

Jaina Studies



SOAS

University of London

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



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Issue 1

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Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES

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The female Śvetāmbara Tirthāṅkara Mallinātha at Śatruñjaya, India (Photo: Ingrid Schoon)



Letter from the Chair

Dear Friends,

Welcome to the first newsletter of the Centre of Jaina Studies!

Jaina Studies is currently one of the most exciting and rapidly expanding fields in Asian Studies. Most of you will know that the School of Oriental and African Studies (SOAS) has played a central role in the developments of recent years. Since the inception of Jaina Studies at the Department of the Study of Religions in 1999, SOAS has pioneered infrastructural innovations which have culminated in the establishment of the Centre of Jaina Studies (CoJS) in 2004. The Centre administers undergraduate teaching and postgraduate research programmes, and also organises public lectures and international symposia. The Centre publishes a monograph series (*Routledge Advances in Jaina Studies*), the first online journal in Jaina Studies (*International Journal of Jain Studies*), and an archive of Digital Jain Resources, which is published on the Website of the Centre. These initiatives were financed through successful bids for competitive research grants, notably the current AHRB funded project at SOAS on Jaina Law and the Jaina Community in India and Britain.

SOAS is presently the only University outside India which offers regular stand-alone courses on Jainism. It therefore attracts a considerable number of students and researchers from Europe, the United States, and Japan who have no opportunity to study the subject elsewhere, especially in combination with specialised language classes and/or courses in History, Art & Archaeology, Law and the Social Sciences. Notably, many Jains from Britain and India also enrol at SOAS to study Jainism.

Much has been achieved since the launch of Jain Studies at SOAS. Most of the infrastructure for a viable Jaina Studies Programme has been created during the last six years, and the reputation of SOAS as a centre of excellence in this field is growing. Yet, the future of Jaina Studies is by no means secure and depends crucially on the continuing support of scholarships and prizes by the Jain community. The Centre is fortunate to have established longstanding relationships with the Jain communities in Britain, India, and North America, which are all highly supportive. Three London-based Jain organisations in particular have sponsored the Centre thus far: The World Council of Jain Academies (formerly Jain Academy, and Jain Samaj Europe), *Jain Spirit*, and the Institute of Jainology. On behalf of the Centre of Jaina Studies I would also like to thank the anonymous donors for their generous support.

I hope that everyone will enjoy the contributions of our students and alumni in this newsletter!

Peter Flügel



Detail: Jain Temple, Mount Girnar, India.

Jainism and Society

The Annual Jain Lecture

Thursday, 23rd March 2006

18.00-19.30 Brunei Gallery Lecture Theatre

19.30 Reception Brunei Gallery Cafe

Jainism, Window on Early India

Johannes Bronkhorst (University of Lausanne)

Workshop

Friday, 24th March 2006

9.00, Brunei Gallery Lecture Theatre

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|-------|---|
| 9.00 | Welcome |
| 9.05 | Robert del Bonta (San Francisco)
From Herodotus to the late 18th century: descriptions of unidentified Jainas |
| 9.40 | Dharma Candra Jain (University of Heidelberg)
The concept of society in Jainism |
| 10.15 | Satya Ranjan Banerjee (University of Calcutta)
Jain society in the reigns of Jain kings |
| 10.50 | Tea and Coffee |
| 11.20 | Sushil Jain (Assumption University, Canada)
Jaina contribution to the science of polity with respect to Somadeva's <i>Nītivākyāmṛtam</i> |
| 11.55 | Hampa P. Nagarajaiah (University of Bangalore)
The concept of <i>śāstradāna</i> in Jainism: Socio-cultural dimensions |
| 12.30 | Kornelius Krümpelmann (University of Münster)
The <i>Sthānāṅgasūtra</i> : An encyclopaedic text of the <i>Śvetāmbara</i> canon |
| 13.05 | Lunch Brunei Gallery Cafe |
| 14.05 | Werner Menski (SOAS)
Jainism as natural law |
| 14.40 | Peter Flügel (SOAS)
Jaina law and the Jain community |
| 15.15 | Ravindra K. Jain (Jawaharlal Nehru University, New Delhi)
Religious response to social unrest: The rise of the Kāñjī Svāmī Panth in contemporary Jainism |
| 15.50 | Tea and Coffee |
| 16.20 | Ulrich Oberdieck (Freiburg)
Caste identity of the Agravals in an Uttaranchal market town |
| 16.55 | Jitendra B. Shah (L.D. Institute of Indology Ahmedabad)
Jain Societies in Ahmedabad |
| 17.30 | Anne Vallely (University of Ottawa)
You are what you eat: Negotiations of identity among contemporary Jains |
| 18.05 | Julia Hegewald (University of Heidelberg)
Domes, tombs and minarets: Islamic influences on Jaina architecture |
| 18.40 | Final Remarks |
| 19.30 | Conference Dinner SOAS Restaurant |

ABSTRACTS

Jain society in the reign of Jain kings

Satya Ranjan Banerjee, University of Calcutta

From dim hoary antiquity down to the 15th century A.D. there were Jain kings who ruled some territories of India. In the 4th century B.C., at the time of Maurya Chandragupta (376-322 B.C.), a group of people led by Bhadrabahu migrated to the South and established Jainism there. Candragupta, the Jain tradition says, became a Jain at the end of his life and died in the South. In the 3rd century B.C. at the time of Asoka (273-236 B.C.), the social conditions of India, particularly of the Jains, were favourable and Asoka has maintained equal status of the Jains with other religious beliefs. In the 3rd or 2nd century B.C. in the kingdom of the Jain king Kharavala, people were entertained by dancing and music performances as well as festivities and many gatherings. In the 2nd century B.C., a group of Jains migrated to Mathura and Ujjayini. In Mathura are some ruins of Jain shrines and a small number of inscriptions engraved on Jain images. Ujjayini was also a stronghold of Jainism. Apart from the fact that king Samprati, a grandson of Asoka, who was responsible for spreading Jainism to Malwa in the 1st century B.C., the Jain sage Kalakacarya helped spreading Jainism in Malwa. In the 5th century A.D., in the classical age, the second council of Valabhi was held in 454 or 467 A.D. under the guidance of Devarddhigani Ksamasramana to codify the Jain canonical texts at the time of king Dhruvasena I of the Mairaka dynasty of Valabhi who is extolled by the Jain tradition as a Jain convert, though history doubts it. The Ganga kings of Mysore, though not Jains, were very much attracted to Jainism in the 6th and 7th centuries A.D. In a similar way, the Kadamba rulers of Vijayana showed unusual respect to Jainism. The Chalukyas of Badami did not show respect to Jainism, but Pulakesin II (610/11-642 A.D.) favoured Jainism. In the 10th century A.D., Camundaraya, the student of the Digambara Nemicanda, who was the minister and general of the Ganga princes Mahasimha II (died in 974 A.D.) and Rayamalla or Racamalla II (914-984 A.D.) erected the famous colossal statue of Gommata in Sravana Belagola (Mysore) in about 980 A.D. In the 12th century A.D., Jayasimha Siddharaja (1094-1143) and Kumarapala (1143-1174 A.D.) ruled Gujarat from 1159-1179 A.D. During their times, the status of the Jains was very high and in education, art and architecture, the Jains showed their alacrity to a great extent. In the 13th century A.D. in the history of Gujarat the name of Mahamatya Vastupala was remarkable. Vastupala, though a minister, practically ruled Gujarat at the time like a king and his literary circles of Jain poets and sadhus contributed so much that Vastupala became as famous as a king.

The social conditions of the Jains of India in the reigns of the kings mentioned above will be portrayed.

From Herodotus onwards: descriptions of unidentified Jains

Robert J. Del Bontà, San Francisco

From at least the time of Herodotus' *History* references to what must be understood as Jaina practices appear in classical sources. These works offer bits of actual information, overlaid with vague references, and laced with many fantasies. Due to their many inaccuracies, one could ignore a lot of this material, but knowledge of these works lies behind many eyewitness accounts. This is expected with the first eyewitness description of India by Megasthenes in the 4th century B.C., but it also lies behind the works of many European travellers who visited India, primarily Gujarat in the case of Jaina descriptions, during the 16th and 17th centuries. Their classical education often colours their interpretations.

Considering texts and, more importantly, images printed in the years prior to Europe's identification of Jainism as a separate religion, one gets the impression that although not seen as a fully separate religion, the Jains were considered a special group from the earliest times. Within the visual evidence, the work of Bernard Picart (1673-1733), specifically in his monumental work *Cérémonies et coutumes religieuses* from the 1720s, stands out. He collected facts and images from a wide variety of earlier sources, including a large private collection of Indian paintings, and managed to include references to many different Jaina practices in his famous and often reproduced "*Diverses Pagodes et Penitences des Faquirs*" print.

Studying engravings along with written sources illustrates how, even without a full knowledge of Jainism, interested Europeans began distinguishing between the various religions and sects of India from quite early on.

Jainism, window on early India

Johannes Bronkhorst, University of Lausanne

This lecture will show that Jainism, far from being an offshoot of Vedic religion, originated in altogether different surroundings. The lecture will concentrate on these surroundings and show that much can be learned about them by a close study of the surviving texts and traditions of Jainism.

Jaina law and the Jain community

Peter Flügel, SOAS

How do 'Jains' in India define their identity privately and collectively in different situations and to what extent are such self-definitions recognised by Hindu law today? Following M. Weber's (1958) remarks on the peculiar 'dual identity' of the Jain laity, recent field studies on local Jain lay communities in India concentrated on the theologically derived contextual oscillation between

'religious' and 'social' Jain self-definitions. This paper investigates the social construction of 'Jain' identity from the perspective of the Jains themselves by looking at the language used in modern Jain community newsletters and court cases invoking 'Jaina law'. By studying 'Jaina law' cases in India as symptoms of wider social processes, it will examine the motives and interests informing contrasting attitudes within the Jain community towards ongoing attempts to secure legal recognition for the Jains as a religious minority.

