

ISSN 0021-4043

A QUARTERLY
ON
JAINOLOGY

VOL. XXXV

No. 2, OCTOBER

2000

JAIN JOURNAL



॥ जैन भवन ॥

JAIN BHAWAN PUBLICATION

a quarterly on Jainology

JAIN JOURNAL



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JAIN BHAWAN
CALCUTTA

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Life membership : India : Rs 2000.00, Foreign : US \$ 160.00,
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Phone No : 238 2655*

*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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SOME SPECIAL ASPECTS OF JAIN PHILOSOPHY AS A SCHOOL OF INDIAN PHILOSOPHY

ARVIND SHARMA

I

As a school of Indian philosophy, Jain philosophy exhibits several striking features which distinguish it out from other schools of Indian thought. Some of these, such as, its materialistic notion of Karma,¹ its concept of time² and space,³ its doctrine of epistemological relativity⁴ and its emphasis on Ahimsā⁵ and nudity⁶ are fairly well-known. The purpose of this note is to draw attention to what appear to be somewhat less known unique aspects of Jain thought, to which leading scholars have drawn attention.

II

(1) According to Prof. M. Hiriyanna it is in its conception of *jīva* that Jainism displays some distinct aspects.

One of the curious features of Jainism is the belief in the variable size of the *jīva* in its empirical condition. It is capable of expansion and contraction according to the dimensions

1. See Kalidas Bhattacharyya, ed., *The Cultural Heritage of India* Vol. I (Calcutta : The Ramakrishna Mission Institute of Culture, 1958) p. 542 ff.
2. P.T. Raju, *The Philosophical Traditions of India* (University of Pittsburgh Press, 1972) p. 102.
3. *Ibid.*
4. A.L. Basham, *The Wonder That was India* (Fontana : Collins, 1975) p. 504; S.N. Dasgupta, *A History of Indian Philosophy* Vol. I (Cambridge University Press, 1957) p. 175 ff.
5. R.C. Zaehner, ed., *The Concise Encyclopedia of Living Faiths* (Boston : Beacon Press, 1967) p. 264.
6. R.C. Zaehner, ed., *op. cit.*, p. 262.

of the physical body with which it is associated for the time being. In this respect it resembles a lamp, it is said, which though remaining the same illumines the whole of the space enclosed in a small or big room in which it happens to be placed. It means that like its other features, the jiva's non-spatial character also is affected by association with matter. The Jaina thus denies the unalterable nature of the jiva which is commonly recognised by Indian thinkers.

The jiva's relation to matter explains also the somewhat peculiar Jaina view of knowledge. Knowledge is not something that characterizes the jiva. It constitutes its very essence. The jiva can therefore know unaided everything directly and exactly as it is; only there should be no impediment in its way. External conditions, such as the organ of sight and the presence of light, are useful only indirectly and *jñāna* results automatically when the obstacles are removed through their aid. That the knowledge which a jiva actually has is fragmentary is due to the obscuration caused by *karma* which interferes with its power of perception. As some schools assume a principle of *avidyā* to explain empirical thought, the Jains invoke the help of *karma* to do so.⁷

(2) According to S. Gopalan it is the Jain doctrine of Kevalajñāna which is unique to Jainism. "It is unique because in all other schools of Indian philosophy the sense organs and the mind *are not* considered as obstruction in the sense in which Jainism holds them to be obstacles for perfect perfection"⁸ so that "The *Kevala-jñāna* concept, from the point of view of Indian epistemology stands unique in that it is referred to as the consummation of all knowledge through the progressive removal of the obstructions caused by the sense organs and the mind."⁹

(3) Prof. P.T. Raju, among other things, draws attention to a distinct feature of Jain metaphysics when he writes :

The Jaina philosophy, it has already been said, is realistic and pluralistic. There is a plurality of objects and *jīvas* (*ātman*s) and all of them are real, and the objects of our knowledge also are real, but are not mere ideas. But the Jaina metaphysics is a metaphysics of substance. Everything, including action, is a substance. One may find the idea of action being a substance to be very strange, but it is found

7. M. Hiriyanna, *Outlines of Indian Philosophy* (London : George Allen & Unwin Ltd., 1932) p. 158.

8. S. Gopalan, *Outlines of Jainism* (New York : Halsted Press, 1973) p. 72.

9. *Ibid.*

in the modern theory that the stuff of the universe is only process. The Jainas conceive any existence as a substance. Action exists and is, therefore, a substance.¹⁰

(4) Satischandra Chatterjee and Dhirendramohan Datta draw attention to an aspect of the view of causation which seems to belong distinctly to the Jains.

Regarding all the four substances—space, time, dharma and adharma—it should be noted that as causal conditions they all have a peculiar status. The causal conditions (*kāraṇas*) may be distinguished into three chief kinds, agent (as potter is of the pot), instrument (as the potter's wheel is of the pot) and material (as clay is of the pot). Space, time, etc., come under the category of instrumental conditions, but they should be distinguished from ordinary conditions of that kind, being more indirect and passive than ordinary instrumental conditions. Guṇaratna gives them, therefore, a special name, *apekṣākāraṇa*. The stone on which the potter's wheel rests may be cited as a condition of this kind in relation to the pot. Space, time, etc., are similar conditions.¹¹

(5) According to A.L. Basham, it is in the classification of one-sensed beings, who possess only the sense of touch that

the Jain classification shows its most original feature. This great class is in turn divided into five sub-classes : vegetable bodies, which may be simple, as a tree, containing only one soul, or complex, as a turnip, which contains countless souls; earth-bodies, which include earth itself and all things derived from the earth, such as stones, clay, minerals and jewels; water-bodies, found in all forms of water—in rivers, ponds, seas, and rain; fire-bodies, in all lights and flames, including lightning; and wind-bodies, in all sorts of gases and winds.¹²

(6) According to Hermann Jacobi, "That plants possess souls is an opinion shared by other Indian philosophers."

But the Jains have developed this theory in a remarkable way. Plants in which only one soul is embodied are always gross; they exist in the habitable part of the world only. But those plants of which each is a colony of plant-lives may

10. P.T. Raju, *Op.cit.*, p. 101.

11. Satischandra Chatterjee and Dhirendramohan Datta, *An Introduction to Indian Philosophy* (University of Calcutta, 1968) pp. 99-100.

12. Wm. Theodore de Bary, ed., *Sources of Indian Tradition*, Vol. I (New York: Columbia University Press, 1958) pp. 46-47.

also be subtle, i.e. invisible, and in that case, they are distributed all over the world. These subtle plants are called *nigoda*; they are composed of an infinite number of souls forming a very small cluster, have respiration and nutrition in common, and experience the most exquisite pains. Innumerable *nigodas* form a globule, and with them, the whole space of the world is closely packed, like a box filled with powder. The *nigodas* furnish the supply of souls in place of those who have reached *nirvāṇa*. But an infinitesimally small fraction of one single *nigoda* has sufficed to replace the vacancy caused in the world by the *nirvāṇa* of all the souls that have been liberated from the beginningless past down to the present. Thus it is evident that the *saṃsāra* will never be empty of living beings.¹³

(7) Ninian Smart seems to detect in the Jain doctrine that the *nigoda* is not subject to *Karma*, a distinct feature of Jain thought. He writes :

Even lower than these are infinite number of animalcules, which do not individually possess organs, but cluster together to share in processes of respiration and nutrition. The law of *karma* and circulation of life-monads through successive bodies, through process of rebirth, are features of existence of living beings above level of animalcules. Infrequently, life-monads achieve liberation and are taken out of circulation; but from time to time some animalcules 'rise' and enter karmic circulation. This, then, is the back-cloth, teeming with life, against which quest for liberation is undertaken.¹⁴

III

The above survey reveals that a different unique aspect of Jain thought is identified by different scholars once they get past its major distinguishing features as a school of Indian thought. This seems to suggest that the unique significance of Jain thought in the context of Indian Philosophy has not yet been fully realized.

13. James Hastings, ed., *The Encyclopedia of Religion and Ethics* VII (New York : Charles Scribner's Sons p. 469.

14. S.G.F. Brandon, ed., *A Dictionary of Comparative Religion* (London : Weidenfeld & Nicolson, 1971) p. 367. This point, however, is by no means certain.

THE BIBLIOGRAPHY OF THE SVETAMBARA CANON*

ROYEE WILES

0 THE "CANON" AS A WHOLE¹

0.1 COMPLETE EDITIONS

1. The edition sponsored by Rāya Dhanapatisiṃha 1874–<1900>²

- 1 **Ācārāṅga-sūtra : Gaṇadhara-Sudharmā-svāmī-kṛta-mūla-sūtra tadupari Śrī-Haṃsasūri-kṛta-Dīpikā-ṭīkā Śrī-Śīlaṅgācārya-kṛta-Ācārāṅga-ṭīkā evaṃ Śrī-Bhagavān-Pāyacaṇḍajī-kṛta- [Gujarātī]-bhāṣā/ Śrī-Bhagavān-Vijayasādhunā saṃsodhitam. Kalakattā : Nūtana-Saṃskṛta Press 1936 [1879]. [1], 437, 283 p.; 26 x 31 cm. (Śrīyukta Rāya Dhanapatisiṃha Bāhādura kā Āgama-Saṅgraha; 1) [CLO 1, 21; Schubring 1935, § 45.1; Univ. of Chicago Library catalogue]*
- 2 **Śrīsūyagaḍāṅga-sūtra : dvitīyāṅgam, ṭīkā tathā Bālāva-bodha sahitam / Bhimasīṃha Mānekākhyā śrāvakeṇ pritiṭpūrvaka prasiddha kodhum. Mumbapūrī : Nirṇayasāgara Mudrāyantra, saṃvat 1936. 1880. 28 1020 p.; 28 cm. (Rāyā Dhanapatisiṃha Bahādūra kā Jaināgamasāṅgraha; 2. = Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasāṅgraha; 2). [Winternitz 1933 : 2, 438 nl; Schubring 1935, § 45.2; Univ. of Chicago Library catalogue]*
- 3 *Sthānāṅga sūtra : tṛtīyāṅga : Gaṇadhara Sudharma Svāmī saṅkalita sūtra tadupari Śrīmadabhayadeva Sūri kṛtā Saṃskṛta ṭīkā aura Megharāja kṛta bhāṣā ṭīkā yuta/ Bṛhannāgīrū Lauṅkagacchīya vācanācārya Śrīrāma-*

* This bibliography is a draft version of the author. It is printed here for the benefit of the scholars.

1. This section is largely to provide a bibliographic overview of the more comprehensive published editions of canonical texts. Full details for individual text editions are given in the appropriate sections of the bibliography.
2. According to the publication details I have been able to trace so far the edition seems not to have been completed, i.e. I have yet to trace publication details for volumes 17, 18, 31, 35, 37-40, 42.

- candragani śiṣya Rṣi Nānakacanda se saṁsodhita hoke mudrita huvā. Vanārāsa : Jaina Prabhākāra Jātau, saṁvat 1937. Īsavī san 1880. 8, [4], 596 p. 11 x 30 cm. (Śrīyuta Rāya Dhanapatisiṁha Bāhādura kā Āgamaśaṅgraha; 3).
- 4 **Atha ṭikāvarttikāsaṁvalitaṁ Samavāyāṅga : caturthāṅga-sūtraṁ prārambhyate.* Banārāsa : Jaina Prabhākara, 1880. 254 [ie 508] p.; 12 x 30 cm. (Śrīyuta Rāya Dhanapatisiṁha Bāhādura kā Āgamaśaṅgraha; 4). [Emeneau § 3920; BORI Cat. 17:1, 71; Univ. of Chicago Library catalogue; Joṣī 1987, 61]
- 5 **Atha Bhagavati-sūtra-pañcamāṅga-prārambha : Lauṅkāgac-chīya-Śrī-Rāma-candra-Gaṇi-kṛta-Saṁskṛtānuvāda-yuta / Gaṇadhara-Sudharma-Svāmi-saṅkalita sūtra tadupari Śrīmad-Abhayadeva-Sūri-kṛta Saṁskṛta-ṭikā* aura Megharāja-Gaṇi-kṛta [Gujarāṭi]-bhāṣā-ṭikā-yuta. Benares : s.n., saṁvat 1938 [1881]. 4 v.; 16 x 31 cm. (Śrīyuta Rāya Dhanapatisiṁha Bāhādura kā Āgamaśaṅgraha; 5). [CLIO 1, 379; Univ. of Chicago Library catalogue]
- 6 **Jñātādharmmakathāṅga-sūtra : ṣaṣṭhama aṅga / Gaṇadharasudharmāsvāmīkṛtamūlasūtra tad upari Śrīmadabhayadevācāryya Sūrikṛtā ṭikā; Vijayasādhunā saṁsodhitaṁ.* Kalikātā : Nūtana Saṁskṛta Yantra, saṁvatsare 1933 [1876]. [3], 1530p.; 11 x 25 cm. (Śrīyuta Rāya Dhanapatisiṁha Bāhādura kā Āgamaśaṅgraha; 6). [CLIO 2, 1190; Emeneau § 3922. Roth 1983, 9-10; Univ. of Chicago Library catalogue]
- 7 **Upāsakadaśāsūtra : saptama aṅga / Gaṇadharasudharmāsvāmīkṛtamūla sūtra tadupari Śrīmadabhayadevācāryya Sūrikṛtaṭikā; Śrī Bhagavān Vijayakṛta [Gujarāṭi] bhāṣā saṁsodhita.* Calcutta : s.n., 1933 [1876]. [3], 4, 233 p.; 11 x 25 cm. (Śrīyuta Rāya Dhanapatisiṁha Bāhādura kā Āgamaśaṅgraha ; 7). [Emeneau 3924; CLIO 4, 2818; Univ. of Chicago Library catalogue]
- 8 **Śrīantaḡaḡadasānām Ṭavvā bhāṣya sahita prārambhūthai.* Calcutta : Satya Press. [1], 82, [1], p.; 11 x 27 cm. [Śrīyuta Rāya Dhanapatisiṁha Bāhādura kā Āgamaśaṅgraha; 8]. ["Volume contains no series statement." Univ. of Chicago Library catalogue.] [CLIO 1, 133]
- 9 **Śrī Anuttarovavāiyadasāṅam [Gujarāṭi] Ṭavvā sahita prārambhū thai.* Calcutta : Satya Press, saṁvat 1931 [1874]. [1], 18, [1] p.; 11 x 27 cm. [Śrīyuta Rāya Dhanapatisiṁha

