

ISSN 0021-4043

A QUARTERLY
ON
JAINOLOGY

VOL. XLI

No. 3

January 2007

JAIN JOURNAL



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JAIN BHAWAN PUBLICATION

a quarterly on Jainology

JAIN JOURNAL



**JAIN BHAWAN
CALCUTTA**

JAIN JOURNAL

Vol. XLI

No. 3 January

2007

Rupees Fifteen

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All contributions, which must be type-written, and correspondence regarding contributions, and book-reviews should be addressed to the Editor, Jain Journal, P-25 Kalakar Street, Kolkata-700 007.

For advertisement and subscription please write to the Secretary, Jain Bhawan, P-25 Kalakar Street, Kolkata-700007.

*Subscription : for one year : Rs. 60.00, US \$ 20.00;
for three years : Rs. 180.00, US \$ 60.00.*

Life membership : India : Rs. 2000.00, Foreign : US \$ 160.00.

*Cheques must be drawn in favour of only **Jain Bhawan**
Phone No : 2268 2655.*

Published by Satya Ranjan Banerjee on behalf of Jain Bhawan from P-25 Kalakar Street, Kolkata-700 007, and composed by Jain Bhawan Computer Centre and printed by him at Arunima Printing Works, 81 Simla Street, Kolkata-700 006.

Editor : Satya Ranjan Banerjee

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HOW APPROPRIATE IS THE PROPOSITION OF NEO-DIGAMBARA SCHOOL ?

Prof. Sagarmal Jain

An article entitled ‘Neo-Digambara School’ by Dr. Hampa Nagarajaiah was published in the January, 2006 issue of Jain Journal. Generally, we all are acquainted with the *Digambara* and *Śvetāmbara* sects of the Jainas. With the publication of some articles of respected Dr. Adinath Neminath Upadhye, Pt. Nathuramji Premi, etc. and the books -- *Yāpanīya Paramparā Aur Uskā Sāhitya* by Dr. Pushpalata Jain and *Jaina Dharma Kā Yāpanīya Sampradāya* by me the scholars and the knowledgeable sections of the Jainas are also well-acquainted with the *Yāpanīya Sampradāyas* as well. However, it resulted in the belief that most of the sacred works of the *Digambara* sect are now believed to be of the *Yāpanīya* tradition. As a result, a campaign seems to have started to prove these works to be of the *Digambara* tradition. Dr. Nagarajarah’s article under review is also a link in the same chain. In this article, Dr. Hampa Nagarajaiah has proposed an imaginary Neo-Digambara sect and has tried to show that the works that are believed to be of the *Yāpanīya* tradition are actually of the Neo-Digambara sect. Whether or not this imagination of his is based on any historical facts, is the subject-matter of this article.

As far as the *Śvetāmbara*, *Digambara* and *Yāpanīya* sects are concerned, there are ample literary and inscriptional proofs available from the Ancient and the Middle Ages. Much literary and inscriptional evidence regarding the *Yāpanīya* sect dates back to the 5th to the 14th century A.D. My first question is, “Is there a single literary or inscriptional evidence available to support the existence of Neo-Digambaras? If not, what is the basis of the truth of this imagination of Dr. Nagarajarah?” As far as I know, we also get the ancient

inscription mentions regarding the *Kūrcaka Saṅgha* and the *Mūla Saṅgha* along with the *Śvetāmbara*, *Nirgrantha* (*Digambara*) and the *Yāpanīya* sects. As far as the *Mūla Saṅgha* is concerned, it is the forerunner of the *Yāpanīya Saṅgha* only. I have conclusively proved this in my book, -- *Jaina Dharma Kā Yāpanīya Sampradāya*. Although the scholars of the *Digambara* pursuit relate it to the *Nirgrantha Saṅgha*, but how far is this belief of theirs tenable can be a controversial issue and I do not wish to enter into this controversy here. I have presented my arguments to this end in my book, *Jaina Dharma Kā Yāpanīya Sampradāya* and the desirous readers may consult them there. There is no place for raising this controversy in this article. As far as the *Kūrcaka Saṅgha* is concerned, I have found a mention of *Kūrcaka Gaccha* in the *Śvetāmbara* tradition also. However, firstly, this mention is of a later period, and secondly, it is related to a place, Kucera, in Rajasthan, while the inscription regarding the *Kūrcaka Saṅgha* is from the South and it is dated the 5th century AD. Whether or not there was any relation amongst the *Kūrcaka Gaccha* and the *Kūrcaka Saṅgha*, is a matter for further research.

According to his views, Dr. Hampa Nagarajaiah has mentioned four sects - *Yāpanīya*, *Śvetāmbara*, *Digambara*, and Neo-*Digambara*, and has taken the Neo-*Digambara* sect as different from the *Digambara* sect. He has simply categorised the literary works and said that (1) *Paumacariyam*, a work on the story of Rāma by Vimalasūri is of the *Yāpanīya* tradition. (2) Rāma-stories by Śīlāṅka and Hemacandrasūri are from the *Śvetāmbara* tradition. (3) *Ādipurāṇa* by Jinasea, and descriptions about Rāma by Guṇabhadra (circa 898 AD) and Puṣpadanta (circa 965 AD) are of the *Digambara* sect and that (4) *Padmapurāṇa* by Ravisena and '*Harivaṃśa*' by Punnāta Jinasena and '*Bṛhatkathākośa*' by Hariṣeṇa are from the Neo-*Digambara* sect.

In this connection, my first objection is, "Have Ravisena, Punnāta Jinasena and Hariṣeṇa ever claimed themselves or their master-disciple tradition to be belonging to the *Digambara* or the Neo-*Digambara* tradition?"

'Is there any other inscriptional or literary mention about the

Neo-Digambara sect? As ample literary and inscriptional evidences are available in respect of *Yāpanīa*, *Śvetāmbara*, and *Digambara* (*Nirgrantha*) sects, and they can, therefore, be accepted as sects, but the Neo-Digambara sect was neither ever there nor is it there at present, and so, on what basis can we accept it as a sect? I have clearly proved in my book, *Jaina Dharma Kā Yāpanīya Sampradāya*, that as far as Umāsvāti, Vimalasūri and Siddhasena Divākara are concerned, they are from a period prior to the clear division of the Jaina tradition into *Yāpanīya*, *Śvetāmbara*, and *Digambara* (*Nirgrantha*) sects. The facts mentioned in their works tally with the conditions of the *Jaina Saṅgha* in the first-second centuries AD, when many differences of conduct had stepped in but the sectarian division had not come in. We do get the inscriptional and archaeological proofs about the pre-sectarian-division period in the Mathura inscriptions and iconographs. These are indicative of the situation obtaining prior to the coming into being of the *Śvetāmbaras* and the *Yāpanīyas*. They cannot be called the *Śvetāmbaras*, *Digambaras* or the *Yāpanīyas*. *Śvetāmbara*, *Digambara*, and *Yāpanīya* grew into sects some two to three centuries later.

