

Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



SOAS

University of London



March 2012
Issue 7

Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES

Contents:

4 Letter from the Chair

Conferences and News

5 Biodiversity Conservation and Animal Rights: Religious and Philosophical Perspectives: Programme

7 Biodiversity Conservation and Animal Rights: Religious and Philosophical Perspectives: Abstracts

11 The Paul Thieme Lectureship in Prakrit

12 Jaina Narratives: SOAS Jaina Studies Workshop 2011

15 SOAS Workshop 2013: Jaina Logic

16 Old Voices, New Visions: Jains in the History of Early Modern India at the AAS

18 How Do You 'Teach' Jainism?

20 Sanmarga: International Conference on the Influence of Jainism in Art, Culture & Literature

22 Jaina Studies Section at the 15th World Sanskrit Conference

24 Jiv Daya Foundation: Jainism Heritage Preservation Effort

24 Jaina Studies Certificate at SOAS

Research

25 Stūpa as Tīrtha: Jaina Monastic Funerary Monuments

28 Peacock-Feather Broom (Mayūra-Picchī): Jaina Tool for Non-Violence

30 A Digambar Icon of 24 Jinas at the Ackland Art Museum

34 Life and Works of the Kharatara Gaccha Monk Jinaprabhasūri (1261-1333)

37 Jains in the Multicultural Mughal Empire

40 Fragile Virtue: Interpreting Women's Monastic Practice in Early Medieval India

Jaina Art

42 The Elegant Image: Bronzes at the New Orleans Museum of Art

45 Notes on Nudity in Digambara Jaina Art

47 Victoria & Albert Museum Jaina Art Fund

48 Continuing the Tradition: Jaina Art History in Berlin

Publications

49 Jaina Studies Series

51 *International Journal of Jaina Studies*

52 *International Journal of Jaina Studies* (Online)

52 Digital Resources in Jaina Studies at SOAS

Prakrit Studies

53 Prakrit Courses at SOAS

Jaina Studies at the University of London

54 Postgraduate Courses in Jainism at SOAS

54 PhD/MPhil in Jainism at SOAS

55 Jaina Studies at the University of London

On the Cover

The Peacock-Feather Broom (*mayūra-picchī*) of Āryikā Muktimatī Mātāji, in the Candraprabhu Digambara Jain Barā Mandira, in Bārābankī/U.P. 22.1.2004. Photo: Peter Flügel



CENTRE OF JAINA STUDIES MEMBERS

SOAS MEMBERS

Honorary President
Professor J. Clifford Wright

Chair/Director of the Centre
Dr Peter Flügel

Dr Crispin Branfoot
Department of the History of Art
and Archaeology

Dr Whitney Cox
South Asia Department

Professor Rachel Dwyer
South Asia Department

Dr Sean Gaffney
Department of the Study of Religions

Professor Werner Menski
School of Law

Dr Francesca Orsini
South Asia Department

Dr Theodore Proferes
Department of the Study of Religions

Professor Gurharpal Singh
Department of the Study of Religions

Dr Renate Söhnen-Thieme
South Asia Department

Dr Cosimo Zene
Department of the Study of Religions

EXTERNAL MEMBERS

Paul Dundas
(University of Edinburgh)

Dr William Johnson
(University of Cardiff)

ASSOCIATE MEMBERS

Dr Naomi Appleton
(University of Cardiff)

Professor Lawrence A. Babb
(Amherst College)

Professor Nalini Balbir
(Sorbonne Nouvelle)

Professor Piotr Balcerowicz
(University of Warsaw)

Professor Satya Ranjan Banerjee
(University of Kolkata)

Nick Barnard
(Victoria and Albert Museum)

Dr Rohit Barot
(University of Bristol)

Professor Bansidhar Bhatt
(University of Münster)

Professor Willem Bollée
(University of Heidelberg)

Professor Frank van den Bossche
(University of Ghent)

Professor Torkel Brekke
(University of Oslo)

Professor Johannes Bronkhorst
(University of Lausanne)

Professor Christopher Key Chapple
(Loyola University, Los Angeles)

Professor Christine Chojnacki
(University of Lyon)

Dr Anne Clavel
(Aix en Provence)

Professor John E. Cort
(Denison University)

Dr Eva DeClerq
(University of Ghent)

Dr Robert J. Del Bontà
(San Francisco)

Professor M.A. Dhaky
(American Institute of Indian Studies, Gurgaon)

Professor Christoph Emmrich
(University of Toronto)

Dr Anna Aurelia Esposito
(University of Würzburg)

Janet Leigh Foster
(San Francisco)

Dr Lynn Foulston
(University of Wales)

Dr Sin Fujinaga
(Miyakonojo Kosen, Japan)

Dr Richard Fynes
(De Montfort University, Leicester)

Professor Jonardon Ganeri
(Sussex University)

Dr Jonathan Geen
(University of Western Ontario)

Dr Marie-Hélène Gorisse
(University of Lille)

Professor Phyllis Granoff
(Yale University)

John Guy
(Metropolitan Museum of Art)

Professor Julia Hegewald
(University of Bonn)

Professor Dharmacand Jain
(Jai Narain Vyas University, Jodhpur)

Professor Laxmi Chandra Jain
(Jabalpur)

Professor Prem Suman Jain
(Bāhubali Prakṛt Vidyāpīṭh, Śravaṇabelāgoḷa)

Professor Rishabh Chandra Jain
(Muzaffarpur University)

Dr Sagarmal Jain
(Pracya Vidyapeeth, Shajapur)

Professor Padmanabh S. Jaini
(UC Berkeley)

Dr Whitney M. Kelting
(Northeastern University Boston)

Dr Kornelius Krümpelmann
(Münster)

Dr Hawon Ku
(Seoul National University)

Dr James Laidlaw
(University of Cambridge)

Dr Basile Leclère
(University of Lyon)

Dr Jeffery Long
(Elizabethtown College)

Dr Andrea Luthle-Hardenberg
(University Of Tübingen)

Professor Adelheid Mette
(University of Munich)

Gerd Mevissen
(Berliner Indologische Studien)

Professor Anne E. Monius
(Harvard Divinity School)

Professor Hampa P. Nagarajiah
(University of Bangalore)

Professor Thomas Oberlies
(University of Göttingen)

Dr Leslie Orr
(Concordia University, Montreal)

Dr Jean-Pierre Osier
(Paris)

Dr Lisa Nadine Owen
(University of North Texas)

Professor Olle Qvarnström
(University of Lund)

Jérôme Petit
(Bibliothèque nationale de France, Paris)

Dr Josephine Reynell
(Oxford University)

Dr Sreeramula Rajeswara Sarma
(Düsseldorf)

Dr Maria Schetelich
(University of Leipzig)

Dr Jayandra Soni
(University of Marburg)

Dr Luitgard Soni
(University of Marburg)

Dr Herman Tiekens
(Institut Kern, Universiteit Leiden)

Professor Maruti Nandan P. Tiwari
(Banaras Hindu University)

Dr Tomoyuki Uno
(Chikushi Jogakuen University)

Dr Anne Valley
(University of Ottawa)

Kenji Watanabe
(Tokyo)

Dr Kristi L. Wiley
(University of California Berkeley)

Professor Michael Willis
(British Museum)

Professor Robert Zydembos
(University of Munich)

Letter from the Chair

Dear Friends,

This year again we try something new. By popular demand, the Annual SOAS *Jaina Studies Workshop* in 2012 addresses the pressing issue of the survival of life on earth. *Biodiversity Conservation and Animal Rights: Religious and Philosophical Perspectives* cannot therefore remain a conference for insiders focussing exclusively on the Study of Jainism. Rather, it will highlight the potential contribution of the Jaina tradition, with its millennia of cultural experimentation with the implementation of the values of non-violence, non-possessiveness, non-one-sidedness and self-restraint to the belatedly emerging global discourse on environmental ethics. Religion still commands the attention of the popular imagination and religious leaders engaging with the pressing issues of our times could make a considerable difference to our attitudes towards life on earth. However, the traditional remedies prescribed by the religions of this world – sacrifice, renunciation and self-control – seem counterintuitive to those starving and too painful to those indulging their hedonistic instincts. Even amongst the teachers of religion, there is little more than token effort to engage common problems across religious and cultural boundaries. At least at SOAS, a major educational institution with a global reach, a new beginning will hopefully have been made.

We are pleased to acknowledge that owing to the generosity of several donors in the Jaina community, our programmes in Jaina Studies at SOAS have been able to continue in these austere times. The *Paul Thieme Lectureship in Prakrit* was continued for 2011-2012, thanks to a generous donation from the Chandaria family, and a share of the cost for 2012-2013 has been contributed by an anonymous wellwisher. The present conference on *Biodiversity Conservation and Animal Rights: Religious and Philosophical Perspectives* was made possible in large part by grants from the Dancing Star Foundation and from the Jiv Daya Foundation, as part of its *Jainism Heritage Preservation Initiative*, which is further described in this volume.

The present volume contains reports on several other significant conferences in Jaina Studies and of panels at international conferences. It is worth highlighting the Jaina Panel at the 15th *World Sanskrit Conference* in New Delhi, which was one of the all too rare opportunities to engage directly with scholars working in Jaina Studies in India, who are less connected with the international conference circuit. The language of many sessions was not English but spoken Sanskrit.

Groundbreaking new research on the encounter between Islam and Jainism in early modern India, nearly completed by Audrey Truschke and in progress by Stephen Vose, is also reported in the pages of this volume, as is the significant contribution to the field made by Mari Johanna Jyväsjarvi in the comparative study of women's monastic practice in ancient Jainism and Buddhism. Also worthy of note is the recently completed research on Jaina Logic by Marie-Helene Gorisse, as previously reported in *Jaina Studies* Vol. 5.

Last, but not least, the wonderful Āyāra seminar of J.C. Wright at SOAS in summer 2011 should be mentioned (see photo below). It was one of the rare occasions nowadays when this text was read in the original.

Peter Flügel



Bhāṭṭāraka Cārukīrti of the Śrāvāṇabelāgoḷa Maṭh December 2011



Participants of Professor J. C. Wright's Āyāra seminar at SOAS Summer 2011

THE 12TH ANNUAL JAINA LECTURE

**Mahavira, Don Quixote and the History
of Ecological Ethics and Idealism**

Dr Michael Tobias

Wednesday, 21 March 2012
18.00-19.30 Brunei Gallery Lecture Theatre
19.30 Reception Brunei Gallery Suite



BIODIVERSITY CONSERVATION AND ANIMAL RIGHTS: RELIGIOUS AND PHILOSOPHICAL PERSPECTIVES

14th Jaina Studies Workshop at SOAS

Thursday, 22 March 2012
Brunei Gallery Lecture Theatre

- 10.00 Christopher Chapple**
Animals in Early India: Stories from the
Upaniṣads, the *Jātakas*, the *Pañcatantra*, and
Jaina Narratives
- 10.30 Marc Bekoff**
Who Lives, Who Dies, and Why: Ignoring and
Redecorating Nature and Specious Speciesism
- 11.00 Paul Waldau**
Animal Studies is the Key of Animal Rights
- 11.30 Break**
- 12.00 Lu Feng**
Reflections on Confucian Perspectives on the
Global Environmental Crisis
- 12.30 Emma Tomalin**
Religious Discourses about the Environment:
Resources for Sustainable Development or a
Modern-Day Myth?
- 13.00 Lunch: Brunei Gallery Suite**
- 14.00 Sarra Tlili**
If It Got Worse, It Can Get Better: Muslims'
Attitudes Toward Animals Between the Past
and the Present
- 14.30 Andrew Linzey**
Can Christianity Become Good News for
Animals?
- 15.00 Stephen R.L. Clark**
Imaging the Divine: How is Humanity the
Reason for Creation, and What is Humanity?
- 15.30 Break**
- 16.00 Michael Zimmermann**
Anthropocentrism in the Guise of an
All-Inclusive Ethics? Buddhist Attitudes to
the Natural World
- 16.30 Peter Flügel**
Rethinking Animism: the Jaina Doctrine of
Non-Violence from the Perspective of
Comparative Ethics
- 17.00 Break**
- 17.15 Round Table Discussion**
- 18.30 Final Remarks**

The conference is co-organised by Peter Flügel (CoJS, SOAS), Rahima Begum and Jane Savory (Centres and Programmes Office, SOAS) with generous support from the Dancing Star Foundation, the Jiv Daya Foundation, and other well-wishers who prefer to remain anonymous.



CENTRE OF
JAINA STUDIES





14th Jaina Studies Symposium at SOAS

BIODIVERSITY CONSERVATION AND ANIMAL RIGHTS:
RELIGIOUS AND PHILOSOPHICAL PERSPECTIVES

BIODIVERSITY CONSERVATION AND ANIMAL RIGHTS: RELIGIOUS AND PHILOSOPHICAL PERSPECTIVES

SYMPOSIUM

21 & 22 March 2012
Brunel Gallery Lecture Theatre
SOAS, University of London
www.soas.ac.uk/biodiversity

SPEAKERS

Professor Emeritus Dr Marc Bekoff (Ecology and Evolutionary Biology, University of Colorado, Boulder)
Professor Dr Christopher Chapple (Department of Theological Studies, Lingnan University, Las Vegas)
Professor Emeritus Dr Stephen R.L. Clark (Department of Philosophy, University of Liverpool and Wessley Research Fellow, Department of Theology, University of Bristol)
Professor Dr Lu Feng (Department of Philosophy, School of Humanities and Social Sciences, Tsinghua University, Beijing)
Dr Peter Flügel (Chair, Centre of Jaina Studies, Department of the Study of Religions, SOAS)
Professor Dr Andrew Linzey (Director, Oxford Centre for Animal Ethics)
Dr Sarra Tlili (Assistant Professor of Arabic, Department of Languages, Literatures & Cultures, Gainesville, University of Florida)
Dr Emma Tomalin (Department of Theology and Religious Studies, University of Leeds)
Professor Dr Paul Waldau (Chair, Anthropology, Catholic College & Barker Lecturer in Animal Law, Maxwell Law School)
Professor Dr Michael Zimmermann (Professor for Indian Buddhism, Wood Asian Africa Institute, Jönköping University)

Centre of Jaina Studies, Department of the Study of Religions, SOAS University of London, Thornough Street, Russell Square, London WC1H 0DP, www.soas.ac.uk

This year’s symposium addresses the lack of public reflection on the value and the limitations of received religious paradigms and intellectual habits across cultures concerning the welfare of animals and plants by opening up a new dialogue between thinkers and activists from different religious and philosophical backgrounds on the global problem of biodiversity conservation and animal welfare.

The call for action countering the accelerating speed of human destruction of the natural conditions of humanity's own existence has become a common place. Equally familiar is the shrugging of shoulders that nothing can be done about it because destructive habits are rooted not only in industrially magnified greed but in culture if not in human biology and hence are difficult to change.

Yet, human feelings and attitudes towards animals and other forms of non-human life vary greatly across cultures and time and are changeable. The continuing cultural influence of religious and philosophical reflection on human behaviour cannot be underestimated, and is here, at the doctrinal roots of widespread habits and customs, that a fruitful debate on conditions and prospects for attitudinal change may be engendered.

At this time of rapid globalisation, worldwide environmental destruction and palpable existential uncertainty, few universally oriented deliberations on practical ethics across religious and cultural boundaries are

on record. To the contrary, the lamented process of universal self-destruction is defended in the name of a combination of pragmatic necessity and entrenched value orientations and habits.

This symposium provides a forum for discussion and dialogue between distinguished scholars, activists, ethical and philosophical thinkers reflecting on the potential of existing cultural, religious and philosophical resources contributing to new trans-cultural orientations towards the preservation of human and non-human forms of life.



CENTRE OF
JAINA STUDIES

ABSTRACTS

Who Lives, Who Dies, and Why: Ignoring and Redecorating Nature and Specious Speciesism

Marc Bekoff (University of Colorado)

Nonhuman animals (animals) experience a wide range of emotions, are highly cooperative, demonstrate what can be called moral behavior, and care very much about what happens to them. However, all too frequently we ignore who other animals are and what they want and need in conservation and other projects. In my presentation I will talk about the emotional lives of animals, wild justice (moral sentiments), and how we need to take into account the well-being of individuals when doing research and undertaking conservation projects that involve intruding into their lives and redecorating their homes. Frequently, in these sorts of exercises, individuals are traded off for the good of their own or other species with passing lip-service given to individual well-being. In addition, some still refer to species as being 'higher' and 'lower' and this sort of speciesist talk has no place in serious discussions of animal behavior or animal well-being. A new and growing field called 'compassionate conservation' can be used to guide us when we interact with other animals both in captivity and in the wild. People interested in animal protection in which individuals are valued must work closely with those whose interests focus more on populations, species, and ecosystems. A guiding principle and global moral imperative should be 'first do no harm'. We can all do better when interacting with other animals because we are constantly making difficult and challenging decisions about who lives and who dies. The real world requires us to make these sorts of choices and the time has come to move out of our comfort zones, think out of the box, and expand our compassion footprint. Perhaps some on-going projects will need to be put on hold or terminated and some planned projects shelved because we can't possibly do everything we need to do for animals and their homes. There simply aren't enough people to do the work or enough money and time to right all the wrongs. We owe it to the animals and to future generations who will inherit the world we leave in our wake to make it a more compassionate place for all beings, nonhuman and human animals alike.

Animals in Early India: Stories from the Upaniṣads, the Jātakas, the Pañcatantra, and Jaina Narratives

Christopher Chapple (Loyola Marymount University)

This paper will explore key animal stories from Indian literature. These fall into two basic genres: animals as animals and animals as past or future humans. In the former group, the actions of animals serve as moral reminders of how to improve human behavior. In the second genre, meritorious animals may earn human birth and spiritual attainments, while humans, due to deleterious activity, may earn animal birth. We will begin with an exploration of the wisdom of animals in the Satyakāma Jabala story of the *Upaniṣads*, examine select tales from the *Jātakas* and *Pañcatantra*, and look at some of the moral lessons taught by animals in Jaina literature. The paper will conclude with some constructive reflections on how these fables might still prove instructive in the contemporary context.

Imaging the Divine: How is Humanity the Reason for Creation, and what is Humanity?

Stephen R.L.Clark (University of Liverpool)

Xenophanes of Colophon insisted in the late 6th century BCE that "if cattle and horses or lions had hands, or were able to draw with their hands and do the works that men do, horses would draw the forms of the gods like horses, and cattle like cattle" - and inferred that these images would all be false. How

can an incarnational theology answer this challenge? And how can it be reasonable to think that our minds can in any sense find a model of the whole universe? Is it reasonable to expect there to be other 'human-like' intelligences elsewhere, or should we rather expect that bacterial, eusocial or other common terrestrial forms are also commoner in the universe at large? Should we be looking elsewhere than 'human-like intelligence' both as an image of the creative principle and of the ideal to which piety should guide us? And what would be the implications of that search both for Christian incarnational theology and for scientific humanism?

Reflections on the Global Environmental Crisis from Confucian and Ecological Perspectives

Lu Feng (Tsinghua University, Beijing)

1. The global environmental crisis is one of the symptoms of modernity. In other words, it is a crisis of modern western civilization. Modernity and modern western civilization cannot be separated from the whole western tradition of culture or civilization.

2. I take culture and civilization as roughly synonymous. I would like to use John C. Mowen and Michael S. Minor's definition of culture. Accordingly, I think a culture or a civilization has basically three dimensions: 1. material objects (of a society), 2. institutions, 3. ideas and values. Using this method of analysis of culture (or cultural analysis) might lead to a clear understanding of why modern western civilization has caused the global ecological crisis.

Generally speaking, the whole of modern civilization is anti-ecological, and the global ecological crisis is caused by the global expansion of modern civilization. From a point of view of ecology, we can conclude definitively that modern civilization with 'mass production, mass consumption, and mass waste' is unsustainable.

3. By means of a comparison to ancient Chinese civilization, we can come to a clearer understanding of why modern civilization is unsustainable. For many liberals, including today's Chinese liberals, ancient China was unenlightened, and the ancient Chinese, including those called sages, were all stupid. But from the point of view of ecology, we can find that ancient Chinese civilization was quite sustainable. It continued for over 5,000 years, and had reached a population of nearly 40 million by its last dynasty.

Scholars embracing modernity will certainly mock me, saying that people cannot live happily mainly by means of agricultural products, that only when people live in the way of 'mass production, mass consumption, and mass waste', can they be happy. But I will never agree with them. Here I want to point out that agricultural technology to facilitate the photosynthesis of plants without using machines, chemical fertilizer and pesticides is surely a kind of ecological and humanistic technology. Products produced by this kind of technology are the very goods which nature allows human being to consume.

An interpretation of Confucianism's function in the whole of ancient Chinese civilization supports this argument. Because ancient Chinese civilization remained an agricultural civilization, it was sustained for a long time. The argument can also be taken as a reflection on the global ecological crisis from a perspective of Confucianism.

4. Since 1919, the Chinese have been trying their best to learn from the West, and since 1978, modernization, and also westernization to some degree, has been accelerated with the growing of the market economy system. Today, there are more and more cars, trains, airplanes, and factories in China. In cities, nearly every family has televisions, refrigerators, washing machines, air-conditioners, etc. Cities are getting increasingly larger, and

more and more cities and towns have appeared. But the environment is polluted very heavily and the health of eco-systems is getting increasingly worse. It is called 'development', and it is the development of westernization. But this kind of development is definitely unsustainable.

Fortunately, some people in China have realized that we can no longer continue this as a means to development, and since 2007 the leaders of CCP have begun to call on people to construct eco-civilizations. Actually ancient Chinese civilization was a kind of eco-civilization. We cannot go back to ancient eco-civilization, of course. But we can learn a lot from our ancestors when we try to construct a new eco-civilization in the future. A new eco-civilization will also inherit some good elements from modern western civilization.

Rethinking Animism: The Jaina Doctrine of Non-Violence from the Perspective of Comparative Ethics

Peter Flügel (SOAS)

Combined with human self-interest, the most pertinent motives for protecting living entities from unrestrained destruction are still derived from religious and philosophical animism, embracing not only humans but also animals and often plants and other entities. Animistic worldviews are frequently associated with theories of rebirth and reincarnation which can be ethicised in one way or another. One of the most comprehensive ethicised theories of animism ever conceived is the classical Jaina soul-body dualism, which postulates that not only humans, animals and plants, but also the elements fire, water, air and earth are animated by individual life-giving spiritual substances, *ātman* or *jīva*, which are endowed with consciousness and will-power. Souls or selves are conceived as immortal substances which trapped themselves in their respective incarnations as a consequence of committing injury, *hiṃsā*, to other sentient entities. Since it is assumed that violent acts rebound on the embodied soul in form of karmic particles which constitute physical bodies by attaching themselves to the soul like grains of dust, only non-violent action and finally non-action will in the long term assure the purification of the soul. In this version of animism, the self-oriented desire for salvation is predicated on the protection of life. Classical Jainism is not interested in the protection of the environment per se. Jain non-violence is motivated primarily by soteriological self-interest. Even if stripped from some now implausible metaphysical and cosmological ballast, which may seem outdated in the light of modern scientific discoveries, the question remains which elements of Jain doctrine and historical experience represent globally important intellectual and cultural resources which are potentially universally acceptable and may serve as elements for a future globalized environmental ethics. The paper will revisit the dilemma of ethical pluralism in reinvestigating the question to what extent the Jain value of non-violence divorced from some of its specific Indic cultural elements could serve as one of the bedrocks for a universal minimal ethic of the future that could re-motivate human beings to pursue less destructive ways of life.

Can Christianity Become Good News for Animals?

Andrew Linzey (University of Oxford)

For centuries, many Christians have thought that all that needs to be said about animals is that we have 'dominion' over them. Animals have been variously defined as 'things', machines, and soulless beings with no rights. But careful study of Genesis shows that far from meaning egoistical exploitation, dominion – in context – means that we are divinely commissioned to look after the world as God intended – even and especially animals.

Professor Linzey argues that we need to re-envision ourselves – not as the master species – but as the servant species. Our power or dominion over animals should be interpreted in terms of Christ's lordship over humanity, i.e. as consisting in a diacritical, serving role. In Christian terms, there can be no lordship without service. Professor Linzey charts the theological basis of this radical reappraisal with reference to the 'instrumentalist' tradition represented by classical Christian thinkers – from Aquinas to Luther – ending up with the bold (and much overlooked) text from the 1998 Lambeth Conference that '[human] servanthood to God's creation is ... the most important responsibility facing humankind', and that 'we as Christians have a God given mandate to care for, look after and protect God's creation' (1998 resolution 1.8.b iv and v). He relates this theology to the modern discussions about animal rights, and explains how all sentient creatures can be seen to have rights because their Creator has rights to see that what is created is treated with respect. Professor Linzey concludes by pinpointing the ethical challenges that arise from this theology, including: living free of violence and cruelty, vegetarianism, experimentation, and intensive farming.

If It Got Worse, It Can Get Better: Muslims' Attitudes Toward Animals Between the Past and the Present

Sarra Tlili (University of Florida)

In one of his visits to Egypt, the British Orientalist Edward Lane (1801-1876) expressed his pleasure 'at observing [Egyptians'] humanity to dumb animals', only to note at a later visit that these attitudes were changing. The view that Muslims' concern for other animals has declined in the last century or so is echoed in several other sources, and can be substantiated by considerable data. In this presentation I will first illustrate this point through some comparative examples; then I will propose an explanation for the noted change. Although it is beyond the scope of the present work to account satisfactorily for this phenomenon, some social and cultural changes appear to have a bearing on it. Like other people around the world, Muslims are generally poorly informed about, say, factory farming or transportation conditions of livestock. Likewise, due to the spread of the modern, relatively secular type of education, Muslims nowadays appear to be less in touch with their tradition's teachings about animals. Furthermore, contemporary religious scholars, many of who appear to have consciously or unconsciously assimilated several ideals of modernity, tend to be less sensitive to the wellbeing of nonhuman animals than their pre-modern counterparts. Finally, legal injunctions aimed at the protection of nonhuman animals' rights and government and social institutions in charge of their implementation have disappeared.

