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Contents

A Great Doyen of Jain Community : Dr. Jyoti
Prasad Jain 111
Rama Kant Jain

King Kunika Pays Homage to Mahavira 115
K. C. Lalwani

The Concept of Mind in Indian Thought with Special Reference
to Jaina System 125
Gour Hazra

A Note on Padmasundara and His Works 130
Satyavrat

Dr. L. P. Tessitory : the First Discoverer of Kalibanga 136
Hazarimull Bantia

Gleanings 138

Books Received 152

Plates
Wonder of Jain Wood-carving 115

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A Great Doyen of Jain Community :

Dr. Jyoti Prasad Jain

RAMA KANT JAIN



Late Dr. Jyoti Prasad Jain has been aptly called a great doyen of Jain community. He was a versatile genius, a real human and a light of learning. He was born on 6th February, 1912, at Meerut in a middle class Agrawal Goel Gotriya Digambar Jain family. His grand-father Lala Ganeshi Lal Jain was a businessman and held respectful position in local society. His father Sri Paras Das Jain was in government service and his mother Smt. Ram Katori Jain was a simple natured religious-minded lady.

In his early childhood at his home Jyoti Prasad got opportunity to listen stories and folk-lores etc. from his younger grand-father Lala Banwari Lal, his elder aunt (Tai) Smt. Bhanumati and his maternal uncle Sri Chandra Sen which inspired him so much that he developed inquisitive mind and a passion for learning which continued till his last. He got his early education in a local Digambar Jain Pathshala and in the Chattashala of Pandey Murari Lal. He passed his High School Examination from Government High School, Meerut, in 1928. In that year he also joined Congress Seva Dal and participated in the propagation of Khadi and in the national non-cooperation movement of 1931. But he kept himself aloof from active politics and paid heed to social reforms. On the Basant Panchami of 1929 he was married to Annant Mala, the daughter of Master Ugra Sen Consul. But these social activities and family life did not disturb his studies. He became active member of Nagri Pracharini Sabha, Agra and passed Sahitya Visharad Examination of Hindi Sahitya Sammelan in 1933 in first division. He also secured first division in his LL.B. Examination of Agra University in 1935 and stood first in M.A. Examination from Meerut College in 1936.

After leaving college in 1936 he entered into various vocations for his livelihood. He started legal practice at Meerut, took up teaching

job at Simla, Vidisha, Hapur and Meerut ; started a glass factory at Meerut ; did business as Chemist and Druggist at Lucknow and honourably retired from the post of Compilation-Officer cum Sub-Editor in District Gazetteers Department of U.P. Government, Lucknow, on 31st December 1972.

The struggle for existence could not hamper his taste, hobby and passion for learning. He continued his studies and was awarded the degree of Ph.D. by Agra University in 1956 for his thesis "Studies in the Jaina Sources of the History of Ancient India—100 B.C. to 900 A.D." which was the outcome of his devoted studies of the subject for past twenty years.

In 1926-27 while he was a lad of only 14-15 years of age he organised Jain Kumar Sabha at Meerut and started a handwritten magazine named *Jain Kumār* of which he was the editor. In 1930-31 he became co-editor of *Chātra*, a magazine published by Jain Boarding House, Meerut. 'Jain Dharma ke Marma ki Anokhi Sarvajnata' was his first article published in a public paper. It was written at the instance of late Brahmachari Shital Prasad at Agra and appeared in *Jain Mītra* in October 1932. His interest of writing, reading, journalism and social work remained till his death.

Although primarily he was a student of history the range of the subjects of his study were very wide. He had great love for literature, both Indian and Western. On account of his vast general knowledge he was considered to be a living encyclopaedia among his fellowmen. He was historian in real sense as he studied the past events in their proper perspective and viewed Indian History on the vast canvas of World History. He analysed and tried to present an unbiased Jain History against the background of the history of India. He touched all the aspects of Jainology—Philosophy, Religion, Culture, History, Art and Literature—in his writings. He set his pen only when he was himself satisfied about the authenticity of what he was going to write. He was never adamant, but was amenable to correction, if necessary. Not only serious topics, but current affairs of the society, story literature, novel and poetry could not remain untouched by his pen. Learning and writing was never his vocation, it was simply a matter of dedication for him.

Besides contributing thousands of articles in Hindi and English on different subjects in several periodicals and papers in India as well as abroad, he had the credit of producing some hundred works and writing learned forewords/prefaces on the works of many other scholars. He

was the editor of reputed research journals like *Jain Antiquary/Jain Siddhānt Bhāskar*, *Jain Sandeś Sodhānk*, *Sodhādarś*, *Anekānt* and periodicals like *Vir*, *Voice of Ahimsa*, *Ahimsā Vāṇi*, etc. He was the Chief Editor of *Bhagavān Mahāvīr Smṛti Granth* published by U.P. Government on the occasion of 2500th Nirvana Anniversary of Lord Mahavira and was the General Editor of *Murti Devi Granthamala* of Bharatiya Jnanapith. While serving in the District Gazetteers Department of U.P. Government it was to his credit that chapters on History and on People of 15 districts of the State were written by him. He was not only a versatile writer, but was also a good orator. He appeared both on A.I.R. and T.V. several times. *Nadiyān Ek, Ghāt Bahutere : Jain Dharma* was his last A.I.R. broadcast on 24-1-1988.

The more important of his published works are *Bhāratīya Itihās : Ek Dṛṣṭi, Jain Sources of the History of Ancient India, Religion and Culture of the Jainas, Jainism : The Oldest Living Religion, Pramukh Aitihāsik Jain Puruṣ aur Mahilāyen, Tīrthankaron kā Sarvodaya Mārg, Hastinapur, Aditīrth Ayodhyā, Prakāśit Jain Sāhitya, Lord Mahāira : Life, Time and Teachings and Way to Health and Happiness : Vegetarianism. Jain Jyoti : Aitihāsik Vyaktikos*, a bibliography of historical Jain personage, is his most valuable contribution for coming research workers, on which he worked till his last. First volume of the work has since been published.

Dr. Jain was connected with several all-India social, educational, cultural and literary institutions. He was trustee member of Bhartiya Jnanapith, member of the Executive Council of Prakrit Jain Research Institute of Vaishali, Vice-Chairman of Sri Syadvad Mahavidyalaya, Varanasi, founder member of Tirthankar Mahavira Smṛti Kendra Samiti, U.P. and Director of its library and research activities. He was founder trustee and life-President of Jyoti Prasad Jain Trust, Chairman of Anant-Jyoti Vidyapith and patron of Jain Milan, Lucknow.

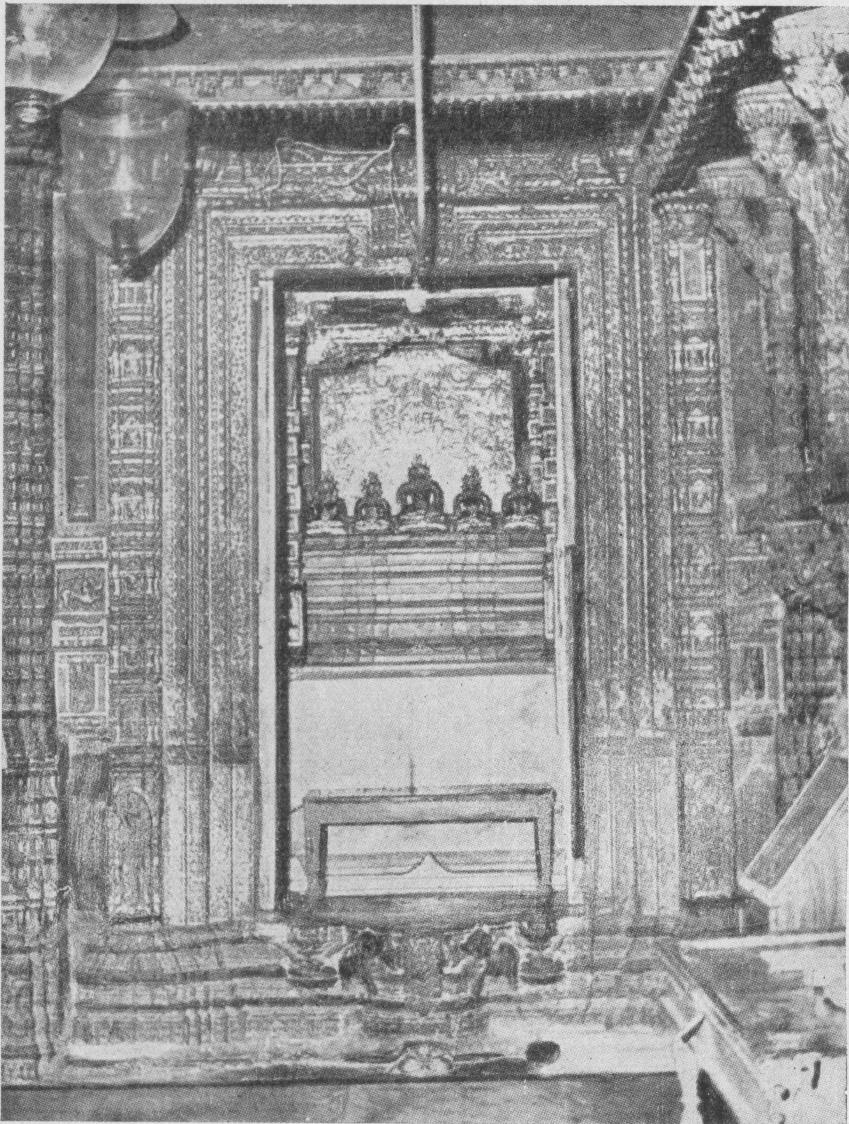
Whenever any research scholar sought his guidance he readily extended his helping hand and gave him suitable advice. Dozens of research scholars completed their thesis and got degree awarded under his able guidance. Members of his family, especially his younger brother Sri Ajit Prasad Jain, his two sons—Dr. Shashi Kant and Rama Kant and his grand children could not remain unaffected by the intellectual environment created by him.

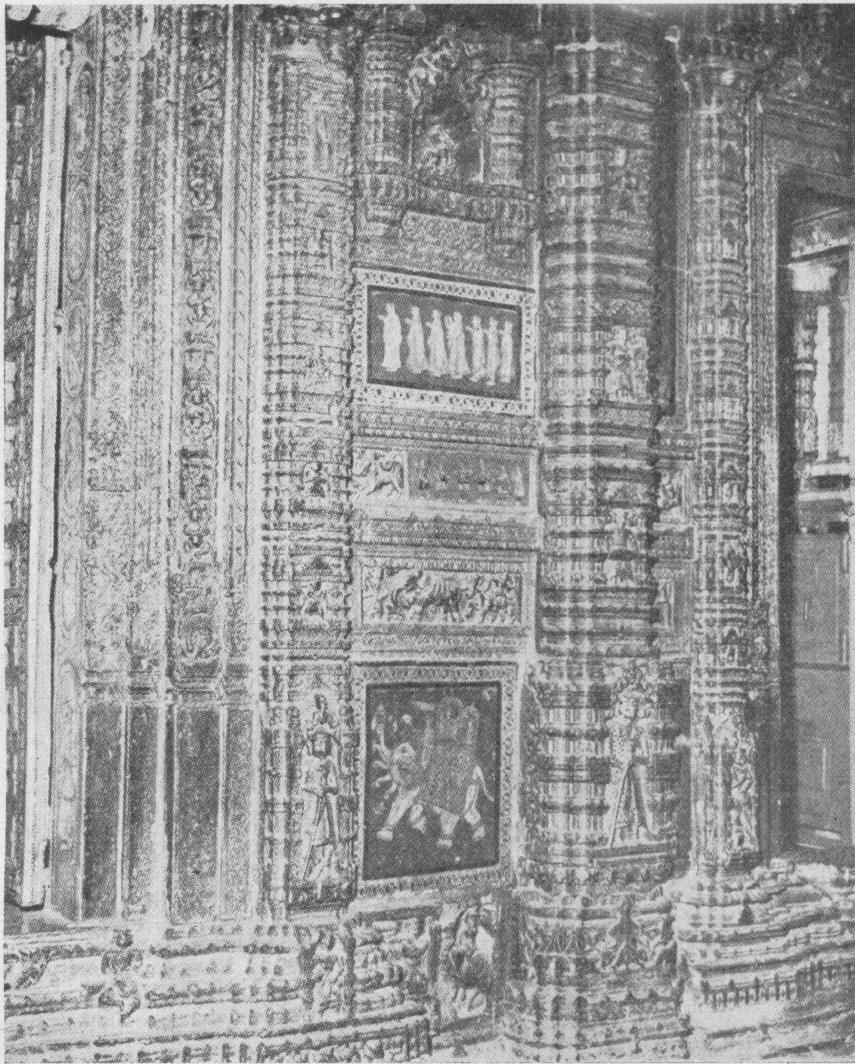
On account of his scholarly contributions Dr. Jain was publicly honoured by several institutions in February 1957 at Lucknow, in April 1958 at Bhopal, in January 1974 at Meerut, in February 1979 again

at Lucknow and in December 1986 at Delhi. Titles of 'Itihas-Ratna', 'Vidya-Varidhi' and 'Itihas-Manisi' matching his scholarship were conferred upon him.

