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## **Full text of "The Jaina Path Of Purification"**

The Jaina Path of Purification. By Padmanabh S. Jaini. University of California Press, 1979. First Edition. Dark orange cloth Hard Cover with dust jacket. Illustrated with a frontispiece and a few pages of b/w photos. 374 pages. Measures 9" x 6". "Provides the first comprehensive introduction in the English language to the Jaina experience."

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The Jaina Path of Purification, MotilalBanarsidass Publishers, reprinted Delhi 1990. Settar S, Pursuing Death: Philosophy and Practice of Voluntary Termination of

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Life, Institute of Indian Art History,  
Karnatak University, Dharwad, 1990.

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

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

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Is a total renunciation of clothing a prerequisite to attaining spiritual liberation? In *Gender and Salvation*, Padmanabh S. Jaini brings to light previously 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 of whether gender-based differences of biology and life experience shape 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 occurs purely on an internal level and

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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 women 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. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact.



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**Drawing** on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1991.

Living Jainism explores a system of thought that unites ethics with rational thought, in which each individual is his or her own guru and social conscience extends beyond human society to animals, plants and the whole of the natural world. The Jain Dharma is a humane and scientific spiritual pathway that has universal significance. With the re-emergence of India as a world power, Jain wisdom deserves to be better known so that it can play a creative role in global affairs. Living Jainism reveals the relevance of Jain teachings to

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Scientific research and human society, as well as our journey towards understanding ourselves and our place in the universe.

Jaina Studies is a relatively new and rapidly expanding field of inquiry for scholars of Indian religion and philosophy. In Jainism, "yoga" carries many meanings, and this book explores the definitions, nuances, and applications of the term in relation to Jainism from early times to the present. Yoga in Jainism begins by discussing how the use of the term yoga in the earliest Jaina texts described the mechanics of mundane action or karma. From the time of the later Upanisads, the word Yoga became associated in all Indian religions with spiritual practices of ethical restraint, prayer, and

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meditation. In the medieval period, Jaina authors such as Haribhadra, Subhacandra, and Hemacandra used the term Yoga in reference to Jaina spiritual practice. In the modern period, a Jaina form of Yoga emerged, known as Preksa Dhyana. This practice includes the physical postures and breathing exercises well known through the globalization of Yoga. By exploring how Yoga is understood and practiced within Jainism, this book makes an important contribution to the fields of Yoga Studies, Religious Studies, Philosophy, and South Asian Studies.

"Jeffery D. Long traces the history of the Jain community from founding sage Mah?v?ra to the present day. He explores asceticism, worship, the life of the Jain layperson, relations

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between Jainism and other Indic traditions, the Jain philosophy of relativity, and the implications of Jain ideals for the contemporary world."

--book cover.

Jainism is a tradition which dates back thousands of years, which is unbelievably rich and profound, and which has certain unmistakable signs of identity. Contrary to what some might think, it is not in any sense a poor relation of Buddhism, nor is a strange, atheistic and ascetic sect within Hinduism. Jainism is, above all, the religion of non-violence (ahimsa), an ideal which all other religions of India were subsequently to make theirs and which was made universal by Gandhi in the 20th century. Like Buddhism, Jainism is a religion without God which paradoxically opens to the

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truly sacred in the deepest reaches of all living beings in the cosmos. And it is also the religion of non-absolutism (anekantavada), a particular form of philosophical pluralism, which seems astonishingly modern.

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8