

78433

History of Science, Philosophy and Culture in Indian Civilization

General Editor: *D.P. Chattopadhyaya*

Jainism
10020

Volume VII, Part 10

Jainism

02 Kasım 2018

Edited by

G.C. PANDE

Associate Editor

MUKUL RAJ MEHTA

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	184339
Tas. No:	954 HIS-5

Project of History of Indian Science, Philosophy and Culture (PHISPC)
Sub-project: Consciousness, Science, Society, Value and Yoga (CONSSAVY)

CENTRE FOR STUDIES IN CIVILIZATIONS

History of Science, Philosophy and Culture in Indian Civilization, edit. D. P. Chattopadhyaya,
vol. , part. , Delhi: Centre for Studies in Civilizations, 20 . İSAM DN.

784339

History of Science, Philosophy and Culture in Indian Civilization

General Editor: D.P. Chattopadhyaya

Volume VII, Part 10

*Jainism
10020*

Jainism

02 Kasım 2018

Edited by

G.C. PANDE

Associate Editor

MUKUL RAJ MEHTA

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	184339
Tas. No:	954 HIS-5

Project of History of Indian Science, Philosophy and Culture (PHISPC)
Sub-project: Consciousness, Science, Society, Value and Yoga (CONSSAVY)

CENTRE FOR STUDIES IN CIVILIZATIONS

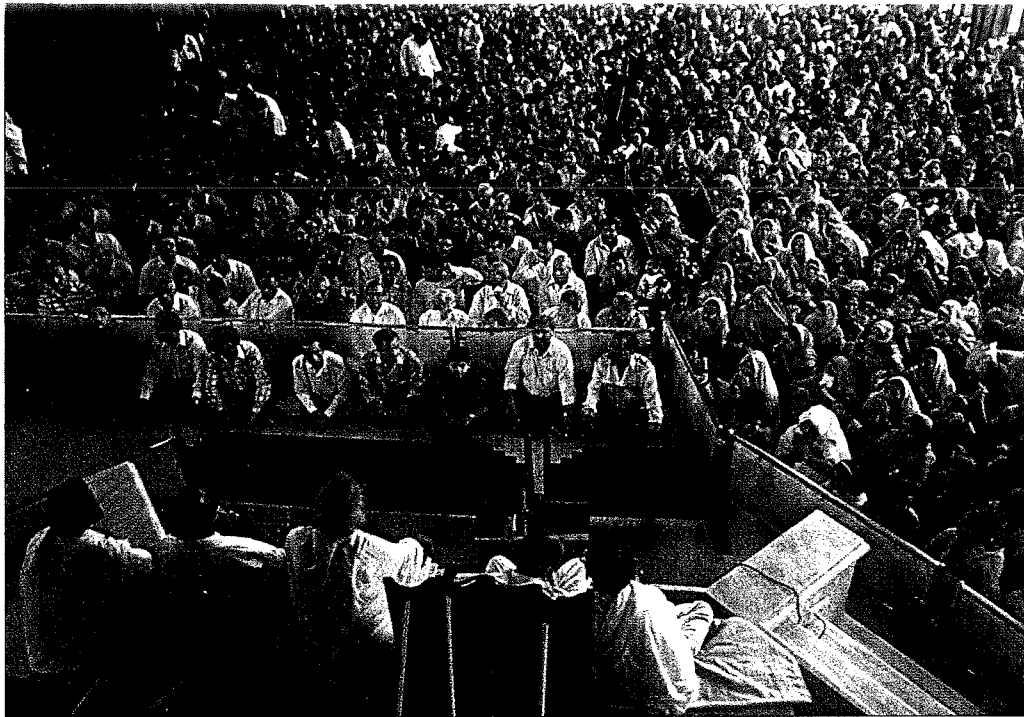
ISAM KTP: 42411

S. COPALAN

OUTLINES of Jainism

New Delhi - 1973

PHOTOS BY BALDEV—SYGMA



'Gold in the furnace': Propped up and flanked by holy men, the monk welcomes a throng of devotees

RELIGION

A Hunger for Perfection

An ascetic in India bids to live a year with no food at all

BY TONY CLIFTON

THE HOLY MAN'S DEVOTEES ARE BUSY preparing for the extraordinary event. Just over a month from now, they predict, roughly 100,000 visitors will gather in the Indian city of Bangalore to watch Sahajmuni Maharaj break his year-long fast. The monk, a follower of the 2,500-year-old faith called Jainism, has not consumed a single bite of food since May 1, 1997, according to religious officials who attend him. Since then, they say, he has lived on nothing but a single glass of water a day. When the fast began, his weight was 154 pounds; now it's barely half that. Even so, Sahajmuni (his name for short) insists he's feeling fine. "I am weak physically, but mentally I am very alert," he says. "My senses have become heightened. I can hear people whispering on the other side of this compound." That's 100 yards or so away.