The clear mentions of the *Śvetāmbara* (White-clad), *Digambara* (*Nirgrantha* or Sky-clad) and *Yāpanīya* orders are found from the 5th century only and not earlier. Dr. Hampa Nagarajaiah's contention that Śīlāṅka and Hemaandra represent the white-clad sect while Guṇabhadra and Puṣpadanta represent the sky-clad sect is not a matter of any controversy. However, his contention that Ravisena, Punnāṭa Jinasena and Hariṣeṇa were not *Yāpanīyas* but Neo-Digambaras, cannot be accepted in the absence of any proofs. On careful study of the works of Ravisena, Punnāṭa Jinasena and Hariṣeṇa, we find that many of their beliefs were quite close to the beliefs of the *Yāpanīya Saṅgha*. In my view, the three works referred to by the learned scholar-Padmacaritra of Ravi sena, *Harivaṃśapurāṇa* of Punnāṭa Jinasena, and *Bṛhatkathākośa* of Hariṣeṇa actually appear to be of the *Yāpanīya* tradition. It is so because many of their beliefs are different from both, the *Digambaras* and the *Śvetambaras*, such a sect cannot be any one other than the *Yāpanīya* sect. To call them by the name of Neo-

Digambaras is nothing but a flight of imagination, because the sect that partly resembled and was partly different from the *Śvetāmabara* and *Digambara* traditions was *Yāpanīya* sect only of which we have ample literary and inscriptional evidences.

Moreover, this contention of respected Dr. Hampa Nagarajaiah that he wishes to ascribe the *Padmapurāṇa* of Ravisena and the portion relating to the story of Rāma in the *Harivaṃśapurāṇa* of Jinasena to the Neo-Digambara tradition for the reason that they are different from those in the *Digambara* tradition and follow the story of *Paumacariyaṃ* of Vimalasūri. However, if he believes that in *Padmacaritra*, Ravisena has followed the story of Vimalasūri of the *Yāpanīya* tradition, he should believe him also to be from the *Yāpanīya* and not from the Neo-Digambara tradition. Here, to substantiate his view, he puts forth the story of Kaikeyī. He writes, “Kaikeyī, the queen of Daśaratha, has been shown as having attained liberation, and because the *Yāpanīyas* believe in the liberation of women, therefore, Vimalasūri is *Yāpanīya*. However, as Ravisena has not mentioned about the liberation in his *Padmacaritra*, he is not *Yāpanīya*, but Neo-Digambara.” However, he does not become a Neo-Digambara just by not mentioning the liberation of Kaikeyī. In the *Padmacaritra* itself there are a number of facts that prove Ravisena to be a *Yāpanīya*. When we compare the *Paumacariyaṃ* and *Padmacaritra*, it becomes clear that the *Padmacaritra* of Ravisena is generally a *Saṃskṛtarendition* of the Prākṛta *Paumacariyaṃ* of Vimalasūri. If Prof. Nagarajaiah believes Vimalasūri to be *Yāpanīya*, then he should also accept the one who follows his (Vimalasūri’s) story of Rāma is also *Yāpanīya*. Not only this, in many an instance, Ravisena has, like the *Yāpanīyas*, taken the nuns as equivalent to the monks and not as having taken a quasi ordination or unfit for taking the five great monastic vows. Again, wherever he has mentioned the monastic ordination or any man or woman, he has also clearly mentioned his or her attainment of heaven or liberation. However, in the available edition of *Padmacaritra*, he has mentioned the monastic ordination of Kaikeyī alongwith 300 other women and concluded the *sarga* (section) by saying. “*samyaktvaṃ dhārayanti sunirmalaṃ*”

Here, the verb ‘*dhārayanti*’ has been used in the plural form, which indicates that he has referred to all 300 women and not only Kaikeyī. Here, the 86th *parva* neither mentions Kaikeyī’s going to heaven nor does it say anything about her attaining liberation. He also does not mention as to what became of her after her death, while in *Bharata*’s case he mentions his *nirvāṇa* also along with his monastic ordination. Likewise when Sitā’s monastic ordination was mentioned, her going to heaven was also mentioned. Under such circumstances, why has Ravisena not mentioned anything about Kaikeyī’s destiny after her death? If he did not want to mention her liberation, at least, he should have mentioned her going to heaven. Here, what can we make out of Ravisena’s silence? If, according to Dr. Nagarajaiah, Ravisena was a Neo-Digambara and did not believe in attainment of liberation by women, he could have, at least, mentioned her going to heaven. Here, it appears that in order to support the *Digambara* view of non-liberation of women, the successive copyists or editors had removed the mention of her attaining liberation and added, “*samyaktvaṃ dhārayanti sunirmalam*” or they had completely removed a verse mentioning the liberation of Kaikeyī. Such have been the trends of the scholars with sectarian zeal. It is a well-known fact that the term ‘sañjāda’, was removed from the 93rd aphorism of the first part of *Ṣaṭkhaṇḍāgama*, because it supported woman-liberation. This question had caused quite an argument even amongst a number of *Digambara* scholars. This term is still not there in the first published edition of the *Dhavalā* commentary on the *Ṣaṭkhaṇḍāgama* and the copper plates thereof. This was subsequently restored in the second edition. Similarly, in the *Jñānapīṭha* edition of the *Sarvārthasiddhi*, a number of phrases from the earlier editions were changed. In my view, a similar incident has happened in this case also, and the portion concerning the liberation of Kaikeyī has been removed. Even then there are a number of facts, indicating it to be a work of the *Yāpanīya* tradition, in this very section of this work. For example, the nuns have never been accepted as equal to the monks in the *Digambara* tradition, whereas at the end of the 86th *parva* concerning Kaikeyī three concluding verses clearly mention that Kaikeyī had torn the web of lay existence and gained

the best status of an *Āryikā*. Not only this, further it has been said therein that having shed all encumbrance and having gained the wealth of liberation she was resplendent like unblemished Moon. Here, we find two indications first of her liberation and second of her freedom from all forms of encumbrance (*parigraha*), whereas both these facts will not be acceptable even to the so called Neo-Digambara sect also. Further, it has been mentioned that where there was the monastic group of the monks, nearby there had also gathered the group of the haloed nuns. Thus, that congregation was resplendent with many a lotus in the form of monks and nuns. Also, there were a number of householders of purity of mind who were well-endowed with austerities and righteousness. Actually, who is not liberated when the Sun of knowledge rises? Meaning that they are liberated. Thus, even today this *parva* contains indirect references to woman-liberation and lay-liberation as well. Therefore, there remains no doubt about Ravisena's *Padmacaritra* to be a work of the *Yāpanīya* tradition. Dr. Hampa Nagarajaiah has also mentioned an unavailable story of Rāma by Śrīvijaya (circa 865 AD) and Ponna (circa 965 AD). However, when they are not available, it is difficult to say whether they were *Yāpanīyas* or Neo-Digambara. Also, by the mention of Vimalasūri and *Yāpanīya* Ravisena, by *Ācārya* Udyotanasūri of the *Śvetāmbara* tradition, in his lineage, it shows that Ravisena was a *Yāpanīya*, because the *Śvetāmbaras* had always enjoyed good and affectionate relations with the *Yāpanīyas*.

