

## Jainism and Buddhism in interaction

### What does “nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti” mean? \*

Po-chi Huang\*

#### Abstract

At the time of the Buddha, the Jainas are known as practitioners of severe hardships. The Jaina practices of austerities are constantly brought up in Buddhist Suttas. In general, the Jaina are classified by the Buddha as *tapassin* (one devoted to religious austerities).

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\*收稿日期: 2008.05.05, 接受刊登: 2008.06.08。

I am deeply grateful to the reviewers for their comments. In improving this essay, I have taken their observations into consideration. However, it has to be noted that the general issues raised are too complex that I can only make partial revisions in this short monograph.

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Taking the passage *nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti*. (DN 1: 57) as point of departure, this essay illuminates how the Buddhist envisages the Jaina in terms of religious ideas and practices and how the polemics between these two traditions evolved, contributing our understanding of intellectual trend at the time of the Buddha.

The meaning of *nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti* has been discussed by many scholars (most recently, see \*\*\*Balbir, 2000, Jaini, 2003, Watanabe, 2003 etc.). However, issues raised by this phrase remain elusive as it is a highly figurative expression. To be sure, it is a parody of the Jaina attitude towards this world in punning form. Scholars tend to look for the common elements that these two Samaṇa traditions share. Nonetheless, the profound difference between these two intellectual traditions, under a veneer of similarity, should not be overlooked. Early Jainism and Buddhism are not one tradition marred by negligible discrepancy. Only when the distinctive features of these two religions are accurately assessed, will the gravity of differences be fully appreciated. This issue has not been squarely addressed by scholars and the present exploration attempts to do so.

Keywords: *tapas, saṃvara, samiti, gupti*.



## Jainism and Buddhism in interaction

### What does “nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti” mean?

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#### I. Introduction

Among the Buddha’s contemporaries, the position of Nigaṇṭha Nātaputta (Mahāvīra ) forms an interesting counterpart to our understanding of early Buddhism. Not only the Buddha and the Mahāvīra are considered to be contemporary, but the polemics between Buddhism and Jainism is crucial for us to appraise the Zeitgeist of Axial Age in India. In fact, the dispute of religious concepts and practices between Buddhism and Jainism is closely related to the common discourse of the time. However, it has been pointed out by Schubring (Schubring, 1910) Nakamura (Nakamura, 1983) and many others (e. g. Bollée, 1980; Matsunami, 1961; Tanigawa, 1981; Watanabe, 1995) that early Jainism shares many common phrases with early Buddhism. Given the intellectual milieu that frames both religious traditions share, it is truly not without significance for us to notice the common elements that these two samaṇa traditions share. We shall bear in mind that Jainism and Buddhism are two of the most important Śramaṇic traditions



in ancient India and these two schools of teaching are competing with each other for followers and supporters. Thus, it makes perfect sense for us to expect close interaction between these two religious traditions in ancient India in terms of important concepts and practices.<sup>1</sup> Indeed, in both Pāli Nīkayas and Chinese Āgamas, polemics between the Buddha and the Nigaṇṭha-Nātaputra forms one of the most arresting intellectual discourses in early Indian intellectual history.<sup>2</sup>

Simultaneously, the profound difference between these two intellectual traditions behind apparent similarity should not be overlooked. Early Jainism and Buddhism should not be treated as one and the same tradition with negligible discrepancy. It should be emphasized that only when the

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<sup>1</sup> “Although the basically polemical attitude of Theravādins has naturally restricted the power of their analyses, confrontation with available Jain texts shows that sound and reliable evidence is clothed in literary garb, that there is a full awareness of Jain technical terminology.” (Balbir, 2000: 42)

<sup>2</sup> “Passages such as these found in Pāli canonical texts and their commentaries, similar in many respects with those found in extant Jaina texts, may be indicative of actual contact between Buddhist monks and a group of Jaina mendicants.” (Jaini, 2003: 133)



distinctive features of these two religions are accurately pinpointed can the gravity of the difference among them be fully appreciated. This issue has not been squarely addressed by the scholars and the present exploration is therefore an attempt to do justice to the subject.

## II. nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti

It is well-known that Jainism belongs to extreme asceticism and the religious life of the Jaina has much to do with their rigid ascetic practices. While the Buddha does not consider religious austerities (*tapas* or in Prakrit *tava*) to be indispensable for liberation and personally renounces the practice of bodily mortification<sup>3</sup>, his contemporary Mahāvīra practices very severe hardships. This is a clear incongruity between Buddhism and Jainism which is crucial for us to understand the passage related to the Buddhist characterization of Jaina ascetic life that I will explore in this essay

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<sup>3</sup> "Samaṇo Gotamo sabban tapaṃ garahati, sabban tapsssiṃ lūkhājīviṃ ekaṃsena upakkosati upavadātīti." ( DN, 1:161; SN, 4: 330) "The ascetic Gotama reproches all austerities, for certain he reproves and blames all those who lead a rough life of self-mortification."



The idea of *tapas* as a religious discipline is already seen in the Upaniṣads. In the Upaniṣads, the quest for the truth ultimately postulates a new life of exertion and this requires more and more of a life pledge. Consequently, religious discipline is necessary to accomplish this realization. It is said in the Bṛhadāraṇyaka Upaniṣad:

It is that [Self] that Brāhmaṇas seek to know by the study of the Veda, by sacrifice, by austerity, and by fasting. On knowing that, one becomes a sage. Desiring that only as their world, world-renouncers wander forth.<sup>4</sup> (4, 4:22)

Austerity is that striving towards realizing ultimate truth, besides traditional ways. Fasting is also considered to be the proper way of knowing the reality. More important, one has to become a mendicant in order to be acquainted with the knowledge of reality. All these point to the bourgeoning of ascetic culture. There is no doubt that ascetic practices related to world renunciation are in the process of emerging.

At the time of the Buddha, the Jainas carries distinction as severe practitioners of hardships. The Jaina practices of

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<sup>4</sup> *taṃ [ātamaṃ] etaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena/etaṃ eva vivitvā munir bhavati/etaṃ eva pravrajina lokam icchantāḥ pravrajanti.*



austerities are constantly brought up in Buddhist Suttas. In general, the Jaina have been classified by the Buddha as *tapassin* (one devoted to religious austerities).

Taking the passage *nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti*. (DN 1: 57) as the point of departure in this essay, I will investigate how the Buddhist envisages the Jaina in terms of religious ideas and practices and how to make sense the polemics between these two traditions and how they contribute our understanding of intellectual trend at the time of the Buddha.

