

Jaina Path Of Purification By Padmanabh S Jaini

Kurt Titze invites the reader, after acquainting him or her with the main tenets of the world's classical religion of non-violence, to join him on a fascinating pilgrimage. The past glories of India have been and still are a favourite subject in books and films. In this book with its 350 illustrations spread over 280 pages, Kurt Titze unfolds a sequence of glories which have been kept alive to the present-day. The aim of this book is to entice the reader to ask his way to spots and sites that are not mentioned in tourist guide books. To the Digambara Meru temple in Old Delhi, for example, or to the Veerayatan Ashram on the outskirts of Rajgir run by Jain nuns, or to the rock-cut twenty-four Tirthankaras near Gingee in Tamilnadu. That an increasing number of people who pick up this book may do so instead of climbing the ramparts of yet another fort or of gazing at yet another collection of horrifying weapons.

This book analyses global issues holistically and offers pragmatic solutions from a Jainism perspective. Accordingly, it presents a fresh vision of individual development, social transformation and cosmic wellbeing based on the central tenets and practices of Jainism. Through this book, readers learn viable solutions to the current problems of environmental disharmony, economical distress, and religious and cultural conflicts. It deals with religious pluralism and brings to fore the need for harmony of religions and interfaith dialogues. The book is interesting for people from varied walks of life who are looking forward to a world that is established in peace, harmony and wellness. It is of immense value and interest for people from all walks of life to the Jain community to revisit the basic tenets propounded in classical literature.

To date, philosophical discussions of animal ethics and Critical Animal Studies have been dominated by Western perspectives and Western thinkers. This book makes a novel contribution to animal ethics in showing the range and richness of ideas offered to these fields by diverse Asian traditions. *Asian Perspectives on Animal Ethics* is the first of its kind to include the intersection of Asian and European traditions with respect to human and nonhuman relations. Presenting a series of studies focusing on specific Asian traditions, as well as studies that put those traditions in dialogue with Western thinkers, this book looks at Asian philosophical doctrines concerning compassion and nonviolence as these apply to nonhuman animals, as well as the moral rights and status of nonhuman animals in Asian traditions. Using Asian perspectives to explore ontological, ethical and political questions, contributors analyze humanism and post-humanism in Asian and comparative traditions and offer insight into the special ethical relations between humans and other particular species of animals. This book will be of interest to students and scholars of Asian religion and philosophy, as well as to those interested in animal ethics and Critical Animal Studies.

The last ten years have seen interest in Jainism increasing, with this previously little-known Indian religion assuming a significant place in religious studies. *Studies in Jaina History and Culture* 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

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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. Peter Flügel provides a representative snapshot of the current state of Jaina studies that will interest students and academics involved in the study of religion or South Asian cultures.

Interest in Indian religion and comparative philosophy has increased in recent years, but despite this the study of Jaina philosophy is still in its infancy. This book looks at the role of philosophy in Jaina tradition, and its significance within the general developments in Indian philosophy. Bringing together chapters by philologists, historians and philosophers, the book focuses on karman theory, the theory of conditional predication, epistemology and the debates of Jaina philosophers with representatives of competing traditions, such as ?j?vika, Buddhist and Hindu. It analyses the relationship between religion and philosophy in Jaina scriptures, both Digambara and ?vet?mbara, and will be of interest to scholars and students of South Asian Religion, Philosophy, and Philology.

Preface 1. Jainism: An Introduction 2. History The Ancientness of Jainism, Origin, Early History, Medieval History, Modern History, References 3. Philosophy Basic Philosophy, Divine Laws, Primary Beliefs, Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara, Moksh, Ethics, Metaphysics, Jainism: A Scientific Religion, Difference between Jainism and Vedic Hindu Religion, References 4. Concept of God Defining God, Arihant, Siddha, Dimensions of God, Deities, Yakshas and Yakshanis, Philosophy of God, Messengers of God, Tirthankar, Nirvana, References 5. Main Figures Main Figures in Early Period, Ajitnath, Sambhavnath, Abhinandannatha, Sumatinatha, Padmaprabha, Suparshavnatha, Chandraprabha,

