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A person becomes a monk by equanimity,
a **Brāhmaṇa** by practising celibacy,
an ascetic by acquiring knowledge
and a hermit by his austerities.



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GANDHAHASTI MAHĀBHĀSYA : REVISITED

Prof. Hampa. Nagarajaiah

The *Gandhahasti-Mahābhāṣya*, attributed to Samantabhadra Deva (550-625), is not extant. The fundamental question is whether Samantabhadra Deva (=SBD) did script such a work. Speculation has persisted. So far the extant commentaries on the famous *Tattvārthasūtra* of Umāsvāti (350-400 CE) are the *Sarvārthasiddhi* of Devanandi Pūjyapāda (635-80), the *Tattvārtha Rājavārtikālāṅkāra* of Akalāṅka (725-80), the *Tattvārthaśloka-vārtikālāṅkāra* of Vidyānanda (c.950), the *Tattvārtha Tīkā* of Vibudhasene Candrālāṅkāra of *Tattvārtha Prakāśikā* of Yogīndradeva are in the Sanskrit language. The *Tattvārthasūtrānugata Karṇāṭa Laghuvṛutti* of Divākaraṇandi (1020-85) and the *Tattvaratna-Pradīpikā* of Adhyātmi Bālacandra (1176) are in Kannada language.

If the speculation that SBD also authored a commentary called the *Gandhahasti Mahābhāṣya* is true, then that would be the earliest of all commentaries by the Digambara pontiffs. It is Cāmuṇḍarāya (978) who was the first to state that SBD wrote a commentary on the *Tattvārthasūtra*. Cāmuṇḍarāya states that it was *Tattvārtha-bhāṣya*, and does not mention its title. Subsequently Guṇavarma II (1235), for the first time, narrates in unmistakable terms that SBD composed an extensive commentary called the *Gandhahasti Mahābhāṣya* (GHMB) in sūtra form (*Puspādamta Purānam*, 1-22), Kannada poet Guṇavarma continues his statement and says further that by seeing this extensive commentary consisting 96,000 *granthas*, the bewildered learned rival faction of Śivakoṭi group withdrew like the elephant in

rut loosing its secretion flowing from its temples. Evidently it looks that poet Guṇavarma has played trick based on the compound word *Gandha-Hasti*, 'elephant in rut'.

Another Kannada poet Doddayya (1620) repeats and echoes the statement of Guṇavarma II, in his poem, called the *Candraprabha Caritite* 'Deeds of Candraprabha (Tīrthaṅkara)'. Apart from Kannada poets Guṇavarma and Doddayya, two Sanskrit writers also confirm that SBD did write an exposition named the GHMB, Hastimalla (1300) states in his text *Vikrānta Kaurava* indubitably:

*Tattvārthasūtra-Vyākhyāna Gandhahasti pravartakah
Svāmī Samantabhadro bhūddhevāgama nirdeśakah //*

Laghu Samantabhadra (early 14th century) also has expressed similar opinion in the *Aṣṭa-sahasrī-viṣampada-Tātparya Tīkā*:

*Tattvāthādhigamasya Mokṣaśāstrasya Gandhahastyākhyam
Mahābhāṣya munipa nibaddham saḥ syādvādavidyāgra guravah Śrī
Svāmī Samantabhadrācāryah //*

The inscriptions do mention SBD as an ācārya who belonged to the lineage of Umāsvāti and a grand disciple of the latter, but does not mention either the GHMB or any of his commentary. Interestingly, neither Devanandi Pūjyapāda nor Akalaṅka speak of the GHMB, in their commentaries, even when they quote 'tathācoktam' from early texts. However, two more commentators, Bhāskaranandi (c.12th century) in his *Sukhabodha-vṛtti* on the *Tattvārtha*, while quoting has stated *Bhāṣya dṛṣṭavyaḥ* and Dharmabhūṣaṇa (c. 15th century) in his *Nyāya-dīpikā* has said *tad-bhāṣyam, bhāṣyam ca*. His expression *taduktam Svāmibhiḥ Mahābhāṣya syādvādātma-mīmāṃsa-prastāvē*, reminds of Laghu-Samantabhadra's sentence in the *Aṣṭasahasrī Tātparya Tīkā* quoted earlier.

With all these examples, it still remains nebulous about the

GHMB. The extant works of SBD does not mention about this commentary. His successors who have written brilliant expositions on the *Tattvārthasūtra* and the epigraphs which mention SBD are silent about the GHMB. However, since there are Kannada and Sanskrit literati who have stated clearly that SBD has scripted the GHMB, we cannot rule out its possibility.

Albeit, one more hint comes from Sanskrit sources. We know that Siddhasenagaṇi (c. eighth century), a famous Sanskrit commentator, has written a *Tīkā* commentary, on the *Tattvārthasūtra*. Curiously, Siddhasenagaṇi has an epithet called *Gandha-hastin*. In his commentary on the *Ācārāṅgasūtra*, Śilāṅka clearly refers to Siddhasenagaṇi as *Gandhahastin*. Some other later authors also refer to Siddhasenagaṇi as *Gandhahastin*. Contemplating on this cognomen, we can reconsider the GHMB of Samantabhadradeva.

There are two possibilities. Fortunately, there is a *Gandhahasti Mahābhāṣya* of Siddhasenagaṇi. Unfortunately even this clue does not solve the issue of SBD's authorship of the GHMB. Because *Gandhahastin* alias Siddhasenagaṇi was a later writer. Is it possible that some of the authors from Karnāṭaka got confused and by mistake took *Gandhahastin* alias Siddhasenagaṇi's *Bhāṣya* as the work of Samantabhadra ? Now the question is should we doubt the validity of Guṇavarma and Doddayya's or Hastimalla and Lagu-Samantabhadra's statements ?

