In Memoriam Professor Akira HIRAKAWA
by Kotabo FUJIJA

Paul M. HARRISON
Relying on the Dharma and not the Person: Reflection on authority and Transmission in Buddhism and Buddhist Studies

Colette CAILLAT
Gleanings from a Comparative Reading of Early Canonical Buddhist and Jaina Texts

Robert H. SHARF
Thinking through Shingon Ritual

Giulio AGOSTINI
On the Nikāya Affiliation of the Śrīghanācārāṣaṅgara and the Sphutārthā Śrīghanācārāṣaṅgrahaṭīkā

Mario D’AMATO
Can all Beings Potentially Attain Awakening?
Gotra-theory in the Mahāyānasūtrālaṃkāra

Dan ARNOLD
Candrakīrti on Dignāga on Svalakṣaṇas

Carmen MEINERT
Structural Analysis of the bSam gtan mig sgron. A Comparison of the Fourfold Correct Practice in the Āryāvikālpa-praveśaṇa-madhāraṇī and the Contents of the four Main Chapters of the bSam gtan mig sgron

Notes on the Contributors
GLEANINGS FROM A COMPARATIVE READING OF EARLY CANONICAL BUDDHIST AND JAINA TEXTS

COLETTE CAILLAT

Following many other scholars, it is proposed, in this paper, to consider some parallelisms or similarities, in beliefs and customs, that can be seen to exist in Buddhism and Jainism. Naturally, since the XIXth century, such questions have been investigated more than once. Nevertheless attention can be drawn to various interesting details that have come to the fore in the last decades, but risk being completely ignored in the present circumstances, when we all are eager to know more concerning the recent discoveries of Buddhist documents, that have been so remarkably presented in 1999, in Lausanne, during the XIIth International Conference of the International Association of Buddhist Studies, and again in Bangkok, at the XIIIth International Conference.

As far as ancient Buddhism in particular is concerned, Ludwig Alsdorf has emphasised that “C’est… le bouddhisant pour qui la connaissance du jainisme et la comparaison des deux doctrines peuvent être d’une grande importance… les mêmes conditions leur ont donné naissance, elles ont de
nombreux traits communs, à ce point qu’on a pris récemment l’habitude en Inde d’opposer leur civilisation monacale et ascétique, que l’on qualifie de “srâmanique”, à la civilisation “brahmanique”. As a matter of fact, the versatile scholar P.S. Jaini, in the Preface to his Collected Papers on Jaina Studies and Collected Papers on Buddhist Studies explains: “Seven papers in the Buddhist Studies volume appear under a sectional heading of Buddhism and Jainism. These are primarily based on Buddhist material but include also a number of Jaina sources. Seven papers in the volume on Jaina Studies are also relevant to Buddhist studies. They demonstrate the interdependent nature of these two traditions and stress the need for exploring them together.”

Such a comparison is all the more natural as the two spiritual teachers, the Jina Mahâvîra and the Buddha Gautama are more or less contemporaneous — a point that has easily been deduced from the sūtras of both their communities, and is regarded as practically certain by scholars including those who, in recent years, have reexamined “The Dating of the Historical Buddha”. Further, the two Masters stem from neighbouring

3 Les études jaina. État présent et tâches futures. Conférences par..., [Paris] Collège de France, 1965, p. 3. Alsdorf observed that less attention has been paid to the Digâmbara than to the Svetâmbara church: this is mainly due to the fact that Svetâmbara documents have been more easily available. Hence, in most cases, the present paper also will mostly refer to the latter (though, thanks to several prominent Digâmbara scholars’ efforts and publications, their achievements are now better known).

4 The preface is almost identical for the two volumes, Delhi 2000, 2001, p. xiv. Compare Jacobi’s Preface to his translation of the Āyārânga Sutta (p. viif.): “The insertion of a Jaina text in the publications of the Pâli Text Society will require no justification in the eyes of European scholars. For them all Jaina documents would have an interest of their own, even if they did not throw a light on the times, or the moral and intellectual world, in which Buddha lived. But it is possible that Buddhist subscribers, who aid our labours by their accession to the Pâli Text Society, and by the interest they show in it, might take umbrage at the intrusion, as it were, of an heretical guest into the company of their sacred Suttas. Yet if they look him attentively in the face, they will find there many traces that will interest them strongly, though they may not come to like them. The Nîgâṇṭha Nâtaputta was, it is true, an opponent, if not an enemy, of Gotama the Buddha. Still he was one of his contemporaries; and in the writings handed down amongst his successors and followers there are treated many of those questions and topics for which the superior genius of Buddha found the solutions which still form the tenets of the Buddhist Samgha in Burma, Siam, and Ceylon…”

kingdoms and from comparable kṣatriya families, at a time when these social groups seem to have developed “an independent world-view… which was opposed to many brahmanic ideas rooted in ritualistic thinking”\textsuperscript{6}. They moreover appear to have boldly vindicated their rights and status against the brahmanic claims to superiority: both the Buddha and the Jina are regarded as having embodied the “śramanic” ideals, as illustrated in many of their pamphlets, where attacks are repeatedly made against the Vedic animal sacrifice and the violence it involves, as well as against the social hierarchy that is upheld in the brahmanical cast-system: kṣatriyas and brāhmaṇas are contrasted in many Buddhist and Jaina poems with “the true brahmin” and with “the true sacrifice” which is internal and purely spiritual\textsuperscript{7}.

1. Did the Jaina attitude towards the brahmanic system even harden at some time? Perhaps this could be deduced from details that, in the Śvetāmbara canonical tradition, surround Mahāvīra’s prebirth. In an old text, the Āyāraṅga-sutta, it is reported how the future Vardhamāna “first took the form of an embryo in the womb of Devānandī, wife of the Brāhmaṇa Rṣabha…\textsuperscript{8} Then… the compassionate god (Indra), reflecting on what was


\textsuperscript{7} Cf., e.g., the 25th and the 12th lessons of the Uttarajjhāyā, respectively on the “true sacrifice”, and on the “muni” Harikeśa, of śvapāka descent: the latter has been compared with the Pāli Mātāṅga-Jātaka (cf. Michihiko Yajima, “A Note on Uttarajjhāyā 12 and Pāli Mātanga-Jātaka”, CASS Studies 5, University of Poona, Pune 1980, p. 179-185, ubi alia).