The question whether the social identity of lay Jains should be defined as 'secular' Hindu or 'religious' Jain remains an open issue which is hotly debated within the Jain community as well as in the courts and other arenas of the public sphere from the 19th century onwards. Representatives of different Jain communities take different stances, often in accordance with divergent sectarian doctrines, group affiliations, and legal and ethical codes. Interviews with leading representatives of the Jains in India between 2003-2005 seem to indicate that social structure influences Jain attitudes toward religious identity more than sectarian outlook: Jain members of mixed Jain-Hindu religious castes (generally wealthy north Indian traders and predominantly Śvetāmbara) tend to oppose claims to 'Jain' minority status in favour of the general designation 'Hindu', whereas Jains from religiously homogenous castes (generally poor south Indian agriculturalists and Digambara) are strongly in favour of minority rights. If the same principle universally applies, then both the members of mixed Digambara-Śvetāmbara Jain castes and Digambara-Hindu castes are expected to favour 'Jain' social identity as well.

However individual and collective self-identifications are not determined by social or religious backgrounds, but the result of more or less conscious personal and collective decisions *vis à vis* changing historical circumstances. Current processes of constructing 'minorities' induced by UN and state policy demand strategic social self-definitions with often unforeseeable consequences. The paper focuses on the modern Jaina law movement and investigates the role of the Jain legal disputes within the context of religious identity politics in the 19th to 21st centuries.

Domes, tombs and minarets: Islamic influences on Jaina architecture

Julia A. B. Hegewald, University of Heidelberg

This paper will describe and examine Islamic influences on late Jaina temple architecture in India. When Islam reached the subcontinent it brought with it a distinct ornamental and architectural style. Over the centuries, these features merged with the local architectural language of architecture and from at least the eighteenth century one cannot speak of a clearly defined Islamic style of architecture in India any longer. In a Jaina temple context, however, there are examples which clearly go beyond this generally accepted later Indian temple style, and display a particular openness not only towards decorations of Muslim origin, but also towards Islamic build-

ings plans. There are a large number of Jaina religious structures throughout India which so closely resemble Muslim mosque and tomb architecture that one has to ask whether they were not intended to look Islamic. The paper will explore various reasons which might account for such a design choice.

The concept of society in Jainism

Dharma Chandra Jain, University of Jodhpur

Jainism is considered as the religion and philosophy of salvation. It gives stress on *samyak-darśana*, *samyak-jñāna* and *samyak-caritra* for its achievement. This path is quite individual, because it requires detachment from all worldly affairs. In spite of this, society is not neglected in Jaina philosophy and religion. This paper aims to highlight the points which prove that society in Jaina philosophy, religion and literature is well established. Modern formation of Jaina followers also proves the assertion of concept of society in Jainism. Some points are placed here regarding the assertion and concept of society found in Jainism:

1. Concept of four kinds of *saṅgha* (*caturvidha saṅgha*) proves the concept of society in Jainism. The four kinds are – *sādhu*, *sādhvī*, *śrāvaka*, and *śrāvikā*. There may be inter-relationship among only *sādhus* (monks), only *sādhvīs* (nuns), only *śrāvakas* (house holders) and only *śrāvikās* (female religious house holders). This inter-relationship may take place between two groups, such as— *sādhu* & *sādhvī*, *sādhu* & *śrāvaka*, *sādhu* & *śrāvikā*, *sādhvī* & *śrāvaka*, *sādhvī* & *śrāvikā*, *śrāvaka* & *śrāvikā*. In this way there are many societies of Jaina followers. These may be divided as Digambara, Śvetāmbara Mūrtipūjaka, Sthānakavāsī, Terāpanthī etc.
2. *Parasparopagraho jīvānām* (*Tattvārtha Sūtra*, 5.21) clarifies the concept of society in Jainism in a wide perspective that each soul has a relationship with another worldly soul.
3. The verse “*sattveṣu maitrīṃ guṇiṣu pramodam*” (*Amitagati*) is a good example of the concept of society as accepted in Jainism.
4. *Samyagdarśana* bears a characteristic of *anukampā* (kindness) which proves the inter relationship of two and more people.
5. *Kevalajñānin* (a person having complete and pure knowledge) preaches the people for their welfare - “*savva jagajīva rakkhaṇa dayatthayāe bhagavayā pāvayaṇaṃ sukaḥiyam*” (*Praśnavyākaraṇa Sūtra*, 1.1).
6. Concept of *dāna* (to donate knowledge, money, fearlessness etc.) cannot be sustained without the concept of society in Jaina religion.
7. Concept of *kṣamā* (forgiveness) in Jainism elucidates the concept of society.
8. Concept of *ahiṃsā* (non violence), *asteya* (non stealing), *maithuna-viramaṇa* (celibacy) and *aparigraha* (non possession) also defines the inter-relationship of

people which purifies the person and his behavior towards the society.

9. There are certain codes of conduct of *sādhu*, *sādhvī*, *śrāvaka* and *śrāvikā* which purify their behavior with other people, animals, plants etc.

10. Description of *vinaya* (polite conduct) of a disciple towards his teacher, *śraddhā* towards worthy people and *viśvāsa* (reliability) among other human beings create smoothness in social behavior.

11. *Hākāra*, *makāra* and *dhikkāra* penal codes mentioned in Jaina literature also prove the concept of society in Jainism.

12. According to the *Ādipurāṇa* (parva 16, verses 243-246) of Jinasena king Rṣabhadeva (who became the first Tirthankara) has established three *varṇas* - *kṣatriya*, *vaiśya* and *śūdra* - and then after his son Bharata established *brāhmaṇa varṇa*. Jinasena also mentioned about marriage norms.

13. Several social customs of Jaina society such as the marriage ceremony, birth ceremony and other rites are often performed by Hindu norms, but many festivals like *mahāvīr jayanti*, *pariyuṣaṇa*, *saṃvatsarī*, *dasalakṣaṇa parva*, *jñāna-pañcamī*, etc. are celebrated by Jaina norms.

14. In the *Sthānāṅga Sūtra*, *kuladharmā*, *grāmadharmā*, *nagaradharmā*, *rāṣṭradharmā*, etc., ten *dharma*s have been mentioned, which elucidate the social conception of Jaina thinking.

Religious response to social unrest: the rise of the Kanji Swami sect in contemporary Jainism

Ravindra K. Jain, Jawaharlal Nehru University, New Delhi

As far back as 1917, A.C. Haddon wrote: "An awakening of religious activity is a frequent characteristic of periods of social unrest. The weakening or disruption of the old social order may stimulate new and often bizarre ideals, and these may give rise to religious movements that strive to sanction social and political aspirations." (Chinnery, E.W.P. and Haddon, A.C., 'Five New Religious Cults in British New Guinea', The Hibbert Journal, 15(3), 1917, pp. 448-63).

In this paper I attempt to demonstrate how, in the backdrop of Jainism's schism from Hinduism, especially with the advent of Mahavir (599 B.C. to 527 B.C.) and a schism within Jainism into Digambar and Shvetambar sects (466 A.D.), a split appears within the Digambar sect known as the Kanji Swami Panth (KSP) in contemporary (20th century A.D.) Jainism. The socio-cultural nexus of these splits, with primary reference to the KSP, is examined in relation to micro-political processes within Jainism today and, indirectly, the anthropological theories of the rise of millenarian movements in periods of social unrest.

Jaina contribution to the science of polity with respect to Somadeva's *Nitivakyamrtam*

Sushil Jain, Assumption University, Windsor (Canada)

Given the fact that Jainism has been in existence in India for a long time, and that all Jaina Tirthankaras were (and will be) from noble *ksatriya* (princely) families, and that Jainism received royal support and patronage from time to time, for extended periods, in diverse jurisdictions, and that Jaina *munis* and *acharyas* have written on all sorts of subjects, it is surprising that not much has been written (or so far discovered) on the subject of polity or *rajadhamma* (*rajadharma*), i.e., duties of the kings from the Jaina perspective.

This is not to say that the subject of polity has not been broached by ancient or medieval Jaina authors. Several Jaina texts, e.g., *Adi-purana* of Jinasena, *Adi-varacharita* of Hemchandra, *Nisitha Sutra* (along with Jinadasa Gani's *Nisitha Curni*), and certain passages in *Uttaradhyanasutra*, shed a great deal of light on the Jaina concept of the origin of universe, Jaina view of kingship, and generally on state policy. There is however a single text, *Nitivakyamrtam* (= *Nitivakyamrita*), from the hand of a Jaina author, Somadevasuri (hereafter Somadeva), that is solely devoted to the subject of polity. ('polity' defined in a footnote).

Therefore it is difficult to agree with the late Dr. Beni Prasad, who while acknowledging the importance of *Nitivakyamrita*, states: "To the student of government theory, the (Jaina) Sutras as a whole are rather disappointing".

It is perhaps not the Sutras themselves but rather the secondary literature on Jaina polity that is a bit sparse. This "[n]eglect of the political potential of Jainism is curious ...", says Stein. "In contrast to its generally acknowledged cultural significance, the political significance of Jainism has been little recognized by scholars". Though there is a substantial body of secondary literature on Jaina polity, as the bibliography appended to this text would indicate, few scholars have devoted their full attention to the subject. The only full length monographs (both doctoral dissertations) on this subject are those of G.C. Pande and Pratibha Jain (*Jain Nitishashtra: Ek Tulnatmik Vivechan* (in Hindi), Banares Hindu University, 1995).

This paper thus attempts to fill this gap. It will place Somadeva's *Nitivakyamrtam*, a 10th century Sanskrit text, as an important source in studying Jaina polity.

