a quarterly on Jainology

JAIN JOURNAL

JAIN BHAWAN
CALCUTTA
Rupees Fifteen

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All contributions, which must be type-written, and correspondence
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the Editor, Jain Journal, P-25 Kalakar Street, Calcutta-700 007

For advertisement and subscription please write to
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Subscription: for one year: Rs. 60.00, US $ 20.00:
for three years: Rs. 180.00, US $ 60.00,
Life membership: India: Rs 2000.00, Foreign: US $ 160.00,
Cheques must be drawn in favour of only Jain Bhawan
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, its concept of time and space, its doctrine of epistemological relativity and its emphasis on Ahimsa and nudity 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 jiva that Jainism displays some distinct aspects.

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

3. Ibid.
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 Jainas 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 Jain 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 Jainas invoke the help of karma to do so.7

(2) According to S. Gopalan it is the Jain doctrine of Kevala-jñāna 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 jivas (ātmanas) 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

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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.\textsuperscript{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. Guṇarātra gives them, therefore, a special name, apeksākāraṇa. 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.\textsuperscript{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.\textsuperscript{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


\textsuperscript{11} Satischandra Chatterjee and Dhirendramohan Datta, \textit{An Introduction to Indian Philosophy} (University of Calcutta, 1968) pp. 99-100.

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-monoads through successive bodies, through process of rebirth, are features of existence of living beings above level of animalcules. Infrequently, life-monoads 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.

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THE BIBLIOGRAPHY OF THE SVETAMBARA CANON*

ROYEE WILES

0 THE “CANON” AS A WHOLE

0.1 COMPLETE EDITIONS

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

1 *Ācārāṅga-sūtra : Ganadhara-Sudharmā-swāmi-kṛta-mūla-
śūtra tadupari Śrī-Haṁsasūri-kṛta-Dīpikā-ṭīkā Śrī-
Śilāṅgacārya-kṛta-Ācāraṅga-ṭīkā evam Śrī-Bhagavān-
Pāyacandajī-kṛta- [Gujarāṭī]-bhāṣā/ Śrī-Bhagavān-
Vijayasādhunā samśodhitam. Kalakattā : Nītāna-Saṁskṛta
Press 1936 [1879]. [1], 437, 283 p.; 26 x 31 cm. (Śriyukta
Rāya Dhanapatisimha Bāhādura kā Agama-Saṅgraha: 1)
[CLIO 1, 21; Schubring 1935, § 45.1; Univ. of Chicago Library
catalogue]

2 *Śrīsūjaṭāṅga-sūtra : dvitiyāṅgam, ōkā tathā Bālāva-
 bodha sahitam / Bhimasimha Mānekkākhyā śrāvaṅgeṣa
pritiśūrvaka prasiddha kothum. Mumbapūri : Nirnayāsāgara
Mudrāyanta, sanvāt 1936. 1880. 28 1020 p.; 28 cm. (Rāyā
Dhanapatisimha Bahādūra kā Jaināgamasāṅgraha; 2. –
Śriyūta Rāya Dhanapatisimha Bāhādura kā Agamasāṅgraha;
2). [Winternitz 1933 : 2, 438 nl; Schubring 1935, § 45.2;
Univ. of Chicago Library catalogue]

3 Śhāhāṅga sūtra : tritiyāṅga : Ganadhara Sudharmā Svāmi
saṁkaḷita sūtra tadupari Śrīmadabhayadeva Sūri kṛtā
Saṁskṛta ōkā aura Megharaṇa kṛta bhāṣā ōkā yuta/
Bhrāṇnāgīrī Lauṅkacacchāyā 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
dition seems not to have been completed, i.e. I have yet to trace
publication details for volumes 17, 18, 31, 35, 37, 40, 42.
candragaṇī śīṣya Rṣī Nānakacanda se saṃśodhita hoke mudrita huvā. Vanārasa : Jaina Prabhākara Jātāu, saṃvat 1937. Īsāvi san 1880. 8, [4], 596 p. 11 x 30 cm. (Śrīyuta Rāya Dhanapatisimha Bāhādura kā Āgamasanṭagraha; 3).


