

this point it becomes clear that comparison cannot rest on symptomatic features of psychotic states.

19. This view of ritual functioning draws in part on the views of Victor Turner, particularly his notion of the "liminal" (*The Forest of Symbols*, Ithaca, New York, 1967, pp.93-111). The broader point about containment I am making also conforms neatly to Mary Douglas' arguments in *Purity and Danger*, Penguin, 1966.

## REVIEWS

### THE JAINA PHILOSOPHY OF NON-ABSOLUTISM

*Satkari Mookerjee*

Delhi; Motilal Banarsidass, 1978. xvi + 289 pages (including index). Rs. 75.

This book was first published in 1944. Its genesis lies in the twelve lectures on Jaina philosophy delivered by the author under the auspices of the Bhārati Jaina Pariṣad. This second edition appeared in 1978 and is to be welcomed for the same reasons for which Professor S. N. Dasgupta welcomed the original edition in his foreword, namely, that Jainism is neglected by Indologists as a field of study and hence a work on Jaina philosophy deserves attention, more so when the author is conversant not only with Sanskrit but also European philosophy so that he possesses "the facility of transvaluing old Indian thoughts in modern ways in a correct manner" (p. viii).

A student of religion has an additional reason for welcoming the book. The author claims it as a special feature of the present work that "I have kept my philosophical convictions completely in the background and have endeavoured to give as thorough and powerful an exposition of Jaina thought as could be done by an adherent of the Jaina faith" (p. xii). A phenomenologist of religion could ask for little more. One is even tempted into remarking that one has heard much of the philosophy of phenomenology; here we may have an example of the phenomenology of philosophy if that expression is understood in the same way as the 'phenomenology of religion'. The author succeeds in conforming to his ideal, sometimes admirably (pp. 275-277). He devotes special attention to the question of universals in Jainism (Chapter IX). J. D. Bettis has drawn pointed attention to the implications of the universals in interpreting religious experience (*Phenomenology of Religion* [London: SCM Press Ltd., 1967], pp. 202-2) so that the question of their ontological status in Jainism may not be as stratospherically rarefied a philosophical issue as might appear at first sight. There are further reasons for being receptive to the book. It is sometimes said that "primitive animistic ideas" led Jainism into ascribing "living activity to matter" and that "for all the subtlety with which many of its doctrines have been elaborated, the primitive heritage of Jainism is very evident". The book strengthens a point of view which takes a reverse view of the relationship between Jain philosophy and its so-called primitive heritage, namely that although one may regard Jainism as animistic and as "a sort of folk-philosophy interested in overstraining the moral aspects without any theistic bias", this "folk-philosophy had . . . elements in it which in the hands of later writers were connected into logical doctrines remarkable for their originality, acuteness and subtlety" (p. vii).

This commendable book, however, is not immune from some criticisms. The blurb of the book gives the impression that the author is a Jaina whereas the author states in the preface that he was "born in an orthodox Brahmin family" and that his "personal philosophical convictions are rather enlisted on the side of Śaṅkara's Vedānta"! More substantially, the author deliberately eschews a historical treatment of the doctrine of Syādvāda (p. 117). Yet the philosophical importance of such a historical treatment is clearly demonstrated by his

discussion of the Jaina doctrine of *sāmānya* in Chapter IX. *Prima facie* there can be little doubt that the doctrine must have undergone elaboration if not transformation from its probable occurrence in Bhadrabāhu's *Sūtrakṛtāṅgīryukti* of the 4th century B.C. (?) to its standardization in Vimaladāsa's *Saptabhaṅgitarāṅgīnī*, not to mention its more recent statements, e.g. by Hiralal Jain. The exclusive concentration on the philosophical aspects of the doctrine without regard to its historical development may even render the discussion philosophically feeble while its incorporation could well strengthen it as, for example, on p. 111 where Vimaldāsa's interpretation of *avaktavya* has an obviously clarifying quality.

(A.S.)

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