

Scholars may choose any one of the topic from the above list of the topics.

SUBMISSION DETAILS :

Scholars may submit their paper in full or an abstract of their paper (in English Font: Times New Roman, Font size: 12 or in Hindi Font: Krutidev 101, Font size: 12) latest by 31st August 2018. The paper/abstract should have a title of the paper along with the name, mobile number, email Id, postal address and institutional affiliation of the presenter and should be sent by post or mailed as an email attachment in MS Word to the undersigned.

The abstracts of your papers accepted for presentation in the conference will be published in the Souvenir which will be released in the inaugural function of the conference.

This is the first circular. After submission of your full Paper/abstract the screening committee of the Seminar will send you the Second and final circular.

REGISTRATION :

Registration is not required for those who are invited as Resource Person. For the Ph. D. Scholars or the Lecturers/ Readers/ willing to participate in the Seminar may be registered on or before 15th September, 2018. Registration Fees shall be applicable as follows:

Local Participants: (from Varanasi) : Rs. 1000/=

Out Station Scholars : Rs. 2000/=

The Registration Form can be had from the Convener of the Seminar on request and may be submitted along with the Registration Fee sent in Cash or by Cheque or Demand Draft drawn in favour of "PARSHWANATH VIDYAPEETH."

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Last date of Registration for the Conference:

September 15, 2018

Last Date for submission of Abstract :

August, 31, 2018

Last Date for submission of Final Paper :

September, 30, 2018

VENUE :

Conference Hall, Parshwanath Vidyapeeth

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Three Day National Seminar on

'Historical and Socio-cultural Significance of Jaina Inscriptions'

(26-28 October, 2018)

Sponsored by

**Ministry of Culture, Gov. of India,
New Delhi**



Organised by

Parshwanath Vidyapeeth

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CONCEPT NOTE :

History is the mirror and factual explanations of the activities of Past and the Inscriptions are the live source of the history. In absence of other evidences to explain the Historical facts and to unfold the conundrum of Indian history to preserve our old tradition and know their huge impact on the social, religious and economical areas prevalent at that time study of inscriptions are very important. The Jaina inscriptions throw light on the origin and development of Jaina church and organizations along with relations with other contemporary religious societies.

Some inscriptions are of the special importance for the history of Indian dynasties. Hāthigunphā inscription of Khāravela and Durjanpur Jaina Mūrtilekha of Rāmgupta can be taken an example. Had the two inscriptions been not appeared identity and place in history of these great kings could have lost into the darkness. Likewise, we have initial information about some southern dynasties such as Gaṅga, Kadamba, Hoysala etc. from Jaina inscriptions.

The Jaina inscriptions also carry the earliest references of the existence of Stūpas. One of the Mathura inscriptions referred to Voḍav Stūpa (1st Cent. AD) is said to be ‘devanirmita’ (erected by any divine power). Like Jina images and Stūpas, inscriptions also give information about Jaina temples and their iconography. In the light of epigraphical evidences historical development of Jaina art and architecture can be traced more authentically. Some Jaina inscriptions throw ample light on the Kings and Śreṣṭhis who were very generous to make the grants and donations for the cause of temples, Tīrthas and shrines. Similarly inscriptions provide significant account of the Socio-economic condition of the concerned period. We get information about names of Jaina and non-Jaina communities, ramification of castes and Vārṇas, migration of families, conversion of families to Jainism, names of Individuals, joint family system, position of women, food and drinks, marriage ceremony, customs and ornaments, Coins, rate of Interests, weights and measures, wages, house rent, etc.

The languages prominently used in Jaina inscriptions - Pali, Prakrit and Sanskrit throw sufficient light on the development of the educational condition of the corresponding period.

Some of the inscriptions are live evidence of the Indianization (Bhāratīyakaraṇa). An inscription inscribed on Āyāgapāṭa tells about the donations of the ladies like Isīṭikā, Okhā, Okharikā. These names are non-Indians so the historians have considered them as Scythians who were embracing Indian religions.

The Jaina inscriptions enrich our knowledge about the relationship between India and other countries. In this context India and Ceylon (Srilanka) can be quoted. Some householders of Ceylon are said to have come Tamil Nadu and donated the gifts to Jina temples. It seems that there was a mutual amicable relation between the two countries.

The Jaina inscriptions throw a fresh light on some most ancient dynasties of South India. Such as Satiyaputra, Pāṇḍya, Cera, Sendraka, Koṅḡalva, Coṅḡalva, Nidugala, Silāhāra and Ratta dynasty etc. amongst which the first three are also referred to in the Aśoka edict.

