CHAPTER ONE

AN INTRODUCTION TO JAINISM AND THERAVĀDA BUDDHISM
CHAPTER - I

An Introduction to Jainism and Theravāda Buddhism

1.0. History of Jainism

"Jainism is a system of faith and worship. It is preached by the Jinas. Jina means a victorious person".¹

Nīgāṇṭhavāḍa which is mentioned in Buddhist literature is believed to be "Jainism". In those days jīnas perhaps claimed themselves that they were nīgāṇṭhas. Therefore Buddhist literature probably uses the term ‘nīgāṇṭha’ for Jinas. According to the definition of “Kilesarahita mayanti evamvaditaya laddhanāmavasena nīgāṇṭho” here nīgāṇṭha (S. nirgrāṇṭha) means those who claimed that they are free from all bonds.²

Jainism is one of the oldest religions of the world. It is an independent and most ancient religion of India. It is not correct to say that Jainism was founded by Lord Mahāvīra. Even Lord Pārśva cannot be regarded as the founder of this great religion. It is equally incorrect to maintain that Jainism is nothing more than a revolt against the Vedic religion. The truth is that Jainism is quite an independent religion. It has its own peculiarities. It is flourishing on this land from times immemorial.

Among Brāhmanic and Śramanic trends, Jainism, like Buddhism, represents Śramanic culture. In Buddhist literatures, we can find so many

¹ GJ, 1
² DNA-1, P. 104
informations about Jainism. The Nigantha Nāṭaputta is none else but Lord Mahāvīra.³

1.1. Rsabhadeva

According to tradition, Jainism owes its origin to Rsabha, the first among the twenty-four Tīrthaṅkaras. The rest of the Tīrthaṅkaras are said to have revived and revealed this ancient faith from time to time. The Bhāgavata Purāṇa mentions certain facts about Rsabha which agree in a great measure with those mentioned in the Jaina scriptures. Professor Ranade remarks:⁴ “Rsabhadeva is yet a mystic of a different kind whose utter carelessness of his body is the supreme mark of his God-realization’.

It would be interesting to note that the details about Rsabhadeva given in the Bhagavata practically and fundamentally agree with those recorded by Jaina tradition.⁵

Dr. Radhakrishnan opines:⁶ “There is evidence to show that so far back as the first century B.C., there were people who were worshipping Rsabhadeva, the first tīrthaṅkara. There is no doubt that Jainism prevailed even before Vardhamāna or Parśvanātha”.

The Yajurveda mentions the names of three tīrthaṅkaras: Rsabha, Ajitanātha and Aristanemi. The Bhagavata Purāṇa endorses the view that

³ HJ Pp 3-4
⁴ Mysticism in Maharashtra, P. 9
⁵ Paramatma Prakasha, Introduction, P. 39
⁶ IPh, Vol. I., P. 287
Rśabha was the founder of Jainism. The *Ahimsa* doctrine preached by Rśabha is possibly prior in time to the advent of Āryans in India and the prevalent culture of the period.\(^7\)


“The Jaina tradition makes all these *tīrthaṅkaras* as the product of pure Kśatriya race. Another point regarding them is the difference of opinion about the nineteenth Tīrthaṅkara, Malli, who, according to the Śvetambaras, was a woman, to which the Digambaras do not agree”.\(^8\)

Besides, the name of ‘Sumati’ the fifth *tīrthaṅkara*, has also been referred to in the Bhagavata Purāṇa which tells us that he will be irreligiously worshipped by some infidels as a divinity. Another *tīrthaṅkara*, called Ariśtanemi (Nemi), is connected with the Kriśna legend.\(^9\)

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\(^7\) History of Philosophy Eastern and Western, Vol. I., P.139

\(^8\) HJM, P. 59

\(^9\) EDJ, P. 2
Leaving aside this traditional account, and taking into consideration the standpoint of history, we find that the historicity of the last two tīrthaṇkaras, namely, Pārśva and Mahāvīra, has now been incontrovertibly recognised. Some of the arguments adduced for the historicity of Pārśva are as follows.

First Dr. Jacobi has infallibly proved that Jainism existed before the times of Mahāvīra under the leadership of Pārśva, the twenty-third tīrthaṇkara. It is the Buddhist references which obliged him to adopt this view. To mention one of them, the mistake of the Sāmaññaphala-sutta of the Dīgha nīkāya that it attributed the fourfold religion, to be dealt with afterwards, preached by Pārśva to Nātaputta (Mahāvīra) goes to prove the pre-Mahāvīra existence of Jainism.\(^\text{10}\)

Secondly, the evidence for the historicity of Pārśva is also supplied by the Jaina āgamas themselves. The conversation between Kesi and Goyama mentioned in the Uttarādhyayana\(^\text{11}\) is one of them. About which Jacobi remarks: “The followers of Pārśva, especially Kesi who seems to have been the leader of the sect at the time of Mahāvīra, are frequently mentioned in Jaina sūtras in such a matter of fact way as to give us no reason for doubting the authenticity of records”.\(^\text{12}\)

\(^\text{10}\) SBE, Vol. XLV. P. XXI
\(^\text{11}\) Uttarādhyayana sūtra, P. XXIII
\(^\text{12}\) SBE, Vol. XLV. P. XXI
Thirdly, the acceptance of the fivefold *dharma* of Mahāvira by as many as five hundred followers of Pārśva at Tumgiyā also endorses the pre-Mahāvira existence of Jainism.¹³

Notwithstanding the historicity of Pārśva, very few facts about his life are known. His father was Aśvasena, who was the king of Vārānasi, and his mother was Vāmā. He spent 30 years of his life as a householder, and afterwards he led a life of a monk. After following a strenuous life of austerities for eighty-three days he attained perfection, and after completing hundred years of his life, he embraced final emancipation on the summit of mount Sammeta in Bihār 250 years before Mahāvira attained *Nirvāna*. “Among the chief cities which he is said to have visited were Ahicchattā, Āmalakappā, Hatthināpura, Kampillapura, Kosambi, Rāyagiha, Sāgeya, and Sāvatthi. From this it seems that he wandered in the modern provinces of Bihār and U.P.”¹⁴

The religion of Pārśva was called ‘cātujjāma dhammas’ or the fourfold religion which prescribes abstinence from himsā, falsehood, stealing and acquisition. The followers of Pārśva were allowed to put on clothes, according to this tradition. Other details may be inferred from the practices observed by the parents of Mahāvīra, who were the worshippers of Pārśva. They practiced penances and repented for certain transgressions

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¹³ HJM, P. 59
¹⁴ HJM, P. 59
committed, and on a bed of grass they rejected all food, and their bodies
dried up by the last mortification of the flesh, which is to end in death.\textsuperscript{15}

The question as to why there was the difference in the number of
vows enjoined by Pārśva and Mahāvīra as four and five respectively is
replied by saying that the saints under the first \textit{tīrthaṅkara} were simple but
show of understanding, those under the last \textit{tīrthaṅkara} were prevaricating
and show of understanding, those between the two were simple and wise,
hence there are two forms of the law.\textsuperscript{16}

Again, the first could with difficulty understand the precepts of the
law and the last could only with difficulty observe them, but those between
them easily understood and observed them.\textsuperscript{17}

Nīgāṇṭha Nāṭaputta, who is no other than Vardhamāna was one of
six religious thinkers in the 6th century B.C. He was slightly older than the
Buddha and is usually regarded as the founder of Jainism. He was,
however the last of a long series of Teachers according to Jaina History.

According to Buddhist literature the life of Mahāvīra has to be
known only a little. Kalpa-sūtra of Jaina literature mentions it in full
account.\textsuperscript{18}

The historicity of Lord Pārśva has been unanimously accepted. He
preceeded Mahāvīra by 250 years. He was son of King Aśvasena and queen

\textsuperscript{15} Acaranga, P. 194
\textsuperscript{16} Uttara, XXIII. P. 27
\textsuperscript{17} EDJ, P. 3
\textsuperscript{18} JS-1. Pp. 249-279
Vainā of Varanasi. At the age of thirty he renounced the world and became an ascetic. He practised austerities for eighty-three days. On the eighty-fourth day he obtained omniscience. Lord Pārśva preached his doctrines for seventy years. At the age of a hundred he attained liberation on the summit of Mount Sammata (Parasnath Hills).

The four vows preached by Lord Pārśva are: not to kill, not to lie, not to steal and not to own property. The vow of chastity was, no doubt, implicitly included in the last vow, but the two hundred and fifty years that elapsed between the death of Pārśva and the preaching of Mahāvīra, abuses become so abundant that the latter had to add the vow of chastity explicitly to the existing four vows. Thus, the number of vows preached by Lord Mahāvīra was five instead of four.