All said and done, it remains an enigma to be solved with solid clinching evidences.

A BRAHMI TABLET FROM PARKALA, UDUPI.
THE EARLIEST REFERENCE TO JAINISM IN TULU NADU
Dr. P.N. Narasimha Murthy

Jainism played an important role in the history and culture of Karnataka. The Southern part of the Kamataka Coast (Tulu Nadu) provided a wonderful nestling ground to this religion from time immemorial. Scholars who have worked on the history of this region have expressed the opinion that this religion must have made headway into this region only from about 12th-13th century A.D. Traditions current in this region also try to provide a sort of supporting view to this hypothesis. Based on some external evidences I have expressed the view that this religion must have entered Tulu Nadu prior to the 5th century A.D. The recent discovery of a Brahmi Tablet at Parkala has provided very good epigraphical evidence to my hypothesis. Here is a brief note on the above problem.

The Southern part of Coastal Karnataka precisely called Tulu Nadu is a very fine stretch of land washed by the Arabian Sea in the West and guarded by the lofty ranges of the Sahyadri Mountains (the Western Ghats) in the East. Many scholars have studied the history of this region almost from the first decade of the 20th century. Here mention may be made of Polali Seenappa Hegde (Dakshina Kannada Jilleya Charitre mattu Bhutala Pandyarayana Aliya kattu: Mangalore, 1915), Ganapati Rao Aigal (Dakshina Kannada Jilléya prachina Itihasa, Mangalore, 1928. Second edition of this book has been published recently by the Rashtrakavi Govindapai Samshodhana Kendra, M.G.M. College, Udupi). Dr. Bhaskara Ananda Saletore (Ancient Karnataka Vol. 1, 'History of Tuluva.' 1936), Dr. K.V. Ramesh ('A History of South Kanara', 1970), P. Gururaja Bhatt (Studies in Tuluva History and Culture, 1975) and others. These

scholars have referred to the existence of Jainism in this region in their works.

There are works on Jainism itself but on a wider canvas like South India and Karnataka. They also refer to Jainism in Tulu Nadu on the basis of the need of their study. Here mention may be made of Ramaswamy Aiyangar and Sheshagiri Rao (Studies in South Indian Jainism, Madras, 1922), B.A. Saletore (Medieval Jainism, Bombay, 1938), S.R. Sharma (Jainism and Karnataka Culture, Dharwar, 1940). P.B. Desai (Jainism in South India and some Jaina Epigraphs, Sholapur, 1957) and Ram Bhushan Prasad Singh (Jainism in Early Medieval Karnataka, Delhi, 1975).

To this list of works can be added mine-Jainism On the Kanara Coast- (1983), which is of course the first direct study of Jainism of this region. I had the advantage of looking into the works of all these scholars and all the published epigraphs before arriving at any decision regarding the date of arrival of Jainism into this region and its contribution to the life and culture.

The question here is when did Jainism enter Tulu Nadu (the Southern part of Coastal Karnataka). Based on the information that Bhadrabahu Muni along with his sea of disciples including the royal disciple Chandragupta Maurya, entered Karnataka and stayed at S'ravanabelagola Govinda pai thinks that it might not have taken more than one or two centuries for this religion to enter the Kanara Coast (Tenka Nadu Pp. 38-41). Many scholars for deciding this issue have viewed paucity of epigraphs of the early period with direct Jaina reference, as a major hurdle. K.V. Ramesh has said that it is not known when exactly Jainism entered South Kanara and the existing temples of the Jains do not point out a much earlier date than the thirteenth century (A Histoty of South Kanara p. 296). B.A. Salatore quotes an inscription from Mudabidure dated 1215 A.D. to say that this religion

existed in this region at least from that date of the record (History of the Tuluva p. 413). Though P. Gururaja Bhatt dates the image of Parśvanatha of the Guru basadi at Mudabidure to the ninth century and assigns 7th-8th century to the nishidhige plaque which he has discovered at Barakuru, he says that Jainism must have definitely gained ground in South Kanara in the 12th century A.D. (Studies in Tuluva History and Culture, p. 428). S.R. Sharma never enters into this problem and directly refers to the epigraphs of Vijayanagara period for narrating the Jaina contributions in this region (See Jainism and Karnataka Culture, Chap on Historical Survey). R.B.P. Singh says that there is no important Jaina vestige of the 5th-12th centuries A.D. in South Kanara (Jainism in Early Medieval Karnataka p. 3)

All these indicate that in the absence of authentic epigraphical sources that it is difficult to decide as to when did Jainism enter Tulu Nadu and since the availability of sources begin from the 13th century the above scholars have taken a view that it might have entered the region only during this period.

The tradition very much current in this region also provides support to the above views. The tradition centers round the conversion of the Hoysala king Bittideva to Vaishnavism. Scholars who have worked on the history of the Hoysalas are unanimous in their thinking and have stated that there is no truth in the story of conversion of the king Bittideva to Vaishnavism (K.T. Ramaswamy in the Hoysala Dynasty (1972) pp. 304-308). Similarly, scholars have negated the story of persecution of the Jainas also (the Hoysala Dynasty. pp. 318-322). Yet the story of conversion and the resulting persecution of the Jainas floated from region to region and that is stated to be the reason for the fled of the Jaina muni from Śravanabelagola to Mudabidure, a place below the Ghats (in Tulu Nadu). Thus Jainism came to the Southern part of coastal Karnataka along with the entourage of the

Charukeerti Bhattaraka who made a stopover at Nalluru for a brief period before proceeding to Mudabidure. Any way this tradition also makes us believe that Jainism entered Tulu Nadu only in the 12th century A.D.