Answers to this situation may start with the information part. If observant Muslims were better informed of the suffering inflicted on many animals, and learned more about scriptural teachings, they would be likely to reconsider many of their views and practices. Furthermore, engaging Muslim scholars in deeper discussions about animals may result in more creative and animal-sensitive approaches to traditional texts in search for solutions to modern challenges. Finally, animals would certainly benefit from the reestablishment of governmental and social institutions to oversee their treatment.

Mahavira , Don Quixote, and a Brief History of Ecological Idealism

Michael Tobias (Los Angeles)

Ancient and Medieval texts commending Jain forms of asceticism as a precursor of achieving ultimate liberation from attachments and desires, as well as reaching that unique state of omniscience characteristic of the 24 Jinas or Tirthankaras, is thematically and critically predicated upon the notion of *ahimsa*, non-violence (or non-interference). Mahavira (Vardhamana), 599-527 BCE, is most commonly cited by Jain scholars and adherents as a man whose more than 40 year odyssey best exemplifies an approach to *ahimsa* that lends great inspiration to all those who have sought to embrace similar ethical commitments in their own way, in their own time. The culturally-enshrined, community-driven Jain ethos of non-violence is by no means the end-all. India, ecologically speaking, is no less troubled and environmentally mired than most other regions across the planet. What true relevancy, then, do Mahavira and countless subsequent personalities and traditions – from Cervantes' ultimate dreamer, Don Quixote – to such original thinkers and vegetarians as poet Percy Shelley – offer today's global, environmental crises? Does the Jain position on non-violence simply echo a hollow refrain, however inspired, or provide the true rudiments of some remedial and revolutionary framework for addressing 21st century biodiversity degradation? Dr Tobias will discuss his own deeply personal connection to Jain traditions in the context of today's all-out war being waged by the human species against the earth.

Religious Discourses about the Environment: Resources for Sustainable Development or a Modern-Day Myth?

Emma Tomalin (University of Leeds)

Voices from religious traditions on the topic of environmentalism have been evolving since the 1960s with the birth of the modern environmental movement. Broadly, they argue that religions consider nature to be significant beyond its use value to humans (albeit in different ways, according to particular religious teachings) and that people ought not to act in ways that harm the natural environment. Thus, religious traditions are considered to provide frameworks for environmental ethics and to support the view that nature should be treated with respect. However, in addition to this we also find the argument that notions of the sacredness of the natural world have become lost in the modern era, with the emergence of capitalism and industrialization. Within this *religious environmentalist discourse*, which is found within all religious traditions, humanity is considered to have largely 'forgotten' the sacredness of nature and this, it is argued, needs to be rediscovered in order to address the contemporary global environmental crisis.

While much religious environmentalist literature stresses a positive correlation between religious injunctions to care for nature and environmentally friendly behaviour, there are other studies that suggest a more cautious approach. These argue instead that the links between religion and the environment tend to be romanticised and in practice we should not assume that poor people, who practice, for instance, eastern religious traditions or indigenous religions, which, it is suggested, are more amenable to ecological interpretations, are inherent environmentalists. In this paper I will examine where these *religious environmentalist discourses* are generated and by whom. Do they reflect romantic western notions of a lost ecological idyll (an ecological 'golden age') or do they have relevance for the poor who are struggling against floods, famines and droughts? When we find these discourses in developing contexts are they

more likely to be adopted by an educated 'middle class', which has been influenced by western eco-centric and romantic approaches to environmentalism and sustainable development, or do they have relevance at the grass roots as well? Considering that many people in developing countries are religious and religion continues to have a social and political influence, does religion have a particular role to play in achieving sustainable development? If so, what would this entail?

Animal Studies in the Key of Animal Rights

Paul Waldau (Canisius College)

This presentation addresses why various notions called "animal rights" are important to Animal Studies conceived as a scholarly field, as an academic discipline, and as a course topic. 'Animal rights' will be addressed in both of its major senses, namely, 'fundamental moral rights for other-than-human animals' and 'specific legal rights to be held by individual nonhuman animals'. Each of these notions is now prompting many students to seek out individual courses in Animal Studies. Further, each of these senses of 'animal rights' prompts new and established scholars to pursue academic work and publications in fields as diverse as history, religious studies, law, ecology, ethology and critical studies, all of which have contributed to the development of Animal Studies and allied efforts that go under the names anthrozoology, human-animal studies, and the animal humanities. This paper argues that Animal Studies and other, related fields cannot develop into robust forms of scholarly endeavor unless they engage forthrightly both senses of 'animal rights' through a multifaceted exploration of the actual realities of other-than-human animals.

Anthropocentrism in the Guise of an All-inclusive Ethics? Buddhist Attitudes to the Natural World

Michael Zimmermann (University of Hamburg)

People of the Western hemisphere are often surprised to hear that Buddhists in most parts of Asia are fond of eating meat, that Buddhist organizations do little to nothing to protect animals from cruel forms of stockbreeding, that they do not object to murderous long-distance transportation of livestock, and that slaughterhouses play the same unquestioned role they do in the West. The preservation of biodiversity, being a measure indicating the health of an ecosystem, has hardly entered the agenda of Buddhist organizations even if they do engage in other than spiritual activities.

Whereas the different strands of Buddhist philosophical thinking prove to have abundant potential in terms of arguing for a necessary attitudinal change regarding human beings' relation toward animals and other forms of non-human life, the often-articulated Buddhist claim of all-encompassing compassion and connectedness of everything contain the seeds of radical anthropocentrism, be it as a 'special' way out of this theoretical and undifferentiated 'equality' of all forms of life, or as a means of prohibitively limiting human behavior to traditional and unquestioned 'natural' modes of society.

The paper will discuss these issues in some more detail and try to identify potential obstacles to a well thought-out Buddhist engagement for the natural world.

BIODIVERSITY CONSERVATION AND ANIMAL RIGHTS: RELIGIOUS AND PHILOSOPHICAL PERSPECTIVES SPEAKERS

Professor Emeritus Dr Marc Bekoff
Ecology and Evolutionary Biology
University of Colorado
Boulder, CO 80309-0334
USA
marc.bekoff@gmail.com

Professor Dr Christopher Chapple
Department of Theological Studies
Loyola Marymount University
One LMU Drive
University Hall 1840
Los Angeles, California
USA
cchapple@lmu.edu

Professor Emeritus Dr Stephen R. L. Clark
Department of Philosophy
University of Liverpool
The University of Liverpool
Liverpool L69 3BX
United Kingdom
srclark@liverpool.ac.uk

Professor Dr Lu Feng
Department of Philosophy
School of Humanities and Social Sciences
Tsinghua University, Beijing 100084
China
lufeng@tsinghua.edu.cn

Dr Peter Flügel
Chair, Centre of Jaina Studies
Department of the Study of Religions
School of Oriental and African Studies
University of London
Thornhaugh Street
Russell Square
London WC1H 0XG
pf8@soas.ac.uk

Professor Dr Andrew Linzey
Director, The Ferrater Mora Oxford Centre
for Animal Ethics
91 Iffley Road
Oxford OX4 1EG
United Kingdom
director@oxfordanimaethics.com

Dr Emma Tomalin
Department of Theology
and Religious Studies
University of Leeds
Leeds LS2 9JT
United Kingdom
e.tomalin@leeds.ac.uk

Professor Dr Paul Waldau
Chair, Anthrozoology
Canisius College
Buffalo, NY 14208-1098
USA
pwaldau@gmail.com

Dr Sarra Tlili
Assistant Professor of Arabic
Department of Languages, Literatures & Cultures
University of Florida
Gainesville, FL 32611
USA
satlili@ufl.edu

Dr Michael Tobias
Santa Fe, New Mexico
USA
Ecologist2020@aol.com

Professor Dr Michael Zimmermann
Professor for Indian Buddhism
Head, Asien-Afrika Institut
University of Hamburg
Edmund-Siemers-Allee 1, Ost
D-20146 Hamburg
Germany
Michael.Zimmermann@uni-hamburg.de



Photo: Ingrid Schoon



THE PAUL THIEME LECTURESHIP IN PRAKRIT 2011-12

Research on Prakrit has been a long tradition at SOAS, with well-known scholars such as Ralph Turner, John Brough, Robert Williams and Padmanabh Jaini. Owing to the *Paul Thieme Lectureship in Prakrit 2011-2012*, we are pleased to continue this tradition for at least one more year with two courses in Prakrit.

Paul Thieme (1905-2001), a scholar of Vedic Sanskrit and ancient Indian grammatical theory, worked tirelessly throughout a long career for the advancement of Sanskrit studies. He was Professor of Religious Studies and Indology at the University of Tübingen until his retirement, and earlier in his career he had been Professor of Sanskrit and Comparative Philology at Yale University. He gave the inaugural lecture at the first World Sanskrit Conference in Delhi in March 1972 and received the honorary degree of D.Litt. from the University of Benares in 1982. He was awarded the Kyoto Prize in Creative Art and Moral Sciences for his life's work in 1988.

Paul Thieme belonged to a generation of European Indologists for whom Prakrit was naturally included in the study of classical Indian languages and culture. It is for this reason that his widow, Dr Renate Söhnen-Thieme, Senior Lecturer in Sanskrit at SOAS, initiated the *Paul Thieme Lectureship in Prakrit* in 2010 with a generous donation in his name to fund a Lectureship for BA and MA courses in Prakrit at SOAS so that they might continue after having been terminated due to lack of funding, in accordance with austerity rules. The Lectureship was then continued for the academic year 2011-12 owing to the generosity of the Chandaria family. A contribution covering a share of the running cost of the course in 2012/13 was also received from a Jain wellwisher who prefers to remain anonymous.



Paul Thieme by Renate Söhnen-Thieme.

The courses, taught by Emeritus Professor J. C. Wright, had been introduced in 2008 in order to compensate for the lack of provision for the subject in recent years (cf. the article 'New Prakrit courses at SOAS', *Jaina Studies. Newsletter of the SOAS Centre of Jaina Studies*, 3 (2008) p. 48).

Prakrit is not only the essential prerequisite for the study of Jain religion and culture, it is also an indispensable adjunct to Sanskrit as a basis for an appreciation of classical Indian secular literature and aesthetic theory, for research on the history of ancient India, and for the study of the earlier development of the modern languages and literatures of South Asia. The simplified phonetics and grammar of Prakrit mean that it can serve as a convenient and economic preparation for studying Sanskrit. The courses are conducted throughout using Roman script, in which all the important Prakrit texts have been published. While they require no previous knowledge of a South Asian language, the courses have been followed with advantage also by students of Sanskrit and the modern South Asian languages.

The Centre of Jaina Studies
is inviting additional sponsorship
for the perpetuation of these important courses.

Contact information:
<http://www.soas.ac.uk/jainastudies/supporting/>

Anil and Lata Chandaria are honoured by Samanī Pratibhāprajā on behalf of the CoJS for their family's sponsorship of the courses in Jaina Prakrit at SOAS in 2011/12.



Jaina Narratives: SOAS Jaina Studies Workshop 2011

Claire Maes

Jaina Narratives, the 13th Jaina Studies Workshop held at SOAS on the 17th and 18th of March 2011, was a successful Jaina literary marathon. Presenters approached the theme from a broad array of perspectives, ranging from the applicability of narratological tools, Jaina poetry, and the phenomenon of intertextuality in Jaina narratives, to modern day Jaina comic books. This rich variety of topics combined with the critical remarks by the discussants ensured that the audience gained many new insights into various aspects of Jaina narratives.

The 11th Annual Jaina Lecture was delivered by Robert Zydenbos of the University of Munich. Discussing the tale *Bharatēśavaibhava*, the literary masterpiece of the Jaina Karnāṭakan poet Ratnākaravarṇi, Zydenbos swept his audience along on the multiple adventures of the character Bharata, the *cakravartin*. Though Bharata's conquest of the world by all but violent means concurs with the image of non-violent Jainism, the many lyrical exaggerations do not. This seemingly disturbed the 16th-century poet's audience, causing him to flee his hometown, and convert to Vīraśaivism, only to later reconvert to his initial *dharma*. Zydenbos interestingly presented these semi-biographical events as a mirror for the inter-religious tensions current in 16th-century Karnāṭaka. In his discussion Zydenbos underlined how Karnāṭaka, though a region with a long and rich heritage of Jaina culture, is still an understudied area in Jaina Studies today.

In the place of Professor Bhansidar Bhatt, who could attend the conference, Samaṇī Pratibhrajñā (Jain Vishva Bharati University, Ladnun) started the morning session of the second day with an in-depth analysis of the Sanskrit poem *Aśruvīnā* (Lute of Tears). The book, written in 1959 by the late Terapāṇth Ācārya Mahāprajñā, recounts the famous canonical story of Candanabālā who became Mahāvīra's first *sādhvī* disciple. Samaṇī Pratibhrajñā beautifully demonstrated how the work is both faithful to the canonical versions and innova-



Samaṇī Pratibhrajñā and Samaṇī Rohitprajñā (Jain Vishva Bharati University, Ladnun)



Eva-Maria Glashenmer

Robert Zydenbos delivered the 11th Annual Jaina Lecture.

tive with regard to the psychological deepening of the characters. By using ample metaphors (e.g. tears) for Candanabālā's struggles the author succeeded, she argued, in introducing an emotional dimension to the characters which induces identification of the reader with the struggles and spiritual achievements of Candanabālā.

Sin Fujinaga (Miyakonojō Kōsen) explored the use of narratives in Malayagiri's commentarial treatises on various Jaina (semi-)canonical texts and raised the interesting question as to why the erudite Jaina scholar, although evidently familiar with Prakrit, opted for quoting solely Sanskrit narratives when commenting on the *Nandīsūtra*. Fujinaga postulated that Malayagiri's peculiar choice of Sanskrit narratives lies in the fact that the interest in the subject discussed in the *Nandīsūtra*, epistemology, exceeded the boundaries of the Jaina community and reached followers of other sects.

Peter Flügel's (SOAS) rich and detailed paper critically analyzed the symbolism in Jaina narratives on the relic worship of Jinas. He pointed out that the only historical evidence for the origin of the observable practice of relic worship among Jainas today is found in the Āvaśyaka literature and early universal histories of the middle and late-canonical periods. A striking feature of these narratives, he noted, is the consistent recurrent motif of the removal and worshipping of the Jinas' relics by gods. From a strict doctrinal point of view the worship of physical remains is a *contradictio in terminis*. However, he argued, when the relics are made physically inaccessible for humans due to their displacement by gods into their realms, they can aptly be turned into symbols of the Jinas' exemplary lives and teachings.

These first three lectures were followed by a discussion led by Nalini Balbir (Sorbonne). Balbir suggested that for the study of Jaina narratives it would be interesting to juxtapose later textual additions or the various adaptations of Jaina narratives to discern shifts of focus and intentions of the author.

Glenn Ratchife

Anne E. Monius' (Harvard Divinity School) mapping out the landscapes of Hindu, Buddhist and Jaina Tamil literature, raised the fascinating question as to why in Jaina Tamil narratives – in sharp contrast to their Hindu and Buddhist counterparts – there is a conspicuous absence of 'localizing' the scenes in the Tamil speaking region. She dismissed as unconvincing the hypothesis that this is because Jaina Tamil authors mainly drew their characters and plots from Northern Sanskrit and Prakrit sources, and instead postulated that the consistent Northern geography in Jaina Tamil narrative might lie in the distinct Jaina attitude to conceive the path to liberation as eternal, i.e. not subject to the constraints of time and space. Seen from this perspective there is simply no need for Jaina Tamil authors to relocate the geography of their narratives to the Tamil speaking region.

Michael Willis (British Museum) revisited the inscription of King Bhoja (r. *circa* 1000 to 1055) on the base of the standing figure of the goddess Ambikā, which has been held in the British Museum since the 1880s. A new examination of the inscription has shown that the statue's donor was the religious superintendent of King Bhoja, named Vararuci. Willis, examining the different characters named Vararuci in medieval Indian narratives, suggested that the donor Vararuci was none other than the sage Dhanapāla.

Paul Dundas (University of Edinburgh) familiarized the audience with eleventh to twelfth-century Śvetāmbara Jaina narratives: the *Samvegaramgasālā*, the *Dharmaratnakaraṇḍaka* and the *Upadeśamālā*, which have hitherto been left unexplored by the academic world outside India. Pointing out the pool of information one can extract regarding the Śvetāmbara renunciant lineages, he encouraged further research into these narratives if, he pointedly added, one can manage to find a copy. With this latter remark he emphasized the urgent need to create adequate and accessible bibliographical tools for research into Jaina narratives.

The morning session was concluded with the critical questions and insights of the discussant Herman Tiekens (University of Leiden).

The afternoon session began with Christine Chojnacki (University of Lyon). In an excellent presentation entitled 'Remodeling Jain Novels in Medieval Times: Means



Anna Aurelia Esposito (University of Würzburg)



Paul Dundas (University of Edinburgh)

and Motivations' Chojnacki ventured into the historical how and why of epitomes – written by a seemingly organized board of monks – of ninth to twelfth-century Jaina novels.

Naomi Appleton (Cardiff University) presented an interesting comparative study of past birth narratives in Jaina and Buddhist tradition. Focusing on how the paths to perfection for Jinās-to-be and bodhisattvas are depicted in respectively Jaina and Buddhist past birth narratives, Appleton persuasively demonstrated that although the setting of a Jaina narrative and the challenges faced by a Jina-to-be might have found high resonance in a Buddhist Jātaka story, the Jaina narrative will nevertheless always carry a distinctively Jaina stamp upon it. Two unique features of Jaina birth stories are their emphasis on the inevitability and unpredictability of karmic consequences, and the positive role of asceticism to ultimately achieve karmic disentanglement or Jinahood.

Whitney Kelting's (Northwestern University) vivid presentation dealt with Śvetāmbara pregnancy stories of the Jinamātās. Analysing the story of Mahāvīra's conception and birth in the *Kalpasūtra*, Kelting showed how the discourse on Triśalā's pregnancy transformed, as it were, the Jinamātā's pregnant body into an instructive body through which Jaina virtues are assessed and promulgated. She further pointed out that the famous episode of the embryo transfer, unique to the Śvetāmbara version, serves as an identity marker for the Śvetāmbara community.

Before the afternoon coffee break a brief discussion session was held during which Olle Qvarnström (University of Lund) offered his critical insights into the presentations of Christine Chojnacki, Naomi Appleton and Whitney Kelting.

The next session began with Anna Aurelia Esposito (University of Würzburg) who deepened our knowledge of Jaina narrative by bringing to light the didactic functions of dialogues in Jaina literature. It is well known that in Jaina literature the main narrative is frequently interrupted by secondary stories by means of dialogue. The result of these frequent interruptions is a multi-



(From left) Professor J.C. Wright (SOAS) honoured the winners of the Centre of Jaina Studies essay prizes. Shruti Malde, MA SOAS, was awarded the SOAS Postgraduate Dissertation Prize in Jaina Studies 2011 for ‘The Concept of Leśyā in Jaina Literature’. Elisabetta Marabotto accepted the SOAS Undergraduate Essay Prize in Jaina Studies 2011 for her essay entitled, ‘Jain Art & Ritual: The Independent Core of Jain Religious Life’. Prizes presented by Robert Lightfoot, N.K. Sethia Foundation & IOJ London. Photos: Glenn Ratcliffe

tude or web of narrative layers, making the confused reader wonder about the reasons for these interruptions. Esposito, having critically analyzed the content of inserted narrative dialogues in various Jaina stories (such as Saṅghadāsa’s *Vasudevahiṇḍī* and Haribhadra’s *Samarāiccakahā*), convincingly argued that the main purpose of the dialogical interruptions is to convey doctrinal elements. She further illustrated how the medium of dialogue is strategically well chosen as it invites the emotional and intellectual identification of the reader.

Basile Leclère’s (University of Lyon) rich paper dealt with two related, but highly understudied, topics: Jaina Medieval drama and its impact on style and structure of later narrative writings.

Richard Fynes (De Montfort University) with his lively analysis of the poems of 17th-century Rājasthānī-Gujarātī Jaina poet Ānandghan showed the applicability of narratological categories for poetry analysis. He ended his presentation with a visual treat: a modern dance adaptation of Ānandghan’s work by DMU students.

The findings of Anna Aurelia Esposito, Basile Leclère and Richard Fynes were further examined during the

discussion session led by Francesca Orsini (SOAS).

That Jainas were active participants in the literary discourse of premodern India was amply confirmed by Eva De Clercq’s (University of Ghent) detailed paper. In discussing two distinct but overlapping Jaina textual categories: the (1) *Dhūrtākhyānas* and *Dharmaparīkṣas*, and (2) Jaina *Purāṇas*, she showed how the first category of Jaina texts focused on rejecting erroneous views expressed in popular Hindu narratives, whereas the latter category, although also aimed at removing current heretical ideas, mainly concentrated on appropriating popular Hindu narratives, offering alternative versions of ‘problematic’ Hindu passages.

Jonathan Geen’s (University of Western Ontario) presentation ‘Nārada, Non-Violence and False Avatāras in Hindu and Jaina Purāṇas’ reminded the audience of the importance of studying Jaina culture and its literary production in relation to its wider Indian context. Taking as a case study the popular *purāṇic* character Nārada, Geen showed how the development of the character, in both Jaina and Hindu *purāṇas*, as a spokesman for non-violence cannot be understood if both *purāṇic* traditions



Glenn Ratcliffe



Glenn Ranciffe

In acknowledgement for his untiring publicity work for the CoJS Dr Atul Shah receives the SOAS pen from the hands of Bhaṭṭāraka Cārukīrti from the Mūḍabidīrī Maṭh.

are studied in isolation. Geen convincingly argued that the presence of the character in both traditions points to textual interaction and mutual influence.

When standing at the end of a long and intensive conference day, it is a tricky task to hold the audience's attention. However, Bradley M. Boileau (University of Ottawa) masterfully succeeded in keeping the interest of the audience alive with his original presentation on the *Diwakar Chitra Katha* (DCK), a 60-piece Jain comic book series. To the great interest of many Jain lay people in the audience, Bradley argued that the DCK series, which draws its inspiration from Hemacandra's twelfth-century *Triṣaṣṭiśalākāpuruṣacaritra*, is a successful modern educational tool for conveying the major events of the lives of the Jinās, cakravartins and other Jain personages. He further demonstrated that the comic series inevitably made different emphases due to its role, targeted audience, and most of all, its format.

The intensive day-long workshop was fittingly concluded with a final discussion chaired by Renate Söhnen-Thieme (SOAS).

The 13th SOAS Jain Studies workshop, *Jaina Narratives*, with its many excellent papers and lively discussions, was an enriching experience for all who attended. In bringing together scholars, students and Jain lay people the workshop succeeded in the difficult but highly important task of creating a transparent and interactive scholarly platform where research ideas could be exchanged and discussed, and future research avenues pointed out. We are looking forward to the upcoming 14th SOAS Jain Studies workshop *Biodiversity Conservation and Animal Rights: Religious and Philosophical Perspectives*.

Claire Maes studied Indology (MA) at the University of Ghent and Philosophy (MA) at Mysore University, India. With a fellowship from the Research Foundation-Flanders, she is currently conducting PhD research on early Jain and Buddhist monastic precepts. Her publication 'One Sensed Facultied Life (ekindriya jīva) in the Pāli Vinaya: A Camouflaged Debate between Early Buddhists and Jains' will be published in the forthcoming issue of *Bulletin D'Études Indiennes*.



15th JAINA STUDIES
WORKSHOP AT SOAS

JAINA LOGIC

22-23 March 2013

Jaina Logic has been the subject of several outstanding recent doctoral dissertations in different disciplines. The relevant texts remain of continuing interest not only to philologists and logicians, but also to students of ethics and law, comparative philosophy and religion, and religious and cultural pluralism, to name but a few fields of inquiry.

Papers addressing questions related to Jain Logic from a variety of perspectives are invited.

For further information please see:

www.soas.ac.uk/jainastudies
Inquiries: jainastudies@soas.ac.uk



Glenn Ranciffe

Olle Qvarnström and Robert J. Zydenbos

Old Voices, New Visions: Jains in the History of Early Modern India at the AAS

Steven M. Vose

The panel, ‘Old Voices, New Visions: Reinterpreting Jain Perspectives in Early Modern India’, convened at the annual conference of the Association for Asian Studies in Honolulu, Hawai’i on 1 April 2011.¹ The organizers of the panel, Columbia University graduate students Dipti Khera (Art History) and Audrey Truschke (Department of Middle Eastern, South Asian, and African Studies), had two goals: first, ‘to nuance the modern understanding of particular historical events and cultural formations during this period according to the often overlooked perspectives of commentators within Jain traditions’; second, ‘to reconsider the place of Jains and their literary productions in modern scholarship and, accordingly, in India’s cultural past’.²

PhD student Steven M. Vose (University of Pennsylvania), author of this report, led with a paper on the fourteenth-century Kharatara Gaccha monk, Jinaprabhasūri, who in several ways established the paradigm for dialogue between Jains and Muslim imperial powers. Highlighting a portion of his dissertation research, his paper, ‘Genres of Power: The Nexus of Politics and Devotion in the Oeuvre of Jinaprabhasūri’, examined the monk’s works of *belles lettres* (*kāvya*) to understand a possible setting for their performance, namely, the court of Sultan Muhammad bin Tughluq. Following clues from Jinaprabhasūri’s *Vividhatīrthakalpa* (Guide to Various Pilgrimage Places), which suggest that the author’s poetic talents were the main means by which he gained the sultan’s favor, Vose looked for compositions that satisfied the requirements of courtly poetry. Finding three extraordinary examples in the monk’s oeuvre—a ‘picture poem’ (*citra-kāvya*) and two multiple-language hymns (i.e. Sanskrit, the various Prakrits, Apabhraṃśa, and combinations thereof)—he traced the history of these genres to other courtly settings, in which Brahmin and Buddhist poets composed such works to gain the title of ‘jewel of the court’. Jinaprabhasūri may have dedicated several works, including a Persian hymn equating Ādinātha to Allah, to the Tughluq king, linking his intellectual career to the Delhi court.

