

Research Article

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Jain Shade in Early Buddhism with reference to the Araka Sutta in the A guttara-Nik ya

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Abstract

Keywords

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This article discloses a mysterious link between Buddhism and Jainism with reference to the Araka Sutta of the *A guttara-nik ya* and the historical records of Jainism. A number of the Suttas and Pali commentaries attest that the Buddha denounced the teachings of Niga ha N taputta owing to attachment of the extremes, especially, self-mortification. But, it does not mean that the Buddha criticized 'Jainism'. My view point regarding this is that the Buddha criticized the teachings of N taputta only, not the teachings of the early founders of Jainism. Especially, the teachings of Mah v ra cannot be taken as the authentic doctrine of Jainism whereas he reformed Jainism with his own interpretations. However, in the Araka Sutta of the *A guttara-nik ya*, the Buddha has cited the teachings expounded by the passionless early ford-makers (*v tar g*). The affinity between Buddhism and Jainism found in this Sutta leads to expose an unrevealed history of the Sramanic tradition in ancient India.

Introduction

Buddhism is a teaching that is remarkably unique among the religions throughout the world because of its non-soul theory. This inconceivable teaching is a representative of the essence of *rama a* tradition with its own identity in the 6th century BCE. And also, a number of certain Suttas and Pali commentaries display that the Buddha denounced the teachings of Niga ha N taputta owing to attachment to the extreme of self-mortification. Nevertheless, we cannot find any sizeable attestation to substantiate that the Buddha had criticized 'Jainism' in his discourses. Beyond any doubt, it can be suggested that his criticism had focused on the teachings of Niga ha N taputta only. Mah v ra (N taputta), the twenty fourth leader in Jain history, reformed the teachings of Jainism that the early teachers handed down authentically with his own interpretations. So, it cannot be considered that the teachings of N taputta were entirely equal to traditional Jain teachings which had been preserved by ancestors for a long period. Even though the Buddha criticized the teachings of N taputta, rare accounts are disclosed where he appreciated the teachings of the early founders in Jainism, especially, in the *Araka Sutta* as a limpid claim of the Buddha. According to a few informative Suttas in the Sutta pitaka, the ford-maker *Araka* was a passionless (*v tar go*) ascetic or leader in Jainism. This

discourse evidence substantiates that the Buddha has paid attention to the teachings of early ford-makers or the founders of Jainism. This paper discusses the subtle proofs which imply a relationship between Buddhism and Jainism that has not yet been exposed. Particularly, this paper is based on six pivotal arguments connected to the *Araka Sutta* in the *A guttara-nikaya*.

Translation1 of the Araka Sutta2

Long ago, O monks, there lived a religious teacher³ named Araka, who was free of sensual lust⁴. He had many

¹ In this article, I refer to the translation of Bhikkhu Nyanaponika and Bhikkhu Bodhi. In the specific occasions, I will point out the translation of Hare too.

² Nyanaponika thera and Bhikkhu Bodhi translates this as 'Life's Brevity.' Nyanaponika Thera & Bhikkhu Bodhi, *A guttara-nik ya*. trans. vol. II. (Kandy: 2008) p42. Seemingly, his translation is more accurate than Hare. But, Araka means 'wheel-maker' and Hare translates as 'Wheel Wright'. Hare, E. M. *A guttara-nik ya*. trans. vol. IV. (London: Pali Text Society, 1965) p91

hundreds of disciples, and this was the doctrine he taught to them: “Short is the life of human beings, O brahmins, limited and brief; it is full of suffering, full of tribulation. This one should wisely understand⁵. One should do good and live a pure life; for none who is born can escape death... “Just as a dew drop on the tip of a blade of grass will quickly vanish at sunrise and will not last long; even so, brahmins, human life is like a dew drop. It is short, limited, and brief; it is full of suffering, full of tribulation. This, one should wisely understand. One should do good and live a pure life; for none who is born can escape death... “Just as, when rain falls⁶ from the sky in thick drops, a bubble appearing on the water will quickly vanish and will not last long; even so, brahmins, human life is like a water bubble. It is short ... for none who is born can escape death... “Just as a line drawn on water with a stick will quickly vanish and