He led a simple and pious life. As a man he was a source of inspiration for many. After leading an active and contented life he left this world at the age of 76 years on 11th June, 1988 at Lucknow leaving behind him his sons, grand-children and great grand-children. In his demise we lost a light of learning and a great doyen of Jain community.



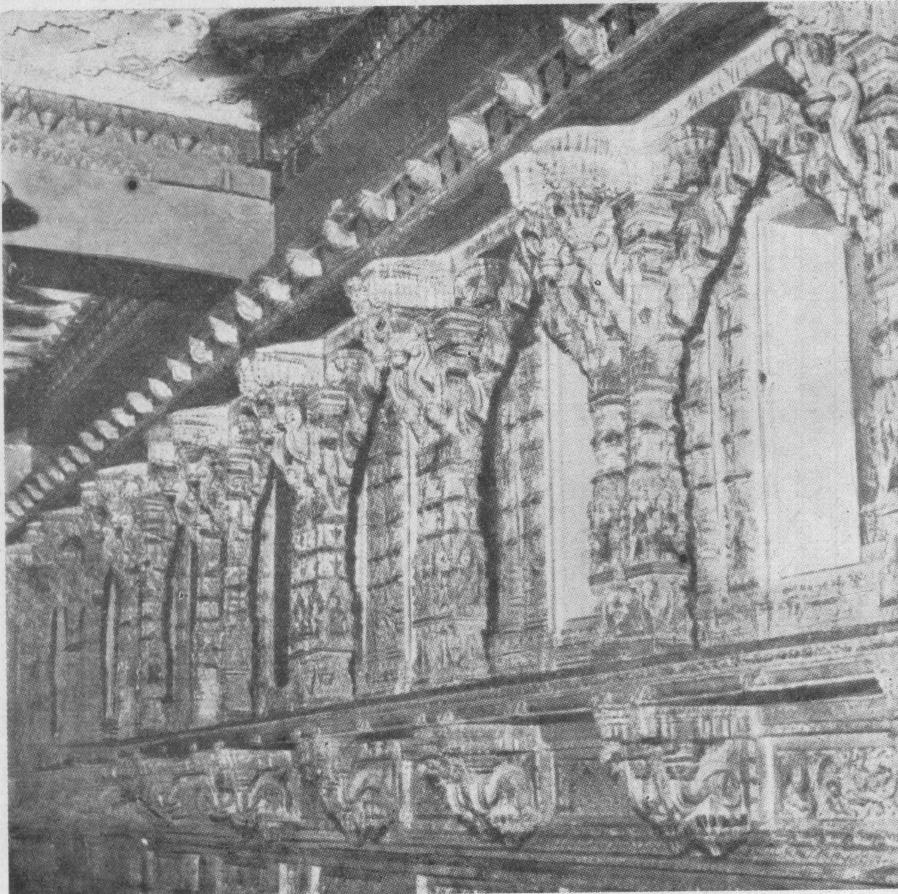




Wonder of Jain Wood-Carving

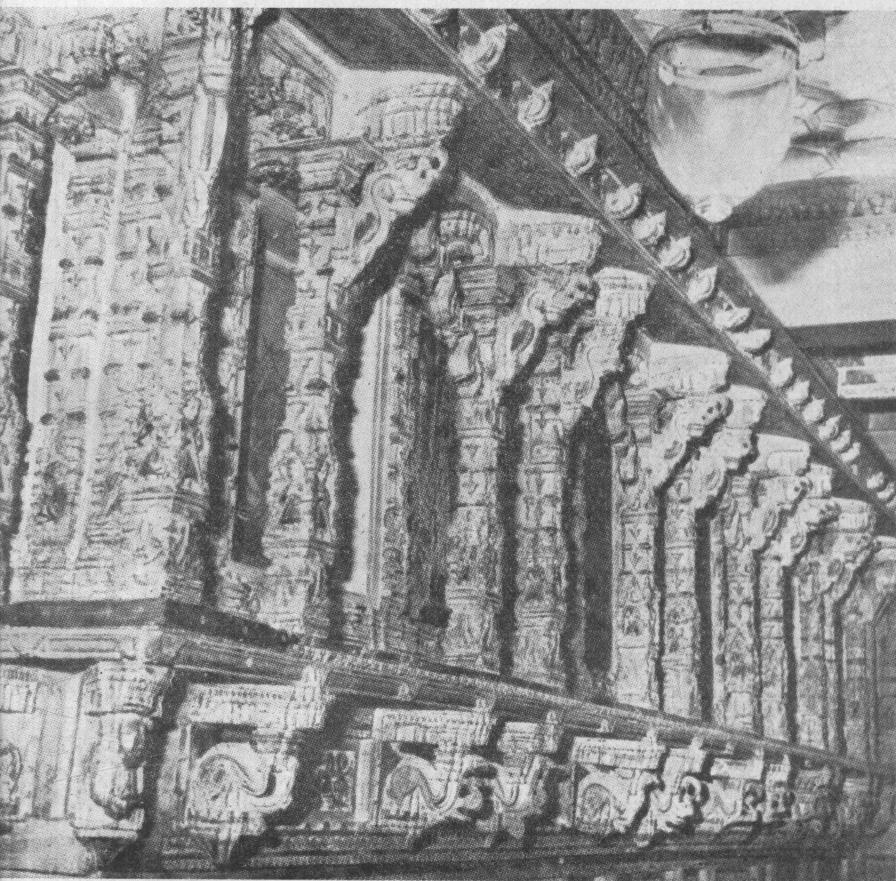
Pillars, Panels and Dome of the
Cintamani Parsvanath Temple of Shahpur, Surat

Fine specimens of wood-carving are to be met in many places of Gujarat. A walk through the streets of Surat, Broach, Baroda, Ahmedabad, Palanpur or Patan will convince any one as to their quality and excellent workmanship.



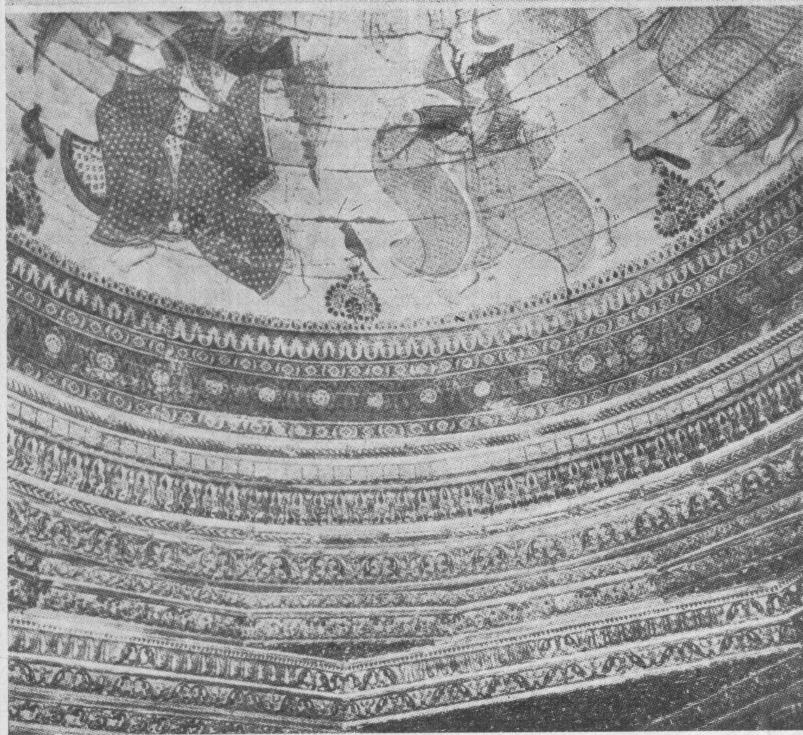
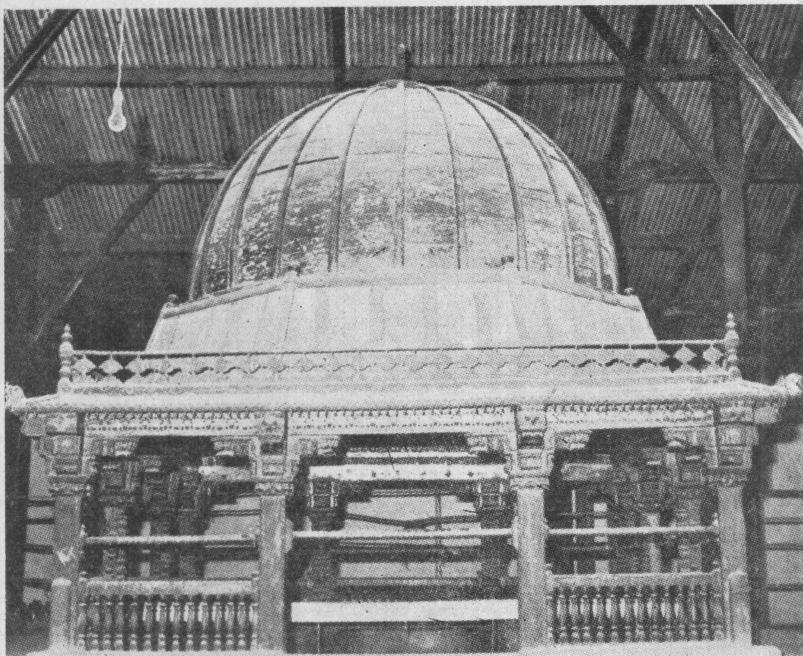
Much of this wood-work is of religious significance and depicts the deities of the Jaina faith and stories relating to Jainism.

Here we are presenting the excellent wood-work of the Cintamani Parsvanath Temple of Shahpur, Surat near River Tapi. Originally the temple was situated on the road to Katargaon but subsequently destroyed by the Muslims who built the mosque of Mirza Swami with its remnants not far from the present site of the temple. Thus the present temple though not preserve its original glory still it is a wonder of wonders...









King Kunika Pays Homage to Mahavira

K. C. LALWANI

[*Uvavāiya* is considered to be the first *Upāṅga*. Herein are described in full the city of Campa, the sanctuary of Purnabhadra and the garden surrounding it, the Asoka tree therein, king Kunika, son of Bhambhara, his queen Subhadra and Lord Mahavira, to name a few out of many. These descriptions are reproduced indicated by the word *vāṇpao* or abbreviated by introducing the word *jāva*, when they are required elsewhere, for, this *Upāṅga* is practically the first work codified at the council of Valabhi. Over and above this work being a store-house of splendid descriptions, it has a historical importance too, as it refers to Lord Mahavira's *samavasarana* in Campa and the pilgrimage of Kunika to that place. Further, the various attainments and penances of the monks of Lord Mahavira are here mentioned in detail, and this is followed by the description of various celestial beings who came to attend upon the Lord. His sermon delivered on this occasion may be looked upon as the last item of the first part which may be named as *samavasarana*. The second part opens with the description of Indrabhuti's going to the Lord and various questions regarding the rebirths asked by the former to the latter. *Sūtra* 74 deals with various *Tāpasas* and the following ones up to *sūtra* 100 with *Parivrājakas*, Ambada being one of them. Ambada's subsequent life as Drdhapratijna is then dealt with. In the end we have an exposition about the *samudghātas* resorted to by some of the omniscient beings, description of the abode of the liberated and the condition therein.

Below we are reproducing *sūtras* 29-33 depicting the journey of king Kunika to the Lord from a recently published book* for our readers. Such absorbing, ornamental, unique and lively description, in poetic style is not available in any other *Agama*.—Editor]

**Uvavaiya Suttam (Aupapatika)* with Hindi and English translation by Sri Ramesh Muni Shastri and late Prof. K. C. Lalwani. It is published by Prakrit Bharati Academy, Jaipur and Sri Jain Svetambar Nakoda Parsvanath Tirth, Mewanagar in 1988. Pages xxvii+324. Price Rs. 100.00 (Board bound) ; Rs. 80.00 (paperback).

Then king Kunika, son of Bhambhasara, called his Chief Army Officer and said unto him as follows—"Oh beloved of the gods ! Please make ready the very best of our elephants fit for the use of the king. Also prepare the four-fold army consisting of the pick from our infantry, cavalry, elephants and chariots. For the ladies, Subhadra and others, prepare suitable and separate vehicle for each one, with animals ready to start yoked to these and present them at the exterior court. As to the city of Campa, clean it from inside and outside, remove all dirt and dust from the roads, highways, lanes, triangular parks, squares etc., and arrange to sprinkle water to make the city delightful. Then for the use of the public, erect gallery type platforms at suitable sites. Then unfurl flags, ensigns, giant flags, bearing sundry emblems like a lion, a wheel, etc., and get the floors and courtyards duly cleaned and besmeared. Then fill up the streets with the fragrant smokes of burning incences like *gośīrṣa*, sandal wood, red sandal, etc. Get all these done under your care and supervision. Having completed the assignment, please report to me the due compliance of the order. I have to go to pay my homage and obeisance to Bhagavan Mahavira." 29

Having heard the order of the king, the Army Officer was highly pleased, till his heart expanded with glee. He folded his palms, moved them round his head, touched his forehead with them and submitted—"Your Majesty ! Your wishes will be duly honoured."