Jinaprabhasūri’s relationship with the sultan resulted in the issuance of royal edicts protecting Jain pilgrimage sites and the establishment of a quarter in Delhi complete with a new temple to house an image of Mahāvīra returned from the sultān’s treasury. Vose’s reading shows that Jinaprabhasūri used his poetic skill to usher in a new period of prosperity for the Jains in Sultanate India.

Audrey Truschke then presented the paper, ‘Setting the Record Wrong: A Jain Vision of Mughal Conquests’, an examination of Tapā Gaccha monk Padmasāgara’s 1589



Ingrid Schöon

Jagadgurukāvya (Poem on the Teacher of the World), a eulogy of the famous Hīravijayasūri and the first Sanskrit work to discuss the Mughal conquest of India. Truschke’s interest lies in the meaning of the glaring differences between this account and the established Indo-Persian sources. She argues that Padmasāgara’s writing ‘crafted a political vision in which history is not constituted by a set of unchangeable facts but rather by a range of potential social and cultural implications that can be best realized through literature’.

Padmasāgara’s narrative collapses time and events, presenting a seamless description of the Mughal conquest of India, leaving out the Sur Interregnum and even the figure of Babur altogether. He sees the Mughals not as Turks from Central Asia as the Persian sources do, but as an ‘Indian dynasty’; their homeland in Kabul is part of the heartland (*madhyadeśa*) of India. Padmasāgara portrayed the Mughals as strong rulers, Truschke argues, to link ‘the strength of the empire with its protection of India’s traditions’.

Truschke finds productive avenues for reading the *Jagadgurukāvya* in recent scholarship that ‘trace[s] the construction of historical memory in premodern India [to see] how events are told and retold in different literary and social contexts’. The result is a deft study of ‘historical sensibilities’ to ‘[recover] not what we judge to be accurate reports, but rather what Indians perceived to be relevant narratives of prior times’. The reading strategy she adopts ‘helps reconstruct how [Padmasāgara] and his contemporaries conceptualized the dialectic between past events and literary possibilities as open to fashioning culturally relevant narratives’.

Christine Chojnacki (University of Lyon) presented the paper, ‘Jain Reinterpretations of Classical Mahākāvya in the Seventeenth Century’, co-authored with Basile Leclère (University of Lyon), who was unable to attend the conference. Versified epic poems (*mahākāvya*) became the preferred method of eulogizing famous and important Tapā Gaccha monks in the sixteenth to eighteenth centuries. Focusing on two works by Meghavijaya, the *Devānandamahākāvya* (Epic of Devānanda) and the

¹ The conference, celebrating the seventieth anniversary of the American Association for Asian Studies, was held jointly with the International Convention of Asia Scholars (ICAS).

² The Jain Academic Foundation of North America provided travel assistance to the graduate student panelists. On behalf of Ms. Khera and Ms. Truschke, I extend our thanks for helping to make this panel possible.

Digvijayamahākāvya (Epic of the World Conquest), the authors demonstrate that Jain poets of this period mastered the classical conventions of the genre while also pushing it in new directions.

Chojnacki and Leclère argue that the figure of the monk as the hero of the narrative ‘implies a change in the content and a re-appropriation of the themes of the *kāvya* in a religious perspective’. To meld the figures of monk and hero, Meghavijaya resorts to the classical language of the king, in this case, of the fourfold Jain community (*saṅgha*). However, he exceeds the classical bounds of *mahākāvya* by describing not one but two *digvijayas* (conquest of the directions) in one text. First, the ‘archetype’ in Mahāvīra’s conquest of *saṃsāra*; second, that of the monk-hero of the story. However, rather than follow the classical model in which the king tours each direction from east to north over the course of one year, the monk-hero tours India over three, going out from Gujarat, the center of the Śvetāmbara Jain world. The presenters aver that this awkwardness is evidence of historical realism, pushing the genre to do an unprecedented kind of representational work.

Finally, the authors inquire into the motivations behind the specific innovations of using the *mahākāvya* genre to tell the lives of important monks. Noting that the Kharatara Gaccha did not glorify its monks through *kāvya*, they speculate that the genre relates to the political dominance of the Tapā Gaccha, and conclude that these works were written for an educated lay audience to place ‘the masters of the Tapā lineage [at] the same rank as Hindu kings’, thus facilitating ‘the expansion of [Jainism] in their realms’.

Dipti Khera anchored the panel with the paper, ‘Writing, Singing, and Listening about Places: Jains Visualizing Urban Locales in Eighteenth Century Rajasthan’, an examination of the ‘*gajal*’, a poetic form employed to describe the cities of eighteenth-century western India on the circuit of the Kharatara Gaccha’s monastic wanderings. Departing from the Jain tradition of composing on the sacred geography of India, monk-poets instead adapted aspects of Indo-Persian topographical *ghazals* to evoke urban landscapes. The *gajals* mixed Persian with local vernacular languages—Gujarati, Rajasthani, Khari Boli, Awadhi, and Brajbhasha—which leads Khera to place the *gajal* within the *rekhtā* genre, ‘a literary idiom [practiced] across the circles of Sufis, Mughals, Nirgun Sants, Sikh authors, Krishna *bhaktas*, and court poets in Rajasthan’. Khera argues that the *gajal* was not meant to ‘represent urban centers “realistically”, but rather [to serve] as a topos around which a variety of information—historical, ethnographic, and spatial—could be fused’. The manuscript tradition attests that these popular poems were foundational in ‘crafting the regional memory of cities in eighteenth- and nineteenth-century India’. Khera locates these compositions in a broader network of sources to trace ‘interrelated visual and literary practices of artists and poets...across the domains of regional courts, religious institutions, merchants, and early British agents, that mediated

topographical imaginings, urban memory, and [the] changing territoriality of the city in early modern and early colonial India’.

Looking at ‘circulations beyond concerns of religiosity’, Khera questions the Jain-ness of this literary form. As a possible answer, she connects this new literary form to the lay Jain practice of sending *vijñaptipatras*—long, painted scrolls—to high-ranking monks to invite them to spend the rainy season in their city. These scrolls depict both visually and textually the markets, lakes, palaces, and temples of the prospective host city. The poetic and visual modes of depicting urban space thus find their impetus in a key ritualized interaction between mendicants and laity. *Gajals* ‘provide a window onto the overlapping social spaces for literary culture in early modern India’, leading Khera to conclude, ‘Jain monk-poets articulated a Jain identity more as a social category...than an exclusive[ly] religious marker’. In short, *gajals* described the life of urban Jain merchant society, in which mendicants participated as both religious and community leaders.

Discussant John E. Cort (Denison University) remarked that the papers’ attention to historical contexts and differences among mendicant lineages demonstrated just how far Jain Studies has progressed over the past thirty years. While the papers show Jain literary cultures were ‘in constant dialogue with broader South Asian literary cultures’, still ‘the flow of influences appears to move more into the Jain literary world than out from it’. Problematizing the concept of ‘open boundaries’, he remarked that they appear not to be open equally in all directions.

In sum, the panel succeeded in bringing Śvetāmbara Jain literature of the early modern era (however broadly defined!) into conversation with both the literary conventions and historical realities of the period. The subjects of each of the papers evince a Jain tradition deeply engaged in the broader literary cultures and historical trends of the fourteenth through eighteenth centuries, the very period in which modern historiography has deemed that the tradition ‘turned inward’ and disengaged from Indian history and culture. As each of the papers focuses on Jains during periods of hegemony for Islamicate cultures and polities, the panel succeeded most of all in raising the question of how Jain perspectives may help to write more nuanced chapters in the otherwise embattled historiography of what is too often thought to be a contest between two traditions.

Steven M. Vose is a Ph.D. student in the Department of South Asia Studies at the University of Pennsylvania. He is currently writing a dissertation on the life and works of Jinaprabhasūri in connection with the political and religious concerns of fourteenth-century Śvetāmbara Jains.

How Do You ‘Teach’ Jainism? Jaina Studies Consultation at the AAR 2011

Nathan Loewen

How do you ‘teach’ Jainism? The 2011 annual meeting of the American Academy of Religion, held in San Francisco on 20 November, included a session titled ‘Global Perspectives on Teaching Jaina Studies: Strategies, Pitfalls, and Changing Paradigms’. The session pertained to all levels of teaching Jainism, and included well-known authors along with both experienced and new faculty. The aim was to share a set of lessons learned and to establish worthwhile strategies. The present author presided over this session, where there emerged a fascinating series of challenges and approaches.

The session opened with Sherry Fohr’s (Converse College) discussion of her book contract to introduce Jainism to undergraduates through narratives. Fohr’s proposal was to utilize the method many Jains use themselves to teach and understand Jainism. These narratives are recounted by monks and nuns when they preach to the laity, told by mothers to their children, depicted in religious plays, referred to in religious singing, recited or re-enacted during various rituals, shown in videos, and included in vernacular literature and novels. While many Jains are not familiar with non-narrative religious texts, most Jains are familiar with much of the content of narrative scriptures. Jain narratives communicate (a) beliefs about the nature of the world and how it works, (b) beliefs about the nature of humans, and (c) beliefs about what humans should value as well as what they should or should not do in that world. Fohr’s point was that using narratives to teach about Jainism offers a more complete picture of Jainism. These narratives include mytho-historical exemplars of the entire four-fold community of monks, nuns, laymen, and laywomen; whereas teaching that solely focuses upon non-narrative texts almost exclusively gives attention to monks and laymen. Narrative texts also thereby lend a more accurate sense of how Jainism is lived in today’s world.

This attempt to provide a more holistic portrayal of Jains to students follows recent scholarly developments. For example, John Cort (2001) has written extensively about the *moksha-marg* and wellbeing in Jainism. What Cort asserts about Jainism and about ‘the lived experience of Jains’, that the *moksha-marg* is not always central, is also the case in Jain narratives. Finally, another aspect of Jainism that is not described as well in non-narrative texts has to do with the consequences of violating Jain ethical principles. Sometimes narratives of this sort also help students see the similarities (not just the differences) between Jainism and their own culture. For example, there are Jain stories that include unethical behavior according to Jain standards that is also familiar to us in the West (such as lying, verbal and emotional abuse, slander, sex scandals/hypocrisy, and murder). On the other hand these stories also include distinctly Jain ideas about karma, reincarnation, and renunciation. Fohr concluded by noting that a sufficient amount of Jain nar-



Ingrid Schöon

ratives are available in English translations for use in today’s religious studies classrooms.

Christian Haskett (Utah State University) followed by introducing the suitability of a unique pedagogical approach for introducing Jainism. This approach easily complements Fohr’s, since the purpose of both is to move beyond an exclusively textualist approach. Haskett discussed the usefulness of ‘expectation failure’ in teaching Jaina Studies to students unfamiliar with Jainism. He takes this approach from Ken Bain’s book *What the Best Professors Do* (2004). Haskett noted that most people learn according to predictable patterns and models; when that predictable pattern or model fails there is the possibility of creating a lasting and transformative insight. Haskett’s approach, then, is to present Jaina monasticism and *moksha-marg* philosophy as ‘real Jainism’, an approach which resonates with what he sees as a natural tendency towards an overtly textualist approach and fetishized monasticism. Haskett thereby creates an instantiation of the pattern and model in the students’ minds that epitomizes ‘orientalist’ thinking. Once this ideology emerges, he then challenges this by engaging the students with a series of anomalies that sufficiently undermines their expected models and patterns. In so doing, the students gain a contextualized, nuanced, and complex understanding of the relationship between text and practice, as well as of the Jaina aesthetic appreciation of renunciation, but they are also effectively lead to realize the limits of a textualist approach.

The session then shifted focus from undergraduate teaching towards considering the state of Jaina Studies within the academy. Peter Flügel (SOAS) emphasized that teaching Jainism is not the same as teaching the Study of Jainism, which was professionalised by nineteenth-century Indology while empirical studies were still at a stage of impressionistic field reports. The recent shift from studying 'Jainism' to the study of 'Jains', conceptualised as quasi-ethnic groups, is predicated on an alternative essentialisation which should be avoided in teaching by focussing both on an Area Studies approach and on the Jaina sects. 'Jain' refers to a wide range of religious groups who, rather unaware of each other, continue to identify themselves by terms other than 'Jain' (Sthanakvasi, Terapanthi, etc.). Few so called Jains identify themselves as 'Jain'. This means by focusing on 'Jainism' scholars are doing two things: mis-identifying their field of study as well as reproducing the biases of a certain perspective without rigorous analysis. This is part of a larger trend whereby disparate fields of scholarship are now lumped into 'Religious Studies' by publishers, universities and academic associations. This 'Religious Studies' approach, with its inbuilt focus on the academically (re)constructed textual 'canon', makes it difficult to sustain Jaina Studies in today's universities, as Klaus Bruhn already argued. Support used to come from the vestiges of colonialism, which built up 'oriental' and philological knowledge with works by authors such as Jacobi. Flügel remarked that apart from Area Studies programs, Jaina Studies has faded in the West and it has nearly disappeared from the Indian academy, while at the same time monastic education has improved. And so Flügel outlined the challenge of sustaining responsible and rigorous study under the all-too-general rubric of 'Jainism'.

On very short notice, Whitney Kelting (Northeastern University) was able to replace the final presenter. Kelting gave an overview of her experiential learning approach, which is not only to introduce Jainism, but also to introduce students to the practices of Jaina Studies. By using her own field research and writing, Kelting removes the isolation of teaching materials from the work of scholarship. She brings her research into the university classroom to equate the student's own experience with Jains' understandings of *karma*, *puja*, *bhakti* and diaspora life. Kelting brings the students into her research and shows, for example, that karma reveals how performance makes bodies, how *puja* is often not about deity worship, that *bhakti* can simply be enjoyment and that the laypeople do play key roles in institution building. By doing the actual work of Jaina Studies with them, Kelting finds that her students begin understanding the discrete complexities permeating throughout all South Asian religions.

John Cort (Denison University) was the respondent. Paraphrasing Claude Lévi-Strauss, Cort noted that the Jains are 'good to think with'; sustaining and developing Jaina Studies can be seen as a corrective to many universities' shift towards a short sighted emphasis upon assessment, which loses sight of developing critical intellectual skills. As such, Cort remarked that Flügel's argu-

ments mirrored those of the liberal arts teacher. There is a need for historically embedded Jaina Studies because of the deep and rich contexts among which Jaina communities have found themselves. To sustain this actuality and to address Flügel's concern, Cort proposed that the category 'Jainism' not be identified as an aggregate running roughshod over their differences. The category 'Jainism' refers to a tradition that shares a common set of questions and problems. That sharing is characterized by the production of texts, narratives and practices. For the sake of academic rigour, each is likely to be studied separately; but to avoid failure, whatever patterns and models do emerge must be checked and balanced amongst each other.

The session concluded with a moderated open discussion with roughly thirty people in attendance. The presentations clearly provided plenty of stimulation, since the conversation continued past the session's official time limit. The voices in that discussion justified the importance of the session, as others provided evidence that many teachers are thinking seriously about how they teach Jaina Studies. This is clearly a field with great vitality and potential as Jaina Studies scholars work to create new generations of scholars.

Nathan Loewen is a Professor of Humanities at Vanier College in Montreal, Canada. He chairs the 'International Development and Religion' group at the AAR. His interest is the study of the development-related activities and involvements of Jains in India and abroad.



15th JAINA STUDIES
WORKSHOP AT SOAS

JAINA LOGIC

22-23 March 2013

For further information please see:

www.soas.ac.uk/jainastudies
Inquiries: jainastudies@soas.ac.uk

Sanmarga: International Conference on the Influence of Jainism in Art, Culture & Literature

Robert Zydenbos

On January 2nd, 2012, a one-day conference on Jaina Studies took place in Bengaluru (the city formerly known as Bangalore), at a somewhat unexpected venue. Jain University (previously known as Sri Bhagawan Mahaveer Jain College) is a 'deemed university' according to the Indian University Grants Commission Act, that has focussed on technological and management studies, although it also comprises a Centre for Ancient Indian History & Culture. *Sanmarga* (the name of this 'international conference on the influence of Jainism in art, culture and literature'¹) took place in Jain University's Center for Management Studies on Palace Road in Bengaluru. The centre was very well equipped for the event, and organization and hospitality were very good.

Jain University presents itself more like an American-style business school than a traditional European-style university, but representatives of the University told the present reviewer that there is an intention to strengthen its humanities program and, as the name of the University well suggests, to give the study of Jainism a place in that program. Although it was not explicitly stated during the conference, an observer could see the conference as a first public announcement of the University's interest in such a possible structural expansion of its teaching and research program.

One interesting innovation of this conference was that presentations were made in four different languages: English, Kannada, Sanskrit and Hindi. English is of course what one would expect as the conference language of an 'international conference' in India, and it seemed that the English-language presentations drew the largest number of listeners. Karnataka of course has played a role of enormous importance in the overall history of Jainism, because already very early it became the *de facto* intellectual homeland of Digambara Jainism. Where the 'influence of Jainism' in Indian culture is concerned, the influence of the Digambara variety of

1 www.jainuniversity.ac.in/PDF/Media/Press_Release/Sanmarga2012.pdf



K.S. Suman Bengaluru, speaking on references to Jainism in the *Lingapurāna*

Jainism is arguably greater than that of the Śvetāmbara variety. Unfortunately, until now the wealth of historical and intellectual information that lies preserved in literary sources in Kannada has hardly been tapped by scholars and researchers outside Karnataka, although a few generations of modern scholars in Karnataka already have been working on this material, but as a rule presenting the results of their research again in Kannada. It was only appropriate that at this conference, in Bengaluru (in other words: in Karnataka, in the Kannada land), Kannada was one of the conference languages, which enabled Karnatakan researchers to present findings of their work freely. On the whole, the Kannada speakers presented their materials in a way that was accessible also to non-specialists in the field of Karnatakan Jaina Studies.

A reporter cannot possibly do justice to all of the presentations, simply because one could not attend all of them due to overlaps in scheduling. However, a few presentations deserve special notice. The presentation in the Sanskrit-language section that was perhaps the most refreshing and informative was by Dr. K.S. Suman of the Sri Bhagavan Mahavir Degree College, Bengaluru, titled 'Bādarāyaṇaviracite Liṅgapurāṇe jainavaiṣṇavamatayoḥ sāmāsyapratipādakavacanāni' (Utterances teaching the harmony of Jaina and Vaiṣṇava doctrines in the *Liṅgapurāṇa* of Bādarāyaṇa), which showed that despite all the customary sectarian polemics between representatives of the Jaina and Vaiṣṇava faiths, there have been authors who seriously looked for a common ground on which to base a constructive dialogue. Also refreshing was a presentation in the English-language section by Mrs Sujatha Shastri of Sholapur, titled 'The Pilgrimage Tradition as Reflected in the Inscriptions and Paintings of Shravanabelagola', which focussed on concrete historical information about pilgrimages to this holy site of Digambara Jainism and with a wealth of visual material made a part of the past come alive. Informative in a quite different manner was a talk with illustrations by Ramesh



Sujatha Shastri, Sholapur, speaking on historical pilgrimages to Śravanabelagola

Kumar Shah, Bengaluru, on 'Jain Temples in Pakistan – an eye-opener', who on the one hand reported about wanton damage that has been done to the remains of Jaina temples by unruly social elements in recent times (for instance, as a totally misplaced act of revenge in the wake of the 1992 Babri Masjid demolition in Ayodhya), but also about the sincere interest in the Jaina history of Pakistan on the part of Pakistani scholars.

Most of the presentations dealt with historical topics and were presented ably by scholars with experience in these fields of research. There were interesting papers on sculpture (also in Bengal, by Dr. Gourishankar De, Habra, West Bengal), architecture (also one on Jaina architecture in Kerala, by Mrs M.V. Ranjini, Kalady, Kerala), pilgrimage, works of literature, ritual, logic and even one on astrology (by Dr. M. Harinarayanan, Tiruvananthapuram). There was also a presentation about the 'scientifically' proven virtues of vegetarianism. The one thing that was missing from the content of the presentations in this conference as a whole was what *Jainism* has contributed to art, culture and literature of the world, as a coherent system of thought, apart from the individual beautiful and impressive cultural products of persons who happened to have been Jainas; but here one could argue that those would have been topics of comparative study that might demand more than the allotted usual twenty minutes of a conference presentation.

Altogether, Jain University deserves praise for organizing the small but interesting, high-quality conference, and one hopes that more will come.

Robert Zydenbos is professor of Indology in the Ludwig-Maximilians-Universität in Munich, Germany, where among other things he teaches Kannada, Sanskrit, and Indian philosophy and religions, with a special emphasis on Jainism. Among his publications on Jainism are *The Concept of Divinity in Jainism* (Toronto, 1993) and *Jainism Today and Its Future* (Munich, 2006). His website address is: www.lrz.de/~zydenbos



Digambara Jain monks hold peacock-feather brooms (*mayūra-picchī*) in this 10th-century stone relief in the Candragupta Basti at Candragiri hill in Śravaṇabelagoḷa, Karnāṭaka. Photo: Prem Suman Jain, 2012



Supporting Jaina Studies at SOAS

Jaina Studies at SOAS aims to promote understanding of Jainism worldwide. The Centre of Jaina Studies at SOAS is the only one of its kind outside India, and provides vitally important research and teaching in Jainism and the Jain tradition. Support is essential to ensure that the activities of the Centre continue. Without sponsorship it would be impossible to sustain the range of its public activities and to make them freely available to everyone.

If you would like to be involved in supporting the activities of the Centre, you can contribute via the Centre's website: www.soas.ac.uk/jainastudies. As SOAS is a registered charity, we can make your donations go further through the Gift Aid Scheme.

A commitment to an annual contribution or one-off donations will contribute towards the running costs and programmes of the Centre, and ensure the work of the Centre of Jaina Studies continues to thrive at SOAS. Friends who support Jaina Studies at SOAS in this way receive the annual Centre of Jaina Studies Newsletter and up to date information through the E-mail Lists of the Centre. The names of sponsors, or names of those in whose memory their gift is made, are published on the Website of the Centre. Sponsors are automatically entitled to participate in all events organised by the Centre, and will receive an invitation to a special annual recognition event at SOAS.

Please Contact:

Centre of Jaina Studies

jainstudies@soas.ac.uk
www.soas.ac.uk/jainastudies

Jaina Studies Section of the 15th World Sanskrit Conference

Luitgard Soni

The International Association of Sanskrit Studies (IASS) has been organising a World Sanskrit Conference (WSC) almost every 3 years since 1972 when it was first held in Delhi. These conferences cover the spectrum of Sanskrit matters in its many areas of the written and spoken language. The 15th WSC was held in India again (for the fourth time) from 5–10 January 2012, jointly organised with the deemed university Rashtriya Sanskrit Sansthan, Delhi.

It was a huge assembly of pandits, grammarians and philologists, Sanskrit writers and scholars whose research language is Sanskrit. More than a 1,000 delegates came to the conference and about 500 speakers delivered papers in 20 topically differentiated sections, such as grammar, linguistics, Buddhist Studies, Jaina Studies, philosophy, and modern Sanskrit Studies. Apart from this there were 12 individual panels, such as models and theories in Sanskrit grammar and linguistics, Tāntric/Āgamic traditions, and Yoga in Indian philosophy.¹ Many papers were read and discussed in Sanskrit, thus demonstrating that Sanskrit is indeed an actual way of expressing, conveying and exchanging ideas, a form of thinking and thus a 'form of life'.

This lively presence of Sanskrit at the conference was also clearly evident in the six Jaina sessions of the section called *Jainavidyā*, chaired by Jayandra Soni, Jitendra B. Shah, Peter Flügel and Nalini Balbir. Especially the papers read in Sanskrit evoked very animated discussions in Sanskrit itself. On the whole, it was remarkable how the audience participated actively in the discourse. A great variety of topics, ranging from logic to world peace were approached and discussed. Some papers dealt with rather general aspects, and some were surveys and overviews. Detailed analyses and comparative research in the field of literature, philosophy and ritual enriched the actual state of research in Jaina Studies. In all there were no less than 17 presentations on Jaina topics, which are briefly described as follows.

Dharmendra Jain (*Jaina-Paramparāyām Rāṣṭra-Bhāvanā-Tattvam*) reflected on the traditional Jaina rules of conduct with respect to the welfare of society.

Rajnish Shukla (*Non-violence and World Peace of*

¹ For the full list of events at the WSC please see: www.sanskrit.nic.in



Dharm Chand Jain (Jodhpur)



Mahāvītra) and Anekant Kumar Jain (*World Peace and Non-violence with Special Reference to Prākṛta and Sanskrit Jaina Literature*) related the central postulate of *ahiṃsā* to global conditions and the human predicament.

Anita Jain (*Jaina-darśanānusāraṃ Manaḥ-stairya-prabandham*) discussed the postulate of the 'firmness of the mind', stressed its significance in the materialistic world and pointed out that *prekṣā* meditation could be a means of achieving this mental state.

Roopa Chavda (*Kṛṣṇa-carita in Jaina Tradition*) traced the place and role of the Vāsudeva myths in Jaina 'world-history' and drew some comparisons to the features of the Kṛṣṇa myths in the other Indian religious traditions.

Eva De Clercq (*The Jaina Perception of Kalki*) drew extensively from different literary accounts of the Kalki myth, and focussed on a type of myth-absorption contrary to that of the Kṛṣṇa myths. The *avatāra* Kalki stands for destructive tyrants who are responsible for the persecution of Jaina *munis* and are symptomatic for the decline of the Jaina teachings and the community in the Jaina Kali-yuga.