Ordinarily, two months is about as long as humans can survive without nourishment. One widely known example is Bobby Sands, the Irish Republican Army prisoner who died in 1981 after a hunger strike of 66 days. Yet many Jains claim the ability to last far longer than that. Their faith centers on eradicating fleshly desires through fasting and other forms of self-denial. Fasts lasting 100 days or more are commonplace. The national press has reported the feat of a woman ascetic named Sadhvi Mohan Mala, who completed a 311-day fast in 1996. Sahajmuni, 64

and a veteran of two dozen previous fasts (one in 1994 lasted 201 days), surpassed her record on March 8. Dr. Prakash Chand, a radiologist, has been monitoring the monk's health. "I can't explain [how] he would live so long without food, and I can't explain why he is in such good shape," the doctor says. "I don't think there's any doubt he will live for a year without food."

Jains, numbering about 6 million worldwide, are masters of asceticism. They believe that strict self-discipline offers the only escape from the earthly treadmill of pain, ignorance and reincarnation. Their reverence for life forbids them to kill any creature, no matter how tiny, even by accident. Priests, monks and very devout laity wear masks over their mouths to avoid inhaling bugs. They don't eat after dark for fear of swallowing an unseen insect. They don't eat root vegetables like potatoes or onions; worms might be crushed while harvesting them. They travel only on foot because wheeled vehicles can kill, and they carry brooms to clear their path of any helpless creatures in the way. In addition to these strictures, monks are subject to unending vows of poverty. Members of Sahajmuni's sect, the Svetambara (the "white clad" monks), may own a begging bowl, two

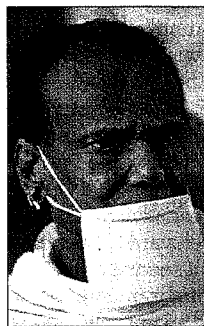
door. The corridor outside is never empty.

Doctor Chand shakes his head in bafflement. He regularly sends specimens of the monk's blood and urine to an Israeli-run diagnostic service in Bangalore. The test results make no medical sense. Sahajmuni's signs are all normal. His internal organs appear to be functioning flawlessly. His blood chemistry is normal. Since last May only one thing about Sahajmuni's physiology has

shown any significant measure of change: his weight.

The holy man doesn't seem to care what the doctors think. He says his aim was to purify himself "as you purify gold in the furnace" and to set an example to others. "I hope that people will see me and realize that they can live and be happy with nothing," he says. "They don't have to spend their lives struggling to get possessions." All well and good, but doesn't he yearn for his next meal? On the

contrary, he says, he rather dreads the thought of experiencing "the bitter taste of food" once again. "I know my body will be very upset," he predicts. "I will feel unwell for at least a week." Nevertheless, he intends to break his fast on schedule. A year is long enough to abstain from eating, he believes. Moderation in all things—including moderation. ■



Denial: Sahajmuni

ISAM.ktp DN: 42411

100020

ANORE' WINK
AL-HIND THE MAKING OF THE INDO-ISLAMIC WORLD.

vol. II, The slaves kings and the Islamic conquest 11th-13th centuries.