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Pushpadanta, Sheetalnath, Shreyansanath, Vasupujya Swami, Vimalnath, Anantnath, Dharmanath, Shantinath, Kunthunath, Aranath, Mallinath, Main Figures in Medieval Period, Unisuvrata, Naminath, Neminatha, Parshavanath, Bhagwan Mahavir, Main Figures in Modern Period, Kundakunda, Acharya Hemachandra, References 6. Scriptures Divine Words, Namokar Mantra, Religious Scriptures, Agam Literature, Ang-agams, Ang-bahya-agams, Classification of Angbahya- agams, Digambar Jain Literature, Shatkhand-agam, Kashaypahud, Four Anuyogas, Details, Non-Religious Scriptures, References Faith & Philosophy of Jainism 7. Teachings Spiritual Teachings, Redemption, Devotion to God, Ethical Actions, Message of Harmony and Love, References 8. Moral Value System Moral Values, Morality in Life, Moral Values for Leader, Moral Duties of Subjects, Moral values in Society, Pratimas, Practical Aspects, References 9. Movements Religious Movements, The Sthanakvasi, Terapanth, The Kanji Swami Panth, Shrimad Rajachandra, Reform Movements, Reform Movements in the Digambar Sect, Reform Movements in the Shvetambar Sect, Revivalist Movements, References 10. Reformers Reformers in Early Period, Kundakunda, Acharya Bhadrabahu, Tiruvalluvar, Siddhasen Diwakar, Reformers in Medieval Period, Pujiyapada, Haribhadra, Acharya Hemachandra, Reformers in Modern Period, Acharya Bhikshu, Acharya Rajendrasuri, Acharya Tulsi, Acharya Mahapragya, References 11. Major Sects Digambar Sect, Sub Sects, Shvetambar Sect, Sub Sects, References 12. Demographic Propagation Origin, Early Rise, Factors Responsible for Rise, Jainism in other Parts of World, Demographics, References 13. Socio-Political Influence Socio-Political Identity, Jainism and Politics, Fundamentalism, Contemporary Politics, References 14. Religious Rituals and Traditions 15. Society Social Order, Social Conduct, Social Ethics, Traditional Values, Caste System, Status of Women,

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References 16. Festivals Bhagwan Mahavir Jayanti, Paryusana Parva, Diwali, New Year, Gyan Panchami, Paush dashami, Akshay Tertiya Tapa, Maun-agiyaras, Navapad Oli, Yaksha Puja, Snatra Mahotsav, Atthai Mahotsav, References 17. Religious Places 18. Art and Iconography 19. Mahatma Gandhi, Jainism and Indias Freedom Struggle Gandhis Life, Gandhi and Jainism, Gandhi & Jainism Principle of Ahimsa, Doctrine of Ahimsa and Freedom Movement, References 20. Jainism in Modern World Diaspora, Modern Religious Movements, Spiritual Revolution, Future, Jainism as a Global Religion, Great Mens Views on Jainism, References Bibliography Index

Gandhi and Nehru helped create a myth of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

Contributed articles.

The religious tradition of the Jainas, unique in many respects, presents a fascinating array of doctrinal and social structures that stem from the anti-vedic movements of ancient times. Drawing extensively on primary sources, Professor Jaini provides a comprehensive introduction to the Jaina experience. Beginning with the Life of Mahavira the author elucidates the essentials of Jaina cosmology and philosophy as well as of the path of purification through which the soul may escape from its Karmic defilements and attain eternal salvation. This path

constitutes the integral element within the broader frame-work of Jaina literature, lay ritual and the socio-historical factors, which enabled Jainism to survive and prosper to the present day. In particular, the author has examined the cardinal doctrine of ahimsa (non-harming), both in its impact upon Jaina religious consciousness and as a standard in applying its sacred principles to the conduct of every day life.

This constitutes the first volume of the series. It indicates the scope of the project and provides a list of sources which will be surveyed in the subsequent volumes, as well as provide a guide to secondary literature for further study of Indian Philosophy. It lists in relative chronological order, Sanskrit and Tamil works. All known editions and translations into European languages are cited; where published versions of the text are not known a guide to the location of manuscripts of the work is provided.

Albert Schweitzer's system of ethics as a way of life in which individuals live with compassion and respect for all living things - humans, animals, plants - is illuminated here through a series of essays by Schweitzer and renowned contemporary Schweitzer scholars from around the globe.

"This revised and expanded edition takes account of new research into Jainism as carried out over the last ten years."--BOOK JACKET.