According to the Buddhist work 'Mahavamśa' the Mauryan emperor Aśoka sent Buddhist missions to various places of South India such as Vanavasika and Mahisha Mandala under the leadership of the Buddhist monks Rakshita and Mahadeva respectively. His Rock Edict XIII tells us that there was no country where these (two) classes - Brahmanas and Sramana did not exist [P.N.N. Murthy in Rishabh Saurabh (1994) p. 13; Hultzsch: 'Inscriptions of Aśoka', p. 47.]. This clearly indicates that Jainism had already spread in South India in general and Karnataka in particular even before the coming of the Buddhist missions. Here Vanavasika represents Banavasi Deśa with its capital Banavasi on the Coast of Karnataka. It further indicates that the Coast of Karnataka had by then come under the influence of Jainism. But the entry of Buddhism into Vanavasika with Royal support led to the study decline of both the Brahminical and the Jaina religions [P.N.N. Murthy. in "Rishabh Saurabh" p. 14]. What the Kadambas of Banavasi did was the work of reviving of both the religions. [P.N.N. Murthy: "Jainism on the Kanara Coast" (1983, Type script), pp. 32-35].

Based on the information found in the Halmidi [Belur Taluk, Hassan Dt.] inscription I have shown elsewhere the existence of a Jaina Minor Ruling family in Tulu Nadu as early as the fifth century A.D. [Jainism on the Kanara Coast: p. 67-69; "Rishabh Saurabh": p. 15]. Vija Arasa, the son of Arakella who fought against the combined forces of Kekayas and Pallavas, the enemies of the Kadambas at the instance of his master Paśupati, the Alupa king, received two villages- Palmidi and Mulivalli as a reward for his great military achievement

by the Kadamba king. The inscription traditionally placed to c. 450 A.D. (K.V. Ramesh: AHSK pp. 29-31) has been assigned by me to c. 425 A.D. on the basis of the date assigned (C. 405-430 A.D.) to the Kadamba king Kakushthavarma who issued the Halmidi inscription. Arakella of the Jasina Kella Royal family was ruling from Kella Puttige (Karkala Tk.) as subordinate Officers of the Alupas, the earliest rulers of Tulu Nadu [P.N.N. Murthy in "Rishabh Saurabh" p. 15].

Very recently a chanced discovery of a Circular laterite tablet was made at Parkala, a place close to Manipal on the Karkala-Udupi Road by my friend Sri Sridhara Bhat. Not knowing any thing about it he took the find to Sri. B. Shivatarak who thought that the material to be clay and could notice brahmi letters. Finally the Tablet reached my hands for examination.

I was surprised to know that the circular Tablet being cut out of laterite stone, which is locally available in plenty and not made of clay. The tablet was used as a capstone for covering the mouth of an earthen pot. On enquiry with the local youth organization which, unknowingly had spoiled a burial cut north south out of a laterite surface of the ground it came to light that the place where the tablet was found was a burial and it contained three pots which were completely damaged when opened, and the partially damaged tablet, was thrown near a tree. What could have been one of the greatest finds of Udupi was thus totally spoiled by the enthusiastic youth group, which was cleaning both sides of the main road.

The circular laterite cut tablet is perhaps first of its kind in South India (nay entire India) to be reported. It is strange to note that it has withstood the test of time so long and its survival has made us fortunate.

The Tablet has become an object of utmost importance from several points of view. Firstly, this is the one and only inscription in

Brahmi characters so far found in the districts of Dakshina Kannada and Udupi (Tulu Nadu). Secondly, till the time of this find, the inscription of Aluvarasa I from Vaddarase assigned to the middle of the 7th century A.D. (Ramesh: 'A History South Kanara' p. 43), was considered as the earliest inscription of these two districts. Now the Parkala. Tablet has pushed it to the second place. Thirdly, regarding the history of Jainism, this tablet happens to be the earliest and the most ancient source of this region.

The Tablet contains a three line writing in Brahmi script. It reads: 'Yapaniya' in first two lines and 'Avaniya' in the third line. I found the characters belonging to the period of the early Kadambas of Banavasi and for a final confirmation took the tablet to Dr. K.V. Ramesh, the famous Epigraphist and Scholar of the country, who after examining this Tablet and the script therein expressed his consensus with me and has opined that the script belongs to the 5th century A.D. As a result the antiquity of the epigraphical wealth of Dakshina Kannada and Udupi districts has been pushed back from the middle of the 7th century A.D. to the 5th century A.D. Dakshina Kannada and Udupi districts has been upshed back from the middle of the 7th century A.D. to the 5th century A.D.

The text of the Tablet has no details. But the term 'Yapaniya' mentioned thrice is itself very important in respect of the history of Jainism in this region and the Yapaniya sect of Jainism in particular.

Yapaniyas emerged as a sect of Jainism around 2nd century A.D. in Karnataka (vide HAMPANA-Yapaniyaru). They provided the much needed hospitable homogeneity to the religion at that time and stood as a liasoning force between the Digambara and the Śvetambara sects of Jainism. More than that, perhaps, it was the Yapaniya sect that was responsible for the growth and spread of Jainism

in Karnataka through its policy of catholicity, adjustability, adoptability and better understanding with the dominant Hindu (precisely the Bhramanical) religion while making a common cause for fighting out the strong Buddhist influence in Karnataka. Though entered late, Buddhism had made both these religions suffer a lot (P.N. Narasimha Murthy in 'Rishabh Saurabh' p.14). A rejuvenating force was necessary for uplifting both the sections. The Yapaniyas took the lead in this regard which paid rich dividends but not recognized by the Jaina society itself (for detail information regarding this please see Hampana- 'YAPANIYARU').

