

Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



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Āyodhyāpuram Tīrtha, 2 January 2023
Photo: I. Schoon



Letter from the Chair

Dear Friends,

After the enforced social isolation of the Corona years, the desire to meet friends and colleagues in person again was reflected in the unusually large number of live conferences and panels with a focus on Jaina Studies last year. The 18th edition of our *Newsletter* is therefore bulging with six conference reports, including on the symposium organised at UC Davis in Honour of John Cort. It also contains the announcement of an event series at SOAS including a conference, exhibition, and cultural programmes dedicated to Jainism.

This issue also features two obituaries, for Adelheid Mette, one the leading scholars in Jaina Prakrit in her time, and of Chandramani Singh. Only a few weeks ago two further eminent Jaina scholars passed away, Hukamchand Bharill of Jaipur and Bhattaraka Charukeerti of the Matha at Shravanabelagola. We hope to report on their contributions to Jaina Studies in the next edition of our *Newsletter*.

Four research articles will be of interest not just for specialists. Shailesh Shinde and Krushna Mali report on research findings on Kapadia's monumental catalogue of Jaina manuscripts in the collection of the Bhandarkar Oriental Research Institute, produced by an investigation with the help of the *Jaina Prosopography Database*.

Anett Krause shares glimpses into the extensive literary estate of the influential Jainologist Johannes Hertel, who specialised in Indic narrative literatures. The vast collection of letters and related historical documents has survived two world wars and is one of the largest surviving personal Indological archives.

Equally fascinating are the reports by Abhishek Jain on his dissertation on the Jaina Prabandha literature, which in his view can be read as an historical rather than legendary source, and by Cynthia Cunningham Cort's historical documentation of the Salvis of Patan, the Jaina Patola weavers.

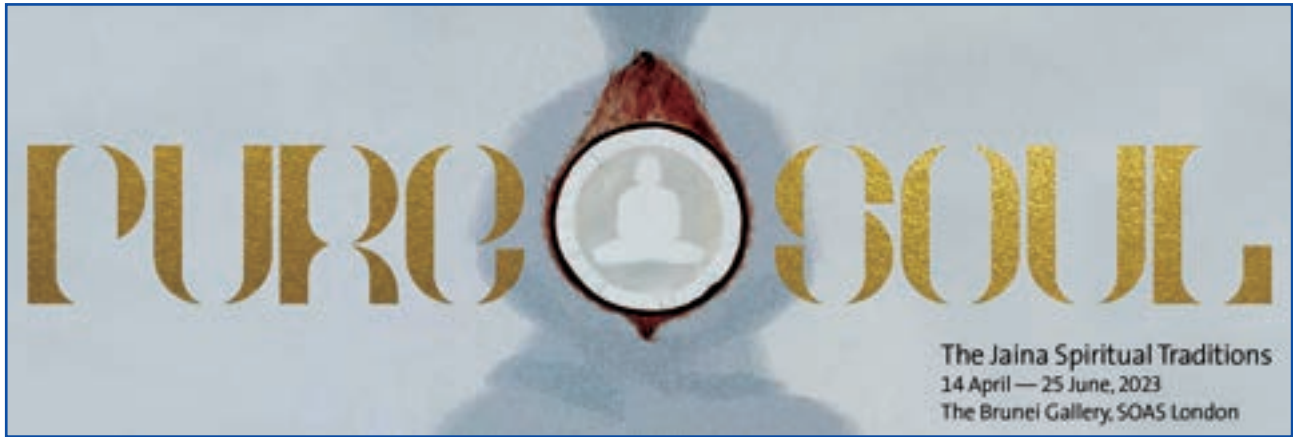
For anyone interested in Jaina Studies, most remarkable last year were the unprecedented demonstrations by Jains from all walks of life against the planned legislation for turning their sacred pilgrimage sites, notably Sannata Shikhar, into economically lucrative tourist hotspots. As far as I can see, for the first time ever, the Jains found a common political voice at this occasion, when they collectively stood up against government plans. In almost every Indian city Jains organised huge rallies and articulated their views and feelings in the public sphere. Not even during the Independence struggle were Jains to such an extent visibly politically active.

We hope you enjoy the issue.

Peter



Great Rally, Jain demonstration early this year against tourism industry development at their sacred sites, Mumbai 4 January 2023. Photo: Samyak Modi



SOAS's Brunei Gallery and Centre of Jain Studies are pleased to present this landmark exhibition '**Pure Soul: The Jain Spiritual Traditions**' with the aim to acquaint a wider public with some unique aspects of Jain traditions.

Jainism is an ancient religion of great cultural significance in India and increasingly worldwide. Over the last two millennia it developed different pathways to the goal of self-realisation. Liberation of the soul from entanglement in the chain of karma is the principal aim of the Jain tradition. How can the soul be conceptualised and represented in a visual way? What methods of salvation are taught? These questions are answered by Jain mendicants and modern saints, including Tāraṇa Svāmī, Śrīmad Rājacandra and Kāñjī Svāmī. Their life sketches and messages will be displayed in the exhibition.

The exhibition, rooted in ongoing research, draws on material from international public and private collections being displayed together for the first time, reflects the pluralism of Jain thought and practice with focus on previously underrepresented facets of the Jain philosophy and way of life:

- Non-image venerating Śvetāmbara mendicant traditions and their lay supporters.
- Lay traditions rooted in the spiritual teachings of the Digambara monk Ācārya Kundakunda

The exhibition is accompanied by an international academic symposium on Saturday 15th April '**Kāñjī Svāmī and the Digambara Traditions**' including the screening of a film on Kāñjī Svāmī, and a cultural programme of events on 16th, 22nd and 23rd April '**Jainism Inside Out**' co-organised by the Centre of Jain Studies SOAS and the UK Jain community within a Knowledge Exchange framework.

The three-day series of inspirational cultural events, thought-provoking educational talks and discussions, interactive workshops and more, will reveal the beauty and depth of the Jain religion. Delivered by members of the Jain community across two weekends, the program will give a broad understanding of this ancient Indian religion and will encourage participants to learn more.

The close of the exhibition will be marked by the '**Pure Soul Film Day**' at SOAS on Sunday 25th June.

Supported by SOAS and the Global Kanji Swami Society, as well as private sponsors, the exhibition is timed to celebrate the 20 years of the Centre of Jain Studies at SOAS.

BRUNEI GALLERY, SOAS
University of London
Thornaugh Street
Russell Square
London, WC1H 0XG

OPEN: Tuesday – Sunday 10.30 – 17.00, Thursday late until 20.00
(Closed on Monday) FREE ADMISSION
T. 020 7898 4046 (recorded information)
E. gallery@soas.ac.uk

For further information please visit:

www.soas.ac.uk/gallery
www.soas.ac.uk/about/research-centres/centre-jaina-studies

THE 22ND ANNUAL JAINA LECTURE

The Conundrum of Kundakunda's Status in the Digambara Tradition

Jayandra Soni (University of Salzburg)

Saturday 15 April 2023
Brunei Gallery Lecture Theatre

- 9.30 Welcome
Peter Flügel & J.Clifford Wright
9.50 Introduction of the Speaker
Olle Qvarnström
10.00 22nd Annual Jaina Lecture

24TH JAINA STUDIES WORKSHOP AT SOAS

Kānajī Svāmī and the Digambara Tradition

Saturday, 15 April 2023
Brunei Gallery Lecture Theatre

First Session: Kundakunda, Amṛtacandra, Banārasidās

- 11.30 **Malgorzata Glinicka**
The Nature of Action and the Sense of Doership
in Kundakunda's Thought
12.00 **Ana Bajželj**
Amṛtacandrasūri on Agency
12.30 **Jérôme Petit**
The Progress of the Soul, from Kundakunda
to Banārasidās
13.00 Group Photo
13.10 Lunch

Second Session: Kānajī Svāmī

- 14.00 **Jinesh R. Sheth**
Re-interpreting and Contextualizing the
Discourse on Samayasāra: From Kundakunda
to Amṛtacandrasūri to Kānajī Svāmī
14.30 **Kamini Gogri**
Kramabaddhapyāya: A Critical Analysis
15.00 **Corinne Smith**
Jātismaraṇajñāna, Dreams, and Legitimacy
in the Kānjī Svāmī Tradition
15.30 **Achyut Kant Jain**
Revisiting the Criticisms against the Discourses
of Kānajī Svāmī on Nimitta-upādāna



Pure Soul, Manoj Sakale, 2018, Oil on Canvas, 36" x 48"
"Soul and Body are separate like an endocarp and outer shell
in a coconut." *Iṣṭopadeśa*.

- 16.00 Tea and Coffee
16.30 **Paramathma Prakash Bharill**
Bhagavān Mahāvīra and his Follower
Kānjī Svāmī
17.00 **Hemant Gandhi (Songadh)**
My Personal Interactions with
Gurudev Shri Kanjswami
17.20 **Kirit Gosalia (Phoenix)**
Gurudev Kanjswami and His Chief Followers
17.40 Short Break
Film Premiere:
17.45 **Anna Sowa, Remi Sowa & Corinne Smith**
Pure Soul: Gurudev Kānjī Svāmī – A Modern
Jain Saint
18.15 Podium Discussion on the Film
18.30 Closing Remarks

The conference is organised by Peter Flügel (CoJS), and funded
by the Kanji Swami Society, as well as the Jiv Daya Foundation.



ABSTRACTS

Bhagavān Mahāvīra and his Follower Kānājī Svāmī Hukam Chand Bharill (Todarmal Smarak, Jaipur)

It is just a coincidence that this year the birthdates of Bhagavāna Māhāvīra and Ādhyātmikā Satpuruṣa Śrī Kānājī Svāmī are falling in the same month of April. On 3rd April is Māhāvīra Jayanti and 21st April is Kānājī Svāmī's birthday. Eighty-nine years ago today, on the auspicious day of Māhāvīra Jayanti, Kānājī Svāmī left the Sthānakavāsī mendicant tradition, with its prestigious tutorship and widespread reputation, and accepted the Digambara *dharma* as a *śrāvaka*.

Bhagavāna Māhāvīra was a detached (*vītarāgī*) and omniscient (*sarvajñā*) pure soul (*paramātmā*). He not only influenced his contemporary era but also brought up a revolutionary change, effects of which are still present in front of our eyes. He was an enlightener who enlightened ages with his teachings, immersed in conditional predication (*syādvāda*), which presents the manifoldness (*anekāntāmakata*) within every material object (*dravya*), and guided many *ātmārthīs*, that is, those who quested themselves.

Bhagavāna Māhāvīra propogated the complete independence not just from people but of each and every object and also explained that every object changes in itself completely independent of any other matter (*dravya*). The tendency to interfere in the operation or transformation of any matter is wrong, futile, and a seed to sorrow; as life and death, happiness, and sorrow are self-wrought and the fruition of *karma*. Believing that oneself is the source of happiness or sorrow, cause of life and death for another is ignorance.

Bhagavāna Māhāvīra completely denied the doctrine of *kartāvāda*, of doership. Denial of *kartāvāda* not only means that God is not the creator and doer of the world; it also means that any *dravya* is not producing another. Believing that one superior power is the creator of the world is referred to as *eka-kartāvāda* and the belief that objects mutually produce one another is called *aneka-kartāvāda*. The centre of all teachings of Bhagavāna Māhāvīra is the soul or the *ātmā*. Amongst the many topics his teaching mainly focuses on *ātmā*.

Dharma, or religion, is not a definition. It is an experiment and life is its laboratory. Bhagavāna Māhāvīra did not become a spiritual leader just by memorising definitions. Instead, he absorbed religion within his life, through the differentiation of soul (*bheda-vijñāna*) from everything else (*para-padārtha*), that is, non-soul, knowing himself (soul), believing in it, experiencing it, residing in it, and situating himself in it (soul).

When he attained *sarvajñāta* and *vītarāgata* in his *syādvāda*-filled divine discourse (*divya-dhvani*) the true nature, the '*anekānta*', of *dravya* emerged effortlessly in front of the world. He never forced his teachings over anyone, neither fought with anyone in order to spread his belief, nor debated with anyone for the same. He was completely detached from the world. His conduct was always non-violent. He never did good or evil to

anyone, never said good or bad, nor thought of someone with like or dislike. Non-violent conduct, non-one-sided (*anekāntāmaka*) thinking, *syādvāda* in speech, devoidness from all possessions were inseparable parts of his life.

A traveller on the path shown by Bhagavāna Māhāvīra 2,579 years earlier on the Vipulācala mountains is Yugapuruṣa Kānājī Svāmī, who has influenced the present spiritual (*ādhyātmika*) Jain world the most. A *yugapuruṣa* is the one who guides an era, shows the correct way, not only shows but also motivates, with a revolutionary ideology that ties people to thinking. If the revolution brought about is spiritual (*ādhyātmika*) in a non-violent way, then its value is increased.

Kānājī Svāmī was a *yugapuruṣa* who brought about a change not only to his own life. He also revolutionised the Jaina society which was engaged in external rituals with the path of eternal peace preached by Bhagavāna Māhāvīra. Not only did he awaken the society, he also compelled people to think about the significance and fruit of human life, to leave prejudice, and rethink their beliefs.

He was a famous and noble man, who those in favour or in opposition discussed like no other. A reknown Jaina scholar, Siddhāntācāryā Paṇḍita Kailāśacandra jī of Varanasi, wrote on 29th July 1976 in his editorial comments of Jaina Sandeśa:

Even if people accept him or not, but if a non-biased historian would write the history of the previous three decades of Jaina society, then he would surely refer to this era as '*kānājī yuga*' because all the newsletters and magazines would have Kānājī as their prime topic of discussion. Those who face a position in social letters are bound with a special existence in society as a position marks the magnitude of effect of a person. The one who stands through it, his struggle sings of his greatness.

Svāmījī was actually a *yugapuruṣa* in that he influenced the era. Rather than getting influenced, he influenced the era. In this materialistic age where people are driven by materialism and not even a single person is unaffected from its effects, he revitalised people with a spiritual revolution that changed the lives of millions. Many youths took a vow of celibacy (*brahmacarya*) and thousands went through a detailed study of the Jaina truths (*tatva*) and started to take interest in religious conversations.

In a mythical city like Mumbai, when he gave sermons for months in mid summer, more than twenty thousand people used to attend. People would gather half an hour before just to listen to him. The conversation on *ātmā* (self) being different from *rāga* (attraction) attracting thousands is a wonder in itself also proving his potency and greatness.

Influencing people in the name of external rituals or

agitate them in the name of religion is one thing and indulging people in religious conversation with a calm sermon creating a spiritual environment is something else. Svāmījī never dwelled on external rituals or uses of *mantra-tantra*. Instead, he focused on excitation of knowledge to present Māhāvīra's teachings to the world.

One of the majestic aspects of Bhagavāna Māhāvīra's preaching was Svāmījī himself. Having him was a matter of prestige to the Jaina world. Svāmījī did not bring up something new, he just presented the deep essence of Bhagavāna Māhāvīra, communicated by Ācārya Kunda Kunda in his simple way. Without writing a word, Bhagavāna Māhāvīra influenced people and was followed by many *ācāryas*, *munis*, and scholars. In the present Svāmījī is only *yugapuruṣa* who himself never wrote a word and influenced people with his marvellous speech.

Kānajī Svāmī's way of working was quite efficient. Though he only gave his discourse and participated in discussion, his influence over people, that is, the fruition of his *puṇya* due to which the principles of Jainism (*tatva*), and the path to detachment (*vītarāgata*) that was spread by him is astonishing.

For a country to achieve independence many forged an army to kill, but Māhātmā Gāndhī forged an army of those who were ready to die for the nation. There are many who gave tit for tat, but Gāndhījī collected such brave men who did not even reply to a bullet with an abuse. He fought against abusers and killers with the strength of people who were even ready to get shot for independence.

The work that was done by Gāndhījī in the political field was done by Kānajī Svāmī in the spiritual field. He always followed the policy of 'No reply is the best reply'.

The work which we are not able to accomplish by running to and fro, he accomplished just by sitting in one place and giving sermons two times a day. Behind him was a string of people of good conduct (*sadācāra*), firm belief, self-discipline, thinking and practicing of the Jaina principles (*tatvābhyāsa*), comprising children, youth, men, women, and seniors.

Not only his followers, but those who opposed him, are following him. Those who opposed religious camps are themselves organising them, those who did not read Kundakunda's *Samayasāra* are reading it, those who opposed community are forming it. This has been the case with all those who oppose and end up doing the same thing which they were against. Therefore, Svāmījī is a true *yugapuruṣa* in that he affected the era.

Generally, these days people don't reach the age of 87 to 88 and even if they do may have hearing or vision problems. But until the end of his life at the age of 90 Kānajī Svāmī was completely conscious, reading, studying, thinking, processing, giving discourses, and participating in religious discussions.

I express my goodwill on Yugapuruṣa Kānajī Svāmī's 134th birthday, remembering Bhagavāna Māhāvīra. I am delighted that today I have turned 88 and still

follow his path and principles, spreading the *vītarāgata tatvajñāna* and pledge to keep doing so till my last breath.

The Nature of Action and the Sense of Doership in Kundakunda's Thought

Małgorzata Glinicka (University of Warsaw)

In Jain philosophy, the distinction between self and non-self is widely discussed, and this very discrimination determines further divisions between what is 'mine' and what is 'not mine'. The consideration of this complex issue is closely linked to multifarious reflections on the nature of action and factors creating the external reality, as well as individual's internal reality. It is also related to attempts to conceptualise the sense of doership and causation of the individual. In my talk, I will discuss these questions focusing on Kundakunda's two treatises, the *Samayasāra* and the *Pañcāstikāyasāra* (and to a lesser extent the *Pravacanasāra*).

Amṛtacandrasūri on Agency

Ana Bajzelj (UC Riverside)

Philosophical traditions of South Asia treat the topic of agency (*kartrtva*) in varied ways. Interpretations of agency are often rooted in fundamental metaphysical issues, such as the nature of the self and reality, and they tend to be connected with the conceptions of action, moral responsibility, and liberation. Among traditions that like Jainism accept the existence of an immaterial self, some, such as Sāṃkhya, reject the idea that this principle could in any way be marked by change and engage with the material reality as an agent (*kartr*). Others, such as Nyāya, regard agency as characteristic of the embodied self. This paper will explore accounts of the agency of the self across the works of Amṛtacandrasūri, a Digambara Jain medieval philosopher. Following the line of Kundakunda, Amṛtacandrasūri is particularly concerned with upholding the purity of the self in its association with matter, and he uses various approaches, such as employing the teachings of the two *nayas* and instrumental causation, to explain the complex relationship between the two essentially different substances. The paper will analyse the specific arguments that Amṛtacandrasūri develops regarding the notion of the self as an agent and situate them in the broader context of the Jain doctrines of action and agency.

My Personal Interactions with Gurudev Shri Kanjisiwami

Hemant Gandhi (Songadh)

I came in close contact with Pujya Gurudev Shri Kanjisiwami at a very early age and remained his personal attendant in last one and a half years of his life. During this time, I served him around the clock.

One day he asked me to write certain Jain philosophical principles. On the basis of this, I am going to summarize some of the important teaching points of Pujya Gurudev Shri Kanjisiwami. The core principles of Jain philosophy that for forty-five years Gurudev Shri propagated are summarized in my paper. During the last few centuries, he taught, the principles were side-lined, and general members of the society were engrossed in blind rituals. He reemphasized core principles. He put a lot of weight on the absolute point of view about the nature of the eternal pure self, free from transient relationships with worldly objects. He emphasized the independence of all the substances of the universe. He propagated the understanding of absolute and conventional point of views. The importance of modes evolving in a fixed sequential order – *kram baddh paryay* – was explained. He gave immense importance on how one can obtain the right faith by first understanding and then experiencing the eternal self. The experience of the self is called *samyak darshan* (enlightenment). His call for regular *swadhyay* (scriptural study) was given great importance. With *swadhyay* one has an in depth understanding and only then is able to obtain self-realization. This is the first step towards the spirituality.

Kramabaddhaparyāya: A Critical Analysis

Kamini Gogri (Eikam Resonance Foundation, Mumbai)

Kānjī Svāmī gave a doctrinal form to the spiritual path propounded by Kundakunda. He called the path *kramabaddha-paryāya* (sequence-bound modification). The concept of sequence-bound modification means that the behaviour pattern of the ever-changing universe is bound by some order. Whatever modifications (*paryāya*) in the substances (*dravya*) are visible in this world are happening in a definite orderly manner as if planned. According to this theory of modification the substance remains completely independent, that is, it does not depend on any other substance. There is no interference from the sequence-bound modification of any other substance. Every change occurs in its own time and the modifications of every substance are sequence-bound. These changes take place according to the self-force of the substances. ‘Sequence’ means the fixed exposition of the modifications. ‘Orderly’ means that the time of every modification is fixed by the intrinsic force of the substance.

Kānjī Svāmī’s theory of *kramabaddhaparyāya* (KBP) is an extension of Kundakunda’s philosophy of self or soul. Kānjī Svāmī holds that an individual’s consciousness is known by the omniscient (*kevalin*), which would be denied by Kundakunda’s *śuddha naya* (pure point of view). In that case then, all *kevalin* will know the modes of all beings. Would that then mean that the *kevalins* will know each other’s modes? This seems unclear in Kānjī Svāmī’s KBP theory as stated in his lectures in the book *Samyag-darśana*. One should not doubt the existence of the soul since there are modes of consciousness that the *kevalins* would

know sequentially. The commentaries to verses 308 to 311 of the *Sarva-viśuddha* chapter of the *Samayasāra*, which refer to sequence-bound modifications, have ultimately attempted to prove the concept of non-doing. Thus, an animate being is not the doer of any deed. Consciousness does not follow the objects, but objects are known according to consciousness. This means whatever capability in incomplete consciousness is there to know objects, those objects alone become subjects of consciousness and not others. Kānjī Svāmī, in his work *Samyag-darśana*, has made an important point about the *kevalins*’ knowing the modes (*paryāya*) of the other beings. It is based on the *kevalin*’s knowledge of one’s *paryāyas* and of one’s consciousness, not other *dravyas*. Intentionality is and cannot be related to the soul but only to the mind. Nevertheless, Kānjī Svāmī focuses on and elaborates it on the level of the soul. However, the subject or the knower can be the object, which is a matter of concern.

This paper will offer a critical analysis of Kānjī Svāmī’s KBP theory, arguing that Kānjī Svāmī’s view that a *kevalin*’s knowledge of knowing other’s consciousness is important to establish one’s *svabhāva* is not clear from his work on *samyag-darśana*. Kānjī Svāmī reduces awareness that is knowing from the *śuddha naya* (pure perspective), to knowing from *niścaya naya* (higher perspective). This paper will explore and critically evaluate the purpose of KBP. I will demonstrate that, contrary to Kanji Swami’s claim, intentional consciousness of knowing others is unnecessary whereas Kundakunda and Umasvāmī/Umāsvāti do not. Knowledge according to Jainism liberates and is not about knowing the other. Knowing the other involves the presence of mind (*mana*) and does not solve the purpose of KBP.

Gurudev Kanjisiwami and His Chief Prominent Followers

Kirit Gosalia (Jain Center of Greater Phoenix)

Gurudev Shri Kanjisiwami (1890-1980) delivered Jain philosophy as propagated by Shri Acharya Kundakunda Swami (1st Century CE). With his teachings of the Jain philosophy, he has touched millions of lives all over the world. Many people helped to spread the immortal message of the philosophy of Acharya Kundakunda as propagated by Gurudev Shri Kanjisiwami. During his spiritual life many learned personalities came in contact with him. In this paper I am going to describe the inner circle of Gurudev Shri Kanjisiwami. Some of the important persons from his inner circles have unique characteristics of their own. The congregation of followers all over the world are fortunate that such personalities existed. To name a few, a self-realized soul was Pujya Bahen Shri Champaben who had “*jati smaran gyan*” of previous lives. Her “*Vachanamruts*” showed the followers a practical path for obtaining self-realization. Pujya Shri Shantaben also was a self-realized soul. Both these women wrote for the first time

a detailed analysis of the discourses of Pujya Gurudev Shri Kanjishwami on the *Samayasara*. Shri Nihalchand Sogani obtained self-realization after listening to only one discourse of Pujya Gurudev Shri Kanjishwami. He wrote a book called *Dravya Drashti Prakash*, an analysis from the absolute point of view of Jain philosophy. Shri Hemantbhai Shah was a prominent scholar who translated all five important original scriptures of Acharya Shri Kundakunda Swami and the commentaries of Acharya Amrutachandra from Prakrit and Sanskrit into Gujarati. Shri Ramjibhai Doshi, a prominent lawyer, became the first president of the Songadh Trust and was the first editor of the monthly magazine *Atmadharma*. He also wrote a commentary on *Tattvarth Sutra*.

Revisiting the Criticisms of the Discourses of Kānājī Svāmī on Nimitta-upādāna

Achyut Kant Jain (Jain Vishva Bharati Institute, Ladnun)

Akin to ‘*kramabaddhaparyāya*’ and ‘*nīscaya-vyavahāra naya*’, the concept of ‘*nimitta-upādāna*’ in the discourses of Kānājī Svāmī has also become a much-discussed subject among both scholars and the Jaina community. Although its discussion has piqued the interest of people in its setting and motivated them to explore relevant literature, several controversies have also emerged. Some claim that Kānājī Svāmī’s teachings are novel and contradict conventional Digambara Jaina texts, and have labelled him *Ekāntī* (One-sided), while others value his lectures and believe his renderings to be in accordance with Jaina *Āgamas*. This paper will examine the criticisms of Kānājī Svāmī’s talks on *nimitta-upādāna* and present a critical analysis of the actual situation. According to Jaina scriptures, everything in the universe undergoes change. This transformation of substances is referred to as modification (*pariyāya*, *kārya*, *karma*, *avasthā*, *hālata*, *daśā*, *pariṇāma*, *pariṇati*, etc.). Every effect (*kārya*) is generated only by its cause (*kāraṇa*), and the material that produces the effect is known as its cause. The effect-generating material is composed of *upādāna* and *nimitta*. This is why *upādāna* and *nimitta* have been addressed as causes, and therefore causes are also considered to be of two types: (1) *upādāna-kāraṇa* (material cause) and (2) *nimitta-kāraṇa* (instrumental cause). In my study, I found that in the absence of true knowledge of Jaina causality *nimitta-kāraṇa* is either accepted as the ‘doer’ or its existence itself is denied. It is crucial however not to view *nimitta-upādāna* as a duality and advocate for or against one perspective. Rather, it is necessary to review these arguments to better comprehend and assess them in view of the Jaina *Āgamas*. The paper will attempt to identify the truth underlying the criticisms of Kānājī Svāmī, by asking the following questions: What is the genuine nature of causality according to Jaina literature, and to what extent is Kānājī Svāmī correct or incorrect in this

regard? Does the *nīscaya-vyavahāra-naya* distinction contribute to a deeper comprehension of Jaina causality? How accurate or incorrect is the charge that the Kānājī Svāmī promoted a one-sided perspective? Did Kānājī Svāmī reject the existence of *nimitta* and assume that the impact is caused solely by *upādāna*? Did Kānājī Svāmī deny the existence of *nimitta* in the form of *karma*’s fruition? What is Kānājī Svāmī’s stand on the supposed causes of salvation, such as mercy, charity, worship, pilgrimage, *aṇuvrata*, *mahāvratā*, etc.?

