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Contents

SOME REFLECTION ON THE SAMĀÑASUTTAM	55
Dr. Sagarmal Jain	
PEACEFUL CO-EXISTENCE IN JAIN ETHICS	76
Dr. Veer Sagar Jain	
ANUVRATA AS SOCIAL ETHICS	82
Sanjukta Bhattacharyya	

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SOME REFLECTION ON THE SAMANASUTTAM

Dr. Sagarmal Jain

Except the religions of Indian origin, each and every religion of the world possesses a divine book, which prescribes their religious duties and moral code for their followers. But it does not mean that the religion of Indian origin do not have their own religious books, only problem is that among the somatic religions, each and every religion have only and the only one book, which is considered as divine and authentic, while the religions of Indian origin possesses many books and they consider all of them as divine and authentic. But among the religions of Indian origin in due course of time Hinduism accepted *Gītā* their authentic and divine book. Similarly the Buddhist accepted *Dammapada* as their authentic religious book. But there was a problem to Jainas, because of their different sects. Śvetāmbaras accept the *Uttarādhyayaṇa* as their authentic religious book, whereas Digambaras do not accept it as an authentic book. Thus there was no any common authentic book which was accepted to both the sects. Though in Śvetāmbara tradition Muni Chauthamalji has prepared a book “*Nirgrantha Pravachan*” containing eighteen chapters, just like *Gītā*. Similarly one more book was also prepared in the name of Māhāvīra *Gītā* by Ācārya Shree Buddhisagaraji. Pt. Bechardasji Doshi compiled a book in the name of *Mahāvīravāṇī*. Similarly other more śvetāmbara scholars made their efforts in this direction, but these efforts were not agreeable to Digambaras.

In this situation Vinobaji suggested Jinendra Varniji to compile a work which is to be based on the texts of both the sects and can cover all important aspects of Jaina religion and philosophy. On the

suggestions of Vinobaji, Jinendra Varniji prepared a book named “*Jainadharmaśā*”. The book was circulated to all the important Jaina scholars and Jaina saints, but it was not acceptable to all of them, because of it contains some Sanskrit verses of later jaina Ācāryayas so Jinedravarniji compiled a second work with only prakṛta gāthās and which was named as “*Jinadharma*”, but in which most of the gāthās are from Digambara text and so it was also rejected. As a result a convention was held at Delhi wherein prominent Jaina Ācāryas and Munis along with some scholars were assembled. Finally all agreed to the revised edition of the previous works and named it as “*Samānasuttam*”. It contains 756 Prakṛta gāthās, 378 from the works of each sect. Though it was accepted by both the sects, but till date none of them accepted it in true spirit, because both consider that it was not based on our scriptures.

While compiling the text Vinobaji was not agreed to give the original sources of the gāthās, but on the request of Pravinbhai Shah (U.S.A.), Dr. Geeta Mehata (Mumbai) and Prof. Kanti Mardia (U.K.), I tried to sort out the original sources of the gāthās with the help of Shri Jamnalalji Jain and checked all of them with original texts. I am giving here the original sources gāthā-vise. But here I would like to mention that we could not find the original source of 4 gāthās, among 756 gāthās. Gāthā no. and the name of their source books are given as under

Gāthā	Name of source book	Gāthā	Name of source book
No.		No.	
1.	Bhagavatīśūtra 1.1.1 Śatkhaṇḍāgama 1.1	10.	Tiloya paṇṇati 1.4
2.	Mūlācāra 7/13 Āvaśyaka Niryukti 1018	11.	Tiloya paṇṇati 1.5
3-5.	Thussāmi Daṇḍaka Āvaśyakasūtra chapter 4/12-14	12.	Dravya Samgraha Tīkā 49
6.	Bhāvapāhuda 122	13-16.	Āvaśyaka sūtra-Caturavimśati stava
7.	Tiloya paṇṇati 1.2	17.	Mulācāra 3/8
8.	Tiloya paṇṇati 1.1	18.	Daṁsana pāhuda 17
9.	Tiloya paṇṇati 1.3	19.	Laghu Śratabhakti 4
		20.	Niyamasara 8
		21.	Uttarādhyayana 36/261

Ghāthā	Name of source book	Ghāthā	Name of source book
No.		No.	
22.	Pañca pratikramāṇa	57.	Upadeśamālā 24
23.	Bṛahad kalpa Bhāṣya 4584	58.	Uttarādhyāyana 5/10
24.	Bṛahad kalpa Bhāṣya 4584	59.	Uttarādhyāyana 13/23
25.	Bhagvatī-Ārādhana 713	60.	Bṛahadkalpa Bhāṣya 2689
26.	Rayanasāra 158	61.	Bṛahadkalpa Bhāṣya 2690
27.	Vyāvahāra Bhāṣya 326	62.	Gommaṭasāra karmakāṇḍa 6
28.	Bṛahadkalpa Bhāṣya 5713	63.	Pravacanasāra 151
29.	Upadeśamālā (Haribhadra) 75	64-65.	Uttarādhyayana 33/2-3
30-31.	Nandisūtra (Sthivravali) 7-8	66.	Navatattva prakaraṇa 38
32.	Tiloya pañṇati 1/82	67.	Maraṇasamādhi 591
33.	Tiloya pañṇati 1/83	68.	Pañca Saṃgraha 1/6
34.	Naya cakra 182	69.	Kārtikeya-Āṇuprekṣā 193
35.	Nayacakra 264	70.	Piṇḍaniryukti 186
36.	Samayasāra 7	71.	Uttarādhyayana 32/7
37.	Samayasāra 272	72.	Maraṇasamādhi 198
38.	Samayasāra 8	73.	Sāvaya Pañṇati 360
39.	Samayasāra 11	74.	Maraṇasamādhi 202
40.	Oghaniryukti 761	75.	Maraṇasamādhi 203
41.	Samayasāra 12	76.	Uttarādhyayana 32/19
42.	Bṛahadkalpa Bhāṣya 4506	77.	Maraṇasamādhi 296
43.	Sanmatitarka 1.21	78.	Uttarādhyayana 32/107
44.	Niśitha Bhāṣya 5249	79.	Maraṇasamādhi 403
45.	Uttarādhyayana 8/1	80.	Maraṇasamādhi 420
46.	Uttarādhyayana 14/13	81.	Uttarādhyayana 32/99
47.	Bhaktaparijñā 144	82.	Daśavaikālika 1/1
48.	Bhaktaparijñā 5	83.	Kārtikeya-Āṇuprekṣā 476
49.	Upadeśamālā 212	84.	Bārassa-Āṇuprekṣā 70
50.	Uttarādhyayana 8/5	85.	Kārtikeya-Āṇuprekṣā 394
51.	Upadeśamālā 204	86.	Mulācāra 2/7
52-54.	Pañcāstikāya 136-138	87.	Bṛahad kalpa Bhāṣya 1368
55.	Uttarādhyayana 19/16	88.	Bārassa-Āṇuvekkhā 72
56.	Bṛahadkalpa Bhāṣya 263		

Ghāthā	Name of source book	Ghāthā	Name of source book
No.		No.	
89.	Bhagavati-Ārādhanā 1424	121.	Uttarādhyāyaṇa Bhāṣya 23
90.	Ācārāṅga 1/2/3/1/49 (Ladnun)	122.	Uttarādhyāyaṇa 20/36
91.	Kārtikeya-Āṇuprekṣā 396	123.	Uttarādhyāyaṇa 20/37
92.	Bārassa-Āṇuvekkhā 74	124.	Uttarādhyāyaṇa 20/38
93.	Uttarādhyāyaṇa 32/31	125.	Uttarādhyāyaṇa 9/34
94.	Bhagavati-Ārādhanā 359	126.	Uttarādhyāyaṇa 9/35
95.	Bhaktapariṇnā 99	127.	Uttarādhyāyaṇa 1/15
96.	Bhagavati-Ārādhanā 836	128.	Uttarādhyāyaṇa 1/16
97.	Uttarādhyāyaṇa 8/17	129.	Uttarādhyāyaṇa 31/2
98.	Uttarādhyāyaṇa 9/48	130.	Uttarādhyāyaṇa 31/3
99.	Uttarādhyāyaṇa 32/6	131.	Maraṇasamādhi 622
100.	Kārtikeya-Āṇuprekṣā 397	132.	Viśeṣāvaśyaka Bhāṣya 1306
101.	Pañca Saṅgraha 1/27	133.	Viśeṣāvaśyaka Bhāṣya 1309
	Gommaṭasāra Jīvakāṇḍa 465	134.	Viśeṣāvaśyaka Bhāṣya 1310
102.	Bārassa-Āṇuvekkhā 77	135.	Daśavaikālika 8/38
103.	Bārassa-Āṇuvekkhā 78	136.	Daśavaikālika 8/39
104.	Daśavaikālika 2/3	137.	Sūṭrakratāṅga 1/8/1/16
105.	Bārassa-Āṇuvekkhā 79	138.	Daśavaikālika 8/31
106.	Samayasāra 38	139.	Uttarādhyāyaṇa 16/15
107-108.	Uttarādhyāyaṇa 9/14-15	140.	Bhaktapariṇnā 132
109.	Uttarādhyāyaṇa 25/27	141.	Sūṭrakratāṅga 1/1/1/2
110.	Uttarādhyāyaṇa 32/8	142.	Ācārāṅga 1/2/6/19
111.	Bhagavati-Ārādhanā 878/872	143-144.	Bhagavati-Ārādhanā
112.	Bārassa-Āṇuvekkhā 80		1112-1113
113.	Sutrakratāṅga 1/4/1/27	145.	Bhaktapariṇnā 134
114.	Uttarādhyāyaṇa 32/18	146.	Bhagavati-Ārādhanā 1162
115.	Bhagavati-Ārādhanā 988	147.	Sūṭrakratāṅga 1/1/4/10
116.	Bhagavati-Ārādhanā 989	148.	Daśavaikālika 6/10
117.	Bhagavati-Ārādhanā 1109	149.	Daśavaikālika 6/9
118.	Uttarādhyāyaṇa 14/24	150.	Bhaktapariṇnā 90
119-120.	Uttarādhyāyaṇa 7/14-15	151.	Bhaktapariṇnā 93