The Parkala Tablet indicates very clearly the movement of the ascetics of the Yapaniya order in the Southern part of Coastal Karnataka (precisely Tulu Nadu). Strangely we find the burial containing three small holes sufficient enough to keep an earthen pot in each of them. This indicates that it was a post-cremation burial of three ascetics. But, the cause, nature and actual place of their death are not known. It can be surmised on a conjectural way, that the region in and around Udupi was flooded with the Jainas particularly with Yapaniya leanings, which prompted the three ascetics to perform the vow of sallekhana to end their life [if not, some other reason must have caused the death of all the three together]. The people after making this post cremation burial must have built some kind of a memorial over it, which in course of time decayed.

The Tablet speaks of 'Yapaniya' twice and 'Avaniya' once. Yapaniya being very clear the mention of 'Avaniya' puzzled me. I felt the term 'Avaniya' being very much Kannada linguistically and tried to equate with 'Yapaniya'. But immediately the question arose as to why the term 'Avaniya' was used where 'Yapaniya' could have been repeated in the third line also. This made me turn my attention towards the ancient Brahmi inscriptions found in a good number of

caves and rock beds of central and southern Tamil Nadu. In one of the National Seminars on Jainism Dr. Iravatam Mahadevan was presenting a paper on Tamil Brahmi Jaina inscriptions wherein, he quoted a term 'kantiyar' which he could not explain for he found it to be non-Tamil. He placed the label inscriptions containing this term 'kantiyar' around 1st-2nd century A.D. Immediately I drew the attention of the scholar to the Kannada term 'Kanti' referring to a Jaina woman ascetic and said the term 'Kantiyar' may refer respectfully to a Jaina woman ascetic or to a group of woman ascetics. This made me refer 'Avaniya' to Tamil Brahmi source wherein I got the clue that 'Avaniya' refers to 'Yapaniya' in Tamil Nadu. On this basis I wish to postulate an idea that there existed very good relations between Tamil Nadu and Karnataka in general and Coastal Karnataka (Tulu Nadu) in particular and, the Jaina munis of both the regions being itinerant, moved together enlightening the mass especially the lay Jainas. Jainas from Tamil Nadu also were here (in Coastal Karnataka) probably on different professional grounds, which in turn gave place for the presence of a Tamil Jaina ascetic who might have been well versed in Kannada and other languages also. This view holds strength on the basis of copious references found in Sangam literature regarding the relations between ancient Tamil Nadu and the southern part of coastal Karnataka (K.V. Ramesh: "A History of South Kanara" pp. 12-25). In this respect, the newly discovered tablet with Brahmi inscription from Parkala is very important for it happens to be the earliest epigraphical evidence for the 'Yapaniyas' in Karnataka and for providing a clue to probe into the history of Jainism in this region prior to the 5th century A.D.

I am happy to state that my hypothesis made on the basis of the Halmidi inscription that Jainism had entered Tulu Nadu well before the 5th century A.D., has been proved correct by the 'Parkala Brahmi

Tablet'. I am certainly hopeful of getting some more epigraphical clues through fresh discoveries in this regard which may push back the antiquity of Jainism either to the Śatavahana or to the great Mauryan period itself. In this respect I wish to draw the attention of the scholars to the Rock Edict XIII of Aśoka which has stated in clear terms the wide spread nature of Śramanas (Jainas) through out the country and also to the Ceylonese Buddhist work 'Mahavamśa which provides us the much needed information regarding the entry of Buddhism into Banavasi Deśa and Mahisha Mandala (precisely the entire Karnataka).

PRACTICES OF SPIRITUAL ADVANCEMENT IN THE JAIN TRADITION

Vimal Prakash Jain

Absolute freedom and purity of (self) consciousness has been a common denominator of all ancient Indian traditions on spirituality for all the past millennia.

Practices toward achievement of this goal have come down to us in an unbroken flow from pre-Vedic times.

Many aphorisms of the Rigveda point to the awful richness of thoughts on the nature of the Supreme Reality. Here is one example:

*Indram Mitram Varunam Agnimāhur atho divyah Suparṇo
Garutmān,
ekam sad viprā bahudhā vadantyagnim Yamam Mātariśvānam
āhuḥ (R.V. I. 164.46).*

They call him Indra, Mitra, Varuṇa or Agni. He is the heavenly nobly winged Garutman. To what is one, the sages give various names. They call him Agni, Yama, Mātariśvan.

Another one is :

*puruṣa evedam sarvam yad bhūtam yacca bhavyam,
udāmṛtatvasyeśāno yadannenātirohati.
etāvānasya mahimā (a) tojyāyāñmica Puruṣah,
pādo(a) sya viśvā bhūtāni, tripādasyāmṛtam divi (R.V. 10.90.23)*

This Talk was delivered at the National Seminar organized by the Asiatic Society of Kolkata, on March 9 and 10th, 2005, at the Seminar Hall of the Society in Kolkata.

Puruṣa is verily this entire visible world, all that is, and all that is to be. He is also the lord of immortality, for he mounts (beyond his own condition) for the food of living beings.

Such is his greatness. The Puruṣa is even greater than this. All beings are one fourth of him. His other three-fourths (being) immortal (abide) in heaven.

Look at this other verse :

*Hiranyagarbhaḥ samavartatāgre, bhūtasya jātaḥ patireka āśit,
sa dādhāra prthivīm dyāmutemām kasmāi devāya haviṣā
vidhema.*

*ya ātmadā baladā yasya viśva upāsate prasiṣam yasya devāḥ,
yasya chāyāmṛtam yasya mṛtyuh kasmāi devāya haviṣā
vidhema (R.V. 10.121.1.2.)*

In the beginning rose Hiranyagarbha. Born as the Lord of all existence, this earth He settled firm and heaven established; what God shall we adore with our oblations (other than Him ?)

Giver of breath, of vigour and power, whose commandments all the gods acknowledge, The lord of death, whose shadow is life eternal; what God other than him shall we adore with our oblations?

