SOTERIOLOGY IN EARLY JAINISM

by

KLAUS BRUHN, Berlin

The present essay concentrates on the kasāya concept; for reasons which will become clear in the course of the article we have chosen a general title. The discussion is opened by §§ 1-3 which proceed from general to more specialized aspects. § 1 is concerned with general methodic problems, § 2 with soteriology, and § 3 with the nature of our texts.

§ 1 Sectional studies

On three previous occasions (1983: Repetition, 1987a: Canon, 1987b: Ritual), we have tried to describe an approach which we now call "sectional" (sectional studies). The starting point for such studies is a historical subject like »Jainism« or the »Indian epic« which ensures a certain amount of coherence for the entire scheme, forming a "frame" for the respective studies. The frame subject is consequently sub-divided into sections. The isolation of these sections will follow either the pattern of new disciplines (e.g. » soteriology« as a discipline or subdiscipline) or the pattern of conferences or workshops (e.g. »canon« as a conference theme). Systematicity is not the basic consideration in the set-up of sections, and different sections will often overlap. In spite of such problems we can say that the division into sections will lay open the infrastructure of the frame subject. On the lower level, the infrastructure of the individual sections will be laid bare by subdividing them into still smaller units (chapters, topics etc.).

The rationale of sectional studies can be described in more than one way. Here we mention only the principle of completeness. Sectional studies can be characterized as "flächendeckend" (comprehensive). They do not aim at over-detailedness, but rather involve a procedure where facts of comparable importance receive comparable attention. We may add that this does not only apply to research proper

but also to the way of spreading <u>knowledge of the particular</u> (specific facts and aspects). Substantial observations of this type which are found in monograph studies are not always considered in general surveys. By contrast, sectional studies try to cover various aspects simultaneously and they can therefore serve as channels through which particularized observations reach a greater number of non-specialists. They present an attempt at mediation between specialized and general studies. The principle of completeness is finally linked with a shift of emphasis from systematicity towards cumulative strategies of interpretation (overlapping sections, variety of approaches etc.).

We have seen that sectional studies are linked with the task of isolating separate units on the sectional and subsectional levels. As this can normally not be done in abstracto, research will automatically follow different courses. The most general approach will produce a mere scheme ("Bearbeitungsschema") in the sense of a bare skeleton. However, it is also possible to supply a more detailed overview in the form of brief accounts of the different sections or subsections (Bruhn 1987a and 1987b).

As far as research proper is concerned we have to distinguish between limited studies (brief accounts, specimen research) and the actual implementation of the scheme. For the entire concept of sectional studies and the ensuing oscillation between overview and detail we can use the expression "preliminary research".

Each section requires its own methodic machinery, and this applies to some extent even to the subsections. In this connection, the premise is that, by their very nature, the sections will stimulate the emergence of an adequate "bunch" of methodic strategies. These strategies are taken from contemporary research in different fields, innovative being merely the processes of selection and adaptation. The result can be described as an extension of the existing methodic canon. The strategies will be presented in an implicit manner (by executing research within the sections) or in a more explicit form (observations as given mainly in §§ 3 and 7).

Each sectional study can be called a paradigm for the sectional approach. It explains the principle as such and it can be transferred mutatis mutandis to related sections. Our three previous studies (1983-87) may in fact be mentioned in this context. However, the title of the 1983 publication ("Repetition in Jaina narrative literature") is

slightly misleading from the point of view of the sectional concept. "Repetition" is not a coherent phenomenon, and many forms of repetition are products of scholasticism. For both practical and more intrinsic reasons, it would therefore be preferable to assign the topics of that paper in the first place to a comprehensive section called "Jaina scholasticism". This would overlap with other sections (narrative literature etc.) but here and elsewhere it seems advisable to study scholastic developments up to a certain point in the general context of scholasticism (and not in the context of specific - more <u>or</u> <u>less</u> scholastic - subjects).

§ 2 Soteriology

A study of the infrastructure of Jaina soteriology (the section under discussion) poses a number of problems which will be discussed one by one.

(a) In Jainism, the term "soteriology" can be used without hesitation in the context of a conventional enumeration of subjects. One may distinguish between monastic (and laic) discipline, general ethics (five great vows etc.) and soteriology. The subject of ritual could be added as a fourth item in this field ("practical dogmatics"). However, in the case of a more analytic approach we would suggest the following trichotomy: (i) monastic and laic discipline, including part of general ethics ("deontic judgements": prohibitions and injunctions); (ii) psychological ethics and ethico-soteriology (basically "aretaic judgements" or statements on virtues and vices); (iii) eschatology or ontological soteriology (the entire journey of the soul with the exception of the present existence). It may prove possible to label items (ii) and (iii) without additions as "soteriology" and "eschatology" respectively. We must, however, admit that this analytic scheme can only be used for early Jainism. It does not provide an adequate framework for the annihilation theories (directed against karma, kaṣāyas etc.) which start with the Bhagavatī period (§ 3f below). The necessity of subdividing the soteriological field has been noticed by K.K. Dixit (1972, p. 13; 1978, p. 32). For deontic and aretaic judgements, the reader is referred to Frankena 1963, p. 1o.

(b) All the three items (i-iii) have been influenced to a greater or lesser extent by Jaina scholasticism (doctrinal formalism and structuralism). This applies a fortiori but not exclusively to the annihilation theories. Under the circumstances, it becomes necessary, in Jaina soteriology and elsewhere, to distinguish carefully between content and form, form in the sense of mere form (scholastic speculation, calculation etc.). The distinction applies to terms and concepts, to discourses and theories.

(c) The modern subdivision (trichotomical or such similar division) must be tied to a consideration of traditional topics and disciplines. As topics we mention kasāyas, lessās, payatthas, hell, heaven , Isipabbhāra   (abode of the liberated souls) etc. As disciplines we mention rules for monks and nuns (kalpa), rules for laymen and laywomen (Śrāvakācāras etc.), karma theory (Karmagranthas etc.), and jīva theory (Jīvābhigama, Jīvavicāra etc.).

An overview of the entire field (soteriology etc.) will only emerge in stages as the result of research and usage. Here we shall treat one single topic (kasāyas), and this with special reference to one single text (Daśavaikālikasūtra).

§ 3 Our system of presentation and the character of the texts

For the sake of uniformity we have quoted Jaina terms almost invariably in their Prakrit form. The titles of the texts are given in Sanskrit. In order to avoid inconveniences to the reader, we have quoted works published in the Jaina-Āgama-Granthamālā (JAGM) always according to that edition, using a tripartite formula: modern number of the section (unless there is some other arrangement in the JAGM); traditional subdivision (as presented by the JAGM); form of the passage (M or P, i.e. metre or prose). Works not edited in the JAGM have been quoted on the basis of the editions mentioned in our bibliography (§ 8). A systematic distinction between "work" and "text" was not necessary in the present study. In the majority of cases, we use "text" and not "work".