Then the officer who had carefully heard the order sent for the man-in-charge of elephants and have him the following instruction—"Oh beloved of the gods ! Get ready the best elephant for the the use by king Kunika, son of Bhambhasara. Also prepare the four-fold army with the pick from infantry, cavalry, elephants and chariots. Having done so, please report to me."

The Keeper of the elephants heard this order and accepted it with due respect.

The said keeper of the elephants who had his training under expert decorators used his knowledge as well as his own imagination and soon made ready the elephant for the king's ride. He decorated the elephant in a beautiful manner. Then he added to the body of the said elephant exceptionally powerful talisman, some being hung round his neck, some added to other decorations and some tightly tied round the animal's chest. Then he placed round the animal's neck many garlands and decorated the body with various other ornaments. (All this imparted extraordinary strength to the animal.) The ears of the elephant were

decorated with suitable rings. The long pendants of these ornaments dangling to and fro and the drones attracted by the animal's intoxicating saliva created a dark cover before his eyes. The back was decorated with a cushion which was hanging on both sides. Then the animal was laden with arms and armours needed in a battle. The umbrella, flag and bell were duly fixed. Five-crest decorations placed on the head added to the elephant's grace. On both sides, duly balanced hang two bells so that the elephant looked like a dark cloud with lightning. So huge and big was his body that it looked like a moving mountain. Thus was prepared the royal elephant, faster than the mind as well as air, infatuated and humming. Having completed the preparation of the royal elephant, the said keeper prepared the four-fold army consisting of infantry, cavalry, elephants and chariots, with the pick from each. Having done so, he came back to the Chief Army Officer and reported the due compliance of his order.

Then the Army Officer sent for the keeper of the royal vehicles and said unto him as follows—"Oh beloved of the gods ! Please present at the exterior court suitable vehicle, one for each lady of the king's harem, Subhadra and others, yoked with animals ready to start. Having done so, please report to me."

The keeper of the royal vehicles heard the order of the Chief Army Officer with due regard, and having done so, he went to the enclosure where vehicles were parked.

Having arrived there, he examined all the vehicles, wiped them clean and took them out. They were suitably placed together in one spot and their covers were removed. Then the vehicles were duly fitted with parts and accessories and gracefully decorated.

Then he went to the shed where stood the animals and examined them carefully. He rubbed the body of the animals and drew them out. Then he patted them with his palms. After that, they were decorated with cushions and ornaments, ordinary and extraordinary. Having done so, he yoked them to the vehicles. Each vehicle was entrusted to a driver who was equipped with a whip to control the animal. The vehicles were placed on the high-road. Thereafter, he reported the compliance of the order to the Chief Army Officer.

Then the Chief Army Officer sent for the keeper of the Municipal services and said unto him as follows—"Oh beloved of the gods! Please

arrange to clean and sprinkle with pure water both inside and outside the city of Campa, till report to me the compliance of my order."

The keeper of the municipal services duly received the order and carried it out. He had the city (both inside and outside) duly cleaned and sprinkled with pure water and having done so, he reported it to the Chief Army Officer.

Then the Chief Army Officer inspected the elephant meant for the use of king Kunika, son of Bhambhasara ; he inspected the fourfold army, the vehicles for the use of the ladies of the harem, and also the city of Campa duly cleaned and sprinkled with fragrant water both inside and outside.

Having completed his inspection, he was delighted and pleased. He was immensely happy, till his heart expanded in glee. He came back to king Kunika, the son of Bhambhasara, and with folded palms, till submitted unto him as follows—"Oh beloved of the gods! The best elephant is ready for Your Majesty's ride. The fourfold army stands ready to follow thee. The vehicles for the use of the ladies stand ready at the exterior court. The city of Campa has been duly cleaned and sprinkled with pure water, till filled with the smoke of delightful incences. Now, may the journey of your Majesty commence to pay homage and obeisance to Bhagavan Mahavira." 30

Having been thus informed by the Commander of the Army and having heard his words, king Kunika, the son of Bhambhasara, became highly delighted and pleased, till his heart expanded in glee. He went to his gymnasium and entered into it. Having entered there, he performed various types of physical exercises, skipping, jumping, wrestling, rubbing each other's body, sundry physical movements, till he was physically tired.

Then he applied to his body oils named *śatapāka* and *sahasrapāka* and creams which restored balance among the physical elements, imparted physical strength, excited the senses, improved the muscles and gave joy to all the sense-organs. Then he sat on a mat and had his body massaged by experts which gave comfort to the bones, to the muscles, to the skin and to the pore-hairs. These massagists were trained in their art, were quick in their application, had received guidance from competent persons, were dexterous and talented. They know how to apply oil to the body, how to rub it in and how to rub it in reverse order. Thus relieved of his physical exhaustion and weariness, king Kunika came

out of the gymnasium, till he arrived at his bathroom and entered into it.

The bathroom was beautiful with fine lattice-work whose floor was studded with sundry precious stones and whose walls were also similarly decorated and there he sat comfortably on a stool meant for use at the bath. Then he took his bath, pleasant and auspicious, with water brought from holy places or with water pleasant for touch, with water which was scented, with water containing the essence of flowers and with pure water.

Having completed his bath in sundry ways and cleaned his body by wholesome rubbing, he dried his body with red cloth (towel) turkish, soft and scented and then applied *gorocana* and sandal paste on his body. Then he nicely dressed his body with the best of robes which was spotlessly clean. Then he took a garland made from flowers, applied pollen (*kunkuma*) and put on gold ornaments. Then he placed round his neck sundry garlands, some with three, some with more strings, long, with a pendant of flowers and decorated his waist with an ornamented thread. Then he decorated his neck with a necklace and placed rings on his fingers. In this manner, his beautiful body was decorated with beautiful clothes and ornaments or his hairs and decorations were as graceful as those of a god named Lalitanga.

In this way, the king added much to his physical glory. The glitter of the golden rings and ear-rings brightened his fingers and face. The brilliance of the crown made his forehead shine. His chest was beautified with a wilderness of garlands. Then he placed nicely on his shoulder a long shoulder-cloth hanging gracefully on both the sides. Then he placed round his wrists bracelets/bangles made of gold and studded with gems and precious stones made by expert jewellers, with joints strongly wrought beautiful, shining and indicating the powerful (vigorous) wrists.

Needless to write more, elaborate more, with all his robes and decorations, looking like a *kalpa*-tree, when the monarch came out of the bath, there was a gracious umbrella decorated with *koranṭa* flowers spread over his head, with four *cāmaras* being fanned from his sides. When the monarch came within the visibility of men, they shouted victory unto him.

After the monarch had come out of the bathroom, he was joined by many rulers of *gāṇa*, of *dāṇḍa*, kings, *iśvara*, *talavara*, *māṇḍavika*,

kauṭumbika, ivya, śreṣṭhi, army commanders, export merchants, ambassadors, envoys, and thus surrounded, he looked like the moon in the company of planets, satellites and stars. Thus (with a long train), he arrived at the general court of audience, and from there to the royal elephant.

Having arrived there, the king took his seat on the back of the elephant which looked like a mountain made of collyrium. After the king had taken his seat on the back of the elephant, the following eight auspicious things preceded the king's vehicle. They were : *svastika, śrīvatsa, nandyāvarta, vardhamānaka, bhadrāsana* (seat), jar, fish and mirror.

These were followed by pitchers and jars full of water, divine umbrella, flags with *cāmaras* attached and readily visible to the monarch, smaller flags fixed round a long poll which hold the main ensign called Vaijayanti, which almost touched the sky. All these preceded the royal train. Immediately following these were the brilliant royal umbrella studded with gems called *vaidūrya*, fixed on a beautiful staff decorated with long *koranṭa* flowers, and almost as high as the lunar zone and widely spread, the throne and the foot-stool used by the monarch with the king's slippers placed on it. These were carried by valets especially deployed, surrounded by infantry men. All these preceded the king's train.

Next to these followed many who held clubs, armours, bows, *cāmaras*, dices, books, back-supports, seats, *viṇās*, oil-cans and scented betels.

Many with clubs, many with tonsure of head, many with a bunch of hairs on the crest, many with matted hairs, many holding peacock feathers, many jesters, merry-makers, admirers, jokers, dialoguers, excitors, bards and many others, some playing on instruments, some singing, laughing, dancing, gossiping, haranging, (talking), protecting, viewing or simply shouting.

These were followed by many fine steeds, youthful, decorated with an ornament called *sthāsaka*, with bridles to control their movements, and with their waist decorated with *cāmara*, 108 in all. Their eyes looked like the fresh bud of *harimelā* or like *mallikā* flower. Their pace was curved, gentle and dancing. Their bones were restless due to the movements of their body, slowly pacing, jumping, running, galloping, by the skill of their movement, *tripadi* or touching the ground with three legs only, gifted with victory and speed. These horses were all trained. Beautiful and dangling ornaments decorated their necks. They had

beautiful ornaments on their face. Similarly they had sundry ornaments on their waist such as *avacūla*, *sthāsaka*, *palāṇa* etc., with a *cāmara*-like tail added. All of them were attended by trained, young and best horsemen.

The horses were followed by 108 elephants. These elephants, partly infatuated and tall, had their tusks partly visible. These tusks were broad in the rear, white and wrapped in gold. The elephants were decorated with gold and precious stones.

Following the elephants there were 108 chariots. They were equipped with umbrellas, flags, bells, ensigns, gates and *nandighoṣa* (meaning notes from twelve types of musical instruments). They were covered with a network of innumerable small bells. In their construction wood of the *śiśam* variety from the Himalayan region covered with gold plates was used. The axels of the wheels were made of a type of iron called *kālā-yasa* and they were strongly fitted and looked very graceful. The wheels were nicely produced and were perfectly round. They were drawn by pedigree horses and their bridles were held by trained charioteers. They had thirtytwo types of quivers, armours protecting their chest, helmets protecting their heads. The chariots were full of weapons used in a war, such as bows, arrows, axes, etc.

The chariots were followed by men on foot (infantry men) carrying in their hands sundry arms such as, swords, *śaktis*, *kuntas*, javelines, clubs, *bhindimālas* and bows.

And then followed the king. His chest was decorated with necklaces. The face was beaming with the lustre of his huge ear-rings. His forehead shone with the glitter of his crown. He was like a lion among men, the master of men, the Indra of men, a bull among men, almost an emperor over many a ruler. Seated on the back of the elephant, he was shining with the royal valour. He had over his head an umbrella decorated with the garland of *koranṭa* flowers. He was being fanned by the best white *cāmaras*. He had a great fame like that of Vaisramana, Emperor and Indra.

He started moving with a great zeal towards the Purnabhadra *caitya* followed by a fourfold army consisting of infantry, cavalry, elephants and chariots. Immediately preceding king Kunika, son of Bhambhasara, were horses and cavalrymen, on the sides elephants and elephantsmen and to the rear, the chariots.

The procession was moving through the heart of the city of Campa. He had just in his front a man carrying a watering can. Some people were moving fans, some people firmly held white umbrellas. Thus he was attended by small fans, all treasures, all useful objects, the whole army, the whole family, all endeavour, all decorations, all humility, all flowers, dresses, garlands and ornaments, all musical instruments, with a mighty display of fortune, mighty display of objects, mighty strength, mighty family and innumerable musical instruments all playing simultaneously. There was a tremendous roar from conches and many instruments made from leather like *dhol*, *nagādā*, *bherī*, *jhallarī*, *kharamukī*, *huḍukka*, *mūraja*, *mṛdanga* and *dundubhī*. 31

As king Kunika passed through the heart of the city of Campa, he was incessantly hailed and welcomed with the shouts of 'Victory unto thee !' and with words covetous, pleasant, dear, pleasing, attractive and appealing by a vast crowd consisting of men covetous of wealth, covetous of beauty and sweet words, covetous of pleasant smell, taste and touch, covetous of food, by jesters, *kāpālikas*, *karapīditas*, conch-blowers potters, oilpressures, farmers, admirers, carriers, bards and students. They spoke as under : "Oh giver of affluence ! Victory be unto thee, victory be unto thee. Oh gentle ! Victory be unto thee, victory be unto thee. May good come to thee. May thee attain victory over those who are not yet defeated. May thou protect those who have yielded. May thou live among those who have been conquered.

"Like Indra among the gods (*devas*), like Camara among the *asuras*, like Dharanendra among the *nāgas*, like the moon among the stars, like emperor Bharata among human-beings, may thou live long for many years, for many centuries, for many thousand years, for hundreds of thousands of years, free from trouble, with the members of thy family, enjoying life happy and gay.

"Being surrounded by the near and dear ones, may thou reign over the city of Campa and many other villages, mines, towns whose levy is condoned, bad towns, *khetā*, *karbāta*, *madamba*, towns linked by land and water with other places, ports, hermitages, *nigamas*, towns at the foot of mountains, and over *sanniveśas*, may thou be lord over these, may thou be leader unto these, may thou be supporter of these, may thou be master of these, may thou be superior over these, may thou be commander over these, may thou be their strength and support, enjoying and amidst the delightful sound of dramatics and instruments, performed and played upon by master artists" and so on, uttering these words, they shouted, "Victory unto thee !"

