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# 結案報告

## The idea and practice of *Bambhacera* in Jainism Austerities and Jaina Brahmacharya

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As Jainism belongs to extreme asceticism, the Jaina idea of *brahmacharya* (*bambhacera* in Prakrit) and *brahmacharin* (*bambhaceri* in Prakrit) has much to do with rigid ascetic practices. While the Buddha does not consider religious austerities (*tapas*) to be indispensable for liberation and personally renounces the practice of bodily mortification, his contemporary Mahāvira practices very severe hardships. Because of this, we find the following description of very severe practices in relating to the idea of *brahmacharya* in one of the early Jaina Sūtras:

*āvīlāe pavīlāe nippīlāe, jahittā puṣṣa-saṃjogaṃ, hiccā uvasamaṃ;*

*tamhā avimaṇe vīre sārāe samie sahie sayā ja- duraṇucaro maggo vīrāṇaṃ  
aṇiyatṭagaṃmīṇaṃ-viḡiṅca maṃsa-soniyṃ. esa purise dāvie vīre āyāṇijje viyāhie,  
je dhuṇai samussayaṃ vasittā bambhaceramaṃsi. (Ācārāṅga-Sūtra, 1, 4, 4:1-2)*

One should mortify (one's flesh) in a low, high, and highest degree, quitting one's former connections, and entering tranquility. Therefore a hero is careful, a person of pith, guarded, endowed (with knowledge and so forth), and always restrained. Difficult to go is the road of heroes, who go whence there is no return (final liberation). Subdue blood and flesh.

That man is called a worthy one, a hero, one to be followed, who living in chastity (*bambhaceramaṃsi*) [guarded his eyes] shakes off the aggregate.

(Jacobi's Translation, in Jacobi, 1884:40)

The conception of hero (*vīra*) is important in Jainism as Mahāvira (great hero), the last and most celebrated Jaina teacher of present the great *Tīrthāṅkara*

(builder of the ford which leads across *samsāra*, the ocean of suffering) is the exemplar of Jaina hero. The two main sects of Jainism, Śvetāmbaras (white-[cotton] clad) and Digambaras (Sky-clad) agree that Mahāvira practiced various austerities in order to become omniscient (*sarvajña*) or attainment of the highest possible knowledge (*kevalajñāna*) which is the goal of enlightenment in Jainism. Thus, in the *Ācārāṅga-Sūtra*, we find many passages elucidating unswerving dedication to the practices of austerities, for example:

Ceasing to use stick (i.e. cruelty) against living beings, abandoning the care of the body, the houseless (Mahāvira), the Venerable One, endured the thorns of the villages (that is, the abusive language of the peasants), (being) perfectly enlightened.

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

When he who is free from desires approached a village the inhabitants met him on the outside and attacked him, saying, “Get away from here.” He was struck with a stick, the fist, a lance, hit with a fruit, a clod, and a potsherd. Beating him again and again, many cried.

When he once (sat) without moving his body, they cut his flesh, tore his hair under pains or covered him with dirt.

Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore the pain, free from desire.

Just as a *hero* at the head of a battle is surrounded on all sides, so was there Mahāvira. Bearing all hardships, the Venerable One undisturbed, proceeded (on the road to Nirvāṇa). <sup>1</sup>(Translated by Jacobi, 1884: 84-85; italics mine)

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<sup>1</sup> *nihāya daṇḍaṃ paṇehiṃ taṃ vosajja kāyaṃ aṅgāre/ aha gāmakamaṅṭae bhagavaṃ te ahiyāse abhisameccā // nāo saṃgāmsdīsa va pārae tattha se Mahāvire/evaṃ pi tattha Lāḍhehiṃ aladdapuṃvo vi egadā gāmo// uvasaṃkamaṅṭaṃ apaḍinnaṃ gāmaṃṭiyaṃ pi appattaṃ/ paḍinikkhamittu lūsiṃdu etāo paraṃ palehi tti// hayapuṃvo tattha daṇḍeṇa aha vā muṭṭhiṇā aha phaleṇaṃ/aha leḷunā kevaḷeṇaṃ haṃtā haṃtā bahave kaṃḍiṃsu// maṃsūṇi chinnapuṃvāiṃ oṭṭhabhiyāe egadā kāyaṃ/ parissahāiṃ*

