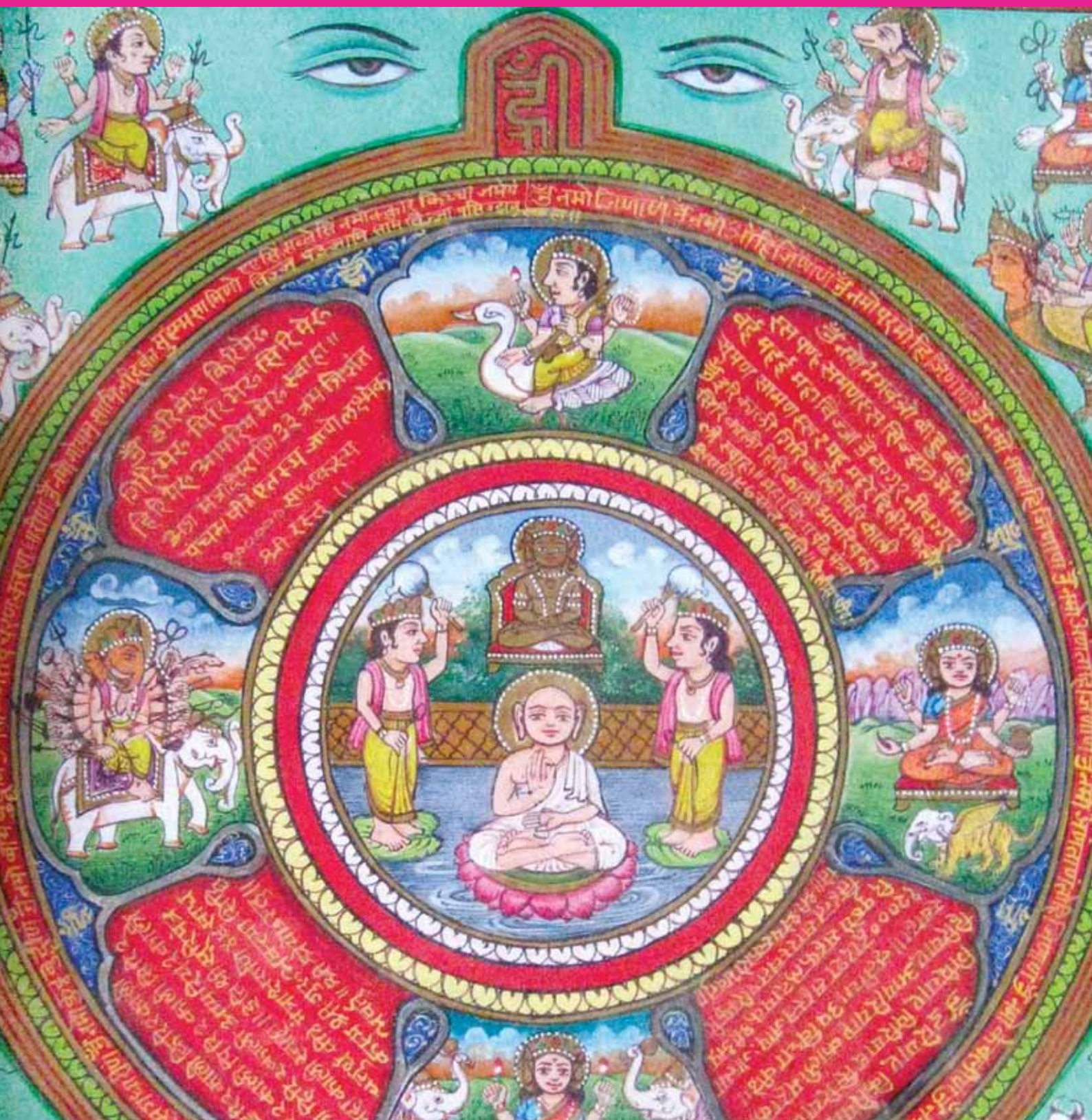


Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



March 2015
Issue 10

CENTRE OF JAINA STUDIES MEMBERS

SOAS MEMBERS

Honorary President
Professor J. Clifford Wright

Chair/Director of the Centre
Dr Peter Flügel

Dr Crispin Branfoot
Department of the History of Art
and Archaeology

Professor Rachel Dwyer
South Asia Department

Dr Sean Gaffney
Department of the Study of Religions

Dr Erica Hunter
Department of the Study of Religions

Dr James Mallinson
South Asia Department

Professor Werner Menski
School of Law

Professor Francesca Orsini
South Asia Department

Dr Ulrich Pagel
Department of the Study of Religions

Dr Theodore Proferes
Department of the Study of Religions

Dr Peter D. Sharrock
Department of Art and Archaeology

Professor Gurharpal Singh
Department of the Study of Religions

Dr Renate Söhnen-Thieme
South Asia Department

EXTERNAL MEMBERS

Paul Dundas
(University of Edinburgh)

Dr William Johnson
(University of Cardiff)

ASSOCIATE MEMBERS

Dr Naomi Appleton
(University of Cardiff)

Professor Lawrence A. Babb
(Amherst College)

Professor Nalini Balbir
(Sorbonne Nouvelle)

Professor Piotr Balcerowicz
(University of Warsaw)

Professor Satya Ranjan Banerjee
(University of Kolkata)

Nicholas Barnard
(Victoria and Albert Museum)

Dr Rohit Barot
(University of Bristol)

Professor Bansidhar Bhatt
(University of Münster)

Professor Jagat Ram Bhattacharyya
(Visva-Bhārati-University, Śāntiniketan)

Professor Willem Bollée
(University of Heidelberg)

Professor Frank van den Bossche
(University of Ghent)

Professor Torkel Brekke
