

Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



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NEWSLETTER OF THE CENTRE OF JAINA STUDIES

Contents:

4 Letter from the Chair

Research

- 5 Apavāda Mārga: Jain Mendicants during the Covid-19 Pandemic
- 11 The Jaina Prosopography Project and Database
- 14 Ṭhakkura Pherū's *Dravyaparīkṣā*
- 16 A Study of the Philosophical Chapters of the *Tattvārthādhigama*
- 17 Jaina Studies Certificate at SOAS
- 18 Games of Knowledge: Jain Bāzī
- 21 The Concept of Samudghāta in Jaina Philosophy
- 24 The Universe in Human Shape: A Jaina Mantra Painted on Cloth
- 26 Yatis in Contemporary Mūrtipūjaka Śvetāmbara Jainism

In Memoriam

- 29 Willem B. Bollée: Obituary
- 33 Marcus Banks and the Ethnographic Turn in Jain Studies
- 38 William J. Johnson: Pioneer of Jaina Studies in the UK
- 40 K.R. Norman: Scholar of Middle Indo-Aryan
- 41 Sagarmal Jain: A Tribute
- 43 Padmanabh S. Jaini: Master of Jaina and Buddhist Studies

Publications

- 46 Reflections on Karma
- 48 *International Journal of Jaina Studies* (Print)
- 49 *Index to the Jaina-Onomasticon of Johannes Klatt*

Conferences and News

- 49 Om Arham Social Welfare Foundation
- 50 Jaina Studies in Japan 2021: Conference Reports
- 52 UC Riverside Jain Studies Symposium 2020
- 54 Jainism and Mathematics: Two Symposia
- 57 Harvard Divinity School: Tenure-Track Position in Hindu Studies

Jaina Studies at the University of London

- 58 Postgraduate Courses in Jainism at SOAS
- 58 PhD/MPhil in Jainism at SOAS
- 59 Jaina Studies at the University of London

On the Cover

Decorated image of *yakṣiṇī* Padmāvātī in the Padmāvātī Devī Mandira, Vallabha Smāraka Alipore (Photo: P. Flügel 7.1.2020)



Letter from the Chair

Dear Friends,

In the last year dramatic changes impacted not only the world at large but also the small field of Jaina Studies.

We lost a galaxy of eminent scholars in recent months, amongst them some of the stalwarts of Jaina Studies here in the UK. The pages of this volume are filled with tributes to Marcus Banks, Willem B. Bollée, Sagarmal Jain, Padmanabh S. Jaini, William J. Johnson, and K.R. Norman. In addition, the late Shadakshari Settar should be remembered.

Acharya Gyan Sagar passed away as well last year. He was one of the principal supporters of the academic study of Jainism amongst Digambara mendicants, and a well-wisher of the CoJS. His and the supporters of Muni Pranamya Sagar still generously co-sponsor our *Newsletter*.

While none of the aforementioned academics died because of infection by Covid-19 many Jaina householders and mendicants did, amongst them Nirmal Kumar Sethia, leader of the Digambara Jaina Community of forty years, and champion of Jaina Studies. Samani Pratibha Pragma's report offers a valuable account of the coping mechanisms of Jaina mendicant orders facing the challenges of the first phase of the pandemic in India. In the meantime, many Jaina mendicants were taken away from us by the virus and several mendicant orders started vaccination programmes.

But not everything is doom and gloom. Digital media has enabled conferences to take place, albeit in shorter form. We feature reports from workshops in Japan, India and the USA. (An abbreviated version of the 22nd Jaina Studies Workshop at SOAS, *(Non) Violence*, which was abruptly cancelled at the beginning of the pandemic, took place online at the end of March 2021, and is archived on the CoJS webportal.)

The CoJS has survived the most radical restructuring at SOAS for a generation. Significant PhD research has been completed, such as Sādhvī Unnata Prabhā's investigation of the concept of *samudghāta* Jaina philosophy, and further afield, Lucas den Boer's study of the *Tattvārthabhāṣya*.

This volume also presents interesting new research by Eric Villalobos on Śvetāmbara *yatis*, Renate Söhnen-Thieme and J.C. Wright on a unique cloth painting, and Sreeramula Rajeswara Sarma on Ṭhakkura Pherū's *Dravyaparīkṣā*.

The *Jaina-Prosopography Database* was launched for public use in March. Julie Hanlon's report on the international collaborations rendering this accomplishment possible, between SOAS, The Bhandarkar Oriental Research Institute, and the Prakrit and Pali Department of the Gujarat University in Ahmedabad, as well as Ghent University and individual scholars may motivate more research groups to join the database supported exploration of Jaina history and literature over the coming years.

At present half of the data come from Klatt's Jaina-Onomasticon. Hence the first case study emerging from the prosopography project is the forthcoming *Index to the Jaina-Onomasticon of Johannes Klatt*.

Many problems remain to be overcome and ladders to be climbed. This can be enjoyable as Schmidt-Madsen's contribution on Jaina games of knowledge (*jñān bāzī*) demonstrates, while the late P.S. Jaini suspected that *karman* may play no direct role therein.

Peter

Apavāda Mārga: Jain Mendicants during the Covid-19 Pandemic

Samañi Pratibhā Prajñā

Jain ascetics renounce worldly life, yet live in the world. The current Covid-19 pandemic has affected the global population and Jain mendicants have not escaped it. They have had to adapt the usual strict rules and regulations that govern their lives in the interest of keeping everybody safe. This article looks at five key aspects of ascetic life, namely the monsoon sojourn (*cāturmāsa*), travel by foot (*vihāra*), seeking alms (*gocarī*), taking medicine (*davā*) and death (*svargavāsa*). The focus is on the ways in which various Jain mendicant orders have adapted their rules and regulations to comply with national government restrictions (*rājakīya-niyama*). It analyses in particular the directives of the gurus (*ācārya*) for their mendicants and their recommendations to the laity to protect themselves. According to Jain monastic law, under unusual circumstances, the *ācārya* can issue specially designed exceptional rules. Any such exceptional rules (*apavāda-mārga*)¹ cannot be individually adapted without the *ācārya*'s permission.

In light of the dangers of Covid-19 infection, many emergency rules framed by the Indian government were endorsed and adhered to by Jain ascetics, for a defined period, such as wearing masks when going out or when meeting people, social distancing, and observing curfews. The rule of wearing masks was easily followed by some Sthānakavāsī and Terāpanthī mendicants, since they permanently use a mouth cover (*muhapattī*) by rule. A Covid safety mask is however more than a simple *muhapattī* as it covers the nose as well. Hence Sthānakavāsī and Terāpanthī mendicants generally wear a Covid mask on top of their *muhapattī*. Since Digambara monks do not use any cloth, wearing masks posed a problem for them, and they did not change their rules. Only their followers who organised food arrangements (*caukā-vyavasthā*) had to wear face masks as a compulsory rule while offering food to monks (*āhāra-dāna*).

Some exceptional rules were introduced by almost all Jain *saṃghas* to different degrees. Lockdowns and curfews created a hindrance as mendicants could not reach their predetermined destinations for their four-month long rain retreats (*cāturmāsa*) in time. The journeys on foot (*pāda-vihāra*) therefore had to be restricted to a limited radius. This resulted in changes to the announced *cāturmāsa* schedules. *Cāturmāsa* stays were cancelled in some cases and extended in other cases due to the severity of the situation. In some mendicant traditions, such as the Digambaras, *cāturmāsa* places are not announced in advance. Hence, changes of schedule are not apparent to the same degree as for instance in the Derāvāsī, Sthānakavāsī and Terāpantha traditions.

As a daily routine practice, Jain ascetics collect food (*gocarī*) from door-to-door and do not accept food



Yuvācārya Mahendra Rṣi (Photo: Bhushan Bothra)

specially prepared for them. During the pandemic, the Jain lay communities have found alternative ways of supplying food by opening community kitchens (*samāja-bhojanālaya*) where food (*āhāra*), medicine (*davā*) and also other provisions are offered to monks and nuns. Almost all Jain mendicant groups have followed government rules during curfews or lockdowns by accepting food from pre-arranged family kitchens (*caukā*), community kitchens (*samāja-bhojanālaya*) or through other arrangements such as tiffin services. Some orders, however, such as the Sthānakavāsī Sādhumārgīs, did not alter their prescribed ways of accepting food and drink through *gocarī* and rejected food which was specially prepared for them (*ādḥākarmī*), including food tiffins brought for them (*abhīhṛta*).²

In almost all *saṃghas*, community activities requiring close physical proximity of monks and laity were stopped. This included daily morning *darśana*, religious discourses (*pravacana*), afternoon and evening

1 BKB v. 321: *ussagga-avavāyamo tullā*. For more detail on the difference between the general (*utsarga*) and exceptional (*apavāda*) path, to be followed judiciously, see BKB vv. 319-324.

2 PiNi, 92-93. These two verses explain sixteen types of vices (*doṣa*) for food rules of Jain ascetics: *ādḥākarmī* and *abhīhṛta* are part of this list.

Samgha	Sādhu-Sādhvī	Announced Cāturmāsa	Changed Cāturmāsa	Caukā-vyavasthā	Covid-19 Infected	Death Due to Covid-19	Use of Conveyance	Medicine	Government Rules
Ācārya Vidyāsāgara Digambara	425	36	No	Caukā-vyavasthā	Not tested	0	No	Āyurvedika	Partly Followed
Ācārya Śīlacandrasūrī, Nemisūrī-samudāya, Tapāgaccha	525	30	27	Caukā-vyavasthā	4	1	No	Āyurvedika Homeopathic Allopathic	Followed
Ācārya Śīvamuni, Śramaṇasamgha, Sthānakavāsī	1425	210	65	Jain yātrī Bhojanālaya	30	1	No	Āyurvedika Homeopathic Allopathic	Followed
Ācārya Rāmamuni, Sādhumārgī, Sthānakavāsī	435	104	8	No	10	1	No	Āyurvedika Homeopathic Allopathic	Partly Followed
Ācārya Mahāśramaṇa, Terāpantha	781	149	24	Caukā-vyavasthā	46	0	Yes	Āyurvedika Homeopathic Allopathic	Followed

Table 1. Changes that were accepted by the ācāryas of the different samghas due to Covid-19.

programmes. Furthermore, Jain festivals such as *Mahāvīra-jayanti*, *Akṣaya-tṛtīyā*, *Cāturmāsa-praveśa*, *Paryuṣaṇa*, *Dasalakṣaṇa*, *Dīkṣā-mahotsava* and many more sect-specific festivals were cancelled to ensure the observance of curfew and lockdown rules. In 2020, *cāturmāsa* had to be held under lockdown conditions. Some very important festivals, such as *Paryuṣaṇa* and *Dasalakṣaṇa*, were shifted online, for instance by Ācārya Vidyāsāgara, Ācārya Śīvamuni, and Ācārya Mahāśramaṇa. There was no online presence of Ācārya Rāmamuni's Sādhumārgīs, but information updates were made available on the website of the tradition. During the last part of *cāturmāsa*, when government restrictions were lifted, some initiation ceremonies (*dīkṣā-samāroha*) and other programmes were once more conducted, but

only a limited number of people were allowed to attend.

Table 1 indicates the changes that were accepted by the ācāryas of the different samghas. There are diverse voices on the Covid-19 situation and its impact on the Jain monastic community. The information presented is based on views of individuals with authority in the eyes of the particular samgha.³

³ I would like to thank all the five sects for their co-operation and the information they have provided to us. I have interacted with various disciples associated with a particular samgha. I communicated with Brahmācārī Sunīl who always accompanies Digambara Ācārya Vidyāsāgara. I also communicated through Kinjal Shah from Ahmedabad on 9 January 2021 with Ācārya Śīlacandrasūrī of the Nemisūrī-samudāya of the Tapāgaccha. I have interviewed Ravinder Jain from Māler Kōṭalā who collected the information about the Sthānakavāsī Śramaṇasamgha of Ācārya Śīvamuni on 15 February 2021. I communicated with Mahesh Nahata who is at present



Cāturmāsa Praveśa, Ācārya Mahāśramaṇa and his group, Hyderabad 26 July 2020. (Photo: Babluji)

Spiritual Messages and Guidelines

At the outset of this study, I tried to find out the instructions given by *ācāryas* to their *saṃghas*. Two sets of examples of the types of instructions given to monks and nuns are included here to illustrate the principal adjustments made by leaders of the Jain mendicant orders. First, two instructions issued by the head of the Śramaṇasaṃgha, Ācārya Śivamuni,⁴ and second, a letter of instructions from the head of the Terāpantha, Ācārya Mahāśramaṇa.⁵

Ācārya Śivamuni's spiritual messages (*ādhyātmika-saṃdeśa*) addressed to the Śramaṇasaṃgha were issued on 21 March 2020 and 12 April 2020 from Surat, Gujarat, where he held his 2019 *cāturmāsa*. Due to the Covid-19 pandemic, he repeated his 2020 *cāturmāsa* at Surat, Gujarat.

accompanying Ācārya Rāmamuni of the Sthānakavāsī Sādhumārgīs. As a *samañī* of the Śvetāmbara Terāpantha I had received all 17 letters of *ādhyātmika sampoṣaṇa*. The term *ādhyātmika sampoṣaṇa* is very specific. Saroj Chājera, from Delhi, collected all Terāpanth related data on 23 January 2021, based on the publication *Pāvāsa-pravāsa 2020*.

4 Ācārya Śivamuni communicated 6 such letters to the Śramaṇasaṃgha.

5 Ācārya Mahāśramaṇa issued 17 such letters. Several times different guidelines were also provided to the mendicant community and to lay followers. All letters shared some common messages, with new information and new rules related to the Terāpantha *saṃgha* added.



Ācārya Vidyāsāgara and devotees, 26 June 2020.

Ādhyātmika-Saṃdeśa

viśva meṃ udaya karma ke adhīna 'koronā vāyārasa' nāmaka mahāmārī phaila rahī hai, aise samaya meṃ sabhī jīvoṃ ke maṅgala ke liye prārthanā karate haiṃ. jo jīva isakī capeṭa meṃ ā gayeṃ haiṃ unake bhītara samādhi-bhāva banā rahe, ve isa karma ko samabhāva se sahana kara sakeṃ, aisi śakti unahem prāpta ho. samagra mānava jāti, caturvidha śrī-saṃgha, sādhu-sādhvī, śrāvaka-śrāvikaṃ se anurodha hai ki āpa jahām bhī hoṃ apane surakṣita sthāna meṃ raheṃ. sarkāra dvārā jāri sūcanāoṃ kā pālana kareṃ.

sabhī śramaṇasaṃghīya sādhu-sādhvīoṃ ko viśeṣa rūpa se sūcita kiyā jātā hai ki ve sabhī surakṣita sthāna para ṭhahara jāyeṃ. abhī aniścita kāla ke liye vihāra evaṃ sabhī sāmūhika dhārmika kāryakrama pravacana ādi sthagita rakheṃ. caturvidha śrī-saṃgha ekānta mauna meṃ raha kara prārthanā, jāpa-tapa, ātma-dhyāna sādhanā kareṃ. kāla kā prabhāva hai, isa samaya ko dharma dhyāna meṃ vyatīta kareṃ.

sahaṃgala maitrī
Ācārya Śivamuni
Spiritual Message 3

Spiritual message (*Ādhyātmika-Saṃdeśa*)

A pandemic called Corona virus is spreading globally due to the rising state of karma (*udaya-bhāva*); at such a time, we pray for everyone's well-being. All living beings who have fallen prey to it, may they be in a state of inner tranquillity (*samādhi-bhāva*); may they get the strength to maintain equanimity to overcome the uprising of their karma.

The entire human race, and the fourfold Śrī-saṃgha,¹ *sādhu-sādhvīs, śrāvaka-śrāvikaṃs*, are requested to stay safe and secure in their abodes. They should follow the guidelines issued by the government. All monks and nuns of the Śramaṇasaṃgha are instructed to remain in a secure place. All foot-journeys (*vihāra*) and collective religious programmes, including lectures, should be put on hold for an indefinite period. The members of the four-fold *saṃgha* should all practise prayer (*prārthanā*), chanting (*japa*), fasting (*tapa*) and self-meditation (*ātma-dhyāna*) in silence and seclusion. This is the effect of time, so spend your time in the practice of religious meditation (*dharma-dhyāna*).

With Auspicious Amity
Ācārya Śivamuni

Date : 21-3-2020, Location - Surat, Gujarat

¹ The term *śrī-saṃgha* is used for the entire *śramaṇa-saṃgha*. But in some contexts throughout Ācārya Śivamuni's message, it points to a local lay Sthānakavāsī community organisation.

Ādhyātika-Saṃdeśa-3

Corona Saṃkramaṇa me sādhu-sādhvī caryā hetu viśeṣa-
viśva meṃ calati koronā mahāmārī ke tahata 200 se adhika deśa
abhi prabhāvita hue haiṃ. bhārata sarakāra ne lāṃk dāun ke
dvārā kadama uḥā kara ise kañṭrol karane kā puruṣārtha kiya hai,
kintu niścaya naya meṃ jisaka udaya karma ā gayā, vaha isare
prabhāvita ho rahā hai. isakā upāya ekamātra yahi hai ki hama eka
dūsare se dūre banāye rakheṃ, soṣal diṣṭensing meṃ rahēṃ.

lāṃk dāun ke antargata samagra jaina samāja ke loga deśa ke
vibhinna kone meṃ jahām bhī hai vahām surakṣita hai, yaha
jaina samāja ke lie eka uttama samācāra hai. sthānīya samāja bhī
sādhu-sādhvīoṃ ki uttama sevā kara rahī hai, etadārtha hārdika
sādhuvāda.

vartamāna paristhitiyoṃ ko dekhate hue āne vāle varṣa 2020 ke
cāturmāsa meṃ hama koī sāmūhika dhārmika kāryakram nahīṃ
kara pāēnge, aisā sarakārī nirdeśa evaṃ isa koronā vāyarasā
bīmārī ko dhyāna meṃ rakhate hue anumāna laga rahā hai. jaise
śeṣa kāla meṃ ātha mahīne hama svāntaḥ sukhāya apanā-apanā
svādhyāya, dhyāna vicaraṇa ādi karate haiṃ usī hī prakāra isa
cāturmāsa kā yaha samāya hama sabhī ko apanī vyaktigata sādhanā
(jisameṃ jñāna, dhyāna, tapa, svādhyāya ādi) ke liye denā chāhīe.
sādhu-sādhvī-vṛinda jñāna, dhyāna, tapa, svādhyāya ke dvārā
apanā āgāmī samāya vyatīta kareṃ.

cāturmāsa ke lie pūrva meṃ āpane jina śrī-saṃgha ko svīkṛti di hai
usa śrī-saṃgha se samparka kara apanī sthiti spaṣṭa kareṃ. agara
kṣetra dūra hai to vartamāna samāya me sarakārī paristhitiyoṃ ko
dekhate hue āpa apane cāturmāsa kā sthāna parivartita kara sakate
haiṃ. apavāda meṃ saba āgāra hote haiṃ. agara āpa cāturmāsa
kṣetra ke nikaṭa haiṃ to lāṃk dāun khulane ke bāda vahām pahūncā
jā sakatā hai. sādhu-sādhvī abhī jisa sthāna para ruke hue hai
vahām anukūla sthāna dekha kara lambe samāya taka apavādika
sthiti meṃ kalpātīta bhī ruka sakate haiṃ.

śrī-saṃgha ke adhyakṣoṃ ko nirdeśa hai ki ve kiśī viśeṣa sādhu-
sādhvīka kā āgraha na rakhate hue apane kṣetra meṃ yā kṣetra ke
āspāsa virājamāna sādhu-sādhvī-jī ke cāturmāsa evaṃ sevā kā
lābha leṃ.

jina sādhu-sādhvīyoṃ ki kṣamatā hai vaha jaba taka yaha mahāmārī
śānta na ho taba taka niṭya pratidina ekāsana ya āyambila ādia
tapa kara sakate haiṃ. sthānīya śrī-saṃgha para kiśī prakāra kā
bhāra na dāleṃ. gharoṃ meṃ yā gocarī hetu bāhara jāne para
saṃkramaṇa kī sambhāvanā ho to gocarī ke lie na jāyēṃ. sthānīya
saṃgha ke anusāra kṣetra ko dekha kara sādhu-sādhvī svayam
vivekapūrvaka nirṇaya kareṃ.

isa mahāmārī meṃ hamāra koī sādhu-sādhvī śrāvaka-śrāvīkā
prabhāvita na ho, is bāta kā pūrṇa viveka rakheṃ. bhārata sarakāra
dvāra jāri nirdeśoṃ kā pūrṇa rūpeṇa pālana kareṃ. yaha samagra
bāteṃ vyavahāra ke lie haiṃ. niścaya meṃ jo ho hogā use samatā se
svīkāra kareṃ.

hamārī 30 April taka mauna sādhanā gatiśīla hai. sambhavataḥ
hama bhī isa mauna sādhanā ko āge nirantara rakheṃge. koī bhī
śrāvaka-śrāvīkā sādhu-sādhvīyoṃ ke darśana ke lie yatra na kareṃ.
sabhī śramaṇasaṃghīya sādhu-sādhvī samācārī evaṃ sādhu
maryādā kā pālana kareṃ.

kiśī bhī prakāra kī kañhinā ho yā apavāda meṃ koī viśeṣa
paristhitiyāṃ āpa ke sammukha āye to āpa yuvācārya pravara śrī
Mahendra Ṛṣi jī mahārāja se samparka kareṃ.

Jain Kānpḥrens, śrāvaka samiti evaṃ samasta bhāratavarṣa ke śrī
vardhamāna sthānakavāsī śrī saṃgha, ‘ammā piyaro’ kā dāyitva
nibhāte hue sādhu-sādhvīyoṃ kī sādhanā ārdhanā meṃ sahayogī
baneṃge, aisī maṃgala kāmānā hai.

kiśī bhī prakāra kī sevā ki āvaśyaktā ho to nimna samparka sūtra
para samparka kareṃ:

Sahamaṃgala maitrī
Ācārya Śivamuni
12-04-2020
Surat, Gujārāt

Spiritual Message 3

Special monastic daily routine during the Corona virus pandemic

In the world more than 200 nations have been affected by this ongoing global Corona pandemic. The Government of India has made the effort to control it by taking steps, such as lockdown. However, from the objective standpoint (*niścaya-naya*), a person whose rising karma has come to fruition, is getting affected. The only solution to this virus is that we keep our distance from each other and practice “social distancing.”

It is good news that all members of Jain society under lockdown are safe wherever they are in different corners of the country. The local society is performing the best service for saints, herewith heartfelt piety.

In light of the present circumstances, i.e., government instructions and this corona virus disease, we will not be able to hold any mass religious programme during *cāturmāsa* in the year 2020. Just as we spend eight months happily on our own (*svāntaḥ-sukhāya*), we are doing our own self-study (*svādhyāya*), meditation (*dhyāna*), etc. Similarly, this time of *cāturmāsa* should be utilised by all of us for our personal practice (of *jñāna*, *dhyāna*, *tapa*, *svādhyāya*, etc.). *Sādhu-sādhvīs*, may pass their coming time through knowledge, meditation, fasting and self-study.

For *cāturmāsa*, contact the local Śrī-saṃgha which you have previously accepted [to visit] and clarify your position. In view of governmental conditions, if the *cāturmāsa* destination is far away, you can change the location of your *cāturmāsa*. This is acceptable as an exception (*apavāda*). If you are near the area of the *cāturmāsa* place, it can be reached after lockdown. *Sādhu-sādhvīs* can still stop over for a longer period in a convenient place in an exceptional situation.

The presidents of the Śrī-saṃghas are instructed to take advantage of the *cāturmāsa* and service of *sādhu-sādhvīs* in their area or vicinity without insisting on the presence of any particular *sādhu-sādhvīs*.

Sādhus and *sādhvīs* who have the ability should meditate, practise austerity such as *āyambila* daily until this pandemic has calmed down. Do not put any burden on the local Śrī-saṃgha.

If you leave to your place of residence for *gocarī*, there is the possibility of infection, and hence, try to avoid leaving the house. Take a sensible decision to see the situation of the local *saṃgha*.

None of our *sādhu-sādhvīs* and *śrāvaka-śrāvīkās* are affected by Corona [at present]. Be vigilant about it. We must completely follow the instructions issued by the Government of India as they have full discretion in this matter. All these informations are for the empirical [perspective] (*vyavahāra*). From the transcendental [perspective] whatever happened we should accept with equanimity.

In due course, our practice of silence (*mauna-sādhanā*) is ongoing till April 30th, and we will possibly continue this. *Śrāvaka-śrāvīkās* must not make any trips to meet *sādhu-sādhvīs* (for *darśana*). All the *sādhu-sādhvīs* of the Śramaṇasaṃgha should follow the code of conduct (*samācārī*) and rules and regulations (*maryādā*).

In case of any difficulties or exceptions, if any special circumstances arise, please contact Yuvācārya Śrī Mahendra-Ṛṣi-jī mahārāja.

[Members of] the Jain Conference, the Śrāvaka Samiti and the Śrī Vardhamāna Sthānakavāsī Śrī-saṃgha from all over India will take part in the *sādhanā* of *sādhu-sādhvīs*, taking responsibility for *sādhu-sādhvīs* like their mother and father (*ammā-piyaro*). This is my auspicious wish.

If any type of service is required, please contact the following [phone] numbers.

With Auspicious Amity
Ācārya Śivamuni
Date - 12-04-2020 Location - Surat, Gujārāt



Ācārya Mahāśramaṇa and Mukhyamuni Mahāvīra absorbed in the *pratīkramaṇa* ritual. (Photo: Babluji)

Ācārya Mahāśramaṇa has issued, so far, 17 letters of religious guidelines named *Ādhyātmika Sampoṣaṇa*. Every letter contained some common message together with new information and new rules as well. The guidelines communicated in a letter addressed to *caturvidha dharma-saṃgha* on 24 March 2020 are indicative of the changes accepted by the Terāpantha *dharma-saṃgha*.

The guidelines set out the responsibility of the guru and his lay followers. In addition, I have received information that Jain householders from all sects supported not only the Jain ascetics, but needy people from the wider community as well.

I have not come across any such written instructions of the Digambara traditions. The Digambara Ācārya Vidyāsāgara transmitted his guidelines through his lectures. Heads of the Tapāgaccha groups and of the Sādhumārgī sent messages through *śrāvakas* to their *sādhu-sādhvīs*.