Pratik Dutta (*The Mīmāṃsaka and the Naiyāyika Critique on the Theory of Sarvajña of Jaina Philosophy*) explained the Jaina replies to arguments against the Jaina concept of the omniscient one, criticised by the Bhāṭṭamīmāṃsakas based on a discussion of inference and by the Naiyāyikas on a speculation about eternal liberation.

Dharm Chand Jain delineated in his presentation (*Concept of Śrutajñāna*) the cognition based on 'hearing the word', the various kinds of scriptural knowledge and their differentiation from the types of *matijñāna*.

Sapna Jain (*Theory of Matter in Jaina Philosophy*) gave an overview of the Jaina notion of parts and their relations with regard to the constitution of the material world.

Kuldip Kumar (*Jaina-darśane Pramāṇa-vicārah*) dealt with the direct and indirect means of knowledge (*pratyakṣa* and *parokṣa*) which are basic to Jaina epistemology, drawing from the systematic expositions of Umāsvāti, Samantabhadra, Akalaṅka and Māṅkīyanandin.



Nalini Balbir (Paris)

Himal Trikha (*Competing World Views: Perspectivism and Polemics in the Satya-śāsana-parīkṣā and Other Jain Works*) acclaimed the epistemic pluralism of the Jainas with special reference to Vidyānandin who established a method of falsification. This method systematically refutes inappropriate perspectives in order to arrive at appropriate perspectives, e.g. manifold different views.

Kamlesh Kumar Jain (*Jaina-darśane śabdasya Paudgalikatva-pratipādanam*) discussed the central position of the concept of 'word' in the different schools as well as in Jaina thought. He analysed its 'materiality' from the Jaina point of view, insofar as 'word' is related to *ākāśa* or space.

Pramod Kumar Siṃha (*Jaina-darśane Pramāṇa-svarūpam*) began with the definition of *pramāṇa* in Samantabhadra's *Āptamīmāṃsā* and elaborated the point that in Jainism a valid means of right knowledge is knowledge that is non-contradictory (*avisamvādi-samyag-jñānam*) and a knowledge of things as they are (*yathārtha*).

Jagat Ram Bhattacharyya (*An Introduction to the Original Praśna-vyākaraṇa*) talked about the original manuscript of the *Praśna-vyākaraṇa*, the discovery of which was announced in 2007 by Divakar Acharya. This manuscript, which may in fact be the original 10th Aṅga of the Jaina canon, reveals quite different themes from those known through existing editions. The manuscript shows that it contains what the title suggests, namely queries asked in divination sessions.

Marie-Hélène Gorisse (*Specifying Rules of Use for Universal Concomitance from Prabhācandra's Characterisation of Inference*) imparted her research findings regarding logical concerns in the processes of inference, which is seen as a science of relations propounded by Prabhācandra. In combining ancient Indian epistemology with present day western logic, she formulated rules for the inferential process; Prabhācandra's analysis was proposed as a way of gaining new knowledge.

Peter Flügel (*Karmic and Natural Causality in Jaina Philosophy*) examined the ontological status of dead matter in connection with the veneration of bone relics. On the basis of Jaina doctrinal evidence on *pariṇāma* he suggested that the value of venerated bone relics lies, if at



Jayandra Soni (Marburg)

all, in their unique physical attributes, and not, as cultural science generally holds, in the presumed presence of the deceased.

Shalin Jain (*Piety, Laity and Royalty in Early Medieval India*) drew on rich sources of literature, epigraphy, ritual and art, in particular of the Kharataragaccha, in order to show the interrelatedness and the interactions of regional urban Jaina communities with their respective early medieval states. He stressed the mutual dependence of all social, cultural and religious expressions and their strong significance in the political realm.

The Jaina sessions were embedded in an optimal surrounding, since the venue, Vigyan Bhavan in Delhi, is well equipped for such a huge undertaking. The wider frame of an encompassing World Sanskrit Conference made it possible to meet scholars of other areas. The legendary Indian hospitality was indeed very real, in as far as not only tea but also lunch and dinner were provided every day. The tight schedule, punctuality, the regular delicious meals and the daily cultural programmes kept most people together for almost a week and facilitated communication as such in an exceptional way.

Luitgard Soni has a PhD from the University of Salzburg, and studied Sanskrit, Indian Philosophy and Hindi at the Banaras Hindu University. She has been affiliated to the Department of Indology at the University of Marburg since 1992, teaching and researching mainly Jaina literature.



Peter Flügel

Gītāgovindam in Manipurī Rāsa
One programme in the five-day festival of Sanskrit theatre, organized by the Rashtriya Sanskrit Sansthan, concurrent with the Conference



Jiv Daya Foundation of Dallas, Texas Launches Jainism Heritage Preservation Effort

In 2011, Jiv Daya Foundation, located in Dallas, TX, launched the Jainism Heritage Preservation Initiative (JHPI). At its heart JHPI's goals are: 1) To preserve human heritage, 2) To foster academic scholarship, & 3) To increase access to manuscripts and other materials. This project was conceived in collaboration with many scholars in an effort to address the need to aggregate manuscripts, artwork, and other Jain materials to increase access to and scholarship in Jain heritage. In addition, members of the field conveyed to us the need for support for future scholarship through grants to both students and experts. Lastly, we were asked to undertake improving the infrastructure of Indian museums and libraries.

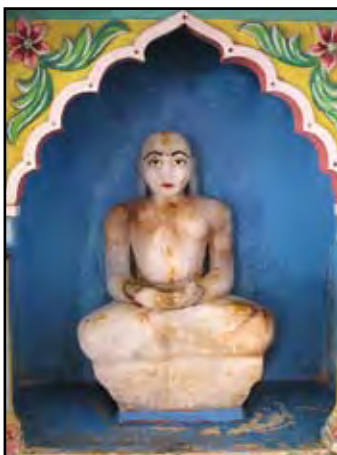
We are working to accomplish these goals in a number of ways. Our primary long-term project is designed to address the need for a digital repository of Jain material that is accessible using a variety of electronic devices, both mobile and static. At the heart of this repository is the desire to encourage and facilitate scholarship of material that is otherwise difficult to find. As such, it will feature digitized and curated collections of Jain holdings from U.S. museums, private collections, and some museums in India as well as photographs from Jain temples, caves, and other architecture. The repository will have guided navigation, references to additional relevant publications and websites, and many other interactive ways to view and engage the featured material. An attempt will be made to develop the site with a research workspace for scholars and functionalities for significant feedback on the material and articles published.

We have been pleased to support and provide grants for the School of Oriental and African Studies' 14th Jaina Studies Symposium. We are also soliciting requests from scholars both in training and established for both personal study and on behalf of relevant institutions. To apply for a grant through the Foundation visit:

http://jivdayafound.org/Jivdaya/Letter_of_Inquiry.

We are also currently looking for researchers who are interested in collaborating with us either in an advisory role or through translation and/or curation of the materials to be featured in our digital repository. Individuals interested in participating in an official or advisory capacity may email JHPI@jivdayafound.org.

Further information about Jiv Daya Foundation is available on our website at <http://www.jivdayafound.org>.



JAINA STUDIES CERTIFICATE AT SOAS



Jain courses are open to members of the public who can participate as 'occasional' or 'certificate' students. The SOAS certificate in Jaina Studies is a one-year program recognised by the University of London. It can be taken in one year, or part-time over two or three years. The certificate comprises four courses, including Jainism at the undergraduate level. Students can combine courses according to their individual interests.

The certificate is of particular value for individuals with an interest in Jainism who are not yet in the university system, who do not have previous university qualification, or who do not have the time to pursue a regular university degree. It provides an opportunity to study Jainism at an academic level and is flexible to meet diverse personal needs and interests.

For information please contact: jainastudies@soas.ac.uk

Stūpa as Tīrtha: Jaina Monastic Funerary Monuments

Peter Flügel

The Jains are widely recognised as the Indian pilgrims *par excellence*. A plethora of recent studies has therefore investigated Jaina pilgrimage circuits and pilgrimage manuals. So far, research has concentrated almost exclusively either on the annual *vihāra* of the itinerant Jaina mendicants or on the occasional individual or communal pilgrimages (*yātrā*) to Jaina sacred places. In most textbooks Jaina sacred places (*tīrtha-kṣetra*) are depicted as sites marked by temples or shrines housing anthropomorphic images and/or footprint images of Jinas or renowned Jaina saints. Only recently, attention was drawn to the flourishing cult of relic *stūpas* in medieval and contemporary Jainism. One of the principal findings of recent research at SOAS on Jaina rituals of death is that these *stūpas* serve as alternative destinations for pilgrimage across almost the entire Jaina sectarian spectrum.¹ This report will point out some of the characteristics of these pilgrimages.

From the point of view of Jaina soteriology, attachment to material objects is a form of delusion (*mithyātva*), and the concept of sacred place, an absurdity.² Hence, the Vedic Sanskrit term *tīrtha* (Pkt. *tīttha*) crossing or ford, originally a designation for bathing places and places of pilgrimage where crossing the ocean of existence (*saṃsāra*) is deemed possible, was reinterpreted by classical Jainism and given the dual sense of Jaina 'doctrine' and 'fourfold ascetic community' (*cāturvarṇya śramaṇasaṅgha*), that is, monks, nuns, and male and female laity. (Viyāhapannatti 20.8.72-74) Doctrine and community, the two principal components of the religion, are created by the omniscient *tīrtha(ṅ)kara*, who is the main object of veneration. Accordingly, the paradigmatic *tīrtha* in early Jaina literature was the temporary assembly of the fourfold community at the time of the sermon

1 *Jaina Studies. Newsletter of the SOAS Centre of Jaina Studies*, 6 (2011) 26f. Research was supported by Fellowship AH/1002405/1 of the Arts and Humanities Research Council (AHRC).

2 'Jainas have decried all forms of respect shown to inanimate objects such as fields, stones, mounds or mountains'. (P.S. Jaini, 'The Pure and the Auspicious in the Jaina Tradition'. *Purity and Auspiciousness in Indian Society*. Ed. J. B. Carman & F. A. Marglin. Leiden: E. J. Brill, 1985, p. 89.)



Sallekhanā of a *muni* under a tree. 10th-century stone relief in the Candragupta Basti in Śravaṇabelāgoḷa.



Arts & Humanities
Research Council

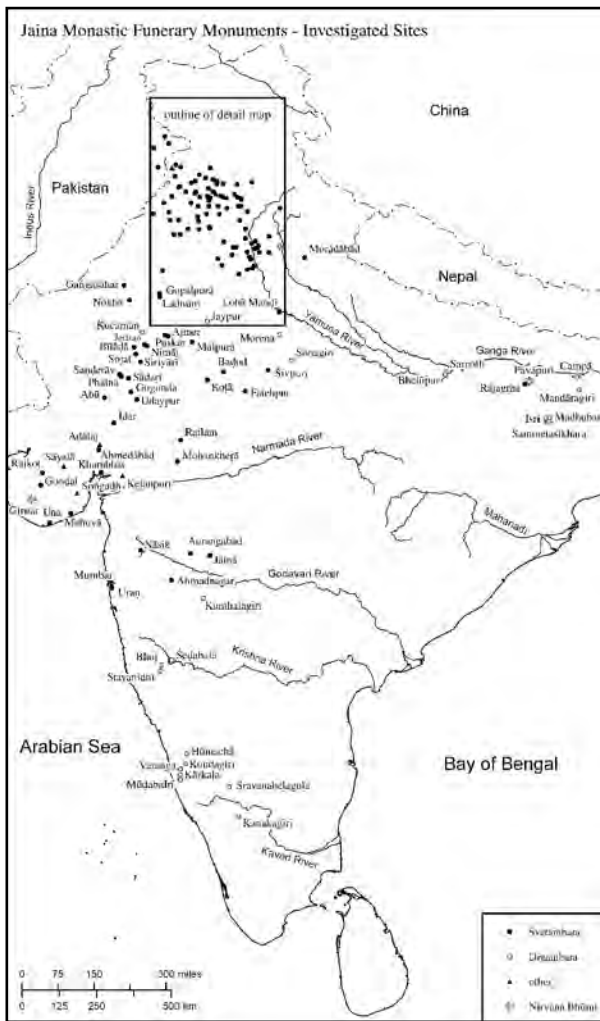
of the Jina, the *samavasaraṇa*. Later, the semantic range of the Jaina term *tīrtha* was extended to permanent Jaina pilgrimage places and shrines, possibly following the example of the pilgrimage places mentioned in the Hindu epics.³ The association of certain places with the legendary five auspicious events, or *pañca-kalyāṇakas*, in the exemplary lives of the twenty-four Jinas, vividly depicted in the Jinacaritra section of the *Kalpasūtra* and later in the Jain-*Purāṇas*, furnished the foundation for the present network of pilgrimage sites. The five auspicious events, including death, are: descent into the womb (*garbhā-avataṛaṇa*), birth (*janma*), renunciation (*niṣkramaṇa*), enlightenment (*kevala-jñāna*) and salvation (*nirvāṇa*). Two types of Jaina pilgrimage places were constructed from early medieval times onwards: *nirvāṇa-bhūmis*, or places of death of the twenty-four Jinas, and *kalyāṇa-bhūmis*, places associated with the remainder of the five auspicious moments. The locations of some of the named sites, such as the birthplace of Mahāvīra, are disputed between Digambaras and Śvetāmbaras, which developed slightly different overlapping networks of pilgrimage centres and sacred geographies. There is agreement, however, that the places of death of the Jinas are the prime Jaina *tīrthas*. The places of conception, where the souls of the Jinas descended from heaven into their mothers' wombs, are rarely marked or targeted by pilgrims.

Following Loṅkā, the aniconic Jaina traditions reject as a matter of principle the sacredness of such, rather arbitrarily identified, sites and similar locations connected with the lives of important *ācāryas* or gods.⁴ In their view, only the scriptural understanding of *tīrtha* as doctrine and community is valid. However, even in the aniconic traditions, at least most of them, it is now customary after cremation of a renowned monk or nun to collect and bury the remaining ashes and charred bones at the cremation site. Usually these *samādhi* places are only marked by a small *cabūtarā*, or funeral platform. But increasingly, not with an elaborate *samādhi*, constructions emerge with *chatrīs* or *śikharas*. Whatever its architectural form, any marked site which harbours bone relics of Jaina mendicants can be characterised as a Jaina *stūpa*.

Numerous Jaina monastic funerary monuments dot the modern landscape of South Asia. Many of them date

3 Non-Jaina or jainised pilgrimage places are mentioned already in the Jaina scriptures. But they are not associated with lives of Jaina saints. The eternal (*anādī*), made by the gods, and man-made (*sādī*) sacred places (*tīrtha*) of Jambūdvīpa, pointed out in *Thāna* 3.105-108, are abodes of guardian deities vanquished by Jaina *cakravartins*.

4 P. Flügel, 'The Unknown Loṅkā: Tradition and the Cultural Unconscious'. In: Caillat, Colette and Balbir, Nalini, (eds.), *Jaina Studies*. Delhi: Motilal Banarsidas, 2008 (Papers of the 12th World Sanskrit Conference Vol. 9), p. 240, n. 234.



to the 11th century CE, or in some cases possibly to the 5th century CE. Significantly, there is no archaeological evidence at all on Jain funeral culture earlier than the famous remnants of the Jain *stūpa* at Mathurā, which may or may not have been a funerary monument. It was dated by G. Bühler, on the basis of an optimistic inference, “several centuries before” an excavated inscription of 156/7 CE.⁵ No indication for a relic cult of the Jinas exists. The mythical *nirvāṇa-bhūmis* of the 24 Jinas have only relatively recently been identified and marked with commemorative shrines. The oldest extant Jain funerary shrines are probably the *niṣidhis*, seats or resting or cremation places, of a Jain ascetic, especially one who performs the death-fast. These are in Southern India. Whether the *niṣidhis* marking the site of the death or cremation of a renowned monk or nun are relic shrines is disputed in the literature. Though in recent years concrete evidence for contemporary Jain relic practices at the location of specific *niṣidhis* or *samādhis* has been published,⁶ archaeological research at sacred sites is not possible, and usually there are no inscriptions or signposts indicating the presence of relics at a particular location. Written sources sometimes point to the collection and burial of relics of well-known ascetics at one or another

site, and this is standard practice today. The resulting uncertainty as to whether a particular funerary monument is a mere commemorative or a relic shrine is not unintentional. Monastic funerary monuments cannot and should not be venerated with confidence for the presumed power of their relics. At the same time the perception is nurtured that the shrines built over the sites of cremation of Jain monks and nuns, in a quasi-vedic manner, are miracle shrines (*camatkāra-smāraka*) worth visiting.

The recent AHRC funded project *Jaina Rituals of Death* produced for the first time a comprehensive survey of Jain *stūpas* in India, that is, *niṣidhis* and *samādhis* constructed at the cremation sites of Jain mendicants. Many of the more recent sites were investigated in detail to confirm the presence or absence of relics, but this was not possible in all cases. Significant is the overall pattern, namely, the existence and current rapid expansion of a third type of multipurpose pilgrimage site with a focus on the sacred remains of deceased Jain monks or nuns, supplementary or alternative to the existing *tīrthas* of the image-worshipping Jain traditions.⁷ These remains are either body relics or contact relics, in particular at the site of cremation itself. Most of the kept pilgrimage circuits are regional and not well organised. Most pilgrims come

5 G. Bühler. ‘New Excavations in Mathurā’. *Vienna Oriental Journal*, 5 (1891) 59-63 (p. 61.f.).

6 P. Flügel. ‘Jaina Relic Stūpas’. *Jaina Studies. Newsletter of the SOAS Centre of Jaina Studies*, 3 (2008) pp. 18-23; P. Flügel. ‘The Jain Cult of Relic Stūpas’. *Numen* 57, 3-4 (2010) 389-504.

7 Cf. G. Schopen. ‘*Stūpa and Tīrtha*: Tibetan Mortuary Practices and an Unrecognized Form of Burial Ad Sanctos at Buddhist Sites in India’. *The Buddhist Forum* 3 (1994) 273-293; P. Flügel. ‘Burial Ad Sanctos at Jain Sites in India’. *International Journal of Jaina Studies (Online)* 7, 4 (2011) 1-37.

individually or accompanied by their immediate family to venerate the *stūpa* for its empowering and wish-fulfilling properties. Only on the day of death of the particular monk or nun collective vigils are held at the more popular sites. These pilgrimage circuits both reflect and bolster the predominance of specific monastic orders in a particular socio-geographical field of activity (*kārya-kṣetra*). Only the presumed sites of death of the Jinās have a global and by definition trans-sectarian reach.

The first of two forthcoming books ensuing from this project focuses on the history, doctrines and organisation of the Sthānakavāsī traditions in Northwest India, and maps, as far as possible, the sectarian, biographical and geographical distribution of their funerary monuments in the Panjab, Hariyana, Delhi and Uttar Pradesh.⁸ The second volume gives a comprehensive overview of Jain rituals of death and the relic cult in contemporary Jainism.⁹ The first book comprises a complete documentation of the geographic distribution and sectarian affiliation of the monastic funerary monuments of the Loṅkāgaccha and Sthānakavāsī traditions in Northern India. As such it represents a continuation of earlier publications on the history and organisation of the monastic orders of the aniconic Loṅkāgaccha and Sthānakavāsī traditions, published under the designation “protestant and post-protestant Jaina reform-movements”. The work focusses on six Sthānakavāsī traditions (*sampradāya*) and their regional links to the Uttarārdha Loṅkāgaccha, the Kharataragaccha, and the Tapāgaccha which was revived by the ex-Sthānakavāsī Pañjāb Sampradāya monk Ācārya Buddhivijaya (Buṭerāy) (1806-1882) and the ex-Sthānakavāsī Gaṅgarām Jīvarāja Sampradāya monk Ācārya Vijayānandasūri (Ātmārām) (1836-1896). It also comprises an almost complete documentation of the biodata of the monks and nuns and the locations of the *samādhis* constructed by these Sthānakavāsī traditions.

The overall geographical distribution of the investigated shrines in Northwest India, most of them confirmed relic *stūpas*, is represented in Figure 1, without details of sectarian affiliation.¹⁰ Figure 2 depicts all Jaina monastic funeral monuments in India that were investigated during the course of the almost ten year long project, the last year of which was funded by the AHRC.

Suffice it to say in this brief report that distinct regional pilgrimage circuits, reflecting the main areas of sectarian *vihāras*, are nowadays associated with Jaina monastic funerary monuments. Three regions are dominated by Digambara shrines: Bihar and Jharkhand (closely associated with the *nirvāṇa-bhūmis* of most Jinās), coastal and southern Karnataka, and southern Maharashtra and northern Karnataka. The last two regions have the highest concentration of the Digambara population outside the large metropolises. The Mūrtipūjaka *samādhi-mandiras*

are mostly concentrated in Gujarat. As in the case of the Digambara funerary monuments, despite their growing size and opulence, they are still relatively insignificant as pilgrimage sites and remain in the shadow of the temples and temple cities.

The role of the *samādhis* is comparatively greater in the present day Terāpanth and in many, but not all, Loṅkāgaccha and Sthānakavāsī sects, that is, monastic orders and lay following that reject image-worship and temple construction. Next to the fourfold community gathering around the itinerant ascetics, the *samādhis* are here becoming important secondary *tīrthas* in their own right. Some of these networked pilgrimage sites, such as the *samādhis* of the extinct Uttarārdha Loṅkāgaccha in the Panjab, the Terāpanth *samādhis* and those of some of the Sthānakavāsī traditions in Rajasthan, and the highly individualised religious practices associated with them, have been mapped and investigated *in toto*. Though the project covered the area of South Asia as a whole, the same level of detail as in Northwest India concerning in particular the aniconic traditions could not be achieved everywhere. But the survey of the principal sites clearly established that relic *stūpas* have been constructed across the entire spectrum of the principal Jaina traditions and function today as secondary *tīrthas* all over India. Instead of the term *tīrtha*, however, most aniconic traditions prefer the designation *aitihāsik sthal*, or historical site.

Acknowledgements

The creation of the unique record of the mortuary cenotaphs in Northwest India was rendered possible through the help of Sādhvī Arcanā and Ācārya Śivmuni and, initially, of Upapravartaka Dineśmuni, all of the Sthānakavāsī Śramaṇasaṅgha. Sādhvī Arcanā on request supplied an almost complete handwritten list of the *stūpas* in Northwest India, to which only a few others were added later. Ācārya Śivmuni gave his blessings for research and furnished further details of lay contacts and information on god/goddess shrines in the region, which are now integrated in the overlapping pilgrimage circuits of the lay followers of the five surviving now interconnected regional monastic traditions of the Śramaṇasaṅgha. Many of the shrines in the area were visited and studied by the author in 2010-2011 with the untiring support of Sohanlāl Sañcetī of Jodhpur and Narendra Sañcetī and Padam Jain of Amritsar. Puruṣottam Jain and Ravīndra Jain of Māler Koṭlā in particular deserve praise for their enthusiastic voluntary work for the project. Through their network of contacts in the region, and journeys personally undertaken, they collected photographs of the shrines and inscriptions as well as supplementary information. Without their help and their freely shared inside knowledge and records of local history the project could not have been accomplished. They effectively co-authored the resulting data set on Jaina relic shrines in Northwest India based on the initial list of Sādhvī Arcanā. In the same way, all relic shrines in coastal Karnataka were pointed out by Bhaṭṭāraka Cārukīrti (Mūḍabidī). The project benefitted also from the support of the late Ācārya Mahāprajña of the Terāpanth.

8 P. Flügel, *Die Sthānakavāsī Śvetāmbara Jaina-Orden in Nordindien. Protestantische und Post-Protestantische Jaina-Reformbewegungen. Zur Geschichte und Organisation der Sthānakavāsī VI*. Wiesbaden: Harrassowitz (In Press) (Studies in Oriental Religions 64), ISBN 978-3-447-06714-0.

9 P. Flügel, *Jaina Rituals of Death*. London: Routledge (forthcoming).

10 All maps and tables are by Jan Vietmeier: jan@vietmeier.de, Administrative Boundaries: www.gadm.org. For more detailed maps, see *Jaina Rituals of Death*.

Peacock-Feather Broom (Mayūra-Picchī): Jaina Tool for Non-Violence

Prem Suman Jain

Jainism lays great emphasis on the code of conduct of ascetic life. Having achieved victory over the senses and the mind, a Jaina ascetic is completely detached from mundane affairs, including severance from all connections to family and acquaintances. In addition, he should not have any attachment to material objects. However, he is permitted to possess – without attachment – three religious articles that have been associated with Jaina monks since ancient times. These are: a book (*jñānopādhi*), a pot for water used for ablutions (*śaucopādhi* or *kamaṇḍalu*), and a peacock-feather broom (*mayūra-picchī*, or *saṃyamopādhi*).

The *mayūra-picchī* is made from the feathers dropped by peacocks during the rainy season. The ancient Prakrit texts *Mūlācāra* and *Mūlārādhana* describe the five qualities of the *mayūra-picchī*. It is clean – not soiled either with dust or with sweat –, soft, non-injurious, tender and light.¹

All contemporary Digambara Jaina monks and nuns, and some renouncers, use a *mayūra-picchī* as an essential article for their religious activities.² It serves the purpose of avoiding violence by gently sweeping from harm any living organism, no matter how small. In accordance with the obligatory practice of *paḍilehaṇā*, a monk inspects every religious place he uses, and gently removes every living creature with the *mayūra-picchī*. All this must be done with utmost care, without causing injury to any living being. There are many references to the *mayūra-picchī* in earlier Jaina literature. In these

1 *rayaseyānamagahaṇam maddava sukumāladā laghuttam ca | jatthede paṃca guṇā taṃ paḍilīhaṇam paśaṃsanti || (Bhagavatt Ārādhana, Gāthā 97).*

2 The following Digambara Jaina renouncers are permitted to use the *mayūra-picchī*: monks (*muni*), nuns (*āryikā*), male renouncers dressed with one piece of cloth (*elaka*), male and female renouncers dressed with two pieces of cloth (*ksullaka*; f. *ksullikā*), and male celibate heads (*bhaṭṭāraka*) of monasteries (*maṭha*) and regional communities.