Neminātha or Arīstanemi, who preceded Lord Pārśva, was a cousin of Kṛṣṇa. If the historicity of Kṛṣṇa is accepted, there is no reason why Neminātha should not be regarded as a historical person. He was son of Samudravijaya and grandson of Andhakārvṣṇi of Sauryapura. Kṛṣṇa had negotiated the wedding of Neminātha with Rājīmatī, the daughter of Ugrasena of Dvārakā. Neminātha attained emancipation on the summit of Mount Raivata.

The Jainas believe in the occurrence of twenty-one more tīrthaṅkaras. They preceded Neminātha. Lord Rśabha was the first among
them. The Vedic tradition also refers to him. It is not an easy job to establish the historicity of these great souls.  

1. 2. Lord Mahāvīra

According to Jaina tradition, Mahāvīra was the son of King Siddhārtha of Kundapura or Kundagrama. Kundagrama was a large town, and Siddhartha a powerful monarch. Some scholars assumed that Kundagrama was probably one of the suburbs of Vaisali, the capital of Videha. His mother was Trisala. She was a sister of Licchavi chief.

He was born in 599 B.C. His name was Vardhamāna. Vaddhamāna was like his father. He was the second son of the king. His elder brother was Nandivardhana. Vaddhamāna seems to have lived in the house of his parents till they died.

Vardhamāna was educated as prince. He got married to Yasoda and had a daughter. He lived the life of householder for several years. When his parents were dead, he entered the spiritual career. For 12 years he had a life of austerities of all kinds. The ascetic Vardhamāna-Mahāvīra for a year and a month wore clothes; after that time he walked about naked. He accepted the alms in the hollow of his hand.

For more than 12 years the Vardhamāna-Mahāvīra neglected his body and abandoned the care of it. He with equanimity bore, underwent,

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19 HJ, Pp.4-5
and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. He meditated on himself for 12 years.\(^\text{20}\)

In the 13\(^{\text{th}}\) year Mahāvīra was under a Sal-tree in a squatting position with joined heels. He was exposing himself to the heat of the Sun, after fasting two and half days without drinking water. He was engaged in deep meditation and reached the highest knowledge intuition, called \textit{kevala}.

When Mahāvīra had become a Jina and \textit{arhant}, he was a \textit{kevalin}, omniscient and comprehending all objects. He knew and say all conditions of the world, of gods, men, and demons. At the age of 42 Mahāvīra attained supreme knowledge. For 30 years he taught his doctrines.

Mahāvīra held great reputation and traveled various places to reach his view. He stayed the first rainy season in Asthikagrāma, three rainy seasons in Campā, and Prishti Campa, twelve in Vaisāli and Vānijjagrāma, fourteen in Jājagriha and Suburb of Nālandā, six in Mithilā, two in Bhadrikā, one in Alabhi, one in Paṇitabhūmi, one in Srāvsti, one in the town of Pāpā.

In the town of Pāpā, Mahāvīra died. According to Jaina tradition he died in 527 B.C. He died a self-starvation at the age of 72 at the little town, Pāpā (Pāvā?).\(^\text{21}\)

Buddhist literature described the situation of Nigaṇṭha schools after death of Nāṭaputta. There are three \textit{suttas} that give information what

\(^{20}\) Kalp Sūtra: P. 260  
\(^{21}\) Jaina Sūtra-1 kalpa sutra 249-279.
happened the Jaina school after death of Nāṭaputta. They are Pāśādika *sutta* sutta, Saṅgiti of Dīgha *nikāya* and Sāmagāma *sutta* of Majjhima *nikāya*. The same informations are given in these three *suttas*. It is said:

“On that occasion Niganṭha Nāṭaputta had just died at Pāvā. And at his death the Niganṭha became disunited and divided into two parties, in mutual strife and conflict, quarreling and wounding each other with wordy weapon. You do not understand this doctrine and discipline; but I do understand it. How should you understand it? You are wrong; I am right. I am speaking to the point; you are not. You say last what should be said first; and first what ought to come last. What you have so long excogitated is quite upset! Your challenge is taken up. You are proved to be wrong. He gone to get rid of your opinion, or disentangle yourself if you can!”

“Truly the Niganṭhas, the followers of Nāṭaputta, were out methinks to kill. Even the lay disciples, who follow Nātāputta, were out methinks selves shocked, repelled and indignant at the Niganṭhas, so badly was their doctrine and discipline set forth and imparted, so ineffectual was it for guidance, so little conducive to peace, imparted as it had been by on who was not supremely enlightened, and now wrecked as it was of this support and without a protector”.

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22 DN-3. P.97
23 DN-3.P. 176
24 MN-3. P. 32
Buddhist literature does not mention the two different sects of Nigantha schools. The two sects, Śvetambara and Digambara, appeared perhaps after the death of Nataputta. At the beginning of the third century B.C, a Jaina council was held at Pātaliputra and there arranged the teaching of Mahāvīra in 12 aṅgas. Of the 12 aṅgas, the last one was lost. The remaining 11 aṅgas were arranged by a Jaina Council at Valabhi. The validity of these aṅgas was not recognized by the Digambara sect.

Jaina literature is written in Prakrit that is to be Ardha-Māgadhī. Jainism was anxious to make their holy books accessible to common people like the Buddhists. About 7th or 8th century A.D., the commentaries and philosophical works started to be compiled in Sanskrit. The canonical literature of the Jainas is vast, but its literary value is meagre and its religious and philosophical value is so high.

There were both types of monks, viz., sacelaka (with clothes), and acelaka (without clothes), in the Order of Mahāvīra. The terms sacelaka and Śvetambara signify the same sense and acelaka and Digambara express the same meaning. The monks belonging to the Śvetambara group wear white garments, whereas those belonging to the Digambara group wear no garments. The literal meaning of the word Digambara is sky-clad and that of Śvetambara is white-clad. It was, probably, up to Jambu’s time that both these groups formed the composite church. Then they separated from each other and practised the faith under their own Heads. This practice is in force even in the present time. The Śvetambaras hold that the practice of
dispensing with clothing has no longer been requisite since the time of the last omniscient Jamjbu.

1.3. The main differences between the Digambaras and the Śvetambaras

Śvetambaras and Digambaras differ from each other in the following manner.

1. The Digambaras believe that no original canonical text exists now. The Śvetambaras still preserve a good number of original scriptures.

2. According to the Digambaras, the omniscient no longer takes any earthly food. The Śvetambaras are not prepared to accept this conception.

3. The Digambaras strictly maintain that there can be no salvation without nakedness. Since women cannot go without clothes, they are said to be incapable of salvation. The Śvetambaras hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation.

4. The Digambaras hold that Mahāvīra was not married. The Śvetambaras reject this view. According to them, Mahāvīra was married and had a daughter.

5. The images of tīrthankaras are not decorated at all by the Digambaras, whereas the Śvetambaras profusely decorate them.

The two main Jaina sects, viz., the Śvetambara and the Digambara, are divided into a number of sub-sects. There are at present three important Śvetambara sub-sects: Mūrtipūjaka Sthānakavāsī and Terāpanthī. The
The number of present important Digambara sub-sects is also three: Bīsapanthī, Terahapanthī and Tāraṇapanthī. The Mūrtipūjakas worship images of tīrthānkaras etc., The Sthānakavāsīs are non-worshippers. The Terāpanthīs are also not in favour of idol-worship. Their interpretation of non-violence (ahīṃsā) is slightly different from that of the other Jainas. The Bīsapanthīs use fruits, flowers etc., in the idolatry ceremony, whereas the Terahapanthīs worship scriptures in place of images.25

1. 4. History of Theravāda Buddhism

People in some countries, especially, where the Theravāda Buddhism is accepted, try to learn the teachings of Theravāda, but they do not understand much. Therefore, to enlighten such people, this information is described. But we have to present it according to Theravāda original pāli texts and commentaries (āṭṭhakathās).

The word 'thera' indicates something that is foremost, that is stable or firm. What is foremost or stable, according to the Commentaries of Theragāthā, Therīgāthā and Apādāna are sīla, samādhi and pāñña. Those who are endowed with these foremost or firm qualities are called 'thera'. (Thīre sāsane thirabhāvapatte, thīrehi sīlāhiddhammehi samannāgate, sobhanehi sīlādihi thiragunehi yutto thero).26

25 JP, Pp 14-16
26 theragāthā, theripadāna, theragāthā atthakathās
According to the definition "Therānam vādo theravādo", Theravāda means the teaching of the theras. This teaching of the theras is like the roar of the lion. The lion, the king of beasts gets up in the morning and stands on the top of the mountain and roars. All animals in the forest are unable to withstand the roar and so they take shelter in any place they can get into. The roar of the lion predominates the animals. Likewise, the Theravāda predominates all other doctrines that are unable to withstand it.\(^{27}\)

*Theravāda* is believed to be the doctrines of Lord Buddha. The Buddha has established the foundation of the *theravāda* in Aparihāniya sutta, the Lord Buddha preached as follows:

1. *Apaññattam na paññasanti*: Bhikkhus should not preach the *Dhamma* which Buddha has never preached.