Ghāthā	Name of source book	Ghāthā	Name of source book
No.		No.	
152.	Ācārāṅga 1/5/5/165	184.	Niyamasāra 49
153.	Jayadhawāla 1/42/94	185.	Niyamasāra 46
154.	Jayadhawāla 1/4/94	186.	Niyamasāra 43
155.	Bhagavati-Ārādhanā 800	187.	Niyamasāra 44
156.	Bhagavati-Ārādhanā 805	188.	Samayasāra 6
157.	Bhagavati-Ārādhanā 803	189.	Pravacanasāra 160
158.	Bhakta-pariṇnā 91	190.	Samayasāra 300
159.	Uttarādhyāyaṇa 18/11	191.	Samayasāra 73
160.	Uttarādhyāyaṇa 14/15	192.	Mulācāra 5/5
161.	Bṛahadkalpa Bhāṣya 3383	193.	Pañcāstikāya 172
162.	Bṛahadkalpa Bhāṣya 3386	194.	Pañcāstikāya 173
163.	Uttarādhyayaṇa 4/6	195.	Samayasāra 273
164.	Sutrakṛatāṅga 1/8/3	196.	Rayaṇasāra 123
165.	Sutrakṛatāṅga 1/12/15	197.	Samayasāra 275
166.	Ācārāṅga 1/3/4/3/124	198.	Pravacanasāra 181
167.	Bṛahadkalpa Bhāṣya 3385	199.	Kārtikeya-Āṇuprekṣā 409
168.	Bṛahadkalpa Bhāṣya 3382	200.	Samayasāra 145
169.	Bhagavati-Ārādhanā 812	201.	Samayasāra 146
170.	Daśavaikālika 9/2/22	202.	Samayasāra 147
171.	Uttarādhyayaṇa 11/3	203.	Mokkhapāhuḍa 25
172-173.	Uttarādhyayaṇa 11/4-5	204.	Bhāvapāhuḍa 75
174.	Daśavaikālika 9/4/3	205.	Uttarādhyayaṇa 3/16
175.	Uttarādhyayaṇa 11/14	206-207.	Uttarādhyayaṇa 3/19-20
176.	Uttarādhyayaṇa Niryukti 8	208.	Pañcāstikāya 168
177.	Kārtikeya-Āṇuprekṣā 204	209.	Uttarādhyayaṇa 28/35
178.	Kārtikeya-Āṇuprekṣā 192	210.	Upadeśamālā 425
179.	Mokkhapāhuḍa 5	211.	Uttarādhyayaṇa 28/30
180.	Kārtikeya-Āṇuprekṣā 198	212.	Viśeṣāvaśyaka Bhāṣya 1156
181.	Mokkhapāhuḍa 7	213.	Viśeṣāvaśyaka Bhāṣya 1165
182.	Niyamasāra 42		Āvaśyaka Niryukti 102
183.	Niyamasāra 45	214.	Samayasāra 144

Ghāthā	Name of source book	Ghāthā	Name of source book
No.		No.	
215.	Samayasāra 16	246.	Brāhadkalpa Bhāṣya 1168
216.	Pañcāstikāya 169	247.	Brāhadkalpa Bhāṣya 1167
217.	Bhāva pāhuḍa 31	248.	Bakta-Parinṇa 86
218.	Māhā-pratyākhāyna 11		Uttarādhyayaṇa 29/gāthā 1
219.	Rayāṇasāra 4	249.	Daṁṣaṇa pāhuḍa 4
220.	Daṁṣaṇa pāhuḍa 20	250-251.	Samayasāra 201-202
221.	Sāvaya Pañṇati 61	252.	Mulācāra 5/70
222.	Daṁṣaṇapāhuḍa 5	253.	Mulācāra 5/71
223.	Daṁṣaṇapāhuḍa 3	254.	Samayasāra 15
224.	Mokkhapāhuḍa 39	255.	Kārtikeya-Āṇuprekṣā 463
225.	Bhagavati-Ārādhanā 741	256.	Samayasāra 186
226.	Mokkhapāhuḍa 39 88	257.	Ācārāṅga 1/7/123
227.	Bhāva pāhuḍa 152	258.	Ācārāṅga 1/3/4/2
228.	Samayasāra 193	259.	Samayasāra 206
229.	Samayasāra 197	260.	Pravacanasāra 1/80
230.	Uttarādhyayaṇa 32/101	261.	Niyamasāra 15
231.	Uttarādhyayaṇa 28/31	262.	Niyamasāra 55
232.	Samayasāra 228	263.	Dravyasamṛgrahā 45
233.	Samayasāra 230	264.	Āvaśyaka Niruykti 94
234.	Uttarādhyayaṇa 15/5	265.	Viśeṣāvaśyaka Bhāṣya 1141
235.	Rayāṇasāra 122	266.	Āvaśyaka Niruykti 98
236.	Samayasāra 231	267.	Mulācāra 10/6
237.	Samayasāra 232	268.	Mokkhapāhuḍa 83
238.	Uttarādhyayaṇa 22/26	269.	Mokkhapāhuḍa 42
239.	Sutrakṛtāṅga 1/14/19	270.	Pañcāstikāyasāra 164
240.	Daśavaikālika, Culikā 2/14	271.	Pañcāstikāyasāra 166
241.	Uttarādhyayaṇa 10/34	272.	Samayasāra 152
242.	Kārtikeya-Āṇuprekṣā 420	273.	Uttarādhyayaṇa 9/44
243.	Mulācāra 5/67	274.	Pravacanasāra 1/17
244.	Pravacanasāroddhāra 934	275.	Nayacakra 357
245.	Daśavaikālika 4/11	276.	Pravacanasāra 1/74

Ghāthā Name of source book	Ghāthā Name of source book
No.	No.
277. Pravacanasāra 3/74	308. Vasunandi-Sravakācāra 336
278. Pravacanasāra 1/13	309. Āturapratyākhyaṇa 3
279. Pañcāstikāya 150	310. Sāvaya-paṇṇati 258
280. Nayacakra 329	311. Sāvaya-paṇṇati 260
281. Bhagavati-Ārādhanā 1910	312. Sāvaya-paṇṇati 263
282. Pravacanasāra 3/74	313. Sāvaya-paṇṇati 268
283. Pravacanasāra 1/79	314. Sāvaya-paṇṇati 273
284. Nayacakra 348	315-316. Upadeśamālā 244-245(?)
285. Piṇḍaniryukti 105	317. Sāvaya-paṇṇati 279
286-287. Uttarādhyāyaṇa 9/20-21	318. Āturapratyākhāṇa 4
288. Mokkhapāhuḍa 63	319. Sāvaya-paṇṇati 280
289. Uttarādhyāyaṇa 32/2	320. Vasunandi-Sravakācāra 215
290. Uttarādhyāyaṇa 32/3	321. Sāvaya-paṇṇati 289
291. Uttarādhyāyaṇa 32/4	322. Sāvaya-paṇṇati 290
292. Oghaniryukti 578 Piṇḍsniryukti 648	323. Sāvaya-paṇṇati 291
293. Uttarādhyāyaṇa 33/10	324. Āturapratyākhāṇa 5
294. Uttarādhyāyaṇa 33/12	325. Pañcāstikāya 1/21
295. Daśavaikālīka 8/36	326. Viśeṣāvaśyaka Bhāṣya 2681 Āvaśyakaniryukti 584
296. Upadeśamālā 491	327. Viśeṣāvaśyaka Bhāṣya 2682 Āvaśyakaniryukti 584
297. Rayanasāra 11	328. Sāvaya-paṇṇati 313
298. Uttarādhyāyaṇa 5/30	329. Pañcāśaka 1/29 (Haribhadra)
299. Upāśakadasaṅga 1/12	330. Pañcāśaka 1/31 (Haribhadra)
300. Āturapratyākhāṇa 2	331. Vasunandi-Sravakācāra 233
301. Sāvaya-paṇṇati 2	332. Rayanasāra 15
302. Vasunandi-Sravakācāra 57	333. Upadeśamālā 239
303. Brāhadkalpa Bhāṣya 940	334. Rayanasāra 22
304. Vasunandi-Śravakācāra 86	335. Vasunandi-Sravakācāra 338
305. Vasunandi-Śravakācāra 87	336. Mulācāra 888 (Jīvana Peeth edition)
306. Vasunandi-Śravakācāra 70	
307. Bhagavati-Ārādhanā 744	