8 *Śriantagadhasānāṃ Ṭavvā bhāṣya sahita prārambhīthai. Calcutta : Satya Press. [1], 82. [1], p.; 11 x 27 cm. (Śrīyuta Rāya Dhanapatisimha Bāhādura kā Āgamasanṭagraha; 8). ["Volume contains no series statement." Univ. of Chicago Library catalogue.] [CLIO 1, 133]

Bāhādura kā Āgamaśāṅgраha; 9]. [CLIO 1, 133. Schubring 1944, 13; "Volume contains no series statement." Univ. of Chicago Library catalogue]


11  *Vipākasūṭra / Gaṇadhara Sudharmasvāmiṃkṛtamūlasūṭra, tadupari Śrīmadabhaya-devācaryyya Śūrīkṛtaṭika; Vījayakṛtabāṣā saṃśodhitā. Kalikātā : Nūtanasaṃskṛtaṃvītra, saṃvat 1933 [1876]. 279 p.; 11 x 26 cm. (Śrīyuta Rāya Dhanapatisimha Bāhādura kā Āgamaśāṅgraha; 11). [Emeneau 3930; Univ. of Chicago Library catalogue]


13  *Rāya paseni ji sūtra : dusara Upāṇga / Gaṇadhara Śrīśudharmasvāmiṃkṛta mūlasūṭra, tadupari Malayagiri Ācaryya kṛṭatīkā, tadupari Meghaṛajajikṛta Vālabodha. Kālakata : Śrī Yasodānanda Sarkāra ke Chāpekhāṇa, 1879, 296 p.; 26 cm. (śrīyuta Rāya Dhanapatisimha Bāhādura kā Āgamaśāṅgraha; 13). [BORI Cat. 17:1, 174-75; Schubring 1944, 16; Univ. of Chicago Library catalogue]


15  *Pannavanā-sūtra : caturthopāṇga [Gujarāti anuvāda sameta] pṛārandha / Loṅkā-gacchiya Śrī Rāmacandra Gaṇi kṛta
Saṃskṛtānuvāda yuta; Nānakacandajī se samśodhita hoke mudrita hua; Kālikācārya saṅkalitasūtra, tadupari Malayagiri Sūri kṛta Saṃskṛta āka auro Paramānandarsī kṛta bhāṣā āka yuta. Benares : s.n., 1884. 3 v.; 16 x 30 cm. (Śriyuta Rāya Dhanapatisimha Bāhādura kā Āgamasāṅgraḥa; 15) [CLIO 3, 1932; Univ. of Chicago Library catalogue]


17-18 [Śūra P and Canda P. apparently never published [see Jain, Banarsi Das Ardhā Magadhī Reader. Lahore, 1923, liv]]


saṃvat 1936 [1879]. [1], 1109 p.; 13 x 31 cm. (Śrīyuta Rāya Dhanapatisīṁha Bāhādura kā Āgama-saṅgraha 41). [CLIO 2, 2827; Emeneau § 3959; JRK 42; [Univ. of Chicago Library catalogue]


2 Āgamodaya Samiti and Śreṣṭhidevacandra-Lālabhāi-Jainapustakoddhāraka 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 Āgamoddhāraka—although this is usually not stated explicitly in the publications. From the information given in the Alpaparicitasaiddhāntikaśabdakoṣaḥ 4 (1954-79 : 3, plate facing

3. From 1911 to 1979 the Śreṣṭhidevacandra-Lālabhāi-Jainapustakoddhāraka 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 cūṇīs edited by Ānandasāgara are also indexed in the Alpa-paricīta...but are not listed.5

1911 *Śriyaśodepakarītavaranasametam Śripakśikasūtram [/ edited by Ānandasāgara]. Bombay : Nīrṇayaśāgara Press, 1911. 5 [ie 10], 78 [ie. 156] p.; (Śreṣṭhi-Devacandra-Lālabhāī-Jaina-Pustakoddhāra; 4) [Emeneau 3967; CLIO 3: 1836; DLJP list]

*Upādyāyaśrimadvinayayavijayayaganiviracita Kalpasūtravṛttiḥ Subodhikābhidhānā [/ edited by Ānandasāgara]. Śuryapura : Gopi pura Jaina Printing Works, 1911. 2, [2], 600 p.; 1 plate; 13 x 28 cm. (Śreṣṭhi-Devacandra-Lālabhāī-Jaina-pustakoddhāra; no. 7). [Emeneau § 3943, CLIO 2, 1232; DLJP series list]


1915 *[Lalitavistarā (cty on Caityavandanasūtra) with Municandra’s Pañjikā / edited by Ānandasāgara. (Śreṣṭhi-Devacandra-Lālabhāī-Jaina-Pustakoddhāra series; 29). [BORI Cat 17:3, 225; 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 remaining being indexed either from MSS (five) or other editions (three). More works are indexed in these volumes than are listed in the ‘Saṃśāiapratyakam’.