Continuing his ramblings about the supreme and the creation, the seer exclaims:-

*ko addhā veda ka iha pra vocat kuta ājātā kuta iyam visṛṣṭih,
arvāg devā asya visarjanenātha ko veda yata ābabhūva,
iyam visṛṣṭih yata ābabhūva, yadi vā dadhe yadi vā na,
yo asyādhyakṣa parame vyoman so anga veda, yadi vā na veda*

R.V.X.129.6-7

Who really knows? Who in this world may really declare it? Whence was this creation, whence was it engendered ? The gods (were) subsequent to the creation. Who knows whence it arose? He

from whom it arose, he may uphold it, or he may not (no one else can). He who is its superintendent in the highest heaven; He assuredly knows, or if He knows not (no one else does).

Along with this yearning for knowledge of the Supreme and the mystery of creation, a strong current of spiritual practices of the Vātarashnā munies, was prevalent (vide kānda 15: Atharvaveda) who were held in high reverence in the Vedic society. The Keshia sūkta of the Rigveda enlightens us briefly about Kesī, leader of the Vātarashnā ascetics (the vrātyās).

A reading of the above two together acquaints us how deeply were the Vedic people inclined toward spiritual practices for knowing the Self and the Supreme-self and depth of the current of yogic practices they engendered in the contemporary society. The Upaniṣads remind us in the eloquent words of Maharṣi Yājñyavalkya on realization of the Supreme Self.

He addresses his wife Maitreyī thus: verily, the self alone O Maitreyī ! Is, to be seen, to be heard, to be reflected and meditated on; which verily the self is seen, heard, reflected and known, then all this becomes known.

Verily Maitreyī ! This will bring you the highest good.

The Upaniṣads are delightfully pregnant with such thoughts on the self. A discussion of topics and questions on the subject in the Upaniṣads calls for detailed deliberations. Those dialogues are indeed extremely fascinating and enlightening. But this is not the moment to divert our attention to that.

A word on the process of composition of the Upaniṣads will not be out of place here:-

Each single Upaniṣad was composed after devoting whole life times by the seers in one on one sessions of teaching through free and

frank dialectic dialogues with the disciples, based on their foundation of a life of meditation and deep spiritual observation of the phenomenon of creation.

Now we may look upon the Jain tradition on ways of spiritual evolution, realization of the pure self and the Truth.

Stages of gradual spiritual enlightenment of the soul are technically known as *Guṇasthānas* in the sacred Jain Texts. An ocean of literature in Prakrit, Sanskrit, and almost all provincial dialects both ancient and modern, deals with this topic. A glance through this literature brings up vivid glimpses of the thoughts of Jainācāryas.

The *Śatkhāṇḍāgama* texts on Jain metaphysics, the *Samayasāra* of *Kundakunda* (circa: 1-3rd C) and its commentary the *Adhyātmāmr̥itakalaśa* by *Amritacandra*, (circa 10th), are the goal posts of Jain works on spirituality.

These dialogues can well be compared to the dialogues of *Mahāvīra* with his enlightened disciples and audience.

In this context I may draw your kind attention to the *Samayasāra-nātaka* of the epic poet *Banarasidasa* (circa-16th). He composed his allegorical Hindi drama in poetry, on the pillars and essence of the above two works.

One of the verses from the drama runs as follows :

*Cetana rūpa anūpa amūrati, siddha samāna sadā pada mero,
mohamahātama ātama sanga, diyoparasanga mahātama ghero,
jñānakalā upajii aba mohi, kahā̄ guna nātaka āgama kero, gyānakalā
upajii aba mohi, kahon guna nātakā āgama kero, Jāsu prasāda sadhe
sivamāraga, begi mitai bhavavāsa basero.*

“My conscious self transcends all similes, is formless and eternally one with disembodied liberated souls. This my soul is en-

trapped in a thick bloated mass of the darkness of illusion. It has kept me tied down for aeons, to things not mine. The light of knowledge has now arisen in me. Hence now I am all set to sing and admire virtues of the soul as dramatized in the sacred lore. By this act of grace, I shall find my way to salvation and my repeated stay in this worldly habitat will soon happen to cease."

This and other such verses of Bānarasidāsa elevate us time and again to that stage which is known as Brahma Consciousness in the *Upaniṣads*.

Here I may recall your attention to this verse from the *Adhyātmāmr̥takalāśa* of Amritachandra :-

*majjantu nirbharamamī samameva lokāḥ, ālokamucchalati
śāntarase samastāḥ, āplavyavibhramatiraskarinīm bharena,
pronmagna eṣa bhagavānavabodhasindhuh.*

Immersed in the mystic state of self realization, this ocean of knowledge has completely drowned the thick expanded blanket of the darkness of ignorance that had overshadowed my soul. The universe is now resting in eternal peace. Let it be completely and simultaneously submerged in this ocean; and let all living beings enjoy that eternal peace.

The above work is an unfathomable sea of such mystic expressions of self realization, This, and other such verses of Amṛtacandra forcefully and repeatedly reminds us of the first revered Śaṅkarācārya (circa-8th). His *Vivekacūḍāmaṇi* and various other stotras and also of the truth : that the essence of spiritual practices, as propounded in the Vedantic texts and the Jain sacred lore, however, different they may look superficially is ONE.

The context makes us recall the *Samādhitantra* of Ācārya Pūjyapāda (circa-7th).

*yah parātmā sa evāham yo' ham saiva parātmanah,
ahameva mayopāsyo nānyah kaściditisthitih.*

I am what the Supreme is; the Supreme is what I am.
The truth is I am to worship myself, and no one else.

Compare this to these few lines of Muni Ramasingha (9th A.D.).
*manu miliyau paramesaran, paramesaru vi manassa,
vinni vi samarasi hui rahia pujja chadāvaun kassa.*

The mind has become one with the Supreme and the Supreme with the mind. Both have become one; whom shall I worship?