\textsuperscript{8} In another important canonical text, it is recorded how Mahāvīra himself once declared to his chief disciple that his real mother was the brāhmaṇī Devānandā: Devānandā māhanī mama ammagā, aham nam Devānandāe māhanīe attae, Viyāhappannatti IX 33 (ed. JAS I p. 453.13f.).
the established custom (with regard to the birth of Tīrthakaras) removed the embryo from the southern brahmanical part of... Kundapura to the northern kṣatriya part of the same place..., lodged the fetus in the womb of Triśalā..., wife of the Kṣatriya Siddhārtha". Another sūtra, the Jinacariya, explains the reason: "the following... idea" had occurred to Śakra: "It never has happened, nor does it happen, nor will it happen that Arhats... in the past, present or future should be born in low families... beggars' families... or brahmanical families. For indeed, Arhats... are born in high families, noble families, royal families.." Then he entrusted the task of removing the embryo to "Hariṇegamesi, the divine commander of the foot troops", who perfectly executed the order. This prebirth episode is unknown to the Jaina Digambara tradition. It is nevertheless famous, for it is represented on a Jaina relief found in Mathurā, and is often depicted in Jaina manuscripts, where Hariṇegamesi is shown on his delicate mission, respectfully bowing to, and transporting Var-dhamāna's embryo. In any case it is significant of the Jainas' old, lasting and unflinching opposition to the brahmanic hierarchical order.

To a certain extent, this episode has a Buddhist counterpart, viz. in the Pāli Nidānakathā. While he prepares for his rebirth on earth, and looks for the suitable country, etc., and family in which to be reborn, it occurs to the Great Being that it is unsuitable for Arhants, etc., to be reborn in mean families; but it seems there was no fundamental objection to Buddhas being reborn in brāhmaṇa as well as in kṣatriya kulas. Nevertheless,
following the general consensus of the time, it is the kṣatriya family that is actually chosen. Were the Buddhists more conciliatory than the Jains? Or did they consider the matter to be irrelevant? Be that as it may, there is no doubt that, in the suttas, e.g. the Ambaṭṭha-sutta, the superiority of the khattiyas, that of the Sakka princes in particular, is vividly vindicated. Thus, by comparing the Buddhist and the Jaina traditions, the modern reader can get a better glimpse of the ancient disputes, and see how they were liable to rise and to subside. Can they ever be extinct? Not long ago, it was observed by a respected Jain scholar that “in Jainism, the Śramaṇa replaces the Brahman in the caste hierarchy, leaving no truly defined station for the latter. The Jina or his mendicant disciple may be called māhaṇa metaphorically, but he is certainly not a Brahman in the sense of a member of the classical Brāhmaṇa varṇa”.

2. Even comparisons that, at first sight, would seem to be far-fetched might prove helpful in solving some vexed questions. The Jaina doctrine is repeatedly said to be very conservative and to have preserved archaic features — among others the theory of the “colours of the souls”, the lessā (lessā) doctrine. According to it the souls are supposed to radiate a particular lustre which, in fact, is indicative of their spiritual level. Following its defilement by karman, or, more accurately, by the karmic matter, the soul (jīva) is black (krṣṇa), blue (nīla), grey (kāpota), or yellow (pīta), lotus-pink (padma), luminous white (śukla)…, so that six soul-types are

15 D I 87-110.
Did comparable, albeit different, claims inspire Ambedkar and those Indians who, in the course of the XXth century, encouraged conversion to Buddhism?
thus defined. This teaching has been scrutinized more than once, and, given the fact that, according to Jainism, karman is a material substance, it has been supposed to reflect “primitive conceptions”\(^\text{18}\). On the other hand it has also been remarked that the Jaina theory is not totally isolated: “The notion of several soul-types, each with an identifying color… may have been a common belief among various śramaṇa groups in ancient times”\(^\text{19}\).

As a matter of fact, it appears to have been accepted by the Ājīvikaś, who, as stated by the Buddha, distinguish six classes of mankind (\textit{abhijāti})\(^\text{20}\). As far as the Jainas are concerned, they, explicitly or implicitly, consider these colours to be either spiritual, psychic (\textit{bhāva-leśyā}) or material, physical (\textit{dravya-leśyā})\(^\text{21}\). The latter are said, in particular, to characterize the three / four main categories of gods. Their colours are black, further blue and grey, as far as the groups of infernal deities are concerned, yellow for the luminous divinities of the middle


\(^{19}\) P.S. Jaini, \textit{Path} p. 114 n. 26. The colours of the three \textit{guṇas} of the Śaṅkhya naturally come to mind; various other comparisons have been suggested, see Willem B. Bollée, \textit{Studien zum Śūyagaḍa, Die Jainas und die anderen Weltanschauungen vor der Zeitwende}, I, Wiesbaden 1977 (Schriftenreihe des Südasien-Instituts der Universität Heidelberg 24), p. 144 ff., ubi alia.

\(^{20}\) See A.L. Basham, \textit{History and Doctrines of the Ājīvikaś. A vanished Indian Religion}, London 1951, p. 139, 243ff., referring, in particular, to A III 383 f. (Sv I 162). He convincingly concludes: “The Ājīvika system of spiritual colours is a general classification of humanity according to creed or occupation, while that of the Jainas classifies man’s psychic development and virtue… It seems… probable that the two systems of colour classification are derived from a common body of ideas which was widespread among ascetic groups in the days of the Buddha.” According to the Buddhists, the Ājīvikaś teach a supremely white group (comprising Nanda Vaccha, Kisa Śaṁkcica, Makkhali Gosiṇa), a white category (containing the Ājīvikas and Ājīvikinī), a green one (the householder clad in white robes, the disciple of the acelakas), a red one (\textit{nigaṁhas} who wear a single garment), a blue one (\textit{bhikkhus} who live as thieves, believers in karma), and a black \textit{abhijāti} (whose members live by violence). The Ājīvika enumeration, which refers to the \textit{six} constituents of the \textit{society}, appears to partake of both the Jainas’ (supra) and the Buddhists’ (infra) scheme.

\(^{21}\) Cf. \textit{Pannava} chapter 17.2 (ed. JAS I p. 279 ff.); further, \textit{Viyāhapannatti} XII 5.3; the notes ad \textit{Tattvārthasūtra} 4.2, by Sukhlalji and N. Tatia (referring to the \textit{Svopajña-ṭīkā}).

\(^{22}\) Six distinctive colours are also attributed to the 24 Tirthamkaraś: the majority, 14, are golden, 2 are yellow, the 8th and 9th are white, the 6th and 12th are red, the 19th and
world, yellow, pink, white as far as the gods of the upper world are concerned22.

