

Jaina Studies



SOAS

University of London

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



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Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES

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On the Cover:

The colossal figure of Bāhubali, Gommaṭeśvara, at Śravaṇabelgoḷa. The Great Head Anointing Ceremony of Gommaṭa, or Mahāmastakābhiṣeka, was performed in 2006. Please see the reports beginning on page 17 of this issue.



Robert J. Del Bonilla

Letter from the Chair

Dear Friends,

I am delighted to report that Jaina Studies continues to thrive. Significant advances have been made recently. One of the most important contributions to Jaina Studies of the past year, if not decade, is the publication of the *Catalogue of the Jain Manuscripts of the British Library* by Professor Nalini Balbir of the University of Paris, sponsored by the London based Institute of Jainology and the British Library. In collaboration with Doctor Kanubhai Sheth and Doctor Kalpana Sheth, formerly of the L.D. Institute Ahmedabad, Professor Balbir completed the work begun by Professor Candrabhal Tripathi (19.9.1929-4.3.1996) of the Free University of Berlin. The catalogue will stimulate and aid research on the considerable Jain primary sources held in London libraries, archives and museums. The importance of cataloguing is demonstrated by Doctor Diwakar Acharya's report in this newsletter on his recent identification of the original *Pañhavāyaraṇa/Praśnavyākaraṇa* of the Śvetāmbara canon in the National Archives of Nepal during his work for the *Nepal-German Manuscript Preservation Project* in Hamburg. This exciting discovery is the first time a canonical text believed to be lost for centuries re-emerges. In this issue of the CoJS newsletter you will also find information on three further collaborative research projects on Jainism, which are currently under way: the recently completed AHRC funded project at SOAS on *Jaina Law and the Jain Community 2003-2006* which will be followed up by projects on *Jainism and Society*, *Jain Sacred Places*, and *Jaina Law in a Global Jurisprudential Context*; the work of Professor Olle Qvarnström of Lund University and Niels Hammer on *Jain Cave Paintings at Ellora*, funded by the Swedish Research Council; and *Jainism in Karnataka: History, Architecture and Religion*, a major interdisciplinary research project sponsored by the Emmy Noether Programme of the DFG and led by Doctor Julia Hegewald of the University of Heidelberg. This year's *Annual Jaina Studies Workshop* at SOAS, focussing on Jain Modernism and on the 2006 Mahāmastakābhiṣeka in Śravaṇabelgoḷa, is funded through a joint effort of these three collaborative projects. This is the first manifest achievement of the *European Initiative for Cooperation on Jaina Studies* launched in November 2004 here at SOAS. In the current climate, small academic fields such as Jaina Studies can only survive through global networking. It is hoped that European cooperation will expand in the near future and act as a seed for sustainable international academic networks, including institutions such as the British Library and the Victoria and Albert Museum closely interacting with the Jain community. Without the support of the Jain community, Jaina Studies would be impossible. Access to primary sources and advice of learned monks and nuns is vital for the academic study of Jainism. Material support is also important, often essential, for the survival of Jaina Studies, especially in India. Activities of the Centre in the last year included sponsorship of the digitalisation of rare manuscripts and journals in India and invitations for visiting scholars from India to partake in the Annual Jaina Studies Workshops. This was enabled through a research grant from the AHRC. A new scheme to support the Centre of Jaina Studies has been launched this year to raise funds for the ongoing work of the Centre. We are grateful for the recent generous sponsorship of Undergraduate and Postgraduate Students of Jainism for five years by the N.K. Sethia Foundation through the Institute of Jainology. The support of students is the most effective way of promoting Jaina Studies.

This issue of the CoJS newsletter contains articles on Jainism, contributed by scholars from around the world. A special feature of this volume is the unique 3-D image of Dilvādā on Mount Ābū to be appreciated with the included 3-D glasses. I hope you will enjoy it!

Peter Flügel



Robert J. Del Bonà

Jainism and Modernity

The Annual Jain Lecture

Wednesday, 21st March 2007

18.00-19.30 Brunei Gallery Lecture Theatre

19.30 Reception Brunei Gallery Suite

Jainism and the Culture of Trade

Lawrence A. Babb (Amherst College)

Workshop

Thursday, 22nd March 2007

9.00, Brunei Gallery Lecture Theatre

- 9.05 **Olle Qvarnström (Lund University) and Niels Hammer (Independent Scholar)**
The Dancing Indra: Jain Cave Paintings from Ellora
- 9.40 **Julia Hegewald and Sabine Scholz (University of Heidelberg)**
Mahāmastakābhīṣeka 2006: Pilgrims, Preparations, and Procedures
- 10.15 **Peter Flügel (SOAS)**
Jain Modernism
- 10.50 **Tea and Coffee**
- 11.20 **Anupam Jain (Holkar Science College, Indore)**
Contributions of Ancient Jaina Scholars to Modern Mathematics
- 11.55 **Prabha Jain (Prajna Prakarsa Samiti)**
The Language of Sets in Jaina Wisdom
- 12.30 **Kim Plofker (Brown University)**
Links Between Sanskrit and Muslim Science in Jaina Astronomical Works
- 13.05 **Lunch: Brunei Gallery Suite**
- 14.05 **Jonardon Ganeri (University of Liverpool)**
Worlds in Conflict: The Jains in Early Modern India
- 14.40 **Jayendra Soni (University of Marburg)**
Jaina Philosophy and Modernity
- 15.15 **Sin Fujinaga (Myakonojo University, Japan)**
Jaina Studies in Japan
- 15.50 **Tea and Coffee**
- 16.20 **Manisha Sethi (Jamia Millia Islamia, New Delhi)**
The Proof of Custom: Negotiating Jain Widow's Inheritance Rights
- 16.55 **Signe Kirde (University of Bonn)**
The Meaning of Possessiveness (*parigraha*) in Digambara Literature and the Search for a Strange Manuscript of Samantabhadra
- 17.30 **Maria Schetelich (University of Leipzig)**
Sources for the History of Jain Studies at Leipzig University- The Archive of Johannes Hertel
- 18.05 **Final Remarks**

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SOAS, LUND, Heidelberg



ABSTRACTS

Jainism and the Culture of Trade

Lawrence A. Babb, Amherst College

In this paper, I tell the story of a mineral and how it became intertwined with the lives of Jaipur's Jains. The mineral is a precious form of beryl known as emerald, which was once the foundation of Jaipur's famed lapidary industry. I begin with a brief sketch of the industry's history and social structure. This history is surprisingly recent, and the industry's structure is a complex web of relationships between many different groups and communities, including, of course, the Jains. I then move to an analysis of the business culture in which Jaipur jewelers functioned during the industry's formative period. Here we see that Jainism was indeed an important factor in the business, but its importance was more social than religious, having to do with the nature of the community life in which business relationships were embedded. Finally, I describe major transformations in the business that occurred during the final decades of the twentieth century. Jains continued to play a key role in the industry, but in a very different social and cultural context than before.

Jain Modernism

Peter Flügel, SOAS

This paper argues that it is useful to define Jain Modernism as a distinct type of Jainism with unique characteristics. For analytical purposes, it is claimed, five types of Jainism can be distinguished: canonical, classical, mystical, protestant and modern Jainism. Analytical models or 'ideal types', in the sense of Max Weber's comparative sociology, are constructs of a different kind than historical 'periods' and received socio-religious categories or 'real types'. Jain Modernism as an analytical type (based on variables not fixed values), therefore, cuts across both emic and etic stage models of Jain history and Jain sectarian or political categories. The paper outlines the basic features of Jain Modernism and their pre-history, and investigates 'modernist' self-constructions of Jain history, doctrine and identity. Principal source materials are competing 19th and 20th century Jain constructs of 'Jain history' and of the 'essence of Jainism', intended as ideological blueprints for the construction of Jain identity. Comparative typological analysis, as applied in this paper, and modern Jain ideal types of the perceived 'essence' of 'Jainism' and 'the Jain community' operate with similar analytical methods. Only the aims and the modes of engagement are different. The paper shows how modern 'scientific' methods such as the archaeological, historical-philological, logical-philosophical, or social scientific analysis of Jain sites, texts, doctrines and practices, and scientific results feed back into the Jain discourse of modernity, and are, to some extent, constitutive for Jain Modernism. Jaina Studies itself is a good example, being both a modern academic discipline or

melange of disciplines, unprecedented in academic and Jain history, and an important medium of cultural reflexivity. The current Jain conundrum, 'How can ancient Jain thought *live* in the medium of modern thinking?' (to paraphrase W. Halbfass), is the key problem which defines Jain modernism. Not even a post-modern observer can be entirely immune to it. What can academics contribute to contemporary Jain self-understanding, beyond meta-reflection on the history of the scientific interpretation of Jainism and the Jain interpretation of science?

The History of Jaina Studies in Japan

Sin Fujinaga, Myakonojo University, Japan

Jainism has been known to the Japanese for more than one thousand years. In ancient times the Japanese had some information on Jainism through the Buddhist scriptures translated into Chinese. Research on Jainism, however, started only about a century ago when Japan opened her doors to foreign countries, especially to the western world. Before the Second World War, some Japanese scholars studied the Jaina works in European countries, such as the UK and Germany. Since India became independent in 1947, many Japanese had the chance to study things Indian in the country itself thanks to scholarships granted by the Government of India. Since then, the fields of studies have been wider than in previous eras. Hence, the history of Jaina studies in Japan has a close relationship with her modernization. In this paper I will explore how social changes in modern Japan influenced Jainology in Japan by referring to the works of Japanese scholars such as Minakata Kumagusu, Kanakura Ensho, and Uno Atsushi. Emphasis will be put on the fact that there are three periods of Jaina studies in Japan and that each of them has been strongly affected by the social conditions in Japan as well as those in India.

Worlds in Conflict: The Jains in Early Modern India

Jonardon Ganeri, University of Liverpool

The Jaina philosopher Yaśovijaya Gaṇi (c.1608-1688 CE) lived during a period of exceptional socio-philosophical interest, one in which the world of traditional Sanskrit discourse found itself in an encounter with the new intellectual world of the Mughal empire. One might well imagine how these circumstances would provide a Jaina philosopher of the period with a distinctive range of challenges. Certainly, we find in Yaśovijaya an attempt to continue the tradition of Jaina philosophical scholarship in the new scholarly language of Navya Nyāya. But do we find in his large corpus of works a responsiveness to newly emerging intellectual horizons? In my paper, I will attend primarily to a little known but fascinating text of his, the *Nyāya Jainakhaṇḍakhādyā*. In this text we find among other things a return to one of the strongest of the classical themes, the debate between Buddhists and

Naiyāyikas over the existence of self or soul. Why, we might well ask, at a time when the Buddhists have long since ceased to be present in the Sanskrit philosophical debate, does Yaśovijaya choose to revisit this debate once again?

Mahāmastakābhīṣeka 2006: Pilgrims, Preparations and Procedures

Julia Hegewald and Sabine Scholz, Heidelberg

In February 2006, after a gap of 13 years, the Mahāmastakābhīṣeka, or great head anointing ceremony of the colossal statue of Lord Bāhubali, took place at Shravanabelgola, Karnataka. The event, which is the most important ceremony of the Digambara Jainas of Karnataka, and usually celebrated every 12 to 14 years, attracted tens of thousands of pilgrims and visitors from all over India and abroad. In this paper, we will present photographs of preparations, pilgrims and procedures, and the ceremony will be documented and explained. The ritual of *abhīṣeka* in the Indian context, the importance of Shravanabelgola as a pilgrimage place, and the legend of Bāhubali, will also be shortly described. Although the Mahāmastakābhīṣeka at Śravaṇa-Belgoḷa is the most famous one, it is not the only ceremony of this kind performed by the Digambara Jainas of Karnataka. Therefore, at the end, some photographs of similar events shall also be presented.

Contributions of Ancient Jaina Scholars to Modern Mathematics

Anupam Jain, Holkar Science College, Indore

Jainism is one of the oldest living religions of the world. Its literature is vast and varied. Jain *ācāryas* have also contributed in the field of science, and mathematics is an integral part of Jaina literature. According to the subjectwise classification scheme the entire Jaina literature can be classified in four categories which are known as *anuyogas*, or expositions:

Digambara tradition:	Śvetāmbara tradition:
I. Prathamānuyoga	Dharmakathānuyoga
II. Karaṇānuyoga	Karaṇa-Caraṇānuyoga
III. Caraṇānuyoga	Ganitānuyoga
IV. Dravyānuyoga	Dravyānuyoga

Out of these four, literatures of the Karaṇānuyoga and Ganitānuyoga groups are full of mathematics. Some exclusively mathematical texts were also written by Jaina scholars to facilitate and train students of Jainology. A detailed list of all such books will be submitted in the present paper.

Many formulae and concepts presented in these texts are still in use in the mathematical world, such as:

I. General formula for combination $\frac{n}{Cr} = \frac{n!}{r!(n-r)!}$

II. General formula for Permutation $\frac{n}{Pr} = \frac{n!}{(n-r)!}$

III. Area of certain geometrical figures like ellipses.

IV. Volume of some specific geometrical figures.

V. Concept of logarithms and related formulae like:

$$\log m.n = \log m + \log n$$

$$\log m/n = \log m - \log n$$

$$\log mn = n \log m$$

$$\log \log mn = \log n + \log \log m \text{ etc.}$$

VI. Concept of set, type of sets and operations.

VII. Treatment of series and sequences.

VIII. Treatment of continued fraction and unit fraction.

In the present paper, original Sanskrita/Prakrita verses related with above formulae will be quoted with translation from Jaina texts and then a deduction of the formulae will be made. References from renowned books on the History of Mathematics will be presented to support the originality, historical importance and uniqueness of the work of Jaina scholars.

The Language of Sets in Jaina Wisdom

Prabha Jain, Prajna Prakarsh Samiti, Jabalpur

This paper probes the Jaina concept of *Set*. The basic word in the Jaina school for *set* is *rāṣi* in all its indefinable aspects, specifically in the Jaina mathematical *karma* theory. According to Abraham Fraenkel, the modern theory of set today forms the basis of all mathematics and is regarded as equally important as the theory of relativity or that of the quanta. The undying credit of creation of the set theory goes invariably to George Cantor (1845-1918). The Jaina set theory, the origin of which may be dated back to the early centuries of the Christian era, differs from Cantor's theory in its motivation and application. The Jaina set theory was discovered by dealing with the innumerate and infinite classes of numbers representing transfinite objects as an outcome of the Jaina logic based on *syādvāda* and *anekāntavāda*. The Jain *pramāṇa* and *naya* discourses led to well defined propositions about mathematical objects occurring in the Jain theory of *karma*. We find an idea of the logical base in the paradoxes of Zeno. In brief, in the Jaina canons there is another tradition for the classification of sets, discussion of certain paradoxes, construction of sets, measuring the existential sets, comparability of sets, cardinals and ordinals in divergent sequences, methods of analysis, symbolism for set theoretic formalism and so on. The purpose behind this language of sets was to pave the way to freedom from karmic bonds.

Some Aspects of Non-Possession (*aparigraha*) in the Digambara Tradition – and the Search for a Strange Manuscript of Samantabhadra

Signe Kirde, University of Bonn

This paper is concerned with historical and contemporary aspects of “non-possession”, one of the core values in Jainism. Looking into Jaina history, the idea of non-possession is a fundamental issue in early Śramaṇa tradition whose followers assert to have a non-vedic or even anti-vedic attitude towards salvation. According to the Śramaṇa (or Nirgrantha) traditions of the 4th century BCE, spiritual discipline is described in terms of contrast and pairs of fundamental oppositions. Therefore, *aparigraha* “non-possession” is characterised as avoidance or destruction of “possession” or “possessiveness” (*parigraha*). At first, it is necessary to explain how the ethical conduct which results from the Jaina concept of non-possession has built a “roadmap” to help future generations dealing with global challenges.

The impacts of the Śramaṇa ethics on contemporary society can be clearly seen today in the movement of biological farming (*ahimsā-kr̥ṣi*) in South Asia. In the last 30 years certain types of “green” agriculture movements were moulded or “reinvented” by making use of ancient value systems such as non-violence. Furthermore, the values of Śramaṇa culture were acknowledged by introducing the “red and green dots” on non-veg and vegetarian food and other consumer goods in India during the last six years. I will now draw attention to certain changes of South Asian Laws, especially the Patent Laws which govern the access to genetic resources, meaning all aspects of biodiversity. As a result of India’s and most of South Asian nations’ accession to the World Trade Organisation, the Patent Laws have recently been changed fundamentally owing to the implementation of the “Trade Related Intellectual Property Rights”. As a reaction to a stronger international competition for the economic benefit of South Asian biological resources, oral and written examples of “prior knowledge” are collected by institutes such as the Traditional Knowledge Digital Library (TKDL) and non governmental organisations (NGOs) such as Vandana Shiva’s Research Foundation for Science, Technology and Ecology (RFSTE). The so-called “dual organisation” of the Jaina communities, as part of the majority of Indian contemporary sects, with lay communities under the “spiritual command” of monks and nuns, is responsible for a tradition with an ethical code of conduct and prior knowledge systems. Werner Menski discusses key concepts of “Jaina Law” as an “unofficial legal system”, because in the codified *Indian Personal Law* (e.g. *Marriage Act*, *Inheritance Act*) Jains are subsumed with the Sikhs and Buddhist under “Hindu Law”. Of course, there are elements from various Hindu forms of belief and conduct and elements from Jaina forms of belief and conduct. The trouble is, however, that we are in most cases hardly in a position to determine exactly

which is which. Although most of those textual rules and regulations found in Jaina scriptures may not be treated as “general legal rules” (Menski), a “prior knowledge system” of natural resources does exist in Jaina literature, in combination with a highly elaborated code of conduct (*ācāra*). Most of these rules are preserved in Jaina Digambara scriptures for householders. The oldest of these scriptures can be dated to the 9th century CE and sometimes even earlier.

The second part examines, how “possession” or “possessiveness” is reflected by early Jaina authors on lay and mendicant conduct. Starting with the *Tattvārthasūtra* of Umāsvāmin (VII.12) and its commentaries, the relation of the term *parigraha* to the *karma*-doctrine and the problem of rebirth is explained. Next to non-harming or non-violence (*ahimsā*), non-possession (*aparigraha*) is one of the five minor vows (*aṇuvratas*) for laypersons and one of the five major vows (*mahāvratas*) for mendicants. The concept of *aparigraha* is discussed in an early handbook for Jaina lay followers written by the South Indian author Samantabhadra, called *Ratnakaraṇḍaśrāvākācāra*, a Sanskrit compound meaning “The Ethical Conduct of Lay Followers According to the Jewel Box [of Right Faith, Right Knowledge and Right Conduct]”. A closer look at this treatise will draw our attention to a time, when some of the divisions of Jaina *saṅghas* and *gacchas* had taken place, but the today existing “Jaina schools” had not been founded yet. Who was Samantabhadra? And what do historical accounts tell us of a strange manuscript assigned to him? This paper discusses some historical accounts of Samantabhadra, the grammarian, poet, logician and philosopher and the question as to whether he was the author of the *Gandhahastimahābhāṣya*, a monumental commentary on the *Tattvārthasūtra*.

Links Between Sanskrit and Muslim Science in Jaina Astronomical Works

Kim Plofker, Brown University

In the cross-fertilization between Islamic and traditional Indian exact sciences that took place in the courts of Hindu and Muslim rulers in second-millennium India, Jaina intermediaries played a significant part. Some important scientific ideas, such as the principles of the Islamic astrolabe and conversion calculations for the Islamic calendar, were first explained to Indian audiences in the works of Jaina authors. Muslim audiences, in turn, received Indian astrological ideas attributed to an authority known only as “Jina”. What factors placed the small minority of Jaina scholars at the center of these early efforts at scientific transmission? And what role did they play in the more familiar, and often more dramatic, encounters between Hindu and Muslim scientific views in subsequent centuries? This paper will argue that compared to its Hindu-majority counterpart, the Jaina scientific tradition was in some ways more receptive to, and simultaneously more insulated from, the new and foreign ideas of early modern Indo-Islamic science.

The Dancing Indra: Jain Cave Paintings from Ellora

Olle Qvarnström, Lund University
Niels Hammer, Independent Scholar

In addition to sculptures, the walls and ceilings in the Jain caves at Ellora are decorated by a profusion of paintings. In one of the caves, the Indra Sabhā, about 34 paintings remain in a more or less damaged state. These paintings are unique, seen from the point of view of the history of the Jain religion, and display a distinct artistic quality on a par with that of Ajanta. Of special interest for the understanding of the overall theme and composition of the paintings is the depiction of an eight-armed dancing Indra. This and other paintings will be displayed and briefly discussed.

Sources for the History of Jain Studies at the University of Leipzig: The Archive of Johannes Hertel

Maria Schetelich, University of Leipzig

Johannes Hertel (1872-1955), who between 1919 and 1937 held the chair of Indian Studies at the University of Leipzig, is first and foremost known for his reconstruction of the textual history of the Pañcatantra. It is in this context that the rich heritage of Jain Kathā literature was brought to his attention by Ernst Leumann, the librarian at the Prussian State Library Berlin, which up to this day possesses a good collection of Jain manuscripts. As Hertel was a very accurate scholar, pedantically striving to include in his research all available evidence—remote as it might seem at first glance—for motifs and variants, language peculiarities and terminology and living traditions of the Pañcatantra, he sought to procure as much information on the Jain Kathā tradition as possible directly from Jain scholarly institutions in India. That is why in the early decades of the last century an intensive correspondence developed between him and—mainly—the Jains at Benares and Patan, with the Jain scholars sending all kinds of information and publishing some articles of Hertel in their journals. Fortunately, the correspondence as well as the printed material have been preserved almost completely, first by Hertel himself, after his death by his eldest daughter Margarethe and now in the *Handschriftenabteilung* (Hand-written Manuscripts Section) in the University Library, Leipzig. For many years all this valuable material for the history of Jain studies in Germany remained an almost hidden treasure, only recently getting the attention of scholars as it deserves. This paper tries to give a short introduction to the scope and nature of the material from Hertel's archive and its relevance for the history of Jainology.