The meaning of *nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti* has been discussed by many scholars. (most recently, see Balbir, 2000, Jaini, 2003, Watanabe, 2003 etc.) However, the issues raised by this phrase remain elusive as it is a highly figurative expression. Apparently, it is a parody of the Jaina attitude towards this world in punning form. In DN 1:57, the Nigaṇṭha Nātaputta announces that his followers practice fourfold restraint:

“A Nigaṇṭha [Jaina] is bound by a fourfold restraint.  
What is the fourfold restraint that a Nigaṇṭha bound?



Here, a Nigaṇṭha is curbed by all curbs, sealed by all curbs, shaken off by all curbs, extended by all curbs." <sup>5</sup>

It has to be noted that the idea of *saṃvara* or *saṃvuta* also appears in Buddhism and the Buddha actually praises *saṃvara* as it is witnessed in the famous passages of Dhṛp:

Restraint in the eye is good; good is restraint in the ear;  
in the nose restraint is good; good is restraint in the  
tongue.

In the body restraint is good, good is restraint in speech;  
in thought restraint is good, good is restraint in all things.

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<sup>5</sup> *nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Kathañ ca ...nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti? Idha...nigaṇṭho sabba-vārī-vārīto ca hoti, sabba-vārī-yuto ca, sabba-vārī-dhuto ca hoti, sabba-vārū-phuṭṭho ca.* In fact, *vārī* could also mean water and the use of *vārī* could be a pun referring to the Jaina refusal of drinking cold water in order not to harm any living beings. In MN, the section before the introduction of *cātuyāmasasaṃvutto*, we find the following passage: “*idh’ assa nigāṇṭho ābādhiko dukkhito bālhaḡilāno sītodakapaṭikkhito uṇhodakapaṭisevī.*” Here a certain Nigaṇṭha might be afflicted with illness and grievously sick and he might refuse cold water and take [only] hot water.” However, as a satire of the Jaina life style in general, the expression *cātuyāmasasaṃvutto* should not be confined to the small details of conduct.





A mendicant who is restrained in all things is free from all sorrow.

Guarding one's speech, well restrained in mind and body, one should not commit anything improper. One who sanctifies these three paths of action, will attain the way taught by the seers. <sup>6</sup>

If *samvara* and *samvuta* are considered to be virtuous for a mendicant, why does the Buddha use it to disapprove of the Jaina way of ascetic life? Apparently, in employing *samvāra* and *samvuta* to depict the Jaina ideal of asceticism, the Buddha refers to something different from the Buddhist ideal of restraint.<sup>7</sup> How do we contextualize the satiric difference?

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<sup>6</sup> *cakkhunā saṃvaro sādhu, sādhu stoena saṃvaro/  
ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro / /360  
kāyena saṃvaro sādhu, sādhu vācāya saṃvaro/  
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro /  
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati// 361  
vācānurakkhī manasā susaṃvuto kāyean ca akusalaṃ na kayirā /  
ete tayo kamma pathe visodhaye ārādhaye maggam  
isippaviditaṃ // 281*

<sup>7</sup> In his otherwise original contribution, Watanabe (Watanabe, 2003) tries to find a common denominator between early Buddhism and Jainism in terms of *samvara*. However, in characterizing the Jaina way of life as



First of all, it should be noted that for the Jaina, *saṃvara* stands for "stoppage" to prevent the flow (*āsrava*) of *kamma* upon the soul (*jīva*). (cf, Jacobi, 1895: 55 n.1, 73: n. 2; Ratnachandra, 1923, 4: 465; Schubring, 1962:296; von Glasenapp, 1999: 231) Therefore, it is not the restraint in an ordinary sense, but a strict and calculated effort to render possible the stoppage of *kammic* influx as it is said: "Stopping the (karmic) influx is samvara." (*āsravanirodhaḥ saṃvaraḥ*,

bound by a fourfold restraint, the Buddha's attitude is critical and satiric rather than approved. We have to bear in mind that the Buddha raises the issue of the Jaina curbs not in a reconciliatory spirit. This should be the point of departure when we discuss the polemics between the Buddhist and the Jaina. Likewise, Jaini's effort (Jaini, 2003) to find philologically the equivalent of *cātuyāma-saṃvara* in the Jaina scripture is problematic as this will nullify the Buddha's critique of the Jaina. The fact that we do not find the Jaina equivalent of *cātuyāma* in their early scriptures clearly shows that this phrase is the neologism coined by Buddha to make a ironic portrait of Jainism. If the *cātuyāma-saṃvara* refers to the late Jaina idea of *cāujjāma*, which means the general *śramaṇīc* vow of abstention from violence, lying, taking what has not being given, and possession (see also Jaini, 1979: 16), then there is no difference between these two rival religious traditions and the Buddha is self-defeating in making his point. This passage definitely should not be taken *literarily*, otherwise the Buddha's scornful attitude toward the Jaina does not make sense.



TS, 9,1)<sup>8</sup> Saṃvara or saṃvuta as rigid control over senses is confirmed in another slightly different phase (*cātu-yāma-susaṃvuta* instead of *cātu-yāma-saṃvara-saṃvuta*) depicting Jaina asceticism:

*Jegucchi nipako bhikkhu// cātuṃyāmasusaṃvuto//  
diṭṭhaṃ sutañca ācikkhaṃ //na hi nūna kibbisī siyā  
ti// SN 1:66*

“A wise mendicant is clever at avoiding, well-restrained by a fourfold restraint. Isn’t one wrongdoing by informing what one saw and heard?”

It is clear from the above passage that a Jaina has to avoid contacting whatever might cause demerit on his path of purification. *Jegucchi* could also mean “detesting”, which points to the Jaina basic attitude towards material world. It is therefore vital for a Jaina to deliberately shun doing anything which might trigger off new *karmic* incursion.

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<sup>8</sup> Tatia’s rendering of *saṃvara* here as inhibition (Tatia, 1994:213) is in accord with our interpretation. In Jainism *saṃvara* as an act of restraining or hindering impulses or desires from happening is a painstaking effort. To wear off karma is an extremely difficult task for the mendicant to accomplish.



