

prove the rather weak research basis. But new diligent research on the Trusteeship concept and its meaning for us today should be the logical second step, otherwise the language of *svadeshi*, *svaraj* and *sarvodaya* will remain the propaganda language of Hindu fundamentalists.

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KURT TITZE, *Jainism. A Pictorial Guide to the Religion of Non-Violence*. Delhi: Motilal Banarsidass, 1998. 267 pages, maps, pictures, appendices, indexes, RS 2500. ISBN 81-208-1534-3

Kurt Titze, the author of this informative and beautifully produced volume on Jainism, is a free-lance writer with great admiration and sympathy for the Jain doctrine of radical non-violence, which inspired him to undertake personal visits to most of the Jain sacred sites in India over a period spanning more than three decades. The book is written from the perspective of a pilgrim, i.e. not as an academic piece of research, but as an attractive guide to be used by tourists, scholars, and devotees. By way of an imaginary journey through the subcontinent it introduces the reader to the serene beauty of the religious sites of the Jains which, in contrast to the majority of the places of worship in Hinduism, are often built in isolated mountain or desert locations. A map at the beginning of each section offers initial orientation. The photographs taken on most sites by the author himself are accompanied by explanatory texts, which also provide useful travel information, anecdotes, personal impressions, and occasional notes on important rituals. The journey begins in the south, with a visit to the famous Jain sites of Muddidri and Shravanabelagola in Karnataka, followed by the little known Jain sites in Tamil Nadu, and the well known caves of Ellora, to name but a few. The majority of the sometimes stunningly beautiful Jain pilgrimage sites, such as Mangi Tungi in Maharashtra, which is presented next, are less known, and difficult to locate even for the Jain specialist. From Maharashtra the imaginary traveller heads north, to Delhi and Hastinapur, then turning south joining a "Grand Tour" of the famous Jain temples of southern Rajasthan and northern Gujarat, then on to Gujarat and Kutch, and finally to Bihar – the region in which Jainism and Buddhism originated.

In this volume the student of Jainism will find interesting details on the understudied Digambara Jain bhattarakas, or monastic pontiffs, who fulfill predominantly administrative and educational functions, and form an intermediary category between Digambara laity and ascetics. Indeed, most of the monuments described – generally temples – are Digambara controlled, although it is not always made clear for the uninitiated reader to which of the two main Jain denominations, Shvetambara or Digambara, the respective sites belong. However, by including several articles or extracts from books by Klaus Bruhn, Jyoti Prasad Jain, Noel Q. King, Vilas A. Sangave and other leading experts in this field, the author interspersed the main text with more detailed background information on selected subjects, such as the philosophy and meaning of worship in Jainism. Of particular interest is the chapter on "Jaina art of Gwalior and Deogarh" by Prof. Klaus Bruhn, which was specially written for this book, as was the one by Prof. Noel King on "Jaina Dawn in the West". The contribution of Klaus Bruhn, looking back on his own pioneering work

in Deogarh some forty years ago, illuminates the chronology and regional style of Jaina art in Gwalior and Deogarh in central India 700-1250 AD. It also points to the necessity of reconstructing local history from the "scattered epigraphical evidence", and calls "for an intensified evaluation of the available material and for the collection of new data" (103). In his description of the Tirthankara images at these sites, Bruhn emphasizes that "Jinas are normally shown stark naked. Jinas wearing a dhoti are only found in the Shvetambara art of Gujarat and southern Rajasthan" (106). Bruhn describes the "miracle motifs" associated with them, that is "emblems of royalty which surround the Jina in a singular manner" (107), which do not strictly belong to soteriological Jainism. Though emphasizing that "Deogarh is still what it was" (116), he illustrates the damage caused both by art robbers and attempts of preservation by juxtaposing recent pictures with a photograph reproduced from the Archaeological Survey of India (1918), which depicts the Jaina temples of Deogarh before their reconstruction for purposes of religious tourism (115). Kurt Titze himself establishes a similar contrast in his section on the restored Tirthankara image at Chulagiri, reconsecrated in 1991 (130f.).

The pictures in this book indicate that the recent efforts of the Jain community do not only concentrate on the restoration of old sites but also on the construction of entirely new buildings, which are the main indications of the contemporary Jain renaissance in India. At present, they are being erected in large numbers and at great speed, often at historic Jain locations which were later abandoned, such as the Jambu-dvipa monument at Hastinapur (139), the Mahavira Mandir at Pavapuri (207), the new structures in Rajgir (205), Ajmer's Nasiayan temple (143), or the new Samavasarana temple at the foot of Satrunjay hill (232). Their architecture, generally depicting Jain cosmological themes, is very innovative. It strikes the reader who compares the pictures of old and new temples in this book that the new communal self-assertiveness of the Jains manifests itself in these modern buildings, sometimes made of concrete, which boldly embody Jain imagery in their structural design; in stark contrast to medieval Jain temples, which, as Professor Bruhn explains, "had a 'neutral' exterior contrary to Hindu temples, where figures on the outer walls leave no doubt as to the Hindu character of the building" ("this was the price to be paid for the easily granted permission to erect Jaina temples under Hindu rulers") (111).

