

Chief Editor's Note

This issue of the *ISJS-Transactions* consists of four articles on diverse topics, three in English one in Hindi, followed by a book review. The first article “Images and Inscriptions of a Śvetāmbara Jain Temple, Morar (Gwalior)” authored by Navneet Kumar Jain and Ajit Jain Shastri, as the title suggests, provides an archaeological profile of a medieval Śvetāmbara Jain temple in a Madhya Pradesh town. It details some of the less documented artifacts such as stone and *pañcatīrthī* images, *yantrapatṭas* and *siddhcakra yantras*, and inscriptions with names of donors, honors bestowed on them, their castes, *gacchas*, and pontiff's tradition, etc. Such studies would certainly help in unfolding the local history of Jainism in general and Śvetāmbara Jainism in particular.

The second article “Santhārā/Sallekhanā and the Indian Law: A Critique of the Essential Religious Practice Test” by Sanskriti Prakash critically examines the Rajasthan High Court judgement of 2015 that criminalized the practice of *sallekhanā* declaring it to be punishable under the Indian Penal Code, 1860. The Jains, on the other hand, claimed that it was a part of their fundamental right of religious freedom guaranteed by the Constitution. The ruling of the Rajasthan High Court has now been stayed by the Hon'ble Supreme Court. In such a legal contention what is at stake is the validity of the concept of Essential Religious Practice Test evolved by the Indian judiciary which is critiqued here by taking *santhārā/sallekhanā* as a case study.

The third article titled “Towards a Humanistic Economics: The Role and Relevance of Jain Principles” by Kamal Kumar Naulakha argues for an “alternative” thinking on economics in the aftermath of the Covid-19 Pandemic, and suggests that the Jain principles of *ahimsā*, *aparigraha* and *anekānta* could play an important role in this exercise. If and when fully developed, the new economics would be based not on greed, exploitation, and consumerism, etc. but on the principles of equity, justice and sustainability.

The final article in the issue titled “Ekendriya Jivom kī Svarūpa-Vivecanā” by Ashish Kumar Jain analyses the nature and types of one-sense entities (*jīvas*) which constitute what we simply understand as the constituent elements of environment. In Indic philosophies including Jainism these elements are known as earth, water, fire, space and air, and are

considered to have the partial consciousness (the sense of touch only) – an idea akin to animism. Jainism named this group of entities as *sthāvāra jīvas* as opposed to the *tras jīvas* (two-, three-, four- and five-senses organisms). The article is based on the Prakrit as well as the Sanskrit Jain sources.

In this issue the book that we have taken up for review is titled “Jainism Before 650 BCE” edited by Shugan C. Jain and Shrinetra Pandey, and is reviewed by Navin Kumar Srivastav.

I am thankful to all the authors for contributing their scholarly papers to this issue. I am also thankful to Dr. Shugan C. Jain, President ISJS, for his continuous support and guidance. Thanks are also due to Dr. Shrinetra Pandey for rendering his editorial skills, Ms. Pragya Jain for her editorial assistance and Mr. Sushil Jana for his technical support and putting it on our website. The readers and contributors are welcome to send their valuable suggestions for improving the journal.

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