The *Sthānāṅgasūtra* - An encyclopaedic text of the *Śvetāmbara canon*

Kornelius Krümpelmann, University of Münster

Every text which was included into the canon of the Śvetāmbara Jains during the council at Valabhī in the fifth century AD deserves our attention. But unfortunate-

ly, as it is the case with many other works of this collection on which our knowledge of the so-called “Canonical Jinism” rests, no critical study of the *Sthānāṅgasūtra* is available today. The contents of the text, which comprises 783 sutras, is distributed over ten chapters. Not only all the main subjects of the Jaina religion in its broader sense are listed, but also many more aspects of the Jaina conception of the world are mentioned. Therefore it is a work of extreme heterogeneity. All topics, terms and things are subsumed under numbers one to ten, depending on how often they occur in the world. For example: “activity” (*kriyā*) is given in the first chapter, i.e. . under number one. We can find the same term again under number two in the second chapter, because “activity” can refer both to the soul and to the body. Again, *kriyā* could be of mental, vocal or physical kind, so it goes also with number three. In chapter four we learn that *kriyā* might be caused by violence, possession, deceit or lack of discipline, and so on. Besides describing the contents and the literary style of the work in broad outline and with examples taken from every chapter, its time of origin, its authorship and the earliest commentary on the *Sthānāṅgasūtra*, composed by Abhayadevasūri in 1120 V. S., are picked out as central themes of the lecture. Finally, the underlying motive of the compilation, its idea and intellectual structure, which are of particular importance for our understanding of the work will be discussed. As a kind of lexicon to the entire *Jaina Āgama*, the *Sthānāṅga* was part of the curriculum of the monks. And without profound knowledge of this text, the attainment of the position of an *ācārya* was impossible.

Jaina law as a natural law system

Werner Menski, SOAS

Over the past two years, I attempted to find reasoned arguments for why Jaina law should be recognised as a legal system. The classical, Orientalist route, to argue that Jainas have ancient texts that amount to legal codes, would contradict all my other research, and was not found feasible. The more promising strategy to attempt using the presence of Jaina customary law in the shadow of official Hindu law led to some results, also reflected in reported cases, but reliance on custom is subject to judicial approval of evidence of ‘custom’, which tends to be too restrictive.

A deeper analysis of the issue, anticipated in the presentation and discussion of last year’s Jaina Conference, would suggest that one can view Jaina law as a natural law system, a system of values and ethics that influences at all times how Jainas as individuals and as a global community deal with legal issues. This year’s paper explores this particular avenue and outlines critical links between Jaina law and Jaina identity, arguing that the ‘identity postulate’ inherent in Jaina law indeed makes it recognisable as a natural law system.

Caste identity of the Agravals in an Uttaranchal market town

Ulrich Oberdiek, Freiburg

During fieldwork in 1995/96 members of all (about 40) Agraval families living in a market town in Kumaon (12,000 inhabitants) have been ‘participant-observed’ regarding lifestyle, attitudes, values, belief, etc. Although the starting point was a focus on this jati, the epistemological horizon was not limited to that. In this paper, views, values and lifestyles of the Agravals in this town are analysed with regard to the question of caste identity. Although most of them still work in their traditional occupations as traders their views and lifestyle differ considerably depending on family traditions and personal inclination rather than caste identity.

Jain societies in Ahmedabad

Jitendra B. Shah, L.D. Institute of Indology Ahmedabad

Present day twin towns of Ahmedabad, known as Ashpalli and Karnavati in the medieval times, has been a continually developing city for the past 1000 years and has made great strides in various fields of human endeavours. In the past half a century, its progress had been very rapid. Because of the development of trade, a large number of people from different parts of India (including Rajasthan) settled in this city. The development of cotton textile industry had in the British days earned for it the epithet ‘Manchester of India.’ The city was visited by Jaina mendicants from early days and the *ahimsā*-based *Satyagraha* movement of Mahatma Gandhi originated from Ahmedabad. This had considerable impact on the people of Ahmedabad who, by disposition, are peace loving. In those days the Jaina traders were unsurpassed in the fields of commerce and industry. With the increase in opulence in Ahmedabad, the Jaina commercial community built a large member of Jinalayas, Upasarayas and bhandaras/libraries.

Ahmedabad, in fact, has been a hub of activity of Jaina religion from at least the late 11th century; and later was nicknamed as the ‘capital of the Jainas’ by the followers of Jaina religion. Not only the Svetambara but also the Digambara, the Terapanthi and the Sthanakavasi Jainas all of whom had gravitated to this city. They, too, in large measure have contributed in propagating Jaina religion.

This paper proposes to discuss in detail the contributions of various sects of the Jaina religion in the development of this city.

Bodies of renunciation and ethical bodies: situating ethical discourses among Jains

Anne Vallely, University of Ottawa

This paper will explore the alternate ways in which the body is used as the site of moral discourse within Jainism. For renouncers, who must demonstrate disenchantment with the world, the body comes to represent the most fundamental Other. Its appetites are to be disciplined and eventually extinguished through ascetic practice. For their lay devotees, however, the charismatic ascetics themselves become the focus of lay religious devotion and ethical ideals, and a cult of devotion often centres on the body as an appropriate site of ethical contemplation. And among lay Jains in the 'diaspora,' where the ethos of renunciation is less pronounced, the body nevertheless remains the principal site of ethical discourse – though in characteristically distinct ways, most of which are centered to dietary concerns ("You are what you eat"). This paper will explore the differences in the ways in which the body is ethically 'situated,' and what these differences tell us about what it means to be Jain in the 21st century.



WORKSHOP 2007

JAINISM AND MODERNITY

(9th JAINA STUDIES WORKSHOP AT SOAS, 22-23 March 2007)

Thursday 22-23

18.00-19.30

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

The conference will focus on religious responses to modernity within the Jain tradition. Contributions are invited on the relationship between Jainism and science & technology, colonialism and globalisation, social reform, the Jain diaspora, and related issues.

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

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Conference Report 2005

Jaina Law and the Jaina Community

Peter Flügel

The 7th Workshop on 'Jaina Law and the Jaina Community' on the 17-18 March 2005 was organized by the Centre of Jaina Studies at SOAS in collaboration with the Centre for Theology and Religious Studies of the University of Lund, and financed by the AHRB project at SOAS on 'Jaina Law and the Jaina Community'. The academic proceedings of the conference were opened by Phyllis Granoff (Yale University), who delivered the Annual Lecture on Jainism at SOAS with the title 'Protecting the Faith: Exploring the Concerns of Jain Monastic Rules' - a thought-provoking analysis of selected passages of Saṅghadāsa's 6th century *Brhat Kalpa Bhāṣya*, a classical commentary of the canonical *Brhat Kalpa Sūtra*, which contains discussions of exceptional procedures concerning delicate problems within mendicant orders such as the rape and pregnancy of nuns. Focusing on the question of the function of the exceptions to the rule, she argued that 'behind the often bewildering diversity of rules, exceptions, and counter-exceptions, lies the fundamental concern of preserving the Jain monastic community against external and internal threats'. The first speaker of the second day of the conference, M.A. Dhaky of the American Institute of Indian Studies in Gurgaon, continued in the same vein with a detailed criticism of the prevailing a-historical approach informing the scholarship on Jainism amongst Jain scholars in India which, in his view, tends to be based on 'blind faith' rather than 'factual evidence'. In his paper 'The Problems of Jaina History', he identified ten prevalent problems in the interpretation of the Jain scriptures, and in addition deplored the general prevalence of 'sectarian bias', 'megalomania', and the 'pampalomania' of superastrophysical dimensions and proportions. Olle Qvarnström's (University of Lund) contribution, 'Haribhadra on *Dharma*' focused on the classical double *dharma* theory and discussed the Brahmanical influence on the prescriptions for the conduct of the ideal Jain laity in the medieval



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Śrāvakācāra texts. Torkel Brekke (University of Oslo), in his paper '*Dharma* and Religion in the Constituent Assembly Debates' argued that the debates in the first half of the 20th century on 'Jaina Law' can be understood in the light of the modern differentiation between religion and dharma. He analyzed different interpretations of 'the opposition between religion as something universal, and religion as something embedded in social life' in the Constituent Assembly Debates. Peter Flügel (SOAS), 'Jainism in the Indian Courts', gave an overview of previous work on Jaina law and outlined his current research on the construction of Jain 'customs' and 'identities' in the petitions and judgements informing modern Indian case law, and on the interface between religious, legal, political, and academic discourses on religion in India. He highlighted the importance of studying the role of lawyers and clients as 'juristheologians' (Derrett) and the uses of evidence and expert witnesses in the exegetic practices in Indian courts for an understanding of both the impact of the modern legal system on contemporary Jain culture and society, and the (unintended) political implications of academic scholarship on the Jains. Bal Patil (Maharashtra State Minority Commission) in his paper 'Jain Minority Rights and Indian Secularism under the Siege of Hindutva' reported fascinating details of his ongoing struggle to secure legal recognition for the Jains as a 'minority' under the National Commission of Minorities Act of 1992. He described the prevalent Hindutva interpretation of Jainism as a 'Hindu sect' as the main obstacle of this endeavour and provided evidence from legal and academic sources. Werner Menski's (SOAS) paper 'Jaina Law and Custom' outlined a new approach towards Jaina law transcending his previous conception of Jaina law 'as an unofficial legal system that continues today under the protective umbrella of Hindu law' by investigating 'Jaina values as a culture-specific natural law system' which seeks to compete with similar systems on a global scale. The paper of D.K. Jain (Advocate, Supreme Court New Delhi), 'Concept of Public Worship - Legal Rights and Obligations', was circulated but could not be presented due to the speaker's illness. The paper focuses on the legal problems surrounding Jain religious property such as temples and pilgrimage sites. Lekhranj Mehta (Advocate, Jodhpur High Court) discussed Jain



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perspectives on the death sentence which is in rare cases still enacted under Hindu law in his paper 'Jain Jurisprudence with Special Emphasis on Penology', arguing that Jain law rejects the death sentence and seeks to reform the offender. The paper of Andrea Luithe (University of Heidelberg) on 'The Pilgrimage to Shatrunjaya: Cosmology and Salvation in Practice' analyzed the symbolical role of the famous temples of Śatruñjaya, whose ownership is still contested within the courts, and the function of ritual processes to imprint 'collective memories' (Assmann) on the pilgrims to Śatruñjaya to establish Śvetāmbara identities. Lynn Foulston (University of Newport), in 'The Caves of Khaṇḍagiri and Udayagiri: Jainism in Orissa', described the history and iconography of this important site which contains the famous Hathigumpha inscription of Khāravela whose historical significance has still not been sufficiently explored. The conference closed with the contribution of Frank van den Bossche (University of Gent) on 'Jaina Atheism' as discussed in Guṇaratna Sūri's engagement with Nyāya theism in his *Tarkarahasyadīpikā* (c. 1400 CE), a commentary on Haribhadra's *Śaḍḍarśanasamuccaya* (c. 750 CE).



