Introduction

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Introduction

Problem and Nature of the work:

Porf. E. Frauwallner in his forward to *Jaina* theories of Reality and knowledge observes:

"During the whole period of Indian philosophy, Jainism has not been attended to very much by the other systems. Whatever the causes for this negligence might have been, the history of Jainism during this time is still a potential object of through research, the facts are that the schools like *Nyāya, Mimāṁsā*, hardly mentions Jainism in their polemics. It is only since the time of *Akalaṅka* that the Buddhist pay more attention to *Jainism*".

On the backdrop of this introduction it becomes adequately evident that no research has been conducted yet from this point of view to study the *Jiana* philosophy as represented in the other systems of Indian philosophy like Buddhism, *Nyāya, Mimāṁsā, Vedānta* and *Sāṁkhya-Yoga*.

A peep into the text of any system of Indian philosophy reveals the fact that it has developed by the process of mutual dialogue amongst the various system of Indian philosophy. The *Jianas* have their own theories and have developed various concepts in favour of their philosophical speculations. The Buddhists are the worst enemy of the *Jianas* in this regard. Therefore, they, in their respective texts, while expounding and establishing their own theories try to refute the
theories of the Jainas. Most importantly the Jaina theory of
Anekānta, theory of reality, Soul, Omniscience, Concept of
Pramāṇas (pratyakṣa, anumāṇa, pratyabhijñāna, smṛti, tarka) and
many more philosophical concepts, to mention a few, of Jainism are
quoted and refuted.

An attempt has been made here make a critical and
comparative analysis of those cases, where the Jaina doctrines are
quoted in the texts of Indian philosophical systems and are refuted or
otherwise. It also tries to evaluate the appropriateness and correctness
of the refutations from the point of view of Jainism in particular and
Indian philosophy in general.

Further, one of the prime concern of the present endeavour
would be to verify the doctrines of the Jainism as presented in the text
of other system by making a comparison by putting side by side the
original texts of Jaina philosophy with that of the rival schools.

When Jainism is quoted by some philosophers it is probable
that it is quoted without any bias, it is also possible that it is
misquoted or though quoted properly, is interpreted differently as
suitable to the need of the concern system, for, he has to refute those.
Further, if it is quoted properly and properly understood and
interpreted as well, one has to examine the grounds and arguments
provided by the concern philosopher in favour of the doctrines of the
opponents. Thus, it will take care to examine critically the depth, the
completeness and the accuracy of the prima-facie arguments of the
opponents against the doctrines of Jainism, which are quoted and
refuted by respective systems of Indian philosophy. An attempt has also been made to bring out the contribution of Jainism in the development of Indian philosophy.

Survey of the researches already conducted:

We have mad an exhaustive survey of the research works conducted on this topic. As stated in the beginning, we do not find any systematic and complete work, where the treatment of *Jaina* philosophy by the rival schools of Indian philosophy is discussed, except a very few research articles, two or three to be specific and a book on some aspects of Buddhism by Bhagchandra Jaina Bhasker. We present here, a brief comment on that book to which a full chapter is devoted in the present thesis. This book 'Jainism in Buddhist literature' by Bhagchandra Jian Bhasker, published by Alok prakāśana, Nagpur in 1972 is presented in five chapters. In the first chapter he describes the historical background of *Jaina* philosophy by giving a brief summery on *Jaina* literature and Buddhist literature in some one hundred pages. The second and third chapters are devoted to the general discussion and analysis of *Jaina* philosophy and *Jaina* ethics. Only in the fourth and fifth chapter he considers the treatment of *Jaina* doctrines in Buddhist literature. There too, real treatment of *Jiana* doctrine by Buddhist philosopher is very scanty. As a matter of fact, whole of the text seems to be oriented as an attempt to present the doctrines and philosophical concept of the Jainas. No attempt is made to study the view of the Jainism as presented in the Buddhist
literature from the point of view of comparison and criticism. In very few cases the author has drawn from the original texts of the Buddhist literature to develop the argument against the Jainism. Again the treatment seems to be more like giving the summery of the tenets than a picture of philosophical debates between two opposite traditions. We have gone through this work very carefully. Apart from this we do not have any work where the treatment of Jaina doctrines by Buddhists is analyzed.

There is an article by K. V. Apte, titled ‘Criticism of Jainism in Brahmastra Śrīkara Bhāṣya’ published in Journal of the Asiatic society of Bombay, where the treatment of Jainism by Rāmānuja is presented. Though Śankra, Rāmānuja, Madhva, Nimbārka and Ballahba have discussed some of the important aspects of the Jaina philosophy in their respective texts, nothing has been written on them. This survey explains and justifies the present endeavour to study the treatment of the Jaina doctrines by the other schools of Indian philosophy.

