

Marzenna Czerniak-Drożdżowics, *Pāñcarātra Scripture in the Process of Change: A Study of the Paramasamhitā*, Vienna: The De Nobili Research Library, 2003, 226 Pp. € 35. (Paperback)

The Pāñcarātra sect contains three texts called ‘the three gems,’ namely the *Sātvata-*, *Jayākhya-* and *Pauṣkara-samhitās*. They are traditionally estimated to have been compiled in the earliest time. The text named *Paramasamhitā* (= *ParS*), which also belongs to the Pāñcarātra sect, is considered to be compiled later. According to Marzenna Czerniak-Drożdżowics, the author of this book, it certainly appeared before 1000 C.E. She tries to make clear the content of this text and analyze it to conclude that this text has developed over time. The text of the *ParS* was published in Devanāgarī with an English translation and introduction by S. Krishnaswami Aiyangar (Baroda, 1940) in the Gaekwad’s Oriental Series (= GOS). This book is based on this text, which, the author indicates, is full of doubtful readings. As the author tells in this book (p. 34, fn. 41), she owes several emendations of this GOS edition to Alexis Sanderson.

The book is divided into three chapters. The first chapter deals with the text and its structure. The second chapter deals with the theologico-philosophical ideas of this text. The third deals with the daily religious obligations of the devotee named ‘the eightfold duty’ (*vidhir aṣṭadhā*). In the first chapter, she focuses on the two structures in this text. The first structure represents a tantric way of thinking and the second one is connected with a more orthodox brahmanical and devotional attitude, and the daily religious obligations of the individual devotee called ‘the eightfold duty.’ The tantric structure forms the original stratum of this text, namely that of the old ritualistic tradition which believes in the efficacy of *śaktis* in all rituals. Such rituals are thought to be a useful means of enabling an individual ritual practitioner to accomplish emancipation as well as worldly aims. It evaluates *mantras*, *mudrās*, *maṇḍalas*, *dhāraṇās*, *dīkṣās*. Another structure which seems to be a superimposed stratum, states that an initiated devotee should strive to perform his daily eight duties as his own goal in order to cultivate an attitude of intense devotion to god (*bhakti*). In the latter structure, we can find references to the *Manusmṛti* (= *ManuS*), the *Viṣṇusmṛti*, the *Bhagavadgītā* (= *BhagG*), the Nārāyaṇīya section of the *Mahābhārata* (= *MBh*) and the *Viṣṇupurāna*. The author then makes clear the content of each chapter, and finally makes a table of two structures as seen in each chapter; the old parts belonging to the ritualistic corpus and the passages added while re-working (pp. 93-94). She continues to suppose that it might be an *ācārya* well-versed in his tradition that did the process of re-working. She supposes the reason why this *ācārya* added the new structure to the older, might be a change in the spirituality within the tradition. In the old tradition it was the individual follower who was intent on religious life. During the course of time, the re-worker came to realize the change of their social life and had to accommodate their texts to such a change. The individual devotee came to make much of belonging to a broad community of ‘orthodox’ Vaiṣṇavas. This is why many ritualistic and tantric passages were modified in a manner of being acceptable to such a community.

The second chapter is divided into two parts; god and the soul. In the former, she mentions various forms of god, his function both of creating the world (*srṣṭi*) and of granting grace to the pitiful creatures, and his idol worshipped in the temple. In the latter, she mentions the nature of the soul (*jīva*) and its place in *saṃsāra*, and the way of salvation which consists of three topics: *dīkṣā*, *dhyāna / yoga* and *bhakti*. What is most interesting in this chapter is the initiation of the mighty and noble (*īśvaradīkṣā*). It applies not only to a king but also to Śūdras provided they are the rich. The most striking feature of this initiation is that it requires the offering of ample gifts to the pious and learned Vaiṣṇavas as the purification ceremonies at its beginning. To be fit to receive the *dīkṣā*, one must first be purified through the rebirth of the *hemagarbha* ceremony, then through the *saṃskāras*, and finally through the *tulābhāra* and *dakṣiṇā*. Even the Śūdras, if they are rich enough to give such ample golden gifts, are not excluded from this *dīkṣā*. The author indicates the existence of Veḷḷāla agriculturists in the South who are classified as Śūdras and who have considerable power and wealth (p. 148).