will not last long; even so, brahmins, human life is like a line drawn on water. It is short ... for none who is born can escape death... “Just as a mountain stream, coming from afar, swiftly flowing, carrying along much flotsam, will not stand⁷ still for a moment, an instant, a second, but will rush on, swirl and flow forward; even so, brahmins, human life is like a mountain stream. It is short ... for none who is born can escape death. “Just as a strong man might form a lump of spittle at the tip of his tongue and spit it out with ease; even so, brahmins, human life is like a lump of spittle. It is short ... for none who is born can escape death. “Just as a piece of meat thrown into an iron pan heated all day will quickly burn up and will not last long; even so, brahmins, human life is like this piece of meat. It is short ... for none who is born can escape death... “Just as, when a cow to be slaughtered is led to the shambles, whenever she lifts a leg she will be closer to slaughter, closer to death; even so, brahmins, is human life like cattle doomed to slaughter; it is short, limited and brief. It is full of suffering, full of tribulation. This, one should wisely understand. One should do good and live a pure life; for none who is born can escape death.” But at that time, O monks, the human lifespan was 60,000 years, and at 500 years girls were marriageable. In those days people had but six afflictions: cold, heat, hunger, thirst, excrement and urine. Though people lived so long and had so few afflictions, that teacher Araka gave to his disciples such a teaching: “Short is the life of human beings” But nowadays, O monks, one could rightly say, “Short is the life of human beings ...”; for today one who lives long lives for a hundred years or a little more. And when living for a hundred years, it is just for three hundred seasons: a hundred winters, a hundred summers, and a hundred rains. When living for three hundred seasons, it is just for twelve hundred months: four hundred winter months, four hundred summer months and four hundred months of the rains. When living for twelve hundred months, it is just for twenty-four hundred fortnights: eight hundred fortnights of winter, eight hundred of summer and eight hundred of the rains. And when living for twenty-four hundred fortnights, it is just for 36,000 days: 12,000 days of winter, 12,000 of summer and 12,000 of the rains. And when living for 36,000 days, he eats just 72,000 meals: 24,000 meals in winter, 24,000 in summer, and 24,000 in the rains. And this includes the taking of mother’s milk and the times without food. These are the times without food: when agitated or grieved or sick, when observing a fast or when not obtaining anything to eat. Thus, O monks, I have reckoned the life of a centenarian: the limit of his lifespan, the number of seasons, of years, months, and fortnights, of days and nights, of his meals and foodless times. Whatever should be done by a compassionate teacher who, out of compassion, seeks the welfare of his disciples that I have done for you? These are the roots of trees, O monks; these are empty huts. Meditate,

³ On this occasion, Hare has missed the term ‘titthakaro.’ Bhikkhu Nyanaponika & Bodhi translate it as ‘religious teacher’. Nyanaponika Thera & Bhikkhu Bodhi, (2008) p42 I suggest that titthakara means T rtha kara, who was an ancient Jain leader.

⁴ Hare notes that the teacher Araka was delivered from ‘all lust full passions.’ Hare, E. M. *A guttara-nik ya*. trans. vol. IV. (1965) p91

This is a controversial point. To find the precise meaning of the term, ‘*k mesu v tar go*’ must be clarified here.

⁵ ‘*mant ya boddhabba*’ I suggest that this phrase is understood by Hare imprecisely. He translates it as “by Mantras awaken (the people).” Hare, E. M. *A guttara-nik ya*. trans. vol. IV. (1965) Ibid

The term ‘manta’ in the Pali texts holds multiplied-meanings: Mantra or a word with supernatural power, Vedic or Brahmanical sacred texts, wisdom (*paññ*). In to this context, it cannot be taken as Mantras at all. In case of this, here, I agree with Bhikkhu Nyanaponika and Bhikkhu Bodhi. In addition to this, Hare has interpreted ‘*boddhabba*’ to be ‘awaken (the people). But, the context signifies that this statement does not imply awakening people. It evidently denotes awakening the knowledge. For that reason, this must be translated by taking these two terms together. The commentary of the Araka sutta has given account on this point of view explicitly; ‘*Mant ya boddhabbanti mant ya boddhabba , paññ ya j nitabbanti attho.*’ Kopp, H. *A guttara-nik ya-a hakath (Manorathap ra)*. ed. vol. III. (London: Pali Text Society, 1966) p66 According to this, ‘*mant ya boddhabba*’ means; it should be understood by insight.

⁶ Again Hare has misunderstood the term ‘*deve*’ beyond the context. He translates it as Sky – *deva* (sky – god?). Hare, E. M. *A guttara-nik ya*. trans. vol. IV. (1965) p91

Nevertheless, in Pali language, *deva* does not mean only god, but can even mean rain. [*Megho val hako devo / pajjunno mbudharo ghano/Dh r dhara ca j m to, v riv ho tath mbudo.* Subh ti Waskaduwe, *Abhidh nappad pik* , ed., (Colombo: W. Henry Herbert, MDCCCLXV) p8

⁷ Although this term has been translated as ‘religious teacher’ by Bhikkhu Nyanaponika and Bodhi, it should be noted that we will use ‘ford-maker’

monks, do not be negligent, lest you regret it later. This is our instruction to you.

Analysis of the Essential Teachings of the Araka Sutta

The *Araka Sutta* – ‘Wheel Wright’ (A IV. LXX)⁸, found in the *A guttara-nik ya*, does not give the precise accounts on where it was uttered. And also it has discarded the traditional recording system too i.e., ‘*eva me sutta*’. It starts, having jumped into the point straightway thus; ‘Long ago, monks, there was a ford-maker named *Araka* who was delivered of passion.’ (*bh tapubba bhikkave arako n ma satth ahoṣi titthakaro k mesu v tar go*).⁹ In the *Araka Sutta*, the Buddha points out the teaching expounded by *Araka*, who was a former ford-maker (*Titthakara* or *T rtha kara*)¹⁰ in Jainism.

