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Problems of the Purva

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What is the Purva? Did it ever exist, or is it a mere fictitious literature? These are the old problems that have been argued till today,¹ however they have remained yet as the new problems to be tackled. The important position of the Purva in the Jaina canonical literature is beyond doubt, for it is held in tradition as the source of the Anga literature. The term pūrva, meaning “old” or “early”, and its derivatives such as Purvadhara and Purvavid make their appearance in the canonical texts belonging to the later Agamic stages.² Also the contents of the Drṣṭivāda including the Purvagata enumerated in the present canonical texts evince that these are the important topics currently discussed in the later canonical stages. All these suggest that the Purva came into being involving itself with some serious problems arisen in the later canonical period. We would therefore like to know what were the problems directly involving the Purva and how these problems came into existence in the later canonical age, with a view to finding out what was meant by the Purva literature when it came into existence.

Major peculiar features involving the Purva known from its studies made until the present day are as follows:

(1) The Samavāya 211-226 and the Nandī 45-57 enumerate the contents of 12 Angas including the Purvagata which is placed in the Drṣṭivāda.

The references to the canonical texts are based on the Suttagame in two volumes unless specified.

² ‘Puvvavi’ appearing in the Acara 1.4.4.261, 5.4.307, 5.6.328 and 6.5.384 in the Suttagame is respectively expressed as ‘veyavi’ in the Agamodaya Samiti edition.
(2) The Bhagavatī XX.8 says that each Tirthankara teaches the Purva, Kālika-sruta (11 Angas) and Drśṭīvāda in his own Tirtha, and the period of their duration are also mentioned in the context of 24 Tirthankaras’ roles played in Bharata in Jambudvipa in the present cycle of Avasarpini. Mahavira’s Purva is said to last for 1,000 years.

(3) The Purva forms an independent literature different from 12 Angas as evinced, for instance, in the Nandī Therāvalī 35 (39 in the Suttāgame) that speaks of Nagarjuna to have been the knower of Kālika-sruta and the Purva, and in the Catuḥtarana 33 that enumerates 14 Purvi, 10 Purvi and 9 Purvi side by side 12 Angi and 11 Angi. Likewise, the Kalpaśūtra Therāvalī⁴ speaks about Mahavira’s 11 Ganadharas (in 9 gaṇas) to have been 12 Angis as well as 14 Purvis. All these necessarily mean that the Purva is a literature different from the Drśṭīvāda. Also the Tattvārthasūtra X.7 Bhāṣya refers to a rddhi called pada-prakaraṇa-uddeśa-adhyāya-prābhṛta-vastu-purva-anga-anusārīta and its 1.20 Bhāṣya lists all the names of 12 Angas up to the Drśṭīpāta (but not the Drśṭīvāda). We should also note in this connection that in the Angic story texts beginning with the Jñātādharma, ‘sāmāyikādi 14 Purvas’ and ‘sāmāyikādi 11 Angas’ make their frequent appearance as the set phrases, but ‘sāmāyikādi 12 Angas’ or ‘sāmāyikādi Drśṭīvāda’ never occur.

(4) In the post-canonical tradition, the Purva is believed as the source of 12 Angas, for instance, in the Nandī Cūrṇi (PTS p.25) and Samavāya Tīkā (pp. 130-31), as well as the source of certain Angabāhyas. Also in the post-canonical age, it is generally stated that all the Angabāhya works that are devoted to the doctrinal or philosophical discussions have the Drśṭīvāda as their sources, and the Purva is also recognized as the source of Karmapratīti, Pañcasāngraha and other works on the doctrine of karma in both Svetambara and Digambara traditions.

(5) The Bhagavatī V.4.199 mentions that the 14 Purvi is possessed of a supernatural capacity called ‘utkārikā bheda labdhī’. The Tattvārthasūtra X.7 Bhāṣya lists 14 Purvadharatva as one of the rddhis possessed by the performers of pṛthaktva and ekatva dhyānas which

⁶ W. Schubri g : Ibid., § 38.
also include pada...vastu-pūrva-āṅga-anusārītva. Likewise, the Āvaśyaka Niryuktī 69 includes Purvadharam in the list of the possessors of supernatural powers.\(^7\)

(6) The Tattvārthasūtra IX.39 mentions that the first two stages of śukla dhyāna are performed by the knowers of the Purva (i.e. Sruta-kevalis, that is, 14 Purvadharams according to the Sarvārthasiddhi IX.37) in the 11th and the 12th guṇasthānas, and the last two stages of śukla dhyāna directly leading to mokṣa are said in its IX.40 to be performed by Kevalis. This means that the achievement of kevala jñāna-darśana is the sole condition for attaining liberation, for which the attainment of the knowledge of 14 Purvas is the prerequisite. The story texts in the Jaina canon, as a rule, follow this rule that the heroes achieve salvation upon fulfilling kevali-hood. And many heroes who are described to have mastered 14 Purvas in these story texts are said to take birth in some deva lokaś, obviously because they have not attained omniscience. Bhadrabahu is believed to have been the last 14 Purvadhara in both traditions, and Jambu is believed to have been the last Kevali in the Svetambara tradition.

(7) The Āvasyaka cūrṇī (Ratlam, 1928) Pt. 2, p. 187 mentions that Sthulabhadrā learnt 10 Purvas completely from Bhadrabahu, who taught the last 4 Purvas to the former without delivering their meanings on the condition that these should not be taught to the others, and the last 4 Purvas were thus lost with the death of Sthulabhadrā.

The following points can be drawn out from the major peculiar features mentioned above:

(A) Each Tirthankara is assigned to be the source of the Purva literature as well as the Anga literature in his own Tirtha. In Mahavira’s Tirtha, Mahavira is therefore the source of 14 Purvas and 12 Angas.

(B) The Purva involves itself with the karma doctrine, rddhis, kevala jñāna-darśana and śukla dhyāna to be performed for achieving liberation. This suggests that the Purva came into being entrusted with a certain role played in the context of the karma theory and the mechanism of liberation.

(C) The Purva is understood to form an independent literature that is a class different from that of 12 Angas.

\(^7\) D. D. Malvania : Ibid., p 207.
(D) The Purva thus gained an authoritative position came to be regarded as the source of 12 Angas and Angabāhyas as well as the source of karma texts in the post-canonical age. This thought pattern does not occur in the canonical period, for Umasvati who stands at the end of the Agamic age states that the Ganadhara compile 12 Angas on the basis of a Tirthankara's teachings, and their later disciples compose Angabāhyas in due course.

(E) Since the duration of Mahavira's Purva was stipulated to last for 1,000 years, the post-canonical Jainas began to justify why 14 Purvas came to be lost gradually.

It is evident from this that the key to solve the Purva problem lies in (B) above relevant to the karma theory and the mechanism of liberation, which are indeed bristled with all sorts of difficulties. Let us approach these problems one by one, being prepared for the unavoidable involvement with this and that of theoretical subject matters that require lengthy discussions.

What is the method of liberation is needless to say the fundamental thesis that any religious system in India proposes excluding the Carvakas, and it is necessarily based on the understanding why and how samsāra takes place. Mahavira received Parsva's doctrine that violence committed to all the living beings packed in the world causes samsāra which must have been developed from the widely spread belief in animism and vairā in the remote past, and founded an independent school by reforming the old doctrine in terms of the philosophy and language of the days. And one of his great contributions was that he adopted the karma theory in the place of the primitive theory of vairā, which enabled him to explain and propagate the doctrine of non-violence in more theoretical fashion in terms of the then prevalent philosophy and language of the day.

The Jaina doctrine of karma took a most delatory course of development in the canonical period, for it could have never been advanced until the scheme of pudgala began to be developed which took place after the adoption of the atomic theory. The Tattvārthasūtra demonstrates the karma theory developed at the end of the canonical age, which is yet elementary in comparison with the karma doctrine accomplished in the middle of the medieval age. As the karma theory developed, the Jainas in the later Agamic stages came to propose logically the eradication of total karma matters established in eightfold main types alone leads one to attain liberation. This is as a matter of fact a
logical conclusion of the *karma* theory. However it gave a revolutionary change to the old concept of liberation of the Jains, for the action of violence that was proposed by Mahavira to be the sole cause in hindering one from achieving salvation came to be reduced to a partial cause in attracting eightfold types of *karma* in the then developed doctrine of *karma*.

And this *karma* doctrine of the Jains came to demand a sage to be endowed with *kevala jñāna-darśana* in order to be freed from *samsāra*. It is perfectly understandable if it is said that all the particulars in the system of *jīva-ațīva* so far developed should be known to a sage who is entitled to attain salvation. However, the *karma* theory developed in the later canonical stages attributed to *kevala jñāna-darśana* a capacity that can perceive at any moment all the phenomena occurring in the universe in the three tenses of time. This is an absolute impossibility in reality. Liberation therefore came to be admitted impossible to be achieved by anyone any more. Even then, the Jaina authorities had to defend the reason d’etre of the Jaina school, and advocate that the Jinas are ever able to be released from *samsāra* by being born in Mahavideha, a utopain land in the Jaina universe. In this background arose an idea that 14 Purvadharas alone are entitled to accomplish *kevali*-hood and Kevalis alone can attain liberation. The *Purva* problems thus involve with the *karma* theory and the mechanism of liberation developed in the later canonical age. Let us now take up the individual problems relevant to the *Purva*.

