

moral examples to assert Roman Catholic distinctiveness in intellectual as well as spiritual education. His argument is threefold: Catholic schools have enduring value and need greater support; amid dwindling numbers of vowed religious, lay leadership can uphold Catholic schools; and educators must understand and address the dominant American culture in order to preserve a weakening Catholic culture. The book works best when Heft offers solution-oriented analyses and draws upon his personal experiences as teacher and administrator. Readers seeking a rich overview of Catholic education from a decidedly Catholic perspective will find Heft's rigorous research and unflinching conclusions enlightening. Such moves allow him to speak most directly to his intended audience of—not scholars, but rather anyone involved in Catholic education, from principals and priests to parents and board members. Indeed, *Catholic High Schools* will likely frustrate many a scholar: not only is Heft often dismissive of academia, but he never contends with the most pressing topics in American Catholicism, such as discourses around gender, sexuality, and authority. A topic as important as the future of Catholic education demands a more self-critical eye—and fewer apologetics. Still, this book has the potential to impact the field of Christian education, and Heft's work should be required reading for those dedicated to Catholic schools.

*Jill Peterfeso*

*Guilford College, Greensboro, NC*

#### **HEAVENLY MERCHANDISE: HOW RELIGION SHAPED COMMERCE IN PURITAN AMERICA.**

Mark Valeri. Princeton, NJ: Princeton University Press: 2010. Pp. xiii + 337; 16 illustrations. \$39.95.

An important study of the changing conceptualization of the relationship between commerce and religion in the thought of leading American Puritans in the late seventeenth and early eighteenth centuries. Valeri approaches his subject matter through the prism of the representative biographies of four merchants, along with the perspectives of their clerical contemporaries, who served to integrate, give voice to, and provide sanction for this transformation. Specifically, Valeri chronicles and explains the rational integration of modern capitalist practices into the Puritan intellectual framework, a process in which theologically problematic market behaviors were domesticated in the interests of a larger political and social stability. The result was the gradual abandonment of the dichotomy between acceptable and unacceptable market mechanisms on theological grounds, to the religious estimation of merchants on the basis of moral piety in their business conduct. Valeri argues for a more holistic understanding of the real influence of religion in the economic behavior of the era, and rejects the typical understanding of religion as a form of economic legitimization. As the author acknowledges, there are always significant drawbacks in using personal biography to account for broader historical phenomena; nonetheless this stellar work breaks important new ground on the

complex drama of economics and religion in early modern America.

*Robert E. Brown*

*James Madison University*

## **South Asia**

**ART, MYTHS AND VISUAL CULTURE OF SOUTH ASIA.** Edited by Piotr Balcerowicz in collaboration with Jerzy Malinowski. Warsaw Indological Studies Series 4. New Delhi: Manohar Publishers, 2011. Pp. 320; plates. Rs. 995.00.

This volume consists of ten selected essays initially presented at an international conference on South Asian art held in 2008 in Warsaw, Poland. The essays explore a vast range of artistic media (terracotta, metal, and stone sculpture, murals and painted manuscripts, prints, drawings, and architecture) dating from the first few centuries BCE to the twentieth century. In terms of geography, the net is cast wide across the Indian subcontinent with a few authors also incorporating artistic and literary evidence from Sri Lanka, Southeast Asia, China, and Europe. The essays are presented in three sections: 1) Myth, Parable, and Art; 2) Ritual, Sex, and Power; and 3) Cultural Heritage. It is not clear why these categories were chosen, as the editor does not use or explain these thematic groupings in the brief preface that describes the essays. Moreover, the individual essays within these sections neither overtly adhere to those themes nor do they acknowledge each other. Although the employment of these three categories is problematic, parallels can be drawn across essays in different sections where authors expertly interpret artistic and textual materials. For example, essays by M. Zin, P. Balcerowicz, S. K. Yasmin Fischer, A. Ślaczka, and V. Jaskūnas all grapple with the complexities of the correspondences (or lack thereof) between literary and visual representation. In contrast, essays by D. Smith and S. Kumar Mukherjee give primacy to the artworks themselves for their interpretations. Aside from the general lack of cohesion in its thematic framework and organization, this volume offers original research on unexplored topics as well as new approaches to more familiar subjects. Overall, the volume is of interest to scholars of South Asia, particularly those engaged with material culture.

*Lisa N. Owen*

*University of North Texas*

**RELIGION, TRADITION, AND IDEOLOGY: PRE-COLONIAL SOUTH INDIA.** By R. Champakalakshmi. New Delhi: Oxford University Press, 2011. Pp. xxii + 643; 51 illustrations, 7 maps. \$110.00.