Most terms occur as members of chains. Here we distinguish between "Position a"(general term, designation of the chain) and · "Position b" (individual members, member-terms). We always try to quote the earliest available evidence for the standard form. Since

the designation is mostly a later addition, we often have to quote Pos.a and Pos.b from different works. Cases where the same term is sometimes used as a designation of a chain and sometimes as a member-term in a more or less identical chain do not seem to exists. The expression "chain" includes conceptual pairs, triads, tetrads etc.

We distinguish between "basic term", "antonym", and "synonym". The expressions "antonym" and "synonym" may be used without regard for the word class (e.g. "kuviya" = synonym of "koha"). Since we always start with the vices, we can call the antonyms also the "positiva". In addition, it is necessary to distinguish between "terms", "half-terms", and "non-terms" (§ 5 below). There is furthermore a difference between content terms (e.g. "koha") and function terms (e.g. degree-markers like "saṃjalaṇa"). --- We shall now make a few obervations on the nature of the texts.

(a) Chains of terms are subject to transformation but this process is sooner or later curbed by canonization (see Assmann 1987 on the canon issue). We can describe the situation in terms of different stages: non-canonized (no definite form, material still in an amorphous condition); half-canonized (the chain is fixed, but there are minor fluctuations); fully canonized. In the last stage, the chain is in principle no longer subject to change. However, there may be school-differences (perhaps only in points of detail) and differences of treatment in different literary genres. It is also not unusual to combine several short chains in one long chain.

(b) In connection with the observations in (a) it seems useful to emphasize the difference between ideas (cf. "history of ideas") and scholasticism. The latter is static ("la raison est statique", J.Benda), whereas ideas and world-views are subject to change. However, in the case of Jainism at least we must qualify this statement in two respects. On the one hand, Jaina rationalism and puritanism largely suppressed the manifestation of new ideas and attitudes. On the other hand, Jaina scholasticism underwent transformations in its own right. To mention just one example: Texts mostly referring to the kasāyas in a general way (kasāya, cauk-kasāya, solasa-kasāya), are later than texts which accentuate to a large extent the individual kasāyas - provided we are in both cases concerned with the same type of strictly dogmatic literature. In such historical investigations it is of course necessary to be sensitive

to minor differences and to "train the eye" for a study of the changing dialectic style.

(c) The members of a fully canonized chain are fully fledged terms. Changes in the order may occur here and there (e.g. metri causa) but it is not possible to add or to remove members or to replace a member-word by a synonym. The situation can perhaps be described by the maxim that apparently etic differences may turn out to be functional differences. We cannot replace "koha" by "kova" (not to speak of mutual substitution between "māyā" and "moha"). This state of affairs is not affected by a bias to synonymy. Preservation of the canonized form was one thing, the compilation of synonyms another. Besides, the device of synonymy became increasingly more standardized (i.e. restricted) in the later periods. Refer for etic (above) and emic (below) to Dundes 1975, pp.61-72.

(d) Chains are not only "very common". Rather, we should say that, to a large extent, the material is organized in chains both on the syntactic and notional levels. Since most terms occur also outside chains we can make a general distinction between "in-chain" and "not in-chain". This will facilitate the complete description of the state of affairs. We may for example say that it was logically difficult to present the kasāya term "in-chain", and that the karma term never occurred "in-chain".

(e) The soteriological discourses are largely based on one and the same pattern which can be presented as a semi-narrative emic sequence: DUHKHA/SAMSĀRA - INDRIYA - INDRIYA-JAYA - SUKHA/MOKSA. The soteriological progressus is a movement from DUHKHA to SUKHA and it is effected by overcoming the classical obstacles in the form of negative psychic factors (indriyas, kasāyas etc.). It is unnecessary to emphasize that the basic pattern admits of the most complicated and sophisticated elaborations. However, in the early period and even afterwards soteriology is often rather simple and does not go much beyond a conceptual realization of the basic sequence. The diversification and explication is often achieved by fairly simple means (terms, phrases, comparisons etc.). Thus the obstacle may be "ignorance", "passion", "desire" etc. The act of overcoming can be described in numerous ways, some reflecting epic standard language (roots "ji" and "han"), and others being more original (root "vam"; phrase "payaṇu-kiccā", cf. Pali "tanu-karaṇa"). The reward for the victor is described

in a number of stock-phrases with or without precise eschatological content: »He who overcomes" will be happy in this world and the next, ... will reach salvation, ... is a true monk. The fact that everybody knew the basic pattern made it rather simple to find suitable words for a lecture or a sermon. Also, a discourse could easily become repetitive (enumeration of obstacles, continued praises for the unswerving monk etc.). Chains were no doubt omnipresent, but here we notice a situation where the creation of chains (and enumerations of every description) was reinforced by special factors. Each slot (DUHKHA, the initial "lack"; INDRIYA, the "obstacle", and so on) invited the ancient authors to create more and more fillers. To be sure, soteriological chains are either cumulative chains (word order not determined by any logic) or progressus chains (each member spiritually superior to the preceding one). Apart from these types we have nexus chains which are ontological in character (mainly known in the form of the Buddhist paṭiccasamuppāda).

(f) We tentatively distinguish between four phases in the development of Śvetāmbara dogmatics: (i) pre-Bhagavatī literature; (ii) Bhagavatī literature (Bhagavatī, Prajñāpanā); (iii) Niryukti-Bhāṣya literature; (iv) later dogmatic literature (Karmagranthas etc.). This scheme is not merely an abstract consideration for it also has some effect on our studies. In the field of canonical studies we are led to a dichotomy of pre-Bhagavatī and Bhagavatī dogmatics. In this connection, the Bhagavatī is raised from the status of an ordinary canonical work to that of an Abhidhamma-like corpus. A more general problem is the aspect of evolution. Each concept presents itself in several successive stages. The earlier stages help to understand the later ones. The same term which looks abstract and petrified in a later text regains its original freshness as soon as it is viewed in its earliest ambience. This is a valuable heuristic device even though earlier and later usages must be kept separate. At the same time we need the conceptualizations of the later texts in order to isolate individual ideas, patterns, and configurations in the amorphous strata of the early literature. The kasāya concept can be mentioned in this connection although other examples might be even more pertinent (e.g. nikṣepa: L. Alsdorf, B. Bhatt; padārtha: K.K. Dixit, S. Ohira).