Peter Finkel

His argument that Jainism is 'atheistic' was established with reference to the definition of theism as a 'belief that a personal creator exists'. Selected papers of the symposium will be published in the Routledge Series: *Advances in Jaina Studies*. The first volume of the series contains papers of earlier Jaina Studies Workshops held at SOAS. It has been published under the title *Studies in Jaina History and Culture: Disputes and Dialogues*.



Glenn Kauliffe

Jaina Studies Workshops at SOAS: A History

SOAS has become the most important venue for Jain scholarship. One of the main reasons for this is the annual Jaina Studies Workshop, which was established by Dr Peter Flügel and Dr Julia Leslie in 1999 and has over the years evolved into an international conference which is now one of the most important forums for the global network of scholars studying the Jain tradition to share their latest research. The only other convention of similar standing is the Jain Panel at the tri-annual World Sanskrit Conference. The Jain symposium at SOAS is now a fixture in the academic calendar. It is also recognized as an important event for the Jain community. The unique atmosphere of the public workshops at SOAS is due to the vibrant presence of a sizable number of members of the academic and in particular of the Jain community who enthusiastically participate in the discussion of the research papers of the invited speakers. The workshops offer the unique opportunity for both academics and members of the Jain community to interact and to get to know each other. This is no small achievement in a field of study which from its infancy in the mid-nineteenth century suffered from a chronic lack of communication amongst the small group of specialists from different academic disciplines in India and abroad.

Selected papers of the Workshops will be published by Routledge in the series *Advances in Jaina Studies*. The first volume has been published under the title *Studies in Jaina History and Culture: Disputes and Dialogues*.

Jaina Studies Conferences 1999-2007

Current Trends in Jaina Research (1999)

Jain History and Culture (2000)

The Life and Work of Srimad Rajacandra (2000)

Aspects of Jainism (2001)

Text and Context in Jainism (2003)

Jaina Doctrines and Dialogues (2004)

Jaina Law and the Jaina Community (2005)

Jainism and Society (2006)

Forthcoming:

Jainism and Modernity (2007)



Text and Context in Jainism (2003)



Jaina Doctrines and Dialogues (2004)

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Research

Ancient Jain Manuscripts: Preserving a Valuable Heritage

Ajay Kumar Jain

Many hand-painted and valuable manuscripts found in library collections in India today, such as illustrated versions of the *Kalpa Sūtra* and the *Rāmāyana*, evince the extraordinary time and labour of eminent artists and court painters of centuries past. These manuscripts are dazzling not only because they are adorned with an abundance of gold, but also for very fine miniature paintings, so colourful and enchanting that viewing them can make anybody feel proud of the past heritage, and want to preserve it. Conservation efforts began in the nineteenth century, and continue to this day.

With the invention of the printing press, the tradition of manuscript writing and copying was coming to an end, and was gradually being forgotten. Soon a time came when old manuscripts were treated as unnecessary and a waste of storage space. People became careless about the upkeep and safety of these manuscripts. Many followers of the Jain religion, including Śrī Dev Kumār Jain, founder of the Śrī Dev Kumār Jain Oriental Library in Arrah, were pained about the gross neglect and poor condition of many sacred Jain manuscripts, which were being sold by weight to waste paper dealers, and to western scholars and collectors at throwaway prices.

In 1898 Śrī Dev Kumār Jain, at the young age of eighteen, made a vow that for the rest of his life he would work for the preservation and safe keeping of these manuscripts. From Bihar he travelled on a bullock cart to remote places like Karnataka and Kerala, and devoted his entire life and a good portion of his wealth to purchasing, organizing, and cataloguing manuscripts. He founded a village where he built a magnificent building, Śrī Jain Siddhānta Bhavan at Arrah in Bihar, where in 1903 he established a library to store the manuscripts. He also set up a trust fund to ensure its future.

This Library has now developed into the Śrī Dev Kumār Jain Oriental Research Institute with a board of management comprised of eminent educators and scholars. It houses a valuable collection of approximately two thousand palm leaf manuscripts dating back to 1000 AD. Combined with over six thousand paper manuscripts, it is the largest collection of such important treasures in North Eastern India. One of the most important examples is the illustrated Jain epic, *Rāmāyana*, with two hundred and fifty folios of multicolour paintings edged in gold. In addition to the manuscripts, the Library has more than twenty-five thousand rare books and journals on religion, philosophy, history and literature. It also has a collection of old paintings, sculpture and coins.

The Research Institute publishes two bilingual research journals, *The Jain Antiquary* and *Jain Siddhānta Bhāskar*, and has been recognised by the Vīr Kumar Singh University in Bihar as an important centre for postgraduate study and research. The Library and Institute have been visited by many important national



leaders and scholars like Mahatma Gandhi, Jawaharlal Nehru, Subhash Chandra Bose, Arvind Nath Tagore and Rajendra Prasad, the first president of India.

During the 26th Birth Centenary of Lord Mahāvīra in 2002 a scheme to prepare a national register of Jain manuscripts was formulated with the co-operation of the National Archives, Ministry of Culture of the Government of India. The five nodal agencies, including the Śrī Dev Kumār Jain Oriental Research Institute Arrah, together worked hard to compile and digitize the descriptive details of more than two hundred and fifty-five thousand Jain Manuscripts from all over India. An equal quantity of manuscripts awaits further work. Such a monumental project can only be achieved when one labours with wholehearted dedication, inspired by the goal of preserving the national heritage for future generations.

In the modern world, digital technology has opened up a totally new perspective. Many of these centuries' old manuscripts are fragile and torn. These manuscripts require very careful handling to ensure that the knowledge stored within them will not be lost. It is vital that all important manuscripts be recorded and digitized as soon as possible lest they be lost forever. The project entails acquiring, converting, and storing information in a format that is accessible to common systems the world over. This will enable scholars and researchers around the world to decipher the vast treasure of knowledge stored for centuries in those old and fragile pages.

In North Western India, the work to compile data and digitize manuscripts was taken up by Śrī Dev Kumār Jain Oriental Research Institute Arrah in co-operation with the National Mission for Manuscripts of the Government of India. In May 2005 the Manuscript Resource Centre (MRC) was formed at the Institute, in collaboration with the National Mission of Manuscripts. Since then the MRC has been documenting manuscripts and producing electronic data with the help of ten scholars

and six official staff members in fifteen districts of Bihar. The MRC has so far documented approximately thirty thousand previously unknown manuscripts, which were written in Devanagari, Urdu, Maithili, Bengali and Tibetan, and cover a wide range of subjects like Veda, Aurveda, Darshan, and Karmkanda. It is planned that this project will result in the formation of a manuscript conservation centre to be housed at the Institute in co-operation with the National Mission of Manuscripts.

Recently the Śrī Dev Kumār Jain Oriental Research Institute collaborated with the SOAS Centre of Jaina Studies to make available important Jain journals, rare books and manuscripts. At an especially convened meeting of the Board of Management of the Institute, it was decided to extend full and wholehearted assistance and co-operation to Dr Peter Flügel, chair of the Centre of Jaina Studies, and with the aim of helping to facilitate the digitalisation project, to make available to him all journals, books and papers in our collection.

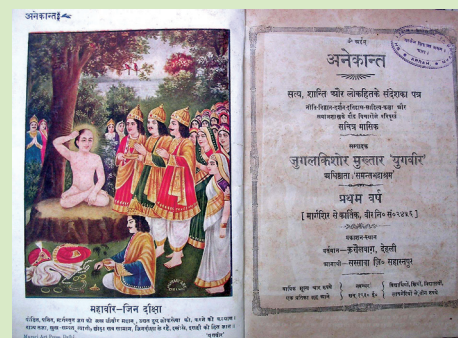
After all, the main object of the Śrī Dev Kumār Jain Oriental Research Institute, and the dream of its founder, is the study, research, and preservation of sacred Jain scriptures contained in thousands of manuscripts on paper and palm leaf kept for hundreds of years. Although it was the technological advance of the printing press which brought an end to this art in the eighteenth century, it is computer technology of the present digital age that enables its conservation. And in this fast moving world it is by collaboration with other institutions, such as SOAS, that we are better able to achieve our goal.

Ajay Kumar Jain is Secretary of the Śrī Dev Kumār Jain Oriental Research Institute Śrī Jain Siddhānta Bhavan Deva Āśram, Arrah (Bihar) India.