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


1918 Śrīmatsudharmasvāmiganabhārdviracitaṃ Candra-kulina-navāṅgiyūrttikārakaśrīmadabhayadevasūrīvira-citaśikopetan

Reprint with list of corrections 1985.


1918-20 Srimadbhagavatiisutram Srimatsudharmasvamiganabhprarupitam Srimaccandra-gacchhatalkarastrimadabhayadevasuirisutritavivaranastrutam Srimatsbhanganagasutram. Mehesana: Srimadagodayasamith, Virasamvat 2445-. Vikramasamvat 1975-. Krishnata 1918-1920. 2 v; 12 x 27 cm. (Agamodaya series; no. 21, 22). [CLIO 4, 2604; BORI Cat. 17:1, 55]

Reprint with list of corrections 1985.


ILES : THE BIBLIOGRAPHY OF THE SVETAMBARA CANON


Bombay : Āgamodaya Samiti, 1919 (Schubring 1935 § 47).


Edited by Śāh Venicandra Surcandra.


1976. Kraśṭaśaṇa 1920. 2 v.; 12 x 27 cm. (Śreṣṭhi Devacandra Lālabhāī Jainapustakodhāra; granthāṅkaḥ 52, 54). [CLIO 2, 1138; Emeneau § 3933; Roth 1983, 222; DLJP list].

1922


1923


1925 Śrīmatrājapraśnīyasūtram : Śrīmanmalayagiripraṇī-


1928-36 Śrīmanmalayagirīcāryakṛtāvivaraṇayutam. Śrutakevali-
śrīmadbhadrabāhushvāmīsūtrita-śrīyuktīyuta-Śrīvāsya-


1935 *Sādhusādhvīdavasikāratrikapākṣikakacāturnmāsikā-

1936 Yugapradhānaśrutakevalibhagavacchribhadrabāhu-
sūmīsūtrītāṁ Śrīsantisāgarakalpīkalpakahummodyākhyā-
vīvarānasamvalītāṁ Śrīkalpasūtram. Prathamasaṃskaraṇe.
Ratnapuriya [Ratlam]: Śrīrṣabhadevaji Kesārimalaji nāmi Śvetāmbarasāṃsthā, Vira saṃvat 2462; Vikrama saṃvat 1992; Krāiṣṭa san 1936. 4, 240 p.: 12 x 27 cm.


Reprint of 1917 edition. 


1978 *Ācārāṅgasūtram Sūtrakṛtāṅgasūtraṇaṃ ca / Śrīmatsudharmavāmiviracitām; Bhadrabāhu-svāmiviracitaniruykti- Śrīśilāṅkācāryaviracitaṭikāsamanvitām; sampādakāḥ samśodhakāśca Ācāryamahārājaśrīsāgarānandasūrīvarāhī, Munirājaśripunyavijayagaināmithārājasaṅghītraitāprasūnasāmā- gryāṇaśreṇa sudhivṛddhipatramādīvariprśīṭadībhīh parīkṣartā Muniḥ Jambūvijayah, sahaṁvake Muniḥ

Re-editition of Āyār. 1916, Sūy. 1917.

1985

Sthānāṅgasūtram Samavāyāṅgasūtram ca : dvādaśāṅgyāṃ
tṛtīyaṃ caturtham ca / Pañcamagaṇadhara-Bhagavat-
sudharmasvāmīvīracitam; Ācāryaparāvāśriabhaya-
devasūrvīracitavṛttisamalaṃkṛtaṃ ; sampādakāḥ
saṃśodhakāsca Ācāryamahārājaśriṣāgarāṇandasūrīśvarāḥ;
Munirājaśripunyavijayaśmārahārajasāṅghirapratīcina-
sāmagryāyanusāraṃ vihitena śuddhipatrakena tathā
aparaip apī nānāvidhāḥ pariṣiṣṭādibhibhi pariṣkārāḥ;
Muniḥ Jambūvijayaḥ. 1. saṃskaraṇa. Dilli : Motilāla Banārasidāsa
Īndolājikala 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 Ăūrīs :

1928

*Jinadāsa-Gaṇi-vīracitā Śrīanuyogadvāra-cūrṇi tathā
Haribhadra-Ācārya-vīracitā Anuyogadvāra-sūtra-vṛtti.
Ratalāma : Śrīṣabhadevajī Keśarimalajī Śvetāmbara-
1928. 90, 128 p.; 12 x 27 cm.