A similar passage on *cātu-yāma-saṃvara-saṃvuto* also appears in the Upāli Sutta of MN (*nigaṇṭho cātu-yāma-saṃvara-saṃvuto sabbavārivārīto sabbavāriyūto sabbavāridhuto sabbavāriphuto* 1:377). In his notes on this passage after *sabba* Ñāṇamoli suggests the following renderings: "curbed by all curbs, shut in by all curbs, shaken (free from defilement) by all curbs, extended by all curbs." (Ñāṇamoli, 1977, 1:112) He also points out that "[T]he word *vāri*...is perhaps a pun on "water" (*vāri*) and "vāreti-to ward off." (loc. cit) This does make sense if we read the lines after the above passage in MN: Although a Nigaṇṭha practices this very strict fourfold restraint, yet "when moving forward and moving backward he brings about the killing of many small living beings." (*so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti.*)

While what is depicted above in the Buddhist scriptures might be a caricature of the Jaina life style, it does point to the overriding concern of the Jainas. In fact, the Buddhist polemics against the Jaina is well-founded. In the *Dasaveyāliya Sutta*, it is assumed that during the begging tour, a mendicant has to follow rigid rules in order not to create any *himsā* which might activate the unnecessary *kammic* surge. A Jaina is meticulously fastidious about how to avoid tripping while walking. It is said:



When the time for begging has come, being not agitated and senseless, a monk should search for food and drink in the following manner. A monk, [wishing] to take the lead [for soliciting alms] on the accessible area, should, in a village or a town, move slowly, free from apprehension [and] with undistracted mind. He should walk looking in front on the ground as far as one *yuga* distance to shun seeds, plants, living beings, water and clay. He should avoid holes, uneven ground, stump, slimy ground. He should not walk straightforward if another way is found. By falling upon or stumbling, even he is restrained, would injure living beings that are movable or immovable. Therefore a restrained and very attentive one should not go that way, but should march forward restrainedly, if there were another way. (5, 1:1-6) <sup>9</sup>

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<sup>9</sup> *saṃpatte bhikkhukālmī asambhaṃto amucchio/  
imeṇa kamaḥogeṇa bhattapāṇaṃ gavesae//  
se gāme vā nagare vā goyaraggao muṇi/  
care mandamaṇuviggo avakkhittaṇa ceyasā//  
puraḥ jugamāyāe pehamāṇo mahiṃ care/  
vajjanto bīyahariyādaṃ pāṇe ya dagamaṭṭiyam//  
ovāyam visamaṃ khāṇuṃ vijjalam parivajjae/  
saṃkameṇa na gacchejjā vijjamāṇe parakkame//*



The Jaina carefulness in walking (*iriyā-samiti*) is one of the most striking features of their life style as witnessed from other Jaina scriptures (e. g. Uts, 24: 2; 4, AS, 2, 3,1). However, in terms of circumspection, the Jaina meticulous rule of conduct is not confined to the carefulness of walking only. There are five *samitis* that a Jaina has to observe in his daily practices. Here we find that the metaphor of *samiti* as carefulness worth bringing up. Basically, a Jaina is filled with fear or awe vis-à-vis this world, as material world should be warily watched so that the karmic influx can be effectively thwarted. Consequently, we find these *samitis* have much to do with strict Jaina monastic lifestyle. In Jainism, the verbal circumspection is called *bhāṣā samiti*, which involves proper care in speaking (speech full of thought and effort). The correct manner when begging food is called *eṣaṇā samiti*, which requires that alms untainted by the forty-two kinds of

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*pavaḍante va se tattha pakkhalante va saṃjāe/  
hiṃsejja pāṇabhūyādaṃ tase aduva thāvare//  
tamhā teṇa na gacchejjā saṃjāe susamāhie/  
saḍ annena maggeṇa jayameva parakkame/ / (S, 1: 1-6)*



faults.<sup>10</sup> The behavior of cautious seizing so that no living beings are hurt is called *ādāna samiti*, which necessitates carefulness in taking up and laying down implements or articles of use. The careful manner in the act of excretion is called *utsarga-samiti*, which demands carefulness in laying down or throwing out solid excrements, urine, spittle, bodily dirt and snot.<sup>11</sup> To make it short, a monk of *samiti*, i. e. a *samiya* is a mendicant who is always scrupulous in walking, taking, begging food and discharging. Mahāvīra as the model of dedicated *samiya* is vividly depicted in the following passage:

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<sup>10</sup> The forty-two faults (*doṣa*) are divided into three categories. Those faults committed by the donor are called *udgamadoṣa*, by the receiver, *utpādanādoṣa*, and by both the giver and the receiver, *eṣaṇādoṣa*. For the details, see Jacobi, 1895:131-134.

<sup>11</sup> *Samiti* (or in Prakrit *samii*) as a Jaina term for rule of life or conduct is worth mentioning. Originally, it means “meeting, coming together, union or association.” With Jainism, the original meaning is radically transformed into an ascetic attitude in dealing with the material world. *Samiti* as a specific Jaina term to designate monastic rule of conduct could not be found in other śramaṇic traditions. This also indicates the central concerns of the Jainas. For an extended elaboration on *samiti*, see Jacobi, 1895: 129-136.



Hence the Venerable Ascetic Mahāvīra was houseless, circumspect in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus and the uncleanliness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts; guarding his words, guarding his thoughts, guarding his senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations, without egoism, without property; he had cut all earthly ties, and was not stained by any worldliness. (KS: 1:118, trans. by Jacobi) <sup>12</sup>

Mahāvīra here provides a mode of life for the later Jaina to emulate. He should be a genuine inspiring example to the ascetics who aspire to *moskṣa*. A Jaina observes norm of conduct attentively and conscientiously lest karma flow

<sup>12</sup> *Tae ṇaṇi samaṇe bhagavaṇi mahāvīre aṇagāre jāe iriyā-samie bhāsā-samie esanā-samie/ āyāṇa-bhaṇḍa-matta-ṇikkhevaṇa-samie/ uccāra-pāsavaṇa-khela sikhāṇa-jalla-pāridiḥāvāṇiyā-samie maṇa-samie vaya-samie kāya-samie maṇa-gutte vaya-gutteguttiṇdie gutta-baṇbhahayārī akohe amāṇe amāe alohe saṇte pasamte uvasamte pariṇivvude aṇāsave amame akiṇcaṇe chiṇṇa-ggaṇṭhe niruvaleve.*





should ensue. It is a life meticulous in execution and it must be guarded with unremitting vigilance. Above all, in contacting the material world, one has to watch his actions, words and thoughts circumspectly to ensure that they would not impels the soul towards external objects. Consequently, in terms of monastic norms there are three *guptis* (guarding) to be carefully observed by a mendicant in addition to five *samitis*. In Hemacandra's *Yogaśāstra*, the three kinds of guarding are lucidly explained in the following verses:

A mind which is free from the net of mental constructions, firmly established in equanimity, and delighted in itself, that is declared as guarding of mind by the wise.

