

(Section 10. Jaina Studies) Reconsideration of Aṅguttara-Nikāya II IV.195

Ayako Yagi

The purpose of this paper is to reconsider the different emphasis that distinguishes Buddhism from Jainism in AN II IV.195. This chapter consists of a dialogue between Vappa, a Jaina layman, on the one hand, and Moggallāna and the Buddha on the other. They discuss the cause of *āsava* for someone who is restrained (*saṃvudda*). As R. Gombrich “The Buddha and the Jains,” (*Asiatische Studien* XLIII 4, 1994) has pointed out, we meet in this chapter some words common to Pāli texts and the Jaina canon. For example, *āsava*, *saṃvudda*, *samārambha*, *niḥjarā*, and *indriya*. By using these words, the Buddha shows the superiority of Buddhism to the Jaina view, and by employing the Jaina conception of a new *kamma* different from an old one, he succeeds in making Vappa convert to Buddhism.

At first, Vappa claims that unmatured old *kamma* is the reason for the occurrence of new *āsava*. For the Buddha, on the other hand, action (*samārambha*) of body, speech and mind, and ignorance (*avijjā*) are the reason for new *āsava* to occur, and he refers to the destruction of *kamma* and to *niḥjarā* in this life. In Jainism, final *niḥjarā* is accomplished with the annihilation of the last four *aghātikammas* of eight kinds of *kamma*, following which a *jīva* leaves the body and rises to the top of the world. That is at the end of life. The difference in the meaning of *niḥjarā* is concerned in the Buddha’s next saying.

Having attained *niḥjarā* in this life, one continues to live with the body. Then the Buddha teaches the five senses and *manas* as the six constant abiding-states (*cha satatavihāra*), and refers to the feeling (*vedanā*), which is limited by one’s body (*kāya*) and life. As Gombrich has emphasized, the important point of *cha satatavihāra* is indifference (*upekkhā*).

In Jainism, the control of the senses (*indriya*) is taught for a monk when he endures many hardships. He should practise *tapas*, which is one of the means to annihilate old *kamma*. But also, a monk should abandon (*vy-ut/sṛj*) his [attachment to the] body (*kāya*). In other places, the five sense organs are referred to in the context of *kāma* and *kāmaguṇa*. Utt 16 and Āyār II.15 sū 790 teach unattachment to the objects with regard to the possession (*pariggaha*), as Āyār I.3.1.1(13, 11–12) does in relation to the cessation of injury. We find that control of the senses works well both in the restraint of physical and of mental activities in the Jaina view, to which bodily activities are the worst (MN I 56). That is, the control of the body bears great effect, as Dasav 8.27^d says: *dehe dukkhaṃ mahāphalaṃ*. On the other hand, mental activities are the worst in Buddhism. Therefore, MN III 152 Indriyabhāvaṇā criticizes the cultivation of the senses by their non-function. This may apply to the Jainas, for whom non-acting ends with death (Sūya Ṭī I.8.16–17).

We could say that the Jaina layman Vappa understood this different emphasis and therefore converted to Buddhism. Through the comparison of terms common to both, similarity and difference between Buddhism and Jainism is brought out.