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a **Brāhmaṇa** by practising eelibacy,  
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# JAIN JOURNAL

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## SOME REFLECTION ON THE SAMAÑASUTTAM

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 *Dhammapada* 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. Becharadasji 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 "*Jainadharmasā*". 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 "*Jinadharmma*", 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 "*Samāṇasuttam*". 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

**Ghāthā Name of source book  
No.**

1. Bhagavatisūtra 1.1.1  
Ṣaṭkhaṇḍāgama 1.1
2. Mūlācāra 7/13  
Āvaśyaka Nirvyukti 1018
- 3-5. Thussāmi Daṇḍaka  
Āvaśyakasūtra chapter 4/12-14
6. Bhāvaṇapāhuḍa 122
7. Tiloya paṇṇati 1.2
8. Tiloya paṇṇati 1.1
9. Tiloya paṇṇati 1.3

**Ghāthā Name of source book  
No.**

10. Tiloya paṇṇati 1.4
11. Tiloya paṇṇati 1.5
12. Dravya Saṅgraha Tikā 49
- 13-16. Āvaśyaka sūtra-Caturavirṇsati  
stava
17. Mūlācāra 3/8
18. Daṁsana pāhuḍa 17
19. Laghu Śrutabhakti 4
20. Niyamasara 8
21. Uttarādhyayana 36/261



**Ghāthā Name of source book  
No.**

22. Pañca pratikṛamaṇa
23. Bṛahad kalpa Bhāṣya 4584
24. Bṛahad kalpa Bhāṣya 4584
25. Bhagwatī-Ārādhana 713
26. Rayanasāra 158
27. Vyāvahāra Bhāṣya 326
28. Bṛhadkalpa Bhāṣya 5713
29. Upadeśamālā (Haribhadra) 75
- 30-31. Nandisūtra (Sthivraṇali) 7-8
32. Tiloya paṇṇati 1/82
33. Tiloya paṇṇati 1/83
34. Naya cakra 182
35. Nayacakra 264
36. Samayasāra 7
37. Samayasāra 272
38. Samayasāra 8
39. Samayasāra 11
40. Oghaniryukti 761
41. Samayasāra 12
42. Bṛhadkalpa Bhāṣya 4506
43. Sanmatitarka 1.21
44. Nīṣitha Bhāṣya 5249
45. Uttarādhyāyana 8/1
46. Uttarādhyāyana 14/13
47. Bhaktaparijñā 144
48. Bhaktaparijñā 5
49. Upadeśamālā 212
50. Uttarādhyāyana 8/5
51. Upadeśamālā 204
- 52-54. Pañcāstikāya 136-138
55. Uttarādhyāyana 19/16
56. Bṛhadkalpa Bhāṣya 263

**Ghāthā Name of source book  
No.**

57. Upadeśamālā 24
58. Uttarādhyāyana 5/10
59. Uttarādhyāyana 13/23
60. Bṛhadkalpa Bhāṣya 2689
61. Bṛhadkalpa Bhāṣya 2690
62. Gommaṭasāra karmakāṇḍa 6
63. Pravacanasāra 151
- 64-65. Uttarādhyāyana 33/2-3
66. Navatattva prakaraṇa 38
67. Maraṇasamādhi 591
68. Pañca Saṁgraha 1/6
69. Kārtikeya-Aṇuprekṣā 193
70. Piṇḍaniryukti 186
71. Uttarādhyāyana 32/7
72. Maraṇasamādhi 198
73. Sāvaya Paṇṇati 360
74. Maraṇasamādhi 202
75. Maraṇasamādhi 203
76. Uttarādhyāyana 32/19
77. Maraṇasamādhi 296
78. Uttarādhyāyana 32/107
79. Maraṇasamādhi 403
80. Maraṇasamādhi 420
81. Uttarādhyāyana 32/99
82. Daśavaikālika 1/1
83. Kārtikeya-Aṇuprekṣā 476
84. Bārassa-Aṇuprekṣā 70
85. Kārtikeya-Aṇuprekṣā 394
86. Mulācāra 2/7
87. Bṛhad kalpa Bhāṣya 1368
88. Bārassa-Aṇuvekkhā 72