This book presents a detailed fieldwork-based study of the ancient Indian religion of Jainism. Drawing on field research in northern Gujarat and on the study of both ancient Sanskrit and Prakrit and modern vernacular Jain religious literature, John Cort provides a rounded portrait of the religion as it is practiced today. Cort begins by looking at the institutional structures that make up Jain society and by examining the major facets of Jain practice. Separate chapters present descriptions of temple worship and the connected Jain understandings of divinity, interactions between laity and monks and nuns, ascetic and dietary practices, and the many festivals and observances that make up the Jain calendar year. The portrait of the Jains that emerges in this book is significantly different from those found in earlier text-based studies that failed to portray the lived experience of Jainism. Cort's own interpretation of Jainism focuses on a distinction between two realms of value. One is the clearly defined religious ideology that is at the core of mendicant practice and ideal lay practice, and whose goal is liberation. The other, less clearly delineated because it stems from everyday ethics and religious imagination, is the realm of wellbeing. Cort demonstrates that this informal, unarticulated concept is the necessary complement to the formal ideology and is no less authentically Jain. Shedding new light on Jainism and highlighting the interaction between formal religious ideology and implicitly enunciated values,

this highly original study will be of enormous value to both scholars and students in the fields of religious and cultural studies.

Jain is the term used for a person who has faith in the teachings of the Jinas ('Spiritual Victors'). Jinas are human beings who have overcome all passions (kasayas) and have attained enlightenment or omniscience (kevala-jnana), who teach the truths they realized to others, and who attain liberation (moksa) from the cycle of rebirth (samsara). At the core of these teachings is nonviolence (ahimsa), which has remained the guiding principle of Jain ethics and practices to this day. In comparison with other religious traditions of South Asia, Jains are few in number, comprising less than one percent of India's population. The lay and mendicant communities of the Jain, however, have maintained an unbroken presence in India for more than 2,500 years and have influenced its culture throughout this time. The A to Z of Jainism covers the history of Jainism that spans a period of more than 2,500 years. The history, values, concepts, and scriptures; eminent mendicant, lay leaders, and scholars; and places, institutions, social, and cultural factors are covered in over 450 dictionary entries. This comprehensive reference work also includes an introductory essay, explanation of the Jain scriptures, chronology, appendixes, and bibliography. This book provides an excellent introduction and overview to Jainism for scholars, students,

and general readers.

What do the scriptures of Theravada Buddhism have to say about the most basic psychological processes through which alternatives are assessed, purposes are developed, and goal-oriented acts are initiated? How can Theravada make volitional endeavour central to Buddhist practice, while denying the existence of a self who wills? How can the text emphasize ethical striving, and yet uphold the principle that all physical and mental acts arise through causes and conditions? This book adds another perspective to Theravada scholarship by exploring various subtle Pali terms that seek to display the nuances of human motivation. Cetana is shown to be the purposive impetus that links ethically good and bad attitudes of mind with corresponding acts of body, speech, and mind. The argument is made that Theravada does not posit a controlling will, but seek to establish the possibility of changing attitudes, purposes, and acts through holistic methods of training. Theravada maintains that changes in attitude are possible because the mind has the capacity to observe its own processes of conditioning, and is able to greatly diversify its responses to its own concepts and to factors in its environment.

"A Communion of Subjects is the first comparative and interdisciplinary study of the conceptualization of animals in world religions. Scholars from a wide range of disciplines consider how major religious traditions have incorporated animals into their belief systems, myths, rituals, and art. Their findings offer profound insights into humans' relationships with animals and a deeper understanding of the social and ecological web in which we all live."

"Contributors examine Judaism, Christianity, Islam, Hinduism, Buddhism, Jainism, Daoism, Confucianism, African religions, traditions from ancient Egypt and early China, and Native

American, indigenous Tibetan, and Australian Aboriginal traditions, among others. They explore issues such as animal consciousness, suffering, sacrifice, and stewardship in innovative methodological ways. They also address contemporary challenges relating to law, biotechnology, social justice, and the environment. By grappling with the nature and ideological features of various religious views, the contributors cast religious teachings and practices in a new light. They reveal how we either intentionally or inadvertently marginalize "others," whether they are human or otherwise, reflecting on the ways in which we assign value to living beings."

Taking a comparative approach which considers characters that are shared across the narrative traditions of early Indian religions (Brahmanical Hinduism, Jainism and Buddhism) *Shared Characters in Jain, Buddhist and Hindu Narrative* explores key religious and social ideals, as well as points of contact, dialogue and contention between different worldviews. The book focuses on three types of character - gods, heroes and kings - that are of particular importance to early South Asian narrative traditions because of their relevance to the concerns of the day, such as the role of deities, the qualities of a true hero or good ruler and the tension between worldly responsibilities and the pursuit of liberation. Characters (including character roles and lineages of characters) that are shared between traditions reveal both a common narrative heritage and important differences in worldview and ideology that are developed in interaction with other worldviews and ideologies of the day. As such, this study sheds light on an important period of Indian religious history, and will be essential reading for scholars and postgraduate students working on early South Asian religious or narrative traditions (Jain, Buddhist and Hindu) as well as being of interest more widely in the fields of Religious Studies,

Classical Indology, Asian Studies and Literary Studies.