Leiden - 1997, s. 351-357. ON: 54844

though we know little about the form of Buddhism that was professed for about fifty years by the Mongols of Iran until the time of Arghun (1284-91) and his son Ghazan (1295-1304).⁶⁰ Iran sheltered a large number of Buddhist 'Bakhshis' and was strewn with Buddhist establishments.⁶¹ When Ghazan converted to Islam in 1295, this was accompanied by the destruction of the Buddhist places of worship and the migration of many Buddhists to Kashmir, India, China, Tibet, and Uyghuristan. But it can be shown that Buddhism lingered in Iran for some time longer, until the fourteenth century.⁶² And it appears from Kamalashri's account that the Buddhism of Iran was more like that of Kashmir and the rest of South Asia than that of the eastern Mongols which soon became akin to the Tibetan-Lamaist variety. In Tibet, the lamas or 'spiritual preceptors' were not necessarily fully ordained monks, and hence monks did not monopolize the Dhamma to the degree that they did in India; here there was a host of quasi- or semi-monastic priestly types with overlapping aims. The Tibetan Sangha was also extremely inclusive, and at the lower end included a vast population of menial monks which embraced the belief that all human activity could be directed to achieving Enlightenment on an interim level. In Tibet too, from early times, monks belonging to noble clans were appointed as ministers and accorded a higher rank than their lay colleagues.⁶³ In 1244 the power of the Sa-skyapa school reached its apex when the Mongol Khan Kodan summoned the head lama of Sa-skyapa to his court. The Mongol Khan demanded and received the submission of Tibet from the Sa-skyapa lama, who was then appointed regent of Tibet.⁶⁴ The succeeding head of the Sa-skyapa monastery, 'Phags-pa (1235-80), succeeded in winning the confidence of Kublai Khan. Thus Tibet, for the first time since the ninth century, became subject again to a single political leadership, at the same time avoiding direct Mongol conquest. This leadership was that of a religious hierarchy. Here, and not in India, do we find the origin of

⁶⁰ Jahn, *Rashid al-Din's History of India*, pp. xxxi-lxxvii.

⁶¹ *Ibid.*, p. xxxiii; B. Spuler, *Die Mongolen in Iran* (Leipzig, 1939), p. 180.

⁶² Jahn, *Rashid ad-Din's History of India*, p. xxxiii.

⁶³ P. Kvaerne, 'Tibet: the Rise and Fall of a Monastic Tradition', in: H. Bechert and R. Gombrich (eds), *The World of Buddhism* (London, 1984), pp. 253-70.

⁶⁴ *Ibid.*, p. 261.

that 'theocratic' or 'hierocratic' rule which was to become so characteristic of Tibet throughout its later history.⁶⁵

b. JAINISM

If the survival of Buddhism in the Indian subcontinent depended on the strength of its monasteries rather than its diffusion among a widespread non-monastic population, Jainism—a religion which in its origins was remarkably close to Buddhism—imposed a much tighter control on its lay adherents. And this is perhaps the essential difference in its organizational infrastructure which explains why, while Buddhism virtually ceased to exist in India after the Islamic conquest, there are still several million adherents of Jainism, predominantly in the northwest and south of the subcontinent.

With its origins going back further than those of Buddhism, Jainism had a similar social constituency, and it arose in the same part of the subcontinent. Likewise, it denied the claims of the priestly brahmins, attaching little value to birth and ascribed status, and instead focused on moral superiority. It also denied the authority of the Veda, opposing animal sacrifice and the killing of animals generally (although neither the Buddha nor Mahavira were strict vegetarians). And both Buddhism and Jainism were missionary and polemical religions, making use of the vernacular language rather than Sanskrit.⁶⁶ In comparison with Buddhism, however, Jainism provided a much more complete worldview and systematic and authoritative instruction in an entire metaphysical system that was better atuned to ordinary believers. The Buddha's teaching, while more in-depth, did not cover a lot of ground, and shied away from metaphysics. Buddhism did not conceive of Nirvana as a 'place' or a positive condition, but merely as cessation. Soteriologically, the Jainas held to a conception that had a more immediate appeal, and was more in line with the Indian tradition in general: liberation from matter. Jain asceticism, in extreme cases leading to religious suicide, also gave the religion a more conventional aspect, closer to the mainstream of Hindu

⁶⁵ *Ibid.*, p. 262.

⁶⁶ See esp. F. R. Hamm, 'Buddhismus und Jinitismus: Zwei Typen indischer Religiosität und ihr Weg in der Geschichte', *Saeculum*, XV (1964).

