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Christopher Key Chapple

Loyola Marymount University, cchapple@lmu.edu

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SOURCES FOR THE STUDY OF JAINA PHILOSOPHY: A BIBLIOGRAPHIC ESSAY

Christopher Key Chapple

Department of Theological Studies, Loyola Marymount University

This essay will seek to identify some primary titles in the area of Jaina philosophy, focusing on English-language materials published largely in the twentieth century. This essay will not include a survey of social science studies of Jainism and will also not include festschrifts or other collections of essays. I will first provide a brief survey of individual books and series and then offer more extensive commentary on two books published within the past five years: *That Which Is* (Nathmal Tatia's translation of Umāsvāti's *Tattvārthasūtra*) and *Jaina Philosophy and Religion* (Nagin J. Shah's translation of Nyāyavijayaji's *Jaina Darsana*).

Perhaps the earliest survey of Jaina philosophy can be found in the Sacred Books of the East translations by Hermann Jacobi, who published the *Ācārāṅga* and *Kalpa Sūtras* in 1885 and the *Uttarādhyayana* and *Sūtrakṛtāṅga Sūtras* in 1895. Jagmanderlal Jaini's *The Outlines of Jainism*, published by Cambridge University Press in 1916, lays out the basic premises of Jaina thought regarding the nature of reality, logic, ethics, and liberation. It includes helpful charts, tables, and stories. For a concise introduction this book in many ways has not been surpassed.

The next major resources to appear, though sometimes hard to locate, are two series of books: the Sacred Books of the Jainas and the L. D. Series published by the Lalbahi Dalpatbhai Bharati Sanskriti Vidyamandira in Ahmedabad. Both series include titles by individual authors that provide access to the major aspects of Jaina philosophy. Titles in the Sacred Books of the Jainas include the *Tattvārthasūtra* or *Tattvārthādīgama Sūtra* of Umāsvāti, translated by J. L. Jaini (1920), and the *Puruṣārtha-Siddhyupāya* of the Digambara scholar Amṛtacandra, translated by Ajit Prasada (1933). The L. D. Series, encompassing over one hundred books on both Digambara and Śvetāmbara Jainism, includes general studies, editions of Sanskrit texts, and translations of texts into Hindi and English. Some notable titles include English translations by K. K. Dixit of Haribhadra's *Yogabindu* (1968) and *Yogaśāstraśāstra* (1970) and the *Prasamaratiprakaraṇa*, attributed to Umāsvāti Vācaka, critically edited and translated by Yajneshwar S. Shastri (1989). Other titles include T. G. Khalgati's *Karma and Rebirth* (1971) and Suzuko Ohira's *A Study of the Tattvārthasūtra with Bhāṣya* (1982). These works provide fertile ground for exploring some major topics of Jaina thought, though in nearly all instances more work can be pursued in the areas identified.

Helmuth van Glassenapp's book *The Doctrine of Karman in Jain Philosophy* (Bombay: Bai Vijibai Jivanlal Panalal Charity Fund, 1942) summarizes the exhaustive Jaina discussion of karma. Nathmal Tatia's *Studies in Jaina Philosophy* (Varanasi:

Jaina Cultural Research Society, 1951) provides a detailed survey of major aspects of Jaina thought. Vilas Sangave's *Jaina Community: A Social Survey* (1959), which includes a discussion of Jaina philosophy, has been updated in a new edition titled *Jaina Religion and Community* (Long Beach: Long Beach Publications, 1997). Walther Schubring's *The Doctrine of the Jainas* (Delhi: Motilal Banarsidass, 1962) gives a comprehensive overview of Jaina thought and history. Mohan Lal Mehta's *Jain Philosophy* also presents the basic philosophical teachings (Varanasi: Parshvanath Vidyashram Research Institute, 1971).

Two books published in the past twenty years have made information on the Jaina traditions broadly available: Padmanabh S. Jaini's *The Jaina Path of Purification* (University of California Press, 1979) and Paul Dundas' *The Jains* (London: Routledge, 1992). Jaini's work includes a comprehensive introduction to the primary features of Jaina religion and philosophy. Dundas provides a similar philosophical summary and adds additional historical material. Both include extensive bibliographic references, though Dundas' book unfortunately does not include diacritical marks for foreign-language terms.

Within the broader parameters of philosophical discourse, Jaini's later work, *Gender and Salvation* (University of California Press, 1991), examines attitudes toward women in the Digambara and Śvetāmbara traditions. The former claims that women cannot achieve final liberation or *kevala* because they are not able to fulfill the utmost requirement of total nudity; the latter, which allows clothing to be worn by even its most advanced renouncers, claims that women can in fact achieve Jainism's highest goal. William J. Johnson's *Harmless Souls: Karmic Bondage and Religious Change in Early Jainism with Special Reference to Umāsvāti and Kundakunda* (Delhi: Motilal Banarsidass, 1995) examines the rise of lay religiosity through adaptations in Jaina thought and practice. My own book, *Nonviolence to Animals, Earth, and Self in Asian Traditions* (State University of New York Press, 1993), places Jaina thought in dialogue with issues of animal rights, theological pluralism, and the end-of-life debate, examining Jaina animal protection, claims of religious tolerance, and the fast unto death (*sallekhanā/santhāra*) promulgated in Jaina tradition.