The Buddhists did not share such a belief in soul-leśyās, that would evidently have been incompatible with their doctrinal tenets. But they also made use of colours as identifying marks: this is how, in particular, they distinguished the components of the social groups, whether divine or human. In the Mahāparinibbāna-sutta, the Buddha draws the attention of the monks to the clothes and ornaments of the troup of the Licchavis, whom he describes as being formed of four groups, each characterized by one colour, viz. black, yellow, red, white. He adds that this colourful procession is, on earth, an image of the Tāvatiṃsa gods23. It has been convincingly argued that this fourfold Buddhist division results from the early adaptation to the fourfold varṇa system of the Indian society of a prehistoric Indo-European scheme: India appears to have transformed an older tripartite functional classification, that can similarly be traced in Rome, where such coloured symbolism is also seen to be in use24. In this connexion, it is noteworthy that the Pāli commentators specify that the gods’ colours are purely symbolic, it is “not their natural colour” (na tesaṃ pakati-vaṇṇā…)25. But these colours serve to distinguish different categories in an organic whole26.

The above set of Jaina leśyās could thus be seen as a sort of synthetical representation, referring both to the metaphysical equality and similarity of all the jīvas, and, at the same time, to the various aspects of the transmigrating jīva, to the complexity of the existent; thus they remind us, ultimately, of the “two fundamental principles of life” taught by the TattvārthaSūtra: “that of spiritual and physical symbiosis and that of cause and effect” (through karma)27. To sum up, thanks to the above

23 See D II 96.5ff.
26 For identifying colours in the Epics and Hinduism, see V.M. Bedekar, ABhORI 1968, p. 329-338; W.B. Bollée, ad Śūry 2.1, p. 145, ubi alia; T. Goudriaan, Māyā divine and human, Delhi [1978], ch. 4, “Bewildering colours”.
27 Cf. N. Tatia’s Introduction to his translation of TS, p. xix.
“śramaṇa” records, the modern reader can get a glimpse of an antique ideology and of old mental tools and methods. 

3. Considerable significance being attached, in ancient India, to behaviour and discipline, it is not surprising that conduct has been, and remains, of vital concern in Buddhism. The subject has naturally led to numerous comparisons between Buddhism and Jainism, and between the latters’ monastic laws and certain prescriptions formulated in the early Brahmanic literatures, e.g. concerning “non injury”: H.-P. Schmidt recalls how “the renouncer (sannyāsin) or wandering ascetic (pravṛjaka, parivrājaka) is subjected to the strictest rules of ahimsā”, how “rules similar to those for the sannyāsin apply to the vānaprastha, the hermit in the forest”. But these prescriptions concern individuals and definite circumstances, not a whole, well organized, community. On the contrary, at an early age, the Buddha and the Jina succeeded in bringing their followers together and organizing comparative large, long lasting saṃghas, united by clear codes of conduct. So doing, they naturally borrowed various rules and models accepted in the Indian society, viz. those that had been set by the Brahmanic ascetics, as demonstrated more than a century ago: H. Jacobi recalled how “Professor Weber has pointed out the near relation existing between the five great vows of the Jainas and the five cardinal sins and virtues of the Buddhists; and Professor Windisch has compared the Jaina vows (mahāvrata) with the ten obligations of the Buddhists (dasāśil)”; on the other hand Jacobi emphasized that “it can be shown however, that neither the Buddhists nor the Jainas have in this regard any claim to originality, but that both have only adopted the five vows of the Brahmanic ascetics (saṃnyāsin)”. Such is the general situation; nevertheless it is remarkable that the Buddha and the Jina did

28 Compare, e.g., the similar composition of two canonical treatises, following the increasing number of topics, the Buddhist Anguttara Nikāya, and, among the Śvetāmbaras, the Thānanga (in fact a common composition device, cf. that of a Śaiva manual edited by Bruno Dagens, Le florilège de la doctrine śivaïte — Śaivāgaṇa-paribhāṣāmaṇjarī de Veda-jñāna, édition critique, traduction et notes, Pondichéry 1979).

29 As testified by several papers presented in the 1999 Lausanne Conference.


succeed in their organizing efforts. At the same time, the fact should not be minimized that an important process of methodical reflexion and redaction took place in both communities, resulting, in particular, in the composition of the Buddhist Prātimokṣa (included in the Pāli Vinaya)\(^{32}\), and, as far as the Jainas are concerned, of the Śvetāmbara Chedasūtras.

The formation of the Theravāda Pātimokkhasutta has recently been minutely investigated, and it has been shown how inherited material has been fundamentally reshaped and formulated anew, so as to result in a rationally and aesthetically well balanced law code\(^{33}\). In his essay Das Pātimokkhasutta der Theravādin, O. von Hinüber develops the views he had already expressed in A Handbook of Pāli Literature, and shows how “the legal structure of the Pātimokkha is quite obvious. The rules are arranged in such a way that the severest offenses are named first and the lightest… are placed at the end. The textual structure, on the other hand, shows that the Pātimokkha must have developed over a certain period before it was shaped by some redactor(s) to its present form”\(^{34}\).

As far as the Jainas are concerned, they have elaborated a list of ten, or nine, atonements (pāyacchittas, prāyaścittas)\(^{35}\) that include, apart from

\[^{32}\text{As is well known, the Pāli Pātimokka “is a set of 227 rules for bhikkhus and 311 for bhikkhunīs”, K.R. Norman, Pāli Literature. Including the Canonical Literature in Prakrit and Sanskrit of all the Hinayāna Schools of Buddhism, Wiesbaden 1983 (A History of Indian Literature. Edited by Jan Gonda VII 2), p. 18. Also see The Pātimokkha.227 Fundamental Rules of a Bhikkhu, with Introduction by Phra Sāsana Sobhā (Suvaṭṭhano). Translation of the Pāli by Ven. Nāṇamoli Thera, Bangkok 2535/1992.}\]


\[^{35}\text{Cf. Uttarajjhāyā 30.31: pāyacchittāṃ tu dasavihāṃ; Uvācāya (ed. E. Leumann) § 30; cf. also the Digambara Mūlācāra 5.164f. (10 pāyacchittas: pāyacchittāṃ ti…dasavihāṃ tu); but Tattvārthasūtra 9.21f. (9 prāyaścittas).}\]
In the Svetāmbara tradition, *tava,* *tapas* (often interpreted as “fasting”), appears to have replaced the so-called *parihāra:* the latter, that is prescribed in the Kappa- and Vavahāra-sutta, consisted in the temporary isolation from the saṅgha (*ānavaṭhappa,* *anavaṣṭhāpya; *pāraṅciya,* *pārāṇciya).* The latter has naturally been compared with the Buddhist *pārājika.* On the other hand, the Jainas, besides the *Āyāraṅga-sutta* (the first sūtra of the first section of the Śvetāmbara canon) that teaches right conduct, have devoted a section of their canon to the enumeration of the faults and expiations possibly incurred by the monks and nuns: the name, *Cheyasutta* (*Chedasūtra*), apparently borrows that of the seventh prāyaścitta (supra). This section includes seven treatises, traditionally referred to as the *Dasā-Kappa-Vavahāra.* Thus this ancient threefold dvandva refers (i) to the ancient “Ten (books)”, the last of which, the *Pajjosavaṇa-kappa* (or Sāmāyārī) collects prescriptions for the right monastic conduct during the rainy season. The above dvandva further refers to the two important sūtras concerned (ii) with the “Rules” (*kappa,* Sk. *kalpa*) prescribed for the lives of the monks and nuns (*niggaṇṭha [ nirgraṇṭha], niggaṇṭhī; also *bhikkhu;* infra), and (iii) with the “Procedures” (*vavahāra,* Sk. *vyavahāra*). The first twenty sūtras of the latter also feature in the twentieth and last chapter of the next *Cheyasutta,* the *Nisīha-sutta*38. Viewed as a *Cheyasutta,* the Nis seems more or less to aim at a systematic and comprehensive reorganization and continuation of the Kappa-Vavahāra codes39. But, according