AHRB Funded Project

The project of digitalising rare Jain journals and manuscripts in Arrah is part of the AHRB-funded research project 'Jaina Law and the Jaina Community' at SOAS, which investigates 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 also received help from other collections in India such as the Atmananda Sabha in Bhavnagar, the B.L. Institute in Delhi, the Bhasha Kendra of the Mahatma Gandhi International Hindi University in Lucknow, 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 being published on the Centre of Jaina Studies website under 'Digital Resources in Jaina Studies':

www.soas.ac.uk/jainastudies



(Left to Right) Dr Peter Flügel, Prof. Rishabh Kumar Jain, Prashant Kumar Jain and wife, Sarika



The author, Ajay Kumar Jain



Kundakunda's Philosophy of the Self (*Ātman*)

Shalini Sinha

Kundakunda remains one of the most influential and authoritative teachers of Digambara Jainism. A South Indian Digambara monk, he is dated variously between the 1st century B.C.E. and the 9th century

C.E. The following is excerpted from my MA dissertation on Kundakunda's Philosophy of the Self (*ātman*). It discusses some of the key concepts introduced by Kundakunda in his two major texts, the *Samayasāra* (SS) and the *Pravacanasāra* (PS). These include: the concept of the *ātman* (self), the two *nayas* (standpoints) and *sa-maya* (pure oneness of the self, 'adherence,' etc.), among others. Kundakunda's use of these concepts resolves a 'paradox' that lies at the heart of his philosophy. The self is innately pure (*śuddha*), one (*ekatva*) and self-realised (*svataḥsiddha*). At the same time, it is bound to material *karman* (SS 3; PS 9). Conversely, the worldly soul, which is bound to material *karman* – the mental and bodily activities – is ignorant of its pure nature. It knows only the material means of salvation, based in the body and mind, for example, scriptural knowledge, conduct, and asceticism. Yet, the pure self cannot be attained by dependence on material means (PS 2.1-2) (see Schubring 1957).

This discussion of Kundakunda's philosophy attempts to remain as far as possible within the aims, methods and conceptual horizons that are presented in his texts, the *Samayasāra* and the *Pravacanasāra*. It focuses on the plural meanings and applications of some of his key terms including, *niścaya*, *vyavahāra*, *naya*, and *samaya*. In the *Samayasāra* particularly, these terms show subtle yet critical shifts in meaning and application in various contexts, appropriate to different levels of spiritual competence and pedagogical need. There is no explicit acknowledgement or clarification of these shifts as they take place between different verses of the *Samayasāra*. As a result, the textual presentation appears dense, unsystematic and often unclear, leaving it open to alternate interpretations.

The term *samaya*, for example, refers to the pure self that is immanent in the worldly, karmic-soul (*jīva*), which is the potential or basis for salvation (SS 11-3). *Samaya* also denotes the scriptural doctrine on which salvation rests (see SS 1), the self-based path which leads to salvation (*sva-samaya*) and the temporal moment from where the path begins (PS Comm. 2.42). It also signifies the salvific goal of self-knowledge or oneness (SS 3), the meeting of word and referent in the liberated state (see also, Johnson 1995: 233-4), and the state of liberation itself (*samaya* or *samayasāra*) (SS 144). *Samaya* thus has multiple meanings and functions, as a basis, or path for salvation, which allows the formulation of a unified philosophy of salvation based in the self. Its plurivocality overcomes Kundakunda's 'paradoxical' characterisation

of the self's bondage, as well as the bound soul's liberation.

Two further concepts appear in Kundakunda that are essential for an understanding of his exposition: the real or determinate (*niścaya*) existence of the elementary substances (*dravya*) that make up the world – most importantly self and matter – and the independence (*avaśyakam*) of these substances. The existence of substances is defined by their primary quality. For the self, this is knowledge or knowing consciousness. These substances have real, determinate (*niścaya*) existence, independent of any cognition of them (SS 11). They are also independent of each other, insofar as each has an innate potential for development or modification (PS 2.6, Comm. 2.6). Self and matter are said to be self-determining or self-realising (*svataḥsiddha*). This means that they are the cause of modifications in their own substance but not the cause of modifications in the other (SS 103-4; cf. Ram-Prasad 2002: 13, 16).

Kundakunda proposes two standpoints (*nayas*): *niścaya* (determinate, higher) and *vyavahāra* (worldly, lower). The *niścaya* standpoint rests on substance, on the really existent or determinate (SS 11-3). It thus recognises the pure self (*paramātman*) to be the determinate (*niścaya*), immanent reality of the empirical, bound soul (*jīva*) (SS 12). The higher standpoint also recognises the independence of self and matter, and so knows the self, rather than karmic matter, to be the causal 'agent' of its development or its 'modifications' (*pariṇāma*) (SS 91). It does not identify the self with matter (mental and physical activities and objects) nor mistake matter for the self. Knowing its true nature, this inwardly turned soul (*antarātman*) relies on the immanent self, rather than on materiality (body and mind), in its conduct and its salvific practice. It follows the path that is based in the self, or is self-adhering (*sva-samaya*). This is the path that leads to liberation, and is synonymous with the *niścaya-naya*, as defined above.

The conventional standpoint (*vyavahāra naya*) is based on the soul's relation to material *karman*. It refers to the state where the soul 'combines' with material *karman* and to form its impure modes (*pariyāya*) or modifications. In these modes, it erroneously identifies the self with matter and matter with the self. This identification means that the self grants 'objective' reality to material activities and objects in its consciousness, so that they appear to really exist for it. In the world of objects that it perceives, there is a 'superimposition' of self and matter, which does not perceive the real or determinate existence of each (SS 11).

The progression from this state of karmic bondage to the state of pure oneness of the self is made by the soul undergoing a process of purification. This is accomplished, at first, in the matter-based, conventional path of salvation (*mokṣa mārga*) (SS 276, 285). It consists of the sequential application of the three jewels, right insight, right knowledge and right conduct, advocated by Jaina scriptural teachings. The three jewels are material insofar as they consist of mental and bodily activities and objects:



Peter Hinkel

Kundakunda's *Samayasāra* as an object of worship in the Kāñṭhī Svāmī Panth temple at Songāḍh in India.

mental faith or insight, mental knowledge of the 'material' words of scripture and right mental, verbal and physical conduct. The conventional path induces recognition of the real, substantive difference between the self and matter through its teaching of the nature of substances, right conduct, asceticism, etc. It leads the soul to adhere to its own self or substance in its pursuit of liberation (*sva-samaya*) (PS 2.6, 1.16; SS 20-3, Comm.143). This self-based path is the determinate or real (*nīścaya*) path to liberation, based in the *nīścaya naya*. Here, the introspective soul knows itself to be the agent of its (impure) modifications (*bhāvas*), and attempts to purify these by penetrative discrimination and contemplation (SS 294-9). It also recognises the three jewels - right insight, knowledge and conduct - to be simply its own qualities, so that the soul's pursuit of salvation is now based in its own qualities, rather than in materiality (SS 408-12).

This 'internalisation' of the conventional path in the self culminates in the one-pointed, simultaneous application of the three jewels in its purified consciousness (SS 410-2). This is the state of self-knowledge, where the self directly 'knows' its pure, transcendent nature, without any taint of matter. In this transcendental condition, the self 'penetrates' all the modes of all substances in the past, present and future simultaneously in its consciousness. Self-knowledge and omniscience are here coincident, and include right insight, conduct, and scriptural knowledge. (SS 403-4). This transcendent self is beyond all the standpoints (*naya*), based in the impure modes of the soul. It has a global 'view,' based on pure consciousness, that sees all the *nayas* impartially (SS 144). The transcendent condition is the state of *anekāntavāda*. The *nayas*, on the other hand, which inhere in the impure modifications of the soul attached to materiality, are par-

tial or unilateral (*ekānta*).

The two views correspond to the two definitions of substance in Kundakunda: substance as the substratum of qualities, and substance as the unchanging core of flux and change (Matilal 1981: 36). This analytical distinction is concretised in the *Samayasāra*, as the shift from a mode-based to a self-based standpoint and state. In the latter case, it is not only the differentiation of qualities, but also the distinction between substance and quality that is finally effaced - in the pure oneness (*samaya*) of the transcendent self (*samayasāra*).

The complex philosophical character of Kundakunda's concepts, particularly his formulation and use of *nīścaya*, has led Bhatt (1974) and Johnson (1995) to argue that the two *nayas* are not consistently defined and used in his texts. However, a detailed analysis of the philosophical basis of Kundakunda's key terms, and the coherence of their multiple applications, demonstrates the overall consistency of his exposition. It shows how the paradoxical construction of the self's bondage and liberation is resolved and validates Kundakunda's basic theme: the self (*samaya*) realises itself by itself.

Shalini Sinha is a graduate of SOAS. The title of her dissertation is *The Philosophy of Self in Kundakunda*. She now gives lectures in Jain courses at SOAS. Her current interests include issues of gender in Indian religions, and Kundakunda and the Digambara 'mystical' tradition.

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Saṅghapuruṣa: The Human Body as a Symbol of the Saṅgha

Samanī Pratibhā Prajñā

A key research area for my MA dissertation, *The Human Body as a Means of Liberation in Jain Literature*, is the nature and function of ‘The Symbolic Body’ in Jain tradition. The anthropomorphic representation of the Jain path is symbolized as the religious-karmic universe in the *lokapuruṣa*; the religious community (*saṅgha*) is represented in the *saṅghapuruṣa*, and the scriptural texts are embodied in the *śrutapuruṣa/āgamapuruṣa*. They are examined as ‘a way of knowing... what is invisible,’ (Hillman:1991, 47). In the Jain case, this is the invisible, immaterial soul. Symbolic representations of the Jain *saṅgha*, *loka* and *śruta/āgama* offer a way of knowing that mediates between the dualistic subject-object based knowledge of the mind and senses, that constitutes ‘material knowledge,’ and the self-intuitive, direct and ‘total, or ‘holistic’ knowledge of the soul that is the goal of Jain teaching. An elucidation of the anthropomorphic symbolism of the *saṅgha* offers a clear example of this concept.

Analogies of the *saṅgha* in the *Naṇḍi Sūtra* compare it with a town, a wheel, a chariot, a lotus, the moon, the sun, the ocean, and the holy mountain, Meru (NS 1.3). Such descriptions are a source of inspiration for spiritual aspirants. The *saṅgha* is also represented as the *puruṣa* (human body). The individual mendicant and lay components, and their structuring in the religious community as a whole, are present in this representation, which comprises the whole body, including the limbs.