Ghāthā Name of source book	Ghāthā Name of source book
No.	No.
337. Daśabhakti 33	369. Daśavaikālika 6/12
338. Daśavaikālika 7/48	370. Niyamasāra 58
339. Daśavaikālika 7/49	371. Daśavaikālika 6/14
340. Uttarādhyāyaṇa 25/31	372. Daśavaikālika 5/1/24
341. Uttarādhyāyaṇa 25/32	373. Daśavaikālika 6/17
342. Daśavaikālika 9/3/11	374. Mulācāra 1/8
343. Rayanasāra 100/104	375. Niyamasāra 60
344. Daśavaikālika 8/20	376. Pravacanasāra 3/24
345. Mulācāra 9/28	377. Pravacanasāra 3/23
346. Uttarādhyāyaṇa 19/90	378. Pravacanasāra 3/39
347. Uttarādhyāyaṇa 19/91	379. Daśavaikālika 6/21
348. Uttarādhyāyaṇa 19/92	380. Uttarādhyāyaṇa 6/16
349. Uttarādhyāyaṇa 19/93	381. Daśavaikālika 9/3/5
350. Uttarādhyāyaṇa 19/94	382. Daśavaikālika 8/28
351. Daśavaikālika 8/27	383. Daśavaikālika 6/24
352. Daśavaikālika 6/23	384. Uttarādhyāyaṇa 24/2
353. Niyamasāra 124	385. Bhagavati-Ārādhanā 1199
354. Uttarādhyāyaṇa 10/36	386. Uttarādhyāyaṇa 24/26
356. Upadeśamālā 21	387. Brāhadkalpa Bhāṣya 4450
357. Uttarādhyāyaṇa 23/32	388. Pravacanasārā 217
358. Samayasāra 408	389-390. Brāhadkalpa Bhāṣya 3933-3934
359. Uttarādhyāyaṇa 20/42	391-392. Pravacanasārā, Tika (Jayasena)-Gāthā 217
360. Bhāvapāhuṇa 2	Page 419 & 420
361. Bhāvapāhuṇa 3	Ogha-niryuktu 48-49
362. Bhāvapāhuṇa 5	393. Mulācāra 5/130
363. Bhāvapāhuṇa 56	Bhagawati-Ārādhanā 1195
364. Uttarādhyāyaṇa 21/12	394. Brāhadkalpa Bhāṣya 30
365. Bhagavati-Ārādhanā 1208	395. Daśavaikālika 4/8
366. Bhakta-pariṇā 138	396. Mulācāra 1/11
367. Niyamasāra 56	
368. Bhagavati-Ārādhanā 789	

Ghāthā Name of source book	Ghāthā Name of source book
No.	No.
397. Uttarādhyāyaṇa 24/8	429. Mulācāra 7/122
398. Daśavaikālika 5/2/7	430. Caityavandana Bhāṣya 27
399. Uttarādhyāyaṇa 1/25	431. Guruvandana Bhāṣya 27
400. Daśavaikālika 7/11	432. Niyamasāra 83
401. Daśavaikālika 7/12	433. Niyamasāra 93
402. Mulācāra 1/12	434. Mulācāra 1/28
403. Daśavaikālika 8/49	435. Mulācāra 7/154
404. Daśavaikālika 5/1/100	436. Niyamasāra 95
405. Mulācāra 5/121	437. Niyamasāra 97
406. Mulācāra 6/62	438. Niyamasāra 103
407-408. Daśavaikālika 1/3-4	439. Pañcāśaka (Haribhadra) 19/26
409. Piṇḍsniryukti 207	440. Uttarādhyāyaṇa 30/7
410. Uttarādhyāyaṇa 24/14	441. Uttarādhyāyaṇa 30/8
411. Mulācāra 1/15	442. Kārtikeya-Āṇuprekṣā 439
412. Uttarādhyāyaṇa 24/29	443. Marañasamādhi 130
413. Uttarādhyāyaṇa 24/23	444. Marañasamādhi 134
414. Uttarādhyāyaṇa 24/25	445. Daśavaikālika 8/35
415. Mulācāra 5/137	446.
416. Uttarādhyāyaṇa 24/27	447. Marañasamādhi 131
417. Niyamasāra 146	448. Uttarādhyāyaṇa 30/15
418. Niyamasāra 148	449. Mulācāra 5/158
419. Niyamasāra 152	450. Uttarādhyāyaṇa 30/26
420. Niyamasāra 153	451. Uttarādhyāyaṇa 30/28
421. Niyamasāra 154	452. Uttarādhyāyaṇa 30/27
422. Anuyogadvara 74	453. Mokkhapāhuṇa 62
423. Pancāśakā (Haribhadra) 11/5	454-455. Isibhāsiyāim 38/8-9
424. Niyamasāra 122	456. Uttarādhyāyaṇa 36/30
425. Niyamasāra 125	457. Niyamasāra 113
426. Niyamasāra 126	458. Niyamasāra 113
427. Niyamasāra 140	459. Niyamasāra 118
428. Mulācāra 1/26	460. Mulācāra 5/165

Ghāthā	Name of source book	Ghāthā	Name of source book
No.		No.	
461.	Mulācāra 7/119	491.	Dhyānaśataka 36
462.	Mahā-pratyākhyana 22	492.	Uttarādhyāyaṇa 32/21
463-464.	Maraṇasamādhi 49-50	493.	Dhyānaśataka 34
465.	Niyamasāra 109	494.	Mokkhapāhuḍa 84
466.	Uttarādhyāyaṇa 30/32	495.	Dhyānaśataka 92
467.	Mulācāra 5/167	496.	Pravacanasārā 191
468.		497.	
469.	Upadeśamālā 341	498.	Caityavandana Bhāṣya 11
470.	Mulācāra 5/189	499.	Ācārāṅga 1/9/4/14
471.	Bṛahadkalpa Bhāṣya 5203	500.	Ācārāṅga 1/3/3/60 (ladnun)
472.	Mulācāra 7/88	501.	Dravya-saṅgraha 56
473.	Mulācāra 5/194	502.	Dhyānaśataka 103
474.	Mulācāra 5/195	503.	Dhyānaśataka 91
475.	Mulācāra 5/196	504.	Dhyānaśataka 101
476.	Kārtikeya-Āṇuprekṣā 460	505.	Dhyānaśataka 65
477.	Bṛahadkalpa Bhāṣya 1165	506.	Bhagavati-Ārādhanā 1715
478.	Rayanasāra 150	507.	Kārtikeya-Āṇuprekṣā 5
479.	Maraṇasamādhi 129	508.	Kārtikeya-Āṇuprekṣā 22
480.	Uttarādhyāyaṇa 30/36	509.	Sutrakṛatāṅga 1/2/3/16
481.	Āvaśyakaniryukti 1476	510.	Maraṇasamādhi 267
482.	Sutrakṛatāṅga 1/8/1/24	511.	Maraṇasamādhi 600
483.	Maraṇasamādhi 629	512.	Maraṇasamādhi 595
484.	Isibhāsiyāim 22/16	513.	Bhakta-pariṇā 16
485.	Dhyānaśataka 2	514.	Kārtikeya-Āṇuprekṣā 191
486.	Ārādhanāsāra 84	515.	Maraṇasamādhi 587
487.	Pañcāstikāya 154	516.	Āturapratyākhyāṇa 27
488.	Pāsaṇḍahacariyam 51 (Page 359-360)	517.	Āturapratyākhyāṇa 28
489.	Pāsaṇḍahacariyam 52 (Page 359-360)	518.	Maraṇasamādhi 589
490.	Pāsaṇḍahacariyam 53 (Page 304-305)	519.	Kārtikeya-Āṇuprekṣā 82
		520.	Maraṇasamādhi 609
		521.	Kārtikeya-Āṇuprekṣā 94