The Proof of Custom: Jain Legal Texts in Colonial Courts

Manisha Sethi, Jamia Millia Islamia, New Delhi

This paper seeks to examine the encounter between the ancient Jain law texts such as *Bhadrabāhu Saṃhitā*, *Arhana Nīti* and *Vardhamāna Nīti* and the colonial impulse of evolving criteria for establishing the validity of custom and practice in order to frame laws for arbitration of justice in the courts of law. Since the earliest days, the Jains presented a predicament: being outside the purview of the *Śāstras*—the basis of Hindu Law—the Jains were deemed to be distinct from Hindus, and hence eligible to be governed by their own laws and customary practices; on the other hand, the Privy Council of 1921 declared them to be “Hindu dissenters” to be judged by Hindu law. Within the Jain community too, the question of their distinct legal status remained an unresolved dilemma; at the heart of this vexation lay the specifically Jain legal practice of widow inheritance—laid down in *Bhadrabāhu Saṃhitā*, a text widely accepted by the Digambaras and Śvetāmbaras alike—in contradistinction to the Hindu jurisprudence where the son or the close male agnates of the deceased inherit his property. Not only did the deceased's widow inherit the dead man's property, she also enjoyed absolute and final authority over its use and disposal. In the early years of the 20th century, prior to the passage of the 1937 Hindu Woman's Right to Property Act, there was a veritable deluge of litigation contesting the right of the widow to inherit and dispose the dead husband's property. Deprived of control over their dead relative's property, the male agnates petitioned the colonial courts demanding that the Jains be governed by the Hindu law of succession and inheritance.

This paper will inspect a series of such disputes that were brought up in the High Courts. One of the earliest ruling of the Privy Council averred that the “Jains so far have adopted the Hindu Law that the Hindu rules of adoption are applied to them in the absence of some contrary usage”; deviations from Hindu Law were however allowed, provided an ancient and invariable custom was established with “the burden of establishing its antiquity and invariability ... on the parties averring its existence”. Thus each suit became a battleground to weld and prove the existence of a hoary tradition that offered greater rights to Jain women in general and Jain widows in particular, or to disprove the existence of such a tradition. The petitioners, defendants, and the court marshaled a plethora of evidence towards this end, at the centre of which were the ancient legal textual sources of *Bhadrabāhu Saṃhitā* and *Arhana Nīti* and *Vardhamāna Nīti* and customary practices of the Jains. The courts demanded that both these—proof of custom and law—be authenticated by the “leading members of the Jain brotherhood”, who were called upon to depose before the courts. This resulted in a great diversity in judgments. While in some cases, the defendants were successfully able to establish the antiquity of custom either through recourse to ancient texts or the oral

evidence of the leading Jains who vouched for the existence of widow inheritance and adoption, there were other instances where the courts not only rejected a reliance upon ancient texts on grounds of inconsistency but went as far as to state that the rules of inheritance and succession laid out in these texts are obsolete and “relate to a condition of Jain society when the widow was considered as a more preferential heir than the son, and cannot have any binding force at the present time”.

A survey of this litigation lays bare not merely the variegated encounter of ancient law and custom with the colonial legal institutions, but also the manner in which this process was shaped by the patriarchal anxieties about control over property and the colonial exercise of mapping communities into tidy categories in order to create an administrable subject population.

Jaina Philosophy and Modernity: Some Thoughts Based on Mahāvīra’s Words

Jayandra Soni, University of Marburg

Jaina philosophy in the form in which it has come down to us is traced back ultimately to Mahāvīra, to his teachings and to his life which itself can be regarded as a teaching. His life teaches us that we have to follow the same ascetic path which leads to the goal which he himself arrived at. But he lived more than two and a half thousand years ago and the obvious question is: in what way are his life and teachings relevant to us today? What value

can they still have for us in this day and age? What we are asking here is not only about the relevance of his ascetic life for us, but also about the relevance of his teaching in general. After briefly dealing with the question about the sense in which Mahāvīra may be regarded as a philosopher, this paper deals with certain aspects of his teachings to see in what way they could be relevant to us in our day and age. For this purpose Mahāvīra’s own words will be drawn upon, namely, those which appear in the book, *Mahāvīra’s Words* (Ahmedabad: L. D. Institute, 2004) translated from the German translation of the renowned Jaina scholar Walther Schubring, originally published in 1926.



Lynn Foulston

WORKSHOP 2008

JAINA ART AND ARCHITECTURE

(10th JAINA STUDIES WORKSHOP AT SOAS)

March 20-21

Brunei Gallery Lecture Theatre

School of Oriental and African Studies, Russell Square, London WC1H 0XG

To mark the tenth Jaina Studies Workshop of the Centre of Jaina Studies at SOAS, the conference will celebrate the role of art and architecture in the Jaina tradition. It will focus both on objects of art themselves and on the Jain attitudes towards and ways of using religious art and architecture. Contributions are invited on Jaina sacred places, Jaina temples and temple worship, iconography, as well as on painting, design, scripts and manuscript illustrations, and related issues.

For further details please see <http://www.soas.ac.uk/jainastudies>

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Conference Report 2006: Jainism and Society

Peter Flügel

The 8th international Jaina Studies Workshop at SOAS was funded by the British Arts and Humanities Research Council as part of the research project on Jaina Law and Identity at SOAS. The conference was opened with the launch of *Studies in Jaina History and Culture: Disputes and Dialogues*, a voluminous collection of selected papers of previous Jaina Studies Workshops at SOAS between 1999 and 2003. It was the first volume of the new series: *Advances in Jaina Studies* (Routledge), which together with the *International Journal of Jaina Studies*, serves as the principal publication medium for future conference proceedings. The second volume of the series, a monograph by Paul Dundas, has appeared in autumn 2006.

The conference addressed the question of how Jain culture reproduces itself socially, sandwiched as it is today between a thin layer of Jain mendicants and lay virtuosi and society as a whole. What are the main features of Jain culture, society, and law? And how are social identities constructed and perpetuated? The thought provoking keynote lecture by Johannes Bronkhorst of the University of Lausanne, 'Jainism, window on early India', argued that Jainism, far from being an offshoot of Vedic religion, originated in the latter part of the first millennium BCE in the altogether different surroundings of 'Greater Magadha', where an independent śramaṇa culture of Nigganthas (Jains), Ājīvikas, Buddhists and others prevailed which may have been infiltrated by individual Brahmins but not yet dominated by Brahmin culture. The second day of the conference began with an art historical paper by Robert J. Del Bontà from San Francisco ('From Herodotus onwards: descriptions of unidentified Jainas') on images of Jains in 16th and 17th century European literature, especially in Bernard Picart's (1673–1733) monumental work *Cérémonies et coutumes religieuses*. The presented evidence suggested 'that although not seen as a fully separate religion, the Jainas were considered [by Europeans] a special group from the earliest times'. Dharma Chandra Jain of the University of Jodhpur then spoke on 'The concept of society in Jainism' in canonical and medieval Jain literature. Using examples, he highlighted the individual centred, atomistic view of society in Jain depictions of social



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intercourse, and the predominance of ethical considerations. The following paper by Satya Ranjan Banerjee of the University of Calcutta, 'Jain society in the reign of Jain kings', gave a comprehensive overview of the social conditions of the Jains of India in the reigns of the South Asian kings from the times of Mahāvīra onwards on the basis of inscriptions and textual evidence. Sushil Jain of Assumption University in Canada addressed the 'Jaina contribution to the science of polity with respect to Somadeva's *Nītivākyāmṛtam*', a famous 10th century Digambara Jain Sanskrit text on kingship, or *rājadharma*. The wide-ranging paper argued that the text has been somewhat misunderstood by scholars who focused exclusively on its depiction of legitimate war. The next lecture by Hampa Nagarajaiah from the University of Bangalore used case material from literature and inscriptions in medieval Karnataka to illustrate the importance of the institution of *śāstradāna*, the donation of scripture, for the reproduction of Jain culture, which cannot rely on rituals and social customs alone. He focused on the donations of the 10th century 'great woman' (*mahāsati*) Attimabbe, and showed rare photographs of the once single surviving manuscript of Puṣpadanta and Bhūtabali's 2nd – 3rd century CE Prakrit text *Ṣaṭkhaṇḍāgama*, one of the most important Digambara treatises which is kept in the monastery (*maṭha*) of the *bhaṭṭāraka* of Mudabidri in coastal Karnataka. The 12th century palm leaf manuscript was virtually inaccessible and its contents unknown until a copy was smuggled out in 1896–1916, and later published by with a Hindī translation by Hīrālāl Jain between 1939 and 1958. Kornelius Krümpelmann of the University of



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Münster concluded the morning session with an impressive lecture on 'The *Sthānāṅgasūtra*: An encyclopaedic text of the Śvetāmbara canon'. He described the contents and the literary style of the work, its time of origin and its authorship, and showed convincingly through a linguistic analysis that the earliest commentary on the *Sthānāṅgasūtra*, composed by Abhayadevasūri in 1063 CE, misinterpreted the structure of the text in terms of the then fashionable *naya* theories rather than recognising it as an incoherent and simply numbered list of items for educational purposes.

The first part of the conference was mainly historical and textually oriented, while the second part was concerned with contemporary Jainism and Jains. The paper of Werner Menski (SOAS) on 'Jaina law as a natural law system' introduced a new theoretical model which combines three different kinds of rules - state, social, ethical/moral/religious - to generate subtle analytical types for the description of natural legal systems such as Jaina law from the point of view of legal pluralism. It argued that the 'identity postulate' inherent in Jaina law makes it recognisable as a natural law system. Peter Flügel's (SOAS) contribution ('Jaina law and the Jain community') presented an extended case study of the controversial recent judgement of the Supreme Court of India which rejected Jain 'minority' status on the grounds that many Jains prefer to be categorised as part of the 'Hindu' majority. It showed, on the basis of an analysis of historical Jain newspapers, that self-categorisations vary contextually and according to social and sectarian background; and how 'Jainism' and 'Jaina law' were intentionally constructed by liberal Jain communalists to maximise the political and social influence of the Jains in the colonial period, though the structure of Jain society can be better understood as a network of small and often ephemeral groups observing a variety of customs rather than as a single corporate ('ethnic') group or 'community', irrespective of official legal definitions. Ravindra K. Jain of the Jawaharlal Nehru University in New Delhi analysed a recent case of Jain factionalism in his lecture 'Religious response to social unrest: the rise of the Kāñjī Svāmī sect in contemporary Jainism'. He argued that the split that was caused by Kāñjī Svāmī within the contemporary Digambaras can be understood



Glenn Ravelle

in terms of anthropological theories of the rise of millenarian movements in periods of social unrest. The paper of Ulrich Oberdiek, from Freiburg, on 'Caste identity of the Agravals in an Uttaranchal market town' analysed the mixed Jain-Hindu religious structure of the Agravala caste, and suggested on the basis of field observations, that life-style preferences based on family tradition and personal inclination are more important for identity choices than caste. Jitendra B. Shah of the L.D. Institute of Indology in Ahmedabad then presented a detailed historical overview of 'Jain societies in Ahmedabad', a city which is often called 'the capital of the Jainas', and highlighted historical contexts of specific institutional developments. The penultimate paper of the conference on 'Bodies of renunciation and ethical bodies: situating ethical discourses among Jains' by Anne Valley of the University of Ottawa analysed the construction of Jain social identity in the contemporary Jain diaspora from the point of view of the individual and focused on the body as the principal site of Jain ethical discourse and on the symbolical importance of vegetarianism: 'You are what you eat'. The conference closed with the lecture of Julia A. B. Hegewald of the University of Heidelberg on 'Domes, tombs and minarets: Islamic influences on Jaina architecture' which demonstrated with the help of slides that there are a large number of Jaina religious structures throughout India which closely resemble Muslim mosque and tomb architecture; an issue which provoked an interesting discussion at the end of an enjoyable and informative conference, when Jain food (SOAS style) was appreciated by some two hundred scholars, students and Jains from all over the world.



Obituary

Professor Doctor Madame Colette Caillat (15.1.1921- 15.1.2007)

Nalini Balbir

Mme Caillat, who passed away on 15 January of this year after a six months' courageous struggle against a severe illness, was a stalwart of the international community of Jain scholars. She began her career with classical studies in Latin and Greek, being particularly interested in grammatical and linguistic aspects. She was almost naturally led to the study of Sanskrit, which she studied with Prof. Louis Renou (1896-1966), and Prof. Jules Bloch (1880-1953) after he replaced Renou who was in India.

As was expected from those who passed the prestigious competitive examination known in France as "Agrégation", Mme Caillat taught in various secondary schools, until she found a post at the National Centre of Scientific Research. She was then free to devote full time to Indian studies, starting with a *Mémoire* on nominal derivation in Middle Indian which led her to read Jain texts. Since nobody in France was proficient in these texts, Renou referred her to Prof. Walther Schubring (1881-1969) in Hamburg. This was to be a decisive meeting, as Schubring led her firmly on the path of Jain studies and encouraged her to participate in the critical Pali Dictionary. In India, which she visited for the first time in 1963, she established close contacts with Prof. A.N. Upadhye, Pandit D.D. Malvania, Prof. H.C. Bhayani, Pandit Sukhlalji and Muni Punyavijayaji. She worked several times in Mysore and in Ahmedabad, at the L.D. Institute of Indology, which she continued to visit regularly over the years.

Mme Caillat first taught Sanskrit and comparative grammar at the University of Lyon (1960-1966). She was appointed at Sorbonne University (then University of Paris-3) in 1967, as the successor of Louis Renou who had died suddenly, and she taught there until 1988, when she retired. She was elected to the *Académie des Inscriptions et Belles-Lettres* in 1987, and was a member of several academies and scholarly associations. She received many awards from Jain institutions in India, and was held in high esteem by the Jain community, both Śvetāmbara and Digambara.

In 1981, Mme Caillat, who was the head of the research group *Équipe de philologie bouddhique et jaina* (National Centre for Scientific Research / University of Paris-3 Sorbonne Nouvelle), organised in Strasbourg the first International Jain Symposium to take place outside of India. The Proceedings were published in 1983 (*Indologica Taurinensia* 11). In 1988, a felicitation volume was offered to her, which includes a bibliography of her published work (*Indologica Taurinensia* 14).

As a Jainologist, Mme Caillat's works focus on the transmission and understanding of important Śvetāmbara works belonging to the oldest strata of canonical liter-



ature, especially *Ācārāṅgasūtra*, *Sūtrakṛtāṅgasūtra*, *Daśavaikālikasūtra*, and *Uttarādhyayanasūtra*. In addition, her doctoral dissertation (1965; English 1975) is a luminous analysis of the Śvetāmbara monastic books of discipline, the so-called *Chedasūtras*, while her "second" thesis (partly published in the book co-authored with W. Schubring, 1966) is a minute philological study of one portion of a text of this kind. The problematic category of the so-called *Prakṛṇakas* also detained her considerably. The critical edition of the *Candāvejjhaya* (1971), its French translation and the learned notes are a testimony of sound scholarship in lucid style. "Fasting unto death" (*saṃlekhaṇa*) has been among the major themes of her investigations, where the *Prakṛṇakas* are of utmost importance. On the other hand, she was much attracted to Digambara literature in Apabhraṃśa, as is shown by the translations of Yogīndu's *Paramāmaprakāśa* (1999), and of Rāmasiṃha's *Dohāpāhuḍa* (published in *Journal Asiatique* 1976). In France, she has also contributed to a better acquaintance of the general public with Jainism through her various articles published in volumes devoted to the religions of the world, or through her French translation of the "Jain Declaration of Nature". In France and elsewhere, she has helped to orient several readers in the complicated ways of Jain cosmology (Caillat 1981; 2004). Prof. Dr Mme. Colette Caillat will surely be remembered for her contribution to Jain scholarship, and very much missed by her colleagues.

Nalini Balbir is Professor of Indology at the University of Paris-3 Sorbonne Nouvelle. She is editor of the Bulletin D'Études Indiennes. Of late she is involved in the cataloguing of Jain manuscripts kept in European collections and is the co-author of the Catalogue of the Jain Manuscripts of the British Library.

Jaina Studies at the 13th World Sanskrit Conference Edinburgh, 10th-14th July, 2006

Eva De Clercq

Prof. Dr. Mme. Colette Caillat Main Publications

The contribution of Prof. Dr. Mme. Colette Caillat to the field of Jain studies and Middle Indo-Aryan linguistics is manifold. Apart from a number of articles in journals published in France, in Europe and in India, her main books are the following:

Les expiations dans le rituel ancien des religieux jaina. Paris: E. de Boccard, 1965 (D. Litt. thesis). Translated into English as *Atonements in the Ancient Ritual of the Jaina Monks*, Ahmedabad: L.D. Series 49, 1975.

Drei Chedasūtras des Jaina-Kanons - Āyāradasāo Vavahāra, Nisīha, Walther Schubring with a commentary by Colette Caillat. Hamburg: De Gruyter, 1966.

Candāvejḥhaya, La Prunelle-cible. Introduction, édition critique, traduction, commentaire. Paris: Publication de l'Institut de Civilisation Indienne 34, 1971.

Jainism. C. Caillat, A.N. Upadhye and Bal Patil. Delhi: Macmillan, 1974-75 (New Edition, 2006).

La cosmologie jaina. Présentation de Colette Caillat d'après les documents recueillis par Ravi Kumar, Paris, 1981. *The Jain Cosmology*. English rendering by K. R. Norman. Basel: Harmony Books (revised and enlarged edition, New Delhi, 2004).

Recueil d'articles de Jules Bloch 1906-1955. Textes rassemblés par Colette Caillat. Collège de France, Institut de Civilisation Indienne Paris: E. de Boccard, 1985.

Lumière de l'Absolu, de Yogīndu. Traduit de l'apabhramśa et présenté par Nalini Balbir et Colette Caillat. Paris: Payot & Rivages, 1999.

Jaina Studies. Proceedings of the World Sanskrit Conference, Helsinki 2003, Vol 4. Edited by Nalini Balbir and Colette Caillat. Delhi: Motilal Banarsidas, Forthcoming 2007.

On Wednesday the 12th of July, University of Edinburgh Sanskritist and Jainologist Paul Dundas opened the Jaina Studies section, one of five parallel sessions at the 13th World Sanskrit Conference. In total eleven papers were read on diverse subjects related to Jainism, spread over four sessions.

The first two papers concerned Jaina narrative literature. In "Kṛṣṇa in the Śvetāmbara canon" Eva De Clercq (Gent) discussed some selected episodes from the Śvetāmbara *āgamas* in which Kṛṣṇa occurs, who in Jainism is a cousin of the twenty-second Tīrthaṅkara Ariṣṭanemi. The characterisation of this Jaina Kṛṣṇa is similar to that of the better known Digambara Kṛṣṇa narrative, Jinasena Punnāṭa's *Harivaṃśa-Purāṇa* (8th century). Rather than the cowherd from the Hindu *Bhāgavata Purāṇa*, Kṛṣṇa is here portrayed as the great king of the *Harivaṃśa* dynasty, who figures in the great battle of the *Mahābhārata*.

In her paper "Life before life before life: an exceptional perspective on Jina Usabha's biography" Anna Aurelia Esposito (Würzburg) focussed on the account of the first Tīrthaṅkara Ṛṣabha's previous birth stories in the *Vasudevahiṇḍī*, the earliest work of Jaina narrative literature. The most detailed accounts of these stories are found in Jinasena's *Ādipurāṇa* and Hemacandra's *Triṣaṣṭ īśalākāpuruṣacarita*, where the births are narrated chronologically. In the *Vasudevahiṇḍī* the story of Ṛṣabha's previous births is told by Śreyāṃsa, Ṛṣabha's first donor of alms, and companion since many lives. Attention is focussed not on Ṛṣabha, but on the narrator Śreyāṃsa. Unlike in Jinasena's and Hemacandra's works, the stories are not told in a chronological sequence and the passage is here embedded into the other narrative layers that connect them with the life of Vasudeva, the principal character of the *Vasudevahiṇḍī*, and of Mahāvīra, as well as the Gaṇadhara Sudharma and his pupil Jambū.

In "Sacred Places in the Jaina Tradition: The Case of Sammetaśikhara", Peter Flügel (SOAS) analysed the



history and religious significance of the Jaina pilgrimage site Sammetaśikhara, now also known as Pārasnāth Hill, in Jharkhand, since it officially passed into the hands of the Śvetāmbara Jains of Murshidabad in the eighteenth century. The ownership and management of the site are still being disputed in numerous court cases between Śvetāmbaras, Digambaras, local Hindus and the States of Bihar and Jharkhand conducted for more than one hundred years. The paper further focused on the concept of *tīrtha* in the Jaina tradition and argued that a distinction should be made between sites of empowerment, connected with exemplary religious acts, and sites of commemoration. This differentiation is reflected in two different types of shrines and temples.

The second session, chaired by Olle Qvarnström, consisted of two papers, both focussing on Śvetāmbara polemical writings. With the paper "An Early Anti-Paurṇamīyaka Polemical Work: Ajitadevasūri's *Mohānmūlanāvādashānaka*", Paul Dundas (Edinburgh) examined Ajitadevasūri's arguments against the teaching of the Paurṇamīyaka Gaccha, a Śvetāmbara Jain disciplinary order, that laymen, not monks, should assume responsibility for *pratiṣṭhā*, the installation of Jina images. The paper demonstrated that Ajitadeva's arguments informed those of later polemicists on this subject, particularly those of the Tapā Gaccha, such as the author of *Gurutattvapradīpa* and Dharmasāgara (16th century).