(g) It is well-known that early Jaina texts are largely pieced together from pre-existent elements (passages and other units), including el-

ements of a pre-existent dogmatic terminology. As a consequence, we must always consider two different contexts: the direct context (coherent matter in situ) and the indirect context (the context into which possible parallels are embedded). The indirect context is scattered over many texts but can now to a large extent be traced with the help of the numerous glossaries etc. which have become available in recent years. A »parallel« may be a single word, a string of words, and so on. The »context« (direct or indirect) may be a full chapter, a mere tract, a sequence of prose-passages (verses) or a single passage (verse). In the last case we have to say that the passage (verse) is "its own context". »Indirect context« is a very general term. It is in fact based on parallels in general without special emphasis on peculiar types of parallelism or textual agreement.

(h) Jaina literature in general and Jaina scholasticism in particular present over and over again developments which are usually described as "typical phenomena", such as repetition and synonymy. Unlike the "figures" in poetry (tropes and schemes, arthālaṃkāras and śabdālaṃkāras), most of these phenomena in Jainism have not been systematized, sometimes not even noticed by the ancient authors. Even then the description causes no problems to us if we observe two guide-lines. (i) We should not expect that a phenomenon is eo ipso a wide-spread phenomenon. Some may be unique so that the expression "hapax phenomenon" suggests itself. (ii) It is very difficult to arrange the phenomena in such a way that they form clusters with a systematic internal organization. We must of course use terms like "repetition" and "synonymy" but we are not compelled to define them and to construe a typology (e.g. a typologie of either repetition or synonymy).

(i) We have not fostered, explicitly or implicitly, the notion of a more or less unified "soteriological doctrine" in Jainism. It seems that soteriology differs in its nature from other disciplines such as cosmography and mythology. The latter two are monolithic whereas soteriology is pluralistic. The pluralism is obviously due to the great number of general virtues and general vices (see Positions 7-8 in § 4 A) and to uncertain soteriological priorities (see § 7 e).

§ 4   The kasāyas (general survey)

The four kasāyas ("passions") are a Jainistic canonization of an important invariant in the Indian history of ideas. The invariant we are referring to is a group of psychic factors (the majority affective, the minority cognitive) which are considered as harmful or ruinous from the point of view of ethics and soteriology. These factors form chains (often pairs) but may also stand alone. Some are more prominent than others. Here we mention krodha (anger), moha (delusion), lobha (greed), harṣa (joy), rāga (love), dveṣa (hatred), and bhaya (fear). The spectrum is broad but we come across the same terms over and over again.

The Jainas have mainly canonized a group of four of these (the kasāya tetrad), and this group already plays an important role in early Jaina soteriology. In the annihilation theories of the later periods (starting with the Bhagavatī), the kasāyas occupy a key-position. Below we give an overview of the kasāyas and their "ambience". The survey is, however, restricted to textual data (always chains) which are directly connected with the four kasāyas. Subjects which are merely similar in character (vinaya or discipline, six lessās or states of the soul, five indiyas or sense-organs) have not been considered. In the case of both subsections (A and B) we give first the quotations and afterwards the comment.

A. Chains, except synonyms, in the Āgama

Pos. 1a: kasāyas (passions). --- DaśSū 427: 8.39: M.
    1b: koha (anger), māṇa (pride), māyā (deceit), lobha (greed).
           --- DaśSū loc. cit.

Pos. 2a: ./.
    2b: rāga (love), dosa (hatred). --- Utt 1216: 31.3: M.

Pos. 3a: nokasāyas (supplementary kasāyas). --- Utt 1355-56: 33.1o-
           11: M.
    3b: duguñchā (loathing), arai (pain or dissatisfaction), rai (pleasure), hāsa (laughing), bhaya (fear), soga (grief), puṃ-veya (sexual impulse in men, directed towards women), itthī-veya (sexual impulse in women, directed towards men), na-puṃsa-veya (sexual impulse in the third sex, directed towards men and women). --- Utt 1336: 32.1o2: M .

Pos.4a: (Five plus thirteen sins).

4b: pāṇāivāya (offence against living matter leading to death), musāvāya (untruthfulness), adinnādāna (theft), mehuṇa (sexual intercourse), pariggaha (property), koha (anger), māṇa (pride), māyā (deceit), lobha (greed), pejja (love), dosa (hatred), kalaha (quarrel), abbhakkhāṇa (calumny), pesunna (calumny), paraparivāya (calumny), arai-rai (pain or dissatisfaction; pleasure), māyāmosa (lying), micchādaṃsaṇa-salla (wrong belief). --- Bhag 61,6-9: 1.9: P.

Pos.5a: ./.

5b: uvasama (calmness, antonym of anger), maddavayā (humility, ant.of pride), ajjavabhāva (honesty, ant.of deceit), saṃtosa (contentment , ant.of greed). --- DasSū 426: 8.38: M.

Pos.6a: ./.

6b: aṇantāṇubandhi, apaccakkhāṇa, paccakkhāṇāvaraṇa, saṃja-laṇa. --- Bhag 416,9-13: 9.31: P.

Pos.7a: ./.

7b: micchatta, aṇiyatti, pamāya, kasāya, joga. --- Ṛṣi 9.5: M.

Pos.8a: āsava-dāras; saṃvara-dāras. --- Sthāna 418: 5.2: P.

8b: micchatta, avirai, pamāya, kasāya, joga; sammatta, virai, apamāya, akasāitta, ajogitta.--- Sthāna loc.cit.

Pos.9a: paḍisaṃlīṇayā. --- Bhag 1063,22: 25.7: P.

9b: indiya-paḍisaṃlīṇayā, kasāya-paḍisaṃlīṇayā, joga-paḍisaṃlīṇayā, vivitta-sayaṇāsaṇa-sevaṇayā. --- Bhag 1o62,22-1o63,22: 25,7: P.

Pos.1oa: sallas. --- Utt 1217: 31.4: M.

1ob: māyā, niyāṇa, micchādarisaṇa. --- Utt 11o7: 29.7: P.

The actual kasāya vocabulary is found in Positions 1-5 which have therefore been translated by us. Here and elsewhere we distinguish between kasāya concept (kasāya tetrad,"kasāyas":Pos.1) and kasāya vocabulary (Positions 1-5 and synonyms according to subsection B).

Positions 1, 3, and 6. Starting at an early age, these three positions were understood as the constituent parts of the cāritta-moha-ṇijja-kamma. See Utt (Pos.3a); Glasenapp, Karman, pp.24-26; DJ § 87. As an early discourse pertinent to kasāyas etc. we mention the leva chapter Ṛṣi 3 (P and M). See in this connection Schubring 1951, p.27: "lepaḥ karma kaṣāyo va" (W.Schubring's Sanskrit commentary).