DOĞU'DAN BATI'YA DÜŞÜNCENİN SERÜVENİ

AKLÎ DÜŞÜNCE VE FELSEFENİN DOĞU'DAN DOĞUŞU:
BABİL-KELDANÎ-ÇİN-HİNT-İRAN-İBRANÎ GELENEKLERİ

1. Cilt

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	242380
Tas. No:	109 2015.B

Proje Editörü

PROF. DR. BAYRAM ALİ ÇETİNKAYA

1. Cilt Editörü

Doç. Dr. Ali Osman KURT



insan

İstanbul 2015

CAYİNİZM

Cemil Kutlutürk*

Jaluzim/100020

01 Ağustos 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Cayinizm, M.Ö. VI. yüzyılda Hindistan'ın kuzeyinde, Hinduizm'deki kast sistemine, din adamlarının (Brahmin) otoritesine ve kanlı kurban törenlerine tepkisel bir hareket olarak ortaya çıkmıştır. Cayinizm, ortaya çıktığı dönemden itibaren Hindistan bölgesini dinî, felsefî, ahlâkî, politik ve ekonomik açıdan önemli ölçüde etkilemiştir. Özellikle “şiddete başvurmama/canlı-cansız hiçbir canlıya zarar vermeme” anlamına gelen *ahimsa* anlayışı, âlemdaki her varlığın sâbit bir ruha sahip olduğu düşüncesi ve eşitlik ilkesi gibi kendine özgü yapısıyla dikkat çeken Cayinizm, bugüne kadar varlığını sürdürmeyi başarmıştır. Günümüzde ise o, yaklaşık dört milyon nüfusu ile dünyanın en az mensubu bulunan dinlerinden biridir. Bu nüfusun büyük çoğunluğu Hindistan'da yaşamakla birlikte Amerika, Avrupa ve Afrika gibi dünyanın farklı bölgelerinde de Cayinist öğretiyi benimsemiş kimseler bulunmaktadır.

KÖKENİ VE TARİHSEL GELİŞİMİ

Cayinizm'in sistemleştiricisi M.Ö. 599-527 yılları arasında yaşadığı kabul edilen Vardhamana'dır. O, Hindistan'ın kuzeyinde günümüzde Bihar eyâleti sınırları içinde bulunan Vaisali yakınlarında, kşatriya (asker/yönetici) sınıfına

* Yrd. Doç. Dr., Ankara Üniversitesi İlahiyat Fakültesi. [cemilkutluturk@gmail.com]

755-772

FUNDAMENTALS OF JAINISM ^{TERK}

BY
CHAMPAT RAI JAIN
BARRISTER-AT-LAW

*Author of THE KEY OF KNOWLEDGE, THE SCIENCE OF THOUGHT, ETC., ETC.,
Translator of The Ratnakranda Sravakachar*

(A REVISED EDITION OF 'THE PRACTICAL PATH')

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	66 333
Tas. No:	2344 JAIN

VEER NIRVAN BHARTI
69, TEERGRAN STREET,
MEERUT - 250 002 U. P. (INDIA)

1974

NUMEN

International Review for the History of Religions

Aims & Scope

The official journal of the International Association for the History of Religions (IAHR) — is one of the world's leading journals devoted to the academic study of religions. It covers the full breadth of current international scholarship in the field, featuring articles on contemporary religious phenomena as well as on historical themes, theoretical contributions besides more empirically oriented studies. In all areas of religious studies *NUMEN* publishes articles, book reviews, review articles, and survey articles.

Editors

Einar Thomassen, IKRR/Religion, University of Bergen, Øisteinsgate 3, NO-5007 Bergen, Norway; E-mail: Einar.Thomassen@kr.uib.no
Gustavo Benavides, Department of Theology and Religious Studies, Villanova University, 800 Lancaster Avenue, Villanova, PA 19085, USA;
E-mail: gustavo.benavides@villanova.edu

Book Review Editor

Maya Burger, Département interfacultaire histoire et de sciences des religions, Anthropole, Université de Lausanne, Faculté de Théologie, BFSH2, CH-1015 Lausanne, Switzerland;
E-mail: maya.burger@unil.ch

Editorial Board

R.I.J. Hackett (Knoxville, TN, USA); G. ter Haar (The Hague, The Netherlands); A. Tsukimoto (Tokyo, Japan); T. Jensen (Odense, Denmark); I.S. Gilhus (Bergen, Norway); G.L. Lease (Santa Cruz, CA, USA); P. Kumar (Durban, South Africa); A.H. Khan (Toronto, Canada); B. Bocking (London, UK); F. Diez de Velasco (Tenerife, Spain); M. Joy (Calgary, Canada); A.T. Wasim (Yogyakarta, Indonesia).