36 In the Śvetāmbara tradition, *tava,* *tapas* (often interpreted as “fasting”), appears to have replaced the so-called *parihāra:* the latter, that is prescribed in the *Kappa-* and *Vavahāra-suttas,* consisted in the temporary isolation from the saṅgha (infra). The Digambara list reads:... *tava chedo mūḷaṁ pi ya parihāro c'eva saddahaṁ, Mūḷācāra 5.165;* TS 9.22: *tapaś-cheda-parihārōpasthāpanāṁ.*


38 On this title, see W. Schubring, *Doctrine* §51, Vav p. 9 (< *niseha,* “prohibition” x *nisīhyā,* “place for study”).

39 On the composition of the Nis, *Doctrine* §51, *Drei Chedasūtras* p. 92. Like K-Vav, it is concerned with the *parihāra.* It offers lists of transgressions and sanctions reaching successively from one to six months, liable to be reduced or not: uddesa 1, 1 month with no reduction; udd. 2-5, 1 month, liable to be reduced; udd. 6-11, 4 months, no reduction; udd. 12-19, 4 months, liable to be reduced udd.20: up to 6 months. — According to Schubring, though apparently well balanced, the detail of the Nis is chaotic!
CLEANINGS FROM A COMPARATIVE READING 35
to the Śvetāmbara tradition, the Nis, before being an independant treatise, had served as the last “appendix” (cūlā) of the Āyaraṅgasutta (supra)\textsuperscript{40}. To conclude, there can be little doubt that the Cheyasutta section of the Canon has been submitted to a deliberate, protracted, process of remodelling\textsuperscript{41}. But, whereas the Buddhist Prātimokṣa finally appears as definitely well planned, the Jaina Chedasūtras are seen, so to say, as still in the process of rearrangement.

In this matter the Buddhists’ approach appears to have been much bolder than that of most of their contemporaries. Indeed, the example had been set by the Buddha who, having experienced, and discarded, the ways of the practitioners of meditation as well as ascetic training, had attained the Bodhi all by himself, had discovered the “Four Noble Truths” and taught the “Noble eightfold Path” which avoids the extremes of pleasure and self-torture. Though more conservative, Mahāvīra nevertheless can also be regarded as a successful reformer and organizer: having first accepted the dharma preached by his predecessor Pārśva, that was characterized by four restraints\textsuperscript{42}, he soon replaced it by the “dharma of the five great vows, with <confession and> repentance included”, or “including meditation”\textsuperscript{43}, thus insisting on the ethical and spiritual aspect of his message. Assuredly, it is not to be denied that, in contradistinction to the Buddha’s “Middle Path”, the Jina’s dharma lays more emphasis on the benefits to be derived from asceticism\textsuperscript{44}, but it should be kept in mind that tavo, tapas, in Jainism, is said to be twofold, both external and internal. The latter includes expiations, good behaviour, service to others, study, meditation, abandonment (of all activity, so as to remain in a motionless position and meditate)\textsuperscript{45}.

\textsuperscript{40} On this restructuring, cf. Jacobi, SBE XXII, p. L; Schubring, Vav p. 8.
\textsuperscript{41} Schubring also notes how, in the K / Vav, the niggantha- and bhikkhu-suttas tend to be specialized in different subjects, Vav p. 5ff.
\textsuperscript{42} All Tīrthamkāras, except the 1st and 24th ones, are said to have preached the cāujāma dhammasa, Thān §§ 266, 692; Doctrine §16. — For a different interpretation, P.S. Jaini, Path, p. 17, ubi alia.
\textsuperscript{43} It is known as the pañca-mahavaiya sa-padikkamaṇa dhamma, cf. Doctrine §16; Viy XX 8; JAS ed. p. 877; Deleu p. 256; or sa-bhāvaṇa dhamma, Thān § 693.
\textsuperscript{44} Cf. E. Leumann, Buddha und Mahāvīra, passim, opposing their names (p. 17ff.), their goals and means (“Askese und Samyak”, p. 22ff.), etc.
\textsuperscript{45} Cf. Doctrine §179, ubi alia; see the lists, in Ernst Leumann, Das Aupapātika Sūtra, Leipzig 1883 (AKM 8.2), p. 40ff.: pāyacchitta, viṇaya, veyāvacca, sajjhāya, jhāna, viu/ossagga.
4. The Jaina *Samgha* has always been fourfold, being composed of lay men and women, and of companies of ascetics, either men or women. The ascetics were to be totally “free from all ties”, whether external or internal, and hence were technically called *ṇī(g)gāntha, ni(g)gānthī* in Prākrit, *nirgrantha, -ī* in Sanskrit. They are also named *bhikkhu, bhikkhuṇī* (cf. Pali *bhikkhu, bhikkhunī*). But, unlike the early Theravāda Buddhists, the Jinas composed no special section for their nuns in their canonical law books — though, naturally, some rules were completed, or added with the *bhikkhuṇīs* in view. On the other hand, though in religion as in society women are always dependent, their presence seems to have been readily accepted at least in the Śvetāmbara Samgha, where they have always been, and still are, by far in the majority. The Śvetāmbaras even consider that the 19th Tīrthaṇkara, Mallī, was a woman. The Digambaras, though, were not as tolerant.

In religion, the general rule for the Buddhists and Jinas is to live as members of a given group (the *gaṇa* or *gaccha* of the Jinas). But the old Śvetāmbara disciplinary texts mention exceptions (whether momentary or definitive) that are sporadically alluded to or discussed in the

---

46 Concerning the Buddhists, cf. U. Hüsken, “Die Legende von der Einrichtung des buddhistischen Nonnenordens im Vinaya-Piṭaka der Theravādin” (ubi alia), Studien zur Indologie und Buddhismuskunde, Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Bechert, hrsg. von R. Grünendahl, J.-U. Hartman, P. Kieffer-Pülz, Bonn 1993 (Indica et Tibetica 22); Idem, Die Vorschriften für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin, Berlin 1997 (Monographien zur indischen Archäologie, Kunst und Philologie 11). — It has been suggested that the Buddha’s hesitation concerning the ordination of women was not due to personal reluctance, as he was broad-minded, but to the desire not to hurt the feelings of his contemporaries, not to go against the normally accepted behaviour. Nuns in early Buddhism have recently been the subject of several papers, e.g. by Peter Skilling, also in recent issue of JIABS, 24.2 (2001), an issue precisely on “Buddhist Nuns”.