The Progress of the Soul, from Kundakunda to Banārasīdās

Jérôme Petit (National Library of France (BnF); École Pratique des Hautes Études)

The *Samayasāra* (Quintessence of the Self) of Kundakunda is the key-stone of a Jain tradition that invites the follower to focus on the inner self rather than engaging in external religious practices. The absolute point of view (*nīscaya-naya*) on reality must prevail over the practical, conventional point of view (*vyavahāra-naya*): a gold chain enchains as much as an iron one, the so-called good *karma* enchains the soul as much as the bad. This view of the religion was a shock to the 17th-century merchant-poet Banārasīdās who decided to give a new composition in Brajbhāṣā, the *Samayasāra-nāṭaka* (Drama on the Quintessence of the Self), inspired by these ideas. By the elements he gave in its autobiography and elsewhere, it seems however that he did not read the original Prakrit text but a rendering in Old Rajasthani written by Paṇḍit Rājamalla in the 16th-century Dhundhar area based on the *Samayasāra-kalaśa* (Jars Containing the Quintessence of the Self), Sanskrit stanzas which belong to a commentary written by Amṛtacandra in the 10th century. Manuscripts of the Rājamalla text preserved in Jaipur help to understand which text Banārasīdās had in his hands. The succession of commentaries and renderings in Sanskrit and in vernacular languages show the modernity of the *Samayasāra* which has had a profound impact on the history of Jainism up to the present day.

The Intended Audience of the Samayasāra: Mendicants or Laity?

Jinesh R. Sheth (University of Mumbai)

This paper deals with the critical question of intended readers or audience of the Digambara Jaina text *Samayasāra* (On Essence of the Soul) whose authorship is attributed to Kundakunda. Contemporary Digambara Jain mendicants and lay-scholars have long debated these questions: May the text be read by the laity as well or was it meant only for mendicants? What was the author’s intention for composing the text? These questions are important because they change the entire orientation with which one would approach the text. On the one hand, we find that the text gives primacy to

the knowledge of the self and downplays the external practices of asceticism which are devoid of self-realization. This gives the impression that it is directed towards those who have already walked on the ascetic path and have not realized their true self. If it is read by someone who does not even know the importance of those practices, the person might never think of committing towards the same, and thus, probably with a fear of such misinterpretations, a section of Digambara Jains argued that the text should not be read by the laity. However, on the other hand, the text also strongly condemns the false belief (*mithyātva*) of the ignorant souls (*ajñānī*) thus conveying the idea that one is yet to get rid of the first obstacle on the path to liberation, let alone being situated among the higher stages which belong to the mendicants. Besides, in the past few centuries, there has been a vibrant tradition of lay Jain scholars commenting and writing on the text. Thus, the access to the laity cannot be categorically rejected. Against this background, the paper critically examines the arguments presented from both the sides and, based on a close reading of the text, argues that it is primarily meant for the mendicants and not so much for the laity, without implying that it cannot be read by the latter. This paper thus contributes to the discourse on *Samayasāra* and also shows that the readers of the text – whether critics or the followers of Kāñjī Svāmī – might have to reconsider the question of the intended audience.

Jātismaraṇajñāna, Dreams, and Legitimacy in the Kāñjī Svāmī Tradition

Corinne Smith (SOAS)

Jātismaraṇa (remembrance of past lives) is classified as a type of *matijñāna*, one of five categories of knowledge in Jainism, and numerous examples of it abound in both Digambara and Śvetāmbara Jain canonical works. Despite this, *jātismaraṇa* has not received due scholarly attention to date, particularly within the context of the study of knowledge and knowledge production. This paper will consider the scriptural background of *jātismaraṇa* in relation to the specific case study of Bahensrī Campāben's own *jātismaraṇa* experiences that led to the construction of a sacred lineage within the Kāñjī Svāmī tradition. The tradition's leading figure Kāñjī Svāmī was supported by Bahensrī Campāben and Śāntāben, who were his long-term devotees, and fellow *samyag-dṛṣṭīs* in their own right. All three are said to have co-existed in their previous births in the cosmic continent of Mahāvīdeha, listening to the teachings of the *tīrthānkara* Sīmandhara at his assembly (*samavasaraṇa*), alongside the feted Digambara Ācārya Kundakunda, who visited for eight days and subsequently returned to Bhārat-kṣetra, committing these received teachings to writing in the form of the text *Samayasāra*. This text becomes a central point of reference for the Kāñjī Svāmī tradition as a guide to the nature and liberation of the self (*jīva*, *ātma*). This

encounter leads to a series of subsequent events that play out over present and future lifetimes (*bhava*), culminating in Kāñjī Svāmī's eventual *tīrthānkara*-hood. It has implications not just for the philosophical content of knowledge claims but also of religious praxis as these cosmic scenes are replicated and reproduced, becoming important features in the context of worship and temples in the Kāñjī Svāmī tradition.

The Conundrum of Kundakunda's Status in the Digambara Tradition

Jayandra Soni (University of Innsbruck, Austria)

Kundakunda's handling of several basic ideas cannot be omitted when one deals e.g. with the following concepts in Jaina philosophy: 1. *syāt/siya*, *syādvāda* or *saptabhaṅgī*; 2. *nayas*, *vyavahāra* and *niścaya nayas* and *nayavāda*; 3. *sapta* and *nava tattvas/padārtha* and 4. *anekāntavāda*. No doubt his dates are a major conundrum; recent research regards him to have lived around the fourth or fifth centuries. Moreover, it has been said that Kundakunda “treaded a somewhat new path on which he virtually remained a lone traveller”. However, it seems to be evident, as will be attempted to show, that some ideas appear to be taken over from Kundakunda. Together with Kundakunda's ‘legacy’, this presentation will highlight several conundrums in the selected areas and attempt to bring out the philosophical impact of several concepts in his works that fortunately have not been relegated to oblivion.



25TH JAINA STUDIES WORKSHOP

JAINISM AND POLITICS

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16 April 2023
10:00 am to 5:30 pm
Brunei Gallery, SOAS
Brunei Gallery Lecture Theatre

JAINISM INSIDE OUT : EVENT PROGRAMME

10.00 Morning/Tea and Coffee

10.25 **Taran Swami: 16th-Century Jain Saint**
Ankur Jain
(Research Scholar)

Ankur Jain will introduce Taran Swami and outline this 16th-century Jain Saint's contribution to Indian philosophy, and his continuing influence on Jainism today.

11.05 **Pilgrimage to the Jain Temple City**
Shatrunjaya
Dr Saurabh Maheshkumar Shah
(Community Teacher of Jainism)

Embark on a virtual pilgrimage to India to visit one of Jainism's holiest sites, courtesy of Dr Shah's photo diary. From the comfort of your seat, ascend the 3364 steps required to witness hundreds of temples overlooking the city of Palitana, Gujarat.

11.45 **Illustrated Manuscripts of a 17th-Century Jain Tale**
Prof. Nalini Balbir (Sorbonne Nouvelle, Paris)

Revealing photographs of a colourful illustrated manuscript held in a private German collection, Professor Balbir tells the story of Prince Simhala. The narrative poem composed in Rajasthani by Samayasundara, a 17th-century Jain monk, highlights the virtues of generosity and caring.

12.25 **Hidden Treasures of the Jaina Libraries in India**
Dr Kalpana Sheth
(Ahmedabad University, Manuscriptologist)

Sharing photographs and video footage, Dr. Sheth lets us into the rich diversity of Jain objects housed in Jain libraries across India. She will deliver a fascinating insight into the process of their production centuries ago. Highlights include palm leaf and paper manuscripts.

13.00-14.15 Break

14.15 **Songs of Devotion**
Shrimad Rajchandra Mission Dharampur &
Raj Saubhag Satsang Mandal

Melodious and spiritually uplifting rendition of the verses of Shrimad Rajchandra, Jain mystic poet and enlightened philosopher of the 19th century. The lyrics will be explained in English and performed by a talented group of musicians and singers.

15.25 **Jain Treasures at the V&A Museum**
Nick Barnard
(Curator Victoria and Albert Museum)

A whistlestop visual tour of some of the V&A's impressive collection of Jain artefacts, including a Parshvanatha statue and a diagram of the Jain Cosmos.

16.15 **Autobiography of One Soul's Journey: A Story in Dance**
Nilpa Shah & Naytika Shah
(Bharatnatyam Dancers)

An interpretation in classical Indian dance of the autobiographical poem 'Dhanya Re Divas' ('Hallowed be the Day') written in Gujarati by Shrimad Rajchandra. The poem recounts how intense spiritual progress led this 19th-century diamond trader to become an enlightened philosopher and mystic poet.

For concurrent Workshops on Jaina Yoga and Rangoli, and also the schedule for additional events on 22 and 23 April, please visit: www.soas.ac.uk/about/event/jainism-inside-out-22-april-2023

The Brunei Gallery, SOAS is delighted to host a series of events presented by The Centre for Jaina Studies, SOAS co-organised by the Jain Community UK to accompany the exhibition *Pure Soul: The Jaina Spiritual Traditions*.

Entry is free both to the events and exhibition. Attendees are encouraged to visit the exhibition during the course of the day, which will be open between 10:30am to 5:00pm.

Jaina Knowledge Systems: The 23rd Jaina Studies Workshop at SOAS

Shree Nahata

The 23rd Jaina Studies Workshop and 21st Annual Lecture at SOAS took place on 9-10 June 2022. This year's proceedings were unique for having brought together scholars working in different disciplines such as philology, manuscript studies, art-history, and digital humanities. In addition to academics, the conference was well-attended by the Jaina community from across the UK. The conference began with an auspicious start with the chanting of the *Namaskāra Mahāmantra* by the resident Terāpanth *samanīs* Pratibhā Prajñā and Puṇya Prajñā (Jain Vishva Bharati Institute and SOAS).

21st Annual Jaina Lecture: The End of the Word

The evening of 9 June was devoted to the 21st Annual Jaina Lecture: *The End of the Word*, delivered by Andrew Ollett (University of Chicago). Ollett analysed narratives about the transmission of knowledge within the Jaina tradition. Through a close reading of Śvetāmbara and Digambara Prakrit texts, Ollett showed how the Jaina tradition's self-understanding of textual transmission transcends the modern binaries of preservation and loss. On the basis of *Anuyogadvārasūtram* 17, Ollett argued that Jaina texts prioritise knowledge embodied in a living *jīva* over knowledge encoded in a lifeless book. The diminishing capacities of the living *jīva* during the present world-cycle, in turn, provides the rationale for writing down the Jaina *Āgamas* in these narratives.

23rd Jaina Studies Workshop: Jaina Knowledge Systems

The second day of the conference was devoted to Jaina Knowledge Systems, the 23rd Jaina Studies Workshop. The presentations were divided into five sessions: 1. Manuscripts and Books 2. Collecting and Classifying 3. Inscriptions, Books, and Databases 4. Art as a Knowledge System, and 5. Distinctions.



Glenn Kadcliffe

Pratibhā Prajñā and Puṇya Prajñā (Jain Vishva Bharati Institute and SOAS).

Manuscripts and Books

The first session was devoted to the foundation of most Jaina knowledge: pre-modern manuscripts and modern printed books. The session was inaugurated by John E. Cort (Denison University). He discussed the complex relationship between the Jaina ethics of non-violence (*ahimsā*) and the modern technology of printing. This was addressed through a case-study of the first printing of the Mūrtipūjaka canon, the *Āgam Saṅgrah*, sponsored by the wealthy Śvetāmbara Mūrtipūjaka layman Rāy Dhanpatisimh Bahādūr of Murshidabad during the last quarter of the nineteenth century. Cort showed how Rāy Dhanpatisimh defended his decision by arguing that the printing of Jaina scriptures would increase knowledge of Jaina teachings, generate karmic merit (*punya*), and lead to the flowering of Jainism. Kalpana Sheth (Ahmedabad) gave the second



Glenn Kadcliffe

J.C. Wright hands the CoJS MA Student Essay Prize to Eric Villalobos for his essay: "The Benefits of Bending the Rules: The Social Functions of Yatis in Mūrtipūjaka Śvetāmbara Jainism (c.18th Century-Present)."



Glenn Kadcliffe

J.C. Wright presents the CoJS BA Student Essay Prize to Anja Nikodem for her essay: "Compare Ideas of Free Will and Determinism in Jaina and Ājīvika Thought."

presentation, on Jaina palm-leaf manuscripts in Gujarat and Rajasthan. After explaining the process of making palm-leaf manuscripts, Sheth argued that palm-leaf manuscripts were used far earlier (ca. middle of the 5th century CE) than the surviving evidence would suggest (ca. 2nd millennium CE). Sheth's presentation was augmented by pictures of beautiful paintings depicted in Jaina manuscripts. Sheth highlighted that Digambara manuscripts are rarely illustrated. She also argued that the history of paintings in Śvetāmbara manuscripts can be divided into three phases: the Solanki-style on palm-leaf manuscripts (1100-1288 CE), the intermediate phase (1299-1443 CE), and the syncretic combination of the Jaina, Mughal, and Rajput styles on paper (1368 CE onwards). The third presentation was delivered by Pratibha Parshwanath (Bengaluru), though it was jointly prepared with Hampananda Nagarajaiah (University of Bangalore). It focussed on the rare and precious manuscripts found in the voluminous Digambara libraries of South India. Parshwanath discussed the extent and nature of the collections at the Jain Temple in HAL, Bangalore, the libraries in Moodabidre, the Prakrit Bhavan in Shravanabelagola, Humcha, Kanakagiri Mutt, Kumbhoj Bahubali, and in the houses of Jaina lay-disciples. The final talk of the first session was given by Mansi Dhariwal (Institute of Jainology, Bikaner) on the Jaina libraries of the Sādhumārgī tradition. Dhariwal discussed the extent of the collections as well as the rare books found in the following libraries in Rajasthan: Gaṇeśa Jaina Jñānabhaṇḍāra, Ratalāma, Āgama Ahimsā-Samatā evaṃ Prākṛta Saṃsthāna, Udayapura, Samatā Bhavan Library, Bīkānera, and others. The surprising revelation of her presentation was the breadth of these collections: rare books on medicine, astrology, gemology, and other diverse subjects sit alongside Jaina scriptures and their commentaries.

Collecting and Classifying

The second session, on collecting and classifying, began with a presentation by Nick Barnard (Victoria and Albert Museum, London) on the history of the acquisition of Jaina sculptures and manuscripts by the V&A. Barnard showed how the lack of understanding of acquired Jaina objects and their provenance during the 19th century gave way to a heightened interest in Jaina manuscripts as works of art during the 20th century. Barnard charted this history right up to present times when Jaina manuscripts are being made digitally accessible to scholars and the wider public. Adrian Plau (Wellcome Institute, London) gave the second presentation of this session via Zoom. He introduced the collection of Jaina manuscripts at the Wellcome Institute. Plau raised difficult questions about the methods of acquisition of these manuscripts and proposed ways in which some of them might be returned to the practicing Jaina community in the UK. The next presentation by Camillo Formigatti (Bodleian Libraries, Oxford) introduced the project: *Finding*



Glenn Radcliffe

Archives and Manuscripts Across Oxford's Unique Special Collections (FAMOUS), which aims to produce a user-friendly digital environment for the University of Oxford's manuscripts and archives. Formigatti used the Jaina manuscripts in the Bodleian as a case study to highlight the technical challenges involved in this Herculean effort.

Before breaking for lunch, there was a special event to launch Hampa Nagarajaiah's multi-volume publication *Spectrum of Classical Literature in Karnataka*. Witnessing the felicitation of this doyen of Jaina Studies and classical Kannada literature was a heart-warming moment!

Inscriptions, Books, and Databases

After enjoying the delicious vegetarian food provided by a local Indian restaurant, the participants returned to the Brunei Gallery for the third session on inscriptions, books, and databases. Amruta Natu and Shreenand L. Bapat of the Bhandarkar Oriental Research Institute, Pune, opened the session by presenting Jaina religious ideas discernible in the inscriptions of the early Kadambas and the early Calukyas (4th-8th centuries CE). Their online presentation showed how inscriptions recording land-grants for Jaina temples mention worship with flowers, incense, and unhusked rice. In what provoked lively discussion, they contended that these modes of worship are not found in the Jaina *Āgamas* but instead reflect the influence of Hindu practices on Jaina worship. The second presentation was given by Michael Willis (Royal Asiatic Society, London) on the *Siddham Database*. The Siddham Database is an online repository of inscriptions in the languages of South and South-East Asia from the early centuries BCE to the 19th century CE. Willis showed how the database not only allows users to view the original inscription from different angles but also provides transcripts, translations, and scholarly resources pertaining to the content of the inscription. This was followed by Anish Visaria's (JAIN eLibrary) presentation explaining how he created the quite astonishing search engine called

Jain Quantum. Visaria showed how Jaina Quantum uses OCR technology to search large volumes of text even when the user's input is not perfectly accurate.

Art as a Knowledge System

The next session was on Jaina art. Peter Flügel (SOAS) argued that Jaina arts can be viewed as knowledge-systems coupled with religious and political systems. Flügel investigated the problem of iconographic classification of Jina images by focussing on the method of 'consecutive sub-divisions' propounded by K. Bruhn and the 'analytic-synthetic' approach of 'colon classification' pioneered by S.R. Ranganathan, which are kindred according to Flügel. He highlighted both the advantages and the limitations of these approaches before offering a potential path forward, namely the introduction of face recognition technology. The second presentation, by Tillo Detige (Ruhr-Universität Bochum, Germany) focussed on Jaina metaphors of divine corporeality. Detige began by recalling the theory of metaphors (of G. Lakoff and M. Johnson) as a transfer of meaning from a concrete source domain to a more abstract target domain before analysing the metaphors commonly used to describe the Jina's body in Jaina devotional hymns. Detige highlighted the philosophical and doctrinal elements embedded in Jaina ritual acts of worship.

Distinctions

While the previous sessions had focussed on Jaina knowledge systems through their textual and archaeological manifestations, the final session turned towards the construction of Jaina identity in relation to the perceived 'other'. The first presentation by Seema K. Chauhan (University of Oxford) showed how Jinasena's *Harivaṃśa Purāṇa* engages with the

proliferation of Brahmanical religious discourses ranging from Vedic ritualism to Purāṇic narratives. Chauhan argued that Jinasena synthesises these diverse materials to construct a unified 'Hindu' religious other whose position is characterised by inconsistent interpretations of a shared set of religious terms. Chauhan made her point though a detailed study of Jinasena's narrative about the origins of Brahmanism. The final presentation of the conference by Shree Nahata (University of Oxford) analysed the Jaina philosopher Akalaṅka's refutation of the epistemological idealism defended by the Buddhist philosopher Dharmakīrti. Nahata highlighted Akalaṅka's novel critique of Dharmakīrti's rule of simultaneous perception of object and cognition. Nahata showed how Akalaṅka created a distinctively Jaina anekānta realism through critical engagement with Buddhist idealism.

The stimulating conference on *Jaina Knowledge Systems* was brought to a close with remarks by Peter Flügel. Overall, the workshop served as a timely reminder to look beyond particular Jaina ideas in order to understand and preserve the knowledge-systems within which these ideas arose.

This conference was made possible by the generosity of the Centre of Jaina Studies (SOAS), the Jaina Art Fund (Victoria and Albert Museum), the Jiv Daya Foundation, and anonymous donors.

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Cleem Radcliffe

The Jaina Prosopography: Key findings from the Bhandarkar Oriental Research Institute Manuscripts

Shailesh Shinde and Krushna Mali

The *Jaina Prosopography Database* (JPD) is an online searchable database produced by the Centre of Jaina Studies (CoJS) at SOAS. To facilitate the creation of the JPD, an agreement was signed between SOAS and the Bhandarkar Oriental Research Institute (BORI) in 2019 and the actual work of data entering started in March 2020. BORI has a large collection of more than 4,500 Jaina manuscripts (mss.). Most of them were catalogued by H. R. Kapadia in his *Descriptive Catalogue of Jaina Manuscripts of the Government Mss. Library* deposited at BORI.¹ The ever-expanding JPD had become an important resource, especially for the study of Jaina history. In contrast to other Jaina sources, manuscript (ms.) colophons, scribal remarks, and *praśastis* (eulogies) contain a wealth of precisely preformatted, historical material. For the reconstruction of monastic lineages, religious networks, and patronage patterns, these isolates are recorded into the database and interlinked. The material offered by these primary sources represents selected facts on specific behaviours of members of the social elites, and is not always accurate. Continuous re-analysis of the data is required during the data-entering process.

Initially, the *Jaina Prosopography Database* was mainly based on Johannes Klatt's *Jaina-Onomasticon*.² Klatt's material was mainly derived from the catalogues

1 This catalogue is spread over three so-called volumes (Vol. XVII, XVIII and XIX) of overall 12 parts. The present authors have been working on this project under the guidance of Amruta Natu, Assistant Curator at BORI. The work of Part I and Part II of Vol. XVII is almost completed and currently we are working on Part III of Vol. XVII and Part I of Vol. XIX, Section II.
2 Klatt 2016.

and reports of Sanskrit and Prakrit manuscripts published by A. Weber (1853-1892), R. G. Bhandarkar (1882-1897), P. Peterson (1882-1899), G. Bühler (1869-1880), F. Kielhorn (1869-1882), and others, and all further relevant primary and secondary sources up to 1892. Most of the manuscripts and reports related to the above catalogues and reports are available at BORI. While entering data from our descriptive catalogues we review the original manuscripts wherever possible. During this procedure, we discovered some previously unknown key details regarding Jaina history, which enabled us to supplement some of Klatt's references. Also, in some instances, we added additional information, such as persons, their roles, events, places, and family or monastic relationships. The following examples are indicative of our findings that we contributed to the *Jaina Prosopography Database*.

Identifying Mendicants and Religious Affiliation

One example is the ms. of the *Uttarādhyayanāsūtra* in the BORI collection.³ Klatt also recorded this same manuscript, but did not provide any information available in the scribal remarks.⁴ Later, H.R. Kapadia recorded a scribal remark about this *Uttarādhyayanāsūtra* ms. which contains donation details. (Figure 1) The religious affiliation of the monks is not mentioned in this scribal remark. When we checked the names in related books, we found the same names and relations in many works. According

3 *Uttarādhyayanāsūtra*. Acc. No.159/1871-72 – Cat. no.644.

4 Klatt 2016: 246, citing "Gough 1878: 91. 109 = Bhandarkar 1888: 27."

Figure 1. Excerpt from a manuscript of the *Uttarādhyayanāsūtra*. Acc. no.159/1871-72 - Cat .no.644.

संवत् १६५१ वर्षे कार्तिकवदि २ रवौ ॥ 'बर्कपल्ली'वास्तव्य 'श्रीमाली'जातीयसेमंगल भार्या मंगलादे
तत्सुतसुश्रावकधर्मकारणीयकारकसाहगोगायेन लखापितं।
भट्टारकश्रीसंयमरत्नसूरितत्सि(च्छि)ष्यपंडितश्रीश्रीश्रीश्रीश्री-
जयरत्नतत्सि(च्छि)मुनिसिंघविमलस्य पुण्यार्थं जानवृद्धयर्थं दत्तं श्रीरस्तु दीर्घायुः शुभं भवतु॥

saṃvat 1651 varṣe kārtika vadi 2 ravau || Barkapalli-vāstavya-śrī-śrīmālī-jñāṭīya-Se.-Maṃgala Bhāryā-Maṃgalāde-tat-suta suśrāvaka-dharma-kāraṇīya-kāraka-Sāha-Gogākena lakhāpitaṃ |

Bhaṭṭāraka-śrī-Saṃyamaratnasūri-tat-śiṣya-pañḍita-śrī-śrī-śrī-śrī-śrī-śrī-śrī-śrī-Jayaratnagaṇi-tat-śiṣya-muni-Siṃghavimalasya puṇyārthaṃ jñāna-vr̥ddhy-arthaṃ dattaṃ śrīr astu dīrghāyuh śubhaṃ bhavatu ||

In the year V.S.1651 in (the month of) Kārtika, on the second day of the dark fortnight, on Sunday. In Barkapalli, in the Śrīmālī caste, Sā. (Sāha) Gogā, the son of Se. (setha) Maṃgala, his wife Maṃgalāde, doing his duty of a good layman caused it to be copied. This (manuscript) is given to Muni Siṃghavimala, a pupil of Jayaratnagaṇi, a pupil of Bhaṭṭāraka Saṃyamaratnasūri for the sake of *puṇya* and increasing knowledge. May good fortune be. May long life be. May it be auspicious (to you).