2. *Paññattam na samucchindissanti*: Bhikkhus should not dismiss the *Dhamma* which Buddha preached.

3. *Yathāpaññattatesu sikkhapadesu samādāya vattissanti*: As Buddha preached it, they will be practised.

The lord of Buddha gave this *sutta* one year before His *parinibhana* at the assembly of all in Rajagaha. Mahākassapa prescribed the principle of of *aparihāniya* laid down by the Buddha as mentioned above as their policy at Rājagaha in the division of Magadha country. The Buddha said in Mahāparinibbāna Sutta as follows:

\(^{27}\) AITs, Pp. 3-4
"Ākaṅkhamāno Ānanda saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatū", meaning Ānanda, if the saṅgha so desires, it may remove, after my passing away (parinibbāna), the minor and less minor rules.  

This statement of the Buddha was a subject for discussion at the First Buddhist Council. When the Mahākassapa therava asked what minor rules were and what the less minor rules, the arahants at the Council gave different answers, thus confusing the issue. It apparently gave Mahākassapa therava a ground for his momentous decision which was as follows:

"Suṇātu me āvoso saṅgho ... Yassa nakkhamati so bhāseyya". 

This pāli can be translated into English thus: “Friends, let saṅgha listen to me. There are some rules with regard to people. Even lay people know that it is allowable for bhikkhus who are the disciples of the son of the Sakyas (i.e., the Buddha), and it is not allowable for bhikkhus who are the disciples of the son of the Sakyas. If we remove the minor and less minor rules, there will be people who say, ‘The monk, Gotama has laid down the rules for his disciples that last for only for the time for the smoke to clear. So long as their Teacher lived they abide by the rules. From the time their Teacher passed away (attained final passing away) they no longer abide by the rules’. (Therefore) saṅgha does not (i.e. will not) lay down rules that were laid down (by the Buddha), nor does not remove

28 DN-2, P. 127
29 Vi-4, P. 485
the rules that were laid down (by the Buddha). The *saṅgha* takes (will take) upon itself the rules as they were laid down (by the Buddha). If the not laying down of what have not been laid down and not removing of what have been laid down are agreeable to the venerable, let him keep silence. The venerable to down whom they are not agreeable, should speak out.

Sāṅgīti or *saṅgāyanā* literally means to recite together. But it implies more than that. It implies the *saṅgha* assembly, the *saṅgha* Council, the *saṅgha* parliament. After the consideration, the members of the *saṅgha* in the assembly unanimously conformed to the principle prescribed by Mahākassapa therā. Before His *mahāparinibbana*, the Buddha said, “I, Ānanda, have preached the *dhamma* and prescribed the *vinaya*. They will be your master after the demise of mine” (*Yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto; so vo mamaccayena satthā*).³⁰

The *saṅgha* in this assembly agreed to this point that the Buddha’s speech showed that if *vinaya* and *dhamma* were abolished, the master would be removed. They were pleased that the *dhamma* was not small but great and splendid. Thus the duty to present or *vinaya* teaching was assigned to Venerable Upāli, and all *dhamma* teachings to Venerable Ānanda. The 500 *arahant theras* who took part in this council unanimously confirmed the *vinaya* and *dhamma* teachings presented by Venerable Upāli and Venerable Ānanda respectively. Thus the principles taught by the

³⁰ DNA-1. P.7
Buddha in *Aparihāniya sutta* (the discourse of non-decline) and presented to the council by the Mahākassapa *thera* became as it were a beacon of light for the perpetration of the *sāsana* in the future.

1. 4. 1. The First Council

The first *saṅgha* council was held at Rājagaha immediately after the death of the Buddha. It is accepted by all monks. There was not a schism at that time.

1. 4. 2. The Second Council

The second council was held at Vaisāli; a century after the passing of the Master. It is recorded in the Cūlavagga that the monks of the Vaijī country were in the habit of the practising the Ten points (*dasa vatthūni*) which were regarded as unorthodox by Yasa, the son of Kakandaka. He declared these practices to be illegal and immoral in the extreme.

The orthodox monks said that nothing should be changed while the others insisted on modifying some rules. Finally, a group of monks left the Council and formed the *Mahāsaṅghika* - the Great Community. Even though it was called the *Mahāsaṅghika*, it was not known as Mahāyāna. And in the Second Council, only matters pertaining to the *Vinaya* were discussed and no controversy about the *dhamma* is reported.

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31 2500 YB Pp. 35-41
1. 4. 3. The Third Council

In the third century B.C, during the time of Emperor Asoka, the Third Council was held to discuss the differences of opinion among the bhikkhus of different sects. At this Council the differences were not confined to the Vinaya but were also connected with the Dhamma. At the end of this Council, the President of the Council, Moggaliputta Tissa, compiled a book called the Kathāvatthu refuting the heretical, false views and theories held by some sects. The teaching approved and accepted by this Council was known as Theravāda. The Abhidhamma Piṭaka was included at this Council.\(^{32}\)

The third Council was held at Pāṭaliputta, India. A thousand bhikkhus took part in this Council.

After the Third Council, King Asoka arranged to send missionaries to the nine directions (Navāṭhāna dhammadūta) according to the advice of the therā Moggaliputta Tissa.

The commentary on pārajika pāli of vinaya piṭaka mentioned about the missionaries to the nine directions.

1. Majjhantikathero Kasīra Gandhāraratṭham gantvā Āsīvisopamasuttaṁ kathesi, suttapariyosāne asītiyā pāṇasahassānam dhammābhīsamayo ahosi, kulasatassahasm pabbajji, tato pabhuti ca Kasmīrargadhārā yāvajjatanā kāsāvapajjotā īsivātapaṭivātā eva.

\(^{32}\) GBW, Pp. 455-456
Majjhantika therā went to Kasmīra-gandhāra (modern Afghanistan, Pakistan and Kashmir) and taught Āśī visopama sutta. At the end of the sutta, eighty thousand beings realized the truth. Members of one hundred thousands families became monks. From that time until now, (now here means at the time of Mahābuddhaghosa therā, the great commentator) Kasmīra-gandhāra is shone with the colour of the robes of the monks and the wind blew due to the movement of the monks.

2. Mahādevattheropi Mahiṁsakamaṇḍalam gantvā Devadūta suttam kathesi, suttapariyosāne cattāliṣa pāṇasahassāni dhammacakkhurān paṭilabhiṁsu, cattāliṣaṁyeva pāṇasahassāni pabbajjiṁsu.

Mahādeva therā went to Mahiṁsakamaṇḍa (some part of Andhra Pradesh and some parts of Karnataka in modern India) and taught Devadūta sutta. At the end of the sutta, forty thousand people realized the three levels of the truth. (Here it means sotāpattimagga ēṇa, Sakadāgāmi maggaṇāṇa and Anāgānimagga ēṇa. Some said that they attained the first level of the truth, that is sotāpattimagga ēṇa).


Rakkhita therā went to Vanavāsiṁ (that place is located south to Mumbai, northern part of Karnataka in India and Vanavāsi Tissa sāmaṇera dwelled there), and stood in the sky and made the people of Vanavāsi
devoted to sāsanā by means of teaching the dhamma (that was taught by the Buddha) in Anamatagga samyutta. At the end of this teaching, sixty thousand beings realized the truth. Consequently seventy thousand people became monks and five hundred monasteries were donated to the monks.

4. Yonakadhammarakkhitatheropi Aparantakaṁ gantvā Aggikhandhopama-suttantakathāya Aparantake pasādetvā sattati pāṇasahassāni dhammāmataṁ pāyesi, khattiya kulavato eva purisasaḥassāni pabbajjīṁsu, samadhikāni ca cha itthisahassāni.

Yonakadhammarakkhita therā (who was born in Greek) went to Aparantaka (at present age Gujarat State in India) and made the people in Aparantaka devoted to sāsanā by means of teaching Aggikhandhopama sutta and quenched seventy thousand beings with the nectar of the dhamma (made the people realized the dhamma). One thousand men who belonged to khattiya (kṣtriya) caste became bhikkhus (monks). And more than six thousand women became nuns (bhikkhunis).

Regarding Aparanta it was so called because it was situated in western part of Majjhima desa (Middle Land of India). It was also known as Sunāparanta for the people from West Island are placed by the son (Sunu in pāli) of the Universal Monarch there. The Nammada river is crossing that place.

5. Mahādhammarakkhitathero pana Mahāraṭṭham gantvā Mahānāradakassapa-jātakakathāya Mahāraṭṭhake pasādetvā caturāsiti pāṇasahassāni maggaphalesu patiṭṭhāpesi, terassasaḥassāni pabbajjīṁsu.
Mahādhammarakkhita therā went to Mahārattha (Maharashtra State in modern India) and made the people in Mahārattha devoted to Sāsanā with Mahānārada-kassapa jātaka and made eighty four thousand beings attained magga and phala. Thirteen thousand people became monks.

