CHAPTER SIX

CONCLUSION
CHAPTER- VI

6. 0. Conclusion

My research work is “A Comparative Study of Early Jainism and Theravāda Buddhism; with special reference to canonical Pāli texts”. The presentation of Jainism in this study is mostly through Buddhist treaties. Therefore, it cannot be full accounts of Jainism. Buddhist text mentions Jainism as the teaching of Nigantha. There is no doubt Niganthas in those days were known as Jainas today. During the Buddha’s time Nigantha Nātaputta was believed to be the founder of Jainism, because the word ‘tīthāṅkara (S. tīrthāṅkara)’ is used referring to him.

Nigantha Nātaputta was one of the six religious Thinkers in the 6th century B.C. His name is mentioned always together with the other 5 religious Thinkers. He was slightly older than the Buddha. His birth place is not mentioned in Buddhist literature. But it mentioned that he died at Pāvā before the Buddha’s parinibbāna.

In Chapter 1, I present about the history of both sects Jainism and Buddhism in brief and highlight Mahāvīra’s life and his teaching, Jainism and the two main Jaina sects, Dīgambara and Śvetambara, their main differences. Regarding Buddhism, I discuss some accounts that what Theravāda Buddhism is according to Buddhist literature. The three essentials of Theravāda Buddhism are:

1). Monks should not preach the dhamma which Buddha has not preached.
2). Monks should not dismiss the *dhamma* which Buddha preached.

3). As Buddha preached it, they will be practised.

In my research work of the Chapter-1, I have to present some accounts of six Buddhist Synods and their relevances as Theravāda Buddhist countries, especially Myanmar tradition accepted.

In my study, the Chapter 1 reviews the Six Contemporary Thinkers. We find the names of the Six Thinkers almost always together in Buddhist literature. All *suttas*, mentioned about the Six Thinkers, are described using the same words, *saṅghī, ganī*, and so on. They had many ascetic disciples and many followers. They were the Masters of their Sects. They were well-known and held great reputation. They were the founders of their schools, and known as ‘Good-persons’ by many folk.

Lastly, the Chapter 1 examines the debate, dialogues and relations between Jainism and Buddhism according to *suttas*. We should see Jainism from the Buddhist point of view. My presentation of Jainism is according to the origin Buddhist texts (*suttas*) which mentioned Jainism, such as Uposatha *sutta*,\(^{313}\) Nigantha *sutta\(^{314}\) and so on, 15 important *suttas* in number.

The Chapter 2, highlights the ‘Conducts of a householder’ of Jainism and Buddhism. Five partial vows (*anuvratas*) are recognized as the fundamental precepts for a householder not only in Jainism but also in Buddhism. In Jainism, non-violence (*ahimsā*), truthfulness (*satya*), non-stealing (*astheya*), celibacy (*brahmacāraya*), and non-possession

\(^{313}\) A N-1-P. 26  
\(^{314}\) A N-1, P. 221
(aprigaraha) are mentioned as cardinal vows while in Buddhism, not to kill (pānātipātā veramani), not to steal un-given (adinnādānā veramani), not to commit illegal sexual intercourse (kāmesumicchācārā veramani), not to tell a lie (musāvādā veramani), and abstinence from intoxicants (surāmeraya majjapamādatthānā veramani) are accepted by a Buddhist householder as central virtues.

Thus we see that the first four of these vows are unanimously accepted by both sects. But the fifth vow, according to Buddhism, abstinence from intoxicants, can be compared to the vow of renunciation of wine which describes in the Jaina eight essentials of a householder.

My presentation in this Chapter 2, is not only five Jaina pañcasīlas, as ethical fields for a householder, but also the other types of conducts of guṇāvrata (A supplementary vow to strengthen the fundamental vows of a lay-votary), Śiksāvrata (a recurring exercise in self-discipline), and pratimās (a particular vow) are discussed in detail according to various Jaina literatures.

The theory of Buddhist ethics finds its practical expression in the various precepts. These precepts or disciplines are nothing but general guides to show the direction in which the Buddhist ought to turn to on his way to final salvation. Although many of these precepts are expressed in a negative form, we must not think that Buddhist morality, consists of abstaining from evil without the complement of doing good.

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315 JE, P. 103
316 Ibid, P. 102
317 WBB, P. 147
And then, regarding Buddhist conducts for a householder, we pointed out that all Buddhist conducts include the Eight-fold Noble Path; viz., Right understanding, Right thinking, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration. As a matter of fact the Buddhist conducts are only of three_ to avoid evil; to do good and to purify mind.

**The Chapter 3** deals with the initiation of novicehood called *sāmanera* in *pāli* according to *Vinaya Mahāvagga* and my presentation also depends on Myanmar Buddhist tradition.

The procedure of initiation of novicehood is described in *Vinaya Mahāvagga pāli*. This is the historical background of *sāmanera*.