1928

*[Nandi Ăūrī with Haribhadra’s Vṛtti / edited by
Sāgarāṇanda Śūri] Ratalāma : Rśabhadevajī Keśarimalajī
Śvetāmbara Saṃsthā, Vikrama saṃvat 1984 [1928].

1928-29

*Śrīmad Gaṇadhara-Gautama-Svāmi-saṅdhradhānuḥ... Śrīmad-
Bhadrabāhu-Svāmi-sūttīta-Nirṛukti-yutaṃ Śrīma-Jinadāsa-
Gaṇi-Mahattara-kṛtayā Cunyā sametaṃ Śrīma-Avaśyaka-
sūtraṃ. Indore : Jaina-bandhu Press, 1928-29. 2 v.; 12 x
27 cm.

1928-36

Śrīmanmalayāṅgyācāryakṛtavivarāṇayataṃ. Śrutaśakal-
śrīmadbhadrabhāsuvśavāsūtrītanirṛuktijita-Śrīvaśya-
sūtraṃ. Bombay : Śrīgamodayasamiteh, Virasamvat
cm. (Śrīgamodayasamitigranthoddhāre, granthāṅka 56, 60,
Śreṣṭhī Devacandra Lālabhāī Jainapustakoddhāre;
gramthāṅka 85). [Emeneau 3961; CLIO 1, 243]

v 3 edited by Ānandasāgara (DLIP list)


*[Śrī-Sūtrakṛtāṅgacūrṇī with Nijjuti and Jinadāsa’s Cūrṇi / edited by Mohanlāl M. Badāmī. Rālam : Śrī Rṣabhadevaja Keśarimalajī Śvetāṃbara Samśthā, 1941. 466 p.; 12 x 27 cm. [Attributed to Ānandasāgara in Alpaparicitasaiddhāntikaśabdakośaḥ, v. 3 plate facing page 9]

Indexes to this series :


366 p.; 12 x 26 cm. (Śrī-Āgамodayasamiti Granthoddhāra; granthākah 55).

ANU MENZIES BL1312.29.A6 1937


ANU LARGE BOOK BL1310.6.S75 1941


ANU BL1312.59.U8 1948

3 Amolaka Rṣi, text of 32 Āgamas with Hindi translation, 1915-19

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

*Sūyagaḷaṅga sūtra / Amolaka Rṣii Maharaja krti 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 Ayār. 1966, 5). They seem also to have been rereleased in Haidarābāda, Vira saṃvat 2446 [1920] under the general title Jain sūtra battisi, by Rājā Bahādur Lāla Sukhdevahāy Jvalāprasād Jaumīhi (Schubring 1935, p. 4-5, n. 4: JSBl 2, 325n lā).

*Samavāyāṅga sūtra / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1916. 332 p. : 13 x 23 cm.

1917 *Vivāhaprajñāptī (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.

*Prāśnavyākarana sūtra / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 228 p. : 13 x 23 cm.

*Rājapraśnīya sūtra / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 304 p. : 13 x 23 cm.

*Jivābhīgama sūtra / Amolaka Rsiji Maharaja krta Hindi bhasanuvada sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 768 p. : 13 x 23 cm.

*Sūryaprajñāptī sūtra / Amolaka Rsiji Mahārāja krta Hindi bhāṣānuvāda sahita. Sikandarābāda (Dakṣina) : Jaina Śāstroddhāra Mudrālaya, 1918. 400 p. : 13 x 23 cm.

*Nirṛityāvalikādī pānca 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.
*Vyawahāra śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1918. 180 p.; 13 x 23 cm.

1919

*Antagadadaśāṅga śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 139 p.; 13 x 23 cm.