- Bāhādura kā Āgamasan̄graha; 9]. [CLIO 1, 133. Schubring 1944, 13; "Volume contains no series statement." Univ. of Chicago Library catalogue]
- 10 **Praśnavyākaraṇakasūtra* : *dasama aṅga* / Gaṇadhara-sudharmasvāmīkṛtasūtra tadupari Śrīmadabhaya-devācāryya Sūrikṛta ṭikā; Śrībhagavān Vijayakṛta [Gujarātī] bhāṣā saṃśodhita. Calcutta : Nūtanasaṃskṛtayantra, 1933 [1876]. [4], 542 p.; 11 x 25 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasan̄graha; 10). [CLIO 3, 1957; Schubring 1944, 14; JRK 274; JSBI 1, 247; Univ. of Chicago Library catalogue]
- 11 **Vipākasūtra* / Gaṇadhara Sudharmasvāmīkṛtamūlasūtra, tadupari Śrīmadabhaya-devācāryya Sūrikṛtaṭikā; Vijayakṛtabhāṣā saṃśodhitā. Kalikātā : Nūtanasaṃskṛtayantra, saṃvat 1933 [1876]. 279 p.; 11 x 26 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasan̄graha; 11). [Emeneau 3930; Univ. of Chicago Library catalogue]
- 12 *Śrī Ubabāisūtra* : *prathama upāṅga* / Gaṇadhara Śrī Sudharmamā Svāmī kṛta mūlasūtra, tadupari Śaratharagache Śrī Abhayadeva Suri kṛta ṭikā : tadupari Lupaka-gache Śrī Amṛtacandra Suri kṛta Bālā[va]bodha; Śrī Satyavrate ke dvārā saṃśodhita hokara. Calcutta : Śrī Satyavrata, saṃvat 1936 [1879]. [2], 164 [ie. 4. 364] p.; 12 x 31 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasan̄graha; 12). [Schubring 1935 § 47; CLIO 1, 238; Univ. of Chicago Library catalogue]
- 13 **Rāya paseni jī sūtra* : *dusara Upāṅga* / Gaṇadhara Śrīsudharmasvāmīkṛta mūlasūtra, tadupari Malayagiri Ācāryya kṛtatikā, tadupari Megharājajikṛta Vālabodha. Kālakatta : Śrī Yasodānanda Sarkāra ke Chāpekhāna, 1879. 296 p.; 26 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasan̄graha; 13). [BORI Cat. 17:1, 174-75; Schubring 1944, 16; Univ. of Chicago Library catalogue]
- 14 **Atha-Sthānāṅga-nāmnas tṛtīyāṅgayopāṅgaṃ Jivābhigama-nāma sūtram* / Śrī Malayagiri-Sūri-kṛta-vṛtti-sahitam Gurjara-bhāṣā-yuktaṃ ca prārabhyate. Ahmedabad : Times Press, 1883. 2 v.; 13 x 32 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasan̄graha; 14). [CLIO 2, 1168; Univ. of Chicago Library catalogue]
- 15 **Pannaṇā-sūtra* : *caturthopāṅga* [Gujarātī anuvāda sameta] *prārambha* / Loṅkā-gacchīya Śrī Rāmacandra Gaṇi kṛta

- Samṣkṛtānuvāda yuta; Nānakacandajī se samṣodhita hoke mudrita huā; Kālikācārya saṅkalitasūtra, tadupari Malayagiri Sūri kṛta Samṣkṛta ṭikā aura Paramānandarṣi kṛta bhāṣā ṭikā yuta. Benares : s.n., 1884. 3 v.; 16 x 30 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasanṅraha; 15) [CLIO 3, 1932; Univ. of Chicago Library catalogue]
- 16 *Śrī Jambudvīpa prajñapti sūtra prārambhaḥ / Gaṇadhara Sudharma Svāmi saṅkalita sūtra, tadupari Śrī Śānticandraṅaṇi kṛta Samṣkṛta ṭikā, Śrī Rāmacandra Gaṇi kṛta Samṣkṛtānuvāda yuta, Rṣi Amolakhaṇand se samṣodhita. Banaras : Jaina Prabhakar Press, Amolakhaṇand Jati, 1890. 698 p.; 16 x 31 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasanṅraha; 16). [Univ. of Chicago Library catalogue]
- 17-18 [Sūra P and Canda P. apparently never published (see Jain, Banarsi Das *Ardha Magadhi Reader*. Lahore, 1923, liv)]
- 19-23 *Nirayāvaliyā sūtra prārambhaḥ : bhāga 19 Kappiyā. 20 Kappaviḍaṃsiyā 21 Puppheyā, 22 Puppacūlā, 23 Barhūdasā / Śrī Gaṇadhara Sudharmā Svāmi saṅkalita sūtra, tadupari Candra Sūri kṛta Samṣkṛta ṭikā; Sadāraṅga kṛta bhāṣā ṭikā yuta; Paṇḍita Viśvanātha jī se samṣodhita. 1. daphē. Banārasa : Jaina Prabhākara Presa, samvat 1941. San 1885 Īsavī. 85 [ie. 170] p.; 13 x 31 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasanṅraha; 19-23).*
- 24-33 **Atha Dasapayannā mūlā sūtra prārambhaḥ / Gaṇadhara Sudharma Svāmi saṅkalita mūla sūtra; Tandulavayāli 24, Devinddastava 25, Gaṇivijjā 26, Causaraṅa 27, Santhāra 28, Ārapaccarakāṅa 29, Bhattaparijñāna 30, Candravijjā 31, Mahāpaccarakana 32, Maraṅavibhatti 33; Pratāpajī karake samṣodhita [sic]. Banārasa : Jaina Prabhākara Presa. Samvat 1942. [Īsavī] 1886. 73 [i.e. 146] p.; 13 x 32 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasanṅraha 24-33). [Univ. of Chicago Library catalogue]*
- 36 **Kalpasūtraḥ : trīya chedasutrantargata dasasrutaskandhasya astamadhyayanam / Srimad-bhadrabahuṣvami viracitam. Kalikata : Sriraya Dhanapatisiṃha Bahādura, 1894. 148 p.; 10 x 30 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamasanṅraha 36). [Univ. of Chicago Library catalogue]*
- 41 **Uttarādhyayana : sampūṃṣatām agamat / Bhagavānavijaya-sādhunā samṣodhitam. Calcutta; [Government Press ?],*

- saṃvat 1936 [1879]. [1], 1109 p.; 13 x 31 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamaśaṅgraha 41). [CLIO 2, 2827; Emeneau § 3959; JRK 42; [Univ. of Chicago Library catalogue]
- 43 **Dasavaikalika-sutra* / Sri Sayyambhavodgararupam; Gurjarabhasasahitam-avacurisamvalitam, Samaya-sundaropadhyayakṛta Dipikasanatham, Sriharibhadrasuri kṛta Brhadvṛtti virajitam. Mumbapuri : Nirnayasagara, saṃvat 1957 [1900]. 722p. ; 27 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamaśaṅgraha 43). [Univ. of Chicago Library catalogue]
- 44 **Anuyogadvārasūtra* / Gaṇadhara Sudharmā Svāmī kṛta mūlasūtra tadupari Śrī Hemacandra Sūri kṛtā ṭīkā : tadupari bhāṣāṭīkāśametā; Śrīmohanamuninā saṃśodhitam. Kalikātā: Nūтана Saṃskṛtayantra, 1935 [1878]. [1], 660 p.; 13 x 31 cm. (Śrīyuta Rāya Dhanapatisiṃha Bāhādura kā Āgamaśaṅgraha; 44). [CLIO 1, 134; Univ. of Chicago Library catalogue]
- 45 **Nandī-sūtra* / Gaṇadhara-Sudharmāsvāmī-kṛta-mūla-sūtra tadupari Śrī-Malayagiri-kṛta-ṭīkā, tadupari bhāṣā Valavodhasameta; Śrībhagavān Vijayasādhunā saṃśodhitam. Kalikata : Nūtanasaṃskṛta Yantra, saṃvat 1935 [1878]. p. [1], 520 p.; 13 x 30 cm. (Rāya-Dhanapatisiṃha-Bāhādura-kā Āgama-saṅgraha; v. 15). [CLIO 2, 1715].

2 Āgamodaya Samiti and Śreṣṭhidevacandra-Lālabhāi-Jainapustakodhāraka Phaṇḍa / Ānandasāgara.³

The Āgama texts that issued from these two publishers (1911-49) make up one of the more accurate editions of the canon printed. The editor for almost all of them was Ānandasāgara (1874-1949)—formerly Sāgarananda, also called Āgamodhāraka—although this is usually not stated explicitly in the publications. From the information given in the *Alpaparicitasaidhāntikaśabdakoṣaḥ*⁴ (1954-79 : 3, plate facing

3. From 1911 to 1979 the Śreṣṭhidevacandra-Lālabhāi-Jainapustakodhāraka Phaṇḍa (named after Sheth Devchand Lalbhai Javeri (1853-13 January 1906) published 126 volumes (DLJP series list). The first Āgamodaya Samiti publication I have recorded is 1916 and the last 1933.
4. This dictionary (full details in the section on dictionaries below) was prepared by Muni Kañcanavijaya on the basis of many of Ānandasāgara's

p. 9, 5, 16-17, 22-26) Ānandasāgara was responsible for at least 87 titles published by the Āgamodaya Samiti and the DLJP fund. The indexes listed here after the series (1923, 1928, 1937, 1948) cover publications by both publishers, however seven cūrṇis edited by Ānandasāgara are also indexed in the *Alpaparicita*...but are not listed.⁵

- 1911 **Śrīyaśodevaprāṇītavivaraṇasametam Śrīpakṣikasūtram* [/edited by Ānandasāgara]. Bombay : Nirṇayasāgara Press, 1911. 5 [ie 10], 78 [ie. 156] p.; (Śreṣṭhi-Devacandra-Lālabhāi-Jaina-Pustakoddhāra; 4) [Emeneau 3967; CLIO 3 : 1836; DLJP list]
- **Upādhyāyaśrīmadvinayavijayaḡaṇiviracitā Kalpasūtravṛttih Subodhikābhīdhānā* [/edited by Ānandasāgar]. Sūryapura : Gopīpurā Jaina Printing Works, 1911. 2, [2], 600 p.; 1 plate; 13 x 28 cm. (Śreṣṭhi-Devacandra-Lālabhāi-Jaina-pustakoddhāra; no. 7). [Emeneau § 3943. CLIO 2, 1232; DLJP series list]
- 1914 **Daśa-śruta-skandhe Paryuṣaṇā-kalpākhyam Bhadrabāhu-Svāmi-viracitam Kalpa-sūtram, Yuga-pradhāna-Kālikācārya-kathā-samyuktam* [/edited by Ānandasāgara]. Bombay : Nirṇaya-sāgara Press, 1914. 2, 1, 68, [1], p.; 1 plate; 12 x 26 cm. (Śreṣṭhi-Devacandra-Lālabhāi-Jaina-pustakoddhāra; no. 18). [CLIO 2, 1231; DLJP list] 2nd ed. 1933.
- 1915 **[Lalitavistarā* (cty on Caityavandanasūtra) with Municandra's Pañjikā / edited by Ānandasāgara. (Śreṣṭhi-Devacandra-Lālabhāi-Jaina-Pustakoddhāra series; 29). [BORI Cat 17:3, 225; DLJP series listing]
- 1915-16 **[Hemacandrācārya-viracita-vṛtti-yuktam...Anuyogadvāra-sūtram* / edited by Ānandasāgara] Bombay : Nirṇaya-sāgara Press, 1915-16. 2 v.; 12 x 26 cm. (Śreṣṭhi-Devacandra-Lālabhāi-Jaina-pustakoddhāra; no. s 31, 37). [CLIO 1, 134; DLJP series listing]

publications. Forty-four source works are given in the list of abbreviations in volumes 3 (p. 6-8) and 5 (p. 16-17). Thirty-six were his editions (including the *Upadeśamāla* and the *Tattvārthasūtra*) the remainder being indexed either from MSS (five) or other editions (three). More works are indexed in these volumes than are listed in the 'Saṃjñāpatrakam'.

5. Another work edited by him : 1946 **[Hemacandra. Abhidhānacintāmaṇi* with Śeṣas and Śiloṇcha as well as Hemacandra's Liṅgānuśāsana and Nighaṇṭuśeṣa, Sudhākalaśa's *Ekākṣaranāmamāla* and Puruṣottama-deva's *Dvīrūpakośa*, here styled Śabdabhedaparakāśa / edited by Sāgarānanda Sūri]. Surat, 1946. (DLJP 92). [CLIO ?; Vogel 1979, 336 n. 135]

1916 *Śrīmadgaṇadharaavarasudharmasvāmipraṇītaṃ Śrutakevalibhadrabāhusvāmīdṛḥbdhaniryukti-yuktaṃ, Śrīmacchīlaṅkācāryavihitavivṛtīyutaṃ [part 2^o vivaraṇayutaṃ] Śrīācārāṅgasūtram.* Mehesana : Āgamodayasamitiḥ, Virasaṃvat 2442. Vikramasaṃvat 1972-73. Krāiṣṭa 1916. 2 v.; 12 x 26 cm. [CLIO 1, 21] Reprint. 1978.

Śrīcaturdaśapūrvadharaśrutasthavirapraṇītaṃ Candrakulīnaśrīmadabhayadevasūrivihita-śrīmaddroṇācāryaśodhitavṛtīyutaṃ Śrīmadaupapātikasūtram. Mehesana : Āgamodaya-samiti, Vira saṃvat 2442. Vikramasaṃvat 1972. Krāiṣṭa 1916. 2, 119, [1] [ie 4, 238, 2] p.; 12 x 26 cm.

**Śrīman-Malayagiry-Ācārya-vihita-vivaraṇa-yutaṃ Śrīmad-Devāvācaka-Gaṇi-dṛḥbdhaṃ Śrīman-Nandī-sūtram...* Bombay: Nirṇaya-sāgara Press, [Vikramasaṃvat 1973 [1916]]. 2, 254, [1] [ie. 4. 508, 2] p.; 12 x 27 cm. [CLIO 2, 1715; Nandī. 1968, 79 (fourth group)]

The Āgamodaya Samiti series; no. 16 (BORI Cat. 17:2, 294). Reprinted. 1924.

1916-17 *Śrīmad-Bhadrabāhu-Svāmi-sūkta-niryuktikāni ... Śrī-Śānti-sūrivarya-vivṛtāni Śrīmanty-Uttarādhyayanān* [/ edited by Ānandasāgara]. Bambāi : Devacanda lālabhāi Jaina Pustakoddhāra Saṃsthā, 1916-17. 3 v. ; 12 x 27 cm. (Śreṣṭhī Devacanda Lālabhāi Jaina Pustakoddhāra Fund series; no. 33, 36, 41). [CLIO 2, 2827; Alsdorf 1966. Foreword; DLJP series list]

1916-17 *Śrīmadācāryabhadrabāhutataniryuktiyutaṃ : Pūrvadhara-cāryavihitabhāṣyabhūṣitam Śrīmadbhavavirahaharibhadrasūrisūtritavṛtīyalaṅkṛtaṃ Śrīmadāvaśyakasūtram.* Mehesana : Āgamodayasamiti [sic], Virasaṃvat 2442-43. Vikramasaṃvat 1972-73. Krāiṣṭasya 1916-17. 4 v.; 12 x 27 cm.; [Āgamodaya-samiti-siddhānta-saṅgraha; no. 1, 2, 3, 4].

1917 *Śrīmacchīlaṅkācāryavihitavivaraṇayutaṃ Śrīmatsudharmasvāmigaṇabhṛddṛḥbdhaṃ Śrīmatsūtrakṛtāṅgam.* Mehesana : Āgamodayasamiti, Virasaṃvat 2443. Vikramasaṃvat 1973. Krāiṣṭasya san 1917. 427 [ie. 854] p.; 12 x 27 cm. (Āgamodaya Samiti series; no. 18). [CLIO 4, 2666; Tripathi 1975, 91] Reprint 1950-53; 1978.

1918 *Śrīmatsudharmasvāmigaṇabhṛdvīracitaṃ Cāndrakulīnānavāṅgīvṛttikārakaśrīmadabhayadevasūrivira-citaṭīkopetaṃ*

Śrisamavāyāṅgasūtram. Mehesana : Śrīāgamodayasamīṭh, Virasaṃvat 2444. Vikramasaṃvat 1974. Krāiṣṭa san 1918. 2, 160 [ie 4, 320] p.; 12 x 26 cm. [CLIO 4, 2267]

Reprint with list of corrections 1985.