The *rddhi* which is also called *siddhi* or *aśivarya* in the other schools is commonly regarded as the supernatural capacity attainable by the performance of *tapas*, *dhyāna* or *yoga*. *Rddhis* play important roles in the Jaina school also in the process of achieving *mokṣa* through performing *śukla dhyāna*. Among the fivefold knowledges of the Jinas, *avadhi*, *manahparyāya* and *kevala jñāna* that perceive objects without relying on sense organs are regarded as *rddhis*. *Darśana* occurs in immediate precendency to *jñāna*, therefore excluding *manahparyāya* which is devoid of *darśana*, *avadhi darśana* and *kevala darśana* are necessarily *rddhis*. *Labdhi* means the attainment of a capacity as such.

Umasvati who systematized the Jaina account of *dhyāna* for the first time at the end of the canonical period explains in his *Bhāya* to the *Tattvārthasūtra X.7* that the performers of the 1st and the 2nd stages of *śukla dhyāna* obtain various types or *rddhis* such as *anima, laghimā, mahimā, prākāmya*, and so on. These *rddhis* include *vīśuddhi-mati*, *avadhi, manahparyāya* (said as *para-citta-jñāna*), *pada-prakaraṇa-uddēśa-
adhyāya-prābhṛta-vastūpūrva-anga-anusārītva, bhīmna-akṣaratva, abhinna-akṣaratva and 14 pūrvadharatva. Umavati continues to explain that he who has attained the capacities of such rddhis but has no desire or attachment to them destroys mohanīya karma totally. He is now the sage in the 12th guṇasthāna. Then, within antarnaḥhūra, he eradicates the rest of three ghātika karmas (i.e. jñānavaranā, darśanāvarana and antarāya) and becomes a sayoga-Kevali. Finally, upon expelling four aghāṭika karmas (i.e. vedantiya, āyus, nāma and gotra), he becomes an ayoga-Kevali and gets liberated.

Sukla dhyāna which is the immediate cause of liberation consists of four stages, i.e. prthaktva, ekatva, sūkṣma-kriyā and samucchinna-kriyā. The Tattvārthasūtra IX.39 says that the first two stages of śukla dhyāna are performed by Purvavids or 14 Purvadharas. From Umavati’s Bhāṣya to X.7 above however, it is obvious that the rddhi called 14 pūrvadharatva necessarily arises to the performers of the 1st and the 2nd stages of śukla dhyāna. Umavati must have thus laid down a rule that 14 Purvadharas perform these first two stages of śukla dhyāna, which does not mean that the performers of these dhyānas are the knowers of 14 Purvas from the beginning.

Various rddhis as such derived by performing these first two stages of śukla dhyāna are obviously used as a touchstone to find out whether the sages are with or without kaṭāyas by way of testing if they are attached to the worldly useful supernatural powers as such. And he who is trapped by them is destined to fall to the 1st stage of guṇasthāna in order to make a fresh start therefrom. And only the sage whose spiritual purity is proved in this test is assured to proceed to the direct path for liberation. The then karma specialists stipulated here that mohanīya karma is eradicated without residue upon testifying the non-existence of worldly attachment to rddhis as such.

Among these rddhis mentioned above, mahimā comes to be actually employed by a sayoga-Kevali when he performs kevali samudghāta by way of expanding his body as large as the universe in order to equalize the length of his vedantiya, nāma and gotra karmas with that of his āyus karma. And upon completing this samudghāta, the Kevali performs the 3rd stage of śukla dhyāna, and he achieves salvation upon entering the 4th stage of śukla dhyāna.

Therefore, the possession of such rddhis is indispensable for a sage who is promised to achieve salvation. All these may demonstrate how
important a role these rddhis play in the mechanism of sukla dhyāna performed for the sake of rooting out the total karma matters in order to be freed from samsāra. Then, why does the rddhi called 14 pūrvadharatva that has obviously something to do with the Purva have to make its appearance in this very context? Before we proceed to this problem, let us examine what kind of capacity is meant by this 14 pūrvadharatva.

Among the rddhis enumerated in the Tattvārthasūtra X.7 Bhāṣay included are those relevant to the four types of knowledge excluding kevala jñāna, i.e. visuddhi-mati, avadhi, manahparyāya, pada-prakaraṇa-uddēsa-adhyāya-prabhṛtva-vastu-pūrva-anāga-anusārītva, bhīna-akṣaratva, abhīna-akṣaratva and 14 pūrvadharatva. Avabhī is understood to occur to samyatas and asamyatas (i.e. in the 4th-7th guṇasthānas in the case of human beings), and manahparyāya to apramattam-samyatas who have attained rddhis (i.e. in the 7th guṇasthāna), therefore the mention of their possession by the sages in the 11th and 12th guṇasthānas who perform the first two stages of sukla dhyāna is not surprising. The ordinary capacities of mati and sruta, which are produced by relying on sense organs and therefore not included in the category of rddhis, are of course present in all the human beings. Here a rddhi called visuddhi-mati that enables one to perceive the objects of 5 senses from a distance is said to be possessed by the sages in the 11th and 12th guṇasthānas. The rest of rddhis listed above are obviously related to sruta.

Among the rddhis involving sruta, bhīna-akṣaratva and abhīna-akṣaratva are said in the Jainendra Siddhānta Kośa (v.1, p.477) as the two divisions of 10 pūrvitva. (However the chart of rddhis therein does not include 9 pūrvitva, and it is suspected if these two types of akṣaratva respectively mean 9 pūrvitva and 10 pūrvitva). Then, how should we understand the rddhi called pada-prakaraṇa-uddēsa-adhyāya-prabhṛtva-vastu-pūrva-anāga-anusārītva? ‘Anu-ṣṛ’ means to go after, and ‘anusārin’ means following, according to, penetrating, scrutinizing, investigating and so on according to Monier-Williams’ Sanskrit-English Dictionary. ‘Pada’ through ‘vastu’ indicate chapters or sections in a text. ‘Vastu’ is used particularly for the chapters in the pūrvagata consisting of 14 books. ‘Uddēsa’ and ‘adhyāya’ are commonly used for the sections and chapters in the canonical texts, and the practice of using ‘pada’ is found in the Dṛṣṭivāda. Also the usage of ‘pada’ and ‘prabhṛtva’ are found in the texts such as Prajinpanā and Śuryaprajñapīti. ‘Purva’ and ‘angā’ respectively mean 14 Purvas and 12 Angas. The vastu-titles of 14 books

*Tattvarthasutra, I, 26., bhasya.
*Numdi, 17.
in the pūrva are not offered in the Samavāya 223 and Nandī 57. It seems from this that this rddhi called pada-purva-āṅga-anusāritva means a supernatural power which can penetrate into the original text of 14 Purvas and 12 Angas by merely having its chapter-title or by merely knowing the sequence of its chapter (like the 3rd chapter of a text). In another word, this rddhi includes two capacities, i.e. vastu-pūrva-
anusāritva and pada...prābhṛtta-āṅga-anusāritva. And these two capacities must have been assumed to exert their power in reconstructing the lost texts, i.e. the Drṣṭīvāda and the Purva.

Now, the Bhagavatī V.4.199 says that 14 Purvadhara has a rddhi called utkarikā bheda. According to this text, he can show a thousand jars out of a single jar, a thousand chariots out of a single chariot and the like. The Prajñāpanā XI.399 (also its XIII.418) enumerates fivefold divisions of bheda or breaking of matters, i.e. khaṇḍa, pratara, cūrṇikā, anutatikā and utkarikā. Utkarikā bheda is meant here breaking one thing into many like the case when many castor oil seeds burst open out of a single seed pot. Then, this is precisely the capacity said as to pada... pūrva-āṅga-anusāritva. That is, by knowing a chapter-title or the sequence of a chapter in a text, the sage endowed with this rddhi can demonstrate its original text just as many seeds encased in a seed pot show themselves when it is burst open. It is thus beyond the shadow of doubt that 14 pūrvadharatva is the same as utkarikā bheda and vastu-pūrva-
anusāritva. Bhīnna-akṣaratva, abhinna-akṣaratva and 14 pūrvadharatva constitute the divisions of vastu-pūrva-anusāritva. Utkarikā bheda labdhī is not said as to 12 Angis, possibly because utkarikā bheda is effective on the Drṣṭīvāda zone but not on the rest of 11 existent Angas. However, the same capacity should be theoretically expected in pada... āṅga-anusāritva also.

Then, why this 14 pūrvadharatva had to arise in this specific context? This requires a bit of probe into the mechanism of the 1st and the 2nd stages of śūkla dhyāna. As we know, a sage on the upāsana srenī performs prthaktva dhyāna and acquires rddhis. However, his suppressed mohaniya karmas get activated upon obtaining rddhis, and he is destined to fall to the 1st stage of mithyātva. A sage who takes the kṣapaka srenī likewise performs prthaktva dhyāna, acquires rddhis, and upon proving that he has no worldly desire for the acquired rddhis, he roots out his mohantiya karmas. Now he crossed the 11th gunasthāna and entered the 12th gunasthāna. Here he performs ekatva dhyāna and destroys all the rest of the three ghātika karmas that obstruct the attainment of omniscience, and attain kevala jñāna-darśana. In brief, prthaktva dhyāna is capable to produce rddhis for a sage on the upāsama sreni, and it is capable
to produce ṛddhis and eradicate mohanīya karma for a sage on the kṣapa-kaśtriṇ. Ekatva dhyāna that is performed by a sage on the kṣapaka śrenī is capable to destroy jñānāvarana, darśanāvarana and antarāya karmas and produce omniscience. Antarāya karma has to be eradicated here, for otherwise the attainment of kevala jñāna-darśana is hindered by the presence of this karma. Many 14 Purvadharas are described in the canonical texts not having attained salvation, because they could not destroy antarāya karma.

