

ISSN 0021-4043
A QUARTERLY
ON
JAINOLOGY

VOL. XXXII

No. 3 JANUARY

1998

Jain Journal



॥ जैन भवन ॥

JAIN BHAWAN PUBLICATION

a quarterly on Jainology

JAIN JOURNAL



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JAIN BHAWAN
CALCUTTA

Rupees Fifteen

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regarding contributions, and book-reviews should be addressed to
the Editor, Jain Journal, P-25 Kalakar Street, Calcutta-700 007*

*For advertisement and subscription please write to the Secretary,
Jain Bhawan, P-25 Kalakar Street, Calcutta-700 007. Subscription
for one year : Rs. 60.00, US \$ 20.00 : for three years : Rs. 180.00, US \$ 60.00
Life membership : India : Rs 2000.00, Foreign : US \$ 160.00*

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

Editor : Satya Ranjan Banerjee

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JAIN MONUMENTS IN ANANTAPUR DISTRICT, ANDHRA PRADESH

DR G.B. RANGANATH

And

T. SURYA PRAKASH

The history of Jainism in Andhra Pradesh is one of the forgotten chapters of religious and cultural history of Andhra. Jainism had more ancient association and extensive existence in several parts of Andhra Pradesh than in anywhere else.

The present paper is on Jain monuments in Anantapur district of Andhra Pradesh. Anantapur district is replete with the rich historical archaeological evidence, besides the availability of considerable epigraphical and literary data and Jain antiquities useful for systematic study.

There are numerous places of Jaina pilgrimage, ancient monuments and sites, scattered all over Anantapur district. Even now Jaina images and Jaina basadis are found in places where neither a Jaina is seen nor is Jainism heard. The Jaina images in sitting posture, are still being adored by the villagers of Anantapur district, not as Jains *devas* but as *Sanyasidevullu* (recluse gods) for begetting children and to get rain.

1. Konakondla

The present Konakondla, a small village about 8 Kms away from the Guntakal Railway Station, is situated on the road that leads to Uravakonda in Anantapur District. Literary and epigraphical sources inform us that Kundakundacharya lived on the hill near Konakondla. Now, scholars are agreed in identifying Konakondla, where Kundakundacharya lived, with the modern village Konakondla, Uravakonda taluka, Anantapur district. We are told in the *Srutavatara* of Indranandin that the great preceptor Padmanandin hailed from Kundakundapura. A damaged inscription¹ from Konakondla itself

1. SII, IX, Pt. I, No. 150.

states that the place was reputed all over the world as the birth place of the renowned teacher, Padmanandin Bhattaraka, who conquered the quarters with his doctrine of Anekanta. Another record² from the same place hails it as *Kundakundeya tirtha*. It is thus possible to surmise that the original name of Konakondla is Kunda-kunda and the proper name of Kundakundacharya is Padmanandin.

At present, most of the Jaina antiquities of Konakondla are situated in the hillock called "Rasasiddhula Gutta". In Telugu Rasasiddhula gutta means the hill of the alchemists.

On the summit of the hill is a shrine without roof. In this shrine are placed two images of Tirthankaras in *Kāyotsarga* postures, with triple umbrellas and attended by the *sasanadevatas*. They may be assigned to the period of the 13th century A.D.

Kundakundacharya whose real name was Padmanandin seems to have flourished in the first century A.D. Very likely, this place might have developed as a stronghold of Jainism ever since the period to this age. According to the available epigraphical evidences,³ this place acquired much fame through the eminent preceptor Padmanandin and his well-organised religious activities. It had already acquired the standing reputation of a tirtha by 11th century A.D. Quite likely, it might have possessed the same reputation for a few centuries earlier. Since it is regarded as the birth place of Kundakundacharya, and also as an important Jaina religious centre, it is frequently referred to in the Sravana Belagola inscriptions. This is the first and earliest Jaina establishment headed by a famous *guru* Padmanandin in the Rayalaseema area. It is indeed a pity that not a single follower of the Jaina faith is residing here at present.

2. Rayadurg

Rayadurg, the headquarters of the taluka of the same name, is situated at a distance of nearly 95 Kms from the town of Anantapur. Rayadurg literally means "King's hillfortress". Still we can see the hillfort and ruins of elephant stables, houses, temples etc., on the hill. Down the slope of the hill are four caves with small stone-doors with carvings of the Siddhas. The panels in the caves suggest that they are Nishidhis. It appears to have been a resort of the Jainas, and specifically of the adherents of the Yapaniya sect, at a later period. This is vouched for by the epigraph engraved on the wall there. After referring to the

2. SII, IX, Pt. I, No. 288.

3. P.B. Desai, *Jainism in South India*, p. 156.

construction of a *Nishidhi*, the inscription mentions the names of eight persons who were, possibly, authors of the sculptures. Among them, were Chandrabhuti of the Mula Sangha and Chandrendra, Badayya and Tammana of the Yapaniya Sangha. Further unique feature here is the depiction of a Vidyalaya in stone.

On the boulders, we see the figures of three pupils, one teacher in each row at three different places. These signify⁴ three separate departments of teaching in that University. Below the Tirthankara images, we find rows of sitting persons and teachers. In other rows, there is one teacher for one pupil. In another row, there are two teachers for six pupils. Among the pupils, ladies are also found. As we know the Yapaniyas admitted ladies and taught philosophy to them. These teachers have Vyāsapitas or bookstand before them and hence no mistaking of their intent. In the midst of the fort, a Jain temple, without any image, still exists. Even today, we can see a beautifully carved Jaina image in *Kāyotsarga* posture, housed in a temple, in the compound of the Taluka office.

3. Amarapuram

Amarapuram is now in the Madakasira taluka of the Anantapur district. The tract of the Madakasira taluk must have been a renowned abode of the Jaina faith. At Amarapuram in the 13th century A.D. came into existence a Brahma-jinalaya dedicated to prasanna Parsvadeva. Balendu Maladhari, who belonged to the Mulasangha, besiya gana, pustaka gackha, and Ingala bali was responsible for the creation of the holy structure.⁵ An epigraph⁶ dated A.D. 1278 from this place informs us that a certain Mallisetti made a gift of 2000 trees area at Tammudahalli for the benefit of the Jinalaya. The income derived from the gift was to be utilised for reconstructing Jinalaya with stone for the foundation of mandapa, gopura enclosure, Vandanamala (festoons), monastambha, Sampurna Vahana and Makaratorana. At this time, this place was under the rule of the Nolamba-Pallava Chief Grungola II who was a patron and follower of the Jain faith. Amarapuram also contains a number of Nishidhi memorials⁷ which refer to the demise of the preceptors as well as the lay disciples. Today, we can see the Brahma Jinalaya in a ruined stage, at a distance of 2 Kms from the village. In the midst of the village is a live Jinalaya.

4. S. Gopala Krishna Murthy, *Jaina Vestiges in Andhra*, p. 87.

5. G. Jawaharlal, *Jainism in Andhra*, p. 100.

6. *Epigraphia Andhrিকা*, Vol. V, p. 41-44.