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

There is for you, O Nigaṇṭhas, *kamma* done in the past, annihilate it with this tough hardship . But in this when you are curbed in body, curbed in speech and curbed in mind, then there is no producing of evil *kamma* in the future. In this way by stopping past *kamma* with austerity and not producing new *kammās*, there is no flow in the future, *kamma* wanes. With the destruction of *kamma*, suffering is destroyed. With the destruction of suffering, feeling is destroyed. With the destruction of felling, all suffering is going to be exhausted. <sup>2</sup>

In the Upāli Sutta, the curbing of body, speech and mind of the Jaina is described as three kinds of chastisements (*daṇḍas*) and of these, bodily chastisement is considered to be the most decisive one: “Of these three chastisements ...equally divided in this way, the Nigaṇṭha Nātaputta assigns bodily chastisement as more reprehensible for the doing of evil *kamma*, for the arising of evil *kamma*, not so much verbal chastisement, not so much mental chastisement.” <sup>3</sup>To sum up: it is unmistakable that bodily hardships are the

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*luṃciṃsu ahavā paṃsuṇā uvakarimṃsu// uccāliya nihiṇimṃsu aha vā āsaṇāo khalaimṃsu/ vosatṭhakāe paṇatāsī dukkhasahe bhagavaṃ apaḍḍinne// sūro saṃgāmasīse va saṃvude tattha se Mahāvīre/ paḍisevaṃāṇe pharusāiṃ acale bhagavaṃ rūtthā// Ācārāṅga-Sūtra, 1, 8, 3:7-13.*

<sup>2</sup> *Atthi kho vo nigaṇṭhā pubbe kammaṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjaretha; yaṃ paṇ'ettha kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpassa kammaṃ akaraṇaṃ, iti purāṇāṇaṃ kammānāṃtapāsā byantibhāvā navānaṃ kammāṇaṃ akaraṇā, āyatiṃ anavassavā kammakkhaya. kammakkhaya dukkhakkhaya, dukkhakkhaya vedanākkhaya sabbam dukkham nijjiṇṇam bhavissatīti.* MN 1:93, See also MN 2:214. Cf. Chinese Āgama: 諸尼捷等，汝等宿命，汝若宿命，有不善業，因此苦行故，必當得盡，若今身妙行，護口義，妙行護因，源此故，不復作惡不善之業。T, 1: 587 b) For the Buddha's critique of Jaina idea of *kamma*, see SN 4: 230-1; AN 1:173-4)

<sup>3</sup> *imesaṃ kho...tiṇṇaṃ daṇḍānaṃ evaṃ paṭivoibhattānaṃ kāyadaṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassakammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍaṃ no tathā manodaṇḍaṃ iti.* MN :372. cf. Chinese Āgama: 此三罰…尼捷親子施設，身罰最為重，令不行惡業，口罰不然，意罰最下，不及身罰，極大甚重。(Among the three chastisements, the Nigaṇṭha Nātaputta assigns the weightiest one as bodily chastisement so that evil *kamma* will not act. Verbal chastisement is not so [weighty], mental chastisement is the least, (they are) behind bodily chastisement which is extremely great and very weighty. T. 1: 628 b.)

most important means for the Jaina to wear off *kamma*.

We also find Jaina hardships depicted in other Buddhist texts. In *Dīgha Nikāya*, the Nigaṇṭha Nātaputta announces that his followers practice fourfold restraint (*nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti*. DN 1: 57); that is to say, "curbed by all curbs, sealed by all curbs, shaken off by all curbs, extended by all curbs." (*sabba-vārī-vārīto ca hoti, sabba-vārī-yuto ca, sabba-vārī-dhuto ca, sabba-vārū-phuṭo ca*. DN 1: 57.) It should be noted that for the Jaina, *saṃvara* stands for "stoppage" to prevent the flow (*āsrava*) of *kamma* upon the soul (see, Jacobi, 1895: 55 n.1, 73: n. 2; Ratnachandra, 1923, 4: 465; Schubring, 1962:296). Therefore, it is not the restraint in an ordinary sense, but a more severe and deliberate effort to render possible the stoppage of *kammic* influx.

