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Resolving Sectarian Rifts in Early Jainism: Prakrit Poetics and the Politics of Reconciliation (10th–12th CE)

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ABSTRACT

This study examines how medieval Jain *ācāryas* employed specific Prakrit linguistic strategies to facilitate sectarian reconciliation during the intensified *Śvetāmbara-Digambara* conflicts of the 10th-12th centuries CE. Using systematic textual analysis and semantic field mapping, this research analyses commentaries on principal *Āgama* texts by Haribhadra Sūri, *Abhayadeva Sūri*, and *Śīlāṅka Sūri*. Three primary reconciliation strategies were identified: semantic neutralization through universal terminology, paradoxical formulation that validates diversity within unity, and hierarchical reframing using the *vyavahāra-niścaya* framework. Key reconciliation formulas such as *"Savve jīvā piyāyarā"* (all souls are beloved) and *"Nānā-maggehi eko maggo"* (through various paths, one path) demonstrate sophisticated peace-building discourse that transcends sectarian divisions by emphasizing shared soteriological foundations. The findings reveal that Prakrit functioned as a neutral linguistic medium, enabling commentators to address doctrinal disagreements while maintaining theological integrity. This research contributes to both Jain scholarship and contemporary peace linguistics by demonstrating how sacred languages can serve as effective tools for religious conflict resolution, offering insights relevant to modern interfaith dialogue and conflict mediation practices.

1. INTRODUCTION

Contemporary peace-building initiatives increasingly recognize language as a powerful mediator in religious conflicts (Appleby, 2003). This phenomenon is particularly evident in medieval Jainism, where sectarian tensions between *Śvetāmbara* and *Digambara* communities reached critical intensity during the 10th-12th centuries CE. These conflicts coincided with broader socio-political transformations across the Indian subcontinent (Mohanan et al., 2024). Differing interpretations of monastic practices and scriptural authority created deep divisions that threatened Jainism's soteriological unity (Dundas, 2003). While academic scholarship has extensively documented doctrinal differences and institutional conflicts, the role of linguistic mediation in managing these disputes remains largely unexplored.

Prakrit occupied a unique position as the sacred language of Jain scriptures, distinct from Sanskrit's Brahmanical associations. Unlike Sanskrit, which was restricted to scholarly elites and carried sectarian connotations, Prakrit's accessibility and neutrality made it ideally suited for reconciliation dialogue (Cort, 2001). Its

egalitarian nature transcended social hierarchies, while its status as the language of *Mahāvīra's* teachings provided unquestioned religious authority. This linguistic neutrality enabled commentators to address sectarian disputes without appearing to favour either tradition, creating a discursive space for meaningful dialogue.

This study addresses a critical research gap by examining how specific linguistic strategies embedded within Prakrit commentaries facilitated sectarian reconciliation during periods of heightened conflict. Unlike previous scholarship by Dundas (2003), Cort (2001), and Flügel (2006), which primarily focused on doctrinal differences and institutional dynamics, this investigation reveals how Jain commentators developed sophisticated linguistic tools for peace-building. The research systematically analyses reconciliation verses and their contextual deployment, contributing to both Jain studies and emerging peace linguistics scholarship by demonstrating how sacred languages can function as instruments of conflict transformation.

The findings illuminate medieval precedents for contemporary interfaith mediation, revealing how carefully crafted linguistic strategies can preserve doctrinal integrity while fostering unity across sectarian divides. This study's novelty lies in its systematic identification of Prakrit reconciliation formulas and their rhetorical mechanisms, offering insights relevant to modern conflict resolution methodologies and interfaith dialogue practices.