Titthakara – Argument 01

The Pali commentaries simply define the term *Titthakara* to be “a heretic.”¹¹ In reference to this, giving an alternative definition, the *Papañcas dan* recognizes ‘*Titthakara*’ in accordance with the specific quality of the Buddha who corroborated a number of fords in order to attain *Nibb na* by analyzing thirty eight objects.¹² On the other hand, who establishes a ford to plunge into heaven or ford-maker is the *Titthakara*.¹³ Since the commentary of this *Sutta* has not defined decidedly who the ford-maker is, it is difficult to propose a precise definition to the term. For that reason, I would prefer to draw attention to the *Sunetta Sutta* of the *A guttara-nik ya* as a reliable source in defining the character of the *Titthakara*. It particularly gives an account of a series of names of ford-makers as *Sunetta*, *Mugapakkha*, *Aranemi*, *Kudd laka*, *Hatthip la*, *Jotip la*, and *Araka*. Especially, the name of ford-maker *Araka* can be found among this list of names. According to the series of names of ford-makers, it is obvious that each of them had a number of legitimate followers for them. In that case, it would be inferred that they were the founders who emerged in different periods in the same ascetic group. Therefore it is to be pointed out that the commentarial definitions are not suitable to define the term ‘*Titthakara*’ found in the *Suttantas*. Prof. Gombrich also points out; “Jainism calls

these leaders *T rtha kara*, ‘ford-maker’, a metaphor that means that they have found, and showed others, how to cross the ocean of *Samsara*, the endless cycle of rebirth¹⁴” In summary, it can be deliberated that the term *Titthakara* in this context, has been employed to be a founder or leader in a type of *rama a* tradition (most probably in Jainism) in ancient India.

V tar ga – Argument 02

Let us turn our attention to the term ‘*v tar go*’ used to specify the ford-maker in both aforementioned *Suttas*. Frequently, this term is applied throughout the Pali texts, in order to identify the practitioners who obtained the transcendental culmination. Notably, the term ‘*v tar go*’ in the Pali literature holds a nuance by the contexts. Accordingly, the *P isambhid magga hakath* remarks, *v tar go* means; fully eradicator of lust is the passionless (*v tar go*), the *Arahant*.¹⁵ As the *Manorathap ran* notes, *v tar go* means; repressional deliverance of lust is ‘passionless’.¹⁶ Nevertheless, the *Pañcappakara a a hakath* giving a noteworthy definition points out critically that the detachment of five sensual pleasures could also be recommended to be ‘*v tar ga*. (*v tar go* means; the deliverance in five sensual pleasures)’¹⁷ Corresponding to this, the commentary of *Sa yutta-nik ya* explicitly records that the person who attained the status of *v tar ga* has merely crossed over only the first stream (*ogha*) among the four-fold streams.¹⁸ In other words, since he has to cross over three more, he might not be considered as an *Arahant* at all. Summarizing the above definitions, it can be understood that the teaching of the *Manorathap ran* and the *Pañcappakara a a hakath* manifest slight similarities.

It is not obvious whether the term *v tar go* [] is applied to signify even ordinary people who uplifted their mind upon absorptions (*Jh nas*). The *Majjhima-nik ya*, shedding light on this controversy, points out an unfamiliar spiritual group called non-Buddhist passionless practitioners (*b hirake k mesu v tar ge*).¹⁹ It is found in the commentary that *b hirake k mesu v tar ge* means non-Buddhist passionless practitioners, who accepted the outcomes of the actions and

⁸A IV. p136

⁹ibid

¹⁰Although this term has been translated to be ‘religious teacher’ by Bhikkhu Nyanaponika and Bodhi, it should be noted that we will use ‘ford – maker’

¹¹ ‘*Titthakaroti laddhikaro*’, Sv 1. p143

¹² The exalted one, since detailing thirty eight objects, made a number of ford-entrances of *nibb na*. [Bhagav pana yasm a hati sa ramma ni vibhajanto bah ni nibb naotara atith ni ak si. M-a III. p236]

¹³ Ford-maker of the entrance of the heaven. [sugatiog hanatitthassa k rako. A-a III. p387]

¹⁴ Gombrich R. F. 2009: p45

¹⁵ *v tar goti sabbaso pah nar gatt v tar go kh savo. Pa is –a. III p548*

¹⁶ *v tar goti vikkhambhanavasena vigatar go. A-a. III. p387*

¹⁷ *v tar goti pañcasu k magu esu v tar go. Ppk p215*

¹⁸ Crossed over the streams means; here are four streams, the stream of sensual pleasure, stream of existence, stream of views, stream of ignorance. There, the sensual pleasure means, the stream of five sensual pleasures [oghamatar ti ettha catt ro ogh , k mogho bhavogho di hogho avijjoghoti. Tattha pañcasu k magu esu chandar go k mogho n ma. S-a. I- p17]

¹⁹ *b hirake k mesu v tar ge d na deti [(He) offers arlms to non-Buddhist passionless practitioners] M. III. p254*

gained five supernatural mundane powers.²⁰ Moreover, the same commentary while defining the term *v tar ga*, says that the Arahant and non-returner are both considered to be *v tar gas*.²¹ As such, we are still in a dilemma with two different opinions. The term *v tar ga* in relation to the ordinary followers should be understood with adjective '*puthujjana*' according to *Vinaya hakath*.²² The *Araka Sutta* avoids the adjectives '*puthujjana*', or '*b hirake k mesu v tar go*.' Therefore, it should be noted that the ford-makers found in both *Araka* and *Sunetta Suttas* decidedly have to be understood as *v tar ga*: supra-mundane religious leaders, in ancient India.

