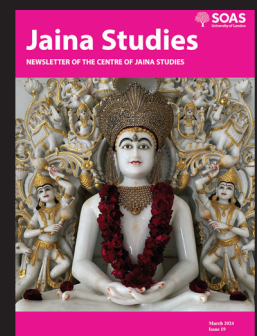
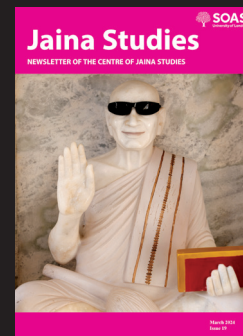
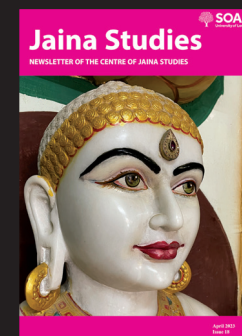
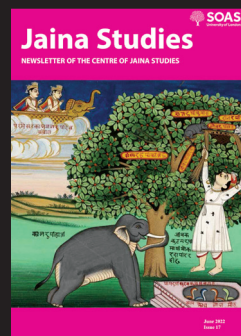
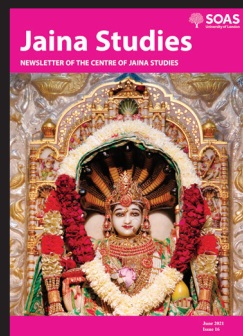
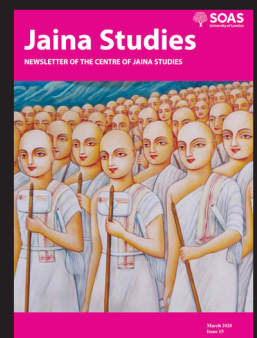
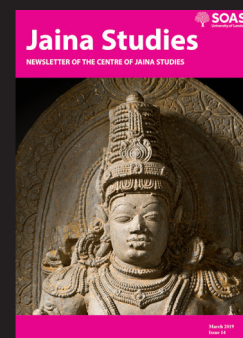
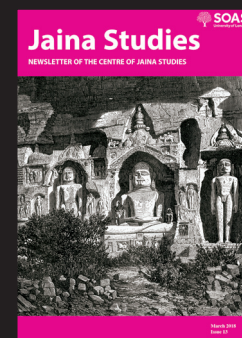
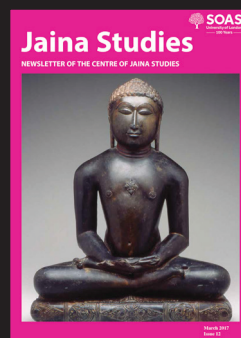
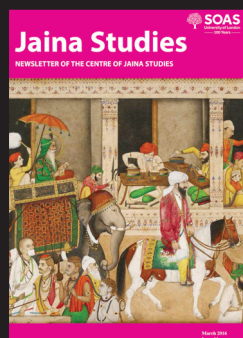
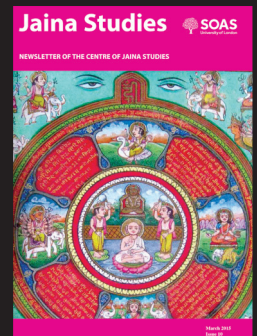
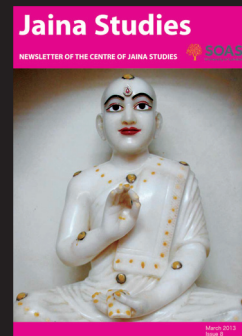
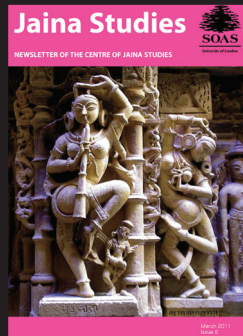
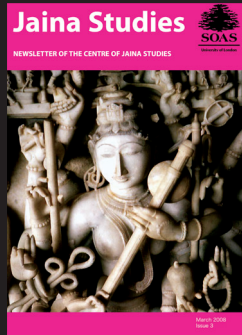
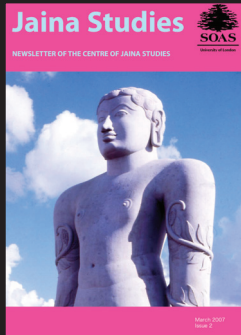
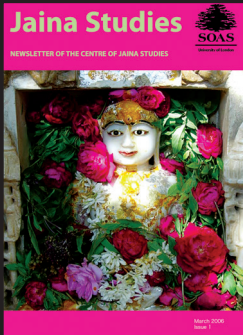