*Anuttaravācā dasaṅga śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 40 p.; 13 x 23 cm.

*Pannāvannā śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 1358 p.; 13 x 23 cm.

*Jambūdvipa praṇāpti śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 624 p.; 13 x 23 cm.

*Nandī śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 211 p.; 13 x 23 cm.

*Anuyogadvāra śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 379 p.; 13 x 23 cm.

*Uttarāḍhyayana śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 651 p.; 13 x 23 cm.

*Daśavaikālikā śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 144 p.; 13 x 23 cm.

*Āvaśyaka śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 47 p.; 13 x 23 cm. [JSBI 2. 173 item ū]

*Daśaśrutaskandha śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, 1919. 148 p.; 13 x 23 cm. [LC]

*Nīśitha śūtra / Amolaka Rsiji Maharaja kṛta Hindi bhasanuvāda sahita. Sikandarabada (Daksina) : Jaina Sastroddhara Mudralaya, Vīra saṃvat 2446 [1919]. 246 p.; 13 x 23 cm.
Reprints :^7


Reprint of Sūy. 1915.

4 "Āgamaratnamanājūşā", 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, Pallānā. The texts were also printed on large format paper in about 500 copies which were distributed to various Bhaṇḍāras and learned monks. The copy originally presented to Puṇḍavijaya is now housed in the L.D. Institute (C. Tripāṭhi, MahāNīs. 1994, p. 13). This edition is termed Āgamaratnamanājūşā in Pannav. 1969 (v. 2, 442-43) where the year of publication is given as 1998 V.S. [1941] (2468 Vira 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 Suttāgama edition


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.


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

6 Ghāsilāla, 32 Āgamas 1936-73


8. A lifetime's work, his editions of the Pannav., and Jambuddī. not yet traced.
Reprint 1957-60.

Reprint 1959.


Reprint 1958.

Reprinted 1958.

1952 Śrī Vipākasūtram : Ghāsilālajimahārāja-viracitayā Vipākacandrikā-ṭīkāyā samalāṅkṛtām Hindi-Gurjarabhāṣānuvādasahitam / Gavvūlālajimahārājāḥ ;
WILES: THE BIBLIOGRAPHY OF THE SVETAMBARA CANON

73


Reprint 1959.

1952-71 Śrī Ācārāṅgasūtram / Ghāsilālajimahārājaviracitayā" cāracintāmaṇivākyāyā samalāṅkrtaṃ Hindigurjarabhāṣā-


1957-60 *[Dasave. text with Hindi and Gujarātī translation / by Ghāsilālaji] Rājakoṭa: Jaina Śāstrođhāra Samiti, 1957-60. [2 v ?]

1958 *

Antakrtadaśāṅgasūtram = Antakrita Dashanga sutra / Ghāsilālajimahārājaviracitayā Muni-kumudacandrikākāhyayā vyākhyāyā samalāṅkrtaṃ Hindigurjarabhāṣānu-


*[Nandi sutra with Muni Ghāsilālaji’s Sanskrit Vyākhyā (Jñānacandrika) and his Hindi and Gujarātī translations.] Rājakoṭa: Jaina Śāstrođhāra Samiti, V.S. 2014 [1958].


1959

Anuttaropapātikasūtram = Anuttaropapatika sutram / Ghāsilālajimahārājaviracitayā Arthabodhīnīvyākhyāyā vyākhyāyā samalāṅkrtaṃ Hindigurjarabhāṣānu-


Śrī-Vipākasūtram = Shri Vipaka sutram / Ghāsilālajimahārājaviracitayā Vipākacandrikājīkā samalāṅkrtaṃ Hindigurjarabhāṣānuvādasahitaṃ. Dvitiyāvṛttiḥ. Rajakoṭa, Saurāṣṭra: Śrī Akhila Bhāratiya Śvetāmbara Sthānakavāsi


<1962-> Śrī-Samavāyāṅgasūtram = Samavāyāṅgasūtram /


Vikrama-saṃvat 2025. Īśvan 1969. 7, 15, 272, 40, 10, 156, 23 p.; 3 leaves of plates: 26 cm.