47 *Doctrine* §20, ubi alia, in particular Viy IX 33, concerning the conversion of Devānadā, who is entrusted to Ajja-Candanā. — The Jaina tradition mentions no episode comparable to Mahāprajāpati’s request to be ordained as a nun, and the rebuff she and her companions first had to suffer from the Buddha. Or is it significant that the first Jaina schism is ascribed to Jamāli, the husband of Mahāvīra’s daughter?

48 With this belief compare the story of “Gautama’s last Female Incarnation”, cf. the two articles by P.S. Jaini, reproduced in his Collected Papers on Buddhist Studies, Delhi 2001, chapters 22, 23. — The above data would tend to show that the position of women has been a disputed subject, at least in saṃrāmic circles, cf. *Doctrine* §16.

49 Cf. P.S. Jaini, *Path*, p. 39f., on the position of women, one of the “Points of Controversy between the Two Major Sects”.
corresponding commentaries. Exceptionally, some religious are seen to be “apart from the flock”, or “indifferent towards it”\footnote{Ardhamagadhi gaccha-niggaya, niravekkha, cf. Caillat, Expiations, p. 52ff. [cf. n. 62].}. In such cases, they are mentioned under three headings: the *jina kalpi*kas (Amg. *jiṇaka ppiya*), the *parihāra-vīśuddhikas* (Amg. *parihārakappa-ṭṭhiya*), the *yathālanda-(pratimā-)kalpi*kas (Amg. *ahālandiya*). Following the observance called *yathālanda-pratimā* (which is particularly obsolete), the niggantha imposes upon himself, among other things, time limits: his quest in one particular area must not exceed five days. If submitted to the *parihāra-kappa* penance, he lives, for a limited time (theoretically from one to six months) separated from his *gaccha*: he is *gaccha-niggaya, niravekkha*\footnote{Cf. Expiations, p. 52ff.; p. 171ff.}. As for the *jiṇakappiyas / jina kalpi*kas, they conform to Mahāvīra’s standards, as recorded in the accounts of his last years\footnote{Especially as summarized in *Āyāranga* 1, *Uvahāṇa-suyaṃ*, “The Pillow of Righteousness” (Jacobi), “Die Überlieferung vom Fasten” (Schubring).}. According to this “rule” (*kalpa*), ascetics go about naked, have no baggage, observe severe penances, and, in particular they stay apart from the *gāṇa* and are constantly alone. This description reminds us of the Pratyeka-Buddhas, mentioned in Jainism as well as in Buddhism\footnote{Cf. the four Pratyekabuddhas in the Pāli Jātaka III 381.16\textsuperscript{f}. and in the Jaina Uttarājñānātipi 18.46 (cf. Jacobi, Ausgewählte Erzählungen in Māhāraṣṭrī, 1886, p. 34): Karakandā Kaliṅcesu Paṅcālesu ya Dummuho / Namī rāyā Videhesu Gandhāresu ya Naggaī.}. It also reminds us of the ascetic behaviour known thanks to the famous Buddhist poem that extolls the *khaḍga-viśaṇa kalpa*. Transmitted in several Buddhist traditions, whether in Pali\footnote{Sn 35-75.}, Buddhist Hybrid Sanskrit or Gandhari Prakrit, it “espouses the virtues of solitude”\footnote{Solitude is also praised in many other passages, e.g. in the *Thera- and Therī-gāthās*, cf. Th 6, 31, 41, etc.; 49: *na me taṃ phandati cittaṃ, ekatta-nirataṃ hi me*, “Amidst the... cries of the birds, this mind of mine does not waver, for devotion to solitude is mine” (translation K.R. Norman). — Also compare the “araṇya-dwellers” (examined by Sasaki Shizuda at the XIIIth Bangkok IABS Conference, December 2002, quoting a number of previous studies).}. The meaning of the compound has been abundantly discussed, and the refrain in which it is used (pali: *eko care khaḍgavisāṇa-kappo*) has been variously translated: “one should wander alone like the rhinoceros” or “one should wander...
alone like the rhinoceros horn”. 56 Though the Pali commentaries understand -kappa as meaning -sadisa, “like”, an explanation that seems to have been often accepted, it would seem preferable, considering the above Jaina testimony, to retain the full meaning of the substantive kappa, kalpa, “usage, practice” (ifc.: “following the regulations or rule”) 57, thus, for khadga-visaṇa-kalpa, “following the habits of the rhinoceros” 58. Such an animal comparison is not surprising in India, and would not be exceptional in a Buddhist context 59: the fifth stanza of the same “Rhinoceros Sūtra” compares “an understanding man” with “a deer which is not tied up” and “goes wherever it wishes in the forest for pasture” 60; and the Dhammapada recommends, “if one does not find a zealous companion…, one should wander alone like a mātaṅga nāga elephant in the forest” 61. As for the Jainas, the commentaries of some Chedasūtras liken

56 For the references to, and summaries of the numerous discussions on the meaning of the compound, see K.R. Norman, “Solitary as Rhinoceros Horn”, Buddhist Studies Review 13.2 (1996), p. 133-142; Richard Salomon, A Gāndhārī Version of the Rhinoceros Sūtra. British Library Kharoṣṭhī Fragment 5B, Seattle and London 2000. Concerning “the Meaning of Khagga-visaṇa / Khadga-visaṇa”, p. 10ff., he decides “not entirely without doubts, to understand the primary sense of the refrain of the verses of the Gāndhārī text, eko care khargaviṇṇagapo as ‘one should wander alone like the rhinoceros’, with the proviso that the other possible sense, ‘one should wander alone like the rhinoceros horn’, is by no means ruled out and in fact may have been understood to be equally and simultaneously valid” (p. 14). — For the association of the Rhinoceros Sūtra with the Pratyeka-Buddhas, or “solitary enlightened ones”, Idem, ibidem, p. 8, ubi alia.

57 Cf. M. Cone, A Dictionary of Pāli, s.v., 2.(i) (m.) a rule,… a practice; CPD III, s.v. 4kappa, m., usage, practice; also 7kappa, mfn. following the regulations or rules (of a religious community).