Śrimacchayyambhavasūrīśvarasūtritām Śrimaddhari-bhadrasūrivarasiṣyabodhinīsaṃjñakam Vivaraṇayutam Śrīdaśavaikālikasūtram. [/ edited by Ānandasāgara]. Bombay: Sheth Devchand Lālbhāi Jain Pustakoddhār Fund, Virasaṃvat 2444. Vikramasaṃvat 1974. Krāiṣṭa 1918. [ii] [ie. 4], 286 [ie. 572] p; 12 x 22 cm. (Śreṣṭhi Devacandra Jainapustakoddhāra; no. 47). [CLIO 1, 702; DLJP series list]

Śrīmadbhadrabāhusvāmipraṇīta-sabhāṣyā-śrīmanmalaya-giryācāryavivṛtā Śrīpiṇḍaniryuktiḥ / [edited by Ānandasāgara] Suratasīṭi : Devacandra Lālabhāi Jainapustakoddhāraphaṇḍa, Bhagavadvīrasya 2444. Vikramaṇṛpasya 1974. Isukhrīste 1918. 2, 179, [1] p.; 1 leaf of plates; 12 x 27 cm. (Śreṣṭhi Devacandra Lālabhāi-Jainapustakoddhāra; no. 44). [CLIO 3 : 1916; DLJP series list]

1918-19 *Śrīmacchyāmācāryadṛbhaṃ Śrīmanmalayagiry-ācāryavīhitavivaraṇayutam Śrīprajñāpanopāṅgam*. Mehesana : Āgamodayasamīti, Virasaṃvat 2444-45. Vikramasaṃvat 1974-75. Krāiṣṭa 1918-19. 2 v.; 12 x 26 cm. [CLIO 3, 1932]

1918-20 *Śrīmatśudharmasvāmigaṇabhṛtprarūpitām Śrīcandracchālāṅkāraśrīmadabhayadevasūrisūtritavivaraṇayutam Śrīmatsthānāṅgasūtram*. Mehesana : Śrīāgamodayasamīṭh, Virasaṃvat 2445—. Vikramasaṃvat 1975—. Krāiṣṭa 1918-1920. 2 v; 12 x 27 cm. (Āgamodaya series; no. 21, 22). [CLIO 4, 2604; BORI Cat. 17:1, 55]

Reprint with list of corrections 1985.

1918-21 *Śrīmadbhagavatisūtram* / *Śrīmatśudharmasvāmigaṇi-bhṛtprarūpitām Śrīmadgautamagaṇadhārivācanānugataṃ; Śrīmaccandrakulālaṅkāraśrīmadabhayadevasūrisūritavivaraṇayutam*. Mehesana : Āgamodayasamīti, Virasaṃvat 2444-47. Vikramasaṃvat 1974-77. Krāiṣṭa 1918-21. 2 v. in 3; 12 x 27 cm. [CLIO 1, 380]

1919 *Śrīmat Jñātādharmakathāṅgam : Candrakulālaṅkāra-śrīmadabhayadevasūrisūritavivaraṇayutam*. Mehesana : Āgamodayasamīti, Virasaṃvat 2449. Vikrama saṃ. 1975. Krāiṣṭa 1919. 253 [ie. 506] p.; 12 x 27 cm. [CLIO 2, 1190]

**Śrīpraśnavyākaraṇāṅgam* : *Śrīmatsudharmasvāmigaṇ-
abhṛtprarūpitam Śrīmaccandrakulālaṅkāraśrīmada-
bhayadevasūrisūtritavivaraṇayutam*. Bombay :
Āgamodayasamiti, Virasaṃvat 2445. Vikramasaṃvat 1975.
Krāiṣṭa 1919. 165p.; 12 x 27 cm. [CLIO 3, 1957]

*Śrīsthānāṅgākhyatṛtīyāṅgasambaddham Caturdaśa-
pūrvadharaviracitaṃ Śrīmanmalayagiryācārya-
sūtritavivaraṇayutaṃ Śrīmajjīvājīvābhigamopāṅgam*
[/ edited by Ānandasāgara]. Prathamasaṃskāre. Bombay :
Sheth Devachand Lālabhāi Jain Pustakoddhāra Fund,
Virasaṃvat 2445. Vikramaṅpasya 1975. Krāiṣṭa 1919. f.
[2], 466, [1]; 12 x 27 cm. (Śreṣṭhi-Devacandra-Lālabhāi-Jaina-
pustakoddhāra; granthāṅkaḥ 50). [CLIO 2, 1168; DLJP list]
Bombay : Āgamodaya Samiti, 1919 (Schubring 1935 § 47).

*Śrīmanmalayagiryācāryavihitavivaraṇayutaṃ Śrīsūrya-
prajñaptiyupāṅgam* 4, [1], 297 [ie. 8, [2], 594] p.; 12 x 26
cm. Mehesānā : Āgamodayasamiti, Virasaṃvat 2445.
Vikramasaṃvat 1975. Krāiṣṭa 1919. [Āgamodaya Samiti
series, no. 24].

*Śrutakevalīśrīmadbhadrabāhusvāmiviracitaniryukti
śrīmatpūrvācāryaviracitabhāṣyayutā : Navāṅgiṃvṛttiśodha-
kanirvṛttikulabhūṣanaśrīmaddroṇācāryasūtritavṛttibhūṣitā
Śrīmatī-Ogha-niryuktiḥ*. Mehesana : Āgamodayasamiti,
Virasaṃvat 2445. Vikramasaṃvat 1975. Krāiṣṭa 1919. 227
[ie. 454] p.; 12 x 27 cm.

Edited by Śāh Venicandra Surcandra.

920 *Śrīmaccandrakalīna* [sic] *Śrīmadab[h]ayadevācārya
vihitavivaraṇayutaṃ Śrīmadupāsaka daśāṅgam*. Mahesānā:
Āgamodayasamiti, Virasaṃvat 2446. Vikramasaṃvat 1976.
Krāiṣṭasan 1920. 54 [ie. 108] p. ; 12 x 27 cm. [CLIO 4, 2818]

**Śrīmad-Antakṛd-daśānuttaropapātika-daśā-Vipāka-śrutāni* :
.....*Abhayadevācārya-vihita-vivaraṇa-yutāni*. Mahesana : The
Āgamodaya Samiti, 1920. foll. [1], 96 [ie. 2, 192] p.; 12 x 27
cm. oblong. (Āgamodaya Samiti granthamālā; 23). [CLIO 1,
129; Tripāṭhī 1975, 72].

*Prameyaratnamaṅjūṣānāmnyā vṛtīyā yutaṃ Śrīmajjambū-
dvīpaprajñaptināmakopāṅgam* / *Śrīsānticandragāṇi-
viracitayā* [/ edited by Ānandasāgara]. Bombay :
Nirṇayasāgara Press, Śrīvirasaṃvat 2446. Vikramasaṃvat

1976. Krāiṣṭasan 1920. 2 v.; 12 x 27 cm. (Śreṣṭhī Devacandra Lālabhāi Jainapustakoddhāra; granthāṅkaḥ 52, 54). [CLIO 2, 1138; Emeneau § 3933; Roth 1983, 222; DLJP list].

1922 *Śrīnir[aj]yāvalikāsūtram / Śrīcandrasūriviracitavṛttiyutaṃ; Dānavijayagaṇibhiḥ saṃsodhitam. Amadāvāda(rājanagara)-madhye [Ahmedabad] : "Prakāśayitrī Śrīāgamodayasamitiḥ., Virasaṃvat 2448. Vikramasaṃvat 1979. San 1922. 42 [ie. 84] p.; 12 x 26 cm. (Śrīvīrasamājagrantharatnaṃ; 2).*

Pratnapūrvadharaṇīrmitaṃ Śrīrandulavaicārikam Śrīmadvijayavimalagaṇidrbdhavṛttiyutaṃ, sāvacūrikam ca Catuṣṣaraṇam. Bombay : Sheth Devachand Lālabhāi Jain Pustakoddhāra Fund, Virasaṃvat 2448. Vikramasaṃvat 1978. Krāiṣṭa 1922. 78 [ie. 156] p.; 12 x 27 cm. (Śreṣṭhī-Devacandra-Lālabhāi-Jaina pustakoddhāre granthāṅka; 59).

1923

Śrīmadānandavimalācāryāntiṣachṛīmadvānararṣivihitavṛttiyutaṃ Śrīmad Gacchācāraprakīrṇakam. Mehesana : Āgamodaya Samiti, Virasaṃvat 2450. Vikrama saṃvat 1980. Krāiṣṭa san 1923. 42 p.; 12 x 27 cm. [Āgamodaya-Samiti series; no. 36, 46].

Śrīanuyogadvārāṇi : Śrīmanmaladharaḡacchīyahemacandrasūrinirmitavṛttiyutāni. Bombay : Āgamodayasamiti, Vikramasaṃvat 1980. Krāiṣṭasan [1923]. f. [1], 271, [2]; 12 x 27 cm.

**Viṣeṣāvaśyakasatkāḥ paṭhyagāthāḥ Śrīpradyumna-sūriviracitaṃ Vicārasāraprakaraṇam ca Māṇikyāsāgara-viracitacchāyāyuktam. Ahmedabad : Āgamodaya Samiti, 1923. 8, 180 p. [Emeneau 3971]*

1924 *Śrīmanmalayagiryācāryapraṇītavṛttiyutaṃ Śrīmad dūṣya-gaṇīśiṣyācāryavaryaśrīmaddeva-vācakakṣamāśramaṇa-nirmitaṃ Śrīmannandīsūtram. Bombay : Āgamoday-Samiti, Vira-saṃvat 2450. Vikramasaṃvat 1980. San 1924. 254 [ie. 508] p.; 12 x 27 cm.*

Reprint of 1916 edition.

1924-27 *Śrīmān pūrvadhara Ācāryavarya Jinabhadragaṇīkṣamāśramaṇakṛta Śrīmālladhāri Ācāryaśrī Hemacandrācāryakṛta vṛtti sahita Śrīviṣeṣāvaśyaka bhāṣāntara. Bombay : Āgamodaya Samiti, San 1924-27. Vira saṃvat 2450-53. Vikrama saṃvat 1980-83. 2 v.; 27 cm.*

- [1925] *Śrīmatrājaprasnīyasūtram : Śrīmanmalayagiripraṇī-tavṛttiyuktam*. Bombay : Āgamoday Samiti, Vīra saṃvat 2451. Vikrama saṃvat 1981. Krāiṣṭa 1925. 149 [ie. 298] p. 13 x 27 cm. [Āgamodaya Samiti series; no. 42]. [CLIO 3, 2056; JRK 330].
- [1927] *Śrutasthavirasūtritaṃ Catuḥśaraṇādīmarāṇasamādhyantaṃ Prakīṃkakadaśakaṃ chāyāyutam*. Bombay [sic] : Shree Āgamoday Samiti, Vīra saṃ. 2453. Vikrama saṃ. 1983. Saṃ 1927. [Āgamodaya Samiti; 46].
Contents : CauSar. 1a-5a. — ĀuraPacc. 5a-10a. — MahāPacc. 10b-19a. — BhattaP. 19b-31a. — Tand. 31b-53a. — Saṃth. 53b-61a. — Gacchā. 61b-70b. — GaṇiVi. 70b-75b. — DevTha. 76a-96a. — MaraṇaVi. 96a-142b.
- 1928-36 *Śrīmanmalayagiryācāryakṛtavivaraṇayutam, Śrutakevali-śrīmadbhadrabāhusvāmīsūtrita-niryuktiyuta-Śrīāvaśya-kasūtram*. Bombay : Śrīāgamodayasamiteḥ, Vīrasaṃvat 2454-62. Vikramasaṃvat 1984-92. [1928-36]. 3 v.; 12 x 28 cm: (Śrīāgamodayasamitigranthoddhāre, granthāṅka 56, 60. Śreṣṭhi Devacandra Lālabhāi Jainapustakoddhāre; granthāṅkaḥ 85).
- 1933 *Śrīdaśāsrutaskandhāntargataṃ Śrīpariyuṣaṇākālpākhyam Śrībhadrabāhusvāmiviracitaṃ Śrīkalpasūtram : anekasundarataravividhavarṇakacitrakalitaṃ : yugapradānakālikā'' cāryakāthādvayasamṃyuktam / saṃśodhakāḥ Śrīvijayameghasūrivipadāḥ. Rājanagare : Śrīāgamodayasamiti, Vīrasaṃvat 2459. Vikramasaṃvat 1989. Krāiṣṭasya saṃ 1933. 91 [ie 182] p.; 15 x 29 cm. (Śreṣṭhi-Devacandra-Lālabhāi-Jainapustakoddhāre; granthāṅkaḥ 82).*
- 1935 **Sādhusādhvīdāivasikarātrikapākṣikacāturmāsika-sāṃvatsarika pratikramaṇāṇi prakīrṇakavidhisamṃyutāṇi Śaḍāvaśyakasūtrāṇi*. Ratlām : Śreṣṭhi Rṣabhadevājī Keśarīmalājī Saṃsthā, saṃvat 1992 [1935]. [BORI Cat. 17:3, 134n]
*[Laghu vṛtti on Bhagavatī without mūla]. Ratalāma : Rṣabhadevājī Kesarīmalājī Jaina Śvetāmbara Saṃsthā, 1935. 298p.; 12 x 27 cm.
- 1936 *Yugapradhānaśrutakevalibhagavacchrībhadrabāhusvāmīsūtritaṃ Śrīsāntisāgarakālpitakālpakaumudyākhyavivaraṇasaṃvalitaṃ Śrīkalpasūtram*. Prathamasaṃskaraṇe.

Ratnapuriya [Ratlām] : Śrīṣabhadevajī Keśarīmalajī nāmnī Śvetāmbarasaṃsthā, Vira saṃvat 2462; Vikrama saṃvat 1992; Krāiṣṭa san 1936. 4, 240 p.; 12 x 27 cm.

1936-37 Śrī-Jinabhadragaṇikṣamāśramaṇadrbdham Śrīkotyācārya-kr̥taprācīnatamavivaraṇavṛtaṃ Śrīviśeṣāvaśyakasūtram [/ Ānandasāgara Sūri]. Ratalāma : Śrīṣabhadeva-jīkeśarīmalajīnāmakaśvetāmbarasaṃsthā, Virasaṃvat 2463. Vikramasaṃvat 1993. Krāiṣṭa san 1936-37. 2 v.; 13 x 27 cm.

1947-49 Śrīprajñāpanopāṅgaṃ : Suvihitadhurandharasāhitya-saudhānanyastambhopama-śrīharibhadrasūrisūtrita-Pradeśavyākhyāsaṅkalitaṃ [Ratlām] : Mālavadeśāntargata-śrīratnapuriyaśrīṣabhadevakeśarīmalajī ityabhidhānā Śvetāmbara Saṃsthā, Virasaṃvat 2473-76 [1947-49]. 2 v.; 13 x 27 cm.

1950-53 Śrīmatsūtrakṛtāṅgaṃ : Śrīsudharmasvāmisaṇḍrbdham; Śrībhadrabāhusvāminirmita-niryuktīyutaṃ, tadvṛttī-kāraśrīmacchīlāṅkācāryavihitavivaraṇasusobhitaṃ, vividhapatyantarāṭṭippanādyalaṅkṛtaṃ ca / saṃsodhakāḥ sampādakāśca Śrīmadācāryacandrasāgarasūrivaraḥ. Mumbai : Śrīgoḍīpārśvanāthajainaderāsarapeḍhī, Virasaṃvat [2476?]- 2479 [1950-53]. 2 v.; 13 x 28 cm. (Śrīgoḍīpārśvajainagrāṇthamālā; saptnamapuṣpaṃ).

Reprint of 1917 edition.