This book codifies, describes, and contextualizes group rituals and individual practices from world religious traditions. At the interface of religious studies, psychology, and medicine, it elucidates the cultural richness of practices and rituals from numerous world religions. The book begins by discussing the role that religious rituals and practices may play in the well-being of humans and the multi-dimensional cultural and psychological complexity of religious rituals and practices. It then discusses rituals and practices within a number of religions, including Christian, Islamic, Jewish, Buddhist, Taoist, Sikh, Hindu, Confucian, and other traditions. There is a need for a more inclusive collection of religious rituals and practices, as some practices are making headlines in contemporary society. Mindfulness is one of the fastest-growing psychological interventions in healthcare and Yoga is now practiced by tens of millions of people in the U.S.A. These practices have been examined in thousands of academic publications spanning neuroscience, psychology, medicine, sociology, and religious studies. While Mindfulness and Yoga have recently received widespread scientific and cultural attention, many rituals and practices from world religious traditions have remained underexplored in scholarly, scientific, and clinical contexts. This book brings more diverse rituals and practices into this academic discourse while providing a reference guide for clinicians and students of the topic.

"The Encyclopedia of Christianity is the first of a five-volume English translation of the third revised edition of Evangelisches Kirchenlexikon. Its German articles have been tailored to suit an English readership, and articles of special interest to English readers have been added. The encyclopedia describes Christianity through its 2000-year history within a global context, taking

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into account other religions and philosophies. A special feature is the statistical information dispersed throughout the articles on the continents and over 170 countries. Social and cultural coverage is given to such issues as racism, genocide, and armaments, while historical content shows the development of biblical and apostolic traditions."--"Outstanding reference sources 2000", American Libraries, May 2000. Comp. by the Reference Sources Committee, RUSA, ALA.

The stories in this collection span almost one thousand years of story-telling in India. Most originate in North India and all were written by Jain monks for the edification and amusement of the faithful. The treasures of India's heritage of story-telling are known to us today mainly from these Jain stories which have been carefully preserved through the years. The Stories in The Clever Adulteress have been translated by a renowned group of scholars from India, North America and Europe. Each translator has chosen his or her favorites from the vast treasures of Jain literature.

Ara Barsam provides a new interpretation of Schweitzer's reverence and shows how it emerged from his studies of German philosophy, Indian religions, and his biblical scholarship on Jesus and Paul.

Jainism is Buddhism's often overlooked cousin. As the only surviving examples of ancient India's non-Vedic religious traditions, the two religions are often grouped together as heterodoxies, but this is to ignore deep differences between Jain and Buddhist beliefs and practices. Unlike Buddhism, Jainism has hardly spread beyond the Indian subcontinent but Jainism survives in India where it is a prominent element in the mix of Indian religions today. As an introduction to Jainism as a religious tradition and way of life, this book pays due

attention to Jainism's history and doctrinal basics. However the author emphasises the ways in which formal Jain teachings are manifested in the practices of both laity and the monastic elite; explores the distinctive Jain systems of cosmographic and biological knowledge and describes how Jainism is woven into the social identities of Jain communities in modern India.

The popular perception of yoga in the West remains for the most part that of a physical fitness program, largely divorced from its historical and spiritual roots. The essays collected here provide a sense of the historical emergence of the classical system presented by Patañjali, a careful examination of the key elements, overall character and contemporary relevance of that system (as found in the Yoga Sutra) and a glimpse of some of the tradition's many important ramifications in later Indian religious history.

DIV In his Autobiography, Gandhi wrote, "What I want to achieve—what I have been striving and pining to achieve these thirty years—is self-realization, to see God face to face. . . . All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end." While hundreds of biographies and histories have been written about Gandhi (1869–1948), nearly all of them have focused on the political, social, or familial dimensions of his life. Very few, in recounting how Gandhi led his country to political freedom, have viewed his struggle primarily as a search for spiritual liberation. Shifting the focus to the understudied subject of Gandhi's spiritual life, Arvind Sharma retells the story of Gandhi's life through this lens. Illuminating unsuspected dimensions of Gandhi's inner world and uncovering their surprising connections with his outward actions, Sharma explores the eclectic religious atmosphere in which Gandhi was raised, his belief in reincarnation, his conviction that morality and religion are synonymous, his attitudes toward tyranny and freedom, and, perhaps most

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important, the mysterious source of his power to establish new norms of human conduct. This book enlarges our understanding of one of history's most profoundly influential figures, a man whose trust in the power of the soul helped liberate millions. /div

This book is about the state of embodied perfection often called enlightenment, self-realization, or liberation. It examines the types, degrees, and stages of liberation that are possible, with and without a body.