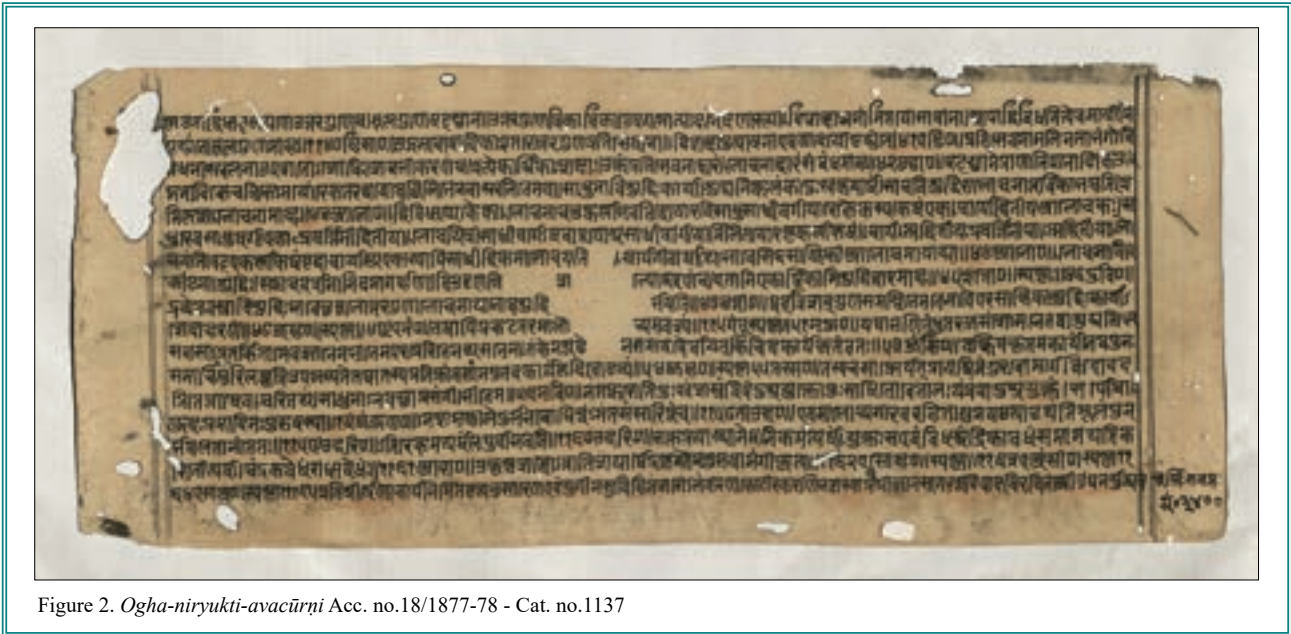


Figure 2. *Ogha-niryukti-avacūrṇi* Acc. no.18/1877-78 - Cat. no.1137

to Śivaprasāda this lineage of monks is affiliated with the Āgamagaccha or Āgamikagaccha.⁵ The Koba catalogue⁶ has the same monastic lineages, with some additional relations affiliated with Āgamikagaccha, Saṃyamaratna and Jayaratna, whose names are not recorded in the *Jaina-Onomasticon*, although their period matches the above sources. So, in addition to place, date, social background, position, and local network of patrons and monks, we could through cross-referencing identify the religious affiliation and a segment of the *gurvāvalī* of the following monks mentioned in the scribal remark: Saṃyamaratna, Jayaratna and Siṃghavimala.⁷

Correcting Klatt’s Information

Reliant on information recorded in manuscript survey reports and letters of colleagues, Klatt often mentioned some names from a source while excluding others from the same secondary source. Occasionally, unnecessary selectivity is also evident in his excerpts of directly available sources.⁸ While entering and revising data in the JPD by revisiting all catalogues and reports, we found some incomplete information. For example, Klatt mentioned the *śreṣṭhin* Dohaṭṭī as an individual person, unrelated to anyone else.⁹ But the *praśasti* of the original textual source recorded in the *Kapadia Catalogue* mentions related persons, events, and roles.¹⁰ Devendra, the author of the *Uttarādhyayana-sukhabodhā*¹¹ composed a 16-verse *lekhanaprasāsti*

at the end of the text.¹² This *lekhanaprasāsti* contains information related to the Thārāpadragaccha, its origin, and the line of predecessors and successors up to Devendra. The author also mentioned information on the composition of the text, i.e., date, place, first scribe, and the sponsor for copying. On the basis of this information, we can reconstruct and imagine a full picture of the situation. In the JPD we have linked all persons to each other with roles, relations, and events. Municandra inspired Devendra to compose the text, Sarvadeva was the scribe of the first copy, and Dohaṭṭī was the sponsor of the copying work.¹³

Klatt based his work principally on the catalogues and reports in Sanskrit and Prakrit manuscripts published by different scholars. Sometimes misreadings of some colophons are represented in these reports. In some cases, this led to misleading information about the history of Jaina sects. For instance, Klatt produced an entry for Prajñānasāgara,¹⁴ based on Kielhorn’s reports of Sanskrit manuscripts which seems wrong. Kielhorn recorded Prabhūsrī Jñānasāgara as Prajñāsāgara. In the manuscript, we can see the scribe’s placement of the subsequently ignored letter ‘bhū’ of ‘Prabhū’ on the top of the letter ‘Pra.’ This could be the reason for the misreading. The name *Jñānasāgara* appears clearly in the last line of the actual manuscript.¹⁵ (Figure 2)

Jñānasāgara was the author of the *Ogha-niryukti-avacūrṇi*. Yet, in Klatt Prajñāsāgara is recorded as the author of the same work.¹⁶

Completing the Family Tree

Interesting information appears in the scribal remarks

5 Śivaprasāda 2008: 78.

6 Padmasāgarasūri 2013: XIV, Cat. no. 58483.

7 See: ‘Saṃyamaratna’, <https://jaina-prosopography.org/person/14399>; ‘Jayaratna’, <https://jaina-prosopography.org/person/14389>, ‘Siṃghavimala’, <https://jaina-prosopography.org/person/14400>

8 Emmrich 2022: 261-264.

9 Klatt 2016: 499. See also ‘Dohaṭṭī’, <https://jaina-prosopography.org/person/4174>

10 *Uttarādhyayanasūtra-Sukhabodhā* Acc. no.1098/1887-91 - Cat. no.653.

11 Klatt 2016: 246. Klatt mentioned *subodhā* instead of *sukhbodhā*. See also ‘Nemicandra (Devendra)’ <https://jaina-prosopography.org/person/786>

12 Kapadia 1940: 21f.

13 ‘Municandra’, <https://jaina-prosopography.org/person/643>

14 ‘Prajñāsāgara’, <https://jaina-prosopography.org/person/1450>

15 ‘Jñānasāgara’, <https://jaina-prosopography.org/person/942>

16 Some misreadings and lacunae were also found in Kapadia’s catalogue. Errors like this have been and will be corrected by reviewing original manuscripts which are available at BORI.

and *praśasti* in the manuscript of *Sukhabodhā*.¹⁷ Usually, manuscripts have records of composition, copying, and donation. But here we have records of purchasing a manuscript for a gift. This manuscript was copied initially in V.S.1342 and purchased in V.S.1401 by Mohaṇa and presented to a Jaina monk Jinalabdhi for the spiritual welfare of his mother Dhāṃdhaladevi. As a later addition to the *dānapraśasti* we find many personal names related to the family which donated this manuscript. (Figure 3)

Klatt also used the same manuscript. He mentioned the names Dhīṃdhā, Dhāṃdhaladevi and Mohaṇa of this manuscript,¹⁸ but omitted Udā (father of Mohaṇa), Puṇyā and Kṛṣṇakāṅkṣaṇa (brothers of Mohaṇa).¹⁹ He also did not mention the copying and purchasing details of the manuscript. By adding these names and roles we can create a complete family tree. (Figure 4)

Three Records of One Manuscript

Every manuscript copy has its own history. In the

¹⁷ *Sukhabodhā*. Acc. no. 5/1880-81 - Cat. no. 663.

¹⁸ Klatt 2016: 520, 690.

¹⁹ 'Mohaṇa', <https://jaina-prosopography.org/network/person/3396>

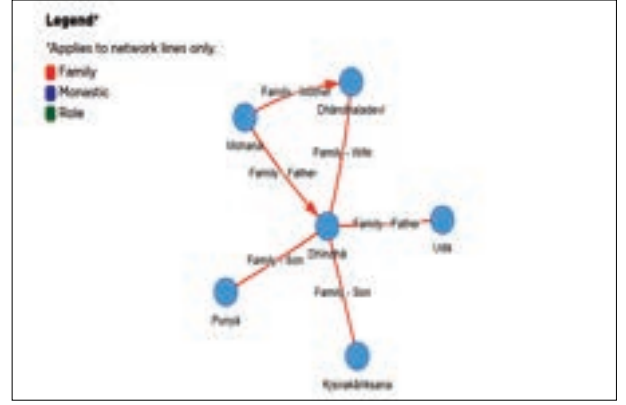


Figure 4

manuscript of the. *Uttarādhyayanasūtra-Akṣarārtha*, scribal remarks contain very valuable information about the literary activities of the Jainas.²⁰ The manuscript has three different dated records. (Figure 5)

The first record is about donations for copying. Saṃghavī (Saṃ.) Jogā along with his family donated

²⁰ *Uttarādhyayanasūtra-Akṣarārtha*. Acc. no. 1171/1884-87 - Cat. no. 666

Figure 3

Scribal remark

saṃvat 1342 kā(?) varṣe Vaiśākha vadi 7 mai(?) dine Uttarādhyayanapust...likhitam.

Praśasti

saṃvat 1401 varṣe māgha-māse śukla-trayodaśī-dine Sā. Dhīṃdhā suta Sā. Mohaṇa-suśrāvakeṇa svamātṛ-Dhāṃdhaladevi-suśrāvikā-puṇyārthaṃ śrīUttarādhyayanasūtravṛtti-pustakaṃ mūlyena gṛhītvā śrīKharataragacche śrīJinapadmasūri-paṭṭālamkāra- śrīJinalabdhisūri-gurubhyaḥ prādāyi | pratidinaṃ ca vācyamānaṃ munibhiś-ciraṃ nandatāt ||

gotre Kāṃkarikā-abhidhe bhuvī babhūvodābhidhānaḥ sudhīḥ
śrāddhaḥ śuddhanayas-tadīya-tanayo Dhāṃdhā-abhidhaḥ śrīlayaḥ
kāntā Dhāṃdhaladevikā asya tanujās-tatkā jayanti trayāḥ
Puṇyā-Mohaṇa-Kṛṣṇakāṅkṣaṇa iti khyātāḥ sutā muktikā ||1||
Mohaṇena nijamātṛ-supuṇya-śrī-nimittam-idam-uttama-pustam
śrīUttarādhyayanasūtra-su-vṛt[t]yoḥ saṃpragrhya ghana-dhana-mūlyena ||2||
śrīJinalabdhi-yatīśvara-gurave prādāyi vācanāṃ vidhāya
yāvaj-jinamatam-etan-nandatu muni-vācyamānam-ihā ||3||

Translation

(Scribal remark): In the year (V.S.) 1342, the 7th day of the dark fortnight of (the month of) Vaiśākha, the manuscript of *Uttarādhyayana* is copied.

(*Praśasti*): In the *saṃvat* year 1401, on the 13th day of the bright fortnight of the month Māgha, the layman, Sā.(Sāha) Mohaṇa, son of Sā.(Sāha) Dhīṃdhā, purchased the *Uttarādhyayanasūtravṛtti* manuscript by spending money and donating to śrī-Jinalabdhi *sūri guru*, the successor of śrī-Jinapadma *sūri* of Kharataragaccha to earn merit for his own mother, the laywoman, Dhāṃdhaladevi. Being read every day by monks and may it rejoice for long.

1. In the clan called Kāṃkarikā, a wise man named Udā was born on the earth. His son was named Dhāṃdhā(Dhīṃdhā), a faithful, pure leader, who delighted in prosperity. His wife was Dhāṃdhaladevikā. Their three sons Puṇyā, Mohaṇa, Kṛṣṇakāṅkṣaṇa, familiar as 'pearls', were victorious.
2. This great manuscript of the *Uttarādhyayanasūtravṛtti* was purchased at the cost of a lot of wealth by Mohaṇa for his mother's merit and his own prosperity.
3. After reading, (this manuscript) presented to the teacher Jinalabdhi, head of sages, being read by monks, may this (manuscript) rejoice as long as this Jina thought.

this manuscript to Jñānaśīla a pupil of Merurāja.²¹ (Figure 4) In the second record, this same ms. is again donated by Muṃśī Rāyacanda²² to Kapūravijaya,²³ under the reign of Rūpasimgha,²⁴ who was a king of Kīśanagaḍha. And the third record is about ownership of the manuscript which in a later period goes from Jñānaśīla to the monks Jayavijaya *gaṇi* and Dīpavijaya *gaṇi* of Devasūrigaccha.²⁵

Reverse Dates about Manuscript Copying

A large portion of Jaina manuscripts emerged because of

- 21 ‘Jogā’, <https://jaina-prosopography.org/person/14030>; ‘Jñānaśīla’, <https://jaina-prosopography.org/person/13987>;
- 22 ‘Rāyacanda’, <https://jaina-prosopography.org/person/14019>
- 23 ‘Kapūravijaya’, <https://jaina-prosopography.org/person/14020>
- 24 ‘Rūpasimgha’, <https://jaina-prosopography.org/person/14018>
- 25 See, ‘Jayavijaya’, <https://jaina-prosopography.org/person/14026>; ‘Dīpavijaya’, <https://jaina-prosopography.org/person/14027>

patronage by Jaina laypersons. Many manuscripts have donation records. The ms. *Uttarādhyayanāsūtrakathā*, for example, has information that offers insights into Jaina manuscript culture.²⁶ Usually, information about donations is placed within the scribal remarks. However in this case, the donation record was written separately, next to the scribal information recorded in the *praśasti*. (Figure 6)

We find that when the manuscript was written, the scribe mistakenly left out the details about the donation. Information of a predated donation was recorded only as a later addition. The fact that this was done shows the importance of *śāstradāna* in Jaina manuscript culture.

New Group of the Tapāgaccha Saubhāgya

In Jaina mendicant traditions, many branches and sub-

²⁶ *Uttarādhyayanāsūtrakathā*. Acc.no.1295/1887-91 - Cat. no.693.

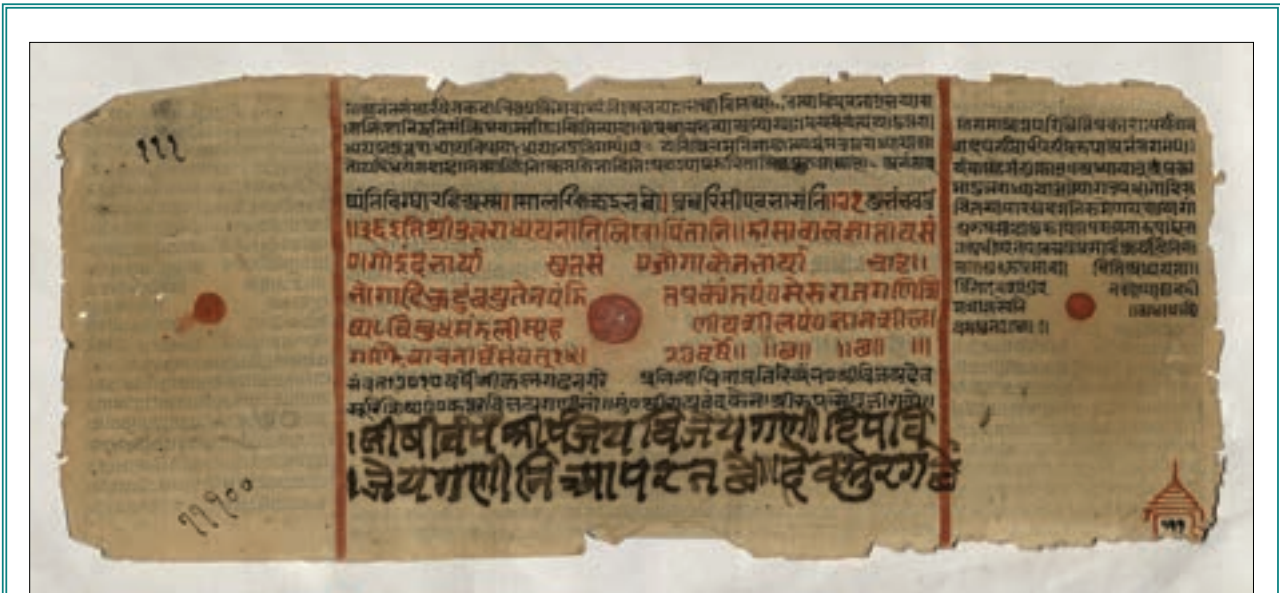


Figure 5: Fol.111b, *Uttarādhyayanāsūtra-Akṣarārtha*. Ms.no.1171/1884-87- Cat. no. 666.

A) iti śrīUttarādhyā(yanā)ni likhāpitāni Ḍisāvālajñātīya Saṃ. Goinda bhāryā...suta Saṃ. Jogākena bhāryā...bhratrubhogādi-kuṭumbayugena paṇḍitaprakāṇḍapaṇ. Merurājagaṇiśiṣya-vibudhamaṇḍalī-spruhanīyaśīlapan. Jñānaśīlagāṇi vācanārthaṃ saṃvat 1527 varṣe ॥

B) saṃvat 1701 varṣe śrī Kṛṣṇagaḍhanagare pratilābhitā pratir-iyam bh. śrīVijayadevasūriśiṣya paṇ. Kapūravijayagaṇinām ॥ Muṃ. śrīRāyacandaḍakena śrīRūpasimghājī rājyē ॥

C) līkhītaṃ paṇ. Jayavijayagaṇī Diapavije[>a]yagaṇīni ā parata che Devasuragacchem ॥

Translation

A) These *Uttarādhyayanās* have been caused to be copied by Saṃ. Goinda of Ḍisāvāla caste, his wife...Saṃ. Jogā, his wife..., with his brothers, relatives and family, to be read by the *gaṇin* Jñānaśīla, who is enviable by a group of learned persons, a pupil of the *gaṇin* Merurāja, chief of *paṇḍitas*, in the year V.S. 1527.

B) In the year V.S.1701, in Kṛṣṇagaḍha (=Kīśanagaḍha) this manuscript was presented to Kapūravijaya *gaṇi*, a pupil of the leader Vijayadevasūri by Muṃśī Rāyacanda in the reign of Rupasimgha.

C) Written (by)- this manuscript belongs to Paṇḍita Jayavijayagaṇi, Dipavijayagaṇi of the Devasurigaccha.

branches emerged from the main sect. The Tapāgaccha is the Śvetāmbara mendicant tradition which has the greatest number of branches and sub-branches. These branches are known as *samudāyas* and their sub-branches are known as *śākhās*. While working with Cat. No. 2 of Vol. XIX, Section II, Part I, we noticed a new group of monks which belonged to the Sāgarasākhā of the Tapāgaccha. Although there is no mention of the formation of a sub-branch, we can see a different group was formed which had its own succession line. Vācaka Satyasaubhāgya was a leading disciple of Vṛddhisāgarasūri.²⁷ His successors started a separate line which has his own naming system. Many of its monks featured the *saubhāgya* suffix instead of the *sāgara* suffix. This different tradition was evident after the time of Vācaka Satyasaubhāgya.²⁸ (Figure 7)

27 ‘Vṛddhisāgara’, <https://jaina-prosopography.org/person/5400>
 28 ‘Satyasaubhāgya’, <https://jaina-prosopography.org/person/14565>

In a *praśasti* of the manuscript of the *Agaḍadattacaritra*, the author Śāntasaubhāgya presents the above lineage of the Saubhāgya tradition.²⁹ Many other monks who had the *saubhāgya* suffix in their names also related to the same tradition. Hemasaubhāgya, an author of the *Rājasāgarasūrinirvānarāsa*, and Dīpasaubhāgya, an author of the *Vṛddhisāgarasūrirāsa*, also belong to the same *saubhāgya* tradition.³⁰

Conclusion

The discovery of these small but significant details about Jaina history is a crucial step towards achieving the goals of a saturated *Jaina Prosopography Database*. By carefully re-examining historical manuscripts, we can fill in the gaps of incomplete information, correct *29 Agaḍadattacaritra*. Acc.no. 328/1871-72 - Cat.no.2
 30 Śivaprasāda 2000: 282. Various catalogues hold further information about monks of the *saubhāgya* tradition which is yet to be added to the JPD.

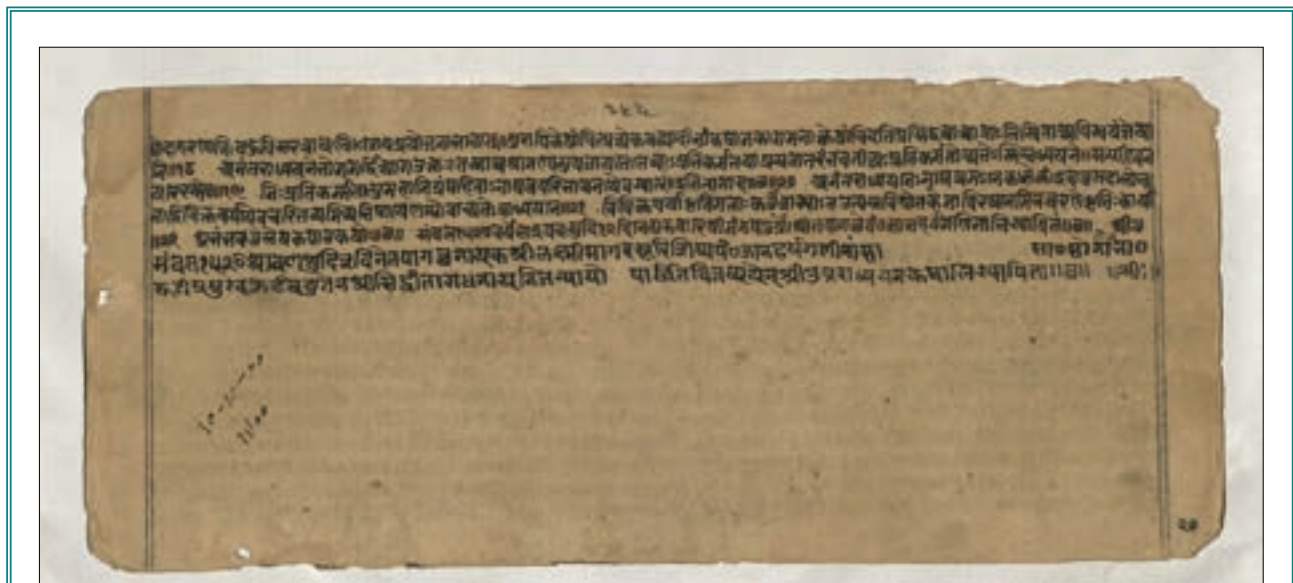


Figure 6. Fol.20b, *Uttarādhyayanāsūtrakathā*. Ms.no.1295/1887-91- Cat. no. 693.

Scribal remark

saṃvat 1520 varṣe bhādrapada-sudi 12 dine guruvāre śrīmaṇḍapadurge śrītapāgacche paṇ. Jñānarṣagaṇiṇā likhāpitaṃ || śrīḥ ||

After the scribal remark follows the *dānapraśasti* in different handwriting, dated before the scribal date.

Dānapraśasti

saṃvat 1520 śrāvaṇa sudi 3 dine tapāgacchanāyaka śrīLakṣmīsāgarasūriśiṣya Paṇ. Jñānarṣagaṇiṇaṃ Sā. ... Sā. Sonākena Bhā. Rūḍī pramukhakuṭumbayutena śrīSiddhāntārādhanaṇya nijanyāyopārjita-vyayena śrī-uttarādhyayanakathā likhāpitā || cha || śrīḥ ||

Translation

(Scribal remark): In Saṃvat 1520 year, on the 12th day of the bright fortnight of (the month of) Bhādrapada, on Thursday, at śrī-Maṇḍapadurga Paṇ. Jñānarṣagaṇi of the Tapāgaccha caused it to be copied. Prosperity.

(*Dānapraśasti*): In Saṃvat 1520 on the 3rd day of the bright fortnight of (the month of) Śrāvaṇa (19th July 1463) Sāha Sona and his wife Rūḍī along with their family spent their honestly earned wealth for worshipping canons by get copied the *Uttarādhyayanakathā* manuscript for Jñānarṣagaṇi, who was the pupil of the leader of the Tapāgaccha śrī-Lakṣmīsāgarasūri.



Figure 7. Lineage diagram of the Saubhāgyasākhā

mistakes, and uncover new facts that have previously gone unnoticed.

The process of poring over original manuscripts in addition to crosslinking published catalogues is essential to ensure that the *Jaina Prosopography Database* is as accurate and comprehensive as possible. By taking a closer look at the available historical records, we can piece together a more detailed picture of the lives and contributions of the Jaina community.

As we continue to delve deeper into the history of the Jaina tradition, we can expect to uncover even more information about this fascinating and complex religious tradition. By collecting and analysing all available data, we can create a valuable resource that will enable researchers and scholars to better understand the rich cultural heritage of the Jaina community.

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Online source: *Jaina Prosopography Database*
<https://jaina-prosopography.org/>



CENTRE OF
JAINA STUDIES

Jain Prabandhas as Historical Discourse

Abhishek Jain

Jain *prabandha* literature is a late medieval literary genre that features accounts of noted figures, such as monks, poets, kings, and lay people. Another focus is on histories of pilgrimage sites, written and preserved by Jain authors. Written in colloquial Sanskrit and Prakrit, these works were composed from the 12th to 16th centuries. There are twenty-three such texts.¹

Jain *prabandhas* are written in narrative form. The authors who produced this corpus were untrained in writing history, but they could tell a good story. Their use of language was tropological in culturally specific ways, and may be interpreted as a form of literary artifact.² On the one hand, the literary genre of *prabandha* cannot be considered fiction. However, characterizing the *prabandha* as a form of historical discourse can be questionable since discourse may only be considered historical if it has been standardized by historians. For example, according to Gray (1950:8) the themes of some *prabandhas* do not match secondary historical records. In addition, Obrock (2013:226) argued in his case study of the *Jainatarāṅgiṇī* that a text, which dates do not fit in the historians' findings, should not be read as history.³ However, the authors of Jain *prabandhas* did not term this corpus history (*itihāsa*) or historical discourse (*aitihāsika kāvyā*) because *itihāsa* primarily refers to the ancient storytelling tradition of *purāṇa*, which consists of stories of more than one life of a given person.

None of the texts from the late medieval or early modern periods, such as the *Rājatarāṅgiṇī* or the *Jaintarāṅgiṇī* has been referred to as history or historical discourse by their authors. These texts first and foremost should be or are categorized as *kāvya*. When closely reading such texts, literary or historical theorists may question whether these texts are fiction or history. Simply telling stories about the past does not define them as historical text or corpus. However, fiction, in its original sense, is a western literary notion and therefore problematic to apply to premodern Indian literature, such as the *prabandha* corpus, which was written in the Indian style known as *kāvya*. Premodern genres of Indian narrative literature, such as *purāṇa*, *kathā*, *prabandha*, *carita*, etc., imply a sense of history because classical Indian authors were aware of telling the stories about historical people as the genre of *itihāsa* has defined it. As such, the corpus of Jain *prabandhas*, evolved from the tradition of narrative *itihāsa*. As a

¹ See Abhishek Jain.2021.

² For example, White (1978:85) shows how culture specificity in history appears: "How a given historical situation is to be configured depends on the historian's subtlety in matching up a specific plot structure with the set of historical events he wishes to endow with a meaning of a particular kind." White here emphasizes the concepts of the way narratives are generally cultural and specifically literary embedded.

³ According to Obrock (2013:226), the author's intention was to recount the fame and spread the glory of Zayn ul-'Ānīdīn, the Sultan of Kashmir (r. 1420-1470).



Ingrid Schoon

topic in school in the Indian subcontinent, history is also called *itihāsa* in modern Indian languages. Thus, the term *itihāsa* has two divergent meanings. To overcome this problem, a conception of historicity in premodern Indian literature has been established through narrative modes.⁴

However, history and historical discourse are not the same in the study of narrative modes. History is an academic discipline that claims to be a science, and historical discourse is a structure of narrative that historians tend to use in narratives about past events. One form of historical discourse can differ from another, even when narrating the same events. It is likely that the Study of History as an academic discipline was not thought of in the Indian subcontinent, which was famous for poets and philosophers, who were enjoying swimming in the deep ocean of *kāvya* and debates in the court poetry tradition. They could, however, tell a good story using highly tropological language in their writings. This tropological language has prompted scholars to question whether such writings were indeed factual. Some historians and philosophers from the 19th to early 20th century, such as Georg W.F. Hegel, Friedrich Max Müller, and Arthur Macdonell, maintained that Indian writings have no sense of history, because they did not consider stories about the past contained in literary works as a form of historical discourse. They relied on archaeological artifacts as opposed to literary ones. On many occasions, these artifacts were simply not available in the archaeological archives. For instance, in the *prabandha* corpus, there is a Jain merchant, Ābhaḍa, whose biography was repeated across *prabandha* texts, but historians were unable to find any inscriptions or artifacts about him.

⁴ See: Abhishek Jain 2021.