Ghāthā Name of source book	Ghāthā Name of source book
No.	No.
522. Kārtikeya-Āṇuprekṣā 94	553. Gommaṭasāra Jīvakāṇḍa 31
523. Mulācāra 8/29	554. Gommaṭasāra Jīvakāṇḍa 33
524. Mulācāra 9/28	555. Gommaṭasāra Jīvakāṇḍa 46
525. Uttarādhyāyaṇa 23/68	556. Gommaṭasāra Jīvakāṇḍa 51
526. Uttarādhyāyaṇa 3/8	557. Gommaṭasāra Jīvakāṇḍa 54
527. Uttarādhyāyaṇa 3/9	558. Gommaṭasāra Jīvakāṇḍa 57
528. Uttarādhyāyaṇa 3/10	559. Gommaṭasāra Jīvakāṇḍa 58
529. Sutrakṛtāñga 1/15/5	560. Gommaṭasāra Jīvakāṇḍa 61
530. Bārassa-Āṇuvekkhā 87	561. Gommaṭasāra Jīvakāṇḍa 62
531. Dhyānaśataka 66	562-563. Gommaṭasāra Jīvakāṇḍa 63-64
532. Gommaṭasāra Jīvakāṇḍa 490	564. Gommaṭasāra Jīvakāṇḍa 65
533. Gommaṭasāra Jīvakāṇḍa 493	565. Vasunandi-Sravakācāra 536
534. Uttarādhyāyaṇa 34/56	566. Gommaṭasāra Jīvakāṇḍa 68
535. Uttarādhyāyaṇa 34/57	567. Uttarādhyāyaṇa 23/73
536. Gommaṭasāra Jīvakāṇḍa 500	568. Uttarādhyāyaṇa 6/14
537. Gommaṭasāra Jīvakāṇḍa 507	569. Marañasamādhi 322
538. Gommaṭasāra Jīvakāṇḍa 508	570. Marañasamādhi 245
539. Gommaṭasāra Jīvakāṇḍa 509	571. Marañasamādhi 280
540. Gommaṭasāra Jīvakāṇḍa 510	572. Uttarādhyāyaṇa 4/7
541. Gommaṭasāra Jīvakāṇḍa 512	573. Bhagawati-Ārādhana 75
542. Gommaṭasāra Jīvakāṇḍa 515	574. Marañasamādhi 176
543. Gommaṭasāra Jīvakāṇḍa 516	575. Ācārāñga 1/8/8/3
544. Gommaṭasāra Jīvakāṇḍa 517	576. Mahāpratyākhyana 96
545. Bhagawati-Ārādhana 1911 (1909)	577-578. Marañā-samādhi 110-111
556. Gommaṭasāra Jīvakāṇḍa 8	579. Marañā-samādhi 112
547-548. Gommaṭasāra Jīvakāṇḍa 9-10	580. Āturapratyā-khyāṇa 41
549. Pañcasarīgraha 1/7	581. Āturapratyā-khyāṇa 42
550. Gommaṭasāra Jīvakāṇḍa 20	582. Bhagawati-Ārādhana 19
551. Gommaṭasāra Jīvakāṇḍa 22	583-584. Bhagawati-Ārādhana 20-21
552. Gommaṭasāra Jīvakāṇḍa 29	585. Samayaśāra 412

Ghāthā Name of source book	Ghāthā Name of source book
No.	No.
586. Sāvayapanṇati 385	617. Niyamasāra 178
587. Mokkhapāhuḍa 16	618. Niyamasāra 178
588. Uttarādhyāyaṇa 6/1	619. Niyamasāra 180
589. Uttarādhyāyaṇa 6/2	620. Niyamasāra 181
590. Nayacakra 4	621. Uttarādhyāyaṇa 23/83
591. Uttarādhyāyaṇa 28/24	622. Viśeṣāvaśyaka Bhāṣya 3141 Āvaśyakaniryukti 677
592. Dhyānaśataka 55	623. Niyamasāra 177
593. Pañcāstikāya 133	624. Uttarādhyāyaṇa 28/7
594. Dravyasāringraha 15	625. Pañcāstikāya 132
595. Uttarādhyāyaṇa 14/19	626. Pañcāstikāya 104
596. Pravacanasārā 2/87 (179)	627. Pañcāstikāya 105
597. Pañcāstikāya 180	628. Uttarādhyāyaṇa 28/8
598. Kārtikeya-Āṇuprekṣā 90	629. Uttarādhyāyaṇa 36/7
599. Kārtikeya-Āṇuprekṣā 91	630. Pañcāstikāya 7
600. Kārtikeya-Āṇuprekṣā 92	631. Pañcāstikāya 90
601. Marañasamādhi 613	632. Pañcāstikāya 92
602. Marañasamādhi 619	633. Pañcāstikāya 95
603. Pañcasāringraha 1/88	634. Pañcāstikāya 93
604. Bṛahadkalpa Bhāṣya 3926	635. Nayacakra 97
605. Jayadhavalā 1/9/54	636. Uttarādhyāyaṇa 36/2
606. Nayacakra 155	637. Tiloyapanṇati 4/281
607. Bṛahadkalpa Bhāṣya 4586 Daśavaikālika 4/9	638. Tiloyapanṇati 4/283
608. Jayadhavalā 1/10/55	639. Tiloyapanṇati 4/284
609-610. Uttarādhyāyaṇa 30/5-6	640. Niyamasāra 20
611. Bhagawati-Ārādhanā 1848	641. Niyamasāra 21
612. Mahā-pratyākhyana 101	642. Gommaṭasāra Jīvakāṇḍa 602
613. Daśāśrutaskdha 5/12	643. Tiloyapanṇati 1/98
614. Pañcāstikāya 28	644. Tiloyapanṇati 1/100
615. Trilokasāra 560	645. Pañcāstikāya 30
616. Ācārāṅga 1/5/6/6	646. Dravyasāringraha 10

Ghāthā Name of source book No.	Ghāthā Name of source book No.
647. Pañcāstikāya 33	677. Āvaśyakaniryukti 12
648. Pravacanasārā 1/23	678. Pañcasāmgraḥa 1/122 Gommaṭasāra Jīvakāṇḍa 315
649. Pañcāstikāya 117	679. Viśeṣāvaśyaka Bhāṣya 99
650. Dravyasāmgrāha 11	680. Viśeṣāvaśyaka Bhāṣya 104
651. Trilokasāra 4	681. Pañcasāmgraḥa 1/123
652. Pravacanasārā 2/71 (163)	682. Pañcasāmgraḥa 1/125
653. Pravacanasārā 2/75 (167)	683. Viśeṣāvaśyaka Bhāṣya 84
654. Pravacanasārā 2/76 (168)	684. Viśeṣāvaśyaka Bhāṣya 1342 Āvaśyakaniryukti 122
655. Pravacanasārā 2/77 (169)	685. Nayacakra 169
656. Pravacanasārā 2/84 (177)	686. Viśeṣāvaśyaka Bhāṣya 89
657. Uttarādhyāyaṇa 33/18	687. Viśeṣāvaśyaka Bhāṣya 90
658. Uttarādhyāyaṇa 18/17	688. Viśeṣāvaśyaka Bhāṣya 94
659. Pravacanasārā 2/78 (170)	689. Viśeṣāvaśyaka Bhāṣya 95
660. Sanmatisutra 3/69 (Available in some Texts)	690. Laghu Nayacakra 2 Nayacakra 173
661. Uttarādhyāyaṇa 28/6	691. Laghu Nayacakra 3 Nayacakra 174
662. Sanmatitarka 1/12	692. Laghu Nayacakra 6
663. Pravacanasārā 2/8 (100)	693. Sanmatitarka 1/3
664. Pravacanasārā 2/9 (101)	694. Sanmatitarka 1/10
665. Pravacanasārā 2/10 (102)	695. Sanmatitarka 1/11
666. Pravacanasārā 2/11 (103)	696. Pravacanasārā 2/22
667. Sanmatitraka 1/32	697. Nayacakra 189
668. Viśeṣāvaśyaka Bhāṣya 2673	698. Viśeṣāvaśyaka Bhāṣya 2181 Āvaśyakaniryukti 537
669. Nayacakra 250	699. Laghu Nayacakra 44
670. Sanmatitarka 3/17	700. Viśeṣāvaśyaka Bhāṣya 2186 Āvaśyakaniryukti 538
671. Sanmatitarka 1/35	701. Laghu Nayacakra 33
672. Sanmatitarka 1/47	
673. Sutrakṛtāṅga 1/14/22	
674. Dravyasāmgrāha 42	
675. Uttarādhyāyaṇa 28/4	
676. Gommaṭasāra Jīvakāṇḍa 300	

Ghāthā Name of source book**No.**

702. Laghu Nayacakra 34
 703. Laghu Nayacakra 35
 704. Laghu Nayacakra 36
 705. Laghu Nayacakra 37
 706. Laghu Nayacakra 38
 708. Viśeṣāvaśyaka Bhāṣya 2698
 709. Laghu Nayacakra 40
 710. Laghu Nayacakra 41
 711. Laghu Nayacakra 42
 712. Viśeṣāvaśyaka Bhāṣya 2722
 713. Laghu Nayacakra 43
 714. Nayacakra 252
 715. Nayacakra 253
 716. Nayacakra 254
 717. Nayacakra 255
 718. Nayacakra 256
 719. Nayacakra 257
 720. Nayacakra 258
 721. Nayacakra 259
 722. Kārtikeya-Āṇuprekṣā 262
 723. Kārtikeya-Āṇuprekṣā 263
 724. Kārtikeya-Āṇuprekṣā 264
 725. Kārtikeya-Āṇuprekṣā 265
 726. Viśeṣāvaśyaka Bhāṣya
 2736/449
 727. Viśeṣāvaśyaka Bhāṣya 2745
 728. Sanmatitarka 1/28
 729. Viśeṣāvaśyaka Bhāṣya 2737

