Sources for the Study of Jaina Philosophy: A Bibliographic Essay

Christopher Key Chapple
Loyola Marymount University, cchapple@lmu.edu

Repository Citation
http://digitalcommons.lmu.edu/theo_fac/10

Recommended Citation

This Article is brought to you for free and open access by the Theological Studies at Digital Commons @ Loyola Marymount University and Loyola Law School. It has been accepted for inclusion in Theological Studies Faculty Works by an authorized administrator of Digital Commons@Loyola Marymount University and Loyola Law School. For more information, please contact digitalcommons@lmu.edu.
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 festschrifting 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 Uttarādhyayānaya 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 Lalbahí 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 Jains include the Tattvārthasūtra or Tattvārthadīgama 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 Yogadrśṭisamuccaya (1970) and the Praśamaratiprakaraṇa, 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:

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 Umāśvāti 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 *Saḍḍarśānasamuccaya* (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 Malliṣena's Syādvādamaṇjarī* (Delhi: Motilal Banarsidass, 1968). This translation of a thirteenth-century text investigates the religious and philosophical positions of non-Jainas in a systematic

Perhaps the most widely accessible work on Jainist 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 Jainists. As noted by Padmanabh Jaini, it occupies a place in Jainist tradition not unlike the Yoga Sūtra of Patañjali or Badarāyana’s *Brahma Sūtra*, spawning numerous commentaries and serving as an essential philosophical summary of the Jainist 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 Jainist philosophy. The translation and summary of various commentarial traditions makes this an important and essential resource for the study of Jainist thought.

Another recently published work provides a comprehensive introduction to Jainist 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 Jainist philosophy as taught by Jainist 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 (*gunaṃsthāna*). Of particular note is the extensive chapter on Jainist 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 Jainist philosophy as conventionally interpreted.

A great deal of work remains to be done in the area of Jainist philosophy. Only a tiny fraction of Jainist philosophical literature has been translated into Western languages. The interpretation of Jainist 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.