When one resorts to silence, shunning even impulses and so forth, restraining one's use of words, that is called guarding of speech here.

Even at the conjuncture of calamity, the immovableness of the body of an ascetic remains standing motionless with one's arms hanging down, that is called guarding of the body.



The restraint of movements while lying, sitting, abandoning, receiving, moving about, and standing is another form of guarding.<sup>13</sup> (1:41-44)

Hemacandra concludes that monastic rules concerning circumspection and guarding should be considered as “the mothers” (*mātaro*) because they produce, protect and purify body of conduct of the mendicants. This shows the mental as well as physical toughness of Jaina monasticism.

However, carefulness and watchfulness are not sufficient enough to ward off karmic influx caused by the negligence of life style. The Jaina rigid monastic rules of conduct include a variety of severe hardships which are the embodiment of their idea of *tapas*. In Jainism, to undergo various hardships is the sure way to wear off and hold back karma. Indeed, the manifold restraint imposed on the mendicant implied in the

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<sup>13</sup> *vimuktakalpanājālaṃ samatve supraṭiṣṭhitam/  
ātmārāmaṃ manas tājñair manoguptir udāhṛtā//  
saṃjñādīparibhāreṇa yan maunasyāvalambanam/  
vāgṛtteḥ saṃvṛtir vā yā sā vāgguptir ihocyate//  
upasargaprasaṅge 'pi kāyotsargajuṣo muneḥ/  
sthīrībhāvaḥ śarīrasya kāyaguptir nigadyate//  
śayanāsanānikṣepādānacaṅkramaṇeṣu yaḥ/  
sthāneṣu ceṣṭāniyamaḥ kāyaguptis tu sāparā//*



above description means that a Jaina has to undergo very tough path to accomplish the purification of the soul.<sup>14</sup>

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<sup>14</sup> The distinctiveness of Jaina asceticism is readily discernable through their attitude to food. There is a clear distinction between Buddhism and Jainism in terms of concerns for food. For the Buddha, food is the necessary condition for survival. His attitude is more “pragmatic”: “There are four kinds of food for the maintenance of beings that already in existence and for the assisting of those seeking birth.” (*Cattāro ‘me...āhārā bhūtānaṃ vā sattānaṃ ṭhītiyā sambhavesīnaṃ vā anuggahāyā*. MN 1:261; SN, 2:11). On the other hand, for the Jaina, food is inevitably connected with their ascetic concern. Thus fasting becomes an important means to attain nirvāṇa in Jainism. Jaini explicates that “in the case of the Jainas...fasting by their teacher Mahāvīra seems to have left an indelible mark on their consciousness, making it the most important feature of Jaina tapas...The Jaina emphasis on fasting thus invites an examination of their attitude to food and the reasons for their belief in the efficacy fasting as a means of attaining mokṣa. Probably the Jaina doctrine of the material (*paudgalika*) nature of karma capable of producing impure transformation (*vibhāvapariṇāma*) of the soul (*jīva*) is at the root of this belief. It is well known that in Jainism karmic bondage is seen as an accumulation of an extremely subtle form of floating ‘dust’ which clings to the soul when the latter is overcome, moistened, as it were, by desire and other passions. These desires...in their most subtle form are called *saṃjñāṣ*, a term which



Eventually, all earthly ties have to be eradicated to make sure that no more influx will ensue. As could be discerned from the above passages, the Jaina practice of austerities is unremitting. In the Uts there are details concerning the path of penance of the Jainas. The Jaina path of cleansing of the soul is inseparable from the hardships of life. They are the most important observances to thwart the accretions of karmic flow:

Like a big pond, when rain [as water supply] has been stopped, gradually withers up by drawing out of the water and by the heat of the sun, one who has controlled his senses is without influx of bad karma. Thus karma, which one acquired through millions of births, is extinguished by austerities.<sup>15</sup> (Uts: 30: 5-6)

Indeed, the concept of Jaina hero (*vīra*) has much to do with harsh life that a mendicant has to endure. *Tapas* is what a Jaina has to put in hard work in order to become the victor in

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may be tentatively translated as ‘instincts’...Craving for food (*āhāra-saṃjñā*) is the most primary of these instincts. “(Jaina, 1993:341)

<sup>15</sup> *jahā mahātalāyassa sinniruchde jalāgame/ usiṃssicaṇāe tavāṇe  
kameṇaṃ sosaṇā bhave// evaṃ tu saṃjayassāvi pāvakammanirāsava/  
bhavakoḍisaṃciyaṃ kammaṃ tavaṣā injjarijjaḍ//*



the battle against the material world. The following description of very severe practices related to *brahmacarya* (continence) in one of the early Sūtras is pertinent here:

One should press hard against (one's flesh), torment it and squeeze it. Renouncing one's former connections, abiding tranquility, a hero therefore is vigilant, diffident, careful, enduring, always subdued. Difficult to follow is the path of heroes, who tread on the way not be turned away. Overcome blood and flesh. That person is called a valuable hero worthy of accepting, who living in chastity, throws off the aggregate. <sup>16</sup> (AS, 1, 4, 4:1-2)

To live in chastity in Jainism is a very tough life which demands unrelenting effort. The Jainas have to make painstaking endeavors in their monastic life in the literal sense of the word. To vanquish one's foe to become an ascetic hero is a formidable task to complete. The ideal of hero is vital in the Jaina asceticism as Mahāvira (great hero), the last and most celebrated Jaina teacher of the present and the great

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<sup>16</sup> *āvīlāe pavīlāe nippīlāe, jahittā puṣṣa-sañjogaṃ, hiccā uvasamaṃ/  
tamhā avimaṇe vīre sārae samie sahie sayā jae/ duraṇucaro maggo  
vīrāṇaṃ aṇiyaṭṭagāmīṇaṃ/ vigiṇca maṇsa-soṇiyṃ/ esa purise dāvie vīre  
āyāṇijje viyāḥie/ je dhunai samussayaṃ vasittā bamchaceraṃsi/*



*Tīrthāṅkara* (builder of the ford which leads across *saṃsāra*) is the prototype of the Jaina hero. The two main sects of Jainism, Śvetāmbaras and Digambaras agree that Mahāvira practiced the wide range of austerities in order to become omniscient (*sarvajña*) or the attainment of the perfect knowledge (*kevalajñāna*) and perfect vision (*kevaladarśana*) (to be elaborated later). In Jainism, to be a *kevalin* is the ultimate goal of enlightenment and Mahāvira provide us a model example of *kevalin*. Thus, in AS we find many passages elucidating his unswerving dedication to the practices of austerities, for example:

Bearing the effect caused by [pointed] grass, cold, heat, flies and mosquitoes, he (Mahāvira) is always *careful*...Ceasing to use stick against living beings, abandoning [the care of ] the body and houseless, the Venerable One, fully enlightened, endured the nuisance of the villages.