The Teachings in the Araka Sutta - Argument 03

In this Sutta, the Buddha pointed out the teachings of *Araka* as "Short is the life of human beings, O brahmins, limited and brief; it is full of suffering, full of tribulation. This, one should wisely understand. One should do good and live a pure life; for none who is born can escape death"²³ It is said that the ford-maker *Araka* gave this discourse when people had a sixty thousand years life span. In his teaching, *Araka* traced a few similes to emphasize his opinions aptly. The Buddha has categorically substantiated the precision of the teaching of *Araka* by admiring the effort made by him, to stress that life is shortened. And also, for further the Buddha asked the question: 'how about hundred and twenty years?' In other words, elaborating the teachings of *Araka*, the Buddha agreed with the reliability and accuracy of his statement.

In fact, it is needless to stress here the prominence offered to three characteristics (*tilakkha ni*) in Buddhism. The first of them is the theory of impermanence (*anicca*). The analyzes of the essential factors found in the *Araka Sutta*, shows that the same superiority is assigned to the teaching of impermanence by *Araka* too. It would, therefore, be inevitably understood that the teachings of *Araka* had been running parallel to the teaching of the Buddha. Besides, if the Buddha had admitted *Araka's* words, indeed, his teachings also may perhaps be based on the uniformity with Buddhism, the fundamental teaching of which is the four noble truths.

The View Point of Character - Argument 04

As mentioned above, since the teaching of *Araka* is corresponding to Buddhism, we need substantial facts to

²⁰ *b hirake k mesu v tar geti kammav dikiriyav dimhi lokiyapañc bhīññe* [Non-Buddhist passionless practitioners means; They, who obtained five mundane absorptions in the group of believing in Kamma and actions.] M-a. V- p70

²¹ *ettha v tar go n ma an g m , arah pana ekantav tar gova* [Here, passionless means; non-returner. the Arahant is, indeed, unanimously passionless.] *ibid* p76

²² *puthujjan k mesu v tar g ti jh nal bhino* [The average passionless is sensual pleasure means; they, who obtained absorptions.] *Vin-a. V p1128*

²³ *Nyanaponika Thera & Bhikkhu Bodhi, A II. (trans). p42*

recognize precisely who this *Araka* was. On one hand, the *Sunetta* and *Araka Sutta* in the *A guttara-nik ya* verify clearly that *Araka* was a ford-maker who was attended by a number of followers. On the other hand, *Araka* is found in three *J taka* stories in manifold forms. Particularly, the *Araka Jataka* of the *J taka-a hakath* contains the story of sage *Araka*. According to the *J taka* story, once, the Bodhisattva was born as a *Br hma a* in a certain *Br hma a* family. Later on, in his old age, having removed attachments (bondages), he became a sage and set about to practise four divine abodes.²⁴ The Bodhisattva, whose name was *Araka*, was usually living in the Himalaya area, having a number of followers who accepted his teachings.²⁵ The accounts given in this *J taka* are completely contrary to the facts discussed in the *Araka Sutta* of the *Anguttara-nik ya*. However, it can be suggested that the *Araka J taka* contains the pragmatic approach of sage *Araka* who corresponds to the sage whom we came across in the *Araka Sutta*. Nevertheless, the *Araka Sutta* consists of both doctrinal and practical teachings relevant to overcoming birth. Accordingly, it should be understood that the sources traced above as well as the characters identified in them, are quite different to each other.

Besides, the *Manorathap ran*, the commentary of the *A guttara-nik ya* which also refers to the *Araka J taka*, illustrates the teachings of loving kindness of the *Metta Suttas* in *A haka-nip ta* as well as in *Ek dasaka*.²⁶ Conversely, the *Araka J taka* explicitly specified that he was a sage (*Isi*) who had attended a group of followers. If we consider both these ford-makers (*titthakara*) *Araka* and seer (*isi*) *Araka* were the same leaders, we have to admit that the *Araka Sutta* in the *A guttara-nik ya* is a demonstration of the teaching of the Bodhisattva. Hence, it would be better to consider that they were different characters. While the *Araka J taka* gives an account of the family of seer *Araka*, the *Araka Sutta* does not claim precisely the background of the family of ford-maker *Araka*. In any case, it is clear that the ford-maker *Araka* addressed the *Br hma as*. And also, *Araka J taka* says directly that he

²⁴ *At te ekasmi kappe bodhisatto br hma akule nibbattitv yayappatto k me pah ya isipabbajja pabbajitv catunna brahmavih r na l bh arako n ma sath hutv himavantapadese v sa kappesi, tassa mah pariv ro aho.* [Once upon a time, in a certain eon, the Bodhisattva having born in a Brahmin family, became a young after removed sensual pleasures, ordained in the form of seer, obtained for types of divine-adobe, become a teacher named as *Araka* dwelt at the region of Himalaya, he was of a great followers.] *Ja-a II. p60*