The fourfold *Tīrtha*, which congregated as the *saṅgha*, dates to the time of the *tīrthaṅkara Pārśvanāth* (Nathmal 1977). The *Tīrthaṅkara* is the ford-maker, and the ford is contained in the four folds, which consist of Jain monks, nuns, laymen and women. The establishment of the *saṅgha* was an attempt to facilitate the path of liberation for the strong as well as the weak, the mendicant as well as the layperson, and to provide a unified basis around which newcomers and the established community could assemble. The *Kalpa Sūtra* describes how many human beings have achieved salvation through spiritual practice in the *saṅgha*. The *saṅgha* has a powerful image in Jainism because it is considered to be a vehicle for its members to achieve liberation through their human bodies.

Insofar as only humans have the ability achieve liberation by following vows, and embodying the teachings and commitments of the *saṅgha*, it has been valorised as *saṅghapuruṣa* (the human body contextually personified as the *saṅgha*). Thus, for example, in 1989, the late

prava (Festival of Wisdom), which reiterated the concept of the *saṅgha* depicted in the *Naṇḍi Sūtra*. The *saṅgha* in its corporal form was also part of the festival with the slogan, “*Saṅghapuruṣa, Chirāyu Ho,*” meaning, ‘Long live the *saṅghapuruṣa*.’ Ācārya Tulsī’s was inspired by this concept, and composed a detailed description of the *saṅghapuruṣa*. According to him it had nine important organs, which are depicted as follows in descending order of importance (Tulsī: 2000, 270).

1. The brain is the control centre of the body and helps it to determine its work, ethics, vision, values and interests. The *ācārya*, similarly, is the preceptor, the representative of the *tīrthaṅkara*, who leads and controls the *saṅgha*. The *Aṇugaddārāṇi Sutta* says, “*dīvasamā āyariyā,*” (the *ācāryas* are like lamps) (AnuS, 643). Just like a lamp at the threshold, it disperses light on both sides within and without the house. The *ācārya* constantly drives the fourfold *saṅgha* towards liberation.

2. The spine is the backbone. It provides structure to the human body and keeps its posture upright. In a similar manner, the backbone of the *saṅgha* is the *jinavāṇī* (words of Jina). It contains the entire canonical literature and all the basic concepts and beliefs of the *saṅgha* are regulated by it. The *jinavāṇī* provides a guideline by which the practitioner can proceed on the path of liberation, keeping him on the right path, just as the spine supports the body in a straight line.

3. The face contains the forehead, eyes, ears, nose, lips, cheeks, and chin. Each of these parts has different uses, but combined they become representative of physical beauty. In the *saṅghapuruṣa* the face represents *anuśāsana* (discipline). The *saṅgha* contains monks, nuns and laypeople of differing interests and functions. If they are disciplined, the harmony and ‘beauty’ of the *saṅghapuruṣa* increases.

4. The throat contains the vocal chords. Controlling the activity of the vocal chords helps to keep the body balanced and free from tension. It is also the source of speech, and therefore of instruction and communication. In the *saṅghapuruṣa*, the throat represents *svādhyāya* (self study). Speech and learning increase self-development and expression and are therefore associated with *svādhyāya*, which plays a very important role in educating and strengthening the *saṅghapuruṣa*. *Svādhyāya* is the gateway of meditation.

5. The shoulders bear the weight of the human body. Strong shoulders make it easy for a person to bear the heaviest of loads. In the *saṅghapuruṣa*, *vinaya* (humility) represents the shoulders. A *saṅgha* which gives importance to *vinaya*, to rule and discipline is well governed, strong and cohesive. The *Daśavaikālika Sūtra* refers to this: Likewise, humility is the root of *dharma*. (DS, 9/2/2)

Ācārya Tulsī inaugurated a festival called the *Prajñā*

Organs	Saṅghapuruṣa	Qualities
Brain	Acārya (leader of religious sect)	Controlling Power
Spinal cord	Jinavānī (teachings of the <i>Tīrthaṅkaras</i>)	Base of Congregation
Face	Anuśāsana (discipline)	Self Restraint
Throat	Svādhyāya (study of the scriptures)	Power of Knowledge
Shoulders	Vinaya (humility)	Responsibilities
Heart	Dhyāna (meditation)	Energy
Stomach	Cintana (thinking)	Creativity
Hands	Sādhu and Sādhvī (monks and nuns)	Workforce
Legs	Śrāvaka, Śrāvikā (lay male and female followers)	Base of Movement

Reproduced by Carala Geerdes, with the kind permission of Jain Vishva Bharati Ladnun Art Gallery

6. *Saṅghapuruṣa dhyāna* (meditation) is represented by the heart. Meditation is the practice of concentration/attention which provides vital energy and is considered to spiritually enliven, ‘nourish’ and transform the body. It is held to increase the ‘life force’ and purity of the *saṅgha* and is pivotal to the *saṅgha*’s development. A pure and powerful *saṅgha* leads its members to liberation.

7. The stomach is the central producer of nutritional energy in human beings. In the *saṅghapuruṣa*, the stomach is represented by creative thinking. The strength, activity, and direction of a *saṅgha* depends on its creative thinking.

8. The human hand is an extremely versatile tool, capable of delicate manipulation as well as powerful gripping actions. Hands represent doing and self effort. Without the hands, a desired result cannot be achieved. The hands of the *saṅghapuruṣa* represent the monks and nuns (*sādhus* and *sādhvīs*). The monks and nuns are the strongest followers of the five vows, and form the work force of the Jain congregation. They motivate lay followers and enable the *saṅgha* to realise its religious goals.

9. The legs bear and propel the weight of the body during walking and running and also help to maintain balance during changes of bodily position. In the *saṅghapuruṣa*, *śrāvaka* and *śrāvikā* (layman and laywoman) are represented by the legs, insofar as they are the essential support of the *saṅgha*. In the *Thāṇaṃ Sutta* (ThS, 4.420.) it is mentioned that *śrāvakas* and *śrāvikās* are the fathers and mothers of the monks and nuns, and also ‘carers’ of the *saṅgha*. Through their material support and on the

basis of their faith, character and dedication, the *saṅgha* is able to achieve its aims of liberation.

Any *saṅgha* that incorporates these nine aspects and functions in its social body has the strength and capacity to achieve its soteriological aims. The concept of the *saṅgha* is found in the *Kalpa Sūtra* and the *Nāṇḍi Sūtra* and later texts. It is, therefore, a concept which spans from the canonical period to the modern. In the modern world, the *saṅgha* has taken on a much more important role. The number of lay followers vastly exceeds the number of ascetics. Ascetics are more dependent than ever on lay support. The modern importance of the *saṅgha* has revitalized the image and usage of the *saṅghapuruṣa*.

The *tāntric* depiction of the homologous relationship between body and universe, microcosm and macrocosm, the human body and its parts as a reflection of cosmos and its individual components, is clearly reflected in the Jain use of the *puruṣa* motif. The human body becomes the ‘canvas’ which depicts the relationship not only of the whole and its parts but also the individual as a totality. It personalizes the cosmos, the religious community, and canonical scripture. In the Jain context, this device is particularly useful. It serves as a metaphorical communicative function, establishing a more ‘intimate’, and immediate understanding of the doctrine which is closer to the direct knowledge of the pure soul. However, given the actual material reality of body-mind in Jainism, the symbolic understanding so established can have an even greater sense of ‘reality’ and acuity relative to the more ‘idealistic’ notions of the body in the schools of non-dualistic Hindu *tantra* and the schools of *tāntric* Buddhism.

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Saving Animals and Saving Yourself: A Dialogue between Jainism and the Animal Rights Movement

Zipporah Weisberg

The (living) world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain... There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell.

(AS 1.1.2.1-4)

The question is not, Can they *reason*? nor, Can they *talk*? but, Can they *suffer*? (Jeremy Bentham in Singer 1990: 7.)

Every day on my way to SOAS, I pass a pub named after Jeremy Bentham, the famous utilitarian philosopher believed by many to be the ‘spiritual’ founder of University College London. Not only does this daily encounter with history provide me with an overall sense of academic inspiration that taps into my long standing love of philosophy, but it also aptly reminds me of my particular purpose in studying at SOAS—to explore the relationship between the animal rights ‘movement’ in which I have participated for the better part of six years, and Jainism—a religious tradition that has become synonymous with non-violence in general and vegetarianism in particular.

As Peter Singer, author of the groundbreaking book *Animal Liberation* (seen by many as the text that encapsulates the essence of contemporary Western animal rights/liberation ideology) points out, the purpose of the question put forth by Bentham is to dissolve the speciesism (a term coined by Singer) that underlies the ‘Western’ moral framework. The Western moral code, Singer tells us, is built, at least in part, upon the Judeo-Christian concept of humans’ God-given ‘right’ to dominion over animals and the Cartesian notion that a living being’s right to protection from harm is based upon their capacity to reason (whatever that means) or produce (human) language (Singer 1990, chapter 5.). For Bentham, Singer, myself, and so many other defenders of animal rights, the sole criteria for judging whether or not it is right or wrong to harm (or encourage others to harm, or condone another’s harming of) a human or any other being, is the being’s capacity to suffer (and/or experience pleasure). For, if a being can suffer, how can it be morally justified to directly or indirectly cause suffering? The justification that is implicitly contained in the moral structure influenced by Cartesian thinking is not only unconvincing, but prejudiced and morally reprehensible in itself.

As Peter Singer writes,

If a being suffers there can be no moral justification for refusing to take that suffering into consideration. No matter what the nature of that being, the principle of equality requires that its suffering be counted equally with the like suffering—insofar as rough comparisons can be made—of any other being...Racists violate the principle of equality by giving greater weight to the interests of members of their own race when there is a clash between the interests and the interests of those of another race. Sexists violate the principle of equality by favoring the interests of their own sex. Similarly, speciesists allow the interests of their own species to override the greater interests of members of other species. The pattern is identical in each case (Singer 1990, 8f.)