In "In Defence of Icons in Three Languages: The Iconophilic Writings of the Seventeenth-Century Śvetāmbara Mūrtipūjaka Tapā Gaccha Monk Mahopādhyāya Yaśovijaya", John Cort (Granville, Ohio) talked about the writings of the seventeenth century monk Yaśovijaya on the defence of icon worship. Among these are the *Pratimāśataka*, his most famous text on the subject, and the *Pratimā Sthāpanā Nyāya*, both in Sanskrit. These texts were aimed at other Śvetāmbara Mūrtipūjakas, who were fluent in Sanskrit. In Prakrit he composed the *Kūpadrṣānta*, presumably aimed at Sthānakavāsī opponents who argued that idol worship was a type of *himsā*. He further composed Gujarati hymns which were sung in the context of the rite of consecrating, establishing and worshiping an icon, and were not argumentative, contrary to the Sanskrit and Prakrit texts,

The third session, chaired by John Cort, focused on philosophy. The first two papers related to the Jaina views of non-Jaina philosophical systems. "Early Jain and Buddhist Critique of Sāṃkhya Philosophy", of Olle Qvarnström (Lund) concerned critical writings on the Sāṃkhya notions of the relation between consciousness and knowledge, and between nature and its evolutes, as found in the Jaina texts *Dvātriṃśikā* of Siddhasena Divākara (6th century) and the *Śāstravārtāsamuccaya* and *Yogabindu* of Haribhadra Sūri (8th century), and in the Buddhist Bhāvaviveka's *Madhyamakahrdayakārikā* and *Tarkajvālā* (6th century).

In "Contributions of the Jains to the Vaiśeṣika philosophy" Satya Ranjan Banerjee (Kolkata) discussed the two Vaiśeṣika schools as described in Somadevasūri's *Yaśastilakacampū* (10th century): the Tārkika, the or-

thodox school which emphasized knowledge, and the Saiddhānta, who considered faith in Śiva as the essential factor for salvation. Before Somadeva, Haribhadra (8th century) had already depicted the Vaiśeṣikas as worshippers of Śiva in the *Ṣaḍdarśana-samuccaya*. In his commentary on this work, Guṇaratna (14th century) specified Vaiśeṣikas as Pāśupatas. The Vṛddha Vaiśeṣika mentioned in Vidyānanda's *Āptaparikṣā* (9th century) is identified with the Saiddhānta school.

The last paper of this session, and all three of the fourth session, chaired by Jayandra Soni, concerned various technical concepts. "Upayoga, according to Kundakunda, Umāsvāti and Vidyānandin" by Jayandra Soni (Marburg) discussed the concept of *upayoga*, described as a defining characteristic of the soul. In manifesting itself *upayoga* would be identical with the functions of *darśana* and/or *jñāna*. This raises several questions such as what these functions are exactly, if they take place simultaneously or in sequence, and if they have a separate identity. The paper examined *upayoga* in selected canonical works and discussed the controversies, with comparison of the views of Kundakunda, Umāsvāti and Vidyānandin.

In "Concept of Brahmacarya in Jainism" Jagat Ram Bhattacharyya (Ladnun, Rajasthan) talked about *brahmacarya*, self-restraint from sexual activity. Sensual pleasure is the product of two types of organs, *karmendriya* and *jñānendriya*. Since the organs are considered aggregates of matter, sensory activity is also based on matter. Terms associated with *brahmacarya* in relation with the soul are *vrata*, *samiti*, *gupti* and *tapas*. The soul's orientation towards sensual pleasure depends upon knowledge and vision (*darśana*). Though initially linked with *aparigraha*, *brahmacarya* obtained an independent status as one of the five Great Vows for ascetics; while for householders it is one of the twelve Lesser Vows as *sadāra-saṃtoṣa-vrata*.

Kristi Wiley's (Berkeley) paper, "The Significance of Adhyavasāya in Jaina Karma Theory", looked at the concept of *adhyavasāya*, a technical term associated with the binding of karmic matter, more specifically the variety of *karma* that determines length of life (*āyu*). The term *adhyavasāya* is used in this context in commentaries and by pandits, yet until now little research had been done on this topic. The paper focused on *adhyavasāya* in various *karma* texts, Śvetāmbara and Digambara, including the *Karmagranthas*, *Gommaṭasāra* and the *Ṣaḍkhaṇḍāgamas*.

The final paper of the Jaina studies section, "What is Wrong with the Vedas: a Jaina Critique of One of Brahminism's Fundamentals", by Robert Zydenbos (Munich) examined the Jaina view on the authority of the Vedas, and on the characteristics of scripture, based on the thoughts of the Jaina author Bhāvasena Traividya-deva (13th century) from Karnataka.

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The Great Mahāmastakābhīṣeka

Julia A.B. Hegewald

On 8th February 2006, Ashoka Kumar Patni, a marble-trader from Rajasthan, poured the first pot of sacred water over the tenth-century image of Gommaṭeśvara at Śravaṇabelgoḷa. This opened the ritual proceedings, which were to last for a period of almost two weeks. Months and years of planning and preparations had preceded this auspicious moment. Temporary tent cities, supplied with electricity, running water, health posts and makeshift temple structures had been established in close vicinity around the pilgrimage centre. On the summit of sacred Mount Vindhyaḡiri, scaffolding had been constructed around the colossal statue, providing a podium from where thousands of litres of sacred substances were later to be released over the head of the ancient figure. Viewing platforms were constructed around the courtyard area in front of the image, to accommodate between 6.000 and 10.000 pilgrims each day. This provided the necessary infrastructure for this rare, large-scale sacred event, but did not present the end of the preparations. All sacred substances, required for the sacred bath of Lord Bāhubali, had to be freshly delivered to the base of the hill, and carried up by porters on every morning of the festive period. The apparent ease and the exactness with which each step of the organisation and performance was implemented conveyed the feeling of control and of a certain routine, betraying the fact that this special ritual is only conducted once every twelve to fifteen years.



108 water pots are arranged in the shape of a ritual diagram at the foot of the colossal image.

For the pilgrims, dressed in bright orange and white garments, who were queuing in lines stretching from the foot of the hill to the centre of town, and who from about 6am were starting to climb the hill barefoot in the rising sun, this day was unique and represented the moment they would remember for the rest of their lives. Those too frail to walk were carried up on seats. Having reached the summit of the hill, ritual attendants were directed towards places on the large platforms surrounding the courtyard. Devotees prayed, chanted, and gazed in reverence at the monumental statue of Gommaṭa. Soon, the activities in the open court formed the centre of at-



Scaffolding has been constructed around the statue of Bāhubali in preparation of the great ritual.

ention. Large numbers of voluntary helpers were involved in carrying 108 water pots, *kalaśas*, into the open and in arranging them in the shape of an auspicious geometric diagram. The copper containers were decorated with leaves and coconuts, the sacred area accommodating them was delineated with protective markings, and the head priest commenced with the ritual purification of the substances.

The sun stood already high in the sky by the time a line of donors formed and started to hand on one sacred pot after the other, to be carried up the steps to the sides of the 60 foot (20m) tall colossus. The performance had reached its climax, and the anointing ceremony of Bāhubali was to begin. Accompanied by the joyful and at times ecstatic cries of thousands of believers, sacred water collected from 108 places, then coconut milk, sugar cane juice and milk were poured over the figure. At first resembling smoke, rice flour was released from above and drifted in large white clouds over statue and onlookers alike. This was followed by yellow turmeric paste and other herbal liquids, interspersed by the contents of larger silver *kalaśas*, filled with sanctified water. Visually particularly striking, were a variety of sandal wood mixtures in shades ranging from light brown, via purple to deep red, which coloured the grey stone of the sculpture. Towards the finish of the anointing ritual, at the end of the afternoon, a shower of strongly scented flower buds and petals of diverse colours were released from baskets, and a garland was ceremoniously raised to decorate the monumental image. A mixture of holy substances, known as *indra*, concluded the anointing ceremony, followed by the performance of *ārati*, the rotating of a flame in front of the image.

Tired, but filled with extraordinary sights, smells and the moving experience of the day's events, the pilgrims slowly and patiently commenced their descent on the west side of the hill. The colourful sacred liquids, which had run over the body of the statue (*tīrtha*), were carefully gathered by devotees and priests and carried away in flasks. Flowers collected from the feet of lord Bāhubali were distributed amongst the pilgrims, and participating families proudly paraded their empty *kalaśas* and sanctified coconuts back into town.

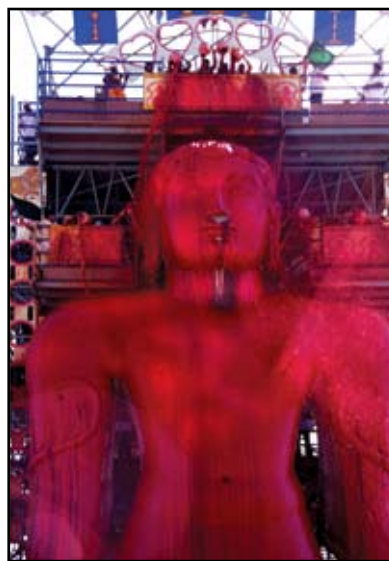
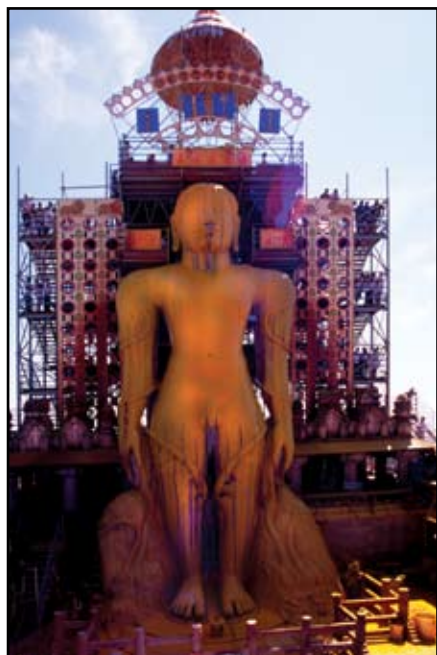
The Great Head Anointing Ceremony of Gommaṭa was performed for the first time during the installation ceremony of the colossal sculpture. Gaṅgā minister Cāmuṇḍarāja had commissioned the carving of the monumental figure of Gommaṭeśvara in 980 AD. Since then, the sacred bath has been repeated at regular intervals, ideally every twelve years. Due to wars and famines, however, the period had at times to be extended, as was the case with the present ceremony. A severe drought which affected this region in 2005, led to the postponement of the event by a year.

Research Group on Jainism in Karnataka

The ritual proceedings outlined here, were recorded by the research group “Jainism in Karnataka.” Headed by Dr Julia A. B. Hegewald, this project is based at the South Asia Institute of the University of Heidelberg. Three members of the team of five were able to be present during the proceedings. Dr Julia Hegewald, Dr Pius Pinto and Sabine Scholz were joined by Prof. Edward Noronha from the University of Mysore. The work of the group included the documentation of the lengthy preparations, the examination of the various steps of the ritual and their associated meanings, interviews with pilgrims and ascetics taking part in the event, and visits to Jaina temples and sacred sites in

close vicinity to Śravaṇabelgoḷa. Whilst the rare event of the Mahāmastakābhiṣeka has led the team to conduct extensive research into the history and development of Śravaṇabelgoḷa, representations of Bāhubali, and the significance of *abhiṣeka* in Jainism, the interdisciplinary project was founded in February 2005 to address questions relating to a different but related area.

In Karnataka, the Jainas experienced a period of great political and cultural flourishing, which lasted from about the 5th to the early 12th century CE. During this period, many local kings and their ministers were Jainas or at least generously supported Jainism. In the early 12th century, however, the influence of the local Jaina community diminished. The reasons for this change have never been examined in detail. In the Emmy Noether-Research Project, funded by the German Research Council (DFG), political changes as well as their immediate affect on religion and ritual, and on art and architecture, are for the first time studied together. Historically, the main questions concern the reasons for the loss of power, at least in certain areas of Karnataka, and the procedures employed to depose the Jainas. From a Religious Studies point of view, the influence this has had on the beliefs, the ritual and the self-understanding of the Jainas are of major concern. In the further development from the points of view of Art History and Architecture of certain Jaina pilgrimage centres, even after the decline in power on the one side, and the forcible conversion of Jaina into Hindu temples on the other, are being analysed and interpreted the light of the other two disciplines. Through a combination of results from the three different subject areas, this intriguing and so far widely neglected period in the history of south India is for the first time investigated in a more holistic and complete way, to explain the lasting importance of the Jaina community in Karnataka today. The results of the research project will be summarised in a comprehensive publication.



(Left) After a shower of purifying turmeric liquid, the grey stone of the monumental figure appears bright yellow. (Above) Different shades of red diluted sandalwood paste are poured over the venerated representation of Gommaṭeśvara. (Photos: Julia A. B. Hegewald)

As part of the project, a conference entitled “Jainism in Karnataka: Art, History, Literature and Religion” was held in cooperation with Professor S. Settar at the National Institute of Advanced Studies (NIAS) in Bangalore in February 2007. The symposium brought together specialists in the history, literature, religion, art and architecture of Jainism in Karnataka. Delegates came from universities and research institutions from throughout India and engaged in stimulating debates. At this occasion, an exhibition of photographs and texts, documenting the Mahāmastakābhīṣeka 2006 at Śravaṇabelgoḷa, and also including pilgrims’ textiles were on view in Bangalore. This display was first presented at the South Asia Institute of the University of Heidelberg, in Summer 2006.

Parts of the exhibition will be shown at the conference “Jainism and Modernity,” the Jaina Studies workshop at SOAS in March 2007. This year’s conference represents a European network initiative. It has been organised and co-funded by three specialists in Jaina studies, Dr Peter Flügel from SOAS, Dr Olle Qvarnström from the Religious Studies Department at the University of Lund, and Dr Julia Hegewald from the South Asia Institute at the University of Heidelberg. It is hoped that similar joint ventures will continue to build bridges between international scholars, further encourage research on Jainism, and continue the tradition of bringing academics and members of the Jaina community together for more fruitful exchanges in the future.

Julia A. B. Hegewald is head of the *Emmy Noether-Research Project on Jainism in Karnataka (DFG)* and teaches *South Asian History of Art and Architecture at the South Asia Institute of the University of Heidelberg, Germany.*



Donors who have participated in the ritual take home the metal water pots and sanctified coconuts as treasured objects.



Members of the team at the Mahāmastakābhīṣeka exhibition in Heidelberg, June 2006.

Jainism in Karnataka: History, Architecture and Religion

Alongside Hindus and Buddhists, the Jains represent one of the oldest religious groups in India. The numerically relatively small community of the Jains developed an entirely distinct culture (religion, art, architecture, philosophy) and looks back upon more than 2500 years of changing history. In the modern south Indian state of Karnataka, the Jains experienced a period of great political and cultural flourishing from the 5th to the early 12th century CE, a period during which many kings and their ministers were Jains. In the early 12th century, their influence allegedly came to a sudden end. The reasons for this abrupt and forceful change, however, have never been examined in detail.

In this interdisciplinary research project, political changes as well as their immediate affect on religion, art and architecture will for the first time be studied together. Historically, the main questions will concern the reasons for the sudden loss of power and the procedures employed to depose the Jains.

For more information please visit the website:

www.sai.uni-heidelberg.de/abt/kunst/preview/index.php

Mahāmastakābhiṣeka: An Oasis of Harmony at Śravaṇabelgoḷa

Lynn Foulston

I first encountered Jainism in 1994 and was immediately drawn by its extreme asceticism juxtaposed with its genuinely inclusive attitude to the laity. In 2000, I visited Śravaṇabelgoḷa for the first time and was captivated by this sleepy little village in southern Karnataka. I determined that I would return when the next Mahāmastakābhiṣeka (Great Head Anointing Ceremony) was conducted. Having waited six years, it was with a growing sense of anticipation that I waited for Manish Modi and Bal Patil, and their respective families, in Bangalore on the day before the first Mahāmastakābhiṣeka of the new millennium. In fact, my wait was relatively short as there were many people who had been waiting thirteen years for this festival. It is usually only held every twelve years, but droughts in Karnataka had meant that it was delayed a year. On arrival in Śravaṇabelgoḷa, it was clear that my sleepy village had turned into a thriving city and that something very special was about to happen.

The 2006 Mahāmastakābhiṣeka represented a departure from previous festivals as the *abhiṣeka* was scheduled to be repeated nine times during the final fortnight of this month long celebration. In previous years, the *abhiṣeka* had only been performed once. This is perhaps an indication that the world has changed considerably since 1993, the date of the last event. I met Jains from all over India, who are now able to travel about more easily than ever before and, on this occasion, they were joined by Jains from all over the world. Thousands of people streamed into Śravaṇabelgoḷa the night before the first Mahāmastakābhiṣeka (8th February). The atmosphere was full of excitement and anticipation as many people congregated around the offices of the Pontiff of Śravaṇabelgoḷa, Jagadguru Karmayogi Swasthishree Charukeerthi Bhattaraka Swamiji, some making their final preparations for the event while others were hoping to secure their tickets for the following day.

Early next morning the *abhiṣeka* started with holy water being taken up the six hundred plus steps to the top of Vindhyagiri (large hill) where the colossal monolith of Gommateśvara, or Bāhubali, is installed. This was closely followed by the large gathering of Digamabara *munis* and nuns who took their positions on either side of the large specially erected platforms that covered the temple, from which the lucky ticket holders could view the proceedings. One hundred and eight *kalaśas* (pots) of holy water were used to anoint the image of Bāhubali, with the honour of pouring the first *kalaśa* given to a businessman Ashok Patni, who had made a generous donation to a new children's hospital. The one hundred and eight *kalaśas* were prepared and arranged in a symmetrical pattern in the small courtyard below the Bāhubali colossus. As the *munis*, nuns, and spiritual and secular dignitaries looked on serenely, the ticket holders jostled for position as all



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wanted to offer their prayers at the feet of Lord Bāhubali. The proceedings were witnessed and recorded for wider distribution by an international press contingent. Sadly Channel 4, which had initially considered reporting live from the festival, decided against it, depriving the wider UK public of witnessing a truly remarkable event.

The highlight of each day's rituals was the *abhiṣeka* of milk, sugar-cane juice, *kṣīra* (curds & sugar), rice-flour powder, turmeric water, ground spices, vermillion water, and finally flowers from fifty-two countries. As the snowy-white milk cascaded over Bāhubali's head, eyes, and mouth, the crowd let out a spontaneous roar of delight and approval. The mutual joy, awe and wonder of those present was palpable and I finally understood why there was a prominent sign at the front of each platform ordering "Strictly No Dancing" in Kannada and English!

As each substance was poured, Bāhubali changed from white to yellow to red, and the character of his image seemed to change correspondingly. Finally, the magnificence of Gommateśvara (an appropriate name meaning Excellent Lord or Lord who is pleasing to look at) was emphasised as his image was garlanded and an *ārati* (offering of light) ceremony performed. That concluded the formal *abhiṣeka* for the day. Gradually, there

ensued a mass exodus as hundreds then filed down the steep steps towards the town. Below, patiently waiting crowds snaked all around the bottom of the hill, lining up in their thousands for their chance to climb the hill and see Bāhubali resplendent in his temporary festival garb.

In 2006, the *abhiṣeka* was repeated on eight other occasions, and more people than ever before have had the chance to pour a *kalaśa* or simply just see the Mahāmastakābhiṣeka. However, while this makes Bāhubali's bounty accessible to the majority, it must be offset by the inevitable *himsā* caused by such an event. During each day of the festival, when the Mahāmastakābhiṣeka took place, staggering amounts of ingredients were used. These included 504 litres of water, 300 litres of sugar cane juice and 350 litres of milk and the same of tender coconut water. The dry ingredients were no less abundant as 100 kg rice flour powder, 50 kg turmeric powder, and 20 kg sandalwood were also used according to the *Deccan Herald*. The huge vats of turmeric and sandalwood water were stored on the topmost section of scaffold, a testament to the many devoted Jains (mostly young men) who helped to haul everything up the six hundred plus steps on a daily basis. One of the mysteries of this spectacular event is where these vast amounts of liquid go. There are various theories, but really no one knows, or if they do they are not telling.

The Mahāmastakābhiṣeka re-enacts the original consecration of the Bāhubali statue in 981 CE, thereby adding an historical dimension to the proceedings. However, perhaps more importantly, the Mahāmastakābhiṣeka is an

opportunity for the Jain community to consolidate and renew community ties. This affirmation of Jaina society in turn might be seen as a re-creation of the original four-fold Jaina community of monks, nuns, laymen and laywomen, established when each of the *tīrthankaras* preached their first sermon.

Bāhubali, the son of Rṣabha, the first *tīrthankara*, was a pioneer of peace whose message of 'peace through renunciation', 'happiness through non-violence', 'progress through friendship' and 'achievement through meditation' is more poignant and relevant than ever before. However, I will leave the last word to 102 year old Mr R. M. Shah, who witnessed the *abhiṣeka* for the fifth time. *The Times of India* (Mysore, 18 February 2006) reported these words: "I'm sad because of the violence, hate and distrust going around in the name of religion and caste. Bāhubali's ideals are relevant any day, especially today. If we do not follow his ideals, there is no future for humanity." A poignant reminder, perhaps, that in these troubled times we desperately need to create oases of peace and harmony for ourselves. In February 2006, the little town of Śravaṇabelgoḷa became such a place.