7 Mahāvira Jain Vidyālaya, 1968<1989>9


2(1) Āyāraṅgasuttaṁ = Ācāraṅgasūtraṁ / sampādaka Muni Jambūvijayaḥ; sahāyako Muni Dharmacandravijayaḥ. Bambai : Śrī Mahāvīra Jaina Vidyālaya, Vira saṃvat 2503 [1977]. 89, 422 p. 25 cm. (Jaina-āgama-granthamālā; granthāṅka 2. (1)).


15 Dasaveyāliṅgasuttaṁ / Sirisejjambhavatherabhadantavrāyaṁ : Uttarajhitayāṁ, Abassayasuttaṁ ca / anēgetherabhadantarvrāyaṁ : sampādakah Puṇyavijayo


8 Jaina Viśva Bhārati or Laḍanūn edition 1974-89

This edition has been produced from the Terapanth centre in Laḍanūn, Rājasthān, under the direction of Ācārya Tulsi and his designated successor Yuvaśīrya 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 (Uvaṅgasuttāni 1989, 13-14). 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 Deśi śabdakośa (1988) details of the last three dictionaries are given in the separate section on dictionaries below.


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(3) Nāyādhimakkahāo. Uvāsagadasāo, Antagaḍadasāo,
Anuttaravavyadasāo, Pañhāvāgaranāiṃ Viāgasuyāṃ. 55, 813, 47 p.
“Original text critically edited.”
Parts 1-3 of a complete edition of the canon.

– Sampādakiya / Muni Nathamala [13]-29. – [Dvitiya saṃskaraṇa / Yuvācārya Mahāprajña [29]]. – Bhūmikā / Ācārya Tulasī [30]-44. – Editorial [= English version of Sampādakiya] [45]-52. – [Foreword = English version of Bhūmikā] [53]-70. – Visayāṇukkama [71]-97. – Saṅketa-
nirdeśikā [98]– Āyāro [1]-250. – Sūyagaḍo [251]-486.
Saṅkṣipta-pāṭha, pūrta-sthala aura pūrī ādhāra-sthala [1]-
40. – Pariśiṣṭa 2. Ālocaṇa-pāṭha tatha vācanāntara [41]-51.

Contents v. 2 : Granthānukrama [8]. – Prakāśakiya / Ācārya
– Bhūmikā / Ācārya Tulasī [23]-27. – Preface [= English
version of Prakāśakiya] [29]-34. – Editorial [ = English
version of Bhūmikā] [35]-44. – Bhagavai Visayāṇukkama
[45]-55. – Saṅketa nirdeśikā 56. – Bhagavai Viāhapannattī
1-1048. – Pariśiṣṭa 1. Saṅkṣipta-pāṭha, pūrta-sthala aura
pūrī ādhāra-sthala [1]-44. – Pariśiṣṭa 2. Pūrakapāṭha [45].

– [Dvitiya saṃskaraṇa [12]]. – Sampādakiya / Muni
– Preface [=English version of Bhūmikā] [31]-40. –
Visayāṇukkama [41]-54. – Saṅketa nirdeśikā [55].
– Nāyādhimakkahāo [1]-391. – Uvāsagadasāo [393]-537.
– Antagaḍadasāo [539]-610. – Anuttaravavyadasāo [611]-
633. – Pañhāvāgaranāiṃ [635]-713. – Viāgasuyāṃ [715]-
813. – Pariśiṣṭa 1. Saṅkṣipta-pāṭha, pūrta-sthala aura pūrī
ādhāra-sthala [1]-47.

ANU BL1312.2 1975 and PK5003.A52 1974 v. 1, 2, 3
Āgama śabdakoṣa : aṅgasuttāṇi śabdaśūci = Word-indexes of
Aṅgasuttāṇi / sampādaka Yuvācārya Mahāprajña. Lāḍanun,