Jaina inscriptions present a burning example of mutual love and fellowship of faith. It is proved by the contemporary inscriptions that before the advent of Muslims (13th cent. AD) all the prevalent kings were advocates of religious tolerance. It also intimates of the social harmony prevailed at that time. Jaina inscriptions also show the Cultural unity of India. In this regard, the inscription of Kirtipāla who was son of Alahaṇadeva of Cahahmāna royal family is more relevant. Kirtipāla after the worship of Sun and Lord Śiva donated twelve villages to a Jina Temple of Mahāvīra. In this inscription Jina has been worshiped with Brahmā, Śrīdhara (Viṣṇu) and Śiva who are also supposed to be Vitarāga.

Thus, inscriptions have a plethora of information about the Political and Socio-cultural History of the period they belong to, and may be studied in the light of other contemporary sources. When other sources of Jaina history are gradually deteriorating, Jaina inscriptions are preserved even today, hence they need to be studied properly. It is the responsibility of the present day scholars to put forth the inscriptional evidences of Indian History in order to evaluate the contribution of Jainism to Indian History and Culture.

Keeping in view the importance of inscriptions, and to discuss the trends, survey, preservation, nature and typology of inscriptions in the light of the other sources of history and also to evaluate the role of the inscriptional evidences as a source of different perspective of Jaina and non-Jain history and culture, Parshwanath Vidyapeeth intends to organize a Three Day National Conference on Historical and Socio-cultural Significance of Jaina Inscriptions from 26-28 October, 2018.

Sub-themes of Discussion:

1. Nature and Antiquity of Jaina inscriptions, Seal- Sealings, Historiography and Methodology of the study of Jaina Epigraphical Studies.
2. Typological study of Jaina Inscriptions regarding contents and materials.
3. Problems and Issues regarding Jaina Inscriptions.
4. Political condition and Dynastic studies of Jaina Epigraphs.
5. Administrative systems and Economic conditions, trade and Commerce etc.
6. Religio-philosophical interpretations: Śramanic & Non-śramanic religions, Philosophy and Folk cult
7. Social Institutions, Systems, Lives, attitude of Assimilation etc.
8. Art & Architecture
9. Education, Educational Institutions, Paleography, Language and Literature.
10. Extension of Jainism in other countries as revealed by Jaina Inscriptions.
11. Economic and Administrative Management of religious and monastic Institutions as depicted in Jaina Inscriptions.
12. Materialistic inclination of aspirants (Mendicants and laities) as revealed by Jaina Inscriptions.
13. Sectarian intolerance and syncretism as depicted in Jaina Inscriptions.
14. Environmental awareness as revealed by Jaina Inscriptions.
15. Impact of prevailing Society on Jainism vis-a-vis.

विषय हिन्दी में:

१. जैन अभिलेखों की प्रकृति और प्राचीनता, मुद्रा एवं मुद्रांक, अभिलेखीय अध्ययन की पद्धति एवं इतिहास-लेखन
२. जैन अभिलेखों का विषय एवं पदार्थ विषयक अध्ययन
३. जैन अभिलेख: समस्या और समाधान
४. जैन अभिलेखों का राजवंशीय एवं राजनैतिक अध्ययन
५. प्रशासकीय व्यवस्था और आर्थिक स्थिति: वाणिज्य एवं व्यवसाय
६. धार्मिक एवं दार्शनिक व्याख्या: श्रमण एवं श्रमणतर धर्म-दर्शन एवं लौकिक सम्प्रदाय
७. सामाजिक संस्थान, व्यवस्था, जीवन-पद्धति, व्यवहार, समन्वय आदि कला एवं स्थापत्य
८. शिक्षा, शैक्षिक संस्थान, लिपि, भाषा एवं साहित्य
९. जैन अभिलेखों में अभिव्यक्त जैन धर्म का अन्य देशों में प्रसार
१०. जैन अभिलेखों में प्रतिबिम्बित धार्मिक संस्थानों एवं मठों का आर्थिक एवं प्रशासनिक प्रबन्धन
११. जैन अभिलेखों में वर्णित भिक्षु-भिक्षुणियों एवं श्रावक-श्राविकाओं की भौतिक अभिरुचि
१२. जैन अभिलेखों में प्रतिबिम्बित साम्प्रदायिक सहिष्णुता और समरसता
१३. जैन अभिलेखों में प्रतिबिम्बित पर्यावरणीय चेतना
१४. विभिन्न कालों में जैन धर्म और समाज का पारस्परिक सम्बन्ध और प्रभाव
- १५.