Honorary life members of the IAHR

P. Antes (Hannover); M. Araki (Tsukuba); J.O. Awolalu (Ibadan); L. Bäckman (Stockholm); C. Colpe (Berlin); Kong Fan (Beijing); G.S. Gasparro (Messina); Y. González Torres (Mexico City); Å. Hultkrantz (Stockholm); G.C. Oosthuizen (Durban); M. Pye (Marburg); J.R. Ries (Louvain-la-Neuve); K. Rudolph (Marburg); N. Tamaru (Tokyo); J. Waardenburg (Lausanne); R.J.Z. Werblowsky (Jerusalem).

Notes for Contributors

Please refer to the fourth page of the Volume prelims.

NUMEN (print ISSN 0029-5973, online ISSN 1568-5276) is published 4 times a year by Brill, Plantijnstraat 2, 2321 JC Leiden, The Netherlands, tel. +31 (0)71 5353500, fax +31 (0)71 5317532.



BRILL

Numen 54 (2007) 109–137, NO. 2

NUMEN
www.brill.nl/nu

IRCICA KLP.

Jainism (Tark)

5 = 1000 1000

08 TEM 2010

Candanbala's Tears: Recovering the Emotional Life of Jainism

M. Whitney Kelting

Department of Philosophy & Religion,
371 Holmes Hall, Northeastern University, Boston, MA 02115, USA
m.kelting@neu.edu

Abstract

In the oft-told narrative of the Jain sati Candanbala, we see her standing at the door in chains, making an offering of lentils to Mahavir with tears in her eyes. Candanbala's tears, which arise after Mahavir passes by without taking alms, resonate with the Jain experience of worshipping an unresponsive Jina. Jain theology has been presented as anti-emotion and yet, within the most normative strata of the tradition, we find emotions and bhakti devotionalism as key first causes of moral actions of ideal persons. This essay examines the representations of Candanbala's tears in Shvetambar narrative and hymn literature alongside contemporary performances of the Candanbala Fast, the end of which is marked by a reenactment of this narrative. Analysis (informed by field research) of textual materials illuminates the potential for beneficial emotions within the Jain tradition alongside the argument that Candanbala's popularity arises from an identification with her moment of despair.

Keywords

devotionalism, emotion, Jainism, tears

"Come, come, my god, to my empty door, to my lonely courtyard
Crying Candanbala begs you today to come to my lonely courtyard."
Chained feet and a shaved head, eyes filled with tears,
Fasting for three days, her mouth filled only with the Navkar.¹
A meal of boiled lentils in their mouths but without any attachment to life,
Some monks can beg for food to eat and still not care about eating.
That delightful monk makes an entrance into Koshambi city.

¹ The *Navkar* is the foundational mantra of Jain practice.

D.375

Jainism and society*

PETER FLÜGEL
School of Oriental and African Studies

I

Jains in the World: Religious Values and Ideology in India (JW) is the long overdue book version of John E. Cort's widely acclaimed doctoral dissertation *Liberation and Wellbeing: A Study of the Śvetāmbar Mūrtipūjak Jains in North Gujarat* (LW), which was published by UMI in 1989. The slimmed-down shape of the book indicates that it is conceived as a showpiece for an impressive body of supplementary research articles to which the author frequently refers and which should be read in conjunction. The influence of Cort's oeuvre has been immense. In many respects it has dominated the field of Jain studies for more than a decade, because it engaged not only the new sociological and anthropological research, which from 1985 onwards transformed Jain studies from a purely philological, art historical, and archaeological endeavour to a multidisciplinary exploration of a living tradition, but also the dominant Indological discourse on the Jains. The author's probing of the validity of previous 'Orientalist' studies of Jainism, notably the standard portraits by Jacobi (1914), Glasenapp (1925), Schubring (1935) and Jaini (1979), backed up by original data and a new methodology, could not be ignored by anyone in the field. Moreover, while many of the earlier field studies were either descriptive or thematic, with Jain materials used as illustration, Cort's work presented for the first time a comprehensive and detailed picture of Jainism as a lived religion, and offered an exemplary integration of data and theory. Prior to *Liberation and Wellbeing*, no substantial empirical information was available on the religious life of the Mūrtipūjaka or image-worshipping Śvetāmbara Jains in India, in this case a lay community in Pāṭan, who account for up to 30–40 per cent of all Jains today.¹ *Liberation and Wellbeing* was also the first field study in English to make systematic use of the modern vernacular literature of the Jains.² Written in a focused, clear and easily accessible style, Cort's work injected a breath of fresh air into a then stagnant and inaccessible field, and attracted a new generation of students to the still largely unexplored field of Jain studies. It seems worthwhile, therefore, to reflect on the methodology and the wider implications of the theory presented.