1958 Śrīpiṇḍaniryuktīḥ : Śrīmadbhadrabāhusvāmipraṇītā sabhāṣyā Śrījayakīrtisūrisīṣyaśrīkṣamāratnasūtritā'-vacūryupetā : Śrīviragaṇiracitāyāḥ Śīṣyahitāyāḥ Śrīmāṅekāśekharaśrīkṛtāyā Dipikāyā ādyantabhāgau ca / sampādakaḥ Muni Kāñcanavijayaḥ. 1. saṃskaraṇam. Surata : Śreṣṭhidevacandra-lālabhāījainapustakoddhārakośasya, Virasaṃ. 2454. Vikramaḥ 2014. Śake 1880. Khristābdaḥ 1958. 19, 177 [ie. 38, 354] p.; 1 plate; 13 x 28 cm. (Śreṣṭhidevacandra-Lālabhāī-Jainapustakoddhārake grāṇthāṅkaḥ 105).

1978 *Ācārāṅgasūtraṃ Sūtrakṛtāṅgasūtraṃ ca / Śrīmatsudharma-svāmiviracitaṃ ; Bhadrabāhu-svāmiviracitaniryukti-Śrīśīlāṅkācāryaviracitaṭīkāśamanvitaṃ; sampādakāḥ saṃsodhakāśca Ācāryamahārājaśrīsāgarānandasūrisvarāḥ, Munirājaśrīpuṇyavijayaḥmahārājasaṅgrhitaprācīnasāmagryānusāreṇa śuddhi-vṛddhipatṛakādivividhapaṇīśīṣṭādibhiḥ parīkṛtā Muniḥ Jambhūvijayaḥ sabhāyake Muniḥ

Dharmacandravijayaḥ. Dillī : Motilāla Banārasidāsa
 Ṇḍolājika Ṭraṣṭa, 1978, 288, 400 [72] p.; [1] leaf of plates;
 port.; 29 cm. (Lālā Sundaralālā Jaina Āgamagranthamālā ;
 bhāga 1).

Re-edition of Āyār. 1916, Sūy. 1917.

- 1985 *Sthānāṅgasūtram Samavāyāṅgasūtram ca : dvādaśāṅgyām
 ṭṭīyaṃ caturtham ca / Pañcamagaṇadhara-Bhagavat-
 sudharmasvāmiviracitam; Ācāryapravaraśrīabhaya-
 devasūriviracitavṛttisamalaṅkṛtam ; sampādakāḥ
 saṃśodhakāśca Ācāryamahārājaśrīsāgarānandasūriśvarāḥ;
 Munirājaśripuṇyavijayajīmahārājasaṅgrhītaprācīna-
 sāmāgyādyanusāram vihitena śuddhipatrakena tathā
 aparair api nānāvidhaiḥ pariśiṣṭādibhiḥ pariṣkartā; Muniḥ
 Jambūvijayaḥ. 1. saṃskaraṇa. Dillī : Motilāla Banārasidāsa
 Ṇḍolājīkala Ṭraṣṭa, 1985. 38, 411, 5, 150 p.; 29 cm. (Lālā
 Sundaralālā Jaina Āgamagranthamālā ; bhāga 2).
 Reprintings of editions of 1918 and 1918-20, with lists of
 corrections.*

According to Muni Kāñcanavijaya (*Alpaparicita...*)
 Ānandasāgara also edited the following Cūrṇis :

- 1928 **Jinadāsa-Gaṇi-viracita Śrīanuyogadvāra-cūrṇi tathā
 Haribhadra-Ācārya-viracita Anuyogadvāra-sūtra-vṛtti.*
 Ratalāma : Śrīṣabhadevajī Keśarīmalajī Śvetāmbara-
 saṃsthā, Vira saṃvat 2454. Vikrama saṃvat 1984. Krāiṣṭa
 1928. 90, 128 p. ; 12 x 27 cm.
- 1928 *[Nandī Cūrṇi with Haribhadra's Vṛtti / edited by
 Sāgarānanda Sūri] Ratalāma : Ṛṣabhadevajī Keśarīmalajī
 Śvetāmbara Saṃsthā, Vikrama saṃvat 1984 [1928].
- 1928-29 **Śrīmad Gaṇadhara-Gautama-Svāmi-saṅgraham... Śrīmad-
 Bhadrabāhu-Svāmi-sūtrita-Niryukti-yutam Śrīmaj-Jinadāsa-
 Gaṇi-Mahattara-kṛtayā Cūrṇyā sametaṃ Śrīmad-Āvaśyaka-
 sūtram.* Indore : Jaina-bandhu Press, 1928-29. 2 v. ; 12 x
 27 cm.
- 1928-36 *Śrīmanmalayagiryācāryakṛtavivaraṇayutam, Śrutakevali-
 śrīmadbhadrabāhusvāmīsūtritaniryuktīyuta-Śrīāvaśyaka-
 sūtram.* Bombay : Śrīāgamodayasamiteḥ, Virasaṃvat
 2454-62. Vikramasaṃvat 1984-92. [1928-36]. 3 v. ; 12 x 28
 cm. (Śrīāgamodayasamitigranthoddhāre, granthāṅka 56, 60.
 Śreṣṭhi Devacandra Lālabhāi Jainapustakoddhāre;
 granthāṅkaḥ 85). [Emeneau 3961; CLIO 1, 243]

v. 3 edited by Ānandasāgara (DLJP list)

- 1933 *Prasiddhyā Śrījinadāsagaṇimahattararacitā Śrīdaśavaikālikacūrṇiḥ : Śrutakevalibhagavac-chayyambhavasūrisūtritasūtryā Śrutakevaliśrīmadbhadrabāhusvāmisaṅgābdhaniryuktikā*. Ratalāma : Śrī Rṣabhadevaji Keśarīmalaji Śvetāmbarasaṃsthā, Vīra saṃvat 2459. Vikrama saṃ. 1989. Krāiṣṭa 1933. 1, [ie. 2], 380 p.; 12 x 27 cm.
- 1933 *Śrīmanti Uttarādhyayanāni : Jinadāsagaṇimahattara kṛtayā Cūrṇyā sametāni*. Ratnapura [Ratlām] : Śrī Rṣabhadevaji Keśarīmalajityabhidhā Śrīśvetāmbarasaṃsthā, Vīra saṃvat 2459. Vikrama saṃvat 1989. Krāiṣṭa san 1933. 284 p. ; 12 x 26 cm.
- 1941 *Śrīācārāṅgacūrṇiḥ / bahuśrutakimvadantyā Śrījinadāsagaṇivaryavihitā. Mālavadesāntargataratnapuriya (Ratalāmagata): Śrī Rṣabhadevajikeśarīmalaji Śvetāmbarasaṃsthā, Vikramasya saṃvat 1998. Śrīvirasya 2468. Krāiṣṭasya 1941. 382 p.; 12 x 26 cm.*
- *[Śrī-Sūtrakṛtāṅgacūrṇi with Nijjutti and Jinadāsa's Cūrṇi / edited by Mohanlāl M. Badāmī. Ratlām : Śrī Rṣabhadevaji Keśarīmalaji Śvetāmbara Saṃsthā, 1941. 466 p.; 12 x 27 cm. [Attributed to Ānandasāgara in *Alpaparicitasaiddhāntikaśabdakoṣaḥ*, v. 3 plate facing page 9]

Indexes to this series :

- 1923 *Āgamodayasamitau pariśiṣṭe prathame vibhāgo dvitīyaḥ Viśeṣāvaśyakagāthānāmakārādīḥ kramaḥ : tathā dvitīye pariśiṣṭe dvitīyo vibhāgaḥ Viśeṣāvaśyakaviśayāṅgamanukramaḥ*. Amadāvāda : Āgamodayasamitiḥ, Virasaṃvat 2479. Vikramasaṃvat 1979; Krāiṣṭasan 1923. [2], [63] [ie. 126] p.; 12 x 27 cm.
- 1928 *Nandyādigāthādyakārādiyuto viśayānukramaḥ : Śrīnandī-Anuyogadvāra-Āvaśyaka-Oghaniryukti-Daśavaikālika-Piṇḍaniryukti-Uttarādhyayanānām sūtrasūtragāthāniryuktīmūlabhāṣyabhāṣyāṅgām akārādikramaḥ aṅkaśuddhiḥ laghubrhaṃś ca viśayānukramaḥ = An Alphabetical index of the aphorisms etc. occurring in Nandīsūtra, Anuyogadvāra, Āvaśyaka, Oghanir[y]ukti, Daśavaikālika, Piṇḍaniryukti and Uttarādhyayanāsūtra : along with detailed lists of subjects treated in these seven Āgamas*. Mumbayyāṃ : Śrī Āgamodayasamiteḥ kāryavāhakaḥ Jīvanacandra Sākaracandra Jhaverī, Virasaṃvat 2454 [1928]. f. 183 [ie.

366 p.]; 12 x 26 cm. (Śrī-Āgamodayasamiti Granthoddhāra; granthākaḥ 55).

- 1937 *Śrīācārāṅgādyekādaśāṅgyāḥ Aṅgākārādi : 1 Sūtrādya-kārādi 2 Sūtrādyaṅkasūcā 3 Laghubṛhadviṣayānukramau.* Ratnapurīya (Ratalāma) : Śrīṣabhaddevajikeśarīmalajī Śvetāmbarasaṃsthā, Vīrasaṃvat 2463. Vikramasaṃvat 1993. Krāiṣṭasaṃvat 1937. [141], 48, 161 p.; 12 x 27 cm.

ANU MENZIES BL1312.29.A6 1937

- 1948 *Śrīāgamīyasūktāvalyādi : Āgamīyasūktāvāli 1, subhāṣita 2, saṅgrahaśloka 3, lokoktayaḥ 4.* Sūryapurīyā [Surat] : Śrījaina-pustakapracārakasaṃsthā, Vikramasaṃvat 2005 [1948]. 74 p. ; 12 x 27 cm. (Śrīāgamoddhārasaṅgrāhe bhāgaḥ 8).

ANU LARGE BOOK BL1310.6.S75 1941

- 1948 *Upāṅgaprakīṃakasūtraviṣayakramaḥ : Śrīaupapātika-Rājaprasnīya-Jivājivābhigama-Prajñāpanā-Candrasūrya-prajñaptiyugma-Jambūdvīpaprajñapti-Upāṅgapañcakamaya-nirayāvalikā-Catuḥsaraṇādīprakīṃakadaśakānām sūtrasūtragāthānām akārādikramaḥ laghur bṛhaṃśca viṣayānukramaḥ.* Sūryapure [Surat] : Śrījainapusta-kapracārakasaṃsthā, Vikramasaṃvat 2005. Vīrasaṃvat 2475. I. sa. 1948. 72, 108 p. ; 25 x 12 cm. (Śrīāgamoddhārasaṅgraha; 2).

ANU BL1312.59.U8 1948

3 Amolaka Rṣi, text of 32 Āgamas with Hindi translation, 1915-19⁶

- 1915 **Ācārāṅga sūtra / Amolaka Rṣiji Maharaja krta Hindi bhasanuvada sahita.* Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1915. 638 p.; 13 x 23 cm.

**Sūyagaḍanga sūtra / Amolaka Rṣiji Maharaja krta Hindi bhasanuvada sahita.* Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1915. 587 p.; 13 x 23 cm.

Reprint Sūy. 1963.

6. Because I have yet to examine these publications in detail the information here is provisional. The quality of the texts and translations has been characterized as poor by Schubring (Schubring Āyār. 1966, 5). They seem also to have been rereleased in Haidarābāda, Vīra saṃvat 2446 [1920] under the general title *Jain sūtra battisī*, by Rājā Bahādūr Lāla Sukhdevsahāy Jvālāprasād Jaumhri (Schubring 1935, p. 4-5, n. 4; JSBI 2, 325n lā).

- 1916 **Thānāṅga sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1916. 900 p. ; 13 x 23 cm.
 **Samavāyāṅga sutra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1916. 332 p.; 13 x 23 cm.
- 1917 **Vivāhaprajñapti (Bhagavatī) sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1917. 3090 p. ; 13 x 23 cm.
 **Upāsakadaśāṅga sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1917. 156 p. ; 13 x 23 cm.
 **Vipāka sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1917. 204 p.; 13 x 23 cm.
 **Uvavāi sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1917. 216 p.; 13 x 23 cm.
- 1918 **Jñātā dharmakathāṅga sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 792 p. ; 13 x 23 cm.
 **Praśnavyākaraṇa sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 228 p.; 13 x 23 cm.
 **Rājapraśniya sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 304 p.; 13 x 23 cm.
 **Jivābhigama sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 768 p.; 13 x 23 cm.
 **Sūryaprajñapti sūtra* / Amolaka Rsiji Mahārāja krta Hindi bhāṣānuvāda sahita. Sikandarabāda (Dakṣiṇa) : Jaina Śāstroddhāra Mudrālaya, 1918. 400 p.; 13 x 23 cm.
Niriyāvalikādi pāñca sūtra / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 180 p.; 13 x 23 cm.
 **Bṛhadkalpa sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 96 p.; 13 x 23 cm.

- **Vyavahāra sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 180 p.; 13 x 23 cm.
- 1919 **Antagadadaśāṅga sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 139 p.; 13 x 23 cm.
- **Anuttarovavai dasaṅga sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 40 p.; 13 x 23 cm.
- **Pannāvannā sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 1358 p.; 13 x 23 cm.
- **Jambūdvīpa prajñapti sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 624 p.; 13 x 23 cm.
- **Nandī sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 211 p.; 13 x 23 cm.
- **Anuyogadvāra sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 379 p.; 13 x 23 cm.
- **Uttarādhyayana sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 651 p.; 13 x 23 cm.
- **Daśavalkālika sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 144 p.; 13 x 23 cm.
- **Āvaśyaka sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 47 p.; 13 x 23 cm. [JSBI 2, 173 item ū]
- **Daśāsrutaskandha sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 148 p.; 13 x 23 cm. [LC]
- **Niśītha sūtra* / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, Vīra samvat 2446 [1919]. 246 p.; 13 x 23 cm.

Reprints :⁷

- 1960 *Śrī Ācārāṅga sūtra* / Śrī Amolaka R̥shijī dvārā anuvādita; sampādakaḥ Śobhācandra Bhārilla. 2nd corrected edition. Dhūliyā (Pāścima Khānadeśa) : Śrī Amola Jñānākata, Vīra saṃvat 2486 [1960]. 4, 4, 300 p.; 23 cm. (Amolakar̥shijī Smāraka granthamālā ; puṣpa saṅkhyā 66).
Reprint of Āyār. 1915.
- 1963 *[*Sūtrakṛtāṅga Sūtra* / edited by Muni Śrī Kalyāṅar̥ṣijī and Śobhacandra Bhārilla.] Dhūliya, 1963. (Amolakar̥ṣijī Mahārāja Smāraka granthamālā; puṣpa saṅkhyā 68). [Bollée 1977-88 : 1, 3]
Reprint of Sūy. 1915.

4 “Āgamaratnamañjūṣā”, 1941 or 1942

Ānandasāgara (see Āgamodaya Samiti edition above) prepared the 45 texts of the canon to be inscribed on copper-plates, now preserved in the Āgama-Mandira in Surat, and on marble slabs in the Āgama-mandira, Palitāṅā. The texts were also printed on large format paper in about 500 copies which were distributed to various Bhaṅḍāras and learned monks. The copy originally presented to Puṅyavijaya is now housed in the L.D. Institute (C. Tripāṭhī, MahāNis. 1994, p. 13). This edition is termed *Āgamaratnamañjūṣā* in Pannav. 1969 (v. 2, 442-43) where the year of publication is given as 1998 V.S. [1941] (2468 Vīra N.S. [1942]). A characteristic feature of this edition is that at various places the text of the sūtra has been abridged by placing the sign of zero (0). In doing so the editor, has not followed any old manuscript, method or tradition, it is in fact an abridged version. Some silent ‘corrections’ have also been introduced (Pannav. 1969: 2, 461).