2. LITERATURE CONTEXT
2.1 Sectarian Schism

The schism between *Śvetāmbara* and *Digambara* Jains emerged from fundamental disagreements on monastic practices and scriptural interpretation, with historical evidence suggesting crystallisation during the early centuries of the Common Era (Jaini, 1998). The *Śvetāmbara* tradition, signifying "white-clad," sanctioned monks to don simple white garments, while *Digambaras*, known as "sky-clad," maintained complete nakedness as indispensable for spiritual liberation. This ostensibly trivial distinction reflected deeper theological schisms concerning liberation's appearance, women's spiritual capacity, and authoritative texts' authenticity (Jain & Mohanan, 2020). During the 10th-12th centuries, these conflicts escalated to unprecedented levels as regional kingdoms emerged and selectively favoured different Jain sects (Dundas, 2003). Sectarian considerations increasingly influenced political appointments, with Gujarat's trading communities predominantly supporting *Śvetāmbara* establishments while rulers like the Western Chalukyas patronised *Digambara* institutions. These patronage patterns generated competitive dynamics, transforming doctrinal differences into socio-political contests that threatened Jain unity.

2.2 Language Hierarchies

The medieval Jain linguistic landscape was characterised by complex hierarchical negotiations between sacred and scholarly traditions. Prakrit functioned as the language of canonical scriptures (de Jong, 1972), while Sanskrit dominated royal patronage and scholarly discourse. *Ardhamāgadhī* maintained its primacy in liturgical contexts, traditionally associated with *Mahāvīra's* teachings, whilst *Śaurasenī* and *Māhārāṣṭrī* variants appeared in regional commentaries and narrative literature. Commentators flourished during this period as they navigated crucial linguistic tensions—upholding Prakrit's sacred authenticity while engaging with Sanskrit's intellectual sophistication (Jain, 2019). This tension created opportunities for innovative linguistic strategies that could bridge Prakrit's accessibility with Sanskrit's exclusivity, potentially spanning ruptures between sectarian factions (Bronkhorst, 2011). Prakrit's egalitarian nature made it accessible beyond scholarly circles, positioning it uniquely for rapprochement dialogue.

2.3 Prior Studies on Reconciliation

Contemporary scholarship on religious conflict resolution has increasingly recognised language as a mediating force in interfaith dialogue. Recent studies demonstrate how linguistic strategies can transform adversarial discourse into collaborative frameworks (Widiastuti et al., 2025). Bar-Tal (2013) emphasises the role of semantic reframing in reducing intergroup tensions, while Fox (2019) documents how religious communities employ linguistic neutralisation to maintain unity amid doctrinal diversity.

Modern peace linguistics research reveals that sacred languages possess unique mediating properties due to their emotional resonance and shared cultural significance (Shah, 2024). Studies of contemporary interfaith dialogue demonstrate how strategic vocabulary selection can reduce defensive positioning while maintaining doctrinal integrity. These findings provide theoretical frameworks for understanding medieval reconciliation strategies, suggesting that linguistic mediation represents a consistent pattern across religious traditions and historical periods. Cort (2001), Flügel (2006), and Dundas (2003) have provided detailed analyses of Jain sectarian dynamics, documenting ideological differences and institutional developments comprehensively. However, this abundant scholarly heritage reveals significant gaps concerning linguistic negotiation strategies employed during periods of heightened conflict. While scholars have

precisely delineated doctrinal disagreements and political alliances, systematic analysis of reconciliation vocabulary remains lacking in scholarly literature. This lacuna mirrors broader trends in medieval Indian religious studies, where scholars chronicle discord without adequate consideration of peace-building instruments.

3. METHODOLOGY

This study employs systematic textual analysis and semantic field mapping to examine reconciliation strategies in medieval Jain commentaries. The methodology comprises four key components:

3.1 Source Selection Criteria

Primary sources were selected based on three parameters:

- **Temporal relevance**: Commentaries on foundational *Āgama* texts *(Ācārāṅga, Sūtrakṛtāṅga, Uttarādhyayana Sūtra)* composed during 10th–12th centuries CE
- **Sectarian documentation**: Texts explicitly addressing sectarian tensions during composition period
- **Manuscript availability**: Palaeographically verified manuscripts with reliable provenance (Kapadia, 2003)

3.2 Corpus Composition and Sectarian Bias Acknowledgment

The study focuses primarily on *Śvetāmbara* commentarial traditions, including works by *Haribhadra Sūri, Abhayadeva Sūri*, and *Śīlāṅka Sūri*. **Methodological limitation**: This predominance of Śvetāmbara sources reflects manuscript preservation patterns and accessibility constraints rather than deliberate selection bias. Limited access to Digambara commentarial traditions, particularly those preserved in South Indian manuscript collections, may influence findings toward Śvetāmbara perspectives on reconciliation strategies. Where available, Digambara responses are incorporated to ensure balanced sectarian representation.