* A Review of JOHN E. CORT: *Jains in the World: Religious Values and Ideology in India*. New York: Oxford University Press, 2001. ISBN 0-19-513234-3 (hardcover), xv, pp. 267. £ 39.50, Rs. 500.

¹ Similar ethnographies on the religious practices of Mūrtipūjaka lay communities in western India have since been published by Banks (1992), Humphrey and Laidlaw (1994), Laidlaw (1995), Babb (1996) and Kelting (2001); not to mention influential articles, notably the programmatic publications of Humphrey (1985), Reynell (1985a), Banks (1985b), Laidlaw (1985), Babb (1988) and Carrithers (1988, 1989) and the volume edited by Carrithers and Humphrey (1991). The only book-length field studies of other Jain traditions are those by M.-C. Mahias (1985), Shāntā (1985) and Valley (2002), plus a number of unpublished doctoral dissertations most of which were produced at European and North American Universities. *Jains in the World* is thematically closely related to the works of Banks (1992), Babb (1996), Humphrey and Laidlaw (1994), and especially Laidlaw (1995): who presented his almost identical theoretical framework in an article in 1985.

² To date, no significant empirical work on the Jains has been produced in India itself. The notable exception is the pioneering study of the sociologist Vilas Sangave 1959/1980, who makes extensive use of local sources. His work is based mainly on the Indian census and survey data and does not convey a picture of contemporary religious practice.

Bütün bunlar kadar kaygı verici ve harekete geçirici ve aynı zamanda can sıkıcı olan bir diğer konu da Sovyet Rusya Yahudileri'dir. Genel olarak nüfuslarının iki buçuk milyona üç milyon arasında olduğu düşünülür. Diğer bir ifadeyle, bunlar demir perdenin Yahudi birliğinden ve aynı zamanda Yahudi kültüründen ve pratiğinden ayırdığı önemli bir Yahudi topluluğudur. Her iki topluluk da engel ve yasaklarla karşı karşıya gelmiştir. Bugüne gelinceye kadar, Sovyet Rusya Yahudileri için İbranice öğrenmek, dinî eğitim almak ve ritüelleri yerine getirmek neredeyse imkânsız gibidir. Bununla birlikte, Sovyetler Birliği'nde kaydedilen son reformlardan bu yana, olayların değişmekte olduğu söylenebilir; ama, büyük ölçüde İsrail-Arap çatışması ve Sovyet Rusya ile İsrail Devleti arasındaki diplomatik ilişkilerin yeniden başlaması konusunda ortaya çıkan gelişmelere bağlı olan bu değişimin alanı, güvenilirliği ve sürekliliği konusunda bir karara varmak zordur.

BUGÜN YAHUDİLİKTE AÇIKÇA ORTAYA

ÇIKAN BÜYÜK MESELELER NELERDİR?

WHAT ARE THE CONSPICIOUS PROBLEMS IN MODERN JUDAISM?

Josy EISENBERG

Çev. Sami BAYBAL

In fact, the Jews have been experiencing an identity crisis for two centuries in real sense. The first problem which Judaism faced in the second half of the 20th century is the crisis of belief. The second serious problem is the conflict of ideologies in Judaism. The third challenge which Judaism had to respond to is immense socio-economic and technological revolutions of the age.