Jaina Śvetāmbara monks and nuns also carry a broom, but it is made of woollen threads and is called *rajoharaṇa* or *oghā*. See: *Ācārāṅgasūtra*, S.B.E. 22, pp. 23, 55.



Āryikās and laywomen in Śravaṇabelagoḷa.



Muni Prabhāvasāgara in Mumbai, 2003

texts, it is also called *paḍilehaṇī* in reference to the practice of *paḍilehaṇā*.³

Every Jaina monk performs religious activities in accordance with five great vows, five *samitis* and three *guptis* etc. *Samiti* denotes five kinds of careful behaviour required of Jaina monks. The *ādāna-nikṣepaṇa-samiti* is the monastic rule of vigilance and taking great care in lifting up and putting down articles necessary for religious life. It requires using a *mayūra-picchī* for wiping the article and the place where it is to be put, after having inspected both with the eyes before touching them. This procedure is aimed at the avoidance of violence in every action of a monk.

There are clear references to this *samiti* in Kundakunda's *Niyamasāra*, Vaṭṭakera's *Mūlācāra* and in the *Uttarādhyanasūtra* of the Jaina Āgamas. The *pratiṣṭhāpaṇa-samiti* is also to be observed by Jaina monks. It prescribes that the mendicant should dispose of bodily wastes in a place which is free of living beings and unfrequented by man. The *mayūra-picchī* is used to ensure that these areas are clear of living organisms, and facilitates the avoidance of violence towards living beings in these activities of Jaina monk.

In his recent book *Picchī-Kamaṇḍalu*, the Digambara Jaina monk Ācārya Vidyānanda explains that in accordance with the *śramaṇa* tradition, Digambara Jaina monks always possess one *mayūra-picchī* and one *kamaṇḍalu* for religious use and for meeting their daily requirements with strict non-violence.⁴ The author likens these two objects to two hands, as they enable the monk to be independent in performing his great vows and maintaining other qualities of a Jaina saint.

A *mayūra-picchī* is also a means for identifying true Digambara Jaina monks. When householders see a Digambara Jaina monk with a peacock-feather broom, they know that he is a real, non-attached, non-violent Digambara monk, and not an artificial monk. It is also said in

3 The following words are used for the peacock-feather broom in the Jaina texts: Skt. *picchikā*, *picchī*; Pkt. *piṃchī*, *piṃchī*; Hindi: *picchi*.

4 Ācārya Vidyānanda Muni, *Picchī-Kamaṇḍalu*, Kundakunda Bhāratī, New Delhi, 2010, p. 9.



Peter Hugel

A pot for water used for ablutions (*śaucopādhi* or *kamaṇḍalu*), and a peacock-feather broom (*mayūra-picchī*, or *saṃyamopādhi*).

Śivārya's ancient Prakrit text, *Bhagavatī Ārādhana*, that the *mayūra-picchī* (*paḍīlehaṇī*) of the naked monk creates trust regarding his *vairāgya* (renunciation) and true monkhood in the people. The *mayūra-picchī* with the naked monk also represents the earliest tradition of the *saṃyamī* (self-restrained) Jain monks.⁵

There are several references to the *mayūra-picchī* in early Jain literature, and there is archaeological evidence as well. The *mayūra-picchī* appears in 10th-century stone reliefs on screens in the Candragupta *basti* at Candragiri hill in Śravaṇabeḷagoḷa, Kaṛṇāṭaka. The stone carvings depict Śrutakevalī Śrī Govardhana Ācārya and other Digambara Jain monks of his order walking with *mayūra-picchīs* in their hands. (Figure 1) In one of these the monks are accompanied by a child named Bhadrabāhu, son of Somaśarmā of Kotakapur village. (Figure 2) Thus it is evident that Digambara Jain monks of the Śramaṇa tradition have carried the *mayūra-picchī* since ancient times.

Ācārya Kundakunda prescribed in the *Bhāvapāhuḍa* that the naked monk (*jinaliṅga*) is without sin and

5 *Bhagavatī Ārādhana*, Gāthā 96.



Peter Hugel

Bhaṭṭāraka Cārukīrti of the Mūḍabidīrī Maṭha holding a ceremonial *mayūra-picchī* with a golden handle, 2005.

pure. The commentator of this text has explained that the peacock-feather broom and water pot facilitate this purity.⁶ Jain writers of later periods also described the *mayūra-picchī* as an article of utmost need for Jain monks. In this connection it is said in the *Bhadrabāhu-Kriyāsāra* text that without using the *mayūra-picchī* for *paḍīlehaṇā*, Jain monks commit violence toward small living beings when sitting, standing, moving or performing other activities. As such the monk does not attain liberation from the bondage of karma.⁷ Therefore, there is no possibility of liberation without using a *mayūra-picchī*.

Prem Suman Jain is retired Dean and Head, Department of Jainology and Prakrit, M. L. Sukhadiya University, Udaipur. Dr Jain has also served as Director of the National Institute of Prakrit Studies and Research, Shravanabelagola, and is the founding Editor of Prakrit-Vidyā and Prakrit-Tīrtha, research journals of Jainology.

6 Commentary on Gāthā 79.

7 *Mūlacāra* (Vaṭṭakera), Falatana Edition, Gāthā 918.



Figures 1 and 2. Digambara monks holding *mayūra-picchīs* can be seen in stone reliefs on screens in the Candragupta Basti at Candragiri hill in Śravaṇabeḷagoḷa, Kaṛṇāṭaka. Dated to ca. 973 CE, the panels depict the story of Govardhana Ācārya, dated to ca. 4th century BCE. Figure 2, on the right, shows Digambara monks with Bhadrabāhu, son of Somaśarmā of Kotakapur. An additional panel is shown on page 21 of the present volume. Photos: Prem Suman Jain, 2012.

A Digambar Icon of 24 Jinas at the Ackland Art Museum

John E. Cort

There are thousands of medieval copper-alloy icons in temples in western India today, and dozens in museum collections. Often overlooked, some of these icons offer an insight into medieval ritual culture and are well worth investigation. One such example is a medieval Digambar Jain copper-alloy icon that was recently donated to the Ackland Art Museum at the University of North Carolina at Chapel Hill. The sixteenth-century icon, from Gujarat, depicts the twenty-four Jinas, with the central seated figure being the sixteenth Jina Śāntinātha. It has a detailed inscription, which tells us that the icon was consecrated in 1511, and gives us valuable information about both the lay patron and the consecrating monk.

Śāntinātha, to whom the icon is dedicated, and whose presence is consecrated into it, sits in the center on a cushioned throne that is supported by two lions, and hence known as a ‘lion-throne’ (*siṃhāsana*). Immediately below the cushion is a lightly etched deer, the symbol (*lāñchana*) of Śāntinātha. Below the throne are two deer flanking a *dharmacakra* (‘wheel of the law’), a symbol found on most Jina icons over the past millennium. Behind Śāntinātha is a halo (*bhāmaṇḍala*), a sign of his divinity.

At the base of the icon is a much abraded two-armed goddess. In Śvetāmbar ritual culture, this goddess is known as Śāntidevī, and her worship arose in the tenth-eleventh centuries. She is understood to bring peace to the ritual setting, and thereby protect it. As a result, her icon is often found at the base of copper-alloy icons, and in the base of stone altars in temples. Scholars have identified her as a distinctly Śvetāmbar goddess, and so at first sight her presence on a Digambar icon might be surprising. However, a perusal of published medieval Digambar copper-alloy icons from western India shows that others also include Śāntidevī, so we see here one among many ways that the ritual cultures of the two traditions have interacted.¹

The bottommost register of the icon includes small figures of the nine planetary deities (*nava-graha*). These serve to protect the icon and its worshipers from possible inauspicious affects from the planetary cycles. At the outmost edges of this register, on the bottom corners, are found the patrons of the icon, the husband on the right and the wife on the left. They are seated with their hands folded in front of them in homage to the Jina. (The inscription indicates that the male patron, Jayatā, was joined in commissioning this icon by two wives, Rahī and Nāthī. Only one of them, however, is represented on the icon.)

On the second register from the bottom, flanking the two lions of the lion-throne, are two-armed figures of Garuḍa Yakṣa (r) and Mahāmānasī Yakṣī (l), the guardian deities associated with Śāntinātha. While larger icons



Twenty-four Jina icon of Śāntinātha
Gujarat, dated VS 1567 = 1511 CE.
Copper alloy, 27.3 x 9 x 18.5 cm
Ackland Art Museum, The University of North Carolina
at Chapel Hill
Gift of the Rubin-Ladd Foundation. 2011.34.1

of these deities have distinct iconographies, in the case of these small figures there is nothing to identify them except their association with Śāntinātha. Outside of them at each end of the register are divine figures bringing garlands of flowers to worship the Jina.

In the central panel of the icon, surrounding the main icon of Śāntinātha, are four other Jinas, making the central panel into a *pañca-īrthī*, or ‘five icon’ set. The concept of worshipping five Jinas together is an ancient one in Jainism. The five can symbolize the five *parameṣṭhins* or five supreme lords of Jainism (Arihanta or Jina, Siddha, Ācārya, Upādhyāya, and Sādhu), as well as the five most popular Jinas from early in the tradition (Ādinātha, Śāntinātha, Neminātha, Pārśvanātha and Mahāvīra). On both sides of Śāntinātha are two Jinas, the lower one standing and the upper one seated. Above the two sitting Jinas are elephants with their trunks upraised, in the gesture of auspiciously lustrating the Jina. Directly above Śāntinātha is a parasol, atop which is a small figure of a crouching deity with hands folded in homage. This deity who is worshipping Śāntinātha is one of the Indras, who are the paradigmatic worshipers in Jainism.

Outside the central panel, are vertical rows of four seated Jinas, one row on each side. Outside them, at the edges of the icon, on both sides is a standing figure hold-

¹ For example, a Digambar icon dated 1447 is published in Van Alphen, Jan (ed.). *Steps to Liberation: 2,500 Years of Jain Art and Religion*. Antwerp: Etnografisch Museum Antwerpen, India Study Centre Universiteit Antwerpen, and Antwerp Indian Association, 2000, 159.

ing a small fly-whisk on the bottom, and an elaborate antelope-shaped griffin.

In the register immediately above Śāntinātha are seven seated Jinas, with an auspicious *makara* at either edge of the register. The topmost semicircular compartment contains the remaining four seated Jinas, in one row of three (with the outermost two underneath small parasols) and a solitary Jina at the top of the compartment. To either side of this semicircle is a finial shaped like an auspicious full-pot, and a third such finial caps the entire icon. The total number of Jinas in the icon is therefore twenty-four, and so the icon is known in Sanskrit as a *caturvimśikā* and in the vernacular as a *covīṣī*. These are the twenty-four Jinas of this cycle of time. Even though larger icons of Pārśvanātha and Supārśvanātha are identifiable by the serpent-hoods above their heads, and older icons of Ādinātha are identifiable by the locks of hair hanging down on his shoulders, in a set of twenty-four Jinas these identifying features are usually missing, as they are here. Except for the central figure of Śāntinātha, whom we can identify both by the deer *lāñcana* and the text of the image's inscription, none of the Jinas is identifiable. This underscores the Jain understanding of liberated souls as being identical.

While we know from the inscription on the back of the icon that the consecrating monk was Digambar, and therefore the icon itself was Digambar, the only way the sectarian identity of the icon is immediately obvious is from the nudity of the two standing Jinas. In the case of this icon, however, these two figures possibly reveal an interesting history to it. In both cases the male genitalia have been smoothed off. This is especially noticeable on the right figure. While this could simply be the result of the centuries of lustration and other ritual acts, this is an unlikely explanation for such a complete effacement of the genitalia.² It is more likely that this Digambar icon at some point in the past came into the possession of a Śvetāmbar devotee or temple, and the icon was visually 'converted' to mark its new sectarian status. There are many such icons in Śvetāmbar temples in western India.

Copper-alloy Jain icons from western India usually have inscriptions on their backs that provide us with information concerning the date of consecration, the lay patrons, the consecrating monks, and sometimes the residence of the patrons. This icon is no exception. The inscription, which is in indifferent inscripational Sanskrit, reads as follows.

2 In India, the material of an icon such as this one is called *pañca-dhātu*, or "five metals." These are usually gold, silver, copper, tin and zinc, although in some formulations lead is one of the five. The first two tend to be found in minute quantities, in amounts donated by the patron of the icon. The main metal is copper. The copper alloy needs to be soft enough to be worked to form the finely-wrought final product. Being composed of a soft copper alloy results in the icons becoming very worn through the act of worship. Daily lustration (*abhīṣeka*) is performed to a consecrated Jina icon, followed by drying with a cloth to ensure that no water remains on it, as the water might become the site of the birth and death of micro-organisms. Further acts of worship include dabbing a fragrant paste of sandalwood (and perhaps saffron and camphor). All of this wears away the surface details, and after centuries of worship many Jain icons are in a condition similar to this one.



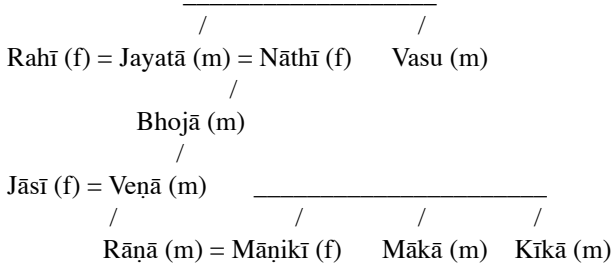
Twenty-four Jina icon of Śāntinātha (back with inscription)
Gujarat, dated VS 1567 = 1511 CE.
Copper alloy, 27.3 x 9 x 18.5 cm
Ackland Art Museum, The University of North Carolina
at Chapel Hill
Gift of the Rubin-Ladd Foundation. 2011.34.1

saṃ° 1567 varṣe vaiśākha sudi 15 some śrī
mūla saṅghe sarasvatī gacche balātkāra gaṇe śrī
kundakundācāryānvaye bhā° śrī sakalakīrtti sta°
bha° śrī bhuvanakīrtti sta° bh° śrī jñānabhūṣaṇa
sta° bha° śrī vijayakīrtti gurūpadeśāt hu° śre° jayatā
bhā° rahī bhā° nāthī bhra° vasu śre° bhojā śre°
bhojā su° veṇā // nā bhā° jāśī su° rāṇā bhā° māṇikī
bhra° mākā kīkā śrī śāntijinaṃ nitya praṇamaṅti.

In translation, it reads:

In the year VS 1567 [= 1511 CE], on the 15th of the bright half of [the month of] Vaiśākha [April-May], a Monday. In the blessed Mūla Saṅgha, in the Sarasvatī Gaccha, in the Balātkāra Gaṇa, in the Anvaya of blessed Kundakunda, at the instruction of the guru *bhaṭṭāraka* blessed Vijayakīrtti, disciple of *bhaṭṭāraka* blessed Jñānabhūṣaṇa, disciple of *bhaṭṭāraka* blessed Bhūvanakīrtti, disciple of *bhaṭṭāraka* blessed Sakalakīrtti By the merchant Jayatā, of the Humbaḍa caste, with his wife Rahī and wife Nāthī; his [Jayatā's] brother Vasu; his [Jayatā's] son [by Nāthī] Bhojā; Bhojā's son Veṇā; his [Veṇā's] wife Jāśī and son Rāṇā; his [Rāṇā's] wife Māṇikā; and her [Māṇikā's] brothers Mākā [and] Kīkā: they bow forever to the blessed Jina Śānti.

The date of the inscription probably corresponds to Monday, May 12, 1511 CE. From this inscription we learn that this icon was commissioned by an extended merchant family, covering four generations, of the Humbaḍa caste. The family relationships can be seen more clearly in the following chart:



The Humbaḍa is a Vāṇiyā (mercantile) caste, in earlier centuries found largely in the area of northeastern Gujarat and southeastern Rajasthan. While this is a border area between the Gujarati and Rajasthani cultural regions, the Vāṇiyās of the area have been largely Gujarati speakers. According to R. E. Enthoven, writing in 1922 (and depending on information from the earlier, 1901 *Bombay Gazetteer*), the Humbaḍa were centered around Sagwara, in the southeastern part of what is today Dungarpur District in Rajasthan.³ Many inscriptions on Digambar icons from medieval western India do not include information concerning where the donor resided, and this icon is no exception. According to Buddhisāgarsūri,⁴ Humbaḍa Vāṇiyās are both Digambar and Śvetāmbar, and there is extensive religious interaction among them, so this icon may have been ‘converted’ from Digambar to Śvetāmbar when the family to which it belonged shifted allegiance from a Digambar monastic lineage to a Śvetāmbar one.

The icon also gives us information concerning Vijayakīrtti, the *bhaṭṭāraka* who consecrated the icon. The inscription gives his lineage: Sakalakīrtti > Bhūvanakīrtti > Jñānabhūṣaṇa > Vijayakīrtti.

The inscription further gives information concerning the lineage of this seat of pontiffs. Three of the names of the lineage of these pontiffs are largely synonymous. The lineage is declared to be the ‘Root Congregation’ (Mūla Saṅgha), the ‘Lineage dependent on Sarasvatī’ (Sarasvatī Gaccha), and the ‘Spiritual Descendants of Kundakunda’ (Kundakunda Anvaya). The more specific identification is that these monks were in the Balātkāra Gaṇa. This was one of the more important medieval lineages of *bhaṭṭārakas*, with many localized seats. The earliest references to this lineage come from Karnataka in the eleventh century, but references from soon thereafter are found from many north Indian locales. Johrāpurkar gives inscriptional evidence from ten branches.⁵ One of these

had its seat in Idar, in northeastern Gujarat in contemporary Sabarkantha District—in other words, precisely the area where Jayatā and his extended family lived.

According to the evidence gathered by Johrāpurkar, the Idar seat began with Sakalakīrtti. The *bhaṭṭārakas* of this seat served as caste gurus for the Humbaḍa Vāṇiyās. Inscriptions and text colophons indicate that Sakalakīrtti was active between VS 1450 and 1510 (1394-1454 CE). In addition to consecrating icons, he was author of a number of Sanskrit texts. He was succeeded on the seat by Bhūvanakīrtti, who was active VS 1508-1527 (1452-1471 CE). Several of his mendicant disciples were active in the composition of vernacular texts. The third monk on the seat was Jñānabhūṣaṇa. He was active VS 1534-1560 (1478-1506 CE), and was honored by several small-scale rulers from Karnataka. He also was an author in Sanskrit, and oversaw other monks who were active litterateurs.

Jñānabhūṣaṇa’s successor was Vijayakīrtti. Inscriptions indicate he was active VS 1557-1568 (1501-1512 CE). He was also honored by three small-scale rulers from Karnataka.

In VS 1557 (1501 CE), Vijayakīrtti consecrated a twenty-four Jina icon of Śāntinātha for a family of Humbaḍas who lived in Kheralu, a town about twenty miles west of Idar in contemporary Mehsana District. As of 1917, this icon was located in the Śvetāmbar Śāntinātha temple in Visnagar, about fifteen miles southwest of Kheralu.⁶ While the condition of this icon is not described, its current location in a Śvetāmbar temple is perhaps illustrative of the history of the icon now in the collection of the Ackland Art Museum.

According to Johrāpurkar, three years later, in VS 1560 (1504 CE), Vijayakīrtti consecrated another icon of Śāntinātha for a Humbaḍa family. That both the 1501 and 1504 icons, in addition to the Ackland Art Museum’s icon of 1511, are of Śāntinātha, might indicate that Vijayakīrtti had a devotional preference for this Jina. However, two other icons that we know Vijayakīrtti consecrated are not of Śāntinātha, so we can say nothing definitively about any particular devotional orientation. In VS 1561 (1505 CE), Vijayakīrtti consecrated an icon of Nemīnātha for a Humbaḍa family. This icon is also now in a Śvetāmbar temple, in Pethapur, just to the north of Gandhinagar. In VS 1561 (1505 CE), he consecrated a *ratna-traya* (‘Three Jewels’) icon.⁷ This is an icon with three standing Jina figures as the central deities. It is now in the Senagaṇa Digambar temple in Nagpur, Maharashtra.

We know of one other icon that Vijayakīrtti consecrated. In VS 1567 (1511 CE; the printed text has VS 1667, which must be a mistaken reading or else a typo) he con-

6 Buddhisāgarsūri, op. cit., p. 87.

7 See: Van Alphen, op. cit., p. 159 for an example of a *ratna-traya* icon, consecrated in VS 1504 (1448 CE), also from Gujarat. The author of the catalogue entry for this icon, Lalit Kumar, wrote that these icons are relatively rare. Another such icon, from VS 1549 (1492 or 1493 CE), also from western India, is in the collection of the Asian Art Museum of San Francisco (Robert J. Del Bontà, “Jaina Sculpture at the Asian Art Museum of San Francisco.” *Jaina Studies: Newsletter of the Centre of Jaina Studies* 5, 2010, 42-3). The San Francisco icon was consecrated by Jinacandra, who occupied the seat of the Delhi-Jaipur branch of the Balātkāra Gaṇa from VS 1507 until 1571 (1450-1514 CE) (Johrāpurkar 1958:108-10).

3 Enthoven, R. E. *The Tribes and Castes of Bombay*, Vol. 3. Reprint Delhi: Cosmo Publications, 1922/ 1975, p. 438.

4 Buddhisāgarsūri, Ācārya. *Jain Dhātupratimā Lekh-saṅgrah*, Vol.1. Bombay: Śrī Adhyātma Jñān Prasārak Maṇḍal, 1918, pp.16-18.

5 Johrāpurkar, Vidyādhār. *Bhaṭṭārak Sampradāy*. Sholapur: Jain Saṃskṛti Saṃrakṣak Saṅgh, 1958. Johrāpurkar tends to correct the Sanskrit of the names of the *bhaṭṭārakas* of this lineage, and so spell their names with *-kīrtti*. I prefer to honor the localized spelling of the inscription of the Ackland Art Museum (and other) icons, and so spell their names with *-kīrtti*.

secrated a Jina icon now in the Śvetāmbar temple in the Dhandhal section of Salvi Vado in Patan.⁸ The printed text provides neither the caste of the lay patron, nor the Jina of the icon.

Johrāpurkar lists fourteen *bhaṭṭāra*kas, culminating in Yaśaḥkīrtti, on the Idar seat. In VS 1863 (1807 CE), he arranged for the construction of a wall at the famous pilgrimage shrine of Keśariyājī in southern Rajasthan. Johrāpurkar adds that according to Brahmācārī Śītalprasād, there were four further *bhaṭṭāra*kas, ending with another Vijayakīrtti.⁹ The lineage was allowed to lapse by the Digambar laity who would have had to financially support it. This was part of a broader process in the late-nineteenth to mid-twentieth centuries, by which all *bhaṭṭāra*ka seats in North India were allowed to lapse. The reference to Keśariyājī may indicate that the last few *bhaṭṭāra*kas of the Idar seat of the Balātkāra Gaṇa, like many of the *bhaṭṭāra*kas of other north Indian seats that faced a decline in lay support, shifted their attention and perhaps even residence to this pilgrimage center.

This short essay indicates some of what can be learned from the close inspection of just a single icon. The inscription certainly aids in our understanding of it, but even without an inscription this icon is a rich source of information about the ritual culture of medieval Digambar Jainism.

The author thanks Surendra Bothara, Peter Nisbet, Gary Tubb and Mahopadhyaya Vinayasagar for their help in preparing this notice.

John E. Cort is Professor of Asian and Comparative Religions at Denison University in Granville, Ohio, USA.

⁸ Lakṣmaṇbhāi Hī. Bhojak. *Pāṭaṇ Jain Dhātu Pratimā Lekh Saṅgrah*. Delhi: Motilal Banarsidass; and Delhi: Bhogilal Laherchand Institute of Indology, 2002, p. 183.

⁹ Johrāpurkar, op. cit. Johrāpurkar cites Śītalprasād's book *Dānvīr Maṇīkcandra*. I have not been able to locate a copy of this rare hagiography.



Peter Filipek

Inscribed bolder at Candragiri, Śraṇaṇabeḷagoḷa



THE PAUL THIEME LECTURESHIP IN PRAKRIT 2011-12

The following courses have again been made available for the current session (UG, MA/PG, and Non-degree); the UG courses are available as two half units. The PG course is a full unit.

155901323 Introduction to Prakrit (term 1,UG)

155901324 Readings in Prakrit (term 2, UG)

15PSAC309 Prakrit Language 1 (MA/PG)

Prakrit is not only the essential prerequisite for the study of Jain religion and culture. It is also an indispensable adjunct to Sanskrit as a basis for an appreciation of classical Indian secular literature and aesthetic theory, for research on the history of ancient India, and for study of the earlier development of the modern languages and literatures of South Asia.

The simplified phonetics and grammar of Prakrit means that can serve also as a painless preparation for studying Sanskrit. The courses are conducted throughout using roman script, in which all the important Prakrit texts have been published. While they require no previous knowledge of a South Asian language, the courses have been followed with advantage also by students of Sanskrit and the modern South Asian languages.

For details, please see the SOAS website:

(Undergraduate Courses)

www.soas.ac.uk/southasia/languages/prakrit/

(Postgraduate Courses)

www.soas.ac.uk/courseunits/15PSAC309.html

or contact

Professor J. C. Wright, Room 376

(cw4@soas.ac.uk)

The continued teaching of Prakrit is made possible thanks to the generosity of Dr Shamil Chandaria (London) in the name of his parents Anil and Lata Chandaria, supporters of the Centre of Jain Studies.

Life and Works of the Kharatara Gaccha Monk Jinaprabhasūri (1261-1333)

Steven M. Vose

My PhD dissertation, currently in progress, examines the history of Śvetāmbara Jainism in the first half of the fourteenth century, a period of intense political upheaval in western India, through the life and works of the Kharatara Gaccha monk Jinaprabhasūri (1261-1333).