58 Salomon (p. 11) refers to Norman’s comparison of the Pali simile with a prose passage of the Jaina Kalpa-sūtra (Jacobi’s “Jinacaritra” edition § 118): khaggi-visaṇaṃ [sic] va ega-jāe (i.e. [Jacobi’s translation], “single and alone like the horn of a rhinoceros”), “where the neuter form” -visaṇaṃ “proves that it means ‘rhinoceros horn’ and not ‘rhinoceros’”. But, in the Jinacaritra, the prose passage is followed by a summary in the āryā metre (even pāda): vihage khagge ya bhārumde (“a bird, a rhinoceros, and Bhārum deva”, Jacobi’s translation) which would tend to show that the comparison is with the animal (or both?).

59 Cf. the simha-nāda, or lion’s roar of the Buddha, etc. Also see Jeannine Auboyer, Le trône et son symbolisme, quoting Jean Przyluski, on “Le symbolisme du pilier de Sarnath”, p. 488. — C. Rhys-Davids, “Similes in the Nikāyas”, JPTS p. 52-151.

60 Sn 39 (K.R. Norman’s translation): migo araṇñamhi yathā abaddho / yen’ iccha-kaṃ gacchati gocarāya, / viṇṇā naro…

the young bhikṣu to the mṛgā, the more senior monk to the vṛṣabha, the master to the sīṁha: these comparisons are conspicuous in the ritual of confession.

5. Confession plays an essential role in Jainism as well as in Buddhism. According to the old Jaina disciplinary books, it leads the transgressor from the avowal to the expiation of the fault. The process includes: (1) the declaration of the fault, (2) the repentance, (3) the guilt which he feels in his own conscience, (4) his self-reproach in the presence of the guru, (5) the repudiation of the sin, (6) the total purification, (7) the firm purpose of amendment, (8) the performance of the appropriate atonement. According to a later text, one has to remove all “darts” (salla, sālya) or unconfessed faults in order to acquire superior knowledge and supreme perfection.

Similarly, in several passages of the Vinaya concerning lay or religious transgressors, it is underlined that confession will result in spiritual progress: “in the discipline of the noble, this is growth: whoever having seen a transgression as a transgression, confesses it according to the rule, he attains restraint in the future”, vuḍḍhi h’ esā... ariyassa vinaye yo accayaṃ accayato disvā yathā-dhammaṃ paṭikaroti āyatiṃ saṃvaram ṣāpaṭjaṭṭi. The appropriate behaviour of the culprit is detailed e.g. in the development concerning Pācittiya VI: the lay follower, “saluting the


64 Kappasutta 4.25; Vavahārasutta 1.35: bhikkhū ya annayaraṃ akīcca-ṭṭhānāṃ sevittā icchējā āloetetā... āloejā padikkamejī ānidejī āgarahējī viuṭṭejiā visohejī ākaraṇāyē abbhutaṭhejī ahā’rihaṃ tavo-kammaṃ pāyacchittaṃ padīvajjejī. Cf. Caillat, Expiations, p. 136f.

65 Mahānīśhasutta 1.16.

66 Vin I 315.18ff. = II 126.18ff. = 192. 20ff. (Translation I.B. Horner).
feet of the venerable Anuruddha with her head, spoke thus to the venerable Anuruddha: 'Honoured sir, a transgression has overcome me, in that I acted thus, foolish, misguided, wrong that I was. Honoured sir, let the master acknowledge for me the transgression as a transgression for the sake of restraint in the future'\(^{67}\). Such assertions can be compared with the conclusive sentence of the text introducing the “recitation of the Rule”, according to Venerable Ńāṇamoli’s text and translation of the Pāṭimokkha: “false speech in full awareness has been pronounced by the Exalted One to be a thing obstructive (to progress); therefore any actual (undeclared) fault should be declared by a bhikkhu who remembers to have committed it and who looks for purification. To have declared it is for his good”, sampajāna-musāvādo kho… antarāyiko dhammo vutto bhagavatā. Tasmā saramāṇena bhikkhunā āpannena visuddhāpekkhena sānti āpatti āvikatabbā, avikatā hi’ssa phāsu hoṁ\(^{68}\). In this conclusive phrase, the adjective phāsu, a Middle Indo-Aryan derivative related to Pali phas-seti (Sk. sparśayati), “to cause to touch, bring into contact”, “to touch”, retains its full meaning: it indicates the transformation of the fault which, thanks to the avowal, has become exactitude, truth, hence reaches, and leads to (the spiritual goal)\(^{69}\).

Such an asseveration is best understood in the light of the historical and prehistorical confession doctrine. The latter has been reexamined recently by Calvert Watkins\(^{70}\), who refers to Indo-European data, several Vedic passages (and Sylvain Lévi’s remarks on the subject\(^{71}\)): “by the verbal act… of confession the sin itself becomes exactitude, reality, truth: Vedic

---


\(^{71}\) Sylvain Lévi, La doctrine du sacrifice dans les Brāhmaṇas, Paris 1898 (2ème édition 1966), p. 158, quoted by C. Watkins: “L’aveu rétablit les faits; il ne répare pas moralement la faute, il la fait disparaître, en effet, puisque l’acte et la parole sont dès lors conformes”.

"satyám", “the acknowledged existence of the transgression reestablishes exactitude, reality, truth”\(^{72}\).

Further, Watkins emphasizes that confession is intimately bound up with the ‘Act of Truth’ (Sanskrit *satyakriyā\(^{73}\). Examples of the latter in Buddhist literature have been recently examined in a study that shows the vitality of this belief in Buddhism, in any case if one is to judge by the many occurrences quoted especially (though not exclusively) from Pali texts\(^{74}\). The formulated Truth, conjuring up, as it does, an essential character of the performer, has an infallible issue. Similarly, an essential lie will entail the direst consequences. Both situations (first the negative, then the positive one) are enacted in the 12th lecture of the Švetāmbara Uttarajjhāyā. The hero is Harikeśa Bala,

“(1) born in a family of śvāpakas; he became a monk and a sage,… who had subdued his senses.
(3) Once on his begging tour, he approached the enclosure of a Brahmanical sacrifice…
(7) ‘Who are you, you monster?… go, get away…’
(8) At this turn, (a) Yakṣa… spoke the following words:
(9) ‘I am a chaste śramaṇa… I have no property… and do not cook my food. I have come for food…
(10) I subsist by begging; let the ascetic get what is left of the rest…’
(11) — ‘We shall not give you such food and drink…
(16) This food and drink should rather rot, than we should give it you, Nirgrantha.
(18) Are here… no teachers with their disciples, who will beat him… and drive him off?’
(19) On these words of the teachers, many… rushed forward, and they all beat the sage with sticks, canes, and whips.

\(^{72}\) Cf. C. Watkins, ibid., p. 613, 617; p. 616 notes “the efficacy of the act of confession in ancient India”.

\(^{73}\) Ibidem, p. 614.