One of the great debates currently being waged in the area of Jaina philosophy centers on the issue of the intended and applied meaning of the philosophy of many-sidedness (*anekānta*), as Cort's essay indicates in this issue of *Philosophy East and West*. For primary sources on this tradition, two English translations are particularly helpful for understanding the purpose and method of examining non-Jaina views. The first is K. Satchidananda Murty's translation of Haribhadra's *Ṣaḍdarśanasamuccaya* (Tenali: Tagore Publishing House, 1957). As noted by Phyllis Granoff and Paul Dundas, Haribhadrasūri, an eighth-century thinker, demonstrated a remarkable interest in understanding the views of others and presented accurate summaries of Hindu and Buddhist schools of thought. The second is F. W. Thomas' translation of *The Flower Spray of the Quodammodo Doctrine: Śrī Malliṣeṇa's Syādvādamāñjarī* (Delhi: Motilal Banarsidass, 1968). This translation of a thirteenth-century text investigates the religious and philosophical positions of non-Jainas in a systematic

manner. Bimal Krishna Matilal's *The Central Philosophy of Jainism (Anekānta Vāda)* (Ahmedabad: L. D. Institute of Indology, 1981) summarizes the Jain insistence on philosophical complexity and explores the sevenfold approach to reality advocated by Jain thinkers. Parts 2 and 3 of Kendall W. Folkert's *Scripture and Community: Collected Essays on the Jains*, edited by John Cort (Atlanta: Scholar's Press, 1993), presents additional Jain texts on non-Jain systems of thought, underscoring the desire of Jain thinkers to establish the validity of the Jain view.

Perhaps the most widely accessible work on Jain thought is Nathmal Tatia's *That Which Is*, an English translation of Umāsvāti's *Tattvārtha Sūtra*, originally published as part of HarperCollins' Sacred Literature Series and now distributed by Altamira Press. The *Tattvārtha Sūtra*, perhaps written as early as the second century C.E., is accepted by both Digambara and Śvetāmbara Jains. As noted by Padmanabh Jaini, it occupies a place in Jain tradition not unlike the *Yoga Sūtra* of Patañjali or Bādarāyaṇa's *Brahma Sūtra*, spawning numerous commentaries and serving as an essential philosophical summary of the Jain system. Tatia translates the ten sections of the text as follows: Categories of Truth, Nature of the Soul, Lower and Middle Regions, Gods, Substances, Inflow of Karma, Vows, Karmic Bondage, Inhibiting and Wearing Off Karma, and Liberation. Umāsvāti includes physics and geography as important aspects of Jain philosophy. The translation and summary of various commentarial traditions makes this an important and essential resource for the study of Jain thought.

Another recently published work provides a comprehensive introduction to Jain thought: Nagin J. Shah's translation of *Jaina Darsana*, written by Muni Shri Nyayaviyayaji. Written in an engaging and accessible style, *Jaina Philosophy and Religion* (Delhi: Motilal Banarsidass, 1998) covers the primary topics mentioned in the *Tattvārtha Sūtra*, with frequent quotations from the works of Haribhadra (eighth century) and Hemacandra (twelfth century). This book presents an accurate account of Jain philosophy as taught by Jain monks within India today and demonstrates the ongoing presentation of the basic teachings of infinite souls (*jīva*), six substances (motion, rest, space, matter, time, and souls), eight karmas (knowledge-covering, vision-covering, feeling-producing, deluding, longevity-determining, body-making, status-determining, and obstructive), bondage (*bandha*), and liberation (*kevala*). It also explains the centrality of religious vows (*vrata*) and the fourteen stages of spiritual ascent (*guṇasthāna*). Of particular note is the extensive chapter on Jain logic, which includes nearly fifty pages on the "Sevenfold Judgment" (*Saptabhaṅgī-naya*). Due to its readable style and frequent quotations from source materials, this book makes an excellent and comprehensive introduction to Jain philosophy as conventionally interpreted.

A great deal of work remains to be done in the area of Jain philosophy. Only a tiny fraction of Jain philosophical literature has been translated into Western languages. The interpretation of Jain thought in terms of social history has begun in earnest (see, for instance, John Cort's edited volume *Open Boundaries: Jain Communities and Cultures in Indian History*). Additionally, many of the broader issues

and challenges posed by the Jaina faith in the areas of cosmology and ethics, as well as the Jaina philosophy of freedom and the human person, merit fuller investigation and discussion.

Though this bibliographical survey of Jaina philosophical literature is by no means exhaustive, it does perhaps convey a sense of the dynamism and ongoing debate within this important field of religious and philosophical study.