Known principally for his *Vividhatīrthakalpa* (Chapters on Various Pilgrimage Places) (VTK), a collection of narratives about various pilgrimage sites across North India, Jinaprabhasūri led a branch (*śākhā*) of the Kharatara Gaccha in the years immediately after the Delhi Sultanate’s conquest of Gujarat, most notably during the reign of Sultan Muhammad bin Tughluq (r. 1325-1351). The VTK narrates how the monk formed a relationship with the sultan, which enabled him to acquire edicts (*farmāns*) securing pilgrimage routes and sites; he even recovered an image of Mahāvīra held in the sultan’s treasury. Their friendship ultimately led to a new period of security and prosperity for both Śvetāmbaras and Digambaras (VTK: 96).¹

Historians of late medieval India have used the VTK to corroborate the existence of temples at certain religious centers. In the 1990s, John E. Cort translated twelve of the text’s 63 chapters; Phyllis Granoff translated various others in her studies of Jain biographical writing, pilgrimage, and in two essays on Jain literary responses to ‘Muslim iconoclasm’ during the conquest of North India.² Christine Chojnacki’s (1995) French translation and study of most of the text assessed the nexus of physical and sacred geography. My thesis builds on some recent

developments in the historiography of Hindu-Muslim relations, most notably Richard Eaton’s work on temple desecration, to ask what Jinaprabha’s purposes in writing the VTK might have been. His oeuvre provides a unique resource for seeing how Jains responded to the conquest and transition to the Delhi imperium.³ I argue that the negotiation of access to and protection of pilgrimage sites is central to Jinaprabhasūri’s political leadership; in turn, the new polity in North India helped to form a new way of linking pilgrimage sites together into a wide network belonging to the Jain tradition now thought of in its broadest sense.

The magnificent temples built in the Caulukya (Solanki) territories in the eleventh to thirteenth centuries attest to a period of prodigious Jain economic and political influence and cultural efflorescence. The Khalji conquest of the region around 1300, however, necessitated a reconfiguration of Śvetāmbara power. The Kharatara Gaccha emerged as the tradition’s leading order; hagiographers and polemicists alike ascribe this in part to Jinaprabhasūri’s success in the Tughluq court. My thesis seeks to understand the diverse agendas of the VTK, especially why the author places narratives of his own meetings with the sultan among those eulogizing various pilgrimage places. In so doing, I examine various features of this period of the Jain tradition, historically dismissed in scholarship as a period of Jainism’s decline and ‘turning inward’.

I begin by asking how Jinaprabhasūri cultivated himself to become the kind of monk who could successfully lobby for Jain interests in the Delhi court. To understand his career, I sought out both other works of the period—especially the body of Jain narrative (*prabandha*) literature, of which the VTK is a unique part—as well as the monk’s own substantial oeuvre. Jinaprabha was the most prolific monk of his time

1 Translations of these narratives can be found in: Phyllis Granoff, “Jinaprabhasūri and Jinadattasūri: Two Studies from the Śvetāmbara Jain Tradition” in *Speaking of Monks*, P. Granoff, ed. (Oakville, Ontario: Mosaic Press, 1992), pp. 3-7, 12-17.

2 For Cort’s translation and a biographical note on Jinaprabhasūri, see *The Clever Adulteress*, P. Granoff, ed. (Oakville, Ont.: Mosaic Press, 1990). Granoff’s translations of two chapters from the VTK also appear in that volume. See also Granoff’s essays, ‘Tales of Broken Limbs and Bleeding Wounds: Responses to Muslim Iconoclasm in Medieval India’, *East and West* (ISMEO) 41(1-4)(1991): 189-203; and ‘The Jina Bleeds: Threats to the Faith and Rescue of the Faithful in Medieval Jain Stories’, in *Images, Miracles, and Authority in Asian Religious Traditions*, Richard H. Davis, ed. (Boulder, Colorado: Westview Press, 1998).

3 Richard M. Eaton, “Temple Desecration and Indo-Muslim States,” in *Beyond Turk and Hindu: Rethinking Religious Identities in Islamicate South Asia*, D. Gilmartin and B. Lawrence, eds. (Gainesville, Florida: University Press of Florida, 2000), pp. 246-281.



Folio 2 (verso) of Jinaprabhasūri’s *Nandiśvara Stavana*
Image © Baroda Oriental Institute, Vadodara



Complex of Caulukya-era temples, Gīrnār. Photo: Steven M. Vose, January 2011.

with an opus exceeding 130 works,⁴ which provide a panoramic window onto the intellectual, political and ritual worlds of fourteenth-century Jains. On the one hand, he was an intellectual who produced works on grammar—including a commentary on Hemacandra’s grammar and a telling of the life of King Śreṇika that illustrates grammatical rules—and composed some forty hymns of highly technical Sanskrit poetry (*kāvya*) that showcase various poetic techniques, including two hymns in multiple languages and a lengthy *citra-kāvya*. He also composed as many as three short poems in Persian. On the other hand, he was deeply involved in esoteric ritual practices, evidenced primarily by his detailed ritual manual, the *Vidhimārgaprapā* (*The Well of the Path of [Proper] Conduct*, the Kharatara Gaccha’s more familiar appellation at that time). Further, he composed mantras for ritual and prophylactic purposes, as well as Prakrit hymns devoted to the goddess Padmāvātī, with whom his hagiographers detail a particularly close relationship as his personal protector while in the sultan’s *durbār*. Finally, the VTK’s chapters on Śatruñjaya and Gīrnār detail the presence of hidden quicksilver wells and the means of gaining access to them, suggesting that Jinaprabha was involved in the widespread practice of alchemy.

These two sides to Jinaprabhasūri’s oeuvre frame the progression of chapters in my dissertation. While there is considerable overlap between the poetic and esoteric parts of his opus, I discuss them separately to highlight how they serve to establish two kinds of authority—courtly and ritual. His *kāvya* works, I argue, fit into the prevalent medieval South Asian practice of composing highly technical Sanskrit poetry as a way of establishing a poet’s *bona fides* in courtly settings. Further, such mastery would have allowed Jinaprabhasūri to participate in the courtly life of Delhi as a poet; indeed, the monk

4 This is my own count based on fourteen months of research in manuscript archives in Gujarat and Rajasthan—it is of course questionable whether he composed all these works himself. Jinaprabhasūri is remembered today for having gifted some 700 hymns to Tapā Gaccha monk Somatilakasūri, though I have yet to encounter any Tapā hymns attributed to his authorship and suspect that this story was deployed to claim a Kharatara source for Tapā hymns after the latter order surpassed them as the leading Śvetāmbara *gaccha* during the Mughal era.

declares twice in the VTK that his poetic skills dazzled the sultan, in one case leading directly to the recovery of the Mahāvīra image.

The diverse body of works I bring together under the term ‘esoteric’ share in common an orientation toward a set of ritual practices empowered by both asceticism and devotion to the Jinas and the tutelary deities, especially goddesses, connected with them. For Jinaprabhasūri, as for the Kharatara Gaccha in general, devotion to Pārśvanātha and his attendant goddess, Padmāvātī, empowered the creation of new rituals and hymns, often imbued with new or creatively reformulated mantras, which had both soteriological and sublunary aims. I argue that by the time Jinaprabhasūri composed his ritual manual, *Vidhimārgaprapā*, the Kharatara Gaccha’s power rested largely on the ability to develop and control a panoply of rituals for various purposes. Additionally, Jinaprabha’s involvement in the practice of alchemy was a central part of the repertoire of the early Kharatara Gaccha monks. As *ācārya* of his order, Jinaprabha’s leadership and reputation among lay and mendicant Jains, as well as *tāntrikas*, alchemists and astrologers from other traditions, was based on his command of rituals. This authority, I argue, licensed the monk to speak on behalf of the Jains in the sultan’s court. It is also likely that the sultan would have found his command over such rituals particularly useful, an authority Jains would exercise a few centuries later in the Mughal courts.

A greater understanding of Jinaprabhasūri’s career and works facilitates my reading of the VTK as both a po-



A Śvetāmbara *pagalā* marks the site of Nemi’s *dikṣā* at Gīrnār.

Photo: Steven M. Vose, January 2011.



Śikharas and gilt kalasas crown the temple city atop Mt. Śatruñjaya. Photo: Steven M. Vose, May 2010.

litically and religiously pivotal text. I focus first on the chapters eulogizing the pilgrimage sites of Śatruñjaya and Gīrnār, which offer rich descriptions of the physical, spiritual and historical aspects of the sites. The blending of historical ‘fact’ with lists of the soteriological benefits of these sites is observable in two discursive modes: first, the aforementioned descriptions of how to find the hidden quicksilver wells; second, the descriptions of the temples and images as well as narratives of their desecration during the Khalji conquest and later restoration. In the first case, the mountains themselves bear precious materials, but are accessible only to those who perform the appropriate rituals and fasts and whose devotion compels the guardian deities to reveal their hidden locations. In the second, the destruction of temples and images are spoken of in terms of the power of the Dark Age (*kali yuga*); the *mleccha* armies of the Delhi Sultanate are merely its agents.

The thrust of these narratives becomes clear in the two chapters narrating Jinaprabha’s success in obtaining the sultan’s favors, which in my reading is the culmination of the VTK. The restoration of the temples and images is evidence not only of Jinaprabha’s belief in the mutability of the *kali yuga*’s deleterious effects, but of the Kharatara Gaccha’s ability to mitigate its effects and lead all Jains, Śvetāmbara and Digambara alike, to continued prosperity under the new regime. The epitome of this new era is Muhammad bin Tughluq’s establishment of a Jain quarter in Delhi to keep his monk friend nearby.

The VTK demonstrates that pilgrimage was one key area of political negotiation between the Delhi Sultanate and the Jains of western India, which monks like Jinaprabhasūri facilitated by participating in the intellectual life of the court. In turn, I argue that the new pressures to protect pilgrimage places and establish tax-free routes across new political boundaries crystallized a doctrine of pilgrimage within the Śvetāmbara tradition that now thought of these sites in a network reaching beyond

the frontiers of the erstwhile Caulukya kingdom. In short, the advent of Sultanate rule facilitated the creation of a Jain sacred landscape linked together beyond the frontiers of the old regional kingdoms. Jinaprabhasūri’s VTK is a key text that forged this new way of thinking.

With such a range of interests, Jinaprabhasūri is both unique as an individual and representative of the fourteenth-century tradition at large. The strong devotional character of his works suggests that the ‘*bhakti* movement’ beginning in the late fifteenth century did not radically transform Jainism as many histories of the tradition have claimed, nor did Jainism retreat into itself upon the advent of Muslim rule in western India. Jinaprabha’s grammatical and poetic compositions in Sanskrit speak to a Jain engagement with the highest levels of Sanskrit intellectual culture, while his esoteric works show us the import of several now-denigrated practices once considered proper to Jainism. Indeed, the two sides of Jinaprabhasūri’s oeuvre are closely linked, both as a set of practices and as a demonstration of the command of powers granting him the authority to represent the Jain community successfully in the court of the Delhi Sultanate. In the process, his career and works helped to forge a new sense of Jain identity and crystallized a new doctrine of pilgrimage in this changing political milieu.

Steven M. Vose is a PhD candidate in the Department of South Asia Studies at the University of Pennsylvania.

References

Vividhatīrthakalpa of Jinaprabhasūri. Jinavijaya, ed. Siṅhī Jaina Granthamālā, no. 10. 1934.

Chojnacki, Christine. 1995. *Le Vividhatīrthakalpa: Regards sur le lieu saint Jaina.* Pondichery: Institut Français, École française d’Extrême-Orient. 2 vols.

Jains in the Multicultural Mughal Empire

Audrey Truschke

From the late sixteenth to the early seventeenth centuries, Śvetāmbara Jains from Gujarat frequented the Mughal court in substantial numbers. They participated in a variety of cross-cultural exchanges with royal figures and composed Sanskrit texts that explore the implications of their imperial connections. I detail both the social and textual aspects of Jain-Mughal interactions in my dissertation, titled *Cosmopolitan Encounters: Sanskrit and Persian at the Mughal Court*, which I will defend in March 2012 at Columbia University.¹ My work examines the impact of political relations with the Mughals on Gujarati Jain communities and draws critical attention to an understudied and important series of Jain-authored Sanskrit works.

In my thesis overall, I analyze a broader set of interactions between members of Sanskrit and Persian literary cultures at the Mughal court during the years 1570-1650 CE. During this period, the Mughals rose to prominence as one of the most powerful empires of the early modern world. Through lavish patronage they fashioned their central court as a cultural mecca that attracted Persian-speaking intellectuals from across Asia. Simultaneously, imperial leaders supported Sanskrit textual production, sought out prominent Jain and Brahmanical figures, and underwrote Persian translations of Sanskrit literature. For their part, Indian intellectuals from diverse backgrounds became influential members of the Mughal court and

¹ Part of my dissertation work on Jains in Mughal India is also forthcoming as an article: Audrey Truschke, "Reimaginings of the Mughals in Jain Sanskrit Literature," in *Kyoto Papers in Jaina Studies*, eds. Nalini Balbir, Peter Flügel and Shin Fujinaga (Kyoto, forthcoming).

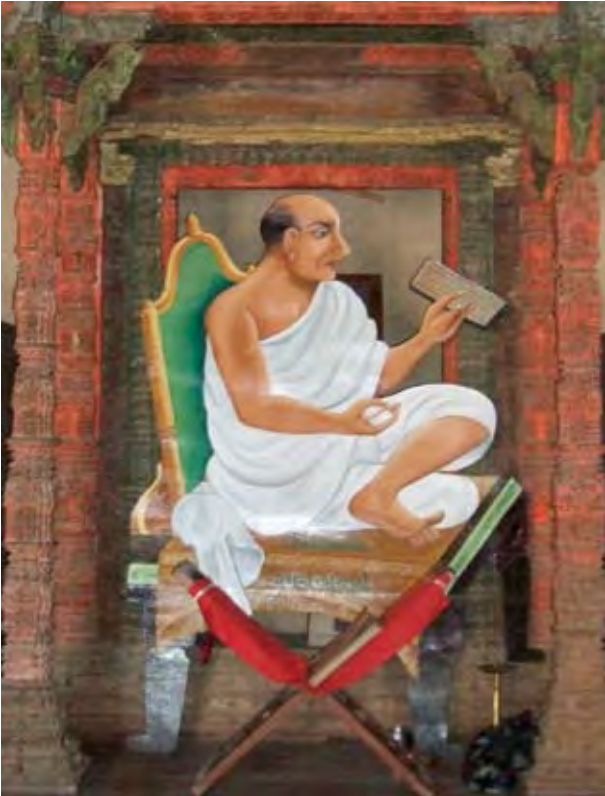
composed Sanskrit works that engaged with diverse aspects of the imperial polity. My dissertation provides the first detailed account of these multifaceted exchanges. Furthermore, I contend that these cross-cultural events were central to the construction of power in the Mughal Empire and to the dynamics of Sanskrit literary culture that involved both Jains and Brahmins in early modern India.

My initial concern in the dissertation is to reconstruct the patronage ties that both Jain and Brahmanical communities forged with the royal courts of Akbar (r. 1556-1605) and Jahangir (r. 1605-1627). These two groups followed different trajectories at court and so provide a useful comparative study. Both communities first entered the imperial milieu in the 1560s, although the Jain presence became pronounced only after the Mughal takeover of Gujarat in 1572-73. Brahmins hailed from a wide range of regional areas and advanced a diverse array of interests in their encounters with the Mughals, often working on behalf of local rulers. In contrast, Jains tended to pursue a relatively consistent agenda of soliciting political concessions beneficial to Gujarat and Jain religious interests.

Jain visitors to the Mughal court generally belonged to one of two communities, the Tapā Gaccha or the Kharatara Gaccha, which often competed with one another for royal favor. One particularly contentious issue was control of Śatruñjaya, a popular pilgrimage location in Saurashtra, and both sects secured royal decrees ensuring their administration of the site on different occasions. Nonetheless, the Tapā Gaccha was generally more active



Śatruñjaya, Palitana, Gujarat. Photo: Audrey Truschke, 2010



(Above) Image of Hemacandra at Hemacandra Jñāna Mandir, Patan, Gujarat. (Right) Assorted Manuscripts in New Delhi and (below) boxes for manuscript storage at Hemacandra Jñāna Mandir, Patan, Gujarat. Photos: Audrey Truschke, 2010

at court, and arguably the most famous Jain to grace the Mughal court was Hīravijaya Sūri, the leader of the Tapā Gaccha 1544-1596. He convinced Emperor Akbar to issue several imperial orders in 1582 that ensured the release of Gujaratis imprisoned by the Mughals, prohibited animal slaughter during the festival of *paryuṣaṇa*, and cancelled certain pilgrimage taxes. After Hīravijaya, a wave of Jain ascetic and lay leaders visited the Mughals over the next thirty years, and select individuals, such as Siddhicandra, spent extended time in imperial circles and learned Persian.

Jain-Mughal relations disintegrated relatively rapidly in the early seventeenth century. In the 1610s, Siddhicandra, a still young Tapā Gaccha monk, disobeyed Jahangir's direct command to take a wife. As a result, Jahangir banished nearly all Jains from his presence and also forbade Jain ascetics from entering populated centers across the entire Mughal Empire. This expulsion affected both the Kharatara and Tapā Gacchas, and each tradition reports that they played a crucial role in persuading Jahangir to rescind his severe proclamation so that Jains might again move freely about the Mughal kingdom. Even after the order of eviction was canceled, however, Jains never regained a prominent place in the emperor's esteem.

In addition to pursuing imperial connections, Jains also wrote extensively in Sanskrit about their experiences at the courts of Akbar and Jahangir. Interestingly, these Jain-authored works are framed by a near total absence

of comparable records on the part of Brahmanical communities. Brahmins far outnumbered Jains as recipients of Mughal patronage but overwhelmingly decided that they could not allow such interactions to permeate the Sanskrit literary world. Here Brahmins were perhaps influenced by the longstanding disinclination of Sanskrit literati to write about Islam or Islamicate culture. Jain texts on relations with the Mughals testify to a plethora of other possibilities that were seen and explored by some Sanskrit participants in such exchanges.

I devote a full chapter of my thesis to five accounts of Jain-Mughal relations composed in the late sixteenth to the mid-seventeenth centuries.² Each work is devoted to the life of one prominent ascetic or lay leader and falls into the genre of either *mahākāvya* (great poem) or *prabandha* (narrative literature). The authors typically embed events connected with the Mughals into a larger narrative that eulogizes a select individual. These works, all directed to sectarian Jain audiences, provide great insight into how members of the Tapā and Kharatara Gacchas conceptualized the meanings and implications of their imperial ties.

The earliest work, Padmasāgara's *Jagadgurukāvya* (*Poem on the Teacher of the World*), was penned in 1589 and offers the first Sanskrit history of the Mughal Empire.

² Padmasāgara's *Jagadgurukāvya* (1589), Jayasoma's *Mantrikarmacandravaṃśavaliṭṭprabandha* (1594), Devavimala's *Hīrasaubhāgya* (c. early 17th century), Siddhicandra's *Bhānucandraṅganīcarita* (c. early 17th century), and Hemavijaya's *Vijayaprasastimahākāvya* (c. early-mid 17th century; commentary added by his disciple, Guṇavinaya, in 1632).

The work overall eulogizes the life of Hīravijaya, but Padmasāgara devotes one-third of his text to detailing the military exploits of Humayun and Akbar. Moreover, he departs significantly from known Indo-Persian historiography and constructs a startlingly innovative storyline for the early days of the Mughal Empire that elides the fifteen year Sur Interregnum (1540-1555) when the Mughals lost control of their kingdom. I argue that Padmasāgara crafted this imagined past as an essential framework for understanding the life of Hīravijaya, whom he envisioned as operating within a Mughal-defined world.

After *Jagadgurukāvya*, Sanskrit texts focused on varied aspects of Jain-Mughal relations. All the works written by Tapā Gaccha authors narrate the initial meeting of Akbar and Hīravijaya Sūri in 1582. Among the retellings of this encounter, Devavimāla offers a particularly noteworthy version in his *Hīrasaubhāgya* (*Good Fortune of Hīravijaya*, c. early seventeenth century). He relates a conversation that took place during this visit between the Tapā Gaccha leader and Abū al-Fazl, Akbar's vizier, in which the latter provides an exposition of basic Islamic beliefs that touches upon God, the afterlife, heaven, and hell. In writing about this exchange, Devavimāla allows for an unprecedented admission of Islam into the Sanskrit thought world, albeit only to be contradicted by Jain views as articulated by Hīravijaya.³

Several writers discuss the assorted cross-cultural activities that Jains propagated in the royal milieu. For example, a Tapā Gaccha monk named Bhānucandra taught Akbar to recite *Sūryasahasranāma* (*Thousand Names of the Sun*) in Sanskrit.⁴ Persian court chronicles also attest to this imperial practice.⁵ Both Tapā and Kharatara sources describe a Jain religious rite that members of both communities performed on the Mughals' behalf when Jahangir's daughter was born under threatening astrological circumstances.⁶ Jains also participated in Mughal Persianate culture, and Siddhicandra attests to having read Persian books with the royal princes.

Last, Jains address the dangers they faced in entering a milieu where Mughal authority reigned supreme. In this vein, Tapā Gaccha intellectuals report multiple occasions when Hīravijaya and later his successor, Vijayasena, were called upon to prove the theistic nature of Jain beliefs before Akbar. There was an understanding within the Mughal court that different religious convictions were tolerable but atheism was beyond the pale of acceptability, and so Jains risked losing their power-

3 On this section of *Hīrasaubhāgya*, also see Paul Dundas, "Jain Perceptions of Islam in the Early Modern Period," *Indo-Iranian Journal* 42, no. 1 (1999): 35-46.

4 Siddhicandra, *Bhānucandraṅgarita*, ed. Mohanlal Desai (Ahmedabad-Calcutta: Sanchalaka-Singhi Jaina Granthamala, 1941), 2.67-72 and 2.106-109

5 Abū al-Fazl ibn Mubārak, *Ā'in-i Akbarī*, ed. Sir Sayyid Ahmad. (Aligarh: Sir Sayyid Academy Aligarh Muslim University, 2005 reprint), 367; 'Abd al-Qādir Badā'ūnī, *Muntakhab al-Tavārīkh*, ed. Captain W. N. Lees and Munshi Ahmad Ali. (Calcutta: College Press, 1865), 2:260-261 and 2:322.

6 *Bhānucandraṅgarita*, 2:140-168. Jayasoma, *Mantrikarmacandravaṃśavāliṅgprabandha*, ed. Acharya Jinavijaya Muni. (Bombay: Bharatiya Vidya Bhavan, 1980), vv. 359-365.



The research library at Shri Mahavir Jain Aradhana Kendra, Koba, Gujarat. The library is called 'Acharya Shri Kailasasagarsuri Gyanmandir'. Photo: Audrey Truschke, 2010

ful courtly connections if they lost these debates. In the written records of these discussions, Jain leaders offer divergent answers regarding who constitutes "God" in their system of belief (usually either Jina or *karma*) but always end victorious. Tapā Gaccha authors were also attuned to the perils that court life presented to monks in terms of maintaining their spiritual obligations. In the penultimate episode of his *Bhānucandraṅgarita* (*Acts of Bhānucandra*), Siddhicandra articulates some of the most deeply rooted objections to Jain relations with the Mughal court in the seemingly true (although heavily embellished) story about his steadfastness in asceticism against the wishes of Jahangir and his wife, Nur Jahan.⁷

These Jain accounts of the Mughals are a rich archive that has much to contribute to our Persian-centered narrative of the Mughal Empire, as well as our understanding of Sanskrit literary culture in the early modern period and of Jain religious and political identities. I strive to draw out the divergent implications of these texts and contend that Gujarati Jains found it advantageous not only to pursue relations with the Mughals but also to incorporate narratives about their courtly encounters within their own written tradition.

Audrey Truschke is a PhD candidate at Columbia University, in the Middle Eastern, South Asian, and African Studies department. Her research interests include Sanskrit, Persian, Mughal history, translation studies, and cross-cultural interactions.

7 *Bhānucandraṅgarita*, 4:237-337. Based on Kharatara inscriptions and texts about interceding in the aftermath of this event, the argument and exile seem to have actually occurred. Mohammad Akram Lari Azad, *Religion and Politics in India During the Seventeenth Century* (Delhi: Criterion Publications, 1990), 119.

Fragile Virtue: Interpreting Women's Monastic Practice in Early Medieval India

Mari Johanna Jyväsjärvi

My doctoral dissertation examines representations of nuns in Indian Buddhist and Śvetāmbara Jain monastic commentaries from the sixth and seventh centuries CE. Although these texts comment extensively on the nuns' rules in the two traditions, they have been hitherto virtually overlooked by scholars investigating the history of Buddhist and Jain nuns. In an effort to bring to light some of this rich material, this work analyzes the discussions on women's monastic practice and virtue in the commentaries of two roughly contemporaneous monastic scholars: the early seventh-century CE Mūlasarvāstivādin Buddhist scholar Guṇaprabha and the late sixth-century CE Śvetāmbara Jain exegete Saṅghadāsa. On the Buddhist side, I focus on Guṇaprabha's *Vinayasūtra* and its autocommentary, the *Vinayasūtravṛtṭy-abhidhāna-svavyākhyānam* (Tib. 'Dul ba'i mdo'i 'grel pa mngon par brjod pa rang gi rnam par bshad pa). The Jain commentaries I examine are the *Bṛhatkalpabhāṣya* and *Vyavahārabhāṣya* attributed to Saṅghadāsa. These two belong to the *bhāṣya* (*bhāsa*) layer of Jain exegetical literature, written in Māhārāṣṭrī Prakrit verse and dated to the period between 500-700 CE. These encyclopedic texts offer detailed explanations of Śvetāmbara Jain mendicant discipline as laid out in the root texts, the canonical *Chedasūtras*.