**Ghāthā Name of source book  
No.**

89. Bhagavati-Ārādhana 1424
90. Ācārāṅga 1/2/3/1/49 (Ladnun)
91. Kārtikeya-Aṇuprekṣā 396
92. Bārassa-Aṇuvekkhā 74
93. Uttarādhyāyaṇa 32/31
94. Bhagavati-Ārādhana 359
95. Bhaktapariṇṇā 99
96. Bhagavati-Ārādhana 836
97. Uttarādhyāyaṇa 8/17
98. Uttarādhyāyaṇa 9/48
99. Uttarādhyāyaṇa 32/6
100. Kārtikeya-Aṇuprekṣā 397
101. Pañca Saṁgraha 1/27  
Gommaṭasāra Jivakāṇḍa 465
102. Bārassa-Aṇuvekkhā 77
103. Bārassa-Aṇuvekkhā 78
104. Daśavaikālika 2/3
105. Bārassa-Aṇuvekkhā 79
106. Samayasāra 38
- 107-108. Uttarādhyāyaṇa 9/14-15
109. Uttarādhyāyaṇa 25/27
110. Uttarādhyāyaṇa 32/8
111. Bhagavati-Ārādhana 878/872
112. Bārassa-Aṇuvekkhā 80
113. Sutrakratāṅga 1/4/1/27
114. Uttarādhyāyaṇa 32/18
115. Bhagavati-Ārādhana 988
116. Bhagavati-Ārādhana 989
117. Bhagavati-Ārādhana 1109
118. Uttarādhyāyaṇa 14/24
- 119-120. Uttarādhyāyaṇa 7/14-15

**Ghāthā Name of source book  
No.**

121. Uttarādhyāyaṇa Bhāṣya 23
122. Uttarādhyāyaṇa 20/36
123. Uttarādhyāyaṇa 20/37
124. Uttarādhyāyaṇa 20/38
125. Uttarādhyāyaṇa 9/34
126. Uttarādhyāyaṇa 9/35
127. Uttarādhyāyaṇa 1/15
128. Uttarādhyāyaṇa 1/16
129. Uttarādhyāyaṇa 31/2
130. Uttarādhyāyaṇa 31/3
131. Maraṇasamādhi 622
132. Viśeṣāvaśyaka Bhāṣya 1306
133. Viśeṣāvaśyaka Bhāṣya 1309
134. Viśeṣāvaśyaka Bhāṣya 1310
135. Daśavaikālika 8/38
136. Daśavaikālika 8/39
137. Sūtrakratāṅga 1/8/1/16
138. Daśavaikālika 8/31
139. Uttarādhyāyaṇa 16/15
140. Bhaktapariṇṇā 132
141. Sūtrakratāṅga 1/1/1/2
142. Ācārāṅga 1/2/6/19
- 143-144. Bhagavati-Ārādhana  
1112-1113
145. Bhaktapariṇṇā 134
146. Bhagavati-Ārādhana 1162
147. Sūtrakratāṅga 1/1/4/10
148. Daśavaikālika 6/10
149. Daśavaikālika 6/9
150. Bhaktapariṇṇā 90
151. Bhaktapariṇṇā 93

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152. Ācārāṅga 1/5/5/165
153. Jayadhawāla 1/42/94
154. Jayadhawāla 1/4/94
155. Bhagavati-Ārāḍhanā 800
156. Bhagavati-Ārāḍhanā 805
157. Bhagavati-Ārāḍhanā 803
158. Bhakta-pariṇṇā 91
159. Uttarādhyayaṇa 18/11
160. Uttarādhyayaṇa 14/15
161. Bṛahadkalpa Bhāṣya 3383
162. Bṛahadkalpa Bhāṣya 3386
163. Uttarādhyayaṇa 4/6
164. Sutrakṛatāṅga 1/8/3
165. Sutrakṛatāṅga 1/12/15
166. Ācārāṅga 1/3/4/3/124
167. Bṛahadkalpa Bhāṣya 3385
168. Bṛahadkalpa Bhāṣya 3382
169. Bhagavati-Ārāḍhanā 812
170. Daśavaikālika 9/2/22
171. Uttarādhyayaṇa 11/3
- 172-173. Uttarādhyayaṇa 11/4-5
174. Daśavaikālika 9/4/3
175. Uttarādhyayaṇa 11/14
176. Uttarādhyayaṇa Nirvyukti 8
177. Kārtikeya-Aṇuprekṣā 204
178. Kārtikeya-Aṇuprekṣā 192
179. Mokkhapāhuḍa 5
180. Kārtikeya-Aṇuprekṣā 198
181. Mokkhapāhuḍa 7
182. Niyamasāra 42
183. Niyamasāra 45