An almost identical passage appears in the Upāli Sutta of *Majjhima Nikāya*. (MN 1:377) In his notes on this passage in MN, Ñāṇamoli suggests the following renderings: "curbed by... shut in by... shaken (free from defilement) by... extended by..." (Ñāṇamoli, 1977, 1:112). This does make sense if we read the lines after the above passage in MN: Although a Nigaṇṭha practises this very strict fourfold restraint, yet "when moving forward and moving backward he brings about the killing of many small living beings." (*so abhikkammanto paṭikkammanto bahū khuddake pāṇe saṅghātaṃ āpādeti*.)

Furthermore, In the Chinese version of *Dīrghāgama*, Nigaṇṭha Nātaputta is portrayed as the one who proclaims himself omniscient: 我是一切智，一切見人，盡知無遺，若行、若住，作、臥、覺悟無遺、智常現在。 T.1: 109 a) This corresponds to the description of Nigaṇṭha Nātaputta in the *Cūḷadukkhakkhandha Sutta* of MN:

Nigaṇṭho Nāthaputta is omniscient and all-seeing and is conceded to have knowledge and vision without remainder thus: "Whether walking,

standing, asleep or awake, knowledge and vision are constantly and continuously present to me." <sup>4</sup>

Immediately after the above passage, we find Nigaṇṭha Nātaputta making the demand for doing a terribly hard task (*kaṭṭukāya dukkarakārikāya*) i.e. tough hardship(s), in order to exhaust bad *kamma* of a previous life (MN 1: 92-93). Therefore, both Nigaṇṭha Nātaputta's claim of omniscience and his followers' practicing of harsh austerity are valid according to the account of the Jaina. In the Chinese version of Upāli Sūtra of *Madhyamāgama* (T. 1: 628-632), the parallel passage on "curbs" is on the following discussion of the Nigaṇṭha: "They are fond of practice of *dāna*, they do not play sports, their conduct is extremely immaculate and they employ *mantra* excessively." (好喜於布施，樂行於佈施，無戲樂，不戲，為極清淨，極行咒。T.1629 b) Apparently, the above passage has nothing to do with acts of "curbing" explicitly, although the line immediately following –"he kills many great and small insects when walking here." (cf, Chinese *Āgama*: 若彼行來時，多殺大小蟲。T. 1: 629B) is consistent with its counterpart in Pāli.

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

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<sup>4</sup> *nigaṇṭho...nāthaputta sabbaññū sabbadassāvī aparisesaṃ ṇaṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇaṇadassanaṃ paccupaṭṭhitan ti.* MN 1: 92-93).

This aspect of the material determinism of the Jaina is most similar to Makkhali Gosāla's world view.<sup>5</sup> Nonetheless, the Jaina also postulates the existence of the soul (*jīva*) side by side with the material world. The beginningless karmic interaction with the material world gives rise to worldly bondage and the defilement of the soul. Besides other ascetic virtues, the practice of extraordinary austerities is necessary to ward off karmic bondage and ensure the purging of the soul (*Uttarādhyayanāsūtra*: Tavamaggaṃ, see Jacobi, 1895: 174-180). Hardships are the sure path of Jaina purification (cf. Jaini, 1979: 107-127). For the Jaina, *kamma* is unavoidable yet undesirable bondage that obstructs the purity of the soul. The suppression or even elimination of karmic components will gradually inhibit karmic bondage and unveil the purity of the soul. (Cf, Tatia, 1951: 231-2 43)

Accordingly, we find that Jaina tradition is truly a religion with deep commitment to the hardships of life compared to Buddhism. Jaina austerities have much to do with their attitude towards this world and their idea about the mechanism of bondage. In *Sūyagadaṃ*, we find that an ideal Jaina mendicant “is one who does not act or kill”; he is “restrained, rested, avoids and renounces evil karma, does not act, solitary and skillful. (*se bhikkhu akirie alūsae...saṃjaya-viraya-paḍihayapaccakkyā-pāvakamme ekire saṃvuḍe egaṇṭapaṇḍie*, 2, 4:11) One has to practice hardships to get rid of evil *karma* which is innate. Therefore, in order to make sure that previously accrued karma is purged and no further karmic connection is accumulated, we had better withdraw from this world order and practice severe penance. The Jainas have to avoid actions