Although the order of Jain female mendicants is arguably the oldest monastic tradition for women in the world, only a few studies have thus far examined the history of this tradition. S. B. Deo devoted a chapter to the Jain order of nuns in his monumental *History of Jaina Monachism* in 1956. Shāntā's 1985 study, while focused on contemporary communities, includes a survey of inscriptional and textual references to Jain nuns. Some scholarship is accessible only in Hindi—for example, the recent two-volume historical study of Jain nuns by Dr. Śramaṇī Vijayaśrī.¹ Studies that specifically adopt gender as an analytical lens, or provide robust analyses of textual representations of Jain nuns, have been virtually non-existent.

It is this gap in Jain Studies—and, arguably, in the historical study of South Asian religions at large—that this dissertation seeks to fill. In choosing gender as an analytical category, my intent is not simply to identify renunciant women as a distinct object of study, but rather to examine how gender operates in Jain texts to produce particular kinds of portrayals of, and claims about, monastic men and women. In doing so, I hope to model responsible ways of reading male-authored sources on women. A second contribution to Jain Studies is the focus on *Chedasūtra* commentaries, a rich but still deplorably understudied body of texts. I pay close attention to the ways in which Saṅghadāsa utilizes Jain commentarial techniques and rhetorical tools to make specific kinds of arguments about monastic women. Thirdly, this study argues for the necessity of situating Jain discourses on



Peter Fritzel

nuns within the larger historical context of South Asian traditions of renunciant women and attitudes towards them. Even though the Buddhist and Jain orders of nuns developed side-by-side and had to negotiate similar issues, there have been virtually no sustained comparative analyses of Buddhist and Jain discourses on nuns. Carrying out such an analysis, and placing it in the context of other texts from the same period enables us to discern the kinds of cultural currents and concerns that motivated the Buddhist and Jain authors' statements about women in their communities.

I suggest that, in defining the way of life of a nun, both Guṇaprabha and Saṅghadāsa were participating in wider conversations regarding the roles and practices appropriate for women, and the importance of demonstrable female virtue for the prestige of a community. Other texts from around this period indicate that female renunciation was a contested issue across religious boundaries in early medieval South Asia. In order to understand this wider intertextual context, the dissertation begins with a study of attitudes to female renunciation in a range of sources from around the middle of the first millennium CE: the Brahminical *Dharmaśāstras*, other kinds of technical treatises (*śāstra*) composed in Sanskrit, and courtly literature. All of these sources problematize women's renunciatory practice and cast renunciant women as suspect, albeit in different ways. The *Dharmaśāstras*, for example, categorically deny women's eligibility for formal renunciation (*saṃnyāsa*). Courtly literature, as well as treatises such as the *Kāma-sūtra* and the *Arthaśāstra*, consistently portray female ascetics as morally questionable, associated with the realms of sexuality and political intrigue.

Through a close analysis of the Buddhist and Jain monastic commentaries' sections on nuns, this dissertation argues that their authors were aware of, and responding to, these contestations, particularly to the negative associations of renunciant women with immorality. Such perceptions presented a problem for male monastic authorities, for they had implications on the reputation and prestige of the monastic communities at large and, one might argue, on the public image, and self-image, of a celibate male monastic who is associated with a group of nuns. The commentators' prescriptions for nuns seek to

¹ Śramaṇī Vijayaśrī Āryā, *Jaindharma ki śramaṇiṇyon kā brhad itihās*, 2 vols. (Delhi: Bharatiya Vidya Pratishthan, 2007).

ible distinction between them and the stereotypical loose and worldly renunciant woman. They prescribe practices and gestures that mark the nuns in their communities as modest and disciplined, while deflecting charges of immorality onto female renunciants of other groups. On the other hand, the commentators must also demonstrate that their nuns are not independent or uncontrolled, but supervised and guarded by monks. The resulting, mutually contradictory portrayals of the nuns in these texts—as superior in virtue to the female members of other communities, yet weak, incapable, and morally corruptible in comparison with monks—reflect the contradictory position in which the monks find themselves, as celibate men institutionally in charge of women.

Chapter Two examines the conceptions of gender that seem to inform Saṅghadāsa and Guṇaprabha's presentation of the distinct rules for male and female monastics. This analysis shows that the two commentators in fact share many of the assumptions that find expression in the Brahminical treatises regarding women's nature and the necessity of male guardianship and supervision for women's virtue.

The third chapter focuses on the relationships between the male and female orders in the two traditions. I argue that evocations of the nuns as weak, and portrayals of the monks as strong and determined, celibate heroes, are a part of the rhetoric with which monastic commentators try to explain their position to themselves and to their audiences.

The focus of Chapter Four, "The Making of a Virtuous Nun," are the practices that presumably cultivate ideal kinds of habits, bodily demeanors, and dispositions in the nuns who undertake them. In this chapter, I demonstrate that most discussions of the nuns' rules gravitate towards one central concern, namely, guarding the nuns' celibacy. In general, there are striking similarities between the prescriptions of the Buddhist and Jain commentators—even in their details.

In the fifth and final chapter, I turn to questions that I have deliberately suspended in the rest of the dissertation in order to examine the commentators' rhetoric on its own terms—namely, questions regarding their actual historical contexts and the historical monastic women who were a part of those contexts. I consider possible reading strategies for shedding light on contemporaneous conversations and controversies that left their imprint on the commentaries. In particular, we detect in the texts indications of nuns' potential access to different kinds of authority, charisma, and power—ascetic, social, economic, and magical.

In short, this dissertation proposes to fill the need for a sustained study of specific texts that is at once philologically grounded, engaged in recent developments in historiography and gender theory, and looking across religious traditions.

Mari Jyväsjärvi received her PhD from Harvard University in 2011. She is currently a Visiting Assistant Professor at Reed College, where she teaches South Asian religions. Her research focuses on South Asian ascetic and monastic traditions, particularly on the history of women's participation in these traditions.



POSTGRADUATE DISSERTATION PRIZE IN JAINA STUDIES

A prize of £500 is offered for the best postgraduate dissertation on any subject related to Jaina Studies by SOAS students. The prize is sponsored by the N. K. Sethia Foundation through the Institute of Jainology.

UNDERGRADUATE ESSAY PRIZE IN JAINA STUDIES

A prize of £500 is offered for the best UG essay on any subject related to Jaina Studies by SOAS students. The prize is sponsored by the N. K. Sethia Foundation through the Institute of Jainology.

Applications by letter, accompanied by a short CV and the dissertation, or essay, should be submitted by e-mail to the Centre of Jaina Studies at the Department of the Study of Religions at SOAS, University of London.

jainastudies@soas.ac.uk



Terapanth nuns on their almsround in Mumbai

The Elegant Image: Bronzes at the New Orleans Museum of Art

John E. Cort

From August 5 through October 23, 2011, the New Orleans Museum of Art presented *The Elegant Image*, an exhibition of South Asian bronzes (or, more accurately, copper-alloy sculptures), almost all of which were from the collection of Dr Siddharth K. Bhansali. Nearly one-third of the sculptures on display were Jain. While the significant presence of Jain bronzes in this exhibition reflects the personal history and collecting interest of Dr Bhansali, it also underscores a fact often underemphasized if not even ignored by historians of South Asian bronzes: for two millennia, Jain patrons have played a major role in shaping bronze sculpture in the subcontinent. While the exhibition and accompanying catalogue include many important Hindu, Buddhist (and a few folk) sculptures, in this brief review I focus only on the Jain sculptures.

The two great centers for the development of anthropomorphic sculpture in ancient South Asia were Gandhara and Mathura. The Jains were central participants in the developments at Mathura, but they appear to have been absent from Gandhara. Further, the Mathura tradition appears to have been one of stone sculpture, not metal-casting. The earliest Jain bronzes, therefore, come from northeastern India, in the area that is now Bihar and Jharkhand. The exhibition includes some sculptures that are important as some of the earliest extant Jain bronzes, including a standing Pārśvanātha dated to the 2nd-3rd century CE (Figure 1), three standing Jinas dated to



Figure 1. Jina Pārśvanātha
Bihar, Kuṣāna period, 2nd-3rd century
Copper-alloy, 12.4 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art



Figure 2. Jina Rṣabhanātha in a Maṇḍala
Jharkhand, Manbhum, Post-Gupta period, 8th century
Copper-alloy, 29.8 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art

the 4th century, a seated Jina dated to the 5th century, a seated Rṣabhanātha from c. 500, and two images of the goddess Ambikā, also from c. 500. The earliest of these bears strong similarities to the oft-discussed bronzes of the Chausa hoard, and is further evidence that this was a robust regional tradition from an early date. We do not have a social or sectarian context in which to locate these sculptures, but they clearly indicate that the Jain role in the development of bronze sculpture in Bihar was as important as the Jain role in the development of stone sculpture in Mathura. Slightly later sculptures, such as an 8th-century standing Rṣabhanātha from Manbhum (Figure 2), and a 9th-century seated Rṣabhanātha from Jharkhand or Bihar, indicate that the Jains continued to have an important presence in this region, the original heartland of the Jains, for many centuries.

Perhaps the best-known regional tradition of Jain bronzes is that from what broadly we can call western India, encompassing the current states of Rajasthan, Gujarat and Madhya Pradesh. One of the outstanding



Figure 4. Jina Rṣabhanātha
Rajasthan or Madhya Pradesh, Gupta period, 5th century
Copper-alloy, 23.8 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art



Figure 5. 'Five Jina' Image with Rṣabhanātha
Madhya Pradesh (?), Chandela period, dated VS 1068 (1011 CE)
Copper-alloy, 21.3 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art

sculptures in the exhibition is a tall (15 ¼ in.) standing sculpture of Mahāvīra as Jīvantasvāmī (“The Lord as Living”), dated to the 5th century. (Figure 3) This sculpture of a crowned, royal figure of Mahāvīra as a prince, before he renounced the world, is understood by Śvetāmbara Jains to be a copy of a sandalwood sculpture carved during Mahāvīra’s own lifetime.¹ Two of the most famous of the very few of these sculptures that are extant are from Akota, outside contemporary Baroda, and have been dated to the 5th-7th centuries. The curator of *The Elegant Image*, Pratapaditya Pal, suggests a slightly earlier date for this sculpture, of the 5th century, on the grounds that this one is slightly simpler in style than the two known Akota sculptures.

The other ten sculptures from western India are dated from the 5th through 11th centuries. The progress of these sculptures, from a relatively simple 5th-century sculpture with just Rṣabhanātha seated on a throne,² to a complex sculpture datable to 1011 CE on the basis of its inscription, illustrates well the development of an ever more complex iconography of this regional tradition. (Figures 4 and 5) The 11th-century Digambara Rṣabhanātha sculpture, possibly from Madhya Pradesh,



Figure 3. Jina Mahāvīra as Jīvantasvāmī
Gujarat, Gupta period, 5th century
Copper-alloy, 38.7 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art

1 I discuss the replication cult of Jīvantasvāmī in John E. Cort, *Framing the Jina: Narratives of Icons and Idols in Jain History* (New York: Oxford University Press, 2010), ch. 4.

2 This sculpture was also included in the recent exhibition of Jain art at the Rubin Museum in New York City, *Victorious Ones*. In the catalogue for that exhibition, Sonya Quintanilla also dated this sculpture to the 5th century, but argued for Bihar as its provenance: Phyllis Granoff (ed.), *Victorious Ones: Jain Images of Perfection* (New York: Rubin Museum of art; and Ahmedabad: Mapin Publishing, 2009), pp. 188-89.



Figure 6. *Kāyotsarga* Image of a Digambara Jina
Andhra Pradesh, Pallava period, 6th-7th century
Copper-alloy, 50.8 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art



Figure 7. Jina *Supārśvanātha*
Tamil Nadu or Karnataka, Chola period, 12th century
Brass (?), 26 cm
Siddharth K. Bhansali Collection
Image © New Orleans Museum of Art

includes four standing Jinas that flank the central seated Jina, making it a *pañca-tīrthika* icon. In addition, it includes a lion-throne, a triple canopy, figures of the nine planets, the attendant *yakṣa* and *yakṣī*, fly-whisk bearers, garland bearers, and lustrating elephants, all in a much more elaborately ornamented style. This is a fine representative of the fully developed western Indian style, one that continued for many centuries.³

The Indian bronze sculptural tradition that is perhaps best known outside of India is that of south India, in particular Tamil Nadu, but also Karnataka. The Jains are also well-represented in both these regional traditions (and the catalogue includes several spectacular sculptures that were not in the exhibition, to provide a fuller sense of these styles). There are several sculptures from 6th-7th century Andhra Pradesh, including two standing Jinas that illustrate the temporal and geographic extent of the fuller south Indian style. (Figure 6) Most of the Tamil sculptures in *The Elegant Image* are Hindu, but the Jains are well represented here as well, as seen in a 12th-century *Supārśvanātha*. (Figure 7) The only regional tradition in this exhibition in which Jain sculptures are not found is that of Kerala—although this may represent more what sculptures have emerged onto the global art market than anything else, for there has been a Jain presence in Kerala for many centuries.

The permanent record of this fine collection is the comprehensive catalogue by Pratapaditya Pal (who has also advised Dr Bhansali over the years in his purchases,

3 See the Digambara sculpture of Śāntinātha from Gujarat now in the Ackland Museum, which dates from 1511, exactly five centuries after the Bhansali *Ṛṣabhanātha*.

so this collection bears the stamp of his curatorial sensibilities). It is profusely illustrated with excellent color photographs, and will remain an essential source for the study of South Asian (and therefore Jain) art. The framing essays and detailed catalogue descriptions are very much in the style of this well-known and highly respected scholar of South Asian art. He expresses his approach to the subject explicitly when he writes in the preface, “This is primarily an art-historical publication where matters of style, iconography, chronology, etc., are given precedence. While I realize that it is fashionable today to study art as ‘material culture’ or as an object of ‘political football’, I have indulged in expressing my personal aesthetic response, even though the principal motivation behind these works was piety rather than beauty.”⁴ While one may not always agree with the curator’s methodological and theoretical preferences, anyone who saw the exhibition in New Orleans, or peruses the catalogue, will wholeheartedly agree with his judgment that these are artistic masterpieces, which can provide the viewer the same enjoyment that they have provided the collector, the curator, and generations of Jain worshippers.

All photos are by Judy Cooper, courtesy of the New Orleans Museum of Art (NOMA).

John E. Cort is Professor of Asian and Comparative Religions at Denison University in Granville, Ohio, USA.

4 Pratapaditya Pal, *The Elegant Image: Bronzes from the Indian Subcontinent in the Siddharth K. Bhansali Collection* (New Orleans: New Orleans Museum of Art; and Mumbai: Marg, 2011), p. 10.

Notes on Nudity in Digambara Jaina Art

Robert J. Del Bontà

Male nudity is a distinguishing characteristic of Digambara iconography, and one that clearly distinguishes it from that of the Jaina Śvetāmbaras. In the Digambara tradition, nudity signifies the full discarding of all possessions and reflects the actions of all of the Jinas in the line of twenty-four. According to the Śvetāmbaras, only the first and the last Jinas, Ṛṣabha and Mahāvīra, did so. Śvetāmbara modesty is such that their icons always appear as clothed. Even when illustrating stories of Mahāvīra giving away his last garment in two halves, they depict him as clothed. This was not always the case. In Jaina art during the early years of the common era, all Jinas were depicted as nude. It was only after the Jaina sects formally split into two distinct groups that differences in iconography emerged.

In depicting the Jinas and other meditating Jaina figures, the Digambaras most often depict figures in *kāyotsarga mudrā*, standing in meditation with the arms pendant held away from the body. The largest freestanding example of this is the gigantic Bāhubali at Śravaṇabelgoḷa. (Figure 1) The nudity of the figure is graphically displayed; essentially it is a statement of Digambara identity. The Śvetāmbaras also use this posture, but almost invariably for attendant Jinas in their images with three or five Jinas; the central one is almost always seated.

When Jaina Digambara imagery developed there were a number of contemporaneous sects espousing nude asceticism. Some of these also depicted nude imagery, but mainly with a different intent. For example, while Digambara depictions emulated the Jinas, that of Hindu *sādhus* often showed Śiva expiating a great sin. Whereas the Digambara renounces all attachments and the nudity of the ascetic is associated with purity, in the case of Śiva, the same can be employed to flaunt convention and is associated with all types of unclean activities. Śiva is often depicted in human form as nude with his phallus exposed, which links his iconic form with the aniconic *liṅga*.¹ In iconographic representations, the figure of the ascetic Śiva is often combined with ghosts and a common setting is in cremation grounds. This is quite evident when Śiva is depicted as the horrific Bhairava or as the ascetic Bhikṣaṭanamūrti. This nudity refers to his ascetic nature and his lack of social conformity. While this asceticism could be compared to the Digambara monk's shedding of clothing, in Śiva's case it functions as a way of alienating him from society; his horrific form is very different from a naked Jaina monk or Jina image.

1 In Hindu iconography Śiva is the god who is most often depicted as nude. Śiva is also often shown simply in the form of a *liṅga* or phallus. The *liṅga* can be interpreted in philosophical ways, but the symbolism of its physical, procreative power cannot be ignored. It can be represented as a simple rounded column, but can also appear with one face (*ekamukha liṅga*) or even with four faces (*caturmukha liṅga*). The latter depicts the five-headed form of the god, the fifth head being invisible and directed to the heavens. The directionality of the four-faced variety can be compared to the Jaina *caturmukha* form, which illustrates the Universal Assembly (*samavasaraṇa*) of the Jina upon reaching enlightenment.



Figure 1. Bāhubali, Śravaṇabelgoḷa, Kaṛṇāṭaka, 981 CE.
Photo: Robert J. Del Bontà, 1974

A medieval Hindu sect known as the Kāpālikas, offers an interesting contrast to the Digambaras, in that some of the same imagery appears in the iconography of both groups. The nude form of Śiva that they worshipped was a Bhairava known as Brahmaśiraśchedakamūrti, and depictions of this iconography are found over a large area on both Hindu and Jaina temples in Kaṛṇāṭaka and stretching to the far north. The image appears to be associated with a sect of Śaivism very different from Jainism, but its apotropaic importance is widespread. In a Jaina context we find Brahmaśiraśchedakamūrti at various sites, including both Jaina temples at Ranakpur. There the image is also placed alongside a nude female figure, which has been identified as Brahmahatyā, a personification of Brahmanicide, the sin committed by Śiva.² (Figure 2)

Contrary to what one would expect in a Jaina context, the male figure holds a severed head in one of his hands, a head which in later, popular Kāpālika narratives becomes the skull cup (*kapāla*) used as a begging bowl.

2 For a discussion of the Kāpālikas, see: Pramod Chandra, "The Kaula-Kāpālika Cults at Khajuraho," *Lalit Kalā*, Nos. 1-2, April 1955-March 1956 and Robert J. Del Bontà, "Brahmaśiraśchedakamūrti, Brahmahatyā, and Ritualistic Suicide in Medieval Kaṛṇāṭaka", *Chhavi-2. The Rai Krishnadas Felicitation Volume*, Banaras: Bharat Kala Bhavan, 1981, pp. 119-122.



Figure 2. Brahmaśiraśchedakamūrti and Brahmahatyā, Ādinātha temple, Ranakpur, Rājasthān, 1439 CE. Photo: Robert J. Del Bontà, 1987.

This iconography is the main focus of the Kāpālikas. In this sect ascetics essentially take on the punishment for the sin of Brahmanicide, and like Śiva after he lopped off the fifth head of Brahmā, they wander about naked for twelve years to expiate that sin. Similar to the image that they worship, they carry a *kapāla* used as a begging bowl. In contrast, the Digambara monk, a nude ascetic for an entirely different purpose, does not use a bowl at all but makes one with his cupped hands. In this iconography, Śiva shares asceticism with the Digambara figures, but the figure of Śiva in an ithyphallic state, with his member erect, is even more common, often even when he is wearing clothing. This distances him further from nude Digambara monks and imagery, which invariably depicts

the figure in a meditation posture.³

Over the centuries a sense of indecency began to develop with regard to nude imagery, including depictions of Digambara mendicants. This is mainly because it made some outsiders uncomfortable, especially in the case of male representations. When, for example, the Mughal emperor Bābur visited Gwalior in 1528 and saw the colossal nude Jinas there he wrote, “They are shown stark naked with all their private parts exposed. . . . Its one drawback was the idols, so I ordered them destroyed.”⁴ This destruction clearly did not take place, although some mutilation may have occurred, but screens were built in front of many, if not all, of the colossi to hide their nudity after Bābur’s visit. (Figure 3) Bābur’s embarrassment is manifest in a late 16th-century painting from the *Bāburnāma* (Bābur’s memoirs) depicting the colossal figures at Gwalior — the Jina images do not stand upright, but take on other postures. Three wear loin cloths and one hides his genitals. (Figure 4)

Male nudity appears in various forms in Indian art, but does not always serve the same purpose. Here, we have discussed that of the Digambaras, contrasting it

3 Knut Auckland discussed a similar crossover image at a Śvetāmbara centre, the Nākoḍā Bhairava. (‘The Cult of Nākoḍā Bhairava: Deity Worship and Possession in Jainism’. *Jaina Studies. Newsletter of the SOAS Centre of Jaina Studies*, 6 (2011) pp. 31-33). Although both figures can be categorized under the umbrella ‘Bhairava’, a form of Śiva, the specific iconography in Figure 2, which includes the severed head, is quite different from the Nākoḍā icon, who carries similar weapons and a begging bowl but no head. At the same time, an icon at Nākoḍā outside the temple complex, which Auckland labels as Kālā Bhairava, carries the head. Kālā Bhairava probably inspired the benign, more Jainia, image in the temple itself. Auckland states that this image is hard to justify within a non-violent Jainia context, but it is one found over a wide area at both Jainia and Hindu centres.

4 *The Baburnama Memoirs of Babur Prince and Emperor*, trans. Wheeler M. Thackston, New York: The Modern Library 2002, pp. 415-16. The emperor’s visit took place on September 28, 1528.



Figure 3. Colossal Jinas, Gwalior, first half of 15th century. Photo: Robert J. Del Bontà, 1974.

primarily with one aspect of Śaiva iconography. Both suggest asceticism, but the actual practice of asceticism amongst the two groups reflects very different intents—that of the Śaiva reflects violence not expected in a Jaina context with its emphasis on non-violence, *ahiṃsā*. The fact that similar imagery appears on some Jaina temples demonstrates how local, contemporaneous iconographies were taken into Jainism.

Robert J. Del Bontà has lectured and published on a wide variety of subjects including Jaina art from all over India. He has curated many exhibits at the Asian Art Museum of San Francisco and was a major contributor to The Victorious Ones: Jain Images of Perfection at the Rubin Museum of Art.



Figure 4. Bābur at Gwalior, from a Bāburnāma manuscript, by the artist Dhanraj, Mughal Period, ca. 1590
© British Library Board
Vagi 'at-i Baburi/Or.3714, f.478
Photo: Ellen S. Smart

VICTORIA & ALBERT MUSEUM JAIN ART FUND Research and Travel Grants

The Victoria and Albert Museum Jain Art Fund was created as a result of the exhibition 'The Peaceful Liberators: Jain Art from India' (1994-96), jointly organised by the Los Angeles County Museum of Art and the Victoria and Albert Museum.

The V&A Jain Art Fund, in association with the Nehru Trust for the Indian Collections at the V&A, is offering a series of research and travel grants, to be administered under the auspices of the Nehru Trust, New Delhi.

The Jain Art Fund grants will support study, research or training in the field of Jain cultural, historical and art historical studies. They will support both Indian-based scholars and museum curators spending time in the UK, and UK-based scholars and curators visiting India for study and research purposes.

One scholarship is offered in each of the following categories (requirements and conditions as per Nehru Trust Awards).

1. UK Visiting Fellowship
For up to 3 months UK based research (maximum grant £3800).
2. UK Travel Awards
For 2 short study trip awards to the UK (maximum grant £1000).
3. India Travel Awards
For UK based researchers and curators (maximum grant £1000, possibly 2 grants of £500).
4. Small Study and Research Grants (India)
Maximum grant Rs. 15,000/-

The deadline for applications is normally 31 January for awards beginning in April of the same year.

To lodge an application please contact:

The Secretary
Nehru Trust for the Collections
at the Victoria & Albert Museum
c/o Nehru Trust for Cambridge University
Teen Murti House
Teen Murti Marg
New Delhi 110 011
India

For details please see the website:
www.nticva.org



Continuing the Tradition: Jaina Art History in Berlin

Klaus Bruhn, Julian Jain and Patrick Krüger

Berlin, with its acclaimed universities and research institutions, can look back on a long tradition of indological research and study. The Berliner Universität was one of the first places in Europe to establish a chair of Indology in 1821,¹ and is associated with great scholars such as Max Müller (1823-1900), Albrecht Weber (1825-1901), Richard Pischel (1849-1908), and Walther Schubring (1881-1969). Jainology, right from the start, comprised an important part of Indian Studies. Albrecht Weber's *On the Sacred Texts of the Jains* (*Indische Studien* XVI and XVII, 1883 and 1885) is one of the earliest critical studies on Jainism by a western scholar, and is arguably the first comprehensive survey. Following Weber, research on Jainism in Berlin was continued by Johannes Klatt (1852- 1908), who studied and indexed the large Jaina manuscript collection of the Staatsbibliothek zu Berlin (Berlin State Library).² In 1907, a year before Klatt passed away, Walther Schubring (1881-1969), a pupil of Ernst Leumann (1859-1931), arrived in Berlin to take up the mantle at the Staatsbibliothek, where he remained until c. 1920.