One more example: *dehādevali jo vasai sattihin sahiyau deu,
ko tahin joiya sattisiu, sigghu gavesahi bheu* (Muni Ramasingha?)

The all powerful lord (who) resides in this body-temple, O yogi!
He is both: Shakti (The Cosmic Power) and Shiva (unconditional universal peace and happiness): be quick to find this secret.

Further see this quote :

*ārāhijjai kāim kim deu paramesaru kahim gayau,
vīsārijjai kāim taujo siu vasai savangu* (unknown Apabhransha poet).

Has the Supreme gone somewhere out and away, that we are required to worship Him? That Shiva, the Supreme pervades each limb, each part of the body. How can one forget Him?

Now take a look at this picture of the indescribable state of realization of the true self in the eloquent words of Mahāvīra himself.
savve sarā niyattanti takkā jattha na vijjai, maii tattha na gāhiyaa; O E! apaithānassa kheyanne, na dīhe na hasse, se na vatte, na tanse, na cauranse, na parimanḍale, na kinhe, na nihe, na lohie, na hālidde, ne sukkile, na surabhigandhe, na durabhigandhe, ne titte, na kadue, na kassae, na ambile, na likkhe, na kāuu, na ruhe, na sange, na itthi, na purise, na annhā parinne sanne, uvamā na vijjai, arūvī sattā, apayassa payam natthi. se na sadde, na rūve, na gandhe, na rase, na phāse, iccheyāvanti tti bemi.

In the above passage Mahāvīra exclaims : the state of Existence is beyond words; words cannot explain it; or logic can sustain; intellect has no go; O you! knower of the one beyond space and time, that one is neither long nor short, neither circular nor angular, nor rectangular or spherical; is neither black, blue or red, nor yellow neither white; it has no smell, good or bad; no taste: neither hot nor bitter; neither sour nor sweet; has no touch, neither hard nor soft, neither heavy nor light, neither cold nor hot, nor smooth nor rough; it is neither a body nor something subject to birth and growth; is beyond all attachments; neither a woman, a man or a eunuch; is only an experience, a name, comparable to nothing; no simile will suffice to express; a formless experience; which no word can affirm, and no place to find; it is not a word; it is just an experience without form; not a smell or taste or touch; this is what I say.

The above words of Mahāvīra seem to echo this aphorism of the Upaniṣads: *Avāñ manasa gocaram*,” that one is beyond words and mind.

There exists a long line of Jain works and authors to this day that lays unequivocal emphasis on pure spirituality. Naming them here is no use.

Above I have drawn just an outline of the streams of spirituality coming down right through the Vedas, the Upanishads and the Jain texts. It will be an unforgivable sin not to remind this learned audience the gems of works on the subject: the Yoga Sūtra of Maharṣi Patañjali, the Bhagavad Gita, the Śāntiparva, Vanaparva and other such parvas of the Mahābhārata, and the Yoga Vāsiṣṭha of Maharṣi Vyāsa: the essence of all yoga: only by way and also a sacred duty to show our deep reverence toward the tradition.

An overwhelming line of Pali and Buddhist Sanskrit texts replete with numerous great works on high spirituality on the attainment of Nirvāṇa or Salvation is more than well-known among the intellectual community: of them The Visuddhimagga of Buddhaghoṣa

(4th A.D.?) is only one example. The cryptic questions and answers in the first two opening Pali verses of the text inspire awful thoughts and induce a state of meditation within.

*“anto jatā bahi jatā jatāya jatitā pajā
tam tam gotama pucchāmi ko imam vijataye jatam?
sile patithāya naro sapanyo cittam panyam ca bhāvayam,
ātapi nipako bhikkhū so imam vijataye jatam (v.m. 1.1-2)*

I beseech you, O Gotama! there are knots and knots (of passions) internal and external; people are totally entangled in the knots; who will disentangle himself from the intricate web (and how)? The Buddha's reply is: a monk endowed with wisdom and discretion, having firmly established himself in truthful conduct and control of mind (through meditation), ardent and prudent in ascetic life, will disentangle from the web of knots. Pronouncing oneness of seekers on the path of spiritual purity, Banarasidasa could not hold himself but say--The Hindu and the Turk on this path are both (indeed) one, there is no other condition; mental duality makes us think, they are two and different.

The practices for attainment of Nirvāṇa in the Buddhist tradition down the line through the Mahāyāna sūtras are a long and fascinating story. It has its climax in this ideal of the Bodhisattva:

*natvāham kāmaye rājyam na svargam na-apunarbhavam,
kāmaye dukkha taptānām prāninām artināśanam.
mucyamāneṣu sarveṣu ye te prāmodya śāgarah,
taireva nanu paryāptam mokṣena arasikena kim.*

I have no desire for a kingdom, or heaven, neither cessation of the cycle of births and deaths; I only wish to eliminate the woes and sorrows of suffering beings. Is securing salvation for such others not enough? Doesn't it make one an ocean of happiness and bliss? What shall I do of the dry and tasteless salvation for me alone?

Though the Buddhist tradition is a non-believer in God and soul, it has never lagged behind in reaching the highest stage of growth

of consciousness and is way ahead of most others even tody. Stages of evolution of consciousness through perfection in practice of penetrating intellect (etc.) are a must for the Bodhisattva to achieve, (vide: *Dasabhūmikā sūtra*).

The Ten Stages of evolution of the Bodhisattva can well be compared to the state of Kaivalya of the *Yogasūtra* of Patañjali and fourteenth *Guṇasthāna* (stage of omniscience of the soul) of the Jain system.

In this context the eternally flowing streams of seekers of the Truth, God, or Self by realized sages/saints of all the past millennia all over the East and the West can't and must not be lost sight of. Now, with the almost universal acceptance of Yoga, especially meditation, in tune with ascetic practices of the past, many New Age spiritualist thinkers and seekers in the west are moving ahead on the path of self (soul) evolution and realization of the Divine, whatever it be.