After this Dr. Nagarajaiah has tried to show that the author of *Harivaṃśapurāṇa*, Punnāṭa Jinasena was also from the Neo-Digambara tradition. Although he has agreed that in many ways the stories of *Harivaṃśapurāṇa* are different from the ones in the *Digambara* tradition, even then he does not want to accept him (Punnāṭa Jinasena) as belonging to the *Yāpanīya* tradition, but says that he belonged to the Neo-Digambara tradition. In support of his view he says that *Harivaṃśapurāṇa* does not contain mentions of woman-liberation and of eating by the *Kevalins*. Therefore, his views are different from those held by the *Śvetāmbara* and the *Yāpanīya* traditions, and he is a Neo-Digambara. However, in the 65th *sarga* of

Harivaṃśapurāṇa, there is a mention of liberation by the followers of other faiths. The concept of liberation of other creeds was accepted by the *Śvetāmbaras* and the *Yāpanīyas* and not by the *Digambaras*. From this *Harivaṃśapurāṇa*, in which liberation of Nārada, ordained as a Tāpasa, is clearly mentioned and it is clearly proved to be a work of the *Yāpanīya* tradition. If Dr. Nagarajaiah accepts the fact that the liberation of the *Tāpasas* was acceptable to the Neo-Digambaras, he will also have to variously accept the liberation of the clothed ascetics and that of the householders and the women. In that case there would be no difference between the *Yāpanīyas* and the Neo-Digambaras. Actually, those whom the *Śvetāmbaras* but the *Digambaras* only because they too support the unclothed monasticism just like the *Digambaras*. The *Yāpanīyas* can be a branch of the *Digambaras*, but they are not different from the *Digambaras*, as the origin, development and merger of this sect is related to the *Digambara* tradition only. Today, their literature, temples, and icons, etc have been inherited by the *Digambara* sect and it is surprising that why are they so averse to the *Yāpanīyas* and unnecessarily coin terms like Neo-Digambaras, etc for them. How far is it correct to call the *Yāpanīya ācāryas* and their literature to be of Neo-Digambara sect for the sake of self-satisfaction alone? Whereas there are ample literary and inscriptional evidences available to support the *Yāpanīya* tradition, there are none that support the existence of the Neo-Digambara sect or tradition. If in the view of Dr. Nāgarajaiah, all those *Ācāryas* and their works whom Prof. Upadhye, Pt. Nathuramji Premi, Dr. Pushpalata Jain, and myself have proved to be *Yāpanīya*, are Neo-Digambara, then which is the literature that belongs to the *Yāpanīyas* ? If Neo-Digambaras and the *Yāpanīyas* are the same, the term Neo-Digambara becomes meaningless. In my opinion, Neo-Digambaras are nothing more than a flight of imagination of the learned author.

He calls Hariṣeṇa, the author of *Bṛhatkathākośa*, also as Neo-Digambara. But when Hariṣeṇa mentions the liberation of a householder of minor vows, how can he be different from the *Yāpanīyas* ? In his lineage, Hariṣeṇa has mentioned the names of Indra and Divākara yati. Indra has been mentioned as a *Śvetāmbara*

ācārya in the commentary of *Gommaṭasāra*, but Pt. Nathuramji Premi has accepted that Indra and Divākara Yati were from the *Yāpanīya* tradition. The title *yati* has been specially used in the *Yāpanīya* tradition and therein the *ācāryas* have been said to be the leaders of the *yatis* (*Yatigrāma agrāṇi*). This title was also bestowed upon Śākaṭāyana himself. Respected Prof. Nagarajaiah has also mentioned the *Mūlasaṅgha* and the *Punnāṭa saṅgha* as the *Digambara saṅghas*, but in my book, *Jaina Dhrma Kā Yāpanīya Sampradāya*, I have, on the basis of many irrefutable proofs, conclusively proved that these *saṅghas* belonged to the *Yāpanīya* tradition. In the *Halsī* (North Karnataka) inscriptions of the 5th century AD. the *Digambara saṅghas* have been mentioned as *Nirgrantha saṅghas*. Therefore, Punnāṭa Jinasena is not Neo-Digambara, but *Yāpanīya* only.

Again, *Punnāṭasaṅgha* is the later version of the *Yāpanīya Punnāṭavṛkṣa-mūlagaṇa*. The *gaṇas* of the *Yāpanīyas* that have been mentioned in the inscriptions, have been referred to as *mūlagaṇa* only. *Mūlasaṅgha* and *Mūlagaṇa* are synonymous, therefore, *Mūlasaṅgha* is actually the earlier name of the *Yāpanīya saṅgha*. In due course, when the *Yāpanīya saṅghas* were merged into the *Nirgrantha Digambara* tradition, the *Digambara* and *Mulasaṅgha* became synonymous.

The *Bhagavatī Ārādhanā* by Śivārya is also a work of the *Yāpanīya* tradition, as its commentator *Aparājitasūri* was undoubtedly a *Yāpanīya*. Even the *Digambara* origin of *Vaḍḍha-ārādhanā* and another *ārādhanā* also does not prove that the original work was of *Digambara* origin. Many *Śvetāmbara* masters, such as, Haribhadra, Yaśovijaya, etc. cannot be said to be belonging to the *Digambara* or Buddhist traditions just because they have written commentaries on many *Digambara* and Buddhist works. The place of honour that Siddhasena Divākara has gained in the *Digambara* tradition is because of the qualitative merit of his work. In my book, *Jaina Dhrma Kā Yāpanīya Sampradāya*, I have clearly proved that Siddhasena Divākara, the author of *Sanmatitarka*, was the predecessor of the *Śvetāmbara* and *Yāpanīya* traditions. It is surprising that a serious scholar of History like Dr. Nagarajaiah has written that Abhayadeva,

the commentator of *Sanmatitarka*, was a *Digambara* whereas in the commentary itself Abhayadeva, has mentioned himself as a disciple of Pradyumnasūri of *Candragaccha*. Not only this, in the last colophon of the *Pārśvanāthacaritra*, too, he has been mentioned as *Śvetāmbara grāmanīya*. Even this belief of Dr. Nagarajaiah that Siddhasena and Jaṭāsimhanandī, too, were Neo-Digambaras is not logical. Siddhasena was an *ācārya* of pre sectarian division period, and Jaṭāsimhanandī is clearly *Yāpanīya*. The belief that all the *ācāryas* that have 'sena' in their names are from the *Sena* sect is also not true. In all the three traditions - *Digambara*, *Śvetāmbara* and *Yāpanīya* - there have been a number of *ācāryas* who ended with the suffix 'sena'. Therefore, it is not proper to call all *ācāryas* with 'sena' ending names as Neo-Digambaras.

A sect by the name of Neo-Digambara never existed. If there ever has been a sect that has acted as a bridge between the *Digambara* and *Śvetāmbara* sect, it has been the *Yāpanīya* sect. *Yāpanīyas* are *Digambara* only as they support unclothed clergy. I am pained to see as to why the *Digambara* scholars frown at them by considering them as different. If they have no objection to the *Draviḍa* and *Māthura saṅghas*, and their literature, even when they have been mentioned as *Quasi-Jaina saṅghas (Jainābhūsa)*, if they can accept the literature of the *Bhaṭṭārakas* as their own, then what is the hitch in accepting the *Yāpanīyas* as Digambaras even after accepting their temples, icons and the literature as such. Why do they feel the need for coining phrases like Neo-Digambara for them. Actually, *Yāpanīya* is that original tradition from which the traditions of the *Digambara* and the *Śvetambaras* have developed, and which bridges the gap between the two. The concept of Neo-Digambara will only go to deepen the dividing line between us whereas the *Yāpanīya* tradition will bring us nearer to each other, which is the need of the time.