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184. Niyamasāra 49
185. Niyamasāra 46
186. Niyamasāra 43
187. Niyamasāra 44
188. Samayasāra 6
189. Pravacanasāra 160
190. Samayasāra 300
191. Samayasāra 73
192. Mulācāra 5/5
193. Pañcāstikāya 172
194. Pañcāstikāya 173
195. Samayasāra 273
196. Rayasāra 123
197. Samayasāra 275
198. Pravacanasāra 181
199. Kārtikeya-Aṇuprekṣā 409
200. Samayasāra 145
201. Samayasāra 146
202. Samayasāra 147
203. Mokkhapāhuḍa 25
204. Bhāvapāhuḍa 75
205. Uttarādhyayaṇa 3/16
- 206-207. Uttarādhyayaṇa 3/19-20
208. Pañcāstikāya 168
209. Uttarādhyayaṇa 28/35
210. Upadeśamālā 425
211. Uttarādhyayaṇa 28/30
212. Viśeṣāvaśyaka Bhāṣya 1156
213. Viśeṣāvaśyaka Bhāṣya 1165  
Āvaśyaka Nirvyukti 102
214. Samayasāra 144

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215. Samayasāra 16
216. Pañcāstikāya 169
217. Bhāva pāhuḍa 31
218. Māhā-pratyākhyāna 11
219. Rayanasāra 4
220. Daṁsaṇa pāhuḍa 20
221. Sāvaya Paṇṇati 61
222. Daṁsaṇapāhuḍa 5
223. Daṁsaṇapāhuḍa 3
224. Mokkhapāhuḍa 39
225. Bhagavati-Ārādhana 741
226. Mokkhapāhuḍa 39 88
227. Bhāva pāhuḍa 152
228. Samayasāra 193
229. Samayasāra 197
230. Uttarādhyayaṇa 32/101
231. Uttarādhyayaṇa 28/31
232. Samayasāra 228
233. Samayasāra 230
234. Uttarādhyayaṇa 15/5
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237. Samayasāra 232
238. Uttarādhyayaṇa 22/26
239. Sutrakṛatāṅga 1/14/19
240. Daśavaikālika, Culikā 2/14
241. Uttarādhyayaṇa 10/34
242. Kārtikeya-Aṇuprekṣā 420
243. Mulācāra 5/67
244. Pravacanasāroddhāra 934
245. Daśavaikālika 4/11

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246. Bṛahadkalpa Bhāṣya 1168
247. Bṛahadkalpa Bhāṣya 1167
248. Bakta-Parīṇa 86  
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249. Daṁsaṇa pāhuḍa 4
- 250-251. Samayasāra 201-202
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253. Mulācāra 5/71
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255. Kārtikeya-Aṇuprekṣā 463
256. Samayasāra 186
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271. Pañcāstikāyasāra 166
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274. Pravacanasāra 1/17
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276. Pravacanasāra 1/74

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277. Pravacanasāra 3/74  
 278. Pravacanasāra 1/13  
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 280. Nayacakra 329  
 281. Bhagavati-Ārādhana 1910  
 282. Pravacanasāra 3/74  
 283. Pravacanasāra 1/79  
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 285. Piṇḍaniryukti 105  
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 290. Uttarādhyāyaṇa 32/3  
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 292. Oghaniryukti 578  
     Piṇḍsniryukti 648  
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 294. Uttarādhyāyaṇa 33/12  
 295. Daśavaikālīka 8/36  
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 297. Rayanasāra 11  
 298. Uttarādhyāyaṇa 5/30  
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 301. Sāvaya-panṇati 2  
 302. Vasunandi-Sravakācāra 57  
 303. Bṛahadkalpa Bhāṣya 940  
 304. Vasunandi-Śravakācāra 86  
 305. Vasunandi-Śravakācāra 87  
 306. Vasunandi-Śravakācāra 70  
 307. Bhagavati-Ārādhana 744