3.3 Linguistic Analysis Framework

Manual coding process was employed for systematic identification and analysis of reconciliation terminology through:

- **Lexical mapping**: Systematic identification of peace-building vocabulary across commentaries
- **Semantic field analysis**: Operationalization of conceptual networks within reconciliation discourse through thematic clustering of related terms (e.g., unity, diversity, compassion)
- **Syntactic pattern analysis**: Examination of grammatical structures characterizing conflict resolution discourse

- **Code-switching analysis**: Investigation of Prakrit-Sanskrit transitions in doctrinally sensitive passages, indicating intended audience and rhetorical strategies (Bronkhorst, 2011)

3.4 Contextual Validation

Each linguistic finding underwent contextual scrutiny through:

- Cross-referencing with contemporary inscriptional materials
- Comparison with broader medieval Indian peace-building discourse patterns
- Analysis of target demographics and sectarian orientation (Jain & Mohanan, 2024)

3.5 Methodological Constraints

Several limitations affect this study:

- **Manuscript preservation**: Conservation issues create potential gaps in textual documentation
- **Dating ambiguities**: Chronological analysis complicated by uncertain dating of specific commentaries
- **Scribal interpolations**: Medieval manuscript traditions contain later additions requiring careful textual analysis
- **Limited Digambara access**: Restricted entry to South Indian Digambara commentarial collections prevents comprehensive sectarian comparison

4. FINDINGS & DISCUSSION

The systematic analysis of Prakrit reconciliation verses presents within it three chief linguistic strategies that are utilised by medieval Jain commentators in order to ease sectarian harmony. *Haribhadra's* fundamental tenet "*Savve jīvā piyāyarā, savve jīvā suhaṃkāmā*" depicts nearly the "shared foundation" approach. This realises the concept via planned application of the universal quantifier "*savve*" (all) to emphasise shared traits beyond sectarian divides. Because it does avoid complex wording this verse uses easy Prakrit terms. This lexicon connects to specific theological positions, thereby creating semantic neutrality that allows shared acceptance. Abstract theological concepts are not alluded to, only fundamental human experiences such as "*Piyāyarā*" (beloved/dear) and "*suhaṃkāmā's*" (pleasure-seeking) emotional reverberation. *Haribhadra's* discourse expressly supports this universality for it elucidates that "*Na ya Svetāmbarāṇaṃ, na ya Digambarāṇaṃ, savvesāṃ jīvāṇaṃ*" (Neither of *Śvetāmbaras* alone, nor of *Digambaras* alone, but of all souls), and he deliberately exerts effort for diverting focus from factious sectarian identities to communal soteriological aspirations (Hemacandra, 2002). "*Nānā-maggehi eko maggo*"

(Through various paths, one path) constitutes *Śīlāṅka›s* revolutionary concept, and this represents advanced paradoxical architecture. Paramount concord is affirmed also heterogeneity is corroborated. "Nānā" (various/different) with "*eko*" (one) are positioned in an adjacent way, which engenders semantic tension that is resolved after people's comprehension of hierarchy, as people acknowledge surface-level differences even though they maintain deeper doctrinal coherence. This formulation validates disputed practices, as in monastic clothing diverging and rituals differing, as legitimate approaches directed toward identical spiritual objectives, effectively neutralising accusations about heterodoxy, which galvanised sectarian conflicts. Since this conundrum possesses a certain linguistic refinement, it aids further in memorisation and also reiteration because it assures the common propagation of reconciliation tenets throughout those Jain communities.