(University of Oslo)

Professor Johannes Bronkhorst
(University of Lausanne)

Professor Christopher Key Chapple
(Loyola University, Los Angeles)

Professor Christine Chojnacki
(University of Lyon)

Dr Anne Clavel
(Aix en Provence)

Professor John E. Cort
(Denison University)

Dr Eva De Clercq
(University of Ghent)

Dr Robert J. Del Bontà
(Independent Scholar)

Dr Saryu V. Doshi
(Mumbai)

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

Professor Christoph Emmrich
(University of Toronto)

Dr Anna Aurelia Esposito
(University of Würzburg)

Janet Leigh Foster
(SOAS Alumna)

Dr Lynn Foulston
(University of Wales)

Dr Sin Fujinaga
(Miyakonojō Kōsen, Japan)

Dr Richard Fynes
(De Montfort University, Leicester)

Professor Jonardon Ganeri
(Sussex University)

Dr Jonathan Geen
(University of Western Ontario)

Dr Marie-Hélène Gorisse
(University of Lille)

Professor Phyllis Granoff
(Yale University)

John Guy
(Metropolitan Museum of Art)

Professor Julia Hegewald
(University of Bonn)

Professor Dharmacand Jain
(Jai Narain Vyas University, Jodhpur)

Professor Laxmi Chandra Jain
(Jabalpur)

Professor Prem Suman Jain
(Bāhubali Prakṛt Vidyāpīṭh, Śravaṇabelāgola)

Professor Rishabh Chandra Jain
(Muzaffarpur University)

Dr Sagarmal Jain
(Pracya Vidyapeeth, Shajapur)

Professor Padmanabh S. Jaini
(UC Berkeley)

Dr M. Whitney Kelting
(Northeastern University Boston)

Dr Laurent Keiff
(University of Lille)

Dr Kornelius Krümpelmann
(Münster)

Dr Hawon Ku
(Seoul National University)

Dr James Laidlaw
(University of Cambridge)

Dr Basile Leclère
(University of Lyon)

Dr Jeffery Long
(Elizabethtown College)