The proper designation of prthaktva dhyāna is prthaktva vitarka saviccāra dhyāna and that of ekatva dhyāna is ekatva vitarka aviccāra dhyāna. Vitarka is defined as śruta in the Tattvārthasūtra IX.45. The Yogasūtra 1.42 explains that savitarka samādhi is a mental state accompanied by the discriminative knowledge, objects and meanings. Vicāra is explained in the Tattvārthasūtra IX.46 as shifting objects, words and yogas. According to the Yogasūtra 1.44, Vicāra has a subtler object than vitarka does. And in the case of vicāra samādhi, the subtler object is understood in the commentary to the Yogasūtra 1.44 to appear as a phenomenal dharma conditioned by time, space, causation, etc. of the empirical categories, but in the case of aviccāra samādhi, the subtler object is understood to manifest itself in the state of dharmin or thing-in-itself, not confined by time, space, causation, etc. of the empirical categories. Then, ekatva vitarka aviccāra dhyāna which is the mental concentration accompanied by the discriminative capacity on the subtler object should manifest the object in the form of dharmin unlimited by the empirical conditions such as time, space, causation, etc. And this is precisely the state of having kevala jñāna-darśana in reality.

This evinces that a sage comes to potentially own the capacity of omniscience as soon as he destroys jñānāvarana and darśanāvarana karma, which as a matter of course dawns to him as soon as his antarāya karma, is removed. The eradication of jñānāvarana and darśanāvarana karmas thus takes an important role in producing omniscience. Now, jñānāvarana karma and darśanāvarana karma necessarily operate on śruta that consists of 12 Angas and Angabāhyas (Tattvārthasūtra 1.20), and both the 1st and the 2nd stages of sukla dhyāna have śruta as their object. And the ṛddhi called 14 pūrvadharatva enters the 2nd stage of sukla dhyāna involving śruta. Then, 14 pūrvadharatva must have appeared here entrusted with a task of eradicating jñānāvarana and darśanāvarana karmas, if mohanīya karma can be totally destroyed by testifying that a sage has no attachment to the acquired ṛddhis, and if kevali-samudghāta can be accomplished by utilizing mahimā ṛddhi.
Let us justify the above position. The 2nd stage of śukla dhyāna has śruta as its object of concentration. Rddhis relevant to śruta listed in the Tattvārthasūtra X.7 Bhāṣya are of two types, i.e. pada...prābhṛṭa-aṅga-anusārita and vastu-pūrva-anusārita. The latter is called 14 pūrvadharatva and uttarkī ṅha bheda also. We have already discussed that the capacity of Anga-anusārita is less competent than 14 pūrvadharatva, for 11 Angas out of 12 are existent. If, therefore, pada...prābhṛṭa-aṅga-anusārita is assigned to have the capacity of destroying jñānāvaraṇa and dārsanāvaraṇa karmas, it may become rather easy for many sages to attain omniscience. But omniscience is the capacity that is believed to be attainable for no one after Jambu. Then, pada...prābhṛṭa-aṅga-anusārita is not fit for playing a role of eradicating jñānāvaraṇa and dārsanāvaraṇa karmas. This task must have been thus assigned to 14 pūrvadharatva and it thus came to make its appearance in the process of the 2nd stage of śukla dhyāna.

The Tattvārthasūtra X.7 Bhāṣya lists a rddhi called prākāmya which is said to be the capacity that enables a sage to go through the water as smoothly as he goes on the earth, or enables him to go through the underground as smoothly as he goes through the underwater. Beside the capacity as such, prākāmya is explained in the commentary to the Yogasūtra III.45 that it is the rddhi that enables a sage to materialize any of his desires without hindrance. It is most likely that the then karma specialists attributed to this rddhi called prākāmya a capacity of eradicating antarāya karma. Upon destroying antarāya karma, the sage achieves kevala jñāna-darsana as a matter of course, and he is assured to be liberated.

We have so far been able to hit upon the point that the rddhi called 14 pūrvadharatva came into existence with an assignment of destroying jñānāvaraṇa karma and dārsanāvaraṇa karma in the process of ekatva dhyāna, thanks to the list of rddhis offered in the Tattvārthasūtra X. 7 Bhāṣya. 14 purvadharatva has necessarily 14 Purvas as its object. Then, what is the Purva literature? 14 purvadharatva is also called vastu-pūrva-anusārita which is obviously derived from the purvagata consisting of 14 books in the Dṛṣṭivāda. It is not therefore that the Purva in 14 books had been existent somewhere first and then came to be placed in the Dṛṣṭivāda, but 14 Purvas as well as purvadharatva came into being on the basis of the purvagata in the Dṛṣṭivāda. Does it mean that the Purva is no other than the purvagata in the Dṛṣṭivāda? But the Purva literature is said to form one class and the Anga literature forms another class. And it is difficult to get convinced that the two different classes of literature can be placed in one class. And strange is the fact that the Jaina church authorized 12 Angas which consist of 11 existent Angas.
plus 1 non-existent Anga. Also curious in this connection is the fact that pada...prabhṛtta-āṅga-anusārintra came into being because of the Drṣṭivāda, for otherwise it doesn’t make sense. And this rddhi was obviously replaced by 14 purvadharaṭva or vastu-purva-anusārintra in getting entrusted with a task of destroying jñānāvaraṇa and darśanāvaraṇa karmas. It means that pada...prabhṛtta-āṅga-anusārintra existed prior to 14 purvadharaṭva. Then, how did this pada-prabhṛtta-āṅga-anusārintra come to be postulated in relation with the Drṣṭivāda? All these seem to involve the problem when and how 12 Angas consisting of 11 existent Angas and 1 non-existent Anga came to be authorized. In another word, it involves a problem why the Drṣṭivāda had to be authorized in the class of Anga literature of the Janias.

It is as clear as the Sun that 12 Angas officially called ‘dīvālasamgam gaṇipidagam’ had existed when 14 pūrvadharaṭva came into being. Exactly when 12 Anga-gaṇipīṭakas were authorized by the Jaina church involves many difficult problems that cannot be handled lightly, however, we can roughly say for sure that their authorization took place in the considerably later time in the canonical period for the following reasons.

Firstly, from the official designation of 12 Anga-gaṇipīṭakas, it is evident that the Jaina church adopted the Buddhist practice of classifying the sacred literature into 12 Angas and 3 Piṭakas. It is understood, however, that the classification of 9 Angas and 12 Angas of the Buddhists did not mean the division of real texts, but they were rather the names of the literary genres.¹⁰ It is generally held that the classification of 9 Angas historically preceeded to that of 12 Angas, which were succeeded by that of 3 Piṭakas. And from the existent evidences, the mention of 3 pitakas can be traced back to the 1st century B.C., and the mention of 2 Piṭakas (i.e. Vinaya and Sutra) can be traced back to the 2nd century B.C.¹¹ Since 12 Anga-gaṇipīṭakas must have been authorized when the Buddhist classification of 3 Piṭakas came to be well established, 12 Angas of the Jainas could not have existed before the 1st century B.C.

Secondly, a mention of 12 Angas is made in the texts belonging to the later canonical age (for instance, Sutrakṛta II, Sthāna, Samavāya, Bhagavatī XVI.6, XX.8, Upāsaka, Aupapātika, Nandī, Anuyoga and Kalpa), inasmuch as 11 Angas and 14 Purvas make their appearance in the texts belonging to the later canonical age (for instance, 11 Angas in

the Bhagavati I.1, IX.33, XVI.5, XX.8, Jñātādharma, Antakṛt, Anuttara, and Vipāka: 14 Purvas in Bhagavati XI.11, XVIII.2, Jñātādharmiya and Antakṛt: and Purvadhara in Bhagavati V.4 Jñātādharma, Antakṛt Praśna, Anuttara, Vipāka, Nandī and Kalpa). The Dr̥ṣṭiśūlā is independently referred to in the list of the Vyavahāra X, however this list is known to belong to the later canonical stage.

Finally, there is no mention of any list of 12 Angas other than the present one in the canonical texts as well as in the Svetambara and Digambara traditions. This means that the Jaina church authorized 12 Angas that are enumerated in the present list and named them 12 Anga-gaṇipitakas. Out of 11 existent Angas, the Praśnavyākarāna obviously replaced the original text which must have been lost. The concepts and the contents occurring in the Sthāna, Samavāya and Bhagavati belong to all the stages in the Agamic period. Except these three texts and excluding the Ācāra I and the Sūtrakṛta I which belong to the earliest canonical stage, all the rest of the present existent Anga texts belong to the later canonical stages. And the contents of the Dr̥ṣṭiśūlā reveal the important topics in the system of jīva-ajīva discussed at the later canonical stages.

All these testify that 12 Angas must have been authorized in the considerably later canonical period, but surely before the time of Umaśvati. And the church authorities named them 12 Anga-gaṇipitakas by attributing the compilership of 11 existent Angas to Mahavira’s 11 Gana-dharas. But why didn’t they select 12 existent texts and name them 12 Angas instead of 12-Anga-gaṇipitakas? Or there was no harm to have 12 existent texts and name them 12 Anga-gaṇipitakas by attributing their compilership to Mahavira’s 11 Gana-dharas. But they did not do this. This indicates that they intentionally included a non-existent Anga at the time when they authorized these 12 Anga-gaṇipitakas. From the historical standpoint, it is justifiable to include a lost Anga in the basic class of the sacred literature of the Jainas, for many important texts must have been lost in the course of time. However, no other school authorities would ever think of approving a non-existent Anga to be included in the Anga literature. There must have been a specific reason for including the Dr̥ṣṭiśūlā in the Anga Class.