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<sup>5</sup> For Makkhali Gosāla, who is contemporary of the Buddha and Mahāvīra, *saṃsāra* is purification (*saṃsārasuddhim*). Human beings are subject to an uncontrollable destiny about which they can do nothing. Basham sums up the position of Makkhali Gosāla neatly: “The cardinal point of ...Makkhali Gosāla, was a belief in the all-embracing rule of the discipline of order, *Niyati*, [fate] which ultimately controlled every action and all phenomena, and left no room for human volition, which was completely ineffectual.” (Basham, 1951:3) For the close relationship between Makkhali Gosāla and Mahāvīra, see Jaini, 1979:21-25)

which might involve any *himsā* (killing). Any actions, either unintentionally or intentionally lest they incur further bondage to this world. Johnson argues:

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

Although the Jainas also have their own *kriyāvāda*, that is, believing in the consequences of actions and in connection with that, the ideal of *brahmacariya*, their perspective is different from the Buddhist. However, the Jaina classifies the Buddhist as *akiriyavādin* (promulgator of irresponsible action) because the Buddha does not believe in the existence of soul (*jīva*) as the cause of action. (*Sūyagaḍa*, 1 12: 1-8, see Jacobi, 1895 : 315-317). Their practice of *brahmacariya* as described in first Śrutaskanda of *Ācārāṅga* is a tough ascetic life with various hardships to bear. These hardships, from the viewpoint of the middle path adopted by the Buddha, are difficult to afford comfort to a world renouncer. The Buddha disapproves of arduous self-mortification. For the Buddhist, the Jaina represents the extremity of *kiriyavādin* (Thomas, 1933: 116). Thus Ānanda labels Jaina practice as “the *brahmacariya* giving no comfort” (*anassāsikaṃ idam brahmacariyaṃ*. MN, 1: 519-520).

To some extent, the Buddhist characterization of the Mahāvīra as *nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti* is a caricature of the Jaina way of life, as the antagonism between these two religious traditions is unavoidable. Within Jaina tradition itself, the Śvetāmbaras give different interpretation for this “fourfold restraint”, connecting it with the basic teachings of Śrāmaṇism. Here, the *cātu-yāma-saṃvara* is said to involve restraint of four sorts of activities: violence, falsehood, stealing and possession (*cāujjāmaṃ dhammaṃ ...taṃ jahā: savvāo jāṇāivāyāo veramaṇaṃ, evaṃ musāvāyāo* ,

*adinnādāṇāo, savvāo bahiddhādāṇāo veramaṇam, Sthānāṅga Sūtra, § 329)*

Incidentally, this interpretation of *cātu-yāma-saṃvara-saṃvuto* coincides with Buddhist idea of four precepts against harming, stealing, lying and craving as interpreted by the Buddha for the Jaina:

O Nigrodha [a follower of Mahāvīra], take the case of an ascetic [devoted to religious austerities] who observes the four-fold restraint. And what is this? Here, an ascetic does not harm a living, does not cause a living being to be harmed, does not approve of such harming; one does not take what is not given, or cause it to be taken, or approve of such taking; one does not tell a lie, or cause a lie to be told, or approve of such lying; one does not desire for sense-pleasures, cause others to do so, or approve of such desire. Thus, O Nigrodha, an ascetic observes the fourfold restraint; through making [this fourfold restraint] as one's austerity, one elevates oneself and does not turn backward into inferior things. <sup>6</sup>(DN, 3: 48-49)

The Buddha here converts the meaning of *tapassin* (one devoted to religious austerities) from physical hardships to moral restraints. As the Buddha takes the middle path, it is understandable that he would avoid severe hardships and emphasize more on the cultivation of the mind. If this is the case, then Śvetāmbaras' explanation of fourfold restraint may be a later reading in which the original rigid practices were transformed into more general Śrāmaṇic concerns. This is reasonable, as the change of intellectual climate allows new interpretation which highlights the main beliefs of Śrāmaṇic religion.