Thus king Kunika, son of Bhambhasara, being observed by thousands of eyes, being greeted by thousands of hearts, being coveted by thousands of desires, being sought by glow and fortune, being praised by thousands of words, and having accepted the obeisance from thousands of folded palms, from thousands and thousands of men and women and enquiring their welfare with sweet words, left behind innumerable rows of houses and crossed through the heart of the city of Campa.

Having come out of the city of Campa, he came to the vicinity of the place where stood the temple named Purnabhadra. Having arrived there, he saw, not from very far nor from too near, the supernaturals like the umbrellas, etc., which go with a Tirthankara. There he stopped the royal elephant and alighted from it. Having come down to the ground, he removed from his person and attendance the five royal decorations which were sword, umbrella, crown, sandals and *cāmara*.

Then he came to the place where was seated Bhagavan Mahavira and then having observed the five rules (*abhigama*) which one is to observe at a place like this, he stood in the presence of Bhagavan Mahavira. These rules were discarding live objects, placing in due order non-live objects, covering the body with an untailored wrapper, folding arms in the presence of the spiritual master and having full concentration of the mind. Then he moved thrice round Bhagavan Mahavira and paid him homage and obeisance. Having paid his homage and obeisance, he worshipped him in three modes, viz. with his body, with his words and with his mind. With his body, like this—he contracted his hands and feet, while listening, he bowed, and standing before him, he worshipped with folded hands and with due humility. With his words, like this—When Bhagavan Mahavira said something, he would say, “Bhante ! So it is. Bhante ! What you say is the authority. Bhante ! What you say is the truth. Bhante ! What you say is beyond doubt. Bhante ! What you say is beneficial. Bhante ! What you say is accepted. Bhante ! What you say is desired and accepted.” Thus he worshipped without contradicting the Lord. With his mind, like this—he worshipped with a sincere desire for liberation, with a deep devotion. 32

Then having known about the arrival of Bhagavan Mahavira, the ladies of the harem, Subhadra and others, took their bath, till performed atonements and dressed and decorated themselves in all manners.

Then being attended by many ladies, *kubjāś*, *ceṭikāś*, *vāmanis*, *vaḍabhis* in attendance from different lands, viz., Barbara, Payausa, Jona, Panhava, Isigina, Vasina, Lasiya, Lausa, Simhala, Damila, Araba,

Pulanda, Pakkana, Bahala, Murunda, Sabara and Parasa, who always understood their mistress from expressions, thoughts and desires, who had put on their native dresses, and who in turn were surrounded by eunuchs, harem-guards and their superiors, they came out of the palace.

They came to their respective vehicles and took their seats on the vehicles which were ready to start. The whole train passed through the city of Campa, till they came to the place where stood the Purnabhadra temple.

Wherefrom, the supernaturals surrounding Bhagavan Mahavira were visible, they stopped their vehicles and alighted therefrom.

They being surrounded by their attendants came in the august presence of Bhagavan Mahavira and having fulfilled the conditions, they stood before him. They discarded live objects, they embressed non-live objects, they bent their bodies in humility, they folded their palms as soon as his eyes fell on them, and they engrossed their minds in concentration. Then they moved round Bhagavan Mahavira thrice and paid their homage and obeisance. With king Kunika at their fore, the whole family (including the ladies in attendance) turned their faces towards Bhagavan Mahavira and worshipped him with their hands folded in deep reverence. 33

The Concept of Mind in Indian Thought with Special Reference to Jaina System

GOUR HAZRA

In this paper I have tried to give an exposition of Indian concept of mind, especially Jaina theory of mind. There is not a single system of Indian philosophy which does not deal with the concept of mind. Some are more epistemological in their analysis of the concept, while the others are psychological. A persistent effort has been made here to correlate the two aspects and arrive at a satisfactory explanation of the nature of mind.

The word *manas* or mind literally means 'measuring', and it was used in this sense in the early *Vedas* and *Brāhmaṇas*. It is an activity in the life of man, by which he measures his wisdom, pleasures, etc. This *manas* is said to be *annamaya*, of the form of matter, in the *Chāndogya Upaniṣad*. It is not gross, but a subtle matter. In the *Bṛhadāraṇyaka Upaniṣad*, we find *manas* treated as a sense-organ i.e., as an instrument of knowledge with a physical basis. To link up matter which is gross, and self which is pure consciousness, *manas* or mind which is subtle matter capable of reflecting consciousness is necessary. This idea that *manas* is subtle matter is common to almost all systems of Indian philosophy.¹

But one thing we should have remembered that a study of Indian concept of mind will not be complete unless it is viewed in the light of the Western concept. The functions of mind are common whether it be for the Easterner or the Westerner, but an interpretation of these functions to mean what mind is, has been different not only between the East and the West, but also as between different types of philosophies. The bias of the Indian philosophers has been towards the self as the basic principle, for which everything else exists and acts, and mind is not an exception to the rule. The Western thinkers, on the other hand, very

¹ Sarasvati Chennakesavan, *Concept of Mind in Indian Philosophy*.

rarely sees any difference between the mind and the self, or they are not prepared to give any ontological status to self as an independent existent. Mind is psyche and the study of mind is psychology i.e., mind is soul or consciousness. Knowledge which is the province of mind is impossible unless there is consciousness. The self and the mind are identical.

Indian philosophers, from the very beginning, have avoided this pitfall by recognizing mind as something distinct, from the self or *ātman*, though partaking of its nature as intelligence through association with it. Finally it may be said that though there are some common features between what the Indian thinkers call '*manas*' and the Western philosophers called 'mind', there is a lot of difference between the two.

In Indian philosophy the Naiyayikas, the Vaisesikas, the Mimamsakas and the Samkhyas maintain that *manas* as an internal organ which is the instrument of directly knowing pleasure, pain and so on. In this way *manas* is unconscious like other senses. The only difference between it and other senses is that it is more subtle than the others. So far as consciousness is concerned, it has been regarded by these systems as a prerogative of the self alone. The Western philosophers, on the other hand, are of the view that mind is conscious. Thus it is only in an ordinary sense that *manas* is referred to through the term 'mind'.

Mind or *manas* plays a distinct role in all most all the conscious activities of living being. The association of the mind is necessary in every act of perception. Without the association of the mind none of the sense-organs can apprehend its object. The *Upaniṣads* maintain that what is necessary for knowledge is neither mere sense nor its proper functioning in conjunction with *manas*, but the self which perceives through these. Mind plays only a secondary role in knowledge.

Except the Buddhists and the Advaita Vedantins all other systems hold '*manas*' as an internal sense organ (*indriya*). An *indriya* is that which is regarded as an instrumental cause (*karana*) of perception. According to Naiyayikas, it is the instrument employed by the abiding self in the internal perception of pain, pleasure and so on. The Buddhists do not admit the existence of an abiding self. In their opinion, the *vijñāna-santāna* (stream of consciousness) is the highest reality of consciousness and when there is no *ātman*, there is no necessity of an instrument.

The Vedantins accept the existence of the Knower, i.e., the self but some of them do not regard *manas* as an *indriya*. There are divergent views regarding *manas* in the *Upaniṣads*. It is referred to as higher than

a different from the sense organs. Samkara simply points out that according to the *Smritis*, *manas* is *indriya* and according to the *Srutis* it is not.² Vacaspati and the authors of *Ratnaprabhā* and *Pañcadasi* are of the view that *manas* is separately mentioned in the *Srutis* for the sake of emphasis.³ Dharmarajadhravindra forcefully rejects Vacaspati's contentions and asserts that *manas* or *antahkaraṇa* is not *indriya*, since it is not necessary that an internal perception must correspond to an external perception in all respects. He maintains that so called internal perception is not a perception, since it is derivable only through the senses and also due to their belief that there is nothing which can serve as the medium of contact of *manas* with its object in such an internal perception. The Vedantins further maintain that perception is immediate knowledge and not necessarily derived through the senses. So far as the medium of revelation is concerned, pain and pleasure are directly revealed to the self without the help of any further medium. Knowledge, according to them is not a product, it is rather identical to consciousness.

On the other hand, Nyaya-Vaisesika writers generally regard the *manas* as the internal organ through which we perceive pleasure and pain.⁴ It is eternal and non-physical; it is not constituted by the physical elements, like earth, water etc. Mind is called an internal sense organ because internal perception depends on mind, just as external perception depends on external senses. The internal perception of pleasure, pain, desire, etc. can't be produced by the external senses like sense of sight, hearing etc.⁵ Again, mind is also the condition for the external perception. According to the Nyaya-Vaisesikas the external senses can perceive object only when they are in contact with the mind. Mind is atomic and exists in contact with the self. It comes in contact with the self and sense-organs and gives rise to perception. It is not extended, for at one moment it can't be in contact with many objects. If mind were an extended organ, we could have many perceptions at one time.

The Mimamsakas also recognize the mind or *manas* as the internal sense-organ. They call it the internal organ, since it operates independently in the perception of the self and its qualities. But in the perception of external objects it acts in co-operation with the external senses,

² *Brahma Sutra*, 2.4.17.

³ *Pancadasi*, 2.12.18; *Ratnaprabha*, 2.3.32.

⁴ *Nyayabhasya* and *Nyayavartika*, i, 1, 24.

⁵ *Ibid.*, i, 1, 4.

since being an internal organ it cannot come into contact with external objects.⁶

The Samkhyas also regard the *manas* as an internal sense-organ. They consider *manas* to be an unconscious product of subtle matter (*ahamkāra*). Though mind is internal sense yet it helps the external senses to produce knowledge. The function of mind is to change sensation into concept. Isvarakrasna holds that it is a sense organ of double nature, viz., of knowledge and of action. He asserts that though it is one, it appears to be many on account of the modification (*guna-parināma*) of the constituents and also due to the difference of the external objects.⁷

But there are some peculiarities in Jaina system. The Jainas do not regard the *manas* as a sense-organ. According to them mind is *anindriya*. It is not sense-organ.⁸ Vidyānandin argues that the mind is not a sense-organ because it is different from sense-organs. The sense-organ apprehends specific objects. One sense-organ can't apprehend the objects of another. But mind can apprehend all objects. So it cannot be regarded as a sense-organ.

According to the Jainas, mind has an important place in perceptual knowledge. Not only the senses but also mind is the instrumental cause of perceptual knowledge. In the *Tattvārtha Sūtra*, mind is defined as *anindriya*, which means *antakarana* or the internal sense.⁹ It is different from the external sense organs. The objects of sense perception are also objects of mind. Mind is also a sense of internal perception like pleasure and pain etc. Hemacandra in his *Pramāṇa-Mimāṃsā* defines mind as the instrument of the self which apprehends everything.¹⁰ Mind can acquire knowledge of all objects, in the sense that it is not subject to the limitations which we find in the case of the five sense organs. Each sense organ can apprehend only a particular kind of object. But the mind has no such limitations. Mind can grasp anything which comes into contact with the five sense-organs. Mind is defined as *karaṇa* or the instrument of the self.

⁶ *Sastradipika*, pp. 115-116.

⁷ *Samkhyakarika*, p. 27.

⁸ *Dravyasamgraha*, p. 13.

⁹ *Tattvartha Sutra*, I. 14.

¹⁰ *Pramana-Mimamsa*, I. 1.34.

Mind is *aprāpyakāri* according to the Jainas, because there is no direct contact between the object and the mind. They do not accept the Nyaya view of *prāpyakāritva* of mind. They point out that if the mind were *prāpyakāri*, then it would go out of its place and meet the objects near or far, in the state of waking as well as in sleeping, but in practice, we do not find this. Therefore, mind is *aprāpyakāri*.

The Jainas do not agree with the Samkhyas that mind is unconscious. They ask, how can an unconscious entity become an instrument of conscious process ? How can the unconscious mind change the sensation into concept ? According to Jainas mind is both physical and non-physical. In respect of its substance mind is physical ; it is called *dravyamana* because it is made of the *pudgalas* or matters. But in another aspect, it is non-physical or conscious ; it is called *bhāvamana*. *Bhāva* is conscious aspect of mind.

The Jainas do not agree with the Naiyayika view that mind is an eternal substance. According to the Jainas mind is both eternal and non-eternal. Mind is eternal only in the sense that it is constituted by *pudgalas*, which are eternal. In other words, the *pudgalas* are the essence of the mind. Thus, in the aspect of *dravya*, mind is eternal. On the other hand, with the aspects of its qualities or *paryāya* it is not eternal because the qualities of mind, pleasure, pain etc. are changing. The Jainas do not accept the Nyaya view that mind is atomic. Mind is, according to the Jainas, *madhyamapariṇāmi*. If mind were atomic, it could not come into contact with the self at the same time as its contact with the sense-organs.