And this specific reason must have been that they needed to have the Dr̥ṣṭiśūlā or the Anga-consisting of the lost views for the sake of establishing the rdhī called pada...prābhṛta-anga-anusārīti in order to assign it a task of eradicating jñānāvaraṇa karma and dāsānāvaraṇa karma in the process of ekatva dhyāna. They did not seem to have
created a rddhi called pada-dṛṣṭivāda-anusāritva, probably because the Dṛṣṭivāda which occupies a part of 12 Angas cannot represent the Anga class. At any rate, the Dṛṣṭivāda consists of the then current theoretical problems discussed in the later canonical stages, and many texts as such must have been really lost. And since these texts must have been lost not in the very remote past, it is not quite fit to render to this pada... prābhāta-aṅga-anusāritva a great task of destroying jñānāvaraṇa karma and darsanāvaraṇa karma. For otherwise, it makes easy for many sages to attain omniscience, and this is absolutely not wanted. Thus the then Jaina theoreticians had to struggle to find a way out in order to establish a more powerful rddhi that has more authoritative literature as its object than the Anga class. They made it successfully in the following way.

The Dṛṣṭivāda consists of 5 sections, i.e. Parikrama, Sutra, Purvagata, Anuyoga and Culaṅka. The arrangement of these 5 sections clearly reveal the course of debate, of which purvagata must mean purvapakṣa.12 The Jaina theoreticians caught sight of this 3rd section called purvagata, for it contains the word 'purva' meaning "old" or "early", and established a literature called Purva which was postulated to form a more authoritative class than the Anga class. The purvagata in the Dṛṣṭivāda consists of 14 books, thus the church authorities established the Purva literature in 14 books likewise. They created the rddhi called 14 purvadharatva out of this Purva literature, and entrusted it with a task of eradicating jñānāvaraṇa karma and darsanāvaraṇa karma.

The Purva literature that is the object of 14 purvadharatva thus came into being as a more authoritative class of literature than the Anga class, even though it was directly born in analogy of the purvagata in the 12th Anga. In another word, the Purva had nothing to do with the purvagata when it was established as an independent literature. In that case, how did the then Jaina authorities assume the nature and content of the Purva?

The Bhagavati XX.8 mentions that each Tirthankara preaches the Purva, 11 Angas and Dṛṣṭivāda. Mahavira is therefore regarded as the source of 14 Purvas and 12 Angas in his Tirtha. Then, the Purva must have been understood as consisting of Mahavira’s personal knowledge and views expressed in his life time which were not compiled or systematized into the form of texts in the sacred literature of the Jainas.

12 W. Schubring: ibid., § 38; H. Jacobi: ibid., p. xlv.
14 Purvas in complete form are possessed by 14 Purvadharas. Mahavira’s 11 Ganadharas and several sages up to Bhadrabahu are upheld as 14 Purvadharas and 12 Angis in both traditions. Also the Kalpasutra 138, for instance, counts that there were 300 Purvadharas in Mahavira’s disciples.

Since Mahavira reformed Parsva’s doctrine, founded his independent sect and devoted his life to the propagation of his tenet by way of fighting against his rivals, there must have been lots of theoretical views expressed by Mahavira inside and outside the church but did not get recorded in the canonical literature. But from the fact that many of Mahavira’s disciples and his 11 Ganadharas are said to be 14 Purvadharas, and from the fact that Bhadrabahu, the last 14 Purvadara, is known as the author of the Dasārūtasākandha, Bhāthakalpa and Vyavahāra which now form the class of Chedasutras, it seems that the Purva literature must have been understood as Mahavira’s personal views and instructions expressed in day to day life in organizing his Ganas, handling his students’ disciplinary problems including Jamali’s nihāava case, handling delicate problems occurring between the Jaina monks and the lay society, between the Jaina monks and the followers of the rival schools, and so on. These problems relevant to monastic disciplinary rules and jurisprudence must have been occurring constantly in his life time as well as after his death. Mahavira’s case by case instructions and views on such problems expressed in his life time must have been known to those who worked closely with him including his Ganadharas and his intimate disciples. And Mahavira’s instructions and opinions involving these disciplinary problems must have been the authoritative source in dealing with the similar problems for the leaders of the Jaina church after Mahavira’s demise until Bhadrabahu finally compiled some Chedasutras. And once the Chedasutras were authorized by the church, these naturally came to supersede the old sayings of Mahavira. Bhadrabahu was thus placed as the final 14 Purvadhara in Mahavira’s Tirtha.

Other sayings of Mahavira in the other fields of knowledge which were not expressed in the Jaina canon might have been also assumed to be included in the content of the Purva literature. But the church authorities at the later canonical period must have primarily understood the Purva in terms of the old sayings of Mahavira which became the source of Chedasutras compiled by Bhadrabahu. In that sense, it is quite logical to maintain that the Purva had existed once but came to be lost in due course. The Purva was established in relation to 14 purvadharetva, a rdhi entrusted with a task of eradicating jñānāvāraṇa and darśanāvāraṇa karmas. But once the processes of śukla dhyāna came to be systematized
and formalized, its precise mechanism involving rddhis came to be neglected, for these rddhis had been necessary for the karma specialists in logically establishing the minute processes of destroying all the types of karmas in the four stages of sukla dhyāna. The rddhi called 14 purva-dharatva came to be forgotten sooner or later along with the other rddhis (for no one but Umasvati refers to the rddhis as such), and the content of the Purva assumed by the then church authorities in the later canonical period sunk into oblivion in the post-canonical age. Thus, the Purva came to be regarded by the post-canonical authors as the source of 12 Angas.
RIPUPRATISATRU

GANESH LALWANI

When the festivity in honour of Sakra was over Ripupratisatru, the king of Potanapura, entered the forest with a desire for hunting.

The brow of eastern sky was being flushed with light. The mist was lifting slowly like a silken curtain. The water of village pond was as red as the filament of lotus flower. The entire forest had taken a rosy hue by the falling of flower pollen.

Being overpowered by the sweet smell of wild Kutaja flower Ripupratisatru even forgot that he had come for hunting. He promenaded uncertainly enchanted as if his eyes were eager to dive deep in the inner beauty of the dew-washed woodland.

Thus promenading where he had come he himself did not know. It had passed noon. The atmosphere was hot by the scorching rays of the sun. He felt a thirst and a longing which were almost inexplicable.

At one end there stood different kinds of ancient trees in a cluster giving shade to the dust beneath. There under a tree Ripupratisatru took shelter. He was feeling the bliss of peace and calm when he heard from very near the sound of water crane, the humming of the bees who were attracted by the sweet smell of the water lily. Spontaneously his legs carried him to that direction. When he had not gone far he felt that his inference was not incorrect. In front of him was a softly flowing rivulet exposing the beauty of lotus blossoms.

Ripupratisatru quenched his thirst by drinking that cool water, but his eyes became freshly athirst.

On the bank of that rivulet under the shade of a Priyaka tree which was in full bloom he saw a woman lying idly like a golden creeper on the emerald green of grass. Rays of the sun fell admiringly on her dishevelled hair, on her brow, on her breasts, on her hips through the leaves and fronds. His body trembled with a sudden desire. Slowly he paced towards her.
...he saw a woman lying idly like a golden creeper on the emerald green of grass.
The slight noise of footsteps roused that woman. Adjusting her clothes she stood up and then began to look at the face of Ripupratisatru with her eyes wide as if she had been awakened from a dream. Startled she cried, ‘Father! ’

Not less astonished was Ripupratisatru. Being excessively surprised he also cried, ‘It’s you, Mriga?’

Shyly she replied, ‘It’s I, father.’

‘How have you come here?’ he asked.

To give reply to that ‘how’ she felt overwhelmed. Her throat moistend. She said, ‘In a dream at the fag end of the last night I had been told that I should meet on the bank of this rivulet my would-be husband. So my maids left me here and are at the moment waiting in some bower. I don’t know when I fell asleep.’

Ripupratisatru was taken aback. A few moments earlier he wanted to take this woman in his lap being smitten with desire. Was it ordained by gods? The echo of it was in what Mrigavati had told. But then...

Tears began to roll down the cheeks of Ripupratisatru like pearls trickling from a snapped necklace.

Probably to catch those pearls of deep sorrow she came near him with her hands spread.

Ripupratisatru forcibly gathered her in his arms and then said in a passionate voice, ‘You are my daughter, but still you are the woman whom I have desired. This never happens in the life of a restrained. Then why it has happened in my case? But it’s true that it’s you who can only respond to my strange passion. My life will be blessed if you agree to become my life-mate.’

Large eyes of Mrigavati moistened. She said with a tremor in her voice, ‘Father!’

‘Why ye are hesitant?’

‘I am not. But what the mother will say? What the world will say?’

‘But ye have been told in a dream.’

‘Yes, I have been told so, father.’

‘Can you make it false?’
By opening his wet eyes Ripuprasatru was looking at Mrigavati... She was the woman of a poet’s dream by the touch of whose tender lips Bakula buds would blossom, by whose embrace the sweet Kuruvalka flowers would come to life, by the touch of whose feet Asoka trees would be afire with red flowers and by whose mere glance the Tilaka would be in full bloom. With passion he drew that silken body still closer as if on the day there was no value of social codes to him in the world. A strange truth had dawned in his life.

Ripuprasatru had returned to the capital. So did return Mrigavati. Had she met her life’s mate? To this query her maids were not able to snatch anything beyond, ‘Yes, I had.’ How eager they were to know who that fortunate was who won the love of their princess? But they were not able to break the ice of her silence.