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The Original *Paṇhavāyaraṇa/ Praśnavyākaraṇa* Discovered

Diwakar Acharya

The *Sthānāṅga-*, *Samavāyāṅga-* and *Nandīśūtra* indicate that the *Praśnavyākaraṇa* (Pkt. *Paṇhavāyaraṇa*), the tenth *āṅga* of the Jain canon, should deal with queries asked in divination sessions and related issues concerning, for instance, essential and non-essential questions for the purpose of divination. The title of the text itself suggests the same thing: Prophetic Explanation of Queries. However, the version of the *Praśnavyākaraṇa* in circulation deals with the five *āsravas* – the five sins, and the five *saṃvaras* – the consequences corresponding to them. Albrecht Weber (1883:327;1885:17) noticed long ago that the original text of the *Praśnavyākaraṇa*, which the compilers of the above mentioned *sūtras* had before them was lost at some point in history and another entirely different text was substituted in the place of the original *āṅgasūtra*. Abhayadeva, in the beginning of his commentary on the current version of the *Praśnavyākaraṇa*, analyses the title of the text in this way: *Praśna* stands for *praśnavidyās*, or methods for explaining queries concerning mediums, such as using one's thumb for the purpose of divination. The *Praśnavyākaraṇa* is thus named, because all these are narrated or explained here. He further says that this used to be the content of the text in earlier times, but by the time he composed his commentary nothing except explanations of the five types of sins and five types of their consequences were found in the text.¹ This indicates that Abhayadeva himself was aware of the fact that the text he was commenting upon was not the original but a new text.

Now, as a sheer surprise, the original *Praśnavyākaraṇa* in Prakrit, together with a Sanskrit commentary of one Jīvabhogin has been found preserved in a palm-leaf manuscript in the National Archives of Nepal. The accession number of the manuscript is 4-149 and can be found on NGMPP microfilm reel no. B 23/37. The palm-leaf manuscript was complete in 153 folios but now folios 142 and 143 are missing. There are some extra folios in the same handwriting in the end of the manuscript which contain charts and circular diagrams of *akṣaras*, mentioned or implied in the text. I am tempted to take this portion as an extension of the appendix included in the main body of the manuscript.

As the manuscript is written in Jain Nagari, it is highly probable that it was written in western India but found its way to Nepal when Gujarati merchants traveled or migrated to Kathmandu Valley in early mediaeval times. But it is also possible that it was written by a Jain migrant in Kathmandu. The manuscript is not dated but I place

¹ Abhayadeva's commentary on the *Praśnavyākaraṇa* currently in circulation, introduction: *praśnā āṅguṣṭhādī-praśnavidyās, tā vyākriyante abhidhīyante 'sminn iti praśna-vyākaraṇam. ayaṃ ca vyutpattiyartho 'sya pūrvakāle 'bhūt, idānti tv āsravapañcakasaṃvarapañca kavyākṛtir evehopalabhyate.*

it in the beginning of the 12th century on paleographical grounds. There is a paper transcript of this palm-leaf manuscript, which was made at least 56 years ago. It is preserved in the same archives and is numbered 5-1462. It is microfilmed under reel number B 466/20. It is badly rat-eaten on the left-hand side and is of little use except in one place, where two folios of the palm-leaf manuscript are missing; obviously the two folios now missing in the manuscript were intact when the transcript was prepared.

The text deals with the *praśnavidyā*, the science of query analysis, in a rather complex way, consistent with the description of the above mentioned three *sūtras* and Abhayadeva's remarks. The text is divided into at least 30 short chapters and a few of them are further divided into sub-chapters. Some contents of the text, mainly those concerned with articulation and pronunciation, can have significance far beyond the scope of the *praśnavidyā*. As the commentator states, the transmitter of the text is a Kevalin. The text of the *Paṇhavāyaraṇa*, which is in *gāthās*, begins with an invocation to Mahāvīra and Śrutadevatā, the embodiment of the entire canonical knowledge.² In the third *gāthā*, *Paṇha* appears as the title of the text together with an epithet *Jaipāyaḍa*.³ The full Prakrit title appears only in the mantra of Māuravāhiṇī Sudadevadā, found in the appendix at the end of the manuscript,⁴ where the goddess is identified as the *paṇhavāyaraṇavidyā*, the *vidyā* venerated in the *Paṇhavāyaraṇa* (not to be ranked in the level of the *vidyādevīs* of later times). The Sanskrit title *Praśnavyākaraṇa*, however, can be found in chapter

² Śrutadevatā (Pkt. Sudadevadā/Suyadevayā) is mentioned also in the *Bhagavatsūtra*, *Mahāniṣṭhasūtra* and some other Jain texts (see Shah 1941: 196f.). In Jain tradition, the twelve *āṅgasūtras* are described as her limbs and the fourteen *pūrvas* as her ornaments (see Shah 1941:196, Ludvik 2007: 245). As Ludvik (2007: 234, n. 38) in her recent book on Sarasvatī reports, Jain scholar Paul Dundas takes the Śrutadevatā referred to in the *Bhagavatsūtra* not as Sarasvatī but rather as a kind of all purpose category, but another Jain scholar, Nagasaki Hōjun takes it as Sarasvatī. With the discovery of Jīvabhogin's commentary on the *Paṇhavāyaraṇa*, it is clear that Śrutadevatā had gained the Māuravāhiṇī Sarasvatī identity by the end of the sixth century, the date of our commentary.

³ Jīvabhogin, the commentator records a variant reading *Jaipāyaḍa* (Skt. Jayaprākṛta) for *Jaipāyaḍa* (Skt. Jinaprākṛta).

⁴ I give here the complete set of mantras, including the well-known *parameṣṭhimantras*: *ṇamo arahantāṇaṃ. ṇamo siddhāṇaṃ. ṇamo āriyāṇaṃ. ṇamo upajjhāṇaṃ. ṇamo loe savvasāhūṇaṃ. ṇamo bhagavado mahadi mahāvīravaddhamāṇabuddhassa. ṇamo jīnāṇaṃ. ṇamo savvo vi jīnāṇaṃ. ṇamo paṇhavāyaraṇavidyudevādāe. ṇamo sarassadte. mama hidayaṃ pavissa. cakkhuṃ pavissa. jibbhaṃ pavissa. pucchaassa muhaṃ pavissa. aṅgapadaṃga pavissa. sarisaya savvaṃ mama āisaantaṃ asamaeṇa savvavāiṇṭaṃ udara 2 ida maṇijāme suvaṇṇajāle jaassa vijae māuravāhiṇī svāhā ... ṇamo bhagavadte mahadi mahāvidyāe aṇṇadāe pāṇadāe giri 2 ru 2 māuravāhiṇī svāhā (fol. 149r3-v1, 149v3-4).*



Diwakar Acharya

Pañhāvāraṇa Colophon folio 148v-149r

colophons of the commentary.⁵

According to the colophon, the commentary is called *Darśanajyotis*, otherwise known as *Sāradattā*. The concluding verses mention that Jīvabhogin composed the commentary by the grace of Devanandin.⁶ Hence, he was a junior contemporary, most probably a disciple, of the latter. If this Devanandin is the same as Pūjyapāda Devanandin the author of the *Jainendravvyākaraṇa* and several Jain works, the commentator's time cannot be later than the end of the seventh century.

There is yet another source for the root text, at least for a large part of it: Muni Jinavijaya (1958) has published an inferior recension of the *Praśnavyākaraṇa* with a very brief commentary, under the title *Jayaprākṛta*. Like the keepers of his manuscript, who labeled it with the name *Jayapāhuḍa*, he was unable even to suspect what he found had a direct link with the original *Praśnavyākaraṇa*. As he admitted in his introduction, the text belonged to a distinct genre and every line in the manuscript was corrupt and suspect. He was not even sure about the title: he printed the whole text with *Jayapāhuḍa* in the header but chose *Jayapāyaḍa* in the title page, ignoring the name *Praśnavyākaraṇa* in the final colophon. In his introduction, he promises to return to this area in future with more material, but I am not aware of any of his subsequent publications related to *praśnavidyā*. He does not give precise details of the manuscript in his book, but if possible I would like to locate and use this manuscript held in the Jaisalmer library in future studies.

Diwakar Acharya wrote a PhD dissertation on *Vācaspatimīśra's Tattvasamīkṣā at the University of Hamburg. He has taught at the Nepal Sanskrit Univer-*

sity and worked for the Nepal-German Manuscript Preservation Project and the Nepalese-German Manuscript Cataloguing Project at Hamburg and Kathmandu. He is currently teaching as visiting lecturer at the Graduate School of Letters, Kyoto University, Japan.

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5 Thus runs the final colophon of the commentary: *darśanajyotir nāma praśnavyākaraṇaṅkā samāptāḥ (sic) || o || kṛti (sic) jīvabhoginaḥ dviṭṭyaṃ cāsyā nāma sāradataṭṭi || o || (fol. 149r2-3)*

6 Fol. 147r5-v2: *kālatrayaṃ(sic)vibhāgartham idaṃ śīsyahitāya ca, kṛtā ṅkā mahābhāgā darśana-jyotyāṅ(sic)samjñitā. avyakta padavākāyarthavyaktā(sic)dāhṛtapasala, devanandiprasādēna kṛteyaṃ jīvabhoginā.*

A Short History of Jaina Law¹

Peter Flügel

The nineteenth century English neologism 'Jaina law' is a product of colonial legal intervention in India from 1772 onwards. 'Jaina law' suggests uniformity where in reality there is a plurality of scriptures, ethical and legal codes, and customs of sect, caste, family and region. The contested semantics of the term reflect alternative attempts by the agents of the modern Indian legal system and by Jain reformers of re-stating traditional Jain concepts. Four interpretations of the modern term 'Jaina law' can be distinguished: (i) 'Jaina law' in the widest sense signifies the doctrine and practice of *jaina dharma*, or Jaina 'religion'. (ii) In a more specific sense it points to the totality of conventions (*vyavahāra*) and law codes (*vyavasthā*) in Jaina monastic and lay traditions. Sanskrit *vyavasthā* and its Arabic and Urdu equivalent *qānūn* both designate a specific code of law or legal opinion/decision, whereas Sanskrit *dharma* can mean religion, morality, custom and law. (iii) The modern Indian legal system is primarily concerned with the 'personal law' of the Jaina laity. In Anglo-Indian case law, the term 'Jaina law' was used both as a designation for 'Jain scriptures' (*śāstra*) on personal law, and for the unwritten 'customary laws' of the Jains, that is the social norms of Jain castes (*jāti*) and clans (*gotra*). (iv) In 1955/6 Jaina personal law was submerged under the statutory 'Hindu Code', and is now only indirectly recognised by the legal system in the form of residual Jain 'customs' to be proved in court.

The principal sources of Jaina law are the Prakrit Śvetāmbara and Digambara scriptures, known as *āgama* or *siddhānta*, and their extensive commentaries. Early 'Jaina law' was exclusively monastic law, which still evolves through commentary and supplementary rules, unconstrained by state interference. Śvetāmbara monastic jurisprudence combines general ethical principles (*dharma*) - five fundamental qualities (*mūla-guṇa*) and ten or more additional qualities (*uttara-guṇa*) - with specific rules (*kalpa*) of good conduct (*ācāra*), supplemented by lists of common transgressions (*anācāra* or *pratisevanā*) and corresponding atonements (*prāyaścitta*). Atonements for self-purification should be requested voluntarily by an offender, following confession (*ālocanā*) and repentance (*pratikramaṇa*). Alternatively, penances are imposed as punishments (*daṇḍa*) by the head of the order (*ācārya*), whose judgments should take into account the circumstances and the status of the offender and make allowances for exceptions (*apavāda*). The disciplinary proceedings (*vyavahāra*) are, in theory, determined by superior knowledge (*āgama*), traditional prescriptions (*śruta*), an order (*ājñā*), a rule (*dhāraṇā*) or an accepted practice (*jīta*), the following criterion always coming into force in absence of the preceding one (Vavahāra 10.2 = Viyāhapannatti 8.8.2). In practice, only the last four criteria are relevant.



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The rules of the tradition (*śruta*) and the procedures of adjudication (*vyavahāra*) and execution (*prasthāvana*) of penances are detailed in the six *Chedasūtras* of the Śvetāmbara canon and in their commentaries, the *niryuktis*, *cūrṇis*, *bhāṣyas* and *ṭīkās*. The oldest passages of these texts must have been composed not long after Mahāvīra. After the emergence of differently organized monastic orders, *gacchas* or *gaṇas*, in the medieval period, the commonly accepted disciplinary texts of the Śvetāmbara tradition were supplemented by the codified customary laws of individual monastic traditions, *sāmācārī* or *maryādā* (incorporating *ājñā* and *dhāraṇā*), which are still continuously updated by the *ācāryas*. Ācārya Malayagiri (12th C.E.), in his commentary on Vavahāra 10.9, notes that consequently it is possible to follow the *dharma*, while violating the law, or *maryādā*.

In contrast to the Śvetāmbaras, Digambaras never developed organized monastic orders, and have only a rudimentary literature on monastic jurisprudence. They regard their own much younger *Caranānuयोगa* texts as authoritative for monastic jurisprudence.

Lay supporters of the mendicants, the *upāsakas*, supporters, or *śrāvakas*, listeners, were defined early on as part of the fourfold community (*tīrtha* or *saṅgha*) of monks, *sādhus*, nuns, *sādhvīs*, laymen, *śrāvakas*, and laywomen, *śrāvikās*, on condition of vowing to observe in part (*deśa-virata*) the main ethical principles to which

¹ All original Prakrit terms have been sanskritized in this text.

mendicants must be fully committed (*sarva-virata*). Categorising 'laity' as lower rank ascetics and devising rules based on monastic paradigms was the work of monks (8th to 14th century). Such rules achieve normative force through public vows, and can be individually chosen and self-imposed for specified times. In contrast to monastic law, observance is socially sanctioned *qua* status recognition, not enforced through juridical procedures.

The principal written sources for judging the proper conduct of the laity are the medieval *śrāvakācāras*, treatises containing rules of conduct (*ācāra*) for the laity (*śrāvaka*), and *nītiśāstras*, texts on statecraft, law and ethics. The word *śrāvakācāra* and its synonym *upāsakādhyayana*, lessons for the layman, are used as generic terms only by the Digambaras who claim that the original *Upāsakādhyayana* is lost, while the Śvetāmbaras preserved the *Uvāsagadasāo* (Sanskrit *Upāsakadaśāh* or *Upāsakādhyayana*), the only canonical text exclusively devoted to the concerns of the laity. The Sanskrit term *nītiśāstra* is used as a designation for both texts on statecraft and political ethics (*rājā-nīti*) and for texts on morality and rules for ethical conduct in everyday life (*sāmānyanīti*). Together, the *śrāvakācāras* and the *nītiśāstras* form the Jaina equivalent of the Hindu *dharmaśāstras*. But their focus is more on ethics and ritual than on statecraft and personal law, which are traditionally kept outside the religious law and left to local custom, *deśācāra*, which Jains are advised to observe if there is no conflict with the *dharma*.

Jaina texts on kingship, statecraft and personal law were composed in contexts where individual Jain mendicants exercised personal influence over one or other 'Hindu' king or local official. The majority of the texts were created by monks of the Digambara tradition which had a sustained influence on the ruling dynasties in the Deccan between the 8th-12th centuries. The most significant Jaina works on statecraft are the *Ādipurāna* of Ācārya Jināsena (ca. 770-850 C.E.) and the *Nītivākhyāmṛtam* (ca. 950 C.E.) and the *Yaśastilaka* (959 C.E.) of Ācārya Somadeva Sūri. Both authors were associated with the rul-

ers of the Rāṣṭrakūṭa empire. The *Ādipurāna* belongs to the genre of universal history. It tells the life story of the first Jina, the legendary first king and law-giver Ṛṣabha, in the manner of a Jaina *Mahābhārata*, and for the first time offers blueprints for Jain social rituals and Jain kingship through the Jainization of Brāhmanical prototypes. The *Nītivākhyāmṛtam*, by contrast, is an entirely secular text on statecraft modeled on the *Ārthāśāstra* of Kauṭilya (ca. 3rd century B.C.E. - 1st century C.E.) with barely noticeable emphasis on Jaina morality. The most influential medieval Śvetāmbara text concerning the laity is the *Yogaśāstra* and its auto-commentary by Hemacandra (12th C.E.) who was closely linked with King Kumārapāla of the western Cālukya dynasty in Gujarat. The first Śvetāmbara text detailing life-cycle rituals is the *Ācāradinakara* of Vardhamānasūri of the Kharatara Gaccha (1411 C.E.).

While Jaina concepts of kingship and statecraft were never systematically implemented and considered obsolete already under Muslim rule, Jaina ethics is still evolving. Scripted liturgical and life-cycle rituals left their mark both on the ritual culture of the Jainas and on the customs of contemporary 'Jaina castes' which, though purely 'secular' from a purely doctrinal perspective, emerged in the medieval period generally through the conversion of local rulers by Jaina monks. Compilations of 'Jaina law' texts produced by modern Jaina reformers in the 19th and early 20th centuries focused exclusively on the only legal domain which was initially exempted from codified Anglo-Hindu law, that is the rules of Jaina 'personal law' concerning the role of property in contexts of marriage, adoption, succession, inheritance, and partition. At the centre of concern was the division of property, or *dāya-vibhāgam*. Medieval Digambara texts with chapters on 'personal law' are the *Bhadrabāhu Saṃhitā* (ca. 8th-15th century C.E.), the *Vardhamānanīti* of Amitagati (ca. 1011 C.E.), the *Jina Saṃhitā* of Vasunandi Indranandi (10th century C.E.), and the *Traivarnīkācāra* of Somasena (1610 C.E.). The pioneering *Bhadrabāhu Saṃhitā* was cited by all later



Assembly of the All India Jain Conference 14 March 1925, Śravanabelgola
(Source: *The Jaina Gazette* 21 1925)

texts, even by treatises of Śvetāmbara authors such as the *Arhannīti* of Hemācārya (12th-14th century C.E.). They usually follow the example of Brāhmanical works such as the *Manusmṛti* (ca. 2nd century B.C.E. - 1st century C.E.), which in parts is influenced by earlier Jain teaching as Derrett (1980: 44) for instance on Manu 6.46 has shown. The Jain texts also contain many original conceptions especially on the rights of widows to inherit and to adopt a son, coloured throughout by the Jain value of non-violence.

The lasting impact of the statutes of medieval codified Jaina personal laws on the customs of Jaina castes is evident in numerous reported cases of the 19th and 20th centuries. These cases cannot be dismissed as modern fabrications, despite their somewhat artificial identification of modern customs with ancient *śāstric* prescriptions, which was typical for early 19th century Anglo-Indian law. Already the earliest reported case on 'Jaina law', *Maharaja Govind Nath Ray v. Gulab Chand* (1833 5 S.D.A. [Śādra Dīvān-i 'Adālat] Calcutta Sel. Rep. 276), concludes that "according to *Jaina Sastras*, a sonless widow may adopt a son, just as her husband" (citing an untraceable passage in the *Ācāradīnakara*). The leading case is *Bhagawandas Tejmal v. Rajmal Bhagawandas Tejmal v. Rajmal* (1873 10 Bom HC 241), a succession dispute within a Marwari Jaina Agravāl family involving a widow's right of adoption. Adjudicated by C. J. Westropp at the Bombay High Court, the decision was confirmed by the Privy Council in *Sheosingh Rain v. Dakho* (1878 ILR Allahabad 688). The final judgment distinguished between 'Jaina law' and 'custom', but affirmed Westropp's view that the Jains come under Hindu law unless they are able to provide evidence for the prevalence of different customs:

"But when among Hindus (and Jains are Hindu Dissenters) some custom, different from the normal Hindu law of the country, in which the property is located, and the parties resident, is alleged to exist, the burden of proving the antiquity and invariability of the custom is placed on the party averring its existence" (*Bhagawandas Tejmal v. Rajmal* 1873 10 Bom HC 260).

Reform oriented 'liberal' Jain lawyers resisted the imposition of Anglo-Hindu law, which from 1858 was extensively codified, and the progressive juridical demotion of the notion of a scripture based uniform 'Jaina law', mirroring *śāstric* 'Hindu law', and its replacement with secular unscripted local 'customs' of caste. They persistently demanded the "right for a personal law based on our scriptures" (L.S. Alaspurkara, *The Draft Hindu Code and The Jaina Law*, Jain Seva Mandal of Nagpur, 1945: 1). For the purpose of unifying 'the Jaina community' to strengthen its political influence, the fiction of a long forgotten originally unified 'Jaina law' was upheld:

"The Jainas, if they are not now, have been a united body of men and women, at least in the

Past. They had a law of their own. It is not altogether lost. It is buried in the mass of our literature and traditions; but it is there all right" (Jaini 1916: vii-viii). "All the Jainas are governed by one law. The law books to which they owe and profess allegiance are the same. The spiritual precepts which form the backbone of their moral and mundane conduct spring from the same theological and metaphysical beliefs and considerations" (Jaini 1916: 94); "It is well to recognise that the Jainas are not a bagful of castes and sects with diversified cultures, conceptions and creeds. There is one doctrine, one religion, one culture, one community of the Jainas, and also one Law" (C. R. Jain 1941: 19f.).

Because no textual evidence was accessible to the courts during the period of codification of Hindu law, Jaina law was treated merely as a 'deviation' from standard 'Hindu law'. 'Jainism/Jinism' was not even recognised as an independent 'religion' until 1879 when Hermann Jacobi in the introduction of his edition of the *Kalpasūtra of Bhadrabāhu* furnished for the first time textual proof that the ancient Buddhist scriptures already depicted the *nigganthas* as a separate 'heretical' (*īrthyā*) group. Officially, the category 'Jain' was used for the first time in the Census of India of 1881.