A LESS KNOWN CAUSE OF PROSPERITY OF THE JAINAS IN THE PĀLA KINGDOM

Chitta Ranjan Pal

Buddhism experienced a great theological and spiritual change as well as an unparalleled expansion in and outside Bengal during the rule of the Pāla Kings, most of whom were professedly Buddhists. But their adherence to Buddhism did not in any way hinder the progress either of the Brāhmanical religion or the Jaina faith in Bengal. Their eclecticism and tolerance were at the root of this multi-faced religious growth and development in Bengal from the second half of the eighth to the 1st half of the 12th century A.D. and the correctness of this view has been accepted by all scholars.¹

Save and except this well-known factor, there is another factor, less known, if not less important, which also contributed to the progress of the Brāhmanical sects as well as Jaina religious order in Bengal.

After the death of Devapāla, the third King of the Pāla dynasty, the Pāla Empire crumbled to pieces. Devapāla's successors-Śūrapāla - I. Vighrapāla I Nārāyaṇa Pāla and Rājyapāla and Gopāla II² were all weaklings and nonmartial in character. Sometime after 860 A.D. the Rāṣṭra Kūṭas defeated the Pāla army and conquered a part of their empire. "According to Sirur Inscription dated 866 A.D. Aṅga, Vaṅga and Magadha paid homage to King Amoghavarṣa³", and this military

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1. N.R. Roy - Bāṅgālīr Itihāsa (Ādi parva)
(in Bengali) pp499ff.
N.N. Dasgupta - Bāṅglāy Bauddhadharma
(in Bangali) pp 36 ff.
 2. N.R. Roy - Bāṅgālīr Itihāsa (Ādhiparva)
(in Bengali) p. 438
 3. R.C. Mazumder (Ed.) - The Age of Imperial Kanauj
p. 57; F.n. 44

disaster on the part of the Pālas took place during the reign of Nārāyaṇapāla I. The Pratihāras did not lose time to take advantage of the situation in which their hereditary enemy, the Pālas had fallen and their King Mihir Bhoja formed a strong military alliance with neighbouring powers and defeated Nārāyaṇapāla I. Mihira Bhoja's son Mahendra Pāla followed in the foot-steps of his father and defeated the Pāla King squarely in the battle field more than once. Not less than six inscriptions of Mahendra Pāla have been found at Patna and Gaya regions which prove the annexation of Magadha (a part of the Pāla Empire) to the Pratihāra Kingdom. Except the above-mentioned six inscriptions two more inscriptions of Pratihāra King Mahendra Pāla-one issued in the 5th year and the other in the 15th year of his reign have been found at Paharpur (Rajshahi Dist.) and Mahisantosh (Dinajpur Dist) respectively. These inscriptions decisively prove that Nārāyaṇapāla I had lost not only Magadha but also north Bengal to the Pratihāraking⁴ temporarily and the military decline of the Pāla Kingdom had its impact upon the religious life of the people of Bengal.

The successive military defeats inflicted upon the Pālas by the Pratihāra Kings heightened the religious quarrels and acrimonies between the Hīnayānists and the Tantrayānists of Bengal which had its origin earlier during the reign of Dharmapāla. At that time the Saindhava Śrāvakas (Hīnayānists) burned the image of Heruka (worshipped by the Tantrayānists) and the Tāntrika books⁵ (read by them). From the Nālanda stone inscription of Vipulaśrimitra we come to know that Vipulaśrimitra's grand Preceptor's preceptor (Parama guru's guru) Karuṇāśrimitra while residing at the Somapurī monastery was burnt to death by an army of Vaṅgal⁶. This "deadly quarrel" between the Saindhava Śrāvakas and the Tantrayānists of Bengal continued unabated for a few generations. According to Dr. N. Dutta the Saindhava Śrāvakas were probably instigated and patronized by

4. *Ibid* p 33

5. D.B. Chatterji (Ed.) - Taranatha's History of Buddhism in India p. 279

6. N.N. Dasgupta - Bāṅglāy Bauddhadharma p. 94 (in Bangali)
N.R. Roy - Bāṅgālīr Itihāsa (Ādiparva) p 605

the Gurjara Pratīhāra rulers. As stated by Dr. N. Dutta, “It seems that they (the Saindhava Śrāvakas) obtained the Patronage of the Gurjara (Pratīhāra) rulers who asserted their sovereignty in the East during the Pāla rule.”⁷

Probably this severe military disaster had shaken the firm conviction of some Pāla rulers in their hereditary religious belief in Mahāyāna Buddhism. This allegation can be substantiated by epigraphic evidence too. The emblem of ‘Dharma Chakra’, symbol of Buddhism, has been found inscribed in the only copper plate grant of Nārāyaṇa Pāla, but the hereditary epithet “Parama Saugata” of the Pālas is nowhere found engraved in his inscriptions. Though Nārāyaṇapāla had ruled over the destiny of the Pāla Kingdom for more than half a century, there is no record that he had ever built a monastery for the Buddhist monks. No Buddhist Ācārya, no scholar worth mentioning had flourished in the Pāla Kingdom during his reign.

Nārāyaṇapāla’s son Rājyapāla (917-952AD)⁸ ruled over the truncated Pāla Kingdom for about 35 years and many inscriptions of his reign have come to light. But in none of his inscriptions the hereditary emblem of the dynasty, “Dharma Chakra” and the “invocation” to the Buddha have been found engraved.

The temporary collapse of the Pāla Empire brought its wake the decline in religious activities of the Buddhist monasteries for more than a century⁹. The opponents of the Buddhists i.e. the Brāhmanical Hindus and the non Brāhmanical Jinas fully utilized this opportunity to their advantage.

It will not be out of place to mention that the Pāla Kings i.e. the Rāṣṭrakūtas and the Pratīhāras were tolerant too¹⁰, but they betrayed no inclination to Buddhism. They i.e. the Rāṣṭrakūtas and Pratīhāras,

7. R.C. Mazumdar - Age of Imperial Kanauj p. 273

8. N.R. Roy - Bāṅgālīr Itihās (Ādiparva) p. 438

9. N.N. Dasgupta, Bāṅgāly Bauddhadharma p. 72

10. R.C. Mazumdar - The Age of Imperial Kanauj p. 28

were, on one hand, devotees of Brāhmical gods and goddesses and on the other hand, were patrons of Jainism¹¹. So during the temporary collapse of the Pāla power the followers of the Brāhmanical sects and Jaina religion had enough opportunity to expand their activities in Bengal.

The Rāṣṭrakūṭa King who invaded Aṅga, Vaṅga and Magadha was Amoghavarṣa who, in religious persuasion was more a Jaina than a Brāhmanical Hindu. It is true that he was a worshipper of the family goddess Mahālakṣmī but he revered Mahāvīra profoundly, Jinasena, the author of the Ādipurāṇa was the preceptor of Amoghavarṣa. It is also said about him that he accepted the Jaina Dīkṣā and patronised many Jaina Ācāryas. It is also said of him that he followed the theory of Syādvāda in his day to day life and abdicated the throne more than once to observe the vow of *akiñcanatva*¹². His son Kriṣṇa II was also a patron of Jainism.

