



International School for Jain Studies

cordially invites you to

An Evening Lecture on

“Jain Encounters and Jain Manuscript Collections in Europe”

By

Prof. Nalini Balbir

University of Paris, France

Co-sponsored by **Indian Council of Philosophical Research (ICPR)**

on

Friday, June 17, 2016 06:30 P.M. onwards

at

India International Centre

Lecture Room No. 2, Basement

40, Max Mueller Marg
New Delhi - 110003

RSVP: Mr. Sushil Jana
0 99112 22593

Please Join Us For High-Tea at 06:00 P.M.

Dr. Shugan C Jain
Chairman

स्यामेनाकाशानानिधामा भवेत्तत्त्वेत्तद्दुर्द्दिः
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Prof. Nalini Balbir

Since 1988 she is professor of Indian studies at the University of Paris. She mainly teaches Sanskrit and other classical Indian languages (Pali, Prakrit). Her own research mainly focuses on Jain culture: Jain manuscripts, Avashyaka literature, Jain festivals, Jain monastic life, Jain narrative literature, stotras, Jain technical vocabulary, etc. She has published about ten books and a hundred of articles in English, French (and a few in Hindi), mainly on Jainism and Prakrit. In the last decade, she has been involved in cataloguing Jain manuscripts preserved in European libraries, especially UK, France and Italy. This has led her to reflect on the ways manuscript collections were built, on the discovery of Jainism in the West and on encounters between Indian and Western actors in this process.

Topic : Jain Encounters and Jain Manuscript Collections in Europe

This lecture, illustrated by slides and concrete examples, will focus on how people in the West came to know progressively about the Jain tradition starting 16th - 17th centuries. European travellers met persons who had specific customs and saw them as embodying foreignness. Slowly, then, encounters with representatives of the Jain faith led Westerners who were posted in South India or Western India to the awareness that there was a tradition of scriptures. Yet, it took time before it was clearly demonstrated that this tradition is distinct and not to be confounded with that of the Buddhists, even though there are numerous points of contact. The systematic search for manuscripts which was organized especially in the Bombay Presidency from 1870 onwards was crucial in this slow process. It was then that Jain manuscripts started to enter western libraries massively, helped by institutional agreements. But institutions are not abstract entities. They are managed by individuals. In this lecture speaker like to underline the various kinds of relations between western scholars (German, Italian, French, American) and the Indian agents or pandits without whom nothing could have happened. They deserve to come out from the anonymity where they tend to remain hidden.

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