A collection of nineteen essays written over a fifty-year period by a remarkably prolific author, the book nevertheless shows notable coherence in presenting religion in South India, especially Tamil Nadu. Several essays are based on art history, inscriptions, and architecture, in line with the

author's emphasis on a "sound empirical base for reconstructing religious history." The chapters are thematically arranged and are not chronological. They focus on: devotional movements addressed to Shiva, Vishnu, and Murugan, as well as in Jainism and Buddhism; certain philosophical traditions of Tamil Nadu; royal patronage; the incorporation of local traditions into Sanskrit; and iconographic programs in particular temples. While not comprehensive, some chapters focusing on patronage and Buddhism, caste and identity, as well as *mathas* (religious institutions similar to some monasteries) have been written specifically for this book to fill in gaps. The book is already long, and one should not demand more, but while there are references to Pillaiyar (Ganesha) and the Goddess (Amman) traditions in various contexts (and their temples are used to illustrate specific themes), readers would have gained from the author's breadth of knowledge if there had been at least two more essays on these deities, given their connections with royalty and their overwhelming popularity in Tamil Nadu. The book will be extremely useful for all graduate students and scholars of South Asia and is a useful corrective to the North-Indian emphasis in teaching about the subcontinent.

Vasudha Narayanan  
University of Florida

**BANARAS: URBAN FORMS AND CULTURAL HISTORIES.** Edited by Michael S. Dodson. New Delhi: Routledge, 2012. Pp. xxii + 251. \$105.00.

This collection of eight essays uses the city of Banaras, situated on the banks of the Ganga River in North India, to investigate the ways that this proverbially "eternal city" is likewise "forged in the cauldron of British imperialism." Working against the idea of Banaras as essentially religious, these scholars focus on how identities in the city have been formed, mobilized, and contested in and after the British colonial period, and the importance of local Indian agency in these processes. The book consists of four sections, focusing on: 1) the constructed and often pragmatic nature of religious identities; 2) hidden histories and the politics they reveal; 3) architecture and the nature of the British presence; and 4) literary representations, past and present. What makes the book so effective is that while the authors make use of diverse methodologies and materials, they each offer detailed histories and narratives to make the city come to life in all its interconnected complexity. This book will interest scholars and students of South Asia, for it skillfully uses the city as a lens through which to view the institutions and legacies of colonialism, as well as the inner workings, stories, and poetry that make the city so easy to mythologize.

Andy Rotman  
Smith College

**THE BHAGAVAD GITA: A NEW TRANSLATION.** Translated by Gavin Flood and Charles Martin. New York: W. W. Norton and Company, 2012. Pp. 208. Cloth, \$25.95; paper, \$13.95.

Translations of the Gita are necessary—think Gandhi and Thoreau—and Flood's and Martin's effort joins a multitude of recent ones. In their brief introduction, Flood and Martin helpfully contextualize the Gita in the Mahabharata, emphasizing Arjuna's dilemma and the subtlety of the epic. They emphasize the theme of *bhakti* ("devotion") and follow through on this in the translation. The notes at the end of the volume are helpful, and often crucial for students and the non-expert, but they are not comprehensive. This translation has the power to draw many readers, including undergraduates, into the Bhagavad Gita—and that is a welcome contribution—but instructors (and cautious readers) would do well to supplement this translation with expert commentary. To convey a sense of the Sanskrit's rhythm, Flood and Martin translate shloka by shloka, keeping the number of syllables the same as the original. The resulting poetry has many strengths, chiefly fluidity, and readability. This Gita reads like a dialogue, and the poetry feels uplifting and worthy of its reputation. Marring this translation, however, is the occasional odd word choice ("whelmed," "glebe") and the liberties that Flood and Martin occasionally take with the Sanskrit in order to produce fine sounding verse (e.g., "theory" and "practice" for Samkhya and Yoga). Some of the English terms used for specialized Sanskrit nouns are reused in their general English sense (again, "practice," not just for Yoga, but also generally). When the translators choose "darkness" for the Sanskrit *tamas*, and then use "dark" to signify ignorant and passive, parts of Book 17 become unpalatable—unfortunately and disappointingly so, because for almost all of the rest of the translation, this is a Gita whose poetry soars and illustrates the majesty of the theology and its power to respond to profound human crises.

Aditya Adarkar  
Montclair State University

**IDENTITY AS REASONED CHOICE: A SOUTH ASIAN PERSPECTIVE ON THE REACH AND RESOURCES OF PUBLIC AND PRACTICAL REASON IN SHAPING INDIVIDUAL IDENTITIES.** By Jonardon Ganeri. London: Continuum, 2012. Pp. x + 240. \$130.00.

Taking Amartya Sen's claim in *The Argumentative Indian* about India's long traditions of debate and tolerance of diversity as the author's starting point, this engaging and thought-provoking book explores a number of specific examples of argumentation and public reasoning in traditional Indian sources. Yet unlike Sen, who provides few details and who concentrates mainly on political figures, Ganeri's approach is far more rigorous. He examines a wide variety of sources, including Nyāya texts on logic, ritual discussions in the Śrauta Sūtras, philosophical narratives in the Upaniṣads, Nikāyas, the *Mahābhārata*, and Śābara's commentary on the *Mīmāṃsā Sūtra*. In addition to traditional religious and philosophical texts, Ganeri discusses the scholarship of B. K. Matilal and the short stories of

the Tamil writer Mauni. Throughout, Ganeri highlights the ways Indian sources make reasoned arguments, linking pre-modern examples of public and practical reason to current debates about politics and identity in India. One of Ganeri's central arguments is that India's religious traditions can sustain secular and democratic ideals: "it is a mistake to think that secularism in the public sphere demands that participants revoke conceptions of the good grounded in religious affiliation." Such claims have much to offer recent debates about secularism and the role of religion in the public sphere. Moreover, Ganeri's many fresh insights and creative approach may well open up new possibilities for Indologists and historians to engage with traditional Indian sources in ways that are meaningful and relevant to contemporary concerns.

