

THE SCHOOL OF THE WISDOM

13 – 24 November 2023

Jainism and its Context in Indian Philosophy and Literature

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Course Description

The aim of the course is to highlight Jaina contributions in the context of Hinduism and Buddhism. One key theory accepted by all these 3 indigenous streams is the karma and rebirth theory. This in particular needs some explanation because each of the streams interprets the theory in its own way. For example, the Jainas see karma as fine, invisible subtle particles of matter which become associated with the sentient self (*jīva*) and influence it positively or negatively.

In the context of philosophy, it is useful to see the Jaina ontological categories of sentience and insentience (*jīva* and *ajīva*) in comparison and contrast to the Sāṅkhya/Yoga ontological terms *puruṣa* and *prakṛti*. It will be shown that this shared duality signifies several noteworthy differences, for example, that the Jainas attribute energy (*vīrya*) to the sentient principle *jīva*, (similar to *śakti* in Śaivism, but for different reasons). Sāṅkhya/Yoga ascribe energy (*sakriya*, SK 10) to *prakṛti* or matter as such. Both Jainism and Sāṅkhya/Yoga, however, share the same view that the human psyche is material. Sāṅkhya/Yoga clearly define terms such as the intellect/reason, ego, mind, and internal sense organs (sight, etc.) and supply clear definitions of their functions (*buddhi*, *ahaṁkāra*, *manas*, *jñānendriyas*). The category of mind or *manas* is particularly revealing for their differences, for example, with Jainism seeing a modification of the *manas* as a means of knowledge, namely *manah-paryaya* (telepathy) as a *pramāṇa*.

It will be illustrated in the course that the Jainas are noted since very early times for using didactic stories to elucidate ethical concepts, rules of behaviour and crucial points of the doctrine. The corpus of stories which they carefully collected bears evidence to this. It is a special cultural achievement that the Jainas collected, preserved and modified such exemplary stories in voluminous anthologies and literary works. The stories serve as useful tool to exemplify intricate details of their world-view.

In view of the fact the Jainism has not enjoyed much prominence as is evident in the research on Buddhism and Hinduism, the course will etch out selected topics to underscore the Jaina contribution to Indian philosophy and literature. For Jaina philosophy the *Tattvārthasūtra* and its commentary *Sarvārthasiddhi* will be studied.

The course will be done on the basis of 10 themes which make up the syllabus:

1. Introduction to Indian philosophy, including the karma and rebirth theory.
2. The Sāṅkhya and Yoga systems of Indian Philosophy (JS).
3. Sāṅkhya and Yoga systems of Indian Philosophy Continued (JS).
4. Introduction to Jainism (JS).
5. Jaina Narrative Literature (LS).
6. The Jaina theory of knowledge (JS).
7. Jaina ethics and its emphasis on non-violence (*ahimsā*), including Ecology and Human-Animal Relations (LS).
8. Worldliness (*bhoga*) and Renunciation/Asceticism (*vairāgya*) in Jaina Narratives (LS).

9. Death and Dying in Jainism (LS)

10. Recapitulation of and Discussion on the above themes (JS and LS).

Literature for the second and third theme above:

Sāṅkhya-kārikā of Īśvarakṛṣṇa, free download with one-time registration. Download the file PDF WITH TEXT:

<https://archive.org/details/in.ernet.dli.2015.51840/page/n9/mode/2up>

Yoga-sūtra of Patañjali, free download here:

<https://holybooks-lichtenbergpress.netdna-ssl.com/wp-content/uploads/Science-of-Yoga.pdf>

Literature for Jaina philosophy: *Reality*: English Translation of the Jain text, *Sarvārthasiddhi* the oldest extant commentary on Umāsvāti's *Tattvārthasūtra*. It was composed by Ācārya Pūjyapāda. Prof. S.A. Jain translated the basic text on Jaina philosophy in English. Free download with one-time registration. Download the file PDF WITH TEXT:

https://archive.org/details/Reality_JMT

Granoff, Phyllis (ed.): *The Clever Adulteress & Other Stories. A Treasury of Jain Literature*. Oakville: Mosaic Press, 1990.

Granoff, Phyllis: *The Forest of Thieves and the Magic Garden. An Anthology of Medieval Jain Stories. Selected, translated and with an introduction*. New Delhi, etc.: Penguin Books, 1998.

Suggested Study List: Literature for an Overview of Some of the Themes in the Syllabus:

Bary, Theodore Wm. de (ed.), 1958: *Sources of Indian Tradition*. Vol. I. New York: Columbia University Press.