Ābhaḍa was one of the householders closest to the celebrated Śvetāmbara monk Ācārya Hemacandra (1088-1173). The only sources available today on this historical character are the Jain *prabandhas*. It can therefore be argued that this literature is essentially a literary artifact that tells the deeds of Ābhaḍa using tropological language.

This difference between history and historical discourse can also be understood through an example from the Jain tradition. Some groups within certain communities understand historical discourses as comprising true accounts of the past, based on the authority of religious leaders who use historical discourse to build social constructions of authority. Their religious beliefs need to be taken into consideration. What it is that makes a discourse historical needs to be explored within a given social construct. The production of historical legitimacy and authority through social constructs can be exemplified by a Jain example. It is often seen in the Jain tradition that an old idol, excavated from the ground in a village, that has not received ritual consecration (*pratiṣṭhā*) is nonetheless worshipped by Jains who are unaware of the non-performance of this essential ritual. They build a small temple for the idol which is then worshipped for a long time without any question being asked. According to a master of Jain rituals (*pratiṣṭhācārya*),⁵ an idol does not need any sort of installation ritual if its authority is established by worshippers. In essence, here we have the example of authority as a social construct. Similar social processes generate acceptability of the metahistorical approach of the Jain *prabandhas*. The type of authority attributed to historicity can be different in the context of different religious groups.

In conclusion, even though Jain *prabandha* literature does not meet the general notion of historical writings in a modern academic sense, there is cause to argue that within the Indic cultural contexts the *prabandha* corpus itself may be considered an artifact of sorts and qualifies as historical evidence for the historical imagination about medieval India.

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⁵ This example was given by a master of Jain rituals (*pratiṣṭhācārya*) at the Todarmal Smarak Bhavan in Jaipur during a workshop related to Jain tantra, circa 2011.

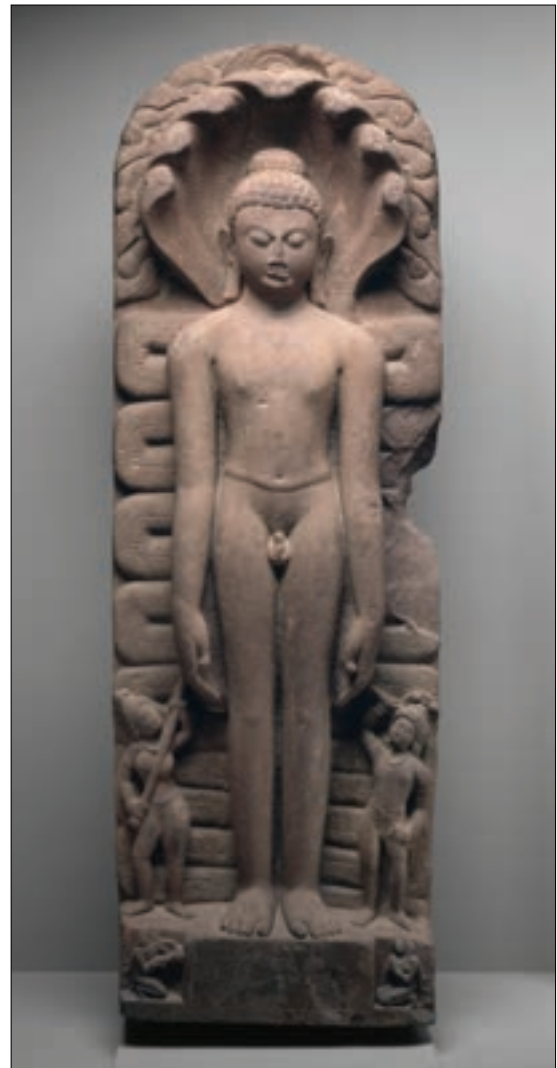
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Pārśvanātha
6th Century, India. Sandstone, H. 111.8 cm.
1993.477.2, Gift of Florence and Herbert Irving, 1993
Metropolitan Museum of Art

The Salvis of Patan: Jain Patola Weavers

Cynthia Cunningham Cort and John E. Cort

Patan in North Gujarat has long been famous as the production location of the fabulous double ikat patolu (pl. patola) sari. This is the story of our discovery of this dyeing and weaving technique and the weavers who do it. Double ikat is a rare technique in which the threads to be woven are tied and dyed in a pattern in both the warp and the weft before they are woven. It is a remarkable technique producing a sari (roughly 5.5 metres long by 1.4 metres wide) of densely patterned fabric. Double ikat requires enormous attention to detail to successfully produce the complicated tie-dye program in which the warp and weft line up perfectly to produce minute squares of solid color. (Figures 1 and 4)

We first went to Patan in 1979 to learn about the patolu technique. Cynthia had read an article in the *Textile Museum Journal* saying that the technique was dying out. We planned to make a 16 mm film of the process to document it.¹ It was only after we got there that we learned that the weavers were Jain and that Patan was an historic Jain center.

A common assumption about weavers in South Asia is that they are low-caste Hindus or Muslims, and that they are poor. A common assumption about Jains in Gujarat is that they are *vāṇiyā*-caste merchants, and that they are well off. The Salvis of Patan in North Gujarat show us that neither of these assumptions is universally true. The Salvis are weavers who are neither low-caste nor poor, but are middle-caste and middle-class. Most Salvis are also Jains (some Salvis are Hindu) who neither belong to a *vāṇiyā* caste nor are traditionally merchants, although they are skilled at marketing the patola saris for which they are world famous.

The Salvis tell that 700 of them were relocated to Patan from the Deccan during the reign of King Kumārapāla in the twelfth century. Kumārapāla liked to wear a patolu every day when he went to the

¹ This footage, "Patola," is stored at the Human Studies Film Archive at the Smithsonian Institution, National Museum of Anthropology: <https://n2t.net/ark:/65665/pc98fee4a39-507c-4249-a860-4ff0135cf39e>

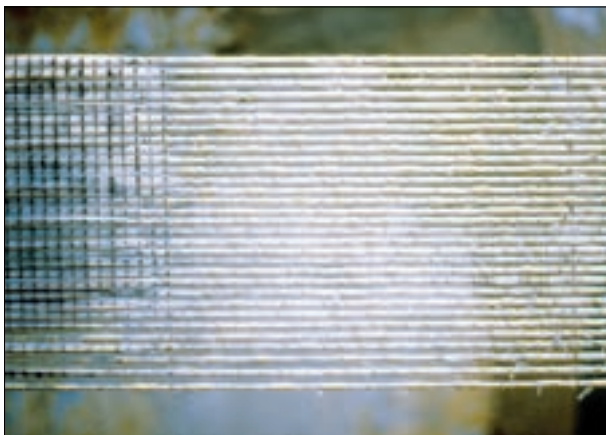


Figure 2. Partially tied units of a warp. Notice the area already tied on the right end of the warp.



Figure 1. Detail of a patolu.

temple to perform *pūjā*. This ritual requires that the person wear clothes that are in a condition of ritual purity. A merchant from the Deccan who was visiting Patan told Kumārapāla that his patola were not pure, because the merchants who brought the patola from the Deccan to sell in Patan bought cloths that had already been worn. Kumārapāla arranged for the 700 Salvis to be brought to Patan, so that he could wear a new patolu every day. The Salvis were Digambaras whose main deity was the Jina Neminātha, and whose guru was Bhaṭṭāraka Citrasena. Both the Neminātha image and the caste guru Citrasena came with the Salvis from the Deccan to Patan. Kumārapāla asked his own Jain guru, the Śvetāmbara monk Hemaçandra, to debate Citrasena and thereby convert the Salvis to being Śvetāmbaras. Hemaçandra demurred, saying that Citrasena was assisted by the goddess Sarasvatī, and so could not be defeated in debate. When Citrasena debated, he established Sarasvatī in a clay pot, and she would speak and win the debate for Citrasena. Hemaçandra said that only the Añcala Gaccha Ācārya Jayasiṃhasūri could defeat Citrasena, so Kumārapāla arranged for a debate in Jayasiṃha's resthouse. After six days of debate, Jayasiṃha had one of his disciples



Figure 3. Tying weft bundles to match the warp.



Figure 4. Displaying a finished Patolu in the weavers' workshop in Patan.

break the pot, whereupon Sarasvatī became silent and Citrasena conceded defeat. Citrasena and the Salvis all became Śvetāmbaras, and their image of Neminātha was converted from Digambara to Śvetāmbara by carving a waistband on it. The Salvis say that this is the image still found today in the Jain temple of Neminātha in Trisheriyu in Salvivado, the neighborhood in the northwest corner of Patan given to the Salvis by Kumārapāla and where they have traditionally lived.²

There are seven Śvetāmbara temples in Salvivado,

² This story is found in Bühler and Fischer (1979: 1: 328-29). It is taken from an Añcala Gaccha book printed in Patan in 1905, and translated by Jyotindra Jain. Jayasimhasūri (1123-1202) was the second head of the Añcala Gaccha. The story is also told by Pārśva (1968: 69-70), who says that the impure *pūjā* cloths that Kumārapāla wore were yellow. The story of the debate involving Hemacandra clearly echoes the better-known story of Hemacandra assisting his guru Devasūri in the latter's successful public debate with the Digambara monk Kumudacandra. Photographs of the black Neminātha image and the relevant text are found in Bühler and Fischer (1979: 2: 178-179).

the weavers' neighborhood in the northwest of the old city of Patan. The earliest image inscription is from 1520, so presumably the Salvis have lived in the neighborhood for at least 500 years (Kaḍiyā 2000: 282-283). In contrast to the rest of the old city, with its narrow curving alleyways in which one can easily get lost, Salvivado is a grid, with long straight streets so that the weavers could stretch out their 18-metre warps.

The patterns used in patola are geometric and composed of small blocks of color between 3 and 6 mm square. Because the threads are dyed, not printed, the colors and patterns are the same on both sides of the cloth.

Ikat tie-dyeing done in either the warp or the weft alone is a common technique around the world. The double ikat process is much rarer, as it is found only in Indonesia, Japan and Patan. The patola of Patan is regarded as the most elaborate and complicated ikat



Figure 5. Setting up the warp on the loom. Notice that the pattern is visible even though the fabric is not woven yet.



Figure 6. A view of the loom. Finished cloth is visible on the breast beam.



Figure 7. (Detail) Patolu with Elephant Design
India Gujarat (for the Indonesian market), ca. late 18-19 century
Silk double-ikat, 109.2 x 462.3 cm
Metropolitan Museum of Art, 2012.164

in the world. The process involves tying cotton resist threads around both warp and weft threads in the planned pattern before dyeing them, and removing and retying the resist threads between each dyeing cycle in a different color dyebath. The process of tying and dyeing is repeated until all the colors of a pattern have been dyed. This is usually done four or five times for each set of three patola saris that are woven on one warp. (Figures 2-3, 5)

After the threads are dyed the warp is wound onto the loom and the weft is separated into individual threads for weaving. The loom is composed of wooden beams and bamboo poles, suspended from the ceiling with the left side lower than the right. (Figure 6) Two weavers work at the loom and hand throw the shuttle. After weaving a few inches, the threads are carefully pulled into line one by one to make the small squares of color as sharp and clear as possible. The patola must be made of silk, for only this thread is strong enough to withstand the rigors of the process of aligning the threads. When the weaving is complete, the sari is removed from the loom and sold.

Patola saris are regarded as auspicious to wear for weddings and other ceremonies. They are worn in Gujarat by Jains, Hindus and Vohra Muslims. Historically there was also a strong export market to Southeast Asia for patola to wear by royalty. Many printed, single ikat, or batik designs in Southeast Asian textiles were adaptations of the highly prestigious and auspicious patola patterns.

In a 2008 article in *Marg* magazine, Shilpa Shah argued for a visual connection between one genre of patola and medieval Jain painting. She discussed a genre of export patola found in Indonesia that has a design of large elephants not found in patola made for the Indian market. She argued that the design was based on medieval Jain manuscript illustrations that show Hemacandra's *Siddhahema* grammar being carried on an elephant in a procession to present it to the court. She says that the design shows the Caulukya King Jayasimha Siddharāja seated on the elephant (he is the middle of the three people, and can be recognized by his

crown), with the manuscript on a splayed bookstand in front of him. (Figure 7)

In earlier times, when there was a robust patola industry, each of the component parts of the double ikat technique was done by a different group of craftsmen. After World War Two, the market for patola was slim and many of the craftsmen – tiers, dyers, and weavers – were out of work. The patola indeed was in danger of dying out. Manilal Salvi, the ancestor of the main family of patola weavers in Patan today, consolidated the different craftsmen's techniques and taught them to his children to perpetuate the knowledge and skill of how to make a patolu. In recent years the market for patola and imitations (both single ikat and printed) has exploded, but the double ikat patola remains a special product, and is among the most expensive saris in India. The Salvi family has opened a museum on the west side of town on the main street leading to Rani ki Vav (UNESCO World Heritage site) and Sahasraling Talav and not far from Salvivado to show off the technique and the finished product.³

All photographs are by the authors except as noted.

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John E. Cort is Professor Emeritus of Religion at Denison University, Granville, Ohio.

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³ www.patanpatola.com/

The Indologist Johannes Hertel's Estate

Anett Krause

Johannes Hertel (1872–1955) came to be considered an authoritative Indologist at the beginning of the 20th century with his acclaimed research on the textual history of the narrative work *Pañcatantra*, having discovered its oldest surviving version, the *Tantrākhyāyika*.¹ Closely related to this were his studies on the narrative literature of the Jains. He conducted this research during an intensive period of work from 1902 to 1914, alongside his “bread and butter” job as a senior teacher at the Königliches Realgymnasium in the small Saxon town of Döbeln. (Figure 1) During this time, he published eight monographs and more than thirty articles on the subject before concluding his studies with a prize-winning publication.² With these works, he proved his academic capabilities, which enabled him to be appointed to Leipzig University as Chair of Indian Philology in 1919.

Until now, not much has been researched and published on Johannes Hertel, in particular about his comprehensive work on Jaina narrative literature.³ Barbara Bomhoff published some of Hertel's articles on Jaina literature in the *Kleine Schriften* she edited.⁴ This also includes the contribution “Johannes Hertel” by Maria Schetelich in which she discusses his Jaina



Figure 1. Johannes Hertel with his students at the Royal Realgymnasium in Döbeln, circa 1910. ULL, NL 271/3/1 © Leipzig University Library, All Rights Reserved.

studies briefly.⁵ Also, Klaus Mylius mentions Hertel's exploration of Jaina literature in his article on the history of Indology at Leipzig University.⁶

Sources

The extensive estate of Johannes Hertel is well preserved. This is due to the fortunate circumstance that he himself and later his eldest daughter Margarethe (1902–2001) carefully stored his letters and numerous

1 This article is based on a paper given at the Deutscher Orientalistentag on 14 September 2022 in Berlin.

2 Hertel 1914.

3 Although there are several sources that deal with Johannes Hertel, most do not refer to his work on Jainism, e.g. Neubert 2004; Neubert 2012; Schetelich 2002; Hanneder 2015.

4 Bomhoff 2007.

5 Schetelich 2007: XIII–XXV.

6 Mylius 1979: 56–62.



Figure 2. Cigar boxes containing part of Hertel's archives are stored at the Leipzig University Library: ULL, OSL 17. Photo: Anett Krause, 25.08.2022



Figure 3. Hertel (2nd from left) as a student. Photo: H. Walter, Leipzig an Promenade, 1894. ULL, NL 271/3/20 © Leipzig University Library, All Rights Reserved.

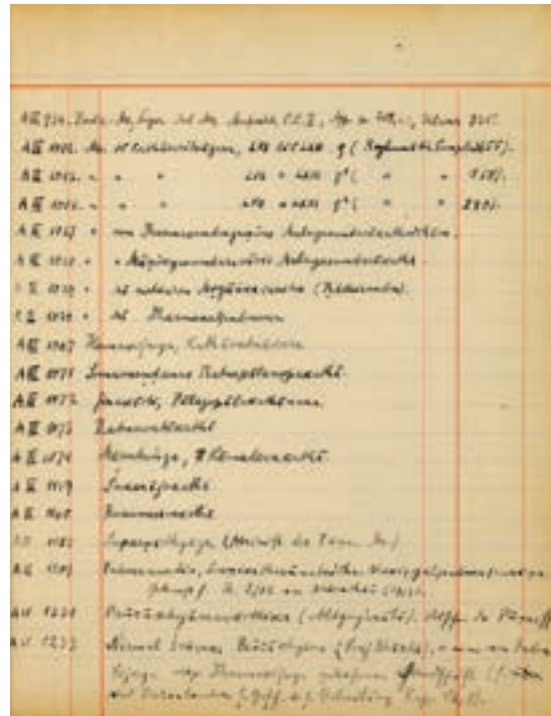


Figure 4. Entry of Hemavijaya's *Kathāratnākara* in Hertel's private catalogue. ULL, NL 271/3/21 © Leipzig University Library, All Rights Reserved.

other documents.⁷ Hertel's personal papers, which are now kept in the Leipzig University Library (ULL) and Archives (UAL), contain not only his academic correspondence but also private letters, manuscripts and other personal testimonies. This enables us to draw a comprehensive picture of his life, his methods, his thinking, and his relationship to his colleagues in Germany and abroad, especially to Jainas in India.

A minor part of Hertel's legacy is kept in the UAL and has so far only been roughly indexed. It is 2.4 running metres in 11 archive boxes and a large-format folder with various materials.⁸ Among other things, it contains photographs of Jaina scholars and temples.

The major part of his private papers, kept in the ULL, is well indexed and can be searched via the Kalliope Union Catalogue.⁹ It comprises approximately 9 running metres in 38 archive boxes, 17 original folders and 5 original cases. These documents, partly stored in cigar boxes, were given to the Library by Hertel's eldest daughter Margarethe after her father's death. (Figure 2) Another part of this legacy had previously been held for a long time in the Leipzig University Institute of Indology.

In terms of content, the personal papers preserved

7 This cannot be taken for granted as the example of Otto Böhtlingk (1815–1904) shows. In her biography of Böhtlingk, Agnes Stache-Weiske had to deal with the problem that he had all his letters destroyed. See: Stache-Weiske, Agnes. "... für die Wissenschaft, der ich von ganzer Seele lebe." *Otto Böhtlingk (1815–1904). Ein Gelehrtenleben. Rekonstruiert und beschrieben anhand seiner Briefe.* Wiesbaden: Harrassowitz, 2017.

8 Written communication from UAL staff member Ms. Beate Rebner dated 08/01/2022.

9 <https://kalliope-verbund.info>

in the ULL and the UAL can be roughly divided into "academic" and "private" materials.

The following documents can be considered part of the academic materials: Correspondence with scholars, such as Ernst Leumann (106 letters), Vijayendra Sūri (48), Charlotte Krause (41), Vijayadharma Sūri (14), with publishers, and with printing houses. Also included are concepts for academic contributions on various topics, prepared lectures, material collections, print-ready manuscripts, collections of text passages, handwritten lists of his book collection, copies of manuscripts ordered from India, offprints, announcements, and reviews written by others of his own and other works. (Figures 3-4)

As for the private documents, these include: family correspondence, and field post (WWI); notebooks from his time as a student; documents and correspondence on the Ludendorff Trial; invoices, an extract from his passport; cuttings from the daily Nazi newspaper "Völkischer Beobachter" (1930s) and from Indian newspapers; and observations of his garden, on frog development, and the weather.

In addition, his estate contains photographs and glass plates of family members, scholars (European and Indian) and parts of manuscripts. (Figure 5) Last but not least, Hertel's desk still exists and is currently in the possession of Maria Schetelich, a former Leipzig lecturer who was still in contact with his daughter Margarethe, and his granddaughter Irmgard Kiedels.¹⁰

10 I thank Maria Schetelich for this information.

Johannes Hertel's Library

Hertel's personal library had a special significance – not only for Hertel himself but also for the Indological Institute in Leipzig. While a student, he held a part-time job in order to earn money for the acquisition of books. As he wrote to his colleague Aurel Stein: “Then I spent a large part of my time on paid proofreading for a major Leipzig printing house, in order to acquire a library for myself with the proceeds.” In the same letter – still living in the small town of Döbeln – he wrote: “Most acutely I feel the lack of a university library.”¹¹

Hertel's library can be reconstructed very accurately since he kept records of it and these handwritten catalogues have been preserved. One catalogue contains an index of his collection of Indological and Iranian books, begun in 1896.¹² A list of his manuscripts and copies is included at the end of this catalogue. He assigned a unique shelf mark to each title, which can be found both in the catalogue and in the corresponding work, along with a stamp with his name. Therefore, his books and manuscripts can be easily identified. A second catalogue is a continuation, which however contains no shelf marks.¹³

His daughter Margarethe presumably sold the Indological books to the “Indian Institute” of Leipzig University in 1956. A reference to the purchase is found in an undated curriculum vitae of his successor Friedrich Weller. Therein Weller wrote that the original Institute Library had been completely destroyed by the air raid of December 1943 and that Hertel's library of “Indological interest” was purchased with funds from the University.¹⁴ Hertel's library thus formed the basis of a new library of the “Indian Institute.” It contained some valuable and rare works, especially from Jain literature. A large number of these books are still in the holdings of the University Library. Some of them can be searched for in the online catalogue using the search key “Provenance.” Currently, 609 books with the provenance “Hertel” are listed there, but this is by no means all of them. They can easily be identified by their stamps. Some books have been given – presumably by exchange – to other libraries, namely those in Weimar, Rostock, Berlin and Gotha. Others have been discarded as duplicates.

Kathāratnākara

Of particular interest to researchers is a manuscript that Hertel borrowed from the Jaina monk Vijayendra Sūri (1881–1957) in India, which apparently was not returned to him. It served as a basis for Hertel's two-volume translation of Hemavijaya's *Kathāratnākara*, published in 1920. In Hertel's judgement, the work was composed and (probably) written by Hemavijaya: “The text on which our translation is based is the handwritten



Figure 5. Portrait of Ernst Leumann (1859-1931) gifted to Hertel. (Leumann wrote on the back: „Wochentags-Bild: bei der Arbeit. Seinem lieben jungen Freunde Dr. Joh. Hertel zur freundl. Erinnerung an den Hamburger Orientalisten-Congress“ (Weekday picture: at work. To his dear young friend Dr. Joh. Hertel in friendly memory of the Hamburg Orientalist Congress) ULL, NL 271/3/1 © Leipzig University Library, All Rights Reserved.

transcript by the author himself which we have before us, as will be explained in the third volume.”¹⁵ For a long time, it has been unclear where this manuscript is located – perhaps still in his private archive? In Hertel's library catalogue, we find an entry that reads: “A III 1067 Hemavijaya, *Kathāratnākara*.” At first glance, it might be assumed that this could indeed be the autograph thought to have been lost, but unfortunately this is not the case. A collation with this very shelf mark can be found in Hertel's archives in the UAL.¹⁶ Therefore, it can be said with certainty that it is not the original manuscript.

Traces of the original manuscript can be followed to some extent. In October 1934, Hertel wrote to Vijayendra Sūri that he had given it to his colleague, the Indologist Friedrich Weller (1889-1980).¹⁷ In 1937 it was still in Weller's possession, as he sent to Hertel a list of books and manuscripts he had borrowed, which included this manuscript.¹⁸ A hitherto last trace is found in a letter from Weller to Vijayendra Sūri of March 1952, in which he wrote that he sent the manuscript to his address.¹⁹ Here, unfortunately, the trail disappears. A search in Weller's extensive, but unfortunately only

¹⁵ Hertel 1920.1: XX. tr. AK.

¹⁶ UAL, NA Hertel.

¹⁷ Johannes Hertel to Vijayendra Sūri, 01.10.1934, ULL, NL 271/1/3/20.

¹⁸ Friedrich Weller to Johannes Hertel, 31.05.1937, ULL, NL 271/1/67/1.

¹⁹ Cf.: Soni 2019-2021: 95. His source: Vira 1959: 264, Friedrich Weller to Vijayendra Sūri, Leipzig, 08.03.1952. For this information I thank Peter Flügel.

¹¹ Translation of the German letter written by Johannes Hertel to Aurel Stein, Döbeln, 26.08.1903. Oxford, Bodleian, MS Stein 84.73-74.

¹² “Verzeichnis der Indologischen und Iranischen Büchersammlung,” ULL, NL 271/3/21.

¹³ “Katalog II,” ULL, NL 271/2/9.

¹⁴ “Lebenslauf Prof. Weller.” UAL, NA Weller 225.27-31.

very roughly indexed, legacy in the Leipzig University archives is still pending. So, the investigation remains ongoing.

Anett Krause completed her doctorate at the University of Marburg in 2016 on Sāhībrām's work on the history of Kashmir and is currently working on the history of Indology with a focus on Johannes Hertel.

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Viṣṇurājā and Viṣṇudevī venerate the Jina Śreyāmsanātha, Āyodhyādhāma. (Photo: I. Schoon, 2.1.2023).

Adelheid Mette (12.12.1934 – 03.03.2023)

Jens-Uwe Hartmann

The death of Adelheid Mette marks the end of an era in German Indology. As a student of Ludwig Alsdorf (1904–1978), she had taken up the research on Jainism founded by Walther Schubring (1881–1969) in Hamburg and continued by his successor, Alsdorf. The investigation of this religion, especially of its early literature, and also the encounter with its contemporary representatives, remained a matter close to her heart until the end. At the same time, she will be remembered for the astonishing breadth of her research, which began with the lyrical verses in the Euripidean choral songs, extended to Indology in Vedic studies as well as in Buddhist literature, and even reached as far as Tibetology in the songs of the Tibetan saint Milarepa. Mette's interests were not only quite broad; no less remarkable is the fact that she pursued all of her studies with an exemplary level of rigor and perfection.

Born in 1934 in Belgard on the bank of the Persante River in the then province of Pomerania, she was the first of three children of a Protestant pastor's family. Her youth was marked by the Third Reich and the consequences of World War II. After a dramatic flight from Pomerania shortly before the end of the war, the family found a new home in Greifswald. Immediately after graduating from high school in 1953, however, Mette left the German Democratic Republic and went to Hamburg, where she began studying Classical Philology in the winter semester of 1953/54, while also taking up related subjects such as Classical Archaeology, Philosophy, Ancient History, and Indo-European Linguistics. A first consequence of these studies was her meeting Hans Joachim Mette (1906–1986), then a *Privatdozent* (lecturer) and later professor of Classical Philology, whom she married the following year. In 1959 Mette received her doctorate from Bruno Snell (1896–1986), an important representative of Classical Philology, with a dissertation on "The Aiolian Meters in the Dramas of Euripides."¹

That same year, she began attending classes at the Seminar for the Culture and History of India, initially with the aim of deepening her knowledge of Indo-European language history and metrics. There she met Alsdorf, who, as she herself wrote in a private *curriculum vitae*, "promoted his field not only by his admirable connoisseurship of Indian languages and branches of literature, but also by his personal great love and affection for the country and peoples of India."² His endorsement resulted in Mette's rapid turn to Indology, not least to Middle Indian as preserved in the literature of Jainism. A major result of this preoccupation was her study of the Jaina monks' alms rounds as described in the *Oha-nijjutti*, which she used

¹ "Die aiolischen Maße in den Dramen des Euripides"

² "...nicht nur durch seine bewundernswerte Kennerschaft indischer Sprachen und Literaturzweige, sondern auch durch seine persönliche große Liebe und Zuneigung zu dem Land und den Völkern Indiens für sein Fachgebiet warb."