Instructions were given by the *ācāryas* of different orders throughout the pandemic period. There was always a tough choice to be made between monastic rules and government rules. Some *saṃghas* such as the Terāpantha and the Śramaṇasaṃgha gave priority to government rules, while others, such as the Digambaras and the Sādhumārgī preferred to comply with monastic rules in the first instance but with some degree of modification. This study revealed that in some orders, Digambara and Sādhumārgī for instance, sharing any information about Covid-19 was considered taboo, while other orders, such as the Tapāgaccha, Śramaṇasaṃgha and Terāpantha were very open and proactive in sharing information publicly. It is difficult to get a definitive answer about the number of monastics who have been infected with the Corona virus, especially since members of the Digambara *saṃgha* have refused to be tested.

Many Covid cases were not reported. However, as a result of multiple lockdowns and isolation, the Jain laity of all sects appear to have invested more time in their personal and spiritual growth, practising meditation, self-study and reading. This time turned out to be a boon as a spiritual seclusion for the mendicant community.

Virtual technology platforms like Facebook, Zoom and YouTube have become popular among religious leaders and have played an important role in facilitating communication within Jain communities, both monastics and laity. However, the use of modern communication technology is not approved by all Jain traditions. The mendicants of the Sthānakavāsī Sādhumārgī *saṃgha* and maybe many more orders keep away from electronic devices as a matter of principle. Finally, Jain monastic attitudes to the Covid-19 vaccination are not yet clear. So far no mendicant has been vaccinated yet. But many Jain householders have been vaccinated. This article has presented a small section of *apavāda-mārga* and is by no means presenting the whole picture.

References:

BKB - *Bṛhatkalpabhāṣyam*. Hindī Anuvāda Sahita. Vācanā Pramukha: Gaṇādhīpati Tulasī. Pradhāna Sampādaka: Ācārya Mahāprajña. Sampādaka/Anuvādaka: Muni Dulaharāja. Sahayogī: Muni Rājendrakumāra & Muni Jitendrakumāra. Khaṇḍa-1-2. Lāḍanūṃ: Jain Viśva Bhāratī, 2007.

PiNi - *Piṇḍa-niryukti*. Vol. 1. Vācanā Pramukha: Gaṇādhīpati Tulasī. Pradhāna Sampādaka: Ācārya Mahāprajña. Anuvādaka: Muni Dulaharāja. Sampādaka: Samañī Kusumaprajñā. Khaṇḍa-1-4. Lāḍanūṃ: Jaina Viśva Bhāratī Institute, 2008.

Arham 24 March 2020

Ādhyātmika Sampoṣaṇa-3

Sandarbha: Corona vāyaraśa

1. *sabhī cāritra-ātmāṃ, samaṇa-śreṇī sadasyoṃ, saṃghīya saṃsthā sadasya aura śrāvaka-śrāvīkāṃ abhaya aura samatābhāva rakhane kā prayāsa rakheṃ, samucita sāvadhānī bhī rakheṃ.*

“caittā bhārahaṃ vāsaṃ”, śloka kā kama se kama 21 bāra rātri 12 baje se dina ke 12 baje ke bīca yathānukūlatā, yathāsaṃbhava japa kara sakate haiṃ. namaskāra-saṃhitā, pauraṣṭī ādi koṭi tapa bhī usake sātha joḍā jā sakatā hai.

2. jo cāritra-ātmāṃ abhī vihāra meṃ haiṃ, ve yathā-sambhava, yathā-śiḡhra apānī vihāra yātrā ko eka bāra sthagita karane kā prayāsa kareṃ. āsapāsa jahāṃ surakṣita or anukūla kṣetra mile, sthāna mile, vahāṃ pravāsa karane kā prayāsa kareṃ. kama se kama 31 March 2020 taka to yathāsaṃbhava vihāra ko virāma diyā hī jānā cāhiye. usake bāda bhī sthiti kī samīkṣā kara lenī cāhie.

3. viśeṣa sthiti meṃ vihārata cāritra-ātmāṃ yadi bhinna samācārī meṃ vāhana kā upayoga kara kiśī upayukta kṣetra meṃ pahuṃcanā cāheṃ to sabhī ko anāpatti dī jā rahī hai aur vāhana kā prayoga karane ke sandarbha meṃ kiśī ko bhī cheda prāyaścitta dene kā bhāva nahī hai. tapaḥ prāyaścitta unako yathāsaṃbhava diyā jā sakatā haiṃ.

4. āvaśyaktānusāra cāritra-ātmāṃ kalpa se gocarī kara sakate haiṃ.

5. karphyū ādi ke kāraṇa gocarī meṃ kaḥināī ho aura kaḥīṃ bhojanālaya, caukā ādi kī sahaja vyavasthā ho to vahāṃ cāritra-ātmāṃ gocarī kara sakate haiṃ.

6. āhāra ki upalabdhatā meṃ kaḥināī ho to āvaśyaktānusāra nityapiṇḍa gocarī bhī kī jā śakti hai aura eka hī jagaha para tīnoṃ samaya kī gocarī bhī kī jā sakatī hai.

7. yadi dhāī kilomīṭara taka kī dūrī meṃ rahane vāle loga bhī ṭīphina ādi lekara sevā karane āṃ to āvaśyaktānusāra unakī gocarī karane kī va āhāra karane kī manāhī nahī hai.

8. vartamāna meṃ saṃbhavataḥ āmśika rūpa meṃ ekāntavāsa ho rahā hai. cāritra-ātmāṃ ke bhī, samaṇa-śreṇī ke bhī aura śrāvaka-śrāvīkāṃ ke bhī, isaliye hameṃ prakṛti se mile isa avasara kā ādhyātmika lābha uḥāne kā prayāsa karanā cāhie, jaise — svādhyāya meṃ jyādā samaya lagāṃ, japa meṃ samaya lagāṃ, dhyāna kara leṃ, koṭi sāhitya-lekhana kā kāma bhī kiya jā sakatā hai, logassa kī mālā pherī jā sakatī hai, jisake jaisī anukūlatā ho, hameṃ karanā cāhie.

9. vartamāna sthiti meṃ cāritra-ātmāṃ aura samaṇa-śreṇī sadasyoṃ ko yadi kiśī bhī prakāra kī kaḥināī ho to ve ācārya-pravara ko tadviśayaka nivedana karavā sakate haiṃ.

10. ācārya-pravara kā yaha sandeśa yadi Terāpanthī sabhāoṃ ke pāsa pahuṃca jāye to ve apāne kṣetra meṃ va apāne kṣetra ke āsapāsa pravāśita cāritra-ātmāṃ va samaṇa-śreṇī sadasyoṃ ke pāsa ise pahuṃcā sakate haiṃ.

caittā bhārahaṃ vāsaṃ, cakkavattī mahiḍḍhio, santī santikare loe, patto gaim aṇuttaram.

Ācārya Mahāśramaṇa

Brahmadeva Māne Instityūta āpha ṭeknolojī

Solāpura ke pāsa, Mahārāṣṭra

Jaina Śvetāmbara Terāpanthī Mahāśabhā

Pradhāna kāryālaya- 3, Porcugīya carca strīṭa, Kolakātā-7000 001

Reference: Corona Virus

1. All monks, nuns (cāritra-ātmā), members of the samaṇa-śreṇī, and of all the organisations of the saṃgha, male and female lay followers (śrāvaka-śrāvīkā), should try to be fearless, equanimous and take proper care, too. At present they should chant the “caittā bhārahaṃ vāsaṃ” śloka at a minimum of 21 times between 12.00 am (midnight) to 12.00 pm (afternoon), and if possible as much as they can. Any fasting (tapas), including 48 minutes fasting (namaskāra-saṃhitā), a quarter day fasting (pauraṣṭī), etc., can also be supplemented with mantra chanting.

2. All the monks and nuns who are still in their journey (vihāra) should try to postpone their travel as soon as possible. They should try to stay nearby in a suitable and safe place, at least until 31 March 2020. Thereafter, they should review the situation.

3. In special circumstances, monks and nuns who are travelling, if in a state of different conduct custom (bhinna-samācārī), need to use a vehicle to reach a suitable place, then they have the permission to do so. In terms of using a vehicle, there is no condition of cutting ascetic life span atonement (cheda-prāyaścitta), but fasting atonement (tapa-prāyaścitta) can be given to them as far as possible.

4. Monks and nuns can have gocarī (alms) with convention of every day (kalpa) as required.

5. If there is a problem in gocarī due to curfew etc., and if there is a common arrangement of a communal Jain kitchen (bhojanālaya) or a devotee's personal kitchen (caukā), then ascetics can have gocarī over there.

6. If there is a problem in collecting food (āhāra), they can do every day gocarī (nityapiṇḍa) as required. Also, they can do gocarī sitting at one place for entire day (three times in a day).¹

7. If people living in the proximity of two and half kilometres want to come for service and bring tiffin etc. for gocarī, then that is also permitted as per requirement.

8. At present, possibly, all monks, nuns and members of the samaṇa-śreṇī, and lay male and female followers (śrāvaka-śrāvīkā) are partly in seclusion (ekāntavāsa). Therefore, we should try to take advantage of this natural opportunity to devote more time to spiritual self-study (svādhyāya), spend time in chanting mantras (jāpa), meditation (dhyāna), copying texts, writing literature (sāhitya-lekhana) and do mantra repetitions (jāpa) of the Loggassa-sūtra 108-bead rosary (mālā) as per each individual as suits them.

9. If any monks, nuns and members of the samaṇa-śreṇī have any kind of problems in the current situation, then they can contact to the ācārya-pravara in this regard.

10. If this message of the ācārya-pravara reaches Terāpanthī organisations, then they can forward it to all the monks, nuns and members of the samaṇa-śreṇī residing in their area and in the vicinity.

Śānti, a universal monarch of great power, the bringer of peace to the world, gave up Bhāratavarsa and reached perfection.²

1 Śvetāmbara ascetics per rule do not accept food more than twice a day from the same kitchen.

2 Uttarādhyāyana-sūtra 18.38 (tr. Jacobi). This śloka is famous for bestowing peace. The story goes that when Tīrthaṃkara Śāntinātha's mother Acirādevī was carrying him in her womb a kind of epidemic (mahāmārī) was spreading which was calmed down because of his presence in his mother's womb. Therefore, he was named Śāntinātha. During the Covid-19 pandemic, Ācārya Mahāśramaṇa has given this powerful jāpa to the saṃgha.

roles. Notably, the sources for each of these pieces of information are also provided.

Social relationships (e.g., preceptor, pupil, family, patron) can be visualized as a network with branching nodes and downloaded. The spatial relationships of Jaina mendicants, as well as other people, places, and events, can be visualized using the map feature. All of this data is open-source and can be downloaded.

More than a repository of information, the *Jaina Prosopography Database* is a powerful analytical tool

for conducting sociological and historical research. Scholars will not only be able to utilize the tools of the database to analyze sets of data within the current corpus, but they can also download the data for external analysis. Researchers can also apply for editing privileges (which will inevitably require some training in navigating the data-entry system) in order to upload their own datasets for integration within the *Jaina Prosopography Database*, creating opportunities for a variety of research projects.



Figures 2 and 3. Sambhavanātha image in the Neminātha Mandira of Manasukhabhāi Poj in Ahmedabad (cf. Parikh and Shelat 1997, cat. no. 757). (Photos: Priyanka Shah, February 2021)

Translation, Prosopography-Group:

saṃvat 1551 varṣe veśākha-sudī 12 gurau Prāgvāṭa-jñā[tīya] vya[vahārī] śre[ṣṭhī] Mehā bhā[ryā] Vāṃnū pu[tra] śre[ṣṭhī] Pūṃnākena bhā[ryā] Pāṃcū pu[tra] Harapāla bhā[ryā] Kumari, Bhaḍasī bhā[ryā] Bhāvalade Ajādi Pr[āgvāṭa] kuṭ[u]ṃba-yutena svaśreyorthaṃ śrīSambhavanātha-biṃbaṃ kā[ritam] | tapāgaccha-nāyaka śrīSomasundarasūri-saṃtāne Hemavimalasūribhiḥ pratiṣṭ[h]itam ||

On Thursday the 12th of the bright half of [the month of] Vaiśākha [= 17 April 1494] the son of the eminent trader Mehā [and] wife Vāṃnu of the Prāgvāṭa caste the eminent Pūṃnā [and] wife Pāṃcū [and their] son Harapāla [and] wife Kumari, [and] Bhaḍasī [and] wife Bhāvalade [and sons], Aja etc. had the image of Sambhavanātha made for the bliss of their own Prāgvāṭa family. It was consecrated by Hemavimala-sūri of the lineage of Somasundara-sūri the leader of the Tapāgaccha.

The Process

Timelines

Building a database, particularly a database as complex as this one, requires a long-term commitment. The *Jaina Prosopography: Monastic Lineages, Networks, and Patronage* research project, which began in 2017 through a grant from the Leverhulme Trust,⁴ grew out of an earlier project to publish Johannes Klatt's *Jaina Onomasticon*.⁵ The content of this volume provided much of the initial source material for the database, cross-referenced data related to more than 5,800 names.⁶

Selecting a Format

In selecting a format and designing a database, it is critical to consider its longevity. Providing users with the ability to freely download data ensures that the work can live on in other forms. In a recent discussion with Flügel, he also stressed the importance of clear communication between researchers and developers, who come to these projects with different sets of expertise and may have different expectations or conceptualizations for database design and functionality. Another important piece to keep in mind is that the process may proceed iteratively and to remain open to pivoting, adapting, and improving the design.

Building the Team

In addition to Flügel and Krümpelmann from SOAS and the team of developers from the Digital Humanities Institute at Sheffield University and of Compegence, a company in Bangalore that performed data cleaning, contributors to the project include a range of scholars from across Europe and India. The current team of contributors, which today consists of scholars from SOAS, University of Ghent, Gujarat University in Ahmedabad, the University of Mumbai, and the Bhandarkar Oriental Research Institute (BORI) in Pune,⁷ meet weekly via Zoom to discuss interpretations of the inscriptions and manuscripts they are analyzing and encoding into the database along with any other questions that may have arisen during data-entry.⁸ Each

4 Grant 2016-454

5 P. Flügel and K. Krümpelmann eds., *Jaina-Onomasticon by Johannes Klatt* (Wiesbaden: Harrassowitz, 2016). (Jaina Studies 1)

6 See the case study: Peter Flügel and Kornelius Krümpelmann (2021) *Index to the Jaina-Onomasticon of Johannes Klatt*. Wiesbaden: Harrassowitz & Royal Asiatic Society. (Jaina Studies 2) [In press].

7 SOAS: Peter Flügel, Kornelius Krümpelmann, Alice Rogovoy, Samani Pratibha Pragya, Kalpana Sheth; BORI: Amruta Natu, Shailesh Shinde; Gujarat University: Purvi Mahendra, Akshita Sanghvi, Jolly Sandesara, Kinjal Shah, Priyanka Shah; University of Mumbai: Kamini Gogri, Jinesh Sheth; University of Ghent: Simon Winant; Vapi: Seema Gala. (Four more researchers will join BORI shortly.)

8 At present, in particular: Kapadia, H.R. (comp.) (1935-77), *Descriptive Catalogue of the Government Collection of Manuscripts Deposited at the Bhandarkar Oriental Research Institute. Volume XVII-XIX: Jaina Literature and Philosophy*. Poona: BORI; Parikh, P.C. & Shelat, B.K. (comp.) (1997), *Jain Image Inscriptions of Ahmedabad*. Ahmedabad: B.J. Institute of Learning of Research; Vijayaśrī, Sādhvī 'Āryā' (2007), *Jaina Dharma kī Śramaniyoṃ kā Brhad Itihāsa*. Bhāga I-II. Dillī: Bhāratiya Vidyā Pratiṣṭhāna.

of these contributors is funded through their affiliate institution. In this way, the group has grown organically through scholarly connections and collaborations. Collaboration is indeed at the heart of the project, as all team members work together bouncing ideas off one another, populating the database, filling in gaps in data by using the linkages across different sources, and advancing their own research interests.

The Database at Work

One example of this inter-academic collaboration is the work of the team from Gujarat University in Ahmedabad. They worked on the prosopographical analysis of the 893 Sanskrit Jain image inscriptions in Ahmedabad that were collected and published together with indices on types of icons, names of mendicants, householders, *gacchas*, *gotras*, castes and places collected by P.C. Parikh and B.K. Shelat in 1997. In the course of this research it was found that the reading of the inscriptions could be improved, family relations clarified, dates double checked, abbreviations deciphered, and many cross-references established with data compiled by Klatt and Kapadia in particular.

Most of the inscriptions from V.S. 1235 to V.S. 1628 are engraved on the back of small movable bronze statues. All of them are composed in a similar format as in the relatively unambiguous example, inscription cat. No. 757, shown in figures 2 and 3.⁹

The Future

Over time, a variety of new research projects may contribute to the supplementation and refinement of the *Jaina Prosopography Database*. A key theme that emerged in researching the project was collaboration in conceptualization, development and design, editing the database, and in its continued development and growth. As the COVID-19 pandemic has pushed the attention of many researchers toward the digital landscape, the number of open-source database projects will likely continue to grow, promoting innovative research and cultivating collaborative communities of scholars.

Julie A. Hanlon is an archaeologist whose research combines quantitative and qualitative methods from across the humanities and social sciences. Her recent work explores the materiality of texts and inscriptions and the role of literature and landscape in negotiations of religious identity in first millennium South India.

9 For details on database construction, coding, contributors and contributions see: P. Flügel, "Collaborations in Jaina-Prosopography" (Forthcoming), and "The Jaina-Prosopography Project," in *Digital Humanities: Religions in Asia*, edited by Van Lit, Cornelis L. W. and Morris, James (Berlin: De Gruyter, forthcoming) (Introductions to Digital Humanities: Religion). Articles on structural variables of Jaina monastic organisations and the taxonomy of the *Jaina-Prosopography Database* will be published in forthcoming issues of the *International Journal of Jaina Studies (IJJS)*.

Ṭhakkura Pherū's *Dravyaparīkṣā*: An Assayer's Manual from the Khaljī Court of Delhi

Sreeramula Rajeswara Sarma

The Jain polymath Ṭhakkura Pherū was a mediator between the Sanskrit and Islamic traditions of learning, between the elite Sanskrit and popular Apabhraṃśa, and between the *śāstra* and the commerce. He held a high office at the treasury of the Khaljī Sultāns of Delhi in the first quarter of the fourteenth century and wrote on diverse scientific and technical subjects in Apabhraṃśa verse.

In 1961, Agar Chand Nahata and Bhanwar Lal Nahata published seven works of Pheru under the title *Ṭhakkura-Pherū-viracita-Ratnaparīkṣādi-sapta-grantha-saṃgraha* from the Rajasthan Oriental Series. These works are as follows: *Kharataragaccha-yugapradhāna-catuhpadikā* on the pontiffs of the Kharatara sect (1291 CE), *Jyotiṣasāra* on astrology (1315), *Vāstusāra* on architecture and iconography (1315), *Ratnaparīkṣā* on gemmology (1315), *Dhātūtpatti* on metals and perfumery articles (n.d.), *Gaṇitasārakaumudī* on mathematics (n.d.) and *Dravyaparīkṣā* on assay and exchange of coins (1318).¹

From these works, some details can be gleaned about Pherū's personal life. He appears to have been born around 1270 in Kannāṇā which place survives today as Kaliyana in the state of Haryana. He belonged to the Śrīmāla caste and was a member of the Kharatara sect of the Śvetāmbara Jains. His father was Ṭhakkura Candra, and his grandfather Kalaśa had the title *siṭṭhi* (Sanskrit: *śreṣṭhin*, “merchant-banker”). Apparently, the family was engaged in the trade of gems and other luxury goods, and in banking and money exchange.

When the Delhi Sultanate was established towards the end of the twelfth century, the Sultāns sought the cooperation of Jains for conducting their minting and banking operations. Especially the Jains of the Śrīmāla clan, to which Pherū belonged, were known for their expertise in minting and banking. Coming from a family of merchant-bankers, Pherū found a ready appointment at the treasury of the Khaljī Sultāns sometime before 1315, in which year he completed the *Ratnaparīkṣā*, ‘after having seen with his own eyes the vast ocean-like collection of gems in the treasury of cAlā’ al-Dīn’. Pherū continued the service under cAlā’ al-Dīn’s successors, Shihāb al-Dīn cUmar (r. 1316) and Quṭb al-Dīn Mubārak Shāh (r. 1316-1320).

Leaving aside the *Kharataragaccha-yugapradhāna-catuhpadikā*, which is a small work of piety, the other six texts deal with diverse scientific and technical subjects, a knowledge of which was apparently required by successful merchant-bankers of those times. Pherū composed these scientific texts in the popular Apabhraṃśa so that these were easily accessible to a wider strata of people. All his seven works are composed



(Detail) Jain Goldsmiths
Attributed to a painter from Tanjore (Thanjavur), ca. 1840
Gouache, with gold
Wellcome Library no. 28925i

in verse form; mostly in *gāthā* metre.

A notable feature of Pherū's writings is that they are based on his direct experience; often he lays stress on the fact that he composed them after ‘having seen with own eyes’ (*niyadiṭṭhiye daṭṭhum*) or ‘having directly experienced’ (*paccakkham aṇubhūyam*). Therefore, Pherū's works offer interesting information about the material conditions of his times.

For example, the *Dhātūtpatti* provides valuable information on the trade of perfumery articles in the fourteenth century. The *Ratnaparīkṣā* offers a very detailed tariff of prices of different kinds of gems, which must have prevailed at that time. The *Vāstusāra* contains much interesting information on Jain religious life of the period, on the construction of different types of Jain temples and on the iconography of several types of Jina images.

The *Gaṇitasārakaumudī* extends the range of mathematics beyond the traditional framework by including diverse topics from the daily life where numbers play a role,² such as mechanical shortcuts in commercial arithmetic, mathematical riddles, rules for converting dates from the Vikrama era to Hijrī era and vice versa, and classification and construction of magic squares. There is also a section which is valuable for the economic history of period, as it mentions the average yield per *bīghā* of several kinds of grains and pulses, the

¹ See: Thakkura Pherū's *Dravyaparīkṣā: An Assayer's Manual from the Khaljī Court of Delhi*, translated and commented by Sreeramula Rajeswara Sarma, 2021, online at https://www.srsarma.in/pdf/mybooks/The_Dravyapariksa_of_Thakkura_Pheru.pdf

² SaKYHa (Sreeramula Rajeswara Sarma, Takanori Kusuba, Takao Hayashi & Michio Yano), *Gaṇitasārakaumudī, the Moonlight of the Essence of Mathematics*, by Thakkura Pherū, edited with Introduction, Translation and Mathematical Commentary, New Delhi 2009.

proportions of different products derived from sugar cane juice, and so on.

The *Dravyaparīkṣā* is chronologically the last and in content the most unique work which Pherū composed in 1318 in the reign of Quṭb al-Dīn Mubārak on the basis of his direct experience while employed in the Delhi mint (*siri dhilliya tamkasāla kajjaṭhie aṇubhūya karivi...*) in 149 *gāthās*.

The work can be divided into two parts. The first part (*gāthās* 1-50) deals with assay and refinement of gold and silver. Assay is the determination of the amount and fineness of gold and silver in the coins; this process is denoted by the title of work *Dvavya-parīkṣā*. Since coins issued by several kingdoms in different periods of time continued to be in circulation, it was necessary to determine their intrinsic value by ascertaining the amount, and the degree of fineness, of gold or silver in these coins and then to fix their exchange rate in terms of the local currency. Refinement is the extraction of pure gold and silver by repeated melting. Pherū's treatment of these chemical and metallurgical processes is extremely brief. Fortunately, in his *Ā'in-i Akbarī*, Abū al-Faḍl gives a more detailed account of the Mughal mint in the reign of Akbar, which helps us in understanding Pherū's brief, and at places obscure, descriptions.

The second part (*gāthās* 51-149) constitutes a catalogue of coins. Here Pherū provides the name (*nāma*), provenance (*thāma*), weight (*tullu*), metal content (*davvo*), and the exchange value in terms of the Khaljī currency (*mullu*) of 259 types of coins issued by various kingdoms of northern and western India in the twelfth, thirteenth and early fourteenth centuries.

The coins described here are of five types: (i) gold, (ii) silver, (iii) gold-silver-copper alloy, (iv) silver-copper alloy and (v) copper. The metal content of each coin type is expressed as follows. In the case of gold and silver coins, the degree of fineness is given in the scale of 1 to 12 for gold and of 1 to 20 for silver. For coins made of alloy, the weight of each metal per 100 specimens is listed.

Much of the data given for each coin is numerical. In the metrical text these numbers are represented by words. For the sake of metre, the proper names of the coins are modified and sometimes the numerical terms themselves are given in diverse variations. Here Pherū makes an useful innovation: after each block of verses, he adds a table where the same numerical material is presented in digits. This facilitates our understanding of the numeral data more easily. There are twenty-nine such tables.

The lion's share of the catalogue goes to the coins issued by the Khaljī Sultāns of Delhi. When Pherū was composing the *Dravyaparīkṣā* in 1318, the coinage of cAlā' al-Dīn Muḥammad Khaljī (r. 1296-1316) was still legal tender and therefore Pherū's account of this coinage is naturally very detailed and comprehensive.

After cAlā' al-Dīn's death in 1316, his powerful general Mālik Kafur installed cAlā' al-Dīn's six-year-old son Shihāb al-Dīn cUmar on the throne and proclaimed himself as the Regent. This poor child ruled for just two

months, during which time the royal mint carried on its work dutifully and issued five types of coins under his name.

The child king was, however, killed by his elder brother Quṭb al-Dīn Mubārak Shāh who then ascended the throne. The only achievement of his short rule was the wide range of coinage issued under his name. He discarded the prevailing moulds and introduced a completely new fabric in which he issued as many as sixty-three different types of coins. Pherū lists these meticulously with their weights and metal content. Apart from the large number, the quality of Quṭb al-Dīn's coinage is said to be far superior to that of his predecessors.

An important element in Pherū's data are the results of his assays. John S. Deyell compared the silver content in a series of coins according to Pherū's assay and according to the analysis of the British Museum and found that the percentage of agreement between the two assays ranged between 96.56 and 101.36.³ It is indeed remarkable that there is a near-perfect agreement between Pherū's assays made in the medieval mint of Delhi and the modern analyses of the British Museum.