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A Note on Padmasundara and His Works

SATYAVRAT

By virtue of his literary output and spiritual attainments, Padmasundara was decidedly the foremost in the galaxy of Jaina ascetics, who, notwithstanding the rigorous monastic inhibitions, had cordial ties with the Mughal Emperor Akbar.¹ The overwhelming consensus is disposed to identify him with Paraminder, mentioned in *Ain-e-Akbari* as one of the esteemed proteges at the royal court.² Ordained in the Nagapuriya Tapagaccha, an offshoot of the Svetambara branch of Jaina faith, Padmasundara, as testified by most of his works or colophons thereof, was privileged to have been the pupil of Padmameru, the mighty scholar (*panditottama*) of the day.³ Akbar was so fascinated by his multi-dimensional personality that he came to entertain, over the years, intimate friendship with Padmasundara that virtually lasted till the latter's end.^{3a} At the conclusion of his very fruitful meeting with Hiravijayasuri, the emperor is said to have given him a sizable collection of books as gift that originally belonged to Padmasundara, but had been kept with him ever since his death.⁴ Devavimala, the author of *Hirasaubhāgya*, a poetic biography of Hiravijaya, not only vouches for the veracity of the details of the memorable event, but also enumerates by name, in his auto-commentary, the various works included in the collection, which, comprised, besides others, the *Yadusundara-mahākāvya* by Padmasundara himself,⁵ that has hitherto suffered undeserved oblivion.^{5a} Hiravijaya

¹ M. D. Desai (ed.), *Bhanucandracarita*, Singhi Jaina Granthamala, No. 15, Introduction, p. 12; *Surisvara ane Samrat* (Gujarati), p. 120, quoted in *Jain Sahitya aur Itihas*, Bombay, 1956, p. 396, fn. 3.

² *Ain-e-Akbari* (English translation by Blochman), p. 537-547.

³ *Yadusundara*, Colophons; *Sundaraprasasabdarnava*, Colophons; *Parsvaa-thakavya*, Colophons and VII. 64; *Rayamallabhyudaya*, *Prasasti*, 100 etc.

^{3a} *purabhavatpritipadam vayasyavisaradendurmama padmasundarah, Hirasaubhāgya*, KM. 67, XIV. 91.

⁴ Nathu Ram Premi, *Jain Sahitya aur Itihas*, op.cit., p. 396.

⁵ *Hirasaubhāgya*, KM 67, XIV. 92, 96 and Auto-commentary on XIV. 99: *kaoyani raghuvamsa-meghaduta-kumarasambhava — kadambari-padmanandayadusundarayani*.

^{5a} The *Yadusundara* is known through its solitary MS (No. 2858 Punya) preserved with L. D. Institute of Indology, Ahmedabad. Our study of the poem is based on its transcript. For an exhaustive critique on *Yadusundara-mahakavya* see our book (under print) *Jain Sanskrit Mahakavya*, p. 100-123.

It has been recently edited by D. P. Rawal, L. D. Series 105, Ahmedabad, 1987.

is known to have visited Akbar's court at Fatehpur ~~Sikri~~ 1582 A.D. (V.S. 1639).⁶ Obviously Padmasundara had been dead for some time prior to 1582 A.D. Assuming *Pramāṇasundara*, to be his last work written in V.S. 1632,⁷ Nathu Ram Premi was inclined to put Padmasundara's death somewhere between V.S. 1632 and 1639 (1575-82 A.D.).⁸ But the discovery of his *Yadusundara*, a *māhākavya* in twelve cantos, seems to contradict the conclusion. In view of its flamboyant style, laboured language and strong tendency to indulge in literary gimmicks like *citra-kāvya*, all whipped up to prepare a full fledged adaptation of Sri Harsa's *Naiṣadha-carita*, it can be justifiably claimed to mark acme to Padmasundara's literary achievements.⁹ The sentimental warmth with which Devavimala has depicted the emperor's anguish, leaves little doubt that to him (Akbar) Padmasundara's death was not a distant occurrence. He seemed to be undergoing, till the time, its unmitigated vehemence. Padmasundara might have died in proximity to the emperor's meeting with Hiravijayasuri, a year or so before, some time in V.S. 1637-38 (1580-81 A.D.). The discovery of *Yadusundara* thus compels revision of the earlier view on the date of Padmasundara's death. If he may be, as he should be, taken to have been alive till 1581 A.D., then the *Yadusundara* can be confidently assigned to the interlude between 1575 and 1581 A.D. Padmasundara thus seems to have survived for at least six years after composing his supposedly last work, *Pramāṇasundara*, to crown his literary output with *Yadusundara*, undoubtedly his *magnum opus*.

Some of his other works serve to uphold Padmasundara's spiritual friendship with Akbar. His treatise on poetics, *Akbarasāhiśringāra-darparaṇa* (ASSD),¹⁰ as the title implies, was composed at the request of the emperor,¹¹ perhaps to acquaint him, in brief, with the theory of *rasa* in Indian rhetorics. The *prāṣasti* to one of its codices is unambiguous in stating that as Jayaraja and Anandaraya were patronised by Babur and Humayun respectively, so was Padmasundara the recipient of honour from Akbar, at whose court he had convincingly defeated a band of

⁶ *Bhanucandracarita*, *op.cit.*, Introduction, p. 5-8, *Unnatapuraprasasti*, line 1.

⁷ *Pramāṇasundara* (p. 127-160) in *Jaina Philosophical Tracts* (ed. Nagin J. Shah), L. D. Institute of Indology, Ahmedabad, 1973, p. 160.

⁸ *Jain Sahitya aur Itihas*, *op.cit.*, p. 396.

⁹ Satyavrat, *Jain Sanskrit Mahakavya* (under print), p. 103.

¹⁰ Ed. K. Madhavakrsna Sarma, *The Ganga Oriental Series*, No. 1, Bikaner, 1940.
¹¹ ASSD, *op.cit.*, I.8.

disputants in a debate.¹² Harsakirti's *Dhātutaraṅgiṇī* provides the additional information that Maladeva, the ruler of Jodhpur, was equally enamoured of Padmasundara's virtues and extended liberal patronage to him, and that Akbar had bestowed upon him a village, a blanket and a palanquin to commemorate his triumph in disputation at his court.¹³ Whether this debate is identical with the one alluded to in *ASSD*, we are unable to determine. Sadhukirti, a follower of Kharataragaccha, had won a resounding victory in the discussion on *pauṣadha*, at Akbar's court, in V.S. 1625 (1568 A.D.). The *Ja-itapadevali* confirms that Padmasundara then had his camp at Agra.¹⁴

Padmasundara seems to have been prolific writer. He completed his *Bhaviṣyadattacarita* in V.S. 1614, on the fifth day of the bright half of Karttika. *Rāyamallābhyudaya* was completed on *Jyeṣṭha śuklā pañcamī*, in V.S. 1615. The same year witnessed the completion of *Pārśvanātha-kāvya*.¹⁵ In the short span of a week more than one year, Padmasundara had spun out three sizable works, a mighty feat by any standards. The works themselves bear it out that all the three were composed in deference to the wishes of Rayamalla, a devout *śrāvaka* of Carasthvara (Carathavala in Muzzarnagar district, U.P.)¹⁶

Padmasundara's writings bespeak his of equipment in various disciplines. It encompasses in its sweep such diverse fields as poetry, poetics, grammar, philosophy, medicine, music, lexicon and astrology. By all accounts, he, not unlike his mentor Padmameru, was a versatile scholar. The *Pārśvanātha-kāvya* (*PK*) and *Yadusundara* (*YS*) are *mahākāvyas* of considerable worth and girth. While the former purports to detail the life-account of the twenty-third Jaina pontiff Parsvanatha, including his earlier births, with poetic trappings, in conventional style ; in *Yadusundara*, that describes in twelve cantos Vasudeva's marriage with the Vidyadhara-princess Kanaka and their post-marital enjoyments, Padmasundara embarks upon the prohibitive task of slashing the formidable *Naiṣadhacarita* down to a handy size in order to project it as a worthy

¹² *ASSD*, op.cit., Introduction, p. XX.

¹³ Quoted in *Anekanta*, Vol. IV., p. 470, *ASSD*, Introduction, p. XXII and *Jain Sahitya aur Itihas*, op. cit., p. 395, f.n. 3.

¹⁴ Agarchand Nahta, *Aitihasik Jain Kavyasamgraha*, p. 140.

¹⁵ *Parsvanathakavya* (*Ms*), VII. 44.

¹⁶ *Ibid*, I. 30 ; *Rayamallābhyudaya* (*Ms*), XX. 24 quoted in *Jain Sahitya aur Itihas*, p. 397-398.

counterpart to Sri Harsa's mighty tome.¹⁷ Deeply imbued with Sri Harsa's style, language and mannerism, it emerges as one of the few poems that seek to perpetuate the *Naiṣadha*-school of poetry. The *Rāyamallābhyudaya* amounts to a detailed biography, in *kāvya*-form, of all the twenty-four Tirthankaras, from the mythological Rsabha to Mahavira, the matchless apostle of peace and non-violence.

The *Akbarasāhiśrīgāradarpana* serves to establish Padmasundara as a literary critic of sorts. As indicated by the title, it primarily concerns itself with the erotic sentiment, which, as treated in the tract, spills over more than three of its four chapters (*ullāsas*). In Padmasundar's scheme of things the *śringāra rasa* is not confined to its traditional divisions or the myriad concomitant situations ; it admits in its purview besides the various types of hero and heroine, the varied psychic strains that they undergo in separation and the stratagems they employ to win over their love. The treatment of other *rasas* is "incidental and necessarily most cursory". Padmasundara conforms to the tradition that favours nine sentiments in preference to Bharata's eight. To him, *śringāra* constitutes the life-breath of poetry, which, if shorn of the sentiment, is as insipid as a straw-man.¹⁸ The work closely follows the *Śringāratilaka* of Rudrata.

The *Jñānacandrodaya-nāṭaka* (*JC*)¹⁹ unfolds a different facet of Padmasundara's equipment. Though entitled *nāṭaka* and divided into five acts, the *JC* is not a drama at all. It embodies in 398 verses, in different metres, the essence of Jaina philosophy, as it is propounded by Kundakunda in his monumental works, especially the *Pravacanasāra*. Notwithstanding the sectarian disparities, Padmasundara follows the great *Ācārya* and his equally brilliant scholiast, Amrtacandra (11th century A.D.), with zealous tenacity. While some of the verses practically add up to Sanskrit rendering of the *gāthās* of *Pravacanasāra*, some others are but versified version of the prose passages in *Ātmakhyāti* and *Tattvadīpikā*, Amrtacandra's commentaries on *Samayasāra* and *Pravacanasāra* respectively. Otherwise also the work abounds in verbal borrowings from Kundakunda.²⁰

¹⁷ See my paper, 'Yadusundara : A Unique Adaptation of Naisadhacarita', *Visvesvaranand Indological Journal*, Vol. XX, p. 193-203.

¹⁸ *ASSD*, *op. cit.*, IV. 20.

¹⁹ Ed. Nagin J. Shah, *Sambodhi*, Vol. 6, Nos. 1-2, 1977.

²⁰ *Jnanacandrodaya*, *op. cit.*, Introduction, 2-3 and footnotes to the texts.

The sister volume *Pramāṇasundara* (PS)²¹ is an 'important contribution to the science of *pramāṇas*'. Divided into four sections, the tract deals with the definition and classification of 'proof', much in pursuance of the Jaina tradition. While the first section concerns itself with defining and discussing *pramāṇa* the following sections successively treat *pratyakṣa*, *anumāna* and *āgama*, with their divisions and subdivisions, refuting in the process the contrary views on the respective issues. In the brilliant exposition of his definition of proof—*samyaksvaparavyavasāyātmakamjñānam pramāṇam pramāṇatvānya thānupapatteh*—Padmasundara has been at pains to discard the various aspects of the views favoured by earlier thinkers including the Buddhists, Naiyayikas, Mimasakas, Samkhyas and the Vedantins.²² He takes *arthāpatti* and *abhāva* to be the different forms of *anumāna*.²³ The attempt to bring *smarana*, *pratyabhijñā* and *tarka* under the umbrella of *anumāna*²⁴ is evidently at odd with the Jaina tradition. He has not been indifferent either to the types of *hetu* or to the pseudo-*hetus* (*hetvābhāsas*). The validity of *āgama* can be disputed neither by *pratyakṣa* nor by *anumāna* etc.

The *Sundaraprakāśaśabdārṇava* (SPS) is known through its *MS* (No. 448), deposited with Jaina Jnan Mandir, Chani (Gujarat). The *SPS* is divided into five *taraṅgas* and consists of 2783 verses. Apparently a lexicon, it is distinguished by the grammatical derivation of the words included therein, in consonance with the Sarasvata school of grammar. It may thus justifiably be claimed to deal with both lexicon and grammar. It is perhaps to underline its grammatical aspect that the author himself has termed it as *śabdānuśāsana : yathāmati mayā proktam kiñcinchabdānu-śāsanam* (v.63).²⁵

Padmasundara's equipment in grammar is obvious from the *Sarasvata-rūpamāla* as well. As evidenced by its codex (No. 403 Punya), preserved in L.D. Institute of Indology, Ahmedabad ; it treats in two cantos consisting of 153 verses, the verbal forms in accordance with the Sarasvata school.²⁶

²¹ Nagin J. Shah (ed.), *Jaina Philosophical Tracts*, *op. cit.*, p. 127-160.

²² *Pramāṇasundara*, *op.cit.*, p. 127.

²³ *Ibid.*, p. 131.

²⁴ *Ibid.*, p. 130.

²⁵⁻²⁶ *Sambodhi*, vol. XII, Nos. 1-4, (Appendix 4), p. 8-11.