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 309. Āturapratyākhāṇa 3  
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 317. Sāvaya-panṇati 279  
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 320. Vasunandi-Sravakācāra 215  
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 322. Sāvaya-panṇati 290  
 323. Sāvaya-panṇati 291  
 324. Āturapratyākhāṇa 5  
 325. Pañcāstikāya 1/21  
 326. Viśeṣāvaśyaka Bhāṣya 2681  
     Āvaśyakaniryukti 584  
 327. Viśeṣāvaśyaka Bhāṣya 2682  
     Āvaśyakaniryukti 584  
 328. Sāvaya-panṇati 313  
 329. Pañcāsaka 1/29 (Haribhadra)  
 330. Pañcāsaka 1/31 (Haribhadra)  
 331. Vasunandi-Sravakācāra 233  
 332. Rayanasāra 15  
 333. Upadeśamālā 239  
 334. Rayanasāra 22  
 335. Vasunandi-Sravakācāra 338  
 336. Mūlācāra 888 (Jāna Peeth  
     edition)

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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-Ārādhana 1199
354.	Uttarādhyāyaṇa 10/36	386.	Uttarādhyāyaṇa 24/26
356.	Upadeśamālā 21	387.	Bṛahadkalpa Bhāṣya 4450
357.	Uttarādhyāyaṇa 23/32	388.	Pravacanasārā 217
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359.	Uttarādhyāyaṇa 20/42	391-392.	Pravacanasārā, Tika (Jayasena)-Gāthā 217 Page 419 & 420 Ogha-niryuktu 48-49
360.	Bhāvapāhuḍa 2	393.	Mulācāra 5/130 Bhagawati-Ārādhana 1195
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397. Uttarādhyāyaṇa 24/8
398. Daśavaikālika 5/2/7
399. Uttarādhyāyaṇa 1/25
400. Daśavaikālika 7/11
401. Daśavaikālika 7/12
402. Mulācāra 1/12
403. Daśavaikālika 8/49
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405. Mulācāra 5/121
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429. Mulācāra 7/122
430. Caityavandana Bhāṣya 27
431. Guruvandana Bhāṣya 27
432. Niyamasāra 83
433. Niyamasāra 93
434. Mulācāra 1/28
435. Mulācāra 7/154
436. Niyamasāra 95
437. Niyamasāra 97
438. Niyamasāra 103
439. Pañcāsaka (Haribhadra) 19/26
440. Uttarādhyāyaṇa 30/7
441. Uttarādhyāyaṇa 30/8
442. Kārtikeya-Aṇuprekṣā 439
443. Maraṇasamādhi 130
444. Maraṇasamādhi 134
445. Daśavaikālika 8/35
- 446.
447. Maraṇasamādhi 131
448. Uttarādhyāyaṇa 30/15
449. Mulācāra 5/158
450. Uttarādhyāyaṇa 30/26
451. Uttarādhyāyaṇa 30/28
452. Uttarādhyāyaṇa 30/27
453. Mokkhapāhuḍa 62
- 454-455. Isibhāsiyāim 38/8-9
456. Uttarādhyāyaṇa 36/30
457. Niyamasāra 113
458. Niyamasāra 113
459. Niyamasāra 118
460. Mulācāra 5/165