7. ARSIE, 1917, No. 41, 42, 43, 44.

4. Patasivaram

The village Patasivaram is also situated in the Madakasira taluka of the Anantapur district. It is evident from an epigraph dated⁸ A.D. 1185, that this village was a sacred place for the Jainas and also an abode of the illustrious Padmaprabha Maladhārīdeva, disciple of Viranandin Siddhanta Cakravatin of the Mula sangha, desigana and Pustaka gachcha. The inhabitants of this place in the 12th century A.D. were indeed fortunate to have the presence of an eminent teacher of Jaina law in Jaina literature and the author of a commentary, known as *Tātparyā-vritti* on the treatise *Niyamasara* of Kundakundacharya.

5. Penukonda

Penukonda, the headquarters of the taluka of the name in the Anantapur district, possesses a few Jaina relics and temples. It appears to have attained a high status as a Jaina centre in the later period. Jinabhushana Bhattaraka, mentioned in the inscription lying in the Parsvanatha basadi of the place, was perhaps an early pontiff associated with this religion. According to the tradition, Penukonda is reckoned as one of the four Vidyāsthānas of the Jaina church along with Delhi, Kolhapur and Jina Kanchi. This tradition is also mentioned in a late inscription from the Kolhapur region.

Today, we see two Jaina temples namely of Ajitanatha and Parśvanatha there; they appear to have been built in the Vijayanagara style. On examining these two temples, one could find that the traditional stepped-pyramidal *Sikhara* was given up and the South Indian *Sikhara* was adopted even for Jaina temples during the Vijayanagara period.

6. Thagarakunda

Thagarakunda is a few miles west of Dharmavaram of Anantapur district. A small fortress, which is called the "Bhagavatula Gutta" by the villagers, could have been a Jaina resort which, perhaps, the villagers wrongly named the Jainas as Bhagavatullu. A temple is there on a hill which has an inscription⁹ built into its basement which says that Kumara Tailapa, son of Vikramaditya VI, granted lands, sites, gardens etc., to the basadi of Chandraprabha at (1) Thagarakunta, where Padamanandi Siddhanta Deva was the pontiff. Now we could trace the Jain antiquity at the place.

8. SII, IX, Pt. I, No. 278.

9. SII, IX, Pt. I, No. 221.

7. Kambadur

Kambadur is 82 Kms away from Anantapur town. It is a Jain centre. There are three temples with stepped-pyramidal towers. In the midst of the fields is a ruined and almost deserted Jaina temple. Though it is almost in a dilapidated condition, it still exhibits its original Jaina features without undergoing any modification in subsequent times. Like Votigullu of Nalgonda (Dist.) this temple also does not have any principal deity in the garbhālaya.

The temple faces South. The *vimāna* of the temple is outstanding. The superstructure is a stepped-pyramid consisting of six diminishing talas of plain horizontal slabs. The girva is narrow and the low square Sikhara is domical. On the Sikhara, there are four niches or kudus on four sides which contain each a seated Jaina figure. It has a garbhagrha, antarala and mukhamantapa. Over the front door-way is carved the lintel with a small seated Jaina figure same as that on the Sikhara the monument. The mukhamantapa whose root has crumbled into pieces is rectangular in plan. Then comes a narrow antarala which leads to the garbhagrha. On the door-lintel of the garbhagrha is also carved the same seated Jaina muni as that on the door lintel of the entrance. The distinctive characteristic feature of the temples lies in depicting the Jaina figures in 'Kāyotsarga-posture' (standing stiff pose) on either side of the entrance to the garbhagrha just like the dwarapalas of the Hindu temples.

The other two temples are Akkammavari-gudi (Shrine of Akkamma) and the Mallikhārjuna Swami Temple. The shrine of Akkamma is deserted. The Mallikhārjuna temple is possessing Jaina inscriptions along with other records. A Jaina panel on the Northern wall of the temple and the Jaina records indicate that the present Mallikhārjuna temple was originally Jaina and later it was appropriated by Saivites. Architecturally, the temple belongs to the 9th century A.D. or perhaps still later period.

8. Ratnagiri

Jainas are also known to have built mathas attached to their Jaina basadis. In Karnataka, we get so many extant Jaina mathas attached to the basadis. In Andhra, we find one matha attached to Santhinatha basadi at "Ratnagiri" in Anantapur district. Ratnagiri is a small village, situated at a distance of 25 Kms from Madakasira town in Anantapur district. It is an illustrious Jaina centre and contains a very rare Jaina matha. As in other places, it is attached to the main basadi dedicated to Santhinatha. Since this Santhinatha basadi has undergone several

repairs and renovations, it is impossible to know its antiquity relying on the present condition of the monument. The Jaina matha has *arthamukhamandapa*. Over it, there are small gopuras which contain niches with Jaina Tirthankaras. The peculiarity of the matha is the depiction of female trampling over makaras as dwarapalas. The exact import of this type of depiction is not clear. The door frame of the entrance shows a Jaina muni on the *lalāṭabimba*. The pillars of the arthamantapa are carved with dancing figures. The matha, in its interior, is an interesting structure with a triple unit of cells having a common corridor in front. The cells are now kept empty with bare walls, but a seated Jaina muni is carved on the lintel of the above three cells. Very likely, they might have been used as residenciaries. These three cells are connected with covered corridor on four sides. The top of the centre portion is kept uncovered. Above the corridor, there is a parapet wall on all sides containing small gopuras with Tirthankaras and their sasanadevis in the niches. On the top of the corridor, monkey figures are carved here and there. The adhithana of the corridor contains ghanas with usual poses. This Jaina matha, no doubt, stands as landmark by virtue of its uniqueness.

9. Tadpatri

It is a taluka headquarters and it is fifty-four (54) Kms away from Anantapur town. It is connected by bus and rail routes. Moreover it is also famous for magnificent temples of Vijayanagara period. It was a flourishing Jain centre during the 12th century A.D. It has a mention in the inscription.¹⁰ A certain feudatory Chief, Udayāditya, made a gift of land to the divine Magachandra who was the presiding priest of the Chandranatha Parsvanatha Basadi. Magachandra is said to have belonged to the mulasangha Desigana Kundakundanya, Pustaka gadha and Ingaleasvarabali. It further informs that Magachandra's guru was Bhanukirthin whose guru was Bahabali. The vestiges of Parsvanatha basadi are no more traceble now.

10. SII, No. 788.

COMMON SALIENT FEATURES BETWEEN JAINISM AND BUDDHISM*

DR B.H. KAPADIA

Jainism and Buddhism are two great religions which are considered as Heterodox religions of Ancient India. In the initial days of the study of Jainism and Buddhism it was generally believed by Western scholars that Jainism is an offshoot of Buddhism, that it is a branch of Buddhism. Some Indian scholars followed the foot-steps of the Western scholars, but as a result of patient research and a proper study of these two religions which was solely based on the study of original literature of these religions this myth has been now thoroughly exploded and it is thrown to the wind.