In the third chapter, the author describes each element of the eightfold duty: *samaya*, *saṃcāra*, *svādhyāya*, *dravyasaṃgraha*, *śuddhi*, *ārādhana* (*yāga*), *stuti*, and *dhyāna*. She compares this eightfold duty with the duty of a day at five successive periods (*pañcakālavidhi*) which is not mentioned in the *ParS* but often appears in such early texts of the Pāñcarātra as the *Jayākhyasaṃhitā* (= *JS*), etc. The latter consists of *abhigamana*, *upādāna*, *ijyā*, *svādhyāya*, and *yoga*. The author introduces Marion Rastelli's opinion that the *pañcakālavidhi* was observed only by a particular group of devotees, namely initiated Vaiṣṇavas, mainly Brahmins. On the other hand, the eightfold duty was intended for all members of the community. She proposes that the re-worker of the *ParS* preferred the eightfold duty to the *pañcakālavidhi* in order to adapt the tantric Vaiṣṇavism to the main stream of Vaiṣṇava brahmanical orthodoxy. Particularly she stresses *samaya* and *ācāra* as appropriate duties for the uninitiated.

As the author tells in this book (p. 34, fn. 41 and p. 94), her supposition of a re-working of the *ParS* is inspired by Gerhard Oberhammer. It is natural that a text has not been fixed since its compilation but has received a change in the course of time. It is necessary that we should analyze a text to find out an Ur-text and also to make clear the process of change within the same text. In the study of Buddhism, we know several scholars who endeavored to analyze into several strata such a text as the *Saddharmapuṇḍarīkasūtra* to know the process of its enlargement. Therefore, it is very praiseworthy that Czerniak-Drożdżowicz analyzed the text into two structures with the principle that an orthodox concept of devotion was added to the old tantric conception. Her principle would be a major stream in the textual study of the tantrism.

By the way, I must express several doubts concerning her book. First I do not understand why the re-worker preferred the number 'eight' such as the eightfold duty, eightfold *bhakti*, etc. She also mentions several appearances of the number eight in the *ParS* (p. 172, fn. 551) but does not clarify why this text prefers this number. This number already appeared in the *JS* as the eightfold worship

(*aṣṭāṅgayāga*). So it seems indispensable to explain the reason in detail. Second, the author mentions that the *mantradīkṣā* in the *ParS* is equivalent to the *nirvānadīkṣā* in other sources (p. 137). The devotee who has received this *mantradīkṣā*, 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 mantrpower to execute for mundane purposes (*bhukti*). On the other hand, the *nirvānadīkṣā* is given to the devotee in the fourth stage of life (*āśrama*) who desires the foot of the Lord (*Pauṣkarasaṃhitā* 27.4cd-5). The word 'nirvāṇa' appears in *JS* 6.234b (*nirvāṇabhāg*). So it appears that the *mantradīkṣā* and the *nirvānadīkṣā* 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 sarvabhāvena paramātmānam acyutam //*. *BhagG* 18.66 reads: *sarvadharmān parityajya mām ekam śaraṇam vraja / ahaṃ tvā sarvāpēbhyo mokṣayiṣyāmi mā śucaḥ //*. But *BhagG* 18.66 appears more similar to *Lakṣmītantra* (= *LT*) 16.43, which reads: *tatra (sarva-) dharmān parityajya sarvān uccāvacāṅgakān / saṃsārānalasaṃtāpto mām ekam śaraṇam vrajet /*. Further, Sanjukta Gupta suggests in her English translation of the *LT* (p. 256, fn. 1) that 'a consignment' (*nyāsa*) 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, Śvetadvīpa → Śvetadvīpa; p. 141, ācāraṇām → ācārāṇām; p. 143, kamadhenu → kāmadhenu; p. 144, Rāṣṭrakūṭa → Rāṣṭrakūṭa; p. 187, fn. 614, nlrāyanaya → nārāyanāya; p. 206, fn. 707, gāda → gadā.

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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