Regarding the Pratīhāra kings, it is to be stated that Vatsarāja, Nāgabhaṭṭa II, Bhoja and Mahendra Pāla who measured swords with Dharmapāla, Devapāla and Nārāyaṇa Pāla in successive periods were, on one hand, devotees of Hindu gods and goddesses, on the other hand, were great patrons of Jaina religion.

Vatsarāja is said to be an admirer of Bappabhaṭṭi Sūri and it is also said that the King had extended all help to Bappabhaṭṭi in furtherance of his missionary activities and on his advice Vatsarāja had set up many Jaina temples and *upāśrayas* in his Kingdom. His son Nāgabhaṭṭa II is said to be a convert to Jainism. He was also a great patron of Jaina Ācāryas.¹³ King Mihira Bhoja and his son Mahendrapāla were also patrons of Jaina religion. In spite of their religious catholicity, the Pratīhāra Kings did not hesitate to support the Saindhava Śrāvakas to create troubles for their rivals, the Pāla Kings.

11. *Ibid* p. 257

12. *Ibid* p. 294

13. *Ibid* p. 290

The temporary occupation of South Bihar and North Bengal, two vital regions of the Pāla Kingdom by Pratīhāra Kings who were inclined to Jaina faith, might have inspired the Jainas of Bengal to greater and more vigorous religious activities in the truncated Pāla Kingdom and the outcome of these religious activities (it may be Nālanda by a merchant named Vaidyarnātha, son of Monoratha¹⁴ on the 24th year of Rājyapāla's reign i.e. C941 A.D. This dated inscription proves that the prevalence of Jaina faith in the Pāla Kingdom was not dependent upon royal support but on the patronage of the merchant class.

It is a matter of great astonishment that with the temporary decline of Pāla power, the creativity of Buddhist scholarship, the vigour of the Buddhist missions, vitality and initiative of the Buddhist artists - all were struck, as if, by a thunder bolt. For more than a century from the second half of the 9th century to the 1st half of the 10th century A.D. no philosopher, no scholar, no teacher no artist worth name appeared on the Buddhist horizon of Eastern India.¹⁵ In the opinion of a scholar Buddhism in Eastern India had fallen into a 'stupor' in the 10th century A.D.¹⁶

The 'Stuper' into which Buddhism had fallen in the 10th century A.D. proved to be a blessing in disguise for the Jaina community of Bengal. They got a unique opportunity to preach their doctrine and extend their influence over newer regions unopposed. Deprived of royal patronage, the Bengalee Jaina lay-devotees, most of whom perhaps belonged to small trading and artisan classes, built with their small funds, not stupendous but small temples and *upāśrayas* and adorned them with images of their Tīthaṅkaras and attendant gods and goddesses.

In fact the century of stupefaction for the Buddhists was turned into a century of virgorous and feverish activities on the part of the

14. R.P. Chandra - Archaeological Survey of India (1925-26) pp124 ff.

15. N.N. Dasgupta - Bāṅglāy Bauddhadharma (in Bengali) p 72

16. R.C. Mazumdar (ed) - The Struggle for Empire p 415

Jaina community in Bengal in the fields of building temples, modelling images of the Tīrthaṅkaras and “Pārśva-devatās” and decorating the temples with friezes and the Pārśvadevatās and other minor divinities with rich and colourful ornaments. These vigorous temple-building and image-making activities of the Jainas continued unabated for centuries till the advent of the iconoclast Khalji hordes in Bengal at the fag end of the 12th century A.D.

Most of the archaeological relics and fragmentary images of the Tīrthaṅkaras and their attendant gods and goddesses which have been so far discovered in the Districts of (Rajshahi, Bogra, Dinajpur in Bangladesh) and in undivided 24 Parganas including Sundarvans, Hoogly, Burdwan, Midnapur, Bankura, Purulia, North and South Dinajpur in West-Bangal are assignable to the latter half of the 9th & 10th A.D. according to expert opinion.

JAMBŪSVĀMI IN THE ĀGAMAS

Chitta Ranjan Pal

Jambūsvāmī the second patriarch of the Nirgranthas (Jainas), is traditionally believed to have received the Āgamas from his preceptor, Sudharman, the fifth Gaṇadhara and the first patriarch of the Nirgranthas (Jainas) who in his turn obtained the sermons directly from Śramaṇa Bhagavān Mahāvīra himself.

A perusal of the Āgamas makes it evident that Sudharmasvāmī had, on many occasions, expounded the doctrine and explained the sermons of Lord Mahāvīra to his foremost disciple Jambūsvāmī on being questioned and sometimes without being asked by the latter.

The *Ācārāṅga Sūtra*, one of the oldest Āgamas, begins with this introduction.

“O long-lived Jambūsvāmī I (Sudharman) have heard the following discourse from the venerable (Mahāvīra)” :

“Here many do not remember whether they have descended in an eastern direction (when they were born in this world), or in a southern, or in a Western, or in a northern direction or in the direction from above, or in the direction from below, or in a direction intermediate (between the cardinal points) or in a direction intermediate between these (and the cardinal).

The “First lecture” named “The Doctrine” in the first book and first chapter of the *Sūtrakṛtāṅga*, the second book of the Āgamas, begins as follows :

“One should know what causes the bondage of soul and knowing (it) one should remove it.

(Jambūsvāmin) asked Sudharman :

“What causes the bondage (of soul) according to Mahāvīra ? and what must one know in order to remove it ?” (Sudharman answered) :

“He who owns even a small property in living or life-less things or consents to others holding it, will not be delivered from misery.”

The fifth Āgamic text, the stupendous *Bhagavatī Sūtra* is a sacred book containing questions and their answers-Mahāvīra replying to the questions of his first and foremost disciple Gautama.” “With a submissive mood to listen to the master’s words, paying obeisance, : facing the Master with due humility and with folded palms, adoring the Master, he (Indrabhūti Gautama) made the following submission:

(Nine questions on Karma bondage)

“Thus verily, Bhante ! is it proper to call moving as the moved, fructifying as fructified, feeling as felt, separating as separated, cutting as cut, piercing as pierced, burning as burnt, dying as dead and exhausting as exhausted ?”

“Yes, Gautama, it is so; moving as moved and so on till exhausting as exhausted”.

The *Uttarādhayana*, the first *Mūlasūtra* is the last stratum of the Āgamas. The first sermon of this Āgamic text “On Discipline” seems to have been explained by Sudharman on his own accord without being asked by his disciple.

“I shall explain in due order the discipline of a homeless monk, who has got rid of all worldly ties. Listen to me.

But the second lecture of this book “On troubles” begins with the customary introduction.