Pos.1. See also DJ §§ 21 (permutations), 84 (kasāyas in relation to kamma), 167 (k.and vejaṇijja-kamma), 168 (k.vocabulary), 178-79 (k.and tava), 184 (k.-kusīla);Deleu,Vi.,Index s.v.kasāya; Caillat,Ca., p.1o3 (vs.14); Ohira, TS, pp.54-112 (passim). We quote the terms always in the form given in Pos.1b ("lobha", not "loha"), and we use for the kasāyas the standard translation "passions". Refer for the etymology to Mayrhofer, Wtb., s.vv. "kaṣāyaḥ" and "kaṣṭaḥ". Epic evidence will be found s.vv. krodha-lobha-, lobha-moha- etc.; Buddhist evidence (Positions 1 and 2) s.vv. rāga, lobha, dosa, moha. Refer for an overview over the vocabulary in Buddhism (Theravāda etc.) to P.V.Bapat, "Kleśa in Buddhism" (Sasaki 1975, pp.9-15). Selected parallels (Pos.1, Pos.2) in early Buddhist texts will be found in a comparative survey by H.Nakamura (1983, pp.31o-11).

Pos.2. See DJ § 167 and §168; Caillat, Ca., p.1o3 (vs.14). Utt 1216 uses for the pair the general term "pāva". There are fluctuations of various types: change in the order of the two terms, use of pejja instead of rāga, and differences concerning the combination (rāga and dosa alone; rāga and dosa combined with other chains). See in this connection Pos.4. It would appear that the Jaina authors always clearly distinguished between dosa/dveṣa and dosa/doṣa.

Pos.3. See also Caillat, Ca., p.128 (vs.1o4); Glasenapp, Karman, pp.25-26 (veya); DJ § 66 end (veya). The Jaina authors have used the particles "no"-, "na"-, and "a"- in order to distinguish a supplementary, secondary, subsidiary, lower notion from the basic notion. Pos.3 offers two examples: no-kasāyas and na-puṃsa-veya.

Pos.4. See DJ § 167; Deleu, Vi., p.354 (s.v. "SINS, the eighteen"); Dixit 1973b, pp.3-4. Pos.4 consists of four sequences (1-5, 6-9, 1o-11, 12-18). All except the last are as a rule given independently. Pos.4 is an early conglomeration which has no title and shows a low degree of coherence. It is mentioned in the Sūtrakrtāṅgasūtra both in complete form (18 members: Sū 713: 2.2: P; Sū 749: 2.4: P) and without the initial pentad (13 members: Sū 634: 1.16: P; Sū 683: 2.1: P). Sū 749 reads: pāṇāivāe jāva pariggahe, kohe jāva micchādaṃsaṇa-salle. Note the calumny triad (members 13-15) and the use of -salla in the case of the

last member (cf. Pos. 1o). abbhakkhāna, pesuñña, and etymologically
related words are not rare in Buddhist texts. An early parallel to Pos. 4
is the chain of the "terasa kiriyā-thānas" (Sū 694-7o7: 2.2: P). This is an
enumeration of twelve vices, followed by iriyāvahiyā (a "general virtue").
The construction of the chain is unconventional. See Dixit 1978, pp. 37-38.

Po s . 5 . See DJ § 174. In TS 9,6 we find at the beginning of a list of ten
virtues the tetrad kṣamā, mārdava, ārjava, and śauca (kṣamā and śauca
are synonyms of uvasama and saṃtosa). In the Āgama we come across
the sequence khanti, mutti, ajjavayā, and maddavayā (Utt 1148-51: 29: P;
variants in parallel versions). The pair ajjava/maddava is found inside
and outside Jaina literature (§§ 6b and 5a). For negative parallelism
(positiva and negativa given side by side) refer also to Pos. 8 and § 7b.

Po s . 6 . The present position belongs to the field of degree speculation,
and the four terms are "degree-markers" that are used in connection
with the four kasāyas. The list starts with the highest and ends with the
lowest degree. Some later texts have apratyākhyānāvaraṇa instead of
apratyākhyāna (JLA s. v.; footnote in § 87 of DJ, German edition).
A title for the tetrad does not exist. A general term for "degree" was
not available but it was possible to use special words in individual cases.
In Utt 139o (: 34.2o: M), pariṇāma is used in connection with the lessās,
and H. Jacobi has translated this word by "degree" (SBE 45, pp. 198-99
and fn. 5). In order to explain the four degrees of the four different
kasāyas, the ancient authors used comparisons. These comparisons
formed four lines (based on KMML respectively) but each degree case
was demonstrated separately so that a system of sixteen comparisons
emerged. See Glasenapp, Karman, pp. 24-25; DJ § 168; Tatia 1951,
p. 234 fn. Evidence for the degree terms (AAPS) does not seem to exist
prior to the Bhagavatī period. The Bhagavatī passage quoted by us is
an early annihilation theory (on a kasāya basis). See also Pos. 9 below
and BṛKaBhā 834-35. Refer for the annihilation matrix of the Karma-
granthas to Glasenapp, Karman, pp. 8o foll.

Po s i t i o n s 7 - 1o are mentioned because they contain the term kasāya
(7-9) or the term māyā (1o). Positions 7 and 8 present two different
versions of the same chain.

Po s i t i o n s 7 and 8 . Pos. 8 is a later, more developed form of Pos. 7.
See DJ §§ 168 (end) and 169 (beginning); Ohira, TS, pp. 62-63; Nakamura

1983, pp. 311-12 (āsava in early Buddhism). In Pos. 8, aṇiyatti has been
replaced by avirai. Both terms appear as synonyms in Utt 1215: 31.2: M.
Here and elsewhere, the term "niyatti" is positive (= "virai"). The
emendation made by W. Schubring (Ṛṣi p. 11, on Ṛṣi 9.5: M) seems
therefore unnecessary. We can read "aṇiyatti" and need not restore a
reading "(y)a niyatti" in order to obtain a negativum. A similar chain is
found in Jñā (1.5.25: P): annāṇa, micchatta, avirai, kasāya. See also
Pos. 9 below (indiya, kasāya, joga). The terms used in all these cases
seem to designate general vices (virtues) or basic modes of imperfection
(perfection). One gets the impression that ethico-soteriological watch-
words of different dogmatic schools have been synthesized. Be that as it
may, the āsava pentad has provided some of the basic elements of the
later guṇasthāna list. Besides, it was integrated into the fully developed
karma theory under the designation of the five mūla-hetus (e.g. compare
Glasenapp, Karman, pp. 75-76).

Po s . 9 . See DJ § 178 (also § 179). The paḍisaṃlīṇayā triad within
Pos. 9 can be described as another early annihilation theory. "patisallīna"
and other derivations from "paṭi-saṃ-lī" are not rare in Buddhist liter-
ature whereas the verb has become obsolate in Jainism. The Jaina authors
distinguish between six forms of external and six forms of internal
"austerities" ("abbhantara tava" and "bāhira tava"). Our Pos. 9 is the
sixth form of "abbhantara tava". The tava dodekad is found in Bhag
1o61-68 and Aup § 3o (sections I-VI and I'-VI'). The kasāya tetrad has
been incorporated into tava II (omoyariyā), VI (paḍisaṃlīṇayā), and VI'
(viossagga); the "khanti-mutti" variant of Pos. 5 is found in tava V'
(jhāṇa).