Ghāthā Name of source book**No.**

730. Viśeṣāvaśyaka Bhāṣya 2738
 731. Viśeṣāvaśyaka Bhāṣya 2740
 732. Viśeṣāvaśyaka Bhāṣya 2741
 733. Viśeṣāvaśyaka Bhāṣya
 140-486
 734. Sutrakṛatāñga 1/1/2/50
 (Ladnun)
 735. Niyamasāra 156
 736. Sanmatitarka 3/69
 737. Nayacakra 270
 738. Nayacakra 271
 739. Nayacakra 272
 740. Nayacakra 274
 741-742. Nayacakra 275-276
 743-744. Nayacakra 277-278
 745. Sutrakṛatāñga 1/2/3/76
 (Ladnun)
 746. Sutrakṛatāñga 1/2/3/53
 (Ladnun)
 747-748. Sutrakṛatāñga 1/12/21-22
 749. Mulācāra 2/63
 750. Mulācāra 2/60
 751. Sutrakṛatāñga 1/6/1/5
 752. Sutrakṛatāñga 1/6/1/6
 753. Sutrakṛatāñga 1/6/1/21
 754. Sutrakṛatāñga 1/6/1/23
 755. Nandisūtra 1
 756. Nandisūtra 2

On that basis Samāṇasuttam contains the following numbers of *gāthās* from following texts---

Āvaśyakaniryukti = 6, Āvaśyakasūtra, = 7, Ācarañga = 10, Āturapratyākhyāna = 8, Anuyogadvāra = 1, Arādhanāsāra = 1, Bhagavatīsūtra = 1, Bhāvapahuḍa = 8, Bṛhad-kalpasūtra = , Bhagavatī, Ārādhānā = 25, Bṛhadkalpa bhāṣya = 22, Bhaktaparijñā = 10, Bārassa Anuvekkhā = 8, Caityavandana-bhāṣya = 2 Dravyasamgraha = 6, Dravyasamgrah-tika = 1, Darśanapāhuda = 5 Daśavaikālika = 36, Daśabhbakti = 1, Dhyānaśataka = 10, Dasāsrutaskandha = 1, Gommaṭasāra = 35, Guruvandanabhāṣya = 1, Laghunayacakra = 12, Mūlācāra = 35, Marañasamādhi = 30, Mokkhapāhuda = 11, Mahapratyakhyāna = 4 Niyamasāra = 39, Nandisūtra = 4, Nayacakra = 30, Niśīthabhāṣya = 1, Navatattvaprakaraṇa = 1, Oghaniryukti = 4, Pañcapratikramanāṇasūtra = 1, Pañcāstikāya = 24, Pravacanasāra = 28, Pañcasamgraha = 6, Piṇḍaniryukti = 3, Pravacanasāroddhāra = 1, Pañcāśaka (Haribhadra) = 4, Pāsanāha Cariyam = 14, Sūtrakṛtāñga = 20, Thussāmiḍaṇḍaka = 3, Tiloyapaṇṇaṭi = 12, Trilokasāra = 2, Uttarādhyayañasūtra = 115, Upadeśamālā = 11, Uttarādhyayañaniryukti = 1, Upāsakadaśāñga = 1, Vyayahāra Bhāṣya = 1, Viśesāvaśyakabhāṣya = 28 Vasunandi-śrāvakācāra = 9

Among these 56 works, 28 belong to Śvetāmbara tradition and 28 belongs to Digambara tradition.

This text covers all the aspects of Jaina religion and philosophy in the following four parts and 44 chapters. The four parts are- (1) Source of illumination (2) Path of liberation (3) Metaphysics and (4) Theory of relativity. These four parts are further divided into following 44 chapters.

1. Precepts on the Auspicious, 2. Precepts on the Jina's Teachings, 3. Precepts on the Religious Order, 4. Precepts on the Scriptural Exposition, 5. Precepts on the Transmigratory-Cycle, 6. Precepts on the Karmas, 7. Precepts on the Wrong Faith, 8. Precepts on the Renunciation of attachment, 9. Precepts on the Religion, 10. Precepts on Self-Restraint, 11. Precepts on Non-Possessiveness, 12.

Precepts on Non-Violence, 13. Precepts on Vigilance, 14. Precepts on Education, 15. Precepts on Soul, 16. Precepts on the Path of Liberation, 17. Precepts on Three Jewels, 18. Precepts on Right Faith 19. Precepts on Right Knowledge, 20. Precepts on Right Conduct, 21. Precepts on Spiritual Realization, 22. Precepts on the Two Paths of Religion, 23. Precepts on House-holder's Religion, 24. Precepts on Religion of Monks, 25. Precepts on Vows, 26. Precepts on Carefulness and Self-Control, 27. Precepts on Obligatory duties, 28. Precepts on Penance, 29. Precepts on Meditation, 30. Precepts on Reflection, 31. Precepts on Soul-Colouring, 32. Precepts on Spiritual Progress, 33. Precepts on Passionless Death, 34. Precepts on Fundamental, 35 Precepts on the Substance, 36. Precepts on Universe, 37. Precept on Non-Absolutism, 38. Precepts on Valid Knowledge, 39. Precepts on View-Point, 40. Precepts on theory of Relativity and seven Predications, 41. Precepts on Reconciliation, 42. Conclusion, 43. Hymn To Mahavira.

Thus it contains Jain religious preaching's along with its metaphysics, ethics and epistemology.

So far as its Translation is concerned first of all Pt. Bechardasji translated its Prakrt gāthās in to Sanskrit verses, after that it's Hindi, English, Gujrati and Marathi translation were came into existence. First Hindi translation is done by Pt. Kailash Chandraji. After that Gujrati and Marathi translations were done. Ācārya Vidyasagarji translated it into Hindi. So far as its English Translation is concerned, first of all Dr. K.K. Dixit translated it into English. He was entrusted with this task on the advice of Pt. Dalsukhbhai Malvania. Mr. Justice T.K. Tulol also translated it into English, on the suggestion of Honorable Vice-President of India Sri B.D. Jatti. Both the drafts were handed over to me (Dr. Sagarmal Jain) in accordance with recommendation of Late Chimanabhai Chikubhai Shah. On that basis both the drafts were corrected by me I also re-translated some of the gāthās and prepared final draft, which was published by *Sarva Seva Sangha*.

Universal Values of *Samāṇasuttam* :-

Here I would like to discuss some universal values, which are mentioned in The *Samāṇasuttam*. First of all, it mentions five auspicious, they are above personalism, they are only qualitative posts and not individual beings, because personalism is the cause of religious conflicts. Though *Samāṇasuttam* also propounds that the religion is also supreme auspicious but non-violence, temperance or self control and penance. Further while defining religion *Samāṇasuttam* gives four definition of religion. First the essential nature of a things is called dharma the secondly ten virtues of forgiveness etc are also called dharma. Along with these two, the three fold path of liberation i.e. right vision, right knowledge and right conduct are maintained as religion and at last it is maintained the non-violence is also called as religion. Thus *Samāṇasuttam* propounds the universal values as religion an supports religious harmony and fellowship of faiths.

First of all we are human beings then any thing else i.e. Hindu, Muslim, Christian, Jain or Buddha. Thus humanity is a true form of religion, because it is our true nature and this true human nature is reasonableness, self awareness and temperance, which are mentioned in *Samāṇasuttam* as right knowledge, right perception and right conduct. *Samāṇasuttam* also explains that the true religion is nothing but the equanimity (धर्मो जो सो समो ति निदित्तो 8 *Samāṇasuttam* 274). It also explains right knowledge is that which helps to understand the truth, controls our mental activity and purify our soul. As well as true knowledge is that which frees one self from attachment, and aversion, along with four passions i.e. anger, pride, deceit and possessiveness. It also discusses the Jaina theories of the 'Anekāntavāda'. and *Nayavāda* and through these theories shows that we can reconcile the opposite views and live with harmony. *Samāṇasuttam* also represents three basic principles of Jainism i.e. non-violence, non-possession and non-absolutism (*Anekānta*) which represents those universal values, which are necessary of harmonious living of humanrace.

Rational Foundation of Non-violence :-

Samaṇasuttam explains a rational foundation of non-violence.

Mackenzi, an eminent Western scholar, believes that the ideal of non-violence is an outcome of fear. But Indian thinkers in general and Jainas in particular never accepted this view. For them the basis of nonviolence is the concept of equality of all beings. They based this ideal not on the emotional basis but on the firm footings of reason. *Samaṇasuttam* mentions that every one wants to live and not to die. For this simple reason *Nigganṭhas* prohibit the violence (*Samaṇasuttam*-148). It is also mentioned that just as pain is not dear to oneself, having known this regarding all other beings, one should treat all the beings equally and should keep sympathy with all of them on the simple basis of equality (*Samaṇasuttam* - 150). The simplest rule of our behavior, towards the others is whatever you desire for yourself and whatever you do not desire for yourself, desire that or do not desire that for others. This experience of likeness of all beings and the regard for the right of all to live are the basement for the practice of non-violence is not only in Jainism, but in Buddhism and Hinduism also non-violence is supported on the rational ground of equality of all beings.