Adelheid Mette (1934-2023) at home, 27.11.2017.

for her *Habilitation* in 1972 and published in 1974, in the renowned series of the Academy of Sciences and Literature in Mainz.³

This was a very fruitful period: Only a year before, Mette had published a very interesting comparative study in the same series. She examined Indian accounts of the foundation of culture and their relationship to the legend of the ages,⁴ in which, starting from the motifs of ascendancy and decadence in Greco-Roman philosophy and literature, she discussed the Indian parallels, focussing on the Jainist tradition as preserved in the *Vasudevahinḍi* of Saṅghadāsa and especially in the *Āvaśyaka-niryukti* with the commentary tradition that accompanies it.

In 1973, Dieter Schlingloff appointed the young *Privatdozentin* to the position of Assistant Professor at the Institute of Indology and Iranian Studies at the Ludwig Maximilian University in Munich. In 1978, she was awarded the title of adjunct professor, and just two years later, in 1980, received a lifetime appointment as "Professor of Middle Indian Languages at the University of Munich." Here Mette continued her research work, but at the same time developed an intensive teaching activity, which was characterized not least by the fact that all ancient Indian language layers were covered in the same way, no matter whether it was Vedic, Jaina-Prakrit, epigraphic Sanskrit or Buddhist Pali. As she was not primarily concerned with using the lessons as a handy preparation for own publications, she was always willing to tailor her teaching to the

³ Mette 1974.

⁴ Mette 1973.

needs of the students. One example was Vedic: Whole generations of students will gratefully remember her exciting introductions to the reading of the *R̥gveda* and other ancient Indian works of the same period. Although she had also mastered this specific language, she did not express it through publications, if one leaves aside her last paper on *yoj* and *yoga*,⁵ in which she also draws on Vedic material.

Motivated by her extreme intellectual curiosity and philological interest in the source materials, Mette began to delve into two very different areas using original documents. The first was the Gilgit manuscripts, named after their find-spot in northern Pakistan, a collection of Buddhist Sanskrit manuscripts dating from the 6th to 8th centuries. After gaining an overview of the collection, she turned primarily to the *Kāraṇḍavyūha*, an important work of Mahāyāna Buddhism, which she edited in comparison with its Nepalese version and examined in a series of individual studies.⁶ At the same time, she began collecting manuscripts and printed editions of the various versions of Milarepa's hagiography. The quintessential Tibetan saint and ascetic, Milarepa is famous for his songs. Mette used these songs as the basis for a comparison of the different versions, thereby shedding light on the extremely complex tradition, and countering the then still widespread notion of the "Hundred Thousand Songs" as a unified composition. It is to be regretted that her investigations were reflected in only one paper,⁷ for even this one contribution reveals how deeply and thoroughly she had delved into the difficult subject matter.

In 1987 Mette was offered the chair of Indology at the Westphalian Wilhelms University of Münster, and in 1988 she accepted, an appointment which she held until her retirement in 2000. Her interest in the post was not only on account of an opportunity to lead an institute, but also the chance to work with Bansidar Bhatt (01.06.1929–04.09.2016), a Jaina scholar who

had come to the Institute in Münster in 1985.⁸ While there, she wrote another book on Jainism, but this time with the stated aim of going beyond the narrow confines of an intra-academic philological perspective and to bring the religion of the Jina in its written testimonies to the attention of a wider circle of readers.⁹ She offered a detailed introduction to the central ideas of this religion and, in appealing translations, excerpts from the scriptures, which she provided with brief commentaries and used for illustrating important aspects of the teachings. This book found a significantly expanded continuation in the volume that Mette, long after her retirement, contributed to the well-known series published by the Verlag der Weltreligionen.¹⁰ As with the previous publication, the aim here was to make the Jain religion comprehensible and bring it closer to a non-indologically educated reading public on the basis of extensively annotated written testimonies.

While still in Münster, Mette was honored on her 65th birthday with a *Festschrift*, which also contains a complete bibliography up to that time.¹¹ After her retirement, she found it quite painful that it had not been possible to save the Department of Indology at the University of Münster from closure. On the other hand, this made it easier for her to return to Munich, where she seamlessly continued her cherished university teaching at the now renamed Institute of Indology and Tibetology. Since she was able to locate her classes outside the relatively rigid BA and MA curricula, she was always willing to accommodate special requests of advanced students, and for this, too, she will be remembered with profound gratitude. Very quickly, she not only became an important contact person, in equal measure for professors, staff, and students, but also played an active role in supervising a whole series of theses, especially several doctoral dissertations.

Unsurprisingly, given her own dissertation topic,

8 Krümpelmann, Kornelius. "Bansidhar Bhatt (1.6.1929 – 4.9.2016)." *Jaina Studies, Newsletter of the Centre of Jaina Studies* 12 (2017) 47-48.

9 Mette 1991.

10 Mette 2010.

11 Chojnacki, Hartmann, Tschannerl 2000.

5 Mette 2015.

6 Mette 1997.

7 Mette 1976.



Winners of the The Prākṛta Jñānabhāratī International Award: (Right to left) Adelheid Mette, Rajaram Jain, and Nalini Balbir, Śraṇabelagoḷa, 14.10.2010. Photo: Luitgard Soni. (See also: Soni, Jayandra. "Five in One: A Report on Jaina Events in Karnataka." *Jaina Studies, Newsletter of the Centre of Jaina Studies* 6 (2011) 18-19.)

Mette's first Indological paper was devoted to a metrical phenomenon.¹² Questions of metrics preoccupied her throughout her scholarly career, and she was always happy to offer advice and assistance in solving metrical problems. During my own work, I have never known anyone with such a fine ear for linguistic rhythms and such a comprehensive knowledge of Indian metrics. Several times I tried to get her to write at least a short manual to pass on her comprehensive knowledge to the next generation. Unfortunately, I did not succeed in warming her up to it, but that was again characteristic of her: a manual was simply no challenge, not something that would have required clever thinking and opened up new insights.

In recent years, age began to increasingly take its toll. It was especially sad to watch her, who had such a great love of language and languages and who could effortlessly speak in wonderful phrases ready for print, slowly lose her speech until she was finally unable to talk at all. On 3 March 2023, Adelheid Mette died in a nursing home in Ottobrunn near Munich. She will be very much missed by many, not only her former students, but also colleagues and friends.

Jens-Uwe Hartmann, retired, is the former chair of the Department of Indology at the Ludwig Maximilian University of Munich.

¹² Mette 1973.



Mette in Mysore, during the conference *Jainism through the Ages*, 8-10 October 2010. (Photo:Luitgard Soni)



Mette consults with her student, Ruixuan Chen, 15.8.2019. (Photo: Lijuan Lin)

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With the blessing of Param Pujya Sarakodddharak Acharya Shri 108 Gyan Sagar Maharaj Ji and his vision and the Gyan Sagar Science Foundation (GSF) came into being in September 2009 with the primary object of bridging Science and Society and to propagate ancient scientific knowledge for the wellbeing of mankind. The foundation aims to provide a national forum where different disciplines of Science (Physics, Chemistry, Biology, Medicine, Engineering, Agriculture etc.), Society and Spirituality are converged and views are exchanged for sustaining life and harmonious living. The Foundation seeks to cultivate and promote value-based education of today's youth in proper prospective and a harmonious application of Science with Religion.

The work of this Foundation is dedicated to Sarakodddharak Acharya Shri 108 Gyan Sagar Maharaj Ji who has tirelessly worked to propagate the eternal principles of SATYA (Truth) and AHIMSA (Non-violence) and to promote the culture of vegetarianism. He has been instrumental in holding seminars/conferences of students, teachers, doctors, engineers, chartered accountants, bank officers, bureaucrats, legislators, lawyers, etc. to instill moral values amongst people from all walks of life and work collectively for establishing peace in the world and progress for betterment of the country.

Activities of the Foundation include conferences (Bangalore, 29-31 January 2010; Mumbai, 7-8 January 2012; New Delhi, 8-9 February 2014; Sonagiri (MP) 5-6 December 2015, Vahalna (UP) 14-15 October 2017, New Delhi 11 February 2019). GSF is also organizing workshops for general societal awareness and bridging the gap. The Foundation also presents the *Gyan Sagar Memorial Lecture Series* on the 15th day of every month in memory of Achary Gyan Sagar Ji Maharaj. Thus far there have been 32 lectures: 17 in 2021; 12 in 2022; and 3 in 2023. These lectures, on various interesting and important topics, are available on YouTube.

To appreciate and recognize contributions of individual scientists to society, the Foundation has instituted an award. The award consists of a cash prize of Rs.200,000 in the beginning, a medal and a citation. The first award was bestowed on Prof. Parasmal Ji Agrawal Jain for his paper "Doer, Deeds, Nimitta and Upadana in the context of Modern Science and Spiritual Science." It was presented at the 3rd conference in New Delhi. In addition, the Gyan Appreciation Scholarship award is offered to foreign scholars who are doing work on religious studies.

The GSF is also a regular contributor to the annual Jaina Studies conference at SOAS, and has now successfully completed a five-year contract (2015 to 2019) for the sponsorship of *Jaina Studies, Newsletter of the Centre of Jaina Studies*, followed by Arham Yoga for three years (2020 to 2022). In 2023, the GSF decided to renew its sponsorship of the *Newsletter*, and hopes to continue to do so in the future.

The Centre of Jaina Studies at SOAS wishes to thank the executive committee team members and in particular to Dr Sanjeev for his valuable efforts.

For more information please contact: gsfic05@gmail.com
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In Memory of Acharya Shri 108 Gyan Sagar Maharaj Ji (1st-May-1957 to 15-Nov-2020).

Chandramani Singh (1940-2022)

John E. Cort

The art historian and cultural historian Chandramani Singh died in Jaipur on Sunday, 15 May 2022. She was born in Banaras on 5 April 1940, and came from a landed Bihari family. She attended Banaras Hindu University (BHU) where she first studied in the Fine Arts College. There she met the art historians Rai Krishna Das and Anand Krishna, both of whom were next door at the Bharat Kala Bhavan, the BHU art museum. At their encouragement she shifted subjects. In 1962 she earned a Senior Diploma in Shilpa Shastra and an MA in Indian Art and Architecture from BHU. She went on to write a PhD dissertation, *A Study in Pahari Painting*, under the guidance of Anand Krishna. She completed it in 1970. Anand Krishna assisted her in obtaining a Rockefeller Grant in 1967-68 to study in the Museum Practice Program at the University of Michigan Museum of Art.

Singh filled a number of positions at Bharat Kala Bhavan between 1964 and 1973: Assistant Editor of Publications, Assistant Curator, Lecturer in Musicology, and Keeper. In 1973 she shifted to Jaipur for the rest of her career. She served as Curator of the City Palace Museum in Jaipur, working alongside Ashok Das and G. N. Bahura. She co-wrote three books with Bahura: *Catalogue of Historical Documents in Kapad Dwara, Jaipur* (Jaipur, 1988); *Vinod* (Jaipur, 2002), a study of a nineteenth-century Jaipur manuscript on gardens; and *Kachhawahas of Amber* (Jaipur, 2009). She served as Director of the Jaigarh Fort in Jaipur from 1983 until 1989, overseeing the restoration of the fort and establishment of the museum there. In 1990 she shifted to the Jawahar Kala Kendra, the multi-arts center established in Jaipur by the Government of Rajasthan to promote and preserve Rajasthani arts and crafts. She served as its Director until she retired in 2002. For the past several years she was affiliated with, and living at, Prakrit Bharati Academy in Malaviya Nagar in Jaipur.

Singh published widely in Hindi and English. Among the subjects of her books are Bhojpuri marriage songs, museums in Rajasthan, Indian painting, Indian textiles and costumes, and Rajasthani folk culture. Her English books included *Marriage Songs from Bhojpuri Region* (Jaipur, 1979); *Textiles and Costumes from the Maharaja Sawai Man Singh II Museum* (Jaipur, 1979); *Woolen Textiles and Costumes from Bharat Kala Bhavan* (Varanasi, 1981); *Centres of Pahari Painting* (New Delhi, 1982); *Protected Monuments of Rajasthan* (Jaipur, 2002); *Museums of Rajasthan* (Ahmedabad, 2009); *Treasures of the Albert Hall Museum, Jaipur* (Jaipur and Ahmedabad, 2009); and *Women of Rajasthan* (Jodhpur, 2015).

Singh discussed Jain visual and material culture in many of her publications, but she is best known to scholars of the Jains for the English and Hindi essays on *Kalpa Sūtra* paintings that she contributed to the elaborate 1977 publication of the *Kalpa Sūtra* by Prakrit Bharati Academy. This volume also included translations of the text into Hindi by Mahopadhyaya Vinayasagar and English by Mukund Lath, along with a lengthy introduction by Vinayasagar.

She developed an interest in the large maps that many Rajasthan courts produced in the early modern period. Two important articles on this topic are “Early 18th-Century Painted City Maps on Cloth,” in Robert Skelton, ed., *Facets of Indian Art: A Symposium held at the Victoria and Albert Museum on 26, 27, 28 April and 1 May 1982* (London: Victoria and Albert Museum, 1986), pp. 185-92; and “Cartographic Tradition of India: A Study of Medieval Indian Maps and Plans,” in *Environmental Design* 11:13-14 (1993), pp. 164-69.

Her last book, left incomplete at her death but which will be posthumously published in 2023 by Prakrit Bharati Academy in Jaipur and Rajasthani Granthagar in Jodhpur, is *Vijñapti Patra*. This interest grew in



(Left to right) Art historian Saryu Doshi, heritage conservator Dharmendar Kanwar, Chandramani Singh.
Photo: Courtesy of Naval Krishna, Varanasi.

part out of her interest in maps. This volume focuses on the elaborately painted long letter-scrolls sent by Jain *saṅghs* in western India to invite prominent Śvetāmbar monks to their city for the rainy season retreat. The volume collects a number of previously published but often hard to access short monographs and articles on *viññapti patras* by authors such as Muni Jinvijay, Hiranand Shastri, U.P. Shah, Agarchand Nahta and Bhanvarlal Nahta, as well as useful overview discussions of the subject in Hindi and English. It will be a fitting conclusion to an important and rich scholarly career.

John E. Cort is Professor Emeritus of Religion at Denison University, Granville, Ohio.



Scenes from a *Vijñapti Patra*
c.18th-19th Century
New York Public Library
Spencer Collection
Shelf locator: Spencer Coll. Indian Ms. 26

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Jaina Studies at the European Association for the Study of Religion (EASR)

Eric Daniel Villalobos

The 2022 annual meeting of the European Association for the Study of Religion (EASR), held from 27 June to 1 July at the University College Cork, Ireland, was the first to reconvene fully in-person after the COVID-19 hiatus. Marie-Hélène Gorisse, Ana Bajželj, and Tine Vekemans organized a four-session panel entitled *Tensions of Freedom in the Jain Tradition*. Over the course of the conference, speakers presented papers which built off the central theme of “freedom,” whether in Jain philosophy, praxis, or in relation to inward experience or the outer world.

Session One: Tensions of Freedom in Jain Philosophy

Starting off, Marie-Hélène Gorisse (University of Birmingham) presented “Competing Views of Freedom? Overcoming Karmic Bondage by Self-knowledge in Jainism.” While “canonical” or “classical” Jainism is depicted as concerned about restrained action, speech, and thought as a means of liberation, Kundakunda’s tradition focuses on self-knowledge as the path to liberation. Gorisse’s paper assessed how salvific self-knowledge as presented in Kundakunda’s *Samayasāra* represents a breach from other methods of liberation as presented in the commentarial tradition stemming from Umāsvāti’s *Tattvārthasūtra*. Furthermore, Gorisse considered whether karmic matter is seen in these traditions as concretely or metaphorically binding the self.

Exploring the tension between absolute and relative truth, Jinesh Sheth (University of Mumbai) presented “Dichotomy or Harmony: The Tension Between Niścaya-naya and Vyavahāra-naya in Jaina Soteriology.” While some scholars have suggested that absolute (*niścaya*) and relative (*vyavahāra*) truth are in a conflict that goes against the spirit of *anekāntavāda*, Sheth’s paper considered the work of Amṛtacandra, especially his *Puruṣārthasiddhyupāya* and his commentary on Kundakunda’s *Samayasāra*, which posits a soteriology based on the two *nayas* working together, showing that the tension between the two was merely apparent. Sheth also explored how first Amṛtacandra and then other Jain philosophers applied the concept of *anekāntavāda* within a soteriological context to address this apparent tension.

Ana Bajželj (University of California, Riverside) presented “On Identity and Difference: The Nature of the Liberated Selves in Jaina Philosophy.” Analyzing four commentaries on Umāsvāti’s *Tattvārthasūtra*, Bajželj explored the points of resemblance and divergence between *muktas*, or liberated souls in Jain philosophy. While many secondary sources describe *muktas* as essentially identical in nature, their exact relationship to each other remains unclear. Bajželj’s paper described how Jain writers posited that liberated souls are distinct in that they retain individuality, but share essential qualities like cognition, knowledge,



Camara Bearer, Gwalior Dano Oli. (I. Schoon, 21 December 2022)

perception, bliss, and energy. Moreover, Bajželj examined how Jain philosophers distinguished their metaphysics of liberated selves from rival philosophical schools.

Session Two: Tensions of Freedom in Jain Praxis

Heleen De Jonckheere (University of Toronto) presented “A lonely Death towards Freedom: Jain Narratives against the Śraddhā Ritual” which, focusing on 17th-century narrative materials, explored Jain rituals surrounding death. While the Jain tradition is especially famous for the rite of *sallekhanā* (fasting to death), De Jonckheere found in Manohardāsa’s *Dharmaparīkṣā* and Somasena’s *Traivarnīkacāra* references to funerary rites involving the offering of gifts and food to ancestors and priests which, importantly, benefit the donor. Through narrative examples, her presentation illustrated the Jain community’s opposition to Hindu *śraddhā* rituals and the concept of merit transfer.

Shalin Jain (University of Delhi) presented “Community, Individual and ‘Freedom’ in a Seventeenth century Autobiography: *Ardhakathānak of Banarsidas*,” in which he examined the tensions molding and complicating religious structures and conceptions of civil liberties within Banarsidas’ *Ardhakathānak*. Jain’s paper argued that the 17th-

century autobiography displays the complex processes of sectarian commitments rooted in normative socio-economic, political, and cultural discourse on the one hand, and on the other, occasional impressions of a strong individualism. As a lay Jain merchant, Banarsidas, along with his circle in the Adhyātma movement, developed a vision of Jainism that went beyond the normative discourse of the existing Jain theology.

Showing how grammar could relate to the Jain community's political freedom, Jane Allred (University of Alberta) presented "Why's This Non-Believer Invoking a Supreme Being? Tensions of Freedom in the Writing of Bhaṭṭākalāṅkadeva." Allred's paper addressed three sources by Bhaṭṭākalāṅkadeva (flourished c. 1586-1615) as an explicit dialogue with Hindu intellectuals. As the Digambar Jain community in coastal Karnataka vied for support from the Keladi Nayakas, who were Vīraśaivas who tolerated the Jains, Bhaṭṭākalāṅkadeva's inscriptions and commentaries make a strong argument for the place of Jains in a newly emerging Hindu public.

Session Three: Jains and their Proximate Others

Eric Villalobos (Emory University) presented "The Proper Way to Bend the Rules: Rival Orthopraxes in Śvetāmbara Jain Monasticism," which centered on the figure of the *yati*, a special class of Śvetāmbara monks who developed alternative interpretations of the monastic code. Villalobos' paper examined colonial, reformist, and ethnographic evidence which challenge the assertion of previous scholars who held that *yatis* took lesser monastic vows instead of the five *mahāvratas*. Instead, it is likely that *yatis* historically took all five *mahāvratas* in full form. Villalobos also outlined newly developed categories of *yati*, like those derived from *saṃvegī* (orthoprax) lineages and *yati* family lineages that allegedly developed from noncelibate *yatis*.

Tine Vekemans (Ghent University) presented "New Shores, Old Obligations: Freedom and Compulsion in mid-20th Century Jain Migration Narratives," which discussed the themes related to freedom in both published and unpublished (hi)stories of Jains migrants to East-Africa in the early 20th century. The various works analyzed in Vekemans' paper reveal how different types of freedom inherent to the process of international migration appear in a specific period of Jain migration history, whether they be freedom of movement, expression, or the freedom to reinvent spiritual and cultural practices in a different setting. Vekemans' paper also delved into the personal accounts of Jain migrants that show a variety of constraints on these same freedoms, including macro-economic, environmental, and political factors related to India and East-Africa.

Exploring freedom from the perspective of medieval Jain poet-monks, Sander Hens (Ghent University) presented "Melting Stones, Dancing Life: The Playful and Erotic Fluidity of Freedom in Medieval Jain

Literature." While the conventional Jain understanding of liberation may be as an anti-erotic, disembodied state of bliss, Hens' paper examined the highly erotic work of the 15th-century poet-monk Nayacandra which describes freedom as an emotional state of fluidity and play, a heightened state of aliveness, and a deeply embodied feeling of intense pleasure or joy, with close affinities to the erotic. Puzzled scholars have tried to explain away Nayacandra's erotic language by looking for a moral message behind his explicit verses, but Hens rejected this dismissive interpretation and argued that finding rest (*śanta*) provided the stable ground to play and feel alive.

Session Four: Inward Experience and the World

Lynna Dhanani (University of California, Davis) presented a paper titled "From Worldly to Liberating Sentiment: The Production of Wonder in Hemacandra's Twelfth-Century Hymns and Biography." While devotion in the Jain tradition is often characterized by the cultivation of detached and peaceful sentiments, Dhanani's paper assessed the role of wonder as a bridge between worldly emotions and liberating devotional exercise within Hemacandra's (1089-1172) *Vītarāga Stotra*. This "Hymn to the Dispassionate One" highlights a tension in the Jain conception of devotion to a dispassionate lord. Dhanani argued that Hemacandra promotes the development of wonder to resolve this central tension.

Samani Pratibha Pragma (SOAS), in her presentation titled, "Samaṇa Order: Negotiating Freedom in the Jain Monkhood," argued that Ācārya Tulsī's (1914-1997) establishment of the *samaṇa* order was an innovative step towards reform that introduced more liberty on monastic praxis without compromising the essence of the Jain ascetic tradition. Working from Hindi autobiographies of Ācārya Tulsī and his disciple, Ācārya Mahāprajña (1920-2010), her paper explored the reconfiguration of minute daily practices such as *pratīkramaṇa* (repentance), *pratīlekhana* (inspection of accessories), and dress codes, as well as the modification of the five great vows.

Corinna May Lhoir (University of Hamburg) presented "To Go or not Go on a Pilgrimage in Jainism: A Journey from Mount Śatruṅjaya to the Inner Self." While image-worshipping Jains have many sacred places which bring merit to those who visit, Lhoir analyzed the *Yogapradīpa*, whose 141 verses open with a repudiation of pilgrimage. Lhoir argued that the medieval-era text may belong to the lineage of writers deriving from Kundakunda, since it describes meditation upon the self to realize the soul's inner nature. The concrete and conventional instructions for meditation described in the *Yogapradīpa* result in elements like those of *darśana* applied during a conventional pilgrimage, thus eliding the need for a physical journey.

Simon Winant (Ghent University) presented "Holding out for a Husband: Are Women Free to Renounce in Śubhacandra's *Pāṇḍavapurāṇa*?" While

Jainism shares the ideal of devoted wifedom (*pativrata*) with upper caste Hindu traditions, it also provides nunhood as a socially acceptable alternative to marriage. Winant's presentation compared how Jinasena Punnāṭa's 8th-century *Harivaṃśapurāṇa* and Śubhacandra's 16th-century *Pāṇḍavapurāṇa* deal with the same episodes in the Jain *Mahābhārata* narrative tradition about young women's response to premature widowhood. Whereas Jinasena's depiction submits ascetic *tapas* as an alternative to *sahagamana*, the practice of a widow following her husband into death, Śubhacandra's version seems to be more concerned with young women prematurely renouncing.

In addition to the *Tensions of Freedom* panel, Natalia Pavlyk (John Paul II Center for Interreligious Dialogue) also presented a paper titled "Ascetic Practices in Interfaith Dialogue: Jain Yoga and Orthodox Hesychasm" in a session *Free Captives: The Creative Practices of Christian Ascetics on the Way to Freedom*. Pavlyk's paper explored the theological and philosophical propositions on which the asceticism and mystical experiences of Eastern Orthodox Christianity and Jainism are based. It examined themes of purification and psychophysical techniques, including bodily postures, breath control, and inner exploration like *dhyāna* and Jesus Prayer. Pavlyk's work considered ascetic practices as a critically overlooked category in interreligious dialogue and the interfaith encounter.

After such a long hiatus due to COVID-19, the *Tensions of Freedom in the Jain Tradition* sessions were a welcome opportunity for panelists to reconnect and engage in lively discussions. From Jain migration and death narratives to the nature of the liberated soul, panelists immersed themselves in discourse surrounding a variety of topics, representing the rapidly expanding field of Jaina Studies.

Eric Daniel Villalobos is a PhD student at Emory University. His research explores the history and practices of the yati lineages in mūrtipūjaka Śvetāmbara Jainism around the colonial era, and their engagement in mantra-śāstra, jyotiṣa (astrology), and āyurvedic medical practices.



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CENTRE OF
JAINA STUDIES

Beyond Boundaries: In Honour of John E. Cort

Lynna Dhanani

From 11 to 14 August 2022, scholars of Jainism and South Asia from around the world participated in *Beyond Boundaries: A Celebration of the Work of John E. Cort*, hosted by the University of California, Davis, Department of Religious Studies. The proceedings comprised opening talks, personal tributes, ten panels, the Mohini Jain Dissertation Prize Winner's talk, and Cort's response. The title of the conference was chosen to mark how far the field of Jain Studies and its importance within South Asian studies have grown and developed since the publication in 1998 of *Open Boundaries: Jain Communities and Cultures in Indian History*, which was edited by Cort.¹

In his opening talk, "Jains and Others Revisited," Richard Davis (Emeritus, Bard College) spoke about the three workshops and conference panels – Harvard (1990), the University of Wisconsin-Madison (1991), and Amherst (1993) – and the many related conversations that led to *Open Boundaries*. He stated that the volume highlighted a dialectical methodological approach to the study of Jains "in which no self is autonomous or self-defining, and where identities are negotiated between self and others." This led to a more nuanced understanding of not only the Jains but also of Jainism's impact and relations with other South Asian religions.