6. Mahārakkhitatheropi Yonakaraṭṭham gantvā Kālakālāma-suttantakathāya Yonakalokāṁ pasādetvā sattati sahassādhikassa pāṇasatasahassamaggaphalalaṅkāram adāsi, santike cassa dasasahassāni pabbajjimśu.

Mahārakkhita therā went to Yonaka State (This state is located in northwest of the Himalaya. The ancient city was known as Sākala and it was the place of the birth of Milindapañhā, the questions of King Milinda and answers of thera Nāgasena. The State is now known as Greek, Turkey and southern Rusia.) and made the people in Yonaka devoted to sāsanā with the dhamma talk on Kālakālāma sutta and gave the decoration of magga and phala to one hundred and seventy thousand people (made them realized the truth). Ten thousand people became monks ordained by that therā.

7. Majjhimalthero pana Kassapagottatherena Alakadevattherena Dundubhissarattherena Mahādevattherena ca saddhiṁ Himavantadesabhāgam gantvā Dhammacakkapavattanasuttantakathāya taṁ desaṁ pasādetvā asūtipañakoṭiyo maggaphalaratanāni paṭilābheti, pañcapi ca therā pañca raṭṭhāni pasādesuṁ, ekamekassa santike satasahassamattā pabbajjimśu.
Majjhima *thera*, accompanied by Kassapagotta *thera*, Ālakadeva *thera*, Dundubhissara *thera* and Mahādeva *thera*, went to the part of Himalaya and made the people in that region devoted to *sāsanā* with the *dhamma* talk on *dhammacakkappavattana sutta* and let eight hundred million people possessed the treasure of *magga* and *phala* (they realized the truth). Those *theras* made the people in five States (Khontan, Yareka, Tibet, Bhutan and China). One hundred thousand people became monks ordained by each *thera*.

8. *Soṇatheropi sadhim Uttaratherena Suvāṇṇabhūmiṁ gantvā Brahmajālasuttantakathāya pasādetvā saraṇesu ca sīlesu ca patiṭṭhāpesi, saṭṭhisahassānam dhammābhisamayo ashosi, kuladārakānam addhuddāni sahassāni pabbajīṁsu, kuladhitānam diyaḍḍasahassāṁ.*

Soṇa *thera*, accompanied by Uttara *thera* went to Suvāṇṇabhūmi (present Thathon in Myanmar) and having made many people devoted to *sāsanā* with *Brahmajāla-sutta*, made them to take refuge in *Buddha*, *dhamma* and *sangha* and to preserve five hundred young men became monks (*bhikkhus*) and one thousand and five hundred young women became nuns (*bhikkhunis*).

Suvannabhūmi is generally identified with lower Burma, probably the Bago and Molamein districts. It probably included the coast from Yangon to Singapore.\(^33\)

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\(^{33}\) DPPN, Vol-3, P. 1263
According to a text named the Geography of the Dispensation of the Buddha, Suvannabhumi is said to be Sumatra island in Indian Ocean.


Mahinda therathera went to Tambapaṇṇidīpa (modern Sri Lanka) and taught Cūlahatthipadopa-sutta. At the end of the dhamma talk, the great king Devanampiya-tissa with forty thousand people took refuge in three Gems.

1. 4. 3. (a). Mahāyāna and Hinayāna Schools

At the Third Council, we should note that there was nothing known as Mahāyāna at all. But between 1st Century B.C. to the 1st Century A.D., the two terms Mahāyāna and Hinayana appeared in the Saddharma Pundarika sutra or the sutra of the Lotus of the Good Law.

About the 2nd Century A.D., Mahāyāna became clearly defined. Nagarjuna developed the Mahāyāna philosophy of Sunyāta and proved that everything is Void in a small text called Madhyāmika-karika. About the 4th Century, there were Asaṅga and Vasubandhu who wrote enormous among of works on Mahāyāna. After the 1st Century A.D., the Mahayanist took a definite stand and only then the terms of Mahāyāna and Hinayāna were introduced.
1. 4. 3. (b). Are Hinayāna and Theravāda the same?

We should not confuse Hinayāna with Theravada because the terms are not synonymous, Theravāda Buddhism went to nine directions during the 3rd Century B.C., when there was no Mahāyāna at all. Hinayāna sects developed in India and had an existence independent from the Theravada Buddhist countries. Today there is no Hinayāna sect in existence anywhere in the world. Therefore, in 1950 the World Fellowship of Buddhists inaugurated in Colombo unanimously decided that the term Hinayāna should be dropped when referring to Buddhism existing today in Sri Lanka, Thailand, Burma (Myanmar) Cambodia, Laos etc. This is the brief history of Theravāda, Mahāyana and Hinayāna.

Now, the question arises that what is the difference between Mahāyāna and Theravāda? According to Ven. Dr. W. Rahula, there is hardly any difference between Theravāda and Mahāyāna with regard to fundamental teachings.

* Both accept *Sakyamuni* Buddha as the Teacher.

* The Four Noble Truths are exactly the same in both schools.

* The Eightfold Path is exactly the same in both schools.

* The *paticca-samuppāda* or the Dependent Origination is the same in both schools.

* Both rejected the idea of a supreme being who created and governed this world.
* Both accept anicca, dukkha, anatta and sīla, samādhi, paññā without any difference.

There are the most important teachings of the Buddha and they are all accepted by both schools without question.34

1.4.4. The Fourth Council

There are different views regarding saṅgha Council such as Ceylonese tradition, Thai tradition etc. But now we have to highlight about Burmese tradition. Burma accepts the first, second and third councils mentioned above and the other three councils too.

According to Burmese tradition the fourth council was held at SriLanka. As many as 500 learned SriLanka bhikkhus took part in the deliberations under the presidency of Mahāthera Rakkhita. This is called the Aluvihāra or Ālokavihāra council as it was held at Āloka Cave in the town of Matale or Malaya in SriLanka about 100 B.C.

The remarkable fact of this council is that texts or pitakas along with the atṭhakathā which the Theravādians had carried down in an oral tradition about 450 years were inscribed on palm leaves.

34 GBW,Pp. 457-8
1. 4. 5. The Fifth Council

The fifth council was convened at Mandalay, Myanmar (Burma) in A.D., 1871 or B.E. 2400 Myanmar monks met at this council. Elder Jāgarābhivārīsa presided.

The remarkable fact of this council is that the pāli Canon already on palm leaves was recorded on marble slabs. As many as 729 marble slabs, each about 6 by 3 feet, were used to inscribe the tipitaka. These marble slabs of tipitaka that can be seen at the foot of Mandalay Hill are now known as the World’s Greatest Books.

1. 4. 6. The Sixth Council

The sixth Buddhist council was inaugurated at Kabāaye Mahāpāsana Cave in Yangon, Myanmar in 2498 B.E., with the collaboration and participation of the learned Theravāda bhikkhus of various countries of the world, particularly Myanmar, Laos, Cambodia, Thailand and Sri Lanka. The 2500 monks met at this council, Venerable Revata, the Nyaung Yan Sayādaw, Venerable Sobhana, the Mahāsī Sayādaw and Venerable Vicittasārābhivārīsa, the Dhammanāda Sayādaw were the great leaders of this council.

Although this sixth council was held in Myanmar, it was attended not only by Myanmar bhikkhus, but by the representative bhikkhus of all five
Theravāda countries, viz., Myanmar, Laos, Cambodia, Thailand and Sri Lanka.\textsuperscript{35}

1.5. The Six Contemporary Thinkers of the Buddha  

(according to Sutta Pitaka)

There were six thinkers who were contemporary of the Buddha. Before the appearance of the Buddha they have founded their religious schools and taught widely their views in India. They held different views and practised their own ways. They were:

1. Pūraṇa Kassapa
2. Makhali Gosāla
3. Ajita Kesakambala
4. Pakudha Kaccāyana
5. Sañcaya Belatṭhaputta and

They were older than the Buddha. According to Sāmaññaphala sutta of Dīgha nikāya, regarding the Six contemporary Thinkers, they were mentioned as follows:

\textsuperscript{35} AīTs, P. 18
We can translate the Pāli mentioned above that (there are six contemporary thinkers) who have a group of disciples, with their own sects, being the teachers of their sects, reputed and well known, the founders of the school of thought, acclaimed by many as virtuous, ripe with experience, having spend long years as ascetics, with knowledge of the olden days, and far advanced in age.

According to Canonical Buddhist Texts, they lived in Magadha most of their lifetime, but we cannot trace any accounts that the Buddha, himself did take place some conversation with them. But Pāli texts mention that there are so many dialogue, conversation, debate, and discussion etc, between the Buddha and their disciples and between them and the Buddha’s disciples as well as the Buddha’s disciples and theirs.