The problem that relevant scriptural evidence for Jain social customs was not readily available in print before the second decade of the 20th century, and only accessible for the courts through "expert" witnesses, was partly due to the opposition of "orthodox" Jains who in view of the "large number of differences in our social customs" were against the creation of a uniform Jaina Law and of "a central guiding and directing body working all over the country" (A. B. Latthe, *Jaina Gazette* 3, 2 1906: 31f.). In 1904, members of the Young Jain Men's Association (later All-India Jain Association) and the Digambara All-India Jaina Mahāsabhā reiterated earlier suggestions to collect "materials from Jain Shastras for compiling a Jain Law like the Hindu Law" (Proposals for the Annual Meetings, *Jaina Gazette* 1, 7 1904: i), i.e. as a "code of Jain customs" (J. L. Jaini, *Jaina Gazette* 1, 10 1905: 144). Already in 1886, Paṇḍit Padmarāja published *A Treatise on Jain Law and Usages* (Bombay: Karnatak Press). But it contained merely selections from medieval Digambara codifications of local customs which reflected southern Indian practices, for instance of cross-cousin marriage. Only in 1910 a Jaina Law Committee was formed by the Mahāsabhā to formulate a common legal code and to claim rights and privileges for 'the Jain community as a whole' in the new Legislative Assembly. Barrister Jugmandar Lal Jaini's (1881-1927) landmark translation of the *Bhadrabāhu Saṃhitā* was published in 1916. After the Montague Declaration in 1917, the Jain Political Association was set up by the same circle of predominately Digambara Jain intellectuals to create a unitary political representation for the Jains. Following the publication of H. S. Gour's *The Hindu Code* (Calcutta, 1919), the Jaina

Mitra Maṇḍal in Delhi, also a Digambara organization, created the Jain Law Society under the leadership of the Barristers Jugmandar Lal Jaini (1881-1927) and Champat Ray Jain (1867-1942) to refute the "misrepresentations" of Jainism in this text, whose second edition was amended accordingly. In due course the society intended, after due search of the *śāstric* literature, to give a definite shape to Jain Law. The result of this collective effort was C.R. Jain's (1926) compilation *Jaina law* with (reprints of) text translations of treatises on personal law by both Digambara and Śvetāmbara authors, which almost certainly influenced the outcome of the landmark judgment *Gateppa v. Eramma* (1927 AIR Madras 228) which concluded that Jains are not 'Hindu dissenters' but followers of an independent religion. The Census is still the only government institution which recognises Jains as an independent group.

The legal status of the Jaina laity continued to be disputed until Indian Independence. However, the Privy Council decision on *Bhagawandas Tejmal v. Rajmal* effectively sealed the legal position of the Jainas in India today. Its decision that the Jainas come under codified 'Hindu law' dominated the case law until 1955/6 when 'Jaina law' was officially subsumed under the new statutory 'Hindu Code' (which grants the same rights to widows as the Jaina texts centuries ago) with the dispensation that Hindu law is to be applied to Jainas in the absence of proof of special customs. Article 25 (2) b Explanation II of the *Constitution of India* recognises Jains, Sikhs and Buddhists as separate religious groups, but subsumes them into 'Hindu' law, as do Sections 2 of the *Hindu Marriage Act* of 1955 and the *Hindu Succession Act* of 1956, as well as the *Hindu Minority and Guardianship Act* and the *Hindu Adoptions and Maintenance Act* of 1956. Despite their different religious beliefs and practices, for all practical purposes 'Jainas' are treated as 'Hindus' by the Indian state. Jainas were not even granted religious 'minority' status after the introduction of the National Commission of Minorities Act of 1992, except on the basis of differential state legislation. The controversial judgement of *Bal Patil v Union of India* (AIR 2005 SC 3172) states: "'Hinduism' can be called a general religion and common faith of India whereas 'Jainism' is a special religion formed on the basis of quintessence of Hindu religion." The process in modern Indian legal history of

narrowing the semantic range of the modern term 'Jaina law' from 'Jain scriptures' down to 'Jain personal law' and finally 'Jain custom' may thus culminate not only in the official obliteration of Jaina legal culture, which continues to thrive outside the formal legal system in monastic law, ethics and custom, but also of Jaina 'religion'.

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AHRC FUNDED JAIN LAW PROJECT - DIGITAL RESOURCES

The Arts and Humanities Research Council funded SOAS project into Jain law in India and the UK has published digitalised versions of historical journals and a list of cases concerning Jain law, which were originally published in the Indian Law Reporters from 1942-2005. Please see the Jain Digital Resources website of the Centre of Jaina Studies:

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

Illustrating the Lives of the *Jinas*: Early Paintings from the *Kalpasūtra*

Robert J. Del Bontà

Since about the middle of the fourteenth century, when illustrated loose-leaf paper manuscripts of the Śvetāmbara *Kalpasūtra* first appeared, hundreds if not thousands of these manuscripts were produced as the pious donations of lay men and women to Jaina establishments. In Jainism there is a deep reverence for the written word and the libraries of Jaina temples often contain old and important manuscripts. Many of these illustrated loose-leaf manuscripts are beautiful, accomplished works of art. Most of them fall under the category of what we call the *Early Western Indian Style*, which was found over much of Western and Northern India. The paintings illustrated here are from the idiom executed in Gujarat and Rajasthan, and represent examples dating from the early to late fifteenth century. A number of important early Digambara works were executed in a related style, which stretched throughout the Delhi-Jaunpura area. Since both idioms of the Early Western Indian Style were quite conservative, these paintings sometimes seem dry and repetitive. But at the same time, even with the limited palette of many of the fifteenth and sixteenth century examples, the line is vital and energetic, and the best of these paintings are extremely charming, exciting works of art.

In actuality, the *Kalpasūtra* is not a separate entity as such, being part of a larger work, but over time it acquired importance and was often reproduced as a separate text. Part of the canonical texts of the Śvetāmbara Jainas, its more accurate Sanskrit title is *Paryuṣaṇakalpasūtra*, the *Book of Paryuṣaṇa Season*. It is the 8th chapter of the *Ācāradaśāḥ*, which is the first *Chedasūtra*, part of the texts that give rules of monastic law in the Śvetāmbara Jain canon. Some sources ascribe it to the authorship of the sage Bhadrabāhu (fl. 300 BCE).

The section that focuses on the rules governing monks during the rainy season, when the *paryuṣaṇa* festival takes place, is called the *Sāmācārī*. Other sections have been added to it at the beginning and made into a separate book usually called the *Kalpasūtra*. It is read aloud during the eight days of the *paryuṣaṇa* festival, a

time when itinerant monks and nuns cease to wander, spending time in fasting and contemplation, and are accessible to the laity. The text begins with the *Pañcanamaskāra-mantra* or “five-fold obeisance”, followed by the *Jinacaritra*, a narrative of the lives of the twenty-four jinas. This in turn is followed by the *Sthavirāvalī*, a lineage of the successors to the *gaṇadhara*s (the disciples of Mahāvīra). The text then ends with the *Sāmācārī* itself.

These manuscripts consist of loose, horizontal leaves. The average folio size ranges from around 26 to 28 cm in width by about 11.5 cm in height. They are written in a variant of the Devanāgarī script and are in the *poṭhī* format—being horizontal, derived from the shape of palm-leaves used for earlier manuscripts before the introduction of paper. The writing is reversed or upside-down on each side of the folio, and the folios are flipped over horizontally as the text is read. The recto is consistently decorated with one red dot in the centre, while the verso bears three: one in the centre and one at either end. These dots, sometimes decorated as in the painting illustrating Nemi as a *siddha* (Figure 1), represent the places where strings had been threaded through the earlier palm-leaf versions. The page number is placed consistently on the verso to the bottom right, a fact that many scholars have confused in the past—catalogues sometimes get the front and back mixed up.

When writing the texts the scribe left spaces for the artist to illustrate. In many instances small labels [sometimes numbered], written in a different and often less elegant hand, were placed next to these spaces. (Examples of these labels are seen in Figures 1 and 4) In some cases these labels were even re-written in a clearer hand, but not in our examples. Some scholars have suggested that the labels were included to identify the story being depicted, but most likely this is not the case, given that the illustrations are consistent from one manuscript to the next. The Jainas knew these stories. Even when scenes, which are not described in the text itself, are added in the more profusely illustrated manuscripts, they are easily identi-



(Figure 1) *Final liberation of Nemi* (also) *Nemi as a siddha*
Folio 89 (verso), from a *Kalpasūtra*
loose-leaf manuscript
Early Western Indian Style, Gujarat,
late 15th century CE
Ink, opaque watercolour, and gold on
paper
Private Collection



(Figure 2)
Hariṇegameṣin brings the embryo to Queen Triśalā
 Folio 16 (verso), from a *Kalpasūtra* loose-leaf manuscript
 Early Western Indian Style, Gujarat, dated VS 1521 (1464 CE)
 Ink, opaque watercolour, and gold on paper
 Private Collection

fied by anyone who knows Jaina stories. It seems more logical to think of these labels as included in order to let the artists know which scene to illustrate and to verify the completeness of the set of illustrations. The laypersons, very often women, who commissioned these manuscripts, came from a merchant class and perhaps the thoroughness needed in business was a motivating factor. Dr. Saryu V. Doshi, a noted Indian art historian, who is herself a Jaina, refers to an “accountant mentality” for these record keepers whose chief emphasis was on clarity and organization.

As in our examples, the illustrations usually consist of small vertical frames. While some extant wooden book covers depict narrative in long complicated compositions, the illustrations of *Kalpasūtras* rarely span the folio, except in some of the more deluxe manuscripts. As a rule the paintings span the full height of the folio and are roughly 7 to 8 cm wide. The artist has cut all elements to the essentials; there is a formulaic approach to these scenes that can appear repetitive. The figures are placed on the ground line, expanding to fill the entire space, giving a great sense of monumentality to these tiny illustrations. Often the simplicity of the composition gives the paintings a strict iconic quality. Framing devices, such as architectural elements, often seem to float in space. This is most evident in the illustrations representing the transfer of the embryo (Figure 2) where the roof of the palace is suggested with railings and a central niche and in the figure of Mahāvīra seated in the Guṇaśīlaka shrine at Rājagrha reciting the *Kalpasūtra* for the assembled monks and laity. (Figure 3) The tower form of a north Indian temple seems to float above an ornate throne motif.

In these paintings the line is lively, but angular, and the convention of the “farther eye” is used: when the faces are shown in profile, the second eye is placed outside. Beginning in the fifteenth century, the palette is limited in most of the manuscripts to red, gold, black, blue, white, and with some green. In her study, listed at the end of this note, Saryu Doshi suggested that a blue

and gold scheme started to appear in the early fifteenth century and “superseded red as the favoured colour. . . But after A.D. 1450 it became ubiquitous.” (p. 48). The pages dated 1464 CE illustrated here underscore the fact that all artists did not discard the red background colour at mid-century. The more common later style with blue backgrounds is seen in the case of Nemi as a *siddha*. (Figure 7)

Most of the illustrations in these manuscripts concern the *Jinacaritra* section telling of the lives of the twenty-four *jinās*, but in the text stories the lives of only four are told. It begins with a detailed account of the life of the Mahāvīra, the twenty-fourth *jina*, and then tells briefly about the twenty-third and twenty-second *jinās*, Pārśva and Nemi. The twenty-first through the second are then all shown together, and the section ends with a summary of the life of the first *jina*, Ṛṣabha. Mahāvīra gets the most attention, since so many of the lives of these *jinās* follow the same pattern. After the first telling of the story of Mahāvīra’s life the text often merely says that similar things happen. In fact, the text becomes compressed, and this compression may account for the doubling of scenes in many of the later illustrations in some manuscripts. There is a set of five key events in the lives of all of the *jinās*, known as the *pañcakalyāṇaka*, which are so well established that it is not necessary to elaborate them here. They are the descent to earth as a human embryo, the birth, the renunciation, the attainment of omniscience and the final release or *mokṣa*. These five events are the essential narrative scenes, but there are other scenes specific to each of the four *jinās* whose lives are depicted.

The Śvetāmbaras believe that Mahāvīra was conceived by a Brahman lady, Devānandā, and that his embryo was then transferred to the womb of a Kṣatriya lady, Queen Triśalā. This was necessary for a proper birth, because all of the preceding *jinās* were born into the princely class. Indra, called Śakra in the Śvetāmbara tradition, sent the antelope-headed Hariṇegameṣin to transfer the embryo. Since the way these manuscripts are read involves the flipping of pages horizontally, in



(Figure 3)
Mahāvīra preaching the Kalpasūtra
 Folio 97 (recto), from a *Kalpasūtra* loose-leaf manuscript
 Early Western Indian Style, Gujarat, dated VS 1521 (1464 CE)
 Ink, opaque watercolour, and gold on paper,
 Private Collection

the case of our example, the taking of the embryo is depicted on the recto of the folio, and the bringing of the embryo to Triśālā is on the verso. (Figure 2) The mothers of the *jinas* all have fourteen lucky dreams (sixteen in the Digambara tradition) and these are almost always illustrated as well. These dreams have to be interpreted and a picture of the Interpreters of Dreams is usually included. (Figure 5) The Interpreters tell Triśālā and her husband, Siddhārtha, that the baby will be either a Universal Emperor or a religious leader.

After the birth of the *jina* a very important event is when the god Śakra/Indra takes the infant *jina* and lustrates him on Mount Meru. (Figure 4) Here the tiny Mahāvīra sits on Śakra's lap. There are parallel stories in the Buddhist tradition. Buddha's mother also has a dream, which is similarly interpreted, and Hindu gods play narrative roles at points of his life story. In both cases, this suggests the subservience and secondary status of the Hindu deities.

A number of important episodes that are peculiar to a particular *jina* often are illustrated. Pārśva's history involves snakes and he is nearly always depicted protected by a snake-hood, iconography found in other Indian religions. Nemi's history includes his kinsman Kṛṣṇa and he is often shown in a scene with Nemi. Nemi's important crises took place during preparations for his wedding. (Figure 6) In the top register he is shown riding towards the bridal pavilion. He hears the cries of the animals to be slaughtered for the wedding feast, seen in the corral against a blue background, and he renounces the world and rides away. This scene is almost always present in these manuscripts. After riding away, Nemi reaches enlightenment, teaches and ultimately attains *mokṣa*, and ascends to the top of the universe, represented by the crescent shape under the figure of Nemi as a bodiless *siddha* as seen in Figures 1 and 7.

The last *jina*'s life discussed in the text is that of the first *jina*, Rṣabha. Being the first of the line, Rṣabha is very important in delineating Jaina cosmology. In fact, the Digambaras tell the story of his life in far greater detail in their Sanskrit *Ādipurāṇa*, which also recounts

(Figure 4) Śakra
Lustrates Mahāvīra on
Mount Meru
Folio 33 (recto), from a
Kalpasūtra loose-leaf
manuscript
Early Western Indian
Style, Gujarat, early
fifteenth century CE
Ink, opaque watercolour,
and gold on paper
Private Collection



stories of his family. These family members include his mother and his sons Bāhubali and Bharata. The fight between the two brothers led to Bāhubali's renunciation of the world and to his austerities and enlightenment. These austerities are most strikingly represented by the large statue at Śravaṇabelgoḷa, discussed in this issue.

It would be a great luxury to be able to publish a complete manuscript that is profusely illustrated so we could see how these loose-leaf sets are read and how they have been used in the past. What is exciting about some manuscripts is the fact that they have obviously been used a great deal. Some of these *Kalpasūtra* manuscripts were donated and stored away for centuries, but others bear numerous sections of added commentary. Sometimes copious commentaries were added during the readings of the story and are written in a smaller script. Some commentary was added to the folios in this article, but mostly on the sides without the paintings. Some of this added commentary is seen to the side of the main text in the illustration of the Dream Interpreters (Figure 5). If we could illustrate an entire sequence of folios, we could get a much better sense of how these manuscripts were read.

(Figure 6) Nemi pities the
animals and renounces the
world
Folio 72 (verso), from a
Kalpasūtra loose-leaf
manuscript
Early Western Indian Style
Gujarat, dated VS 1521
(1464 CE)
Ink, opaque watercolour, and
gold on paper
Private Collection



(Figure 7) Final liberation of
Nemi (also) Nemi as a *siddha*
Folio 89 (verso), from a
Kalpasūtra loose-leaf
manuscript
Early Western Indian Style,
Gujarat, late 15th century CE
Ink, opaque watercolour, and
gold on paper
Private Collection





(Figure 5) *The interpreters of Triśāla's dreams*
Folio 36 (verso), from a *Kalpasūtra* loose-leaf manuscript
Early Western Indian Style, Gujarat, dated VS 1521 (1464 CE)
Ink, opaque watercolour, and gold on paper
Private Collection

The added commentary on stray folios is often ignored, since it is not our concern when evaluating the paintings themselves. By seeing an entire manuscript and turning the pages, we could get a better idea of the manner in which these books were used and how the illustrations which we so prize were merely part of a greater whole.

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Doshi, Saryu V. *Masterpieces of Jain Painting*, Bombay: Marg Publications, 1985. She also discusses other Jaina illustrated manuscripts with a detailed analysis of the Digambara *Ādipurāṇa*.

Robert J. Del Bontà has lectured and published on a wide variety of subjects including Jaina art from all over India. He has curated many exhibits at the Asian Art Museum in San Francisco [including some on Jaina painting] and major exhibitions at the University of California, Berkeley and the University of Michigan.

VICTORIA & ALBERT MUSEUM JAIN ART FUND

Research and Travel Grants, 2007-2008

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

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

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

In the first year proposed – 2007-08 – one scholarship is offered in each of the following categories (requirements and conditions as per Nehru Trust awards).

1. UK Visiting Fellowship - for up to 3 months UK-based research (max. grant £3000).
2. UK Travel Award – for 2 short study trip awards to the UK (max. £1000)
3. India Travel Award/s – for UK-based researchers and curators (max. £1000, possibly 2 grants of £500)

To lodge an application please contact:

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

Jain Cave Paintings at Ellora

Olle Qvarnström

Ellora, which is situated close to Aurangabad in the Western part of India, contains approximately thirty-five caves and temples that are cut out of living rock. This vast complex, which is about 1.6 km long, was excavated during the course of four centuries by the Rāṣṭrakūṭa dynasty of Deccan (c. 755 to 975). The earliest caves are Buddhist, the intermediate, Hindu, and the latest, Jain. Around the middle of the 10th century, it is likely that King Kṛṣṇa the Third commissioned further excavation of the Jain caves, mainly in honour of the Jain saints, Pārśvanātha and Bāhubali. The excavations of these caves, and the professional carving of the numerous sculptures, were planned by Jain monks in accordance with the scriptures of the Digambara Jain tradition. In addition to the sculptures, the walls and the ceilings of the caves were also decorated with a profusion of paintings. Whereas over the course of centuries the damage to the sculptures was limited, almost all of the paintings were obliterated by insects, bats, and fires lit by people who inhabited the caves after Ellora had lost most of its religious and political importance.

However, in one of the caves, called Indra Sabhā, approximately thirty-four paintings remained, albeit in a more or less damaged state. Whereas the paintings of Ajanta, 90 km to the north of Ellora, have received an unprecedented amount of attention, these paintings have only figured sporadically in books on the Jain religion and in surveys of Indian art. Since these paintings are unique, especially as seen from the point of view of the history of the Jain religion, and as they display a distinct artistic sensibility on a par with that of Ajanta, it was decided to photograph them *in extenso* and subsequently to write a monograph delineating the historical background; rules and quality of craftsmanship as based on the *Citrasūtra* of the *Viṣṇudharmottarapurāṇa*; artistic and emotional aspects as based on the *Nāṭyaśāstra*, and religious motivations and interpretations as based on such Digambara texts as Jinasena's *Harivaṃśapurāṇa* and *Ādipurāṇa*. Because the recent attention paid to these paintings has made them subject to increasing exposure, and therefore liable to further deterioration, Olle Qvarnström and Niels Hammer of Lund University in Sweden hastened in November and December 2005 to photograph all of them, including all major fragments. They are presently engaged in writing the manuscript and preparing the pictures for publication.

Olle Qvarnström is head of Indic Studies at the Centre for Theology and Religious Studies, Lund University, Sweden.



Hammer and Qvarnström

(Figure 1)
Bāhubali
10th century cave painting from Ellora



Hammer and Qvarnström

(Figure 2)
Couple Performing Pūjā
10th century cave painting from Ellora

Victoria and Albert Museum: New Jain Website

Nick Barnard

The Victoria and Albert Museum will shortly be publishing a new website on Jain art. The V&A has one of the most important permanent collections of Jain art in the UK, including remarkable sculptures and paintings. There are a number of sculptures of very high quality in stone and metal dating from the 7th to the 15th centuries. These range from large-scale images to small metal shrines, and include superb images of the Jinās, such as an exceptional, copper-alloy image of the Jina Śāntinātha (Figure 1) and a stone image of the Jina Pārśvanātha. Among the sculptures, the *yakṣī* Ambikā is represented as well. (Figure 2)

There are also some surviving architectural fragments from temples at Palitana that were destroyed in the 14th–15th centuries.

The collection includes folios from illustrated manuscripts exemplifying the important Jain contribution to the history of Indian painting in the 15th century, as well as some later works. The V&A's manuscripts were collected primarily for their artistic interest rather than their historical and textual importance, and include fine examples of high aesthetic quality. There are also a very small number of larger paintings, notably a 15th-century victory banner, and some 19th-century photographs of Jain sites.

The website will explore many aspects of Jain art, its history and its religious context, seen primarily through the art works in the V&A collection. A section on iconography will include a semi-interactive component to explore the symbolism of some of the finest Jain works in the gallery. Other texts will explore some of the key issues addressed in Jain art, such as pilgrimage and asceticism.

In a series of video interviews members of the UK Jain community talk about Jain art works of particular personal importance. In the accompanying online writing activity members of the public will be invited to write about their favourite Jain objects, to be published periodically on the website. The game of 'snakes and ladders' originated in India and was used by Jains for religious instruction. An interactive game of snakes and ladders, based on a fascinating example in the V&A's collection, has been devised and will be an exciting opportunity to learn more about the Jain game. (Figure 3)

The educational aspects of the site are important and online resources will be available here for teachers interested in planning a school group visit to see the V&A's collection of Jain art.