As an elephant at the head of battle, so was Mahāvira there victorious. Sometimes, he did not reach village there in Lāḍha.

When he who is free from attachment approached a village the inhabitants met him on the outskirts and attacked him, shouting: “Get away from here.”



He was first struck with a stick, the fist then a lance, hit with a fruit, lump of earth, and a potsherd. Many cried out: “Beat him to death.”

At first, they cut his beard with sharp knife, and likewise to his body, plucked his hair or covered him with dirt.

Raising him up, they let him fall, or broke out his religious postures; setting aside the care of his body, the Venerable One humbled himself and bore the pain, free from attachment.

Just as a *hero* at the head of a battle, Mahāvīra was unapproachable. Bearing harshness, the Venerable One undisturbed, carried on.<sup>17</sup> (AS, 1, 8, 3:7-13. Translated by Jacobi, 1884: 84-85; italics mine)

<sup>17</sup> *taṇaphāsa sīyaphāse ya teuphāse ya daṃsamasaḡe ya/ ahiyāsaḡe sayā samie phāsāiṇi virūvarūvāiṇi//... nihāya daṇḡaṇi pānehiṇi taṇi vosajja kāyam aṅḡāre/ aha ḡamakamaṇṡae bhagavaṇi te ahiyāse abhisameccā // nāo saṅḡāmsdīsa va pārae tattha se Mahāvire/evaṇi pi tattha Lāḡhehiṇi aladdapuvvo vi egadā ḡāmo// uvasaṇikamaṇṡaṇi apaḡinnaṇi ḡāmaṇitīyaṇi pi appattaṇi/ paḡinikkhamittu lūsiṇḡdu etāo paraṇi palehi tti// hayapuvvo tattha daṇḡeṇa aha vā muṡṡhiṇā aha phaleṇaṇi/aha leḡunā kevaḡeṇaṇi haṇṡā haṇṡā bahave kaṇḡiṇsu// maṇṡūṇi chinnapuvvāiṇi oṡṡhabhiyāe egadā kāyaṇi/ parissahāiṇi luṇciṇsu ahavā paṇṡuṇā uvakarīṇsu// uccāliya nihiṇiṇsu aha vā āsaṇāo khalaiṇsu/ vosaṡṡhakāe paṇatāsī*



### III. Jaina *tapas* observed from without and within

The Jaina austerities are well recorded in the Buddhist Suttas. In the Cūḷadukkhakkhandha Sutta of MN mentioned above, the Nigaṇṭha Nātaputta is quoted as saying to his followers:

There is for you, O Nigaṇṭhas, *kamma* done in the past, annihilate it with this tough hardship. But in this when you are curbed in body, curbed in speech and curbed in mind, then there is no producing of evil *kamma* in the future. In this way by stopping past *kamma* with austerity and not producing new *kammās*, there is no flow in the future, *kamma* wanes. With the destruction of *kamma*, suffering is destroyed. With the destruction of suffering, feeling is destroyed. With the destruction of felling, all suffering is going to be exhausted.<sup>18</sup>

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*dukkhasahe bhagavaṃ apādinne// sūro saṃgāmasīse va saṃvutḍe tattha se Mahāvīre/ paḍisevaṃāṇe pharusāiṃ acale bhagavaṃ rūtitthā//*

<sup>18</sup> *Atthi kho vo nigaṇṭhā pubbe kammaṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjaretha; yaṃ paṇ'ettha kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpassa kammaṃ akaraṇaṃ, iti purāṇāṇaṃ kammānāṃtapāsā byantibhāvā navānaṃ kammāṇaṃ akaraṇā, āyatiṃ anavassavā kammakkhayo. kammakkhayā dukkhakkhayo,*





In the Upāli Sutta, the curbing of body, speech and mind of the Jaina is described as three kinds of chastisements (*daṇḍas*) and among them bodily chastisement is considered to be the most decisive one:

Of these three chastisements ...equally divided in this way, the Niganṭha Nātaputta assigns bodily chastisement (*kāyadaṇḍa*) as more reprehensible for the doing of evil *kamma*, for the arising of evil *kamma*, not so much verbal

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*dukkhakkhayā vedanākkhayā sabbaṃ dukkhaṃ nijjīṇṇaṃ bhavissatīti*. MN 1:93, See also MN 2:214. Cf. Chinese *Āgama*: 諸尼捷等，汝等宿命，汝若宿命，有不善業，因此苦行故，必當得盡，若今身妙行，護口義，妙行護因，源此故，不復作惡不善之業。T, 1: 587 b) For the Buddha's critique of Jaina idea of *kamma*, see SN 4: 230-1; AN 1:173-4.



chastisement (vacīdaṇḍa), not so much mental chastisement (manodaṇḍa).”<sup>19</sup>

The three kinds of chastisement here are roughly comparable to the three *guptis* depicted above and it is beyond doubt that physical austerities are the most striking features in the Jaina asceticism. The Buddhist portrayal of the Jaina practices is with considerable accuracy. Unmistakably, bodily hardships are the most effective means for the Jainas to wear off *kamma*.

Furthermore, In the Chinese version of *Dīrghāgama*, Nigaṇṭha Nātaputta is depicted as the one who proclaims

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<sup>19</sup> *imesaṃ kho...tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ kāyadaṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassakammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍaṃ no tathā manodaṇḍaṃ iti.* MN:372. cf. Chinese Āgama: 「此三罰…尼捷親子施設，身罰最為重，令不行惡業，口罰不然，意罰最下，不及身罰，極大甚重。」 (“Among the three chastisements, the Nigaṇṭha Nātapurra assigns the weightiest one as bodily chastisement so that evil *kamma* will not act. Verbal chastisement is not so [weighty], mental chastisement is the least, (they are) behind bodily chastisement which is extremely great and very weighty.” T. 1: 628 b)



himself omniscient: (我是一切智，一切見人，盡知無遺，若行、若住，作、臥、覺悟無遺、智常現在。T.1: 109 a) This corresponds to the description of Nigaṇṭha Nātaputta in the Cūḷadukkhakkhandha Sutta of MN:

Nigaṇṭho Nāthaputta is omniscient and all-seeing and is conceded to have knowledge and vision without remainder thus: "Whether walking, standing, asleep or awake, knowledge and vision are constantly and continuously present to me." <sup>20</sup> (MN 1: 92-93).