Abhayadeva's *"Karuṇā-pūrveṇa avabohaṇā"* (Understanding preceded by compassion) promulgates interpretative precepts for addressing denominational disparities because it is a nexus which joins affective inclination to cognitive procedure as well. The instrumental case *"karuṇā-pūrveṇa"* grammatically subordinates understanding toward a compassionate substructure, with this implying that doctrinal apprehension requires empathetic groundwork (as shown in Table 1). Empathy is what we require instead of merely examining participation. This expression transforms possible confrontations that are controversial into paths for understanding dialogue. Therefore, structures are organised in governing theological disparities. Doctrinal rectitude is not forfeited by way of this instatement. These particular linguistic strategies are supported by such mechanisms. They

unveil such an advanced comprehension of conflict mediation principles. During reconciliation times, experts consistently negate meaning studies. They do this because they circumvent denominationally idiosyncratic nomenclature without any failing. Passages on reconciliation use names like "*sādhaka*" (practitioner) or "*mumukṣu*" (liberation-seeker). Epithets including "*Śvetāmbara*" or "*Digambara*" are avoided instead of "*dharma-kāṅkṣin*" (dharma-aspirant). This terminological selection eliminates identity markers, which usually elicit defensive replies and sectarian positioning from people (Williams, 1991), and establishes discursive room to permit dialogue. The reconciliation vocabulary extends to specific Prakrit technical terms that facilitated inter-sectarian dialogue. Terms such as "samaṇa-dharma" (ascetic dharma) replaced sect-specific designations, while "mokṣa-mārgī" (liberation-path follower) provided inclusive identity markers. The employment of compound formations like "sarva-jīva-hitaiṣin" (one who desires welfare for all souls) and "dharma-sādhaka" (dharma practitioner) created semantic fields that transcended sectarian boundaries. Particularly significant is the use of "anekānta-vādī" (proponent of multiple perspectives) as a unifying identifier, drawing upon Jainism's foundational epistemological principle to validate diverse interpretations while maintaining doctrinal coherence (Cort, 2001).

The poetic sophistication of these reconciliation verses extends beyond their semantic content to encompass sophisticated metrical and phonetic structures characteristic of classical Prakrit *kāvya*. Haribhadra's "*Savve jīvā piyāyarā*" employs the '*anuṣṭubh*' metre with internal alliteration (*savve...suhaṃ*), creating euphonic resonance that facilitates memorisation and liturgical recitation. Similarly, *Śīlāṅka›s* paradoxical

Table 1: Prakrit Linguistic Strategies for Sectarian Reconciliation in Medieval Jainism (10th–12th CE)

Strategy	Key Prakrit Phrase (IAST)	Literal Translation	Rhetorical / Linguistic Function	Sectarian Impact
Semantic Neutralisation	*Savve jīvā piyāyarā, savve jīvā suhaṃkāmā*	"All souls are beloved; all souls seek happiness"	Uses universal quantifier (*savve* = "all") to emphasise shared traits; avoids sect-specific terminology; employs emotionally resonant vocabulary.	Shifts focus from factional identity (Śvetāmbara/Digambara) to common soteriological aspirations, reducing identity-based defensiveness.
Paradoxical Formulation	*Nānā-maggehi eko maggo*	"Through various paths, one path"	Juxtaposes diversity (*nānā*) with unity (*eko*), creating semantic tension resolved through deeper doctrinal coherence; employs rhythmic and memorable phrasing.	Validates diverse ritual and monastic practices while reinforcing shared spiritual goals, neutralising accusations of heterodoxy.
Hierarchical Reframing	*Karuṇā-pūrveṇa avabohaṇā*	"Understanding preceded by compassion"	Positions compassion (*karuṇā*) as a prerequisite to comprehension; aligns emotional readiness with cognitive engagement; reflects two-truth (vyavahāra/niścaya) framework.	Encourages empathetic interpretation of doctrinal differences, enabling dialogue without sacrificing doctrinal integrity.