(20) At that turn king Kausalika’s daughter, Bhadrā… appeased the angry youngsters.
(21) ‘He is the very man to whom the king… had given me, but who… has refused me.
(22) He is that austere ascetic, of noble nature, who subdues his senses and controls himself.’
(25) Appearing in the air… the Asuras beat the people. When Bhadrā saw them with rent bodies, spitting blood, she spoke again thus:
(26) ‘You may as well dig rocks with your nails… as treat contemptuously a bhikkhu…
(28) Prostrate yourself before him for protection… if you want to save your life and your property…”’ 75

It will have been observed that the situation brought about by the brahmins who made false statements concerning Harikesā is reversed thanks to the intervention of a witness, who, moreover, is intitled to make a *satyakriyā. By uttering a superior (⁄ metaphysical, ultimate, eternal) truth, she contributes to the restoration of the right order of the society and of the world (she restores rta).

Similarly, according to the Buddhists, because Devadatta pretends to be, or tries to be considered as, the supreme sage, superior to the Buddha, he signs his death sentence, that will be executed some way or other: blood spurts from the apertures of his face, etc76. The Buddha himself, when he dismisses some brāhmaṇas’ claim to a status superior to the


Hariesabalo nāma āsi bhikkhū ji’indiyo (1) // ‘samaṇo ahaṇa samjao bambahyārī virao… / annassa aṭṭhā iha-m-āgao mi (9) //… sesāvasesam labhau tavassī’ (10) // ‘na ā vayaṁ erisam anna-pāṇam / dāhānu tujham (11) // ke ettha… / eyaṁ kū daṇḍena phalena hantā… khaleja jo ṇam?’ (18) //… tattha bahū kumārā / daṇḍehi vittehi kasehi c’eva samāgayā taṁ isi tālayanti (19) // ranno tahiṁ Kosaliyassa dhīyā Bhadda tti… /… kud-dhe kumāre parinivvaie (20) // ‘dinṇā mu rannā… /… ję’ ambi vantā instā sa eso’ (21) // te… (A)surā tahiṁ taṁ jaṇā tālayanti / te bhinnā-dehe ruhiraṁ vanmante pāṣittu Bhaddā iṅa-m-āhu bhujjo (25) // ‘girīṁ nahehiṁ khaṇaha… /… je bhikkhaṁ avanannahā (26) // sīseṇa eyaṁ saraṇam uveha… / jai icchaha jīviyā…’ (28) //
76 On the numerous accounts of Devadatta’s crimes and fate, cf., e.g., Malalasekera, Dictionary of Pāli Proper Names I, s.v. (p. 1107ff.); A. Bareaux, Recherches sur la
Tathāgata’s, indirectly explains why Devadatta met such a gruesome fate: “the brahmin of Verañjā spoke thus to the lord:

‘I have heard, good Gotama, that the recluse Gotama does not greet brahmins who are worn, old, stricken in years…; nor does he stand up or ask them to sit down. Likewise,… that the revered Gotama does not greet brahmins who are worn…; nor does he greet them or stand up or ask them to sit down. Now this, good Gotama, this is not respectful.’

‘Brahmin, I do not see him in the world of devas including the Māras, including the Brahmās, including recluses and brahmans…, whom I should greet or rise up for or to whom I should offer a seat. For, brahmin, whom a tathāgata should greet or rise up for or offer a seat to, his head would split asunder.’”

In all the above examples, the transgression does not concern just some individual(s), but endangers the whole social group. Hence it is fundamentally heinous, and has to be dealt with appropriately, viz. by the complete annihilation of the danger.

Bearing this general conceptual context in mind, it might be worthwhile to reconsider once more the pārājika rules as taught in the Pātimokṣa. They have lent themselves to repeated comparisons both with prescriptions detailed in the Buddhist Vinaya itself and with prescriptions valid among the Brahmanic and Jaina ascetics (supra). The technical


term parājika has been translated as “Defeat” by I.B. Horner, a translation that has been widely accepted. It has generally been admitted that the Buddhist parājikas have been rearranged on the model of the Buddhist sīlas, the moral “habits” or precepts, of which the counterparts are also prescribed for the Brahmanic and Jaina ascetics, though in a different order. Among others, the Śvetāmbara Dasaveyāliya-sutta prescribes the abstention (1) from injuring any [living] being, (2) from false speech, (3) from taking that which is not given, (4) from sexual acts. The fact that, in the Buddhist list, false speech is not the second but the fourth item is evidently intriguing, all the more as telling a conscious lie again recurs as the first of the pācittiya transgressions. But the latter is comparatively trivial, whereas the object of the fourth parājika is fundamentally different. The exceptional nature of the 4th parājika did not escape I.B. Horner. She remarks: “The first three Pārājika rules are levelled against the breach of a code of morality generally recognized among all civilised communities: against unchastity, against the taking of what was not given, and against the depriving of life... The curious fourth Pārājika, concerned with the offence of ‘claiming a state of further-men’ (uttarimanussa-dhamma), seems to have been fashioned in some different mould, and to belong to some contrasting realm of values. It is by no means a mere condemnation of boasting or lying in general, for it is the particular nature of the boast or the lie which makes the offence one of the gravest that a monk can commit.” As a matter of fact, it is exactly comparable to Devadatta’s attempts to supplant the Master, to control, and ultimately

79 Cf. Dasaveyāliya-sutta, ed. Ernst Leumann, p. 615: pāññāivāyōo veramaṇām... musāivāyōo veramaṇām... adinn’adānāo veramaṇām... mehu... adinn’adānī iti jānīmi iti passāmīti, tato apareṇa samayena samanuggāhiyamāno vā... evaṃ vaḍeyya: ajānām evaṃ āvuso avacaṃ jānāmi, apassaṃ passāmi, tuuccham musā vilapin ti, ayaṃ pi parājiko hoti asaṃvāso ti


81 Vin III 90.32**-91.2**: yo pana bhikkhu anabhijānāṃ uttarimanussa-dhammaṃ attupāṇyikam alamariya-ñānadassanaṃ samudācareyya iti jānāmi iti passāmīti, tato apareṇa samayena samanuggāhiyamāno vā... evaṃ vaḍeyya: ajānām evaṃ āvuso avacaṃ jānāmi, apassaṃ passāmi, tuuccham musā vilapin ti, ayaṃ pi parājiko hoti asaṃvāso ti

82 BD I, p. xx-xxv. She adds: “… the boast of having reached some stage in spiritual development, only attainable after a long training in the fixed and stable resolve to become more perfect, and to make the potential in him assume actuality”. A complementary interpretation is proposed here. O. v. Hinüber’s suggestion that the parājikas could have been arranged following a decreasing order of gravity does not seem convincing.
destroy the Samgha and the Doctrine. Hence the fourth pārājika naturally entails the religious death of the transgressor.