Scope and limitation of the work:

In the present work we have concentrated on three different schools of thought namely Nyāya, Vedānta and Buddhism, for their treatment of Jaina doctrines. The reason of selecting these three systems is that, we find the treatment of Jaina doctrine to some considerable extent in these systems. We have gone through the literature of Mīmāṁsā and Sāṁkhya-Yoga philosophy as well very
carefully and do not find much reference to Jaina doctrines in those texts. Though it was planed to study Jainism in all the system of Indian philosophy, due to lack of materials and references in Mimāṃsā and Sāṅkhya-Yoga we restricted our study to Nyāya, Vedānta and Buddhism. There was no way to identify the occurrences of the Jaina doctrines in non-jiana texts without going through individual texts of different systems. After examining thoroughly most of the primary texts of Nyāya, Vedānta and Buddhism we noticed that the Buddhists have taken the Jainism very seriously for critical examination. Again among the Buddhists Dharmakīrti, Nāgarjuna, Śāntarakṣita, prajñākaragupta, Dignāga etc. have tried to refute the position of the Jainas, in their respective texts, to which we have referred to.

In the Nyāya system we have examined Nyāyasūtra Bhāṣya, Vārtika, Tatparyatīkā along with all most important texts like Nyāyamajñāri of Jayantabhaṭṭa, Nyāyasāra and Nyāyabhūṣaṇa of Bhāṣarvijña, Nyāyasiddhantamajñāri of Janakinnatha, Nyāyasiddhāntamuktāvallī of Viśvannātha pañcānana Bhaṭṭācārya and Tarkasamgraha, Deepikā of Annabhaṭṭa to identify the Jiana doctrines there. We have also gone through Vaiśeṣika texts like Sūtra of Kaṇāda, Praśathapādabhāṣya, Kandali of Śridhara and Upaskāra of Śankara Mishra along with other text like Sapta Padārthi of Sīvādaitiya Mishra.

The Vedānta texts like Śankara Bhāṣya on Brahmasutra along with Bhāmatī of Vācaśpati Mishra and Kalpataru of Appya Dixit, all
the important texts of Dvaita school of Madvācārya, Viśiṣṭādvaita school of Rāmānuja, Daitādvaita school of Nimbārka and Śuddhādvaita school of Ballabhācārya are considered for framing the objections of the Vedāntins against the basic doctrines of the Jians.

It must be stated that a work of the present type being very vast, a limitation covering some restricted literature are to be determined and hence, will never be complete. There is every possibility of missing or non-identifying a case of the treatment of Jaina doctrine by some systems due to negligence of over sightedness.

Methodology:

The method of our presentation is governed by the principle of comparison and criticism. To do justice to this objective we have tried to show the comparison of the Jaina doctrines with that of rival schools by putting their texts side by side, sometimes in the body of the texts and at times in the foot-notes as far as possible. Very meticulously the occurrences of Jains doctrines in the texts of different school of Indian philosophy are gathered initially. They are arranged on the basis of the concepts and doctrines. In the introduction a presentation of Jiana doctrines, which is rather a reappraisal of discussion available in early secondary literature, is presented to facilitate smooth discussion after wards, while examining them from the point of view of other system at the time of refutation. Here also, we have identified some important philosophical concepts and doctrines, which are later criticized by
other systems. While discussing the treatment Jaina doctrines by other systems we have tried to verify the references with the original text in most cases. For convenience, we have even quoted profusely from the original texts of the rival systems with reference to original Jaina texts in the footnotes. While dealing a concept we have taken the view of different authorities belonging to a system mostly chronologically, who have bothered to explain or analyze the Jaina concepts in the rival camp. We have tried to make observation from two aspects: from the aspect of their presentation by the rival systems, from the point of view of their accurateness and adequacy, and also from the point of view of the correctness or otherwise of the refutation of the rival systems in the background in the Jaina philosophy. The detailed organization of the work is as follows:

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**Chapter I:** A brief sketch of the important doctrines of the Jaina.

**Chapter II:** Jaina philosophy as presented in Nyāya and Vaiśeṣika system.

**Chapter III:** Jaina philosophy as presented in Vedānta system.

**Chapter IV:** Jaina philosophy as presented in Buddhist literature.

**Conclusion/observations.**