Now, we have to mention about the six contemporary thinkers of the Buddha as recorded in Sāmaññaphala sutta of Dīgha nikāya and its Commentary.

1.5.1. Pūraṇa Kassapa

Pūraṇa is personal name. Kassapa is his family name. Therefore he was known “Pūraṇa Kassapa” by both of names. He held great reputation as the founder of the Akiriyavāda school of thought (titthankara). He had

36 DN-1 Pp.49
many followers and the master of his sect (gapācariya) He was venerated as a noble person by many people (sādhusammato bahujanassa). He was aged and with the knowledge of the olden days.37

According to the informations in the commentary of Ven. Buddhagosa, it should be noted that:

“Kassapa is the name of that Master. Kassapa is his clan. He, it was said, was born as hundredth slave for a family. Therefore he was named Purana, meaning one who fulfilled a hundred slaves. He was glorious slave, so nobody put blame on him saying ‘You do bad!’ ‘You do nothing! Then he thought ‘For what I should stay’ and run away. On the way robbers deprived him of the dress he wore. Without idea to cover the body with leaves or grass, he went into a village in the nude. Seeing him the people thought: “This samana is arahant and he has no craving. He equal to none. They offered him food. He thought: “It happens because of not wearing a dress”. Since then he never wore any dress although he received. It was his monkhood. The others followed his way”.38

We can find about the theory of Purana in Sāmaññaphala sutta of Dīgha nikāya. According to this sutta, he explained his theory of Non-action (Akiriya vāda) to the King of Magadha. He rejected the existence of kamma that there is neither evil nor the effect of evil and good nor the effect of good thus:

37 DN-1. P 44
38 DNA-1. P 130
"O great king! Neither evil nor the effect of it exist for one who acts or makes others act; who mutilates or makes others mutilate; who torments or make others torment; who makes others feel sad or encourages to make others fees sad; who oppresses or cause to oppress; who threatens or causes others to threaten; who kills by himself or by others; who steals by himself or by others; who burgles by himself or by others; who commits highway robbery by himself or by others; who commits adultery by himself or by others; who tells lie by himself or by others; for doer the evil has not been done.

Even if one kills all beings on the Earth with a grinding wheel fitted with razors and makes them a pile and a heap of flesh, evil will not be caused. No evil ensues therefrom. Even if anyone living on the south bank of Gaṅgā (Ganges) should kill or cause other to kill, mutilate or cause others to mutilate, torment or cause others to torment, no evil is done. No evil ensues therefrom. Even if anyone living on the north bank of the Gaṅgā (Ganges) should give alms or cause others to give alms; make offerings or cause others to make offerings, no meritorious action is done. No merit ensues therefrom. Through offering (dāna), self-training (sīla), self-restraint (saṁyama), and telling truth (sacca) no meritorious action is done. No merit ensues therefrom".\(^{39}\)

\(^{39}\) DN-1. P. 49
1. 5. 1, (a). The Doctrine of Six Special Births:

Pūraṇa Kassapa presented six types of special births to classify beings in colour like Makkhali Gosāla’s presentation. They are termed ‘abhijāti’ or ‘special birth’. They are as follows:

1. Black \((kaṇhābhijāti)\),
2. Brown \((niḷābhijāti)\),
3. Red \((lohitābhijāti)\),
4. Yellow \((haliddābhijāti)\),
5. White \((sukkābhijāti)\), and
6. Ultra white \((paramasukkābhijāti)\).

According to him those whose living is on cruel action such as hunting, fishing, theft, the work of executioner, and the work of warden \((bandhanāgārika)\) belong to the ‘Black’. Buddhist monks and the others who hold the theory of \(kamma\) and \(kariya\) belong to the ‘Brown’. Niganṭhas belong to the ‘Red’. Lay devotes of \(acelakas\) belong to the ‘Yellow’. Ājīvakas, male or female, belong to the ‘white’. The three holy men- Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla belong to the ‘Ultra white’.

The Buddha rejects his view on the classification of sixfold birth.

\(^{40}\) AN-2 .P. 336
1. 5. 1, (b). Ahetukavāda

According to Sāmaññaphala sutta of Dīgha nikāya, the view of Pūrṇa Kassapa was *akiriyavāda*, Theory of Non-action. But in Mahāli sutta of Saṁyutta nikāya, we find that Pūrṇa Kassapa held *ahetukavāda*, theory of causelessness.41

Actually the *ahetukavāda* is the view of Makkhaligosāla according to Sāmaññaphala sutta of Dhīgha nikāya. But Makkhali Gosāla was, it is known, held in high esteem by Pūrṇa Kassapa.

1. 5. 2. Makkhali Gosāla

Makkhali Gosāla was also contemporary of the Buddha. He was known as Makkhali Gosāla in *pāli*, but it was mentioned as Maskari Gosālaputra in other traditions. Why was he so named? Buddhaghosa thera defined the meaning of the name thus:

“Makkhali is his name. He was born in a cowshed, so he obtained the second name ‘Gosala’. It was said: One day he walked on a muddy path carrying the bowl of oil. Seeing him in his way, his master said to walk with care not to slip. He was careless and fell down. He feared his master and tried to run away. The master caught the dress he wore, but he escaped in the nude. When he went into a village for food the people there thought that he was a holy man”.42

This is another information about Makkhali:

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41 SN-2. P. 57
42 DNA-P. 131
Accordant to that account Gosāla, unlike the Buddha and the Jina (Jaina), was of low descent. His father was supposed to be a professional beggar. He himself became a wandering ascetic very early in his life and joined Jina during the period of his toils and struggles. He remained his companion for six years and his being together with the Jina is not supposed to have remained without influence on the Jina. Then it came to a breach and since then it continued as bitter enmity. Gosāla now directed himself towards the sect of the ājīvaka of which he later became the head. About 493 B.C., a long time before the Buddha and the Jina, he is supposed to have died”.

But there is another account of Makkhali Gosāla:

“Gosāla was by profession a bard, spinning tales and showing pictures for the entertainment of local audiences. He was the follower of an old, established ājīvaka sect; eventually he came to be regarded as the leader of this sect and as the chief spokesman of the ‘fatalist’ doctrines to which it adhered”.

But P.L. Vaidya gives the different information: “The next important contemporary of the Buddha was Makkhali Gosāla. He belonged to the sect of the acelakas or Naked Ones, and, as the first of his name indicates, carried a staff bamboo (maskaran). It is said that he was for some time a disciple of Mahāvīra, but later broke away from him. Afterwards, he probably founded as independent school known as the ājīvaka school. Later

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43 HIPh, P. 213
44 JPP, P. 22
writers mention two producers, Nanda Vaccha, and Kisa Saṃkicca, thus giving this school three prophets. This sect is extinct, but seems to have enjoyed popularity and even royal patronage.  

He founded Ājīvaka school and hold the theory of ahetuka (causeless). He denied any cause or condition. All being have to be according to certainty (niyati), according to association (saṅgati) and according to nature (bhāva). Nothing can change them. Nobody can change the position. Liberation does not depend on a cause, but on ‘time’.

Makkhāli Gosāla says:

“There exists no cause or condition for impurity of beings; they are impure without cause or condition. There exists no cause or condition for purity of beings; they are pure without cause or condition. There is not an action that is done by oneself, or by others, or by person. There is no power, nor energy, nor human strength, nor human endeavour. All sentient beings are devoid of power, energy, strength and endeavour. They are differentiated by niyati (certainty), by saṅgati (association), by bhāva (own nature). They have to feel pleasure or pain depending on only the six types of special births”.

Makkhāli rejected both, kamma and vipāka. According to him there exists neither cause nor effect. Regarding liberation he expounded the Theory of Saṁsārasuddhi (=purity by wandering from a life to another).

45 2500 YB P. 17
46 DN-1, P 50
Makkhali Gosāla says:

“All beings who were born in this world have the same measurement of a long time in wandering in *samāsāra*. And then there are eighty-four hundred thousand great cycles of time during which the fool and the wise alike, wandering from one existence to another, will at last put an end to the round of suffering. In the meanwhile there will be no end (of it). No one can say: ‘By the practice of this morality and conduct, of this austerity, of this chastity, I shall make my immature actions grow into maturity, at the same time destroying mature actions by repeated encounters’. All happiness and misery have been measured in the measuring basket; and the round of rebirths is in this way delimited, with no extension or reduction. When a ball of string is thrown forward, it will go as far as the length of the string allows. In like manner both the fool and the wise would wander from one existence to another as far as the time limit and would make suffering end.\(^47\)

Makkhali had many followers who venerate him. He was aged and held a great reputation among Ājīvakas. Pūrana Kassapa, the founder of *Akiriyavāda* school, esteemed him. He believed that Makkhali belongs to the ‘Ultra white’, the highest position in the six *abhiṣāti*, or ‘special births’, together with Nanda Vaccha, Kisa Saṅkicca.\(^48\)

The Buddha, however, declared that Makkhali is a person who was harmful to all sentient beings and his view caused them great suffering in

\(^{47}\) DN-1, P. 51
\(^{48}\) AN-2, P. 336
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samsāra. It was Makkhali who was compared to a fishing-trap set in the mouth of a river. The Buddha says: “I never see any other person like Makkhali who is harmful to all sentient beings. Makkhali is like a fishing-trap set in the mouth of a river”.