The Anup Sanskrit Library, Bikaner retains *Mss* of some of Padmasundara's other works viz. *Hāyanasundara* (No. 5272), *Paramatavyavacchedasyādvādasundaradvātrinśikā* (No. 9746), *Rājapraśnīyānāṭyapadabhaṇjikā* besides a defective *MS* of *Pramāṇasundara* (No. 8432), analysed earlier. The *Hāyanasundara* is noticed without mention of its author by Aufrecht in his *Catalogous Catalogorum* (I. 765). It seeks to describe, in eight *Prakaranas*, the position and conjunction of the seven auspicious planets and the influence they exercise on human destiny (I. 1).

Sadbhāṣāgarbhita-nemistavagāthā, *Varamāngalikastotra*, *Jambūcaritra* and *Prajñāpanāsūtrāvacūri* are other known works of Padmasundara. His *Kuśalopadesa* was published in *Sambodhi* (Nos. 2-3) but is scarce to obtain.

To sum up, the paper makes the following points :

1. Padmasundara is the undisputed author of as many as twenty three works of uneven size and merit. Of these only the *Akbarasāhiśrṅgāradarpana*, *Kuśalopadeśa*, *Pārsvanāṭhakāvya*, *Yadusundara* and *Pramāṇasundara* have been published so far. Others are preserved in the form of *Mss*. *Bhāratistavana*²⁷ and *Mālavarāgajinadhruvada*²⁸ are known from the auto-commentary on Devavimala's *Hīrasaubhāgya*.
2. The works deal with diverse subjects and, as such, bear testimony to the author's versatility.
3. The discovery of his *Yadusundara* necessitates a fresh evaluation of his date. As against the earlier view that *Pramāṇasundara* was his last work, it can now be argued with justification that it is *Yadusundara* that marks the culmination of his writings.
4. Padmasundara was a close friend of Akbar. The emperor held him in high esteem because of his spiritual and scholarly achievements.
5. Padmasundara's collection of books, kept with him, was given by the emperor to Hiravijayasuri. The books formed the nucleus of the library, set up by Hiravijaya at Agra, under one Than Singh.

²⁷ *Hīrasaubhāgya*, XIV. 302 : *yatha padmasundarakrtabharatistave 'viram varam taratarasvarnirjitagangataranga iti'*.

²⁸ *Ibid.*, XI. 135 : *'jinavacanapaddhatirukticangimamalini' iti padmasundarakrtamalavaragajinadhruvapade.*

Dr. L. P. Tessitory : the First Discoverer of Kalibanga

HAZARI MULL BANTHIA

The importance of a site called Kalibanga in the Bikaner District of Rajasthan has well been recognized now. The excavations conducted at the site by the Archaeological Survey of India some years ago have revealed the existence of a pre-Harappan culture at Kalibanga, which was succeeded by the Harappan culture.

Before Sri R. D. Banerjee discovered the site of Mohanjodaro, which was excavated under the direction of Sir John Marshall in 1921-22 Dr. L. P. Tessitory chanced upon some valuable relics, when he visited Kalibanga in April, 1917. These relics included some pre-historic stone tools, clay discs and balls and three inscribed sealings.

The discovery of the above material is inferred from Dr. Tessitory's Indian itinerary and his diary. He toured the Bikaner District between Nov. 9, 1915 and November 5, 1919. It was on the 5th and 10th April, 1917, that he surveyed the mounds of Kalibanga and noticed the antiquities of various types. In his letter to F. W. Thomas and George Grierson, he mentioned about the discovery in the following words :

"From the nature of the remains littering the mound one might feel tempted to conjecture that the bone objects are pre-historical. Others are stone blades, besides clay balls, clay discs etc."

Dr. Tessitory very much desired to make his discovery known through *J. R. A. S.* In his words "I think that Sir John Marshall would not object to my making the discovery known." But his hope was belied.

Still it was Dr. Tessitory who realised the importance of Kalibanga much before the site was explored and subsequently excavated by the Archaeological Survey. He was right in pointing out the prehistoric

nature of the sealings and other antiquities which he noticed in the mounds of Kalibanga.



The characters of the sealings and the inscriptions on them as shown above are akin to the sealings from Harappa and Mohanjodaro.

Gleanings

The Vaisya Community or The Middle Class of India

[Below we are reproducing the Presidential address delivered at the All India Vaisya Conference held at Bareilly on Dec. 28, 1924 by Diwan Bahadur late Har Bilas Sarda in which he gave vent of his pride in Vaisya community of the past, his sorrow at its deplorable present and his faith in its prosperous future. But even after six decades the picture is not very much different. Whatever be their past, present Jainas mainly belong to this Vaisya community and are despised everywhere. We should take lesson from his observations so that we can build a glorious future.—Editor.]

.....To thy ownself be true ;
And it must follow as the day the night,
Thou canst not then be false to any man.

—Shakespeare, *Hamlet*

I must thank you for the honour you have done me in electing me President of the All-India Vaisya Conference this year. Besides doing me honour you have, by electing me to the Chair, called upon me to contribute my humble mite towards the accomplishment of the great work which you took in hand thirty-one years ago, and which is making slow but sure progress in uplifting this great community. While sensible of the honour done to me and thankful for the confidence placed in me, I am not quite insensible of the obligation you have imposed upon me ; for, I am not unconscious of the fact that the only qualifications I possess to fill the position to which you have called me, are my deep interest in the welfare of the community to which I have the honour to belong, my pride in its past, my sorrow at its deplorable present, and my firm faith in its prosperous future.

Gentlemen, just as the trunk of the tree is its mainstay in as much as it distributes sustenance to the various branches ; and on its strength and healthiness, depends the prosperity of the branches, the leaves and the fruit, so is the Vaisya community the mainstay of a nation. Society has been divided and classified in various ways, in various countries ; but the laws and principles governing the life and growth of nations are the same all over the world. In every nation, functions necessary

for its life and growth have to be performed ; and agencies, varying according to time and circumstances, exist in every nation to conduct those necessary functions. Take the two chief necessities of the life of a nation. First, it must be able to protect itself from foreign attack ; secondly, it must produce means and possess resources to maintain agencies not only to insure such protection but to provide sustenance for its continued existence. It is a law of nature that a nation that ceases to grow, begins to decline. Every nation, therefore, must be able to make sufficient provision to meet its progressively increasing needs owing to its growth. This second function so vital to the life of the Indian nation is performed by the Vaisya community.

It is not easy, owing to the innumerable political changes, social and racial upheavals, the rise and fall of various religious sects and denominations during the last three thousand years, to trace the origin and the history of the formation of the numerous castes and sub-castes into which we find the Vaisya community of India at present divided. As we all know, in ancient India there were only four *varṇas*. This classification of the people was the result of the various functions performed and the professions followed by them. Individuals, as they adopted the mode of life and took up the work suited to their temperaments and capacities, were classed as Brahmins, Ksatriyas, Vaisyas and Sudras. Men and groups of men, were at liberty to change their *varṇa* ; and the *Purāṇas* and *Sāstras* show beyond doubt that the various members of a family and sometimes, the several sons of the same father belonged to different *varṇas*. At all events, there is no doubt that in those days, the Vaisyas formed one undivided class, and were governed by common social rules and regulations, and had common customs and usages. There were then no castes and sub-castes among them, no mutually exclusive sub-communities, which moved in their separate narrow orbits, uninterested in and unconcerned with the lives and fortunes of one another. Later, owing probably to a variety of causes including among others, the spread of those tenets of *ācāra* (conduct) preached by the Vaisnava Acaryas resulting in accentuating the disruptive tendencies and helping the disintegrating forces working in Hindu Society, and the acceptance by large numbers of people of the doctrines of *ahimsā* and *bhakti*, the Vaisya community broke up into a number of separate sub-castes. These sub-castes were formed according as the various professions its members followed, and the localities they inhabited, or as circumstances permitted. The names Khandelwals, Porwals and others ending in *wals* betray the origin of those communities as Vaisyas who came from the towns of Khandela, Pur (Mewar) and other towns respectively. Some like the Maheswaris and Oswals came into existence when large numbers of

people changed their creed. Records show that some Ksatriyas belonging to different clans inhabiting Khandela and its environs adopted the Vaisnava creed of *bhakti* and *ahimsā*, gave up their profession of arms, took up peaceful avocations and assumed the name Maheswari 'of great *aiśvarya (material prosperity)*'. Later, the Rajputs of the town of Osian in Marwar under the influence of the Jain Acarya Ratnaprabhasuri, adopted the Jain faith and formed a separate caste. It is a historical fact that certain Maheshwari families such as the Bhandaris, Mehtas, Kotharis later adopted the Jain faith and joined the Oswal community and were absorbed by it. Similarly, some Oswals of the Mantri family later joined the Maheshwaris. They, however, all retained their patronymic of Bhandari, Mehta, Kothari, Mantri etc. The Agarwals are also said to be Ksatriyas and are descended from the sons of king Agrasena and are so-called as they lived in Agroha a city founded by Agrasena. It appears that most of the classes forming the present Vaisya community of India were originally Ksatriyas or Rajputs. The work of investigating the origin of the several communities is a most important and interesting one, and if the Vaisya Mahasabha takes it up, it shall be doing a great service to the Vaisya community.

The functions performed by the Vaisya community in ancient times being so vital to the life and growth of the Hindu nation, its members naturally developed moral and physical qualities of a high order. They were men of vigorous constitution, of great courage and valour, clear and bright intelligence, of a daring nature, ready to face danger, cross seas, fight their way in distant and savage countries, and obtain and secure from all parts of the world, things necessary for the welfare and advancement of humanity, useful to man in peace and war, in health and sickness. They were keen to secure, and strong to keep what they had secured. They were self-reliant, resourceful and brave. Such were the ancestors, the progenitors of the various classes in India which are now classed as Vaisyas. Even in medieval times, the Vaisyas were a most prominent community in India, respected and esteemed by all. They were great administrators, and held the highest offices in the State along with the Rajputs as commanders, ministers, ambassadors and governors. From early times up to the advent of the British in India, they held high positions in the financial administration of the country. In the Indian States, till very recently, the ministers, administrators and governors were generally Vaisyas and in some of them even now, ministers are Vaisyas. They have been and are now being elbowed out by others where the British influence has become predominant. All the strings of the commerce and trade of India, export and import, were in their hands in old days. They were to be found all over the world,

in Europe, Africa and all parts of Asia—in China, Japan, the Transgangetic Peninsula, Arabia, Persia, Babylonia, Greece, Egypt and Rome.

“India”, says the *Encyclopaedia Britannica*,¹ “was once the seat of commerce.” Professor Heeren² and others declare that the Hindus in old days were “a commercial people”. Professor Max Duncker, Sir W. Jones, Mr. Elphinstone, Mr. Sewell and others say that “the Hindus navigated the ocean more than 2,000 years before Christ”.³ Dr. Sayce, the famous Assyriologist says that “Indians went to Babylon with merchandise 3,000 years B. C. when Ur Bagas ruled there”.⁴ It was this commercial activity of the Vaisyas, that brought untold wealth to India, and made her for ages famous as the richest country in the world and the cynosure of all eyes. The elder Pliny⁵ complained that there was no year in which India did not drain the Roman Empire of a hundred million sesterces (about Rs. 1,50,00,000). He estimated the annual drainage of gold alone at Rs. 4,000,000.

The trade with Egypt, Greece and Arabia was in the hands of the Vaisyas of India. Mr. Cloupet⁶ says “the commerce of Arabia Felix is entirely in the hands of the *banians* of Gujarat who from father to son have established themselves in the country”. Periplus,⁷ the famous Greek writer, says that “the *banians* (Vaisyas) of India established themselves at Socotra and the Cape of Guardafui”. Professor Heeren⁸ says that “it is a well-known fact that the *banians* were in the habit of traversing the ocean and settling in foreign countries”. He adds that “the commercial Hindus made expeditions into the golden desert, Ideste, desert of Cobi in armed companies” that “the *Takhte Salemān* in Turkistan mentioned by Ptolemy and Ctesias was the starting point for these merchants”, and that they (Vaisyas) went to Khotan and Asku and thence to Peking.

¹ Vol. XI, p. 446.

² *Historical Researches*, Vol. VI, p. 266.

³ Elphinstone's *History of India*, p. 166.

⁴ *Hibbert Lectures* for 1887 A. D.

⁵ Pliny : *Natural History*.

⁶ *Allgem Geogr Ephem* for November 1180, p. 235.

⁷ *Hindu Superiority*, p. 374. (Third Edition).

⁸ *Historical Researches*, Vol. II.

We thus see that the Vaisyas of India used constantly to go to Turkistan, China, Babylon, Arabia, Egypt, Greece and Rome, and remain out of India for years. It was thus that they helped in making India great. It was thus they made India not only the richest and the most prosperous country in the world, but also the mistress of the sea and the foremost maritime power in the ancient world. How fallen we now are that we ex-communicate our young men, who go to foreign countries to receive education and fit themselves to earn a decent living in India. It is being constantly dinned into our ears that we must stick to the customs and usages of our forefathers, that we must not violate them, that we must follow old practices. Are we then following the old practices of our forefathers, are we treading the path they tread when we not only decline to go out of India for trade to enrich ourselves and our country, but outcaste our young men, the pride of our community, the promise of our future, who face difficulties and undergo sufferings that foreign travel entails, and who suffer the privations the troubles that residence in strange lands involves ?