Of course, this degree of accuracy pertains specially to the coinage of cAlā' al-Dīn and his successors, the coinage with which Pherū was directly connected. In other cases, the accuracy varies, depending on the number of specimens which were available to Pherū for examination. Some parts of the data may also have been derived from old mint records and not by direct examination. Even so, preserving all these records – his own and of others – for posterity in the form of the *Dravyaparīkṣā* was indeed a remarkable achievement.

Sreeramula Rajeswara Sarma was born in Andhra Pradesh; MA (Santiniketan); Dr.Phil. (Marburg); taught Sanskrit at Aligarh Muslim University from 1969 to 1997; Visiting Professor at Kyoto University, University of British Columbia and Harvard University.

³ John S. Deyell, *Living without Silver: The Monetary History of Early Medieval North India*, (Delhi: Oxford University Press, 1990; Oxford India Paperbacks, 1999), 255.



CENTRE OF
JAINA STUDIES

Early Jaina Epistemology: A Study of the Philosophical Chapters of the *Tattvārthādhigama*

Lucas den Boer

In 2015, I joined the ERC Synergy project *Beyond Boundaries: Religion, Region, Language and the State* as a PhD student based at Leiden University.¹ The project's overall aim was to improve our understanding of the Gupta Age by working across disciplinary boundaries. My task in the project was to investigate the role of the Jainas in the Gupta Age. It was clear from the beginning that this would be a major undertaking since little is known with certainty about the history of the Jainas at that time.

Given the paucity of material and epigraphical evidence, some scholars have speculated that the Gupta Age must have been a difficult period for the Jainas. In an important study on the *Tattvārthādhigama(sūtra)* (hereafter TA), Suzuko Ohira wrote that it was “one of the darkest ages for the Jainas,” and she speculated that large numbers of Jainas were forced to migrate as a result of the rise of Hinduism under the Guptas.² However, it is far from clear how the Jaina and Hindu communities interacted with each other at the time.

However, it is precisely in the Gupta Period that the Jainas begin to write philosophical works that increasingly reflected their intellectual surroundings. These texts include discussions on ontology and epistemology in a way that resembles the philosophical treatises of the Hindu and Buddhist movements, which seems to indicate some change in the underlying relations between the Jainas and the other socio-religious groups.

The TA holds a special position amongst these texts. It was the first Jaina text that was composed in Sanskrit instead of Prākṛit. It was also the first text that was written as a systematic compendium in the style of the foundational texts of the philosophical schools of the Hindus. Even though the text forms a break with the tradition, it was well-received by the different Jaina sects, which indicates that the TA filled an important need for the Jaina community.

However, little is known about the historical circumstances in which the TA was composed. The text is often associated with an author named “Umāsvāti,” but the details of this figure are not clear, and the attribution of the TA to Umāsvāti is contested. The same goes for the first commentary on the text, the *Tattvārthādhigamabhāṣya* (TABh). Even though some scholars and a large section of the Jaina community assume that the TABh was written as an auto-commentary, there is no scholarly consensus about the authorship of the *bhāṣya*. Given the importance of the TA in the Jaina tradition and the significance of the text as a historical document, I decided to focus my thesis on this text.

My thesis provides the first English translation of

¹ The ERC Synergy project was hosted by the British Museum, the British Library, SOAS, and Leiden University (2014-2020).

² Suzuko Ohira, *A Study of Tattvārthasūtra with Bhāṣya with Special Reference to Authorship and Date*. L.D. Series 86. Ahmedabad: L.D. Institute of Indology, 1982, 29.



Head of a Tirthankara
Gujarat ca. 4th century CE
British Museum 1901.1224.6
© The Trustees of the British Museum

the philosophical sections of the TABh and an analysis of their content. My textual analysis serves a dual purpose. On the one hand, it is an attempt to get a better understanding of the philosophical ideas that are expressed in the TA and the TABh. On the other hand, by examining the way in which the texts relate to other intellectual movements, my study tries to shed some light on the historical positions of the TA and the TABh and, more broadly, on the position of early Jaina thought in the general development of Indian philosophy.

My study of the texts suggests that the TA and TABh were composed by different authors and that both texts contain different historical layers. It seems most likely that the *sambandhakārikās* and *praśasti* were added at a later stage, which has some important implications for the debate about the authorship of the TA and the TABh. Throughout my study, I found that both texts are strongly influenced by Nyāya philosophy. Although the TA is a soteriological text, it opens with a chapter on the theory of knowledge and gives a prominent place to epistemology in its soteriology. This is a new development for the Jaina tradition and strongly resembles the view on the soteriological purpose of knowledge that is expressed in the *Nyāyasūtra*. Instead of listing the five types of knowledge (*jñāna*) in the traditional way, the author presented them as the two “means of cognition” (*pramāṇa*). This technical term was at the centre of one of the most important debates between the different schools in Indian philosophy. However, the traditional Jaina texts did not contain a theory about the means of

cognition, which made it difficult to have a formal debate with any other school. By presenting the five traditional types of knowledge as the two sources of cognition, the composer of the TA made the Jaina theory of knowledge compatible with the model that was used by other schools. Moreover, the epistemological discussion in the TA deals predominantly with ordinary cognition (*mati*), i.e., the type of cognition that plays the main role in the epistemological theory of the Naiyāyikas and most other schools.³ By contrast, the types of knowledge that are particular for the Jaina tradition, such as cosmic perception (*avadhi*) and mental perception (*manaḥparyāya*), are discussed very briefly.

It is remarkable that the author of the TA paid relatively little attention to some important Jaina subjects and that he was willing to incorporate views and concepts from the Nyāya tradition that were new for the Jainas. However, the way in which these Nyāya elements were incorporated in the Jaina theory was not always successful. In several cases, such as in the analysis of the relationship between ordinary cognition and testimony (*śruta*), it is unclear how these external ideas should be interpreted in the overall framework of the TA. The fact that the first commentaries struggled to explain the precise meaning of these passages indicates that some of the ideas in the TA were far from standard in the Jaina tradition at the time of its composition.

My analysis of the TA and TABh suggests that their authors tried to offer an alternative that could compete with the ideas of the Nyāya and Vaiśeṣika traditions, which goes against the hypothesis of some scholars who situate the TA mainly in the context of a confrontation with the Buddhists. The fact that the TA deviates from the traditional Jaina texts and embraces the style and models of the philosophical texts of the Brahmanical schools suggests that the TA was written in an intellectual environment in which the Brahmanical views were dominant.

The fact that the TA and the TABh were evidently composed for an audience that was acquainted with Nyāya and Vaiśeṣika terminology raises some important questions. If we assume that Nyāya philosophy was only practised by philosophers with a Brahmanical identity, it is hard to explain why the Jainas seem to be acquainted with their texts and ideas. One could argue that the texts of rival movements were only studied in order to defeat the opponent in a debate, but it is hard to situate the TA in such a scenario. The composer of the TA did not treat the Nyāya views with hostility and actually transformed the Jaina theory on the basis of Nyāya concepts. This suggests that the author had a positive attitude towards the Nyāya tradition. One may question, therefore, whether Nyāya philosophy should exclusively be seen as the view of a particular group within the Brahmanical realm or whether it was also a general philosophical discipline that was studied by scholars from different socio-religious backgrounds.

In my philosophical analysis of the text, I tried to

demonstrate that the TA offers a coherent philosophical system that combines traditional views with a new vocabulary and several theoretical innovations. This shift opened the way for later Jaina authors to write philosophical treatises that could directly engage with the philosophical positions of rival movements. As such, the TA and the TABh are seminal texts that deserve more scholarly attention.

Lucas den Boer was awarded his PhD by the Leiden Institute for Area Studies (LIAS), Faculty of Humanities, Leiden University. An online version of the thesis can be found in the Leiden University Scholarly Publications repository (<https://hdl.handle.net/1887/87415>).



JAINA STUDIES CERTIFICATE

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



Jina images at the Jaina Śvetāmbara Tirtha in Māṇḍavagarha (Māṇḍū)
(Photo: I. Schoon 24.12.2019)

³ Ordinary cognition (*mati*) largely corresponds to the type of cognition that is known as "pratyakṣa" in most other schools.

Games of Knowledge: Jain Bāzī

Jacob Schmidt-Madsen

Anyone with a habit of flipping through Jain art catalogues is likely to have come across a type of painting reminiscent of the modern children's game Snakes & Ladders. The paintings are usually referred to as *gyān bāzī*,¹ or games of knowledge, and consist of inscribed grid diagrams embedded within architectural or anthropomorphic designs. (Figure 1, facing page) The snakes and ladders superimposed on the diagrams connect various squares within them, as do the stylized footprints (*pādukā*) found especially in the central column of the diagrams.

Though *gyān bāzī* found its widest distribution within the Jain and Vaishnava communities of western India, it forms part of a larger family of religiously themed race games reaching across South Asia and penetrating into West and East Asia alike.² In the 1890s it was adopted by British game manufacturers who marketed it with such success that the modern secular version eventually returned to India and replaced the original.

British art historian Andrew Topsfield, specializing in Indian painting of the Mughal period, pioneered the study of *gyān bāzī* in the 1980s.³ Since then many more examples of the game have come to light, including several forgeries on the antiques market, and religious communities both inside and outside India have begun making their own versions, usually aimed at introducing children and young adults to the basic tenets of their beliefs.

History

Gyān bāzī can be traced back to late 18th-century western India. The earliest known examples are a Vaishnava chart from Lucknow dated 1780-82⁴ and a Jain chart from Jaisalmer dated 1783.⁵ The Jain chart was drawn by a Paṇḍit Bhavānī of the Kharatara Gaccha in Jaisalmer, and belongs to the most widely attested type of Jain charts.⁶

It has often been suggested that *gyān bāzī* dates back far beyond the earliest available charts, but this cannot be corroborated by textual, visual, or other evidence. The formal game system underlying the charts would seem to derive from the Italian *gioco dell'oca*, or game of the goose, which first appeared in India in the 16th century.⁷ *Gioco dell'oca* never took root in India, but inspired the Mughal game of *ganj*, or treasure, as evidenced by two versions from the late 17th century.⁸

1 Inscriptions on the paintings use the colloquial spelling *gyān bāzī* and the Sanskrit spelling *jñān(a) bāzī* interchangeably. I prefer the former as it underscores the vernacular influence on the terminology and verses associated with the games.

2 Schmidt-Madsen 2019: 96-106.

3 Topsfield 1985, 2006.

4 Falk and Archer 1981, no. 361: iv.

5 Auditorio de Galicia 1998, no. 316.

6 The chart is a variant of Ja84#17 categorised as type a1 in my doctoral thesis (Schmidt-Madsen 2019: 354). Note that the thesis does not mention the chart since it was not known to me at the time of submission.

7 Seville 2019: 24-25.

8 Digby 2006.

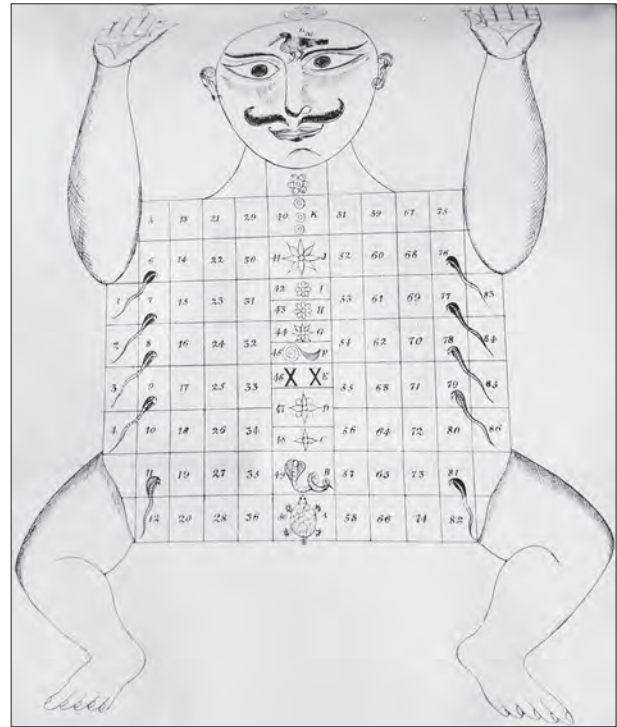


Figure 2. Sketch of a Tantric diagram. Original from Uttar Pradesh, c. 1750. Reproduced from Shome 1849, pl. 2. (Photo: Andrew Topsfield)

The visual design of *gyān bāzī* finds its earliest counterpart in a Tantric diagram of the subtle body associated with the western Indian poet-saint Dādū Dayāl (1544-1603). (Figure 2) The diagram predates the earliest known game charts by a few decades, and shares several structural and inscriptional features with early Vaishnava charts. Tantric diagrams such as this were probably meant for purposes of meditation and visualisation, and thus already included the ludic, or playful, element which would later be developed into an actual game. Given that a comparative analysis between Jain and Vaishnava charts shows the former to have been influenced by the latter,⁹ it seems plausible that *gyān bāzī* was modelled on Tantric diagrams by Vaishnava *bhaktas* in the late 17th or early 18th century and later adopted by Jains.

Meaning

Gyān bāzī can be classified as a hybrid object existing at the interface between games and religion. It consists of a visual layer comprising the grid diagram and its various ornamentations, a textual layer comprising the inscriptions inside and outside the play area, and a ludic layer comprising the formal game system by which it operates. While formal game systems are inherently meaningless, they can acquire an interpreted meaning depending on how they are represented visually and textually. This explains how the formal system of *gyān bāzī* could travel between different religious communities and acquire new meaning with little or no change to its underlying rules.

9 Schmidt-Madsen 2019: 188-97.

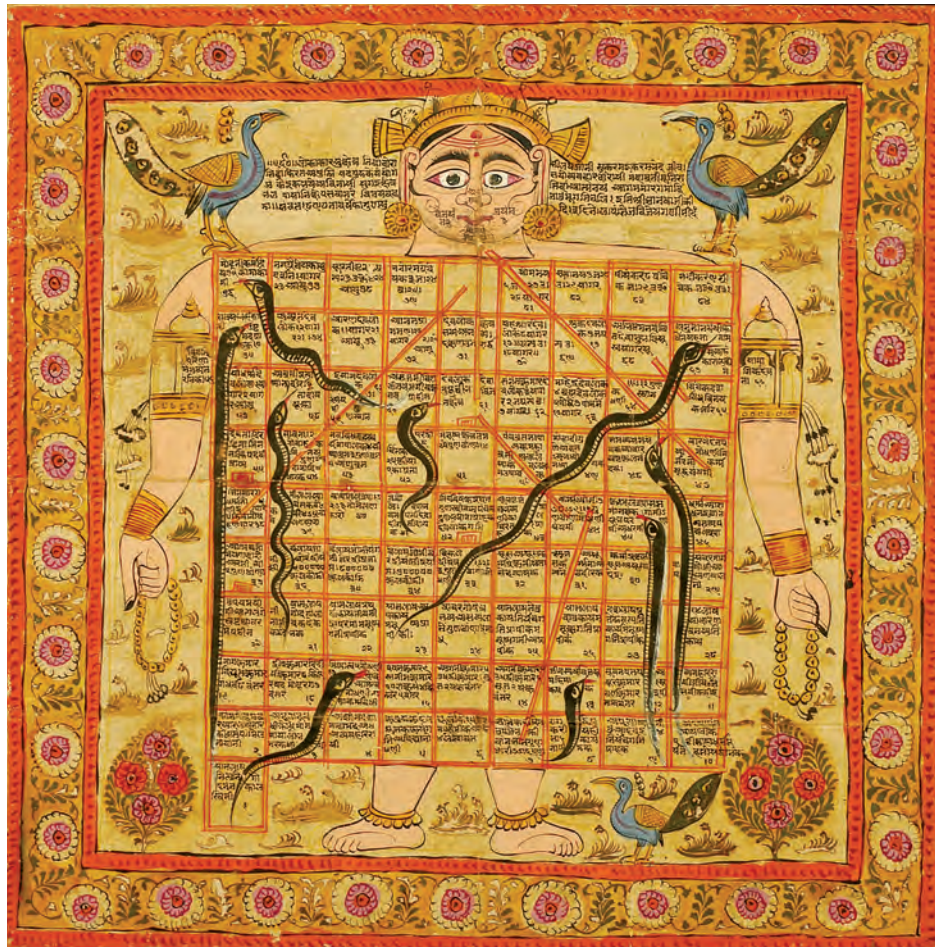


Figure 1. *Gyān Bāzī*; Gujarat, Samvata 1890 (1833 CE); Painting on cotton, 63 x 63 cm. Acc.No.984; Courtesy: Sarabhai Foundation – Calico Museum of Textiles, Ahmedabad, India. © Sarabhai Foundation, All Rights Reserved.

The visual design of the Jain charts varies little over the course of their existence. The standard design is dominated by a 9 x 9 grid of squares with several additional squares attached to it. One square is added at the bottom left of the grid, two at either end of the seventh row, and six above the center of the topmost row. Together they form an abstract image of the inhabited part of the universe (*lokākāśa*) which is sometimes further developed into an anthropomorphic image (*lokapuruṣa*). The snakes have negative connotations and may have derived from Yogic and Tantric imagery, while the ladders are in fact transmigratory lines (*śreni*) as borne out by inscriptions on the charts themselves. The stylized footprints do not have a specific reference, but the contexts in which they appear partly associate them with the stages of purification (*gunasthāna*) that the soul (*jīva*) has to pass through in order to achieve final liberation (*mokṣa*) in the topmost square.

The cosmological features of the visual design are further highlighted by the inscriptions on the charts. Rows 1-2 from the bottom are associated with the lower world (*adholoka*), rows 3-6 with the middle world (*madhyaloka*), and rows 7-9 with the upper world (*ūrdhvaloka*). The squares in the 9 x 9 grid, including the three additional bottom and side squares, are numbered

1-84, with reference to the eighty-four *lākḥ* birth-situations (*yoni*) in the universe. The five squares above the grid (directly below the square of final liberation) correspond to the *anuttara* heavens which guarantee liberation after a limited number of subsequent rebirths. Other themes invoked by the inscriptions include various technical terms related to the doctrine of karma and the religious practices of monks and lay followers.

The visual and textual elements outlined above provide a static representation of the universe, but the real novelty of *gyān bāzī* is the ludic element which brings the representation to life and allows players to interact with it. The only surviving set of rules for doing so is found in an unpublished Gujarati manuscript from 1877/78.¹⁰ The rules explain that players should begin the game in the bottom left square of the chart with the basic lifeforms (*nigoda*), and make their way upwards according to the throws of a four-sided stick die (presumably numbered 1 : 2 : 5 : 6). The rules include special requirements for leaving the initial square and climbing up ladders and footprints, resulting in a painfully slow and drawn-out

¹⁰ *Jñān bājī ramvānī rīṭi*, or the rules of playing *gyān bāzī*, forms the first chapter of an untitled manuscript dealing with various subjects related to Jainism. It was completed by Lallu Jethābhāī in *samvat* 1934, and is currently held at the L. D. Institute of Indology in Ahmedabad, acc. no. 12380/1.

The Concept of Samudghāta in Jaina Philosophy

Sādhvī Unnata Prabhā

Samudghāta designates processes of the projection of the soul outside the body during which kārmiṅ particles are discharged. The concept of *samudghāta* is crucial in Jaina philosophy as a nexus for diverse cosmological and metaphysical concepts such as Jaina karma theory, body theory, Jaina biology, and more. However, the concept of *samudghāta* in Jaina philosophy has rarely been researched in academia.¹

Since the concept has diverse conceptual nexuses, it needs to be examined in the frame of varied sections.² My thesis deals with concepts related to life-forms, and its taxonomies.³ In the current report I only provide a glimpse of the former. I will address two questions: What are the possibilities of *samudghāta* in different life-forms depicted in Jaina canonical and non-canonical sources and why is *samudghāta* not equally possible in all life-forms? What does the possibility of projection in life-forms demonstrate?

The Jaina sources of both Digambara and Śvetāmbara traditions have been examined. Standard lists of seven types of *samudghāta* are found in both traditions: *vedanīya-s.*, pain-projection; *kaṣāya-s.*, passion-projection; *māraṇāntika-s.*, death-projection; *vaikriya-s.*, transformation-projection; *taijasa-s.*, fire-body-projection; *āhāra-s.*, conveyance-body-projection; *kevali-s.*, projection by an enlightened soul. The *Bhagavatī*, *Jīvābhigāma*, *Prajñāpanā*, *Rṣibhāṣitāni*, *Samavāyāṅga*, *Sthānāṅga* and their commentaries are the main Śvetāmbara sources. The Digambara sources

include the *Bhagavatī Ārādhana*, *Ṣaṭkhaṇḍāgama* and its commentary, the *Dhavalā* (Dh.), and the *Tiloyapaṇṇatti*. The commentarial literature of both traditions on the *Tattvārtha* also elucidate the theory of *samudghāta* in the context of body theory.

Samudghāta is interpreted in two ways in Jaina literature based on the two meanings of the √ *han*: movement and destruction. The commentators Akalaṅka and Haribhadra respectively define the term “*samudghāta*” as “projection of soul-units outside the body” and “intense destruction of karma due to the engrossed state of projection.”

Samudghāta and Life-Forms

The question of the conditions for *samudghāta* has been a common ground for interpretative differences in both traditions. The research has explored varied aspects of *samudghāta* in the context of life-forms. One of the key foci was to trace discrepancies among Śvetāmbara and Digambara sources. Table 1 conveys a succinct presentation of the discrepancies prevailed in the context of life-forms.

The third chapter of the thesis asserts that the “VeS triad” (*vedanīya-samudghāta*, *kaṣāya-samudghāta*, *māraṇāntika-samudghāta*) is implicitly approved for all beings, though this is not explicated in the texts. The descriptions of *vedanīya-samudghāta* (VeS) and *kaṣāya-samudghāta* (KaS) do not offer any restrictive criteria related to life-forms except for the theory that pressure of the respective karmas can cause them. Akalaṅka and Malayagiri have described the role of external causes for VeS, and Malayagiri claims them as a requisite. The potential for VeS and KaS is proposed to exist in all life-forms in both traditions, but the Śvetāmbaras consider its sphere of application to be restricted to the *trasa-nāḍi* while the Digambaras approve it for the whole cosmos. My research in the third chapter also observes that this Śvetāmbara view of *trasa-nāḍi* is only based on the *Prajñāpanā* and its commentary. The conditions

Table 1: Potential for Samudghāta

Type of Samudghāta	Śvetāmbara	Digambara
VeS and KaS	In all life-forms but within the <i>trasa-nāḍi</i> .*	In all life-forms, possible in the whole cosmos.
MS	In all life-forms.	In all life-forms except for <i>vikalendriyas</i> .**
VS	Denied: (1) one-sensed-beings [except: <i>vāyu-kāya</i>]; (2) <i>Kalpāṭita-devas</i> ; (3) <i>akarma-bhūmija</i> -beings.	Approved: (1) <i>vāyu-kāya</i> and <i>agni-kāya</i> amongst the one-sensed-beings; (2) <i>Nava-Graivaika-devas</i> and four types of <i>Anuttaropapātika-devas</i> ; (3) <i>akarma-bhūmija</i> beings. Denied only to <i>Sarvārtha-Siddhi-devas</i> .
TaS	In all life-forms, except for hell-beings.	Only by an ascetic.
ĀS	Canon: an adept monk with <i>labdhis</i> .*** Commentaries: a <i>catur-daśa-pūrvi</i> -monk	Any adept monk with <i>labdhis</i> .

*Channel for the movement of the mobile beings in cosmic space.

** Two- three- and four-sensed beings together are called *vikalendriya*.

*** Supernatural abilities acquired through penance.

Table 2: Conditions for KS		
Four Views on KS	Śvetāmbara	Digambara
[1] not performed by all <i>kevalīs</i>	Yes	Yes
[2a] required for those who have attained <i>kevala-jñāna</i> when the remaining life-span is 6 months or less.	Yes	Yes and refutation (Dh.)
[2b] the rest might or might not	Yes	Yes and refutation (Dh.)
[2c] the rest do not	Yes (Āv.J)	Absent
[3] by all <i>kevalīs</i>	Yes (AM in Sthā.-Tippana)	Yes (Yativṛṣabha)

for *māraṇāntika-samudghāta* (MS), as discussed in the fourth chapter, remain unknown, but some scholars such as Ācārya Mahāprajña and Kristy Wiley consider that pain could be a trigger. Only a single source, the *Jainendra Siddhānta Kośa* (JSK), states that MS is absent in *vikalendriya* beings.

There are also discrepancies related to the conditions for *vaikriya-samudghāta* (VS), *tajasa-samudghāta* (TaS) and *āhāraka-samudghāta* (ĀS) in sources of both traditions. In the seventh chapter I examine the concept of ĀS. With regard to ĀS the canonical texts such as the *Bhagavatī* and the *Prajñāpanā* do not mention the status of *caturdaśapūrvīs* as a condition for ĀS, while their commentators claim that only a *caturdaśapūrvī* can undertake this form of projection. Digambara sources are in agreement with the Śvetāmbara canonical texts which state that any adept ascetic possessing the *āhārakalabdhi* can perform ĀS. Śvetāmbara sources claim that the ability for TaS is present in three of the four life-forms except for hell-beings but the Digambara sources attribute its presence only to Jaina mendicants.

Vaikriya-samudghāta as a potency is said to be present in *devas*, *nāraḥas*, *manuṣyas*, and *tiryāṅcas*. The celestial-beings and hell-beings have special power called *uttara-vaikriya*.

The eligibility for VS in the case of *manuṣyas* and *tiryāṅcas* is at drastic variance in both traditions. In the Digambara tradition, the *Ṣaṭkhaṇḍāgama* claims that *vaikriya-kāya-yoga* is only possible for *devas* and *nāraḥas*, a point which I discuss in my fifth chapter. Vīrasena in his *Dhavalā* argues that the VS undertaken by *manuṣyas* and *tiryāṅcas* are *uttara-audārika* rather than *vaikriya*, which is different from the Śvetāmbara view. The conclusion is that a different kind of material aggregate is required for the protean forms (*vikurvaṇā*), which are the gross-aggregate (*audārika-vargaṇā*) and the protean-aggregate (*vaikriya-vargaṇā*) in Digambara and Śvetāmbara sources respectively. This difference is maintained in karma theory, action theory, and other aspects, thus leading to a complex nexus of differences. The commentators of the *Tattvārtha*, such as Akalaṅka and Śrutasaḡara, attempt to reconcile the discrepancy. Thus, conclusively two views are evident about this discrepancy: (1) The different views are grounded in

contextual differences rather than in differing opinions. (2) The other opinion is that this discrepancy was there from the beginning.

