

Jain Hist, Phil, and Ethics Final Exam Study Guide REL ST 120/PHILOS 117

Rel St. 170/Philos 130, Animal Ethics and Religions (50pts)

Open on Canvas Sunday June 11, 5pm – Thursday June 15, 5pm,

Exam duration 2 hour 15 minutes hours with two elements to be done outside exam period

The exam is open book and should reflection your own work only, as aligned with the Jaina vow of *satya* (truth).

All exams and late course work are due by the last day of the exam Thursday June 15, 5pm

The Final exam consists of (A) the exam itself and (B) uploading your final Jaina Studies reflection separately by Thursday June 15, 5pm.

The exam includes 4 parts (all points are approximate \cong): (A) Matching, Multiple Choice, and T/F (\cong 25pts); (B) Short and Long answer, including image interpretation/analysis (\cong 15pts); (C) reflection Q (\cong 10pts); Extra credit option (\cong 3pts); For long answer questions, you will have options to choose from.

1. Students should revisit all quizzes; slides as desired

2. Methodological Sources and Questions

- Three methods for exploring a living global religious-philosophical system
- Emic/etic
- According to John E. Cort's articles "Models of and for the Study of the Jains," why is it important to complicate the "standard portrait" of the Jain tradition as it is sometimes depicted by scholars, travelers, or even Jains themselves?
- Understanding multiplicity and mis/identity of simple or singular "Jainism"
- Orientalism

Possible historical, community, and cultural context concepts

1. Brahmanical context and *śramaṇa* response (where, when, what, why?)
2. Kṣatriya "warrior" caste
3. Jain "Universal History" (including auspicious events [*kalyāṇaka*] in life of Tīrthaṅkara)
4. Mahāvīra; why is he significant in the Jain tradition?
5. Tīrthaṅkara/fordmaker meaning and significance (we discussed most common in class the 1st, 22nd, 23rd, 24th)
6. What is the Jina/Tīrthaṅkara/fordmaker "blueprint"
7. Fourfold community (*saṅgha*) (and relevant terms)
8. Jain view and transmission of texts/scripture by disciples (*gaṇadhara*s)
9. Digambara and Śvetāmbara sects (meaning and practice differences)
10. Umāsvatī
11. Kundakunda

Possible terms and concepts

1. Jain "Universal History" (time cycle and *Loka*)
2. The 7 or 9 "Reals" (*tattvas*)
3. Four birth states
4. Three Jewels
5. *Samavasaraṇa* (the divine, nonviolent assembly)
6. *Saṃsāra* and rebirth
7. *kevalin*
8. Karma (what is unique about Jain Karma and identify karmic kinds)

9. Karma as self-inflicted causation and consequences (related to passions [*kaṣāya*] & emotions [*no-kaṣāya*])
10. Jaina epistemology (non-absolutist synthesis): *Anekānta-vāda* (and its ontological basis)
11. *Naya-vāda* and *Syād-vāda*
12. *Ahimsā* (physical and mental aspects)
13. Vows: *Mahā-vratas*, *Aṇu-vratas*, and supporting practices, occupations
14. Initiation (*dīkṣā*)
15. Features/kinds of Jaina veneration (*pūjā*) of Tīrthaṅkara/Jinas
16. “Jai Jinendra”
17. *Anekānta-vāda* (as expressing reality in full/part; as synthesizing extremes; as a teaching of plurality beyond merely affirming diversity; as relates to *naya-vāda* and *syad-vāda*)
18. 14 “Stages of qualities” (or karmic progress) called *guṇa-sthānas*
19. Fasting (as austerity [*tapas*]; in Jain holiday of Paryuṣana)
20. *Pañjrapol*
21. *Sallekhanā* and orchestrating death

Possible analyses

The wonder and “aesthetic shock” of Jain cosmographical images

Mendicant/Lay relations

What is the relation between right view, knowledge, and conduct

The significance of “Polysensate view of the world” (Chapple) including “being sentiently” with 1-5-sensed beings (Vallely)

Jain views of militarism

Jain views of animal life

Jain views of gender

Jain views on food

Jain views of climate/environment

Anekānta-vāda as epistemic requirement to grow one’s reality

Can a tradition be anthropocentric (human-centric) without resulting in domination (Vallely)?

Leśya tree

“Jai Jinendra”

Possible images for analysis:



