

region in addition to the usual suspects. Most of the chapters are well-written, condensed summaries, which contain basic information about the religions' origins, beliefs, scriptural traditions, institutional and social structures, and practices. Each chapter also situates the religion under consideration as South Asian, exploring the ways in which the regional context shaped its particular expressions within the subcontinent. Additionally, one of the unique features of the volume is its description of contemporary, lived religion in South Asia and beyond. Each chapter concludes with a brief section reviewing current scholarly questions and methodologies used in studying a particular religion. Discussion questions, a list of key terms, and a short bibliography additionally provide helpful resources for students and teachers. Some of the chapters are stronger than others, and it would have been helpful to include a chapter on Zoroastrianism. Nevertheless, the book is a useful reference for undergraduate students and is also an invaluable resource for teachers with its excellent detailed information about the religions as well as current trends and problems under consideration in the scholarship about them.

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PERSPEKTIVISMUS UND KRITIK: DAS PLURALISTISCHE ERKENNTNISMODELL DER JAINAS ANGESICHTS DER POLEMIK GEGEN DAS VAIŠEŠIKA IN VIDYĀNANDINS SATYAŚĀSANA-PARĪKṢĀ. By Himlal Trikha. Publications of the De Nobili Research Library, 36. Wien: Sammlung de Nobili, Institut für Südasiens-, Tibet- und Buddhismuskunde der Universität Wien, 2012. Pp. 401. €28.00.

In this carefully argued work, Trikha makes a major contribution to the study of Jain philosophy: specifically, *anekāntavāda*, the Jain doctrine of the complexity of existence. The author focuses upon the *Satyāśāsanaparīkṣā* (*Examination of the True Teaching*), a text by the ninth-century CE Jain philosopher, Vidyānanda. In this text, Vidyānanda engages in a powerful critique of one of the central teachings of the rival Brahmanical Vaiśeṣika system of philosophy: namely, the Vaiśeṣika doctrine of *samavāya*, or inherence. The Vaiśeṣikas postulate *samavāya* to explain the relationship between a substance (*dravya*) and a quality (*guṇa*). Vidyānanda, as Trikha shows, deconstructs this concept using a *reductio ad absurdum* argument, according to which infinite inferences would need to be postulated in order to explain the relationship between not only the substance and its quality, but between the substance and the first inherence, the quality and the first inherence, and so on. The alternative account of the substance–quality relation proposed by Vidyānanda is that on which *anekāntavāda* is based: that a substance is simply the locus of potentially infinite qualities, conceived as positive and negative relations to possibilities. The importance of Trikha's work is that it establishes that Jain perspectivism is not a form of relativ-

ism, but a kind of middle path between relativism and absolutism: affirming multiplicity, but on the basis of a definite conception of reality and knowledge. This study is of tremendous value to all who would utilize *anekāntavāda* as a model for pluralism, and has the added virtue of including a translation of a substantial portion of Vidyānanda's original text.

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East Asia

JAPANESE RELIGIONS ON THE INTERNET: INNOVATION, REPRESENTATION, AND AUTHORITY. Edited by Erica Baffelli, Ian Reader, and Birgit Staemmler. New York: Routledge, 2011. Pp. xvi + 228. \$133.00.

The academic study of religion on the Internet has blossomed in recent years with a number of important works now in print: L. Dawson and D. Cowan's *Religion Online* (2004); M. Warburg and Hojsgaard's *Religion and Cyberspace* (2005); and, most recently, H. Campbell's *When Religion Meets New Media* (2010) and *Digital Religion* (2012); R. Wagner's *Godwired: Religion, Ritual, and Virtual Reality* (2011); and P. Cheong's *Digital Religion, Social Media and Culture* (2012). This book breaks new ground by studying how the Internet is not a "monolithic entity," but is multiple with different localized language-based internets, of which Japan's is an important example. Part 1, "Religion and the Internet in Japan: Overview and Concepts," has two superb essays by the editors providing the context for Part 2, "Case Studies," a set of informative essays on how the new media technologies have a significant impact on Japanese traditional Buddhism, Shinto shrines, pilgrimage, new religions, Japanese shamanism, and Soka Gakkai. The book's primary contention is that the Japanese version of religion online tends to be "not so much innovative as derivative, and largely an extension of existing offline sources." Theoretically, the book also contributes to a deeper discussion of the Internet's impact on religious authority, which, as the editors correctly observe, has been inadequately treated in earlier studies that are also limited by their examples, which come solely from Western religions. This book is essential reading not only for students of Japanese religion, but also for those interested in exploring the global religious implications of Internet.

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CHINA'S HOLY MOUNTAIN: AN ILLUSTRATED JOURNEY INTO THE HEART OF BUDDHISM. By Christoph Baumer. London: I. B. Tauris, 2011. Pp. xi + 370. £25.00.

Baumer is an explorer of Central and East Asia, and in this book, he takes us on a sweeping tour of Mount Wutai, the Chinese home of the bodhisattva Mañjuśrī and an important pilgrimage site for Central and East Asian Buddhists.