The volume also contains indexes and useful appendices for the general reader on the distribution of the Jaina population in India, a bibliography, a glossary, addresses, and a list of Jain periodicals. On his journeys the author met many prominent Jain monks and nuns from the whole spectrum of Jain traditions. The short descriptions of the encounters with these mendicants, some of whom were photographed (which, as the author emphasizes, was not permitted by orthodox ascetics), are the most vividly narrated parts of the volume, only matched by the chapter on "charitable and social traditions in Jainism" (213-220), which celebrates the utopian spirit behind the modern Jain religious schools, the gurukuls and dharmasthalas, women's ashrams, and Jain eye hospitals, that were inaugurated by the sympathizers of the World Jain Mission. It is only here that we get a glimpse of contemporary Jain ways of life. The majority of the photographs in this pictorial guide to Jainism show Digambara Jain temples and their interior in isolated

mountain sites, which were originally sanctified by the practice of *sallekhana*, or religious death through self-starvation. The attractive, mostly black and white pictures allow a comprehensive and unique glimpse into the richness of the Jain heritage, which was not hitherto available in this form.

Peter Flügel

KLAUS-JOSEF NOTZ (Hrsg.), *Das Lexikon des Buddhismus. Grundbegriffe, Traditionen, Praxis*. Band I, II. Freiburg/Basel/Wien: Herder, 1998. 637 Seiten, DM 68,-. ISBN 3-451-04700-4

Ein solides und zuverlässiges Nachschlagewerk über den Buddhismus ist besonders bei der wachsenden Verbreitung dieser Religion auch in westlichen Ländern ein dringendes Desiderat. Die großen und in absehbarer Zeit nicht abzuschließenden Werke wie der vorzügliche *Hôbôgirin* oder die unzulängliche *Encyclopaedia of Buddhism* können dieses Bedürfnis nicht befriedigen und wenden sich außerdem zunächst an den Fachgelehrten. Nyanatilokas nützliches *Buddhistisches Wörterbuch* beschränkt sich auf die Theravāda-Terminologie. Das nun vorgelegte Werk füllt jedoch die oft empfundene Lücke in hervorragender Weise. Umsichtig ausgewählte, klar und sorgfältig gestaltete Artikel wenden sich an den „interessierten Laien“, haben aber auch dem Fachmann durchaus einiges zu bieten. Das gilt ganz besonders für die Literatur, die jedem Eintrag beigegeben ist, da bekanntlich eine wirklich aktuelle Buddhismus-Bibliographie fehlt. Für eine erste Orientierung leistet daher das Lexikon meist gute Dienste. Denn nur selten ist dem Weitblick der Verfasser hier etwas entgangen, etwa das Erscheinen des 7. Bandes des *Hôbôgirin* (1994), so daß unter Mahāyāna ein Verweis auf den wichtigen Beitrag Daijō „Mahāyāna“ von H. Durt fehlt.

Die Breite der behandelten Bereiche ist eindrucksvoll. Neben „klassischen“ Artikeln wie „Theravādā“, „Pāli“ oder „Tripiṭaka“ stehen auch informative Beiträge zu „Ambedkar“, „Buddhismus im Westen“ oder eine sachkundige Forschungsgeschichte im Artikel „Buddhologie“. Der abgedeckte geographische Raum umfaßt das gesamte Verbreitungsgebiet des Buddhismus und reicht von Indien bis nach Ostasien.

Am Ende des 2. Bandes sind eine kleine Auswahl von „Grundtexten des Pāli-Buddhismus“ in Übersetzung, Abbildungen einiger wichtiger „Handgesten“ (*mudrā*), eine Gesamtbibliographie und schließlich ein ausführliches Register beigegeben. Es ist also ein Werk entstanden, das in die Hand eines jeden am Buddhismus Interessierten gehört und zu dem man die Verfasser beglückwünschen darf.

Oskar von Hinüber

DETLEF KANTOWSKY, *Buddhisten in Indien heute. Beschreibungen, Bilder und Dokumente*. (Forschungsberichte „Buddhistischer Modernismus“, 16). Konstanz: Universität Konstanz, 1999. IX, 216 Seiten, DM 25,-. ISBN 3-930959-13-5

Das Werk umfaßt einen Literaturbericht zur sozialen Lage und rituellen Praxis der Neo-Buddhisten in Indien sowie Beobachtungen, Bilder und Dokumente über verschiedene buddhistische Vereinigungen, Bodh Gayā als zentralen Ort des Buddhismus in Indien und Nāgpur als Zentrum der neo-buddhistischen Bewegung.