Glasesnapp, Helmut von: *Jainism: An Indian Religion of Salvation*. Delhi: Motilal Banarsidass Publ., 1999.

Dundas, Paul: *The Jains*. London and New York: Routledge, 2002.

Granoff, Phyllis (ed.): *The Clever Adulteress & Other Stories. A Treasury of Jain Literature*. Oakville: Mosaic Press, 1990.

Granoff, Phyllis: *The Forest of Thieves and the Magic Garden. An Anthology of Medieval Jain Stories. Selected, translated and with an introduction*. New Delhi, etc.: Penguin Books, 1998.

Hiriyanna, M., 1932: *Outlines of Indian Philosophy*. London: George Allen and Unwin Ltd.

Jaini, Padmanabh S., 1979: *The Jaina Path of Purification*, Delhi: Motilal Banarsidass.

Jainpedia: <http://www.jainpedia.org>.

Potter, Karl H., 1963: *Presuppositions of India's Philosophies*. Englewood Cliffs: Prentice Hall Inc.

List of Specific Academic Works by the Course Leaders

Soni, Jayandra:

2020a: Four articles in *Brill's Encyclopedia of Jainism (Handbook of Oriental Studies. Section 2 SouthAsia)*, edited by Knut Jacobsen, John A. Cort, Paul Dundas and Kristi L. Wiley. Leiden, etc.: Brill Academic Publication: 1. "Emergence of a Jain Philosophical Identity", pp. 821–836; 2. Akalaṅka, pp. 883–886; 3. Kundakunda, pp. 898–903; 4. Umāsvāti, pp. 912–917. ISBN-10: 9004297464, ISBN-13: 978-9004297463.

2020b: "The Concept of *Manas* in Jaina Philosophy", *Journal of Indian Philosophy*, Open Access, First Online: 31 January 2020, pp. 1–14: <https://doi.org/10.1007/s10781-020-09421-6>

2018a: *Jaina Epistemology Including the Jaina Theory of Error*. New Delhi: Aditya Prakashan (81 pages), ISBN: 978-81-934621-3-3.

2018b: "Basic Jaina Epistemology" in *History of Indian Philosophy*, Editor-in-Chief Purushottama Bilimoria: London,

- etc.: Routledge, pp. 381–389 (first published in 2000 in *Philosophy East and West*, Vol. 50, No. 3. pp. 367–377).
- 2018c (reprint): *Philosophical Anthropology in Śaiva Siddhānta with Special Reference to Śivāgrayogin*, Delhi: Motilal Banarsidass (pp. xviii–242). First published 1989.
- 2017: “Jaina Virtue Ethics: Action and Nonaction” in: *The Bloomsbury Research Handbook of Indian Ethics*, edited by Shyam Ranganathan, Bloomsbury, London, etc., pp. 155–176.
- 2016: “Yoga in the *Tattvārthasūtra*”. In Christopher Key Chapple (ed.): *Yoga in Jainism*. London/New York: Routledge, pp. 29–36.
- 2014: with Luitgard Soni: “Right Belief: The Jaina View”. In: *He Is not Far From Any of Us: Festschrift für Hans-Jürgen Findeis*. Ed. by: Annakutty Valiamangalam K. Findeis, et al. Bonn: Bier pp. 631–636.
- 2010: “Patañjali’s Yoga as Therapeia” in *Philosophy as Therapeia. Royal Institute of Philosophy Supplement: 66*. Edited by Jonardon Ganeri and Clare Carlisle. Cambridge: University Press, pp. 219–232.
- 2004b: *Mahāvīra’s Words by Walther Schubring*, translated from the German with much added material by W. Bollée and J. Soni, Ahmedabad: L. D. Institute of Indology (L. D. Series 139), XIV +297 pages. German title: *Worte Mahāvīras. Kritische Übersetzung aus dem Kanon der Jaina*, Göttingen: Vandenhoeck & Ruprecht, 1926, 152 pp.
- 2003b: “Kundakunda and Umāsvāti on *Anekāntavāda*” in Piotr Balcerowicz (ed.): *Caturānāyacakram. Essays in Jaina Philosophy and Religion*. Warsaw Indological Studies (ed. P. Balcerowicz and M. Mejer) Volume 2, 2002, pp. 25–35. Printed in Delhi: Motilal Banarsidass (Lala Sundarlal Jain Research Series, general editor: Professor Satya Ranjan Banerjee). Proceedings of the international seminar ‘Aspects of Jainism’ at the University of Warsaw, Poland, 8–9 September 2000.
- 2003c: “On the Origin and Development of Epistemology in Indian Philosophy” in *Polylog* 2003, polylog/themes/focus/Jayandra Soni: On the Origin and Development ...). Also in the internet: <http://them.polylog.org/4/fsj-en.htm>
- 1999: “Mahāvīra” (approx. 1000 words) in “The Blackwell Companions to Philosophy”. *A Companion to the Philosophers*, ed. Robert L. Arrington, pp. 595–597.
- 1996: *Aspects of Jaina Philosophy*. Three lectures on Jainism published on behalf of the University of Madras, Department of Jainism, by the Research Foundation for Jainology, Madras. Annual Lecture Series 1994–95. Contents: The Karma Theory and Jaina Ethics; *Syādvāda* is not *Samśayavāda*; and Vidyānandin on Umāsvāti’s *pramāṇa-nayair adhigamaḥ*, (*Tattvārthasūtra* 1, 6), 60 pp.