These two powerful religions considered as Heterodox by the school of Indian philosophy do not believe in the authority of the Vedas i.e. they consider the Vedas as composed by human authors like the works of Kālidāsa, Bhavabhūti, Shakespeare, Milton, Shelly, Goethe, Schiller etc. They also do not believe in a god who is responsible for the creation of the universe though they believe in god and gods. The promulgation of these two religions, Mahāvira and Buddha were Khakṣtriyas, both hailed from a royal family, both preached in the language of the people with a view to appeal to their heart, both lived the worldly life for a definite period of time and on suitable opportunity both renounced the world full of misery with the intention to find the highest and the ultimate truth. Both lived and enjoyed the married life (there are two traditions in the case of Mahāvira), both were fathers, both were full of detachment towards the worldly life which goaded them to renounce it. Mahāvira preached in Māgadhī or Ardhamāgadhī and Buddha in Pāli. Both these are the dialects of the same province, viz. east and west of Magadha. Both were contemporaries. Buddha lived a life of 80 years and Mahāvira lived upto 72 years. Eastern India, to begin with, was the main seat of their religious activities. Now it has come to light that both belonged to the Śramana Sampradāya. Buddha was the eminent leader of the Bauddha Sampradāya and Jñataputra Mahāvira was the Tīrthankara of the Nirgantha Sampradāya. Not only were they contemporaries but they lived in the same region, in the same province, their region of activity was not only one territory but one and the same town, may be even one locality. They were of the same family. The

* It is a reprint from C.L. Jain felicitation volume.

followers of each met one another, discussed knotty problems of religion and philosophy, and disputed over doctrines and customs of their religions. Many followers were such that some of them even though were followers of Buddha became the followers of Mahāvīra and vice versa. The followers of the two organisers were like neighbours or like a closely knit family and in spite of this were holding opposite views. (Cf. Upāsaka-dasāṅga Adh. 8 etc).

Western scholars like Rhys Davids, Mrs Rhys Davids, Pischel, Koppen, Jacobi, Hermann Oldenberg, Burnouf, de la Vallee Poussin, Grunwedel etc. and among Indian scholars to name a few are Dr. B.C. Law, Rahula Sankṛtyayan, Prof. Bhagavat, etc. zealously studied Buddhism and scholars like Rhys Davids, established in London "The Pāli Text Society." in 1881. Similarly in 1899 "The Mahabodhi Society" was established in Colombo, "Buddha Sāsana Samāgama" was established in Rangoon in 1903, so also scholars like Hermann Jacobi, Leumann, Schrader, Hultsch, Pertold, Charpentier, Winternitz, Bühler, Kielhorn, Lüders, Wackernagel, Walther Schubring, Otto Stein, Alsdorf, Glasenapp, Guerionot, de la Vallee Poussin, Stevenson, Weber, etc. studied Jainism; and among Indian scholars we can count Muni Shree Punyavijayji, Pandit Sukhalalji Sanghavi, Malavania, Prof. H.R. Kapadia, B.C. Law, Kamta Prasad Jain, Dr. P.L. Vaidya, Dr. A.N. Upadhye etc. are great students of Jainism. "Prakrit Text Society" is established for the furtherance of Jainism and the "Voice of Ahimsā" is rendering excellent service for spread of Jainism abroad. Foreigners like Miss Krause have embraced Jainism. The study of Jainism was first undertaken by Western scholars as early as 1807. A host of Jaina Munis has contributed their earnest might in the propaganda of Jainism. We can thus safely surmise that both the Western and the Eastern scholars have given themselves to the study of Jainism and Buddhism.

As the last organisers of Jainism and Buddhism Mahāvīra belonged to the Jñātrī sect and Buddha to the Sākya clan. Before their birth their mothers see auspicious dreams. The mother of Mahāvīra sees fourteen dreams.² Both are brought up and live quite royally before they become monks. Both go to the teacher for study, but both know more than what their teachers can teach, both marry Kṣatriya girls. Buddha married earlier than Mahāvīra. Buddha had a son known as Rāhula, while Mahāvīra had a daughter named Priyadarśanā (according to one tradition) whose husband became antagonistic to Mahāvīra

1. Mahāvīra was born in 599 B. C and died in 527 B. C.

2.. According to the Digambaras 16 dreams.

while Rāhula is accepted by Buddha himself much against the wish of his father as a disciple. Thus both relinquish the world after the birth of an issue. Mahāvīra evinces a desire to become the monk at the end of 28 years that is after the death of the father, but waits for two more years in honour of the request of his elder brother Nandivardhana. Buddha turns a recluse and goes out for his Mahābhiniṣkramaṇa after seeing the face of his newly born son. The father of Buddha was against his son becoming a monk while Mahāvīra turns a recluse only after the death of his father. Buddha with a view to get the full enlightenment meet various teachers of different schools who do not satisfy him while Mahāvīra finds out the path for his own salvation on his own. Both lead a wandering life and carry to completion the ideal life of a Śramaṇa and a Bhikkhu. Buddha does not reform any previous existing religion like Mahāvīra who reforms the religion of his predecessor Pārśvanātha, but innovates a new religion in terms of his own findings and discoveries. Therefore he is required to quote and fight against old doctrines while Mahāvīra does not do so. Before Mahāvīra there was already in existence the Cāturyāma³ religion of the Pārśvanātha. Only in view of the new and changed times he remodels the Vrata of Aparigraha, expands its concept and gives birth to a new Vrata known as Brahmacyavrata. Mahāvīra lays down five Mahāvratas for the monks and the nuns, five Aṇuvratas for the laymen and lay-women, whereas Buddha precribes Pañcasīlas of which the fifth one is little different as it includes Madyapāna etc. In the beginning both were against the entry of nuns into the order. Both condemn women in severe terms. Prior to Mahāvīra, in the Jaina religion women had free entry and so nuns were there in the Saṃgha of the Jainas; while Buddha had to ultimately yield as his step mother Mahāprajāpati was not able to endure the death of her husband. Buddha thrice rejected the request of his mother but on the intervention and the plea of Ānanda he had to ultimately give way and allow an entry to women in the Saṃgh. Both the religions consider nuns inferior to the monks. Even a nun of hundred year standing has to obey, respect and not to enter into verbal discussion with a monk of a day's initiation.

The circumstances which make Buddha turn a monk are quite different from those of Mahāvīra. At the birth of Buddha it was predicted that he would become a recluse and so his father took every possible precaution to make his life as comfortable as possible. But through the intervention of divine agency he sees ugly sights which make him renounce the world while Mahāvīra becomes a monk at the ripe time.⁴

3. This referred to the 2nd Sūta of Shamannaphala-Sutta of Digh-nikaya and in Jain Suttas.
4. At the age of 30.

Buddha is out to search a teacher who can satisfy his longings but finds none. For six long years he goes from place to place but finds no one who can satisfy his inward urge. He observes standards of life as laid down by other religions such as fasts, rigorous austerity etc. but all this does not satisfy him. Even he follows the dictates of Jainism but he condemns the austerity of fasts in severe terms. He realises truth under the Bodhi tree. He does not follow any system of religion or he has no ancient religion before him in view. For he says his findings are his own e.g. the four noble truths, the three Śaraṇas, the eight limbed path etc. Mahāvīra on the other hand is no innovator or a discoverer of truth. He has only organised a religion which was already in existence. The followers of Pārśva come in his contact and he instructs them properly. Buddha was way laid by Māra, the Satan, and his followers but not so Mahāvīra. No doubt Lord Mahāvīra had to undergo hardships during his wandering routine. Just as Ānanda, Maudgalyāyana, Kāśyapa etc. were the chief disciples of Buddha, Mahāvīra had Gautama, the eleven Gaṇadhara as his chief disciples. Both got support from kings and rich laity.