On reaching the capital Ripuprasatru called for the meeting of the Assembly. Besides the members, prominent citizens were also invited. So everybody was eager with apprehension. What had happened that necessitated the sitting of the Assembly? There was no news of any invasion nor that of any uprising.

So everybody came to the Assembly with uncertain anticipations. With the queens, Mrigavati also came.

Opening the Assembly Ripuprasatru thus put what he had to say: ‘If in this kingdom a new jewel is born, to whom it will belong?’

Everybody replied almost in a voice, ‘Sire, to Your Majesty.’

Ripuprasatru asked this question thrice and this was the reply every time ‘Sire, to Your Majesty.’

‘Then by your approval I am taking that jewel myself,’ he said.

‘Yes, Your Majesty.’

Then pointing towards Mrigavati he said, ‘She is that Jewel and I am taking her for myself.’

The Assembly was dumb in wonder. But before they could say anything Bhadra, the queen, arose and said, ‘Your Majesty, what it actually means?’
Ripupratisatru replied in a quiet voice: 'Its meaning is simple and clear. I will marry her according to the Gandhava rites.'

Tauntingly said Bhadra, 'Will you be the husband of your own progeny?'

'In this I am following the footsteps of the Creator of the Universe,' replied Ripupratisatru coolly. 'Besides the Assembly had given its unanimous verdict.'

A murmur rose in the Assembly. 'By unanimous verdict? But when we were told what that jewel was?'

Quashing aside that murmur voiced Ripupratisatru, 'All of you, be quiet. You are bound by your promise.'

Bhadra broke with grief. She said, 'Your Majesty, what is the value of that promise? Besides, you have to know Mriga's mind.'

'Ask her yourself.' replied Ripupratisatru coolly.

Bhadra slowly proceeded towards Mrigavati. She was timid with love, her cheeks were red. There was no need of questioning any more. But her heart was breaking. She had been defeated by her own daughter.

Still she made a last attempt. She said, 'Mriga, it's you only who could save your father and none else. Say you are not agreeable to this marriage. Say Mriga, please say...'

Mrigavati's lips quivered a little. She said, 'Mother, I can't say like that. In my dream at the flag end of a night whom I have seen as my husband was my father. The child I shall bear by this union will be Ardhacakri and in a future life will be the last Trithankara of this Avasarpini. I cannot throw away this singular honour. Mother, please don't insult the glory of this union.' Saying this she looked shyly at the face of Ripupratisatru.
The Bright Religion of the Jinas

Leona Smith Kremser

Thus declares the religion of the Jinas
to the great, dark questions
of life and death:

At the moment of death,
the soul transfers to another body
coming into life at that very moment
—life in one of the four states of existence,
celestial, human, subhuman or infernal.

The circumstance of that life
manifests a retributive justice
—the cosmic law of cause and effect
wherein thought, word and deed from past lives
make time, place, manner and agent of present life,
and likewise, the doings of present life
make the links of circumstance for future lives.

Beyond the cycles of birth and death
shines forth liberation, at the top of the universe
where abide the many free souls,
like all souls in fact, pure, individual and eternal,
and here forever into omniscience and bliss
—fulfilment of past lives in service to the vows
of harmlessness, restraint and hard penance.

This way do the souls of all living things
suffer transmigration and gather karma,
and this way now do the few, awake while others sleep
in this age of spiritual darkness,
upward move, towards liberation.

Thus declares the bright religion of the Jinas
that is a path out of a dark bondage
into liberation.
Penology and Jaina Scriptures

RAMESH C. LALEN

The dearest and yet probably the ever-escaping ideal of every human society is to become an enlightened and a crimeless society. Sociologists, not apparently satisfied with social reforms, find fault with the social arrangements and seek “fundamental social change”\(^1\). Ranging right from the archaic Babylonian Code of Hammurabi, the chain of penal codes has obviously failed to capture the genii of mens rea. Religion, the elevator for the human-beings to the divine and the sole champion of moral and ethical values, has witnessed a number of crimes committed in its name. Education, the vehicle of discipline, training and dedicated service to humanity, is in a predicament when confronted with enormous problems of students’ indiscipline, vices and malpractices. After all, a serious doubt arises about the progress of centuries, whether it is towards enlightenment or towards criminality!

Penology starts with the definition of punishment and ends ironically with a plea for total abolition of punishment, suggesting a substitute therapy of treatment, correction, reformation, rehabilitation and resocialization of the so-called ‘criminal’, ‘delinquent’, ‘deviant who cannot conform to the social norms’ and ‘client for the correctional apparatus’. It means “the science of punishment of crime, in both its deterrent and its reformatory aspects; the science of management of prison”\(^3\) and “the study of problems of legal punishment”.\(^4\) Definition of penology is conspicuous by its absence in the standard text-books of recent authors.\(^5\)

In its original structure, penology studies and analyzes the history, theories, purposes and effects of punishment in relation to crime-causation and crime-prevention. In its modern outlines, penology assumes the form of the correctional apparatus and transforms itself into the theory


\(^2\) Ibid.


of social defence. With its inter-disciplinary aspects, its changing concept—values and its transitional phase, penology would require a new definition in its confrontation with the immutable Jaina Scriptures. For this purpose penology is defined here as *Strategy in the fight against Crime* and Jaina penology as *Strategy in the fight against Karma*.

Penology, so defined, can safely avoid the conflict and controversy with the sociological theorists who visualize crime not as "an inherent property of an act" but as mere deviance not conforming to the social norms. If social re-arrangement can immunize individual against crime, the technique of individual re-arrangement, known technically as process of *samvara* (impeding of *karma*), can equally and more efficiently immunize the society from crime.

The original structure of Penology, based upon 'lex-talionis', with the now obsolete, cruel and harsh forms of punishment such as branding, quartering, drowning, burning or boiling to death, bears an eloquent proof of the forces of retribution, retaliation and revenge that have prevailed upon human mind since antiquity. Freedom of will forms the basis for transfixing individual responsibility for a criminal act. When the same is coupled with intent, the liability for punishment arises. *'As you sow so shall you reap' and 'He who sins must suffer'* are the age-old sayings which not only caution the wrong-doer but have served as jural canons for the dispensation of justice. Other justifications for the infliction of punishment are: social utility, moral education, atonement, deterrence, prevention, expiation and finally reformation.

The modes and forms of punishment varied according to the age, time, place and finally the culture of the particular society. The three 'R's in the handling of criminals are: revenge, restraint and reformation, which in other words epitomize the history of penology indicative of world-civilization and emergence of culture-base readily traced back for two centuries. Revenge swings from motivation to justification.

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9 *Criminology and Penology*, p. 218.
manifesting itself in the forms retribution, retaliation, vindictiveness and compensation (wergild). Restraint encompasses the concepts of deterrence, prevention and protection. Reformation incorporates the final aim and object of punishment and at the same time replacement of punishment by correction and treatment; thus providing a turn-table to the basic concepts of penology and new interpretation and outlook in the attitude towards crime, criminal and punishment, without relinquishing the concept of control.\textsuperscript{11}

The outlines of Modern Penology revolves around the controversies that exist between the theories of punishment and the theories of treatment. Punishment for the sake of punishment is considered as "an end in itself to the individual as well as society"\textsuperscript{12} and "there has been a slow but discernible trend away from punishment",\textsuperscript{13} even though ambivalence still exists between punishment and treatment. "At each extreme, stand policemen, jurists, psychiatrists and laymen who are engaged in dialectic and actual tug of war. They disagree on what will serve society best, punishment for punishment's sake or treatment with the aim of social readjustment of offenders. Some speak of penal treatment which suggests a penalty to be enacted on the wrong-doer. Others suggest correctional treatment suggestive of more intensive therapy in the interest of helping offenders change."\textsuperscript{14} All observation like "the attempt to deter, punish and prevent can actually create deviation itself"\textsuperscript{15} sounds like a paradox but makes in an unequivocal term a very strong plea for the abolition of punishment.

The rising sun of treatment which emits manifold peno-correctional rays in the form of exemptions, pardons, commutations, remissions for good behaviour, indeterminate sentences, suspended sentences, probation, conditional release, parole, short sentences etc is greeted at the horizon with the clouds of uncertainty,\textsuperscript{16} inconsistency,\textsuperscript{17} and confusion.\textsuperscript{18} The New Penology has thus opted for treatment in the place of punishment but is still afflicted with the problem of choosing between penal treatment and correctional treatment with the result that it has not been able to do

\textsuperscript{12} Dressler, \textit{Readings in Criminology and Penology}, p. 470.
\textsuperscript{13} \textit{Ibid}.
\textsuperscript{14} \textit{Ibid.}, p. 469.
\textsuperscript{15} \textit{The New Criminology : for a Social Theory of Deviance}, p. 140.
\textsuperscript{17} Paul Tappan, \textit{Crime, Justice and Correction}, p. 237.
\textsuperscript{18} \textit{Crime and Its Correction}, p. 2.
away with the variety of prisons, jails, reformatories, penitentiaries, colonies, camps, training schools, borstals, centers, etc.

This New Penology which aspires to liberate the human corpus from the shackles of prison walls has yet before itself a tremendous task, namely, to evolve the correctional apparatus for reformation of the offender, to rehabilitate the offender sociologically and psychologically and to train for that purpose selfless and devoted psychiatrists, probation-officers, social-workers and other personnel whose active participation will be indispensable in the process of ‘treatment’. The magnitude of the problem is well acknowledged by leading criminologists. Leon Radzinowick poses a query: “According to leading American Criminologists crime is deeply embedded in the very texture of American society. If this is so, how substantial and lasting can the influence of the community programmes be, even if it is acknowledged as it should be, that they may succeed in raising the general standards of life, in strengthening supportive and remedial arrangements; and in disseminating information about the measures hitherto adopted in dealing with it?”

