Soteriology in Early Jainism

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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 subdivided 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 knowledge of the particular (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 or less 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 "aretic 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, kaśyas 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 aretic judgements, the reader is referred to Frankena 1963, p.10.
(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 kṣāyas, lessās, payathās, hell, heaven, Isipabhāra (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 (Karmāgranthas etc.), and jīva theory (Jīvabhīgama, Jīvavīcāra 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 (kṣāyas), and this with special reference to one single text (Daśavaikālikkasūtra).

§ 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 exist. 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. "kuvιya" = 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 "sapjalapa"). --- We shall now make a few observations 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 kṣāyas in a general way (kṣāya, cauk-kṣāya, sojasa-kṣāya), are later than texts which accentuate to a large extent the individual kṣāyas - 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 "kōha" 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 kāṣāya 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: DUHKA/SAMSĀRĀ - INDIRYA - INDIRYA-JAYA - SUKHA/MOKSHA. The soteriological progressus is a movement from DUHKA to SUKHA and it is effected by overcoming the classical obstacles in the form of negative psychic factors (indrias, kāṣāyas 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 "jī" and "han"), and others being more original (root "vam"; phrase "payaṇu-kiccā", cf. Pali "tamu-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 (DUHKA, the initial "lack"; INDIRYA, 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 pāñcicca-samuppāda).

(f) We tentatively distinguish between four phases in the development of Śvetāmbara dogmatics: (i) pre-Bhagavatī literature; (ii) Bhagavatī literature (Bhagavatī, Prajñāpana); (iii) Niyukti-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 freshenss 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 kāṣāya 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-
elements 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, arthālamkāras and śabdālamkāras), most of these phenomena in Jainsism 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), dvega (hatred), and bhaya (fear). The spectrum is broad but we come across the same terms over and over again.

The Jaines 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 lessīs 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). --- Daś Śū 427: 8.39: M.

1b: kohā (anger), maṇa (pride), māyā (deceit), lobha (greed). --- Daś Śū loc. cit.

Pos. 2a: /.

2b: rāga (love), dasa (hatred). --- Utt 1218: 31.3: M.

Pos. 3a: nokaśāyas (supplementary kasāyas). --- Utt 1355-56: 33.10-11: M.

3b: duguñcha (loathing), arai (pain or dissatisfaction), rai (pleasure), hāsa (laughing), bhaya (fear), soga (grief), pum-veya (sexual impulse in men, directed towards women), iṭhī-veya (sexual impulse in women, directed towards men), na-pumā-veya (sexual impulse in the third sex, directed towards men and women). --- Utt 1336: 32.102: M.
Pos. 4a: (Five plus thirteen sins).

4b: paññāvīya (offence against living matter leading to death),

musāvīya (untruthfulness), adinnādāna (theft), mehuṇa (sexual

intercourse), pariggaha (property), khoa (anger), māpa (pride),

māya (deceit), lobha (greed), pejja (love), dosa (hatred),

kalaha (quarrel), abhakkhāna (calumny), pesunna (calumny),

paraparivāya (calumny), araī-rāi (pain or dissatisfaction;

pleasure), māyamosa (lying), micchādamsaṇa-salla (wrong

belief). --- Bhag 61, 8-9: 1.9: P.

Pos. 5a: /.

5b: usavama (calmness, antonym of anger), maddavayā (humility,

ant.of pride), ajjavabhāva (honesty, ant.of deceit), saṅtosa

(contentment, ant.of greed). --- DaśSū 426: 8.38: M.

Pos. 6a: /.

6b: aṅgatapubandhi, apaccakkhāna, paccakkhāgavaraṇa, saṃja-

lāpa. --- Bhag 416, 9-13: 9.31: P.

Pos. 7a: /.

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

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

8b: micchatta, avirat, pamāya, kasāya, joga; sammatta, virat,
apamāya, akasālitta, ajogitita. --- Shāna loc. cit.

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

9b: indiya-paṭisaṃplīyā, kasāya-paṭisaṃplīyā, joga-
paṭisaṃplīyā, vīvita-sayaṭāsāṇa-sevaṭāyā. --- Bhag 1062, 22-
1063, 22: 25.7: P.

Pos. 10a: sallas. --- Utt 1217: 31.4: M.

10b: māya, niyāpa, micchādarisāpa. --- Utt 1107: 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-
ṭīja-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: "lepāḥ karma kaśāyo va" (W. Schubring's Sanskrit commentary).