As a member of the clan of Jñātṛ Mahāvīra belonged to the Kāśyapa gotra. From the Nāya clan, Mahāvīra is known Jñātṛputra (Viv, 323), because of his Kāśyapa gotra he is known as Kāsava (Utt. 2, Dasav, 4), after the state of Vaisāli he is known as Vesāliya (Su. 1.2, 3, Utt. 6), after the home land he is known as Videha-dinna (Āyar. 2. 15, 17, Jinac. 110), as a result of all round prosperity in the kingdom cropping up after his birth he is called Vardhamāna and as a result of severe asceticism and endurance he is called Mahāvīra. He is called Jina, because of his command over the five senses. As he has established the church he is known as Tīrthagara, Tīrthaṅkara like the other Tīrthaṅkaras. So also Buddha is known as Buddha, Saṃbuddha, Tathāgata etc.

Just as the Tīrthaṅkara appears in a definite period of cycles known as the Avasarpiṇī and the Utsarpiṇī, so also Buddha appears only in empty Kalpas i.e. only in Buddhakalpa. The highest number of Buddhas who can appear is only five, whereas in the time of Lord Ajitanātha, the second Tīrthaṅkara of the Jainas 170 Tīrthaṅkaras appeared in the land where a Tīrthaṅkara can be born. Just as there are infinite Kalpas, so there are infinite Buddhas. Like the 24 Tīrthaṅkaras there are twenty-four Buddhas. Both the Tīrthaṅkara and the Buddha have each a number of monks, nuns, lay-men, lay-women and the tree of knowledge under which they get the glimpse of the highest truth. Just as a Tīrthaṅkara is born after the Āradhanā of 20 Sthānakas, so a Buddha is born after propitiating 10 Pāramitās. Jaina Tīrthaṅkara

have a Lānchana by means of which one can identify the image of Tirthaṅkara from a host of other Tirthaṅkaras. It is said that in the spread of Buddhism the personality of Buddha had played an important role, so we can observe that every Jaina Tirthaṅkara is endowed with certain number of Atiśayas.

The sermons of the founders of Buddhism and Jainism were listened to with rapt attention by their immediate followers and were later on codified for the good of the large mass of people. The original canons of both were written in Prakrits, i.e. Pāli and Ardhamāgadhī respectively, but later on Sanskrit was adopted with a view to complete with the language in which the Hindus wrote their scriptures. But, it is to be noted that both Buddha and Mahāvīra appealed to the large mass of their followers only by preaching in a language which was known to them and which appealed to their heart the most. This is naturally the language of the masses, i.e. Prakrits. The sacred scriptures of the Buddhas are known as the Tripiṭakas, those of the Jainas are known as the Gaṇiṭaka or Agamas which are 45 in number. To explain these, tikās, cūrnīs, tabbās, avacūris, bhāṣya, bālāvabodha etc. were composed. The immediate disciples of the Tirthaṅkaras known as the Gaṇadhara are each responsible for the composition of the Dvādasāṅgas. With the help of Upāli and Ānanda Kāśyapa settled the Vinayapiṭaka and the Dhammapiṭaka. According to later tradition Kāśyapa himself composed the Abhidharmapiṭaka, but this is not historical and is even contradicted by the contents of Abhidharma itself. To settle and codify the sermons of both the teachers various councils were held at different times. The Buddhists had four councils or Saṅgītis and the Jainas had three councils. These were convened at different times under the presidentship of different persons of strong and powerful personality in order to give a form to the canonical literature. In the case of Lord Buddha there were recensions right during his life period. After his death there were two main splits known as the Mahāyāna and the Hīnayāna. Likewise Jainism too had two main divisions known as the Svetāmbaras and the Digambaras. The first Buddhist council was convened at Rājgrha under the patronage of King Ajātaśatru and Kāśyapa was the guiding destiny. The second council was convened after 100 years in Vaisāli. The third council was called in 245 B.C. in the 18th year of the reign of King Asoka Priyadarsin. Maudgaliputra was at the helm of affairs, the council was held at Pātaliputra and Maudgaliputra composed a work known as Kathāvattu which is contained in the Abhidharmapiṭaka according to the Southern Canon. The fourth council was convened during the time of the Anglo-Saxon King Kaniska in 1st cent. B.C. It was held at Jalandhara in Kashmere under the leadership of Pārśvika and

Vasumitra. The Jainas had their councils as follows : The first council was held at Pātaliputra; the second council was convened at Mathurā under the headship of Skandila and the third at Valabhī in Kathiawar 980 years after Mahāvīra.

In both the religions there is great deal of similarity as regards the Ācāra or the conduct of the clergy as well as of the laity. The code of conduct for the Buddhists is laid down in the Vinayapitaka, that of the Jainas in the Ācārāṅgasūtra one of the eleven Āṅgas. Both the systems were open hearted and large minded. Both do not believe and advocate the caste system as is understood by the Hindus. Both the religions are open to all irrespective of caste, colour and creed. They have no Śūdras and Harijanas; so the large followers of the Buddhist religion were drawn from the lower strata. Courtesans,⁵ slaves,⁶ slave girls,⁷ had an entry into the church. Both the religions were thus equally tolerant, as seen from early works for every true aspirant for the spiritual truth. He who has an urge for a spiritual life can tread the path of salvation. Both the systems lay great stress on Yaugic methods. Buddha used it as a means to concentration, while the Jainas used it for eliminating the Kasāyas. Both lay stress on certain cardinal virtues. Both enforce and use Ahimsā, but the Ahimsā of the Jainas is very abstract, detailed and minute in its compass and the scope of workings. On account of Ahimsā the Jaina religion is characterised as 'Ahimsā Paramo Dharmah.' It is on account of the influence which religious pontiffs like Haribhadra, Hemacandra etc. were able to exercise on kings like Akbar, Kumārapāla etc. that Ahimsā has come to stay in the position in which it is in Gujarat. In the entire province of Gujarat flesh eating and the eating of the fish is as it were a taboo. Flesh or fish is never ordained for a Jaina monk, nun, or the laity under any circumstance. Mahāvīra, the staunch advocate of Ahimsā, could never dream of eating flesh and fish. He who endured so much and he observed such severe penance could never so much care for and value life that he might partake of this. Some people point out to Kapota and Mārjāra occurring in the 15th Śataka of Bhagavatī. But it can be pointed out that these are the names of certain medicinal plants known to the science of Āyurveda. Mahāvīra with a view to heal the malady he took Kapota and Mārjāra (the herbs or the plants of those names and not the flesh of a pigeon and the cat as is surmised). Buddha had no scruples in taking these. It is reported that Buddha just before his death, say before a period of three months while on his way to