While racism and sexism are rightly shunned in the Western world (at least in theory, though sadly not always in practice), speciesism, as Singer defines it, is alive and well and firmly institutionalized in the agricultural, food, clothing, cosmetic, medical, and entertainment industries, among many others. When systemic animal exploitation is excused on the ground, for example, that animals must be ‘sacrificed’ in order to improve conditions for humans—that the ‘ends justify the means’—I think of the Jains who have effectively institutionalized non-violence (*ahimsā*) for over 2500 years and I am re-assured that the struggle to extend the right for protection from harm to non-human animals need not be a marginal nor impossible exercise. In fact, as is well-known, for the Jains earth, air, fire, and water, microorganisms, plants, insects and so on are also said to be sentient—that is, to contain from one to five senses—and so should also not be killed or injured.

Given the parallel between Jain *ahimsā* and animal rights, it is no wonder that Ingrid Newkirk, the founder of the People of the Ethical Treatment of Animals (PETA), the largest animal rights organization in the world, is a regular contributor to *Jain Spirit* magazine and even identifies herself as a Jain (*Jain Spirit*, Issue 2, 1999, p. 46.). On the other hand, despite the Jains’ and animal rights community’s shared commitment to non-harm to all sentient beings, sentience, as we have seen, is not necessarily defined along identical lines, nor do Jains and animal rights activists necessarily express this ethic in precisely the same manner. Rather, both Jainism and the animal rights movement are in constant dialogue with the changing circumstances in the world around them, and more recently, with one another. And it is at this intersection where my MA research at SOAS begins.

Specifically, I will explore ways in which both traditions’ ethical codes correspond with one another in theory and in practice and where they diverge. This comparison is not fuelled by a competitive motive—I do not aim to establish one approach as being morally superior to another—nor do I wish to idealize or undermine either



Statue of Mahatma Gandhi at Peace Park near SOAS.

tradition. Rather, I hope to offer a fair and accurate comparative analysis of how non-violence is understood and the practices by members of both groups.

To begin, in my dissertation, I will look at the respective religious and secular motives for avoiding harm to animals in both traditions, narrowing in on the relationship between Jain soteriology and *ahimsā*, on one hand, and the Western philosophical foundations for the contemporary animal rights movement, briefly touched upon above, on the other.

Secondly, I will analyse the concept of ‘speciesism’ and its antidote in both traditions. Towards this end, I will further explore how sentience is defined in both traditions and how each definition informs the respective level of concern for avoiding harm to different forms of life. In connection with my investigation into the Jains’ and animal rights community’s respective non-speciesist ideals, I will explore the dietary/life-style practices of both traditions, with particular focus on the impact of ‘factory farming’ on Jain attitudes to the consumption of dairy and the use of other non flesh-based animal ‘products’ with reference to the apparently growing trend (at least among Diaspora Jains) to embrace veganism. Conversely, I will explore to what extent the broader application of the notion of sentience in the Jain tradition has influenced non-Jain vegans to consider enlarging their sphere of dietary prohibitions to include microorganisms and so on. In connection with this, I will also discuss animal rights and Jain perspectives on using animals for work, entertainment or any other purpose.

In addition, as part of a discussion on what it actually means to be ‘non-violent’ in both traditions, I will research if the Jain concept of non-violence in body, speech, and mind is shared by the animal rights movement. Towards the same end, I will explore tensions between the Jain renunciatory ideal and Jain participation in animal protection and rescue in India and the Diaspora, evaluating to what extent non-interference informs both Jainism and animal rights.

Finally, I intend to research whether Jain ethics potentially supports the pursuit of establishing rights for animals. On one hand, I will demonstrate why committing acts of violence towards humans in protest of violence to other species is antithetical to both the Jain and animal rights ethical codes. On the other hand, I will explore whether economic sabotage or breaking into cages housing animals in captivity constitute violence according to the Jains, and if so, whether or not Jainism can ultimately support the (non-violent) animal liberation movement.

Through this research, I not only hope to discover common ground between Jainism and the animal rights movement, but also to see what territory remains uncharted in the quest for universal non-violence.

Studying Jainism at SOAS has enabled me to learn so much about the fascinating and inspiring religious tradition called Jainism, both academically and also through contact with members of the Jain community—especially Pujya Samani Pratibha Prajna and Samani Punya Prajna from the Jain Vishva Bharati centre in London, and the *Jain Spirit* team, particularly Mr Anant Shah and Dr Atul Shah to whom I am indebted not only for providing the *Jain Spirit* Award, but also for having taken the time to meet with me and discuss issues surrounding Jainism and animal rights. I also look forward to participating in upcoming events held by Young Jains UK.

Finally, learning about Jainism has also indirectly provided me with a platform with which to re-evaluate the dynamic animal rights ‘tradition’ to which I am committed—an important process which I hope to continue throughout my life.

Zipporah Weisberg is holder of the 2005-2006 Jain Studies MA Scholarship, sponsored by Jain Spirit Magazine.

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Fieldwork

Śikarbandha Jain Derāsar Temple, UK

Mankiran Riyait

It was a cold evening on the 23rd of February when we visited the Śikarbandha Jain Derāsar temple. As we drove into the ten-acre site and stopped off outside the main hall, what was most apparent was the calm and serene atmosphere, away from the bustle of city life. Set in a secluded area in the village of Northaw, one could see how devotees and others would be drawn to this space for prayer and peaceful contemplation. The temple itself was a beautiful dome-shaped monument lit up in magnificence.



Source: Oshwal Association UK

As we approached the main building of the temple, the beauty and intricacy of each carving on the pillars and the walls became more apparent. The designs resembled traditional ones from ancient India, hand carved with the outer layer of the temple composed of approximately thirteen hundred tonnes of pink sandstone. We entered the temple through a set of carved wooden doors and then another set of glass doors. After leaving our shoes and bags outside, we entered the temple proper. The sight was breathtakingly beautiful. We stood in awe of the sheer grandness and radiance of pure, white marble from ceiling to floor, each section decorated with lotus flowers, swastikas and other intricate designs on the pillars. The floor contained a wonderful painting, yet the ceiling was by far the most splendid, with patterns and flowers climbing to the top of the dome. One could only begin to wonder how each piece was hand carved and put together on such a grand scale.

We were joined by Chandraprakash Shah, the Minister of Religion, and his associate, Ashok Shah. They explained the process of building the temple. The temple was designed in accordance with ancient Indian treatises. The texts which pertain to the design and construction of Hindu temples are called *Śāstras*. The *Śāstras* dealing with sculpture are the *Śilpaśāstras*, and those concerned with architecture are the *Vastuśāstras*. A common idea in the *Vastuśāstras* is the concept that a temple should be a symbolic representation of the cosmos in miniature. When viewed from above, the paths and garden repre-



Peter Flügel

sent the Jain symbol of the cosmos (*triloka*), and many statues of the *tīrthaṅkaras* are housed there in marble *devakulikas* (bases and the canopies).

The garden surrounding the temple depicts the fifty-two villages of the Halar district in the Gujarat State. Although the temple was opened in August 2005, there is still work pending for the completion of the garden, which will officially open in mid-April. Fifty-two trees are going to be planted. Each tree will have a sitting area (*oṭlās*) around it. These *oṭlās* will come from India, like most of the material, which was used for the construction of the temple.

All of the pink sandstone and five hundred tonnes of white marble were imported. The intricate carvings, five thousand seven hundred and fifty nine pieces in total, had all been made by hand in India by four hundred and fifty craftsmen working for fifteen months. The temple was built under the auspices of the Oshwal Association, a registered charity, organized to meet the needs of the Jain community and provide day-to-day services. One of the Association's goals was to advance Jainism particularly by the provision of a place of worship and study for the laity. Thus the temple was founded.

We were then given the opportunity to see the sacred statues, including the main one of Mahāvīra, a massive fifty-one inches high, white with a crown plated in gold. In a rite called *pradakṣiṇā*, three times we circled the *garbhagrha*, which contained the statues. Mr Shah discussed all the different rituals that took place. There were



Peter Flügel

A statue of Marudevī, mother of Rṣabha, the first *tīrthaṅkara*, on an elephant at the entrance to the temple.

daily *pūjās* and special ones, such as the *aṣṭaparakārī* (eightfold) worship in which the statues were anointed with sandalwood paste. There was also the offering of flowers and fruit, and cleansing with water. These rituals were also performed by laypeople. He explained the importance of paying respect to the *tīrthaṅkaras* by this form of devotion, and that rather than being a form of idol worship, it is an internal process, helping one towards the path of liberation, with the disciplines being integrated into the daily life of the layperson.

After that we had the chance to put our knowledge to the test by asking questions about ritual worship, since this is a hot topic for debate! Emphasis was placed on the lack of attachment to the actual physical action, and the transformation of the individual self through such symbolic acts. After receiving booklets and information on this, we went to the main hall, which was located at a distance from the temple itself. We enjoyed some sweet Indian tea and Indian snacks and had some time to discuss the real and practical lifestyles of the Jain laity in modern society. We were given a real insight into what Jainism meant to the average layperson. It was clear that their actions and intentions were based on *ahimsā*, and contributions to projects such as the development of this temple. After a few cups of tea and some lively discussion, we left the temple, and headed to Potters Bar. Even though it was somewhat cold and dark, to have had the chance to see a spectacular monument of Indian architecture in London, a religious place of worship that was magnificent in all aspects, as well as an in-depth tour by an important figure in the community, was an excellent opportunity and a pleasant experience that will be remembered.