Pos. 1. See also DJ §§ 21 (permutations), 84 (kasāyas in relation to
kamma), 167 (k. and vejaṭīja-kamma), 168 (k. vocabulary), 178-79 (k. and
tava), 184 (k. - kusāla); Deleu, VI., Index s.v. kaśāya; Caillat, Ca.,
p.103 (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. "kaśāya" and "kaṣṭha". Epic evidence will
be found s.vv. krodha-lobha-, lobha-moha- etc.; Buddhist evidence
(Position 1 and 2) s.vv. rāga, lobha, dosa, moha. Refer for an over-
view 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

Pos. 2. See DJ § 167 and §168; Caillat, Ca., p.103 (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 be-
tween dosa/āveṣa and dosa/dosā.

Pos. 3. See also Caillat, Ca., p.128 (vs.10); 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-pumās-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, 10-11,
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 Sātraktāṅgasūtra 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:
pāpiyā kāśa pariggaha, kohe kāśa micchādamsaṇa-salla. Note the
calumny triad (members 13-15) and the use of -salla in the case of the
last member (cf. Pos. 1o). abhakkhāna, pesuha, and etymologically related words are not rare in Buddhist texts. An early parallel to Pos. 4 is the chain of the "terasa kiriya-thāpas" (Sb 694-707: 2.2: P). This is an enumeration of twelve vices, followed by iriyavihiya (a "general virtue"). The construction of the chain is unconventional. See Dixit 1978, pp.37-38.

Pos. 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 saucā (kṣamā and saucā are synonyms of uvasama and samtosa). In the Āgama we come across the sequence khanti, mutti, ajjavaya, and maddava (Utt 1148-51: 29; P; variants in parallel versions). The pair ajavama/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.

Pos. 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 apratyākhyānāvaranā 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 1390 (: 34.20: M), pariśāma is used in connection with the lessās, and H. Jacobt has translated this word by "degree" (SBE 45, pp. 198-99 and In. 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 In. 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 BrkaBhā 834-35. Refer for the annihilation matrix of the Karma-granthas to Glasenapp, Karman, pp. 80 foll.

Positions 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.

Positions 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, apiyatti 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 (Rṣī p. 11, on Rṣī 9.5: M) seems therefore unnecessary. We can read "apiyatti" and need not restore a reading "(y)a niyatti" in order to obtain a negativum. A similar chain is found in Jāh (1.5.25: P); annāpa, micchatta, avirai, kasāya. See also Pos. 9 below (indīya, 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 watchwords of different dogmatic schools have been synthesized. Be that as it may, the āsava pentad has provided some of the elements of the later guasthāna 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).

Pos. 9. See DJ § 178 (also § 179). The paṭisamipāpayā triad within Pos. 9 can be described as another early annihilation theory. "paṭisallīna" and other derivations from "paṭi-saṃ-ii" are not rare in Buddhist literature whereas the verb has become obsolete in Jainism. The Jaina authors distinguish between six forms of external and six forms of internal "austerities" ("abhantara tava" and "bāhira tava"). Our Pos. 9 is the sixth form of "abhantara tava". The tava dodekad is found in Bha 1061-66 and Aup § 3o (sections I-VI and I'-VI'). The kasāya tetrad has been incorporated into tava II (omoyariya), VI (paṭisamipāpayā), and VI' (viossga); the "khanti-mutti" variant of Pos. 5 is found in tava V' (jhāpa).

Pos. 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 dynamism 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
The kasāya synonymy has been noticed by various scholars: H. Jacobi, W. Schubring, J. Deleu, W. B. Bollée, K. K. Dixit, M. G. Dhadhphale. The etymological aspect has been studied by J. Deleu and W. B. Bollée. See Deleu, Bhag., p. 185 (Bhag 12.5) and Bollée, Sû., pp. 89-92 (Sû 1.1.2.12). Refer for the double-suffix -aṣa-yā (-aṇa-tā) to BHS 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-technical 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 rationality 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 (tivīhaṃ tivīheṇaḥ: DJ § 171), and occasion ("thora", e.g. eight causes of pride: DJ § 168; Caillat, Ca., p. 141 on vs. 138). Now we shall consider each position individually.

Positions 11-14 (all in Sû) are contained in verses which treat of the kasāya tetrad but replace the basic terms by synonyms. A similar development is seen in Pos. 15. The relevant passage can be described as a variety of the yathāṣaṃkhya pattern (cf. H. Brinkhaus, IJ 7.1981): "kuppana, majjanta, gūhanta, lubbhatā ... koheṇaṃ, māṇeṇaṃ, māṇḍe, lobheṇaṃ". The terms are turned into verbs, and synonymy 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 somewhat artificial and not free from rhetorical elements ("ichchā/mucchā", "bhijjā/abhijjā", "kāmāsa/bhogāṣā"). Refer also to the JAGM edition of Sam for textual variants etc. In the case of Sam, the four sequences (10, 11, 17, and 14 terms; basic terms included) are presented as so
many names (nāmadhejja) of the mohaçjja-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 Jām (p. 75,
last line). Refer to § 6c below for a further list of māya synonyms.