²⁵ *arako n ma sath hutv himavantapadese v sa kappesi, tassa mah pariv ro aho.* [become a teacher named as *Araka* dwelt at the region of Himalaya, he was of a great followers.] *ibid*

²⁶ Indeed, neither *Metta Suttas* in the *Anguttara-nikaya* have represented any type of hints on the origins of the sutta such '*eva me suta eka samaya ...*' But, the commentator has created a grounded story in the commentary referring to *Jataka hakath*.

was from a certain *Br hma a* family. With regard to these factors, it is difficult to say whether *Araka* in the *A guttara-nik ya* was a Brahmin or a non-Brahmin. Moreover, in the scrutiny of the *Dhammadhaja J taka* story, considerable contradiction comes to light. According to the *Dhammadhaja J taka*, practicing loving kindness by *Araka*²⁷ is corresponding to the content of the *Araka J taka* as well as to the commentary of the *Metta Sutta* in the *A guttara-nik ya*. In other words, *Araka* found in the *Araka J taka* same the identified with *Araka* in the *Dhammadhaja J taka* and the commentary of the *A guttara-nik ya*.

Nevertheless, another significant complexity emerges in reference to the identity of *Araka*. Evidently, *Araka J taka* points out that *Araka* was the Bodhisattva or a previous birth of Siddhartha Gautama.²⁸ However, the *Dhammadhaja J taka* noticeably records that *Araka* was representing the previous birth of arahant *S riputta*²⁹ but not the previous birth of the Buddha. Since, obviously, in this discourse, *Araka* has been represented by arahant *S riputta*; it is difficult to enunciate a trustworthy deduction on the three *Arakas*: the ford-maker (*Titthakara*), Bodhisattva and arahant *S riputta*.

The considerable diversities regarding the content of their teachings can be traced in the two foremost categories among these three *Arakas*. As the first category, the sage

Arakas found in the two Suttas in the *A guttara-nik ya* deal with the teachings of inconsistency of the life. The members of the other group express how to practice loving kindness. Accordingly, there are two different sources: the Suttas in the *A guttara-nik ya* and the *J taka* Stories plus the

²⁷ Arako hutv mettacitta , satta vass ni bh vayi ; Satta kappe brahmaloke, tasm akkodhano aha'nti.[As Araka, contemplated the loving kindness mind for seven years, by that I (spent) seven eons in the Brahma world.] Ja-a II. p195

²⁸ Sathh ima dhammadesana haritv j taka samodh nesi - tad isiga o buddhaporis ahoasi, arako pana sathh ahameva ahoasi'nti.[The Buddha, having referred this sermon summarized the Jataka- On that time, the group of seers were the followers of the Buddha, the teacher Araka was I myself.] ibid p62

²⁹ "tad k akasen pati devadatto ahoasi, chattap ikappako s riputto, sakko anuruddho, dhammadhajo pana ahameva ahoasi'nti. [At that time, the field marshal was Devadatta, the Barber Chattapani was Sariputta, God Sakka was Anurudda, Dhammadhaja was I myself.] Ibid. p195 (In this Jataka story, the Bodhisattva was Dhammadhaja. K laka sen pati made a few conspiracies against Dhammadhaja who was the royal judge. Later facing the conspiracy of Kalaka, in accordance with the guidance of god Sakka, Dhammadhaja asked help from Chattapani. Consequently, Chattapani put forward his loving kindness practices practiced in previous birth as sage Araka. Therefore, it is obvious that sage Araka was Sariputta in his past life.)

commentary of the *Metta Suttas* in the *A guttara-nik ya*. However, it would be fair to note, on the basis of the above analysis that this name and person was a historical figure. And this name had been used by various traditions which followed Sramana practices. Yet, the questions will remain without rational answers.

Pacceka Buddhas - Argument 05

The word *Titthakara* is certainly running parallel to the Sanskrit form '*Trtha kara*'. Also, both these words give the same meaning 'ford-maker'.³⁰ Linguistically, there is no significant difference between *Titthakara* and *Trtha kara* at all.³¹ Particularly, the Jain tradition accepts twenty-four former leaders, and all of them are called *Trtha karas*.³² Contextually, it has to be decided whether this *Araka* was a Jain leader among them. In close scrutiny, it is evident that *Ara* who was the eighteenth out of twenty four leaders is corresponding to the ford-maker found in this Sutta.³³ Through this observation, it comes into sight that the eighteenth leader *Ara* and the ford-maker *Araka* found in the *A guttara-nik ya* were the same practitioner.

The word '*Titthakara*' applied by the Buddha in this discourse is not substantial evidence to conclude that this Sutta contains the teachings of former Jain leader *Ara*. For all this, it is not the one and only discourse which bears a noteworthy shade of Jainism in the *Suttanta Pitaka*. We find a number of *Pacceka Buddhas* in the *Isigili Sutta* who can be identified with former Jain leaders i.e. *Ari ha nemi*, *Rathanemi*, *Kesi*, *Ajita* and *Vimala*.