Dr Andrea Luithle-Hardenberg
(University of Tübingen)

Professor Adelheid Mette
(University of Munich)

Gerd Mevissen
(Berliner Indologische Studien)

Professor Anne E. Monius
(Harvard Divinity School)

Professor Hampa P. Nagarajaiah
(University of Bangalore)

Professor Thomas Oberlies
(University of Göttingen)

Dr Leslie Orr
(Concordia University, Montreal)

Dr Jean-Pierre Osier
(Paris)

Dr Lisa Nadine Owen
(University of North Texas)

Professor Olle Qvarnström
(University of Lund)

Dr Pratapaditya Pal
(Los Angeles)

Dr Jérôme Petit
(Bibliothèque nationale de France, Paris)

Samaṇi Pratibhāprajāñā
(JVB Ladnun, SOAS Study of Religions)

Prof Shahid Rahman
(University of Lille)

Dr Josephine Reynell
(Oxford University)

Susan Roach
(SOAS Study of Religions)

Dr Sreeramula Rajeswara Sarma
(Düsseldorf)

Dr Fabien Schang
(State University of Moscow)

Dr Maria Schetelich
(University of Leipzig)

Dr Shalini Sinha
(SOAS Alumna, University of Reading)

Dr Jayandra Soni
(University of Marburg)

Dr Luitgard Soni
(University of Marburg)

Dr Herman Tiekens
(Institut Kern, Universiteit Leiden)

Professor Maruti Nandan P. Tiwari
(Banaras Hindu University)

Dr Himal Trikha
(Austrian Academy of Sciences)

Dr Tomoyuki Uno
(Chikushi Jogakuen University)

Dr Anne Vallée
(University of Ottawa)

Kenji Watanabe
(Tokyo)

Dr Kristi L. Wiley
(University of California Berkeley)

Professor Michael Willis
(British Museum)

Professor Robert Zydenbos
(University of Munich)

Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES

Contents:

4 Letter from the Chair

Conferences and News

5 Jaina Tantra: Programme

6 Jaina Tantra: Abstracts

10 Jaina Hagiography and Biography: SOAS Jaina Studies Workshop 2014

16 Gyan Sagar Science Foundation

17 *Stotras* in Jainism and Beyond at the AAS

18 Jainism and Science: SOAS Jaina Studies Workshop 2016

19 Dharma in Jainism: Workshop at Manipal University

Research

21 Jaina Funeral Palanquins

29 A Disputed Item in the Citta-Sambhūijja (Uttarajjhāyā 13)

31 Jaina Painting During the Sultanate Period

32 The Namokār Mantra's Forgotten Brother

35 The Architecture of Domestic Devotion: Digambar Home Shrines in Jaipur

38 A Domestic Jain Shrine at The Nelson-Atkins Museum of Art

40 Newly Discovered Jaina *Caraṇa-Pādukās* in Chel-Abdal Chakwal

42 Victoria & Albert Museum Jaina Art Fund

43 Life of a Legend: Acharya Tulsi

Publications

46 A Comprehensive and Critical Dictionary of Prakrit Languages

48 Digambara Jaina Collections of Manuscripts

51 Jain Manuscript Collections in Punjab: With Special Reference to the Sthanakvasi Tradition

52 Jaina Studies Series

53 *International Journal of Jaina Studies*

54 *International Journal of Jaina Studies* (Online)

54 Digital Resources in Jaina Studies at SOAS

Jaina Studies at the University of London

55 Jaina Studies at the University of London

On the Cover

Sārīmantrapāṭa of the Tapā Gaccha, Mumbai.
(Photo: Ellen Gough, July 2013.).