1 Cort, John E. (ed.). *Open Boundaries: Jain Communities and Cultures in Indian History*. Albany: SUNY Press, 1998.

While Davis emphasized Cort's dialectical approach, Jack Hawley (Barnard College, Columbia University) saw Cort's work as important for helping to launch Jain Studies as an academic field in the United States by bringing Jain material into conversation with other religious traditions in South Asia. In the process of describing Cort's influence on the field, he pinpointed several works. "The Jain Knowledge Warehouses"² paid attention to the contrast between Jains' dedication to knowledge and wisdom and their desire to keep manuscripts hidden from non-Jains; "Situating Darśan"³ complicated Diana Eck's classic book *Darśana* in favor of a synesthetic experience or use of multiple senses in understanding experiences of divinity in South Asian contexts; and "Bhakti in the Early Jain Tradition"⁴ argued for seeing *bhakti* as having multiple expressions rather than seeing it as a single unitary movement.

Personal tributes paid by Lawrence A. Babb (Emeritus, Amherst College), Cynthia Cort (Independent Scholar), Brian Hatcher (Tufts University), Whitney

2 Cort, John E. "The Jain Knowledge Warehouses: Libraries in Traditional India." *Journal of the American Oriental Society* 115 (1995) 77-87.

3 Cort, John E. "Situating Darśan: Seeing the Digambar Jina Icon in Eighteenth and Nineteenth Century North India." *International Journal of Hindu Studies* 16 (2012) 1-56.

4 Cort, John E. "Bhakti in the Early Jain Tradition: Understanding Devotional Religion in South Asia." *History of Religions* 42 (2002) 59-86.



Participants of the workshop at Amherst College in summer 1993: (Front row, from left) Anne Monius, Janet Gyatso, Lawrence A. Babb, Whitney Kelting, Holly Seeling, John E. Cort; (Second row, from left): Michael W. Meister, Peter Flügel, Ellison Banks Findly, James Ryan; (Third row, from left) Richard H. Davis, Charles Hallisey, John Stratton Hawley, Gary Tubb, Paul Dundas; (Back row, from left) G. Ralph Strohl, Christopher Key Chapple, Olle Qvarnström. (Photo: Courtesy of Richard H. Davis)

Kelting (Northeastern University), and Steven M. Vose (University of Colorado, Denver) provided layers of personal details of Cort's life and work and his impactful and profound influence on their lives. A common theme was how Cort made Jain Studies accessible and supported the work of other scholars in multiple ways.

The first panel *Modern Discourse and Authority* brought together Hanna H. Kim's (Adelphi University) "It's Personal: Living in the World as BAPS Swaminarayan Bhaktō" with Steven M. Vose's "Globalizing Jainism: Class, Caste, and the Making of a Transnational Jain Public." Inspired by Cort's ethnographic research in *Jains in the World*⁵ and the way Cort sees Jains negotiating desires and expectations in conversation with ideological and authoritative strictures, Kim discussed the programs of the Bochasanwasi Akshar Purushottam Swaminarayan Sanstha (BAPS) that are designed to help BAPS youth balance present-day life issues with the authoritative teachings of BAPS *bhakti*. Vose focused on the Shrimad Rajchandra Mission of Dharampur's creation of a transnational neoliberal "Jain public" by using social media platforms to connect their understanding of Jainism to the concerns and sensibilities of the Jain diaspora.

The second panel *Devotion, Aesthetics, Emotion* comprised "Rajput Patronage Under Mughal Rule: Temples and Tirthas" by Catherine Asher (Emerita, University of Minnesota), "Aesthetics of Asceticism" by Lisa Owen (University of North Texas) and "Unfurling: Jain Letters, Local Bazaars, Histories of Art and Mobility, c. 1800" by Dipti Khera (New York University). Asher focused on Rajput temple construction under Mughal rule and the diversity of attitudes of Rajput rulers to the Mughals in order to add further nuance to popular and scholarly understandings of Mughal and early Islamic temple destruction narratives. Owen's paper expanded upon notions found in Cort's "The Jina as King"⁶ by revisiting Jina images found in her earlier fieldwork on Jain caves at Ellora and ascetic residences in Tamil Nadu, and explored the ways in which they create environments that are at once "world-renouncing" and "world-celebrating." Khera focused on the invitation scroll (*vijñaptipatra*) written at the behest of Udaipur's merchants in 1795 to request a monk residing in Bikaner to travel to Udaipur for the rainy-season retreat. Khera discussed how the images of Udaipur's verdant gardens, lakes, animals, and figures of powerful women (including Jain nuns and laywomen) inspire awe and reveal perspectives and memories unfound in archival materials.

Three papers, "The Double Lives of Kazi Nazrul Islam in Bengali and Urdu" by Rachel Fell McDermott (Barnard College, Columbia University), "Why Comment? Translational Strategies on Paper" by Tyler

Williams (University of Chicago), and "On 'Vernacular' and Eighteenth-Century Jain Visual Culture: Conversations with Professor John Cort" by Nandita Punj (Rutgers University), constituted the third panel on *Translation*. McDermott discussed what translations reveal about a translator's political and ideological contexts by focusing on select Urdu translations of the poems of the Bengali-writing poet Kazi Nazrul Islam (1899-1976), in which we see the erasure of the Hindu names and concepts that are difficult to translate into Urdu. Williams examined 15th- to 16th-century Māru-Gurjar *bālāvabodha* commentaries and the ways in which they utilize various linguistic and interpretive strategies to translate one text into another language. Analyzing the 17th-century Śvetāmbara *Śālibhadra Caupāi* narrative in paintings found in manuscripts, Punj endeavored to utilize the term "vernacular" from literary and cultural studies and apply it to imagery that is simpler and bolder in color (to name a few characteristics) in contrast with the "cosmopolitan."

In the fourth panel on *Temples and Architecture*, Leslie C. Orr (Concordia University) presented "Rock, Image, Shrine, Temple: Jain Sacred Space in Medieval Tamilnadu," in which she considered the early phases of the less centralized Jain "temple" in 8th- to 9th-century Tamil Nadu with their "minimal authority structures," and the role of patrons in establishing these sacred sites, in contrast with the Hindu temples in the region that exhibited more centralized patronage patterns. Peter Flügel (SOAS) in "Self-Reference in Jaina Art and Architecture" unpacked the ways in which door-frames of Jain temples reflect relational correspondences between the outer and inner world within the temple itself, thereby further illustrating the Jina's relationship to society and the world. In her paper "Temples of Association: Architectural Patronage and Networks of 19th-century Female Patrons of Ahmedabad," Hawon Ku (Seoul National University) compared the different approaches to temple building by two closely related female patrons of the Nandīśvara temple (1840) in Ujambai Tunk at Śatruñjaya and the Haṭhīsingh temple in Ahmedabad (1848), thus reflecting their different yet overlapping roles within the merchant societies of Ahmedabad at the time.

The fifth panel on *Karma and Narrative* comprised four papers: "Vidyādhara in Retrospect" by Kristi Wiley (Independent Scholar), "Family Ties: A Jain Theory of Emotion" by Sarah Pierce Taylor (University of Chicago), "The Other Ikṣvāku Brothers: Bharata and Śatruṅgha in Raviṣena's *Padmapūraṇa*" by Gregory Clines (Trinity University), and "Along the Way to the *vana-vāsa*: Forest vs. City in the Jain *Rāmāyaṇa*" by Eva De Clercq (Ghent University). Wiley explored the narrative descriptions of *vidyādhara*s and their supernatural powers in various commentaries and their connection to different types of karmic matter. Taylor focused on the ways in which the Jain understanding of emotions as material substances binds souls affectively as they journey through transmigration, thus producing

5 Cort, John E. *Jains in the World: Religious Values and Ideology in India*. New York: Oxford University Press, 2002.

6 Cort, John E. "The Jina as King." *Vasantagauravam: Essays in Honour of Professor M. D. Vasantha Raj of Mysore, on the Occasion of His Seventy-fifth Birthday*. Ed. Jayandra Soni, 27-50. Mumbai: Vakils, 2001.

“karmic families.” Clines extended this notion of karmic connection through a focus on the stories of the less “illustrious” figures (non-*śalākāpuruṣas*) of Rāma’s two brothers Bharata and Śatrughna in the 7th-century *Padmapurāṇa* of Raviṣeṇa, through whose stories the importance of *vairāgya* and karmic connection to specific places are underscored. De Clercq showed how Jain authors succeeded in bringing the Jain *Rāmāyana* within the fold of Jain universal histories by deviating from Vālmīki’s version of the exile of Rāma, Lakṣmana, and Sītā to the forest, and portraying their exile as taking place in cities.

The sixth panel *Creating Old/New Jain Spaces* featured three papers: “A Theology of Wonder: The Role of Devotional Sentiment in Hemacandra’s Hymns” by Lynna Dhanani (University of California, Davis), “*Svādhyāya*: the 21st-Century Religious Education for Jains” by Shivani Bothra (Rice University), and “Sripal Built Here: Narrativizing Great Donor in New Spaces” by Whitney Kelting (Northeastern University). Dhanani examined Hemacandra’s deliberate use of Sanskrit aesthetic tropes and conventions in his hymns that lead not only to the experience of *adbhuta rasa* or the sentiment of wonder, but also to theologically driven understandings of it. Bothra’s paper compared emerging forms of self-study (*svādhyāya*) – inclusive of scriptural study – used by 21st-century Jain laity to better suit their current contexts. Kelting discussed how contemporary Jains derived a mythological “charter” from the story of Śrīpāl to establish important Jain sites, such as the Munisuvrata temple in Thane, in Maharashtra, a region with very few older Jain sites.

The seventh panel, *Philosophy, Scripture, Ethics*, brought together Christopher Key Chapple (Loyola Marymount University), Maria Heim (Amherst College), and J. Barton Scott (University of Toronto). Chapple’s “The Haribhadra Attitude: Friendly Yet Neither Inclusive Nor Exclusive” outlined the strategies employed in Haribhadra’s *Yogabindu* and *Yogaśṛīṣamuccaya*, texts that purport the same goal of liberation while acknowledging different approaches and different yogic paradigms to achieving it. Heim’s “Intellectual Virtues and Pedagogy in the *Milindapañha*” paid particular attention to the “accessible analogies” employed in this famous Buddhist text, which disambiguates complex Buddhist doctrine and scriptural inconsistencies and which eventually wins over the Bactrian king Milinda. Scott’s “A Postal Slapping: Jains, Arya Samajists, and the Documentary Practice of Religious Controversy in Nineteenth Century India” engaged with Cort’s work on colonial-era Indian religious controversy by analyzing the 1882 postal exchanges between Lala Thakurdas Moolraj and Swami Dayananda Saraswati, in which Moolraj blamed Saraswati for offending Jains in his *Satyarth Prakash*.

The eighth panel *Reconceptualizing Indian Art* featured a range of art historical papers by Janice Leoshko (University of Texas at Austin), Cynthia

Packert (Middlebury College) and Robert Del Bontà (Independent Scholar). Leoshko’s “Seeing Jain Art in the Time of Ananda Coomaraswamy” offered an understanding of the ways in which Coomaraswamy’s views on Buddhism entangled his rather limited study of Jain art. Packert’s “Swaminarayan in the World: the Art of Rupa Kachra” discussed the late 19th-century artist Kadia Rupa Kachra’s representation of the Gujarati Vaiṣṇava founder of the Swaminarayan sect Sahajanand Swami (1781-1830) in iconic form, in which he is often depicted as engaged in worldly life while retaining his divine character. This was a change from the earlier portraits of the founder that inspired his unstudied printed votive images. Del Bontà’s “The Tale of Śālibhadra and Dhanya” discussed the diverse styles of Jain manuscript illustrations, in opposition to the common misunderstandings of them being formulaic and conservative, by focusing on ones depicting the understudied illustrations of the tale of Śālibhadra and Dhanya.

The last two panels showcased the work of scholars presenting as part of the on-line *Emerging Scholars in Jain Studies Lecture Series* that is chaired by Ana Bajželj (University of California, Riverside) and Lynna Dhanani.

Polemics and Purāṇas brought together Heleen De Jonckheere (SOAS) and Seema Chauhan (Trinity College, Dublin). De Jonckheere’s “Othering Another ‘Brahmin’: A Jain Polemic in Translation” argued against a unified notion of Brahmin and twice-born from a sampling of *Dharmaparīkṣā* texts from the 10th to 18th centuries in North and South India; these polemical narratives indicate that the details of the depiction of the “Brahmin other” depended on time and context. Chauhan’s “Unbounded Jaina *Purāṇas*” expanded upon Cort’s multi-definitional approach to the Jain *purāṇas* by using emic notions of genre found in Jināsena’s *Harivaṃśapurāṇa* (783 CE) to better understand the category of *purāṇa* among Jains.

The second *Emerging Scholars Panel* entitled *Yatis and Bhaṭṭārakas* highlighted the scholarship of Tillo Detige (Ruhr Universität Bochum) and Eric Villalobos (Emory University). Detige’s “Memorials from Western India: Beyond Boundaries of Death and Periodisation” examined the mostly unpublished 15th- to 20th-century inscriptions of Rajasthani Digambara memorials that reveal competition among various *bhaṭṭāraka* lineages and also the presence of Digambara *munis* in 19th-century northern India. Villalobos’s “The Medical Training of a Śvetāmbara Monk: The Life of Upādhyāy Rāmlāl Yati” focused on the life of Kharatara Gaccha Yati Rāmlāl as a medical specialist and what it revealed about the medical knowledge shared by Hindus, Muslims, and Jains. He showed the ways in which *yatis* and their descendants learned and disseminated medical knowledge and utilized Jain monasteries as dispensaries.

The Mohini Jain Dissertation Prize Winner Eric Gurevitch (Postdoctoral Fellow, Vanderbilt University) gave a talk entitled “Issues of Trust: Jainism, Medicine

and Authority in Medieval India” that was related to his 2022 University of Chicago Ph.D. dissertation. Focusing on the arguments made by the 9th-century Jain physician Ugrāditya working in the court of the Rāṣṭrakūṭa king Amoghavarṣa, Gurevitch discussed different claims to medical authority. He showed how Ugrāditya challenged Sanskrit medical classics without outright rejecting them in the process of advancing medicine understood through Jain principles, thus demarcating a space for Jain intellectual and medical practitioners within the field of Indian medicine.

The conference concluded with Cort’s response reflecting on his position within the field of South Asian religions, his long and varied career, and the many individuals who opened doors for him and worked with him in a collaborative fashion. He said that he viewed himself less as a Jain Studies specialist, but instead as someone who studied and thought about South Asia through the Jains. He underscored the importance of making scholarship on the Jains relevant to a larger audience and thus encouraging non-Jain Studies specialists to work on Jain materials. He described the ethnographic turn in the Study of Religion in the 1970s and ’80s, when it began to be acceptable for fieldwork to accompany the study of texts, creating an opening for him to work in Patan for two years (1985-87) on a religious ethnography of the Jains. His 1989 Harvard Ph.D. dissertation “Liberation and Wellbeing: A Study of the Śvetāmbar Mūrtipūjak Jains of North Gujarat” eventually morphed into his 2001 book *Jains in the World*. He realized that older anthropological models based on studies of illiterate societies could not be applied to the highly literate Jains. Influenced by Kenneth Folkert, Cort paid attention to what Jains were actually reading, not the scriptures that they barely mentioned. Through this process, his interests moved into textual and literary traditions, as well as historical questions, as he traced the older roots of what he saw in contemporary Jain society. He realized that he could not understand present Jain practices without going back to the 19th and early 20th centuries. His work also expanded to include the study of Jain icons and ornamentation, as well as Jain material and visual culture more broadly. Cort described how fieldwork led him to pay attention to the discourses on images that seemed pervasive in lived and written traditions.

He expressed gratitude to Joe Elder (Emeritus, University of Wisconsin, Madison) for having facilitated his initial study in India as an undergraduate in 1973-74. Among the mentors whose guidance throughout the years he acknowledged were Padmanabh Jaini (1923-2021),⁷ T. N. Madan (Emeritus, Institute of Economic Growth, Delhi University) and Lawrence A. Babb (Emeritus, Amherst College). Other important teachers were David Knipe (Emeritus, University of Wisconsin), who opened the door to Banaras, and V. Narayana Rao (Emeritus, University of Wisconsin),

⁷ Alexander von Rospatt. “Padmanabh S. Jaini: Master of Jaina and Buddhist Studies.” *Jaina Studies, Newsletter of the Centre of Jaina Studies* 16 (2021) 43-44.

who introduced him to textual analysis and folklore. He outlined the many individuals, both teachers and fellow graduate students, he studied and collaborated with at the Center for World Religions at Harvard, especially emphasizing how John B. Carman (Emeritus, Harvard University) introduced him to many scholars in his living room over tea. These interactions inspired his later willingness to move into new fields, such as his study of visual and material culture, and a more recent phase of studying and writing about the early modern period, which included the study of Braj Bhāṣā. Cort found that when moving into new intellectual territories, scholars in those fields such as those in the American Council on Southern Asian Art (ACSAA) and the International Conference on Early Modern Literature in North India (ICEMLI) were welcoming. Cort ended by encouraging all of us to do collaborative work. He highlighted his many collaborative projects such as the joint fieldwork with Lawrence A. Babb and Michael W. Meister (University of Pennsylvania) in Jodhpur in 1998 that led to *Desert Temples*,⁸ the editorial work with Paul Dundas (University of Edinburgh) and Kristi Wiley on the *Brill Encyclopedia of Jainism*,⁹ and the editorial work with Andrea Luithle-Hardenberg (Goethe Universität Frankfurt) and Leslie Orr (Concordia University) on *Cooperation, Contribution and Contestation*.¹⁰ He ended by acknowledging the profound role Cynthia Cort has played in advancing his scholarship and in all other aspects of his life.

The participants spoke to the ways in which John E. Cort had influenced their intellectual and academic lives. For scholars just entering the field to others well-seasoned, the cross disciplinary topics presented over the course of these four days presented fruitful avenues for future collaboration.

This conference was sponsored through the Mohini Jain Presidential Chair Fund with additional support from the Shrimad Rajchandra Chair in Jain Studies Fund.

Lynna Dhanani is an assistant professor at the University of California, Davis.

⁸ Babb, Lawrence A., John E. Cort, and Michael W. Meister. *Desert Temples: Sacred Centers of Rajasthan in Historical, Art Historical and Social Contexts*. Jaipur: Rawat, 2008.

⁹ Cort, John E., Paul Dundas, Knut Jacobsen, and Kristi Wiley (eds.). *Brill's Encyclopedia of Jainism*. Leiden: Brill, 2020.

¹⁰ Luithle-Hardenberg, Andrea, John E. Cort, and Leslie C. Orr (eds.). *Cooperation, Contribution, and Contestation: The Jain Community, Colonialism, and Jainological Scholarship, 1800-1950*. Berlin: EB Verlag, 2020.

Jain Literary Transcreation: Ghent Conference Report

Simon Winant

From 7 to 9 September 2022, the Department of Languages and Cultures at Ghent University hosted the conference *Jain Practices of Literary Transcreation* as a hybrid event. Over the last decades, scholars have become increasingly cognisant of the fact that vast swathes of the later Jain literary corpus have been neglected unduly on account of them supposedly being inferior adaptations of earlier works. This neglect constitutes not only a failure to appreciate these works on their own merits, but also ignores the motivations and vested interests Jains had in adapting these narrative materials to speak for new, different historical contexts. *Jain Practices of Literary Transcreation* sought to address this issue.

The conference started off with the first *Acharya Mahapragya Lecture*, which was delivered by Peter Flügel (SOAS). It was originally supposed to commemorate the centennial of Acharya Mahapragya's birth, but had to be postponed for two years due to the COVID-19 pandemic. The lecture, *War and Peace*, explored the writings of the Terāpanth *ācāryas* Tulasī and Mahāprajña about non-violence and war. With reference to P.S. Jaini's claim that 'the question of a layman's personal responsibility in time of war has never been confronted directly' by Jaina *ācāryas*, Flügel argued that Ācārya Tulasī and Ācārya Mahāprajña had done exactly that. He reviewed the Jaina literature on war and violence and then brought the typologies of (non-)violence of Theodore Paullin, the political non-violent strategies of Gandhian non-violent resistance of Gene Sharp, and taxonomies of pacifism in conversation with Tulasī's and Mahāprajña's 'realist' responses to the problems the Jain lay person faces in the 20th century, such as war, revolution and resistance. He concluded with an analysis of the 'conditional pacifism' of 'just war' theories across the board from the point of view of the logic of distinction and *saptabhaṅgī* logic.



Peter Flügel

Simon Winant (Ghent University)

Over the next two days, 16 scholars presented their papers in 5 sessions about the various practices of translation, transcreation and adaptation Jain authors.

Session One:

The first session, *Transcreating Hari and Haribhadrasūri*, explored the Jain adaptations of the *Mahābhārata*, in which Kṛṣṇa, 'Hari', plays an instrumental role, as well as the Jain doxographer Haribhadra Sūri. In *Do Kuru Queens Dream of Goddess Śrī?* Simon Winant (Ghent University) explored the auspicious dreams that Kuntī and Mādri have before they conceive the Pāṇḍavas as depicted in Devaprabha Sūri's aptly named *Mahābhārata* adaptation, the *Pāṇḍavacarita* (1213 CE). Before Devaprabha Sūri's *Pāṇḍavacarita*, the series of auspicious dreams in Jain *Mahābhārata* adaptations was almost exclusively reserved for the mothers of *īrthaṅkaras*, *cakravartins*, and the triads of Baladeva, Vāsudeva, and Prativāsudeva. As the Pāṇḍavas are not reckoned among the traditional 63 *śalākapurūṣas*, unlike their relatives Kṛṣṇa, Balarāma and Nemi, their mothers Kuntī and Mādri were not visited by auspicious dreams in Sanskrit Jain *Mahābhārata* adaptation up until Devaprabha Sūri's *Pāṇḍavacarita*. In depicting Kuntī and Mādri's dreams,



Peter Flügel

John Brockington (Oxford Centre for Hindu Studies)



Peter Filipek

Mary and John Brockington (Oxford Centre for Hindu Studies)

Devaprabha Sūri attempts to subsume the Pāṇḍavas into the set of *śalākāpuruṣas* and to harmonise Yudhiṣṭhira's Digvijaya as per the *Mahābhārata* of Vyāsa with the Jain conception of *cakravartin*-hood.

The second paper by Neha Tiwari (Ghent University), *A City of Two Tales*, compared Jain accounts of the destruction of Dvārakā and Kṛṣṇa's death with its account in Vyāsa's *Mahābhārata*. While the Jain accounts partly agree with the Vyāsa *Mahābhārata* in their depiction of Kṛṣṇa's death, they starkly differ from the *Mahābhārata* in their framework of the causality behind the burning of Dvārakā and the death of Kṛṣṇa. Whereas the Vyāsa *Mahābhārata* identifies Kṛṣṇa, an incarnation of the divine, as the ultimate cause and instigator of the demise of Dvārakā and his own physical death, the Jain accounts depict these events as being karmically determined in accordance with the Jain worldview.

In *Reinvention and Reconciliation: Haribhadrasūri and his Readers on Other Gods*, Anil Mundra (Rutgers University) explored Ātmarām's Hindi commentaries of Haribhadra's *Lokatattvanirṇaya* (8th century). The Tāpagacch mendicant Ātmarām, better known as Ācārya Vijayānanda Sūri (1837–1896), wrote the *Chicago Praśnottar* for the famous 1893 World Parliament of Religions in Chicago. Commenting on Haribhadra's *Lokatattvanirṇaya*, Ātmarām interprets several verses of the *Lokatattvanirṇaya*, in particular verse 40, so as to fit into modern discourses of tolerance and liberality. Ātmarām's commentarial choices, he argued, reflect a wider trend among modern Haribhadra commentators and translators to frame Haribhadra's project as a pursuit of essential unity underlying all religious traditions.

Session Two:

The second session, *Retelling the Story of Rāma*, delved into various adaptations of the *Rāmāyaṇa*, exploring the limitless longevity of the Rāma-narrative. The first and last paper of this session addressed one of the major concerns of the conference: the false assumption that later adaptations of a particular Jain work are merely epigones without any intentionality of their own.

In *Paūmacariyaṃ – Padmacarita – Paūmacariu: How to Tell the Same Story in Prakrit vs. Sanskrit*

vs. *Apabhraṃśa*, Eva De Clercq (Ghent University) examined how three Jain *Rāmāyaṇas* depict Mandodarī's attempt to console Rāvaṇa after Sītā rejected the demon king of Laṅkā. 20th-century scholars have often focused on Vimalasūri's *Paūmacariya* (3-5 century CE) in Prakrit, the earliest extant Jain version of the Rāma story, to the exclusion of later adaptations on account of them being so called mere translations. De Clercq addressed the creative aspect of Jain translation practices by comparing Vimalasūri's *Paūmacariya* with Raviṣeṇa's *Padmacarita* (7th century) composed in Sanskrit and Svayambhūdeva's *Paūmacariu* (9-10 century) composed in Apabhraṃśa.

Mary and John Brockington (Oxford Centre for Hindu Studies) gave an overview of the development of the Rāma-narrative in *All Things to All Men – and Women: Rāma Transcreated*. From the earliest incarnation of the narrative to later adaptations, Mary Brockington listed several axes of change in the evolution of the story: expansion by introducing new episodes; reinterpretations of Rāma as an *avatāra* of Viṣṇu and as the Ultimate God; adaptations across different languages such as Hindi and Tamil; reinterpretations by different religious traditions in the shape of Śaiva, Buddhist, and Jain *Rāmāyaṇas*, uplifting Sītā as even more central character in the narrative.

In the final paper of this session, Gregory Clines (Trinity University) discussed two different Jain adaptations of the Rāma-narrative by the same author: Brahma Jinadāsa. Although the 15th-century author based himself on the *Padmacarita* (7th century) in Sanskrit by Raviṣeṇa for his own *Padmapurāṇa* in Sanskrit as well as for his *bhāṣā* or translation in Braj titled *Rāmrās*, Jinadāsa presents two different visions on moral personhood in each composition. Jinadāsa's *Padmapurāṇa* was composed with the expressly stated goal to render Raviṣeṇa's work more concise and 'clear', which Clines illustrated by comparing Raviṣeṇa's intricate and complex description of Mount Kailāś with Jinadāsa's condensed description of the mountain. In consistently streamlining poetic descriptions from Raviṣeṇa and instead focusing on moral qualities, Jinadāsa pursues a different goal than Raviṣeṇa: Jinadāsa wants to contrast Rāma and Rāvaṇa as positive and negative exemplars of kingship, whereas Raviṣeṇa wants to evoke the rasa of *śānta*. Jinadāsa's other work, the vernacular *Rāmrās*, seems to have different ethical concerns aimed at a larger audience than the Sanskrit adaptation: Rāvaṇa as prone to delusion and Lakṣmaṇa prone to anger.

Session Three:

The final session of 8 September, *Literary Transcreation in Kannada-Country*, focused on how Jains adapted narrative materials originally composed in Indo-Aryan languages into the Dravidian language of Kannada.¹

The session began with *The Story of King Yaśōdhara: Processes of Transformation* by Anna Aurelia Esposito

¹ Initially scheduled for this session, Hampa Nagarajiah's paper had to be postponed to the next day.