Not only were the Vaisyas of India in old days, men of great enterprise and adventure and pioneers of commerce, but as I have said before, there were amongst them warriors, statesmen and administrators. History records innumerable instances of Vaisya heroism and valour, of Vaisya statesmanship and administrative eminence. In Gujarat, you have the celebrated instances of Vimal Shah, Vastupal and Tejapal, all Porwal Mahajans. Vimal Shah was the prime minister of the Solanki king Bhimdeva I of Gujarat who ruled from 1022 to 1064 A.D. Under his command, the Gujarat army marched and defeated the Paramara king Dhan-dhukha of Abu and Candravati who fled to the court of the famous king Bhoja of Dharanagari. He built the great temple at Abu called the Vimavasahi at an expense of eighteen crores of rupees which would be equivalent to about ninety crores now. It is the finest temple at Abu and one of the finest in the world.

The two brothers Vastupal and Tejapal were great warriors and scholars. They were ministers of Viradhal ; the administrator of Gujarat. Students of history know how Vastupal fought against and reduced to submission the Paramara king Dharavarsa of Abu, the Cauhan king Udai Singh of Jalor and many other smaller chiefs. He proved himself to be a great military commander in the war against Sankha, the Cauhan king of Broach, when the latter attacked Khamhat, of which Vastupal was governor about 1160 A.D. It is recorded how Vastupal gave up his *ahimsāvrata* and adopted the *puruṣavrata* ; how he advanced

sword in hand, when his lieutenant Bhuvanapal failed to make an impression on the enemy, and fell on the Cauhan army and killed Sankha's famous warrior Jayanta in single combat and defeated Sankha. Later, he invaded the Deccan and defeated the Yadava king Singhana. Vastupal also led an army against Cutch and defeated Bhim Singh of Bhadreswar in a great battle.

He was a great minister like Canakya and was the author of the poem *Nara Nārāyaṇa*. He was a great *dāni* (gift-giver). He built numberless *dharmaśālās*, temples, *bāodis* (wells) and gave *sadāvratā* (free distribution of food). Though himself a Jain, he renovated Vaisnava and Saiva temples too.

Tejapal distinguished himself by courageously volunteering to reduce to submission Guggal, king of Mahikantha, when the generals and sardars of the Gujarat court hesitated to take up the challenge thrown by Guggal, who in reply to Viradhaval's remonstrances to behave properly, had sent him a *phial of kājal* and a *śāḍī*, emblems of effeminacy. Tejapal marched against Guggal with a large army, defeated and captured him and made him put on the *śāḍī* and hang the *phial of kājal* round his neck. He fought many battles for Gujarat, and built the second great temple at Abu and named it Lunavasahi after his son Lunasi.

The lives of Vastupal and Tejapal illustrate two important features of the Vaisya society of the time. The first is that while Tejapal was a Porwal Mahajan, his second wife Suhadadevi, daughter of Thakur Asa, son of Jallan was of the Modh caste. This shows that intermarriages amongst the different Vaisya castes were prevalent in those days. The second important feature is that both Vastupal and Tejapal were sons of Asraj by Kumaradevi, a widow whom Asraj had married. The story of this widow remarriage is told in the *Prabandha Cintāmani* and other historical works.

Jagadushah of Cutch was another great warrior. He was a merchant prince and had a fleet of ships which carried merchandise to Africa and Arabia. He wanted to build a fort at Bhadreswar. Raja Pitadeva of Sindh threatened to dismantle it and declared that he would allow the fort to be built only when a donkey would grow horns. Jagadushah defied him and built his fort. When Pitadeva marched against him, Jagadushah fought with him and defeated him and brought him to see the fort wherein he had put up a gold donkey with horns on his head. When a wide-spread famine occurred in India, Jagadushah supplied Delhi and Gujarat with grain free.

The bravery of Lakhmi Chand and Bagh Chand, sons of Karam Chand Bachhawat, Minister of the Maharaja of Bikaner in the time of Akbar, is well-known. When Maharaja Sur Singh by treachery surrounded their residence with an army of 4,000 men, the two brothers, after grinding to dust their valuable jewels, killed their womenfolk and issued forth sword in hand and fell upon the Rajputs, and after performing deeds of valour, went to Heaven.

Shah Dayal Das, the Minister of the great Maharana Raj Singh I of Mewar was a great general. In the war which Aurangzeb waged against Mewar (1679-1681 A.D.) and in which, says Colonel Tod, "the Emperor denuded the very extremes of his Empire to assemble a host which he deemed must prove irresistible" ; when the Mughal armies and generals from Bengal, the Deccan and the distant Kabul were called andled against Mewar—an unconscious tribute to the might and chivalry of that famous kingdom—this valorous Minister and General, to whom the task of defending Mewar in the southeast had been assigned, assumed the aggressive and performed deeds of valour which shine in the pages of history. Colonel Tod says : "Dayal Shah, the Civil Minister, a man of high courage and activity headed another flying column, which ravaged Malwa to the Narbada and the Betwa. Sarangpur, Dewas, Saronj, Mandu, Ujjain and Canderi were plundered and numerous garrisons put to the sword ; and, to use the words of the *Chronicle*, husbands abandoned their wives and children and whatever could not be carried off was given to the flames. For once they avenged themselves in imitation of the tyrant (Aurangzeb) even on the religion of their enemies : "the *Qazees* were bound and shaved and the *Qurāns* thrown into the wells. The Minister was unrelenting and made Malwa a desert and from the fruits of his incursions, repaired the resources of his master.Flushed with success he formed a junction with the heir of Mewar (Jai Singh) and gave battle to Prince Azim near Chitor and obtained a glorious victory, the Mughal Prince being defeated and pursued with great slaughter to Ranthambhor."

Students of the history of Rajputana know how Ratan Chand Bhandari, the Naib of Maharaja Abhai Singh of Jodhpur (A. D. 1724-1750), Viceroy of Gujarat, fought several battles against the Mahrattas and defeated them ; how Bhandari Bachhraj led the Marwar forces against Pilaji Gaekwar during the same period ; how Mehta Sahib Chand, the Commander of the Jodhpur forces led his army against Ghanerao and conquered it in Maharaja Man Singh's time ; how Mehta Gyan Chand fought against and reduced to submission the Shekhawat Rajputs who had plundered Didwana in A.D. 1804 ; how Mehta Bahadur Mal led

a punitive expedition against the Mers of Merwara and subjugated them ; how Singhi Jaswantraj, Commander of the Marwar army fought against the Maharaja of Bikaner and conquered Phalodi ; how again Nawalmal Mahnot and Mehta Suraj Mal invaded Sirohi and defeated Maharao Udai Bhan and captured his capital ; what brave deeds Suraj Mal performed in the battle ; how in Maharaja Takht Singh's time Ghanasyamji Sarda, the Kamdar of Alniavas, led the Thakur's forces for twelve years and was several times wounded.

The lives of the Singhi brothers Indraraj and Dhanraj of Jodhpur are full of interest and inspiration. Indraraj, the Chief Minister, was also the Commander-in-Chief of the Marwar army. How he fought Marwar's battles ; how by diplomacy, courage and military skill, he defeated the designs against his country, of the confederacy formed by Sindhia, the Maharaja of Jaipur and the premier noble of Marwar, Thakur Sawai Singh of Pokaran. Maharaja Man Singh the king of Marwar eulogised his work in the couplet.

*padto ghero jodhpur āyān dal asambh
ābh dingtān īnddā tain dīyo bhujathambh*

Jodhpur was surrounded ; innumerable army of the enemy came ; the sky was tottering ; thou Indraraj supported it with thy powerful arms.

It was this Indraraj who in 1807 A. D. led an army of 20,000 men against Bikaner. Though a Jain by religion he hesitated not to shed blood when that had to be done. During the campaign against Bikaner, the enemy defiled the water of the wells on the march by throwing bones and dead bodies of cows in them. Indraraj would take out the bones and the dead bodies, throw in some Ganga water in the wells, would himself first drink the water and then made his army use it. His brother Dhanraj was Governor of Ajmer when Sindhia's famous general, DeBoigne, attacked that city in 1790 A. D. Dhanraj defied DeBoigne and declared that he would never give Ajmer alive. DeBoigne could not take Taragarh the fortress of Ajmer, and had to move on to Merta. Later, when peace was concluded and Ajmer was ceded to Sindhia, Dhanraj true to his vow, refused to hand over the fortress and prepared to fight. His master, the Maharaja of Jodhpur wrote a letter to him with his own hand asking him not to fight but to hand over the fortress to the Sindhia. Dhanraj not wishing to oppose his master and not willing to give up Ajmer alive, took poison, declaring "over my dead body alone, could a Deccani (Mahratta) enter Ajmer".

I will give you one more instance of Vaisya heroism. The Mughal Emperor Muhammad Shah granted the districts of Pur, Mandal and Mandalgarh to Nawab Ranbaz Khan, the leader of the Mewatis. Ranbaz Khan advanced at the head of the Imperial army to take possession of the districts, which had been forcibly incorporated by the Maharana of Udaipur into his dominions. Maharana Sangram Singh II (1710-1733) prepared to fight and ordered his Sardars to oppose the Nawab. K. Umed Singh of Shahpura, Thakur Jai Singh of Bednor, Maha Singh of Kanod and other Sardars came with their levies. The Rao of Begun sent his contingent under his Kamdar Kothari Bhim Singh. When the council of war was held, the Rajput Sardars seeing Bhim Singh smiled, and T. Gangadas addressing Bhim Singh, said "Kothariji, there is no occasion to weigh *ātā* here." Bhim Singh, who was a Mahajan (Vaisya), retorted, "I will weigh *ātā* with both hands to-morrow, then you will see." The next morning, when the two armies met on the banks of the Khari river, the first to appear in the field was Kothari Bhim Singh with swords in both hands. Addressing the Rajput chieftains he exclaimed, "Come and see how I weigh *ātā*." Saying this, he spurred his horse and charged the Imperial army with a vigour and dash that astonished the friend and the foe alike. The Rajputs feeling ashamed that the attack had been opened by a Vaisya, became furious and attacked the enemy, determined not to be outdone by any one. Ranbaz Khan had with him, 5,000 archers famous for their skill in archery. But the charge of the Rajputs led by Kothari Bhim Singh was so furious and sudden that the archers had no time to take out their arrows. Hand to hand fight with swords, daggers and lances took place. Nawab Ranbaz Khan and his brother Nahar Khan were killed, and Dindar Khan and his sons fled wounded to Ajmer. The Mewatis and the Delhi army sustained a disastrous defeat.

You will thus see that there have been great warriors, statesman, administrators and generals among the Vaisyas. The instances of Vaisya heroism here cited are all from the history of Rajputana, with which I have some acquaintance. Doubtless, equally brilliant illustrations of military valour exist in the history of the United Provinces, the Punjab and other parts of the country.

The most important matter, however, before the community now is clearly to understand the bearings of the situation, investigate the causes of their fall, study the forces working in the country and think out and adopt necessary measures to enable the community to hold its own in the struggle that is going on. If we cannot emulate our forefathers and occupy in the policy of India, the position that they held, we ought at least to be able to occupy a respectable position which the wealth, the

intelligence, the industry and the enterprise of our community entitle us to hold. If we consider for a moment the contrast between the position our ancestors held in India, and that which we occupy today, we will find it difficult to hold our heads high. The Vaisya community was the richest in India. The highest offices in the State were held by them. They commanded armies, governed provinces, administered large States, held the trade and commerce of the country in their hands, and were highly respected and esteemed throughout the country and outside of it. And what is the condition of the Vaisyas now. They are strangers to the army, and have been elbowed out of all high offices in the country. The import and export trade is in the hands of the Europeans, Parsis and others. The name *Bania* has become a byword for a weak, spiritless man. As a community the Vaisyas are treated with contempt. Even though the business of the country in distributing commodities is mostly in their hands, and they are the shopkeepers and money-lenders of the nation, yet they are everywhere despised and oppressed. Whenever a war loan has to be raised, relief work to be organized, subscriptions for anything to be collected, the Vaisya community is asked to open its purse. But all the time they are being treated with contumely. In every town, though the Mahajans, forming the propertied and wealthy class, are made to bear the heaviest burden of taxation, yet they are often left to the mercy of the *gundā*, the plunderer and the incendiary. An officer once declared that he wanted their blood as they were the money-lenders in the country. Does it, not, therefore, behove them to study the situation and find out the causes of this debacle.

Some of the causes lie on the surface. For one thing, there is an absolute want of unity in the community. No community is so disunited and disorganized as the Vaisyas. Selfishness, mutual jealousy, pettiness are rife amongst them. They are divided and subdivided and held up in watertight compartments, hidebound by customs and usages, which have long lost their usefulness and now only serve to stifle them. Then, they have become so engrossed in making a little money that they have ceased to attend to their physical welfare. Bodily strength and courage are fast disappearing. While their ancestors were great fighters, they run away from a fight. They prefer to lose all, rather than fight for their rights or honour. No community in India is so afraid of death as the Vaisyas. Eternal vigilance, says a historian, is the price of liberty. In the same way, readiness to fight in defence of your liberty, honour or property is the price you have to pay if you want to live in safety. As the best label to your luggage is to carry it yourself, so the best protection to your property and to your honour is the ability to protect them yourself. Just as Vastupal gave up the *ahimsāvrata* and

took up the *puruṣavrata* when occasion arose, they must all cultivate the will to act like men, to kill and be killed, when duty and honour require it. As Mahatma Gandhi says (*New India* of 18 December 1924): "It is one's duty to kill and be killed, never to desert the post of duty." All customs, usages, practices that militate against their acquiring sufficient strength to protect themselves, must be given up without hesitation. It is their right to enjoy complete freedom, to follow all paths and professions that are honourable ; to go to all lands to acquire knowledge and wealth, to carry on trade, to better their prospects ; and any thing that obstructs their way should be brushed aside, whether it is old or of a recent date. If they are to live as a community in this world, they must adopt all possible means consistent with the equal right of others to protect their lives and property. They must assiduously cultivate a spirit of co-operation and unity amongst themselves, which is so necessary for their preservation as a community.