The teachings of the *Uttar dyayana* shed light on the relationship between Buddhism and Jainism. One of them is the concept of the Buddha.³⁴ Noticeably, Twenty four Buddhas³⁵ in Buddhism are³⁶ corresponding to twenty four

³⁰ Encyclopedia Britannica provides this meaning. moreover it mentions Jain (victor) in Jainism' too. <http://global.britannica.com>

³¹ SED. p449

³² Reverence to the Arhats and Bhagavats; to the dikaras, the Tirthakaras, the perfectly-enlightened ones; to the highest of men, the lions among men, the flowers among mankind , the Gandhahastins among men; to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world; to the givers of safety, to the givers of sight, to the givers of the road, to the givers of shelter, to the givers of life, to the givers of knowledge. p224 Hermann Jacobi, [1884] Trans. Kalpa s tra

³³ Thomas, E. 1995: p10

³⁴ Bujjhhit sacc n ti buddho, Bodhet paj y ti buddho.[the person, who understands the truth is the Buddha, He, who make understand the people is the Buddha.] Nidd I. p646

³⁵ At tabuddh na jin na desita -Nik ita buddha parampar gata

Pubbeniv s nugat ya buddhiy - Pak say lokahita sadevake. [The (dhamma) discoursed by ancient Buddhas, who were concorers, existed with the lineage of the Buddha,

Trtha karas in Jainism. Without any change, the term Buddha³⁷ has been emphasised in the *Uttar dyayana*,³⁸ in the sense of Buddha, the Pacceka Buddha (Jainism; *Sahasambuddha* or *Sayamsambuddha*) and Arahant. However, the number twenty four (24) indicates a certain connection between these two traditions. Pacceka Buddha is the second holy status accepted in Theravada tradition. It defines “He who realized the ultimate truth by himself and do not engage in missionary is Pacceka Buddha (one enlightened by himself)³⁹. It is equal to *Sahasambuddha* (*Sayamsambuddha*) in the *Uttar dyayana*. This text consists of a few narrations on the significant people who attained solitary Buddha-ship. According to the facts given in the *Uttar dyayana*, though these people had significant features of ‘*Rshi*’ or ‘*Muni*’ common to contemporary religious traditions, Jains believe that they were former leaders in Jainism. In Pali literature, Pacceka Buddha may select his caste from those of warriors, the Brahmana, or householders.⁴⁰ They do not descend to this world at the time the world is contracting (*Sa va am na kappa*). And also, Pacceka Buddhas do not emerge in this world simultaneously with the Buddha.⁴¹ Particularly, the *Isigili Sutta* of *Majjhima-nik ya* gives an account of five hundred Pacceka Buddhas.⁴² Among them, twenty four names of Pacceka Buddhas are mentioned⁴³ and a few of them are

by the knowledge followed the former abode, delivered for the welfare of the (beings) world within gods.] Bv. p18

³⁶ Undoubtedly, this was an influence from Jainism.

³⁷ Buddhē parinivvū e care - G magae nagare sa jae. Utt. p105 /Eva karenti sa buddh - pa iy

paviyakkha . Utt. p101 / Sahasambuddho anuttare dhamme., Utt. p95

³⁸ Jine p se ti n me a - arah loka p ie sa buddhapp ya sabbann - dhamma titthayare ji e. Utt 23-1

³⁹ Buddh sayāñca bujjhanti, pare ca bodhenti. Paccekabuddh sayameva bujjhanti, na pare bodhenti. Attharasameva pa ivijjhanti, na dhammarasa . Na hi te lokuttaradhamma paññatti ropetv desetu sakkonti, m gena di hasupino viya vanacarakena nagare s yitabyañjanaraso viya ca nesa dhamm bhisamayo hoti. [The Buddhas understand themselves, make understand the others too. The Pacceka Buddhas understand them selves, do not make understand others. The sentiment of the meaning itself comprehend, no the sentiment of the Dhamma. There are not able to deliver the supra-mundane teachings having ascribed into the conventional, his understanding the dhamma is like a dream seen by a dump, as tasted curries at the city by a forester.] Sn-a I. p50

⁴⁰ paccekabuddh khattiyabr hma agahapatikul na . [The PaccekaBuddhas were from the families of warrirers, Brahmin and master of house] ibid

⁴¹ Paccekabuddh buddhe appatv buddh na uppajjanak leyeva uppajjanti. [The Pacceka Buddhas, without become a Buddha hood, born in the time of the Buddhas it self.] ibid

⁴² Bh tapubba bhikkhuve, pañca paccekabuddhasat ni imasmi isigilismi pabbate ciraniv sino ahesu .[In

similar to the former leaders in Jainism i.e. Pacceka Buddha *Ari ha*,⁴⁴ who comes in *Isigili sutta*, is found in the *Uttar dyayana* to be an honorable sage (shi).⁴⁵ Moreover, the same sage *Ari ha* is respected by Hindus to be a great historic warrior.⁴⁶