The other significant discrepancy is related to the execution of VS. The Śvetāmbara sources claim that Nava-graivaika-devas and Anuttaropapātika-devas do not use their *vaikriya* ability, but the Digambaras are of the view that Sarvārtha-Siddhi-devas are the only beings which do not use their *vaikriya* ability.

The different conceptualization in regards to VS, ĀS and TaS is distinctively found in a whole tradition unlike the rare single sources of discrepancy in the case of MS, VeS and KaS. The discrepant views about the VS-triad can be credited to three aspects: metaphysical, contextual, and ecclesiastical. In addition, there may have been presently unknown reasons.

The Digambara sources do not ascribe VS to *manuṣyas* and *tiryāṅcas* – the “*manuṣya-duet*” – as found in Śvetāmbara sources, for the metaphysical reason that the fruition of *vaikriya-nāma-karma* and *audārika-nāma-karma* associated with the use of *audārika-vargaṇā* and *vaikriya-vargaṇā* respectively cannot occur simultaneously. The discrepancy is also credited to the difference in context as stated by Muni Miśrīmala, who argues that the “*vaikriya-kāya-yoga-duet*” (*vaikriya-kāya-yoga* and *vaikriya-miśra-kāya-yoga*) is related to the birth-bodies of *devas* and *nāraḥas* and possible only up to the fourth *guṇasthāna*. The ecclesiastical approach of the Digambara ascribes the ability for TaS only to ascetics while Śvetāmbara sources attribute it to three life-forms, exempting only hell-beings. The considerations informing other discrepancies concerning the attribution of the ability for VS to fire-bodied-beings, *bhoga-bhūmi*-beings, Nava-graivaika-devas and the first four Anuttaropapātika-devas in Digambara sources, denied in Śvetāmbara sources, and the restriction of the ability for ĀS to *caturdaśa-pūrvī*-ascetics only in the Śvetāmbara commentary-literature remain unknown. *Kevali-samudghāta* is unanimously approved to be undertaken by any *kevalī*. Though there are discrepancies in the theories about when and which type of *kevalī* performs KS, which I elaborate in the eighth chapter of my thesis, the assumption of an underlying condition of imbalance of karma remains the same. In my eighth chapter I show that four main views can be traced in diverse Jaina sources. (See Table 2)

Clauses one and three are contradictory. But the first is prevalent while the third is rare in occurrence and reflected in the work of Vīrasena. The second main clause (a) and (b) is found in both traditions but 2 (c) is only noted by Jinadāsagaṇi. Vīrasena is the only author who refutes this view. My research presents his arguments and then points to the limitations of his views. The fourth is absent in Digambara sources. Further, I show that the fourth presumably must be a scribal error.

Having examined the seven *samudghātas*, I then compare them in my last chapter. In this synopsis I also examine them in the frame of mereology to unveil the intricacies of soul-body metaphysics. I bring to light

the ambiguous aspects of the seven which elucidate the “family resemblances” of the varied *labdhis*. Finally, I list briefly the non-Jaina concepts that are somewhat similar to the *samudghāta* concept and claim that Jaina dualism in conjunction with *pradeśa* theory facilitate the *samudghāta* concept, while their absence deprives other Indian philosophical traditions of the concept of *samudghāta*.

The above analysis assists in deciphering the hierarchy proclaimed in Jain texts based on differential potentials of life-forms. Table 3 presents an overview of the inferred hierarchy of life-forms on the basis of their ascribed differential potential. Notably, the VeS-duet is approved in all life-forms.

In the case of MS, there is no discrimination of status, for any being prone to death can undergo MS. The only exception of the above-mentioned concept is stated in the JSK, which denies MS in *vikalendriyas* for unknown reasons on the basis of unknown sources.

The potency for VS is ascribed to all life-forms in Jaina philosophy. Hence, though *devas* are the archetypical paradigms for the *vaikriya-rddhi*, the power is also attributed to hell-beings, *manuṣya*- and *tiryāṅca-pañcendriyas*, air- and fire-bodied-beings (latter only in Digambara sources). Yet the degree of potency is stated to differ in different life-forms. The potential for disjointed VS (*prthaktva-vikurvaṇā*) is ascribed to celestial-beings, and humans, but denied in hell-beings, *tiryāṅca-pañcendriya*-beings and air-beings. Even the potency to project in the intermediate directions⁴ is denied to *tiryāṅcas* and *nārakas* but ascribed to *manuṣyas* and *devas*. The potency for TaS is denied only to hell-beings and beings without mind (*asaṃjñī*) in the Śvetāmbara sources but in the Digambara sources, abiding to an ecclesiastical approach, it is confined only to ascetics. In both traditions, the potencies for both ĀS and KS are assigned only to ascetics of higher ranking. Digambaras also propose TaS potency only in ascetics.

Furthermore, in addition to the theory of potency for VS, it is emphasized that the higher ranking Jaina mendicants and *devas* do not execute this ability. Thus, both the ability of disjointed VS and the veto of the execution of power demonstrate the higher status in the hierarchy of beings. Not all types of *samudghāta* are said to be executed by non-enlightened higher-ranking ascetics, i.e. *nigranthas*⁵ (also a specific type of Jaina mendicant) and mendicants with *sūkṣma samparāya* conduct.⁶ In the context of the 7th to the 14th *guṇasthāna* (except the 13th), no type of *samudghāta* is said to be executed by ascetics, except for MS. The absence of KaS is evident, since high ranking ascetics lack *mohanīya-karma* by definition. The assumed absence of VeS alludes to the higher endurance power in these ascetics. The VS-triad is absent in them for they do not use any *labdhi* by definition, since using a *labdhi* is regarded as negligence. Higher ranking ascetics that are yet unenlightened, do not possess the potential for KS by definition.

4 Prajñāpanā §36-72.

5 Bhagavati 25.6.435-39.

6 Bhagavati 25.7.542.

VS, TaS and ĀS (the VS-triad) are all executed by the activation of *labdhis*. Hence, they are an expression of power acquired as a by-product of penance. The ascribed ability for KS is not used to discriminate beings. The *kevalīs* who experience KS are not elevated to a higher status compared to those *kevalīs* who do not experience KS. Similarly, the ascribed potential for the VeS-triad does not lead to the ranking of beings. Thus, the types of *samudghāta* could be divided into “acquired” and “innate” types. The VS-triad is associated with the actions of body and mind, manifesting acquired power, and thus contribute towards a hierarchical assortment of beings. I designate KS and the VeS-triad as “innate” forms of *samudghāta* for they are not body-mind-regulated, but associated merely with birth-determining karma, and thus do not contribute towards the discrimination of life-forms in general.

All of the seven types of *samudghāta* can vary in degrees except for ĀS and KS. The degree of expansion of the soul attributed to the constituents of the VeS-triad can vary. The potency of VS and TaS differs in different beings. Both ĀS and KS have a special purpose for contacting a Jina to remove a doubt, and for balancing karma respectively. These two are attributed only to higher ranking mendicants and believed to be uniform in all beings who experience them. In other words, the degrees of better and best and the distinction of good and bad as found in VS and TaS are absent in the conceptions of ĀS and KS. All *āhāraka-śarīras* are said to be approximately of cubit size and unobstructed from one other. The soul with the subtle-bodies of any *kevalī* experiencing KS is said to reach cosmic size. Both ĀS and KS are restricted to high-ranking mendicants, the latter an enlightened being.

Table 3: Samudghāta in Life-Forms

Life-Forms	Śvetāmbara	Digambara
Manuṣya	7 (all)	7 (all)
Manuṣya-pañcendriya	7 (all)	7 (all)
Akarma-bhūmija	3 (VeS-triad)	4 (VeS, KaS, MS, VS)
Tiryāṅca	5 (all except KS & ĀS)	4 (VeS, KaS, MS, VS)
Ekendriya	4 (VeS, KaS, MS, VS)	4 (VeS, KaS, MS, VS)
Vikalendriya	3 (VeS-triad)	3/2* (VeS-triad/VeS & KaS)
Tiryāṅca-pañcendriya	5 (all except KS & ĀS)	4 (VeS, KaS, MS, VS)
Deva	5 (all except KS & ĀS)	4 (VeS, KaS, MS, VS)
Devas up to Acyuta-devas	5 (all except KS & ĀS)	4 (VeS, KaS, MS, VS)
Navagraivaka-devas	3 (VeS-triad)	4 (VeS, KaS, MS, VS)
First four levels of Anuttaropapātika-devas	3 (VeS-triad)	4 (VeS, KaS, MS, VS)
Sarvārtha-Siddhi-devas	3 (VeS-triad)	3 (VeS triad)
Nāraka	4 (VeS, KaS, MS, VS)	4 (VeS, KaS, MS, VS)

* JSK mentions an exception wherein the MS is denied in the *vikalendriyas* without any reference.

The Universe in Human Shape: A Jaina Mantra Painted on Cloth

Renate Söhnen-Thieme and J.C. Wright

Kirfel's standard work on Indian cosmography has no record of a Jaina version of the anthropomorphic cosmos (in which the head represents the heavens, the trunk the earth, and the lower body the hells). Nor is it usual for such a diagrammatic amulet (*maṇḍalatrāṇam*) to be presented thus within the map of a pilgrimage tour through space (*antarikṣa-yātrā*) to visit extra-terrestrial Jinas. The main image is in the lotus-seat posture, with its arms to be imagined as folded over the middle of the body. Much of the lower-body appears to be given over to an abstract representation of the Jina's ceremonial enclosure (*samavasaraṇa*).

The text is in Sanskrit, apart from a verse at the top left, a profession of the faith, in Jain Prakrit. As usual, the artist is semi-illiterate and has largely misinterpreted an original, or previous copy, in Jain Nagari script. Prosody enables the verses to be reconstructed, but the subsequent prose mantras remain largely inscrutable.

The head and body are occupied by many little circles with a Jaina sitting in each of them, each with a serial number from 1-24. The similar images in the lower body have names or epithets attached, also numbers, presumably representing the dimensions of the image.

The head is crowned by a yellow diadem.

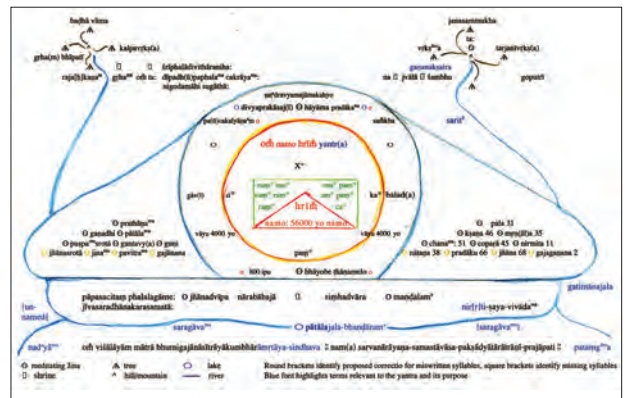
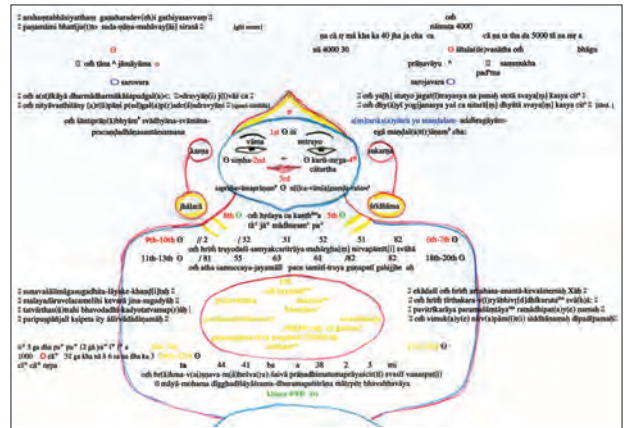
There are circles with four white seated Jinas in the figure's bright-red face.

The upper body – apart from a large lotus with 28 petals in its centre, into which several words or phrases in yellow script in the transcription, indicating that the script is on yellow-golden ground, are strewn – the upper body is filled with:

- (a) two black Jinas, on either side of the throat;
- (b) four white Jinas, two on each shoulder region
- (c) six white Jinas, three on each upper-arm
- (d) eight eight yellow Jinas, four on each lower-arm, making in total 24 Jinas.

The lower part of the body contains in its centre a large circular structure resembling a ceremonial enclosure (*samavasaraṇa*), two Jinas are seated on the top (white) and at the bottom (blue) of the outer circle, on the left and right of which are white bovine animals, identified as cow (*gāṁvī*) on the left and bull (*balada*) on the right.

There are some more circles inwardly, containing a blue quadrangular structure (resembling a water tank which could also be interpreted as a *samavasaraṇa* ground with four *toraṇas* in each direction, and the circles around could be understood as *prākāra* walls); within it there is located another square containing a bright triangle at its centre. Outside of this multiple circle there are 20 more jina-like figures seated, four yellow ones on each lower shank, and six white ones in the remaining upper space on each side. All of them are named, and those on the right-hand side seem to be numbered.



Sketches by Renate Söhnen-Thieme

Below the figure there is a lake in the centre, with a tortoise in the middle of it (reminiscent of the *kūrma* in Hindu mythology) and flanked by two lion-like animals; between it and the blue Jina above (on the bottom of the large circle) there is a white temple upside down. On either side of the lake two rivers are reaching to the left and right, and bifurcating at the end, with one part of them leading to the two lower corners, and one part leading up, each branch disappearing behind the knees of the figure, but re-emerging further up and leading on both sides to a hill with a Jina seated upon it; this hill is also connected with four trees, all bearing different names, in each of the directions around it. Beside the lowest of these trees, there is on both sides a cow (superscribed on the right-hand side with *goputrī*) on the outside, and on the inside there are two shrines of different size (with names or numbers); beside the small shrine on the left-hand side, there are three further lines of text.

On both sides of the figure's head there is a pond (identified as *sarovara/sarojavara*) with a verse below it, and above the pond a hill mounted by a white Jina in a red circle, with a shrine on the outer side, also identified by names; but the two sides differ in that on the left-hand side there is another verse closely above the seated Jina, whereas on the right-hand side there is a large half-circle of syllables, with the word *nāmuta* 4000 (at the centre), and the Jina below is named (*śītāladevanātha*). Left of the hill on this side



The Universe in Human Shape; described as circa 17-18th century. Rajasthan; Painting on cloth, 11.2 x 2m; Private Collection.

there is the word/name *prāṇavāyu*. Right of the shrine *sammukha* and below it *padama* (= *padam?* *padma?*). On the left-hand side *om tāna* is found between the shrine and the lake; on the other side of the lake one reads *jāmāyāma*.

To both sides of the figure's upper arms there are four lines of text, and on the left-hand side there is, below it, a small empty circle, encircled by a circle of *aḥśaras* (or partly words?), starting with a line leading to it from the left hand side below.

This impressive image is beautifully balanced; it is composed symmetrically – the symmetry being,

however not observed slavishly, but is in some places varied, which makes it all there more attractive.

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Yatis in Contemporary Mūrtipūjaka Śvetāmbara Jainism

Eric Daniel Villalobos

In the Śvetāmbara tradition today, *yatis* are a special class of monks known and criticized for the “laxity” of their conduct.¹ *Yatis* are known to ride in vehicles, engage in esoteric sciences like astrology, *mantra-śāstra*, and *āyurveda*, manage land and financial assets, and, in some cases, take wives and father children.² From around the early modern period until monastic reforms in the late 19th century which led to their decline,³ *yatis* held a dominant role in Mūrtipūjaka Śvetāmbara Jain monasticism. Śvetāmbara *gacchas* and their *śākhās* (branches) were headed by *yati* leaders called *śrīpūjyas*. Since the collapse of the *śrīpūjya*-led lineages in the mid-20th century, the Śvetāmbara Mūrtipūjaka *yati paramparās* are now in a state of disarray. Most *yatis* today are older, male ritual-specialists and are not particularly organized, though a *yati sammelan* was held as recently as 2003 to try to promote coordination between the remaining *yatis*. The history of *yati* lineages is not well understood and it is unclear how *yatis* will fare in this post-reform period given that many Jains frown upon their supposed “lax” practices.

A look at two *yatis* operating today, however, may give a glimpse of how individual *yatis* can maintain a following. Śrīpūjya Jinacandra (b. 1954) comes from an apparently unbroken lineage of Kharatara Gaccha

1 This article is based on interviews with Śrīpūjya Jinacandra and Yati Vasantha Vijaya, their devotees, the children of Yati Phūlacanda, and lay Tapā and Kharatara Gaccha Jains in Jaipur, Ahmedabad, Delhi, Lucknow, and Kolkata in 2020 during a Hindi Language Intensive Fellowship with the AIIS.

2 The term *yati* was once interchangeable with the term *sādhu*, though now it commonly refers to this special class of monks as described above. For a description of the laxity of *yati* monastic conduct, see Nāhaṭā 1982. More generally, see the *Gazetteer of the Bombay Presidency* 1901 IX, i: 102-114; Bender 1976; Flügel 2003, 2019: 94-99, 488-489; and Gough 2020.

3 See Cort 2020: 234-236 and Flügel 2006: 317-325 for a description of this reform period.



Śrīpūjya Jinacandra and (right) his disciple Yati Amṛtasundara, Kolkata, 21 Feb 2020. (Photo by the author)

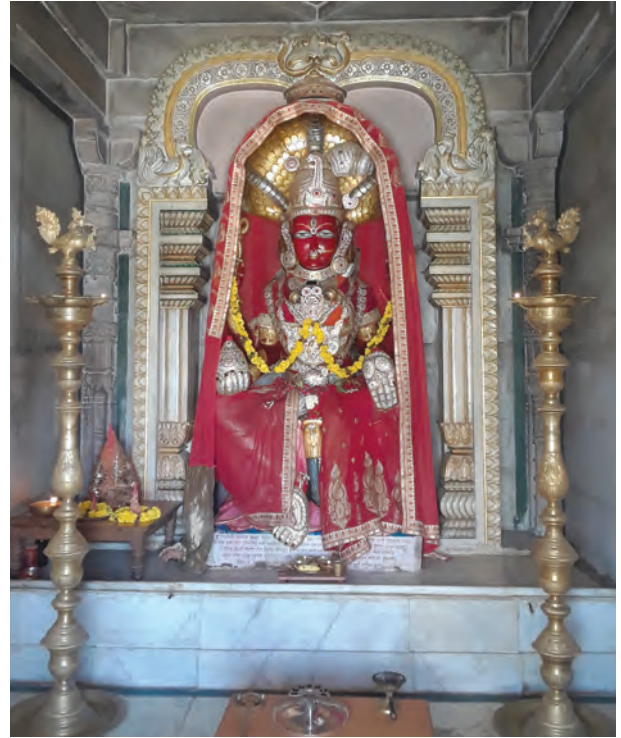


Figure 1. Trinetra Padmāvati mūrti at the Kṛṣṇagiri temple complex, 20 Feb 2018. (Photo by the author)

śrīpūjyas traced back to the fourth *dādāguru* Jinacandra, while Yati Vasantha Vijaya (b. 1970) was initiated by a *saṃvegī* of the Bhaktisūri *samudāya* of the Tapā Gaccha. Though they come from different backgrounds and take different approaches, both take advantage of the flexibility of their special monastic status, especially their ability to travel by vehicle, to gain followers and promote Jainism on a global scale.

Śrīpūjya Jinacandra

Śrīpūjya Jinacandra was born to Haṃsamukhalāla and Candrakalā Goliyā in Jaipur.⁴ Upon the death of his mother, he took *yati dīkṣā* from Śrīpūjya Jinadharanendra of the Kharatara Gaccha Maṇḍovara Śākhā. He was educated by Yati Jatanalāla of the Kharatara Gaccha Jinabhadrasūri Upaśākhā (sub-branch), who also worked with Gandhi in the Civil Disobedience Movement. Śrīpūjya Jinacandra was established on the *gaddi* (throne) of Śrīpūjya Vijayendra of Nāla (near Bikaner) in 1971 by Śrīpūjya Jinadharanendra. Śrīpūjya Jinacandra claims that he and his (as of now) only disciple, Yati Amṛtasundara, represent the last unbroken lineage of *yatis* of the previous *śrīpūjya*-led system within Mūrtipūjaka Śvetāmbara Jainism. According to the *śrīpūjya*, all other so-called *yatis* operating today are not “proper” *yatis* in that they have been initiated by *saṃvegīs* unconnected to *yati* lineages or have taken self-initiation.⁵ The *śrīpūjya*

4 See Vinayasāgara 2004: 257-259 for brief bios of Śrīpūjyas Vijayendrasūri and Jinacandrasūri.

5 Śrīpūjya Jinacandra’s estimate for the current number of *yatis* (two,

intends to give *dīkṣā* to another *yati* and one *yatinī* (female *yati*), soon, though one *dīkṣā* planned for 2020 was delayed due to Covid-19.

Jinacandra hopes to revitalize his *yati paramparā* with a meditation practice called the *satya sādhanā*. He claims this practice has been passed down to him from the fourth Kharatara Gaccha *dādāguru*, Jinacandra (1537-1612). Śrīpūjya Jinacandra organizes *satya sādhanā* meditation centers where practitioners take meditation retreats, which can run between one and thirty days, but are typically ten-day retreats. While maintaining “noble silence,” practitioners meditate from 4:30 AM to 9:00 PM with five hours of breaks for eating, bathing, and chores. On the first to third days, devotees practice *śvāsa darśana* (perception of breathing). The fourth through ninth days are spent in *satya darśana* (truth perception), where, according to an instructional pamphlet provided by Jinacandra, practitioners learn to observe “every little sensation” on their body and how not to react to it. Finally, on the tenth day in *maitrī sādhanā*, practitioners cultivate feelings of friendliness towards all living beings. Throughout the duration of the retreat, practitioners follow the five precepts of the *satya sādhanā*, which take inspiration from the *anuvratas*: *satya* (truth),⁶ *ahiṃsā* (non-harm), *acaurya* (non-stealing), *brahmacarya* (avoidance of sexual misconduct), and *aparigraha*, which is interpreted to mean that practitioners should donate a part of their income for the promotion of the *satya sādhanā*. In 1975, Śrīpūjya Jinacandrasūri spent his *cāturmāsa* in Chicago and organized trips to Japan, Canada, England, Hong Kong, and Thailand where he preached the Jain religion and promoted the *satya sādhanā*.

Yati Vasantha Vijaya

Yati Vasantha Vijaya was initiated by Premasūri (b. 1919), the *gacchādhīpati* of Bhaktisūri *samudāya* of the Vijaya Śākhā of the Tapā Gaccha. Aside from

i.e., himself and his disciple) is the lowest reported to me. Other estimates I heard ranged between twenty and two hundred.

6 Here, *satya* takes the initial position over *ahiṃsā*.



Portrait photo of Yati Phūlacanda.
(Courtesy of Himāṃsu Gaurajī)

Vasantha Vijaya, Premasūri initiated at least two other *yatis*, Candrasena who performs ritual services in Mumbai and Vijayasoma who manages the Mañibhadra Tīrtha in Magaravāḍā, Gujarat.⁷ In his hometown of Kṛṣṇagiri, Tamil Nadu, Vasantha Vijaya is overseeing the construction of a complex of temples to Pārśvanātha and Padmāvati. (Figure 1) The temple complex includes a temple housing twenty-four forms of Padmāvati, a temple still under-construction which features four massive Pārśvanāthas facing the cardinal directions which can be seen from the highway, and a small wish-fulfilling shrine to two snakes. These snakes were sent to Vasantha Vijaya from Padmāvati in a dream during his time as a layman. Padmāvati instructed Vasantha Vijaya to follow the snakes to the spot where he should construct this temple complex and promote the Jain religion. Through meditation, he has remembered his past lives and claims that he was previously a Śaiva Tantric. He has also claimed to have recovered a Śiva *liṅgam* that he buried outside Varanasi in that previous life. When asked why he became a *yati* rather than a *sādhu*, he responded that he wanted the flexibility to connect with a global audience and promote peace, and that he has no intentions of taking stricter vows. To this end, he regularly attends international interfaith meetings and conferences, such as the Parliament of the World’s Religions, where he delivers speeches on *ahiṃsā*. From these journeys, he has gained followers from different parts of India, as well as the United Kingdom, Canada, and the United States. Vasantha Vijaya and his followers advocate for worldwide peace education and try to promote the Jain religion on a global scale. To this end and as a form of devotion to their *guru*, they constantly endeavour to collect awards and certificates on behalf of Vasantha Vijaya and regularly set world records at their events such as the largest serving of rice pudding, the highest number of dinner plates displayed, and the most candles lit in a single venue.

Yati Descendants and their Gotras

This is not the only impact that *yatis* have made on Jain society. Scattered throughout North India, the descendants of non-celibate *yatis* have expanded their numbers enough to develop into several independent *gotras*. As was reported to me by a *yati* family in Lāvaṇā, Gujarat, the *yati*-derived *gotras* are as follows: Gurusā, who generally reside around Rajasthan and are usually descended *yatis* from the Loṅkā Gaccha; Mahātmā, who are generally found in the Marwar area of Rajasthan and are associated with the “Pīpaḍa Gaccha”⁸ Yati, generally found in Madhya Pradesh and associated with the Pippalaka Śākhā of the Kharatara Gaccha; and Gaurajī, who come from Gujarat and are loosely associated with Kharatara Gaccha *yatis*. These four *gotra* names (Gurusā,

7 Later, at a 2016 *sammelan* in Palitana for the Eka Tithi faction of the Tapā Gaccha, Premasūri signed onto a resolution to prohibit any future *yati* initiations. Why his *saṃvegī* lineage was involved in the initiation of *yatis* and what motivated him to later sign onto this resolution remains to be investigated.