Jaina Studies

NEWSLETTER OF THE CENTRE OF JAINA STUDIES



20 Years: Jaina Studies Author Index
Special Issue March 2025

Newsletter of the Centre of Jaina Studies Celebrates 20 Years

Janet Leigh Foster

The SOAS Centre of Jaina Studies *Newsletter* was founded during a unique era of innovation. Digital media was a new frontier, and the Centre of Jaina Studies (CoJS), the first of its kind outside of India, had been inaugurated only a year before.¹ A member of the Jaina community urged Peter Flügel that a newsletter would be useful for outreach. Peter knew that I had been engaged in editorial and design work previously and asked me to join him in the initiative. What form should it take?

New to Jaina Studies, I was inspired by the creative possibilities. My background was in the fine arts, training that began in childhood with weekly visits to the Metropolitan Museum of Art in New York. I had been particularly drawn to a display in the children's galleries on the production of illuminated manuscripts lettered and painted by monks. Given my early predilection for devotional art, in the design of the *Newsletter*, I was keen to feature Jaina iconography. Peter's idea was to include the abstracts and programme of the annual CoJS Workshop, and more broadly, to link it to the aim of the Centre to serve as a vehicle for interdisciplinary international collaboration in the field of Jaina Studies. Otherwise, we were open to all possibilities.

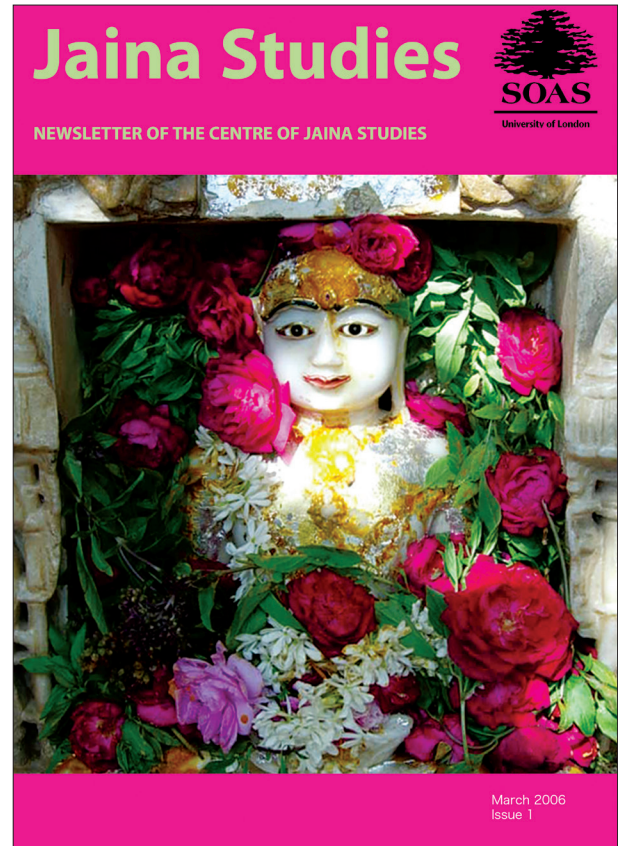
Volume 1 was released in March 2006 as a simple newsletter with no spine and just thirty-two pages. In Volume 2 the pagination had been increased by twenty, and the basic design was set. Even so, the *Newsletter* was still experimental, not least featuring an article illustrated in stereoscopic 3-D, with anaglyph glasses included. The contents were expanded to include the first conference report external to SOAS, articles on Jaina collections in libraries in India and the UK, and field reports. In terms of research, there was an article on Jaina law, and what was then breaking news on the discovery of the presumed original *Paṇḥavāyaraṇa/Praśnavyākaraṇa*. The first obituary, of Madame Colette Caillat (1921-2007), was also published in this volume (and was sadly not to be the last).