5 Suttāgame edition

- 1953-54 *Suttāgame* / carimatitthayara-pañcamagaṇahara-Suhammāyariyaviraie ; [suṭṭhurūveṇa] Puppahbikkhuṅā sampādio. Paḍham āvṛtti. Guḍagāṃva-chāvanī, Pūrvapañjāba : Sirisuttāgamapagāsamii, Vīrasaṃvaccharaṃ 2479-80. Vikkamavarisaṃ 2009-11. Kāiṭṭhaddaṃ 1953-54. 2 v.; 19 cm.

7. Given the series numbering cited in these entries it is clear that other volumes have also been reprinted however I have not yet been able to trace the details.

Contents v. 1 : Prakāśakiya [1]. — Suttāgame para lokamata [2]-10. — Sūyaṇā 11-12. — Prastāvanā / Jiṇacandabhikkhū [13]-26. — Saṅkṣipta-Ardhamāgadhī-vyākaraṇa 27-46. — Suttāṇukkamaṇiyā 47. — Āyāre [1]-99. — Sūyagaḍaṃ 101-182. — Ṭhāne 183-315. — Samavāe 316-383. — Bhagavaī-Vivāhapaṇṇattī 384-939. — Nāyādhammakahāo 941-1125. — Uvāsagadasāo 1127-1160. — Antagaḍadasāo 1161-1190. — Aṇuttarovavāiyadasāo 1191-1198. — Paṇhāvāgaraṇaṃ 1199-1239. — Vivāgasuyaṃ 1241-1287.

Contents v. 2 : [Details about publishing committee] [4]-9. — Prakāśakiya 10-16. — Jaina dharme ke dasa niyama 17-18. — Sūyaṇā 19-20. — Ṣaḍbhāṣāmayam Vīrastotram 21. — Gurustutiḥ [and other short pieces] 22-26. — Paṭṭāvalī 27-29. — Pāsaṅgiyam kiñci 30-31. — Sirisuttāgamaganthassa sārārūvabhūmiyā 32-33. — Nidaṃsaṇaṃ 34-36. — Tulanātmaka adhyayana 37-50. — Sampādakīya [51]-66. — Vyākaraṇa-śeṣa 67-71. — Suttāṇukkamaṇiyā [72]. — Ovavāiyasuttam [1]-40. — Rāyapaseṇaiyam [41]-103. — Jivājivābhigame [105]-264. — [Donor details] [2]. — Paṇṇavaṇāsuttam [265]-533. — Jambuddivapaṇṇattī [535]-672. — Candapaṇṇattī [673]-754. — Nirayāvaliyāo [755]-772. — Pupphiyāo [773]-788. — Pupphacūliyāo [789]-791. — Vaṇhidasāo [792]-796. — Vavahāro [797]-829. — Bihakkappasuttam [831]-848. — Nīsihasuttam [849]-917. — Dasāsuyakkhandho [918]-946. — Dasaveyāliyasuttam [947]-976. — Uttarajjhayaṇasuttam [977]-1060. — Nandīsuttam [1061]-1083. — Aṇuogadārasuttam [1085]-1163. — Āvassayasutta [1164]-1172. — 1. pariṣiṭṭham Kappasuttam [1]-42. — 2. pariṣiṭṭham Sāvayāvassae Sāmāiyasuttam [43]-45. — 3. pariṣiṭṭham Sāvayāvassaya (paḍikkamaṇa)suttam 45-52. Review A.N. Upadhye *ABORI* 41 (1960) 160-161.

ANU BL1310.S8 1954 v. 1, v. 2

6 Ghāsilāla, 32 Āgamas 1936-73⁸

1936 *Śrī Upāsakadaśāṅgasūtram : Saṃskṛta-Hindī-Gujarātī-ṭikā-sametam / vṛttiracayitā Ghāsilālaḥ Mahārāja*. 1. āvṛtti. Karāci: Śrī Śvetāmbara Sthānakavāsī Jaina Saṅgha, Vīra saṃvat 2463. Vikrama saṃvat 1992. Ī. sa. 1936. 20, 565 p.; 25 cm.

8. A lifetime's work, his editions of the Pannav., and Jambuddī. not yet traced.

[1942] *Śrīdaśavaikālikasūtram : Saṃskṛta-Hindī-Gurjara-bhāṣāsamalaṅkṛtam / vṛttiracayitā Ghāsilālaḥ ; niyojaka Samīramallaḥ tathā Kanhaiyālālaḥ. Āvṛtti 1. Līmaḍī, Pañcamahāla : Sthānakavāsī Jaina Śrīsaṅgha, Vira saṃvat <2469->; Vi. saṃvat <1998->; Ī. san <1942->. v. <1->; 25 cm.*

Reprint 1957-60.

[1948] *Śrī Anuttaropapātikasūtram : Arthabodhinīvṛttisamalaṅkṛtam : Hindī Gūrjara bhāṣhā sahitam / vṛttiracayitā Ghāsilālaḥ ; niyojaka Samīramallaḥ tathā Kanhaiyālālaḥ. Āvṛtti 1. Rājakoṭa, Kāṭhiyāvāḍa : Śrī Śve[tāmbara]. Sthā[nakavāsī]. Jaina Śāstroddhāra kā Samitiḥ, Vira saṃvat 2474 [1948]. 12, 160 p. ; 24 cm.*

Reprint 1959.

Śrī Nirayāvālikāsūtram : Hindīgurjarabhāṣānuvādasahitam / Ghāsilālaḥ Mahārāja-viracita-Sundarabodhinītikā-samalaṅkṛtam ; niyojakau Muniśrī Samīramallaḥ Mahārājaḥ ; Muniśrī Kanhaiyālālaḥ Mahārājaśca. Rājakoṭa, Saurāṣṭra : Śrī Śve[tāmbara]. Sthā[nakavāsī]. Jainaśāstroddhāraka-samiti, Vira saṃvat 2494 [1948]. 1 plate of portraits. 20, 455 p.; 25 cm.

1950 *Śrī Antakṛtadaśāṅgasūtram : Munikumuda Candrikā ṭikā samalaṅkṛtam, Hindīgūrjara-bhāṣā-sahitam / ṭikāracyitā Ghāsilālaḥ, niyojaka Samīramallaḥ tathā Kanhaiyālālaḥ. Rājakoṭa, Kāṭhiyāvāḍa : Śrī Śve[tāmbara]. Sthā[nakavāsī]. Jaina-Śāstroddhāraka-Samitiḥ, Vira saṃvat 2477 [1950]. [1] leaf of plates; 25, 267 p.; 21 cm.*

Reprint 1958.

1951 *Śrī Āvaśyakasūtram : Ghāsilālaḥ-viracitamunitoṣṇyākhyayā vyākhyā samalaṅkṛtam Hindī Gurjara-bhāṣāsahitam / niyojako Muniratna Gabbulālaḥ ; Muniśrī Samīramallaḥ ; Mun[ī]śrī Kanhaiyālālaḥ. Rājakoṭa, Saurāṣṭra : Śrī Śve. Sthā. Jainśāstroddhāra Samitiḥ, Vira saṃvat 2478. Vikrama saṃvat 2007. Īsvīsaṇa 1951. 4, 341 p.; 3 leaves of plates (portraits); 24 cm.*

Reprinted 1958.

1952 *Śrī Vipākasūtram : Ghāsilālaḥmahārāja-viracitayā Vipākacandrikā-ṭikayā samalaṅkṛtam Hindī-Gurjarabhāṣānuvādasahitam / Gavvūlālaḥmahārājaḥ ;*

Muniśrīsamīramalājī Mahārājaḥ Kanhailālājī Mahārājaśca. Prathamāvṛttiḥ. Rājakoṭa, Saurāshṭra : Śrī Śve[tāmbara]. Sthā[nakavāsī]. Jainaśāstrodhārasamitiḥ, Vira saṃvat 2479 [1952]. [3] pages of plates, 702, 84 p.; 24 cm.

Reprint 1959.

1952-71 Śrī Ācārāṅgasūtram / Ghāsīlālājīmahārājaviracitayā'' cāracintāmaṇivyākhyayā samalaṅkṛtaṃ Hindīgurjarabhāṣā-nuvādasahitaṃ. Rājakoṭa, Saurāṣṭra : Śrī [Akhila Bhāratīya] Śve[tāmbara]. Sthā[nakavāsī] Jainaśāstrodhārasamitiḥ, Vira saṃvat 2478-83 [1952-57]. 4 v.; 25 cm.

1957-60 *[Dasave. text with Hindī and Gujarātī translation / by Ghāsīlālājī] Rājakoṭa : Jaina Śāstrodhāra Samiti, 1957-60. [2 v ?]

1958 *Antakṛtadaśāṅgasūtram = Antakṛta Dashanga sutra / Ghāsīlālājī-Mahārāja-viracitayā Munikumudacandrikākhyayā vyākhyayā samalaṅkṛtaṃ Hindīgurjarabhāṣānuvādasahitaṃ. Dvītiyāvṛttiḥ. Rājakoṭa, Saurāṣṭra : Śrī Akhila Bhāratīya Śvetāmbara Sthānakavāsī Jainaśāstrodhāra Samiti, Vira saṃvat 2484 [1958]. 5, 16, 37, 217, 22 p. ; 21 cm.

Reprint of 1950 edition.

*[Nandi sutra with Muni Ghāsīlālājī's Sanskrit Vyākhyā (Jñānacandrikā) and his Hindī and Gujarātī translations.] Rājakoṭa : Jaina Śāstrodhāra Samiti, V.S. 2014 [1958].

*[Reprint of 1951 Āvaśyaka edition by Ghāsīlāla]. Rājakoṭa : Jainaśāstrodhāra Samiti, 1958.

1959 Anuttaropapātikasūtram = Anuttaropapatika sutram / Ghāsīlālājī-Mahārāja-viracitayā Arthabodhinyākhyayā vyākhyayā samalaṅkṛtaṃ Hindīgurjarabhāṣānuvādasahitaṃ. Dvītiyāvṛttiḥ. Rājakoṭa, Saurāṣṭra : Śrī Akhila Bhāratīya Śvetāmbara Sthānakavāsī Jainaśāstrodhāra Samiti, Vira saṃvat 2485 [1959]. 2, 4, 4, 13, 16, 4, 17-35, 148 p. ; 25 cm.

Reprint of 1948 edition.

. Śrī-Vipākasūtram = Shri Vipaka sutram / Ghāsīlālājī-Mahārāja-viracitayā Vipākacandrikāṭikā samalaṅkṛtaṃ Hindīgurjarabhāṣānuvādasahitaṃ. Dvītiyāvṛttiḥ. Rājakoṭa, Saurāṣṭra : Śrī Akhila Bhāratīya Śvetāmbara Sthānakavāsī

Jainaśāstrodhāra Samiti, Vira saṃvat 2485 [1959]. 10, 33, 706, 84 p.; 25 cm.

Reprint of 1952 edition.

Aupapātika-sūtram = *Aupapaatika sutra* / Ghāsīlālajī-Mahārāja-viracitayā Piyūshavarpiṇyākhyayā vyākhyayā samalaṅkṛtam; Hindīgūjarabhāṣānuvādasahitam. Rajakoṭa, (Saurāṣṭra) : Śrī Akhila Bhāratīya Śvetāmbara Sthānakavāsī Jainaśāstrodhāra Samiti, 2485 [1959]. 5, 3, 39, 737, 24 p.; 24 cm. [BORI]

1959-61 *Uttarādhyayana-sūtram* = *Uttaradhyayana sutram* / [Ghāsīlāla; Kanhaiyālālajī]. Rājakoṭa : Śrī A[khila]. Bhā[rata]. Sthānakavāsī Jaina Śāstrodhāra Samiti, 1959-61.

1960 *Daśāśruta skandha sutram* = *Dashashrutskandhsutram* / Ghāsīlālajī-viracitayā 'Muniharśiṇī'ṭikayā samalaṅkṛtam Hindīgūjarabhāṣānuvādasahitam ; niyajakah Śrīkanhaiyālāla. 2. āvṛtti. Rājkoṭa, Saurāṣṭra : A[khila]. Bhā[rat]. Śve[tāmbara]. Sthānakavāsī Jaina Śāstrodhāra Samiti, Vira saṃvat 2486. Vikramasaṃvat 2016. Īsvīsan 1960. 44, 451 p.; 25 cm.

*[Bṛhatkappa with Sanskrit vyākhyā and Hindī-Gujarātī translation] / Ghāsīlāla. Rājkoṭa : Jaina Śāstrodhāra Samiti, 1960.

1961 *Upāsakadaśāṅgasūtram* = *Upasakdasangsutram* / Ghāsīlālajī-Mahārāja viracitayā Ācāramaṇimaṅjūśākhyayā vyākhyayā samalaṅkṛtam Hindīgūjarabhāṣānuvādasahitam. Trṭiyāvṛttiḥ. Rajakoṭa, Saurāṣṭra : Śrī Akhila Bhāratīya Śvetāmbara Sthānakavāsī Jainaśāstrodhāra Samiti, Vira saṃvat 2487 [1961]. 6, 2, 40, 532 p.; 25 cm.

Third reprint of 1936 edition.

1961-72 *Bhagavatī-sūtram* = *Bhagavatī sūtram* / Ghāsīlālajī-Mahārāja-viracitayā Prameyacandrikākhyayā vyākhyayā samalaṅkṛtam Hindī-Gurjara-bhāṣā'nuvādasahitam. Prathamā-āvṛttiḥ. Rājakoṭa, Saurāṣṭra : Śrī [Akhila Bhāratīya] Śve[tāmbara]. Sthā[nakavāsī]. Jainaśāstrodhārasamitiḥ, Vira saṃvat 2489-2498 [1961-72]. 17 v. ; 25 cm.

1962 *[Prasna-vyakaraṇa-sutram] / Ghāsīlājī. Rājkoṭa, 1962. 8, 3, 40, 952 p. geneal. table.; 25 cm.