“O, long-lived Jambūsvāmi, I (Sudharman) have heard the following discourse from the Venerable Mahāvīra) : The discourse is as follows :

Here, forsooth, the venerable ascetic Mahāvīra of the Kāśyapa gotra, has declared twenty-two troubles which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant,”

Instances can be multiplied by quoting passages from some other Āgamic texts to show where Jambūsvāmī, the foremost disciple of the first patriarch, is found as a silent listener and where an eloquent questioner. However, it is traditionally believed that Jambūsvāmī was the recipient of almost all the Āgamic text, obtained by the fifth Gaṇadhara Sudharman, directly from the Śramaṇa Bhagavān.

In this connection, it is to be remembered that more than half of the Āgamic texts (with the inclusion of the colossus work, *Bhagavati Sūtra*) owe their existence to the questions of Indrabhūti Gautama and his preceptor, Śramaṇa Bhagavān Mahāvīra's replies to those questions and these questions as well as their replies were collected and preserved in memory by Sudharmasvāmī, the first patriarch of the Nirgranthas. Later on, this ancient lore was transmitted by Sudharman to his foremost disciple Jambūsvāmī who in his turn transmitted the same memoriter knowledge to his disciple, Prabhava, the 3rd patriarch of the Śvetāmvaras. In this way the sermons of Śramaṇa Bhagavān Mahāvīra have been transmitted by a line of spiritual descendants of the first Patriarch Sudharmasvāmī from one generation to another till the holy memoriter Āgamas were put into writing at a synod convened in the city of Valabhi.

As Ārya Sudharman, the first patriarch of the Nirgranthas (Jainas) had expounded all the doctrines and explained all the sermons of Śramaṇa Bhagavān Mahāvīra to Jambūsvāmī, the latter had full knowledge of the fourteen Pūrvas and twelve Aṅgas as well as other Āgamic texts. Besides obtainment of the knowledge of all the pūrvas, Aṅgas and other Āgamic texts, he had also obtained four types of knowledge - i.e. Matijñāna, Śutrajñāna, Avadhijñāna and Manaḥparyāyajñāna. At the last stage of his monastic life, he had attained the Kevalijñāna. It is traditionally believed that he was the

last “Kevalin among the Nirgranthas. After him “both Mokṣa and omniscience were closed to men.”

Jambūsvāmī, who was neither a direct disciple of Śramaṇa Bhagavān Mahāvīra nor a Kṣatriya (or a Brāhmin) by caste was invested with the patriarchate of the Nirgranthas at a very young age, unlike his predecessor Sudharman who was made the patriarch of the monastic organisation of the Nirgranthas at a mature age of eighty (80).

It is likely that after his investiture to the patriarchate of the Nirgranthas, he spent his youthful energies on one hand in attaining the omniscient knowledge, the goal of a Jain monk, and on the other hand, consolidating as well as expanding the Nirgrantha's monastic organisation to the East beyond Aṅga - Magadha territories.

But the monastic achievement of this Mahāmuni of the Nirgrantha community who as the first non-gaṇadhara patriarch received all the sermons of Śramaṇa Bhagavān Mahāvīra from his preceptor Sudharmasvāmī gradually faded out from the memory of the Nirgrantha-fraternity even before a century had elapsed since the mokṣa of this great saint in the year 463 BC (according to traditional reckoning) and c. 403, B.C. as per Western calculation. The echo of this apparent oblivion of the memory of this Mahāmuni may be heard in the “List of the Sthaviras” or “Therāvali, the second Book of the *Kalpa-Sūtra* of “Bhadrabāhusvāmī.

The name “Jambū” is mentioned at three different places in the “Therāvali” or “The list of Sthaviras” of the holy *Kalpāsūtra*.”

In one place mention is made of Ārya Jambūnāman, the disciple of Ārya Sudharman belonging to Kāśyapagotra. In another place mention is made of “Jambū, a disciple of Sambhutavijaya without any honorific like ārya or sthavira and gotra name. Again mention is made of ‘Jambū’ in the ninth (9th) gāthā appended to “The Therāvali” or “The list of the Sthaviras” with the honorific ‘sthavira and belonging to the “Gautamagotra” The gatha (IX), mentioned above, is quoted below.

“thira-satta-caritta ñāñña-sampanña I

theram ca ayya Jambum

Goyama-gottam ñamamsāmi II

The English translation of the ninth gāthā is as follows -

“Bowling down may head, I pay my reverence to the sthavira Jambū of the Gautama gotra, who possessed steady virtue, good conduct and knowledge”.

After the perusal of the list of the sthaviras, it seems that the second patriarch of the Nirgranthas, Sthavira Jambūnāma of Kāśyapagotra and the Sthavira Jambū adored in the gāthā (no. ix) are identical, though in the gāthā his gotra name has been mentioned as Gautama.

In this connection another question may be raised : why has Jambūsvāmī, the recipient of the Āgamas, been adored after eight patriarchs who were less celebrated and less famous than Jambūsvāmī? Will this matter be regarded as a case of inadvertent error of the composer of the gāthā or of the fading away of the memory of Jambūsvāmī from the ecclesiastical history of the hierarchy of the Nirgranthas (the Jainas)?

1. Hermann Jacobi - Jaina Sūtras (Vol. 1) Āchārāṅga Sūtra p.-1
SBE, vol. - 22, (MBP - Edition).
2. Hermann Jacobi - Sūtra Kṛitāṅga, Jain Sūtras - P-II, p.-235
SBE vol. - 45 (MBP Edition)
3. K.C. Lalwani - Bhagavatī Sūtra Vol. - I p.-5
Jain Bhawan. Calcutta.
4. K.C. Lalwani - *Ibid.*
5. M. Winternitz - History of Indian Literature vol - II, p. - 447
(MBP Edition).
6. Hermann Jacobi - Jain Sūtras vol. - II Uttarādhyana Sūtras.
p.- 1, SBE - 45 (MBP Ed.)
7. K.C. Lalwani - Bhagavatī Sūtra, vol - I Translator's foreward
p.- IX.
8. Hermann Jacobi - Kalpa Sūtra. List of the sthivaras pp.286-287, SBE : vol -
22
9. Sinclair Stevenson - Heart of Jainism p. 68f.
10. C.R.Paul - Jain Journal vol. XLI, No. - I. 2006 p.27ff.
11. Hermann Jacobi - Kalpa Sūtra (List of the sthivaras) p. 286
12. K.C. Lalwani - Kalpa-Sūtra (therāvli), p.-151 gāthā No.9
13. K.C. Lalwani - *Ibid.*
14. Herman Jacobi- Kalpa Sūtra. SBE vol - 22.
(List of the sthaviras) p.-298.

IMPRINTS OF BUDDHISM IN KARṆĀṬALA

Dr. Hampa Nagarajaiah

Jainism and Buddhism represent the earliest phase of Indian religions. It is believed that both these two contemporary religions reached the Deccan from north. Contrarily Jainism appears to have been a local or even an indigenous religion in the south. However, this paper is not interested in entering into the realm of controversy.

According to the Mahāvamsa and Dipavamsa, the Pāli texts from Ceylon, immediately after the 3rd convention at Pāṭaliputra under the guidance of Thera Moggaliputra, emperor Aśoka had sent monk Mahādevathera to Mahiṣamaṇḍala, modern Mysore, and monk Thera Rakkhita to Vanavāsi, modern Banavāsi in Karṇāṭaka. The rock edicts of Aśoka and other corroborative epigraphical and literary evidences establish that Buddhism entered Karṇāṭaka in around 3rd century BCE. Since then Buddhism spread as a sect with considerable elite votaries, in the early centuries of current era.