Dharma in Jainism: Workshop at Manipal University

Tillo Detige

Calendared auspiciously in the days leading up to the *pūrṇimā* of the month of Māgha, full moon day of 2-3 February 2015, a two-day workshop on Jainism took place at the Centre for Philosophy and Humanities (MCPH) at Manipal University in Karnataka, India. It was organised by Professors Sundar Sarukkai and Meera Baindur, both of Manipal University, which generously funded and hosted the workshop, and by Dr Jayandra Soni of Innsbruck University. Twelve speakers from India and abroad were invited to speak on a Jain-related theme of their choice. The conference was well attended by local researchers and students, and participants who had come from further afield. Allotting a full hour to each speaker, the workshop allowed for detailed presentations, sustained reflection and both extensive and intensive discussions.

Meera Baindur inaugurated the conference, noting that the meeting was specifically designed to bring together scholars working in various disciplines of the field of Jaina Studies. The event indeed brought to the limelight a wide array of aspects of Jaina dharma, with individual contributions focussing on subjects ranging from cosmology and mathematics to ontology and metaphysics, and from logic and ethics to literature and ritual. As such, the workshop gave the students of the MCPH and other participants a thorough introduction to the teachings and practices of Jainism, and a broad overview of the various disciplines practiced in the field of Jaina Studies.

Nalini Joshi (Bhandarkar Oriental Research Institute, Pune) opened the proceedings with a paper titled “Interpretation of the *Mudrarākṣasa* from the Jaina Perspective.” She pointed out the Jaina elements in Viśākhadatta’s Sanskrit drama (7th–8th century CE), revolving around the historical personalities of Candragupta Maurya and Cāṇakya. She also highlighted the lack of attention paid to the Cāṇakya-Candragupta narratives found in the *Āvaśyaka-* and *Niśītha-cūrṇis*.

The presence of H.H. Cārukīrti Bhaṭṭāraka of the Jaina *maṭha* at nearby Mūḍabidīrī graced the start of the conference. With his multilingual and learned discussion of “Karma in Jainism,” the Bhaṭṭāraka effaced in a wonderful manner the distinction between conference papers and traditional teachings (*pravacan*).

With specific reference to Haribhadra’s treatise, Meera Baindur (Manipal University) introduced the intricacies of Jaina cosmology in her paper “Geography and Place in Jaina Dharma: A Discussion on *Jambūdvīpasamgrahaṇī*.” By connecting Jaina cosmology with Jainism’s soteriological concerns, she restored place as a central element of Jaina dharma. While it is an individual’s karma that determines the location of rebirth, and the latter in turn determines the possibilities of further progress on the path of liberation, knowledge of one’s cosmological location also helps and motivates one to make further advances.



Meera Baindur (Manipal University)

The polyvalence of the term “dharma” was pointed out by Jayendra Soni (University of Innsbruck) in his paper “Jaina Dharma of Beings and Things.” Soni pointed out that beings and things (*jīva* and *ajīva*) should be seen in the context of substance, quality and mode/modification (*dravya*, *guṇa* and *pariyāya*) to account for the changes they undergo without losing their intrinsic nature.

Luitgard Soni (Innsbruck) presented her research on the “Jaina Dharma of Dying and Death,” with particular reference to the *Bhagavatī-Ārādhanā* written in Śaurāṣeṇī Prakrit by the Digambara Śivārya. Reiterating the view that in the Jaina literature “on fasting unto death” the Jaina doctrine is reviewed as a consequence of its underlying metaphysics, Soni connected the Jaina methods and concepts of dying a good death with the Jaina views of body, soul, karma, rebirth and liberation.

Jagat Ram Bhattacharyya (Śāntiniketan) took up Jainism’s crucial moral guideline of *aparigraha* (non-possession) and discussed its practical application for both mendicants and lay people in his paper “Theory and Practice of *aparigraha* in Jainism with special reference to the Jain Canons.” Quoting from several canonical works, he showed its historical development, also discussing how the 22 *tīrthaṅkaras* preceding Mahāvīra taught four rather than five great vows (*mahāvratas*), subsuming *aparigraha* and celibacy under one single vow (called *bahiddhādāna viramana*).