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461. Mulācāra 7/119
462. Mahā-pratyākhyana 22
- 463-464. Maraṇasamādhi 49-50
465. Niyamasāra 109
466. Uttarādhyayaṇa 30/32
467. Mulācāra 5/167
- 468.
469. Upadeśamālā 341
470. Mulācāra 5/189
471. Bṛahadkalpa Bhāṣya 5203
472. Mulācāra 7/88
473. Mulācāra 5/194
474. Mulācāra 5/195
475. Mulācāra 5/196
476. Kārtikeya-Aṇuprekṣā 460
477. Bṛahadkalpa Bhāṣya 1165
478. Rayanasāra 150
479. Maraṇasamādhi 129
480. Uttarādhyayaṇa 30/36
481. Āvaśyakaniryukti 1476
482. Sutrakṛatāṅga 1/8/1/24
483. Maraṇasamādhi 629
484. Isibhāsiyāim 22/16
485. Dhyānaśataka 2
486. Ārādhanaśāra 84
487. Pañcāstikāya 154
488. Pāṣaṇāhacariyam 51  
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489. Pāṣaṇāhacariyam 52  
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490. Pāṣaṇāhacariyam 53  
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491. Dhyānaśataka 36
492. Uttarādhyayaṇa 32/21
493. Dhyānaśataka 34
494. Mokkhapāhuḍa 84
495. Dhyānaśataka 92
496. Pravacanasārā 191
- 497.
498. Caityavandana Bhāṣya 11
499. Ācārāṅga 1/9/4/14
500. Ācārāṅga 1/3/3/60 (ladnun)
501. Dravya-saṁgraha 56
502. Dhyānaśataka 103
503. Dhyānaśataka 91
504. Dhyānaśataka 101
505. Dhyānaśataka 65
506. Bhagavati-Ārādhana 1715
507. Kārtikeya-Aṇuprekṣā 5
508. Kārtikeya-Aṇuprekṣā 22
509. Sutrakṛatāṅga 1/2/3/16
510. Maraṇasamādhi 267
511. Maraṇasamādhi 600
512. Maraṇasamādhi 595
513. Bhakta-pariṇā 16
514. Kārtikeya-Aṇuprekṣā 191
515. Maraṇasamādhi 587
516. Āturapratyākhyāna 27
517. Āturapratyākhyāna 28
518. Maraṇasamādhi 589
519. Kārtikeya-Aṇuprekṣā 82
520. Maraṇasamādhi 609
521. Kārtikeya-Aṇuprekṣā 94



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522. Kārtikeya-Aṇuprekṣā 94  
 523. Mulācāra 8/29  
 524. Mulācāra 9/28  
 525. Uttarādhyāyaṇa 23/68  
 526. Uttarādhyāyaṇa 3/8  
 527. Uttarādhyāyaṇa 3/9  
 528. Uttarādhyāyaṇa 3/10  
 529. Sutrakṛatāṅga 1/15/5  
 530. Bārassa-Aṇuvekkhā 87  
 531. Dhyānaśataka 66  
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 533. Gommaṭasāra Jivakāṇḍa 493  
 534. Uttarādhyāyaṇa 34/56  
 535. Uttarādhyāyaṇa 34/57  
 536. Gommaṭasāra Jivakāṇḍa 500  
 537. Gommaṭasāra Jivakāṇḍa 507  
 538. Gommaṭasāra Jivakāṇḍa 508  
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 542. Gommaṭasāra Jivakāṇḍa 515  
 543. Gommaṭasāra Jivakāṇḍa 516  
 544. Gommaṭasāra Jivakāṇḍa 517  
 545. Bhagawati-Ārādhana 1911  
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 556. Gommaṭasāra Jivakāṇḍa 8  
 547-548. Gommaṭasāra Jivakāṇḍa 9-10  
 549. Pañcasamgraha 1/7  
 550. Gommaṭasāra Jivakāṇḍa 20  
 551. Gommaṭasāra Jivakāṇḍa 22  
 552. Gommaṭasāra Jivakāṇḍa 29

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553. Gommaṭasāra Jivakāṇḍa 31  
 554. Gommaṭasāra Jivakāṇḍa 33  
 555. Gommaṭasāra Jivakāṇḍa 46  
 556. Gommaṭasāra Jivakāṇḍa 51  
 557. Gommaṭasāra Jivakāṇḍa 54  
 558. Gommaṭasāra Jivakāṇḍa 57  
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 560. Gommaṭasāra Jivakāṇḍa 61  
 561. Gommaṭasāra Jivakāṇḍa 62  
 562-563. Gommaṭasāra Jivakāṇḍa  
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 564. Gommaṭasāra Jivakāṇḍa 65  
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 566. Gommaṭasāra Jivakāṇḍa 68  
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 568. Uttarādhyāyaṇa 6/14  
 569. Maraṇasamādhi 322  
 570. Maraṇasamādhi 245  
 571. Maraṇasamādhi 280  
 572. Uttarādhyāyaṇa 4/7  
 573. Bhagawati-Ārādhana 75  
 574. Maraṇasamādhi 176  
 575. Ācārāṅga 1/8/8/3  
 576. Mahāpratyākhyana 96  
 577-578. Maraṇa-samādhi 110-111  
 579. Maraṇa-samādhi 112  
 580. Āturapratyā-khyāṇa 41  
 581. Āturapratyā-khyāṇa 42  
 582. Bhagawati-Ārādhana 19  
 583-584. Bhagawati-Ārādhana 20-21  
 585. Samayasāra 412