John P. Conrad has been frank enough to admit: “For the clients of correctional apparatus, we cannot yet point out a procedure which can be reliably applied to any group in any typology yet conceptualized.” The warning of Charles Merciers: “With exception of logic, there is no subject on which so much non-sense has been written as this of criminality and the criminal,” eventhough sounded in 1919 still rings true and should put on alert all those penologists and the criminologists who prescribe new remedies fastidiously when “no serious or systematic study has ever been made till now on the effects of punishment on prevention.”

The admonition of the great author is to be noted specifically in this age when white-collar crime has pervaded every walk of life, leaving little scope for honesty in any trade, profession or calling and robbing the State Exchequer by millions every year without even detection.

It is true that “the emphasis has now shifted from deterrence to reformation, from punitive vengence to education and from State’s right to punish to its duty to socialize” and thus “modern social defence aims

20 Leon Radzinowick, In the Search of Criminology, p. 147.
21 Crime and its Correction, p. 55.
22 Quoted by Richard R. Korn and Llyod W. Macorckle, Criminology and Penology, p. 309.
at re-educating the criminal with a view to removing his subjective anti-sociality which is the root cause of his motivation and anti-social behaviour." This new trend which visualises ‘social re-arrangement of the society’ aspires to rise above the concepts of punishment, treatment, correction and also the reformation of the individual, shifting the blame thereby from the individual to the social environmental factors and social arrangements. But the observations of Hermann Mannheim are more realistic: “Two major difficulties confront today’s criminologists: (1) a theory of criminal behaviour is not a theory of crime, it does not explain why the behaviour is criminal or non-criminal and (2) there is no theory available which explains all types of criminal behaviour. Psychiatric theories are inadequate because not all criminals are emotionally disturbed persons and few emotionally disturbed person are criminals. Any narrow sociological explanation is inadequate because not all criminals have a history of prior associations with other criminals, and not all individuals who associate with criminals become criminals......A theory is needed to integrate the legal, sociological and psychological aspects of crime."  

Indian background, with its rich heritage in culture, religions and philosophies remains unexplored in the field of penology and criminology by the western scholars. The concepts of punishment (danda) and expiation (prāyascitta) are discussed at length in the law-books (dharma-śāstras) and the treatises on polity (artha-śāstra, nīti-śāstra and vyavahāra). In the books on State Administration (Rāja-nīti) the topic of punishment (danda) has developed into full-fledged penology (danda-nīti). Law and religion have the same equivalent word in Sanskrit, ‘dharma’, which has still a larger connotation. In India, the law and the religion went hand in hand; the Codes of Manu, Yajnavalkya, Narada, Parasara and others are the source-books at a time both for religion and for law. Even neighbouring countries of Siam, Burma, Java and Bali did adopt the Code of Manu. Name of Manu is so much reputed as law-giver that even the ‘Kula-kara’s who preceded the first Lord Tirthankara are known as Manus in the tradition of respect among the Jainas.

Crime in India is governed by Indian Penal Code, which was drafted by Macaulay and adopted since 1960, and also by a score of minor criminal statues, enacted from time to time. In a Supreme Court

25 Ibid.
21 Dr. Sukla Das. Crime, and Punishment in Ancient India, p. 135.
Case,\textsuperscript{20} it has been observed: "Unfortunately the Indian Penal Code still lingers in somewhat compartmentalized system of punishment viz. imprisonment, simple or rigorous, fine and of course the capital sentence." In fact, the whole judgment is classic from the standpoint of analyzing the inadequacies of the existing penal system and proselytizing suggesting radical changes therein on the strength of balance between eastern experience and western inquisitiveness. In the same judgment, their Lordships observe: "...Perhaps the time has come for Indian Criminologists to rely more on \textit{Pātañjala Sutra} as a scientific curative for crimogenic factors than on the blind jail term set out in the penal code and that may be why western researchers are now seeking Indian Yogic ways in normalizing the individual and the group."\textsuperscript{20} In another Supreme Court case,\textsuperscript{31} note has been taken of the concepts of afterlife and re-birth in connection with penology and criminology.

The trend of judicial mind in India, beyond definition in precise terms, may however, be revealed in connection with the new considerations hovering round the science of penology in the words of Supreme Court Judges themselves:

(1) "...the winds of criminological change blow over Indian Statutory thought."\textsuperscript{32}

(2) "It is not possible for court...to explore the murky depths of a warped and twisted mind so as to discover whether an offender is capable of reformation or redemption, and if so, in what way. That is a subject on which only experts...could hazard an opinion with any degree of confidence. Judicial psychotherapy has its obvious and inherent limitations."\textsuperscript{33}

(3) "...there are no penological guidelines in the statute for preferring the lesser sentence..."\textsuperscript{34}

\textsuperscript{21} Ibid, p. 286.
\textsuperscript{31} Shiv Mohan Singh Vs the State (Delhi Admn) per their Lordships V. Y. Chandrachud (N w C J) and V. R. Krishna Iyer, JJ, 1977 \textit{Criminal Law Reporter}, Supreme Court, 204.
\textsuperscript{33} Ibid, p. 270; Edigamma Anagamma Vs State of A.P., p.276.
\textsuperscript{34} Ibid, p. 500, Francis Alias Parman Vs State of Kerala and also Bhagawanta Vs State of Maharashtra, per M.H. Beg J., p. 504.
(4) "In a good system of administration of justice, pre-sentence investigation may be of great sociological value. Throughout the world humanitarianism is permeating into penology and the courts are expected to discharge their appropriate roles." \(^{35}\)

(5) "We cannot do better than say that the directive principle contained in Article 42 of the Constitution that ‘the State shall make provision for securing just and humane conditions of work’ may be benevolently extended to living conditions in jails. There are subtle forms of punishment to which convicts and under-trial prisoners are sometimes subjected but it must be realized that these barbaric relics of bygone era offend against the letter and spirit of our Constitution." \(^{36}\)

All penal codes with their innumerable offences and penalties, from the mild admonition to the cruel death-sentence, are but as many social acknowledgements of the proclaimed failure to cure the individual human mind of its gullible (criminal) tendency. Combat at psychic and psychological levels to treat deviance so as to make the human conduct conform to the social norms is still at an experimental and investigational stage. Before the outcome of this treatment method is known, the sociological theorists, denouncing all the efforts at correctionalism, insist upon social rearrangement with fundamental social change where there should be no opportunity for committing crimes. Visualizers of this dreamland do, however, admit: "It is failing in Sociological Theory that it has rarely examined concepts such as guilt and conscience." \(^{37}\) This single but solid confession has brought the ship of penology safely to the shores, from the gusty winds seeking fundamental social changes over the turbulent waters of punishment and waves of treatment. Now the ship can easily sail into the deep waters of religious philosophy and in the right direction towards the infinite realms of conscience, veiled and clouded as it is by karmas.

Jaina penology is the child of Karma philosophy. The criminologists know karma in its retributory and retaliatory role. Association of karmic atoms forming a karmic body (kärmaṇa sarvra) gloss over conscience of non-liberated souls since eternity. As it obstructs the innate qualities of soul, karma is the enemy of conscience, number one. A

\(^{35}\) 1976 Criminal Law Reporter, SC, 33 Ramashraya Chakravarty Vs State of Madhya Pradesh, per P. K. Goswami & N. L. Untwalia JJ.

\(^{36}\) 1974 Cr Law Reporter, SC, 605, D. Bhuvan Mohan Patnaik Vs State of Andhra Pradesh and Others per Mr Chandra Chuda (now CJ) J, p. 610.

\(^{37}\) The New Criminology : for a Social Theory of Deviance, p. 52.
human-being, with the developed faculties of sense organs and mind is most equipped to fight against this enemy and even annihilate the same, securing for himself liberation, the Mokṣa. For having so annihilated the enemy, the Lord Arihanta (the Destroyer of enemy) is revered and saluted first among the five, all not by names but for their sheer merits! Different religions, all seeking self-purification, are the different strategies adopted in the fight against karma. Karma has a determining effect on the events but the karma philosophy is not the philosophy of pre-determinism. There is ample scope, of course, for freewill and for effort (puruṣārthā); hence the call for fight against karma. Investigations at the psychic and psychological strata and the ideas of fundamental social changes by way of social re-arrangement, howsoever laudable, are certainly not the last word for crime-causation and crime-prevention. More subtle than the psychic and more visible through its efforts, the karma influences individual souls, subjecting to births and deaths, gains and losses, pains and pleasures, etc so much so that the individuals cannot even indentify their real self.