In the post-war era it was Klaus Bruhn who continued the tradition at the Freie Universität Berlin, where he held the Chair of Indology from 1964 until 1991, when he was conferred emeritus status. Bruhn had been a student of Walther Schubring and Ludwig Alsdorf (1904-1978), who had also studied Jainology in Berlin from 1929 to 1936. Bruhn had spent several years in India conducting field research where advised by Umakant P. Shah (1915-1988), he focussed on Jaina art and iconography. His extensive research of the Jaina temple at Deogarh is reflected in his habilitation thesis on *The Jina Images of Deogarh*.³ In addition, his research on Jaina temple sites at Gwalior, Khajuraho, Badoh Pathari etc. were the basis for several essays and papers on Jaina art and iconography.⁴ Jainology remained the main focus of his work at the Freie Universität Berlin where he combined research on Jaina art with textual studies (Sanskrit and Prakrit).

In 2008 indological studies at the Freie Universität Berlin underwent a re-organisation, and the Indology section was slated for closure by 2012/2013. In light of this, at the suggestion of Klaus Bruhn, in 2010 a Center for Jaina Studies (CfJS.FU) was founded to continue the

tradition of German Jainology in Berlin.⁵ In collaboration with the Department of the History of South Asian Art and the Museum of Asian Art in Berlin, the Center's main focus of research and study is on Jaina art and archaeology. The Museum of Asian Art, part of the National Museums Berlin, is located in the immediate vicinity of the Freie Universität Berlin. It has an extensive collection of Jaina art, which includes illustrated Jaina manuscripts, stone and bronze sculptures and a unique wooden shrine from Gujarat.

Conservation and preservation is another aim of the Center. Unfortunately, certain publications of the above-mentioned scholars may be hard to find as some are out of print and might not be available even in specialised libraries. An online archive has been launched, in collaboration with the web portal HereNow4u, to help make these important study documents and publications widely available.

Currently, research and teaching promoted by the CfJS.FU is focused on Jaina art which comprises the related fields of cultural history and religious studies as well as epigraphy. Given that the study of Jaina art must include the critical study of text sources, at a later date, the teaching programme will be expanded to include Jaina history, philosophy and literature, and courses on Sanskrit and Prakrit. It is hoped that through the Center, Jainology in Berlin will continue in the tradition began in the nineteenth century by pioneers of the field. Indian Studies, with its innumerable cultural fields, is indispensable to the academic and cultural life of this city.

⁵ The CfJS.FU is currently being managed by Professor Monika Zin, an Indologist and Art Historian who heads the South Asian Art History Center of the Art History Department, and Patrick Krüger, a PhD candidate and research scholar on Jaina art and Jainology and a former student of Klaus Bruhn. The core team is also supported by Julian Jain who is an architect as well as a PhD candidate and research scholar on Contemporary Urbanism and Geography at the Freie Universität Berlin. Klaus Bruhn (Berlin), Adelheid Mette (Munich), Nalini Balbir (Paris), Nagarajiah Hampa (Bangaluru), Jyotindra Jain (Delhi) and Adalbert J. Gail (Berlin and Prague) form the advisory board.



Center participants (left to right) Mary Roshani Gnaneswaran, Sarah Beutler, Dr Isabell John, Patrick Krüger, Prof Monika Zin, Prof Adalbert Gail

¹ Berliner Universität was renamed in 1828 as 'Friedrich-Wilhelms-Universität', and renamed again in 1949 as 'Humboldt-Universität zu Berlin' (East Berlin). In 1963 Indology was established at Freie Universität Berlin (West).

² For a biographical essay on Johannes Klatt with special reference to his *Jaina Onomasticon* (1893) see Peter Flügel, 'Johannes Klatt's *Jaina-Onomasticon*'. *Jaina Studies. Newsletter of the SOAS Centre of Jaina Studies*, 6 (2011) pp. 58-60.

³ Bruhn, Klaus. *The Jina-Images of Deogarh*. Leiden: E. J. Brill, 1969.

⁴ For more on the career of Klaus Bruhn and his publications please see: 'Prakrit Jñānabhāratī International Awards 2005-2006 Ceremony', *Jaina Studies. Newsletter of the SOAS Centre of Jaina Studies*, 4 (2009) pp. 19-21.

ROUTLEDGE ADVANCES IN JAINA STUDIES

Series editor: **Peter Flügel**, School of Oriental and African Studies, University of London, UK

Jaina Studies have become an accepted part of the Study of Religion. This series provides a medium for regular scholarly exchange across disciplinary boundaries. It will include edited volumes and monographs on Jainism and the Jains.

Jaina Law and Society

Edited by **Peter Flügel**, School of Oriental and African Studies, University of London, UK

This book analyses contemporary Jain identity and legal status in India. It explores these aspects according to the distinct doctrinal interpretations, forms of organisation and legal and ethical codes by different Jain representatives and presents the social history of Jain law and the modern construction of Jainism as an independent religion.

December 2011

HB: 978-0-415-54711-6: **£68.00**

History, Scripture and Controversy in a Medieval Jain Sect

Paul Dundas, University of Edinburgh, UK

Examining the history and intellectual activity of the medieval Svetambara Jain renunciant order, the Tapa Gaccha, this book focuses on the consolidation by the Tapa Gaccha from the thirteenth century of its identity as the leading Svetambara order.

2007

Hb: 978-0-415-37611-2: **£72.00**

The History of Vegetarianism and Cow-Veneration in India

By **Ludwig Alsdorf**. Translated by **Bal Patil** and Edited by **Willem Bollee**, University of Heidelberg, Germany

For the first time, this influential study by Ludwig Alsdorf is made available to an English speaking audience, translated by Bal Patil. It focuses on two of the most pertinent issues in Indic religion, the history of vegetarianism and cow-veneration, and its historical approach remains relevant to this day.

February 2010

HB: 978-0-415-54824-3: **£64.00**

Studies in Jaina History and Culture

Disputes and Dialogues

Edited by **Peter Flügel**, School of Oriental and African Studies, University of London, UK

This book breaks new ground by investigating the doctrinal differences and debates amongst the Jains rather than presenting Jainism as a seamless whole whose doctrinal core remained virtually unchanged throughout its long history.

2006

Hb: 978-0-415-36099-9: **£92.00**

Prices include 20% discount. To purchase at the printed price please order online and quote **JAIN11** at the checkout

 **Routledge**
Taylor & Francis Group

www.routledge.com/asianstudies

Jaina Studies Series

Series editor: Peter Flügel

School of Oriental and African Studies,
University of London

Jaina Studies have become an accepted part of the Study of Religion. This series provides a medium for regular scholarly exchange across disciplinary boundaries. It will include edited volumes and monographs on Jainism and the Jains.

Volume One: *Studies in Jaina History and Culture: Disputes and Dialogues*, edited by Peter Flügel (SOAS).

This book breaks new ground by investigating the doctrinal differences and debates amongst the Jains rather than presenting Jainism as a seamless whole whose doctrinal core has remained virtually unchanged throughout its long history. The focus of the book is the discourse concerning orthodoxy and heresy in the Jaina tradition, the question of omniscience and Jaina logic, role models for women and female identity, Jaina schools and sects, religious property, law and ethics. The internal diversity of the Jaina tradition and Jain techniques of living with diversity are explored from an interdisciplinary point of view by fifteen leading scholars in Jaina studies. The contributors focus on the principal social units of the tradition: the schools, movements, sects and orders, rather than Jain religious culture in abstract. This book provides a representative snapshot of the current state of Jaina studies that will interest students and academics involved in the study of religion or South Asian cultures. March 2006: 234x156: 512pp Hb: 0-415-36099-4

Volume Two: *History, Scripture and Controversy in a Medieval Jain Sect*, Paul Dundas, University of Edinburgh.

The subject of this fine book is the history and intellectual activity of the medieval Śvetāmbara Jain disciplinary order, the Tapā Gaccha. The overall theme of this book is the consolidation from the thirteenth century by the Tapā Gaccha of its identity as the dominant Śvetāmbara Jain disciplinary order. Thanks to the author's exceptional knowledge of the field, the topic is shown in practice to be central to our understanding of many of the key questions scholars have been asking about the history and development, not just of Jainism, but of South Asian religious traditions in general, including the way in which traditions establish and maintain their authority in relation to texts, the relationship between text, commentary and tradition, attitudes to female religiosity, and tensions both within and between sects. December 2007: 234x156: 256pp Hb: 0-415-37611-4: £65.00

Paul Dundas is Reader in Sanskrit at the University of Edinburgh, Scotland. His previous book, *The Jains*, is also available from Routledge.

Volume Three: *The History of Vegetarianism and Cow-Veneration in India*, Ludwig Alsdorf, translated by Bal Patil and edited by Willem Bollée (University of Heidelberg)

For the first time, this influential classic study by Ludwig Alsdorf is made available to an English speaking audience. At the core of the text is the analysis of the role of Jainism for the history of vegetarianism. Furthermore, it also refers to Hindu texts such as pertinent chapters of the *Book of Manu*. Besides a comprehensive translation of the original German manuscript, "Beiträge zur Geschichte von Vegetarismus und der Rinderverehrung in Indien", which refers to two of the most pertinent issues in Indic religion, three important articles related to Alsdorf's work are made available in this new edition. February 2010: 234x156: 240 pp Hb: 978-0-415.54824-3: £85.00

Willem Bollée is Professor Emeritus at the University of Heidelberg, Germany. **Bal Patel**, the translator, is a journalist and Chairman of the Jain Minority Status Committee, Dakshin Bharat Jain Sabha.

Volume Four: *Jaina Law and Society*, edited by Peter Flügel (SOAS)

The struggle for the legal recognition of the Jain community in India as a religious minority from 1992 onwards has generated a renewed interest in Jaina law and an intense debate on the question of Jain identity in the context of the wider question of the interface between religion, society, law and politics in contemporary South Asia. This book analyses contemporary Jain identity and legal status in India.

Chapters in this book written by experts on the subject, address the following issues: How do Jains themselves define their identity and customs, privately and collectively, in different situations and to what extent are such self-definitions recognised by Hindu law? In what way does the understanding of the social identity of lay Jains and their identification as 'secular' Hindu or 'religious' Jain offer in various Jain communities? The book explores these aspects which differ in accordance to the Jain representatives' distinct doctrinal interpretations, forms of organisation, and legal and ethical codes. It presents the social history of Jain law and the modern construction of Jainism as an independent religion on the basis of legal documents, biographies, community histories and ethnographies, disputes over religious sites, and interviews with community leaders in both north and south India. The book fills a gap in the literature and will be an essential resource for researchers interested in Jainism, Indian religions, Indian history, Religious Studies and Law. December 2011: 234x156: 256 pp Hb: 978-0-415-54711-6: £85.00

INTERNATIONAL JOURNAL OF JAINA STUDIES

Volume 1 (reprint) and Volume 2 now available in print

INTERNATIONAL JOURNAL OF JAINA STUDIES

Volume 4-6
2006-2010



Hindi Granth Karyalay

Centre of Jaina Studies
School of Oriental and African Studies
University of London

Editor:

Peter Flügel

Editorial Advisory Board:

Mark Allon	Julia Hegewald
Lawrence A. Babb	Padmanabh S. Jaini
Nalini Balbir	William J. Johnson
Piotr Balcerowicz	Whitney M. Kelting
Bansidhar B. Bhatt	Kornelius Krümpelmann
Willem B. Bollée	James Laidlaw
Johannes Bronkhorst	Padmanabhaiah Nagarajaiiah
Frank van den Bossche	Olle Qvarnström
Christine Chojnacki	osephine Reynell
John E. Cort	Maria Schetelich
Eva De Clerq	Renate Söhnen-Thieme
Paul Dundas	Jayandra Soni
Christoph Emmrich	Royce Wiles
Anna Aurelia Esposito	Kristi L. Wiley
Sin Fujinaga	Clifford R. Wright
Phyllis Granoff	Robert Zydenbos

Submissions:

Manuscripts should be submitted to the editor
via e-mail attachment: ijjs@soas.ac.uk

Style conventions are specified on the internet pages
of the IJJS: www.soas.ac.uk/ijjs

CONTENTS

JONARDON GANERI Worlds in Conflict: The Cosmopolitan Version of Yašovijaya Gaṇi.....	1
SUDALAIMUTHU PALANIAPPAN On the Unintended Influence of Janism in the Development of Caste in Post-Classical Tamil Society	12
WILLEM B. BOLLÉE Glossary of Robert Williams, <i>Jaina Yoga</i>	74
JOHN E. CORT An Epitome of Medieval Śvetāmbara Jain Literary Culture: A Review and Study of Jinaratnasūri's <i>Lilāvatisāra</i>	126
MAX DEEG & IAIN GARDNER Indian Influence on Mani Reconsidered: The Case of Jainism	158
PAUL DUNDAS How not to Install an Image of the Jina: An Early Anti- Paurṇamīyaka Diatribe	188
JULIA A. B. HEGEWALD Visual and Conceptual Links between Jaina Cosmological, Mythological and Ritual Instruments	210
JOHN E. CORT In Defense of Icons in Three Languages: The Iconophilic Writings of Yašovijaya	229
WILLEM B. BOLLÉE Review of <i>Die Erlösungslehre der Jainas</i>	271
LISA N. OWEN Demarcating Sacred Space: The Jina Images at Kalugumalai	275
KIM PFLOFKER Links between Sanskrit and Muslim Science in Jaina Astronomical Works	302
FRANK VAN DEN BOSSCHE God, the Soul and the Creatrix: Haribhadra Sūri on Nyāya and Sāṃkhya	314

Subscriptions and orders for the IJJS should be sent to the
publisher:

HINDI GRANTH KARYALAY

Publishers Since 1912
9 Hirabaug, C P Tank
Mumbai 400004 INDIA
Phone: +91 (+22) 2382 6739
E-mail: jainbooks@aol.com
www.gohgk.com

©2011 by The Editor, International Journal of Jaina
Studies, All rights reserved ISBN 978-81-88769-67-4

INTERNATIONAL JOURNAL OF JAINA STUDIES (ONLINE)

Recent Articles:

International Journal of Jaina Studies (Online)
Vol. 7, No. 1 (2011) 1-17
MCCOMAS TAYLOR
Pūrṇabhadra's Pañcatantra: Jaina Tales or
Brahmanical Outsourcing?

International Journal of Jaina Studies (Online)
Vol. 7, No. 2 (2011) 1-22
HAWON KU
Temples and Patrons: The Nineteenth-Century
Temple of Motīśāh at Śatruñjaya

International Journal of Jaina Studies (Online)
Vol. 7, No. 3 (2011) 1-26
KRISTI L. WILEY
The Significance of Adhyavasāya in Jain
Karma Theory

International Journal of Jaina Studies (Online)
Vol. 7, No. 4 (2011) 1-37
PETER FLÜGEL
Burial Ad Sanctos at Jaina Sites in India



CENTRE OF
JAINA STUDIES

Published by the
Centre of Jaina Studies
SOAS

ISSN: 1748-1074



About the IJJS

The Centre of Jaina Studies at SOAS established the *International Journal of Jaina Studies (Online)* to facilitate academic communication. The main objective of the journal is to publish research papers, monographs, and reviews in the field of Jaina Studies in a form that makes them quickly and easily accessible to the international academic community, and to the general public. The journal draws on the research and the symposia conducted at the Centre of Jaina Studies at the School of Oriental and African Studies, University of London, and on the global network of Jaina scholarship. The opinions expressed in the journal are those of the authors, and do not represent the views of the School of Oriental and African Studies or the Editors, unless otherwise indicated.

The *International Journal of Jaina Studies* is a publication of the Centre of Jaina Studies at the School of Oriental and African Studies of the University of London. It is available in two different forms: online at: www.soas.ac.uk/ijjs and in print by Hindi Granth Karyalay. Articles published online should be cited: *International Journal of Jaina Studies (Online)*, and articles published in print: *International Journal of Jaina Studies*.

<http://www.soas.ac.uk/ijjs/index.html>

DIGITAL RESOURCES IN JAINA STUDIES AT SOAS



The Centre of Jaina Studies has taken the first steps towards the open access publication of rare resources in digital form on its Website. These include journals and manuscripts. Materials acquired by the *AHRB Funded Project on Jaina Law* are in the form of digital images of manuscripts and printed texts. To make these materials publicly available, a section for Digital Jaina Resources was set up on the Centre website:

<http://www.soas.ac.uk/jainastudies>

A Treasure at SOAS: The Introduction to Prakrit Course

Avani Sood

I am pursuing a Masters degree in the Study of Religions with special emphasis on Indian Religions. While I am majoring in Hinduism, and should have ideally been taking a Sanskrit course, SOAS offered me an opportunity that I just could not afford to miss. I could hardly believe my luck when I found out that a course that was running – for BA and MA students alike – was the Introduction to Prakrit. In spite of India being the birthplace of languages like Sanskrit and Prakrit, I find that in India, Prakrit is still a language that is rarely used, let alone taught. SOAS is one of the few, or perhaps the only institution in the United Kingdom, possibly Europe, that allows its students to learn languages such as Prakrit.



Through this course students are not only given a thorough knowledge of the grammar but also given a chance to engage with some texts written in Jaina Mahārāṣṭrī. The exciting challenges of the course do not end here. Not only do we deal with sources in the language and analyse them linguistically and stylistically, but we are also encouraged focus on a study of any aspect of the Prakrit literature or associated culture that may fascinate us. As a student, I could not have asked for more. The well-rounded approach lets us explore all aspects of the language and its literature. From topics as diverse as a study of the *Uttarajhāyā* to that of the Aśokan edicts, the Introduction to Prakrit course gives its students the flexibility to focus on topics of their choice while continuing to lay an emphasis on the grammar and Prakrit Mahārāṣṭrī texts.

For students interested in Jaina studies, this course can provide the much needed edge over other scholars. It will equip them with the basic knowledge of the language that they require in order to carry on with research in the field. From my own personal experience I can say that no prior knowledge of the language is required to be able to take this course. The well-designed curriculum and excellent teaching ensures that a gradual and comprehensive approach is taken towards the language.

For a language that may be dying out amongst the non-monastic population, SOAS must be commended for its effort to keep the tradition alive and encouraging scholarly pursuits in the language. Additionally, in a world where linguistic skills are a big asset, knowledge of a rare language such as Prakrit can help students be a cut above the rest in their field.

Avani Sood is a student of MA Religions: Indian Religions Pathway. She is an international student from India. Her main interest is in the mythology and texts of ancient India.



PRAKRIT COURSES AT SOAS

Prakrit is an important language of Ancient and Medieval India, developed from a pre-classical form of Sanskrit. Its various dialects are the basis of modern Indo-Aryan languages. It is used in the oldest written historical and literary documents (inscriptions of Asoka etc.; dramas, anthologies of lyric poetry, etc.), as well as in the vast canonical and narrative literature of the Jains.

At SOAS, research on Prakrit has been a long tradition, with well-known scholars like Ralph Turner, John Brough, Robert Williams and Padmanabh Jaini. The continued teaching of Prakrit is made possible thanks to the generosity of Dr Shamil Chandaria (London) in the name of his parents Anil and Lata Chandaria, supporters of the Centre of Jain Studies. We are pleased to continue this tradition with two half-unit courses in Prakrit.

The first of the half-unit courses will provide an introduction to the linguistic structure of Prakrit, complemented with some basic grammar exercises. This will be accompanied by the study of extracts from a text such as the Jain narrative text *Maṇipaticarita*, which comprises verses in both the classical Mahārāṣṭrī and old Māgadhī dialects of Prakrit. This introductory course will be conducted in Roman transliteration, as used in the more critical and satisfactory editions of Jain texts. It does not presuppose any knowledge of a pre-modern Indian language.

The second half-unit course is designed for those who want to deepen their understanding of Prakrit and to continue reading Prakrit texts in the original. For students from a Jain background or with an interest in the religion the emphasis will be on excerpts from the Jain scriptures and narrative literature, but a part of the class time will also be dedicated to other important contributions of Prakrit to classical Indian culture, such as inscriptions and court poetry. The course will normally be concerned with material available in roman transliteration.

Although these courses are examined when taken as part of a BA or MA degree programme, they may be also useful for research students whose topic is concerned with the history, culture, or religious development of the times that produced documents written in Prakrit.

For more information, please contact:
Professor J. C. Wright, Room 376 (cw4@soas.ac.uk)

www.soas.ac.uk/southasia/languages/prakrit/

POSTGRADUATE COURSES IN JAINA STUDIES



Non-Violence in Jaina Scriptures, Philosophy and Law

The aim of this course is to introduce students to the Jaina ethics of non-violence, *ahimsā*, in Jaina scriptures, philosophy and law. In cultural history, the Jaina scriptures are unique in their exclusive focus on the religious significance of strictly non-violent practice, in mind, speech and action. Jaina literature offers a millennia old tradition of philosophical and legal reflection on solutions for practical dilemmas faced by individuals or groups intent on the implementation of non-violent principles in everyday life.

Based on key texts in translation, selected from the canonical and post-canonical Jaina literature, and illustrated by ethnographic examples, the course discusses the distinct contributions of Jaina literature to the philosophy of consciousness and applied ethics (asceticism, vegetarianism, discourse ethics, philosophical pluralism, conflict resolution, and legal philosophy and procedure).

At the end of the course students should be familiar with the most important sources and developmental stages of the Jaina philosophy of non-violence, the principal issues structuring ethical and legal debates within the Jaina tradition, and their practical implications for contemporary discourse and practice of non-violence as a way of life.

Jainism: History, Doctrine and the Contemporary World

The aim of this MA course is to introduce students to key aspects of Jainism. It will focus on the doctrinal and social history of Jainism, on the Jaina paths of salvation, Jaina asceticism and monasticism, Jaina communities and Jaina sectarianism, and on religious practices. These include, the rites of purification or *āvaśyaka* rites, self-mortification (*tapasya*), meditation (*dhyāna*), temple worship (*pūjā*), charity (*dāna*), vegetarianism and the Jaina practice of *sallekhanā* or death through self-starvation. The course will conclude with an overview of Jaina philosophical pluralism and modern Jaina ecology.

The structure of the course is broadly historical, but material will be drawn from both textual and ethnographic sources. The key subjects will be the history of Jainism, the Jaina prophets and Jaina scriptures, Jaina doctrines of non-violence, Jaina schools and sects, contemporary religious and social practices, and Jainism in the modern world.

Convenor: Peter Flügel (pf8@soas.ac.uk)



CENTRE OF
JAINA STUDIES

www.soas.ac.uk/jainastudies



PhD/MPhil in Jainism

SOAS offers two kinds of Research Degrees in the Study of Jainism.

PhD. This involves at least three years of full-time study, leading to a thesis of 100,000 words and an oral examination. The thesis must be an original piece of work and make a distinct contribution to knowledge of the subject.

MPhil. This entails at least two years of full-time study, leading to a thesis of 60,000 words and a viva. It should be either a record of original research work or a critical discussion of existing knowledge.

Why choose SOAS?

The Centre of Jaina Studies

The unique activities of the Centre of Jaina Studies provide an ideal research environment for Jaina Studies and a vibrant forum for debate.

The SOAS Library

SOAS has one of the best libraries for Asian and African Studies, with nearly a million volumes. Students have access to other world-class libraries in walking distance, such as the British Library, which hosts one of the largest collections of Jaina texts in the world.

Languages and Cultures

SOAS has a uniquely cosmopolitan character. Central to the School's identity is the study of Asian and African languages and the relationship between language, culture, religion and society.

Funding

The fees of SOAS are very competitive compared to other Ivy League universities. The School offers nine Research Student Fellowships each year. Awards are also available from funding bodies such as the Arts and Humanities Research Council in the UK.

For further details please contact:

Centre of Jaina Studies
jainstudies@soas.ac.uk
www.soas.ac.uk/jainastudies

SOAS Registry:
registrar@soas.ac.uk
020 7898 4321

COURSES IN JAINA STUDIES

AT THE
UNIVERSITY OF LONDON
SOAS



The School of Oriental and African Studies (SOAS) offers undergraduate, postgraduate and research opportunities at the Centre of Jaina Studies (CoJS).

The aim of the CoJS is to promote the study of Jaina religion and culture by providing an interdisciplinary platform for academic research, teaching and publication in the field.

TAUGHT UNDERGRADUATE

- Introduction to Jainism
- Jaina Scripture and Community
- Non-Violence in Jaina Scriptures, Philosophy and Law
- Introduction to Prakrit
- Readings in Prakrit

TAUGHT POSTGRADUATE

- Jainism History, Doctrine and the Contemporary World
- Jaina Scripture and Community
- Non-Violence in Jaina Scriptures, Philosophy and Law
- Introduction to Prakrit

POSTGRADUATE RESEARCH

- MA Jaina Studies
- MA Prakrit Studies
- Three-year PhD in Jaina Studies
-

The CoJS organizes the annual SOAS Jaina Studies International Conference and regular lectures and seminar series.



The School of Oriental and African Studies (SOAS), University of London, is one of the world's leading institutions of Higher Education with a unique focus on the study of Africa, Asia and the Middle East.

Courses in Jaina Studies can form part of a BA or MA in Study of Religions, taken as part of our interdisciplinary Asia Area Studies programmes. PhD programmes are also available. Study of Religions at SOAS can also be combined with law, social sciences, languages or humanities subjects.

SCHOOL OF ORIENTAL AND AFRICAN STUDIES

For further details about studying at SOAS please contact the Student Recruitment Office:
Tel: 020 7898 4034 Email: study@soas.ac.uk www.soas.ac.uk



Centre of Jaina Studies
School of Oriental and African Studies
Thornhaugh Street, Russell Square
London WC1H 0XG

email: jainastudies@soas.ac.uk

Centre Chair
Dr Peter Flügel

Newsletter Editors
Dr Peter Flügel and Janet Leigh Foster

Design
Janet Leigh Foster

Printed by The Print Room (SOAS)

For information on the Centre please consult the Centre website:
<http://www.soas.ac.uk/jainastudies>



SOAS • Russell Square • London WC1H 0XG •
Email: jainastudies@soas.ac.uk



CENTRE OF
JAINA STUDIES