8 It is unclear to me what this term may refer to. It may possibly refer to the Pippala Gaccha.

Mahātmā, Yati, Gaurajī), which are commonly used as surnames among their members, all reference that the *gotras* relate to Jain monastics. Through Whatsapp and Facebook groups, members organize yearly gatherings of families of *yati* descendents from all four *gotras*, with between approximately two hundred and four hundred participants. The 2020 gathering of *yati* descendents was cancelled due to Covid-19, but a brief look at the family which was set to organize it can give some insight into how these *gotras* take shape.

This Gaurajī family are the children of Yati Phūlacanda from Lāvaṇā, Gujarat. Phūlacandra (1935-2015) was born to a poor Mālī (gardener) caste family. He was adopted by a Yati Cunnīlāla who gave him the name Phūlacanda, according to his son's retelling, to reflect his caste origin.⁹ After his initiation into Cunnīlāla's order, Phūlacanda became known for his knowledge of astrology, *mantra-śāstra*, and *āyurveda*, and amassed a large collection of manuscripts on those subjects. He was also married to a Palivāra woman and together they had six children. They lived together in his house in Lāvaṇā, which holds his manuscript collection and was established as an independent *gaddi* in 2015. He died shortly thereafter and his children report that he predicted his death at least a month prior to its occurrence. His *gaddi* in Lāvaṇā is now overseen by his second son, Himāṃśu. To this day, monastics of various sectarian affiliations come to his house-*gaddi* and library to reference his manuscripts. Of his five children who have been married so far, one was married to a member of the Yati *gotra* and one to a member of the Mahātmā *gotra*, while the others were married to other Jain families not descended from *yatis* or had love-marriages.

Further research is required to determine if there are other *yati*-descended *gotras* and how these (and potentially other) *gotras* relate to their *yati* ancestors. What is clear so far is that these families have organized themselves into at least these four *gotras* which they self-identify as being descended from *yatis* of various *gaccha* and *śākhā* affiliations. This has potential to be one avenue, in addition to the investigation of textual sources, for studying the *yati* traditions through oral history from individuals who look back at their ancestors with reverence. This could contrast with the majority of the post-*saṃvegī* reform period materials which often dismiss the Śvetāmbara Mūrtipūjaka *yati paramparās* as corrupted. In this way, *yati* descendants like the children of Phūlacanda might provide interesting insights into the practices and miracles associated with *yatis* of the pre-reform period and the place that *yatis* had in their communities.

In the context of my MA research project, "The Decline of Yati Lineages in Mūrtipūjaka Śvetāmbara Jainism," I aim to begin to reconstruct the history of these lineages and the motivations behind their deterioration by examining Jain biographies, *paṭṭāvalīs*, *vijñāptipatras*, British colonial accounts, and anti-*yati* reform resolutions passed by Jain lay and monastic associations.

⁹ Nāhaṭā 1982: 75 reports that one complaint against *yatis* was that they recruited by adopting young boys from "impure" castes.

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CENTRE OF
JAINA STUDIES

Willem B. Bollée: Obituary

Anna Aurelia Esposito

It was a Saturday morning, 16 May 2020, when Willem Bollée (24.7.1927–16.5.2020) all of a sudden left this world without having suffered from a disease, without any prior indication, quietly and silently, in an unobtrusive way as was typical for him – he simply fell asleep. At his working desk books were waiting, some still open from the previous day, and notepads were scattered around. He was just starting a new project after having finished two books for which he expected proofs. It was the end of a long, fruitful life – and the beginning of a new one, as he would have certainly said with a smile.

Willem Boudewijn Bollée was born on 24 July 1927 in Haarlem, the Netherlands, the son of Wilhelm Bollée, a police commissioner, and his wife Hendrina. Already during his studies at the University of Utrecht, he showed a preference for dealing with topics in a very comprehensive way and for familiarising himself with related sciences: In addition to lectures with Jan Gonda (1905–1991) in Indology and Indo-European Linguistics, and with Theodoor Paul Galestin (1907–1980) and Johanna Engelberta Van Lohuizen-De Leeuw (1919–1983) in Indian Art, he attended courses in Classical Philology, General Linguistics, Celtic Studies, Islamic Studies, French Literature and Italian. After obtaining his PhD on 25 May 1956 at the University of Utrecht with a study on the *Ṣaḍvīṃśa-Brāhmaṇa*,¹ he worked as a teacher of Greek and Latin at the Herman Jordan Lyceum, Utrecht and the municipal school in Doetinchem. A recipient of a scholarship from the British Council, from October 1960 until July 1961 he undertook further language training in Greek, Arabic and Pāli at Oxford. From August 1961 to March 1971 he was employed by the Dutch Research Foundation² to work on the *Critical Pāli Dictionary*. After one year in Copenhagen he moved in September 1962 to Hamburg because of better working conditions. There he took part in Prākṛit courses conducted by Ludwig Alsdorf (1904–1978), who was at that time the general editor of the *Critical Pāli Dictionary*. More important, it was then that Bollée met Alsdorf's daughter Annegret. After their marriage in 1965 they moved to Bonn, where Annegret was studying.

Besides his contributions to the *Critical Pāli Dictionary* and some important articles in the field of Pāli and early Buddhism he was working on the *Kuṇḍalajātaka*, the only Pāli text of this genre with canonical prose, drawing on material he had collected during his journeys through India, Nepal, Ceylon, Burma, Thailand and Cambodia in 1963–64 and 1964–65.³ From April 1971 until March 1978 Bollée



Willem B. Bollée (1927-2020)

commuted from Bonn to Münster, where he worked as a research assistant at the Institute for Indo-European Linguistics. During this time he concentrated on Greek inscriptions, the Aśoka edicts and Ancient Persian.

In addition, in 1972 he worked at the Lālbhāi Dalpatbhāi Institute of Indology, Ahmedabad, and visited the Jain temples in Śatruñjaya and Gīrnār. Even though he could have habilitated in Münster for Indo-European Linguistics, he preferred to remain in the field of Indology. During these years, his focus had shifted more and more from early Buddhism to Jaina Studies. On 26 November 1975 he habilitated in Heidelberg with a survey on the *Sūyagaḍa*, a text of the Śvetāmbara canon in Ardhamāgadhī that focusses inter alia on the dangers a monk is threatened with by dissidents.⁴ By including relevant informations from the commentaries in Prākṛit and Sanskrit, – as was characteristic of many of his publications – Bollée touched on various areas of research, such as religious history and cultural studies, rendering this work of interest also beyond the circle of Jaina Studies.

From November 1978 until 1980 Bollée was employed at the South Asia Institute, Heidelberg, in the project Jainological Research (Jinologische Forschungen) funded by the German Research Foundation (DFG). While working on this project, on 14 May 1979 he was awarded the title of extraordinary professor. Willem Bollée was a highly esteemed member of research and teaching at the South Asia Institute. He taught there for more than two decades (1975–1997), and several times he was asked to substitute a professorship.⁵ He was happy to share his rich wealth of experience with his students in order to not only provide a sound philological education, but also to awaken enthusiasm for South and Southeast Asian cultures and religions.

1 *Ṣaḍvīṃśa-Brāhmaṇa: introduction, translation, extracts from the commentary and notes*, Utrecht 1956.

2 Nederlandse organisatie voor zuiver-wetenschappelijk onderzoek / ZWO.

3 *Kuṇḍalajātaka: Being an edition and translation*. London: Luzac, 1970; 2nd expanded ed. Oxford: Pali Text Society, 2009.

4 *Studien zum Sūyagaḍa. Die Jainas und die anderen Weltanschauungen vor der Zeitenwende. Textteile, Nijjuttī, Übers. und Anm.*, vol. 1, Wiesbaden: Franz Steiner Verlag, 1977.

5 Prof. Hermann Berger in 1984 and 1993 and Prof. Günther-Dietz Sontheimer in 1985 and 1990.

Bollée's research activities during these years and his close ties to Heidelberg are also reflected in his publications: Between 1977 and 1998 eight of his books were published in the series of the South Asia Institute.⁶ In these books, as in many articles written at that time, he focussed mainly on the canonical texts of the Śvetāmbara Jains and their extensive commentary literature. In this context, one of his most important works, *The Story of Paesi* should be mentioned,⁷ as well as his translations of Hemacandra's *Pārśvanāthacaritram* and the Dīgambara Samantabhadra's *Ratnakaraṇḍaka-Śrāvakācāra*.⁸ In addition, linguistic studies⁹ and numerous important publications in the field of ancient Indian culture and literature bear witness to his immensely broad orientation.¹⁰ Last but not least worthy of mention is his book *Gone to the Dogs in Ancient India*, in which the ardent dog lover masterfully combines his personal

6 *Studien zum Sūyagaḍa: Die Jains und die anderen Weltanschauungen vor der Zeitenwende*, 2 vols. 1977; 1988. *Materials for an Edition and Study of the Piṇḍa- and Oha-nijuttis of the Svetāmbara Jain Tradition*, 2 vols. 1991, 1994. *The Nijuttis on the Seniors of the Svetāmbara, Siddhanta. Ayaranga, Dasavevaliya. Utarajjhaya and Suyagada: Text and Selective Glossary*, 1995. *Bhadrabāhu, Brhatkalpaniryukti and Saṅghadāsa, Brhatkalpa-bhāṣya*. Parts 1-3. 1998. "Schriftenreihe des Südasien-Instituts der Universität Heidelberg, vols. 24, 31, 142, 162, 169, 181, 1-3, Wiesbaden / Stuttgart: Franz Steiner Verlag."

7 *Story of Paesi. (Paesi-kahāṇayam). Soul and Body in Ancient India. A Dialogue on Materialism. Text, Translation, Notes and Glossary*. Wiesbaden: Harrassowitz, 2002 (Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen 8) (Reprint 2005, Mumbai: Hindi Granth Karyalaya).

8 *Pārśvanāthacaritram*. Mumbai: Hindi Granth Karyalaya, 2008; *Samantabhadra's Ratnakaraṇḍaka-Śrāvakācāra*. Bangalore: Sundara Prakashana, 2010.

9 E.g. "Notes on Middle Indo-Aryan Vocabulary I," *Journal of the Oriental Institute, Baroda* 31, no. 3: 244-254; "Notes on Middle Indo-Aryan Vocabulary II," *Journal of the Oriental Institute, Baroda* 33, nos. 1-3 (1983): 108-122.

10 For a list of Willem Bollée's publications till 2014 see Flügel, Peter; Olle Qvarnström. "Appendix. Publications of Willem B. Bollée." In Peter Flügel and Olle Qvarnström eds., *Jaina Scriptures and Philosophy* (= Festschrift Bollée), 249-254. London: Routledge, 2015 (Routledge Advances in Jaina Studies 4)



Willem Bollée and Peter Flügel, Tübingen, February 2010.



Imngard Scharold

Annegret and Willem Bollée with dog Diva. Normandy, 2014.

interests with research. (Many friends and colleagues will remember him saying, "I would like to be reborn one day as a dog at the Bollées!")

What particularly distinguished Willem Bollée in his research as well as in his personal encounters was his broad interest in every cultural phenomenon, even far beyond the boundaries of his subject. This was often reflected in his publications in the form of interesting footnotes in which his colleagues gained insights into related scientific fields. His closest colleagues were sometimes astonished and amused by his unusual or bizarre enquiries – spiced with funny asides – which were testimony to his persistent spirit of research, to his indefatigable determination to get to the bottom of even the smallest detail. He was always ready to explore new areas and followed publications on ancient India with as much interest as the latest ethnographic studies, or books like *Hinduismus für Dummies* (Hinduism for Dummies), for which he completed a review in December 2019. He was always keen to drive forward science and research and to make important works accessible to as many of his colleagues as possible. Thus he participated in the English translation and edition of central writings of Ludwig Alsdorf and his predecessor, Walther Schubring (1881–1969), which had previously only been accessible to Indologists who were able to read German.¹¹

One of Bollée's constant concerns was the reliable editing and good usability of important texts. In the last twenty years he wrote numerous keyword indices and glossaries of scientific books and Sanskrit works – two were in press at the time of his death – to enable quick and efficient access to these works. He instilled into the

11 Schubring, Walther. *The Doctrine of the Jains: Described After the Old Sources*. Translated from the Revised German Edition by Wolfgang Beurlen. With Three Indices Enlarged and Added by Willem Bollée and Jayandra Soni. Delhi: Motilal Banarasidas, 2000; Schubring, Walther. *Mahāvīra's Words*. Translated and Edited with Much Added Material by W. Bollée and J. Soni. Ahmadabad: L. D. Institute Series, 2004; Alsdorf, Ludwig. *Jaina Studies: Their Present State and Future Tasks*. Translated by B. Patil. Edited by W. Bollée. Mumbai: Hindigranth Karyalaya, 2006; Alsdorf, Ludwig. *The History of Vegetarianism and Cow-Veneration in India*. Translated by B. Patil. Edited by W. Bollée. London: Routledge, 2010. (Reprinted: Mumbai: Hindigranth Karyalaya, 2018).

younger generation that a proper scientific work should contain appropriate indexes and, as so often, he set a good example.

Bollée took a very active part in the life of his academic community – as evidenced by over thirty book reviews he published over the years. He had a lively exchange with numerous colleagues in his field, for whom his sudden death was a shock – some had corresponded with him only a few days earlier. He was – in the truest sense of the word – torn out in the middle of his fruitful work. Until the end he was busy with various essay and book projects. In February 2020 he published “Stylistic repetition in Bāṇa’s *Harṣacaritam* and *Kādambarī*,” followed in March by the second edition of his “Gone to the Dogs in Ancient India” as online publications. He was expecting proofs for two books, *Bāṇa’s Harṣacarita in Keywords* and *Alphabetic Contents of Bāṇa’s Kādambarī*, to be published in the series “Studia Indologica Universitatis Halensis.” They arrived four days after his death.

Willem Bollée’s generosity towards colleagues in numerous fields is well-known. Many are indebted to him for his valuable advice, suggestions for improvement and references to sources. He was always willing to share – his knowledge, the books and essays in his area of expertise, some of which were very difficult to obtain, and also his precious time. Above all, he tried to encourage and support younger scholars, be it by quoting their publications in his works, by giving books as gifts or by financially supporting their institute library. Not only the mental, but also the physical well-being was taken care of – delicious chocolate and gingerbread presents gave new impetus, strength

and courage for the not always easy academic work. Everybody felt welcome at the hospitable home of the Professors Bollée at Bamberg, where Annegret held the Chair of Romance Linguistics and Medieval Studies from 1978 to 2002. Willem Bollée’s unbeatable, dry sense of humour was proverbial and – after a moment of shock – brought many laughs. As, for example, when a younger colleague greeted him with “Hello, we are meeting for the first time!” to which the then 86-year-old replied dryly “For the first and most probably the last time!”

Willem Bollée leaves behind a considerable oeuvre, which includes almost thirty books, about fifty essays and over thirty book reviews. He is regarded worldwide as a luminary in the field of Middle Indic languages and Jainism. The “Hemacandrasuri Award” and the “Prākṛit Jñānabhārati International Award,” which he received in 2004 and 2005, testify to the esteem in which Willem Bollée is held internationally.¹² His sudden death leaves a painful gap not only in the circle of his loved ones, but also in that of his colleagues. Those who were fortunate enough to be acquainted with him will find comfort in the Sanskrit saying: *dūrastho 'pi samīpastho yo vai manasi vartate*, “He who is in the heart is near, even if he is far away.”

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¹² For Bollée’s acceptance speech, see: “Prākṛit Jñānabhārati International Awards 2005-2006 Ceremony,” *Jaina Studies: CoJS Newsletter* 4 (March 2009): 18-19.



Klaus Bruhn, Willem Bollée and Hampa Nagarajaiah at the Prakrit Jñānabhārati International Awards Ceremony, Berlin 2008.

PUBLICATIONS OF WILLEM B. BOLLÉE FROM 2015-2020

Publications until 2014:

Flügel, Peter and Olle Qvarnström. "Appendix. Publications of Willem B. Bollée." *Jaina Scriptures and Philosophy (=Festschrift Bollée)*, edited by Peter Flügel and Olle Qvarnström, 249-254. London: Routledge, 2015. (Routledge Advances in Jaina Studies 4)

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Marcus Banks and the Ethnographic Turn in Jain Studies

John E. Cort

For much of the twentieth century, the academic study of the Jains was dominated by philology. “Jainism” was studied and presented as a disembodied tradition consisting of beliefs and doctrines. Jains as people were largely absent from this model. All of this changed with the increasing interest on the part of anthropologists in Europe and then North America, who brought to the field the study of the lived experience of the Jains as people in all its richness and complexity. Marcus Banks of the University of Oxford was one of a handful of scholars in anthropology and related fields who in the 1980s and 1990s transformed Jain Studies in ways that have been foundational to the current increasing interest in the field. With his sudden and unexpected death, the field of Jain Studies has suffered a great loss.

The scholarship on the Jains by Banks deserves a longer and more detailed consideration than I can give in this short article. Here let me touch on three key contributions to the study of the Jains, in all of which he was a pioneer: Jains as a global, diasporic community (or set of communities), the social structures of the Jains and therefore “Jainism,” and the visual culture and art history of the Jains.

Jains as a Global Community

Central to the ethnographic turn in Jain Studies was a team of postgraduate students at Cambridge University under the direction of Caroline Humphrey. Banks originally intended to conduct his dissertation fieldwork primarily in Leicester. It is home to a large population of Jains, many of whom had come to Britain after they were expelled from East Africa. As he says in the introduction to *Organizing Jainism in India and England*, which was the first published book-length ethnography on the Jains in English, the Jains in Leicester “thought otherwise,” and urged him to do fieldwork in India.¹ Many of the Leicester Jains were originally from Jamnagar on the northwestern coast of Saurashtra in Gujarat, so with their encouragement and contacts this is where Banks chose to do his Indian fieldwork. His book and many of his articles were divided equally in their focus on the two sites. Multisite ethnography is now fairly common, but it was less so in the early 1980s, when he commenced his fieldwork.

Banks originally situated his research within the then fairly new but growing study of Asian groups in Britain, a field which often foregrounds questions of religion, in addition to what he termed the “race-relations industry.”² While he didn’t abandon this approach, as can be seen in his 1996 *Ethnicity: Anthropological Constructions*, his study of the Jains in two locations brought to the fore a set of issues often underemphasized in the study of immigrant groups and their adjustment to their new domiciles. The Leicester Jains were “from” Jamnagar, but very few of them had come to Britain directly from



Marcus Banks (4.7.1960–22.10.20) and friend. Jamnagar, 1980s.

India. Most of them had spent one or two generations in East Africa. Further, the Jamnagar Jains understood that they had migrated to Jamnagar from Kacch starting in the mid-sixteenth century. But they were not “from” Kacch either. The Jamnagar Jains belong to the caste clusters known as Osva and Shrimali, and the mytho-histories of these caste clusters trace their roots to the towns of Osian and Bhinmal in Rajasthan. In other words, the Svetambara Jains of western India have always been mobile. Banks directly addressed the issue of mobility, and its implications for our understanding of the Jains in particular and Indian society and history more generally, in *Organizing Jainism* and his articles “Why Move? Regional and Long Distance Migrations of Gujarati Jains” (1994) and “Views of Jain History” (2000). He focused on the mobility of the Jain laymen as traders and merchants. The Svetambara Murtipujak Jain mendicants who came through Jamnagar while Banks was there make brief appearances in the Jamnagar chapters in *Organizing Jainism*, but there were no Jain mendicants in Leicester, and in both sites his focus was on the laity (especially laymen). As a result, he did not extend his discussion of mobility to encompass the mendicants. But Svetambara mendicants from Western India are every bit as mobile as the laity, and Banks’ work underscores the interpretive gains to be made from integrating geographical mobility more centrally into any anthropological or historical account of the Jains and Jainism.

Banks’ fieldwork clearly showed that beneath the appearance of Jainism as a single “religion,” and the Jains in Britain or Jamnagar as a single “community,” multiple cleavages were readily apparent. In his article

¹ Banks 1992: 13.

² Banks 1992: 11.

“Orthodoxy and Dissent” in the landmark 1991 volume *The Assembly of Listeners: Jains in Society* he concluded:

The academic study of Jainism often presents the religion as a cohesive and unified body of doctrine, the only schism considered worthy of note being that between Digambara and Śvetāmbara. Similarly, those who follow the religion are generally considered to be united in belief and constitute a “community” in the general sense of the term. My own research has shown that the laity (both in Gujarat and overseas) is divided in many ways and furthermore . . . that the religion itself is open to various interpretations which may legitimate different courses of action.³

In this article and in chapter 8 of *Organizing Jainism* Banks presented a schema of three “tendencies” of Jain belief. These do not designate discrete groups or individuals. They are “categories of belief,” and “an individual may at any one time espouse one or more of the viewpoints, but this is not necessarily fixed or binding.”⁴ These three are orthodoxy, heterodoxy, and neo-orthodoxy. These are Banks’ analytical terms, which Jains in Britain and India, and in English and Gujarati, would characterize differently. The very breadth of these concepts has meant that this is one aspect of Banks’ scholarship that more recent scholars of the Jains have found useful.

Orthodoxy is “traditional Jainism, rooted in sectarianism and ritual.”⁵ The exemplars of this position are the mendicants; in the absence of mendicants in Britain, the tendency is most often expressed as a reflection of practices and beliefs found in India, and in Leicester “was generally thought to be the province of women and the elderly.”⁶ Heterodoxy involves a tendency to downplay orthodox Jain understandings of god and karma, and to engage in practices involving the worship of non-Jain deities. Neo-orthodoxy is seen most clearly in the diaspora, although in the decades since Banks’ fieldwork it is a position that has gained much greater visibility in India as well. Neo-orthodoxy allows the person to meld Jain concepts and practices with the modern global Enlightenment worldview: Jainism in the neo-orthodox view “is not so much a system for achieving salvation, but a science for the individual in his present situation: the strict dietary restrictions are essential for a healthy body; the meditations and other austerities bring about a healthy and peaceful mind. It is also a science for society.”⁷ At the time of Banks’ research, it was a position seen most clearly in the teachings of Srimad Rajchandra (1868-1901), Kanji Swami (1890-1980) and Chitrabhanu (1922-2019). It is a perspective well-suited for Jains in their diasporic situation, for it generalizes Jain concepts to make them accessible and useful for anyone, Indian or

European, Jain or non-Jain. Banks perceptively observed, “hence neo-orthodoxy is a proselytizing faith,”⁸ which in 2021 we can see in the fact that many of the recent donors to North American universities demonstrate neo-orthodox tendencies in their desire to introduce Jainism into university curricula.

Banks returned to the subject of tendencies of Jain belief in “Indian Jainism as Social Practice at the End of the Twentieth Century” in the 2003 *Festschrift* for Padmanabh S. Jaini, although he did not expressly use the same three terms. As an anthropologist, Banks was well aware that not everyone who might be characterized as a “Jain” necessarily believes in or otherwise follows “Jainism.” He wrote, “For scholars approaching the Jains from an historical, iconographic or textualist perspective this may seem an eccentric approach to say the least – to consider as intellectually viable a category of Jains without Jainism, as it were. For the fieldworking anthropologist, however, this is a non-trivial issue.”⁹ An important new factor in his discussion was the internet, and the growing presence there of a “reified, essentialised Jainism.” He said that this new discourse allowed for the rise of “two increasingly divergent poles on a continuum of Jain praxis and identity.” At one end is the privatization of Jainism, as it becomes a means of creating an “individualised complex of belief and practice,” which we can see as exhibiting aspects of both the neo-orthodox and heterodox tendencies. At the other end is a more straightforward neo-orthodox tendency: “the entirely social, historical and a-religious use of socialised Jainism as a resource base.”¹⁰ He further said that these changes were not unique to the Jains, but a general feature of religion in the late twentieth (and now twenty-first) century:

[A]t the end of the twentieth century, the luxury of unself-conscious membership in a religious tradition, a business-as-usual approach to ‘being Jain’ (or Hindu, or Muslim, etc.) is becoming less and less possible. Increasingly, one has the choice either simply to ignore the formal trappings of religion, or one must work increasingly hard to sustain the certainties once offered by ideologies (religious and other), and their claims to universalism and global scope must now be self-consciously asserted.¹¹

This aspect of Banks’ scholarship has provided an excellent starting point for scholars investigating contemporary globalized Jain practice and discourse.

Social Structures of the Jains

Banks wrote that he began his fieldwork in Leicester by volunteering to provide administrative help at the Jain Centre.¹² This had the dual advantage of providing a

3 Banks 1991: 257.

4 Banks 1992: 200.

5 Banks 1991: 248; 1992: 202.

6 Banks 1991: 248.

7 Banks 1991: 252; cf. 1992: 207.

8 Banks 1991: 253; 1992: 210.

9 Banks 2003: 80.

10 Banks 2003: 82.

11 Banks 2003: 80.

12 Banks 1992: 12.

way to meet local Jains and to demonstrate that the interactions between him and the Jains would be of mutual benefit. It was also a decision that proved invaluable for his research, as it quickly involved him in the nitty-gritty details of meetings and organizational structures. Scholars of religion too often treat it as a system of beliefs, ideologies, and texts, focused on abstract concepts such as the transcendent, the ultimate, the sacred, or god. But religions are also social and economic organizations. There are buildings to maintain, salaries and expenses to pay, meetings to hold. All of these in one way or another require money, and where there is money there are also political interests. Too few studies of the Jains have paid attention to this side of the tradition; that Banks did so was one of his great contributions to Jain Studies.

