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THE SCHOOL OF THE WISDOM

ONLINE VIA ZOOM - ON-SITE ADYAR
OCTOBER & NOVEMBER 2023

ON-SITE ADYAR

THE HIGHER SPIRITUAL PATH

Dr William Wilson Quinn

02 -13 October 2023

This course is predicated upon the immemorial core or “first” principles of the universal *philosophia perennis*, or theosophy, which finds expression from Lao Tzu to Ramana Maharshi in the East and from Pythagoras to H.P. Blavatsky and Ananda K. Coomaraswamy in the West. We shall examine in detail how those treading the higher spiritual path must address and master its requirements. We will examine the specifics of spiritual or “sacred science,” which is an inextricable component of the perennial philosophy...

For more information and to register, please [click here](#).

THE SCHOOL OF THE WISDOM
The Higher Spiritual Path
 with William Wilson Quinn, PhD

DATE
October 2-13, 2023

TIME
Meditation: 8:00 to 8:30 am
Classes: 9:30 to 11:00 am and 2:30 to 5:00 pm

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Writer: William Quinn earned his B.A. from the University of Chicago Divinity School and completed his Ph.D. from that University in the philosophy program. He later earned a J.D. degree in the 1970s. He was employed by the Theosophical Society, where he served as Chief Executive and Associate Editor of the Theosophical Publishing House. In 1987, he was promoted to editor and later to director of the Theosophical Society and The Ocean's Handout. He now has the fourth book in series, The Higher Spiritual Path, to be released in the summer of 2023.

LOCATION
Theosophical Society - Adyar
Blavatsky Building
Blavatsky Avenue
400120 Chennai, TN India

More about the course in this link:
<https://www.theosophical.com/the-higher-spiritual-path>

For more information about SOW visit this link:
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For members of the Theosophical Society

JAINISM AND ITS CONTEXT IN INDIAN PHILOSOPHY AND LITERATURE

Dr Jayandra Soni & Dr Luitgard Soni

13 - 24 November 2023

THE SCHOOL OF THE WISDOM
Jainism and its Context in Indian Philosophy and Literature

DATE
OPENING: November 13, 2023
CLOSING: November 24, 2023

TIME
Meditation: 8:00 to 8:30 am
Classes: 9:30 to 11:00 am and 2:30 to 5:00 pm

With **L. and J. Soni**

The aim of the course is to highlight Jain 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 (*jiva*) and influence it positively or negatively.

In the context of jainism, it is useful to say the jaina ontological categories of sentence and movement (*jiva* and *ajiva*) in comparison and contrast to the Sankhya/Yoga ontological terms *gunas* and *avasthi*. It will be shown that the shared duality implies several noteworthy differences. For example, that the jaina *ajiva* energy (called the sentient *prajiva*) does, unlike to *ajiva* in Sankhya, has for different reason. Sankhya/Yoga *ajiva* energy (called, *Pr. 13*) is *ajiva* or matter as such. Both Jainas and Sankhya/Yoga, however, claim the same view that the human *prajiva* is material. Sankhya/Yoga clearly define terms such as the *indriya*/*manas*, *ego*, *mind*, and *internal sense organs* (*indriya*, etc.) and imply clear delineations of their functions (leading, ordering, *manas*, *Ahimsa*). The category of *mind* or *manas* is particularly revealing for their differences. For example, with Jainas seeing a modification of the *manas* as a means of knowledge, Sankhya/Yoga perceive it as a *prajiva*.

It will be discussed in the course that the Jainas are noted over very early times for using intricate stories to delineate ethical/ontological, rules of behavior and crucial points of the doctrine. The copies of stories which they carefully collected have evidence to this. It is a special cultural achievement that the Jainas collected, preserved and qualified such exemplary stories in voluminous *puranas*, and literary works. The stories serve as useful tool for exemplifying intricate details of their worldviews.

In view of the fact the Jainas had not enjoyed much prominence as a subject in the research on Buddhism and Hinduism, the course will wish and selected topics to underscore the Jainas' contribution to Indian philosophy and literature. For some philosophy the *Edvard Shostakovich* and its commentary for *Edvard Shostakovich* will be studied.

Luitgard Soni has a PhD in Philosophy from the University of Salzburg, Austria, and studied Sanskrit, Indian Philosophy and Hinduism at the German High University. She was affiliated to the Department of History and Theology, University of Hamburg, Germany, from 1982 to 2013. She is now an independent author in Hamburg, Austria, publishing her research mainly on Jaina literature. See her website for further details and publications.
<https://www.google.com/search?q=www.luitgardsoni.com>

Jayandra Soni earned in May 2012 from the Department of Indology and Theology, University of Hamburg, Germany, where he taught Indian languages (Sanskrit, Hindi and Urdu) and Indian philosophy from 1991-2012. Born and brought up in South-Africa where he did his BA in 1972 (University of Durban), M.Phil. in 1976 (University of the Witwatersrand, Johannesburg), India (PhD 1978) and the M.A. at the University of Hamburg, Germany, for a research PhD (1987). He now lives in Salzburg, Austria, continuing his own studies and teaching at the University of Applied Sciences, as a part-time lecturer. See his website for further details and publications.
<https://www.google.com/search?q=www.jayandra.com>

LOCATION
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To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation, and the unity of all life.

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