1. 5. 3. Ajita Kesakambala

Ajita was one of the six contemporary thinkers. He was also contemporary of the Buddha. He had many followers who venerated him. He was the founder of Natthikavāda school and expounded the theory of non-effect. He rejected the effect of an action, good and bad.

According to Jaina sources, Ajita Kesakambalin is the champion of the akiriyavāda which roughly corresponds to the lokāyatika or the Cāravaka school.

He did not believe in the utility of gifts, in sacrifice, the fruits of good and bad acts, the existence of heavenly worlds or persons possessing higher or supernatural powers. He held that the consisted of four elements, into which it dissolved after death. He also held that it was useless to take of the next world; that both the wise and the ignorant die and have no further life after death. His view are similar to those the Cāravakas and his doctrine may be styled Ucchedavāda.

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49 A-1, P. 350
50 2500 YB, P. 14
51 Ibid, P. 18
He denied the effect of the following ten actions: Buddhist literature mentioned wrong views on the ten points (*dasavatthuka micchācāra*). They run as follows:

There exists-

1. no consequence of almsgiving (*natthi dinnam*)
2. no consequence of sacrifice (*natthi yittham*)
3. no consequence of oblation (*natthi hutam*)
4. no consequence of good and bad actions (*natthi sukatadukkatanam kammanam phalanam vipako*)
5. There exists no this world (*natthi ayamloko*)
6. nor other world (*natthi paro loko*)
7. There is no mother (*natthi mata*)
8. nor father (*natthi pita*)
9. There is no sentient beings that will be reborn (*natthi satta opapatika*)
10. There are not such *samaṇas* or *brahmaṇas*, established in the Noble Path and accomplished in good practice, who through direct knowledge acquired their own efforts, can expound this and other worlds. (*natthi samanabrahmana ye imam lokam sayam abhiṇṇā sacchikatva pavedenti*).\(^{52}\)

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\(^{52}\) DN-1, P. 51
According to Ajita's teaching there is not any action that produces effect. By rejecting the effect of kamma he implicitly rejected the kamma as well. Holding the natthika view he expounded the annihilationism (ucchedavāda). “His views are similar to those of the cāravakas, and his doctrine may by styled ucchedavāda”.

He explained what “being” is and defined the meaning of death. According to him the sentient beings are only constitution of Four Great Elements. After death there will be nothing left. Ajita presented his view. It is translated from pāli into English:

“This being is but a compound of the four great primary elements; after death, the earth-element (or element of extension) returns and goes back to the body of the earth, the water-element (or element of cohesion) returns and goes back to the body of water, the fire-element (or element of thermal energy) returns and goes back to the body of fire, and the air-element (or element of motion) returns and goes back to the body of air, while the mental faculties pass on into space. The four pall-bearers and the bier (constituting the fifth) carry the corpse. The remains of the dead can be seen up to the cemetery where bare bones lie graying like the colour of the pigeons.

All alms-giving ends in ashes. Fools prescribe alms-giving. The word of those who expound the theory of ‘atthika’ is in nonsense, is a lie and a false impression. Both the fool and the wise are annihilated and
destroyed after death and dissolution of their bodies. Nothing exists after death".\(^{53}\)

Ajita wore an amazing dress which is made of human hair (kesakambala). The Buddha said that the dress weaved by human hair was the worst one. Because it is with bad smell. It cannot protect from cold or heat. It is cold when the weather is cold, hot when the weather is hot.\(^{54}\)

1. 5. 4. Pakudha Kaccāyana

Pakudha was also contemporary of the Buddha and the other religious teachers. His lineage was Kaccāyana. According to Commentary on Sāmaññaphala sutta of Dīgha nikāya he abstained from fresh water. Even having excreted he never cleansing with water. If received boiled water or rice-glue, he cleaned. If he had to crosse a river or water on the road over, he assumed he lost his morality. So he went away restoring his morality having erected a stupa of sand (vālukathūpa). He had such and ungraceful idea".\(^{55}\)

Pakudha Kaccāyana is probably Kakuda Katyāyana as mentioned in the Prashnopaniṣad. He had his views are also referred to in the Sūyagada, the Second Book of Śvetambara Jaina cannon. His doctrine may be called Aśāvatavāda. According to him, there are seven elements which are

\(^{53}\) DN-1, P. 52
\(^{54}\) AN-1, P. 290
\(^{55}\) DNA-1, P. 132
immutable, and do not in any way contribute to pleasure or pain. The body is ultimately dissolved into these seven eternal element”.\textsuperscript{56}

He expounded eternalism (\textit{sassatavāda}) that was contradictory to the view of Ajita. When met King Ajātasattu, he explained his view. Here we present the translation of his views from \textit{pāli} Text:

“The bodies are seven: the body of earth, the body of water, the body of fire, the body of air, pleasure, pain, and soul. They are neither made nor caused to be made, and neither created nor caused to be created. They sterile, stand as a mountain peak and as the standing of a gate post. They are unshakable, immutable, unable to harm one another and incapable of causing pleasure or pain of both to one another”.

According to the eternalism he held, he explained the meaning of killing: “When one cuts off another’s head with a sharp weapon, it does not mean that one killed the other. Actually the weapon enters the space of the seven bodies”.\textsuperscript{57}

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1. 5. 5. Saṅcaya Belaṭṭhaputta

Saṅcaya was a leader of the Paribbājakā school. He was also contemporary of the Buddha and the other religious teachers. He had many followers and claimed that he possessed omniscience. According to their

\textsuperscript{56} 2500 YB, P. 18
\textsuperscript{57} DN-1, P. 52
version “he was called Sañcaya Belaṭṭhaputta. His doctrine is known as vikkhepavāda, or a doctrine which diverts the mind from the right track”.\textsuperscript{58}

According to Buddhist literature his life-story is little known. He was son of Belaṭṭha. He ever resided in Rājagaha with 2500 disciples who were ordained as Paribbājaka. Sāriputta and Moggalāna were first the disciples of Sañcaya. When they met Venerable Assaji, the youngest bhikkhu of the five-group monks who had the opportunity to listen to the first sermon of the Buddha, they converted to Buddhism.\textsuperscript{59}

Sāriputta tried to persuade Sañcaya to meet the Buddha. He denied saying that: it is impossible to change his position like from a huge water-pot into a small water-pot. When Sāriputta said that you would be alone if you did not go to the Buddha. Sañcaya asked: “Who are majority, the wise or the fool?” ‘The fools are majority is the answer. Then he said: “Don’t worry! I will be with my majority. You may go’.\textsuperscript{60}

The Sāriputta and Moggalāna left the monastery of Paribbājaka and entered the Order of the Buddha together with 2500 Paribbājakas. When Sañcaya saw the emptiness of Paribbājaka colony, he felt so sad and vomited blood.

On an occasion the King of Magadha, Ajātassattu, approached Sañcaya and questioned on the advantages of the life of Samaṇa. He expounded only his view of evasion:

\textsuperscript{58} 2500 YB, P. 18
\textsuperscript{59} Vi-4, P. 50
\textsuperscript{60} DhA-1, P. 72
"If asked, he would not say this way,
nor that way,
nor the other way;
he would not say "No",
nor "Not no".  

Sañcaya, through his evasion theory, evaded answering questions. He behaved elusively like an eel. The King of Magadha, Ajātaśatru, remarked that it was Sañcaya who was the most foolish and bewildered among all samaṇas and brahmaṇas.

1. 5. 6. Niganṭha Nāṭaputta

Niganṭha Nāṭaputta is the name of Mahāvīra as mentioned in Buddhist literature. He was known as Nigaṇṭha because he claimed he had no bondage of kilesa. He was son of Nāta, so he was known as Nāṭaputta. Niganṭha Nāṭaputta was contemporary of the Buddha.
He expounded the doctrine of "catuyāmasaṁvara" answering to the question of King Ajātasattu. Herein catu means four, and yāma means factor. Saṁvara means restraint. Therefore catu-yāma-saṁvara means four factors of restraint. According to the teaching of Nigaṇṭha Nāṭaputta, a disciple of Nigaṇṭha should follow the four factors of restraint. They run as follows:

(a) absolute abstinence from flesh water (sabbavāri-vārito),
(b) absolute protection against evil (sabbavāriyotto),
(c) absolute destruction of evil (sabbavāridhuto), and
(d) absolute attainment of evil protection (sabbavāriphtuto).