The importance given to right faith, knowledge, and conduct all at-once, together constitute the path to salvation. The scriptural (*Tattvārtha Sūtra* 1.1) element of faith in the seven or nine metaphysical elements: the living, non-living etc., alone, by itself without the other two, doesn't mean much. The real purpose is to transcend superficial verbal knowledge of the pure soul, by a quietening and transforming experience of true nature of the self within. This direct experience transforms the practitioners from extrovert to introvert and material to spiritual beings.

Once the seeker is oriented to the internal self, the virtues of equanimity, dispassionate attitude, compassion toward all living beings, and faith in the path of dharma become manifest in the person irrespective of his/her apparent behavior. This is what the *Gītā* is expounding all through. This stage of spiritual height and purity is beautifully reflected in the *Pravacanasāra* of Kundakunda. Therein he says "Truthful conduct is dharma, dharma is the state of Equanimity, vibrations of the soul free from delusion, and disturbance is known as equanimity. In this stage the passions of attachment and aversion

known as anger, pride, deceitfulness and greed etc., calm down by themselves."

Once the seeker has attained such pure insight he/she comes to possess knowledge of the true nature of things, and is incapacitated to commit any mental, physical, vocal deed or sin against the spirit of right-conduct. In Jain technical terminology, this stage is known as the fourth *Guṇasthāna* (the 4th step upwards in self evolution)

The seeker goes on climbing the stairs of self ascendance through meditation. All sinfull thoughts underlying ignorance are eliminated. With the passage of time, however, stages of spiritual evolution, as elucidated in the *Śaṭkhaṇḍāgama* texts became unintelligible to followers of the faith. This situation inspired later Ācāryas to compose works from a different perspective and style. No communal/sectarian bias could find place in their works; and they did not hesitate to adopt essential elements of yoga from the immortal tradition of Maharsi Patañjali or the Buddhists or from any other source they found suitable.

This lets us understand how could Haribhadra (circa-8th A.D.) adopt the *Yogasūtra* of Patañjali in toto in the auto commentary of his own trend setting work: the *Yogadṛṣṭi Samuccaya*: and how Shrimad Yaśovijaya-*Upādhyāya* (circa-17th A.D.) was inspired to pen his wonderful commentary on the *Yogasūtras* of Patañjali or what encouraged Ācārya Buddhisāgara Suri (circa-20th A.D.) to author his *Īsopaniṣad* and the *Karmayogaśāstra*.

Luckily for us in India, the (Jain) path to salvation has always been absolutely free and wide from any narrow prejudices right from pre-Mahāvīra times. And we don't need to look back far away for evidence. The *Isibhāsiyasutta* (*Rishibhāshita Sūtra*) is an incontrovertible proof of the fact. It is one of the oldest texts among all the Jain canonical sūtras. It consists of the sublime teachings of 44 sages and seers. They were contemporaneous to and preceded Bhagavān Mahāvīra. Of these 44 only 4 were followers of the creed of the Jinas, the other 40 of them: some were known disciples of the Buddha,

some were practitioners of traditional yoga, one was an Ājīvaka, and many were famous Vedic saints, while some were revered Upanishadic seers. The noblest element in this context is that all of the 44 saints are given the status and honour as Arhats (fully enlightened, free souls).

The discussion in the above pages is to emphasize the one truth, that the path of spiritual advancement is not closed within the four walls of a country, creed or community, race, religion, way of life or worship.

This is a common heritage. It belongs to all the humanity and each can have it for him/herself, without discrimination or distinction. The path is entirely dependent on purity of the mind and soul. The infinite potential of that pure consciousness are beyond the limits of the space time continuum. It is manifested in the realization that all living beings in any form, any species, anywhere in the skies, waters or lands are pervaded by that Supreme Spirit, which I myself, and all of this, is a manifestation of.

Whatever way, whichever practice, way of devotion and knowledge, yoga, or Karmayoga make one achieve purity and perfection of the soul lead to the goal. All these are steps to elevate the seeker to the heights of Mokṣa (salvation or liberation) and they are all one.

The Jain tradition cites the name of Karmayogi Emperor Bharata, eldest son of the first Tīrthankara, Ādinātha, (after whom this country is named Bharatavarsha). He continued to govern the empire all his life, till the last few moments when he achieved that highest state of Cosmic Consciousness by meditation on the pure self.

That is to say the path of Dharma for seeking the Truth is not the monopoly of any system and there is no one: the only one: way, to find, without a second.

The Jain, Buddhist, and Vedic traditional literature on this topic, works on yoga, and the Upaniṣads have overwhelming fundamental and essential commonalities. Whole passages and verses, one on the other, are abundant in the sacred lore of the 3 traditions, which when

juxtaposed without referring to the original source, make it difficult for the thoughtful reader to point to any particular origin.

The lives and conduct of realized saints who had surrendered their lives to God, the Supreme, or the one Absolute Truth, their mystic sayings convey the underlying oneness. For a correct understanding of the above 3 traditions on yoga and spirituality, the relevant Vedic, Sanskrit, Pali and Prakrit texts need to be studied side by side, with an open, receptive, and unbiased attitude. They are necessarily complimentary and supplementary.

One without the other is incomplete and incomprehensible. I, therefore, before I close, pray your kind indulgence to the following inspirational Vedic hymns to guide us to a coherent and homogeneous community life :-

saṁ gacchadhvāṁ saṁ vāda dhvāṁ saṁ vo manāṁsi jānatām,
devā bhāgarāṁ yathā pūrve sañjānānā upāsate.
saṁāno mantrāḥ samitiḥ samānī samānām manāḥ saha
cittameśām,
saṁānam mantram-abhimantraye vāḥ samānena vo havisā juhomi.
saṁānī vā ākūtiḥ saṁānā hridyāni vāḥ
saṁānamastu vo mano yathā vāḥ susahāsati.