<1962-> Śrī-Samavāyāṅgasūtram = *Samāvayāṅgasūtram* /

- Ghāsīlālaḥī-Mahārāja-viracitayā Bhāvabodhinyākhyayā vyākhyayā samalaṅkṛtaṃ Hindī-Gurjara-bhāṣā'nuvādasahitam. Prathamā-āvṛttiḥ. Rājakoṭa (Saurāṣṭra) : Śrī A[khila]. Bhā[ratiya]. Śve[tāmbara]. Sthā[nakavāsī]. Jainaśāstrodhdhārasamiti, Vira saṃvat <2488->. <1962->. <1> v.; 25 cm.
- 1963 Śrī Jñātādharmakathāṅgasūtram = Shree Jñātādharama kathāṅga sūtram / Ghāsīlālaḥī-Mahārāja viracitayā Anagāradharmāmṛtavarsṇinyākhyayā vyākhyayā samalaṅkṛtaṃ Hindī-Gurjara-bhāṣā'nuvādasahitam. Prathamā-āvṛttiḥ. Rajakoṭa, Saurāṣṭra : Śrī A[khila]. Bhā[rata]. Śve[tāmbara]. Sthā[nakavāsī]. Jainaśāstrodhdhārasamiti, Vira saṃvat 2489 [1963]. 3 v.; 25 cm.
- 1964-65 Śrī-Sthānāṅgasūtram = Sthānāṅg sūtram / Ghāsīlālaḥī-Mahārāja-viracitayā Sudhākhyayā vyākhyayā samalaṅkṛtaṃ Hindī-Gurjara-bhāṣā'nuvādasahitam. Prathamā-āvṛttiḥ. Rājakoṭa (Saurāṣṭra) : Śrī A[khila]. Bhā[rata]. Śve[tāmbara]. Sthānakavāsī Jaina Śāstrodhdhāra Samiti, Vira saṃvat 2490-92 [1964-66]. 5 v.; 25 cm.
- 1965-66 Śrī Rājaprasnīyasūtram = Raajprashniya sutram : Ghāsīlālaḥī-Mahārāja-viracitayā Prameyacandrikākhyayā vyākhyayā samalaṅkṛtaṃ Hindī Gurjara-bhāṣā'nuvādasahitam / niyojakaḥ ... Paṇḍitamuni-Śrikanhaiyālālaḥī-Mahārājaḥ. "Prathamā-āvṛttiḥ." Rājakoṭa, Saurāṣṭra : A[khila]. Bhā[ratiya] Śve[tāmbara] Sthā[nakavāsī] Jainaśāstrodhdhārasamitipramukhaḥ Śreṣṭhi-Śrī-Śāntilāla-Maṅgaladāsabhāi-Mahodayaḥ. Vira-saṃvat 2491-92 [1965-66]. 2 v. ports. ; 25 cm.
- 1967-68 Śrī Anuyogadvārasūtram / Ghāsīlālaḥī-Mahārāja viracitayā Anagāradharmāmṛta-varṣinyākhyayā vyākhyayā samalaṅkṛtaṃ Hindī-Gurjara-bhāṣā'nuvādasahitam. Rajakoṭa, (Saurāṣṭra) : Śrī A[khila]. Bhā[ratiya]. Śve[tāmbara]. Sthā[nakavāsī]. Jainaśāstrodhdhāra Samiti, Vira saṃvat 2493-[2494?] [1967-68]. 2 v. ; 25 cm.
- 1969 J[ai]nācārya-Jainadharmādivākara-pūjya-Śrī-Ghāsīlālavratī-viracita-bhāṣyasamalaṅkṛtaṃ (1) Śrīvyavahārasūtram = Shree Vyavhar sūtram : evaṃ Cūrṇibhāṣyāvācūrī-samalaṅkṛtaṃ (2) Śrībrhatkalpasūtram = Shree Bruhatkalpa sūtram / niyojakaḥ Śrikanhaiyālālaḥī-Mahārājaḥ. 1. āvṛtti. Rājakoṭa, Saurāṣṭra : Śrī A[khila] Bhā[rata]. Śve[tāmbara] Sthānakavāsī Jaina Śāstrodhdhāra Samiti, Vira saṃvat 2495;

Vikrama-saṃvat 2025. Īsvīsan 1969. 7, 15, 272, 40, 10, 156, 23 p. ; 3 leaves of plates ; 25 cm.

Śrī-Nīśīthasūtram = Shree Nishith sutram : Jainācārya-Jainadharmadivākara-Śrī-pūjya-Ghāsīlāla-vratī-viracitayā Cūṃṃbhāṣyāvacūrīrūpayā vyākhyayā samalaṅkṛtam / niyojakah Kanhaiyālāla. Rājakoṭa, Saurāṣṭra : A[khila]. Bhā[rata]. Śve[tāmbara]. Sthā[nakavāsi]. Jainasāstroddhārasamiti, Vira saṃvat 2495. Vikrama saṃvat 2025. Īsvīsan. 1969. 20, 458, [1], 60 p. ; 3 leaves of plates ; 26 cm.

1969-71 Śrī-Sūtrakṛtāṅgasūtram / Ghāsīlāla-vratīviracitayā Samayārthabodhinyākhyayā vyākhyayā samalaṅkṛtam Hindī-Gurjara-bhāṣā-nuvādasahitam. Prathamā-āvṛttiḥ. Rājakoṭa, Saurāṣṭra : Śrī A[khila]. Bhā[ratiya]. Śve[tāmbara]. Sthānakavāsi Jaina Śāstroddhāra Samiti, Vira saṃvat 2495-< >. Vikrama 2025-< >. [1969-71]. 4 v. ; 25 cm. [Joṣī 1987, 48]

1971-73 Śrī-Jivābhigamasūtram / Ghāsīlālāla [sic]-Mahārāja viracitayā Prameyadyotikākhyayā vyākhyayā samalaṅkṛtam; niyojakah Śrīkanhaiyālālāji. 1. āvṛtti. Rājakoṭa ; A[khila]. Bhā[rat] Śve[tāmbara]. Sthā[nakavāsi]. Jainasāstroddhārasamiti. Vira-saṃvat 2497-99. Vikrama-saṃvat 2027-29. Īsavīsan 1971-73. 2 v.; illus; 26 cm.

1973 *Sricandraprajnapti-sutram / Ghasilalaji Maharaja-viracitaya candajnaptiprakasikakhyaya vyakhyaya sammalankrntam [sic] niyojakah Kanhaiyalalaji. 1. avṛtti. Rajkot : Sri A. Bha. Sve. Stha. Jainasastorddhara Samiti, 1973. 8, 715 p. ; 25 cm. [CRL catalogue 74-902919]

7 Mahāvira Jain Vidyālaya, 1968-<1989>⁹

1 Nandisuttam : Siridevavāyagaviraiyaṃ. Aṇuogaddārāim ca : Sirījarakkhiyathera-viraiyāim / sampādakāḥ Puṇyavijayo Munīḥ ; Dalasukha Mālavaniyā, Amṛtalāla Mohanalāla Bhojaka ity etau ca. Bambaī : Śrī Mahāvira Jaina Vidyālaya, Vira saṃ. 2494 [1968]. 11, 54, 70, 127, 467 p. ; 25 cm. (Jaina-Āgama-granthamālā ; granthāṅka 1).¹⁰

9. Review of the series by Colette Caillat. 1983. The recent critical editions of the Jain Āgama, ZDMG Supplement 5, XXI Deutscher Orientalistentag vom 24. bis 29 März 1980 in Berlin (Wiesbaden : Franz Steiner, 1983). p. 234-40.

10. Muni Jambūvijaya. 1993. The Jaina Āgama series. In Jain studies in honour of Jozef Deleu / edited by Rudy Smet and Kenji Watanabe. Tokyo: Hon-no-Tomosha, 1993. xvi. 504 p. 22 cm. p. 1-12. "This article has been compiled on the basis of the introduction of volume 1 (1968) of the Jaina Āgama series."

- 2(1) *Āyāraṅgasuttaṃ = Ācārāṅgasūtram / sampādaka Muni Jambūvijayaḥ; sahāyako Muni Dharmacandravijayaḥ. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃvat 2503 [1977]. 89, 422 p. 25 cm. (Jaina-āgama-granthamālā ; granthāṅka 2, (1)).*
- 2(2) *Sūyagadaṅgasuttaṃ = Sūtrakṛtāṅgasūtram : Pañcamagaṇaharabhayaavaṃsiri-suhammasāmiviraiyaṃ biyyaṃ Aṅgaṃ / sampādakaḥ Muni Jambūvijayaḥ ; sahāyaka Muni Dharmacandravijayaḥ. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃvat 2504 [1978]. 11, 82, 376 p. ; 25 cm. (Jaina-Āgama-granthamālā ; granthāṅka 2 (2)).*
- 3 *Thānāṅgasuttaṃ Samavāyaṅgasuttaṃ ca = Sthānāṅgasūtraṃ Samavāyāṅgasūtraṃ ca : Pañcamagaṇaharabhayaavaṃsirisuhammasāmiviraiyaṃ taiyaṃ cauttamaṃ ca Aṅgaṃ / sampādakaḥ Muni Jambūvijayaḥ ; sahāyakaḥ Muni Dharmacandravijayaḥ. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃ[vat] 2511. Vikrama saṃ 2041. Ī. sa. 1985. 86, 713 p.; 25 cm. (Jaina-Āgama-granthamālā ; granthāṅka 3).*
- 4 *Viyāhapaṇṇattisuttaṃ : Pañcamagaṇaharaajjasuhammathera bhagavaṃparaṃparā-saṃkaliavāyaṇāṇugayaṃ 'Bhagavaṭisuttaṃ' ti pasiddhanāmagaṇa pañcamaṃ Aṅgaṃ / sampādakaḥ Becaradāsa Jivarāja Doṣī [sahāyakaḥ (v. 2) pariśiṣṭādinirmāta (v. 3) Amṛtalāla Mohanalāla Bhojaka]. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃvat 2500-08. Vikrama saṃ. 2030-38. Ī. sa. 1974-82. 3 v.; 25 cm. (Jaina-Āgama-granthamālā; granthāṅka 4).*
- 5 *Ñāyādhammakahāo = Jñātādharmakathāṅgasūtram : pañcamagaṇaharabhaya-vaṃsirisuhammasāmiviraiyaṃ chaṭṭamaṃ Aṅgaṃ / sampādakaḥ, Muni Jambūvijayaḥ ; sahāyakaḥ Muni Dharmacandravijayaḥ. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃ. 2516 [1989]. 33, 129, 570 p.; 25 cm. (Jaina-āgama-granthamālā; granthāṅka 5).*
- 9 *Sirisāmajjavāyagaviraiyaṃ Paṇṇavaṇāsuttaṃ / sampādakaḥ Puṇyavijayo Muniḥ ; Daḷasukha Mālavaṇiyā ; Amṛtalāla Mohanalāla Dhojaka ityetau ca. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃ. 2495-97 [1969-71]. 2 v. ; 25 cm. (Jaina Agama series; granthāṅka 9, bhāga 1-2).*
- 15 *Dasaveyāliyasuttaṃ / Sirisejjambhavatherabhadantaviraiyaṃ : Uttaraajjhayaṇāiṃ, Avassayasuttaṃ ca / aṇegatherabhadantaviraiyāiṃ : sampādakaḥ Puṇyavijaya*

Muniḥ ; Paṇḍita Amṛtalāla Mohanalāla Bhojaka iti ca. 1. samskarana. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra sam. 2503 [1977]. 91, 664 p.; 25 cm. (Jaina-Āgama-granthamālā; 15)

- 17 *Paiṇṇayasuttāim* : *Vivihatherabhadantaviraiyāim* / sampādakaḥ Puṇyavijayo Muniḥ, Mohanalālātmajaḥ Paṇḍita-Amṛtalāla-Bhojakaḥ. 1. samskarana. Bambaī : Śrī Mahāvīra Jaina Vidyālaya, Vīra sam. 2510-<2513> [1984-<1989>]. <3> v. ; 25 cm. (Jaina-Āgama-granthamālā; no. 17). [v. 3 1989 not yet seen]

8 Jaina Viśva Bhāratī or Lāḍanūn edition 1974-89

This edition has been produced from the Terapanth centre in Lāḍanūn, Rājasthān, under the direction of Ācārya Tulsi and his designated successor Yuvācārya Mahāprajña (see also Dundas 1992, 223). Ācārya Tulsi first suggested the project in 1955, however only in 1957 did the editing begin, it was completed in 1980 (Uvaṅgasuttāṇi 1989, 13-14).¹¹ The aim of the project being to edit the thirty-two Āgamas and make them easy for individuals to get hold of (p. 27). As part of the larger project a number of dictionaries have also been prepared : *Āgama śabdakośa* (1980, detailed below); *Ekārthaka kośa* (1984), *Nirukta kośa* (1984); and *Deśī śabdakośa* (1988) details of the last three dictionaries are given in the separate section on dictionaries below).

- 1974 or 1975 *Aṅgasuttāṇi* : *Nigganthaṃ pāvayaṇaṃ* / sampādaka Muni Nathamala [Yuvācārya Mahāprajña]. Lāḍanūn, Rājasthāna : Jaina Viśva Bhāratī [Samsthāna], Vikrama samvat 2031 [1974 or 1975]. 3 v.; 25 cm.

11. The small booklet detailed below gives an overview of the process of creating this edition : *Āgama-sampādana kī samasyāeṃ* / Yuvācārya Mahāprajña ; sampādaka Muni Vimalakumāra. Lāḍanūn : Jaina Viśva Bhāratī, 1993. 'chaha', 116 p.; 18 cm.

Contents : 1. Āgama sampādana kā itihāsa 1-35. – 2. Āgama sampādana kī samasyāeṃ [36]-37. – 3. Pāṭha-sampādana kī paddhati [38]-45. – 4. Eka prati ko ādhāra mānakara svikṛta pāṭha kī samasyāeṃ [46]-53. – 5. Pāṭhāntara kī paramparā [54]-66. – 6. Uccāraṇa hetuka pāṭha parivartana [67]-69. – 7. Pāṭha-saṃsodhana aura anubhava [70]-71. – 8. Saṅkṣipta aura vistrta pāṭha [72]-81. – 9. Varṇaka aura jāva pada kī samasyā [82]-87. – 10. Samālocanā aura hamārā drṣṭikoṇa [90]-99. – 11. Āgama kī bhāṣā [100]-104. – 12. Chandaśāstra [105]. – 13. Sahayogānubhūti [106]-107. – Pariśiṣṭa; Sthāna aura vyakti [108]-116 (last page torn). [RW]

- (1) Āyāro. Sūyagaḍo. Ṭhāṇaṃ. Samavāo. 97, 954, 51 p.
2. saṃskaraṇa. Vikrama saṃvat 2049. 1992.
- (2) Bhagavaī : Viāhapaṇṇattī. 56, 1048, [45] p.
2. saṃskaraṇa. Vikrama saṃvat 2049. 1992.
- (3) Nāyādhammakahāo, Uvāsagadasāo, Antagaḍadasāo, Aṇuttarovavāiyadasāo, Paṇhāvāgaraṇāiṃ Vivāgasuyam. 55, 813, 47 p.
2. saṃskaraṇa. Vikrama saṃvat 2048. 1992.
- “Original text critically edited.”

Parts 1-3 of a complete edition of the canon.

Contents v. 1 : Granthānukrama [8]. – Prakāśakīya [9]-12. – Sampādakīya / Muni Nathamala [13]-29. – [Dvitiya saṃskaraṇa / Yuvācārya Mahāprajña [29]]. – Bhūmikā / Ācārya Tulasī [30]-44. – Editorial [= English version of Sampādakīya] [45]-52. – [Foreword = English version of Bhūmikā] [53]-70. – Visayāṇukkama [71]-97. – Saṅketa-nirdeśikā [98]– Āyāro [1]-250. – Sūyagaḍo [251]-486. – Ṭhāṇaṃ [487]-823. – Samavāo [825]-954. – Paṇhāvāgaraṇāiṃ 1. Saṅkṣipta-pāṭha, pūrta-sthala aura pūrṭi ādhāra-sthala [1]-40. – Paṇhāvāgaraṇāiṃ 2. Ālocya-pāṭha tathā vācanāntara [41]-51.

Contents v. 2 : Granthānukrama [8]. – Prakāśakīya / Ācārya Tulasī [9]-12. – Sampādakīya / Muni Nathamala [13]-21. – Bhūmikā / Ācārya Tulasī [23]-27. – Preface [= English version of Prakāśakīya] [29]-34. – Editorial [= English version of Bhūmikā] [35]-44. – Bhagavaī Visayāṇukkama [45]-55. – Saṅketa nirdeśikā 56. – Bhagavaī Viāhapaṇṇattī 1-1048. – Paṇhāvāgaraṇāiṃ 1. Saṅkṣipta-pāṭha, pūrta-sthala aura pūrṭi ādhāra-sthala [1]-44. – Paṇhāvāgaraṇāiṃ 2. Pūrakapāṭha [45].