Banks titled his India chapter on this topic in *Organizing Jainism* in a straightforward manner: “Who Owns What? Jain Religious Property in Jamnagar.”¹³ He detailed the complex number of organizations and social groups among the Jamnagar Jains, who are divided along the lines of religion (Jain and non-Jain), sect (Svetambara, Sthanakavasi and Kanji Panth), lineage (gaccha, primarily Tapa, Anchala, Kharatara and Loka), and “party” (the Ramchandrasuri and Sagarandji parties within the Tapa Gacch). But there are other divisions as well, which are of arguably equal or even greater on-the-ground importance. These are what he termed the “open divisions” among castes (Halari Visa Oswal, Jamnagari Visa Oswal, Visa Srimali and Dasa Srimali), but also the “concealed divisions” based on residence (urban and rural). These concealed divisions operate in some ways that we might equate with class, although Banks does not use this category. Once one is alerted to the salience of caste and intra-caste divisions, it is clear that in practice these are the groups that own the religious property of temples and *upashrayas* (open buildings where mendicants stay, and laity perform many non-image-focused rituals), and also the related but not strictly religious property of *vadis* (caste-based meeting halls used primarily for weddings and related large events). Whereas scholars have paid attention to the divisions within the Jains at the level of sect, which in origin and practice are primarily divisions among the mendicants, Banks argued that the divisions at the level of caste are of primary importance to the laity, and an investigation of who owns what property adds much to our understanding of Jainism “as a practised religion.”¹⁴ His research in Britain showed that among the British Jains, too, social divisions along the lines of caste and to a lesser extent class are crucial for understanding cleavages within the Jain community. In his 1986 article “Defining Division: An Historical Overview of Jain Social Organization,” Banks detailed how lack of an adequate understanding of these different types of social division has been a problem in scholarship on the Jains since the early nineteenth century, and “has confused

many scholars into making assumptions about lay beliefs and behavior which are not borne out by ethnographic research.”¹⁵

Paying attention to property also involves paying attention to money, and the social role of money as a means and indicator of status and power. Banks rejected the thesis first advanced by Hermann Jacobi and Max Weber in the early twentieth century that the Jains became businessmen because of their adherence to the ethical principle of non-harm and as a form of this-worldly asceticism.¹⁶ Instead, he saw their attitudinal orientation towards mercantile professions, and their success in those professions, as rooted in their caste identity as *vanias*. He wrote:

while many of the lay Jain men I worked with in India, and several of those I worked with in Leicester, were businessmen and retailers, I do not consider that their adherence to Jain tenets caused them to behave with a different or superior economic rationality to that of their Hindu neighbours. There is a strong merchant ideology and positive status evaluation of mercantile success in Gujarat and Saurashtra . . . to which the Jains also subscribe and their business success is more likely to be related to forms of internal social organization which facilitate the development of rotating credit associations and the like.¹⁷

He expanded on this insight in *Organizing Jainism* and his 1991 article “Competing to Give, Competing to Get: Gujarati Jains in Britain.” He detailed ritual events such as public religious processions (*varghodo*), the *varshi dan* (“year of giving,” when a *dikshartha* about to renounce the world distributes money and other riches to all who attend his or her renunciation procession), public honoring of *tapasvis* (fasters), caste feasts, and the auctioning of specific rituals on occasions such as the annual autumnal paryushan and the daily evening *mangal arati* (auspicious lamp offering). On all of these occasions the wealth (or lack thereof) of Jain men was in evidence, and social and economic status was directly tied to perceived public generosity toward religious ends.

Visual Culture and Art History of the Jains

Within the world of anthropology, Banks is most widely known for his extensive scholarship in visual anthropology, and most of his publications from the past two decades are in this field. But his interest in the visual dates from early in his career, and is evident in his earliest work on the Jains. In his 1989 essay “The Narrative of Lived Experience: Some Jains of India and England: Photographic Essay,” he argued for visual anthropology, and the use of images in presenting research, because “photography always particularises, never generalizes.”¹⁸ He said that photographs allow

¹³ See also Banks 1985.

¹⁴ Banks 1992: 124.

¹⁵ Banks 1986: 447.

¹⁶ Banks 1992: 5-6.

¹⁷ Banks 1992: 6.

¹⁸ Banks 1989: 66.

greater scope for interpretation; a photograph “diminishes the apparent authority of the author/photographer,” and thereby contributes “to the goal of dispersed authority... in a way that a written text cannot.”¹⁹ This dispersal of authority is especially important, he said, in the study of minorities and migrants: with a photograph, “by alerting the reader/viewer to the arbitrariness of the architecture, the provisionality of the narrative, the represented have the opportunity to raise their voices over that of the author.”²⁰ He followed this approach in the twenty fine-grained black-and-white photographs in *Organizing Jainism*. He said that the photographs were not intended to illustrate his text, but instead “to provide a parallel text which complements the written one.” He declined to provide captions to the photographs, lest the words lead to “the closure of anthropological meaning that reductive or descriptive captioning brings about.”²¹ Instead, in his preliminary list of the photographs, he provided a short “descriptive reference” for each one.

Banks returned to this theme, and to some of the very same photographs, three decades later in his 2018 essay “An Archaeology of Visual Practices: Exploring One’s Own Archive.” He argued there that photographs can take on lives of their own. If one gives photographs the space and time to “breathe,” one can return to them many years later, in a case of what he calls “slow research,” and gain fresh insights not possible from the sorts of shorter-term research projects that are increasingly being prioritized by the “audit culture” of research funding agencies.

Banks’ attention to the visual side of Jain experience extended to a provisional but important critique of the inadequately theorized category of “Jain art.” In a review of the early 1990s international exhibition *The Peaceful Liberators: Jain Art from India* and its accompanying catalogue, he argued, “Strictly speaking of course, there is almost no such thing as ‘Jain art’ in the sense of art produced by Jains. First, because almost all Jain art was produced, on commission, for the Jains, and second because it is not at all clear that the category of ‘art’ is meaningful in the Jain context.”²² The exhibition and catalogue, he said, “approaches Jain art through a taxonomic system external to its consumption, if not to its production: architectural pieces (items 1–8), ritual objects (items 10–15), images of jinas (items 16–52) and so forth ... the next item on the agenda must surely be an appreciation of it through the eyes of the Jains themselves.”²³

He made a start at this agenda in an article entitled “The *Tirtha Pata*: Contemporary Jain Art and Worship.” It was originally delivered as a presentation at a symposium at the Victoria and Albert Museum in 1995 in conjunction with the opening of *Peaceful Liberators* in London, and in a longer written form was intended for an edited volume on Indian art that never appeared. That he did not publish the article is a loss. He started

with a general criticism, echoing the work of Alfred Gell, about the cultural presuppositions that underlie many Western approaches to art. These result in judgmental boundaries between what is inside as a “Good Thing” and therefore “art,” and what is outside as visual artifact that fails to rise to the level of “art.” He followed Gell in the dictum that the anthropology of art should “rid itself of any connection with aesthetics.”²⁴ He looked specifically at the fairly recent (probably no older than 200 years) genre of the *tirtha pata*, the low relief carved marble slabs of famous pilgrimage shrines that adorn most Gujarati Svetambara temples. These *patas* employ a modern attention to realism in their depictions of the geological and botanical setting of the pilgrimage shrines. This is combined with exaggerated attention to Jain religious features such as temple images with their enormous eyes and the pilgrims climbing the mountain, and a modified plan perspective so that one can see inside temple compounds. They also add extra-human features such as flying divine beings showering petals on the scene. When Banks queried Jain devotees and the non-Jain artisans who carved the *patas* about these non-realist elements set amidst a realist landscape, most of them replied that these were the most important features of the *patas*, and therefore it made sense that they were shown on a larger scale. He argued that this alerts us to a specifically Jain indigenous aesthetic, in which a work such as a *pata* should point to the transcendent truth (or Truth) at the heart of Jainism. He amplified his discussion of the Jain aesthetic value of transcendence in two related articles, “Representing the Bodies of the Jains” (1997) and “The Body in Jain Art” (1999). He characterized two key aspects of this aesthetic as absence and effacement, and argued that it is indicative of the Jain dualistic emphasis on the transcendent and eternal truth of the soul in contrast to the impermanent presence of the body.

In this short essay I have lightly touched on only a few of the many contributions Marcus Banks made to the study of the Jains. In all of his work, his vocation as an anthropologist is immediately evident. His insights, as well as the insights from the other scholars in what I have here termed the “ethnographic turn,” have profoundly changed the academic study of the Jains. In recent years fewer scholars who explicitly locate themselves within the field of anthropology have made the Jains the focus of their research. But both the ethnographic methods of studying the Jains as people in specific historical and cultural locations rather than Jainism as a de-historicized abstract set of teachings, and the intellectual questions raised by the field of anthropology, are now an important part of Jain Studies. Anyone interested in Jain Studies would benefit from reading and rereading Marcus Banks’ scholarship on the Jains.

There are plans for his papers and 580 photographs to be archived at the Pitt Rivers Museum at Oxford.

Let me end on a short personal note. I knew Marcus from the early 1990s. We met at international conferences and symposia in London, Toronto, and Lund. He was a

19 Banks 1989: 67.

20 Banks 1989: 69.

21 Banks 1992: ix.

22 Banks 1996: 167.

23 Banks 1996: 168.

24 Banks 1995: 7.

gracious host whenever I came to Oxford, whether by myself or with my wife, Cynthia. On several occasions he arranged for me to give talks at various colleges and institutes at Oxford, and arranged for us to stay at Wolfson, the college with which he was affiliated. But Marcus was more than just an academic colleague. He and his partner Barrie Thomas became friends, and a highlight of any visit to Oxford was always a meal with the two of them. We have especially fond memories of a day trip with them to the Maharajah's Well in Stoke Row. The well was sponsored by the Maharajah of Benares in 1863, and the canopy over the well is a wonderful example of nineteenth-century Orientalist design. We also stumbled upon a village fair in Stoke Row. Finally, all four of us got a big laugh out of a tombstone in the local church, memorializing a young woman who died from an "excess of sensibility." Marcus was a model of personal generosity, who will be greatly missed.

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William J. Johnson: Pioneer of Jaina Studies in the UK

James Hegarty

The Indologist and translator William John Johnson (4.11.1951–18.10.2020) was one of the main promoters of Jaina Studies in the UK. Together with Paul Dundas, he was a founding external member of the Centre of Jaina Studies at SOAS, and it was Johnson who delivered the first SOAS *Annual Jaina Lecture* on 11 February 1999, entitled ‘Knowledge and Practice in the Jaina Traditions’.¹

Will Johnson was born on 4 November 1951 and grew up in Warwickshire. After a period of working in the theatre he entered the School of African and Asian Studies at the University of Sussex as a mature student. He received his BA in Religious Studies with first-class honours in 1984. From there he moved to the University of Oxford, receiving his MPhil in Classical Indian Religion in 1987, and his DPhil in 1990 with a thesis entitled ‘The Problem of Bondage in Selected Early Jaina Texts’, completed under the supervision of Richard Gombrich. From 1991 to 1992 he was the Michael Coulson Research Fellow at Wolfson College, Oxford, and in 1992 he was appointed as Lecturer in Religious Studies at what was then the University of Wales College, Cardiff. He was promoted to the rank of Senior Lecturer in 1997, and to the rank of Reader in 2009.

During his tenure at the University of Wales College Johnson served as a member of the Senate for four years, and as acting Head of School (later Department) on four different occasions. A member of the Centre for the History of Religion in Asia since its launch in 2009, he was particularly active as editor of the Centre’s online open-access journal, *Asian Literature and Translation*. He taught across the spectrum of South Asian religions and belles lettres, including language teaching in Sanskrit and Prakrit, and supervised two MPhils and three PhDs.²

One notable work as an author is his 1995 monograph *Harmless Souls: Karmic Bondage and Religious Change in Early Jainism with Special Reference to Umāsvāti and Kundakunda*, which is recognised as a major contribution to Jaina Studies, and widely used in teaching across the globe. *Harmless Souls* offers what remains the clearest and most convincing exposition currently available of



William John Johnson (1951-2020)

Kundakunda’s thought. As a translator, his version of the *Śakuntalā* is perhaps the most recommendable version of a much-translated play on the grounds both of accuracy and sensitivity to Kālidāsa’s poetic idiom. Johnson’s last academic publication, ‘Jainism: From Ontology to Taxonomy in the Jaina Colonisation of the Universe’ (2014) can be regarded as a seminal article for its penetrating identification of the ideology informing Jaina philosophy. His final publication, *My Speaking Tongue*, is a moving book of poems.

Will was a wonderful colleague to all and a mentor to myself and Simon Brodbeck, as Classical Indologists at Cardiff University. His contribution to Indology is unquestionable. His contribution to the creation, in English, of something of the playful brilliance of Sanskrit literature is one that numberless individuals, now and in the future, will enjoy and benefit from. He was truly a gentleman and a scholar, a *sahrdaya* and a *brahmarṣi*.

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¹ www.soas.ac.uk/jainastudies/events/11feb1999-1st-annual-jaina-lecture-knowledge-and-practice-in-the-jaina-traditions.html

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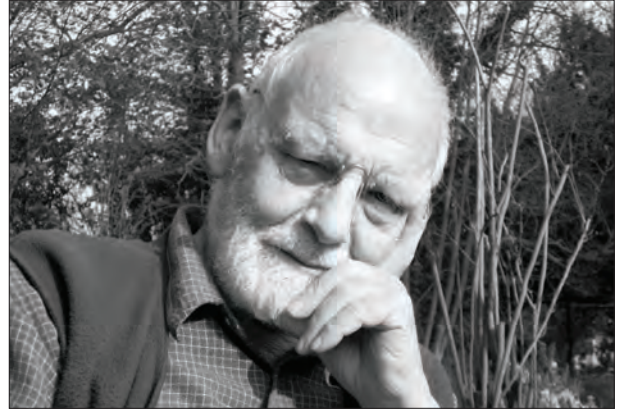
K.R. Norman: Scholar of Middle Indo-Aryan

Paul Dundas

The already melancholy year of 2020 gave further cause for sadness in November with the death at the age of 95 of Kenneth Roy Norman, the distinguished scholar of Middle Indo-Aryan. Norman spent his entire academic career at the University of Cambridge. After a period of military service in India and Malaya he graduated in Classics at Cambridge in 1954, going on to study Sanskrit and related languages. He served as Lecturer in Indian Studies (1954–1978), then Reader (1978–1990), and Professor in 1990 before retiring in 1992. He was elected a Fellow of the British Academy in 1985 and was President of the Pali Text Society for the period 1981–1994.

At the outset of his career Norman had projected carrying out doctoral research on the Jain canonical text, the *Sthānāṅga Sūtra*, but he abandoned this plan after being advised by the eminent German Jainologist Walther Schubring that there were not enough sufficiently old manuscripts on which to base a significant critical edition. He subsequently developed a formidable expertise in Middle Indo-Aryan dialects, with Pali, and to a slightly lesser extent the Aśokan inscriptions, representing the centre of his scholarly work. In particular, his sober translations and detailed philological commentaries on major early Pali poetical works such as the *Theragāthā* and *Therīgāthā* (*Elders' Verses 1* and *2*, 1969 and 1971, with reeditions) and the *Suttanipāta* (*The Group of Discourses*, 2001 and 2015), represent the fruits of penetrating analysis of language and metre and are landmarks in the modern study of the Theravāda Buddhist textual tradition. He made important contributions to Pali lexicography, most notably by his editorship of *A Critical Pali Dictionary* from 1981 to 1990. Norman's name appears on the title page of a major publication as recently as 2018 in the capacity of joint author along with Petra Kieffer-Pülz and William Pruitt of *Overcoming Doubts (Kāṅkhāvitarāṇī) Volume 1: The Bhikkhu-Pātimokkha Commentary*. The stream of papers Norman produced throughout his career has been collected in eight volumes of *Collected Studies* (1990–2007) which represent a treasure trove of discussions of Pali and Prakrit grammar, vocabulary, metre and syntax.

Norman occupied a slightly unusual academic position at Cambridge in that the lectureship and subsequent promoted posts which he held were exclusively in Middle Indo-Aryan. Indeed the regulations for the Indian Studies Tripos in the Faculty of Oriental Studies during a substantial period of his career specified that an undergraduate could study Middle Indo-Aryan in conjunction with Hindi without any necessary formal inclusion of a Sanskrit component. Although it is not recorded that many students chose this degree path, Norman in fact never saw Pali and Prakrit as no more than ancillary subjects to Sanskrit studies and he always took issue with the suggestion, occasionally expressed in his hearing by the



Kenneth Roy Norman FBA (1925–2020)

uninformed, that Pali was an “easy” language compared to Sanskrit. He was adamant that any judgments about Pali and serious scholarly work in this area had to be firmly grounded on a thorough familiarity with Prakrit dialects such as Ardhamāgadhī and Mahārāṣṭrī and that, conversely, Prakrit could only be studied effectively when the value of the Pali evidence was taken into account.

Norman summed up his views in *A Philological Approach to Buddhism* (second edition, 2006; based on lectures given in 1994), a remarkably clear and engaging exposition of the positive results of the philological method for a variety of areas of early Buddhist textual studies. Although philology was not in the 1990s the term of opprobrium it later became in certain circles, there is no doubt that some younger Buddhologists, particularly in North America, did not always find aspects of Norman's scholarship relevant to their own preoccupations. Norman for his part argued that the main precondition for making genuine progress in assessing the early Buddhist tradition had to be a complete reedition of the Pali *Tipiṭaka* to replace the outmoded but generally used versions of the Pali Text Society, that is to say an edition grounded on the broadest Middle Indo-Aryan evidence as well as earlier editions and newly available manuscripts from South and South-East Asia. This view was perhaps deliberately overstated and to some discomfiting, but it has proved to be prescient in the light of current efforts to create a new critical edition of the *Tipiṭaka* in Thailand.

Jainism occupies less space than Theravāda Buddhism among Norman's many publications, although Jain material is seldom absent from any of his linguistic discussions. Certainly his articles in this area are essential reading for anyone working on the history of the Ardhamāgadhī *āgama*. Of particular value are four studies of chapters of the *Uttarādhyayana Sūtra*, one of the earliest collections of Jain poetry, where Norman utilises the tools of metrical and linguistic analysis to produce editions free from the accretions which had crept into these Prakrit texts over the

centuries. Also noteworthy is his edition, translation, and annotations on the *Causaranapainṇaya*, one of the still little studied “mixed” texts of the *āgama*.

Norman was an inspiring teacher, not through any theatrical displays of enthusiasm but by the quiet authority of his judgments and the clarity and breadth of his exposition intermittently leavened by a dry wit. Always generous with his time, he offered classes not just in Pali, Aśokan Prakrit and Mahārāṣṭrī (both Jain and belletristic varieties), the staple Middle Indo-Aryan dialects, but also in Apabhraṃśa and Gāndhārī. The last named was unusual pedagogical fare in the 1970s, quite some time before familiarity with this dialect had become more common in the wake of startling manuscript discoveries in Pakistan and Afghanistan during the 1990s. The present writer vividly recalls compelling classes on the Gāndhārī *Dharmapada* held in Norman’s office next door

to that of John Brough, the editor of the text, who unfortunately evinced no interest in mediating his work to students.

Norman was by no means insensitive to the ethical force of many of the ancient texts upon which he lectured, but by his own account he was not greatly interested in religions as such and avoided offering sweeping pronouncements about Buddhist and Jain doctrine. What he did provide to generations of students was the enactment of a model of learning and scholarly integrity which those who experienced it never forgot even if they could not fully emulate it. Roy Norman will be sorely missed.

Paul Dundas formerly Reader in Sanskrit and now Honorary Fellow, Department of Asian Studies, University of Edinburgh.

Sagarmal Jain: A Tribute

S. P. Pandey

Sagarmal Jain, Former Director of Parshwanath Vidyapeeth and Founder Director of Prachya Vidyapeeth in 1997, Shajapur left this mortal coil by *santhara/samadhi marana* on 2 December 2020 at 6.30 pm. He accepted *santhara* in the presence of Sadhvi Priyadarshana and his whole family on 3 December at 5.00 pm at his residence in Shajapur (MP). Born to learn and teach the doctrine of Lord Mahavira to students, scholars, householders and mendicants, he contributed much to Jaina Studies and to Jainism. For eighteen years he was the Director of the research institute Parshwanath Vidyapeeth in Varanasi. More than fifty PhDs and DLitts were awarded under his supervision, including many to *sadhus* and *sadhvis*.

His Life and Works

Sagarmal Jain was born at Shajapur on 22 February 1932 in the Shakkarwala family of the Mandiik *gotra*. His father Shri Rajmalji Jain Shakkarwala was a very respected person of the Oswal Samaj. His mother Smt. Gangabai was a very religious lady. Sagarmalji married Kamlabai on 21 May 1948. After completing his school education at Shajapur, Gwalior, Ahmednagar and Allahabad with a Sahitya Ratna in economics, he started his graduate work in 1961 at the Vikram University in Ujjain, achieving first class BA and MA degrees in philosophy, and started a postgraduate degree in philosophy at Jivaji Vishvavidyalay in Gwalior in 1967. Under the supervision of S. S. Banerjee he completed his dissertation on *Jaina, Bauddha aura Gītā ke Ācāradarśanom kā Tulanātmaka Adhyayana* in 1969. Before starting his PhD studies he was already a Lecturer of Philosophy at MLB College in Gwalior (1964-1967). Thereafter he was Assistant Professor of Philosophy at Hamidia College in Bhopal (1968-



Sagarmal Jain (1932-2020)

1985), before becoming Professor of Philosophy at MLB Collage in Gwalior (1985-1989). In 1979 he joined Parshwanath Vidyapeeth (then P. V. Research Institute) as Director and worked there till 1997 (1979-1987 and 1989-1997). After his retirement he returned to his home in Shajapur where he founded the research institute Prachya Vidyapeeth.

In his PhD thesis, a comparative study of Jaina ethics with Buddhist approaches and the *Bhagavadgītā*, Sagarmal Jain made a significant contribution. In this composition he exhibited a complete, unquestionable, altruistic and impartial vision in the interpretation and anatomy of philosophical aspects of Jainism and Buddhism and the *Bhagavadgītā*. In the academic field of comparative study, this endeavor is most commendable and useful. It serves not only as a stimulus to those who have regard for ethics and

religious tenets while keeping intense faith in Jainism, but also to academics, and disciples of various other faiths.

Thereafter he specialized in the canonical Prakrit literature of the Jainas and their ethics and published extensively in this field. He has written 70 books on Jaina Philosophy and Literature and published 230 edited volumes, mainly related to Jainism and the Prakrit language. He has also published more than 300 research articles, was the chief editor and member of advisory boards of various Jaina magazines and edited various felicitation volumes.

He was a member of many academic bodies, such as the academic councils of the R.S. University Raipur and Barkatullah University Bhopal, Jaina Vishva Bharati University in Ladnun, and Sanchi University of Buddhist Indic Studies in Bhopal. He was also Honorary Director of the Agama, Ahimsa, Samata Evam Prakrta Sansthana in Udaipur.

Beyond the academic realm, Sagarmal Jain also made a significant contribution to society in general. He was a Sthanakavasi Jain and in his youth impressed by Pravartini Ratnakamvara. His personal guru was Muni Shree Purnamalji Maharaj. More than two hundred Jaina monks and nuns who have studied with Professor Sagarmal Jain continue to spread the message of peace, non-violence and contentment throughout India. Through his scholarly endeavors, academic writings, lectures and discourses, he has himself contributed to harmony between divergent faiths. Along with Jaina monks and nuns he had the honour of having taught Shri Shivaraj Singh Chouhan, the Chief Minister of Madhya Pradesh.

Sagarmal Jain always advocated interfaith tolerance.



Sagarmal Jain on the campus of Parshwanath Vidyapeeth, (Photo: S. P. Pandey)



Sagarmal Jain at SOAS, 2009. (Photo: P. Flügel)

It was for this reason that he was honored by both the sects of Jainism: Shvetambara and Digambara. In Varanasi he resolved a conflict of one hundred and seventy-five years between the two denominations by promoting the construction of a temple for Lord Parshwanath at his birth place. He also helped to enrich the *Jainelibrary*, an online Jaina text repository founded by Pravin K. Shah of the USA, which presently has more than 57,372 registered users from various countries.¹ On account of his lectures and sermons many non-Jaina religious thinkers as well as Jains have become more tolerant and have developed faith to maintain peace and harmony in society.

Sagarmal Jain has represented Jainism in India as well as abroad. He was selected to represent Jainism at the Association of World Religions in New Jersey, USA in 1983 and at the Parliament of World Religions in Chicago in 1993. In addition, he has given various lectures on Jainism around the world, including in the USA, Canada, the United Kingdom and Nepal.² He has also given lectures at many Indian Universities and attended and organized many seminars and conferences in India and abroad. He has received four state awards, thirteen national awards, and four international awards along with more than fifty Letters of Praise or Abhinandana Patras from the Jaina society of India. Thus he was a towering figure not only in Jain Studies, but also in Jain Society. His demise is an irreparable loss to the whole Jain world.

Shriprakash Pandey is Joint Director of Parshwanath Vidyapeeth, an External Research Centre of Banaras Hindu University, Varanasi.

¹ To date 774,562 works have been downloaded by users. See: <https://jainelibrary.org/>

² He was invited to SOAS as a Keynote speaker in the 12th Annual CoJS Workshop on *Jaina Yoga* (18 March 2010). See Eva-Maria Glasbrenner, "Jaina Yoga: SOAS Jaina Studies Workshop 2010," *Jaina Studies: Centre of Jaina Studies Newsletter (SOAS)* 6 (2011) 10-13.

Padmanabh S. Jaini: Master of Jaina and Buddhist Studies

Alexander von Rospatt

Our revered colleague, teacher and friend, Professor Padmanabh Srivarma Jaini (23.10.1923-25.5.2021), master of Buddhist and Jaina Studies, passed away on Tuesday May 25, just five months shy from what would have been his 98th birthday. His health had been failing over the last weeks, and he peacefully passed away on his own terms in his home in the Berkeley hills, with his son Arvind at his side, who as medical doctor oversaw his gentle departure. For most of the nearly fifty years that Prof. Jaini taught at UC Berkeley he walked day in day out some two miles, from his home in Kensington overlooking Tilden Park, down to campus, and in the evening, much more strenuously, up again. This as well as his frugal lifestyle kept him in excellent shape, though over the last years he became increasingly frail and finally was forced to abandon this routine. His advanced age in no way affected his mind, and he remained crystal clear until the very end, remembering details and names with great accuracy and leaving us a lovely account of his rich and long life with his memoirs, *Yogāyoga* (“Coincidences”).¹

As emeritus professor, Jaini continued to be accessible to colleagues and students, taking a deep interest in their work. This included endowing the Padmanabh S. Jaini Graduate Student Award in Buddhist Studies, established in 2009. Speaking to his continued investment, at the beginning of May 2021, only a few weeks before he passed away, Jaini gave a long and passionate speech about Buddhist Studies and its history at UC Berkeley, standing on the balcony of his home and addressing the students and faculty of Berkeley’s Buddhist Studies graduate program, who had assembled below in the street (in compliance with social distancing requirements during the Covid-19 pandemic). Together with Prof. Lewis Lancaster he founded this program after moving from Ann Arbor (University of Michigan) to Berkeley (University of California) in 1972, where he served as professor in the Department of South and Southeast Asian Studies until his retirement in 1994. The program allowed him to mentor an entire generation of Buddhist Studies scholars who came to serve as professors at premier institutions, advancing and institutionalizing the study of Buddhism in the USA and beyond. As he said shortly before his passing, “My legacy are my books, and my students who went on to be professors and academics.” Jaini’s service to the field of Buddhist Studies as something of an *ādiguṛu* is matched by his contributions to the field of Jaina Studies, which were duly celebrated in an international symposium on *The Study of Jainism* held in his honor at Berkeley in October 2013 on the occasion of his 90th

1 Padmanabh .S. Jaini, *Coincidences (Yogāyoga): Memoirs of Padmanabh S. Jaini*. (Mumbai: Hindi Granth Karyalay, 2019). For a review see: Peter Flügel, “Memoirs of Padmanabh S. Jaini: Book Review,” *Jaina Studies: Newsletter of the Centre of Jaina Studies (SOAS)* 14 (March 2019): 55-56.