Non-Possession to resolve economic inequality :

According to *Samaṇasuttam* non-possession is the only way to resolve economic inequality. The attachment gives birth to desire for possession, occupation and hoarding, which is nothing but an expression of one's greedy attitude. It is told in *Samaṇasuttam* that greediness is the root of all sins. It is the destroyer of all the good qualities. Anger, pride, deceit etc. all are the offshoots of attachment or mineness or greed. Violence, which disturbs our social and environmental peace, is due to the will for possession. In *Samaṇasuttam*, it is mentioned that those having possession of whatever sort, great or small, living or non-living, can not get rid or

sufferings and conflicts (*samaṇasuttam*-14). Possession and hoarding lead to economic inequality, which cause wars. Thus, to achieve social equality and the norm of non-violence is social life, the prime need is to restrict the will for possession, mental as well as physical also (*Samaṇasuttam* - 142 - 145), that is why Mahāvīra propounded the vow of complete non-possession for the monks and nuns, while for laity, he propounded the vow of limitation of possession (*Parigraha Parimāṇa*) and vow of control over consumption (*Bhogopabhoga Parimāṇa*). *Samaṇasuttam* holds that if we want to establish peace on the earth then economic inequality and vast differences in the mode of consumptions should be at least minimized. Among the causes of wars and conflicts, which disturb our social inquailty, the will for possession is the prime, because it causes economic misbalance. Due to economic misbalance or inequality, classes of poor and rich came into existence and resulted in class conflicts. According to *Samaṇasuttam*, it is only through the self-imposed limitation of possession and simple living; we can restore peace and prosperity on the earth (*Samaṇasuttam* - 315 - 316).

Problem of Conflicts in Ideologies and Faiths

To solve the conflicts of faiths and ideologies as well as philosophical and religious conflicts *Samaṇasuttam* also propound the theory of *Anekāntavāda* Jainism holds that reality is complex. It can be looked at from various view-points or angles. For example, we can have hundreds of photographs of tree from different angles. Though all of them give a true picture of it from a certain angle, yet they differ from each other. Not only this but neither each of them, nor the whole of them give us a complete picture of that tree. They, individually as well as jointly, will give only a partial picture of it. So is the case with human knowledge and understanding also, we can have only a partial and relative picture of reality. We can know and describe the reality only from a certain angle or viewpoint. Though every angle or viewpoint can claim that it gives a true picture of

reality, yet it gives only a partial and relative picture of reality. In fact, we cannot challenge its validity or truth-value, but at the same time we must not forget that it is only a partial truth or one side view. One who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false, we must accept that the views of our opponents may also be true from some other angles. The theory of *anekāntavāda* emphasises that the approaches to understand the reality give partial but true picture of reality, and due to their truth value from a certain angle we should have regard for other's ideologies and faiths. The *anekāntavāda* forbids to dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness, which is more essential to solve the conflicts, taking place due to the differences in ideologies and faiths (*Samanasuttam* 732-736). Prof. T.G. Kalghatgi rightly observes: "The spirit of *Anekānta* is very much necessary in society, especially in the present days, when conflicting ideologies are trying to assert supremacy aggressively. *Anekānta* bring the spirit of intellectual and social tolerance."

For the present-day society what is awfully needed, is the virtue of tolerance. This virtue of tolerance i.e. regards for others ideologies and faiths have been maintained in Jainism from the very beginning. *Samanasuttam* mention, those who praise their own faiths and ideologies and blame those of their opponents and thus distort the truth will remain confined to the cycle of birth and death (*Samanasuttam* 734)

Thus we can say that *Samanasuttam* propounds the universal values of non-violence, non attachment and non-absolutism (अहिंसा, अपरिग्रह और अनाग्रह या अनेकात). Through which human race can live a harmonious life and can establish peace on the earth.

PEACEFUL CO-EXISTENCE IN JAIN ETHICS

Dr. Veer Sagar Jain

Jain ethics is a very wide and deep subject, but here we have to think upon the concept of peaceful co-existence in Jain ethics. This most basic and important thing is the feeling of peaceful co-existence. Today, world has shrunken down and thoughts of a person have been so violent and full of arrogance that almost everyone is being sinking in their own oceans of selfishness. No one cares for anyone's existence on earth. No one bothers if one is alive or dead. The danger has been increased to an extinct where if we don't care about the co-existence amongst ourselves, everyone will be finished, whole world will be destroyed and not a single person will be saved.

According to Jain canonical literature, Jain ethics has been divided into two parts- firstly for monks and secondly for the house-holders. Here topic is the Peaceful co-existence in the modern society and we would like to explain about the second part of Jain ethics that is for the house-holders which is known as *Śrāvakācār*.

Jain *Śrāvakācāra* is being explained through dividing it into 12 vows in the Jain Canonicals. Simple definition of these 12 vows is given below :-

1. **Ahimsānuvrata (Partial abstinence from violence)**- To renounce the violence. Violence is of two types-Mental and physical. Anger, greed etc. animals are mental violence and torturing or killing other is a physical violence.
2. **Satyānuvrata (Partial observance of truth)**- Partial abstinence from telling lies is partial observance of truth. A house-holder does not lies by which the other person has to suffer pain.
3. **Aouryānuvrata (Partial abstinence from stealing)** - To take anything under the constraint of passions without permission of its owner, is stealing the householder draws

water from a tank or a river and earth from mines without any asking, because he is a partial observer or non-steeling.

4. ***Brahmacaryānuvrata* (Partial abstinence from indulging sex)-** Complete abstinence from sex is celibacy. A householder unable to observe complete celibacy, remains satisfied with his wife or husband, and treat with all other women or men as a mother and sister or father and brother. *Muni* frees himself completely from sexual relation is *Brahmacarya Mahāvrata*.
5. ***Parigrahaparimāuvrat* (Limitation of worldly passions)-** Indulgence to things is *Parigraha*. It is of two kinds external and internal. The householder is incapable of renouncing all type of *parigrahas*. Therefore, he should impose a limit to all external possessions. *Muni* abandons all *parigrahas* of worldly things.
6. ***Digvrata* (Direction abstinence)-** The minimization of limits of directions abstinence for a short time is known as regional abstinence.
7. ***Deśavrata* (Regional abstinence)-** The minimization of limits of directions abstinence for a short time is known as regional abstinence.
8. ***Anarthadandatyāgvrata* (Abstinence from unnecessary demerits)-** Purposeless indulgence and inclination towards violence and other demerits is indulgence in unnecessary demerits. The householder should not do any type of purposeless activities such as digging earth, throw water, burn fire, move air and crush vegetables.
9. ***Sāmāyika* (Meditation)-** To sit alone quietly or peacefully in loneliness for thinking about only own soul at least forty-eight minutes, three times in a day is *Sāmāyika*.

10. ***Posadhopavāsavrata* (Fasting)-** Fasting without outside activities such as trade and commerce for a complete day in a week with studying of spiritual literature is *Posadhopavāsavrata*.
11. ***Atithisamvibhāgavrata* (Service of saintly beings)-** To offer a share of one's meals to monks and householder and to feed them with proper perscribed process if *Atithisamvibhāgavrata*.
12. ***Bhogopabhoga parimanavrata* (Limitation of objects of sensual pleasures)-** *Bhoga* means those objects which are capable of being used only once and *Upabhoga* vovers those objects which are capable of beings used again and again.

Amongst these 12 vows the primary five vows are called as '*Anuvratas*' and the following three are known as '*Gunavratas*' because it adds on quality to '*Anuvratas*'. The last four vows are known to be '*Shikṣavratas*' because these teach us how to practice the sage-living in our own lives. From these the first vows are called '*Vrata*' and the following seven are called '*śīl*' because they secure and provide protection to the first five vows or the *Vratas*.

Here, there is a very important point that is mentionable that according to Jain Canonicals, there is only one vow-*Ahimsā*. There is the foundation of the whole ethical discipline is the doctrine of *Ahimsā*. The entire Jain ethics tends towards the translation of the principle of *Ahimsā* into practice. All the 12 vows stand in the support of *Ahimsā*. If we follow just one vow *Ahimsā*, we will follow all the 12 vows in itself which is why according is why according to Jainism in order to follows the 12 vows one must understand and study the aspect of the vow of *Ahimsā* or non-violence undoubtedly.

In Jainism *Ahimsā* has been described in a very microtically deep manner. Even the great philosophers of the world are also amazed on studying these explanations. It is said that in other religions at the

point where the explanation of Ahimsā ends at the same point the description of Ahimsā in Jain Philosophy gets started. Almost in every religion even the violent task or ritual done for God or the Goddess of that particular religion is considered as sacred and non-violent, but on the other hand these beliefs or tasks are said to be incorrect. Jainism believes that Himsā will remain Himsā even if it is done by anyone, to anyone, for anyone and wherever. Hinsa cannot be considered as Ahimsā in any case. In the Jain philosophy it is clearly mentioned that hurting or killing any living being is Himsā, but even thinking or hurting anyone also comes under the column of Himsā.

Thus we came to a conclusion that the theory of Ahimsā in Jainism does not includes just human beings but also does talks about every living organism in the whole universe. As per to Jainism even the earth, water, fire, air and the plants and the vegetations are also considered as living organisms, and violating or hurting them also is considered as Himsā. This proves that Jainism not only gives importance to the peaceful co-existence of human beings but also cares for the Peaceful and Non-violent co-existence of every living organism in all of the cosmos.