ما هي المسائل الكبرى التي تظهر في اليهودية اليوم؟

في الحقيقة يتعرض اليهود لأزمة ذاتية منذ مائتي سنة. وأول مشكلة تعرضت لها اليهود في

النصف الثاني من القرن العشرين هي الأزمة الاعتقادية، والمشكلة الثانية الكبيرة هي النزاع بين

الأيدلوجيات اليهودية، وأما المشكلة الثالثة التي اضطرت اليهود للتصدي إليها هي التطورات التي

تحققت في ميادين التكنولوجيا والعلوم والاقتصاد في يومنا الحاضر.

SÜİFD / 21

266

Selçuk Üniv İlahiyat Fak. Dergisi, sy21, 2006 Konya, sh. 263-266



D198

21 KASIM 2006

A. GİRİŞ

Dünya nüfusunun % 0.06'sının bağlı olduğu Jainizm, Hindistan'da yaklaşık M.Ö. VI. yüzyılda ortaya çıkan ve Hinduizm'den ayrılan dini cereyanlardan birisidir. Millî bir din ve millî bir karaktere sahip olmakla birlikte bazı Dinler Tarihçileri onları, Hinduizm'in bir mezhebi veya tarikatı olarak görmüşlerdir.¹ Müntesipleri yaklaşık üç veya dört milyon kadardır.

Bunların büyük çoğunluğu, Hindistan'da; Gucarat, Rajasthan ve Uttar Pradesh'te bir kısmı da güneyde Mysore bölgesindedir. Jainizm M.Ö. VIII. yüzyıla kadar geri giden ve 23. Tirthankara Parsva (Parshvanatha)'ya dayanan bir geçmişe sahiptir. Parsva'nın ortaya attığı düşünceler 24. Tirthankara olarak kabul edilen Guru Vardhamana Jnatriputra yani Mahavira tarafından sistemleştirilmiş ve dinî hareket hâlini almıştır.

Bu dinî hareket, aslında Hindu toplumu içinde ortaya çıkan reformcu mezheplerden birisidir ki, M.Ö. VI. yüzyılda Hinduizm'de iki temel reform hareketi görülmüştür; her ikisi de daha sonraları farklı dinler olarak telakki edilmiştir. Bunlar Jainizm ve Budizm'dir. Her ikisi de alışılmış anlamda mevcut tanrı kavramına karşı bir reaksiyon özelliğine sahiptir. Her ikisi de, tanrıların yardımına başvurmaksızın Samsara (tenasüh-ruh göçü) Çarkı'ndan kurtulmayı ve moksha'yı kazanmayı hedefleyen dinî hareketlerdir. Jainizm, Budizm'den tarih itibariyle daha öncedir. Doğrusu Jainizmin başlangıcı, M.Ö. VI. yüzyıldan biraz daha gerilere gider.

Jainizm, Brahmanlara, onların âyin usullerini hafife almakla birlikte; umumî ruh göçü teorisinden esinlenmiştir. Jainizm, Brahmanların otoritesine karşı bir mukavemet, politeizme, çok katı kast sistemine ve kanlı kurbanlara karşı bir reaksiyon sergilemektedir. Jainler, insanların eşitliğine inanıyor ve bunu kast ayrımı yapmaksızın, herkesle yemek yiyerek ispatlamaya çalışıyorlardı. Jainizm, Vedaların otoritesini inkar etmiş ve bu yüzden Brahmanlar tarafından heretik (sapık) olarak telakki edilmişlerdir.

Jainizm, Budizm gibi monastik yani manastır hayatının ağırlık kazandığı bir dindir. Jainizm'de zühd hayatı çok önemli bir yer tutar. En ufak bir böceği incitmemeye aşırı derecede özen gösterirlerken, kendi nefislerine işkenceye kadar varan uygulamalar yaparlar.

¹ Abdurrahman Küçük-Mustafa Erdem-Münir Koştaş, Dinler Tarihi, Editör: Nuray Serter, Anadolu Üniversitesi Açıköğretim Fakültesi Yayını, Eskişehir, 1993, s. 61.

J

692-895

Jackson, S. Wesley "Wes" (1936-)

Wes Jackson, a pioneer in modern methods of environmentally and economically sustainable agriculture, co-founded The Land Institute in 1976 and continues to serve as its president.

Jackson was born in 1936 on a farm in the Kansas River Valley near Topeka, Kansas. He earned a B.A. in biology from Kansas Wesleyan University in 1958, an M.A. in botany from University of Kansas in 1960, and a Ph.D. in genetics from North Carolina State University in 1967. He established and served as chair of one of the country's first environmental studies programs at California State University at Sacramento. After returning to Kansas in 1976, Jackson co-founded The Land Institute with Dana Jackson.