5. Cf. Anrapali or Amba-pali, Vimata etc.

6. Cf. Campā.

7. Purna, Angulimala, Shvapaka or Sopaka, Savti and Handa etc.

Kuśinagara, the capital of the Mallas, he came to a town named Pāvā where he received an invitation of Cunda who always got ready the flesh of a swine. This is said to be the cause of his death. After eating this flesh he fell sick. This was his last sickness. When Buddha was alive Devadatta tried to prohibit the eating of flesh and fish, but his stricter rules of conduct were not encouraged by Buddha; and it is said that this was the cause of the first split in the Buddhist church. Perhaps Buddha wanted to include a wide fold of followers. Both the religions believe in confessions. The Buddhists have their Upavasatha days, and the Jainas have their Pratikramaṇa and the Pary-uṣaṇa days. Out of the seven Tattvas of the Jains viz. Bandha, Āsrva, Saṃvara and Mokṣa correspond to Dukkha, Dukkhaḥetu, Dukkhanirodha and the Dukkhanirodhagāminimaggā, more commonly known as the four Ārya satyas. Both believe in Tṛṣṇā and Ajñāna as the cause of Metempsychosis. Both have condemned in severest possible terms the Himsā of the Vedic Hindus. Both are also harsh on the Hindu caste system. In the Sūtrakṛtāṅga the views of the Buddhas are criticised and in the Majjhimanikāya there is the criticism of Jaina Ahimsā. Even in the Niryuktis and the Abhidharmakośa the old criticism appears in new light, in a new garb. In spite of this both condemn in severe terms the Vaidic Himsā. It is as a result of these two religions that animal sacrifices have gone to the state of oblivion. We can add that their mutual criticism of each other is as a result of want of proper mutual understanding which can be shown from Upālisutta of Majjhimanikāya and Sūtrakṛtāṅga (I.I.2, 24-32, 2.6. 16-28).

Both the religions believe in the Mantras and both have a rich Mantrasāstra of their own. Buddhism later on turned to Tantrasāstra and carried this to its extremity. The Jains also believe in Tantra. The oft repeated and the highly celebrated mantra of the Buddhists is *Aum Maṇi Padme Hūṃ* which is engraved on every possible thing and object. Like this with the Jains the sacred Mantra is the *Namaskāra-mahāmantra*. These Mantras are repeated by the respective devotees with great faith and earnestness. The Mantra of the Jainas is said to be the essence of the 14 Pūrvas. By certain repetition⁸ of this Mahāmantra⁹ one can get the puṇya of Tīrthaṅkara nāma and gotra.

It is said that the personality of Buddha contributed to a large extent in the spread of Buddhism which was a missionary religion. Not so of Jainism. Through the missionary spirit Buddhism spread all

8. It is repeated for 10,00,000 times.

9. *Aum, hrim* etc. are mantras in both religions.

over India and outside, while Jainism was confined to India where it still survives while Buddhism disappeared since long. Buddhism gained footing in Tibet, Nepal, Bhutan, Mangolia, China, Japan, Korea, Indian Archipelago, Java, Sumatra, Borneo, Ceylon etc. Now through the cultural activity of "Voice of Ahimsa" Jainism is being made known to the Western and Eastern countries. It is very sad that Buddhism which was a state religion and had enjoyed the patronage of Kings like Asoka completely disappeared¹⁰ from India, while Jainism has many devotees in India even to this day. At the end of the third Buddhist council, missionaries were sent to Kashmere, Kabulistan, Bactria, countries at the foot of the Himalayas and lower India and Ceylon.

Gayā or the Bodhigayā is considered by the Buddhist as a sacred place in virtue of the fact that it was under the bodhi vṛkṣa that Buddha got full enlightenment. For the Jainas Pāvāpurī is considered as the holy place because here Lord Mahāvīra attained Mokṣa. Thousands of pilgrims in both the religions pay a visit to these sacred places. They have become the place of pilgrimage for the devotees. For the Jainas, Mount Abu, Sametasikhara, Kesariyājī, Gīrnār, Satrunjaya, Sravaṇa Belgola, Pālītāna, Rāṇakpur etc. are sacred places of pilgrimage. A branch of the Mahābodhi tree was transplanted in Ceylon by Mahendra, the son of Asoka; and therefore it is considered as a holy place. The Buddhist Stūpas found in India, Burma, Rangoon, China, Japan etc. are equally well-known as objects of pilgrimage. In the case of Buddhism the Chinese pilgrims Fa Hian and Huan Tsang who had embraced Buddhism visited these places and wrote chronicles about Buddhism.

Various religions have their own peculiar festivals. This holds good in the case of Jainism and Buddhism too. The common festival though celebrated in a different manner is the festival of lights (Dipāvalī). This festival is celebrated in honour of the achievement of absolution by the founders of the two religions : Material lamps are lighted in place of spiritual lamps. The Amāvāsyā of the month of Asvin is the day on which the Lord achieved the final knowledge i.e. the Kevalajñāna. To suggest that the lord has attained spiritual light of knowledge devotees celebrate this fact by observance of certain Vratas. In Buddhism this is celebrated by illumination. The number of Buddhist religious festivals later on went on increasing like those of the Jainas; and they are celebrated in different places in diverse manners. Three festivals of the Buddhists are common to all. They are: The festival of the lamps, the festival at the commencement of the spring and the festival of the birth day of Lord Buddha.

10. Now attempts are made to revive it in India.

Buddhism was a state religion and thus it got support from kings of ancient India. The most prominent among them are Devānāmpriya King Asoka, Ajātaśtru, etc. The Jainas too got support from kings like Śreṇika Bimbisara, Kunika, Khāravela, Kalingarāja, Kings of the Northern and Southern dynasties of the middle ages, King Akbar, Siddharāja, Kumarapāla etc. The credit of winning over the favour of certain kings like Akbar and Kumarapāla goes to the credit of Hīravijayajī and Kali-kālasarvajña Hemacandra. Ahimsā in Gujarat at least is due to the efforts of Hemcandra.

The organisers, so to say, of both the religions wandered on foot over the vast tract of land with a view to preach their religions. Buddha during the course of his wandering tours moved over cities like Rājagṛha, Kausāmbī, Pātaliputra, Magadha, Kāśī, Kosala, Aṅga, Srāvastī Vaisāli (which was too much loved by Buddha).¹¹ Similarly Lord Mahāvīra wandered over cities mentioned below for the same purpose. They are : Magadha, Aṅga, Kāśī, Vaisāli, Kośalā, Rājagṛha, Srāvastī, Apāpā, Videha, Vatsa, Sāketa etc. It may be observed that out of 42 Cāturmasas Mahāvīra spent 12 cāturmasas in Vaisāli. Thus this ancient city was highly liked by the two contemporary organisers of religions. It appears that both the teachers mostly wandered over the same tracts of lands at different periods with a view to preach their doctrines. This reminds us of our modern election campaigns. But there was no bitterness. People were absolutely free to follow what they liked and preferred. There was freedom of thought in the highest degree.