§ 5 Kasāyas in the Daśavākalikasūtra
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 ethicoso-ter-
nological 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 admoni-
tion 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), 505 (9.3.14), 526 (10.6). 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 505 forecasts the numerical diction which is rather common in
later literature: pañca-rae, ti-gutto, cauk-kasāyaśvagae (read: "pañca-
mahavavya-rae" and "ti-guttī-gutto"). The phrase "cauk-kasāyaśvagae"
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) 10 (2.5: M). Various exhortations, including the admonition to give
up rāga and dosa. --- 43 (4.12: P). This is the musāvīya section in the
prose tract on the five mahavayas. The vices koha, lobha, bhaya,
and hāsa are mentioned as causes of musāvīya. 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 (5.2.30: M). Ex-
hortation in connection with begging: na ... kuppe ... na samukkaug... --- 248 (5.2.35: M). Longing after respect etc. ( māna here
in the sense of "respect") causes māya etc. For māya-salla refer to Pos. 10;
see also Pos. 4 (micchādaṃsāga-salla). --- 274 (6.11: M). koha and
bhaya as possible causes of musāvīya. --- 385 (7.54: M). Improper
speech under the influence of koha, lobha, and bhaya must be avoided.
See Caillat 1962, pp.75-76 on "koha loha bhayaśa va". --- 415 (8.27:
M). arai and bhaya amongst the hardships of ascetic life. --- 452 (9.
1.: M). thambha, koha, "maya-ppamāya" are obstacles for those who
want to acquire vinaya. The expression "mada-pamāda" occurs in
Suttanipāta 218 (the Čūrṇi erroneously explains maya by māya ). ---
471 (9.2.3: M). He who is "caḍa, ... thaddha, ... niyāḍi-saḍha"
do not acquire vinaya and drifts in the samsāra. See § 6 c for
"niyāḍi-saḍha". --- 490 (9.2.22: M). He who is "caḍa, mai-śadhi-
gārava, pisupā", ... unexperienced in vinaya ... will not reach salva-
tion. --- 501 (9.3.10: M). Description of the virtuous one: he is "aloluya,
amāi, apisuqe" etc. --- 502 (9.3.11: M). Exhortations etc. The virtuous
person is free from rāga and dosa. --- 503 (9.3.12: M). Exhortations
including a warning against thambha and koha.

The quotations in (c) include the following kasāya synonyms: na
samukkase (māna), thambha (māna), maya/mada (māna), caḍa (koha),
thaddha (māna), niyāḍi-saḍha (māya), gārava (māga). The word
"aloluya" is an antonym of lobha.

(d) "rāga" (9); "ujju-mai, khanti" (81); "ujju-panna" (203); "appattīya"
The kasāya vocabulary is originally not connected with any clear-cut dogmatic concept. A first step made towards establishing such a concept 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: Rṣi 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); Ut 328 foll. (: 11.1. fol.: M). (iii) Tract on lessās: Ut 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-Bhagavān 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 terminological system: 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 Daśavaikālikasūtra

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

The words will be found, with or without morphological variants, in the lists of § 4. We merely add the following explanations. "ujju": cf. antonym "ajjha", "amucchiya" : antonym on the basis of synonym "mucchā"; "kuppejā": cf. synonym "kova"; "dutossaya" etc. : synonyms on the basis of antonym "saṃtosa"; "uvasanta" etc.: cf. antonym "uvasama"; "giddha": cf. synonym "gehi"; "appicchā": antonym on the basis of synonym "ichā"; "samukkase"; cf. synonym "ukkasa"; "alolā": antonym on the basis of adjective "lola" (synonym of "lobha"). "appicchāyā" has no case-ending. The substantive "āsuratta" ("kohā") 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 history of the designation of the kasāya tetrad we have to examine the textual evidence provided by the Śtrakṛtāṅga- and Daśavaikālikasūtras. 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 designations are "ajjhattha-dosas" (Sū 377); "tassa" - sc. ajhhatiyasasa kriyā-ṭhāpasa - "cattāri thāpa" (Sū 702); "dose" (DaśSū 424); "cattāri kasa" (DaśSū 526). There is thus a transition from "ajhhattha-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 "deform phrase" (§ 7a) containing the root "vam" (see Alsdorf 1978, esp. p. 183, fn. 7). What emerges is the sequence of "ajhhattha-dosa - dosa - kasāya". See also Dixit 1978, pp. 29 and 37. The combination of "kasāya" with the root "vam" is also found in Dhammadāda 10 ("vanta-kasāya", Alsdorf loc. cit.).
versa (Utt 1240; 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/uddha; cf. Pos. 16 for mucchā. Verse 283 says that pariggha ("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 "parigga" in both cases, distinguishing between the vice ("bhāva-parigga") and mere ownership ("davva-pariggaha"). Verse 543 has "tattha mucchhits" which is in the context of the sentence "bhogesu mucchhitα" (hankering after enjoyments); cf. Jacobi, Erz., p. 33, 17: "kāma-bhogesu mucchHitα".