Finally links to the V&A website's 'Search the Collections' section will provide access to this ever-expanding online database of images and information.

The website is approaching completion and is expected to go live by April. You will be able to see it on:



(Figure 1) *Śāntinātha*
Probably Rajasthan,
western India
1168
Copper alloy
Museum No: 930(IS)



(Figure 2) *The Goddess Ambikā*
Orissa, eastern India
12th century
Grey chlorite
Museum No: IS.61-1963



(Figure 3) *A Game of Snakes and Ladders*
Rajasthan, late 19th century
Opaque watercolour on cloth
Museum No: Circ.324-1972].

<http://www.vam.ac.uk/collections/asia/jainism/>

The website has been made possible by funding from the V&A Jain Art Fund. This was created as a result of the exhibition *The Peaceful Liberators. Jain Art from India (1994-96)*, which was jointly organised by the Los Angeles County Museum of Art and the Victoria & Albert Museum.

Nick Barnard is a Curator of South Asian Art in the Asian Department at the Victoria and Albert Museum, London. He has been working with other colleagues on the Jain art website and is currently writing a book on Indian Jewellery in the V&A's collection.

The Catalogue of the Jain Manuscripts of the British Library

Michael O'Keefe

This monumental catalogue was really conceived in 1992 when representatives of the Institute of Jainology inquired how they might help to raise the profile of the important collection of Jain manuscripts held by the British Library. The obvious answer was a descriptive catalogue, since many of the manuscripts had not yet appeared in published catalogues, while others had only cursory descriptions or none at all.

The outstanding candidate to compile such a catalogue was Candrabhal Tripathi, recently retired from his Berlin professorship. Tripathi's masterly *Catalogue of the Jaina Manuscripts at Strasbourg* (Leiden, 1975), building on the codicological methods of Hiralal Rasikdas Kapadia, set the standard for the description of Jain manuscripts. Professor Tripathi was happy to accept our invitation. Indeed he saw the proposed catalogue as a major step towards a full description of all the European collections of Jain manuscripts. His first visit to the Library to start work on the Catalogue took place in April 1994.

Candrabhal Tripathi was the most popular of readers. Although his need to see up to 200 volumes on each visit, often in quick succession, broke all the rules and stretched the book delivery system to capacity, curators and library assistants alike were sorry when these whirlwind visits came to an end. A small library of essential Jain reference volumes, starting with the *Jaina Gūṛjar Kavio* and the *Jinaratnakośa*, was made ready for his use each time he visited the Library. Candrabhal Tripathi had never used a computer. Yet, when it was suggested he enter cataloguing data on a laptop, he soon – perfectionist that he was – became competent to discuss minutiae of font sizes and page division. So with MS-DOS, Word Perfect 5.1 and 6.0 installed on his new laptop, he started work in the Reading Room of Orbit House. Several further visits took place until his untimely death in March 1996 robbed the project of its architect.

There followed a pause in the work of about two years from 1996-98, after two hectic years during which the IoJ concentrated on the highly successful *Peaceful Liberators* exhibition which was held in Los Angeles and in London at the V&A. The project was not forgotten however.

We were indeed fortunate that Professor Tripathi had a chosen successor to continue the work and see the catalogue through to publication. Professor Nalini Balbir was able to start the second phase of compilation, ably assisted from 1999 by Drs Kanubhai and Kalpana Sheth of the Lalbhai Dalpatbhai Institute Ahmedabad.

As work progressed on the Catalogue it became clear that early estimates of the overall number of entries were wildly inaccurate. We knew at the outset that the Catalogue of Sanskrit manuscripts in the India Office Library contained about 250 Jain texts, more or less fully catalogued. In addition, there were some 180 “pressmarks”, i.e. volumes in the former British Museum collections,



The British Library collection includes the composite manuscript Harley 415, which contains no less than 25 individual texts.

and approaching 200 individual items in the Jambuvijayaji collection. The inevitable happened as it does with Jain manuscripts, and volumes containing according to old inventories one or two items proved to contain seven, eight or more, and many just a few folios in length, so that the final tally was not 700 or 800 but 1425.

As the size of the task grew, the date of completion receded. Our sponsors, anxious to put a date to the finished product and not fully conversant with the complexity of such an undertaking, grew increasingly alarmed at the delays. They were reassured however when Professor Balbir sent the set of floppy discs to London in early 2006. The end was finally in sight.

Alas, as anyone knows who has worked with outdated software, our problems were only beginning. When the discs were received and examined in the Library in March 2006 two things were apparent: the discs were corrupted, and the layout provided by Word Perfect, with its limited font selection and typographic features, did not do justice to the highly crafted, complex entries.

The solution was clear: One final delay to allow for conversion to Word format and print-ready PDF files which could be produced to ensure trouble-free printing by Thomson Press in India. Only this time there could be no delay. The IoJ had pulled off a great coup and organised a grand launch in Delhi on May 27 at which the Prime Minister of India Manmohan Singh would preside. The die was cast. Not only would the Catalogue need to be converted to a modern format, and print-ready PDF files produced, but all three volumes (and the CD with over 150 images) would need to be printed, bound, and boxed in a matter of three weeks.

Somehow it happened, thanks in large measure to the Library's Curator of Tibetan, Burkhard Quessel, who converted the files and went through the catalogue page by page with the author, ironing out inconsistencies and giving it a final shape.

For us at the British Library, publication of the Catalogue is not an end but a beginning. The Catalogue is not only a permanent work of scholarship but also a tool to

enable access and make known a great collection that was hitherto insufficiently recorded and hence under used. We are already seeing an upsurge of work on the Jain collection and requests for copies of manuscripts publicised for the first time. Professor Balbir in her Introduction points to some of the many directions that research on the Jain collections might take. Some examples are given below.

If one compares the provenance maps in Tripathi's Strasbourg Catalogue with that of the British Library collection, one is struck by the presence in the latter of manuscripts from Jain centres to the south and east of the Sub-continent. The Strasbourg collection ends eastward at Sakit (dist. Agra) and southward at Phaltan. The British Library collection coverage extends significantly further in both directions. For this we have to thank the East India Company and the Indian Civil Service, and two of their servants in particular.

The greatest British Indologist of his time, Henry Thomas Colebrooke, who worked for the EIC for thirty years, obtained part of the collection of the Jagat Seth of Murshidabad in Bengal after the latter's renunciation of Jainism to become a Vaishnavite. Colebrooke was the first westerner to realise that Jainism was a religion independent of Buddhism, although he regarded it as a very distinct sect of Hinduism, "differing, indeed, from the rest in some very important tenets". (The apartness of Jainism from both Buddhism and Hinduism was finally established in 1879 by Hermann Jacobi, whose own magnificent collection of Jain manuscripts was purchased by the British Museum in 1897.) Colebrooke worked, to a greater degree than Mackenzie or Buchanan, and certainly Sir William Jones, from original sources rather than from secondary or Persian versions. His manuscripts contain many rare and valuable items that invite research, which it is hoped that the present catalogue and the forthcoming major appraisal of Colebrooke's life and work by Professors Ludo and Rosane Rocher will stimulate.

Burnell collected south Indian manuscripts, mostly palm-leaf, and had copies made of temple manuscripts held in Moodbidri and other sites. His manuscripts are a vital source for future study of the south Indian Jain tradition, and especially Digambara philosophy. Again, Burnell marks a move towards a modern scholarly approach emphasising the living tradition.

Francis Buchanan's smaller collection also contains interesting texts illustrating the Digambara tradition, but from eastern rather than southern India.

John Leyden, variously a surgeon, a judge and a poet, was like Colebrooke a polymath, a prodigious scholar of

oriental languages including the Prakrits and a great collector of South and Southeast Asian manuscripts. Professor Balbir points to his papers in the Library's Department of Western Manuscripts, which include a Prakrit grammar and wordlist, as a fertile area for study.

An outstanding example of an entire collection of over 200 works which presents a spectrum of Jainism as practised in Gujarat up to 1907 is the Jambuvijaya collection. It is unusual for the provenance of such a large collection to be shrouded in mystery. Despite, however, a search through the India Office Library accessions registers and files neither Nalini Balbir nor I could come up with more than an unsubstantiated date of 1952. The manuscripts themselves provide no intrinsic evidence. Who donated or sold the collection (which has one common source) to the Library, and when, remains unknown. The Library will give a copy of the Catalogue to the first person to answer these questions authoritatively.

The illustrations in the body of the Catalogue and in the accompanying CD show for the first time the richness of the collection in this respect. From the refined style of the early *Kalpa-* and *Uttarādhyayana-sūtras* to the vigorous, more popular imagery of the wonderful *Samgrahaṇīratna* at Cat. No. 337, there is great scope to exploit and interpret the collection from both art-historical and educational perspectives.

The Catalogue contains many treasures, but among "firsts" the following are especially noteworthy: the most ancient manuscript in the Jain collections: the early 13th century palm-leaf *Jitakalpacūrṇi*; the first Jain codex to enter a library outside the Sub-continent, the composite manuscript Harley 415, which contains no less than 25 individual texts; and the first (we believe) Jain invitation Scroll or *Vijñapti-patra* to enter a repository outside India, acquired just in time to take pride of place and fill the outstanding gap in the Catalogue (Or.16192).

The Catalogue is itself the first in a series which will one day see the Jain manuscript holdings of all the major libraries outside India descriptively catalogued to the same high standard and available as both hard copy and internet-ready xml format. This would be the result of further collaboration between the authors of the present catalogue and the IoJ, and the fruition of Professor Tripathi's "visionary project", the Inventory of Jain Manuscripts in Europe, of which he first dreamed forty years ago.

Michael O'Keefe is Head of South Asia Collections at the British Library



The early 13th century palm-leaf *Jitakalpacūrṇi* is the most ancient manuscript in the British Library Jain collections.

Jain Libraries in Jodhpur

Sohan Lal Sancheti

More than half of the Jains in Jodhpur are associated with the mendicant orders of the Sthānakavāsī tradition. Particularly prominent in Jodhpur are the Sthānakavāsī traditions of the Śramaṇa Saṅgha, the Ratna Vaṃśa, the Jñāna Gaccha, and the Jaymal Gaccha. Most Jain libraries in Jodhpur described in the following list are therefore Sthānakavāsī libraries. There is also one Terāpanth library. Digambaras have only a temple where a few manuscripts and books are kept for reading but no library. Of the Mūrtipūjaka Śvetāmbaras, only the Tapā Gaccha maintains two libraries in Jodhpur today. Formerly, Mūrtipūjaka *yatis* resident in Jodhpur used to keep old manuscripts in their personal custody. But after their death these were sold by their trustees. All Jain libraries in Jodhpur offer services for monks and nuns, for research and for private study, or *svādhyāya*. Detailed information on handwritten manuscripts and printed books is not readily available, but all collections maintain handwritten lists. Not all libraries are associated with a particular monastic tradition and named after a deceased monk. Some are managed by learned Jain societies, and others by caste associations or family groups. There are also well known personal libraries. The three most important research libraries in Jodhpur also contain Jain materials, but are not managed by the Jain community. The Rajasthan Oriental Research Institute, and the Sumer Public Library, Umed Garden, High Court Road, are run by the Government of Rajasthan. The Mehrangarh Museum and Library in the Jodhpur Fort is managed by the Mehrangarh Trust, appointed by His Highness the Maharaja of Jodhpur.

1. Sevā Mandira Research Library

In 1985, the late scholar Johari Mal Parakh established an institution named 'Sevā Mandir' at Rawti near Jodhpur. As one of its projects his son Shrenik Parakh established a research library at the Badal Chand Sukan Kanwar Chordia Higher Secondary School premises in the Ajit Colony after his death. This research library is now one of the biggest libraries in Jodhpur and offers multiple resources. It is equipped with about 40,000 books related to Jain scriptures and commentaries, philosophy, history, and worship in both the Śvetāmbara and Digambara Jain traditions. The collection includes literature in different languages, including Sanskrit (5000), Prakrit (2000), and Hindi, Gujarati, Rajasthani and English (5000). The collection is classified under the following categories: 1. scriptures (*āgama*), 2. philosophy (*darśana*), 3. history (*itihāsa*), 4. discourses (*pravacanā*), 5. Prakrit and Pali, 6. grammar (*vyākaraṇa*), 7. hymns (*stotra*) and worship (*upāsana*), and 8. descriptive literature (*smṛti grantha*, etc.). It also subscribes to many Jain magazines. The

library is useful for Jain monks (*sādhus*) and nuns (*sādhvīs*), laymen (*śrāvakas*), laywomen (*śrāvikās*) and other research scholars. About two dozen PhD students of different departments of the Jay Narayan Vyas University of Jodhpur have used its collection for research. Dr. Peter Flügel of SOAS was also permitted to use the collection for his research projects on the Sthānakavāsī traditions and Jain law during his visits to Jodhpur. On every 3rd Sunday, a symposium is organised in the Library Hall. Dr. M.K. Bhandari and Dr. Dharma Chand Jain have been conducting this monthly symposium since October 2004. Managed by the Board of Trustees, Shrenik Parakh is the Chief Trustee and Shubh Raj Mehta is the Convener Librarian. Membership can be obtained by contributing a prescribed fee.

2. Libraries of the Jain Ratna Hitaiṣī Śrāvaka Saṅgha, Jodhpur

The origins of the Jain Ratna Hitaiṣī Śrāvaka Saṅgha, Jodhpur, go back to the time of the establishment of the (Sthānakavāsī) Ratna vaṃśa under Pūjya Kuśala Candra in the year 1737 (Saṃvat 1794). The name Ratna vaṃśa for the mendicant order was created during the reign of Ācārya Ratna Candra (1781-1845), who belonged to Jodhpur. The formal name "Jain Ratna Hitaiṣī Śrāvaka Saṅgha" was chosen by its lay followers in the year 1973 (Vikram Saṃvat 2030) at Beawar, though its headquarters are at Jodhpur, Ghoron ka Chowk.

The following three Jain libraries, or Jñāna Bhaṇḍāras, were established by the inspiration of the 7th Paṭṭadhāra of the Ratna Saṅgha, the learned Ācārya Hastīmal (1911-1991), who is renown for his Maṅgal Agoṣ-*Sāmāyika* and *Svādhyāya*. They are currently managed by the committee of the *Saṅgha* under the chairmanship of Ex Justice Krishna Mal Lodha and President Dr. S. S. Bhandawat.

(a) Jain Ratna Pustakālaya, Sawai Singhji ki Pole

The Jain Ratna Pustakālaya is one of the oldest Jain libraries of Jodhpur, situated at the old Sthānak in the Sawai Singhji ki Pole. The commitment given by Chandan Mal Mutha to Ācārya Hastīmal in the year 1932 (Saṃvat 1989) in Ratlam to construct this building was fulfilled already in 1933 (Āṣādh Kṛṣṇa 3, Vikram Saṃvat 1990) when this library was established. It now has hundreds of Jain scriptures and Sanskrit commentaries (*tīkās*). In addition, there are books on philosophy (*darśana*), logic (*nyāya*), grammar (*vyākaraṇa*), Sanskrit poetry (*kāvya*), rhetoric (*alaṃkāra*), religion (*śāstra*), biography (*caritra*), hymns (*stotra*), and epics (*purāṇa*) related to Jain-



Adoration of a Jina, Rajasthan, Jodhpur, early 18th century, Ink and opaque watercolor on paper (Private Collection)

ism. Prof. Rikhab Chand Singhvi contributed his honorary services for long periods to organise it. Presently Sohan Raj Sanklecha is looking after this old library.

(b) Jain Ratna Pustakālaya, Ghoron ka Chowk

This library is located at the Sāmāyika-Svādhyāya Bhavan, Ghoron ka Chowk, which was established in 1945 (Samvat 2002). This is the biggest Jain library in the city of Jodhpur, having about 25,000 books on a variety of subjects of Jainology, including Jain literature written in different Indian regional languages and Hindi and English translations. It subscribes to a comprehensive collection of Jain magazines, published by different Jain societies and sects. Sādhus and sādhvīs and readers (*svādhyāyīs*) use this library regularly. Variṣṭh Svādhyāyī, late Sardar Chand Bhandari devoted his honorary services for a number of years to this library.

(c) Ācārya Śobhā Candra Jñāna Bhaṇḍāra

This library is also situated at Sāmāyika-Svādhyāya Bhavan, Ghoron ka Chowk, near Sojati Gate. It was established in 1984, when Ācārya Hastīmal stayed at Jodhpur for his four months rain retreat (*cāturmāsa*). Before it came into existence, an institution named “Rajasthan Jain Pūratattva Prakāśan Samiti” was established at Ghoron ka Chowk through the inspiration and guidance of Ācārya Hastīmal under the leadership of the late Justice I. N. Modi as chairman and his assistant, the late Ganesh Mal Vinayakia Mehta, as convenor. Its purpose was to collect from different parts of India ancient handwritten scriptures which were unattended, unused, or in fragile condition. In 1984, it was merged with the Ācārya Śobhā Candra Jñāna Bhaṇḍāra. For its smooth running, the then president Justice S. K. M. Lodha nominated Prof. Rikhab Chand Singhvi as convenor, assisted by Kanwal Raj Mehta. Now the Jñān Bhaṇḍār has a col-

lection of about 10,000 manuscripts, *śāstras*, *granthas*, papers, etc., on astrology, geography, history, *yantra-tantra*, *āgamas*, *cūrṇī*, *īkās vyākaraṇa*, *kāvya*, and *cari-tra*, written by *sādhus*, *sādhvīs*, and scholars during the reign of different *ācāryas* of the Ratna Saṅgha. Mehta, who has been associated with this library since its establishment (which this year is under the guidance of convenor Sohan Raj Sanklecha) transferred the entire material to newly framed boxes of corrugated sheets for better preservation.

3. Braj-Madhukar Pustakālaya

In 1983, the new Mahāvīr Bhavan of the Vardhamāna Sthānakavāsī Jain Śrāvaka Saṅgha, Jodhpur was constructed at Nimbaj ki Haveli. When both Upācārya Mīśrīmal ‘Madhukar’ and Upapravartaka Brajlāl expired in 1983, the Vardhamāna Sthānakavāsī Jain Śrāvaka Saṅgha passed the resolution to establish this library in memory of the above learned saints. Some books from the old *sthānaks* of Singh Pol and the cloth market were also brought here, and many books were purchased and donated. The library was opened by Jeth Mal Chordiya. Its current holdings comprise about 2500 books, written by different *ācāryas* and scholars. The collection also contains *caupāts*, *pravacanas*, and *smṛti-granthas*. It has regular opening hours and is overseen by Dinesh Lodha. Many *sādhus*, *sādhvīs*, *śrāvakas* and scholars have benefited from it.

4. Jain Jñāna Ratna Pustakālaya

This library was founded in 1980 at the initiative of the learned *su-śrāvaka* the late Dhingar Mal Giriya. There are about 6000 books and 300 manuscripts of *āgamas*, *ṭippans*, *vyākhyās* (explanations), text books, discourses, essays, biographies, and dictionaries (*kośa*), written by different *ācāryas*. The complete publications of Akhil

Bhāratīya Sudharma Jain Saṃskṛti Rakṣaka Saṅgha, Beawar, are also available here. The library is located in the Raipur ki Haveli, and managed by Jain Jñāna Maṅḍal Sevā Trust of the Sthānakavāsī Jñāna Gaccha. It is opened daily and looked after by Suraj Mal.

5. Jain Śikṣā Dikṣā Upakaraṇa Bhaṇḍāra and Śodhā Pustakālaya

This library at Chandi Hall is in its primary stage. Su-Śrāvaka Paras Mal Sancheti started this library in 2006 with the financial support from Vinaya Kumar Jain, Ex President of Akhil Bhāratīya Sudharma Jain Saṃskṛti Rakṣak Saṅgha, Jodhpur. This library will be equipped with a variety of books on different subjects concerning Jain scriptures and philosophy. It is already equipped with all kinds of utensils, or *upakaraṇa*, used by *vairāgī bandhus*, laity who proceed on the path to monkhood/nunhood in the Sthānakavāsī Jñāna Gaccha. These are provided free of cost. The library also sells literature on Jainology at half price and also offers guidelines to scholars in their research work. A complete set of all publications of this trust was presented to Dr. Peter Flügel for the Centre of Jaina Studies at SOAS, University of London.

6. Nūtan Jñānakośa

There are about 5641 books, including *āgamas* and *śāstras* in Hindi and Sanskrit. This library was established in 1986 in memory of Nūtan Muni of the Sthānakavāsī Jaymal Gaccha who passed away in 1985. It is located at Chauth Bhavan, Mahilabagh, and looked after by the Sthānakavāsī Pūjya Śrī Jayamala Jain Śrāvaka Saṅgha currently represented by Panna Lal Sancheti, Nauratan Mal Gadiya and Deoraj Bohra.

7. Rām Prasanna Śāstra Bhaṇḍāra

Prior to his death, Maṅgal Candra established this library in name of his gurus Praśna Candra and Dādāguru Rām Candra. Maṅgal Candra himself chaired the board of ten trustees. The present trustees are Umed Mal Daga and Johari Lal Sanklecha. The library is located at the Jaymal Jain Sthānak, Juni Sabzi Mandi. It has an important collection of manuscripts and about 6000 printed books on astrology, history, geography, astronomy (*khagol*), and *mantra-tantra* in Prakrit, Sanskrit and Hindi. All the *śāstras* have been carefully packed with special card boards on both sides for support, wrapped in cloth and tied with ribbons. Notable are the manuscripts of the *Bhagavatī Sūtra* written by Rām Candra and the *Prajñāpanā Sūtra* written by Praśna Candra (Parsan Cand). Some of the other manuscripts are more than 1000 years old with some texts written in golden ink. Ācārya Jaymal, founder of the Sthānakavāsī Jaymal Gaccha, stayed here for some time.