Soni, Luitgard:

- Forthcoming: “The Lightness of the *Jīva*. Omniscience, Liberation and Bliss in a Jaina Text on ‘Ultimate Dying’”.
- 2019: “The Section on *Vijahaṇā* (Disposal of a Corpse) in the *Mūlārādhana*”. In Hampa Nagarajaiah and Jayandra Soni (eds), *चारुश्री Cāruśrī Essays in Honour of Svasti Śrī Cārukīrti Bhaṭṭāraka Paṭṭācārya*, Bengaluru: Supna Book House, 2019, pp. 223–227.
- 2018: “Dying and Death in Jainism. Philosophical Anthropology of *Samyaktva*,”. In Samani Chaitanya Prajna et al. (eds): *A Scientific Approach to Reality. Proceedings of the International Conference on Science and Jaina Philosophy held at ... Mumbai*. Ladnun: Jain Vishva Bharati Institute, pp. 261–272.
- 2015a: “Narratives on World Tour”. In: *Journal of International Philosophy, Tokyo*: Toyo University, No. 4, pp. 261–265.
- 2015b: “Remarks on Jaina ‘Acts of Truth’”. In Luitgard Soni and Jayandra Soni (eds): *Sanmati. Essays in Honour of Prof. Hampa Nagarajaiah*. Bengaluru, Sapna Book House pp. 383–390.
- 2014a: “Jaina Modes of Dying in *Ārādhana* Texts”. In: International Journal of Jaina Studies (Online), Vol. 10, No 2, pp. 1–14. <https://www.soas.ac.uk/ijjs/archive/2014.html>, <https://www.youtube.com/watch?v=avKCxBXR-MA>
- 2014b: with Jayandra Soni: “Right Belief: The Jaina View”. In: *He Is not Far From Any of Us: Festschrift für Hans-Jürgen Findeis*. Ed. by: Annakutty Valiamangalam K. Findeis, et al. Bonn: Bier pp. 631–636.
- 2004: “She of whom one speaks in Jaina Exemplary Literature”. In: *Aspects of the Female in Indian Culture*. Indica et Tibetica, Marburg, pp. 67–77.
- 2003: “Concealing and Protecting. Stories on *Upagūhana*”. In: Piotr Balcerowicz (ed.): *Essays in Jaina Philosophy and Religion*. Delhi: Motilal Banarsidass, pp. 227–236.

Short CVs

Luitgard Soni has a PhD in Philosophy from the University of Salzburg, Austria, and studied Sanskrit, Indian Philosophy and Hindi at the Banaras Hindu University. She was affiliated to the Department of Indology and Tibetology, University of Marburg, Germany, from 1992 to 2012. She is now retired and lives in Innsbruck, Austria, continuing her research mainly on Jaina literature. See her website for further details and publications:

<https://sites.google.com/view/websitesoni/luitgard-soni>

Jayandra Soni retired in May 2012 from the Department of Indology and Tibetology, University of Marburg, Germany, where he taught Indian languages (Sanskrit, Hindi and Gujarati) and Indian philosophy from 1991–2012. Born and brought up in South Africa where he did his BA in 1972 (University of Durban, Westville), he studied further at the Banaras Hindu University, India (PhD 1978) and the McMaster University, Canada, for a second Phd (1987). He now lives in Innsbruck, Austria, continuing his own studies and teaching at the University of Innsbruck, Austria, as a part-time lecturer. See his website for further details and publications:

<https://sites.google.com/view/websitesoni/jayandra-soni>