These four factors of restraint are as mentioned in Śamaññaphala sutta of Dīgha nikāya.\footnote{DN-1, P. 54}

In the Udumbarika Sīhanāda sutta of Dīgha nikāya they are ascribed to Nigaṇṭha Nāṭaputta which are different, but are identical with the four vows of Pārśva.

It is said Udumbara sutta:

"Nigrodha, take the case of a self- modifier who observes the four-fold restraint (cātuyama-saṁvara-saṁvuto). And what is this?

(1). Here, self-mortifier does not cause a living being to be harmed, does not approved of such harming;
(2). he does not take what it not given, or cause it to be taking, approve of suck taking;

(3). he does not tell lie, or cause to a lie to be told, or approve of suck lying;

(4). he does not crave for sense -pleasures, cause others to do so, or approve of suck craving. It this way a self-mortifier observes the fourfold restraint.

Regarding the *caṭuyamasavara* mentioned in Sāmannaphala *sutta* of dīgha *nikāya*, P.S.J’s comment is as follows:

‘Although Buddhist employ the term *caṭuyama-samvara* to describe the teachings of Parsva, they fail to make clear exactly what the term entails. Here the *caṭuyama* is said to involve restraint from four sorts of activities: injury, non-truthfulness, taking what is not given, and possession’.

Hermann Jacobi commented on the *caṭuyāmasamvarā* that is presented in Sāmaññaphala *sutta* of Dīgha nikāya thus:

“This is, certainly, not an accurate nor an exhaustive description of the Jaina creed, though it contains nothing alien from it, and successfully imitates the language of the Jaina sūtras. As I have already explained elsewhere, I think the term ‘*caṭuyāmasamvarā samvuto*’ has been misunderstood not only the commentator, but also by the author of the text.

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63 JPP, P. 16
For the Pāli 'catuyāma' is equivalent to the Prākrit 'cātujjāma' (kātuggāma), a well-known Jaina term which denotes the four vows of Pārśva in contradistinction to the five vows (pañca mahāvāya) of Mahāvīra. Here, then, the Buddhists, I suppose, have made a doctrine which properly belonged to his predecessor Pārśva.”

However, it is interesting that J.S.J. commented on that point:

“Western scholars, following Jacobi, have generally accepted the Svetambara interpretation and understood the ‘cātujujāma’ as above, prohibiting four specific kinds of action. The recent research of P.K. Modi, however, shows that this interpretation is subject to serious difficulties. First, we should expect Mahāvīra, as a follower of the tradition of Pārshava, to have initially taken the same vows as his predecessor. Yet even the Ācārāṇga-sūtra of the Svetambaras has him pledging only to follow a single great restraint called sāmāyika-caritra, which avoiding all evil actions whatsoever. Moreover, the term, ‘cātujujāma’ never appears in Dīghambara literature; Mahāvīra is invariable said therein to have undertaken the Sāmāyika-saṁyāma, which in the Bhagavati-sūtra is shown to be identical to the Sāmāyika-caritra. In light of those facts, Modi has suggested that cātujujāma did not imply four vows at all, but rather the four modalities (mind, body, speech, and the senses) through which evil could be expressed. Thus, he concludes, both Pārshva and Mahāvīra practiced and taught the same, single, all-encompassing Sāmāyika restraint, while the

64 JS part 1, 2,. Vol. 22, 45,. Introduction. P. 21
five vows that Mahāvīra set forth are no more than a specification of the main areas of conduct to which his restraint applied. Whether or not any variation of doctrine between Jainas is possible remains an open question; in any case, the “cāturyāma evidence” so often used in support of such a possibility can no longer be considered particularly significant.65

Here is presentation of the Doctrine of cātuyāmasānīvara of Nigaṇṭha from Sāmaṅñaphala sutta of Dīgha nikāya. It is translated from original Pāli into English:

“Once, Venerable Sir, I went to Nigaṇṭha Nāṭaputta and exchanged glad greeting with him. Having exchanged courteous and memorable greeting, I sat in a suitable place and put to him this question.

“O Aggivessana! There are men of various callings. And what are they? They are elephant riders; horse riders; charioteers; archers; standard-bearers; military strategists; commandos; men of royal birth prominent as warriors; members of striking forces; men brave as elephants; men of valour; mail-clad warriors; trusted servants; confectioners; barbers; bath attendants; cooks; garland-makers; washermen; weavers; reed-mat makers; potters; arithmeticians; and accountants. Besides them, there are men of many other callings.

All those skilled in them enjoy the fruits of their proficiency in this very life. They make themselves well-fed and happy. And so do they make their mothers and fathers well-fed and happy, their wives and children.

65 JPP, P. 17-18
well-fed and happy, and their friends well-fed and happy. They engaged themselves in the practice of making gifts to samanas and brahmanas with a view to attaining the higher realms, the abodes of devas, and obtaining happy and beneficial results. Can you, O Aggivessana, reveal to me the advantages to be gained in this very life from being a samana, similar to the advantages accruing from these callings?"

At this, Venerable Sir, Nigaṇṭha Nāṭaputta made this reply: "Great King! In this world a Nigaṇṭha is disciplined in four kinds of self-restraint. And what are they? They are as follows:

(a) A Nigaṇṭha abstains from taking cold water from all sources (sabbavārito).

(b) He abstains from all evil (sabbavāriyutto)

(c) by such complete abstinence, throws off all evil (sabbavāridhuto) and

(d) achieves perfect restraint (sabbavāriphuto).

O King! A Nigaṇṭha who is disciplined in these four kinds of self-restraint is deemed to have become perfect in self-discipline, self-restraint and steadfastness”.

Venerable Sir! I asked Nigaṇṭha Nāṭaputta about the advantages in this very life of being a samana, and replied by expounding the fourfold self-discipline. It is as if, when asked about mango tree, he explains what a mountain-jack, is and when asked about a mountain-jack, he explains what
a mango tree is. Nigantha Nātaputta, when asked about the advantages in this very life of being a *samana*, expounded the fourfold self-discipline.

At that, it occurred to me thus. Venerable Sir! Why should a king like me think of blaming the *samaṇas* and *brahmaṇas* living in my realm? Venerable Sir! I was not pleased with what Nigantha Nātaputta told me. But I did not say that I rejected what he said. Although I neither liked it nor rejected it and said nothing about my displeasure, I arose and departed from his presence without accepting what he said or paying any heed to it".66

1. 6. Dialogues and relations between Jainism and Buddhism

(according to Pāli Texts)

Although Jaina āgamas do not mention at all about Buddhism, pāli Texts record so many dialogues and relations between Jainism and Buddhism even in the first sermon of the Buddha (Dhammacakkapavattana sutta).

According to Mahāvagga pāli of vinaya-piṭaka, the Buddha mentioned, partially, about some other religion’s views and their roles and practices that the theory of self-mortification is painful, unworthy and unprofitable (= *Yo cāyaṁ attakilamathānuyogo dukkho anariyo anattha-samhito*).67 Before the appearance of the Buddha, there had existed

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66 DN-1, Pp. 53-54
67 Vi-3, P. 14
religious schools in India, especially middle land (Majjhimaṁśa) both the
theory of devotion to indulgence of sense-pleasure (kāmasukhakkā-
nuyogo) and devotion to self-mortification.

Jainism is, in accordance with pāḷi literature, a kind of theory of
self-mortification which the Buddha mentioned in His first sermon. We can
find about Jainism that it was not only older than Buddhism but one of the
oldest religions of the world.\footnote{JPh; Introduction, P. 3}

1.6. 1. Ānātītthiyas during the Buddha’s time

Buddhist literature uses the term ‘ānātītthiya’ to describe all other
religious believers. Ānātītthiya means those who hold other various views,
or an adherent of another sect.\footnote{PED, Ānātītthiya}

Those ānātītthiyas we find in Buddhist literature are ten-fold. They
are contemporary of the Buddha and we have the list of them as mentioned
in the ten suttas of Aṅguttara nikāya.\footnote{AN-2, P. 244.; A-3 P. 276}

They run as follows:

1. Ājīvakas= a man of strict livelihood,

2. Niganṭha= a unfettered man

3. Muṇḍasāvaka= a disciple of muṇḍa, or a disciple of shaveling,

4. Jatilaka= the hair-matted, or one who wears his hair in braids,
5. Paribbājaka = a wanderer,

6. Māgaṇḍika = a follower of nāgaṇḍika

7. Tedāṇḍika = a bearer of triple staff,

8. Āruddhaka, = or āviruddhaka) a follower of Āruddha

9. Gotamaka = a follower of Gotama, and

10. Devadhammika = a follower of Devadhama.

1. 6. 2. Practice of aṇṇatithiyas

Generally speaking the aṇṇatithiyas followed various types of austerities. These various types of austerities are generally known as tapa. The word, tapa, literally means ‘heat’. But it conveys various meanings such as penance, religious, austerity, morality. “Tapa is often translated penance but the idea of mortification as an expiation for sins committed, though not unknown in India, is certainly not that which underlies the austerities of most ascetics. The word means literally heat, hence pain or toil, and some think that its origin should be sought in practices which produced fever, or tended to concentrate heat in the body. One object of tapa is to obtain abnormal powers by the suppression of desires or the endurance of voluntary tortures. There is an element of truth in this aspiration. Temperance, chastity and mental concentration are great aids for increasing the force of thought and will”.