The CoJS *Newsletter* was now on its way to developing into a journal. Volume 3 had fifty-two pages. In addition to research and conference reports, there was an emphasis on the Study of Prakrit. We also unveiled a thematic subtext on the history and present state of Jaina Studies, which had evolved from 'a purely philological and archeological endeavour' to 'a multidisciplinary exploration of a lived religious tradition'.²

Volume 4, at fifty-six pages, continued this theme. In an article on the Prakrit Jñānabhārati Awards, Klaus Bruhn (1928-2016) and Willem Bollée (1927-2020) charted the course of their commitment to the field. Also in that volume was an obituary of Gustav Roth (1916-2008), in which we read that, assigned to

¹ The Centre of Jaina Studies (CoJS) was established at SOAS in 2004.

² Flügel, Peter. 'Jaina Studies at SOAS: A History'. *Jaina Studies: Newsletter of the Centre of Jaina Studies* 3 (March 2008) 12.



the Indian National Army during the Second World War, he convinced the authorities to recall his mentor Paul Thieme (1905-2001) from the Russian front to assist him in India. The name of Paul Thieme would reappear two volumes later with the announcement of a Lectureship in Prakrit under his name, sponsored by Renate Söhnen-Thieme, senior lecturer in Sanskrit and founding member of the CoJS. The announcement, to which we devoted a whole page, was illustrated with his portrait, sketched by her own hand.

Volume 5 contained an obituary of the Jaina Monk Jambūvijaya (1923-2009), written by Shin Fujinaga, in which was underscored Jambūvijaya's influence on Jaina Studies in Japan (and internationally as well). The proceedings of the Jaina Studies panel at the *14th World Sanskrit Conference* in Kyoto were also reported in this issue, and starting in Volume 6, *Reports on Conferences in Japan* would become a regular feature. The first such report was especially historic because it recounted the founding of the *Society for Jaina Studies* in the 1980s and included a photo of a group of young Japanese scholars, who would in due course become senior academics.³

Volume 6 was also a turning point in our editorial style. At sixty-eight pages, the *Newsletter* had doubled in length, and now had a spine, albeit without the title

³ At the opposite end of the spectrum, when conferences became hybrid after the Covid-19 pandemic, in Volume 16 Fujinaga was depicted on a computer screen, delivering a virtual presentation.

printed on it. This volume contained the first of our reports on events in India, an expanded section on art history, and an article on Johannes Klatt's (1852-1908) *Jaina-Onomasticon*. (From my perspective as a designer, I likened Klatt's original pages to a medieval handwritten manuscript, and framed a detail of his composition in the shape and size of a manuscript-folio. Charmed by the beauty of the leatherbound volumes that housed his opus, I presented them against a black background, in the manner of jewels on velvet.)

By Volume 7, the spine had a title, and Volume 8 featured the first of many articles by J.C. Wright, Emeritus Professor in Sanskrit and Prakrit at SOAS and honorary president of the CoJS. In Volume 9, a feature on Robert Hamilton Blair Williams (1915-1975), a pioneer of Jaina Studies at SOAS, continued our emphasis on the history of the field in the UK and Europe, a theme that would be revisited in Volumes 11 and 14 with current research on the work of Georg Bühler (1837-1898).

In Volume 12 we published an article by Padmanabh S. Jaini (1923-2021), a pioneer of Jaina Studies both at SOAS and internationally. Jaini, who from the outset was an enthusiastic supporter of our *Newsletter*, told Peter that he always read 'every single word'. This was somewhat intimidating, given Jaini's level of expertise. He would go on to contribute a second feature in Volume 13, and in Volume 14 Peter reviewed his *Memoirs*. Volume 16, two years later, contained Jaini's obituary – and the last article he was ever to write. In 'Reflections on Karma', among other insights, Jaini recounted how his mentor, John Brough (1917-1984), had altered the course of his life by offering him a post as a lecturer at SOAS in the 1950s.

Volume 16 was noteworthy for having been produced under unusual circumstances. Due to the Covid-19 pandemic and related lockdowns, it was released a month late in June of 2021, and included a report by Samanī Pratibhā Prajñā on how the Coronavirus was affecting Jaina mendicants in India. The annual CoJS Workshop had been cancelled, so there were no abstracts. In this issue, technological advances were evident in a feature on the new *Jaina Prosopography Project and Database*, an initiative that had been announced in Volume 12. Thus, our content was beginning to reflect how far technology had advanced since our initial efforts when digital media was an emergent form.⁴ The pandemic was to usher in a new age of hybrid conferences, and photographs of participants on computer screens.