8. Terāpanthī-Sabhā-Pustakālaya

This library is operating since 1936 in the building of Jain Śvetāmbara Terāpanth Sabhā Bhavan at Jata Bas. It was established by the inspiration of Gaṇadhipati Ācārya Tulsī (1914-1997) and has about 3000 books. Most of these are related to Jain religion, including some old manuscripts. It subscribes to all new publications and magazines related to Jain Philosophy. The institution is managed by librarian, appointed by the Jain Śvetāmbara Terāpanth Sabhā. Presently, Surendra Raj Gelara is Chairman of this Sabhā. In the past, the late Muni Mal Bhandari and Chandan Raj Mehta contributed their valuable services. Two Ex Presidents, the late Jabar Mal Bhandari and Kewal Raj Singhvi, generously donated a lot of books. Jain *sādhus* and *sādhvīs* and other interested persons use this library regularly.

9. Jain Vikram Svādhyāya Mandira

Inspired by Sādhvī Subodha of the Tapā Gaccha, this library was established in 1982 near the Mahāvīra temple complex in Bherubagh, Sardarpura. Almost 1500 books are there, which include some āgamas, about 300 books in Gujarati and a few in English. There is also valuable literature of Ācārya Suśīl Sūri (150 published books). These books are provided only for reading in the temple. This temple is one of the important pilgrimage sites of India, and many visitors arrive daily. It is looked after by Bherubagh Pārśvanāth Jain Śvetāmbara Trust Maṅḍal, Jodhpur.

10. Jñānasundara Jain Pustakālaya

This library is situated in the building of the Jain Śvetāmbara Mūrtipūjak Tapā Gaccha Saṅgha Ratna Prabha Kriyā Bhavan near Ahore ki Haveli, Chandi Hall. It was established in 1982 at the suggestion of Ācārya Prema Sundara Vijaya and Ācārya Padma Sāgara. It contains manuscripts and books dedicated to Jain religion, written by 125 *ācāryas* over a period of 700 years. There are about 5000 books and manuscripts, including handwritten copies of the *Kalpa Sūtra*, *ṭīkās*, and pictorial illustrated books of the important Jain pilgrimage sites, or *tīrthas*, such as Sammeta Śikhara in Jharkhand, Śatruñjaya in Gujarat, and Nakoda in Rajasthan. Also available are histories of the Osvāl Vaṃśa, Āgama editions, the work of Ācārya Rajendra Sūri, and literature on the “83 Gacchas” including Digambara, Sthānakavāsī, Terāpanthī, Trīstuti Gaccha, Tapā Gaccha, Kharatara Gaccha and Vaiṣṇava sects and schools in Prakrit, Sanskrit, English, Hindi and Gujarati (1500 books). Also available is literature for the performance of *pratikramaṇa*, *pośadha*, *stavana*, and *pūjā* rituals. Many of the books in the library are written by Ācārya Deva Gupta Sūriśvārjī (known as Ācārya Jñānsundara), Ācārya Vijaya Ānanda (Ātma Rāma), Ācārya Vallabha

Vijaya, Ācārya Rāma Candra Sūri, and Ācārya Suśīl Sūri. The library is looked after by Sayar Mal Mehta, Amrit Raj Golia and Kumari Shankuntala Mehta.

11. Osvāl Kendriya Pustakālaya

This library was established in 2001 through the efforts of Mithu Lal Daga and Nagraj Mehta in the community center of the Singh Sabhā (Osvāl Community), near the Telephone Exchange, Sardarpura. There are about 1600 books, including 100 books related to the history of the Osvāl community and its different castes.

12. Rajasthan Oriental Research Institute

In 1950, the Government of Rajasthan established the “Sanskrit Research Temple” at Jaipur, under the guidance of Muni Jina Vijaya, to collect old manuscripts from all over Rajasthan. In 1954, it was reorganized and named “Oriental Research Institute”. This Institute was transferred to Jodhpur, P.W.D. Road, in 1958. It is divided into different departments. The special feature of this institution is that it has a laboratory with modern technology for the preservation and maintenance of old manuscripts. The Director of the Institute, appointed by the Government of Rajasthan, is responsible for its management.

*Material collected by **Sohan Lal Sancheti**, Kesarbadi, Jodhpur, assisted by **Kanwal Raj Mehta**, Ex Head Master, Sardar Senior Higher Secondary School, Jodhpur. Hom. Sancheti runs two free homeopathy clinics, one in the city of Jodhpur for the last forty-six years and one in Sardarpura for the last fifteen years. A third clinic was run in the village Dhawa to free willing opium addicts from addiction.*



Sohan Lal and Sohan Kumvar Sancheti

Peter Filizel

AHRB Funded Project



A project to digitalise rare Jain journals and manuscripts in North Western India, in order to preserve them and make them available to scholars on a global scale, was part of the AHRB-funded research project 'Jaina Law and the Jaina Community' at SOAS, which investigated the social history of Jain law and the modern construction of Jainism as an independent religion on the basis of court cases, historical journals, biographies, community histories, and interviews. The project received help from many collections in India such as the Jain Oriental Research Institute in Arrah, Atmananda Sabha in Bhavnagar, the B.L. Institute in Delhi, the Bhasha Kendra of the Mahatma Gandhi International Hindi University, the Forbes Gujarat Society in Mumbai, the P.V. Institute in Varanasi, the Lal Bhavan Library in Jaipur, and the L.D. Institute in Ahmedabad. The digitalised documents from Arrah are currently published on the Centre of Jaina Studies website under 'Digital Resources in Jaina Studies':

www.soas.ac.uk/jainastudies



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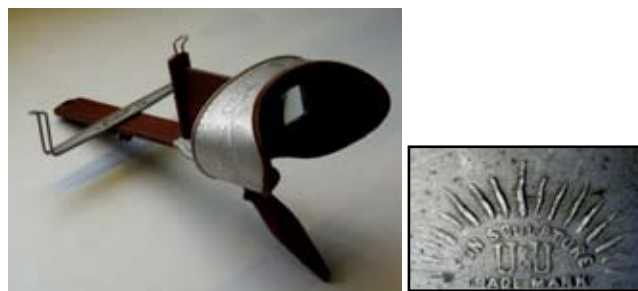
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Jaina Temple in Stereoscopic Relief

Janet Leigh Foster

At the turn of the twentieth century viewing 3-D images of scenes from around the world was as popular a pastime as surfing the Internet is today. Millions of stereoview cards were produced and sold in boxed sets designed to resemble library volumes. People were encouraged to engage in 'mind travel' whilst observing stereoscopic scenes through a specially designed viewer, or stereoscope, such as the model shown below.

Imitating the way our eyes work together to perceive the world in three dimensions, stereoscopic image-pairs depict the same view at slightly different angles. When the images are converged through 3-D glasses or a stereoscope, the result is a three-dimensional image which exists solely through perception.



The stereoview card library sets were published by the American firm of Underwood and Underwood, which produced its own stereoscope. This example, embossed with the company's "Sun-Sculpture" trademark, was produced between 1901 and 1914. (Collection of David Burder)

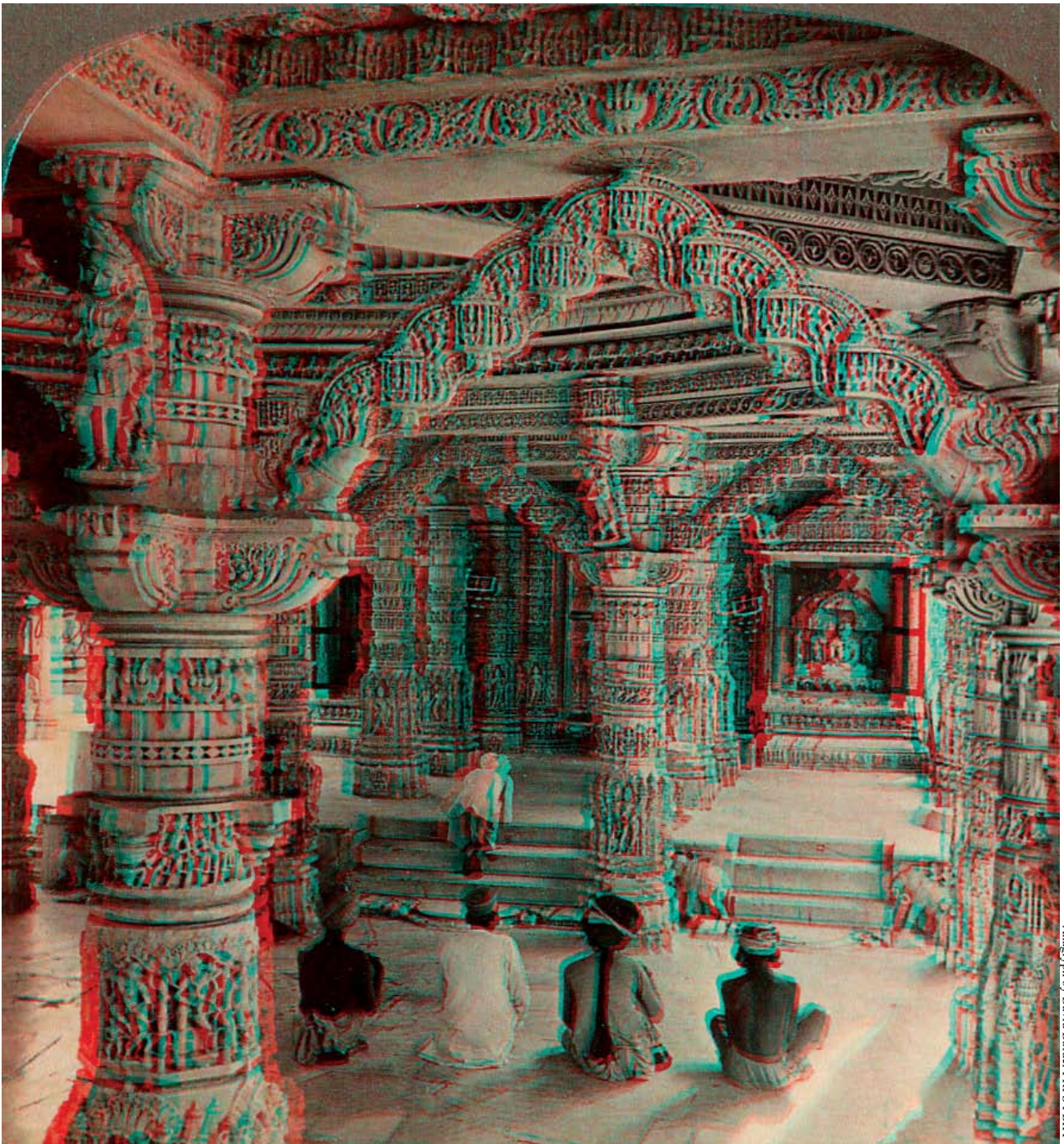


Jaina Vimala Vasahī, or Ādinātha temple, (1032 CE) at Dilvādā on Mount Ābū, 1902 by James Ricalton, Underwood and Underwood stereoview card (Collection of Robert J. Del Bontà)

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Anaglyph by David Barber FRPS FBIPP

This 3-D image of the Jaina Vimala Vasahī, or Ādinātha temple, (1032 CE) at Dilvāḍā on Mount Ābū, is an anaglyphic rendering of the 1902 stereoview card by James Ricalton (1844-1929), which is shown on the preceding page. Enamoured with the marble temples at Mount Ābū, he photographed a series of them in stereoscopic relief. Ricalton's photographs were works of art in their own right, and not purely documentary. At the age of forty-seven, after having been a primary school teacher and headmaster for twenty years in the small American town of Maplewood, New Jersey, he embarked upon a second career as a professional photographer. In 1891 he was hired by Underwood and Underwood to travel throughout Asia to make stereoview cards for library sets. His collected works on India, *India Through the Stereoscope*, was published and produced as a boxed set by Underwood and Underwood c.1907.

Pandit Nathuram Premi (1881-1960): Jain Scholar and Publisher

Manish Modi

Can a man's handwriting change his future? Yes it can. It changed Pandit Nathuram Premi's future and the history of Hindi language publishing in India. It was Pandit Premi's handwriting that took him to Bombay, the city where he was to meet his mentor, Pannalal Bakhliwal, and where he was to start his own publishing firm and open the first bookshop in Bombay, Hindi Grantha Ratnākara Kāryālaya, and later the *Manikacandra Jaina Granthamālā*. His contribution to Jain and Hindi literature through his own writings, as well as through his work in translation and publishing remains unsurpassed. A man of firm beliefs and strong principles, he used his editorship of the influential magazines *Jain Mitra* and *Jain Hitaiṣṭ* to advocate social reforms in the Digambara Jain community to which he belonged, and also to publish the Digambara Jain scriptures.

Born on 26 November 1881 in Devari, in the district of Sagar in Madhya Pradesh, Nathuram Premi was the eldest child of Tundelal Modi, a travelling merchant of modest means, belonging to the Paravār caste of Digambara Jains, hailing from Bundelkhand. Premi studied in grammar school and was the monitor of his class. He cleared his pre-high school exams in 1898 and became a schoolteacher nearby at Rehli.

Inspired by his guru Syed Amir Ali Mir, Premi became a budding poet who wrote in Urdu and Braj. Premi often said that he was not a spontaneous poet. His command of *rasa*, *alaṅkāra* and *piṅgala* gave him the impetus to write poetry, and his mastery of Sanskrit grammar would help him greatly in future as well. Young Nathuram wrote under the *nom de plume* of "Premi". His poems were published in the literary magazines of the time, *Rasika Mitra*, *Rasika Vāṭikā* and *Kāvya Sudhākara*, but unfortunately, his poems are no longer available.

In the 1890s, he married Rama Devi, who was from the nearby village of Sarkheda, in the district Sagar. They led a very happy married life. Premi, a staunch supporter of women's empowerment, regarded Rama Devi as a close friend and took great interest in educating her.

In 1901, the Digambara Jain Tīrthakṣetra Committee, situated in Bombay, released an advertisement for an office clerk. Premi sent in an application for the post, and his beautiful handwriting won the job for him. He arrived in Bombay in 1901, and started working for the Digambara Jain Tīrthakṣetra Committee as a clerk. His efficiency and honesty soon ensured that he was running the entire office. From accounts, and correspondence, to general administration and handling the safe, everything was entrusted to him.

Competence breeds jealousy. The all round competence and hardworking ethics of Premi made his co-workers insecure. Hence, a false complaint was made against Premi alleging that he was not completely honest in his bookkeeping. Premi insisted that his books be audited. When the books and cash were tallied, it



was found that there was some cash in excess. This was because Premi, who had begun taking on translation jobs, would also keep his own earnings in the office safe. Premi's name was cleared, but he decided not to work for anyone who would question his honesty. He decided to quit and start out on his own.

The owner of Hirabaug, Seth Manikchandra, had seen Premi and was impressed by his honesty, diligence and intellect. He asked Premi to take up rooms at the Hirabaug Dharmashala at the heart of the Bombay market and start his business from there.¹ He accepted the offer and together with Pannalal Bakhliwal started the Jain Grantha Ratnākara Kāryālaya in 1906.

While he was working for the Digambara Jain Tīrthakṣetra Committee, Premi also edited *Jain Mitra*, making it one of the most influential Jain magazines of that era. It became known as a progressive magazine, sound on Jain *siddhānta* but willing the community to change with the times and give up its orthodoxy. Premi's editorials on Jain history were much appreciated. In fact, *Jain Mitra* became a masthead for all those who wanted the Jain community to move forward and who were known as the *sudhāravādī* as opposed to the conservatives, the *rūḍhivādī*. Premi was at the epicentre of this movement for social freedom, universal progress and modern education. He also began advocating the remarriage of Jain widows. This was unheard of in the conservative Jain community of that time and there was much opposition. But other Jain reformers, such as *Kṣullaka* Ganeshprasadji Varni of Bundelkhand, publicly backed Premi. In 1914, Premi and Varni both addressed a rally at Sonagiri, a Digambara Jain place of pilgrimage in

¹ In 1906, the Committee shifted its offices to the beautiful Hirabaug building, owned by the philanthropic family of Seth Manikchandra Panachandra, and remains to this day. (Please see the photo on the following page.)

Bundelkhand, where they publicly declared their support for widow remarriage.

Pandit Premiji was the first Jain scholar of the 20th century to carry out a critical study of Jain history. He was the inspiration for the Śvetāmbara stalwarts Pandit Sukhlal Sanghvi and Muni Jinavijaya who carried out immensely important studies on Jainism. Pandit Sukhlalji and Muni Jinavijayaji, along with Pandit Becharadasji Doshi, Pandit Agarchand Nahata and Pandit Dalsukh Malvania acknowledged their debt to Premiji in a festschrift dedicated to him.²

Premiji's festschrift, *Premī Abhinandana Grantha*, edited by the Vedic scholar Dr Vasudev Sharan Aggarwal, was the first such work in the Jain community. An incident during the formal launch of it provides an insight into Premiji's character. The 1946 *Premī Abhinandana Grantha*, with messages written by Indian luminaries such as Sir Sarvapalli Radhakrishnan, Purushottamdas Tandon and Kaka Kalelkar, was to be formally launched in Calcutta, and a grand luncheon was to mark the occasion. Premiji opposed the idea of a festschrift in his honour and had to be prevailed upon to go to Calcutta. But when he heard of the luncheon, he refused to attend; in that year, Bengal had suffered a famine and Premiji could not accept the invitation for a grand luncheon when there were thousands of people dying of starvation.

While still the editor of the *Jain Mitra*, Premiji also started editing classics such as the *Banārasāvīlāsa*, *Daulatapadasaṅgraha*, *Jinaśataka*, and other Digambara Jain works, including Kundakunda's *Bārasa Aṇuvekkhā*. His work on the *Ardha Kathānaka* was ready in 1912 - 1913,³ but the book was not printed until 1943 as it was Premiji's policy to publish other scholars' works before his own.

Premiji was adept at several languages. One of his mentors, Pannalal Bakhliwal, taught him Bengali, the language of Tagore, and on his own, he studied and mastered Gujarati and Marathi. His Sanskrit background helped him to learn Prakrit and Apabhramsha, also on his own. Premiji, became known for his command of languages as well as grasp of Jain *siddhānta*, and was flooded with translation work. At the behest of the Śrīmad Rājacandra Granthamālā, he translated from Gujarati into Hindi Śrīmad Rājacandra's *Mokṣamālā*. This translation was unique in that he translated the prose segments into prose and the poetry into verse form. He also translated Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya* from Sanskrit to Hindi.

All along, Premiji unwaveringly continued to edit the *Jain Mitra*. In 1912, he founded *Jain Hitaiṣṭ*, a Jain magazine with a reformist and questioning approach.⁴ *Jain Hitaiṣṭ* was known for the forthright views of its editorials and academically sound articles on Jain history, culture and society. Premiji's scholarly articles on Jain history were trend-setters which paved the path for the

academic study of Jainism by lay Indian scholars in the 20th century. His *Jain Sāhitya aur Itihās*, a collection of articles written for *Jain Mitra* and *Jain Hitaiṣṭ*, set a benchmark for scholarly research into Jain history. He later re-edited these articles and produced a compilation, first published in 1942, and a second edition in 1956.

On 24 September 1912, Premiji founded the publishing house Hindi Grantha Ratnākara Kāryālaya (now known as Hindi Grantha Kāryālaya), which was to become the foremost Hindi publishing house in India. The first publication was a Hindi translation of John Stuart Mill's *Liberty*, titled *Svādhyānatā*. The Hindi translation was by Pandit Mahavir Prasad Dvivedi, whose Hindi magazine *Sarasvatī* was regarded by Premiji as the benchmark for Hindi quarterly publications. Hindi Grantha Kāryālaya became synonymous with the best Indian literature. He published almost the entire oeuvre of Sharatchandra Chattopadhyaya, the great Bengali writer and some works of Rabindranath Tagore, such as *Āṅkh kī Kirkirī*, and *Naukā Dūbī*. Apart from publishing Hindi translations of these Bengali classics, Premiji also published Hindi translations of the Gujarati writer KM Munshi, such as *Gujarāt ke Nāth*, and *Pāṭaṅ kā Prabhutva*. Premiji and Munshi Premchand were close friends, and he published the first edition of Munshi Premchand's classic novel, *Godān*. Apart from *Godān*, Premiji published Premchand's short story collections entitled *Nava Nidhi* and *Sapta Saroj*.

Premiji was always keen on publishing the work of new writers including Hajariprasad Dvivedi, Jainendrakumar, Yashpal, Acharya Chatursen, and Pandit Sudarshan. He also published the Bengali plays of Dvijendra Lal Rai for the first time in Hindi.

In memory of Seth Manikchandra, Premiji established in 1915 the *Manikacandra Jaina Granthamālā* wherein he published Jain scriptures, for the first time systematically edited by philologists. *The Manikacandra Jaina Granthamālā* published over 40 Digambara Jain texts, mostly written in Prakrit, Apabhramsha or Sanskrit. Premiji ran the *Manikacandra Jaina Granthamālā* on an honorary basis until the 1950s. All the books were sold at cost. When his health began to fail, it was decided to



The Hirabaug building where Premiji started the Jain Grantha Ratnākara Kāryālaya in 1906 still stands today.