Opening the second day of the workshop, Anupam Jain (Sanwer, Indore) gave a comprehensive overview of “The Role of Mathematics in Jainism.” He showed mathematics to be crucial for fields like cosmography, karmic theory, logic and astrological calculations of the auspicious moment for events like *dīkṣā* and *pratiṣṭhā*. His presentation also included an overview of Jaina mathematical works, among others Ācārya Mahāvīra’s (814-877 CE) *Gaṇitasārasaṃgraha* and Paṇḍita Tōḍaramala’s (1720-1767 CE) *Gommatasāra Samyakjñānacandrikā*.

Sundar Sarukkai (Manipal University) discussed the “Moral Implications of Jaina Logic.” Many modern

theories of morality are built on specific assumptions concerning the relation between ethics and rationality, claiming that binary logical structures enable moral judgements to become more universal and objective. The multi-valued logic of Jainism, however, goes hand in hand with a “situated,” contextual ethics. In this context, Sarukkai also proposed an alternative understanding of (ethical) rationality, one that conceptualizes rational decision making as a process rather than a purely content-based event.

Shubhachandra Jain (Emeritus, Mysore University) discussed the singularly central aspect of Jaina dharma in his paper “The Jaina Concept of *Himsā* and *Ahimsā*.” Premising his discussion on the view that for a clear understanding of the importance of *ahimsā* one should also understand the nature of *himsā*, he discussed the various types of violence as distinguished in Jainism. These depend, among other factors, on the intentionality of the act of violence and the object to which it is directed. Violence, according to Jaina teachings, also encompasses “*sva-himsā*,” violence towards oneself, for example when engaging in passions like anger and greed.

Next, Godavarisha Mishra (Madras University) presented the Digambara writer Ācārya Kundakunda in his presentation: “Reconciling the Differences: Kundakunda and Restructuring Jaina Dharma.” Mishra presented Kundakunda’s work as a conscious attempt to formalize and unify the thought of earlier Jaina philosophers. Special reference was made to the *Samayasāra*, which was highlighted for its comprehensive treatment of the self.

Priti Shubhachandra (Mysore University) discussed “Anti *Yajña* Representations in Kannada Jaina Literature.” The opposition to Vedic sacrificial rituals of course relates directly to the central Jaina concept of *ahimsā*. Taking stock of Guṇabhadra’s narration of the origin of *himsā-yajña* in his Uttara Purāṇa, Shubhachandra then analysed and discussed the various narratives about violent sacrifices found in Cāmuṇḍarāya’s *Cāmuṇḍarāya Purāṇa* and Nāgacandra’s *Pampa Rāmāyaṇa*.

In his presentation “Ritual, Devotion and Liberation:



Sundar Sarukkai (Manipal University)

the Case of the Digambara Bhaṭṭarakas,” the present writer (Ghent University) highlighted the importance and function of Jaina ritual and devotion as irreplaceable epistemological and soteriological tools, arguing for a reappraisal of these practices as “technologies of the self.”

Apart from the valuable presentations, it was the impeccable organisation, the delightful campus of the MCPH and the wonderful facilities and hospitality offered by Manipal University that contributed to making the workshop a grand success. The MA and PhD students of the MCPH, acting as the many helping hands of the organisers, also formed the heart of the proceedings. Their critical questions, vivid remarks and profound reflections demonstrated their earnest inquiring minds as well as the high standard of the centre’s educational programme.

Tillo Detige is currently conducting doctoral research on Digambara history at Ghent University, aided by a scholarship granted by the Research Foundation Flanders.



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

email: jainastudies@soas.ac.uk

Centre Chair
Dr Peter Flügel

Newsletter Editors
Dr Peter Flügel & Janet Leigh Foster

Design
Janet Leigh Foster

Printed by Calderstone Printers, Tadworth

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



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



CENTRE OF
JAINA STUDIES