Immediately after the above passage, we find Nigaṇṭha Nātaputta making the demand for doing a terribly hard task (*kaṅkākāya dukkarakārikāya*) i.e. tough hardship(s), in order to exhaust bad *kamma* of a previous life (MN 1: 92-93). Both Nigaṇṭha Nātaputta's claim of omniscience and his followers' practicing of harsh austerity are valid according to the account of the Jaina. In fact, omniscience arises when karmic influx is worn off and this can only be realized through austerities. (cf. TS chap. ten) In the Chinese version of Upāli Sūtra of

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<sup>20</sup> *nigaṇṭho...nāthaputta sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan ti.*



*Madhyamāgama* (T. 1: 628-632), the parallel passage on “curbs” is on the following discussion of the Nigaṇṭha: “They are fond of practice of *dāna*, they do not play sports, their conduct is extremely immaculate and they employ *mantra* excessively.” (好喜於布施，樂行於佈施，無戲樂，不戲，為極清淨，極行咒。T.1629 b) Apparently, the above passage has nothing to do with acts of “curbing” explicitly, although the line immediately following –“he kills many great and small insects when walking here.” (cf. Chinese *Āgama*: 若彼行來時，多殺大小蟲。T. 1: 629 b) is consistent with its counterpart in Pāli.

To be sure, in Jainism, the issues of the claim of omniscience by the Nigaṇṭha Nātaputta and the practice of severe penance of his followers are closely linked. If the universe is still non-materialized and thus indeterminate in terms of its components and configuration, it will be difficult to claim omniscience over it since this involves indeterminacy. Only with a fully predetermined material universe and definite components can one claim omniscient sense of it. The Jaina does have the most concrete and detailed description of the universe (see TS chaps. three and four). In a different sense, we venture to think that the Jaina world view is preordained and thoroughly materialized, leaving little or no free space for indeterminacy.



This aspect of the material determinism of the Jaina is most similar to Makkhali Gosāla's world view. (cf. Basham, 1951) Nonetheless, the Jaina also postulates the existence of the soul side by side with the material world. The beginningless karmic interaction with the material world gives rise to worldly bondage and the defilement of the soul. Besides other ascetic virtues, the practice of extraordinary austerities is necessary to ward off karmic bondage and ensure the purging of the soul (UtS: Tavamaggaṃ, see Jacobi, 1895: 174-180). Hardships are the sure path of Jaina purification (cf. Jaini, 1979: 107-127). For the Jaina, *kamma* is unavoidable yet undesirable bondage that obstructs the purity of the soul. The suppression or even elimination of karmic components will gradually inhibit karmic bondage and unveil the purity of the soul. (Cf, Tatia, 1951: 231-2 43)

In the last analysis, Jainism is truly a religion with deep commitment to the hardships of life compared to Buddhism. We have pointed out once and again that Jaina austerities are closely related to their attitude towards material world and their deliberations about the mechanism of bondage. In *Sūyagadaṃ*, we find that an ideal Jaina “is one who does not act or kill”; he is “restrained, rested, avoids and renounces evil karma, does not act, solitary and skillful. (*se bhikkhu akirie alūsae...saṃjaya-viraya-paḍihayapaccakkyā-pāvakamme ekire*



*saṃvude egantapaṇḍie*, 2, 4:11) In terms of Jaina monasticism, a mendicant has to practice hardships to get rid of *karma* which is innate. Also, in order to ensure that no further karmic inflow is engendered a Jaina always has to be very attentive to his actions. Eventually, a Jaina has to avoid acts which might involve any *himsā* (killing). Any actions, either unintentionally or intentionally are carefully guarded lest they shall incur further bondage to this world. Johnson argues cogently about Jaina ascetic practices:

The central concern of Jaina practice...is to establish a means of conducting oneself which (ideally) entails no *himsā* and thus no further bondage. (An important secondary concern is, of course, to get rid of the karma one has already accumulated.) Given the above conditions, this is clearly a very difficult undertaking, requiring special ascetic restraints. (Johnson, 1995:1)

The Jaina monasticism is truly a painstaking undertaking. Austerity is virtuously synonymous with Jainism. The Jainas believe have elucidated various aspects of Jaina monasticism which are intricately connected with the idea of *tapas*. The Jaina idea of *tapas* is a religiously inclusive thought signifying even Jainism itself represented by Mahāvīra and his followers as a distinctive religious tradition. Thus, all major Jaina ascetic virtues are considered to be *tapas*. For



example, the Jainas divide austerities into external and internal. There are six kinds of external austerity, so are internal austerity. External austerities (*bāhyatapas*) are:

Fasting, abstinence, collecting alms, abstention from tasty food, mortification of flesh, taking care of one's limbs. <sup>21</sup> (Uts, 30:7-8)

Internal austerities are:

Expiation of sins; modesty; serving the guru; study; meditation; abandoning of the body (checking all the activities of the body).<sup>22</sup> (Uts, 30:30)

The observance of *tapas* becomes the religious icon of the Jaina. Its all-inclusive character is clearly revealed in the above passages. After all, physical hardships, mental constraint, self-restraint and other related practices are what a mendicant has to exercise in order to destroy karmic bondage and attain *nirvāṇa*. The following passages provide a glimpse

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<sup>21</sup> *so tavo duviho vutto evam abbhantaro tahā/ a□asa□am ū□oyariyā bhikkhāyariyā yarasa-pariccāo/ kāyakilesa sa□lī□ayā ya bajjho tavo hoi//*

<sup>22</sup> *pāyacchittaṃ viṇao veyāvaccam taheva sajjhāo/ jhāṇam ca viosaggo eso abbhitaro tavo.//*



of Jaina ideas concerning the relationship between the practice of austerities and the annihilation of karma:

Realizing that the four requisites [human birth, instruction in dharma, belief in dharma and energy in self-restraint] are difficult to achieve, one will apply to self-restraint, and when by penances he has shaken off the residue of karma, one will become the ever-lasting *siddha*.<sup>23</sup>(Uts, 3:20)

Sir, what does a soul obtain by longing for austerity? By austerities one cuts off karma. <sup>24</sup>(Uts. 29:27)

If a sage properly performs these two kinds [external and internal] of austerities, this adept will soon be thoroughly released from *saṃsāra*.<sup>25</sup> (Uts. 30:37)

Like a bird covered with dust will get rid of the surrounded dirt by shaking off, so a worthy, excellent