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<sup>6</sup> *Idha Nigrodha tapassī cātu-yāma saṃvara-saṃvuto hoti. Kathaṇ ca Nigrodha tapassī cātu-yāma saṃvara-saṃvuto hoti? Idha Nigrodha tapassī na pāṇam atipāpeti, na pāṇam atipātayati, na pāṇam atipātayato samanūñño hoti; na asinnaṃ ādiyati, na asinnaṃ ādiyāpeti, na adinnaṃ ādiyato samanūñño hoti; na musā bhaṇati, na musā bhaṇāpeti, na musā bhaṇto samanūñño hoti; na bhāvitam āsiṃsati, na bhāvitam āsiṃsāpeti, na bhāvitam ādiṃsato samanūñño hoti. Evaṃ kho Nigrodha tapassī cātu-yāma saṃvara-saṃvuto hoti. Yato kho Nigrodha tapassī evaṃ cātu-yāma saṃvara-saṃvuto hoti, aduñ c'assa hoti tapassitāya, so abhiharati no hīnāy' āvattati.*

In Hemacandra's *Yogaśāstra*, a twelfth century handbook on Śvetāmbara Jainism, we find the proper conduct of a mendicant involves five great vows as elucidated by the following sūtras:

Non-harm, truthfulness, honesty, continence and propertylessness, couple with [their] five respective exercises, lead to liberation.

The fact that one does not use violence against the life of mobile and immobile beings through activities [proceeding] from heedlessness, that is, according to [our tradition], the vow of non-harm.

The vow of truthfulness amounts to [upholding] a pleasant, accurate and truthful speech. That [truth] which is unpleasant and unsuitable is not truthful even though it is true.

The vow of honesty [simply] means not taking that which is not granted [by its owner]. Material wealth is the "external life" of men.

Consequently, [if] someone takes that [wealth] away, those [lives of men external] are taken away.

The eighteen kinds of continence consist, according to [our tradition], in abandoning [all] desires pertaining to celestial [beings] and bearers of gross bodies, [human as well as animals] in mind, speech and body, whether one enjoys them, approves of their enjoyment, or makes others enjoy them.

Propertylessness consists in abandoning obsessional desires with respect to any object, because obsessional desires contribute to the mind's bewilderment, even when nothing is present.

The wise should constantly practice [the vow] of non-harm by carefully protecting the mind, accepting alms, picking up [things and putting them

down], walking, and [finally only] consuming food and drink [properly] examined.<sup>7</sup> (Verses: 19-26; translated by Quarnström)

From the above elucidation, we find that as *ahimsā* is considered to be the highest virtue in Jainism, the Jainas have to be very meticulous about their behavior in order not to involve any killings in daily life. In view of that, *brahmacarya* depicted above is a very rigid way of continence which does merely mean committing oneself to lifelong celibacy. It involves enormous restraint in the conduct of ascetic affairs so that the final liberation can be assured. Again, this forcefully reminds us of the hardships that a Jaina has to undergo in order to become religious hero.

## Abbreviations

AN = Aṅguttara Nikāya

AS = Ācārāṅga-Sūtra

DN = Dīgha Nikāya

MN = Majjhima Nikāya

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<sup>7</sup> *ahimsāsūnṛtastelyabrahmacaryāparigrahāḥ/  
pañcabhiḥ pañcabhir yuktā bhāvanābhir vimuktaye / /*

*na yat pramādayogena jīvitavya paropaṇam/  
trasānāṃ sthāvarāṇāṃ ca tad ahimsāvṛata mata//*

*priyaṃ pathyaṃ vacas tathyaṃ sūnṛtavratam ucyate/  
tattathyaṃ api no tathyaṃ apriyaṃ cāhitaṃ ca yat//*

*anādānam adattasyāsteyavratam udīritam/  
bābyāḥ prāṇā nṛṇāṃ artho haratsā taṃ hatā hi te / /*

*divyaudārikakāmānāṃ kṛtānumatakāritaiḥ/  
manovākkāyatas trāgo brahmāṣṭādaśadhā matam//*

*sarvabhāveṣu mūrccāyās tyāgaḥ syād aparigrahaḥ/  
yad asatsv api jāyeta mūrccāyā cittaviplavaḥ//*

*bhāvanābhir bhābitāni pañcabhiḥ pañcabhiḥ kramāt/  
mahāvratāni no kasya sādhayanty avyayaṃ padam//*

*manoguptyaiṣaṇādāneryābhiḥ samibhiḥ sadā/  
dṛṣṭānnapānagahaṇehāhimsāṃ bhāvayet sudhīḥ//*

SN = Saṃyutta Nikāya

T = Taishō

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