Padmanabh Srivarma Jaini (1923-2021)

birthday.² His *Festschrift, Jainism and Early Buddhism: Essays in Honour of Padmanabh S. Jaini*, draws on his specialization in both areas.³

Born into a Jaina family in coastal Karnataka in 1923, Padmanabh Jaini was trained in Sanskrit, Prakrit and Pali at Nashik (BA Honours from Hamsaraj Pragji Thakarsi College of Arts, 1943-47), Ahmedabad and the University of Bombay (MA awarded in 1949), and at Vidyodaya Pirivena in Sri Lanka, where he received the *tipiṭaka* degree in 1951. After appointments as lecturer in Pali at the B.J. Institute in Ahmedabad (1951-52) and at Banaras Hindu University (1952-56), he moved to London, where he earned his PhD under the supervision of John Brough at SOAS (1958). At SOAS he also served as lecturer (1956-64) and reader (1965-67) before moving to the University of Michigan as Professor of Sanskrit and Pali (1967-72). His dissertation was dedicated to a study of the *Abhidharmadīpa*, a less well-known Vaibhāṣika treatise not translated into Tibetan or Chinese.⁴ The

2 See: Alexander von Rospatt, “The Study of Jainism: A Symposium in Honor of Professor Padmanabh Jaini’s 90th Birthday,” *Jaina Studies: Newsletter of the Centre of Jaina Studies (SOAS)* 9 (March 2014): 17-18.

3 Olle Qvarnström ed., *Jainism and Early Buddhism, Essays in Honour of Padmanabh S. Jaini* (Freemont, California: Asian Humanities Press, 2003).

4 *Abhidharmadīpa with Vibhāṣāprabhā-vṛtti*, A critical edition. Tibetan Sanskrit Works Series, IV (Patna: K. P. Jayaswal Research Institute, 1959; Reprint 1977).

publication of the critical edition in 1959 marks the beginning of a long list of editions, monographs and articles dedicated to the study of Indian Buddhism. This list includes important editions of Pali works, viz. the *Milinda-ñikā* (1961), the *Lokaneyyappakaraṇaṃ* (1986), the fifty extra-canonical *Jātakas* Jaini had discovered in Burma (*Paññāsa-Jātaka*, 1981-1983; translation 1985-1986), and Saṅgharakkhita's treatise on rhetoric entitled *Subodhālaṅkāra* together with its commentarial tradition (2000).⁵ The list also included further editions of Sanskrit works, viz. Ratnākaraśānti's *pañjikā* (entitled *Sāratamā*) on the *Aṣṭasāhasrikā* (1979) and Amṛtacandrasūri's *Laghutattvasphoṭa* (1978), a Jaina (Digambara) work.⁶ Beyond these editions and textual studies Jaini authored a wide range of articles and book chapters that explore particular aspects of the aforementioned texts, and that are also dedicated to a wide array of other topics and subjects in the history of Buddhism, albeit with a clear focus on *abhidharma* and related scholastic traditions. Many of these incisive papers have been brought together in his *Collected Papers on Buddhist Studies*.⁷

Jaini's work on Buddhism stands out not only for the critical acumen, learnedness and precision he has brought to it, facilitated by his superb command of Sanskrit and Pali, but also because he always treated Buddhism as part of the larger Indian religious landscape. This was easy for him because of his intimate knowledge of Jainism and the Brahmanical traditions. His monograph *The Jaina Path of Purification* (first published in 1979) became a classic that has brought the study and knowledge of Jainism to a broader English-speaking public, and his numerous further publications on Jainism have made him something of a founder figure of this field in North America.⁸ Beyond the aforementioned introduction to Jainism, this includes a detailed monograph dedicated to the study of *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*,⁹ a book-length study of "Jain Sectarian Debates: Eighty-four points of contention (Cauryāmsi Bol) Between Śvetāmbaras



Jaini, seated on the left with clasped hands, in intense conversation with a Jain muni at Śaṅkheśvara in 1978.

and Digambaras,"¹⁰ an earlier monograph authored in Hindi on *Jain Sampradāy men mokṣa, avatār aur punarjanma*,¹¹ as well as a rich array of articles and book chapters, most of which have been reprinted in his *Collected Papers on Jaina Studies*.

Jaini's rich oeuvre combines the best virtues of occidental scholarship with the deep traditional learning in which he was steeped before moving to the West. He was a capacious thinker whose keen interest in religion extended beyond India to the Abrahamic traditions and made him a welcome (though somewhat reluctant) participant in interreligious dialogue.¹² More generally he was extraordinarily well read also in areas outside the confines of his academic specialization. His intellectual curiosity and the spirit of unrelenting inquiry he brought to his studies were infectious. He inspired not only his numerous students but also touched the lives of his colleagues and friends with his gentle smile and the generosity with which he shared his seemingly boundless knowledge.

Alexander von Rospatt is Professor in the Department of South and Southeast Asian Studies, and Director of the Group in Buddhist Studies at the University of California, Berkeley.

5 *Milinda-ñikā*, A critical edition. (London: Pali Text Society, 1961); *Lokaneyyappakaraṇaṃ*, A critical edition. (London: Pali Text Society, 1986); *Paññāsa-Jātaka or Zimme Paññāsa* (in the Burmese Recension), Vol I (*Jātakas* 1-25), Vol. II (*Jātakas* 26-50) Text Series No. 172 (London: Pali Text Society, Distributed by Routledge & Kegan Paul, 1981-1983); *Apocryphal Birth-Stories (Paññāsa-Jātaka)*, translated by I.B. Horner and Padmanabh S. Jaini, 2 Vols. (London: Pali Text Society; Distributed by Routledge & Kegan Paul, 1985); *Subodhālaṅkāra-Porāna-Ṭikā (Mahāśāmi-Ṭikā)* by Saṅgharakkhita Mahāśāmi and Abhinava-ñikā (Nissaya). A critical edition. (Oxford: Pali Text Society, 2000).

6 *Sāratamā: A Pañjikā on the Aṣṭasāhasrikā Prajñāpāramitā* by Ratnākaraśānti (Patna: Kashi Prasad Jayaswal Aesearch Institute, 1979); *Laghutattvasphoṭa* by Amṛtacandra. A critical edition with English translation. Institute of Indology Series No. 62 (Ahmedabad: Institute of Indology, 1978).

7 *Collected Papers on Buddhist Studies* (Delhi: Motilal Banarsidass Publishers, 2001).

8 *The Jaina Path of Purification* (Berkeley: University of California Press, 1979).

9 *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women* (Berkeley: University of California Press, 1991).

10 *Journal of Indian Philosophy* 36 (2008): 1-246.

11 *Jain Sampradāy meṃ mokṣa, avatār aur punarjanma* (Ahmedabad: B. J. Institute of Learning and Research, 1982).

12 Cf. *Christianity and Jainism: Professor Padmanabh S. Jaini in Conversation with Sir Mark Tully* (Mumbai: Hindi Granth Karyalay: 2009).

PUBLICATIONS OF PADMANABH S. JAINI FROM 2002 TO 2021

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Christianity and Jainism: an Interfaith Dialogue. Mumbai: Hindi Granth Karyalay, 2009.

Coincidences (Yogāyoga): Memoirs of Padmanabh S. Jaini. Mumbai: Hindi Granth Karyalay, 2019.

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Reflections on Karma

Padmanabh S. Jaini

Shortly after the review of my memoirs appeared in the *Centre of Jaina Studies Newsletter* in 2019,¹ I wrote to Peter Flügel, thanking him for his kind words in his superb review of my work. I told him that I was very pleased with the review, particularly the observation that this could be the *Ardhakathānaka* of our time, a high compliment, indeed. Sometime later, I asked him to publish my correspondence with him in the upcoming *Newsletter*, but I discovered that I had just missed the deadline. Over the past year, in the midst of a lockdown due to the Covid-19 pandemic, I have had the opportunity to reflect further on one of the topics that Peter raised in his review and to discuss my ideas in a series of phone conversations with Kristi Wiley, my former research assistant. These reflections have been prepared with her assistance, notably the roles that specific *āyus*, *nāma*, and *gotra karmas* have played in my life, and I would like to gratefully thank her for this.

In his review, Flügel noted that he was not sure about using the term *yogāyoga* for the title. He stated that I had not used the word *daivayoga*, and commented that what role *karma* might play in the life of an individual remained unaddressed. Obviously, he was looking for some mention of *karma* (the fruition of some of my actions in past lives), which he thought should explain the happenings of my life.

I reflected on this while I was writing, and I came to the conclusion that *karma* had nothing to do with what was happening in my life. *Karma* is *acetana*. It can produce effects on the soul, such as obscuring (*avāraṇa*) the perception and knowledge of the soul (*darśanāvaraṇīya karma* and *jñānāvaraṇīya karma*, respectively). It can cause delusion (*moha*) of proper insight (*samyak*

darśana) through the operation of *darśana mohanīya karma* and delusion regarding proper conduct (*samyak cāritra*) through the operation of the various *cāritra mohanīya karmas*. It can cause obstructions to willpower (*vīryāntarāya karma*), to giving and receiving objects (*dānāntarāya* and *lābhāntarāya karma*, respectively), and so forth.

This is not to say, however, that *karma* has played no role whatsoever in my life. In my previous life, or I should more properly say, in the embodiment of my soul in the life just prior to this one, actions were undertaken that caused the binding, sometime during the final third of my life, of the sub-variety of lifespan *karma* associated with rebirth as a human being (*mānuṣya āyus karma*). Obviously, the circumstances of my present life would have been quite different if these actions had been such that they resulted in the binding of the sub-variety of *karma* associated with birth as a hell being (*nāraka āyus*), god or heavenly being (*deva āyus*), or with those forms of life that constitute the broad category of one-sensed element-bodied beings and vegetative life-forms, as well as animals with two to five senses (*tiryāṅc āyus*). In addition, among the numerous *nāma karmas*, which cause the formation of various types of bodies, there are certain pairs that determine one's personality, and thus the way in which people are perceived by others and whether they are liked and respected. For example, *ādeya nāma karma* causes your utterances to be accepted by others, while the opposite, *anādeya nāma karma*, causes you not to be respected, and your utterances not to be properly grasped by others, even though the words are appropriate for the situation. Notoriety or fame is associated with the operation of *yaśahkīrti nāma karma*, while *subhaga nāma karma* causes you to have an amiable personality and to be well regarded, such that others show you

¹ Peter Flügel "Memoirs of Padmanabh S. Jaini: Book Review," *Jaina Studies, CoJS Newsletter* 14 (March 2019): 55-56.



Details from a group photo of SOAS staff, June 1957. (Left) Padmanabh Jaini, top row third from left. (Right) John Brough, Padmanabh Jaini's mentor, who invited him from India to SOAS. (Photo © SOAS, University of London)

affection or love. Its opposite, *asubhaga nāma karma*, causes others to feel hostility or enmity towards you, and even if you show kindness towards others, you are still disliked. Therefore, these *nāma karmas*, which were determined in my last life, would have played a role in my interactions with other people.

Furthermore, in this life, I was born into a Jain family in Nellikar, India, not into a family of a different faith living elsewhere in the world. Some commentators have maintained that *gotra karma* plays a role in this, while others believe that it is associated with high (*ucca*) or low (*nīca*) conduct of the soul. As I stated long ago in my article “Karma and the Problem of Rebirth in Jainism,”² just how a soul arrives at one specific location in the universe, among all those possible for its type of birth, and enters into a specific “womb” or birth-place is not described in the *karma* texts or discussed by the commentators. Nevertheless, there is no doubt that the precise locus of the rebirth of my soul was determined in my last life because, after *āyus karma* for the next life has been bound, in the final forty-eight minutes (*antarmuhūrta*) before death, it is possible for a soul to visit its next locus of birth through a type of expansion called *māraṇāntika samudghāta*. Had I not been born into a Jain family in India, I would not have been educated in a Jain *gurukula*, nor would I have had the opportunity of acquiring an education that led to my career in academia. Nevertheless, although these *karmas* might have determined the general parameters of my life, they are not a factor from the perspective the specific trajectory that my career has taken, which led me first to Banaras Hindu University (BHU) and then to the University of London (SOAS), the University of Michigan, and the University of California at Berkeley.

It is certainly the case that *vedanīya karma* produces pleasure and pain, either physical or emotional, and that when a given efficient cause (*nimitta*) is encountered, it can trigger the premature rise (*udīraṇa*) of either *sātā* or *asātā vedanīya karma*. This efficient cause can also force sub-varieties of *cāritra mohanīya karma* to come into fruition, giving rise to passions (*kaṣāyas*), in the form of anger (*krodha*), pride (*māna*), deceit (*māya*), and greed (*lobha*), in varying degrees of intensity. This *nimitta* can also give rise to the subsidiary passions or emotions (*no-kaṣāyas*), namely laughter (*hāsya*), pleasure or displeasure in sense activity (*rati/arati*), sorrow (*śoka*), fear (*bhaya*), disgust (*jugupsa*), and sexual cravings (*veda*). However, these *karmas* cannot produce a specific efficient cause that is the means of happiness, such as food (*āhāra*), objects of possession (*parigraha*), and so forth, and they cannot produce a specific efficient cause that is the means of unhappiness, such as a specific object or person hurting or hitting or killing, or saying something hurtful, causing fear or sorrow. In other words, *karmas* cannot produce specific *nimittas*.

Although early in my life I did indeed have a close relationship with the Venerable Samantabhadrajī, the founder of the Karanja Ashram, and with Pandit Sukhlālī

² This has been reprinted in my *Collected Papers on Jaina Studies*, Motilal Banarsidass (2000), 121–145.

Saṅghavī, as I understand it, there is no *karma* that helped in any way to enable the associations or connections between myself and these two individuals, or with others whom I have encountered in my life, that is to say, between specific men and women, specific teachers and students, specific enemies and enemies, specific friends and friends, specific shopkeepers and customers, and so forth. I therefore believe that whatever happens in one’s life does not happen either by *karma* or a superhuman agency like gods or deities.

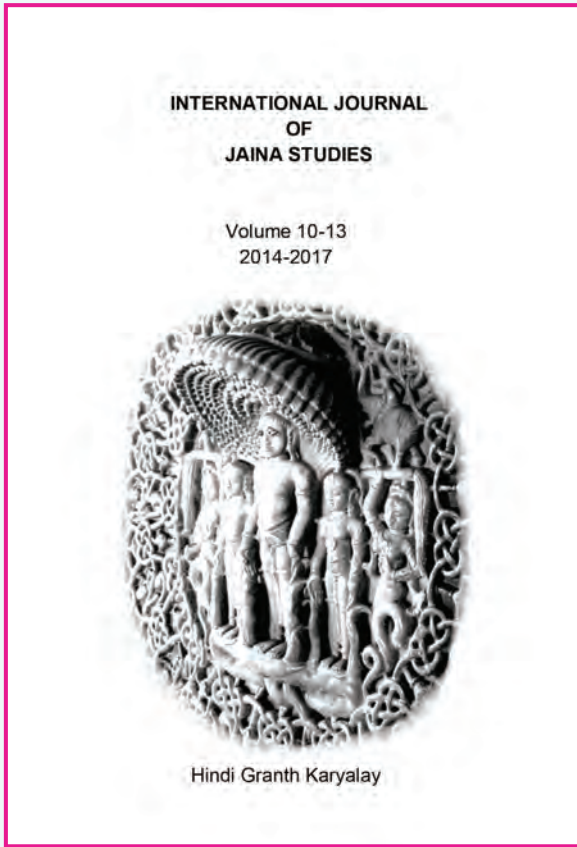
On the other hand, one cannot ignore the fact that Jain literature is replete with stories of relationships of souls over a series of past lives that cannot be explained on the basis of *karma* doctrine. For example, according to the *Triṣaṣṭīśalākāpuruṣacaritra* of Hemacandra, some of these relationships involve animosity (Meghamālin for Pārśvanātha) or strong love and attraction that results in familial relationships (the past lives of Śāntinātha). Others are unexplained (Mahāvīra’s previous birth as Triprṣṭha, where the soul of his charioteer was ultimately reborn as Gautama Gaṇadhara).

I do not deny that my associations with various individuals mentioned in my memoirs have impacted the direction that my life took, and thus resulted in modifications of my soul. It is not entirely out of the question that I might have had connections with some of these individuals in past lives. But because I have no knowledge of which ones they might have been, and what sort of relationship, if any, I might have had with them, I have come to the conclusion that these specific relationships are most likely not the result of *karma* in my past lives, nor in the lives of these individuals. Instead, these interactions are related to the mutuality of interests of two individuals, which then impact each other, and this is really what *saṃsāra* is all about. This concept is expressed in *Tattvārtha-sūtra* 5.21, *parasparopagraho jīvānām [upakārah]*, which I understand as souls having an impact on one another due to mutual interests. I believe that our lives are the result of the impact of similar interests. Pandit Sukhlālī’s need for a student assistant, not necessarily me personally, and my need for a sponsor, which resulted in my coming to Gujarat, is a good example of mutuality of interests. Professor Brough’s need for a Pali lecturer at SOAS, not necessarily me, and my need for a position that offered me more opportunities than were available at BHU, which brought me out of India, is also the result of mutuality of interests. There is no hidden mystery of anyone producing causal connections of happiness or unhappiness.

This being the case, the only way to break this mutuality, guided by *kaṣāya*, is through restraint from activity (*yoga*) and passions (*kaṣāya*), which is called *saṃvara*. And ultimately, this restraint leads to *mokṣa*, the final separation of karmic matter from the soul, never to be bound again. I am therefore persuaded to think that my life is an example of the truth of this *sūtra* rather than an example of the role that *karma* might play in the life of an individual.

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Jaina Antiquities from Rakṣatpura and Śāṅkā, District Puruliā, West
Bengal

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Jaina Modes of Dying in Ārādhana Texts

JOHN E. CORT

Jain Perceptions of Nāth and Haṭha Yogīs in Pre-Colonial North India

RUTH SATINSKY

What can the lifespans of Rṣabha, Bharata, Śreyāṃsa, and Ara tell us
about the History of the Concept of Mount Meru?

DIPAK JADHAV

A Specific Rule in India for Common Difference as Found in the
Gommaṣāra of Nemicaṇḍra (c. 981)

MARIE-HÉLÈNE GORISSE

The Taste of the Mango: A Jaina-Buddhist Controversy on Evidence

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KAZUYOSHI HOTTA

On Corresponding Sanskrit Words for the Prakrit Term Posaha: With
Special Reference to Śrāvakācāra Texts

CATHERINE MORICE-SINGH

The Treatment Of Series In The Gaṇitasārasaṃgraha of
Mahāvīrācārya and its Connections to Jaina Cosmology

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JAINA STUDIES 2

Peter Flügel & Kornelius Krümpelmann

Index to the Jaina-Onomasticon of Johannes Klatt

Harrassowitz

Flügel, Peter and Kornelius Krümpelmann. *Index to the Jaina-Onomasticon of Johannes Klatt*. Wiesbaden: Harrassowitz & Royal Asiatic Society, 2021. (Jaina Studies 2) [In press].

This Index volume is an independent work of scholarship, supplementary to Johannes Klatt's (1852–1903) *Jaina-Onomasticon*, published in 2019. Located at the crossroads of the fields of Indology and Historical Sociology, it offers an introductory essay and twenty-three thematic indexes, generated by cross-referencing the data compiled by Klatt, with the help of the *Jaina-Prosopography Database*, whose ID numbers it refers to as well (jaina-prosopography.org). The indexes reveal the hidden historical links between named individuals, their social background, religious affiliations, networks, religious careers, places, texts, and role and relationship patterns, frequently linked to events. As the first case study in Jaina prosopography, the work will serve as a paradigm for a new field of inquiry, combining the tools of Indology, Sociology, and Digital Humanities.

www.harrassowitz-verlag.de/Index_to_the_Jaina-Onomasticon_of_Johannes_Klatt/titel_6834.ahtml

Jaina Studies in Japan 2021: Conference Reports

Korematsu Hiroaki

The 71st Annual Conference of the Japanese Association of Indian and Buddhist Studies (JAIBS), originally planned to be held at Soka University, was held online on 4-5 July, 2020 due to the Covid-19 pandemic. In this conference, four papers on Jaina Studies were presented.¹

In *Classification of Meditators in Jainism*, Korematsu Hiroaki (Toyo University) discussed the four types of meditation according to the fourteen stages of spiritual progress (*guṇasthāna*) with a focus on two texts: the *Tattvārthasūtra* (TAS) of Umāsvāmin (4th century), a treatise on the essential principles of Jainism, and the *Sarvārthasiddhi* (SS) of Pūjyapāda (6th century), the oldest Digambara commentary on the TAS. The paper showed that Pūjyapāda presents unique views on the relationship between the meditator and bad types of meditation. Meditation is divided into four different types in the TAS, namely, afflicted (*ārta*), wrathful (*raudra*), virtuous (*dharmya*), and pure (*śukla*). The preceding two are regarded as bad types of meditation as they cause reincarnation, the succeeding two are accepted as good types leading to liberation. According to the TAS, afflicted meditation is subdivided into four kinds including the desire toward betterment in the future (*nidāna*). The SS emphasizes that the four occur in the fourth and fifth stages, among which three excluding desire toward the future also occur in the sixth stage. Wrathful meditation occurs in the fourth and fifth stages, according to the TAS. Pūjyapāda emphasizes an ideal view that from the sixth stage onwards, renunciators who aspire for liberation from reincarnation could not engage in afflicted meditation of desire toward the future and if they were to indulge in wrathful meditation, they will retrogress from the sixth stage.

Ueda Masahiro (Ritsumeikan University) read a paper entitled *On Commentaries on Śvetāmbara Jain Scriptures*. This presentation was further developed in his paper read at the 35th Conference of the Society for Jaina Studies (which will be reported in the next section).

In *Ritual of Idol Worship and Hagiography in Jainism*, Yamahata Tomoyuki (Hokkaido University of Science) examined the ritual of idol worship in Jain texts from the scriptures to the *carita* literatures and the *Vividhatīrthakalpa*, a guidebook of holy places written by Jinaprabhasūri (14th century). Among scriptural texts, detailed descriptions of rituals of idol worship in the scenes are depicted in the *Nāyāddhammakahāo*, the sixth *aṅga*, in which Draupadī chooses her husband, and in the portrayal of Sūryābha's worship in a Jain temple in the *Rāyapaseṇaijja*. As for hagiographical texts, the *Paumacariya* of Vimalasūri (1-5th centuries) has concrete descriptions of worship of Jina-statues. By

¹ In accordance with Japanese convention, throughout this report, Japanese surnames appear before given names.



Image of the Jina Śāntinātha at the Jaina Śvetāmbara Tīrtha in Māṇḍavagarha (Māṇḍū) (Photo: P. Flügel 24.12.2019)

contrast, the Jina-statues described in the *Paumacariu*, an Apabhraṃśa text written by Svayambhū (9th century), are used not for idol worship but as means for expressing belief and as figurative expressions. In the later *Vividhatīrthakalpa*, a guidebook of holy places, detailed portrayals of idol worship can be found. However, the *Vividhatīrthakalpa*'s description of Mt. Arbuda (present day Mt. Ābū) has records of names of donors for building temples and the year of donation, unlike the descriptions in the scriptures and hagiographical literature. As stated above, although there is a blank period of detailed portrayals of idol worship in Jain texts, they were also building temples and statues during the time. Therefore, it is possible that although ritual of worship of Jina-statues became customary in Jain communities, it had no doctrinal significance.

Kobayashi Hisayasu (Chikushi Jogakuen University) presented a paper entitled *On a Jaina Logician Criticized by Buddhist Logical Schools: With Special Focus on Sumati*. It became important for Buddhist logical schools in their developing period to respond to criticism from other schools. For example, Kamalaśīla mentioned Sumati as the foremost Jaina logician in his commentary on Śāntarakṣita's *Tattvasaṃgraha* (*Tattvasaṃgraha Pañjikā*). However, it is difficult to conjecture that Sumati was an influential thinker in Jainism like Samantabhadra, Akalaṅka, and others. Kobayashi talked about who Sumati was based on

passages found in inscriptions. According to south Indian inscriptions, for example, those of Belūr and Śravaṇa Belgoḷa, Sumati belonged to the Dramila (Drāvida) *saṅgha*, one of the four unorthodox Digambara *saṅghas* against the orthodox Mūla *saṅgha*. These inscriptions mentioned that Sumati wrote a text called *Sumatisaptaka* (not extant), and he was also called Sumatibhaṭṭāraka, Sumatideva, Sanmati, and Ekasandhi-Sumati-*bhaṭṭāraka*. On the other hand, according to inscriptions in Gujarat, Sumati was a disciple of Mallavadin, master of Aparājita, and he belonged to the Sena Saṅgha, one of Mūla Saṅghas. In the preface to Dharmottara's *Nyāyabinduṭīkā*, Dalsukh D. Malvania assumed Sumati's period as 705–752 CE based on the above inscriptions. However, it is questionable whether or not this Sumati can be identified with Sumati of South India. Furthermore, it remains to be discerned which Sumati it was that Kamalaśīla mentioned.

The 35th Conference of the Society for Jaina Studies

On 3 November, the 35th Conference of the Society for Jaina Studies was held online. Two papers were read at this Conference.