Buddhism flourished as a noteworthy religion with the good will of the Sātavāhana and Bāṇa rulers, Buddhism gained royal shelter. Interestingly, a Bāṇa king is described as ‘Bodhisattva in compassion to animals’ [Epigraphia Carnatica vol. x. Mulabagil. No.15.CE.338]. The Early Kadambas of Banavāsi and early Gaṅgas, the two coeval royal dynasties, patronized Buddhism. A charter of Taḍaṅgala Mādhava (456-75), the Gaṅga chief, states that he gifted lands to a Buddhist monastery [Epigraphia Carnatica. vol. XII. Tumkur No. 9. circa 5th century CE]. Curiously, while stipulating the boundaries of the gifted land, the word Śākyaśilā, ‘stone of Śākya (Buddha)’, figuring in the charter, is meaningful.

Probably, in the early phase, it was monk Rakkhita who had created a favourable infrastructure, though surprisingly none of the

extant Aśokan edicts belong of Banavāsi. An inscription going around the Nāga image in the Madhukeśvara temple complex at Banavāsi, datable to mid 2nd century CE, in the Prakrit language and Brāhmi character, states that Śivaskanda Nāgasiri, daughter of Sātakaṇi of Cuṭukula and consort of Mahābhoja, donated an image of Nāga, 'serpent', a tank, and a *vihāra* under the supervision of Amātya Khaḍasati (Skandasvāti). The Nāga sculpture was chiseled by Naṭaka, a disciple of Ācārya Damoraka, preceptor of Banavāsi *vihāra*. An inscribed stone column, commemorative of Vāsiṭhiputra Sivasiri Puluvāvi, containing a two lined Brāhmi inscription which opens with the auspicious word *siddham*, is preserved in the Museum at Banavāsi.

While about 20 and 12 grants of the Kadamba kings are of Brahmanical and Jaina affiliation respectively, only two inscriptions mention Bauddha Siddhāyatana and Ārya saṁgha. The copper plate of Citrasena Mahākella (CE 485), feudatory of Ravivarma, the Kadamba chief, opens with an invocation to Buddha, and records Citrasena's gift of land along with a garden to Ārya saṁgha [Corpus of Kadamba Inscriptions, (ed) B.R.Gopal; 1985: No. 26 : pp. 102-04

Siddham jayatyamita guṇabhṛid Buddhassattva samāśrayaḥ

Śuddhodana kulodbhūtaḥ padmapatra nibhekshsṇaḥ//

[Be it well. Victorious is the Buddha, of infinite qualities, refuge of virtues, born in the family of Śuddhodana].

Amongst the early extant vestiges of Buddhism in the state, the caves at Aihole and Bādāmi are important and unique. The large enthroned image, carved upon the cliff-face to the south-east of the lake locally known as the Agasthya Tīrtha, called Koṣṭharāya, 'leper king', in popular parlance, has a legend associated with it. Albeit, the image is of Mayāmoha of the Buddhāvatāra of Lord Viṣṇu, and the sculpture could be dated to late 7th century CE. This figure confirms that Buddha was assimilated into the Hindu mythology as an

incarnation of Viṣṇu and the concept was standardized by the age of Early Caluḱyas of Bādāmi.

Baḷligāve, Banavāsi, Daṁbala, Kadaribetṭa (Mangalore) and Sannati were important seats of Buddhism in Kaṁṇāṭaka. Baḷligāve in Shimoga District prospered as a major Buddhist *vihāra*, where devotees of Hari, Hara, Brahma, Jina and Buddha coexisted in harmony. Rupabhaṭṭayya, chief of the Caluḱya ministers, constructed a *Bauddha Vihāra*, a Buddhist monastery, called '*jayanti-Prabha*' and with the concurrence of Trailokyamalladeva *alias* Someśvara I (1042-68), endowed lands for its perpetual maintenance [Epigraphia Carnatica. Vol. VII. Shikaripura 170.CE 1065]. The significance of this Buddhist monastery deserves an *in extenso* discussion. An image of Tārā Bhagavatī was consecrated at this *vihāra*. Later, Nāgiyakka, spouse of Hampacatṭa, a subordinate of emperor Trailokyamalladeva, gifted lands to Tārā Bhagavatī, the presiding deity of *Jayanti-prabha-vihara*, after laving the feet of Jayantiprabha-Baḷāra, chief pontiff of the diocese [*ibid*, Shikaripura 169, CE 1067]. Similarly, two more images of Tārādevī have come to light from the village Kolivāḍa [Dharwar Dt., Hubli Tk.], and a broken one from Banavāsi (now in the local Museum). The concept of Tārādevī, of identical name, in the Jaina pantheon is different from the Buddhist Tārādevī. Luckily, the image of Tārā commissioned by Rupabhaṭṭayya is extant, and though mutilated, looks extraordinary for its quality of execution. Another salient feature of this *vihāra* is that it had permitted nuns, which assumes greater dimension in the history of Buddhism, because Buddha had reluctantly opened the gates of monastery to women and that too towards the end of his illustrious career. Incidentally it may be recalled here that Jainism had never closed the doors of its monastery to women. Buddhism did not vernacularize its preachings, whereas Jainism adopted the local languages wherever it settled.

Next, in importance, to Banavāsi and Baḷligave, stands Dambal. The famous inscription of the place opens with *namo buddhaya*, 'salutation to Buddha' [Indian Antiquary, Vol. X. p. 185 and 273, CE. 1095-96], and obeisance to goddess Tārā. The epigraph has

recorded the details of donars and donation made over to the *vihāra* of Tārā deity. Sangavayya Seṭṭi, a burgher and trader of Lokkiguṇḍi [mod. Lakkunḍ, Gadag Dt.] had commissioned the *vihāra* dedicated to Tārādevī whereas the 16 Seṭṭis of Ḍambaḷ had caused to be made a Bauddha *Vihāra*. The above *dāna-sāsana*, also called Buddha-*sāsana*, has explained that the donation was to be utilized for the worship of Tārā and for providing alms to Buddhist monks.

In the midst of literary evidences, the *Yaśastilaka* of poet Somadevasūri (965) and the *Samaya Parikṣe* of poet Brahmasīva (1175), are important in the context of our discussion. Somadevasūri has cited instances of meateating Buddhists which affords authentic material for socio-cultural study and also recalls the practice of Tāntric Buddhism. Brahmasīva has ridiculed the Buddhists eating food cooked long before and which has become cold. Further more, the poet laments, ironically, that Buddha could not overcome the delusion of red color robe (worn by Bhikkus) in spite of coming out of tearing his mother's womb like a scorpion.