Could the exceptional character of the transgression explain why “falsely claiming a state of further men” occupies the fourth rank in the pārājika list, whereas avoiding false speech is mentioned as the second vow of the Brahmanic and Jaina ascetic\textsuperscript{83}? But perhaps there is more to it. For there seems to be some affinity between speech, language, and the number “4”. O. v. Hinüber points to the fourfold expansion musāvāda + pisunā vācā pharūsā vācā samphappalāpa\textsuperscript{84}, merging in the cattāro vohāra, “the noble usage, noble mode”, mentioned in the SaṃgītiSutta\textsuperscript{85}. Further, in the Jaina ĀyārāṅgaSutta the rules concerning speech (bhāsa-jāya) are dealt with in the fourth lecture of the second section. It is stated that “For the avoidance of these occasions to sin, a mendicant should know that there are four kinds of speech: the first is truth; the second is untruth; the third is truth mixed with untruth; what is neither truth nor untruth, nor truth mixed with untruth, that is the fourth kind of speech: neither truth nor untruth. Thus I say”\textsuperscript{86}. The prominence of the number “four” in developments concerning speech is striking and reminds us of the four pada-jātāni in Patañjali’s Mahābhāṣya Paspaśā, commenting upon the catvāri padāni in which vāc is measured according to RS 1.164: in the world-view of the Vedic poet, only one quarter of speech is used in every day language, whereas the other three quarters, dealing with esoteric, secret Truth(s), remain hidden to ordinary men. Given this general

\textsuperscript{83} Cf. Charles Malamoud, in \textit{Cuire le monde}, Paris 1989, p. 137-161 (in the chapter “Sémantique et rhétorique dans la hiérarchie hindoue des ‘buts de l’homme’”), the considerations on “Quatre égale trois plus un” [4=3+1], where it is observed that in a fourfold scheme, the quarters are not equal: “le quatrième élément complète, ou bien englobe, ou bien encore transcende les trois premiers” (p. 142).


\textsuperscript{86} Āyār II 4.1.4: bhikkhū jānejja cattāri bhāsā-jāyāṃ, taṃ jahā: saccam ēgaṃ paḍhamāṃ bhāsā-jāyāṃ, bhīyaṃ mosaṃ, tatiyaṃ saccā-mosaṃ, jaṃ n’eva saccāṃ n’eva mosaṃ n’eva saccā-mosaṃ, a-saccā-mosaṃ taṃ cauthāṃ bhāsā-jāyāṃ, se benti; translation H. Jacob, SBE 22 p. 150 (n. 2: “The first, second and third cases refer to assertions, the fourth (asatyamṛṣa) to injunctions”).
context, it can be surmized that, by pushing the offence of falsely “claiming a state of further men” to the 4th rank of the pārājika series, the Pātimokkha warns that such a pretence should not be considered inconsequential: attention is drawn to the pregnant potency of such utterances, to the fact that such deceptive speech and imposture in fact endanger the Community, will set it into chaos, hence finally entail the destruction of the Saṅgha.

The Jainas apparently do not enter into such considerations: they are more matter of fact, as can be seen in the Āyāraṅga (2.4, supra), or the Dasaveyāliya (chapter 7). The latter states that the monk “should not say that he will explain all, really all: a thoughtful [monk] should in all cases make a precise [and] complete report”. The chapter concludes: “[He who] speaks after consideration, controls his senses well, has overthrown the four passions, [and] is without [worldly] support, purges [his soul] of the dirt resulting from previous evil deeds [and] is sanctified in this world and the next. Thus I say”.

When faced with the same or similar problems, the Buddhists and the Jainas produced more or less comparable or divergent answers, as these had to fit into different systems. It is manifest that both Buddhism and Jainism have preserved a considerable amount of antique beliefs, customs, phrases... On the other hand it is no less evident that they have

87 It is therefore proper to distinguish this heinous offence from the false, abusive or slanderous speech for which pācittiyas 1-3 are prescribed. Compare the distinction made between killing a human (manussa) and another living being (pāṇa), respectively sanctioned by pārājika 3, and by pācittiya 61 (cf. O. v. Hinüber, Pātimokkhasutta, p. 40).

88 It will also be remembered that, in the Brahmamic tradition, correct speech has more than once been considered to be of religious value, cf. L. Renou, Histoire de la langue sanskrit, Lyon 1956, p. 6: “L'idée de la grammaire comme instrument de purification est présente dans le plus ancien commentaire grammatical, la Paspaśa du Mahābhāṣya, comme à travers toute la Mimāṃsā” (quoted IT XII, p. 71 n. 53, ubi alia). — For South-East Asia, see F. Bizot / F. Lagirarde, La pureté par les mots, Paris... 1996, EFEO (Textes bouddhiques du Laos).


90 Concerning khadga-viṣaṇa-kalpa (supra, § 4 and n. 56), Prof. K.R. Norman points out that the word khaḍga is ambiguous, and may mean both “sword (horn)” or “rhinoceros”. In the Jñacariya passage, therefore, it may signify that “the horn is solitary” or “the rhinoceros is solitary” [personal letter, January 2003].
transformed the old legacy, forged new conceptual frames and schemes, invented original rules, procedures and structures, that aimed at promoting the spiritual as well as the material welfare of the group as a whole and of each of its members individually.
TEXTS AND TRANSLATIONS

BUDDHIST TEXTS (editions and abbreviations as in *A Critical Pāli Dictionary*)

*Dhammapada*
*Diṭṭhānīya*
*Jātaka*
*Mahāvastu*
*Majjhimaṇīya*
*Saddhanīti*
*Suttanipāta*
*Vinaya*

JAINA TEXTS


Āyāradasāo: see Chedasūtra.


Dasā-Kappa-Vavahāra: see Chedasūtra.
JAS: Jaina Āgama Series, Bombay 1968 +.


Some errors occurred in the previous issue of the Journal and should be corrected.

1. The author’s name of the “In Memoriam, Professor Akira Hirakawa” was misspelt and should read “Kotatsu FUJITA”. We should also inform our readership that the author is Professor Emeritus at Hokkaido University in Sapporo, Japan.

Other errata in this article:

p. 4, l. 1: read “prolific” instead of “polific”.
p. 4, l. 8: read “kairitsu” instead of “karitsu”.
p. 5, l. 5: read “though” instead of “through”.
p. 5, l. 33: read “Bhikuni-ritsu” instead of “Bikuni-Ritsu”.

The capitalization of Japanese references was also inconsistent on a few occasions.

2. The running head of the article by Colette Caillat should read “Gleanings from a Comparative Reading”.

Our apologies for these unfortunate errors.

The Editors JIABS.