For the sociological theorists, who are deeply engrossed in the dialectics of materialism, distinction between fair and foul means has little meaning for bringing about the fundamental social changes. Social immunity from crime does not necessarily mean in their dictionary an end of individual dishonesty, corruption and fraudulent practices since they emphatically eliminate moral hygiene, ethical standards and religious philosophy from each and every social science! What is most difficult to give up in life is wrong belief (i.e. mithyātva). With the application of ignition key of right-faith (samyak-dārśana), the soul awakens from the slumber, becomes disillusioned and attains a spark of enlightenment never before experienced. With the springing of right faith, the individual is able to rise above the passions and craving for material objects and enjoyments, desires to extricate the self from the karma-bondage, develops compassion for all the worldly creatures and becomes steadfast in truth, disowning false beliefs. A definite change in the attitude towards life is expressed by withdrawal from vices. He prepares his mind in all resoluteness, for testing his innate spiritual prowess, for full-fledged 'samvara, by uttering the Five Great Vows, (called 'pañca-mahāvrataś, or in the alternative for fractional samvara, by uttering the mini-vows (ānu-vrata) in all seriousness and solemnity for lifelong observance. By adoption of samvara, an automatic check is imposed upon the influx (āsrava) of karmas. The individual soul has then to put up

28 Famous Namokkara-mantra of the Jainas is salutation to the five deserving: Arihanta, Siddha, Acarya, Upadhyaya, Sadhus.
a valient fight with the accumulations of *karma* till they shed off or fall out in entirety. Liberation from the karmic bondage has remained the goal, throughout ages, of human-aspirations (*purusa*rt*has*). For a person who knows the strategy in the fight against *karma*, the fight against crime does not in any way remain a problem. He builds up immunity against criminal tendencies and inclinations. Lord Mahavira had established a society (*samgha*) of persons who adopted either the Five Great Vows or the Mini-vows 2525 years ago and the society still exists although divided into sects and sub-sects of Svetambara and Digambara Jainas. The constitution, the code of conduct and discipline and the ideals of non-violence, non-attachment and non-absolutistic approach towards truth are unique and unequalled as disclosed in the Jaina Scriptures and shall continue to provide guideline for ages to come for the suffering humanity.
On Application of the Law of Combination in Early Jaina Philosophy

SAJJAN SINGH LISHK

Mathematically according to the law of combination, \( n \) things taken \( r \) at a time can be arranged in \( \binom{n}{r} \) ways. Symbolically, we can write:

\[
\binom{n}{r} = \frac{n!}{r!(n-r)!}
\]

where \( n! \) is read as \( n \) factorial and

\[
\binom{n}{n} = \binom{n}{n-1} = \binom{n-1}{1} = n(n-1) \text{ and so on,}
\]

\[
\therefore \binom{n}{r} = n(n-1)(n-2) \ldots \ldots \ldots \ldots \ldots \ldots \ldots \cdot 3.2.1.
\]

This law has been widely used in different contexts of Jaina philosophy. Firstly let us consider the case of Saptabhang\textsuperscript{1} i.e. the doctrine of seven-fold prediction. A real is characterized by three characteristics viz. being, non-being and inexpressibility. Now the total number of combinations of these three characteristics taking one, two or three at a time can be easily computed as follows:

\[
\binom{3}{1} = \frac{3!}{1!(3-1)!} = 3
\]

\[
\binom{3}{2} = \frac{3!}{2!(3-2)!} = 3
\]

\[
\binom{3}{3} = \frac{3!}{3!(3-3)!} = 1 \quad (\because \binom{0}{0} = 1)
\]

\textsuperscript{1} See Chapter on Permutation and Combination in any pre-University book on Algebra.
Thus the total number of combinations is seven, viz. (i) being, (ii) non-being, (iii) inexpressibility, (iv) being and non-being, (v) non-being and inexpressibility, (vi) inexpressibility and being (vii) being, non-being and inexpressibility.

Similarly the seven predicates of non-violence through mind, speech and body can be generated. Under given conditions the law of combination holds equally good for the doctrine of twenty-seven-fold predicates etc. The law of combination can also be easily applied on the classification of *pudgalas* based on their characteristics like colour, touch, smell, etc. Such an idea gives a clue to the fact that mathematical formulation is implied in the development of Jaina philosophical concepts. Professor L. C. Jain has also revealed several factors determining the mathematical foundations of Jaina *karma* theory which have paved the way for further developments in this field. It is, in fact, emphasized that mathematical and astronomical approaches should be encouraged in the field of Jaina studies which can lead to the better understanding of Jaina philosophical concepts. In ancient times, de facto, mathematics and astronomy formed part and parcel of Jaina philosophy which was a necessary accomplishment on the part of a Jaina priest who was to regulate the religious mode of life.

It may, however, be worthy of note that philosophical approach should be adopted in order to trace the development of a particular mathematical notion as implied in the philosophical concepts. As for

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4 See *Bhagavati Sutra* (=BS). The BS is an encyclopaedic work and fifth Anga (limb) of Jaina canonical literature of the present recension which is ascribed to the Council of Valabhi under the presidency of Devardhigani (fifth-sixth century A.D.) For more details, see Lishk, S. S. and Sharma, S.D. (1977), ‘Sources of Jaina Astronomy’, *The Jaina Antiquary*, Vol. 29, No. 1-2, pp. 19-32.

6 Professor L. C. Jain has produced several research papers including:


(iv) *Certain Basic Concepts of Jaina Philosophy needed for Mathematical Studies*, (in the press)
example, presently, the implication of the law of combination becomes more evident when at least three characteristics are involved i.e. when the doctrine of seven-fold predication came into being. Philologically we see that when a real has two characteristics viz. being and non-being, we find firstly four predicates viz. (i) being, (ii) non-being, (iii) being and non-being (iv) not-being and not non-being. However, the last two predicates reduce to one, inexpressibility. The doctrine of three-fold predicates can be easily generated by two things taken one or two at a time. This is, of course, explained by the law of combination. Thus the gradual evolution of a theory should be established through logical application of textual evidence.

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*See note 3.*
The Jaina Concept of Karma

[ from the previous issue ]

J. C. SIKDAR

These three faults—rāga (attachment), dvesa (aversion) and moha (delusion) as mentioned in the Nyaya are accepted by Jaina Philosophy as bhāvakarma by name. That which is called by the Naiyayikas as pravṛtti produced from doṣa is named as yoga (activity) in Jaina Metaphysics. The Naiyayikas have attributed the name 'samskāra' (force) or adṛśa (unseen force) to dharma and adharma (merit and demerit) born of pravṛtti (activity) ; that is the place of paudgalika-karma or dravyakarma in Jaina Philosophy. In the Nyaya view samskāra like dharmā-dharma is the quality of Soul. But it should be noted that only Soul is conscious because of there being the difference between quality and its substratum according to this view, its quality cannot be called conscious, for there is no inhering relation of consciousness in samskāra (force). The Jaina dravyakarma also is non-conscious, therefore, both samskāra and dravya-karma, as they may be called, are non-conscious. In both the views the difference is this much that according to the Naiyayikas, samskāra is a quality of Soul, while dravyakarma of the Jainas is pudgaladraya (material substance). On deep consideration this difference also appears to be negligible. The Jainas accept this proposition that dravyakarma originate from bhāvakarma, the Naiyayikas also admit the origination of samskāra. The real significance of the postulation that bhāvakarma has produced dravyakarma is this that bhāvakarma has made some such samskāra as a result of which pudgaladraya has been changed into the form of karma. Like this the particular samskāra which took place in pudgala (Matter) due to bhāvakarma is real karma, according to the Jaina view. This samskāra (impression or force) is non-different from pudgaladraya ; therefore, it is called pudgala. Under such condition there does not exist any particular difference between samskāra of the Naiyayikas and dravyakarma of the Jainas.

The Jainas accept the subtle body called 'kārmaṇaśartra' also over and above the gross body. There takes place the birth of the gross body because of this karmic body. The Naiyayikas call kārmaṇaśartra 'avayaktaśartra' (unmanifest body). The Jainas accept it to be intangible to the sense ; for this reason, it is really unmanifest. It appears here that the thought on liberation came later on.

* NV., 3.2,68.
The Vaisesika conception of *karma* is identical with that of the Nyaya. *Adṛśta* (unseen force) is one of the twenty four qualities as propounded by Prasastapada. This quality is different⁹ form *samskāra-guna* (quality or force). It has been divided into two kinds, viz. *dharma* and *adharma* (merit and demerit). It is known by this that Prasastapada has made mention of *dharma* and *adharma* by the word ‘*Adṛśta*’ instead of the word ‘*samskāra*’. From this fact only the difference of name should be understood, without having accepted the difference of postulation, for Prasastapada has accepted ‘*adršta*’ as the quality of Soul, as much as equal to ‘*samskāra*’ of the Naiyayikas. In the Nyaya-Vaisesika Philosophy this tradition of the origination of *samskāra* from *dosa* (fault), birth from *samskāra* (force), *dosa* (fault) from birth and again samskara (force) from *dosa* (fault) has been regarded as beginningless like a seed and a sprout. This is just like the aforesaid beginningless tradition of *bhāvakarma* and *dravyakarma* of the Jainas.¹⁰

**The Yoga-Samkhya view of Karma:**

There is very much sameness of the doctrine of *Karma* of the Yoga Philosophy with the doctrine of *karma* of Jaina Metaphysics. According to the Yoga, *avidyā* (ignorance), *asmitā* (egoism), *rāga* (attachment), *dveṣa* (aversion) and *abhiniveta* (affection) are the five *kleśas* (afflictions).¹¹ Due to them there takes place (i.e. originates) the tenacity of mundane existence—the activity of mind (*vṛtti*) and from it there are produced *samskāras* (forces) like *dharma* and *adharma* (merit and demerit); *kleśa* (affliction) can be equated with *bhāvakarma*, *vṛtti* with *yoga* and *samskāra* with *dravyakarma*.

In the Yoga Philosophy *samskāra* is called *vāsanā* (desire), *karma* (action), and *apurva* (energy) also. Moreover, in this view the cause-effect relation of *kleśa* and *karma* has been accepted as beginningless¹² like a seed and its sprout as much equal to *bhāvakarma* and *dravyakarma* of Jaina Metaphysics.