Po s . 1o . See DJ §§ 168 (end) and 18o (beginning). Apart from general
similarities (salla as a metaphor, salla used as the designation of a chain,
and - pleonastically - in final composition), the Jaina term is not connected
with the Buddhist term.
  The chains presented by the ten positions convey an idea of the dyna-
mism of chains (transformation and interaction) and of the existence of
parallel dogmatic conceptualizations.

B. Kasāya synonyms in the Āgama

Kasāya synonymy forms an important chapter within the field of Jaina
synonymy. The textual data exist largely in the form of chains and have

again been arranged in the form of positions with consecutive numbering. In the case of Positions 11-14 (all metrical), we have restored the KMML order which is here not found in the original text: appattiya in Pos.11 is a synonym of koha, and so on.

Pos. 11:   appattiya, viukkassa, nūma, savvappaga. --- Sū 39: 1.1.2.12.

Pos. 12:   jalaṇa, ukkasa, nūma, majjhattha. --- Sū 87: 1.1.4.12.

Pos. 13:   pagāsa, ukkāsa, channa, pasaṃsā. --- Sū 139: 1.2.2.29.

Pos. 14:   thaṇḍilla, ussayaṇa, paliuñcaṇa, bhayaṇa. --- Sū 447: 1.9.11.

Pos. 15:   kuppanta, majjanta, gūhanta, lubbhanta. --- Ṛṣi 35, prose
           introduction.

Pos. 16:   Bhag 587-88: 12.5: P.

KOHA (1+9)	MĀṆA (1+11)	MĀYĀ (1+14)	LOBHA (1+15)
kova	maya	uvahi	icchā
rosa	dappa	niyaḍi	mucchā
dosa	thambha	valaya	kaṅkhā
akhamā	gavva	gahaṇa	gehi
saṃjalaṇa	att'ukkosa	nūma	taṇhā
kalaha	paraparivāya	kakka	bhijjhā
caṇḍikka	ukkāsa (JAGM)	kurūa	abhijjhā
bhaṇḍaṇa	avakkāsa (JAGM)	jimha	āsāsaṇayā
vivāya	unnaya	kibbisa	patthaṇayā
	unnāma	āyaraṇayā	lālappaṇayā
	dunnāma	gūhaṇayā	kāmāsā
		vañcaṇayā	bhogāsā
		paliuñcaṇayā	jīviyāsā
		sāijoga	maraṇāsā
			nandirāga

Pos. 17:   A parallel of Pos. 16 with extended māyā sequence occurs in
           Samavāya. Between "kakka" and "āyaraṇayā" (Sam also
           āvaraṇayā) we get instead of "kurūa, jimha, kibbisa" the
           pentad "kurua, dambha, kūḍa, jhimma, kibbisiya". --- Sam
           52: P.

Pos. 18:   (Separate māyā sequence): ukkañcaṇa-vañcaṇa-māyā-niyaḍi-
           kūḍa-kavaḍa-sāisampaoga. --- Sū 713 (p. 176): 2.2: P.

The kasāya synonymy has been noticed by various scholars: H. Jacobi, W. Schubring, J. Deleu, W. B. Bollee, K. K. Dixit, M. G. Dhadphale. The etymological aspect has been studied by J. Deleu and W. B. Bollee. See Deleu, Bhag., p. 185 (Bhag 12.5) and Bollee, Sū., pp. 89-92 (Sū 1.1. 2.12). Refer for the double-suffix -aṇa-yā (-ana-tā) to BHSG 22.41. It is tempting to use in a translation different words for the different synonyms found in the original text. But here we have to distinguish between the dogmatic meaning (function) and the general (non-techni- cal or "genuine") meaning of a word. By rule of thumb we may say that the dogmatic meanings of related words tend towards identity, the general meanings towards difference. The translator is thus forced to emphasize in his translation the functional proximity or identity (calumny ... calumny ... calumny ... in Position 4) , while a consideration of differences in the general meaning can be made in the notes. The infinite nuances and connotations of the general language are in many cases not compatible with the ration- ality and abstraction of doctrinal discourses. In Jaina dogmatics, single synonyms (or half-synonyms) may be esoteric alternatives for common words (see § 7b below). Chains of synonyms serve dialectic purposes of one type or another. However, differentiation as found in the general language is hardly intended. A dogmatic system of differentiation does of course exist but it operates in its own peculiar way. Here, the emphasis is on aspects such as degree, mode (tivihaṃ tivihenaṃ: DJ § 171), and occasion ("ṭhāṇa", e.g. eight causes of pride: DJ § 168; Caillat, Ca., p. 141 on vs. 138). --- Now we shall consider each posi- tion individually.

Positions 11-14 (all in Sū) are contained in verses which treat of the kasāya tetrad but replace the basic terms by synonyms. A similar de- velopment is seen in Pos. 15. The relevant passage can be described as a variety of the yathāsaṃkhya pattern (cf. H. Brinkhaus, IIJ 7. 1981): "kuppanta, majjanta, gūhanta, lubbhanta ... koheṇaṃ, māṇeṇaṃ, māyāe, lobheṇaṃ". The terms are turned into verbs, and synonyms occur only in the case of three out of four terms. Positions 16 and 17 follow the course of dictionaries of synonyms. The lists are some- what artificial and not free from rhetorical elements ("icchā/mucchā", "bhijjhā/abhijjā", "kāmāsā/bhogāsā"). Refer also to the JAGM edition of Sam for textual variants etc. In the case of Sam, the four sequences (1o, 11, 17, and 14 terms; basic terms included) are presented as so

many names (nāmadhejja) of the mohaṇijja-kamma, an artificiality which has nothing to do with the dogmatic karma theory. By contrast, Pos.16 of Bhag is embedded into Pos.4. Our Pos.18 is also found in Jñā (p.75, last line). Refer to § 6c below for a further list of māyā synonyms.

§ 5   Kasāyas in the Daśavaikālikasūtra

We shall now consider the kasāya concept and the kasāya vocabulary in a selected text (§§ 5 and 6). The present section consists mainly of four subsections (a-d), the former two being concerned with full terms, the latter two with full terms, non-terms (terminological words in general meanings), and half-terms (intermediate cases). We mention in this context that terms and "formulas" (formulas in verse-texts; formulas, stock-phrases etc. in prose texts) cannot be easily designated as such in a translation. Even the inclusion of portions of the original text is not helpful if the reader is not familiar with the terminological and formulaic reservoir of those days. The best course will always be to combine a variety of different approaches (text, translation, notes, general analysis). This will help to distinguish between terms and non-terms, between formulas and non-formulaic expressions. It will thus also be possible to clarify the textual situation in further respects, for instance by analysing its various semantic, morphological, and stylistic aspects.