Out of the three Pitakas the Abhidharmapitaka deals with metaphysics, the Vinayapitaka deals with the code of behaviour for the monks and the nuns and the Suttapitaka deals with the doctrines. In the case of the Jaina scriptures the Ācārāṅgasūtra deals with the code of behaviour for the monks and the nuns, the Uttarādhyaya and the Tattvārthasūtra deal with metaphysics and philosophy and a few of the other Jaina canonical works deal with doctrines. In general the code of behaviour for the monks and the nuns in both the religions is (in general principles) agreeing with one another. The Buddhist monks put on a yellow garment while the Svetambara Jainas put on a white garment and hence the name those who clad in white garments. The Buddhist monks lived in Vihāras, the Jaina monks live in upāśrayas. Formerly both had to stay in forests or in a place outside the city so that they may be away from the worldly life. The Nuns too lived in both the religions separately with special rules of conduct meant for

11. See *Mahāparinibbanasutta : nagapalokitam Vesaliyam apalokitva.*

them. The Buddhists had a peculiar bowl so also the Jainas. Both the religions enjoined upon the ascetics to carry a big staff,¹² so that with this they can caution a small animal or protect themselves in case of any impending danger. (Here traditions differ in different Jaina schools). Both had to obey and observe the Vrata of Aparigraha. Both passed the rainy season by staying for four months of the rainy season in a place either in a Vihāra or in an upāśraya. Both used water after filtration. The Jaina monks and nuns specially use boiled water. Their necessary equipment is broadly the same. The Jaina monks eat twice (there are different practices), the Buddhists had to eat the mid-day meal only. The evening meal of the Jainas was to be finished before the setting of the Sun. Both have to lop off the hair of the head and the beard etc. at stipulated period. The Jainas never touch fish and flesh while with the Buddhists it was not a taboo. Both never touch liquor. Celibacy is strictly observed by both. Sages like Sthūlabhadra, Bhadrabāhu, Hīravijaya, Hemacandra adorn the history to Jaina monachism, so Ānanda, Kāśyapa, Maudgalāyana, etc. adorn the Church of Buddhism. Both the religions have a host of nuns who have illumined the history of their religions. Both can enter the order after Dīkṣā (initiation). Both observe ascetic life very scrupulously and rigorously. Life of a Jaina monk is much more severe and stricter than that of a Buddhist monk or a nun. The duty of both the types of ascetics is very grave as they are expected to enlighten properly the laity. Though the general customs of both the monks and nuns in both the religions agree still if one were to go into minute details there are important differences owing to different type of religions they profess. Both passed the rainy season or "the four month" stay at a place in a somewhat similar manner. Rules regarding their behaviour with nuns also was similar and strict. Initiation ceremony had points of agreements. In the Jaina Tirtha, even prior to Mahāvīra, nuns were a constituent element in the Church in a very large number. It is quite probable that Jainism might have exercised influence on Buddhism and thus allowed the nuns to enter the order, for Buddha himself was much against the entry of nuns in the order. He had to yield before his own step mother, Mahāprajāpatī.

Just as, in Buddhism, Dhamma, Saṃgha and Buddha are considered as three Jewels, so also in Jainism Jñāna, Darśana and Cāritra are considered as the three Ratnas, (three jewels). Both consider *trṣṇā* as the root of all evils. In both the religions *bhūṭānukaṃpā* (Love of every creature) is highly praised. The outstanding two qualities of Jainism are Ahimsā and Anekāntavāda. Buddhism is also equally tolerant and respects the views of others.

12. The Jaina Shramanas carry this even to this day.

From the brief kaleidoscopic review both these important religions of ancient India we can surmise with reason that they have gone a long way in contributing to the development of Indian religions and philosophical thoughts. Both have done their utmost in the preservation of ancient valuable books in their Vihāras and Bhāṇḍāras. The Jainas have preserved every possible book or manuscript pertaining to any religion in their Bhāṇḍāras. A flood of light can be thrown on ancient Indian culture and civilization from the study of this ancient monument. Both these religions which are *Nivṛttiparāyaṇa* silently contributed their mite in this sphere. Both the religions had the same aim. Social conditions were also the same for the both. As regards their doctrines and religious notions both were holding similar views. Like the Buddhistic Stūpas the Jainas too had their Stūpas, as for example, the Stūpa of Mathurā. Both have beautiful art of Mūrtividhānā. Both contributed much to the ancient art and architecture. Thus, the two sister religions had much that was common between the two. Both vehemently attacked the Vedic religion and their revolutionary attitudes brought about a healthy change in the outlook of the Vedic Hindu religion.

Jainism and Buddhism have 24 Saviours. The Jainas call them Tīrthaṅkaras and the Bauddhas call them as Buddhas, Both had two main splits in their religion at an early date. Jainism enjoyed patronage from kings Cetaka, Satānika of Kausāmbī, Srenika, Konika, Maurya kings like Samprati, Kṣatrapa kings, was enjoying glory during the Maitraka period and the Gupta reign. Buddhism also enjoyed royal patronage. Both religions contributed to the establishment of great seats of learning like Nālanda, Takṣaśilā, Valbhī, Oddāntapuri, Jāgadala, Benaras etc. In Vihāras and Bhāṇḍāras they preserved ancient Mss. Both developed and oriented fine art like music painting, sculpture, architecture, temple building, etc. Jaina authors wrote in Sanskrit, Ardhamāgadhī, Apabhraṃśa, Old Gujarati, Marathi, Kananda etc. while Buddhist authors wrote in Sanskrit, Pāli, Apabhraṃśa¹⁴ etc. In Mahāyāna there was Mūrti pūjā, the conception of Devas and Devīs, Tantra and Mantra, so too in Jainism. Both contributed to Tarkasāstra, metempsychosis, rebirth and the doctrine of Karma. The outstanding contribution of Jainism is the five Mahāvratas and that of Buddhism the Pañcaśīlas. Among the 24 Tīrthaṅkaras, Mahāvīra the last prophet, born in 599 B.C., was a contemporary of Lord Buddha who was born in 563 B. C. and thus they were contemporaries of Gosālaka

13. Srimati, Ambapali, with the Buddhists and Kosa, Candanabala, 16 Satis etc. with the Jainas are an instance in point.

14. Cf. the Dohakoṣas of Saraha and Kānha.

Mankhaliputra, the advocate of the Ājīvaka sect. Ahimsā, love towards all living creatures, doing good to others, tolerance, universal brotherhood, humanitarian attitude to all, morality of high order, karma etc. are contributions of these two religions. In developing and moulding Indian culture both have played an important role. Both had almost similar attitude towards the caste system. Both these religions are tributaries in great river of Ancient Indian religion. These common salient features were to an extent responsible in creating an illusion that Jainism was a branch of Buddhism, a myth that is now long since exploded.

INTERNATIONAL UNIVERSITY OF NON-VIOLENCE
(ENCYCLOPEDIA ASIANA)*

DR KALIDAS NAG

Part I

While preparing the memorandum on cultural problems for the Asian Relations Conference, I painfully realized how difficult it was to formulate plans for our cultural reconstruction in the absence of dependable and up-to-date books of reference. How enormous is the field of our survey and alas, how few are our sign-posts and observatories for the cultural horizon of Asia. In spite of the terrific ravages of time and history, the devoted Indian chroniclers and compilers have transmitted to us sectional Cyclopedias devoted to the vedic and post-vedic literatures grouped under (i) Samhitā-Brāhmaṇa, (ii) Sūtra-Sāstra (iii) Itihāsa-Purāṇa and such classes.

The Heterodox schools led by the Jaina-Buddhistic scholars have also left us priceless documents on our social, economic and ethical life. Although the Buddhist canonical literature, of the Northern, (Mahāyāna) and the Southern (Hīnayāna) Schools had been partially made available to us, yet the classics of Jainism and other important sects have not yet been systematically explored. Yet some of the great Jaina-Buddhist scholars were Encyclopedists in their own way : *Tattva-Sangraha*, *Chaturvarga-Chintāmani*, *Samarāṅgana-Sūtradhara* etc. are samples of our medieval Cyclopedias. Then, our group of Lexicographers developed special dictionaries (Kosha) like, *Amarakosha*, *Bhubana-Kosha* etc. which carefully compiled and classified the technical terms (*paribhasa*), which must be clearly understood before Indian thoughts could be adequately grasped. That is probably why we have found, in course of the last half-a-century of exploration in Khotan, Kucha, Turfan, Tuen-Huang and other monastic libraries of Central Asia, so many valuable manuscripts in diverse scripts and different languages, ranging from Iranian, Turko-Mongolian and Sino-Tibetan languages, China and India being the natural leaders in this, defusion of culture among Asian nations, produced the largest number of word-books.