Upanemi,⁴⁷ one of the Pacceka Buddhas among the twenty four found in the *Isigili Sutta*, corresponds to a great sage⁴⁸ in the *Uttar dyayana*. Apart from them, *Kesi*⁴⁹ who played a role of a Pacceka Buddha is equal to a famous sage whose name was *Harikesabala* met in the *Uttar dyayana*.⁵⁰ Although *Uttar dyayana* does not give references to *Ajita*,⁵¹ ⁵² *Vimala*^{53 54} and *Padmaprabha*^{55 56} who were Jain leaders (respectively the second, the thirteenth and the sixth) who obviously appear as Pacceka Buddhas in the *Isigili Sutta*. Nevertheless, we have no clear evidence to show the relationship between Pacceka Buddha *nanda*⁵⁷ and Jain

ancient, monks, five hundred of Paccekabuhhas were living for long time on this rock Isigili] M. II. p206

⁴³ Ibid. p208

⁴⁴ Ari ho upari ho tagharasikh yasass .,[Arittha, Uparittha, thagarasilhi, Yasassi....,]Ibid/ Ari ho nemi eko ari ho eko nemi,[Arittha nemi; one is Arittha, one is Nemi.]-D-a. p705

⁴⁵ Tassa bhachj siv n ma - T se putto mah sayo

Bhagava ari hanem tti n ma - logan he dam sare. Utt. 22-4

⁴⁶ So asm kam ari hanemi sv h arha vibhar ini sayakani dhanvarhanistam yajata vi va pur a

arhannida daya e., Rg. 7-2

⁴⁷ Upanemiyo nemiyo santa citto – sacco tatho virajo pa ito ca. [Upanemi and Nemi were serenity minded, truthful also glorious and wise.] M. III. p210

⁴⁸ J i sarittu bhavaya - Sahasambuddho anuttare dhamme

Putta hvettu rachje - Abhi ikkama name r y .,Utt. 9-2. King Nemi comes in this chapter (9) who attained Svayamsambuddha is equal to the lineage of Dalhanemi found in Buddhist texts. According to Jain sources’ evidence, he had obtained the status of Sayamsambuddha (Pacceka Buddha). In addition to this again we meet a king Nemi whose name was Rathanemi. He too, having given the lay life up considering the miseries of the secular world, became a monk.Indeed, this practice was interpreted in Pali texts i.e., *Majjhima-nik ya*, to be auspicious practicing ; *Ka y na va assa* [(Atha kappakassa g mavara datv ji ha putta kum ra s dhuka rajje samanuv sitv kesamassu oh retv k s y ni vatth ni acch detv ag rasm anag riya pabbajeyy si yena me ida]

⁴⁹ Kes sikh sundaro bh radv jo. M. III. p210

⁵⁰ Hariesabalo n ma - s bhikkh jiindio. Utt. 12-01

⁵¹ K I pak I vijito jito ca. M. III. p210

⁵² Thomas, E. 1995: p9

⁵³ Tad dhimutto vimalo ca ketum . M. III. p210

⁵⁴ Thomas, E. 1995: p10

⁵⁵ Jeto jayanto padumo uppalo ca. M. III. p210

⁵⁶ Thomas, E. 1995: p9

⁵⁷ nando upanando dv dasa. M. III. p210

leader *Ananta*.⁵⁸ Yet, the eighteenth Jain leader 'Ara'⁵⁹ is found as *Araka* in the *A guttara-nik ya*⁶⁰ to illustrate our proposition.

Similes - Argument 06

In addition to that, sometimes, the literary and historical similarities in Buddhism and Jainism should be taken into account. For instance; *Citta Sambh ta J taka* and *Nimi J taka* are found in both traditions as in the *Uttar ddhyayana*.⁶¹ And Universal monarchs are also represented equally.⁶² In this case, we do not have even the slightest hesitation to note that this Sutta contains the teachings of former Jain leaders. Analysing further the content of the *Araka Sutta*, especially, the similes discussed on the impermanence of life, another predominant factor is to be revealed in this Sutta which is common to Jainism⁶³. A most popular line of a Sinhalese poem '*Pa anam ta a aga pi ibindu venne*'⁶⁴ is influenced by the teaching of the *Araka Sutta* of the *A guttara-nik ya*. It says that life is like a dewdrop placed on top of a grass. This teaching is mentioned even in the *Saddharmaratn val*, one of greatest Sinhalese prose based on the commentary of the *Dhammapada*.⁶⁵ The simile which was used to emphasize the teaching of impermanence in the *Araka Sutta* of the *A guttara-nik ya* can be seen even in Jainism, especially, in

the *Uttar ddhyayana*.⁶⁶ This significant similarity confirms the correlation between the *Araka Sutta* and Jainism.

Moreover, it is to be noted that the discourse '*dumapattaya*', the tenth chapter of the *Uttar dhyana* also pivotally discusses the impermanence of life. At the end of this discourse, it says 'Having heard the Buddha's well-delivered sermon, adorned by illustrations, Gautama cut off love and hatred and reached perfection.'⁶⁷ According to this

statement, it is clear that the follower's name was Gautama. However, it was one of the famous clans that had a long history. It was delivered by a Buddha and the follower Gautama had cut of this love and hatred. Analyzing these factors, beyond doubt, it can be said that it was a discourse from a Buddha or a religious leader. Moreover, the content of this discourse of the *Uttara ddhyayana* and the *Araka Sutta* of the *A guttara-nik ya* is most or less the same.