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586. Sāvayapaṇṇati 385  
 587. Mokkhapāhuḍa 16  
 588. Uttarādhyāyaṇa 6/1  
 589. Uttarādhyāyaṇa 6/2  
 590. Nayacakra 4  
 591. Uttarādhyāyaṇa 28/24  
 592. Dhyānaśataka 55  
 593. Pañcāstikāya 133  
 594. Dravyasaṃgraha 15  
 595. Uttarādhyāyaṇa 14/19  
 596. Pravacanasārā 2/87 (179)  
 597. Pañcāstikāya 180  
 598. Kārtikeya-Aṇuprekṣā 90  
 599. Kārtikeya-Aṇuprekṣā 91  
 600. Kārtikeya-Aṇuprekṣā 92  
 601. Maraṇasamādhi 613  
 602. Maraṇasamādhi 619  
 603. Pañcasamgraha 1/88  
 604. Bṛahadkalpa Bhāṣya 3926  
 605. Jayadhavalā 1/9/54  
 606. Nayacakra 155  
 607. Bṛahadkalpa Bhāṣya 4586  
     Daśavaikālika 4/9  
 608. Jayadhavalā 1/10/55  
 609-610. Uttarādhyāyaṇa 30/5-6  
 611. Bhagawati-Ārādhana 1848  
 612. Mahā-pratyākhyana 101  
 613. Daśāsrutaskdha 5/12  
 614. Pañcāstikāya 28  
 615. Trilokasāra 560  
 616. Ācārāṅga 1/5/6/6

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617. Niyamasāra 178  
 618. Niyamasāra 178  
 619. Niyamasāra 180  
 620. Niyamasāra 181  
 621. Uttarādhyāyaṇa 23/83  
 622. Viśeṣāvaśyaka Bhāṣya 3141  
     Āvaśyakaniryukti 677  
 623. Niyamasāra 177  
 624. Uttarādhyāyaṇa 28/7  
 625. Pañcāstikāya 132  
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 628. Uttarādhyāyaṇa 28/8  
 629. Uttarādhyāyaṇa 36/7  
 630. Pañcāstikāya 7  
 631. Pañcāstikāya 90  
 632. Pañcāstikāya 92  
 633. Pañcāstikāya 95  
 634. Pañcāstikāya 93  
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 636. Uttarādhyāyaṇa 36/2  
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 638. Tiloyapaṇṇati 4/283  
 639. Tiloyapaṇṇati 4/284  
 640. Niyamasāra 20  
 641. Niyamasāra 21  
 642. Gommatasāra Jivakāṇḍa 602  
 643. Tiloyapaṇṇati 1/98  
 644. Tiloyapaṇṇati 1/100  
 645. Pañcāstikāya 30  
 646. Dravyasaṃgraha 10

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647. Pañcāstikāya 33
648. Pravacanasārā 1/23
649. Pañcāstikāya 117
650. Dravyasaṃgrāha 11
651. Trilokasāra 4
652. Pravacanasārā 2/71 (163)
653. Pravacanasārā 2/75 (167)
654. Pravacanasārā 2/76 (168)
655. Pravacanasārā 2/77 (169)
656. Pravacanasārā 2/84 (177)
657. Uttarādhyāyaṇa 33/18
658. Uttarādhyāyaṇa 18/17
659. Pravacanasārā 2/78 (170)
660. Sanmatisutra 3/69 (Available in  
some Texts)
661. Uttarādhyāyaṇa 28/6
662. Sanmatitarka 1/12
663. Pravacanasārā 2/8 (100)
664. Pravacanasārā 2/9 (101)
665. Pravacanasārā 2/10 (102)
666. Pravacanasārā 2/11 (103)
667. Sanmatitraka 1/32
668. Viśeṣāvaśyaka Bhāṣya 2673
669. Nayacakra 250
670. Sanmatitarka 3/17
671. Sanmatitarka 1/35
672. Sanmatitarka 1/47
673. Sutrakṛtāṅga 1/14/22
674. Dravyasaṃgrāha 42
675. Uttarādhyāyaṇa 28/4
676. Gommaṭasāra Jīvakāṇḍa 300