Here, I plead of those people who make and create differences between human beings, to think not only about humans but also just once take a notice of the drastic changes occurring in our ecosystem and our environment. Pollution and dengerous chemicals are coming and getting mixed with all resources and are creating land-pollution, water-pollution, air-pollution etc. This terrifying change will destroy the human race.

It is clear by this that this aspect of Ahimsā is not only for self-emancipation, but also it is for the betterment of all over universe. The one who wears shoes for the protection of his-her feet from the dangerous stones and thorns on the way and hurts and kills other living beings by the sharp weapons is considered as the sinful person in the universe.

Similarly, there are many alike statements and explanations, like-

“Savve jiva jcchanti, jividum n marijjdum.

*Tamha panvahm ghorm, niggantha vajjayanti nam.”--
Samanauttam*

Meaning :- Every living being wants to live, wants to survive and not to die or to strve. That is why the Jain monks consiring killing as the most dangerous and horrifying prohibit doing these kinds of sins.

Alike Ahimsā, obeying and following truth, not stealing, celibacy and non-possessiveness does not only leads to the path of self-improvement but it also leads to the betterment of the other well-beings, this also helps in the maintenance of peaceful co-existence amongst all the living beings. The peaceful co-existence of all the well beings is in danger just because of the sins like falsehood, theft etc. For example--

- a) No one trusts a person who speaks lies.
- b) Similarly, it is in the situation of theft also. Everyone's property is very precious to him or her. How can one live peacefully with a person who steals his or her property and all his wealth.
- c) Next comes celibacy. It means that keeping complete satisfaction is spouse only. It also means that not at all seeing another woman or a man with an evil eye. This is also one of the very important rules needed for the peaceful co-existence of all living beings. The society in which, this rule or the practice is not followed would not be able to live peacefully.
- d) The comfort provisions of the nature are limited and if one individual uses these and the resources in an unlimited manner there will be nothing left for the other people in the

same would at the same time. It is very far away to think about the future senerations. Thus, sustainable development should be there for the peaceful co-existence of all well beings of the world. Therefore, possiveness is one of the aspects which is needed for the peaceful co-existence of all living beings.

Just like the five *Anuvratas* the seven *Silvratas* are also required for the peaceful co-existence. There is not a single vow or a rule in Jain ethics that becomes an obstacle in the path to the peaceful co-existence of living being.

In the same way, with the above mentioned 'Vratas' and 'Sils' in the Jain ethics there are many other things for which instruct are given that these things are followed, by which the environment of peaceful co-existence will be maintained. For example :-

1. We should show friendly behavior with all, respect towards the elders and those who are more experienced, show sympathy towards the needy and poor, and we should keep a balanced relationship with a bad and untreatable people.
2. The animals and birds that kept in the houses as pets should neither be locked nor be killed or hurt. They should taken care of their proper meals and their comfort. We should not cause any harm to them.
3. Never give false advice to any person, never reveal anyone's secret, we should not try to conquer other's property.
4. We should also not get involved in tasks like doing a work that is against the nation buying stolen objects, doing mischiefs in business, etc.
5. We should get involved in the protection of even the earth, water, fire, air, vegetations, flora and fauna and the small insects.

6. We should not misbehave even with the picture and statues of several living beings.
7. We should not get indulged in the occurrence of the intense sexual feeling towards a person except whom we are married according to the religious precepts.
8. We should consume food and water etc. in a proper manner in the day.
9. We should renounce the passions like anger, pride, fraud, greed, complaining, self appreciating, criticizing others.

It is not need to say that usefulness of Jain ethics with aforesaid all kinds of vows and rules is proved not only for peacefully coexistence of human beings even it also builds good environment of peacefully coexistence for all living creatures of whole universe. A creation of healthy and ideal society develops to observe these vows of Jain ethics.

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ANUVRATA AS SOCIAL ETHICS

Sanjukta Bhattacharyya

Abstract : Ethics in Jainism may be defined as a code of moral conduct in which the followers of Jainism observe certain vows. The vows for the layman are called the 'Anuvrata'. Anuvrata brings to birth a new social philosophy for the layman to make life more meaningful and purposive. The aim of this paper is to understand the social implications of Anuvrata in the contemporary society. An attempt is also made to draw parallel with Western Ethics as formulated in the Socratic-Plato world.

Keywords: Religious Studies, Jainology, Anuvrata, Ethics.

The most important part of Jaina Philosophy is its ethics. It may simply be defined as a religion of conduct or a faith that embodies a code of conduct for the individual essentially or at least largely. The followers of this religion, to be true to the faith, are to take certain vows and observe them. They are the *vratas* such as: *ahimsa* or non-violence, *satya* or truthfulness, *asteya* or not stealing, *bhramacharya* or chaste living and *aparigraha* or non-acquisition. These are followed by both the ascetics and the laypersons but in a different way. For ascetics, the vows are termed '*mahavrata*' or the great vows and they are followed strictly. The layman on the other hand follows the '*anuvrata*' or smaller or lesser vows, while at the same time living a normal life. This could be traced to the fact of *Jainism* being originally a *śramanik* religion --- or the way of life for the world renouncer. Later it was extended to the household sector. The lesser vows or *anuvrata* are the directions for social man if they are to attain universal approbation and acceptance. Its enunciators have defined *anuvrata*, as a code of conduct for building a healthy social living that is good life. *Anuvrata* brings to birth a new social philosophy for adoption by man with a view to make life meaningful and purposive. To make *Mahavrata* practical and practicable for good social life Jainism speaks of *anuvarat*. It is not binding and is also not obligatory for every one. The aim of this paper is to understand the social implications of the

ethics embodied in *Jainism* through the *anuvrata* code of conduct. The paper also seeks to bring out the relevance of this code of conduct in today's contemporary society.

The most important teaching of *Jainism* is the *Mokṣa Marg* or the path for salvation. '*Triratna*' or the three jewels, *Samyak Darśan* (right faith), *Samyak Jñāna* (right knowledge) and *Samyak Cāritra* (right conduct), together constitute the path towards salvation. The universal malady of *sāṃsāric* (worldly) misery that every soul suffers from could be cured by this triple panacea of the *triratna*. When it is accepted as a composition of the three principles of right faith, right knowledge and right conduct (*samyak darśan*, *samyak jñāna* and *samyak cāritra*).

The householders or the layman equipped with the right faith and right knowledge that is *Samyak Darśan* and *Samyak Jñāna* must observe the five vows or *Vratas* --- *Ahimsā* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacarya* (chastity), and *Aparigraha* (non-acquisition) to have *Samyak Cāritra* or the right conduct. These vows are called '*Anuvrata*' the minor or lesser code or moral conduct. These codes of conduct are applied within the limitations of the layman. When they are applied without any limitations they become '*Mahavrata*' or the major vows or codes of moral conduct prescribed by the Jaina's for the ascetics or *yatis*. From here it is clear that in Jainism the human society has been divided into two sects---the ascetics and the layman. The *path* of salvation is separate for each of these sects and thus are the codes of moral conduct. Here, in this paper we shall only focus on *anuvrata*---a moral code of conduct for the layman and its social implications.

The *Jaina rishi Ācārya Sri Tulasi*, one of the great thinkers of modern times, initiated the moderated doctrine of behaviour---the doctrine of lesser vows or the *anuvrata* movement as a social movement for the layman to live a good social life. The householders by compulsion could never be as strict in the observance of the vows as

the *śramaṇa* way of life for the ascetics. The difference in their life styles makes for variation in the vows to be adopted and observed. *Ācārya Sri Tulasi* changed the milieu as the needs of the modern world demanded new emphasis on old values and ideas as well as re-orientation of them. Thus, understanding the needs of the contemporary world and to make the code of moral conduct relevant and practicable in today's social order, the *Jaina rīṣis* had modified rather moderated the greater vows or the 'māhāvrata' for the layman and named it the doctrine of the lesser vows---the 'anuvrata'.

The first vow or *vrata*, *Ahimsā* or 'non-violence' is the most eternal and pure form of religion. In Jainism non-violence is the pivot on which its whole ethics revolves, where violence represents all the vices and non-violence represents all the virtues. Here is *anuvrata* non-violence is not a single virtue but is a group of virtues. As when Jainism prohibits even killings of vegetable life its reduced form prohibits the killings of only non-vegetable life. Therefore, non-violence in such a sense could be practicable for the ordinary people. The second vow, *Satya* is 'not to tell a lie'. Even telling a fictional story to a child counts as telling a lie.

In order to make the vows more practicable the Jaina theoreticians distinguished between two degrees of pursuance of vows---one strict and ideal meant for the ascetics and the other lose and practical meant for the layman or householders. In the beginning the *ahimsā* for the *anuvratis* was defined as to avoid gross cruelty. Later the Jaina theoreticians narrowed down the original and very broad definition of '*himsā*' or violence so that farming, killing of lowest type (one sensed) of creatures etc., were exempted from being counted as *himsā*. When even this was found wanting and impractical Jaina philosophers classified *himsā* into the following four types. They are --- those that are unavoidable for leading a domestic life (*grhārambhi himsā*); those that are unavoidable in certain profession like in fishing, farming etc. (*udyogi himsā*); those that are necessitated by the cause

of justice, protection and self-defence (*virodhi himsā*); and premeditated intentional violence (*samkalpi himsā*). Of these only the last that is *samkalpi himsā* was prohibited for the householders while the others were conditionally permitted. Similarly, concessions were made with regard to the vow of telling the truth when even telling a lie became morally permissible if it resulted in greater benefit of living beings.