Gentlemen, you must not look to your individual interests alone, but bear in mind the common good. And you must not lose sight of the fact that in making the Vaisya community, a great and enlightened community, you are laying the foundations of the greatness and prosperity of your country ; for, the greatness of a country depends chiefly upon the strength and prosperity of its Vaisya or business and trading classes. Look at England and America. The English are called a nation of shop-keepers. They are true Vaisyas. But they are not a helpless, spiritless people. They do not allow any prejudices or practices to come in their way to advancement. You have a most important and useful lesson to learn from them. The whole world knows how the financiers, the big business men, the commercial magnates, the monied classes of England are supreme in the country. They make war and peace. They control the foreign relations of England. They control the Press and guide public opinion. Practically they govern. You see all this going on before your eyes. And what of their *confreres*, the Vaisyas of India. There is none so poor as to do them reverence. No one listens to them because they are disorganized, and take things lying down. Such people are always trodden upon, be they the most indispensable of beings. In Rajputana there is a saying that *he is no man who does not resent a wrong*.

You owe a duty to yourselves, to your community, and to your country. Just as progress is unity, so is duty a unity. If you do your *dharma* properly, you shall have done your duty to yourselves, to your community, and to your country. Remember that *dharma* does not consist only of a daily bath, a visit to a temple, making gifts to priests and to go on pilgrimage to a sacred place, to spend less money than we now

do on marriages, and pass resolutions to raise the marriageable age of boys and girls. These are all very good things in themselves, and may be done. But most of these things are not in themselves the ultimate aim and object of the Vaisya community. They are but means to an end. The aim of the Vaisya community as a body must be to retrieve their lost position and regain the power to serve the State which their forefathers possessed. To achieve that, they must acquire physical strength and courage, *the will to do and dare, to die for truth and right*.

If, as we all know it does, child marriage prevents you from having strong bodies and a courageous spirit, child marriage must be abolished. Justice as well as your interest as a community demand that there should not be enforced widowhood. You must therefore stop it. In order to acquire knowledge and experience, to earn money, even to gain a living, you have to go out of India. You should, therefore, encourage foreign travel, and remove all obstacles to it. In order to ensure a happy home life, to give proper training to children, to guide and control youngmen and keep them straight, the women ought to be educated and made to give up the *pardāh*. You must educate the women and give them freedom. No reform will be permanent, no act fruitful, unless the women take their share in it. According to our *śāstras*, a husband with his wife forms one whole. How then can you succeed in life, how can you achieve anything great, until the whole and not a part only is free. It is my conviction that until the women are brave, you will not be brave ; *until the women are free, you will not be free*. The source of strength and power is woman, and unless the woman fully supports man, man cannot rise. Why were Rajputs great warriors and brave in old days ? Because the Rajputanis were brave and spirited. Remember that *slaves cannot give birth to freemen*. Hindu ladies are the greatest asset the Hindu society possesses. Mrs. Ramsay Macdonald, the wife of the late Prime Minister of England, declared after a tour in India, that the women of India had a higher sense of honour than the men.

You must not waste much time on *kacci* (*baked*) and *pakki* (*fried*), and as to who should cook your food. You must resolve firmly to do all in your power to retrieve your lost position, power and prestige, and with that aim constantly before your minds, you must work strenuously and unceasingly. You must never lose sight of the fact that social reform is only a means to an end and not an end in itself. You must have social reform to remove the obstacles lying in your way to achieve success in your efforts to regain your lost position for the good of your country. You must always be ready to co-operate with all communities, Hindu as well as non-Hindu, for the good of all. But the truth is that

co-operation with non-Hindus is possible and useful only when you are able to stand on your feet and are yourselves able to achieve your salvation. And in order to attain that position, you must support with your full strength the Hindu Sangathan movement.

Thomas Carlyle says that you must first do the duty that lies nearest you. And in order that your efforts bear fruit, you must start with what you can do at once. I would therefore suggest, for your consideration, certain practical measures to be taken at once. They are :

- (1) To send regular invitations to the *Pañcāyats* of the various Vaisya sub-communities of important places, asking them to send delegates to the Vaisya Conference and thus interest the *Pañcāyats* in the work of social reform.
- (2) To support wholeheartedly the Hindu Sangathan movement, which is not only most useful for the consolidation and preservation of the Hindu race, but is necessary for the protection and advancement of the Vaisya community.
- (3) To encourage interdining and intermarriage amongst the various Vaisya sub-communities.
- (4) To take steps to collect accounts of great and good deeds of Vaisyas of all communities in all parts of India, and publish them in book form, and make the book available to every Vaisya, and to place it in the hands of every Vaisya pupil studying in a public school.
- (5) To establish connection between the All-India Vaisya Mahasabha and the Mahasabhas of all sub-communities such as Agarwals, Maheshwaris, Khandelwals, Porwals, Oswals, etc., and invite the representatives of such Mahasabhas to take part in the meetings of the Vaisya Mahasabha.
- (6) To start Vaisya Sabhas in all important towns.
- (7) To help Vaisya youngmen who wish to go to foreign countries to receive education.

- (8) To award medals every year to such Vaisya youngmen as have done brave deeds during the year or have served the Hindu community by acts of courage.
- (9) To secure co-ordination of efforts of the various Vaisya sub-communities for social welfare such as opening Schools, Orphanages, Boarding Houses, Libraries or other institutions to encourage education, and instituting Lectureships, Updeshakships.
- (10) To have a Press of our own and to invite the owners and the editors of all organs of the Vaisya community to the meetings of the Conference.
- (11) To take steps to protect and provide maintenance for Vaisya widows. Our honour, no less than our interest, demands this.

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BOOL CHAND, *Lord Mahāvīra* (2nd ed), P. V. Research Institute, Varanasi, 1987. Pages xvi+119. Price Rs. 40.00.

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A critical study of *Mūlācār*, a Digambara treatise on the *ācāra* of the monks.

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A tract on Tirthankara Parsvanatha and his followers.

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Consists of five lectures delivered on the Jaina Philosophy of *Samvara*, the asceticism of the Jainas, the place of *Dhyāna* in Jainism, the early phase of Jainism as reflected in first *Srutaskandha* of the *Ācārāṅga Sūtra* and the Doctrine of *Anekānta* : comparative and historical review.

I speak thus. All Saints (*Arhats*) and Lords (*Bhāgavats*) in the past, in the present and in the future, they all say thus, speak thus, announce thus and declare thus : One may not kill, nor ill-use, nor insult, nor torment, nor persecute any kind of living being, any kind of creature, any kind of thing having a soul, any kind of beings. That is the pure, eternal, enduring commandment of religion, which has been proclaimed by the sages who comprehend the world.

You yourself are the (being) which you intend to kill ; you yourself are the (being) which you intend to ill-use, you yourself are the (being) which you intend to insult ; you yourself are the (being) which you intend to torment ; you yourself are the (being) which you intend to persecute. Therefore the righteous one, who has awakened to this knowledge, and lives according to it, will neither kill nor cause to kill.

—*Āyārāṅga Sutta*

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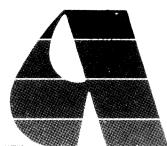
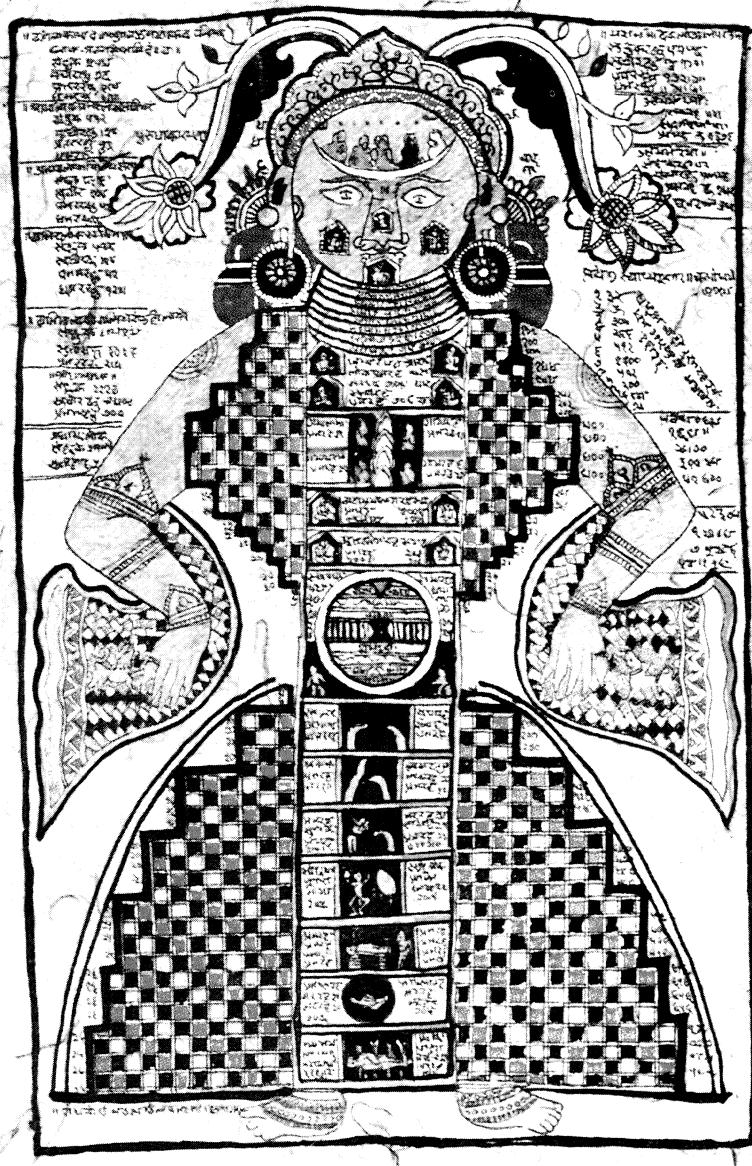
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INDEX

(Numbers in heavy type refer to issues, numbers in parenthesis to pages)

Articles

Banthia, Hazarimull	Dr. L. P. Tessitory : the First Discoverer of Kalibanga	4 (136)
Chakraborty, Lalita	The Jaina Concept of Perception	1 (19)
Ekambaranathan, A.	Recently Discovered Jaina Epigraphs from Tondaimandalam	3 (77)
Hazra, Gour	The Concept of Mind in Indian Thought with Special Reference to Jaina System	4 (125)
Jain, Bhag Chandra	Spiritual Disciplines and Practices in Jainism	1 (1)
Jain, Gyan Chand	The Electro-Magnetic Field in Man	3 (81)
Kapadia, B. H.	Salient Common Features between Jainism and Buddhism	2 (49)
Lalit Kumar	Another Rare Icon of the Digambara Padmavati	2 (39)
Satyavrat	A Note on Padmasundara and His Works	4 (130)
—	Campumandana	2 (44)
Sikdar, J. C.	Indian Atomism	1(23), 2(60), 3(90)
Tiwary, Binod Kumar	Jainism—A Popular Cult among the House-holders during the Time of Tirthankara Mahavira	1 (34)

Books Received

Books Received	3 (109), 4 (152)
----------------	------------------

Book Review

Jain, Jyoti Prasad	Vardhaman Jivan-Kos (Srichand Choraria)	2 (75)
--------------------	-----------------------------------------	--------

(iv)

Cassette Review

Cassettes of Vardhaman Bharati 3 (108)

Gleanings

Levin, G. Bongard and Vigasin, A.	Jaina Manuscripts in Soviet Collection (from The Image of India)	2 (74)
Ray, Rajat Kanta	Parsvanath Temple, Lodrova (from The Statesman)	3 (107)
Sarda, Har Bilas	The Vaisya Community or the Middle Class of India (from Social Reform)	4 (138)

Life

Jain, Rama Kant	A Great Doyen of Jain Community: Dr. Jyoti Prasad Jain	4 (111)
-----------------	-----------------------------------------------------------	---------

Poems

Kremser, Leona Smith	In Stone that Cannot Crumble	1 (17)
----------------------	------------------------------	--------

Translation

Lalwani, K. C.	King Kunika Pays Homage to Mahavira	4 (115)
----------------	----------------------------------------	---------

Plates

Lalwani, Ganesh	Sarasvati (in coloured chalk)	3 (77)
	Sri Kanhaiyalal Sethia receiving the Murtidevi Literary Award	1 (1)
	Wonder of Jain Wood-carving	4 (115)
	Yaksi Padmavati	2 (39)

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