Over twenty years, *Jaina Studies: Newsletter of the Centre of Jaina Studies* has continued to develop and evolve. Now archived in libraries around the world, what began as an informal, creative venture has

4 In the beginning, there was not enough Internet bandwidth to enable a large file to be submitted to the printer electronically. We burned the file onto a CD, which we carried to the SOAS Print Room. As bandwidth increased, it became possible to render the pdf in sections and email them to the Print Room to be assembled. It was a relief when file transfer protocols became available, enabling us to electronically transmit the high-resolution pdf in one file.

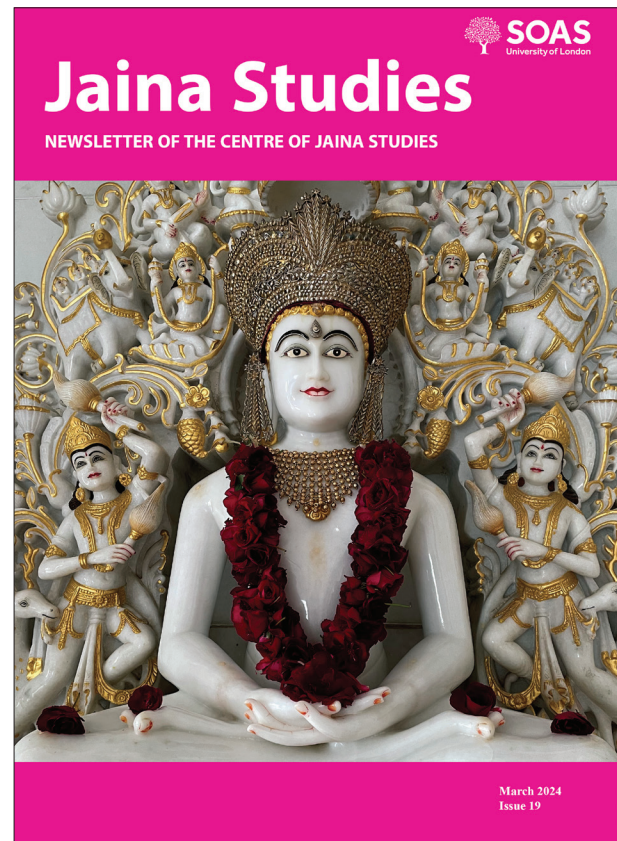
blossomed into a collaborative forum for a range of disciplines within Jaina Studies. Taking posterity into account, it reflects a high standard, and often contains material not covered by other academic publications in the field, including recent PhD research and museum exhibitions.

As a child mesmerized by the display of illuminated manuscripts at the Metropolitan Museum of Art, little could I have imagined that in the future I would be working on a digital variation of the theme, sourcing images, polishing academic research, serving as a line-editor, inputting diacritics, and italicizing every single foreign word in every article. It may be said that the *Newsletter* itself is a devotional work of art, created in collaboration with the many authors who have contributed over the years.⁵ To commemorate our 20th Jubilee, we are pleased to present this *Author Index* of selected research reports.⁶

Janet Leigh Foster is co-editor and designer of *Jaina Studies: Newsletter of the Centre of Jaina Studies*. She is a SOAS alumna.

5 A note of appreciation is due to our generous sponsors, without whom the *Newsletter* would not have been possible: The Arts and Humanities Research Council (AHRC), Natubhai Shah, the Dancing Star Foundation, the Jiv Daya Foundation, Universität Erfurt, Savoirs Language Texts, Universiteit Gent, the Gyan Sagar Science Foundation, Arham Yoga, and Preksha Dhyana Meditation.

6 We are grateful for the sponsorship of UC-Riverside.



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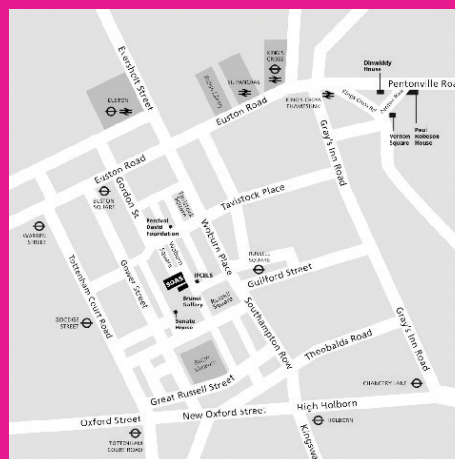
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