(a) The tetrad KMML occurs within DaśSū only in four verses forming a sequence in Chapter 8 (424-27: 8.36-39: M). 424 is an old ethico-soterio-logical exhortation (see the end of this section), 425 is a piece of general gnomic poetry (the four passions bring you to ruin), 426 is an admonition to overcome the four vices with the help of the respective virtues (antonym stanza), and 427 describes the negative eschatological conse-quences of KMML. Refer for maddavayā in 426 (without case-ending) to § 6b below.

(b) The term kasāya occurs in 427 above and in three other verses: 388 (: 7.57), 5o5 (: 9.3.14), 526 (: 1o.6). Verse 424 (above in "a") has the earlier term "dosa" (see the end of this section). The figure "four" is mentioned in all the five cases. Here, as elsewhere, the numeral forms part of the term (type of the "Ten Commandments"). We can add that verse 5o5 forecasts the numerical diction which is rather common in later literature: pañca-rae, ti-gutto, cauk-kasāyāvagae (read: "pañca-

mahavvaya-rae" and "ti-gutti-gutto"). The phrase "cauk-kasāyāvagae" is also found in verse 388.

The two remaining subsections record instances of two and more than two kasāya words (c) and of isolated kasāya words (d). In (c), and more particularly in (d), we find words having different "terminological force" (terms side by side with half-terms etc.) and also cases where the meaning is really different (homonymy).

(c) 1o (: 2.5: M). Various exhortations, including the admonition to give up rāga and dosa. --- 43 (: 4.12: P). This is the musāvāya section in the prose tract on the five mahavvayas. The vices koha, lobha, bhaya, and hāsa are mentioned as causes of musāvāya. The pattern "vice x causes vice y" is common, and we use in such cases always the verb "to cause", or "cause" as a substantive. --- 243 (: 5.2.3o: M). Ex-hortation in connection with begging: na ... kuppe ... na samukkase . --- 248 (: 5.2.35: M). Longing after respect etc. (māṇa here in the sense of "respect") causes māyā etc. For māyā-salla refer to Pos.1o; see also Pos.4 (micchādaṃsaṇa-salla). --- 274 (: 6.11: M). koha and bhaya as possible causes of musāvāya. --- 385 (: 7.54: M). Improper speech under the influence of koha, lobha, and bhaya must be avoided. See Caillat 1982, pp.75-76 on "koha loha bhayasā va". --- 415 (: 8.27: M). arai and bhaya amongst the hardships of ascetic life. --- 452 (: 9. 1. 1: M). thambha, koha, "maya-ppamāya" are obstacles for those who want to acquire vinaya. The expression "mada-pamāda" occurs in Suttanipāta 218 (the Cūrṇi erroneously explains maya by māyā).--- 471 (: 9.2.3: M). He who is "caṇda, ... thaddha, ... niyaḍī-saḍha" does not acquire vinaya and drifts in the saṃsāra. See § 6c for "niyaḍī-saḍha". --- 49o (: 9.2.22: M). He who is "caṇda, mai-iḍḍhi-gārava, pisuṇa", ... unexperienced in vinaya ... will not reach salva-tion. --- 5o1 (: 9.3.1o: M). Description of the virtuous one: he is "aloluya, amāi, apisuṇe" etc. --- 5o2 (: 9.3. 11: M). Exhortations etc. The virtuous person is free from rāga and dosa. --- 5o3 (: 9.3. 12: M). Exhortations including a warning against thambha and koha.

The quotations in (c) include the following kasāya synonyms: na samukkase (māṇa), thambha (māṇa), maya/mada (māṇa), caṇda (koha), thaddha (māṇa), niyaḍī-saḍha (māyā), gārava (māṇa). The word "aloluya" is an antonym of lobha.

(d) "rāga" (9); "ujju-mai, khanti" (81); "ujju-panna" (2o3); "appattiya"

(225); "amucchiya" (239); "na kuppejjā" (241); "lobha" (244); "luddha, duttosaya" (245); "samtuttha, sutosaya" (247); "niyadi" (250); "lobha" (281); "mucchā" (283); "padikoha" (320); "uvasanta" (327); "ajjava" (330); "uvasanta" (331); "giddha" (411); "susamtuttha, app'iccha, āsuratta" (413); "attānam na samukkase" (418); "appattiya, kuppejja" (435); "kovaejjā" (457); "tosae"/Skt."tosayet" (467); "kuppaī" (472); "tuttha" (483); "app'icchayā, abhitosaejjā, samtosa" (496); "māna-maya" (512); "na kuppe, pasanta, uvasanta" (530); "amucchiya, aga-dhiya" (536); "alola, na giddha" (537); "na kuppejja, attānam na samukkase" (538); "-matta, maya" (539); "mucchiya" (543); "kalaha" (564).

Most of the words will be found, with or without morphological variants, in the lists of § 4. We merely add the following explanations. "ujju": cf. antonym "ajjava"; "amucchiya" : antonym on the basis of synonym "mucchā"; "kuppejā": cf. synonym "kova"; "duttosaya" etc.: synonyms on the basis of antonym "samtosa"; "uvasanta" etc.: cf. anto-nym "uvasama"; "giddha": cf. synonym "gehi"; "app'iccha": antonym on the basis of synonym "icchā"; "samukkase": cf. synonym "ukkāsa"; "alola": antonym on the basis of adjective "lola" (synonym of "lobha"). "app'icchayā" has no case-ending. The substantive "āsuratta" ("koha") is etymologically connected with the adjective "āsurutta"/"āsuratta" ("kuddha"). The wording of our explanations is standardized on the basis of our scheme, i.e. the kasāya tetrad forms its basis. – – –

For a study of the <u>history of the designation</u> of the kasāya tetrad we have to examine the textual evidence provided by the Sūtrakṛtāṅga- and Dasavaikālikasūtras. We would like to refer to the following: Sū 377 (: 1.6.26: M); Sū 694, no. 8 (: 2.2: P) in combination with Sū 702 (: 2.2: P); DaśSū 424 (: 8.36: M); DaśSū 526 (: 10.6: M). The words used as desig-nations are "ajjhatta-dosā" (Sū 377); "tassa" - sc. ajjhattiyassa kiriyā-thāṇassa -"cattāri thāṇa" (Sū 702); "dose" (DaśSū 424); "cattāri kasāe" (DaśSū 526). There is thus a transition from "ajjhatta dosa" to "kasāya". This becomes still more evident when we compare the three verses. DaśSū 424 seems to be a simplified rendering of Sū 377, and all the three verses (Sū 377, DaśSū 424 and 526) use a "defeat phrase" (§ 7 a) containing the root "vam" (see Alsdorf 1978, esp. p. 183, fn. 7). What emerges is the sequence of "ajjhatta-dosa - dosa - kasāya". See also Dixit 1978, pp. 29 and 37. The combination of "kasāya" with the root "vam" is also found in Dhammapada 10 ("vanta-kasāva", Alsdorf loc. cit.).