The Jaina Path of Purification Motilal Banarsidass Publishe

In this volume, a companion to the author's Collected Papers on Jaina Studies, twenty-nine of his articles, encompassing some forty years of research on various facets of Buddhism, have been brought together for the first time. They cover a wide range of topics including comparative studies with Jainism, points of controversy within Abhidharma, the Bodhisattva career of Maitreya based on narratives from the Jatakas and Mahayana Sutras, and selections from Buddhist ritual texts.

Interest for Jain studies has increased considerably in the last decades. Scholars will be thankful to the organizers of the 12th World Sanskrit Conference who, for the first time in such a conference, planned a special panel on this field. The ten papers collected in this volume show the importance, abundance and variety of topics that can be considered. Philological analysis still proves useful, whether it concentrates on one particular work or on clusters of texts. A study of the strategy of narrative and predication needs a historical approach, kavya literature lends itself to renewed and indepth interpretations. Finally the reader will observe the constant renewal of Jainism, as some new literary genre or a new sect are seen to have gained momentum in modern times.

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A comparative philosophical consideration of the extremes of humanism, or "Titanism," this book critiques trends in Eastern and Western philosophy and examines solutions to them. Is a total renunciation of clothing a prerequisite to attaining salvation? In *Gender and Salvation*, P. S. Jaini brings to light heretofore untranslated texts centering on a centuries-old debate between the two principal Jaina sects, the Digambaras and the Svetambaras. At the core of the debate is the question: should gender-based differences of biology and life experience condition or limit an individual's ability to accomplish the ultimate religious goal? For the Digambaras, the example of total nudity set by Mahavira (599-527 B.C.), the central spiritual figure of Jainism, mandates an identical practice for all who aspire to the highest levels of religious attainment. For the Svetambaras, the renunciation necessary occurs purely on an internal level and is neither affected nor confirmed by the absence of clothes. Both sects agree, however, that nudity is not permitted for women under any circumstances. The Digambaras, therefore, believe that a woman cannot attain salvation, while the Svetambaras believe they can. Through their analysis of this dilemma, the Jaina thinkers whose texts are translated here demonstrate a level of insight into the material and spiritual constraints on women that transcends the particular question of salvation and relates directly to current debates on the effects of gender in our own society.

Presents the various religious approaches to Yoga described by Haribhadra, the eighth-century sage, who held a universal view of religion. Includes a translation of his original text on Yoga.

From the time of the Mauryas Jainism was an important factor in the religious life of the area formerly known as Mysore (now Karnataka). The Jains were pioneers in the development of

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the kannada language, and they contributed greatly to many aspects of the cultural life of the region. This work is the result of the research (for Ph.D thesis of the author) into the religious history of the Jainas in Karnataka who dominated the political and cultural life of Karnataka for about one thousand years during the early medieval period. Based on an analytical study of literary and epigraphic sources, it attempts to explain the prevalence of image worship, tantrism, priesthood and ritualistic formation which characterized Karnataka Jainism in the early medieval period. The book also seeks to examine the social and economic basis of Jaina monasteries in all parts of the Kannada region.

Special Features of the Book 176 pages Hard cover color pictures and intricate art designs
Over 80 recipes by Tarla Dalal and Laxmi Jain Simple Flow diagrams to assist first time cooks
Detailed glossery of Hindi terms A Jain Food pyramid Health benefits of a Jain-vegetarian diet
- speciallay for heart disease, cancer Jain ways to reduce weight - spiritual and physical
approach to a better heart, mind and soul Food to prepare on Jain Festivals How to decide
what to eat - with so many contemporary food choices Tables on the hidden nonvegetarian
items in supermarket items and restaurant foods

David Webster explores the notion of desire as found in the Buddhist Pali Canon. Beginning by addressing the idea of a 'paradox of desire', whereby we must desire to end desire, the varieties of desire that are articulated in the Pali texts are examined. A range of views of desire, as found in Western thought, are presented as well as Hindu and Jain approaches. An exploration of the concept of ditthi(view or opinion) is also provided, exploring the way in which 'holding views' can be seen as analogous to the process of desiring. Other subjects investigated include the mind-body relationship, the range of Pali terms for desire, and desire's

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positive spiritual value. A comparative exploration of the various approaches completes the work.

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