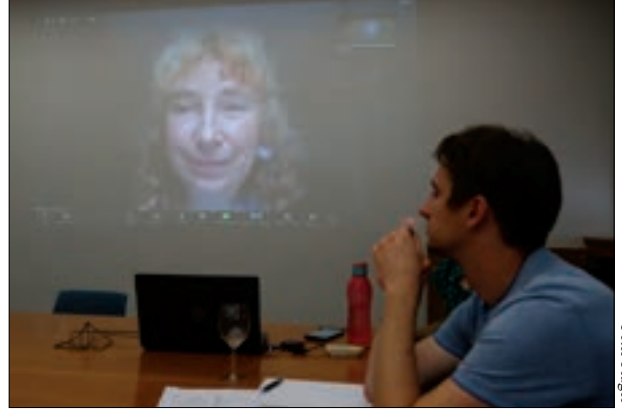
(University of Würzburg). Esposito explored the Hoysala court poet Janna's adaptation of the popular Jain story of Yaśodhara. Janna's *Yaśodharacarite* (13th century) depicts the karmically intertwined lives of Yaśodhara, the king of Ujjain, his unfaithful wife Amrtamati, and his mother Candramati. Because of an act of symbolical violence, i.e. sacrificing a cock made of dough, Yaśodhara was forced to endure several unpleasant rebirths in which he encounters his former mother and wife. Esposito showed how Janna partly based himself on an earlier Sanskrit work, the *Yaśodharacarita* (11th century) of Vādirāja, for his *Yaśodharacarite*. The longevity of Yaśodhara's tale is further demonstrated by Girish Karnad's play *Hiṭṭina Humja* (1980), which is loosely inspired by the Jain tale.

For the next paper, Shubha Shantamurthy (University of Hamburg) examined several versions of Nemi's *jalakrīḍā* in Digambara Jain compositions that include a biography of the 22nd *tīrthaṅkara* Nemi. While Śvetāmbara texts that include Nemi's biography seem to disapprove of any potentially erotic overtones in the water games of Nemi and Kṛṣṇa's wives, Digambara texts devote considerable attention to Nemi's *jalakrīḍā*. By comparing depictions of the attempts of Kṛṣṇa's wives to seduce the future *jina* in Digambara retellings from the Deccan, Shantamurthy sought to track potential changes in Digambara attitudes to the erotically charged water games. Guṇabhadra (9th century), for instance, depicts a flirty back-and-forth between Nemi and Satyabhāmā, one of Kṛṣṇa's wives, which later Digambara authors such as Puṣpadanta and Cāvuṇḍarāya seem uncomfortable with. Another interesting development apparent throughout the later Digambara adaptations is the contrasting characterisation of Jāmbavatī and Satyabhāmā of being the dignified wife and the arrogant wife respectively.

Session Four:

The next day, the conference proceeded with the panel *Textual Transcreation in Vernacular North-India*. In *The Jaipur Digambar Translation Workshop*, John E. Cort (Denison University) explored the translation practices of early modern Digambara Jains based around Jaipur. Cort clarified how the expression '*bhāṣā kar-*', commonly employed by Digambara Jains, covers two distinct practices besides translation from a classical language, Sanskrit or Prakrit, into vernaculars such as Braj, Avadhi and others. While '*bhāṣā*' can refer to a relatively close translation from a classical language, it can also refer to a creative new rendition of a well-known story that is firmly entrenched in a textual tradition into the vernacular. Finally, '*bhāṣā*' can refer to the practice of *bhāṣā vacanikā* or *bhāṣā ṭīka*, i.e. providing a commentary to an extant text. By discussing these nuances, Cort addressed how the dismissal of creative texts and commentaries as 'mere translations' forms a major obstacle to mapping out the development of the vernaculars in North India.

Heleen De Jonckheere (SOAS) presented



Peter Filge

Anna Aurelia Esposito (University of Würzburg)

Sketches on Multilingualism, Jain Translation and Vernacular Literature. De Jonckheere illustrated the problematic nature of imposing the assumptions held by monolingual cultures, which are rather rare in historical terms, upon the translation practices of Jains in North India. Jain monastics and lay people already lived and worked in a multilingual context in pre-Modern Jainism, as evinced by their multilingual texts (Lilāvatisāra), their ability to compose in multiple languages (Raīdhū), and textual traditions that extended across multiple languages (Dhūrtākhyāna). Commenting on the fact that translation practices are not limited to the strict carrying of one language over into another language, as in the literal etymology of the Latin 'translation', De Jonckheere discussed different types of 'translations' such as metrical transpositions, language-genre translations, and 'summaries' that Jains created. Jain authors also self-consciously commented on their motivations in their translations.

In *A Survey of Translations and Transcreations in Digambara Jaina Vacanikā Literature from the 16th to the 19th Century*, Achyut Kant Jain (Jain Vishva Bharati Institute) explored *vācanika* literature as produced by Jains. The term *vācanika* finds its origins in explanations of oral readings of Jain scriptures, a practice called *vācanā*. Later, the derived term *vācanikā* came to refer to written explanations. Jaipur and Agra functioned as important *vācanikā* centres. Achyut Kant Jain argued that the production of *vācanikā* from the 16th century onwards was motivated in part to reduce the stranglehold *bhāṭṭarakas* held over explaining scriptures to laypeople. Pāṃḍe Rājamalla and Banārasidāsa were particularly prolific in their production of *vācanikās*.

Hampa Nagarajaiah (Bengaluru University) concluded the fourth session with a paper titled *Literary Transcreation* on the diachronic evolution of the Jain Kannada poets. Nagarajaiah identified four major translation strategies particular to Jain Kannada poets: a) horizontal translation or *samatalātmaka bhāṣāntara*, translation into a different register of the same language; b) vertical translation or *lambātmaka bhāṣāntara*, translation from one language into a different language; c) prose translation into Maṇipravala, a poetic register



Peter Filigel

Hampa Nagarajiah (Bengaluru University)

that is a mix between Kannada and Sanskrit; and d) prose paraphrase of verse or *bhavāntara*. Theoretical treatises on Kannada poetics such as the *Kavirājamārga* provided illustrious Kannada poets such as Pampa, Ranna, and Janna with a poetic framework to compose works in Kannada. The Jain author Pampa was among the first to adapt the *Mahābhārata* into Kannada, giving certain aspects of the epic a localised, Kannada flavour. Particular to these Kannada *Mahābhāratas* is the identification of the historical kings with heroic character of the epic, for instance Pampā's comparison between his patron Arikesari and the epic hero Arjuna.

Session Five:

The last session, *Transcreation in Gujarat and Beyond*, featured two papers about Jain literary production associated with Gujarat. In *Kumārāpāla's Wedding with Fair-Compassion: The Retellings of an Allegorical Motif from Drama to Biographies*, Basile Leclère (University of Lyon) discussed three Jain versions of allegorical love stories, in which the allegorical character Fair-Compassion is married to Kumārāpāla (1143–1172 CE), the historical king of the Gujarāt-based Caulukya dynasty. The 15th-century Jain author Jinamaṇḍana drew upon Yaśaḥpāla's *Moharājaparājaya* (1173-1176 CE) and Jayasiṃhasūri's *Kumarabhūpālamahākāvya* (1365 CE) for his depiction of Kumārāpāla's marriage in his *Kumārāpālaprabandha* (1435 CE). Incorporating literal quotations, Jinamaṇḍana drew on texts of two different genres, *nāṭakas* and *mahākāvya*, to portray Kumārāpāla's wedding in the prose *kāvya* of the *prabandha* genre.

By means of a prerecording, Steven Vose (University of Colorado, Denver) presented *Register of Virtue: Reading the Nammayāsundarī Śīlakathā in Prakrit, Aprabhaṃśa, and Old Gujarātī*. Vose compared several versions of the story *Nammayāsundarī*, a narrative that likely had its origins in the *Vasudevahiṇḍī*, and was later adapted into a *bālāvabodha* by Merusundaragaṇi. The Jain-specific genre of *bālāvabodha*, emerged in the 13th century with the intent of instructing novice mendicants. Tracking the changes between different versions in different languages, Vose shed light on the changing concerns surrounding *śīla* (virtue) and *brahmacharya* among Jain laywomen.

The session concluded with *Transcreating Transnational Jain Veganism: Jain Texts at the Center of Global Debates on Veganism* by Christopher Miller (Arihant Academy), who investigated how modern-day Jain lay people increasingly turn to veganism in their dietary practices. Miller identified three primary practices in which Jain lay people seek to situate veganism as a practice within their faith: quoting leading Jain ascetics; drawing on popular adaptations in the shape of comics and children's stories of famous Jain narratives; and invoking quotes and episodes from Jain scriptures. However, veganism as a Jain practice is also opposed by some Jain voices who employ similar strategies.

All in all, *Jain Practices of Literary Transcreation* brought many Jain scholars together and generated interesting discussions that are sure to develop in the coming years.

Simon Winant is a PhD student at Ghent University, funded by the Research Foundation – Flanders (FWO). He is currently specialising in Sanskrit adaptations of the Indian epic Mahābhārata. His project 'Evangelists and Epigones: Sanskrit adaptations of the Mahābhārata by Jains in 13th-century Gujarāt' explores two Mahābhārata adaptations composed by Jain authors in 13th-century north-western India. Besides Jainism and the Sanskrit epics, Simon's research interests also include Prakrit, Kannada, historical linguistics, and literary adaptation.



Toḍarmal Smārak, Jaipur, 29 December 2022.
(Photo: I. Schoon)

Jaina Studies in Japan 2022: Conference Reports

Masahiro Ueda

On 3 and 4 September 2022, the 73rd Annual Conference of the Japanese Association of Indian and Buddhist Studies (JAIBS) was held online, organized by the Tokyo University of Foreign Studies. Five papers on Jainism were presented.

In “On the Meditation of Body, Speech, and Mind in the *Āvassayanijjuttī* XIX,” Yutaka Kawasaki (University of Tokyo) discussed meditation (*dhyāna*) in the context of *kāyotsarga* in the *Āvassayanijjuttī* (ĀvN), the oldest verse commentary on the *Āvassayasutta*, attributed to Bhadrabāhu. Chapter 19 of the ĀvN contains a detailed discussion of *kāyotsarga*, and in the section discussing the state of mind in *kāyotsarga*, Bhadrabāhu defines *dhyāna* as “concentration of the mind for less than 48 minutes” (ĀvN 1463), while at the same time stating that “*dhyāna* is not a change of the mind, but *dhyāna* is in the three actions of body, speech and mind” (ĀvN 1467). Kawasaki asked whether these two definitions are consistent with meditation, namely body, speech, and mind. He found that Bhadrabāhu’s argument of the two definitions is not consistent since meditation of the mind is the primary meditation, and all other meditations involve the action of the mind. As to why this argument is made in this passage, he considered that it is because meditation of three actions is related to *śukla* meditation, while *kāyotsarga* is concerned with the suppression of three actions, or that there was no other place for this argument.

Under the title of “The Relationship between Sacred Places and Funeral Rites of Saints in Jain Narrative Literature,” Tomoyuki Yamahata (Hokkaido University) discussed the relationship between sacred places and the funerary rites of saints, as seen in Jain literature. As evident from the creation of biographies of saints from the 1st century and the literature on sacred places that became popular from the 12th century, belief in saints and sacred places has flourished in Jainism throughout history. However, according to Yamahata, in terms of the content of literary works, the literature of the Gujarat region from the 12th century onwards was very different from that of earlier periods. Initially, literary activities were based on classical traditions such as the Prakrit canons and the later biographies of saints in Apabhraṃśa. However, as literature was required for devotional activities in sacred places, the content shifted mainly to the praise of rulers and donors. In traditional Indian religions, belief in saints and sacred places is associated with the veneration of bones and relics, and there are some, but not many, examples of this in Jainism. In the *Jambuddīvapanaṇattī*, for example, there is a description of the gods bringing back a tooth after the death of the first Tīrthaṅkara Rṣabha, an episode which he says is indicative of the worship of relics in Jainism. If the worship of bones and relics in the Jain tradition were associated with the belief in holy places, one would expect to find such descriptions in the sacred



Figure 1.河崎豊・藤永伸編『ジャイナ教聖典選』, 国書刊行会, 2022. Kawasaki, Yutaka and Fujinaga, Shin, eds. *Selections from Jain Canons*. Kokusho Kankō Kai, 2022.

literature from the 12th century onwards, but this is not the case. Therefore, he concluded that the descriptions of bone and relic worship found from the canonical period and the same type of worship practised after the 14th century belong to different traditions.

Buddhist and Jain Religious Precepts Panel

This panel focused on the religious activities and daily life of Buddhism and Jainism, which are still insufficiently clarified. Three speakers gave presentations on Jain precepts.

Masahiro Ueda (Ritsumeikan University) presented “The Atonement Practices of Jain Ascetics in Śvetāmbara Literature.” In the *Vyavahārasūtra*, 10 atonement practices are listed in order from lightest to heaviest. In this presentation, after giving an overview of each characteristic, Ueda introduced the theory that the sixth practice, *tapas* (penance), originally was *parihara* (isolation) and was replaced by *tapas* over time. It is said that there has been a historical transition in the atonements, and overall, they tend to become more mitigated. This tendency towards mitigation can also be seen in the difference in the minimum number of ascetics allowed to move together, as specified in the beginning of Chapter 4 of the *Vyavahārasūtra* and its



Figure 2. 志賀浄邦『シャーンタラクシタ『真実集成』の原典研究—業報・論理・時間—』。起心書房, 2022. Shiga, Kiyokuni. *Research on the Tattvasaṃgraha: Karman, Logic, and Time*. Kishin Shobo, 2022.

commentary. The commentary emphasizes the *sūtra*'s authority while slightly mitigating rules to suit the age of the commentary.

In “The Precepts for the Layperson in Jainism,” Kazuyoshi Hotta (Okayama University of Science) discussed the religious rules for laypeople which are described in hundreds of *Śrāvakācāra* texts. He suggested that these texts were a kind of preaching manual for maintaining and sustaining the group of laypeople. In contrast, there are not many such texts in Buddhism. With reference to R. C. Mitra and P. S. Jaini's studies he concluded that this difference is one of the reasons why Jainism survived while Buddhism declined in India.

Yutaka Kawasaki presented “Recent Trends and Future Prospects in Jain Studies of Precepts.” This paper reviewed the history of the study of Jain precepts based on the *Cheyasutta* and its commentaries. According to Kawasaki, the early stage of the research was before the 1960s and there were mainly four areas: (1) understanding the contents of the *Cheyasutta* by editing and translating it, (2) clarifying organization and administration of the ascetic groups, (3) analyzing their atonements, and (4) comparison with Buddhism. However, he pointed out that this trend almost came to a halt after the 1970s due to the linguistic difficulties of the Jain canons and its commentaries and the small

number of scholars. He noted that a remarkable progress in the research environment has been seen since the 1990s, with the critical edition of the *Nijjutti* and *Bhāsa* commentaries, and the publication of a number of previously unedited sources. Finally, he presented some suggestions for future directions, including comparative research on *Nijjutti* and *Bhāsa*, publication of editions of new materials, and collaboration with cultural anthropology.

Overall, this panel presentation demonstrated the importance of studying religious precepts and deepened the mutual understanding between Buddhist and Jain Studies.

37th Conference of the Society for Jaina Studies

On 16 October 2022, the 37th Conference of the Society for Jaina Studies was held online. Three papers were read.

Akihiko Akamatsu (Kyoto University) presented “On the Problem of Relativism in Jainism.” After comparing the general definition of “relativism” with the Jain position, he said that although they differ on whether they are incompatible or compatible with “realism,” they both assert that truth is different for each society, each methodological approach, and for each individual. Therefore, Jainism can also be defined as “relativism.” He listed three principles that constitute Jain relativism: multiple realities (*anekāntavāda*), relative statements (*syādvāda*), and multiple perspectives (*nayavāda*). These principles, however, formally characterize Jain relativism's ideas and claims, that is, the content of its thought, and do not represent the relativistic stance of the Jains themselves, which lies behind their thought. He pointed out that it is a “neutral position (*mādhyastha*)” and concluded that it is characterized as relativism by enumerating and examining all views, not by exclusivity as in Buddhism.

Yutaka Kawasaki presented “On the Publication of *Selections from Jain Canons*.” One of the significant achievements of Jain Studies in Japan last year was the publication of the *Selections from Jain Canons*. (Figure 1) This Japanese translation of some sections of the Śvetāmbara Jain canons was edited by Yutaka Kawasaki and Shin Fujinaga, with the participation of Yumi Fujimoto, Kazuyoshi Hotta, Masahiro Ueda, Ayako Yagi, and Moriichi Yamazaki. Co-editor Kawasaki introduced the circumstances that led to its publication. He also reviewed previous Jain Studies in Japan, pointing out that Jain Studies in Japan have tended to be philological studies and Japanese translations. He discussed several issues in translating Jain literature. For example, some of the optatives used in Jain literature indicate past tenses.

Another notable publication last year was research on the *Tattvasaṃgraha*. (Figure 2) The author, Kiyokuni Shiga (Kyoto Sangyo University), gave a presentation titled “The Relationship between the *Tattvasaṃgraha* (*-pañjikā*) and Jains.” He discussed the reasons why the *Tattvasaṃgraha* was copied by Jains and has been

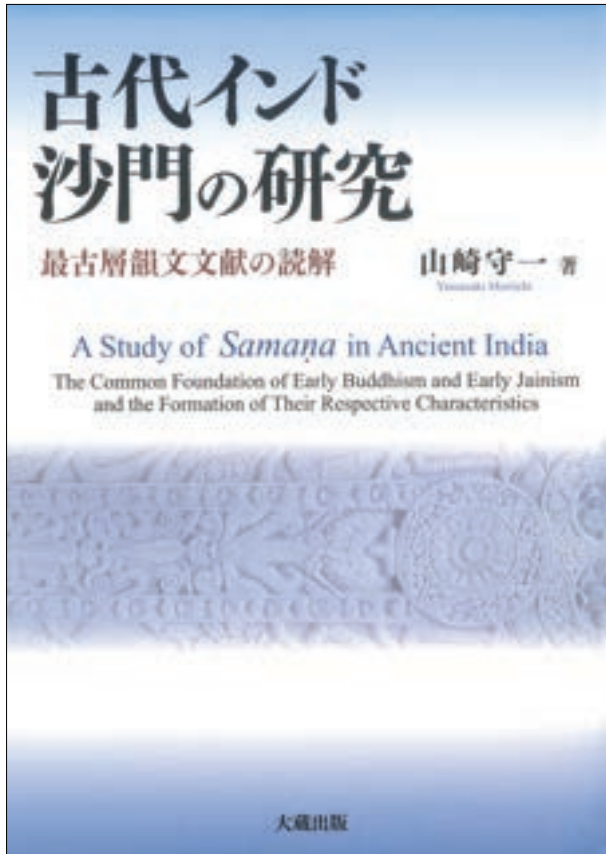


Figure 3. 山崎守一『古代インド沙門の研究 最古層韻文文献の読解』。大蔵出版, 2018. Yamazaki, Moriichi. *A Study of Samana in Ancient India: The Common Foundation of Early Buddhism and Early Jainism and the Formation of Their Respective Characteristics*. Daizo Shuppan, 2018.

preserved and handed down to the present day. First, it was written by a Buddhist and contains several chapters (Chapter 20) bearing the names of Digambara Jains and terms for Jaina thought (*syādvāda*). Secondly, he pointed out that the work contains the views of Sumati, Pātrasvāmin and other teachers whose works are not extant, but who were probably important to the Jains themselves, along with the names of their authors. Pātrasvāmin, in particular, is mentioned by Akalaṅka and other Jain theorists of later generations, and is probably regarded as the founder of the Jain logic tradition. According to him, it is possible that the *Tattvasaṃgraha* and its commentary, which collected and presented in a concise form the views of various schools of Indian philosophy and Buddhism, were regarded as an “encyclopaedia of thought” by the Jains who followed the *syādvāda* and *anekāntavāda*.

In addition to the two volumes discussed above, another relatively recent publication is noteworthy: *A Study of Samana in Ancient India: The Common Foundation of Early Buddhism and Early Jainism and the Formation of Their Respective Characteristics* by Moriichi Yamazaki. (Figure 3) Released in 2018, this is a revised version of his dissertation submitted to Tohoku University in 1989, with additions and corrections to make it accessible not only to researchers, but also

to general readers. In this book, he has attempted to reveal the Samana culture, and the common foundation of Buddhism and Jainism by comparing their earliest canons. This book also contains many Japanese translations of Śvetāmbara Jain literature, which for the first time have been presented in such a coherent form.

Masahiro Ueda is an adjunct lecturer at Ritsumeikan University. His research centres on the study of the exegetical literature of the Śvetāmbara Jains. He is presently editing the unpublished text of the Cūrṇi commentary on the Vyavahārabhāṣya and translating Malayagiri’s Ṭikā commentary



Musicians, Jaina Temple. Adani Shantigram, Ahmedabad, 1 January 2023. (Photo: I. Schoon)

Jaina Studies at the 18th World Sanskrit Conference 2023

Ana Bajželj

The 18th *World Sanskrit Conference* was co-organized by the International Association of Sanskrit Studies and the Australian National University. The conference, which was initially planned to take place in Canberra, Australia, was postponed several times due to the pandemic, and it was finally held online from 9 to 13 January 2023. Six presenters participated in the Jaina Studies section, and additional scholars presented Jaina Studies papers in other sections. The Jaina Studies section was scheduled for the second day of the conference and was co-chaired by Eva De Clercq (Ghent University) and Ana Bajželj (University of California, Riverside). Presenters made their presentations available online prior to the conference, which allowed participants to review them in advance and enabled the scheduled sections to be utilized primarily for discussion.

In “On the *Pañcasamgraha* [*Pañcasamgraha*] ‘The Collection of Five [Sections],’ also called *Prākṛta Pañcasamgraha*. A Lesser Known Digambara ‘Canonical’ Work,” Jayandra Soni (University of Innsbruck) discussed the *Pañcasamgraha*, a Digambara text on the doctrine of *karma*. He first situated the text in relation to other Jaina works with the same title, and noted that the text is mentioned in Vīrasena’s *Dhavalā*. Next, he analyzed the terms *jñāna* and *darśana* within the context of the fourteen *mārgaṅsthānas* as they appear in the text. Additionally, he compared the text’s references to these terms with similar passages in the *Ṣaṭkhaṇḍāgama* and the *Gommaṭasāra Jīvakāṇḍa*, finding a significant overlap. Finally, he underlined the significance of these references within the broader framework of Jaina philosophy by pointing to the presentation of the terms in the *Tattvārthasūtra* and the *Sarvārthasiddhi*.

In the next paper, “On the Etymology and Different Senses of the Jaina Theory of *Anekāntavāda*,” Jinesh Sheth (University of Mumbai) challenged oversimplified and decontextualized explanations of the term *anekāntavāda*, and he considered six different ways in which the term has been employed: ontological, epistemological, linguistic, methodological, normative/ethical, and soteriological. He began by exploring the term’s etymology and analyzed two possible related interpretations of the compound with reference to Jaina texts, that is, *an+ekānta* and *aneka+anta*. He argued that the interpretation of the former as a *nañ-tatpuruṣa* (*na ekānta(h) ity anekāntaḥ*) offers the ground for a methodological sense of the term as non-absolutism, which can be found in the works of such authors as Samantabhadra, Akalaṅka, Vidyānandin, and Yaśovijaya, and the interpretation of the latter as a genitive *bahuvrīhi* (*aneka antāḥ yasyeti anekāntaḥ*) provides the foundation for the ontological sense of the term. Sheth then examined the function of negation in the usage of the term and

discussed whether the term could be understood as self-referential. He contended that the type of negation that applies to *anekāntavāda* is *pariyudāsa* (rather than *prasajya*) as the negation of those kinds of one-sided views that completely disregard alternative views. He also critically assessed the ethical interpretations of *anekāntavāda* and finally brought attention to the cautioning against *ekānta-vyavahāra* and *ekānta-niścaya* in Amṛtacandrasūri’s *Puruṣārthasiddhyupāya* and Ṭoḍaramal’s *Mokṣamārgaparakāśaka* as a possible way of approaching the soteriological sense of the term.

Samani Pratibhapragya (Jain Vishva Bharati Institute) presented “Historical Investigation of *Ātāpanā*: A Synergy of Gaining Power and Annihilating the Karma within Terāpanth Tradition.” She first outlined the history of the Jaina practice of *ātāpanā*, which dates to the Śvetāmbara canon and involves bearing heat from the exposure to the sun in different postures while naked or nearly naked with the goal of purifying oneself of karma (*nirjarā*) and potentially obtaining extraordinary powers (*labdhi*). She then discussed the practice’s relation to meditation (*dhyāna*) and its survival and modern transformations in the Śvetāmbara Terāpanth tradition. In this context, she differentiated between the soteriological and pragmatic aims of *ātāpanā* and argued that modernization has led to the development of more moderate forms of the practice, emphasizing its benefits for health and wellbeing. She traced the latter to Mahāprajña’s restructuring of the practice and contrasted it with the austere type of *ātāpanā* observed by Bhikṣu and a small number of Terāpanth mendicants. Additionally, she provided a critical assessment of the restrictions imposed on the female ascetics who perform the practice.

During his presentation, “Early Jaina Symbolic Art at Mathura,” Brijeshchandra Rawat (Dr. Shakuntala Misra National Rehabilitation University) examined the Jaina archaeological remains from Kankali Tila, Mathura. He analyzed a broad range of symbols decorating the remains, discussing their auspicious nature, and indicating their continued use in contemporary Jaina contexts. He argued that the remains from Kankali Tila provide compelling evidence of an early form of *stūpa*-worship among the Jains.

Next, Narendrakumar Jain (Government P.G. College, Badalpur) presented “Epistemological Analysis of Knowledge in Jain Philosophy.” He began by defining knowledge (*jñāna*) in relation to consciousness, perception (*darśana*), and the objects of knowledge. He then delved into the Jaina treatments of the issue of valid knowledge, focusing on the means of obtaining it, the criteria for its validity, and the nature of fallacy. He observed that there are significant differences between early Digambara and Śvetāmbara texts on the topic and situated the Jaina epistemological doctrines within

the broader context of Indian philosophical debates. Additionally, Jain discussed the soteriological function of knowledge in the context of early Jaina epistemology.

Mana Shah (Indian Institute of Technology Gandhinagar) delivered the final presentation in the Jaina Studies section, “Rise of a Fallen Pilgrimage Site in an Age of Upheaval: Ambadevasūri’s *Samghapati Samarasimha Rāso*.” She examined the *Samghapati Samarasimha Rāso*, a text composed of 110 *gāthās* in a combination of Apabhraṃśa and Māru-Gūrjar, which provides a biographical account of Samara Siṃha, an affluent Jaina merchant. The text was composed by Ambadevasūri/Āmradevasūri of Nivṛttigaccha in c. 1315 CE, the same year that Samara Siṃha restored the pilgrimage site of Śatruñjaya after it had been desecrated. During the restoration, a new image of the first Tīrthaṅkara Rṣabha was consecrated, and the author of the text attended the ceremony. Shah highlighted that the *Samghapati Samarasimha Rāso* is the oldest known account of the event, predating Kakkasūri’s

Nābhinandanajinoddhārprabandha, which also narrates the restoration and was composed in c. 1337 CE, consisting of 2344 Sanskrit *ślokas*. Despite its relative brevity, she underscored the significance of the text as an effective description of the event with captivating narration, providing insight into the early development of modern vernaculars. She analyzed the content of the biography, with a specific focus on the description of the restoration and the accompanying pilgrimage. In addition to discussing its linguistic peculiarities, she contextualized it within its wider historical, political, and religious settings.

