

Leiden, 23 March 2015

Dear friends,

It is our great pleasure to invite you to our next VVIK / Friends of the Kern Institute event on



**Thursday 23 April 2015, 16.00-18.00 hours**

We can offer you a lecture by our guest speaker. We hope you will join us for drinks afterwards.

**Dr. Wu Juan**

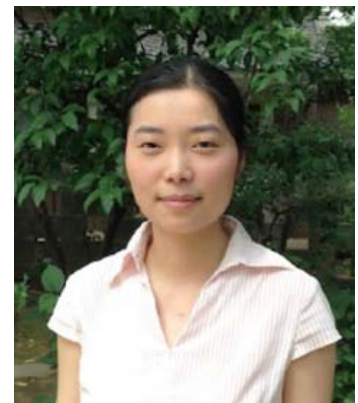
**Violence, Virtue and Spiritual Liberation**

**A Preliminary Study of Buddhist and Jaina Stories  
of Future Rebirths of Śreṇika Bimbisāra and Kūṇika Ajātaśatru**

Location: Lipsius building, Cleveringaplaats 1, Leiden, room to be announced.

We are looking forward to welcoming you on this occasion.

The board of the VVIK



**Juan Wu** is a Jan Gonda Fellow affiliated with the International Institute for Asian Studies at Leiden.

She received her PhD from Cardiff University in 2012, and worked as a postdoctoral fellow at the University of Tokyo from 2012 to 2014.

Her research focuses on Indian religious narratives, particularly on Buddhist and Jaina legends of King Ajātaśatru/Kūṇika of Magadha.

Dr. Wu Juan

## Violence, Virtue and Spiritual Liberation

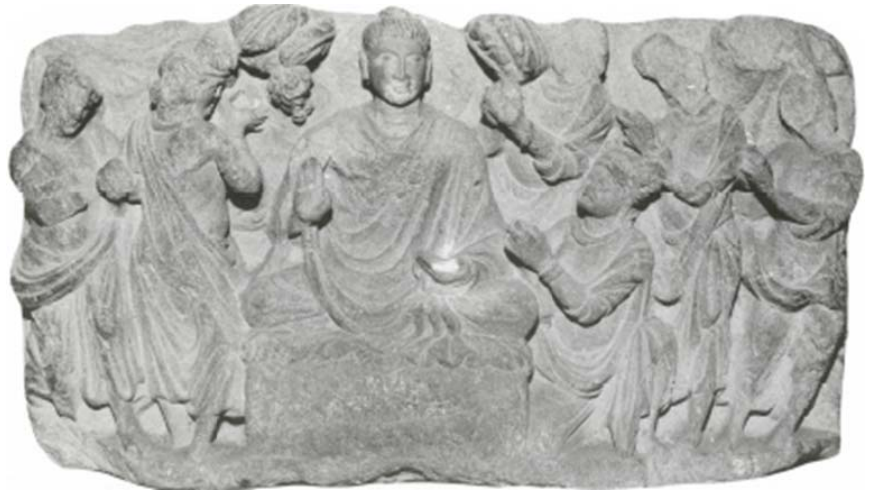
### A Preliminary Study of Buddhist and Jaina Stories of Future Rebirths of Śreṇika Bimbisāra and Kūṇika Ajātaśatru

The Magadhan King Śreṇika Bimbisāra and his son Kūṇika Ajātaśatru are widely featured in both Buddhist and Jaina literature. Previous studies have generally focused on the parallels between Buddhist and Jaina depictions of these two figures. Rather less attention has been devoted to exploring how or why the Buddhist and Jaina stories about them differ.

This paper contrasts the Buddhist and Jaina accounts of their future rebirths. Whereas the Jainas spoke much of Śreṇika's eventual jina-hood and kept silent on Kūṇika's future destiny, the Buddhists said little about Bimbisāra's future destiny, while giving several prophecies of Ajātaśatru's eventual awakening.

Based on a comparative survey of the Buddhist and Jaina accounts, the paper argues that the Buddhist and Jaina authors held significantly different understandings of how key religious factors such as *karma*, the *Dharma*, the divine power of the Buddha or Mahāvīra, and an individual's inherent spiritual potential play out in soteriological discourse.

It also argues that the Buddhist prophecies of Ajātaśatru and the Jaina prophecies of Śreṇika share a common idea that moral culpability has no permanent karmic effects, thus constituting no real obstacle to spiritual growth in the long run.



Bimbisāra's First Meeting with the Buddha  
Indian Museum Kolkata, no. G-25, h. 20 cm  
(cf. Alfred Foucher, *L'Art Gréco-Bouddhique du Gandhāra*, vol.1, p. 373;  
Kurita Isao, *Gandhāran Art*, vol. I, p. 96)



The Buddha's Entry into  
Rājagṛha  
Lahore Museum, h. 15.2cm  
(cf. Alfred Foucher, *L'Art Gréco-Bouddhique du Gandhāra*, vol.1, p. 459; Kurita Isao, *Gandhāran Art*, vol. I, p. 164).