Assemble for a common purpose, confer with open minds and hearts, pool your thoughts for integrated wisdom; for behold! the great gods have come to enjoy their high eminence (their fortune) because of their unity. R.V.X.191-2

May our prayer be one; may we belong to one fraternity; may our minds move in accord; may our hearts work in unison for one supreme goal. Let us be inspired by a common ideal; let us worship Thee, with this offering of harmony and consentaneity. R.V.X.191-4

May the innermost aspirations of you all be perfectly harmonious; may your hearts be in unison; may absolute concord rule your mind; may you be welded into strong fellowship and unity. R.V.X.191-4

Communication :

**PHILOSOPHY OF MAHAVIRA IN THE CONTEXT OF
RECENT PROBLEMS**
Sadhvi Nirvan Shree

Life is a continuous passage and there are many hurdles in it. The hurdles which a man cannot cross turns out into problems. Problems are the real truth of life which walks along with it.

Among all the great men Mahāvīra is the one who sorted out many problems from his messages and preachings. The solutions given by him were best suited and perfect in the past as well as in the present.

Walls of Obsistence :

Recent problems include religion, money, academics, politics, etc. These problems are further moving from one caste to other, one society to other, one nation to another, in so many problems two are the main, They are Obstinacy and competition. Obstinacy hurts a man like thorns from inside. Its last stage result comes out in the way of differences, clashes and part-ways. One who do obstinacy, like to break-up rather than joining up. In this condition every person, society and nation think of decline of the others. Nobody even thinks of lifting others up. The diversified ethics has divided the world into two parts. One is capitalism and the other is Bolshevism. Both of them are not satisfied of themselves. This poison of unsatisfaction creates headache for the nation at times. When obstinacy reaches the stage where it can't change it becomes destructive.

Bhagavān Mahāvīra has got some precious jewels by worshiping truth. The gem of 'Anekānta' found by him acts as light

in the darkness of clashes and quarrels. 'Anekānta' accepts all the infinite horizons of a thing. 'Anekānta' makes the thought of a person, transparent. It leads a person forward to the path of Global friendship and unity. One gets propriety by 'Anekānta'.

Practical form of non-dogmatic attitude in the sayings of Bhagavān Mahāvīra initiated a base for living straightforwardness on the behavioral basis that is known as honesty. Sincere and honest person awaits the opportunity of knowing other's thought and principles with his own ones. Living in present value he doesn't deny the future probabilities and possibilities.

Today Scientists are inventing new truth on the basis of non dogmatic, Harmony of old point of views and inauguration of new point of views both are going on simultaneously by them. This balance of views is going on from a long period of time in intellectual world. Science might have got this view from the background of intellectual world probably. It is not necessary that the acceptance of all the facts proves to be correct on the touchstone of reasoning. There are certain micro principles which can only be understood in the light of experience. To accept these truths is not insensibility rather it is the pursuance of logic. Intellectual in this context Bhagavān Mahāvīra told "*sohi ujjubhuyassa dhammo suddhassa chitthai*" The one who is simple can only attain internal purity. Virtue remains only in simple souls. Simplicity, virtue and purity are the different sides of a coin.

Circular of Epitome

Epitome is the burning problem of today. Man wants to see all the luxuries of world around himself. Today's disproportion of wealth is the result of the epitome. This has led the community form created cruelty in human. This has led the community form family violence to world war. In the insanity of cruelty, man has created fatal weapons.

These weapons are not the symbol of his development rather it is a slaughterer of human society.

If man wants to get rid of violence then some day or the other, he have to impose restriction on his elaborated mindset. He has to see himself in the mirror of moderation and self vision. The entity of past, present and future should be valued together. Otherwise, he will get nothing but destruction.

Solution of Renunciation

Capitalist statute has tried to bridge the gap between the rich and the poor, but failed. Gap between absorbent and absorbed has gradually rised. Bolshevism statute has also taken the responsibility of bridging this gap. Nationalisation and equal distribution of wealth was the correct solution of this problem in its view, but this dream can't be translated into reality. It resulted in new revolutions.

If the solution of this problem is searched on the grounds of intellectuality than it can be founded in renunciation intellectual. Intellectual moves on taking production and pleasure simultaneously by way of Industrial Revolution, production can be increased to any extent but until and unless in this context of pleasure, discretion is not made, the problem will get bad to worse. Renunciation means even after having necessary pleasure of a thing one should not be depended on it. This will result to reduction in the nature of collection.

Practical Role of Renunciation

It is necessary to understand the truth that to bring renunciation on the practical grounds, trance is only holding in the context of renunciation intellectual a grasp of Mokṣa is presented “Asaṁvibhāgī na hi tassa mokṣo” -- The person who does distribution can only attain ‘Mokṣa’ Non distribution, if done by a person, leaves him with no

right to attain 'Mokṣa'. The one is satisfied by distribution if he is not surrounded by grasp.

The intellectual of renunciation is solution for management as well as for the people. Management must arrange everything in such a way that everyone get his share & a person should be taught the kindness and habit of distribution.

These intellectual suggestion of Lord Mahāvīra is in true sense, the solution to the rising problems. The whole mankind bow their heads with respect to that distinguished respected person who has enlightened the world with his lightful thought that still emits light.

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 Shikshalya, 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 research 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 *Śramana* 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 *Śramana*, which is being published for thirty year, has become a prominent channel for the spread 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 *Śramana* 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 *Titthayara* 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]

Bangāl ka Adi Dharma (Pre-historic religion of Bengal)

Prasnottare 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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P-25, Kalakar Street, Kolkata - 700 007

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