(e) Verbs "sam-uk-kas" and "vi-uk-kas" (ukkaSa = māpα). We find "na samukkase" (DaśSa 243, intransitive) and "attāMa na samukkase" (DaśSa 418 and 538). Compare the two passages Sū 703 (2.2.2: P): "- ittari ayam āṃsi - appāMa samukkase" (with variants for "- ittari ayam āṃsi-); and Āc 191 (1.6.4: P; Schubring, Āc., p. 30, 20): "- āsah āṃsi-aviukkase". See for Sū and Āc the translations Schubring, Wo., pp. 46 and 102. Compare also related Pali phrases (e.g. "nēv ukkaṃ senti attānām"). 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 "samukkase" (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 ("uvasamena hāpe kohām"), assurance phrases ("icchanto hiyam appāno"), defeat phrases ("vame cattāri dose"), repentence phrases ("icchāmi pādikkamām..."), assertions ("karemi, bhante, sāṃāyām"), 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 Bollée, Sū., "Sachindex" and "Zitāte".
Early Jaina literature was closely connected with the literary developments outside Jainism: Dharmasūtras, Mahābhārata and Rāmāyaṇa, early Buddhist literature. From the point of view of kāśyapa studies, the situation is interesting in more than one respect. General parallels (formulas, phrases, clichés etc.) will be found in anūṣṭubh literature: Mbh. "akrodhaṇa jayet krodham"; Tipiṭaka: "akrodhaṇa jine krohaṃ"; Daś Śū "uvasameṇa haṃe khaṃ". More relevant to the kāśyapa 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 (virtues and virtues) noticed by C. Caillat (Caillat 1986). The first part of this passage (5) starts with krodo, harṣo, roṣo, lobho, mohο, dambho, droho. Eight further virtues are added. The second part of the passage (6) starts with seven negations (a-krodo... 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 enumerated in the form of pairs. The virtues are listed in section 15 ("ajavaṇ ca maddavaṇ ca, khaṇṭ ca saraṇcaṇ ca...") and the vices in 16 ("khoḍo ca upanaṇa ca... māya ca sāthṛyan ca... "). The study of parallels may also lead to a study of differences. Our kāśyapa synonyms (§ 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 kāśyapa concept on the basis of the current words "koha, māpa, māya, lobha", instead of introducing some of their cryptic synonyms.

As shown by the present article, the kāśyapa 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 kāśyapa discourses (Bhagavatī, Prājñāpāṇa, Kāśyaparābhṛta, Karmacrāntas) 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, Nī. for niṣkēpas, 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 niṣkēpa and kāśyapa to-

As is clear from the foregoing, Daś Śū does not contain anything like a kāśyapa tract, let alone a systematic description of the soteriological relevance of the kāśyapa subject. There are only two kāśyapa verses which relate to soteriological aspects: 388 (: 7.57) and 427 (8.39). Both contain the term "kāśyapa", and the second line of 427 reads: "cattāri ek kāśyā kāśyā śīlaṃ mālīm puṇaḥ-bhavasa": "all these four passions water the roots of that tree" called reincarnation" (Sch.). It is on the basis of such short statements that we have to study the soteriological background or ambience of Daś Śū. Genuine soteriological evidence is, however, found in the metrical section of Chapter 4. This portion is inter alia an early testimonium for the later pādārthana chain. For the evolution of the pādārthana concept see K.K. Dixit 1973a (pp. 25-30) and Ohira, TS (pp. 55-57 and 104).

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 uniformity (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 according 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 "Zeitgeist". Also the issue of salvation did not primarily worry the people in general but engaged in the first place the religious-minded intellectuals. 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.

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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For the preparation of the present article we have continuously used
glossaries, dictionaries, and concordances, more particularly the
glossaries in the Jaina-Agama-Granthamāla. The reader is also re-
furred to the Critical Pāli Dictionary (e.g. to the article on "icchā":
the icchā synonyms may be compared with our lobha synonyms). ---
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