknowledged the power of ascetic practices (*tapas*) and the significance of "going forth" or abandoning the worldly life in pursuit of spiritual goals (cf. Yājñavalkya's conversation with his wife Maitreyi before he left home in Bṛhadāraṇyaka Up. 2.4.1). Further the Muṇḍaka Up. mentions renunciation (*śaṁvṛtya*) and the later Jibhā Up. for instance, already speaks of forest dwellers and wanderers. The author rightly points out that when the system of āśramas as four successive stages of life was fully developed in the Dhamasūtras, it was not universally adhered to. A *brahmacārī* (student, apprentice, disciple) could, at the end of his term of study, bypass the state of *gṛhastha* (householder) and become either a forest dweller (*vānaprastha*) or a wanderer (*parivrajaka*, or *śaṁvṛtya*) straightaway.

These two types of ascetics are then described in detail: their external appearance, clothing, permitted belongings after abandoning worldly possessions, places into which they are allowed or forbidden, dietary restraints, rules of conduct and restrictions on personal and social relationships, including those within their own family are all compared. Differences between the appearances of the two types of ascetics thereby become quite obvious, as do distinctions between their life-styles. Former householders may be accompanied by their wives into their forest hermitage, while the state of wanderers is a much more abstemious and solitary one. A hermit performs some religious and

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