

**Peaceful Warriors: The Origins and Continuing Vitality of Jainism**

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c. 7000-2600 BCE: Mehrgarh culture in what is today Pakistan; agricultural communities that are precursors to and that display cultural continuity with the Indus Valley Civilization.

c. 2600-1900 BCE: Indus Valley Civilization, advanced urban phase. Some have speculated that the roots of Jainism may be traceable to the culture of this civilization.

c. 1900-1000 BCE: Early Vedic period; Indo-European culture becomes predominant in northern India.

c. 1000-600 BCE: Second urbanization of India in the Ganges river valley. Rise of the shramana movement; composition of the earliest *Upanishads*.

877-777 BCE: Traditional dates of Parshvanath, twenty-third Tirthankar of Jainism

599-527 BCE: Traditional dates of Mahavir, twenty-fourth Tirthankar of Jainism.

499-427 BCE: Alternate possible dates of Mahavir, who was a contemporary of the Buddha.

c. 200 BCE-400 CE: Jain presence in Mathura, northern India; Jain stupas built.

c. 100-200 CE: Likely period of Digambar-Shvetambar schism.

981: Carving of the great monument of Bahubali at Shravana Belgola, in Karnataka, southern India.

1000-1200: Period of major Jain temple construction in northwestern India, including the temple to Adinath (the first Tirthankar) at Mount Abu (1032), to Neminath (twenty-second Tirthankar) at Mount Girnar (1128), and to Adinath at Mount Shatrunjaya (1154)

1400-present: Emergence of aniconic Jain reform movements (such as the Sthanakavasis) and of mystically oriented reform movements (such as the Kanji Svami Panth).

Tirthankar: 'Ford-Maker'; one of twenty-four beings that appear in a cosmic epoch to show others the path to liberation from the cycle of rebirth

Digambar and Shvetambar: the two main divisions of the Jain community, named for the clothing worn (or in the case of the Digambers, not worn) by their ascetic practitioners. Shvetambar means 'white-clad' and Digambar means 'sky-clad.'

### **Suggested Reading:**

Lawrence Babb, *Absent Lord: Ascetics and Kings in a Jain Ritual Culture* (Berkeley: University of California Press, 1996)

Johannes Bronkhorst, *Greater Magadha: Studies in the Culture of Early India* (Leiden: Brill, 2007)

John Cort, *Jains in the World: Religious Values and Ideology in India* (New York: Oxford University Press, 2011)

Paul Dundas, *The Jains* (Second Edition) (New York: Routledge, 2002)

Sherry Fohr, *Jainism: A Guide for the Perplexed* (London: Bloomsbury, 2015)

Phyllis Granoff, ed. *Victorious Ones: Jain Images of Perfection* (New York: Rubin Museum of Art, 2009)

Padmanabh S. Jaini, *Collected Papers on Jaina Studies* (Delhi: Motilal Banarsidass, 2000)

Padmanabh S. Jaini, *The Jaina Path of Purification* (Berkeley: University of California Press, 1979)

M. Whitney Kelting, *Heroic Wives: Rituals, Stories, and the Virtues of Jain Wifehood* (London: Oxford University Press, 2009)

Kuepferle, *The Frontiers of Peace: Jainism in India* [Documentary Film] (Mendham, New Jersey, 1986)

Jeffery D. Long, *Jainism: An Introduction* (London: IB Tauris, 2009)

Bimal Krishna Matilal, *Anekānta-vāda: The Central Philosophy of Jainism* (Ahmedabad: LD Institute of Indology, 1981)