Jackson's work at the Land Institute has been devoted to research and teaching in the area of sustainable agriculture. His "eco-agrarianism" is founded upon the idea that agriculture should mimic the way that an undisturbed ecosystem operates in a given place. Thus, since the natural ecosystem of the Kansas prairie is a polyculture of grasses, mostly perennials, Jackson's initial research at the Land Institute has worked at developing high seed-yielding perennial grains and growing cultivated polycultures. His ideas have expanded to a vision of Natural Systems Agriculture (NSA) which encompasses not only agricultural techniques that are, in Jackson's words, "native to this place," but also a consideration of the economic and cultural feasibility (and necessity) of shifting to NSA.

While Jackson is highly critical of Western religious views - particularly Christian views - that uphold an instrumental view of nature as an object to be exploited for short-term human gain, he draws regularly upon biblical and theological imagery in advocating a biocentric worldview. For example, the title of an early collection of essays, *Altars of Unhewn Stone* (1987) recalls the Exodus 20:25 injunction that Moses build an altar of unhewn stone "for if thou lift up thy tool upon it, thou has polluted it" (in Jackson 1987: 9). In other words, the imposition of human technology upon nature is desecration. He likes to point out that the first commandment of the Bible is to "dress the land," and he frequently speaks of his fascination with Mennonite and Amish farming practices as models (albeit flawed) of land *stewardship*. More recently in an essay, "The Changing Relationship Between the Tree of Knowledge and the Tree of Life" (2000), Jackson finds in

the biblical story of Eden, both a metaphor for human alienation from nature and a possible solution to that alienation, viz., to humbly subordinate the fruit of the tree of knowledge (technological/scientific manipulation of the world) to the tree of life (nature's wisdom).

More positively, as an evolutionary biologist, Jackson has been attracted to the thinking of process theologians such as John B. Cobb, Jr., and has participated in conferences with and sponsored by Cobb and the Center for Process Studies. Like Cobb, Jackson promotes a biocentric ethics based upon a panentheistic view of the fundamental interrelatedness and inherent value of all entities.

Jackson's work, writing, and speaking have gained international attention and earned numerous awards, including: a Pew Fellows Program in Conservation and the Environment (1990); MacArthur Foundation, MacArthur Fellow (1992); and the Right Livelihood Award (2000).

Paul Custodio Bube

Further Reading

Jackson, Wes. "The Changing Relationship Between the Tree of Knowledge and the Tree of Life." *The Land Report* 68 (Fall 2000).

Jackson, Wes. *Becoming Native to This Place*. Lexington, KY: University Press of Kentucky, 1994.

Jackson, Wes. *Altars of Unhewn Stone: Science and the Earth*. San Francisco: North Point Press, 1987.

Jackson, Wes, Wendell Berry and Bruce Colman, eds. *Man and the Environment, New Roots for Agriculture, Meeting the Expectations of the Land*. San Francisco: Friends of the Earth, 1980.

See also: Back to the Land Movements; Berry, Wendell; Cobb, John; Christianity (7f) - Process Theology; Land Institute; Process Philosophy.

Jainism

Fundamental Jaina Views

The Jaina religion originated in India at least 2500 years ago. It is currently practiced by approximately four million persons in India and several hundred thousand others scattered across the globe. Jainism espouses a philosophy that emphasizes the pervasiveness of life forms and advocates a religious practice rooted in a nonviolent ethic. Jainism posits a living universe, uncreated, and eternal. In this sense, it can be deemed non-theistic. It

Jainism (7f)

The Encyclopedia of Religion and Nature

Volume 1

Bron R. Taylor
Editor-in-Chief
The University of Florida

08 TEM 2000

Türkçe Erişim Vakti	
İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	180272
Tas. No:	030.200 ENC.R

Jeffrey Kaplan
Consulting Editor

The University of Wisconsin Oshkosh

Executive Editors

Laura Hobgood-Oster
Southwestern University
Austin, Texas

Adrian Ivakhiv
University of Vermont
Burlington, Vermont

Michael York
Bath Spa University
Bath, United Kingdom



London 2008