

**Does Jainism Reject Mental-actions? - A Comparative Study on the
Uttarādhyayana-sūya and the Upāli-sutta of the MN**

Dr. Vijitha Kumara*

A sentient being, as Buddhism defines, is formed with both mind and body. However, certain sutta-s and the Dhammapada explain that the Dhammas (actions?) [sometimes, a being (loko)] are led by the mind. Besides, the Upāli-sutta of the MN also teaches that the mind is the leading door among three-doors [kāya, vacī and mano]. As the same source unfolds the Nātaputta's teachings, the bodily restrain becomes crucial among the three restrains. In this respect, the well-established view of the three-restrains introduced by Mahāvīra was physical body-centered. Nonetheless, the Uttarādhyayana-sūya, a text of four mūla texts in Jain [setambara] canonical literature describes that Jainism accepts all three sorts of actions; mind, speech and body under the "guptī-s." A group of verses in chapter 24 of the Uttarādhyayana-sūya clearly explains how the mind leads to the Kamma-s. According to the above references, the present understanding on the Kamma taught in Jainism is based on the Upāli-suttahas to be re-discussed. This paper aims to examine what view to be admitted and where the historical or modern scholars have made mistakes in understanding the Kamma in Jainism with reference to the Pali Canon. Also, my study will focus on inquiring the stance of the Upāli sutta and its dependability regarding the existed viewpoints.

Keywords: Jainism, Upālisutta, Uttarādhyayana-sūya, mental actions

* Lecturer, International PhD Programme in Buddhist Studies, Dept. of Humanities, Faculty of Social Sciences and Humanities, Mahidol University, Thailand. vijitasj@gmail.com