On the first day of the conference, in the Sanskrit and Regional Languages section, Tomoyuki Yamahata (Hokkaido University) presented “*Carita* and *Rāso*: The Role of Bāhubalin and Śālibhadra in the Jain Literature of the 12th and 13th Century.” The presentation focused on the relationship between the late *carita* and early *rāso* works in Jain literature by analyzing hagiographies of two characters, Bāhubalin and Śālibhadra. It specifically analyzed Nemicandra’s *Ākhyānakamaṅkośa*, Hemacandra’s *Triṣaṣṭiśalākāpuruṣacarita*, and Padma’s *Śālibhadrakakkakulaṃ* for the stories of Śālibhadra and Jinasena’s *Ādipurāṇa*, Hemacandra’s *Triṣaṣṭiśalākāpuruṣacarita*, and Śālibhadra’s *Bharateśvarabāhubalirāsa* for the stories of Bāhubalin. Yamahata noted that Jain authors began to use the *rāso* style, primarily for composing hagiographies, from the 12th century onwards. He argued that the hagiographies of Śālibhadra and Bāhubalin underwent changes in the 12th and 13th centuries owing to three factors: (1) localization, which involved the end of protection from the Caulukya dynasty, the emergence of smaller regimes in southern Gujarat, and an increased reliance on merchants; (2) a shift in patronage from single kingship to petty lords and merchants; and (3) a need to differentiate them from the stories of Rāma and Kṛṣṇa.

On the second day of the conference, in the Manuscriptology section, Rohan Kulkarni (Sanskrit

Seva Foundation) discussed four manuscripts located in the Bhandarkar Oriental Research Institute, Pune, in “Identification and Classification of Some Mss in BORI.” He argued that three of the manuscripts have been wrongly identified and classified, and he suggested a classification for an unclassified manuscript. Among the first three is a manuscript titled *Abhāvagrānthavyākhyā*, which contains Nyāya-related content and is currently classified under Jaina Nyāya in the *New Catalogus Catalogorum* (NCC) and Johannes Klatt’s *Jaina-Onomasticon*. Even though it is written in the Jaina style and mentions Pārśvanātha in the opening auspicious verse, Kulkarni noted that the beginning of the manuscript explicitly states that it is a subcommentary on Govardhana’s commentary. He pointed to a close parallel with the *Tarkataraṅgiṇī*, a subcommentary on Govardhana’s commentary *Prakāśa*, which was composed on the *Tarkabhāṣā*. Based on a comparison of the remaining content of the manuscript with the published version of the *Tarkataraṅgiṇī* (Ahmedabad: L.D. Institute of Indology, 2001), of which the manuscript in question contains six chapters, Kulkarni concluded that the manuscript should be classified under Vedic Nyāya and titled the *Tarkataraṅgiṇī*.

On the last day of the conference, in the special panel “Visions and Revisions of Sanskrit Narrative: Introducing ‘Purāṇa Perennis 2.0,’” Eva De Clercq presented “From Ayodhyā to the Daṇḍaka: Rāma’s Journey in Exile according to the Jain *Rāmāyaṇas*.” She analyzed the journey of Rāma from Ayodhyā to the Daṇḍaka forest in the Vālmīki *Rāmāyaṇa* and compared it with the corresponding episodes of the main tradition of the Jain Rāma stories, focusing on Vimalasūri’s *Paūmacariyam*, Raviṣeṇa’s *Padmapurāṇa* or *Padmacarita*, and Svayambhūdeva’s *Paūmacariu*. The Vālmīki *Rāmāyaṇa* portrays Rāma, Sītā, and Lakṣmaṇa as spending ten years of their exile residing in various *āśramas* in the forest and protecting sages. In contrast, the Jain versions of the story depict the trio embarking on a long string of adventures that include travelling to cities, reconciling warring rulers, marrying princesses, and even having cities built for them, before finally making their way to the Daṇḍaka forest. De Clercq argued that Jain authors made these changes to align the Jain Rāma narrative with the Jain Universal History, present Rāma and Sītā as the ideal layman and laywoman, and emphasize the deep forest as a place primarily reserved for ascetics.

The presentations led to engaging discussions, with the participants expressing their excitement about the upcoming World Sanskrit Conference in Nepal, where they will have the opportunity to meet in person.

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USA Conferences Summary 2022

Steven M. Vose

The 50th Annual Conference on South Asia, hosted by the University of Wisconsin from 19-22 October 2022, opened with a full day of simultaneous symposia, followed by panel sessions. The proceedings featured several papers on Jainism-related topics.

In the “Rethinking Mantra Studies” symposium, Ellen Gough (Emory University) presented “Gods and Kings Worship the Jina: *Sakalīkaraṇa* in Jainism.” Gough argued that the modern Jain connection between the nine planets and nine different *tīrthan̄karas* developed from medieval meditation practices focusing on the five colors associated with the seed-syllable *hrīm̄* in the *R̄ṣimaṇḍalastotra*. Countering recent popular assertions that the *tīrthan̄karas*’ associations with certain planets emerged because of their respective *rāśis* (astrological alignments at birth), the paper showed instead that the five colors used in visual depictions of *hrīm̄* were ultimately used to link different *tīrthan̄karas* to the planets, based on their corresponding colors. Gough further argued that, because the description of the colors of *hrīm̄*, the nine planets, and the *tīrthan̄karas* in Siṃhatilakasūri’s 13th-century *Mantrarājarahasya* correspond neither to the *R̄ṣimaṇḍalastotra*’s description nor to later texts and images, the *R̄ṣimaṇḍalastotra* likely post-dates the 13th century.

In “Studying *Stotras* Across Traditions,” John E. Cort (Emeritus, Denison University) presented “*Stotra* and Liturgy: Sets of Hymns within Jain Ritual Cycles.” Cort pointed out that Jain *stotras* are most often performed during rituals and, in these contexts, almost always appear in sets. He argued that *stotras* interweave “*bhakti*, tantra, and supernormal ‘miracles’” with philosophy and narrative; these elements cannot easily be separated from each other or viewed as limited only to one or another audience. These groupings have their foundation in 14th- to 18th-century commentaries on hymns that had liturgical significance or held mantra-based powers. Cort noted that Jains have historically regarded multilingualism as a mark of being cosmopolitan, most easily seen in the linguistic array of hymns grouped together in such sets as the Kharatarā Gaccha *saptasmarāṇa*, and the Tapā and Añcala Gaccha *navasmarāṇas*. The Digambara *pañcastotra*, while entirely in Sanskrit, exists in a context of multilingual liturgy.

The third symposium, “Provincializing Brahmins: New Directions in the Study of Caste in Premodern South Asia,” was organized by Eric Gurevitch (Vanderbilt University) and Seema Chauhan (Trinity College, Dublin). The symposium featured scholars discussing the textual and historical representations of Brahmins across traditions, engaging such sources as the Vedic corpus, medieval monastic institutions, and Jain and Buddhist literature, with the hope of finding ways to de-center Brahmin perspectives on India’s premodern past.



Ingrid Schoon

Gurevitch’s paper, “The Epistemology of Difference from the Center of Political Power,” examined three Jain philosophers from 11th-century Malwa and the western Deccan – Anantavīrya, Vādirāja and Prabhācandra – to trace how they argued for the epistemology of caste at a time when Jains were increasingly calling themselves “Brahmins.” Each struggled with the Buddhist philosopher Dharmakīrti; Gurevitch argued that they “used Buddhist arguments about class categories and conceptual constructions without accepting the full extent of Buddhist conclusions to address problems that were pressing in both Jain intellectual culture and medieval court society,” among them, caste. All three rejected formal definitions of caste and charted a path between pure constructivism and essentialism by focusing on everyday practices to demonstrate the reality and power of caste. Weaving the 11th century with our own time, Gurevitch’s examination gives us another perspective on the persistence of caste across epistemes and “changing evidentiary regimes.”

In “Don’t Kill the Brahmins! (*mā haṇa māhaṇā*): Religion, Language, and Caste in Jaina Narratives,” Chauhan examined the ways two Jain narratives, the 5th-century *Vasudevahiṇḍī* and the 7th-century *Padmacarita* of Raviṣeṇa, used Prakrit to reimagine Brahminhood. In each, she focused on Bharata’s invention of the “*māhaṇa*” as a class of householders. In the former, *māhaṇa* refers to those householders

who follow the injunction not to kill (*mā haṇa*), that is, lay Jains (*śrāvakas*), specifically those who accept royal patronage. In the latter, the Jina Ṛṣabha restrains his son from killing a group of non-Jain householders who had arrogantly proclaimed their superiority, mistaking the king's pity for honor. Although Raviṣeṇa's text is in Sanskrit, he retains the Prakrit word, here basing it on Ṛṣabha's injunction to Bharata not to kill them (*mā hananam*). Chauhan showed how Jain storytellers "reinterpret the social, political, and religious classification of Brahminhood voiced by contemporaneous Brahminical *dharmaśāstra*" through the registers of meaning afforded by writing in Prakrit. Chauhan argued, countering Nathan McGovern's *The Snake and the Mongoose* (2018), that these retellings in these centuries attest to the "efforts that Jainas undertook to dissociate Brahminhood from Jaina asceticism, Brahminical householders, and Sanskritic polity."

During the panel "Canonicity and Translation," Heleen De Jonckheere (SOAS) presented "Jain *Purāṇas* vs. Laukika *Purāṇas*." She argued that Jain *purāṇas* could claim a kind of *de facto* canonicity by looking at the large number of translations and adaptations of the biographies of the universal heroes (*śalākā puruṣas*). Besides expanding, explaining, and solidifying the Jain universal history, these translations in classical and vernacular languages present a comprehensive model that was explicitly opposed to that of the Brahminical *purāṇas*. These multilingual Jain critiques of the Hindu *purāṇas* as "*laukika*" (worldly) suggest that the Jain *purāṇas* were presented as religiously authoritative. De Jonckheere analyzed the connotations of *laukika* (*loia*, *loiu*) in various translations to discuss the development of this "counter-canon." Finally, she argued that this canonization through translation and adaptation should be viewed in the context of the growing influence of an educated, literate Jain laity in early modern India.

In "Sacrifice and Violence: Representations of Motherhood in Sanskrit Drama," Aleksandra Restifo (Florida International University) examined themes of parental abandonment and the exile of children in the *Mallikāmakaranda*, a play by the 12th-century monk-playwright, Rāmacandra. Centering on a mother-daughter pair of *vidyādhara*s named Candralekhā and Mallikā, the play focuses, according to Restifo, on motifs of "false appraisals and quick judgements." As each character's story unfolds, decisions intended to appear shocking and reprehensible at first, such as Candralekhā's abandonment of her daughter, begin to make sense; we gradually grow more sympathetic to their plight. Restifo argued that the play cautions us to be "patient and probing," to strive to understand the complexities of the reality of any given situation, and to avoid applying blanket judgments or generic solutions to all cases. Instead, we should see the virtues as well as the flaws of each character.

Finally, Steven M. Vose (University of Colorado, Denver), participated in the roundtable discussion on

"The Babri Masjid and Hindu Nationalism: A Thirty-Year Retrospective." By sharing a precis of his current research on the Shrimad Rajchandra Mission's social media strategy (see summary of AAR paper, below), Vose called attention to the ways that the Hindutva project is being mainstreamed and normalized for Jains as a caste-, class-, and bandwidth-privileged religious minority, especially for youth living in the diaspora and seeking a connection to their religious and cultural heritage. Vose also discussed efforts some Jains are making to replicate the Babri Masjid outcome to reclaim the Quwwat al-Islam Mosque and Qutb Minar in Delhi through participating in Sangh Parivar organizations.

American Academy of Religion

The 2022 Annual Meeting of the American Academy of Religion took place in Denver, Colorado in November. The Jain Studies Unit hosted two panels.

The first, "Jain Self-Representations," featured three papers. In "Novelistic *Anekāntavāda* and Jains in Contemporary Hindi Literature," panel organizer Rahul Parson (University of California, Berkeley) discussed three Hindi novels written by two contemporary Jain laywomen, Madhu Kankaria and Alka Saraogi. Parson argued that "Jain social, philosophical, and epistemological discourses shape the literary imaginaries" in each of the novels. He showed how each author juxtaposes middle-class Jain religious and social values with starkly contrastive contexts, such as leftist agitation in West Bengal, to assert the "strategic" mutability of Jain identities in 21st-century India. He explored the novels' strategies of "emboldening a pluralistic consciousness" through heteroglossia, polyphony, and themes of passing and dislocation (e.g., Marwaris in Bengal) while questioning their characters' ability to grasp the significance of the struggles they witness.

Steven M. Vose's paper, "Mass Self-Representation and the Making of Global Jain Publics Online: Theorizing the Shrimad Rajchandra Mission's Social Media Strategy," discussed the Shrimad Rajchandra Mission's social media strategies for reaching diaspora Jain youth. Vose argued that the SRMD presents a form of Jain religiosity in its social media posts that appeals to youth raised under the epistemic conditions of globalized neoliberalism. Their posts deploy a hyper-individualistic vision of personal self-perfection through both spiritual training (*viz.*, yoga and meditation) and charitable service, characterized as *seva* to the ashram. Through their representations of "traditional" Jain praxis, blended with a generic Indian form of *guru-bhakti*, Vose argued that the SRMD's appeal lies in its ability to sell a progressive vision of Jain spirituality to class-privileged Jain youth seeking to connect with their religious and national heritage. Vose concluded by questioning whether the SRMD's strategy to render charitable service as a "field of merit" for performative self-perfection follows the current government's goal to shift governmental efforts to solve issues plaguing

disadvantaged populations onto religious charitable organizations.

In “The Modern is Masculine, the Modern is Jain,” M. Whitney Kelting (Northeastern University) examined Gujarati and Marwari Śvetāmbara Jain laymen’s “embrace of the modern” as a mode for asserting masculine power and prestige. Examining patterns of building new *tīrthas* in Maharashtra centering on the story of Śrīpāla and Maynasundarī, these middle-class laymen have “developed a self-representation that centers the modern as uniquely Jain” and casts these new temple construction projects as “expressions of masculine creativity and power.” Given the surplus capital generated through the neoliberal policies of India over the last 30-plus years, the Jain laymen who have come into newly found wealth are asserting their place as the consummate modern Indians through these construction projects in direct contrast with the Jain families with multi-generational wealth who have exercised their prestige through the control and maintenance of the well-known *tīrthas*.

The second panel, “The Aesthetics of Excess in Jain Literature,” featured four papers. Organizer Gregory Clines (Trinity University, San Antonio) explored the exhaustive, 78-verse description of Kaikeyī in Raviṣeṇa’s *Padmapurāṇa* (7th c.). The minute detail of the queen’s accomplishments in the courtly arts, Clines argued, follows a strategy of exhaustive categorization found throughout the text and expresses several of the text’s overall goals. First, Kaikeyī’s “exhaustive... proficiencies” present her as an exceptional figure, worthy of respect in her own right. Second, the list establishes the text’s ideal audience, namely, those with the “capacity to appreciate knowledge.” Third, the list momentarily extracts the reader from the plot of the narrative to “celebrate the ideal of courtly decorum.” Clines observed that, as the text is an attempt to assert the truth of the Jain doctrine, this recovery of Kaikeyī also frames the *Padmapurāṇa* over and against Vālmīki’s hegemonic telling.

In “Vernacular Excess: Making a Jaina Text Local,” Itamar Ramot (University of Chicago) explored Vṛttavilāsa’s 14th-century Kannaḍa rendition of the *Dharmaparīkṣā*. He argued that the text’s literary excesses are strategies for localizing the text. For example, the author makes frequent use of alliterative phrases in Kannaḍa; secondly, long lists of everyday items such as fruits and vegetables, are not merely reflections of historical Jain literary practices of enumeration but are “grounded in locally bound taxonomies.” In the specific choice to localize the *Dharmaparīkṣā*, which had been told numerous times in Sanskrit, Prakrit, and other regional languages, Ramot argued, the author negotiates the relationship between his local identity and his transregional identity as a Jain.

In “Exceeds Expectations: Poetic Excess and Inversion in the *Cīvakacintāmaṇi*” Morgan Curtis (Harvard University) asked why the *Cīvakacintāmaṇi* garnered such popularity outside Jain circles in the

Tamil literary ecumene. She argued that the text’s popularity is specifically because it is given to excess. Focusing on several key scenes in the narrative, Morgan showed that Tiruttakkatēvar uses excessive description to invert readers’ expectations, evoking humor and appealing to the sensibilities of learned audiences. Despite its ponderous length, she argued that the deployment of humorous excesses makes the narrative flow. While there are plenty of Jain themes to locate the text’s moral vision of the world, e.g., deploying disgust (*bibhatsā*) to evoke *vairāgya* or using the *namaskāra mantra* to save the heroine from a snakebite, its ability to appeal to learned sensibilities and to leave its audience laughing keeps readers coming back for more.

In “Shame: The Work of Emotion in Medieval Jainism,” Aleksandra Restifo theorized shame in Jain contexts and carried out a study of the emotion in the drama, *The Truthful King Hariścandra*, by the 12th-century Śvetāmbara playwright Rāmacandra. Restifo argued that Jains think of shame as a social emotion, associated with fear of rejection or humiliation; it elicits one of two responses: finding one’s courage or losing one’s mind. The former response is associated with gaining ascetic self-control while the latter is the result of giving in to one’s emotions. In the play, Hariścandra is banished for offending a sage, causing him to feel shame. The experience sets the king on a quest for purification, in which he finds his courage. Restifo concluded that banishment is the root of shame for Jains and speculates that because it is a powerful emotion it speaks to issues of karmic effects resulting from one’s emotional register and the ability to overcome egotism through finding one’s mettle.

In addition to the two panels described above, several scholars of Jain philosophy participated in the second annual exploratory session on “Global-Critical Conceptions of Self and Persistence.” Ana Bajželj (University of California, Riverside), Anil Mundra (Rutgers University), and Marie-Hélène Gorisse (University of Birmingham) joined a panel of ten scholars of South Asian, East Asian, and African traditions to discuss methodological issues and critical problems in the comparative study of the philosophy of religion. Such issues as translatability, access to texts, and contestations with Enlightenment epistemological frameworks were discussed as well as how philosophers of religion can identify overlooked interlocutors. The group have established the *Global Critical Philosophy of Religion Unit*, starting in 2023.

On the panel, “History of Emotions in India and China,” co-sponsored by the Indian and Chinese Religions Compared and Religion, Affect, and Emotion Units, Aleksandra Restifo presented a second paper, “Emotion as a Karmic Modification: Rasa in Ajitasena’s *Alaṅkāracintāmaṇi* (15th Century).” Serving in the court of a Jain king in Karnataka, the monk composed the *Alaṅkāracintāmaṇi* as one part of a curriculum to train Jain poets. Here, Ajitasena explains the arising of aesthetic emotion (*rasa*) in terms of the Jain karma

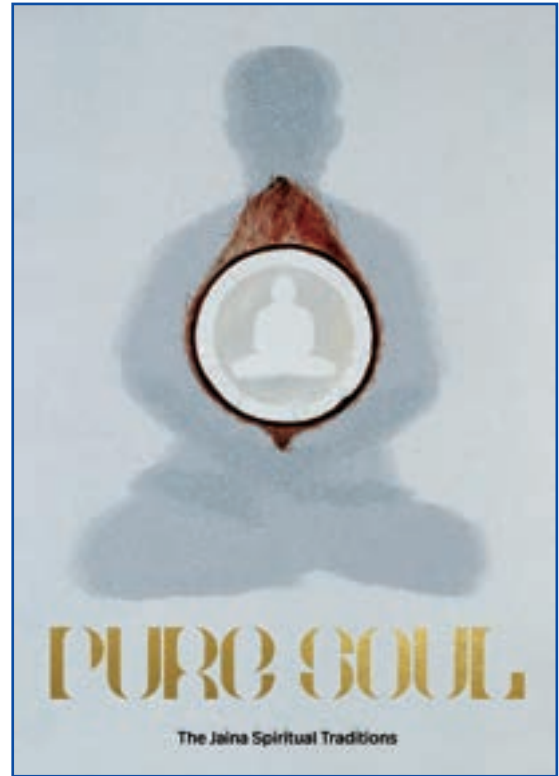
theory. The monk asserts that for such emotional relishing to arise in a literary connoisseur, karmas that impede knowledge and will must be diminished or eliminated for the experience of these emotions, characterized as new knowledge, to come through the senses and mind. Restifo argued that Ajitasena “identifies the nature of aesthetic emotion with that of real-world emotion.”

On the Women’s Caucus panel, Venu Mehta (Claremont School of Theology) presented “Female Worship in the Male-Centric Theology: Devotion to the Jain Goddess Padmāvati.” Taking a feminist approach to the plentiful Gujarati *bhakti* literature to Padmāvati produced since the 18th century, Mehta argued that the goddess’s popularity presents us with a “paradox”: a female as a central figure of devotion in an otherwise patriarchally structured tradition. This literature gives her an independent existence as an object of worship, separated from her role as Pārśvanātha’s tutelary goddess (*śāsana-devī*). For example, Padmāvati is one of the few non-*tīrthankaras* who has a 1008 name recitation performed regularly. For most Gujarati Śvetāmbara Jains, this devotional tradition exists in parallel, rather than in conflict, with the orthodox devotion to the Jinas. Mehta went on to show how Padmāvati worship helps to foster community cohesion and creates a space for “female soteriology.”

Finally, John E. Cort participated in a discussion of the exhibition, “A Splendid Land: Udaipur at the Smithsonian.” This roundtable engaged scholars who have done significant work in Udaipur with several religious and caste communities. Cort discussed the display of *vijñapti patras*, invitation scrolls painted with scenes from the city in the 18th and 19th centuries meant to attract high-profile *munis* to the city for the *caturmāsa*. The scrolls display a wide swath of Udaipur’s social and religious life, including Śaiva *tāntrikas*, Muslim merchants, and even British agents. Asking why these would be appealing to a high-ranking Jain monk, Cort speculated that the appeals of the city may have lain precisely in this diversity of engagements, enticing the learned monk to experience the stimulation of having such an array of people and perspectives. The exhibit is on display at the National Museum of Asian Art through 14 May 2023.

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NEW PUBLICATION



Pure Soul: The Jaina Spiritual Traditions, edited by Peter Flügel, Heleen De Jonckere, and Renate Söhnen-Thieme, all of SOAS, University of London, is the companion volume to the exhibition of the same name, shown at the SOAS Brunei Gallery 14 April to 25 June. It assembles illustrated articles by specialists in the field of Jaina Studies on subjects related to the theme of the exhibition, such as the philosophers Kundakunda, Tāraṇ Svāmī, Anandghan, Śrīmad Rājacandra, Kānajī Svāmī, and A.M. Paṭel, and the material culture and religious practices of the non-image-venerating Jaina traditions.

The exhibition and the book are designed by Roger Fawcett-Tang. The book is published by the SOAS Centre of Jaina Studies and distributed by the SOAS Bookshop of Arthur Probsthain Booksellers:

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

This Index volume is an independent work of scholarship, supplementary to Johannes Klatt's (1852–1903) *Jaina-Onomasticon*, published in 1919. 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



Flügel, Peter. *Asceticism and Devotion: The Ritual System of the Terāpanth Śvetāmbara Jaina*. Band I-II. Dettelbach: Röll Verlag, 2018 (Alt- und Neu-Indische Studien, Vol. 56, 1-2), Vol. 1, pp. 547, Vol. 2, pp. 680, ISBN: 978-3-89754-549-6

The two-part monograph *Asceticism and Devotion: The Ritual System of the Terāpanth Śvetāmbara Jaina*, based on fieldwork and archival research mainly conducted in Rajasthan in 1992-93, describes history, philosophy, organisation, ritual system, and influence of a 'protestant' Jaina mendicant order that doctrinally rejects image-veneration and from 1949 onward pursued a modernist agenda. Jainism as a lived religion is analysed here for the first time as a dynamic social system with regard to an individual Jaina sect that self-referentially reproduces itself through selective networks of actions and communications connecting itinerant mendicants and their devotees. The work is both an ethnography and a contribution to the comparative sociology of knowledge. The empirical investigation focuses on the documentation and historical contextualisation of religious practices. The overall aim of the study is a better theoretical understanding of the effects of

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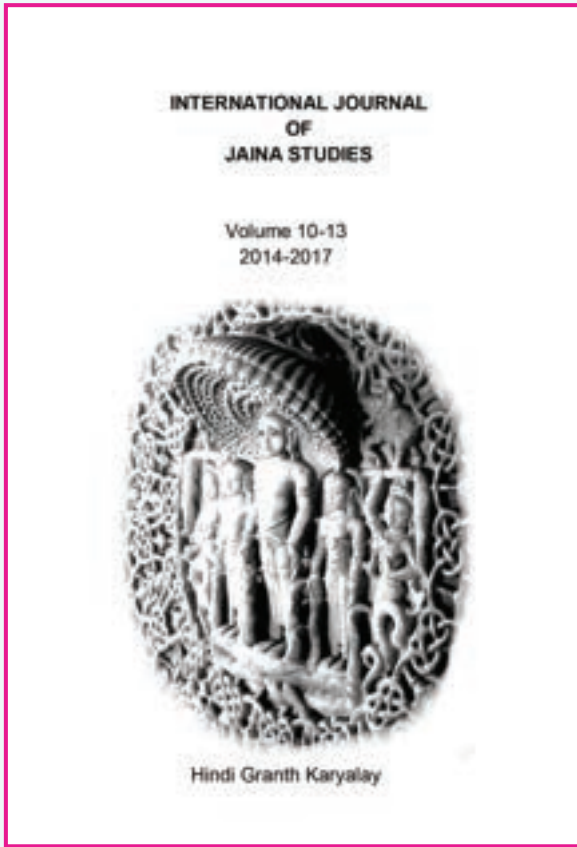
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The Centre of Jaina Studies at SOAS established the *International Journal of Jaina Studies (Online)* to facilitate academic communication. The main objective of the journal is to publish research papers, monographs, and reviews in the field of Jaina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

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SOAS CENTRE OF JAINA STUDIES DIGITAL RESOURCES



The Centre of Jaina Studies has launched its new website for Digital Resources in Jaina Studies on 23 March 2018 to allow open access publication of rare resources in digital form on its Website. These include journals and manuscripts. Materials acquired by the *AHRB Funded Project on Jaina Law* are in the form of digital images of manuscripts and printed texts. To make these materials publicly available, a section for Digital Jaina Resources was set up on the Centre website. There is also a monograph in the new series 'Working Papers of the Centre of Jaina Studies' (Vol. 1):

Flügel, Peter (2012) *Askese und Devotion: Das rituelle System der Terāpanth Śvetāmbara Jains*. Centre of Jaina Studies Working Paper Vol. 1. London: Centre of Jaina Studies.

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Contacts:

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