Source: Authors, 2025

Note: Translations reflect literal meaning while preserving theological nuance. Adapted from primary commentaries of Haribhadra Sūri, Śīlāṅka Sūri, and Abhayadeva Sūri.

formulations utilise *'āryā'* metre patterns, as seen in "*Eko dharmo nānā-rūpo, nānā-rūpo eko dharmo*" (One dharma, many forms; many forms, one dharma), where the chiastic structure *(eko...nānā...nānā...eko)* mirrors the conceptual reconciliation of unity and diversity. The employment of *'yamaka'* (verbal repetition) and *śleṣa* (double entendre) techniques, borrowed from Sanskrit *'alaṅkāraśāstra'* but adapted to Prakrit's phonetic flexibility, demonstrates the commentators' sophisticated understanding of poetic craft in service of theological reconciliation (Williams, 1991).

Beyond the classical meters, medieval Jain commentators employed sophisticated Prakrit prosodic patterns specifically designed for reconciliation discourse. The *gāthā* meter, characterized by its four-line structure with alternating long and short syllables, appears frequently in Abhayadeva's commentaries, particularly in verses like "Dhammassa mūlaṃ ahiṃsā, ahiṃsāya mūlaṃ samaṃ / Samaṃ ca nāṇaṃ ca eko, maggo mokkhassa sāhaṇo" (The root of dharma is non-violence, the root of non-violence is equanimity / Equanimity and knowledge together form one path, the means to liberation). This *gāthā* structure, with its 12+10+12+10 syllabic pattern, creates a rhythmic cadence that facilitates both memorization and chanting, while the semantic parallelism between "mūlaṃ" (root) repetitions reinforces the interconnectedness of seemingly disparate sectarian practices. The employment of *doha* meter in reconciliation contexts, as seen in Śīlāṅka›s "Eka dharma aneka rūpa, aneka rūpa eka dharma" demonstrates how the couplet's balanced structure (13+11 syllables) mirrors the conceptual balance between unity and diversity that characterizes successful sectarian mediation.

The technical deployment of advanced Prakrit poetic devices reveals deliberate aesthetic strategies for conflict resolution. *Anuprāsa* (alliteration) appears systematically in reconciliation verses, as exemplified in Haribhadra's "Sādhāraṇa-sādhya-siddhi-sādhana-saṃyoga" (common goal-achievement-method-combination), where the repeated 'sa' sounds create phonetic unity that reinforces semantic harmony. The sophisticated use of *upamā* (simile) and *rūpaka* (metaphor) transforms abstract theological concepts into accessible imagery, as in the frequently cited reconciliation verse "Jaha ega sūriya aneka-kiraṇa-vikāsa, taha eka dharma aneka-sampradāya-prakāsa" (As one sun manifests through many rays, so one dharma manifests through many traditions). This metaphorical framework employs the *vasantatilakā* meter (14 syllables with specific gaṇa patterns: ta-bha-ja-ja-ga-ga) to create both aesthetic pleasure and theological clarity. The strategic placement of *yamaka* (verbal echo) in phrases like "mokṣa-mārgī mārgī-mokṣa" creates linguistic

palindromes that symbolically represent the reciprocal nature of sectarian understanding, while the technical device of *śleṣa* (double entendre) allows commentators to address multiple sectarian interpretations simultaneously within single verses.