Mankiran Riyait is a third year BA student at SOAS. Her areas of specialization are the Study of Religions and Development Studies. Her studies focus on the Vedas and ancient Indian philosophy, as well as Jainism.



Peter Flügel

Statues of the *tīrthaṅkaras* are housed in marble *devakulikas*.

Alumni

My Experience as an MA Student of Jain Studies at SOAS

Harshad N Sanghrajka

Some people claim that the human being is an animal of habit. This may be true to a certain extent, but my experience in life says that we are slaves to our circumstances which drive us to our destiny.

At 16, when I completed high school in Nairobi, it was my desire to study medicine in India. However, driven by circumstances, I had to start working for an international oil company instead. Deprived of the opportunity of higher education, my desire to learn drove me to experiential learning and this helped me achieve success on the job in whatever I was assigned.

Those were early days for commercial computing and I progressed with the technology for the following 35 years. I worked the last 25 years of my career with an international IT corporation, with assignments in Kenya, Trinidad, USA, Germany and the United Kingdom. Encouraged by my family, I took early retirement in 1994.

I started studying Indian religions, and especially Jainism, at home. I started with a collection of Jain scriptures and now have a small library with relevant books for enhancing my knowledge on the subject. My son, Mehoor Sanghrajka, enrolled for the course at SOAS first, and I followed suit in 2001. I was accepted for the two year part-time MA course in Indian Religions with Jainism as major, Hinduism as minor and Pali as the mandatory language.

What I should have done at 16, I was doing at 61! And it was not easy. Not having had the experience that an undergraduate would have, I had to learn the ways of university life from scratch. However, with the help of my tutors, I was able to settle down in a few weeks.

My education in Kenya was conducted in the old British colonial system of the time, and only when I joined SOAS, I realised that I had been fortunate to have received an excellent high school education in Kenya. With the added advantage of the superb SOAS library, soon I was enjoying writing essays again.

Through my studies at SOAS, I found out the importance of researched facts of information in Jainism, and other religions, as compared to 'popular faith' which has a stronghold in the community at large. Needless to say that I was a convert!

It was interesting for me to attend lectures on additional subjects even though they were not part of my curriculum. I enjoyed learning Sanskrit, Buddhism and Critical Theory and the Study of Religions without the pressure of examinations.

Although I could not take part in many of the extra-curricular activities, I was able to attend some interesting lectures, whether or not related to my studies. I also volunteered to become a Student Union Representative in my second year as I had gained experience of SOAS life by then.



Another activity which was enjoyable was that of the Learning Skills Program. It came as a total surprise that one would have to practice writing continuously, and with speed, for three hours in preparation for the written examination. In this age of keyboard tapping, it proved to be a 'life-saver'.

My time at SOAS gave me the opportunity to meet many interesting personalities, especially through the Annual Lectures in Jainism and Jain Studies Workshops. I became actively involved with this activity by bringing awareness of these events to the teachers' group of Jainism in the community. After graduating, I began to give lectures in Jain Studies in adult education courses at Birkbeck College. As the Hon. Secretary of the Institute of Jainology, I was involved in getting two prizes sponsored for Jain essays, for the best undergraduate essay or Individual Study Project (ISP) on a subject related to Jainism, and for the best MA Dissertation on Jainism. On behalf of the Institute of Jainology, I congratulate Samantha Stapleford and Samani Pratibha Prajna for winning the prizes for 2005. The sponsorship has already been renewed for 2006 and I hope that many students will compete for these two prizes.

Through my association with the Wellcome Trust, I participated in their exhibition: *Asia: Mind, Body, Spirit* at the SOAS Brunei Gallery in the last quarter of 2004, and delivered a couple of lectures related to Jain artefacts displayed therein.

The formation of the Centre of Jain Studies at SOAS has provided a good forum for studying Jainism. Participating in the MA programme was a deeply rewarding experience. I wish the Centre of Jain Studies continued success in the effort to bring Jain Studies to the fore.

Harshad N Sanghrajka (SOAS Alumnus 2003). The title of his dissertation is: *Insight Meditation in Jainism and Buddhism: A Comparison of Prekṣā Meditation and Vipassanā Meditation*.

Certificate in Jain Studies at SOAS

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

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

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Mahāvīra Svāmī at Madhuban, India (Photo: Peter Flügel)

Publications

International Journal of Jaina Studies (IJJS)
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About the IJJS

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: *The Invention of Jainism: A Short History of Jaina Studies* by Dr Peter Flügel, and for details about submissions, please see:

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

Digital Resources in Jaina Studies at SOAS

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

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

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 (Suyagada 2,6) William Bollee 2. The Later Fortunes of Jamali 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-Mimamsa Debate on Omniscience Olle Qvarnstrom 5. Why must there be an Omniscient in Jainism? Sin Fujinaga 6. Implications of the Buddhist-Jaina Dispute over the Fallacious Example in Nyaya-Bindu and Nyayavatara-Vivrti 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 Satis: The Uses of Jain Sati Name Lists M. Whitney Kelting 9. Religious Practice and the Creation of Personhood among Svetambar Murtipujak Jain Women in Jaipur Josephine Reynell Part 4: Sectarian Movements 10. Rethinking Religious Authority: A Perspective on the Followers of Srimad Rajacandra Emma Salter 11. A Fifteenth Century Digambar Mystic and his Contemporary Followers: Taran Taran Svami and the Taran Svami 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

ROUTLEDGE ADVANCES IN JAINA STUDIES

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Paul Dundas, University of Edinburgh, UK

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The overall theme of this book is the consolidation from the thirteenth century by the Tapa Gaccha of its identity as the dominant Svetambara 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.

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

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Scholarships

MA SCHOLARSHIP IN JAIN STUDIES

This award is sponsored by the *Jain Spirit*. The total value of this scholarship is £5000, and it is awarded to students registered at SOAS for an MA degree with a major in Jainia Studies. Applications by letter, accompanied by a short CV, should be submitted by e-mail to the Centre of Jainia Studies at the Department of the Study of Religions at SOAS, University of London.

Inquiries: jainstudies@soas.ac.uk

Jain Spirit is an international quarterly magazine published by a charity in the United Kingdom. Professor Padmanabh Jaini, a former Lecturer at SOAS, is on the Advisory Board of *Jain Spirit*, and regards the School very highly. From its inception, the magazine has reported on the work of SOAS and promoted our courses. Furthermore, to help with the research funding, it was decided to award a £5000 annual postgraduate Research Fellowship, of which Ms. Zipporah Weisberg was the first winner and beneficiary for 2005/6. This fellowship will also be renewed for 2006/7. The aim of this funding is to encourage greater scholarship and support the Centre of Jainia Studies at SOAS. Editor of *Jain Spirit* magazine, Dr. Atul Shah, explained, “*Jain Spirit* is honoured to work with SOAS, and many ideas for articles have emerged from the annual seminars. New writers have also been introduced to the magazine by SOAS. We will continue to write about the excellent work being done there.”



Undergraduate Essay Prize in Jain Studies

A prize of £500 is offered for the best UG or ISP essay dissertation on any subject related to Jain Studies by SOAS students. The prize is sponsored by the Institute of Jainology (IOJ) in London. Applications by letter, accompanied by a short CV, should be submitted by e-mail to the Centre of Jain Studies at the Department of the Study of Religions at SOAS, University of London.

jainastudies@soas.ac.uk

The winner of the 2004/5 Undergraduate Essay Prize in Jain Studies was Samantha Stapleford with the essay 'Exploring the Status of Women in Jainism with Particular Reference to the Contrasting Codes of Conduct for Jain Nuns and Laywomen'.

Dissertation Prize in Jain Studies

A prize of £500 is offered for the best PG or ISP essay dissertation on any subject related to Jain Studies by SOAS students. The prize is sponsored by the Institute of Jainology (IOJ) in London. Applications by letter, accompanied by a short CV, should be submitted by e-mail to the Centre of Jain Studies at the Department of the Study of Religions at SOAS, University of London.

Samani Pratibha Prajna was awarded the 2004/05 Dissertation Prize for her MA dissertation on the 'Human Body as a Means of Liberation in Jain Literature'.

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

European Scholarship for Jain Studies in India (International Summer School for Jain Studies)

The World Council of Jain Academies (WCJA) sponsors annually five students or staff members from European Universities which are committed to Jain Studies to spend one-two months in India to study or research the Jain tradition at the place of its origin. The value of each scholarship is £1000.

Students or staff members can either join the International Summer School for Jain Studies organized by the North American Chapter of the World Council of Jain Academies, which is recommended, or pursue an Independent Study Project. For information on the International Summer School for Jain Studies see <http://www.jainstudies.com>

Suitable candidates will be selected by the Board of the Centre of Jain Studies at SOAS according to their academic merit on the basis of e-mailed applications, accompanied by a letter of recommendation by the supervisor or head of department, and a CV.

The money will only be made available to candidates who are studying or working at a fully accredited European University, and who can demonstrate how the project to be conducted during the study period in India fits into their respective degree or teaching programme (e.g. letter of supervisor on method of examination).

The awards are granted by the Centre of Jain Studies at SOAS. They are sponsored by the World Council of Jain Academies to promote the academic study of Jainism.

Inquiries and applications should be addressed to the Chair of the Centre of Jain Studies at the Department of the Study of Religions of the School of Oriental and African Studies, University of London:

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



Courses in Jain Studies at the University of London

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

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

Courses include:

Undergraduate

- Introduction To Jainism
- Jain Scriptures

Taught postgraduate

- Jain Scripture And Community
- Jainism: History, Doctrine And The Contemporary World

The Centre also organises an international conference and regular lectures and seminar series. A scholarship is available for postgraduate students majoring in Jaina Studies.

Further information is available from www.soas.ac.uk/jainastudies or jainastudies@soas.ac.uk

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

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

For further details about studying at SOAS please contact the Student Recruitment Office.

Telephone 020 7898 4034 Email study@soas.ac.uk www.soas.ac.uk





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