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⁹ gunasca *ruparasagandhasparasadhamkhyaparinamaparthakvasamyogavibhagaparisa-vaparatvabuddhisdhukhekheccadvesaprayatnasaceti kanhoktah saptidosa/ca sabdasamuccitasca gurutva-dravitvasnehasamskaradtrasabdah saptavityevam caturvimsati gunah’ [PPBha., p. 3, see also pp. 637, 643.](

¹⁰ *nanevamapavyadvidaparakalpita’es brahmajivamavibhagaḥ...kasyaisa dosa yadi canadītvamasya pariharō bhiṣkūvavadbhisvatisyati, bhavadbhirapi canyamanda-direva samadaro abhyupagathai avidyaiva ca samsara ityucyate, NM., p. 513/95.

¹¹ * avidya asmitaragadvesa abhinivesah panca klesah, Yogasutra, 2.3.

¹² * vṛttayah pancayyah kliṣṭa’ aklīṣṭaḥ, Yoga, 1.5 ; Yogabhāṣya, 1.5.; Ibid, 2,3 tatra punyapunyakarmasayah kamalobhamahakrohdhprasavah...etc., Ibid., 2,12. satsa klesesu karmasayo vipakarambhi bhavati, nocchinnaklesamulah . etc., Ibid., 2.13. See also their *Tatttvavaisaradi, Bhasvati*, etc., commentaries.
In regard to the doctrine of *karma* the difference between the Jaina and Yoga views is this that according to the latter, the relation of all these—*klesas* (afflictions), *kṣīṭavṛtti* (affiliated activity) and *samskāra* (force) is not with the soul, but rather with *citta* (mind) or *antarākṣaraṇa* (internal sense-organ) and this *antarākṣaraṇa* (internal sense organ) is the modification of *Prakṛti*. According to the Jaina view, there is the relation of the material karmic body with soul due to the dispositions—*moha* (delusion), *rāga* (attachment) and *dveṣa* (aversion), since a beginningless time there exists a relation of cause-effect (*kārya-kāraṇa*) between *bhāvas* (dispositions) and the *kārmaṇaśātṛā* (karmic body) like a seed and its sprout. In the origination of the one, the other exists as cause, nevertheless, both of them are in association with soul from a beginningless time. It is impossible to determine which is the first between them.

Similarly, in the Samkhya view, the subtle body (*lingaśārīra*) is in association with the *puruṣa* (self) from the beginningless time. The subtle body originates from the dispositions (*bhāva*) like *rāga* (attachment), *dveṣa* (aversion) and *moha* (delusion) and there is also a cause-effect relation between the dispositions and the subtle body like a seed and its sprout. Just as the Jainas accept the gross body as separate and distinct from the karmic body, so the Samkhya also accepts the subtle body as different from the gross body. In the Jaina view both the gross and fine bodies are material; in the Sakhya view also these two are prakṛtic (of primordial matter). The Jainas, having accepted both the bodies as the modifications of matter even, regard the classes of both as different. According to the Samkhya, the one is *tanmatric* (infra-atomic) and the other is born of parents. In the Jaina view, the gross body becomes separate at the time of death and a new body is produced at the time of birth. But the karmic body goes along with the soul from one place to another place of birth at the time of death and thus it exists. The Samkhya also postulates that the gross body born of parents does not remain with the self at the time of death and a new body is produced on the occasion of the next birth. But *lingaśārīra* exists as permanent and moves from one place to another. According to the Jaina system of thought the karmic body associated with the soul since a beginningless time ceases to be at the time of liberation. Similarly, it is maintained in the Samkhya that there takes place the cessation of *lingaśārīra*. In the

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13 Matharavṛtti, 52; Tattvakaumudi vyakhyā, 52.
14 suksma matapitṛjah saha prabhutaistridha visesah syuh|suksmasaṁsesam niyata matapitṛja nivartante || Samkhya karika, 39.
15 Mathara karika, 44, 40; Yogadarsana, 2.13; Bhasvati's Commentary; Samkhya karika, 40.
16 lingam prayakale pradhane layam gacchati iti lingam, Matharavṛtti, 40.
Jain view kārmaṇaśāstra (karmic body) and dispositions (bhāvas) like rāga (attachment), dveṣa (aversion), etc., remain with the soul from a beginningless time; without the one there is no existence of the other. Like this, in the Samkhya view lingaśāstra (subtle body) also does not exist without dispositions and vice versa. According to the Jain view kārmaṇaśāstra is non-resisting (aghāda) or unimpeded; the Samkhya also maintains that lingaśāstra is endowed with unimpeded motion; it is to face any resistance. In the Jain view there is no capacity of enjoyment in kārmaṇaśāstra but the gross body enjoys by the senses. Similarly, in the Samkhya view also lingaśāstra is devoid of the capacity of enjoyment.

Although according to the Samkhya view, the dispositions like rāga (attachment), etc., are the modifications of prakṛti (Primordial Matter) lingaśāstra also is the modification of prakṛti, and the other material objects are as such, even then the Samkhya does not deny the categorical divisions existing in all these modifications. It accepts three kinds of sarga (creation), viz. pratyaya sarga (evolution of creation of intellect), tanmātric sarga (infra-atomic creation) and bhautika sarga (material evolution or creation). The dispositions, such as, rāga (attachment), dveṣa (aversion), etc., are included in pratyaya sarga and the subtle body is in tanmātric sarga (infra-atomic creation or evolution of rudimentary elements). Similarly, in the Jaina view the dispositions like rāga (attachment), etc., are produced from matter; and so also is the case with the karmic body. But the basic difference between these two views is that the material cause of dispositions is the soul and the efficient cause of them is matter, while the material cause of the karmic body is matter and the efficient cause is the soul. In the Samkhya view, Prakṛti, even being non-sentient, behaves like the sentient principle due to its association with Purusa (Self). Similarly, in the Jaina view pudgaladravya (material substances), even being non-living, behaves like the living

17 citram yathasrayamarte sthavan dibhyo yatha vina chaya|advadvin avisesaih na tishthati nirasa rayam lingam || Samkhya karika, 41.
18 purvoipannamasaktam nityam mahadadisuksmaparyamantam|samsarati nirupa-bhogam bhavaira dhivasitam lingam || Samkhya karika, 40.
19 Ibid.
20 Tatvakaumudi, 52,53.
21 esa pratyayasargo viparyayasaktitustisiddhyakhyah|gunavaisamyavimarddhatasya bhedastu pancasat || Samkhya karika, 46.
22 na vina bhavairlingam, na vina lingena bhavanirvritthikh|lingahkhyo bhavakhyastasmad dvividah pravartate sargah || Samkhya karika, 52.
23 na vina iti"lingam" iti tanmatrasargamupalaksayati, “bhavaih”, iti ca pratyayasargam || Ibid (comm.)
23 Matharahvritti, pp. 9, 14, 33.
principle, when it undergoes modification into the form of *karma* by its association with the soul. The Jainas have admitted the union of the worldly soul and the non-living objects, such as, body, etc., like the union of milk and water. In the same manner the Samkhya accepts the union of *Pnusaha* (Self) and the non-living objects, such as, body, senses, intellect, etc., like the union of milk and water.  

*Bhāvakarma* of Jaina Philosophy compares well with *bhāva* (disposition) of the Samkhya and *vṛtti* of the Yoga; *dravyakarma* or *kärmanātārā* with *lingānātāra* of the Samkhya. Both the Jaina and Samkhya systems of thought do not admit any such cause as God in *karmaphala* (fruition of action) and *karmanispatti* (performance of action). According to Jaina Philosophy, Soul is not really the forms—man, animal, god, infernal being, etc., but the soul-supported karmic body, having gone to different places of birth, builds up the forms of beings, such as, man, god, infernal being, etc. In the Samkhya view also *lingānātāra*, being soul-supported (*purusādhiṣṭhita*), makes *bhuta sarga* (material evolution or creation), such as, man, god, lower animals, etc.

[To be Continued]

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24 asti purusah|samghatapararthatvat, yatah samghatasca pararthah|tasmat hetoh/ iha loke ye samghataste pararthadṛṣtah paryankarahasaranadayah|evam, gatrnam/ mahadadīnam samghatah samudaya pararthah eva|Matharavṛtti, 17, p. 29.

25 Samkhyakarika, 40.

26 rupadisu (sabaddisu) pancanamalocanamaitramisya* vṛttiḥ/vacanadanaśvarāñ/ notsargonandascā pancanam!|28 ; savalaksanyam vrittistrayasya saisa bhavatyaśa-manya|samanyakaranavṛttiḥ pranadya vayavah panca!|29 ; yugapaccatsthayasya tu vṛttiḥ kramasca tasya nirdistā|drste tatha’ apyādrste trayasya tat purvika vṛttiḥ!||30—Samkhyakarika.

27 Matharakarika, 40, 44, 53.
A Note on the First Stone-built Jain Temple at Madras

There are about twenty-three Jain temples in and around Madras City. They are located in concrete made buildings and not built of stone. But the local Jain residents of T. Nagar have filled up this gap by raising a stone-built temple at G. N. Chetty Road, T. Nagar a suburb of the City. (see frontispiece)

Limestone and soft stone from Gujarat, marble from Rajasthan and building materials from many other parts of the country have all been brought together to build the City’s newest temple, a 5-lakh rupee, 30-meters high masterpiece of northern architectural elegance—the Shree Shantinath Jain Mandir, stated to be the first of its kind in the South. It is a dazzling creation in white, so different from the towering multi-hued or rock-like gopurams of the South. And to reach its elevated sanctum, high above the ground, a magnificent flight of steps sweeps up from G. N. Chetty Road in T. Nagar.

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