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JAINISM IN BUDDHIST LITERATURE

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Acknowledgements.

While I am writing this book, I have been constantly reminded of the
solidarity, and doctrinal dissimilarities as well as the
theological and philosophical differences between the two
religions. The long delay in attempting a book of
this kind may be understood. The Buddhist literature and
philosophical works are in Pali and Sanskrit while the Jain
works are in Prakrit and Sanskrit. Neither in India nor in
Europe have I met any scholars who had the opportunity of study-
ing both religions in all these languages. Apart from the linguistic
equipment, there is the more difficult problem of understand-
ing fully the religious, philosophical, ethical, and epistem-
ological positions of both religions. In addition, of course, a
scholar must know his religion well; but for comparative studies, a
knowledge of both are a sine qua non.

PREFACE

Nearly a hundred years ago, Weber, on the basis of some superficial similarities, came to the conclusion that Jainism was an off-shoot of Buddhism. In 1884 Jacobi corrected this view and with a thorough investigation into the historical and traditional records of the two religions, established the fact that Jainism was an earlier and independent religion of India. Although over eight years have passed since Jacobi's researches, the much-needed comparative study of Jainism and Buddhism had not been undertaken seriously. There had been passing references to their contemporaneity, and doctrinal dissimilarities as well as the role they played together as a revolutionary opposition to Vedic Brahmanism. The reason for the long delay in attempting a deeper study can easily be understood. The Buddhist literary and Philosophical works are in Pali and Sanskrit while the Jain records are in Prakrit and Sanskrit. Neither in India nor in Ceylon do we find many scholars who had the opportunity of acquiring competence in all these languages. Apart from the linguistic equipment, there is the more difficult problem of understanding fully the religious, philosophical, ethical, and epistemological nuances of both religions. An adherent of Jainism or Buddhism knows his religion only; but for comparative studies, a thorough grasp of both are a sine qua non.

My early studies gave me an opportunity to acquire an adequate knowledge of Sanskrit, Pali and Prakrit. While studying for my M.A. in Pali I also could read many Buddhist books. But these, in themselves, could not have given me the requisite qualification to handle a subject like Jainism in Buddhist literature.

When I was awarded the Commonwealth Scholarship tenable in Ceylon and admitted to Vidyodaya University of Ceylon, I felt that I could undertake a comparative study between Jainism and Buddhism more successfully. I was provided with the most suitable environment and facilities for this work. As a Jain I was conversant with my own religion and Vidyodaya, being a revered seat of Buddhist learning, the venerable scholar-monks who guided me in my researches knew all about Buddhism. This, indeed, is a very rare opportunity for one who wants to study Buddhism. That is why I was prepared to stop half-way the work I was doing at Benares Hindu University as a University Grant Commission Scholar on Saddharmapundarika under Dr. S. Bhattacharya, Head of the Sanskrit and Pali Department, College of Indology.

This thesis represents only the beginning of a series of comparative studies which should be undertaken in the field of Buddhism and Jainism. My attempt is to trace the references to Jainism in Buddhist literature and to evaluate the information contained therein. It has been my intention

to find out the degree of accuracy and completeness with which the Buddhist literature has recorded various dogmas and teachings of Jainism.

The method adopted by me has been to examine the data in the Tipitaka, the Pali Non-Canonical literature and Sanskrit philosophical works in that order. I have utilized the original texts in Pali and Sanskrit as far as possible. Where similarities or original Jaina versions of any doctrinal point were observed, the Jaina works in Ardhamagadhi Prakrit and Sanskrit were used. Wherever available, translations of these original works were consulted before I attempted to translate any passages from Sanskrit, Pali or Prakrit. But in view of the fact that translations of individual books often made mistakes of interpretation I have always tried to make the translations included in the thesis my own. Yet it is my duty to acknowledge my debt of gratitude to the scholars whose translations and references made my work very easy.

One observation has to be made at this stage on the scope of the research I had undertaken. Contrary to the general belief, the data on Jainism available in Buddhist Literature are very meagre. Though contemporaneous, the Buddhist records have only made scanty references to both Jainism and its Tirthankara or Tirthankaras. These references are distributed all over in a voluminous literature

and the search for them has been a very arduous task whose magnitude and difficulty may not be very clear to an ordinary reader of these chapters.

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ABBREVIATIONS

A	-	Anguttara Nikaya.
AA.	-	Anguttara Nikaya Atthakatha, i.e. Manorathapurani.
AP.	-	Apadana.
APT.	-	Anekanta Pravasa Tika.
AS.	-	Anitagati Savakacara.
ASI.	-	Archaeological Survey of India.
Bu.	-	Buddhavamsa.
ChUp.	-	Chandogyopanisada.
D.	-	Digha Nikaya.
DA.	-	Digha Nikaya Atthakatha, i.e. Sumangala Vilasini.
DHA.	-	Dhammapada Atthakatha.
DhP.	-	Dhammapada.
DPPN.	-	Dictionary of Pali Proper Names.
DS.	-	Dravya Sangraha.
DSV.	-	Dravya Sangraha Vrtti.
EC.	-	Epigraphia Carnatica.
EI.	-	Epigraphia Indica.
ERE.	-	Encyclopedia of Religion and Ethics.
HBT.	-	Hetu Bindu Tika.
HBT.A.	-	Hetu Bindu Tikaloka.
IA.	-	Indian Antiquary.
IHQ.	-	Indian Historical Quarterly.

-2-

J.	-	Jataka.
JA.	-	Jaina Antiquary.
JBORS.	-	Journal of the Bihar and Orissa Research Society.
JPPS.	-	Journal of the Pali Text Society.
JRAS.	-	Journal of the Royal Asiatic Society.
LT.	-	Laghiyastaya.
M.	-	Majjhima Nikaya.
MA.	-	Majjhima Nikaya Aṭṭhakatha, i.e. Paṇḍitaśāstrī.
MhV.	-	Mahavagga.
NKO.	-	Nyaya Kumuda Candra.
NM.	-	Nyaya Mañjarī.
NS.	-	Niyamasara.
NV.	-	Nyaya Viniscaya.
NVV.	-	Nyaya Viniscaya Vivarana.
PK.	-	Pañcatikayasara.
PKM.	-	Prameya Kamala Martanda.
PM.	-	Prameya Mimamsa.
PMU.	-	Pariksamukha.
PPB.	-	Prasastapada Bhagya.
PS.	-	Pravachanasara.
PSU.	-	Purusārtha Siddhyupaya.
PTS.	-	Pali Text Society.

PV.	-	Pramāṇa Vārtika.
PVA.	-	Pramāṇa Vārtikālaṅkāra.
PVST.	-	Pramāṇa Vārtika Svavṛtti Tīkā.
S.	-	Saṃyutta Nikāya.
SA.	-	Saṃyutta Nikāya Aṭṭhakathā, i.e. Sāratthappakāsinī.
SBK.	-	Sacred Books of the East.
SBJ.	-	Sacred Books of the Jains.
Sn.	-	Sutta Nipāta.
SnA.	-	Sutta Nipāta Aṭṭhakathā, i.e. Paramattha Jotikā. 11.
SS.	-	Sarvārtha Siddhi.
STP.	-	Saṃmatī Tarka Prakaraṇa.
SŪKr.	-	Sūtrakṛtāṅga.
TS.	-	Tattva Saṅgraha.
TSP.	-	Tattva Saṅgraha Pañjika.
TSŪ.	-	Tattvartha Sūtra.
TSŪBh.	-	Tattvartha Sūtra Bhāṣya.
TV.	-	Tattvartha Vārtika.
V.	-	Vinaya Piṭaka.