The inscriptions have turned out to be priceless documents for cultural reconstruction and religious tolerance. While describing a person with impartial benevolence and equal regard for all religions, many medieval epigraphs from Kaṇṇāṭaka employ the set phrases of-*catussamayāśraya*, and *catussamaya samuddharaṇa*. The conventional group of the above four religions consisted of Maheśvara or Śaivism, Vaiṣṇavism, Jainism and Buddhism. A good number of instances of kings and queens who respected and protected all religions as their own faith are recorded in the inscriptions of Kaṇṇāṭaka. So much so, we come across a good number of instances where Buddhism was treated with highest regard on a par with its contemporary state religions. Lacchaladevī, an ardent devotee of Jina, extended her regards to the four *samayas* [Soth Indian Inscriptions, Vol. V p. 346.CE.849, Huli] Gaṇḍarāditya (1110-40), king of the Kolhapur Śilāhāras, constructed a tank at Irukūḍi near Miraj, commissioned temples and consecrated the images of Buddha, Jina and Śaṅkara. Akkādevī (1050), the Calkyan princess, had reverence for all the four

recognized religions including Buddhism. Gūlia Bācideva, a feudatory of the Hoysalas, ruling as chief of Marugare province, extended his umbrella to the four traditionally recognized religions. In fact, his inscription commences with this invocatory verse ;

Śivāya dhātre Sugatāya Viṣṇave

Jināya tasmai sakalātmane namaḥ //

[Epigraphia Carnatika. Vol. XII. Tumkur 9. CE. 1151. Kaidala]

Jainism, despite the tough competition from Buddhism, its coeval religion, stayed on with intensity and continued to be an influential and living faith through the length and breadth of the country. Of course, both of them coexisted for over a thousand years and had common royal patronage. Survival and spread of both the religion depended much on the role played by their congregation of monks, pilgrimage centers and royal shelter. Together they had rejected the authority of the Vedas, condemned unscientific blind beliefs, meaningless rituals and customs. Paradoxically, dilectician scholar-saints of the Jaina, Kalāmukha and Pāsūpata Śaiva faiths, had mastered Sugata-śāstra, the basic Buddhist texts and philosophy so that they could felicitously participate in the religious debates. Phrases like- *Bauddha-madebha-pañcānana*, ‘lion to the elephant in rut (i.e., a Buddhist scholar), suggest the religious debates where the Buddhist scholars were involved. It is rather unfortunate that instead of developing cordial relationship, the two heretic faiths of Jainism and Buddhism maintained hostility and engaged in frequent religious feud. By pulling each others feet, they suffered a set back. Instead, had Buddhism and Jainism developed more and more affinity, the religious history of India would have been different from what it is now.

Recently (2001 and 2004), Professors M.S. Krishna Murty and M.V. Krishnappa have unearthed an extraordinary brick foundation of a Buddhist Caitya and Vihāra at Rājaghaṭṭa (Bangalore Dt.), which has added a new dimension to the subject under discussion. The huge *Vihāra* consists of seven cloisters in a row and an apsidal

and circumambulatory *Caitya*. The unique complex with a compound has yielded earthen votive tablets that could be dated between 5th and 7th centuries CE [*Itihasa Darshana*, Vol. 20, Bangalore, 2005 : 20-31. Though vestiges of apsidal construction, Chaitya, terracotas *etcetera* have been discovered at Banavāsī, no Stūpa has come to light. But interestingly the place Kaḍagoḍu near Banavāsī has yielded relics of a Stūpa.

Albeit, Buddhist movement failed to make inroads crosswise and lengthwise in Karṇāṭaka and could not leave an everlasting imprint. Even though the images of Buddha discovered at Bādāmi, Candravalli, Kadari, and Sannati attest the prevalence of Buddhism at different places, such pockets of Buddhism were not many. Nevertheless, during its long career of about fifty score and more years, it prospered in patches as a potential minor religion. Contemplating on the reasons for the decline of Buddhism in Karṇāṭaka, one can notice the glaring attack of Kālāmukha Śaivas on Buddhist and Jaina strong holds. The Śaivas, under the leadership of Mahāmaṇḍaleśvara Viruparasa, pounced upon the Jains and Buddhists and destroyed their places of worship. This Śaiva battalian was so ferocious that it is described as *Jinasamayavanadalana-dāvānala*, and *Bauddha samaya-vidhvaṁsana-pravīṇa* [South Indian Inscriptions, Vol. XV. No. 56.CE 1184. Talikote (Bijapur Dt. Muddebihal Tk.)]. Though Jaina saṁgha could withstand the onslaught and revive its bases, Buddhism meekly succumbed and once for all lost its grip. It could muster neither political patronization nor could get the mass backing. But, the picture of Buddhism and its position elsewhere in India was also not different from this.

R.C.Mitra has discussed at length the puzzling enigma of the decline and disappearance of Buddhism from India [*The Decline of Buddhism in India : Shantiniketan, 1954*]. He has put forth the following seven theories :

1. Exhaustion, 'ready to die'
2. Withdrawal of royal patronage

3. Brahmanical persecution
4. Muslim Invasion
5. Internal Corruption and Decay
6. Divine Effect of Sectarianism
7. Insufficient cultivation of the laity

In continuation of this phenomenon, Prof. Padmanabha S. Jaini has reassessed the seven theories advanced by R.C. Mitra [*Collected Papers on Buddhist Studies*, Delhi, 2001 : 139-54]. It is worthwhile to re-examine the socio-cultural and historical reasons for the disappearance of Buddhism from Karṇāṭaka, in the context of the above seven theories.

JAIN BHAWAN : ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight years. The objectives of this institution are the following:

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

1. School:

To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education to students in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. Vocational and Physical Classes:

Accepting the demands of the modern times and the need to equip the students to face the world suitably, it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. Library:

“Education and knowledge are at the core of all round the development of an individual. Hence the pursuit of these should be the sole aim of life”. Keeping this philosophy in mind a library was established on the premises of the Bhawan, with more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

4. Periodicals and Journals:

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals:

Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: *Jain Journal* in English, *Titthayara* in Hindi and *Śramaṇa* in Bengali. In 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgftr54pread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with

matters concerning any aspects of Jainism. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Titthavara* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

The Bhawan organises seminars and symposia on Jain philosophy, literature and the Jain way of life, from time to time. Eminent scholars, laureates, professors etc. are invited to enlighten the audience with their discourse. Exchange of ideas, news and views are the integral parts of such programmes.

7. Scholarships to researchers :

The Bhawan also grants scholarships to the researchers of Jain philosophy apart from the above mentioned academic and scholastic activities.

8. Publications:

The Bhawan also publishes books and papers on Jainism and Jain philosophy. Some of its prestigious publications are :

- The Bhagavatī Sūtra [in English] Parts 1 to 4
- Barsat ki Rat (A Rainy Night) [in Hindi], Panchadarshi [in Hindi]
- Baṅgāl ka Adī Dharma (Pre-historic religion of Bengal)
- Prāsānottare Jaina-dharma (in Bengali) (Jain religion by questions and answers).
- Weber's Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

9. A Computer Centre :

To achieve a self-reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of e-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

10. Research :

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre in the name of *Jainology and Prakrit Research Institute* and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore, request you to encourage us heartily in our creative and scholastic endeavours. We do hope that you will continue to lend us your generous support as you have been doing for a long time.

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Kolkata - 700 007.
4. **Publisher's Name** : Satya Ranjan Banerjee
Nationality and : Indian
Address : **P-25 Kalakar Street,**
Kolkata - 700 007.
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