The memorability and widespread acceptance of these reconciliation verses directly correlates with their sophisticated prosodic architecture and aesthetic appeal. Cognitive studies of oral tradition demonstrate that metrical regularity, combined with phonetic beauty, significantly enhances retention rates, explaining why Prakrit reconciliation formulas achieved broader circulation than prose theological arguments (Bronkhorst, 2011). The employment of *chandas* (prosodic science) principles in reconciliation discourse created what medieval theorists termed *rasa-yoga* (aesthetic-spiritual synthesis), wherein the emotional satisfaction derived from poetic beauty (*kāvya-ānanda*) facilitated acceptance of challenging theological propositions. Haribhadra's reconciliation verses consistently employ the *mātrā-vṛtta* (quantitative meter) system, where syllabic weight rather than stress patterns determines rhythm, creating a musical quality that transcends regional linguistic variations and enables pan-Indian circulation. The aesthetic sophistication of these verses elevated reconciliation discourse from mere doctrinal argumentation to *kāvya* (refined poetry), thereby attracting educated audiences who might otherwise dismiss sectarian mediation as intellectually inferior, while the inherent beauty of the language created positive emotional associations with peace-building messages that persisted beyond immediate theological contexts.

Hierarchical reformulation is also an additional conciliatory method that reliably differentiates veracity's "*vyavahāra*" and "*niścaya*" tiers. These terms allude to practical as well as definitive levels. Also, the terms allude to utilitarian levels and unqualified levels. When reconciliation verses utilise this two-truth framework, sectarian differences are acknowledged as legitimate conventional distinctions. They unite then greatly at that final level. People are enabled due to this advanced philosophical mechanism that is conveyed via exact Prakrit vocabulary so that they recognize variety without weakening necessary doctrinal unity and also conceptual instruments for handling theological pressures are furnished. Emotional resonance couples together along with aesthetic aspects with memorability to intentionally create reconciliation verses. People with recollection of these verses resonate emotionally. Those lines create that result. Phonetic configurations fashion linguistic elegance when they alliterate as well as rhyme internally, plus employ balanced metre. Such elegance
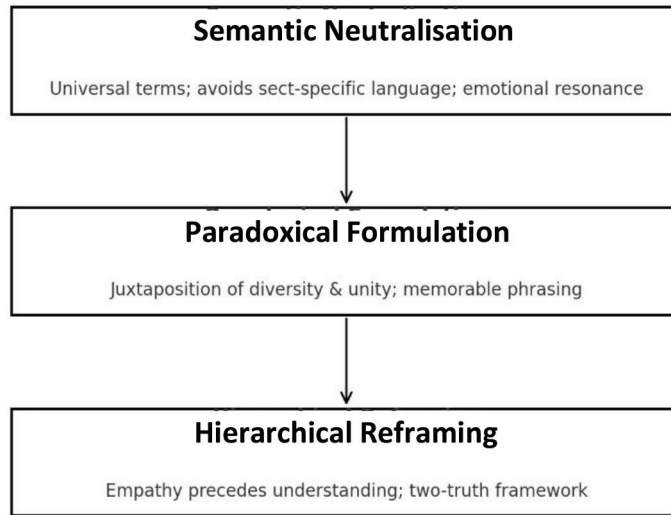
Three-Tier Prakrit Reconciliation Framework

Figure 2: Three-Tier Prakrit Reconciliation Framework

Source: Authors, 2025

exceeds arguments when they are just intellectual. "*Piyāyarā*" alongside "*suhaṃkāmā*" engender emotional responses as well from euphonious sounds. These replies convince emotionally, rather than logically, thus assisting acceptance across sectarian divides afterwards. In that these verses do function as liturgical tools which can be recited repeatedly, they incorporate reconciliation doctrines all throughout religious practices, and they assure continuing contact through peace-building dialogues. Each linguistic stratagem was deployed systematically by Jain exegetes in the medieval period. They acted so as to evince how they apprehended that language could conciliate within religious disputes. The Three-Tier Prakrit Reconciliation Framework (Figure 2) illustrates the systematic progression from Semantic Neutralisation through Paradoxical Formulation to Hierarchical Reframing, demonstrating how medieval Jain commentators constructed increasingly sophisticated levels of theological mediation. The framework's tiered structure reflects the commentators' understanding that effective reconciliation required multiple linguistic strategies operating simultaneously: foundational semantic neutrality to establish common ground, paradoxical formulations to validate diversity within unity, and hierarchical reframing to provide philosophical frameworks for ongoing dialogue. This systematic approach enabled the preservation of sectarian distinctiveness while maintaining overarching Jain unity, as evidenced by the continued coexistence of Śvetāmbara and Digambara traditions despite their fundamental disagreements. Doctrinal integrity was upheld additionally when authorities reframed the hierarchy.