Brian Black  
Lancaster University

**A LIVING THEOLOGY OF KRISHNA BHAKTI: ESSENTIAL TEACHINGS OF A.C. BHAKTIVEDANTA SWAMI PRABHUPADA.** By Tamal Krishna Goswami. Edited with Introduction and Conclusion by Graham M. Schweig. New York: Oxford University Press, 2012. Pp. viii + 286. \$24.95.

This carefully crafted study of the central teachings of A. C. Bhaktivedanta Swami Prabhupada (1896–1977), the founder of the Hare Krishna movement (or ISKCON—the International Society for Krishna Consciousness) was originally written by Goswami as his doctoral thesis in theology at the University of Cambridge. Sadly, just before completing the thesis, Goswami died in an automobile accident in India. Schweig lightly edited the text and added a thoughtful introduction and conclusion, which together serve to frame Goswami's own rather substantive contribution. As a long-time close associate of Prabhupada and a guru in his own right within the Hare Krishna movement, as well as someone immersed in the academic study of religion, Goswami carefully weaves together insider and outsider perspectives on the history, teachings, and practices of ISKCON in this insightful and rewarding text. Chapter 1 quickly sets the stage, giving the reader a sense of why this study of the theological work of Prabhupada is necessary, as well as offering a biographical sketch of Prabhupada's life. Chapter 2 details the historical unfolding of ISKCON, and critically examines academic engagements with this movement. Chapter 3 discusses the various historical and cultural influences on Prabhupada's theology, including his family, Christian teachers, and teachers within his Vaishnava lineage, as well as the primary textual sources themselves that undergird Prabhupada's theological orientation. It is in Chapters 4 and 5, however, that Goswami begins to delve deeply into Prabhupada's theological vision. In Chapter 4, Goswami unpacks the crucial significance of what he sees as Prabhupada's *mahāvākya* ("great saying"): "Krishna is the Supreme Personality of Godhead." And finally, in Chapter 5,

Goswami clarifies the central importance that Prabhupada gave to the notion of "devotional service," Prabhupada's rendering of *bhakti*, a translation that Goswami emphasizes as underscoring the active, relational dimensions of love for Krishna.

G. William Barnard  
Southern Methodist University

**INTERPRETING DEVOTION: THE POETRY AND LEGACY OF A FEMALE BHAKTI SAINT OF INDIA.**

By Karen Pechilis. Routledge Hindu Studies Series. New York: Routledge, 2012. Pp. xiii + 249; plates, illustrations. \$145.00.

*Interpreting Devotion* is a monograph-length treatment of Kāraikkāl Ammaiyār, a sixth-century Śaiva devotee from Tamil Nadu and, through her, an examination of devotion and its interpretation in the field of religious studies. This figure serves as a means for discussing larger issues about representation, embodiment, memory, gender, and canon formation. Pechilis argues for a relational and communicative theory of interpretation. In doing so, she redefines the role of interpretation as producing a field of accessibility (to God, to the devotee, and to the public sphere), rather than one of exclusivity. The book focuses on Ammaiyār's representations as a devotee in three interrelated fields. It contains a chapter each on: the corpus of Ammaiyār's own poetry; a twelfth-century sacred biography of the devotee; and a contemporary public festival commemorating the devotee. These narrative chapters are framed by an introduction and conclusion that place this work within a larger conversation about processes and practices of interpretation. This book is an extension of Pechilis's earlier work on embodiment and practices of devotion. The author, in a self-reflexive move, places herself within the layers of interpretation through which this female devotee is made available to contemporary readers. This touches upon the vexed question of academic scholarship and its methodological and pragmatic relationship with its subject matter, though Pechilis only briefly discusses this in her introduction. The appendix contains the author's translations of Ammaiyār's poems and will be of particular use in classrooms. Pechilis also provides a brief scholarly introduction to her translations, which make them a wonderful teaching tool. Given its theoretical investment and topical location, this book will appeal to scholars of *bhakti* traditions, Indian religions, and comparative studies of devotion across religious traditions.

Varuni Bhatia  
University of Michigan

**SOUTH ASIAN RELIGIONS: TRADITION AND TODAY.** Edited by Karen Pechilis and Selva J. Raj. New York: Routledge, 2013. Pp. x + 259; figures, maps. Cloth, \$125; paper, \$34.95.

This edited volume fulfills the late Selva Raj's vision of an inclusive South Asian religions textbook—one that includes minority traditions which originated outside the



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.

Jennifer B. Saunders  
Stamford, Connecticut

**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.

Jeffery D. Long  
Elizabethtown College

## 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.

Mark MacWilliams  
St. Lawrence University

**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.