



**Die Sthanakavasi Jaina Orden in Nordindien:
Protestantische und Post-Protestantische Jaina-
Reformbewegungen (Studies in Oriental Religions)
(German Edition)**

Peter Flögel

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English summary: The traveling monks and nuns of the Indian Jaina tradition represent one of the oldest known monastic traditions in the world. They constitute the institutional core of the classical fourfold community of monks and nuns on the one hand and of male and female laypersons on the other hand. Today's still existing monasteries can be traced back to the last real pioneer of the movement, the Prophet Vardhamana, called "Mahavira" (Great Hero). About 2,500 years ago, in the region of present-day Bihar, Prophet Vardhamana advocated renunciation of the world, complete non-violence and total abstinence as a way of salvation for the immortal soul from the entanglements in a world of suffering. Today, the Jaina tradition is separated into two denominations: the Svetambara, the monks in white robes, and the Digambara, the naked monks, and their respective lay followers. Each of the two denominations is again subdivided into a number of sects, amongst them also exclusively lay movements. About 30 percent of today's Jaina are followers of the Sthanakavasi tradition. Nevertheless, non-Indian literature so far hardly covers the Sthanakavasi tradition at all. In this detailed study, Peter Flügel now depicts the history, the teachings and the lives of the Sthanakavasi orders in northern India for the very first time. The work combines a detailed micro-historical analysis with a socio-religious approach. As such, it offers essential insights on the Jaina reform movements, of considerable interest both for the field of South Asia studies and for current research on world religions. German description: Die Wandermonche und Nonnen der indischen Jaina-Tradition gehören zu den ältesten bekannten monastischen Traditionen der Welt. Sie bilden den institutionellen Kern der klassischen vierfachen Gemeinde von Mönchen und Nonnen auf der einen und von männlichen und weiblichen Laien auf der anderen Seite. Die heute noch existierenden Orden gehen auf den letzten Fortbereiter zurück, den Propheten Vardhamana, genannt "Mahavira" (grosser Held), der vor etwa 2500 Jahren in der Region des heutigen Bihar die Weltentsagung und ein Leben der absoluten Gewalt- und Besitzlosigkeit als Weg der Erlösung der unsterblichen Seele aus den Verstrickung der Welt des Leidens aufzeigte. Mittlerweile ist die Jaina-Tradition in zwei Denominationen gespalten, die der Svetambara, der weiss gekleideten Monche, und die der Digambara, der nackten Monche, und ihrer Laienanhänger. Jede der beiden Denominationen ist in eine Vielzahl von Sekten untergliedert, darunter auch reine Laienbewegungen. Etwa 30 Prozent aller heutigen Jaina folgen der Sthanakavasi-Tradition. Dennoch wird in der nicht-indischen Literatur fast nichts über die Sthanakavasi berichtet. Peter Flügel stellt mit seiner ausführlichen Studie erstmals die Geschichte, Lehre und Lebensformen der Sthanakavasi-Orden in Nordindien vor. Dabei verknüpft die Darstellung eine detailreiche mikrohistorische Analyse mit einer religions-soziologischen Untersuchung und bietet sowohl für die Sudasienforschung als auch für Erforschung der grossen Traditionen der Weltreligionen unverzichtbare Informationen über die Jaina-Reformbewegungen.

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