Semantic neutralisation helped also in maintaining aesthetic appeal. These strategies did succeed as Jains were unified. Theological variances carried on even with the unity. Clever linguistic peace handles religious conflict with skill, as this success has actually showed.

These Prakrit reconciliation strategies find remarkable parallels in contemporary Buddhist and Hindu sectarian mediation efforts. Buddhist commentators addressing *Mahāyāna-Theravāda* tensions employed similar semantic neutralisation techniques, using *Pāli* terms like "*sabbadhammesu*" (in all dharmas) to transcend sectarian boundaries, while *Śaiva-Vaiṣṇava* reconciliation literature utilised Sanskrit formulations such as *"ekam sad viprā bahudhā vadanti"* (Truth is one, the wise call it by many names) to validate diverse devotional practices (Bronkhorst, 2011). The shared employment of paradoxical formulations across these traditions suggests a broader South Asian pattern of linguistic mediation in religious conflicts, wherein sacred languages served as neutral territories for theological negotiation while preserving doctrinal authenticity within each tradition.

5. CONCLUSION AND FUTURE DIRECTIONS

This investigation demonstrates that medieval Jain scholars developed sophisticated linguistic reconciliation strategies that make distinct scholarly contributions across three interconnected fields. **To Jain studies**, this research provides the first systematic analysis of Prakrit as a mediating language in sectarian conflicts, revealing previously unexamined reconciliation mechanisms within commentarial traditions (Dundas, 2003). **To linguistics**, it establishes a new analytical framework for understanding

how sacred languages function as neutral mediating instruments in religious discourse, expanding beyond traditional philological approaches (Bronkhorst, 2011). **To peace studies**, it offers empirical evidence of early documented linguistic conflict resolution strategies, providing historical precedents for contemporary interfaith mediation methodologies (Appleby, 2003). The methodological framework developed in this study opens significant avenues for digital humanities applications in religious conflict analysis. The systematic identification of reconciliation terminology through semantic field mapping provides a foundation for developing computational tools that can automatically detect peace-building discourse patterns across large manuscript corpora (Mohanan et al., 2024). Future digital humanities projects could create searchable databases of reconciliation vocabulary, enabling quantitative analysis of peace-building language evolution across different historical periods and religious traditions. Machine learning algorithms trained on the three-tier reconciliation framework could identify similar linguistic strategies in unexplored commentarial literature, potentially revealing broader patterns of religious conflict mediation throughout South Asian manuscript traditions (Kingsley et al., 2024). The identified Prakrit reconciliation formulas do represent quite early documented examples since they involve mediation of religious conflict by means of a planned deployment of language. The identified Prakrit reconciliation formulas provide concrete methodological insights for contemporary interfaith dialogue practitioners. The semantic neutralization strategy offers a template for developing inclusive religious vocabulary that transcends denominational boundaries, while the paradoxical formulation technique demonstrates how apparent contradictions can be reframed as complementary approaches to shared spiritual goals. Modern interfaith organizations can adapt the hierarchical reframing approach to acknowledge surface-level differences while emphasizing deeper theological commonalities. These medieval strategies directly inform current conflict resolution methodologies by providing linguistically-tested approaches for managing religious tensions without compromising doctrinal integrity, offering practical tools for religious leaders, peace mediators, and interfaith dialogue facilitators working in pluralistic societies. When sacred languages are being used along with syntactic and with semantic stratagems, the research elucidates efficacious impartial mediation instruments that do emphasise similarity over disparities. Instead, initiatives for peace-building considered emergent stem up from commentarial traditions because they contest standard assumptions regarding intrinsically controversial