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677. Āvaśyakaniryukti 12
678. Pañcasamgraha 1/122  
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679. Viśeṣāvaśyaka Bhāṣya 99
680. Viśeṣāvaśyaka Bhāṣya 104
681. Pañcasamgraha 1/123
682. Pañcasamgraha 1/125
683. Viśeṣāvaśyaka Bhāṣya 84
684. Viśeṣāvaśyaka Bhāṣya 1342  
Āvaśyakaniryukti 122
685. Nayacakra 169
686. Viśeṣāvaśyaka Bhāṣya 89
687. Viśeṣāvaśyaka Bhāṣya 90
688. Viśeṣāvaśyaka Bhāṣya 94
689. Viśeṣāvaśyaka Bhāṣya 95
690. Laghu Nayacakra 2  
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691. Laghu Nayacakra 3  
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692. Laghu Nayacakra 6
693. Sanmatitarka 1/3
694. Sanmatitarka 1/10
695. Sanmatitarka 1/11
696. Pravacanasārā 2/22
697. Nayacakra 189
698. Viśeṣāvaśyaka Bhāṣya 2181  
Āvaśyakaniryukti 537
699. Laghu Nayacakra 44
700. Viśeṣāvaśyaka Bhāṣya 2186  
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701. Laghu Nayacakra 33

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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  
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 725. Kārtikeya-Aṇuprekṣā 265  
 726. Viśeṣāvaśyaka Bhāṣya  
 2736/449  
 727. Viśeṣāvaśyaka Bhāṣya 2745  
 728. Sanmatitarka 1/28  
 729. Viśeṣāvaśyaka Bhāṣya 2737

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730. Viśeṣāvaśyaka Bhāṣya 2738  
 731. Viśeṣāvaśyaka Bhāṣya 2740  
 732. Viśeṣāvaśyaka Bhāṣya 2741  
 733. Viśeṣāvaśyaka Bhāṣya  
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 734. Sutrakṛtāṅga 1/1/2/50  
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 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. Sutrakṛtāṅga 1/2/3/76  
 (Ladnun)  
 746. Sutrakṛtāṅga 1/2/3/53  
 (Ladnun)  
 747-748. Sutrakṛtāṅga 1/12/21-22  
 749. Mūlācāra 2/63  
 750. Mūlācāra 2/60  
 751. Sutrakṛtāṅga 1/6/1/5  
 752. Sutrakṛtāṅga 1/6/1/6  
 753. Sutrakṛtāṅga 1/6/1/21  
 754. Sutrakṛtāṅga 1/6/1/23  
 755. Nandisūtra 1  
 756. Nandisūtra 2

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

Āvaśyakaniryukti = 6, Āvaśyakasūtra, = 7, Ācaraṅga = 10,  
 Āturapratyākhyāna = 8, Anuyogadvāra = 1, Arādhanaśāra = 1,  
 Bhagavatīsūtra = 1, Bhāvapahūḍa = 8, Bṛhad-kalpasūtra = ,  
 Bhagavatī, Ārādhānā = 25, Bṛhadkalpa bhāṣya = 22, Bhaktaparijñā  
 = 10, Bārassa Anuvekkhā = 8, Caityavandana-bhāṣya = 2  
 Dravyasaṃgraha = 6, Dravyasaṃgrah-tika = 1, Darśanaṇapāhuda = 5  
 Daśavaikālika = 36, Daśabhakti = 1, Dhyānaśataka = 10,  
 Dasāsrutaskandha = 1, Gommaṭasāra = 35, Guruvandanabhāṣya = 1,  
 Laghunayacakra = 12, Mūlācāra = 35, Maraṇasamādhi = 30,  
 Mokkhapāhūḍa = 11, Mahapratyakhyāna = 4 Niyamasāra = 39,  
 Nandisūtra = 4, Nayacakra = 30, Niśīthabhāṣya = 1, Navatattva-  
 prakaraṇa = 1, Oghaniryukti = 4, Pañcapratikramaṇasūtra = 1,  
 Pañcāstikāya = 24, Pravaṇasāra = 28, Pañcasamgraha = 6,  
 Piṇḍaniryukti = 3, Pravacanasāroddhāra = 1, Pañcāsaka (Haribhadra)  
 = 4, Pāsanāha Cariyam = 14, Sūtrakṛtāṅga = 20, Thussāmiḍaṇḍaka =  
 3, Tiloyapaṇṇaṭṭi = 12, Trilokasāra = 2, Uttarādhyayaṇasūtra = 115,  
 Upadeśamālā = 11, Uttarādhyayaṇaniryukti = 1, Upāsakadaśāṅga =  
 1, Vyayahāra Bhāṣya = 1, Viśesāvaśyakabhāṣya = 28 Vasunandi-  
 śrāvākācāra = 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. Becharadasji translated its Prakṛt 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 *Samaṇasuttam* :-