The third vow, *Asteya* 'stealing' for the layman according to *anuvrata* of Jainism has to be interpreted within the same comprehensive parameters. Due to forgetfulness one may leave a thing behind and such things belonging to others should not be taken for it amounts to stealing. It also prevents indirect stealing---like instigating others to steal, receiving stolen property etc. The fourth vow, *Brahmacarya* refers to chastity or 'sexual purity' in thoughts, words and deeds. The fifth and the final vow in the *anuvrata* code of conduct, *Aparigraha* refers to 'limiting one's attachment to wealth and other worldly possession' i.e. '*Parimita parigraha*'. Inordinate longing for worldly good never results in contentment and real happiness. Hence, layman has to reduce his wants and limit his desires, if he is to pursue his spiritual altogether. Thus, even in ancient times Jainism prescribed or preached among the layman the ideal of non-consumerism that is very much visible in today's contemporary world. With the common man running behind the various luxuries and worldly pleasures resulting in more tension and violence. Thus, in the process no happiness or spiritual development could be achieved.

An indepth analysis of the *anuvrata* vows clearly points out its relevance in today's contemporary world in building up a true moral character for the common individual and for the society as a whole. The vow to practice *ahimsā* includes not to kill any innocent creatures, but also not to commit suicide, not to commit foeticide, not to be aggressive against anybody, not to take part in aggressive agitation, not to take the path of a committed pacifist, not to practice religious

intolerance, and not to discriminate among persons on the ground of race, colour, caste, sex or political belief. These vows can prevent an individual from all sorts of terrorist activities, killing oneself due to tension or stress or even killing of foetus for any reason whatsoever it may be. Some of the violent activities that have been mentioned are very common in our society now. India and also the world are facing the burnt of the most dreadful terrorist attacks killing innocent peoples. The rate of suicide is increasing day by day in this fast and consumerised society when some people after being unable to meet their excessive demands for worldly pleasure are unable to take the subsequent stress and tension of failures of the fast-track life and are killing themselves. Although in the society of today that claims to be modern civilized the killing of girl child foetus is increasing day by day. Even the male-female ratio in some of the north Indian states stands at a precariously imbalanced position in this present day juncture. Herein it must be said that the *anuvrata* concept shows how the ethics embodied in *Jainism* directed each individual to build up an egalitarian society through the development of his own moral character by the practicing of the lesser vows.

The implications of *anuvrata* vows also inspires and urges today's man not to indulge in unrighteousness in business and other kinds of money-earning activity of any manner, not to practice deceit, and also to refrain from taking advantage of their authority for furthering their own personal ends. The *anuvrata* code of moral conduct teaches modern man not to encourage socially evil customs like child marriage or *sati*---burning of widows with their dead husband that are still every common in many societies. The *anuvrata* develops self-control among the layman to avoid taking of intoxicants like tobacco or alcohol, to build a healthy life and hence a better society to live in. The lesser vows are also meant for students and teachers to develop a pure and truthful moral character. The students should refrain themselves from all unfair practice in examination and the teachers should not assist any student in the adoption of illegal or unethical means. For the

politicians, *anuvrata* vow could be that they should not indulge in character assassination of his rivals and not to have recourse to unethical practice in election. Last, but not the least, the *anuvrata* code of conduct also instructs the electors not to cast his vote out of fear or temptation. It could be easily comprehended that each of these vows is of much relevance in our society today and the layman could follow them to build a good moral character in order to have a good social life.

The above discussion clearly shows that the *Jaina*'s even proposed to contextualise or relativise the very criterion of moral evaluation looking at the needs of everyday social life. All these reveal that despite being on a rigid mechanistic---causalistic framework, ethics in *Jainism* has been a very flexible keenly context-sensitive and highly adaptive system. The moral prescriptions set for the layman could be termed as such that has to be done not only for keeping what is called 'civilization' going on, but also for enabling the existence of human beings on this planet.

Anuvrata has been also said to be 'the code in a summary of social ethics', since from the broader perspective society is composed of individuals too. However, the traffic here is rather a two-way one---social behaviour moderating the individual and the individual in turn securing social development. The distinction between self-regarding and activities regarding others gets totally nullified under the *anuvrata* philosophy. As for every individual activity that touches the social fabric any subsequent group action is bound to influence and mould the behaviour of the individual. One aspect cannot be separated from another. The *Jaina* view of life negates the idea of compartmentalism altogether.

Resistance is presented, as an ideal in the *anuvrata* code of conduct but the resistance should be of non-violent character. Non-violent resistance implies strength and never weakness on the part of the resistor. *Anuvrata* as a social code of conduct commands to forsake despondency and to fight but in a non-violent way. *Anuvrata* is clear

about moderation of acquisitiveness, which is perhaps the strongest of all human impulses and knows no limit. Sociologically, the acquisitiveness drives have led to all kinds of conflict in the material plane. It includes the lust for power and the desire to dominate others--politically, economically, socially and culturally. Moderation of 'acquisitiveness' should be supplemented by 'limitation' according to the *anuvrata* code of conduct. On the other hand its words cries a halt to pleasure and thus runs counter to unbridled hedonism. *Anuvrata* seeks to ensure a truth bound journey for realising the spiritual potentiality that lies latent in the human soul. For this, integrity of individual behaviour becomes the means for killing hypocrisy in professional and occupational life.

The objective of *anuvrata* code is to exhort people universally to observe self-restraint and to establish the values of friendship, unity, peace and true morality. A society based on these values has to be non-violent. *Anuvrata* wants to extend the principle to the entire world though in a modified form for the common man to follow. It is intended to be an individual code of conduct as well as a social philosophy of action because socially good life is the aim. It is a set of practical ethics as against mere rational ethics of the Kantian type. Actions done mechanically, however high they may be, would look in obedience to the call of the ego and hence would be of the earthy type. Here, it is the personality behind those actions along with his self-realisation, which would lift them up from the egocentric plane to the Cosmo centric plane. Kant's idea of moral action or conduct i.e. "duty for duty sake" is not the only understanding of *anuvrata* code of conduct. It means that conduct and actions are moral if it not only does 'good' to others but also uplifts one's consciousness i.e. self-realisation. Thereafter liberating the individual from one's miseries and worldly pleasures for proceeding in the path of salvation.

The *anuvrata* code of moral conduct of ethics in *Jainism* seeks to build a moral society based upon cherished values. It is a pragmatic

philosophy of life in a sense that the code is observable as it is not much of demanding in nature. *Anuvrata*, as an integral part of ethics in *Jainism*, is a way of life for salvation from all worldly miseries. It is unique in character that lays down conduct for every individual of the society. It brings harmony in oneself and thus, the same in the social order. To be an *anuvrati*, sustained practices of the vows are demanded from an individual. Constant nurturing and abiding the *anuvrata* code of conduct helps in character building and in turn also helps to make a better society. Human psyche while may not be able to attain the final bliss but it could definitely attain peace. *Anuvrata* code of moral conduct, in ethics of *Jainism*, as a philosophy of life seeks to guarantee it.

Now a question may arise whether moderation of the *mahāvrata* vows to *anuvrata* vows for the layman is moderation or an ethical compromise? Since toning down or moderating the *mahavrata* vows may tone down the importance of it to some extent. Again, one can also question about the basis of such moderations i.e. the principle of *anuvrata* itself, and further how to decide on the extent and standard of such moderations? On asking such questions many may think that we are trying to refute the ethical outlook of *Jainism*. However, one should rather give attention to the *Jaina* concept of 'Triratna' or 'The three Jewels' --- *Samyak Darśan*, *Samyak Jñāna* and *Samyak Cāritra*, keeping in mind the Socratic question of how to live a good life. In the book entitled "The Republic of Plato", Socratic-Plato speaks of morality as being the ultimate basis of justice. Where ethics does not only stand on wisdom but is blended with morality. It must be noted here that in the ethics of *Jainism* also, as one finds in the *triratna*, wisdom and knowledge is blended with morality. Wherein *samyak cāritra* means *samyak darśan* together with *samyak jñāna*, blended through the observance of *anuvrata*. This is the principle of having a *samyak charitra*---the guiding principle behind moderations of the

mahavrata to *anuvrata*. One can lead his *anuvrata* life in the light of the *triratnas*. The concept of *triratna* as a basis of ethics in *Jainism* is a much broader concept than the concept of wisdom and morality that we find in “*The Republic* of Plato”. *Samyak darsan*, *samyak jñāna* and *samyak cāritra* act as the guiding principle for moderating the *mahāvrata* to *anuvrata* in order to build up a good social order and have a good social life for the layman.

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I, Satya Ranjan Banerjee, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Satya Ranjan Banerjee
Signature of Publisher

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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, *Tirthayara* in Hindi and *Sramana* 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 *Sramana*, 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 :

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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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