In *On Commentaries on Śvetāmbara Jain Scriptures*, Ueda Masahiro (Ritsumeikan University) spoke on the relationship between *cūrṇi* and *ṭīkā* commentaries through Malayagiri's reference to a *cūrṇi* in his *ṭīkā* commentary on *Vyavahāra*. Jainism has four kinds of commentaries concerning canons, namely, *niryukti*, *bhāṣya*, *cūrṇi*, and *ṭīkā*. *Niryukti* and *bhāṣya* commentaries are written in Prakrit languages; *cūrṇi* commentaries are mixtures of Prakrit and Sanskrit languages; and *ṭīkā* commentaries are written in prose Sanskrit. *Cūrṇis* and *ṭīkās* stand in the same position because they are commentaries on *sūtras*, *niryuktis*, and *bhāṣyas*. However, what is the relationship between *cūrṇis* written in mixtures of Prakrit and Sanskrit and *ṭīkās* written entirely in Sanskrit? In previous studies, there are some views that *ṭīkās* were created by directly converting *cūrṇis* into Sanskrit texts. Furthermore, Winternitz proposed the possibility that different manuscripts of the *āgamas* were used between *cūrṇi* authors and Sanskrit *ṭīkā* authors, or that Sanskrit commentators modified words of *cūrṇis*. In *maṅgalaverses* of his *ṭīkā* on the *Vyavahāra*, Malayagiri commended an author of the *cūrṇi* as one who reveals difficult words, while saying that *bhāṣyas* are difficult texts to understand. In the case of commentaries on the *Vyavahāra* at least, Malayagiri knew the *cūrṇis*, referred to them, and commented on their words. Therefore, it is unlikely that the *cūrṇi* author and Sanskrit *ṭīkā* author (Malayagiri) based their works on different scriptural manuscripts. Furthermore, his citations were not taken directly from the *cūrṇi* but arranged in the format of a commentary with an abbreviation of words and more detailed explanation than the *cūrṇi*'s annotations. However, the possibility that Sanskrit commentators



Fujinaga Shin's presidential address at the 35th Conference of the Society for Jaina Studies. (Photo: Korematsu Hiroaki 3.11.2020)

modified texts which *cūrṇi* authors used cannot be completely denied.

Nishizaka Kie (Kibi International University) presented *Norms, Practice and Diet: The Case of the Indian Jain Community in Japan*. Her anthropological study considered how Jains inherit and follow their food norms in Japan where vegetarianism is not widespread and where the population of Jains is small. Her research was based on participant observation of the daily lives of Jain laypersons and *pūjārīs* of a Jain temple in Hyōgo prefecture (central part of Japan) from 2018 to 2019. The Jains who presently live in the Hyōgo area originate from Bombay families who visited Japan in the immediate post-WWII period to purchase pearls. Although the majority of the second and the entire third generation of Jains were born in Japan, they still observe their dietary norms. Nishizaka's study revealed that among the Japanese Jain community, a "good Jain" is someone who does not eat potatoes and finishes dinner before sunset. Interviews with local Jains showed that they have reformed their lifestyles in order to maintain their eating code and habits. They buy their fresh food from special delivery services and import beans, rice, wheat, and spices directly from India. Furthermore, their traditional cooking style is passed on from mothers to their daughters, and sometimes involves extended stays back in India of newly-weds to learn about the Jain diet.

Korematsu Hiroaki is a doctoral student at Toyo University. His dissertation centers on the study of the historical transition of meditation and tantric factors in Digambara Jainism, in particular, the Jñānārṇava of Śubhacandra.

UC Riverside Jain Studies Symposium 2020: Illness, Medicine, and Healing in the Jain Tradition

Ana Bajželj

The first *UC Riverside Jain Studies Symposium* was held online on 12–13 December 2020. The event was organized by Ana Bajželj with the support of the Shrimad Rajchandra Endowed Chair in Jain Studies funds and the UC Riverside Asian Studies Program. At the symposium, fourteen scholars presented their work on the Jain approaches to illness, medicine, and healing.

Dagmar Wujastyk (University of Alberta) opened the symposium with a keynote lecture, “On Medicine and Alchemy in the *Kalyāṇakāraka*.” She discussed an extensive *circa* 9th-century medical work, the *Kalyāṇakāraka*, authored by the Digambara Jain mendicant Ugrāditya, particularly focusing on the alchemical processes in the text. Wujastyk pointed out that the *Kalyāṇakāraka* is the first source for a syncretization of alchemical knowledge for the purpose of medicine rather than for the making of gold, and that chapter 24 of the text on mercurial tonics presents a very advanced stage of alchemical operations, even though the work seems to predate the oldest known Sanskrit alchemical treatises. As such, Wujastyk explained, it stands outside the accepted general pattern of a gradual introduction of alchemy into medicine. However, she also noted that none of the chapters preceding chapter 24 use any mercurial formulations and thus concluded that this chapter was most likely added on at a later stage, perhaps even by Ugrāditya himself.

In the first session on “Jain Medicine and Medical Texts,” Eric Gurevitch (University of Chicago) presented his paper, “Making Medicine Jain in the Medieval Deccan.” Continuing the discussion on the *Kalyāṇakāraka*, he argued that Ugrāditya used epistemological tools to repudiate certain non-Jain practices in medical classics, such as using alcohol, honey, and meat, and rewrote the history of medicine to dispute the authority of these texts by proposing that the original Jain science of medicine (*prāṇāvāya*) had been corrupted by later medical scholars. In the next presentation, “Jain Medical Manuscripts in Early Hindi: Preliminary Studies of Nainsukh’s *Vaidyamanotsava*,” Adrian Plau (Wellcome Collection) shared his work on the critical edition of Nainsukh’s *Vaidyamanotsava* (1592), possibly the first medical treatise in Hindi. The text, Plau argued, does not have any specifically Jain characteristics, pointing to Jains being an integral part of early modern North India. Plau also noted that the eleven manuscripts in the Wellcome Collection he is using, which range from 1669 to the 19th century, reveal innovation in formal ways by providing new content but also in informal ways by serving as a vehicle for “informal” recipes.

The second session, “*Yatis* and Jain Medical Professionals,” was opened by Eric Villalobos (SOAS)



Dvārapāla, Vāsuptīya Jaina Mandira, Vallabha Smāraka, Delhi 9.12.2019 (Photo: Ingrid Schoon)

with his paper, “Magical Malpractices: Monastic ‘Laxity’ within the *Yati* Tradition in Śvetāmbara Jainism.” Villalobos explored the current state of the class of Śvetāmbara semi-renunciant mendicants, called *yatis*, based on his fieldwork in Uttar Pradesh, West Bengal, and Rajasthan. He argued that the perceived “laxity” of these semi-renunciants, who have historically offered paid services in esoteric practices, such as astrology, *mantraśāstra*, and *āyurveda*, may be related to the common Jain understanding that the use of these methods is a rare exception (*apavāda*) to the otherwise inviolable general monastic rules (*utsarga*). In the next paper, “The ‘Ethical Orientation’ of Jain Medical Professionals: Applied Absolutes, Reflexive Ethics, and Personally-mediated Sources of Authority,” Brianne Donaldson (UC Irvine) analyzed a quantitative survey conducted in 2017 of Jains in medical fields. She proposed that in approaching bioethical issues Jain medical professionals exemplify a “reflexive ethical orientation” of continuous reflection and revision, characterized by adaptive applications of nonviolence and other fundamental

Jain ethical principles, balancing multiple sources of knowledge, and privileging ethical concern for humans and five-sensed animals.

During the third session, “Canonical Perspectives on Medicine,” Ana Bajželj (UC Riverside) presented her paper, “Illness, Medicine, and Ascetic Practice: Changing Attitudes to Ailing Mendicants in the Early Jaina Canonical Sources.” She discussed the Jain views on medicine in the oldest Śvetāmbara canonical strata, arguing that the later shift to more lenient approaches to the medical treatment of mendicants has an early foundation in the emerging practical accommodations and the duty to care for the sick, as well as in the idea of a strong and healthy body as the vital instrument of spiritual attainment. Yutaka Kawasaki (Tokyo University) closed the first day of the symposium with his paper, “Drinking Alcohol and Jainism: With Special Reference to the Śvetāmbara Jaina Scriptures.” Kawasaki examined various occurrences of alcohol consumption in canonical texts and noted that alcohol is often explained as cause of different negative effects, such as entrapment in *samsāra*, disease, and imperfect conduct. In particular, alcohol consumption is commonly related to acts of violence, and it is permitted for mendicants only for medicinal purposes. However, Kawasaki questioned to what extent alcohol is directly expounded rather than merely hinted as a problem in prose narratives of the canon.

The second day of the symposium started with the fourth session, “*Sallekhanā*,” and was opened by Mikaela Chase (Johns Hopkins University) with her paper, “Locating Agency: Temporality and Emergence in Contemporary *Santhara*.” Based on ethnographic fieldwork conducted in 2019–20, Chase analyzed two contemporary case studies of *santhārā*, particularly focusing on the temporal dimension of this religious practice. She discussed varying moral implications of the temporal parameters of *santhārā*, specifically regarding its minimum and maximum limits of duration, in terms of social acceptance rather than doctrine. She further suggested that agency may be unfolded and socially imputed (or disputed) within these parameters. Next, Manisha Sethi (NALSAR University of Law) presented her paper, “Life and Death: Defending *Sallekhana* in the Courts.” Starting with the 2015 Rajasthan High Court adjudication that outlawed the ritual fast unto death, Sethi explored the Jain response to the court decision both in terms of public demonstrations as well as developing legal challenges that draw from textual sources and modern jurisprudential concepts of the right to life and death.

In the fifth session, “Ascetic Bodies, Illness, Yoga, and Health,” Steven M. Vose (Florida International University) presented his paper “Forming the ‘Modern Traditional’ Jain Ascetic Body: On the Dharampur Mission’s Presentation and Usage of Images of Śrīmad Rājacandra.” Vose explored the use for worship purposes of two photographs – and icons based on them – of layman guru Raicandbhai Ravjibhai Mehta (Śrīmad Rājacandra) with a severely emaciated body due to a wasting disorder

and rigorous fasting practices. He argued that various iconographic and ritual innovations of the Shrimad Rajacandra Mission of Dharampur that contain these images are inspired by a revival of the idea of Rājacandra as the “25th Tīrthānkara,” and he discussed their global appeal to upper-class and diaspora Jains. In the next paper, “Alleviating *Duḥkha* and Cultivating *Sukha* in Haribhadra Virahānka’s *Yogabindu*,” Christopher Key Chapple (Loyola Marymount University) analyzed Haribhadra Virahānka’s *Yogabindu* (6th century), pointing out that the content of the text is presented in the form of a diagnosis of a sickness and its cure. The suffering of *samsāra* is identified as sickness, for which the medicines of *yoga* in its various aspects are presented as a cure, and liberation as its removal.

In the final session of the symposium, “Tantra, Mantras, and the Planets,” Aaron Michael Ullrey (Youngstown State University) presented his paper, “Female Objects: Gendered Targets, Substances, and Results in Two Jain Tantras.” Ullrey examined female objects (images, substances, and bodies) in Jain magic tantras, focusing on the *Jvālāmālinīkalpa* and the *Bhairavapadmāvatīkalpa*. He noted that the medical and magical are intertwined in these texts, and argued that Jain tantras reveal female bodies as objects, that is, as substances to be used but also as targets for subjugation, rejuvenation, and procreation. In the next paper, “From Illness to Wellness: The Medicalization of Healing Practice through the *Bhaktāmara Stotra*,” Aashi Jain (Florida International University) explored Mānatuṅga’s *Bhaktāmara Stotra* as a means of faith healing. She pointed out that the effectiveness of the *Bhaktāmara Stotra* has been traditionally understood as operating at the nexus of *bhakti* and *mantra*. Jain identified what she calls the “medicalization” of the *stotra* in contemporary Jain contexts. Ellen Gough (Emory University) closed the symposium with the paper, “Pacifying the Planets in Jainism.” Gough examined the nine planets (*navagraha*) as factors that can contribute to the arising of illness. More specifically, she discussed the association of Tīrthānkaras with the planets, their connection with healing, and related worship ceremonies. Gough traced the link between Tīrthānkaras and the planets to medieval meditation rites.

Each presentation led to a lively discussion, and the symposium was followed by a meeting in which the participants discussed a possible future publication based on their contributions.

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Jainism and Mathematics: Two Symposia

Anupam Jain

Jain literature is very vast and varied. Mathematics is an integral part of Jaina literature. Jain *ācāryas* did not intend to develop mathematics but rather used it as a tool to explain cosmological details and philosophical thoughts specially related to *karma* theory. Therefore, mathematics is embedded in many scriptures and their commentaries, which cannot be fully understood without the knowledge of it. In order to facilitate this understanding for readers of Jaina literature, some scholars have written exclusive mathematical and astronomical texts. It was the aim of the organizers of the *Symposium on Jainism and Mathematics I-II* to share some of this scholarship with a larger audience. What follows are reports on symposia held in 2019 and 2020.¹

Symposium on Jainism and Mathematics I (Indore)

A two-day *Symposium on Jainism and Mathematics* took place in Indore from 22-23 December 2019. It was organized by Kundakunda Jnanapitha, and coordinated by Anupam Jain with the aim of providing a platform of discussions by Indian delegates. Twelve papers were presented, and it was well attended with a variety of guests from as far away as the USA and the UK.

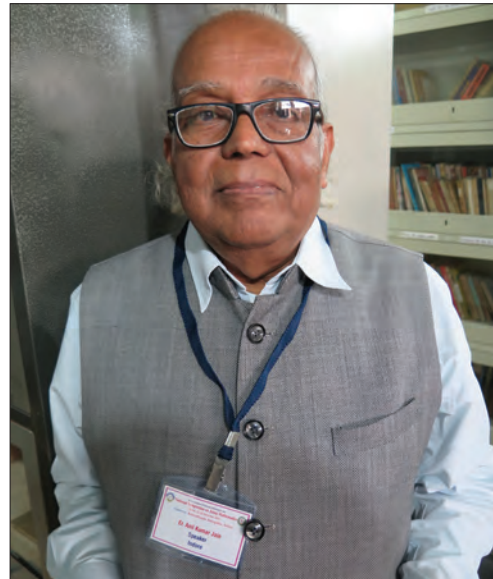
The Inaugural Function was chaired by Prof. Narendra Dhakad, former Vice Chancellor of the Devi Ahilya Vishwavidyalaya (DAVV), with the chief guest being Prof. Surender Jain (Ohio University). Dr. Manoj Jain MD (Memphis, USA) and Shri Nirmal Kumar Sethi (New Delhi) were also special guests.

To open the conference, Anupam Jain (Government College-Sanwer, Indore) provided an “Introduction of Jain Mathematics.” He spoke on the nature, purpose

¹ The Symposium on Jainism and Mathematics was planned by the Jain Centre of Greater Boston (JCGB) in association with JAINA, the Jaina long range planning committee, Jaina academic Liaison Committee, Sir John Templeton Foundation (JTF), Oberoi Foundation etc. Dr. Pankaj Shah was the chief coordinator of the symposium. Other members of the organizing committee were Sulekh Jain (Las Vegas), Manoj Jain (Emory University), Anupam Jain (Indore) and Devavrat Shah (MIT-Boston).



S.C. Agrawal



Anil Kumar Jain

and scope of the Jain School of Mathematics. His presentation included information on a collection of twelve previously unknown manuscripts. This was followed by Anil Kumar Jain (Indore), who presented “*Siri Bhuvhalaya: A Unique Scripture Crafted with Modern Cryptography Constituents.*” The *Siri Bhuvhalaya* is a unique Jaina text written in number scripts in the form of 27×27 matrices. The speaker used computer modeling to illustrate the process of decoding. He showed that the *Siri Bhuvhalaya* is very important not only from an historical point of view, but also in terms of modern research.² Medhavi Jain (Gurugram, Haryana) spoke on “Zero and Infinity: Arihanta and Siddha.” Zero and Infinity are two important concepts in Indian philosophies including Jain Philosophy. She explained these two mathematical terms in the context of Jain Philosophy. R.S. Shah (Pune) talked about the “Evolution and Development of Mathematical Thoughts in Jaina Mathematics.” Shah argued that the development of mathematical thought in Jaina literature is founded on philosophical thinking, which the author discussed by means of an explanation of chronological development of mathematical thought. The approach and understanding of the technical terms was very useful. R.K. Chajalani (Vikram University, Ujjain) presented a paper on the “Decimal System in Jain Scripture.” Both binary and decimal systems are found in Jain literature. Chajalani provided a detailed survey of such a decimal system, noting the contributions of Shridhara and Mahavira. Ujjwala Dongaonkar (Nagpur) presented a “Mathematical Study of Geometric Decay in Unprecedented Operations.” Jain *karma* theory is unique in Indian philosophies,

² See: Anil Kumar Jain, “The *Siribhūvalaya: An Unexplored Treasure Trove of Knowledge and Creativity.*” *Jaina Studies: Newsletter of the Centre of Jaina Studies (SOAS)* 15 (March 2020): 45-48.

and mathematics aid its depiction in the Jain scriptures. While mathematics found in cosmological models has been researched, the mathematical content of *karma* theory had not been given proper attention so far. S.K. Bandi (IPS Academy, Indore) spoke on the “Nakshatras and Calendar Systems in Jain Mathematical Astronomy.” Bandi explained that among the different purposes for using and developing mathematics by the Jain *ācāryas*, astronomy is important. It is used for *dīkṣā* and *pratiṣṭha*. On account of this, Jains developed astronomy independently and have distinct *nakṣatra* and calendar systems. Jitendra Sharma (Symbiosis University, Indore) presented the “Concept of Uncountable and Infinity in Jaina Literature.” The classification of numbers in countable, uncountable and infinite is an outstanding contribution of Jain scholars. We find various classifications of infinity according to nature and use, for example the classification of grading and use of infinity into various types of sequences by Nemichandra. Trapti Jain (Prachya Vidyapeetha, Shajapur) spoke on “Mathematics in the Doctrine of Karma,” with special reference to the *Karmagranthas*. The Jaina doctrine of *karma* abounds in mathematical knowledge. In terms of Jain elaborated combinatorics and psychological theories, she explained how the *karmas* effect and determine the quality of life. Dipak Jadhav (Barwani) presented “Jaina Thoughts on that One is Not a Number.” It is well known that 1 is not considered as a number in Jain literature so the minimal countable is 2 rather than 1. The paper investigated the reasons for this. Pragati Jain (Government College, Manavar, Dhar) spoke on the “Set Theoretical Approach in the Dhavala Commentary.” In the Dhavalā commentary of the *Śaṭkhaṇḍāgama* we find a set theoretical approach. There are many synonymous terms like *jīvarāśi*, *bhavya-jīvarāśi*, *mithyādrṣṭi-jīvarāśi* etc. used for specific sets. The presenter showed finite, infinite, null and single sets and operations. S.C. Agrawal (Shobhit University, Meerut) spoke on “Jainism, Science and Jain Mathematics.” The concepts of zero, infinity and decimals have been found in

various civilizations like Egypt, Babylonia and Greece etc., and have distinct features in Jainism. Agrawal argued that in terms of these concepts, there are indications that there was a great deal of exchange and influence between Jainism and these civilizations.

The symposium concluded with a valedictory function presided by the Vice Chancellor of DAVV, Renu Jain (Indore). Discussants included Prof. Peter Flügel (SOAS), Dr. Prashant Palvia (University of North Carolina), Shri N.K. Sethi (New Delhi) and Dr. Chhaya Jain (Virginia). There were also several participants from Boston: Shri Vinai Jain, Shri Khasgiwala, and Shri Ratan Singhvi. Altogether there were more than eighty attendees, including professors and social workers.

Symposium on Jainism and Mathematics II (online)

A second *Symposium on Jainism and Mathematics* was planned to be held in Boston the following year. Unfortunately, Covid-19 spread widely throughout the world and it effected the USA as well India. Therefore, we had to change our plans to meet in person and the conference was held virtually instead. It took place for three days, from 12-14 December 2020.

The focus of the first day was on papers related to mathematics found in Jain scriptures.

Eight papers were presented. S.G. Dani (Mumbai) spoke on “Jaina Geometry: Its Uniqueness and Influence on other Traditions.” R.S. Shah (Pune) presented “Evolution and Development of Mathematical Ideas through Jaina Scriptures.” A joint paper by Pragati Jain (Manavar) and Anupam Jain (Indore) explored “Set Theoretical Approaches in the Dhavala Commentary.” A paper by Omkar Lal Shrivastava and Sumita Shrivastava (Rajnandgaon) considered “Mersenne Primes in the *Trilokasara* and *Gommatasara*.” Ācārya Shri Vijay Nandigoshuriji Maharaj (Ahemdabad) spoke on “Zero: An Enigma.” Kanti V. Mardia and Anthony J. Ruda (UK) presented “Some Aspects of Jain Logic and Statistical Thinking.” Anupam Jash (Bankura, W. Bengal) spoke on “Ancient Jain Mathematical Thought:



Peter Flügel

The Logic of *Saptabhanginaya*.” The last paper of the session was given by Jitendra K Sharma (Indore) and Anupam Jain (Indore) on the “Concept of Infinities in Jaina Literature.”

While on the previous day the focus was on the canonical class, on the second day, the emphasis was on the exclusive or non-canonical class in which leading names are Shridhara, Mahavira, Rajaditya (1190), Simha Tilaka Suri (1275) and Thakkura Pheru (1265-1330). Seven papers were presented. At the beginning Anupam Jain (Indore) explained that most of the papers of the day were related to the *Gaṇitasāra Saṃgraha* (GSS) of Mahaviracharya, which was first published by the Madras Government in 1912 with an English translation, notes and introduction. The first information about this text was given by David Eugene Smith (1860-1944) in 1908. Its Hindi translation was done by L.C. Jain in 1963, and a Kannada translation, published by Hombuja Jain Math in 2000, was made by Padmavathamma in 2003 and in 2007 by the Telugu Academy, Hyderabad. In 2005 a serious question was raised by Catherine Morice-Singh (Paris) about the authenticity of the translation on the basis of manuscripts preserved in the Oriental Manuscripts Library, Madras. Future research needs to review the content of the GSS on the basis of more than 100 manuscripts preserved in different libraries under the names Chattīsī Ṭikā, Uttarachattīsī Ṭikā, Gaṇitasāra Saṃgraha or Sāra Saṃgraha, etc.

P. Devaraj Alappuzha (Kerala) spoke on “Mahaviracharya’s *Gaṇitasāra Saṃgraha*.” S.K. Uma and colleagues (Bengaluru) considered “Indeterminate Equations of the First Order (*kuttaka*) and the Second Order (*vargaprakṛti*) and Solutions by Mahaviracharya in the GSS” N. Shivakumar and Sudarshan (Bengaluru) considered “Mahaviracharya’s Contribution to Mathematics: The *Kuttikara* Equations.” Rupa K. and S.K. Uma (Bengaluru) spoke on “Geometry in Mahaviracharya’s *Gaṇitasāra Saṃgraha* (GSS): A Comparison with other Indian Contributions.” Padmaja Venugopal and colleagues (Bengaluru) considered “Mahaviracharya’s Expression for the Circumference of the Ellipse.”

Jayant Acharya (Kathmandu, Nepal) presented “Square and Cube Roots.” The last paper of the day was read by Anupam Jain and Nisha Jain (Indore) on the “Treasure of Ancient Jain Mathematical Wisdom.”

Lastly, a summary of the day was presented by S.C. Agrawal (Meerut).

The sessions of the third day were chaired by Narendra Bhandari (Ahmedabad), with introductory remarks by Anupam Jain (Indore). Jain explained that the proceedings would encompass three different themes: 1) the mathematical concepts of early civilizations and statics and dynamics in Jain philosophy, taking into consideration the theory of *karma* and human psychology; 2) the unique epic *Siri Bhuvalaya* and its decoding pattern; and 3) Astronomy as an integral part of Jain Mathematics.

Jain Astronomy is placed after Vedāṅga and before Siddhāntic Astronomy, but the roots of Astronomy are very old, as *dīkṣā* and *pratiṣṭha* are both very old practices in Jain tradition. Many Jain texts are missing at present. From the point-of-view of antiquity, finding these texts is essential. Recently many astronomical texts have been discovered which are based on traditional knowledge. In addition, the verification of the *kālyāṇakatithis* (important dates of Tirthankaras from the recent software from NASA and Japanese software (Pancanga) shows the authenticity of our traditional knowledge.

A total of eight papers on three themes were read. The concepts of the first theme were introduced by S.C. Agrawal (Meerut) in “From One to Infinity in Ancient Civilizations and How Jaina Beliefs Shaped Early Mathematics.” Next, Paras Mal Agarwal (Udaipur) and Renu Jain (Indore) presented “Some Concepts of Statics, Dynamics and Quantum Theory in Jain Scriptures.”

The second theme was introduced by Anil Kumar Jain (Indore) in “*Siri Bhuvalaya*: A Unique Scripture Crafted with Modern Cryptography.” This was followed by Chhaya Seth (Bengaluru), who also spoke on the “*Siri Bhuvalaya*.”

The third theme was introduced by Pankaj Kumar Shah (Boston), who spoke on “*Nakshatras* and *Yogataras* in Jain Mathematical Astronomy.” Next Shrenik Bandi (Indore) explored the “Calendar (Pancanga) System in the Jaina Tradition.” Raja Ram Mohan Roy (Canada) considered the “Relation of Pascal’s Triangle to Jain-Hindu Geography and Astronomy.”

Finally, returning to the first theme, Trapti Jain (Shajapur) considered the “Confluence of Mathematics of Karma and Human Psychology.”

The concluding panel discussion was chaired by Surinder Jain (Ohio University). Many suggestions for the promotion of Jain Mathematical Studies were raised. In the course of the three-day symposium, a total of twenty-three interesting and thought provoking papers had been presented. Appreciation was expressed in particular for the participation of the Jain Center of Greater Boston (JCGB) and also for the efforts of Sulekh Jain, Mahesh Wadher and Harish Tamboli.

It has been unanimously decided to publish the proceedings of the symposium after review. Surinder Jain, Anupam Jain and Pankaj Shah will serve as editors and arrange for the publication.

All in all, both symposia were very successful and it has been decided to hold a *Symposium on Jainism and Mathematics* every two years, either in India or abroad, either in person or online. We remain hopeful that once the pandemic has been overcome, the originally scheduled in-person symposium can be held in Boston.

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Contacts:

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