Here I would like to discuss some universal values, which are mentioned in The *Samaṇasuttam*. 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 *Samaṇasuttam* also propounds that the religion is also supreme auspicious but non-violence, temperance or self control and penance. Further while defining religion *Samaṇasuttam* 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 *Samaṇasuttam* 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 *Samaṇasuttam* as right knowledge, right perception and right conduct. *Samaṇasuttam* also explains that the true religion is nothing but the equanimity ( धम्मो जो सो समो ति निदिट्ठो 8 *Samaṇasuttam* 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. *Samaṇasuttam* 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 Foundtion 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 *Niggaṇṭhas* 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, tewards 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 inequality, 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 (Samaṇasuttam 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. *Samaṇasuttam* 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 (*Samaṇasuttam* 734)

Thus we can say that *Samaṇasuttam* propounds the universal values of non-violence, non attachment and non-absolutism (अहिंसा, अपरिग्रह और अनाग्रह या अनेकांत). 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 shrunk 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 extent 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 householders. 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 lie 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 Mahāvratā*.
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. ***Anarthadandatyāgvratā (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. **Posadhovavāsavvrata (Fasting)**- Fasting without outside activities such as trade and commerce for a complete day in a week with studying of spiritual literature is *Posadhovavāsavvrata*.
11. **Atithisamvibhāgavvrata (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 *Atithisamvibhāgavvrata*.
12. **Bhogopabhogaparimanavvrata (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 practive 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 dangerous 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 panvahn ghorm, niggantha vajjayanti nam.”--  
Samaṇauttam*

**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 generations. 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 *Śīlvratas* 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 ‘*Śīls*’ 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 *sāmsaric* (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* --- *Ahiṃsā* (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 Jainas 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 ṛṣi 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 ṛiṣis* had modified rather moderated the greater vows or the '*mahāvratā*' for the layman and named it the doctrine of the lesser vows---the '*anuvratā*'.

The first vow or *vrata*, *Ahiṃsā* 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 loose and practical meant for the layman or householders. In the beginning the *ahiṃsā* for the *anuvratīs* was defined as to avoid gross cruelty. Later the *Jaina* theoreticians narrowed down the original and very broad definition of '*hiṃsā*' or violence so that farming, killing of lowest type (one sensed) of creatures etc., were exempted from being counted as *hiṃsā*. When even this was found wanting and impractical *Jaina* philosophers classified *hiṃsā* into the following four types. They are --- those that are unavoidable for leading a domestic life (*grhārambhi hiṃsā*); those that are unavoidable in certain profession like in fishing, farming etc. (*udyogi hiṃsā*); 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 and 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 *mahāvratas* to *anuvrata* vows for the layman is moderation or an ethical compromise? Since toning down or moderating the *mahāvratas* 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. 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

*mahāvratā* to *anuvratā*. One can lead his *anuvratā* 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 darśan*, *samyak jñāna* and *samyak cāritra* act as the guiding principle for moderating the *mahāvratā* to *anuvratā* in order to build up a good social order and have a good social life for the layman.

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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.

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

### 2. Vocational and Physical Classes:

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### 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.

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The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tithayara* 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.

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