medieval religious discourse. Medieval scholars evinced how they employed universal quantifiers as well as constructed paradoxes furthermore reframed hierarchies, also those actions refined their comprehension regarding language's mediating potential for managing theological tensions and preserving doctrinal integrity. Quite a few promising options exist. These must improve this simple effort. These particular routes are to feature in future studies that are planned. Investigations juxtapose as well as broaden related analytical constructs for disparate medieval Indian religious conventions. These inquiries, notably regarding *Śaiva-Vaiṣṇava* and Buddhist sectarian disputes, could clarify broader arrangements of linguistic mediation throughout South Asian religious settings (Mohanan et al., 2024). Manuscripts could reveal further supplementary reconciliation passages. Surveys regarding unexamined Jain commentaries shall be required here. The vocabulary about peace-building will grow. The reason is simply that they do reveal some additional reconciliation extracts. Enquiry developed as medieval methods suggest. The development produced present interfaith discussion strategies. The material presented may provide implementations for modern dispute resolution. Therefore, quantitative scrutiny of peace-building vocabulary progression is indeed eased through the digital humanities endeavours that generate searchable compendiums of reconciliation terminology all throughout Jain literature. This interdisciplinary approach to medieval religious discourse analysis establishes a replicable methodology for investigating linguistic mediation strategies across diverse historical and cultural contexts, ultimately advancing our understanding of how sacred languages can serve as instruments of peace rather than division.

Declaration of Conflicting Interests

The authors declares that they have no competing interests.

Declaration of Generative AI and AI-assisted Technologies in the Writing Process

During the preparation of this manuscript, the author(s) did not employ any of the Generative AI and/ or AI-Assisted technologies for Language refinement,

drafting background section and did not perform any Task of the technology.

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Professor Dr. Venus Jain is a distinguished historian and educator with an illustrious career in academia. She began her professional journey at the Galaxy Education System, Rajkot, and soon rose to leadership roles as Principal and Director (Education) at Global Indian International School, Gandhidham. She later served as Group Director of Shri Ram Group of Colleges, Muzaffarnagar, before joining Amity University, Noida, as Junior Vice President, where she was instrumental in establishing the Department of History and served as Global Stream Coordinator for the subject.

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Recipient of several prestigious honors—including the President's Award by the President of India, the Outstanding Educator & Scholar Award, and the Distinguished Woman Educator & Scholar Award—Dr. Jain has published over 75 research papers, many indexed in Scopus, with a focus on religion, culture, and the role of women in religious practices.

A Distinguished Fellow of the National Foundation for Entrepreneurship Development, Coimbatore, she is frequently featured on media platforms, including television and Radio 90.8 FM, and is a sought-after keynote speaker at national and international conferences. Her scholarship, particularly in cultural history and the global relevance of Jain philosophies, continues to inspire scholars and audiences alike.

Pallavi Mohanan is a doctoral candidate in History at Amity University, Noida, whose groundbreaking research on ancient Indo-Egyptian cultural exchanges has established her as an emerging authority in maritime trade networks and cross-cultural globalization studies. Specializing in the intersection of commerce, culture, and ancient world connectivity, her work particularly illuminates the spice trade between Muziris and Alexandria during the early Common Era. With over fifteen peer-reviewed publications in prestigious venues including Scopus-indexed journals such as Humanities and Social Sciences Communications and internationally recognized edited volumes by World Scientific and IGI Global, Mohanan has demonstrated exceptional scholarly productivity while still pursuing her doctorate.

A recipient of the Best Paper Presenter Award at the International Conference on Indian Knowledge Systems at NIT Rourkela and Bronze Medallist for academic excellence, Mohanan combines rigorous historical analysis with interdisciplinary expertise spanning archaeology, museum studies, and cultural preservation. Her advanced training includes coursework at Harvard University and the University of Reading, while her role as Graduate Teaching Assistant across multiple Amity University institutes reflects her commitment to pedagogical excellence. As a member of the Indus International Research Foundation, she brings innovative methodological approaches to ancient world studies, positioning her work at the forefront of contemporary scholarship on cultural exchange and historical connectivity.

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