The kasāya <u>vocabulary</u> is originally not connected with any clear-cut dogmatic concept. A first step made towards establishing such a con-cept can be seen in the "antonym stanza" (DaśSū 426) where Pos. 1 (the canonized tetrad) is reinforced by a parallel sequence of positiva. It is only gradually that the "kasāya tetrad" emerges as the central element of the "kasāya vocabulary". Nor is this development the only aspect to be considered. The elements of our kasāya vocabulary appear also in contexts where the central concept is not KMML but some other notion. We noticed the following cases: (i) Tract on leva: Ṛṣi 3: P and M. – (ii) Tracts connected with vinaya and sikkhā: DaśSū 469-91 (: 9.2.1-23: M; see also Ch. 9 in general); Utt 328 foll. (: 11.1 foll.: M). (iii) Tract on lessās: Utt 1371-1431 (: 34.1-61: M).

Under the circumstances, it is necessary to distinguish between the great importance of the kasāya subject in later Jainism and the less prominent place occupied by the kasāya vocabulary (including the kasāya tetrad) in pre-Bhagavatī Jainism. In the early days, the kasāya tetrad had no well-defined position and the kasāya vocabulary was often mixed with other elements. In spite of such fluctuations, the kasāya issue can function as a paradigm for the study of the terminology of Jainism: It is necessary to analyse the terminology on the basis of the texts (see §4) and to study the texts on the basis of the terminology (§§ 5-6). Apart from this general rule (which is defined by our discussion) we must of course be prepared to come across quite different problems in different terminological provinces.

Since we consider terminology, primitive or fully developed, as a sort of system, we have to distinguish between two approaches. In the first case we study the development of a term as a phase in the history of the word, i.e. we study primarily the history of the word as such (e.g. "yoga"). In the second instance - and this is under consideration here - we study the term as part of a terminological system or ensemble. In the second instance, the historical aspect is reduced but even there it is not eliminated.

§ 6   Five kasāya words in the Dasavaikālikasūtra

(a) appattiya (koha). This synonym occurs twice: 225 (: 5.2.12: M) and 435 (: 8.47: M). In his translation (Das 1932, pp. 212 and 226), W. Schu-bring has not indicated the identity of appattiya and koha. --- W. Bollée has included into his discussion of appattiya also the antonym pattiya

(Bollee Sū., pp.91-92); e.g. compare Utt 41 (:1.41: M): "āyariyaṃ kuviyaṃ naccā pattiena pasāyae".

(b) ujju/ajjava (antonym of māyā). There are five occurrences in DaśSū: "ujju-daṃsi" (27:"dhīrā nigganthā ujju-daṃsiṇo"); "ujju-mai" (81: "ujjumai-khantisaṃjamarayassa"); "ujju-panna" (2o3: "ujju-panno aṇuvviggo"); "ajjava" (33o: "rayā ... ajjave ..."); "ajjava-bhāva" (426 = Pos.5). W.Schubring uses "simplicity" for the substantives and "honest" for the adjectives, but a harmonization ("honest", "honesty") seems preferable. ujju (ajjava etc.) occurs repeatedly in Jaina and Buddhist terminology. ajjava forms also part of the old pair ārjava/ mārdava. Outside Jaina literature we noticed it in ĀpDhS 1.8.23.6 (list of virtues); AN, Dukanipāta 15 (list of virtues). The pāda "mārdavārjavayor vāpi" occurs in the Rāmāyaṇa. See also § 7 b below. In Jaina literature the pair surfaces at an early date. It is found in a passage common to Āc and Sū: Āc 196 (1.6.5: P); Sū 689 (: 2.1: P). See Schubring, Āc., p.32,2 and ibid. Glossar s.vv. ajjaviyā and maddaviyā. W.Schubring also refers to Utt 115o-51 (: 29.48-49: P) for ajjavayā and maddavayā, and to occurrences in the Pali canon (ajjava and maddava). The antonym stanza (426) has maddavayā and ajjava-bhāva.

(c) niyaḍi (māyā). DaśSū has niyaḍi in 25o (: 5.2.37: M) and "niyaḍī-saḍha" in 471 (: 9.2.3: M). The compound "niyaḍi-saḍha" is irregular or unusual (we expect a compound like "niyaḍi-sīla"). The meaning is "dishonesty" (25o) and "dishonest" (471). In Das 1932, the identity with māyā has not been seen or not been indicated. Compare also the six māyā synonyms in Utt 1395 (: 34.25: M):

"vaṅke, vaṅka-samāyāre, niyaḍille, aṇujjue,
 paliuñcaga, ovahie, (micchadiṭṭhī, anārie, ")

Refer for "niyaḍilla", "paliuñcaga", and "ovahiya" to niyaḍi, paliuñ-caṇayā, and uvahi in Pos.16. The word "paliuñcaga" has no case-ending (H.Jacobi: "paliuñcaga-uvahiya"; SBE 45, p.199, fn.3). The synonyms are all adjectival, hence the inclusion of "vaṅka". The verse belongs to the lessā chapter (Ch.34) and describes a person with a grey lessā.

(d) mucchā (lobha). DaśSū has mucchā (283: 6.2o: M) and mucchiya (543: 11.2: M). The Jainas used mucchā in the senses of Skt. mūrchā, moha, and lobha. See inter alia Bollee, Sū., pp.1o3 (fn.1o6) and 121 (fn.3). There is also a topos that moha causes tṛṣṇā (tṛṣṇā = lobha) and vice

versa (Utt 124o: 32.6: M). W.Schubring uses in his translation "delusion" (283) and "deluded" (543) but we can take mucchā/mucchiya in the sense of lobha/luddha; cf. Pos.16 for mucchā. Verse 283 says that pariggaha ("possession" understood as a vice) results from desire or mucchā (wrong attitude) as opposed to simple ownership (282: dhāraṇa) of essential monastic requisites. Later authors could have used the term "pariggaha" in both cases, distinguishing between the vice ("bhāva-pariggaha") and mere ownership ("davva-pariggaha"). Verse 543 has "tattha mucchie" which is in the context of the sentence "bhogesu mucchie" (hankering after enjoyments); cf. Jacobi, Erz., p.33, 17 : "kāma-bhogesu mucchie".