Conclusion

Araka, found in the *Araka Sutta* signifies different characteristics than *Arakas* who come in the *Manorathap ran* and *J taka-a hakath*. However, it is clear that the Buddha has cited the words of *Araka* who was the *Titthakara* or ford-maker. In the first argument, it was concluded that the term *Titthakara* means the leaders of Jainism. Also in the second argument, we discussed and finalized in which sense this Sutta has used the word '*vitara ga*'. According to our observation, the term *vitara ga* is used in this Sutta to identify a person who overcomes attachment completely. Next, we clarified that there are three *Arakas* in Buddhist literature and one of them should be understood as a Jain leader. Consequently, tracing out facts on the *Pacceka Buddhas*, we collected many attestations of parities between ancient Jain leaders and *Pacceka Buddhas* in Buddhism. Finally, we have drawn attention to the similes applied in the *Araka Sutta*. One of these similes can be found in the tenth chapter of *Uttar ddhyayana s tra* which explains the inconsistency of the life; a parallel to the content of the *Araka Sutta*. Especially, I would like to refer and modify here, to the discussion of Bronkhorst in his 'The Two Traditions of Meditation in Ancient India'. He puts forward a question "At the same time, it contains an unmistakable reference to the Fourth Dhy na in Sn 67 Does this mean that the four Dhy nas were already known before Sakyamuni?"⁶⁸ And, next he answered: "We must conclude that here again we have no reason to think that the Four Dhy nas existed before Sakyamuni"⁶⁹ Moreover, he says "Many of the verses in these works are such that they would be acceptable to Buddhists and non-Buddhists alike. They cannot help us to find outside influence. Some verses of the *Suttanip ta* however, do show such influence."⁷⁰ Although he hesitates to accept analyzing the facts that we have already discussed here, I suggest, beyond doubt, to accept that the Jainism influenced Buddhism. Also, the Buddha has cited the teachings of former Jain leader *Ara* found in the *Araka Sutta*. Further, there is a question to be solved. How did the

Buddha who criticized Jainism admitted the teachings of former Jain leaders? Prof. Gombrich also observes: "On the other hand; the Buddha also reacted against Jainism. He

r ga dosa chindiy - siddhigai gae goyame., Utt. 10 – 37 stanz

⁶⁸ The two tradition of mediation in ancient India, Bronkhorst. J 1993: p98

⁶⁹ Ibid. p99

⁷⁰ Ibid. p100

⁵⁸ Thomas, E. 1995: p10

⁵⁹ Ketumbar go m ta go ariyo. M. III. p210

⁶⁰ To recognize more details for these parities, please refer Vijitha Kumara, S. (2013) PhD dissertation, USJP.

⁶¹ ibid

⁶² ibid

⁶³ This is only one example for literary similarities between Jainism and Buddhism. We have already found many literary similarities, but here, we are not allowed exceed the proposition. For more details, please refer Vijitha Kumara, S. (2013) PhD dissertation, USJP

⁶⁴ Loveda. 46 staz

⁶⁵ Saddharma. p9

⁶⁶ Kusage jaha osabindue - thoya ci hai lambam ae eva ma uy na j viya - samaya goyama, m pam yae. Utt. 10-2 / 'As a dew-drop dangling on the top of a blade of Kusa-grass lasts but a short time, even so the life of men; Gautama, be careful all the while!' Utt. Jacobi. H. (trans). (1895) p43

⁶⁷ ibid p46

Buddhassa nisamma Bh siya - sukahiyama hapadovaso hiya

strongly disapproved of the lifestyle of Jain monks and wanted to be sure that his monks were not taken for Jain or similar groups.⁷¹ He, clearly, indicates a the hesitation in his statement. My argument is that the Buddha did not criticize Jainism at all. The criticism of the Buddha was focused towards N thaputta and his followers only. In other words, it is difficult to accept that N taputta followed traditional Jainism, because, he dramatically changed traditional teachings of Jainism. The followers of *P r van tha* are supposed to have neglected the teachings of N taputta.⁷² For that reason, obviously, the Buddha has criticized N taputta only. It is not difficult to postulate with the accounts given in *Araka Sutta* that the Buddha admitted the teachings of Jainism. This Sutta implies evidence that should be analyzed further in order to throw light on the *rama a* tradition in ancient India.

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Abbreviations

| | |
|-----------|-----------------------------|
| A | A guttara-nik ya |
| A-a | A guttara-nik ya-a hakath |
| Abh | Abhidh nappad pik |
| Bv | Buddhava sa |
| Ja-a | J taka -a hakath |
| Loveda | Lovedasangar |
| M | Majjhima-nik ya |
| M-a | Majjhima-nik ya-a hakath |
| Pa is-a | Pa isambhid magga-a hakath |
| PED | Pali English Dictionary |
| Ppk | Pañcappakara a-a hakath |
| Rg | gveda |
| Saddharma | Saddharmaratn val |
| SED | Sanskrit English Dictionary |
| Sv | Suma galavil sin |
| Utt | Uttar ddhyayana |
| Vin-a | Vinaya-a hakath |

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⁷¹ Gombrich, R. F. 2009: p52

⁷² Acelao ya jo dhammo - jo imo santaruttamo egakajjavavann a - visese ki nu k ra a . Utt. 23-13 staz