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<sup>23</sup> *cauraṅgaṃ dullahaṅ mattā saṅjamaṅ paḍivaḷḷiyā/ tavaṣā dhuyakammaṅse siddhe havi//*

<sup>24</sup> *taveṅgaṅ bhante jīve kim jaṅgayai/taveṅgaṅ vadaṅgaṅ jaṅgayai//*

<sup>25</sup> *evaṅ tavaṅ tu duvahaṅ je sammaṅ āyāre muṅī/ so khippaṅ savvasaṅsārā vippamuccai paṅḍio//*





*Brāhmaṇa*, annihilates his karma with penance.<sup>26</sup>  
(*Sūyagadaṅga*, 1 2 1:15)

Having known the [true] knowledge, perceiving the right views, restrained with restraints, shaken off eight kinds of karmic dust-dirt by austerities one becomes purified.<sup>27</sup> (*Isibhāsiyāṁ*, 23)

#### IV. Jainism and Buddhism in interaction

I have argued that the Buddhist characterization of the Mahāvīra's asceticism as *nigaṇṭho cātu-yāma-saṁvara-saṁvuto hoti* is a caricature of Jaina way of life because it lays emphasis on austerities as the sure path of eliminating karma. The stock phrase “*nigaṇṭho cātu-yāma-saṁvara-saṁvuto hoti*” therefore refers to the *religieuse* who are deeply committed to the cause of hardships for the sake of letting loose karmic bondage. The Buddha here subtly mocks at the Jainas, pointing out that although trying to liberate themselves from karmic bondage, they are in bondage

<sup>26</sup> *sauṇī jaha paṁsugumḍiyā vihuniya dhaṁsayai siyaṇi rayaṇi/ evaṇi dāviovahāṇaṇi kammaṇi khavai tavassi māhaṇe//*

<sup>27</sup> *nāṇeṇaṇi jāniya daṁsaṇeṇaṇi pāsittā saṇjameṇaṇi saṇjamiya taveṇa aṭṭhaviha kammaraya malaṇi vidhuṇita visohiya//*



to the hardships they create for themselves. Thus, as I have emphasized, this phrase should be understood metaphorically rather than literally. In fact, the Buddha here coins a striking metaphor to express his disapproval of Jaina asceticism. It is intended here by the Buddha to highlight a distinct difference between Buddhism and Jainism in terms of paths to *mokṣa*. It would therefore be quite off the point to equate Buddhist searching critique of Jainism with ascetic inclusiveness. Had this been the case, the Buddha himself would not propose his own version of *cātu-yāma-saṃvara-saṃvuto hoti* to the Jainas. There is a marked disagreement between the Buddha and his closest rival regarding how to lead a proper monastic life. Here, the Buddha's own view on monastic life is crucial. After disparaging the Jaina idea of the fourfold restraint, the Buddha put forth the middle-path perspective of *cātu-yāma-saṃvara-saṃvuto* as the following:

O Nigrodha [a follower of Mahāvīra], take the case of an ascetic [devoted to religious austerities] who observes the four-fold restraint. And what is this? Here, an ascetic does not harm a living, does not cause a living being to be harmed, does not approve of such harming; one does not take what is not given, or cause it to be taken, or approve of such taking; one does not tell a lie, or cause a lie to be told, or approve of such lying; one does not desire for sense-pleasures, cause



others to do so, or approve of such desire. Thus, O Nigrodha, an ascetic observes the fourfold restraint; through making [this fourfold restraint] as one's austerity, one elevates oneself and does not turn backward into inferior things. <sup>28</sup>(DN, 3: 48-49)

The Buddha here converts the meaning of *tapassin* from an ascetic devoted to physical hardships to a mendicant ascetic dedicated to moral restraints. This conversion is significant as the so-called “asceticism” is radically transformed from a religious austerity or self-chastisement into non-sectarian general religious practices. As the Buddha takes the middle path, it is reasonable that he would avoid severe hardships and give more emphasis to the observance of the rules of ethical

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<sup>28</sup> *idha Nigrodha tapassī cātu-yāma saṁvara-saṁvuto hoti. Kathañ ca Nigrodha tapassī cātu-yāma saṁvara-saṁvuto hoti? Idha Nigrodha tapassī na pāṇam atipāpeti, na pāṇam atipātayati, na pāṇam atipātayato samanunñho hoti; na asinnaṁ ādiyati, na asinnaṁ ādiyāpeti, na adinnaṁ ādiyato samanunñho hoti; na musā bhaṇati, na musā bhaṇāpeti, na musā bhaṇto samanunñho hoti; na bhāvitam āsiṁsati, na bhāvitam āsiṁsāpeti, na bhāvitam ādiṁsato samanunñho hoti. Evaṁ kho Nigrodha tapassī cātu-yāma saṁvara-saṁvuto hoti. Yato kho Nigrodha tapassī evaṁ cātu-yāma saṁvara-saṁvuto hoti, aduñ c'assa hoti tapassitāya, so abhiharati no hīnāy' āvattati.*



conduct. The fourfold restraint as four moral qualities i.e., abstinence from taking life, stealing, lying, and craving, is actually common Śramaṇic virtues observed by the mendicants and later by lay people too in both Buddhism and Jainism. The Buddha here proposes that a mendicant should cultivate the essential moral qualities as a world renouncer. To be sure, the passages concerning Buddhist *saṃvara* in Dhammapada referred to above do not denote any specific austerities but general physical, sensuous and mental restraints to be followed by the mendicants in their daily monastic lives. These practices are not painstaking efforts intended to undo karmic bondage, but to lead a life pure of evil. They are not directly connected with the path of *nirvāna*, but intended to distinguish the disciplined and pure life of the mendicants from those who are still attached to worldly ties. After all, “the crowding householder life is a dusty path, while the life of a mendicant is an open and unsheltered space. It is not easy living the household life, to practice *brahmacariya* in its complete perfection, completely purity, polished like mother-of-pearl.”<sup>29</sup> (DN 1: 63.) The Buddhist idea of *saṃvara*

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<sup>29</sup> *Sambādho gharāvāso rajo patho, abbhokāso pabbajjā. Na idaṃ sukaraṃ aḡāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ sankhalikhitam bramacariyaṃ caritum.*



is connected to a life of thoughtfulness and watchfulness (*appamāda*), but not the blockade on inflow of karmic matter.