2 Please refer to Section 1, "Abhinandana", *Premī Abhinandana Grantha*, Pages 1- 62.

3 Please refer to "Mudraṅga Kathā", *Ardha Kathānaka*, pp. 5 - 6.

4 *Jain Hitaiṣṭ* ran from 1912 to 1921, when it had to be closed down due to lack of funds.

hand over the series to Bhāratīya Jñānapīṭha in Varanasi. After that, the series came to a halt. None of its books are available today. Premiji's private library was destroyed during Monsoon flooding. Even getting photocopies of all the books is difficult in India. A great treasure has been lost through neglect and modern man's apathy towards religious knowledge.

Premiji lived his life at the vanguard of the Indian Renaissance Movement which began in Bengal and heralded an unprecedented upsurge in education, in the printing and publishing of classical Indian, medieval and modern literature, health care reforms, and the introduction and acceptance of sweeping social changes that awakened India from a sleepy nation rooted in the middle ages into the rapidly growing industrial and economic power that she is today.

Hindi Grantha Ratnākara Kāryālaya became India's No. 1 publishers of Hindi literature. At that time, nationalism and patriotism were peaking and Hindi was not merely a non-local language, it was a symbol of Indian patriotism and defiance in the face of British imperialism. Very appropriately then, the acclaimed Hindi novelist Vishnu Prabhakar called Premiji the "*Bhīṣma Pitāmaha*" of Hindi publishing. Premiji lived a long life studded with literary and scholarly achievements. He had suffered from asthma for a long time and passed away owing to old age on 30 January 1960. He left behind his daughter-in-law and two grandsons. His elder grandson Yashodhar Modi is continuing his legacy along with his son Manish Modi.

In Premiji's memory, his grandson Yashodhar Modi has started the *Pandit Nathuram Premi Research Series*. This series has published select volumes focusing on subjects as varied as Jainism, philosophy and yoga published by scholars such as Premiji himself, Ludwig Alsdorf, Maurice Bloomfield, Willem Bollée and Jaykumar Jalaj. Original texts by ancient and medieval Jain ascetics such as Kundakunda, Samantabhadra, Pūjyapāda, Joindu, Vādirāja and many others have been and are being published in this series.

Hindi Grantha Ratnākara Kāryālaya will also publish the bound volumes of the *International Journal of Jain Studies*, which is published online on the website of the SOAS Centre of Jaina Studies.



Premiji's grandson, Yashodhar Modi, continues to run Hindi Grantha Ratnākara Kāryālaya, started by Premiji in 1906.



As in Premiji's day, Mumbai continues to be a city where the modern meets the traditional.

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- Manish Modi** is the great grandson of Pandit Nathuram Premi. He is a publisher, editor, bookseller and for Hindi Grantha Ratnākara Karyālaya, the publishing house started by Premiji in 1906.

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Mahāvira Suāmī at Madhuban, India (Photo: Peter Flügel)

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The Centre of Jaina Studies at SOAS established the International Journal of Jaina Studies to facilitate academic communication. The main objective of the journal is to publish research papers, monographs, and reviews in the field of Jain Studies in a form that makes them quickly and easily accessible to the international academic community, and to the general public. As an open access online publication the IJJS can be more flexible and creative than a standard print journal. The texts are in pdf-format and can be published and downloaded at virtually no cost. To increase velocity all contributions are issued individually in numerical order. It is intended to re-publish articles and monographs in book form on demand. The journal draws on the research and the symposia conducted at the Centre of Jaina Studies at the 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.

For the current issue: *Blind Faith According to the Jains: The Case of Yama* by Jean-Pierre Osier, and for details about submissions, please see:

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Jaina Studies Series

Series editor: Peter Flügel

School of Oriental and African Studies,
University of London

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

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

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

Contents Part 1: Orthodoxy and Heresy 1. Adda or the Oldest Extant Dispute between Jains and Heretics (Sūyagaḍa 2,6), William Bollée 2. The Later Fortunes of Jamāli, Paul Dundas 3. The Dating of the Jaina Councils: Do Scholarly Presentations Reflect the Traditional Sources? Royce Wiles Part 2: The Question of Omniscience and Jaina Logic 4. The Jain-Mīmāsā Debate on Omniscience, Olle Qvarnström 5. Why must there be an Omniscient in Jainism? Sin Fujinaga 6. Implications of the Buddhist-Jaina Dispute over the Fallacious Example in *Nyāya-Bindu* and *Nyāyavatāra-Vivṛti*, Piotr Balcerowicz Part 3: Role Models for Women and Female Identity 7. Restrictions and Protection: Female Jain Renouncers, Sherry E. Fohr 8. Thinking Collectively about Jain Satīs: The Uses of Jain Satī Name Lists, Whitney Kelting 9. Religious Practice and the Creation of Personhood among Śvetāmbar Mūrtipūjak Jain Women in Jaipur, Josephine Reynell Part 4: Sectarian Movements 10. Rethinking Religious Authority: A Perspective on the Followers of Śrīmad Rājacandra, Emma Salter 11. A Fifteenth Century Digambar Mystic and his Contemporary Followers: Tāraṅ Tāraṅ Svāmī and the Tāraṅ Svāmī Panth, John E. Cort 12. Demographic Trends in Jaina Monasticism, Peter Flügel Part 5: Property, Law and Ethics 13. Architectural, Sculptural and Religious Change: A New Inter-



**ROUTLEDGE ADVANCES
IN JAINA STUDIES**

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

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<p>Studies in Jaina History and Culture: Disputes and Dialogues</p> <p>Edited by Peter Flügel, School of Oriental and African Studies, University of London, UK</p> <p>The last ten years have seen interest in Jainism increasing, with this previously little-known Indian religion assuming a significant place in religious studies.</p> <p><i>Studies in Jaina History and Culture</i> breaks new ground by investigating the doctrinal differences and debates amongst the Jains rather than presenting Jainism as a seamless whole whose doctrinal core has remained virtually unchanged throughout its long history. The focus of the book is the discourse concerning orthodoxy and heresy in the Jaina tradition, the question of omniscience and Jaina logic, role models for women and female identity, Jaina schools and sects, religious property, law and ethics. The internal diversity of the Jaina tradition and Jain techniques of living with diversity are explored from an interdisciplinary point of view by fifteen leading scholars in Jaina studies. The contributors focus on the principal social units of the tradition: the schools, movements, sects and orders, rather than Jain religious culture in abstract.</p> <p>Peter Flügel provides a representative snapshot of the current state of Jaina studies that will interest students and academics involved in the study of religion or South Asian cultures.</p> <p>March 2006: 234x156: 512pp Hb: 978-0-415-36099-9: £65.00</p>	<p>History, Scripture and Controversy in a Medieval Jain Sect</p> <p>Paul Dundas, University of Edinburgh, UK</p> <p>Examining the history and intellectual activity of the medieval Śvetāmbara Jain renunciant order, the Tapā Gaccha, this book focuses on the consolidation by the Tapā Gaccha from the thirteenth century of its identity as the leading Śvetāmbara order. The author argues that this was variously effected by negotiating the primacy of lineage, the posthumous divinity of one of its leaders, the validity of styles of scriptural exegesis and customary practice and the status of non-Jains through the medium of chronicles and poetry and polemical engagement with other Jain orders and dissident elements within its own ranks.</p> <p>Drawing on largely unstudied primary sources, the author demonstrates how Tapā Gaccha writers created a sophisticated intellectual culture which was a vehicle for the maintenance of sectarian identity in the early modern period. The book explores issues which have been central to our understanding of many of the questions currently being asked about the development not just of Jainism but of South Asian religions in general, such as the manner in which authority is established in relation to texts, the relationship between scripture, commentary and tradition and tensions both between and within sects.</p> <p>Paul Dundas is a Reader in Sanskrit at the University of Edinburgh, Scotland. His research interests include Middle Indo-Aryan philology, Jainism and Sanskrit court poetry. His previous book, <i>The Jains</i>, is also available from Routledge.</p> <p>December 2006: 234x156: 256pp Hb: 978-0-415-37611-4: £65.00</p>
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The subject of this fine book is the history and intellectual activity of the medieval Śvetāmbara Jain disciplinary order, the Tapā Gaccha. The overall theme of this book is the consolidation from the thirteenth century by the Tapā Gaccha of its identity as the dominant Śvetāmbara Jain disciplinary order. Thanks to the author's exceptional knowledge of the field, the topic is shown in practice to be central to our understanding of many of the key questions scholars have been asking about the history and development, not just of Jainism, but of South Asian religious traditions in general, including the way in which traditions establish and maintain their authority in relation to texts, the relationship between text, commentary and tradition, attitudes to female religiosity, and tensions both within and between sects. December 2006: 234x156: 256pp Hb: 0-415-37611-4: £65.00

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

Reports: European Scholarship for Jain Studies in India 2006¹

Jérôme Petit and Michela Poles

Report: Jérôme Petit

The scholarship enabled me to go to India from 12 July to 10 August 2006 in order to explore the impact on the Jain community of Banarasidas, the Jain poet of the 17th century, and also to find manuscripts of the *Ardhakathānaka*, his autobiography, which is the subject of the Masters dissertation in Indian studies which I hope to complete in June 2007 at the University Paris-3 Sorbonne-Nouvelle, under the supervision of Prof. Nalini Balbir.

I went first to Mumbai in order to meet the Digambara lay community. I had several discussions with Manish Modi, a bookseller specialized in Jain Studies publications, who showed me many books and important texts of the Digambara tradition. His great-grandfather was the scholar Nathuram Premi who made a great contribution to the field by editing Sanskrit, Prakrit and Hindi Jain manuscripts. Manish Modi was able to provide me with a copy of the first edition of the *Ardhakathānaka* prepared by Nathuram Premi in 1957. This rare edition is very difficult to find outside India and was not available in France. Nathuram Premi worked with five manuscripts from private collections and specified that manuscripts of this work are very rare. A comparison of this edition with the 1981 edition by Mukund Lath was useful because it clarified some mistakes that were in the latter.

Banarasidas was not a monk, but as a common man who wrote his autobiography to explain his life and his spiritual development to others because he was virulently criticized. Behind Banarasidas's thought, the shadow of Kundakunda is very important. According to Manish Modi, Kundakunda 'is the key'. I also met Dr Duli Chandra Jain, publisher of the US based *Jain Study Circular* and who, when I said 'Banarasidas', replied 'Kundakunda'. Banarasidas is considered to be a follower of Kundakunda and provided larger access to his thought by writing in Hindi. Discussions with the Digambara lay community helped me to understand the way in which the classification and hierarchy of texts is perceived, and also which texts are important and popular in the practice of contemporary Jains.

Next I went to Ahmedabad to visit the Lalbhai Dalpatbhai Institute of Indology. Prof. Nalini Balbir had taken the necessary steps to introduce me to Dr Kanubhai V. Sheth, a scholar of manuscriptology. Although the printed catalogues of the L.D. collections did not record any manuscripts of the *Ardhakathānaka*, I still hoped that I might find some. Unfortunately, my research was not successful, even with the adequate help of the librarians.



Lalbhai. Dalpatbhai Institute of Indology in Ahmedabad

The library collection does hold, however, manuscripts of two philosophical works by Banarasidas, about twenty copies of the *Samayasāranāṭaka*, and several copies of the *Banārasāvīlāsa*.

Dr Kanubhai Sheth brought me to Koba, a Jain institution located between Ahmedabad and Gandhinagar. In this complex there is an important manuscript library (the Kailāsa Śrutasāgarasūri Jñāna-Mandira) which holds 200.000 Jain and non-Jain manuscripts. But, once again, I could not find any examples of the *Ardhakathānaka*. Dr Manoj Jain, Director of the Manuscripts Department, allowed me to see an old manuscript of the *Samayasāranāṭaka* (No. 10624) dated 1665 CE which might prove to be of use for future research on Banarasidas's oeuvre.

When I asked Dr Kanubhai Sheth and Dr Kalpana Sheth about the absence of *Ardhakathānaka* manuscripts, they replied that this text was not a philosophical nor a canonical one, so it did not afford religious merit (*puṇya*) for a scribe to copy it. Even the monks did not work on it because an autobiography of a layman would not assist the Path of Liberation (*mokṣa-mārga*).

In Ahmedabad I met Śīlacandravijayaji Mahārāj, a Śvetāmbara monk, who was spending the four months of the rainy season (*caturmāsa*) in this city. I heard his speech (*pravacana*) in Gujarati about the insignificance of the body. Then I was able to conduct an interview with him. For Śīlacandravijayaji, Banarasidas was interesting as a spiritual person. He insisted on Banarasidas' adoption of the non-conventional point of view (*niścaya-naya*) which invites one to look for the innate purity of the soul and to deplore ritualism which is only an external and, therefore, meaningless practice.

During my stay in Ahmedabad, I was invited to a ceremony for the future installation of a small temple dedicated to the 16th Tīrthankara Śāntinātha. For almost

¹ This scholarship was sponsored by the *World Council of Jain Academies* (WCJA) in London.

three hours, musicians played devotional songs whilst laymen were pledging money (*bolī*). Śīlacandravijayaji Mahārāj also came to deliver a speech, and to give religious authority to the ceremony, as well as good fortune to the temple.

From Ahmedabad, I planned to go to Jaipur where I could possibly find a manuscript of the *Ardhakathānaka* preserved in the Badhi Chand Mandir and recorded in the catalogues of the Rajasthan Jain Libraries (No.1163). Unfortunately, the heavy rains blocked the roads to Rajasthan. Then I fell sick for some days and was not in a position to travel. External and internal events prevented me from going to Jaipur, but I will not give up and still hope to see this manuscript during my next trip to India.

This study trip to India taught me a lot about the Jain way of life, from ceremonies and organisation to the popularity of scriptures and preservation of manuscripts. It showed me that Banarasidas is not read by the common lay community, but only by some attentive and interested persons. He is, however, well considered by some monks and scholars. The impact of the Adhyātma movement seems to be very deep in the Digambara community in which Kundakunda is regarded as the most important philosopher.

I would like to thank the Centre of Jaina Studies at SOAS, and the World Council of Jain Academies for having approved my application.

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Banārasīdāsa. *Ardhakathānaka. Half a Tale*, English translation, introduction and notes by Mukund Lath, Jaipur : Rajasthan Prakrit Bharati Sansthan, 1981.

Jérôme Petit is a Masters student of Indology at the University of Paris-3 Sorbonne-Nouvelle, France. The topic of his research is a French translation of Banarasidas's Ardhakathānaka, with an electronic version of the full text and a complete index, including a linguistic analysis of the Old Hindi used by the poet.



Manish Modi and Jérôme Petit in front of the door of Nathuram Premi's house.



The staff and Michela Poles in front of the Lalbhai Dalpatbhai Institute of Indology in Ahmedabad

Report: Michela Poles

Thanks to the *European Scholarship for Jaina Studies in India* granted to me by SOAS, I was able to take a trip to India from the second half of October to the beginning of December 2006. The aim of this journey was to collect manuscripts of the Jain text I am working on for my Ph.D. thesis, namely the *Kathāratnākara*, a collection of 258 stories distributed over ten “waves” (*tarāṅga*) written by the Jain monk Hemavijaya in 1600 CE. Its linguistic structure is the most peculiar aspect of the *Kathāratnākara*. Beside a narrative Sanskrit, which forms the main part of the text, around 200 stanzas written in Middle-Indian (Prakrit and Apabhramsha) and in New Indo-Aryan (old Hindi and old Gujarati) are scattered throughout the work. Since this study is primarily linguistic and philological, it was essential to get access to the manuscripts. However, the stories in the text are specifically Jain in content, so it was equally important for me to get acquainted with the Jain *milieu*.

I arrived at Ahmedabad on 17th October and was able to lodge at the guesthouse of the L.D. Institute of Indology, as had been previously arranged through contact with the director, Dr J. B. Shah. The beginning of this experience was not so easy. Unfortunately, I had not been informed that the LDI would be closed for the Diwali vacation from 19th to the 31st October. Besides that, after the re-opening I had hardly begun my work when I fell badly ill for more than a week. In spite of this little misfortune I was able to make good use of my time. I worked on my research and read more about Jainism and Gujarati. Fortunately, I was allowed, by way of exception, to borrow books and dictionaries from the library. I practiced Hindi and Gujarati and had many interesting talks about Sanskrit Jain literature and manuscriptology with the other two families who were living in the guesthouse. Dr Vijay Pandya, honorary Professor of Sanskrit at LDI, was there with his family and Dr Kripashankar Sharma, a young scholar from Ujjain who is preparing a critical edition of the *Uttarādhyāyana Sūtra*, was there with his wife. I will never forget the way they welcomed me as a member of their families, how much they helped me while I was sick, and after that whenever I needed

anything. They showed me how big the hearts of Indian people are and how incredible their hospitality is.

Furthermore, I was able to undertake two important tasks. The first was a visit on 20th October to the Śrī Mahāvīr Jain Ārādhana Kendra of Koba (Gandhinagar District). I had learned from Muni Śīlacandrasūrjī that a manuscript of Hemavijaya's *Kathāratnākara* had been transferred there from Shivpuri. When I asked to see it, I was first told that it was not there. After insisting and repeating what Muni Śīlacandrasūrjī had said, I was told that the manuscript might be there but not yet listed. They said that I would have to wait for some time—until the cataloguing process was complete! So this visit was not very fruitful for this specific purpose. However, the librarians promised that they would let me know as soon as possible. The contact I made at Koba was important, especially because that manuscript might have the autograph which J. Hertel used for his German translation of the text.¹

Besides this, at the Koba Tirth, under the guidance of the administrator H. K. Dholakia, I was able to visit the huge manuscript department, where I was shown the methods of conservation and cleaning of the manuscripts, the museum and the temple.

The second important visit was to Muni Shilachandrasuriji at a Jain *upāśraya* in Ahmedabad, near Vikas Griha. I discussed with Muni Śīlacandrasūrjī some aspects of my research and the problem with the manuscript of Hemavijaya's *Kathāratnākara* in Koba. He promised to write a letter to enquire about that. Unfortunately, he had not received a reply by the time I left Ahmedabad. It was a good opportunity to talk to Muni Śīlacandrasūrjī regarding some aspects of Jain doctrine, and practice, and most interesting to visit an *upāśraya* for the first time.

After recovering from what the hospital and the doctors diagnosed as a slipped disc of the spine and a hernia, I was able to continue the digitalization of three manuscripts of Hemavijaya's *Kathāratnākara*, kept in the manuscript section of the LDI library (Nos. 8964, 10218, 18401). I received the help of Dr Preethi Pancholi, who is in charge of the manuscript section there, and I learned a lot from our talks on manuscriptology.

On 16th November I attended a lecture in Vidyānagar given by Dr Vijay Pandya. His talk was about *Alaṅkāraśāstra* on the occasion of a celebration in memory of Dr Prabhod Kumar Patel. There I met and spoke to many professors of Sanskrit and Prakrit to whom Dr Pandya introduced me.

My work of digitalization continued at the Hemacandrācārya Jain Jñān Mandir of Patan, where two manuscripts of Hemavijaya's *Kathāratnākara* are kept (Nos. 13112, 1774). I am most grateful to Dr Yatin Shah, whose respect and help for scholars and students like me is amazing, and also to his whole family who welcomed me so warmly.

The next and last institute that I visited in order to

digitalize manuscripts was the Oriental Institute of Baroda. There are two manuscripts of the *Kathāratnākara* there (Nos. 2747, 2748), which seem to be quite recent, but are very big. It took me two days to take all the photos. Professor Asko Parpola was also there on one of the days and I had the chance to meet him and discuss my research. He gave me some useful ideas about certain points of my work.

Back from Baroda, the next day I visited the Gujarat Vidyāpīṭh of Ahmedabad where I had a long and interesting talk with Dr Purnima Metha of the International Centre for Jain Studies.

I spent the 28th and 29th November with some Jain devotees on a trip to meet Muni Jambuvijayaji at Vanki Tirth near Bhuj, region of Kutch. Before reaching Vanki Tirth, we stopped in Halwad, a small village where some members of our group had relatives who are monks and nuns. The occasion was the celebration of 50 years of the *dikṣā* of Narachandrashriji Maharaj. We stayed there for a couple of hours, and listened to Maharaj's *pravacana*. I took part in some private *pūjās* and saw the preparation for the big *pūjā*. We had lunch at the *bhojanaśālā* and left. We reached Vanki Tirth a little before sunset, so we decided to stay at the *upāśraya* for the night. During this visit, I had the opportunity to have a long talk with Muni Jambuvijayaji about my research and Jain doctrine in general.

I also had a long talk with some of the *sādhvīs* there who were glad to answer my questions about Jainism. They suggested that I spend the next *cāturmāsa* with them. I plan to do that in 2007.

It would be very hard to put in a few words the peace and wisdom with which I was surrounded at the *upāśraya* of Vanki Tirth in those two days, which I consider to have been the crucial point of my journey.

On the 2nd December I left Ahmedabad for Delhi, where I spent some days with some old friends. On 5th December I visited the National Mission for Manuscripts (NMM) in order to get more information about the extant manuscripts of the *Kathāratnākara*. On 7th December, a bit sad, I caught my return flight to Germany.

I would like to thank all the people of Gujarat that made me feel at home, those who have become friends and those who I saw just once, like the doctor who visited me and wanted no money because he said, “she is our guest”. I would also like to thank Dr Soni (lecturer in Marburg) with whom I have always been in contact and who supported me, especially when I was in some difficult moments. Last but not least I would like to thank the Centre of Jaina Studies at SOAS and the World Council of Jain Academies which gave me the chance to have this interesting, and useful experience.

Michela Poles is a PhD student of Indology, at the University of Marburg, Germany. The topic of her PhD research is: Hemavijaya's Kathāratnākara: Critical edition and English translation of the tenth tarāṅga, including a study of the Middle-Indic and New Indo-Aryan elements contained in the Kathāratnākara.

¹ *Kathāratnākara*. Das Märchenmeer. Eine Sammlung indischer Erzählungen von Hemavijaya. Deutsch von Johannes Hertel. Bd I. München 1920, Vorwort, p.XX.

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