* It is a reprint from the speech delivered by Dr Nag in 1947 on the occasion of Mahāvīra Jayanti.

grammars and polyglot Dictionaries which are landmarks in the history of Inter-Asian Relations.

The credit of planning and executing Encyclopedias in our modern sense, however goes to our Chinese cousins. In the 1st century A. D. a monumental survey of China's historical memoirs *Shih Chi*, was given by Ssu-ma Chien, the 'Herodotus of China. In 105 A.D. Ts'ai Lun presented to the Han emperor, his epoch-making discovery – Paper, made of vegetable fibres, which soon replaced the bamboo and wooden slips on which Chinese manuscripts were written. Buddhism had already been welcomed into China and manuscripts, paintings and images travelled from India to China, as beautiful silks were coming out of China along the 'Silk Road' to India and the Roman Orient. While Kumārajiva, (344-43) son of an Indian princess of Kuchā (Central Asia) was helping his Chinese colleagues in translating Indian Buddhist texts, Ku Kai-chih (344-406), perfected the technique of figure-painting by fusing the Indian with Chinese designs.

During the glorious epoch of the Tang emperors (618-907 A.A.), China enriched her art and literature by means of direct contacts with Iranian and Indian civilizations. The celebrated Chinese pilgrim Huen-Tsang, who spent several years in India, was literally a 'moving Encyclopedia.' For after his return, he worked at the head of a commission of scholars, translating seventy five books in 1335 volumes, creating for the purpose a consistent system for transcription of Sanskrit into Chinese. Another commission of this period prepared the first literary Encyclopedia : I *Wen Lei Chu*. Emperor Hsuan Tsung (712-756) founded the Academy of Chinese Letters (725), which led to a literary and artistic Renaissance. Some of the best Chinese lyrics were composed by Li Po (705-762) and Tu Fu (712-770). So the most important styles in Chinese landscape painting were created by Li Ssu-Hsun (651-750) and Wang Wei (698-759); such artistic and literary creations were carefully classified and preserved in Encyclopedic surveys. The first historical Encyclopedia, the *Tung Tien* was compiled (766-801) by Tu U; and special monographs began to be compiled for economic, political and cultural surveys, district by district. In 972 the entire Buddhist canon was printed in Szechuan from 130,000 blocks by Imperial order. Two other great Encyclopedias were compiled by Imperial order : T'ai P'ing Yu Lan (977-983) and the Ts'e Fu Yuan Kuei (1005-1013). These are no mean achievements in Inter-Asian Relations a thousand years ago, and we shall be doing bare justice to these great pioneers by publishing, mainly under the collaboration of China and India, a new Encyclopedia Asiana to celebrate the millenary of the Chinese Encyclopedia.

In the domain of Science, the Chinese discovered the principle of Magnetic Polarity and the Compass which helped enormously, sea voyage and discoveries. While defending her civilization against the invasion of the Mongols, the Chinese discovered and used *gunpowder*, and many such details of *technical* development in Asia could be compiled from Chinese Encyclopedias which were published under the Sung (960-1279) and the Ming (1368-1644) dynasties.

Under the patronage of the Ming Emperors the Academy of Letters – Han Lin Yaun, supervised the compilation (1403-1409) in 10,000 manuscript folio volumes the famous Encyclopedia *Yung Lo Ta Tien*, which gave also a territorial survey of the Empire.

In 1644 the Manchus took Peking by surprise and began the Ching dynasty 1644-1912. In 1677 the College of Inscriptions was founded and affiliated to the Academy of Letters.

We can only barely notice a few important Encyclopedic surveys of modern China : a repertory of works on Painting *P'ei Wen Chai Shu Hua P'u* (708); the Encyclopedia. *Yuan Chien Lei Han* (1710) and also the *T'u Shu Chi Ch'eng* cyclopedia in 5020 volumes published in 1726. The best critical edition of the 24 "Standard Histories" was issued by Imperial authorities in 1739-1746. The complete work of the "Four Treasuries", embracing 3462 works, in 36,300 volumes, was assembled in 1772-1781 under the order of Emperor Ch'ien Lung (1736-1795). Under him China invaded Tibet (1751) controlling the succession and temporal acts of the Dalai Lama, conquered Kashgaria (1758-'59), invaded Burma (1765-1792), Emperor Chien Lung was significantly remembered by Raja Rammohan Roy, the Father of Modern India, while humourously discussing the case of Chinese converts to Baptist Christianity. Thus China and India, although temporarily separated by the curtain of oblivion, are predestined to sponsor a new movement in Inter-Asian Relations.

Part II

China and India illustrate admirably the history of cultural co-operation through the ages. From the second century B. C. to the 13th. century A. D. i.e. from the Han to the Yuan dynasty, for over a millennium and a half, India and China have collaborated through exchange of their ideas, their art products, their literature and culture. Our International University would make an unique contribution if we could make available to modern man the knowledge and wisdom stored up in the priceless Classics of China and India which jointly have civilised half of humanity. Planned studies in this line will reveal

a new picture of Man and Society and the data thereof should be collected and compiled into a grand encyclopedia Asiana. It would supply the necessary corrective to the many falsifications of history and sociology found in Western books on the East; for the West took it for granted that the East just was heathen and barbarian while the West was enlightened and civilised. Such a naïve interpretation of human civilisation should be radically revised. India with China can take the initiative, cultural as well as financial, in the preparation and publication of that grand Encyclopedia. We have to-day scholars of outstanding merit who, we are sure, will place humanity above narrow nationalism, inspired as they are by the examples of Rabindra Nath Tagore, Sun Yat-sen and Mahatma Gandhi. We have in India and China fairly well-organized printing houses where we can print that Encyclopedia with polyglot terminology – Sanskrit, Chinese, Persian, Arabic etc. Our Chinese collaborators may simplify their types so as to incorporate technical terms from the Far-Eastern languages and literatures.

Thus, placed advantageously by nature in the Middle East, we Indians have the privilege of receiving and assimilating the cultural currents from our cousins of the Near East to our West and our friends of the Mongolian world to the East. Already we have in India, for ages, schools and academies devoted to the study of Arabic and Persian, two of the major languages of Western Asia extending right upto the Nile valley. The Jews settled pretty early in India and the Islamic invaders were dominantly Turko-Mongolian. We have therefore only to add Hebrew representing the ancient Jewish culture, and Turkish spoken by the nations of Anatolia whence they developed a vast empire once embracing West Asia, North Africa and the whole of Eastern Europe right upto Vienna. The Turkish language, partly modified by Persian and by Russian, still remains the basis of the languages of most of the nations of Asian Russia who also must find their legitimate place in our Encyclopedia. The Eastern part of Soviet Asia borders on Mongolia, Manchuria, Korea, Japan and China. Therefore the languages and literature (both written and unwritten) of these nations should also be well-represented in the compilation.