Ultimately, the Buddhist *saṃvara* as a symbol has much to do with its ideal of *samaṇa* who should lead a religio-ethically recommendable life. The religio-ethical idealization of monastic life gives rise to the triumph of the mendicant over the home-bound householder. The line between the householder and the renouncer is clearly drawn. Thus, *saṃvara* in Buddhism is more of religio-ethical principle that a mendicant has to observe in contrast with the household life which still clings tenaciously to material easiness. A mendicant with *saṃvara* is an abstemious life. To lead a monastic life is to be sharply distinguish from the worldly life which is full of indolence and unmindfulness. On the other hand, for the Jainas, *saṃvara* has become the overarching symbol designating a life of hardships in addition to general religio-ethical discipline. In Jainism, a *samaṇa* is an ascetic, being devoted to penances, is considered to be free from all sins and faults (Ratnachandra 1923-1938. 4: 619-20) A Jaina not only has to renounce all worldly connections but also to perform harsh penances and strict restraints. Indeed, mortification of the flesh is required so that worldly connection as well as karmic bondage can be totally severed. In Jainism, because of its inexorable destiny, karma constantly flows into the soul as the consequence of previous



actions. This influx of karma into the soul can only be stopped only the conscientious effort of *saṁvara* which is integral to the practice of *tapas*. Mortifications, either physical or non-physical, can annihilate karma and make the soul pure like gold that is purified in fire. (von Glasenapp, 1999: 232) Walking the path of purification through *tapas*, the attitude of *saṁvara* must be steadfastly observed by the Jainas. Truly, the fourfold restraint that a Jaina bound is a tough practice which requires an all-out pledge. Nevertheless, without unremitting endeavor of *saṁvara*, a mendicant would not be able to free from the world of *saṁsāra*. For a Jaina, without the exertion of *saṁvara*, the karmic flow would ensue as *asaṁvara* means: "absence of stoppage of karma or the influx of karma." <sup>30</sup>(Ratnachandra. 1923-1938: 1: 457)

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<sup>30</sup> Within Jaina tradition itself, the Śvetāmbaras give interesting interpretation for this "fourfold restraint", connecting it with the basic teachings of Śramaṇism. Here, the *cātu-yāma-saṁvara* is said to involve restraint of four sorts of activity: violence, falsehood, stealing and possession (*cāujjāmaṃ dhammaṃ ...taṃ jahā: savvāo jāṇāivāyāo veramaṇaṃ, evaṃ musāvāyāo , adinnādāṇāo, savvāo bahiddhādāṇāo veramaṇaṃ, Sthānāṅga Sūtra, § 329*)

Incidentally, this late interpretation of *cātu-yāma-saṁvara-saṁvuto* in Jainism coincides with Buddhist idea of four precepts against harming, stealing, lying and craving as recommended by the Buddha to the Jainas. If



## Conclusion

As depicted vividly by Kumoi (Kumoi, 1967) and Nakamura ((Nakamura, 1991), the age of the Buddha was an era of intellectual freedom. Heterodox *religieuse* challenged the brāhmaṇic position, expounded new way of life and gave different discourses on moral reasoning. Among heterodox teachings, Buddhism and Jainism stand out as two of the most prominent Śramaṇic traditions. These two most well-known “heterodox sects” considered renunciation as the only and ultimate path to mokṣa. They dealt a serious blow to brāhmaṇic values which are centered on household life and values. To lead a pure life one must abandon this world and find new meaning in the monastic life. Jainism and Buddhism are monastic religions believing the power of asceticism. The Buddhists and Jainas are homeless wanderers who lead a life of *brahmacarya*. However, their perspectives of asceticism

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this is the case, then Śvetāmbaras’ explanation of fourfold restraint may be a later reading in which the original austere practices were transformed into more general Śramaṇic concerns. This is understandable as the change of intellectual climate allows new understanding. Here, the Jaina asceticism merged into the central religious ethical code of Śramaṇism. Hence, there is no clear line of demarcation between Buddhism and Jainism in terms of general ethical concerns of a mendicant.



are profoundly different. While abandoning the practice of hardships, the Buddha takes the middle path-mindfulness and other ethical conducts as restraints. Physical austerities are conscientiously shunned. The Jainas believe in the power of hardships and constantly endeavor to achieve their goal of omniscience through painstaking asceticism. In this essay, through the investigation of issues related to *saṃvara* and *tapas*, we have found a marked disparity between these two important Śramaccnic traditions in terms of the way to realize the final emancipation. To be sure, the Buddha's critique of Jaina asceticism as addressed in the phase *cātu-yāma-saṃvara-saṃvuto* shows a serious disagreement concerning proper religious life between the Buddha and Mahāvīra. However, it also points to a noticeable intellectual interaction between these two Śramaṇic traditions. Apparently, the harsh conditions of ascetic life for the Jainas to bear are extremely difficult as they have to stoically endure physical as well as mental adversities. In Jainism, as *tapas* is honored as unquestionable ascetic virtue, there is less flexibility in what *saṃgha* is prepared to accept in the way of monastic discipline.





## Abbreviations

AN =Aṅguttara Nikāya

AS = Ācārāṅga Sūtra

Dhp = Dhammapada

DN = Dīgha Nikāya

KS = Kalpa Sūtra

MN = Majjhima Nikāya

SN = Saṃyutta Nikāya

Sn = Suttanipāta

T = Taishō

Th = Theragāthā

TS= Tattvārtha Sūtra,

UtS = Uttarādhyayana Sūtra



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## Jainism and Buddhism in interaction What does “nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti” mean?

黃柏棋\*

### 摘要

在佛陀時代，耆那教修行者以苦行著稱。而其種種行誼常見之於佛典。一般而言，被稱為尼捷子(Nigaṇṭha)之耆那教徒被歸為「苦行者」(*tapassin*)之列。

本篇論文以佛陀對尼捷子的修行生活所作的特寫：“nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti.” (DN1: 57)為探討起點，論析佛陀對耆那教所作之諷刺性素描究竟意指何事，並由此探討兩個時代顯學之宗教傳承在修行上的根本差異。值得一提的是：學界目前對於佛教與耆那教思想關係的研究，往往為偏重於對兩個傳統之間之共同點之論述。(最近的相關作品可見之於 Balbir, 2000, Jaini, 2003, Watanabe, 2003 等)然而，佛教與耆那教究竟是各具獨立意義的沙門傳承，有其不同之修行關懷與思想進路。本文試圖從相關的佛教巴利聖典、漢譯阿含、耆那教俗語 (Jain Prakrit) 及梵語文獻來探討早期佛教與耆那教之間論爭點之思想意涵。

關鍵詞：苦修 (*tapas*)，禁制 (*saṃvara*)，慎行(*samiti*)，戒護(*gupti*)

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