After spending four *vassas* (residence period during the rains) after his Enlightenment, the Buddha visited Kapilavatthu, his native royal city, at the request of his ailing father, King Suddhodana. At there, when the young prince, Rāhula, his son asked him to share treasures, the Buddha replied that he had no material treasures but if the prince wanted, he would give the spiritual treasures, triple gems (*tisarana*). Then the Buddha caused Sāriputta, a chief disciple, to give triple gems to prince Rāhula. It means to ordain Rāhula as a *sāmanera*, novice.

According to the Buddha’s wish, Sāriputta ordain the prince Rāhula as a novice. After ordination, King Suddhodana requested the Buddha not to allow the one who wants to ordain without the permission of his parents. The Buddha accepted the king’s request. Since then the Buddha laid down a *Vinaya* rule “Monks, without his parent’s permission, one should not be
ordained as a novice; whatever monk ordain commits a *dukkata* offence". 
(\textit{Na bhikkhave mātāpitūhi ananunātam puggalam na pabbājetabbam, Yo pabbājeyya so āpattidukkatassa}.)

In this Chapter, I present fully the procedures for novicehood and the rules and regulations which must be observed and trained by a novice. The rules and regulations are of ten precepts which a novice should be disrobed and expelled from the monastic order, the another ten precepts which he should be punished either by the preceptor or by any member of the \textit{bhikkhu-saṅgha} Order, and 75 rules that he should train or follow. These 75 rules laid down originally for the proper behaviour of monks also apply to novices. They are concerned with good conduct and behaviour when going into town or village, polite manners when accepting food and when eating meals, teaching of the \textit{dhamma} etc.

The Chapter IV depicts the conducts of a monk in both sects. Jainism is an ascetic religion from the very beginning. The institution of Jaina monkhood has been traced to pre-Vedic periods. It may be pointed out that Jainism has retained its ascetic character till modern times.

This Chapter, styled the conducts of the Jaina monks, has been devoted to the exposition of the various phases of the monk’s conduct, which conforms to the general standard of negation \textit{himsā} to the last degree. We have endeavoured, in the first place, to expound that his way of life which is adopted after he has awakened to transcendental consciousness is indicative of the discipline which eliminates all that stands

\begin{itemize}
\item \textsuperscript{318} \textit{VI}-3, P. 115
\item \textsuperscript{319} \textit{GT}, P. 10
\item \textsuperscript{320} \textit{JE}, P. 128
\end{itemize}
in the way of his progress towards spiritual illumination. It purges away all those superfluous and detrimental elements that dissipate the precious energies of the self, and baulk the revelation of the divine magnificence and beauty. Secondly, we have unfolded the nature and importance of incentives to spiritual life; have emphasized the necessity of a simultaneous internal and external discipline. Thirdly, we have explained the nature of parīśahas (a trouble) and austerities, as also the importance of the subjugation of the former, and the observance of the later. And lastly, we have dealt with the process of the Jaina monk’s sallekhana.\footnote{EDJ, Pp. 165-6}

In this Chapter, my presentation consists of the conducts for a Jaina and Buddhist monk, qualifications for initiation into monkhood in both sects, the procedures for initiation into monkhood according to Buddhism, and as a Buddhist monk’s conducts, an introduction to Vinaya pitaka. And I compare the Jaina-conducts with similar points mentioned in Buddhist literatures in details.

The Chapter 5 highlights the ‘the means for liberation according to respective sect’. The two traditions, Jainism and Buddhism, hold mainly different views, ‘soul’ (ātama) and ‘non-soul’ (anātama). Depending on the different views, how they can attain the same goal. They may have some similar ways and practices, but it is impossible to be the same end, owing to holding the different views.

According to Jainism mokṣa is a condition of soul, free from all bondage of karma, all impure thought activities bringing influx of karma,
devoid of all kinds of fine and gross bodies, being cessation of all the worldly miseries, fully blissful, peaceful, enlightened and eternal, without fall.

My presentation of some parts of Jainism, according to Buddhist literature, is not for the purpose of decision on right or wrong, but to highlight what the Buddhist literature says about Jainism. During the same time, 6th century B.C. Jainism and Buddhism flourished in India, especially in Magadha. The Buddha and Mahāvīra (Nīgāntha Nātakūṭa) were contemporary of each other and were the founders the two traditions each. There can be found many similarities and dissimilarities in the two schools.

6.1 Remarks of Ven. Buddhaghosa on Jainism

There are some similarities and dissimilarities between Jainism and Buddhism. But, Venerable Buddhaghosa, a great Buddhist commentator of the Tipitaka, admits thus: ‘etassa vāde kiñci, sāsanānulomampi atthi’ in the teachings of that Nātakūṭa (Jainism), there are some points that are harmony with the sāsanā (the Buddha’s teaching). Therefore, the comparative study of Jainism and Buddhism is great interested and will be beneficial.

32 DNA-1, (MYM), P. 151