Contents v. 3 : Granthānukrama [8]. – Prakāśakīya [9]-12. – [Dvitiya saṃskaraṇa [12]]. – Sampādakīya / Muni Nathamala [13]-20. – Bhūmikā / Ācārya Tulasī [21]-30. – Preface [=English version of Bhūmikā] [31]-40. – Visayāṇukkama [41]-54. – Saṅketa nirdeśikā [55]. – Nāyādhammakahāo [1]-391. – Uvāsagadasāo [393]-537. – Antagaḍadasāo [539]-610. – Aṇuttarovavāiyadasāo [611]-633. – Paṇhāvāgaraṇāiṃ [635]-713. – Vivāgasuyam [715]-813. – Paṇhāvāgaraṇāiṃ 1. Saṅkṣipta-pāṭha, pūrta-sthala aura pūrṭi ādhāra-sthala [1]-47.

ANU BL1312.2 1975 and PK5003.A52 1974 v. 1, 2, 3

Āgama śabdakośa : aṅgasuttāṇi śabdāsūci = Word-indexes of Aṅgasuttāṇi / sampādaka Yuvācārya Mahāprajña. Lāḍanūn.

Rājasthāna : Jaina Viśva Bhāratī, Vikrama saṃvat <2037->. <1980->. <1 v. >; 25 cm.

ANU BL1310.6.A33 1980 v. 1

1987-89 *Uvaṅgasuttāṇi* / sampādaka Yuvācārya Mahāprajña. Lāḍanūn, Rājasthāna : Jaina Viśva Bhāratī, Vikrama saṃvat 2044-45. Ī[svī san]. 1987-89. 2 v.; 25 cm.

v. 1. Ovāiyam. Rāyapaseṇiyam. Jivājivābhigame. 74, 515, 774 p.

v. 2. Paṇṇavaṇā. Jambuddivapaṇṇattī. Candapaṇṇattī. Sūrapaṇṇattī. Upaṅgā Nirayāvaliyāo. Kappavaḍḍimsiyāo. Pupphiyāo. Pupphacūliyāo. Vaṇhidasāo. 75, 1100.

Contents v. 1 : Granthānukrama [8]. — Prakāśakīya [9]-11. — Sampādakīya / Yuvācārya Mahāprajña [13]-30. — Bhūmikā / Ācārya Tulasī [31]-40. — Editorial / [= English translation of Sampādakīya] [41]-59. — Introduction [= English translation of Bhūmikā] [61]-70. — Viśayānukrama [71]-74. — Saṅketa-nirdeśikā [75]. — Ovāiyam [1]-77. — Rāyapaseṇiyam [78]-212. — Jivājivābhigame [213]-515. — Paṇṇavaṇā 1. Saṅkṣipta-pāṭha, pūrta-sthala aura ādhāra-sthala nirdeśa [519]-534. — Paṇṇavaṇā 2. Tulanātmaka [parallels in other texts] [535]-544. — Paṇṇavaṇā 3. Saddasūcī. 545-774. — Śuddhi-patra [775].

Contents v. 2 : Granthānukrama [8]. — Prakāśakīya [9]-11. — Sampādakīya / Yuvācārya Mahāprajña [13]-28. — Bhūmikā / Ācārya Tulasī [29]-37. — Editorial [= English translation of Sampādakīya] [39]-57. — Introduction [59]-67. — Viśayānukrama [69]-75. — Paṇṇavaṇāsuttaṃ [1]-356. — Jambuddivapaṇṇattī [357]-588. — Candapaṇṇattī. Sūrapaṇṇattī [589]-712. — Nirayāvaliyāo. Kappavaḍḍimsiyāo. Pupphiyāo. Pupphacūliyāo. Vaṇhidasāo. [713]-785. — Paṇṇavaṇā 1. Saṅkṣipta-pāṭha, pūrta-sthala aura pūrti ādhāra-sthala [789]-805. — Paṇṇavaṇā 3. [sic] [Saddasūcī] [807]-1093. — Śuddhi patra [1094]-1096. — [Corrections to] Śabdakośa [1097]-1100. "Original text critically edited."

Forms v. 4 (parts 1 and 2) of a complete edition of the Jaina Āgama.

ANU BL1312.5 1987 v. 1, 2

1987 *Navasuttāṇi* : Āvassayaṃ, Dasaveāliyaṃ, Uttarajjhayanāṇi, Nandī, Aṇuogadārāiṃ, Dasāo, Kappo, Vavahāro,

Nisihajjhayaṇaṃ / vācanā pramukha Ācārya Tulasī ; sampādaka Yuvācārya Mahāprajña. Lāḍanūn, Rājasthāna : Jaina Viśva Bhāratī, Vikrama samvat 2044. Ī[svī san]. 1987. 140, 812, 29, 320 p. : four pages of plates; 25 cm.

Contents : Granthānukrama [8]. – Prakāśakīya [9]-11. – Sampādakīya / Yuvācārya Mahāprajña [13]-45. – Bhūmikā/ Ācārya Tulasī [47]-66. – Editorial [68]-102. – Introduction [103]-121. – Viśayānukrama [122]-137. – Saṅketa nirdeśikā [139]-140. – Āvassayaṃ [1]-23. – Dasaveāliyaṃ [25]-88. – Uttarajjhayaṇāṇi [89]-244. – Nandī [245]-288. – Aṇugadārāiṃ [289]-421. – Dasāo [423]-560. – Kappo [561]-595. – Vavahāro [597]-661. – Nisihajjhayaṇaṃ [663]-712. – Pariśiṣṭa 1. Saṅkṣiptapāṭha, pūrta-sthala aura ādhāra-sthala nirdeśa [1]-12. – Pariśiṣṭa 2. Tulanātmaka [Nandī and Samavāo] [13]-29. – Śuddhi patra [30]. – Pariśiṣṭa 3 Navasuttāṇi saddasūci [15 505 words]. [1]-319. – Atirikta śuddhi-patra 319-320.

Forms v. 5 of a complete edition of the Jaina Āgama.

ANU NBC + 1 484 435

BOOK REVIEW

Nirgrantha (Vols. I and II) : edited by M.A. Dhaky and Jitendra B. Shah, Sharadaben Chimambhai Educational Research Centre, Darshan, Opp. to Ranakpur Society, Shahibag, Ahmedabad—380 004. Vol. I (1995), Price Rs. 150.00 and Vol. II (1996), Price Rs. 200.00.

One of the greatest contributions to the domain of Jainistic studies, almost at the end of the twentieth century, is the publication of the Journal, *Nirgrantha*, an annual Journal of the Sharadaben Chimambhai Educational Research Centre, Ahmedabad. It is a trilingual Journal : English, Gujarātī and Hindi. It is a Journal of nearly 300 pages of quarto size with good quality of paper and printing. The contents of the Journal are primarily Jainistic or any study relating to Jainism. The Journal contains lots of plates of different kinds concerning Jainism. In one word, it is a Journal of quality for all sorts of studies on Jainism.

The Journal is unique in three respects : First, most of the articles, if not all, elicit admiration from the scholars, because of their quality in finding the truth of the research. The scholars who have contributed are authorities on their subjects, and the articles written by them are new in their outlook. Secondly, the Journal is free from mistakes or errors. The proof-reading is careful and meticulous. Finally, all the articles are edited by two able editors—M.A. Dhaky and Jitendra B. Shah. It goes without saying that these two editors will not let anything go unless they are satisfied and the articles are upto the mark.

The volume one of the *Nirgrantha* contains a style sheet for the papers in English. In it, the method of transliteration, diacritical marks and other relevant things necessary for writing an article of an international standard are given. If anybody wants to contribute any article in this Journal, he will have to follow them. Most of the things of the style sheet are standard and are followed by most of the scholars. But there are some cases where the *Nirgrantha* deviates from the standard; e.g; *m̄* (*m* and dot over) for *anusvāra* in many standard Sanskrit, Prakrit and Pāli books is written as *ṁ* (*m* and dot below). It will be difficult for a scholar to remember different style sheets for different Journals. Howsoever minute it might be, the *Nirgrantha* style sheet is different from the *MLA Style Sheet* (1970) in some respects; e.g.; *infra*, *supra* and *op.cit.* are accepted in MLA, whereas they are to be avoided in the *Nirgrantha*. For *ḍha*, *ḷha* is not written,

but *lha* is a different sound used in Vedic and Pali. Moreover, some of the transliterations are different for some exotic languages. But I believe that in order to avoid some chaos and catastrophies, and in order to maintain a standard, some sorts of direction for transliteration are necessary.

In conclusion, I can say that this Journal is a prestigious one and will earn name and fame on its own merits. It will be a good harbinger of the coming 21st century.

Satya Ranjan Banerjee

Anuyogadvāra sūtram (Part I) : the text originally edited by His Holiness Munirāja Puṇyavijayajī Mahārāja with three commentaries Jinadāsa Gaṇi Mahattara's Cūrṇi, Haribhadra Sūri's Vivṛti and Maladhārī Hemacandra Sūri's Vṛtti is critically edited by Muni Jambūvijaya, disciple of His Holiness Munirāja Shri Bhuvanavijayajī Mahārāja, Jaina-Āgama-Series No. 18(1), Shri Mahāvira Jaina Vidyālaya, Bombay, 400 036, pp. 517, 1999; Price Rs. 450.00.

Though there are many editions of the *Anuyogadvāra-sūtra*, this above mentioned edition edited by Muni Jambūvijayajī Mahārāja has surpassed all the earlier editions in the principles of editing and printing. The quality of the yellowish paper is very good and the type used for the text is very soothing and pleasing to the eyes. The original text is given in a bold type followed by three other varieties of big type used in the commentaries. This edition contains three commentaries, namely, Jinadāsa Gaṇi Mahattara's Cūrṇi, Haribhadra Sūri's Vivṛtti and Maladhārī Hemacandra's Vṛtti. Though all these commentaries were already published, the editor has consulted some new manuscripts for this edition. It has a long introduction in Gujarati. It has also five appendixes. The text is divided into sections.

The readings of the text are done conscientiously and hence can be more dependable than the other editions. But some readings, such as, *taṃjahā*, could have been avoided. *taṃjahā* in Prakrit is to be printed separately as *taṃ jahā*, because it is not a compound word, even though its Sanskrit equivalent *tadyathā* is printed jointly. About the selection of the cerebral ṇ, the uniformity could not be maintained; e.g; in § 15(5) the reading *tīṇhaṃ saddanayāṇaṃ*, the dental n in *saddanaya-* is to be changed into cerebral ṇ as *saddaṇayāṇaṃ* as the reading with cerebral ṇ is also found in the commentaries of Jinadāsa Gaṇi's Cūrṇi and Haribhadra's Vivṛtti even though in Maladhārī Hemacandra's vṛtti,

the dental *n* is printed. Similarly *negama-vavahārāṇaṃ* in §108(i) and *negama-vavahārāṇaṃ* in §108(2). Except for a few readings like these, the author is uniform in the selection of cerebral *ṇ*. Even in conjunct the editor has chosen double cerebral *ṇṇ* which is quite in conformity with the system of the Prakrit language, even though Jacobi prefers dental conjunct *nn* to cerebral ones.

I have already said earlier that this edition is more reliable than the others. The editor, Muni Jambūvijayaji Mahārāja, is to be congratulated for this unique text which reflects his scholarship and his editorial discipline. I believe that the text will be liked by the scholarly world.

Satya Ranjan Banerjee

***Mahābandha* (Vols I and II)** : the volume one of the *Mahābandha* of Bhūtabali is edited and translated into Hindi by Pt. Sumeruchandra Diwakar, and the volume two is edited by Pt. Phoolchandra Siddhantashastri from Bhāratiya Jñānapīṭha, 18 Institutional Area, Lodi Road, New Delhi-110 003, 1998, Price Rs. 140.00 (each).

The Bhāratiya Jñānapīṭha, New Delhi, is to be thanked for reprinting the famous Digambara canon *Mahābandha* for the benefit of the scholarly world. It has several parts of which two volumes have come out. I hope the other volumes will also come out soon. The quality of paper and the binding of the book are excellent and praiseworthy. This reprint is better than even the original edition.

The first edition of the *Mahābandha* was originally published in 1947 under the Moortidevi Jain Ganthamālā series which was established in February 1944 under the General Editorship of Dr. Hiralal Jain and Dr. A.N. Upadhye. The volume one (*Prakṛti Bandhā dhikāra*) had a second reprint in 1966 and a third one in 1998 under the editorship of Dr Devendra Kumar Shastri who has written a preface to this reprint. The second volume (*Śhūti-bandhādhikāra*), first published in 1953, and containing an elaborate discussion on *Karma-mimāṃsā*, was reprinted second time in 1998. According to Shastriji, both the volumes are furnished with the summary of the contents of the two volumes of the *Mahābandha*. The two volumes have two elaborate introductions on the *Mahābandha*. I can only hope that the rest of the volume will be published soon maintaining the standard of the first two books.

Satya Ranjan Banerjee

Studies in Jainism—published by the Ramakrishna Mission Institute of Culture, Gol Park, Calcutta, 1997, pp. 171, Price Rs. 75.00.

The present study is a collection of twelve articles of varied interest concerning Jainism. All the articles are written by persons who are authorities on Jainism. It contains the history and philosophy of Jainism including its ethics. Literature of Jainism is written by Hiralal Jain. A comparative study between Brahmanic and Śramanic Cultures is written by Sagar Mal Jain.

All the articles printed in this book are worth reading and contain all that is needed for Jainism. The Ramakrishna Mission Institute of Culture is to be congratulated for printing such a nice collection of articles on Jainism. This book can be recommended for the reading public.

Satya Ranjan Banerjee

Nagin J. Shah (ed.). *Jaina Theory of Multiple Facets of Reality and Truth*. Motilal Banarsidass Publisher Private Limited & Bhogilal Leherchand Institute of Indology, Delhi, 2000. Pages xvi + 134 + index. Rs. 200.

The title under review is a collection of articles originally presented at a seminar on Jain Logic and Epistemology held in 1990. To these have been added two more by K.C. Bhattacharya and Atsushi Uno which were published earlier. Altogether eleven articles along with an introduction contributed by the editor explore several aspects of *anekāntavāda* or *syādvāda*.

Dr. Shah in his introduction gives a brief overview of the central philosophy of Jainism. He believes that even non-Jain thinkers like Sāyaṇācārya accepted the possibility of the co-existence of being and non-being. He cites a sentence from Sāyaṇa's commentary on the *Rgveda* (10.129.1) in support of his contention. He also detects the idea of such a co-existence inhering in some passages in the Upaniṣads (e.g., *Īśa*, 5; *Kaṭha*, 2.20; *Praśna*, 2.5).

Shah finds fault with the interpretation of the term, *śyat* as 'may

be', for it might 'impart a sceptical form to *syādvāda*.' In his view *śyādvāda* has got nothing to do with scepticism. 'It is not the uncertainty of judgement, but its conditional or relative character that is expressed by the qualifying particle '*syat*'. Subject to the conditions under which any judgement is made, the judgement is valid beyond doubt. So there is no room for scepticism. All that it implies is that every assertion which is true, is true only under certain conditions.' He also makes an interesting observation : 'Jaina philosophy considers itself as a synthesis of different systems of philosophy – materialism not excluded.'

Shah is also of the opinion that the roots of *anekāntavāda* lie in the doctrine of non-violence, *ahiṃsā*. In order to drive his point home he quotes a number of passages from the *Mahābhārata*, *Vyāsa-Bhāṣya* and *Yogavārtika*. This, however, does not effectively answer the point raised by Dayanand Bhargava, who writes : 'This view (*scil. anekāntavāda* has its origin in *ahiṃsā*) has been expressed by so many other modern scholars [besides Nathmāl Tatia, Mahendra Kumar, H.D. Kapadia and B.K. Matilal] but I have not found any such hint in the ancient or medieval work. It is admirable if it could be shown that the doctrine of *anekānta* demonstrates a spirit of toleration, understanding and respect for the views of others. But unless we get such sentiments expressed in the old writings, we can only accept this as a modern extension of an old doctrine' (p. 115).