South East Asia, made famous by the last war, deserves a special place because the proto-Malay and the Malayan races are our cousins extending from Malay-Peninsula to Sumatra, Java and other islands of Indonesia, right up to the Phillipines functioning as, spiritual colonies of Hinduism, Buddhism and Islam. Our relationship with Malaysia extends over 2000 years, and most valuable data could be collected from those countries.

The Highlanders of Asia, the Tibeto-Burman nations also (Tibet, Bhutan, Burma, Siam etc.) are very intimately connected with India through religion and culture; and naturally their documents would find important places in the Asian Encyclopedia. Thus if we only could arrange for the preparation and publication of such a work Mother India will again receive the homage of the entire Asian humanity.

The publication of Encyclopedia Asiana will inaugurate a new chapter in the study of the history and culture of the continent of Asia and of the Asian nations. So far these subjects have been treated generally by Western scholars as the history and culture of backward non-Christian nations; and Asian religion and philosophy necessarily have been very undeservedly treated as mere superstitions. Asian art with its glorious tradition and technique has not suffered less in the hand of Western scholars who considered Orientalism as almost synonymous with the Grotesque and the Barbarous. Moreover in even modern Encyclopedic surveys, we find that the Western writers on Oriental subjects were either highly prejudiced or very unsatisfactory from the stand point of our authentic national cultures. Lots of facts no doubt, have been assembled in them but their interpretations are often unfair and incorrect.

So it is our bounden duty to provide for the general readers authentic and interesting narratives of the history and culture of the Asian nations. The best possible illustrations should be procured to enrich our Encyclopedia and Eastern Artists should be in charge of decorating and illustrating the volumes. Printed books appear in the East in the late period. Our richest treasures are our ancient manuscripts and portfolios of miniature paintings. These should be fully exploited in order to add to the beauty and reference value of our monographs. The Vedic and the Buddhistic literature have been partially edited and utilised. Jainism, Manicheism and many other religions of India and the East can still offer valuable manuscript materials which remain to this day unpublished and unnoticed. The monasteries and temple libraries, both in India as well as in China, Tibet and Central Asia and even the Lamaseries of Soviet Asia, may yield invaluable documents relating to the history, art and philosophy of Asia,. Co-operation of the National Governments and National Academies of the Asian countries would be indispensable and we are sure that their collaboration would be voluntarily offered.

Along with the manuscripts we should prepare inventories of the Art objects and archaeological specimens from each cultural zone of Asia so that the reader, while consulting the article on China, would

be made simultaneously conscious of the presence of similar literary and cultural materials on other countries of Asia. In fact, a new branch of comparative art, literature and philosophy of the East would develop gradually as the result of the compilation of the new Encyclopedia.

Technical terms in each of the major languages could be written in Roman script and gradually we may evolve a special Pan-Asian script and a common working language for the whole of Asia. Experiment along these lines have already been started by the Soviet Government through their Oriental Institutes embracing the languages and cultures of many oriental nations. With Russian, the Chinese language also have been admitted by the U.N.O. as a major language of the world; and if China, Russia and India co-operate then the work would be satisfactorily accomplished. So far as the nations of Western Asia are concerned Arabic and Persian, supplemented by Hebrew and Turkish, would serve the basis of literary treatment. Much valuable information could be gathered from the dictionaries already compiled in the various Asian languages. The most difficult problem for us would be to tackle with those ancient peoples (our Elder brothers) who have spoken languages but no script and no written literature of their own; and yet their myths and legends, songs and stories would be of great value to the science of Sociology, Ethnology and Anthropology. The historical and archaeological monuments and sites should be shown in genuine photographic reproductions to accompany the articles on such subjects. The humbler arts and crafts of the millions of our rural population, the applied and decorative arts and designs, should be assigned their place of importance and the migration of symbols, motives etc., should be carefully traced. In fact a comparative Dictionary of Oriental Arts and Architecture should be incorporated in this grand Dictionary of Asian Culture. The development of science and industries in India and China, in Iran, Syria, Turkey and other Asian countries should also be traced so as to demonstrate how the East could hold herself against the West down to the Middle ages, as we find while reading the history of the Crusades, the campaigns of the Mongol invaders of Europe and of the Turkish Empire extending over Asia, Africa and Eastern Europe.

Part III

But while confronting the problems of wars and conflicts in the political history of nations, we should emphasize, not with the one-sided view of theorists, but with the conviction of our great Eastern Seers like Laotze, Mahāvīra and Buddha, that Conciliation and not conflict is the basis of normal life and society. The east has been

criticised by the aggressive imperialists of the West as a land of inaction and passivity. The West occasionally offered its patronising appreciation of Eastern doctrines and thoughts, but in actual life pursued the path of aggressive wars of domination and exploitation. Thence followed the devastating world wars of competitive imperialism which now threaten to destroy the entire fabric of human civilisation with Atom bomb. That would be a tragic anti-climax of all the pretensions of Western activism and utilitarian philosophy.

The West may yet learn from the East; and we should say this not in a spirit of vain gloriousness but with profound sympathy for our Western cousins who form a valuable member of the human family. The guiding principle of our thought and action should be the immortal truth of *Non-violence* which alone can drag mankind out of the quicksand of self destruction and re-establish us all in the world of Life and Joy. Joy is not a privilege for the few; like light and air it is the birthright of all sentient beings. Not human groups alone but the animals also are in need of joy, health and repose; yet how cruel could we civilized human beings be towards animals as demonstrated before our eyes from day to day. India is probably the first country where we find mention in the edicts of an emperor (Asoka in 3rd. century B.C.) referring to hospitals and treatments of diseased animals (*Pashu-chikitsā*). How many of such life-saving (not life-destroying) sciences have been developed in India, China and other Eastern countries, should be thoroughly investigated. It is unfortunate, no doubt, that we in the East have not been able to maintain those high standards of ethical living and that we allowed ourselves to be degraded and brutalised. So much so that we could label certain sections of our fellow beings as and "backward" "untouchable," and we have been rightly punished by history.

But we have every hope that with the dawn of Freedom, and the defusion of True knowledge through free education, the men and women of New Asia would emerge with a new faith in the divinity of man. Divinity is not a mythical status in some legendary heavens; it is the crowning glory of man's self-realization through self-control and self-sacrifice. All great souls of Asia have invariably preached that to attain supreme wisdom and emancipation, we must be ready for extreme self-sacrifice; for self or ego is the great obstacle to liberation. Emancipation is not a post-mortem affair; it has got to be earned, from day to day, from hour to hour, by *Tapasyā* or self-discipline. It is here where the West has been judged by two World Wars and found wanting. Like an elder brother the East, with longer history of suffering, should come to the rescue of the West. Our two civilisations form a

common heritage of Humanity. If we only could shake off our respective egotisms and deficiencies we may yet hope to contribute to the general progress of mankind.

The Universal must be made real to us and cease to be a mere logical abstraction. Knowledge must lead to salvation as it was hoped by man from the beginning of history. We are all threatened to-day with extinction if we perversely pursue the path of violence. Warning is coming daily from master spirits of the East and the West and we must follow them or perish. In India from the age of Mahāvīra and Buddha to that of Rabindranath and Gandhi it has been shown that *Non-violence* alone leads to the permanent solution of the troubles of all beings. May we, with the blessings and practical examples of our Seers, serve the cause of *World Peace*.

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