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71 HB., P. 71
The tapa practice can be found in several suttas in Buddhist literature and they are described as attakilamathanuyoga (the theory of self-mortification). These tapas were popular in those days.

One of aṇṇatitthiyas is Nīganṭha. The name, Nīganṭha, is given to the followers of Nīganṭha Nāṭaputta who are today known as Jinas. The Nīganṭhas were so called because they claimed to be free from all bonds. The two Jaina Sects, Śvetambara and Dīgambara, were not known according to Buddhist literature.

The Buddha condemned the Nīganṭhas as unworthy in ten respects. They were without faith, unrighteous, without fear and shame, they chose wicked men as friends, extolled themselves and disparaged others, were greedy of present gain, obstinate, untrustworthy, sinful in their thoughts, and held wrong views.72

1. 6. 3. Some important suttas mentioned about Jainism

Regarding discussion, debate, conversation etc., between Jainism and Buddhism, now we have to list some important suttas.

In Buddhist literature there are some Suttas which described about dialogues and relations between Jainism and Buddhism. They are:

72 AN-2, P. 375
1. 6. 3. (a). Uposathasutta

This *sutta* is found in Anguttara *nikaya*. In this *sutta* the three types of moral observation are presented.\(^{73}\)

1. 6. 3. (b). Niganṭhasutta

Niganṭha *sutta* is also found in Anguttara *nikaya*. In this *sutta* the 'nijjara' practice taught by Nātaputta is briefed.\(^{74}\)

1. 6. 3. (c). Cūladukkhakkhandhasutta

This *sutta* presents the way leading to cessation of suffering that was followed by Niganṭhas.\(^{75}\)

1. 6. 3. (d). Upālisutta

This Sutta, in brief, presents the three punishments—physical, verbal, and mental (*kāyadanda*, *vacidanda*, and *manodanda*) taught by Nātaputta.\(^{76}\)

1. 6. 3. (e). Devadahasutta

Devadaha Sutta is found in Majjhima Nikāya. This Sutta presents the way leading to cessation of suffering that follows by Niganthas.\(^{77}\)

1. 6. 3. (f). Saṅkhadhamasutta

This *sutta* presents a teaching of Nātaputta dealing with result of some evil deeds.\(^{78}\)

\(^{73}\) AN-1. P, 26
\(^{74}\) AN-1. P 221
\(^{75}\) MN-1, P. 126
\(^{76}\) MN-2, P. 35
\(^{77}\) MN-3, P. 1
\(^{78}\) SN-2, P. 50
1. 6. 3. (g). Sāmaññaphalasutta

This sutta presents the Nigantha doctrine of the four restraints (catu-yamasamvara).\(^79\)

1. 6. 3. (h). Nānātitthiyasāvakasutta

This *sutta* is found in Samyutta nikāya. It presents verses which were recited by deities who were the disciples of Pūrana Kassapa, Makhali Gosala, Nigantha Nātaputta. Regarding to Nātaputta a deity, Nika by name, recited this verse.

\[\text{Egucchi nipako bhikkhu, catuyāmasaṁvuto, Diṭṭham sutaṁca ācikkham, na his nūna kibbisā siyā.}\]

“Austerely scrupulous and subtly wise, An almsman, by the Fourfold Watch restrained, Revealer of things seen and heard by him, Now sooth in him what fault is there to find”.\(^80\)

1. 6. 3. (i). Sihasutta

This *sutta* is found in Aṅguttara nikāya. This *sutta* presents a dialogue between Nāṭaputta and Siha of Vesāli, who was one of the famous Jaina lay devotees.

When Siha was converted to Buddhism, Siha prepared food for the Buddha and his disciples Meat formed one for dishes, and Niganṭhas went about Vesāli crying that Siha had killed a large ox to provide meat for

\(^{79}\) DN-1, P. 54
\(^{80}\) SN-1, P. 91
the ascetic Gotama and his followers. Ascetic Gotama was responsible for this evil.  

1. 6. 3. (j). Kosala-sañyutta

According to Kosala Sañyutta, King Pasenadi, the ruler of Kosala, met Nāṭaputta together the other five religious teachers, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana and Saṅcaya Belaṭṭhaputta. He questioned them “Do you all acknowledge that you have attained the supreme enlightenment? They gave negative answer”.  

1. 6. 3. (k). Abhayarājakumārasutta

Prince Abhayarājakumāra was sent by Nigaṇṭha Nāṭaputta to ask the Buddha whether he uttered unpleasant words about the destiny of Devadatta. The Buddha enumerated six modes of utterances; words which are true, profitable but not pleasant to others and words which are true, profitable and pleasant to others.  

1. 6. 3. (l). Kulasutta

On one occasion the Buddha stayed at Pāvrīka’s Mango Grove in Nālandā. At that time Nigaṇṭha Nāṭaputta also stayed there together with a great Nigaṇṭha followers. On those days Nālandā was stricken with famine, hard to get one’s living in, white with men’s bones, its crops grown to mere stubs. One day Nigaṇṭha Nāṭaputta encouraged the headman, a son of Asitabandhaka, who was one of his devotees to refute

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81 AN-3, P. 24
82 SN-1, P. 68
83 MN-2, P. 54 & Guide to Tipiaka, P. 56
the Buddha. After having met the Buddha, the headman, a son of Asitabandhaka converted to Buddhism.\textsuperscript{84}

1. 6. 3. (m). Culavagga of Vinaya-pitaka

There is a story of Nigaṇṭha Nāṭaputta that is mentioned in \textit{Culavagga} of \textit{Vinaya}. A great merchant of Rājagaha holding no religious view had a strange idea. He carved a bowl out of sandal-wood and hung it up on the top of a bamboo pole putting a string round it. Then he declared: “Let any recluse or \textit{brahman} who is an \textit{arahant} with supernormal power get this bowl down and to him it is given”.

Then, Nigaṇṭha Nāṭaputta approached the great merchant of Rājagaha and said: “Now I, householder, am an \textit{arahant} with supernormal power. Give me the bowl”.

The great merchant of Rājagaha politely replied: “Venerable Sir, take the bowl down flying to the sky with the supernormal power, if you are an arahant”. But none of those six religious teachers took it down.\textsuperscript{85}

1. 6. 3. (o). Nigaṇṭha Nāṭaputta\textit{sutta}

Citta, the merchant, was a lay Buddhist devotee and he was \textit{Anāgāmi} who attained the third noble stage. It was he who was praised as a senior ‘lay dhamma-preacher’ by the Buddha.

In Nigaṇṭha Nāṭaputta \textit{sutta}, Nigaṇṭha Nāṭaputta finds himself unable to accept the view expressed by the Buddha that there is \textit{jhāna} and \textit{samādhi} free from \textit{vitakka} and \textit{vicāra}. He discusses this problem with

\textsuperscript{84} SN-2, P. 507
\textsuperscript{85} Vi-4, P. 246
Citta, the wealthy householder, who is an ariya disciple of the Buddha. Citta tells him: “I believe there is jhāna and samādhi free from vitakka and vicāra, not because of my faith in the Buddha but because of my own achievement and realization”. Citta explains that he has personally experienced jhāna samādhi un-accompanied by vitakka and vicāra and has no need to rely on others for believing this.\textsuperscript{86}

1. 6. 3 (p). **Mahāsakuludāyisutta**

This discourse was given at Rājagaha where six leaders of sects were spending the rains with their respective followers. Sakuludāyi was a paribbājaka (wandering ascetic) who lived in the park of paribbājakas. He told about Nigantha Nāṭaputta to the Buddha. Nigantha Nāṭaputta claimed to have omniscient knowledge. But when questioned dealing with the past he shelved another, answered off the point and evince temper and ill-will and sulkiness.\textsuperscript{87}

In conclusion, in order to compare the two sects, first I, in this chapter, introduced some important features about history of Jainism and Buddhism. And I discussed the presentation on the six contemporary thinkers of the Buddha and their views, the relations between Jainism and Buddhism mentioned in Buddhist literatures, especially in suttas. We find that these suttas present dialogues, discussions, debates and conversations between Jainism and Buddhism.

\textsuperscript{86} SN-2, P. 246, & GT, P. 100-101
\textsuperscript{87} MN-2, P. 222