Indeed, it is one thing to say that *ahiṃsā* is a cornerstone not only of Jainism but of post-Vedic Brahminism and Buddhism as well, and quite another thing to say that *ahiṃsā* forms the backdrop of *anekāntavāda*. If it were really so, the same doctrine would have flourished in the Brahminical and Buddhist traditions too. However, the fact is that all non-Jain philosophical systems remained uncompromisingly *ekāntavādin*, and *anekāntavāda* turned out to be an exclusive doctrine of the Jains. Bhargava has rightly pointed out that the acceptance of modern interpretation 'requires an overhauling of the whole logical and epistemological literature of the Jains.' He further says : 'I am afraid that this literature does not show any more catholicity of the Jaina out-look (*sic*) towards the non-Jaina systems than any other school of Indian philosophy shows' (p. 115).

He, therefore, proposes the following course :

The scholars of Jaina logic and Jaina epistemology should review the ancient philosophical literature of the Jainas to decide as to whether (i) this literature is really more catholic

than the literature of the non-Jains or (ii) the claim that *anekānta* is characterised by toleration is not valid or (iii) the portion dealing with the debate between the Jains and non-Jains have (*sic*) to be rewritten (p. 116).

This is indeed a welcome suggestion and one might venture to remark that the Jain philosophers right from the author of the *Sūtra-kṛtāṅga-sūtra* down to, say, Vādidevasūri and Prabhācandra do not show any particular tolerance to other doctrines. When it comes to philosophical debates, we find the same kind of sharpness in rejecting the opponent's point of view, having recourse to irony and satire and all other paraphernalia of polemics practised by non-Jain philosophers.

Bhagchandra Jain seeks to find rudiments of *anekāntavāda* in early Pali literature. His examples are impressive but they raise a pertinent question : why did the Buddhists not develop the doctrine of *anekānta* even though thinkers both before and after the Buddha had formulated general schemes quite akin to it ? Bhagchandra Jain himself shows the difference between the Jain and Buddhist schemes in the following manner : 'According to the Jaina scheme all the seven propositions would be true from relative standpoints, while in the Buddhist scheme only one proposition would be true. The propositions are not considered logical alternatives in Jainism as considered in Buddhism' (p. 125). It seems that in the philosophical ferment which India witnessed in the fifth century BCE quite a number of logical and epistemological doctrines were thrown up and *anekāntavāda* was one among many. Sañjaya Belaṭṭhiputta might have been the originator of the approach, although it was developed and given final shape by the Jain philosophers. (Incidentally, there is no evidence to prove that Sañjaya adhered to the doctrine of non-violence).

It is not possible to deal with all the articles included in this volume. Nor is it necessary because most of the contributors have elected to follow the beaten track. They have presented the views of their predecessors without attempting to synthesize them or offer any alternative views of their own. One, for example, would like to know whether the word, *syāt* should be applied even when the well attested conclusions in the field of physical and biological sciences are presented. Does a statement like 'The earth moves round the sun' warrant such multiple responses as 'Somehow it is true', 'Somehow it is not true,' etc. ? Similarly such propositions as 'Rabindranath Tagore is the author of *Gītāñjali*', 'Columbus discovered America in 1492,' 'Water quenches thirst', etc. do not seem to be amenable to the Jain

Seven-fold approach (*saptabhāṅginaya*). What about the truth-value of the axioms and postulates of Euclidean geometry? The claim that *anekāntavāda* can be applied to everything under the sun seems to be sheer exaggeration.

B.K. Matilal and Pradeep P. Gokhale have raised the question : How far can *syādvāda* be reconciled to the three laws of thought which form the basis of classical European logic, more particularly whether or not it goes against the law of the excluded middle (*principium exclusi tertii*). Now, dialectical logic too denies the absolute validity of the law of the excluded middle. As G. Plekhanov puts it : 'If you are asked whether a body that is in motion is located at a particular place at a particular moment, you will be unable, however hard you try, to give an answer using Ueberweg's rule, i.e., the formula "Yes is yes, and No is no." A moving body is at a particular place, and *at the same time it is not there.*' (*Selected Philosophical Works*, Vol. 3, Moscow, 1976, p. 74).

Does *syādvāda* consider matter in motion or in a state of rest? No definite answer to this is found in the articles included in this volume.

As regards the conditional nature of every assertion emphasized by several contributors we would like to mention that while stating the principle of non-contradiction Aristotle too wrote as follows : 'The same attribute cannot *at the same time* belong and not belong to the same subject in the same respect' (*Metaphysics*, 4.3). And he further said, 'We must presuppose, in face of dialectical objections, any further qualifications which might be added.' It has been pointed out that the medieval scholastics followed by the modern formal logicians have presented Aristotle's words in a truncated form, omitting the original qualifications made by Aristotle who was himself a dialectician.

A comparative study of *syādvāda* and the original, Aristotelian position regarding the law of non-contradiction may prove fruitful.

P.P. Gokhale alone has attempted to study *syādvāda* in relation to the new systems of logic that have emerged in the twentieth century (such as multi-valued, intuitionistic and constructive ones). Matilal, however, barely refers to the para-consistent logic and multi-valued logic without alluding to any particular school. In fact, he seems to regress immediately after advancing the suggestion that 'Inexpressible' has been acknowledged 'as a viable semantic concept in the discussion of logical and semantical (*sic*) paradoxes in modern times' (p. 14). He

then hastens to add : '[M]y reference to the non-bivalence logic or para-consistent logic, in connection with Jainism, should not be over-emphasized' (p. 15).

The problem of relativism inherent in *syādvāda* has been discussed by several contributors. However, no concrete solution has been offered as to the relation between the indeterminate and the relative. L.V. Joshi's article on the Nyāya criticism of *anekānta* based on Bhāsarvajña's *Nyāyabhūṣaṇa* raises, *inter alia*, a crucial problem related to the editing of ancient texts from MSS. Svāmī Yogīndrānanda, editor of the *editio princeps* of *Nyāyabhūṣaṇa*, has put a passage within quotes 'assuming it to be a verbatim quotation from Akalaṅka's *Tattvārthavārtika*.' Such an assumption proved to be ill founded, for Bhāsarvajña merely 'paraphrased the TAV text in his own way' (p. 97).

Ramjee Singh's article on the relevance of *anekānta* in modern times may appear to some readers as an exercise in wish-fulfilment. One also wonders whether the conception of *sarvadharmasamanwaya* (syncretism) found in the Vallabha philosophy can truly be called 'one of the forms of this very *saptabhaṅgi*' (asserted by no less a scholar than Pandit Sukhlalji Sanghvi).

D.S. Kolhari's article first appeared in *Niels Bohr: A Centenary Volume*, edited by A.P. French and P.J. Kennedy (Cambridge, Mass. : Harvard University Press, 1985, pp. 325-31)— a fact not mentioned anywhere in this book. Matilal once refers to Haribhadra's *Sarva-darśana-saṃgraha* and Guṇaratna's commentary on it (p. 4). Should the title not be *Ṣaḍdarśana-samuccaya* ? (See the work in the Bibliotheca Indica edited by Luigi Sualì, Calcutta : The Asiatic Society, 1905-14, reprinted 1986).

Speaking of *syādvāda* and its scientific potential, J.B.S. Haldane once pointed out that, instead of devoting our lives to composing commentaries on the works of ancient philosophers, we can do mere honour to their memories by thinking for ourselves, as they did ('The Syādvāda System of Predication', *Sankhya*, Vol. 18 Parts I and II, 1957, p. 199). Unfortunately we in India are still content with interpreting rather than trying to apply ancient wisdom to modern areas of research. Logic, like mathematics, should be viewed primarily as a tool for application in different fields of study. However, to most of the writers who have contributed to this volume, logic is nothing more than an end in itself, something *per se*. It is high time that we learn to think in terms of praxis as well

However, the trend of the times, both in India and abroad, seems to have reverted to a form of neo-scholasticism, extolling pure logic (both of the Navya-Nyāya variety and other alternative systems) for its own sake. Gone are the days when A.C. Burnell could say, referring to a famous late-medieval logic-chopper : '[his] match at saying "an infinite deal of nothing" it would be difficult to find'. One also recalls rather wistfully some of the comments on the cultivation of Nyāya contained in Rammohun Roy's letter to Lord Amherst (11 December 1823) and Ishwarchandra Vidyasagar's Report on the Sanskrit College, Calcutta (16 December 1850).

Only a few misprints (mostly minor) mar this excellently produced work. The publishers are to be congratulated on bringing out this volume. The index, too, is very exhaustive and altogether commendable.

Ramkrishna Bhattacharya

NEWS ON JAINISM AROUND THE WORLD

Idol discovered

A 16th century metal image of Ananta Thirthankara in Khadgasana (standing posture) has been discovered from a Jain temple at Shiralgi in Siddapur taluk of Uttara Kannada district in Karnataka.

The Hindu, Tuesday, April 15, 1997

Mahāvira sculpture found

A rare sculpture of Mahaveera, seated on a lion *peetha*, meditating and flanked by two *chauri* bearers, and bearing a Kannada inscription was discovered at Lakshmeshwar of Shirahatti taluk in Gadag district of Karnataka. Department of Archaeology and Museums epigraphist Sulochana Potnis in a press release here said the sculpture had historical significance as the inscription on the pedestal speaks of the 'Shree Moola Sangha Devaru'.

The script dates back to the 12th century and throws light on 'sangha' in the Jain religion, instituted by Mahaveera. Potnis said the sculpture was discovered from behind a basti considered as the place of 24 Thirthankaras.

The Indian Express, Tuesday, February 17, 1998

First Jain fair commences in Chennai

The first-ever Jain fair in the country, an exposition of Jain tenets, culture, tradition and values of Jainism, was inaugurated in Chennai, amidst great fanfare today.

Organised by the Sri Madras Jain Sangh on the seven-acre sprawling campus of the Sri Jain Dadawadi, under the aegis of Acharya Rajyashsurishwarji Maharaj Saheb, the ten-day fair comprises mechanised and still displays of historical events, separate theatre for video shows, meditation hall, besides seven pavilions (named 'non-violence', 'reverence for life', 'golden age of history', 'Jain philosophy', 'model life', 'temple of knowledge' and 'children's paradise'). The highlight, however, is the 'Samvasaran', the 30ft high multi-storeyed structure replete with light and sound effects.

Elder statesman and former Governor of Maharashtra C Subramaniam received the first day special cover released on the occasion by Chennai Chief Post Master General S Jayaraman.

In his presidential address, he said that the problems of the future were scarcity of food and water and how best science and religion could be synthesised.

Pointing out that 20 per cent of agricultural production was wasted, he exhorted people to guard against waste. Society required cleansing periodically, he said, Material wealth does not constitute happiness. But human values sustained society and contributed to human health and happiness. Jainism offered solutions to the ills facing the world and advised people to follow the basic human values of truth, value and beauty.

Gujarat Minister for Health and Family Welfare Ashok Bhatt said that the fair represented a renaissance of Jainism. In 2000 A.D., two crore children will be rendered orphans owing to AIDS, he said and added that the solution lay in everyone leading a disciplined life. The Gujarat government had proposed to begin a centre for non-violence in Palitana.

Former Chief Minister of Madhya Pradesh Sundarlal Patwa and chief administrative head of Brahma Kumari's Ishwariya Vishwa Vidyalaya, Mt. Abu, Prakashmaniji spoke. Former DGP Sripal detailed the objectives of the fair. Sugal Chand Jain welcomed the gathering, Vasant Kamdar introduced the chief guests and Ratanlal Maganlal Desai inaugurated the fair.

The fair sponsored by Sri Punamchand Vithaldas Doshi, Vallabhipur, Mumbai, and organised by Labdhi-Raj-Padmaa Jain Centre, Chennai also includes seminars on non-violence, vegetarianism and such topics in which Union ministers, state ministers, journalists and retired police officials are expected to participate.

The Indian Express, December 26, 1998

Finery and fast mark Jain festival

For the nearly 80,000 strong Jain community living in the narrow alleys off the business district of Sowcarpet, last week has been an eventful one.

Because they, like their counterparts in Jain strongholds in some areas of Vyasarapadi, Vepery, T Nagar, Red Hills, Ayanavaram and

Triplicane, have been celebrating 'Parvaparyusanparv', Lord Mahavir's birth-day.

And with such fanfare and religious fervour that it will take quite a while for the din of celebration in the seedy, festooned streets to die down.

In the over 32 Jain temples (unofficial sources say there are 50 Jain temples) acrosss the city, there has been much festivity over the last eight days.

J Fatheraj Jain, member of the Sri Rajendrasurisarwarji Jain Trust, says Sowcarpet's Mint street alone (that has about eight Jain temples), has witnessed a daily crowd turnout of about 10,000 people.

The festival was preceded by floats and chariot-processions to welcome the high priests. The Chadraprabhuswamy temple, a marvel in marble, is the biggest in the area. All Jain temples are elaborately done up in lights, flowers and streamers.

And the entire Jain community has been in it together, observing week-long—sometimes month-long—prayers and fasting, consuming nothing but boiled water. Shops have downed their shutters, and men, women and children flock to the temples night and day, dressed in their best finery.

In the footsteps of tradition, some have even abstained from wearing footwear, lest they step on ants and insects. Of the many dictates of the celebrations is an absolute reverence to all creatures big and small. Which is why, you discover, that the Jain community doesn't mind the fly and mongrel infested streets of downtown Sowcarpet.

To them, it is an opportunity to express solidarity with every one of God's creations. As 40-plus Mohinidevi, who has been living in the Ravaniyar street for 20 years now, having come from her hometown in Rajasthan after her marriage to a Jain trader here, would say, in impeccable Tamil, "Today, nothing can convince us to go back to our home-town in Rajasthan." The celebrations will be rounded off tomorrow with a four-hour prayer session.

After that it will back to business of life.

The New Indian Express, September 14, 1999

JAIN BHAWAN : ITS AIMS AND OBJECTS

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

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

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

1. School :

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

2. Vocational and Physical Classes :

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

3. Library :

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

4. Periodicals and Journals :

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

5. Journals :

Realising that there is a need for research on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals : *Jain Journal* in English, *Titthayara* in Hindi and *'Sramaṇa'* in Bengali. In 35 years of its publication, the Jain Journal has carved out a niche for itself in the field and has received universal acclaim. *Śramaṇa*, the Bengali journal, which is celebrating its twentyseventh anniversary this year, has become a prominent channel for the spread of

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

6. Seminars and Symposia :

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

7. Scholarships to researchers :

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

8. Publications :

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

The Bhagavatī Sūtra [in English] Parts 1 to 4

Barsat ki Rat (A Rainy Night) [in Hindi], *Panchadarshi* [in Hindi]

Baṅgāl ka Ādi Dharma (Pre-historic religion of Bengal)

Prāśnottare Jaina-dharma (in Bengali) (Jain religion in questions and answers).

Weber's Sacred Literature of the Jains.

9. A Computer Centre :

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

10. Research :

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

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

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

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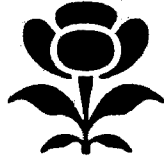
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1. Place of Publication : Jain Bhawan
P-25 Kalakar Street,
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2. Periodicity of its Publication : Quarterly
3. Printer's Name : Satya Ranjan Banerjee
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4. Publisher's Name, : Satya Ranjan Banerjee
Nationality and : Indian
Address : P-25 Kalakar Street,
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5. Editor's Name, : Satya Ranjan Banerjee
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Address : P-25 Kalakar Street,
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6. Name and address of the owner : Jain Bhawan
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Satya Ranjan Banerjee
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