(e) Verbs "sam-uk-kas" and "vi-uk-kas" (ukkāsa = māṇa). We find "na samukkase" (DaśSū 243, intransitive) and "attāṇaṃ na samukkase" (DaśSū 418 and 538). Compare the two passages Sū 7o3 (: 2.2: P): "» ittarie ayaṃ aṃsi « appāṇaṃ samukkase" (with variants for » ittarie ayam aṃsi«); and Āc 191 (: 1.6.4: P; Schubring, Āc., p.3o, 28): "»aham aṃsīti« viukkase". See for Sū and Āc the translations Schubring, Wo., pp.46 and 1o2. Compare also related Pali phrases (e.g. "n'ev' ukkaṃ-senti attānaṃ").Such quotations show the interconnections of the texts. Special terms may occur in similar combinations and even in similar passages. See Caillat 1982, pp.72 and 85 for the phonetics of "sam-ukkase" (simple -s-).

§ 7   Kasāya studies in the context of general dogmatic studies

(a) The emic sequence described in § 3 e helps us to examine such different aspects of the soteriological tradition as ideas (experience), constructions (scholasticism), and phrases (style). All statements concerning the kasāyas must be viewed in this setting. Here we mention only a few phraseological patterns: exhortations ("uvasameṇa haṇe kohaṃ"), assurance phrases ("icchanto hiyam appaṇo"), defeat phrases ("vame cattāri dose"), repentence phrases ("icchāmi paḍikkamiuṃ..."), assertions ("karemi, bhante, sāmāiyam"), and recourse phrases ("cattāri saraṇaṃ pavajjāmi, arahante" etc.). Generally speaking, we have to consider (in connection with style etc.) stock-phrases and floating verses, maxims and proverbs, similes and images. See in this connection Bollee, Sū., "Sachindex" and "Zitate".

(b) Early Jaina literature was closely connected with the literary devel-
opments outside Jainism: Dharmasūtras, Mahābhārata and Rāmāyaṇa,
early Buddhist literature. From the point of view of kasāya studies, the
situation is interesting in more than one respect. General parallels
(formulas, phrases, clichés etc.) will be found in »anuṣṭubh literature«:
Mbh. "akrodhena jayet krodham"; Tipiṭaka: "akkodhena jine kodhaṃ";
DaśSū "uvasameṇa haṇe kohaṃ". More relevant to the kasāya subject
as such are enumerations of psychic conditions (all understood as either
virtues or vices). We mention first of all the double passage ĀpDhS
1.8.23.5-6 (vices and virtues) noticed by C. Caillat (Caillat 1986). The
first part of this passage (5) starts with krodho, harṣo, roṣo, lobho,
moho, dambho, droho. Eight further vices are added. The second part
of the passage (6) starts with seven negations (a-krodho... a-droho)
which are followed by another fourteen virtues. A double list is also
found in AN (Dukanipāta 15-16). Here, both virtues and vices are enu-
merated in the form of pairs. The virtues are listed in section 15
("ajjavañ ca maddavañ ca, khantī ca soraccañ ca...") and the vices
in 16 ("kodho ca upanāho ca ... māyā ca sāṭheyyañ ca ..."). The study
of parallels may also lead to a study of differences. Our kasāya syn-
onyms (§ 4 A) and the tracts in the Anguttara-Nikāya demonstrate that
the Jainas and Buddhists were keen to develop their own vocabulary
which was often more esoteric and in any case more »sectarian« than
terms found in Brahmanical sources. It is therefore surprising that the
Jainas canonized the kasāya concept on the basis of the current words
"koha, māṇa, māyā, lobha", instead of introducing some of their cryp-
tic synonyms.

(c) As shown by the present article, the kasāya material of early
Jainism is a text-book example for the issue of Jaina terminology (and
vocabulary in general). By contrast, a study of the later kasāya dis-
courses (Bhagavatī, Prajñāpanā, Kaṣāyaprābhṛta, Karmagranthas)
would mainly serve to demonstrate Jaina scholasticism. In that case
the accent should be on form and structure, on dialectic patterns and
techniques. See DJ § 21 and Deleu, Vi., pp. 353-54 (references) for
calculations and various speculations; see Bhatt, Ni. for nikṣepas,
bhaṅgas etc. The developments are to some extent universal (bhaṅga
technique common to Jainas and Buddhists) and to some extent linked
with special subjects (relative isolation of the nikṣepa and kaṣāya to-
pics, in particular of their various concrete forms). Again we need,
within Jainism, side by side general and specialized analyses of scho-
lastic developments (see § 1 supra).

(d) As is clear from the foregoing, DaśSū does not contain anything
like a kasāya tract, let alone a systematic description of the soterio-
logical relevance of the kasāya subject. There are only two kasāya
verses which relate to soteriological aspects: 388 (: 7.57) and 427
(8.39). Both contain the term "kasāya", and the second line of 427
reads: "cattāri ee kasiṇā kasāyā siñcanti mūlāiṃ puṇab-bhavassa":
"all these four passions water the roots (of that tree) called reincarna-
tion" (Sch.). It is on the basis of such short statements that we have
to study the soteriological background or ambience of DaśSū. Genuine
soteriological evidence is, however, found in the metrical section of
Chapter 4. This portion is inter alia an early testimonium for the later
padārtha chain. For the evolution of the padārtha concept see K. K.
Dixit 1973a (pp. 25-3o) and Ohira, TS (pp. 55-57 and 1o4).

(e) Jainism has never offered a clear answer to the question "how does
a man or a woman reach salvation?". A clear answer would imply
a minimum of plausibility ("cognitive" rather than "affective"), a
degree of complexity (a doctrine and no aphorism), a measure of uni-
formity (one line of argument and not several lines), and a minimum
of recognition (the answer should be found in more than one text). The
dogmatic gap is all the more surprising since the elements needed for
an answer were in fact available. But in spite of this no answer accord-
ing to our criteria emerged. This is all the more surprising since, for
a considerable span of time, soteriology in a non-theistic form was at
the centre of ideological discussions and identified the prevailing "Zeit-
geist". Also the issue of salvation did not primarily worry the people
in general but engaged in the first place the religious-minded intelli-
gentsia. Even then the lack of clarity was not really felt - lack of
information and clarification is not unexpected in situations of this
type. Rationality is often qualified by emotions, and the importance
of arguments is reduced if there is some consensus regarding good
and bad acts, correct and incorrect views etc.

(f) Jainism has a large corpus of ethical literature and Jainism also
demonstrates the difficulties of studying the history of ethics in a
complex tradition. In order to describe the inherent problems we men-

tion a few distinctions which cannot be ignored in such studies. There is a difference between early and late Jainism, between practical and speculative ethics, and between deontic ethics and aretaics. We have also to distinguish between purely spiritual value systems (dogmatic tradition) and mixed systems (practical compromises between spiritual and secular attitudes). Finally, it is necessary to distinguish (i) between casuistry and general injunctions, and (ii) between particularized virtues and general virtues (variety as opposed to unity).

But since Jainism is, in spite of its diversity and complexity, a limited area it should not be impossible to undertake a systematic study of the history of Jaina ethics.

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