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ANU BL1310.6.A33 1980 v. 1


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

ANU BL1312.5 1987 v. 1, 2

1987 Navaśuttāni : Āvassayam, Dasaveāliyam, Uttarajjhayanāṇi, Nandi, Aṇuogadārāim, Dasāo, Kappo. Vavahāro,


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

ANU NBC + 1 484 435
BOOK REVIEW


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 Chimanbhai 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. ṁ (m and dot over) for anusvāra in many standard Sanskrit, Prakrit and Pāli books is written as m (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, ḍha is not written,
but śha 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 catastrophes, 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 Muniirāja Puṇyavijayaji Mahārāja with three commentaries Jinadāsa Gaṇi Mahattara’s Cūṇi, Haribhadra Sūri’s Vivṛti and Maladhāri Hemacandra Sūri’s Vṛtti is critically edited by Muni Jambūvijaya, disciple of His Holiness Muniirāja Shri Bhuvanavijayaji 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 Jambūvijayaji 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 Cūṇi, Haribhadra Sūri’s Vivṛti and Maladhāri 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, tāṃjyahā, could have been avoided. tāṃjyahā in Prakrit is to be printed separately as tāṃjahā, because it is not a compound word, even though its Sanskrit equivalent tadyathā is printed jointly. About the selection of the cerebral ŋ, the uniformity could not be maintained; e.g. in § 15(5) the reading tūṇhaṃ saddanayāṇam, the dental ŋ in saddanaya— is to be changed into cerebral ŋ as saddanayāṇam as the reading with cerebral ŋ is also found in the commentaries of Jinadāsa Gaṇi’s Cūṇi and Haribhadra’s Vivṛti, even though in Maladhāri Hemacandra’s vṛtti,
the dental n. is printed. Similarly negama-vavahārāṇam in §108(i) and negama-vavahārāṇam in §108(2). Except for a few readings like these, the author is uniform in the selection of cerebral n. Even in conjunct the editor has chosen double cerebral n̄ which is quite in conformity with the system of the Prakrit language, even though Jacobi prefers dental conjunct n̄ 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 dhūkāra) 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 (Sthiti-bandhā dhūkāra), first published in 1953, and containing an elaborate discussion on Karma-mimāṃsā, was reprinted second time in 1998. According to Shastri, 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

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


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., Ṭṣa, 5; Kaṭha, 2.20; Praśna, 2.5).

Shah finds fault with the interpretation of the term, syat as ‘may
be', for it might 'impart a sceptical form to syādvāda.' In his view syādvāda 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. ahīṃsā. In order to drive his point home he quotes a number of passages from the Mahābhārata, Vīṣṇu-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 ahīṃsā) 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 ahīṃsā is a cornerstone not only of Jainism but of post-Vedic Brahminism and Buddhism as well, and quite another thing to say that ahīṃsā 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 Jain outlook [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 Jain 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-
ḫāṭāṅga-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 Gītānjarī’, ‘Columbus discovered America in 1492,’
‘Water quenches thirst’, etc. do not seem to be amenable to the Jain
Seven-fold approach (*saptabhaṅginayā*). What about the truth-value of the axioms and postulates of Euclidean geometry? The claim that *anekāṅṅavāda* 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 semantial (*sic*) paradoxes in modern times’ (p. 14). He
then hastens to add: 'My 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 Yogindrānanda, 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 sarvadharmasamānyayasa (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).


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 praks 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*

Mahāvīra 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-Padma 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
NEWS ON JAINISM AROUND THE WORLD

Triplicane, have been celebrating ‘Parvaparyusana-parv’, 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) across the city, there has been much festivity over the last eight days.

J Fatheraj Jain, member of the Sri Rajendrasuriswarji 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. Science 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, 'Tiththayara' in Hindi and 'Sramana' 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. Šramana, the Bengali journal, which is celebrating its twenty-seventh anniversary this year, has become a prominent channel for the spread of
ITS AIMS AND OBJECTS

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 Bhagavati Śūtra [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 Jainā-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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Statement of Ownership

The following is a statement of ownership and other particulars about Jain Journal as required under Rule 8 of the Registration of News Papers (Central) Rules 1956.

Form IV

1. Place of Publication
   : Jain Bhawan
     P-25 Kalakar Street,
     Calcutta-700 007

2. Periodicity of its Publication
   : Quarterly

3. Printer’s Name
   : Satya Ranjan Banerjee
   : Indian
   : P-25 Kalakar Street,
     Calcutta-700 007

4. Publisher’s Name,
   : Satya Ranjan Banerjee
   : Nationality and
   : Indian
   : Address
     : P-25 Kalakar Street,
     Calcutta-700 007

5. Editor’s Name,
   : Satya Ranjan Banerjee
   : Nationality and
   : Indian
   : Address
     : P-25 Kalakar Street,
     Calcutta-700 007

6. Name and address of the owner
   : Jain Bhawan
     P-25 Kalakar Street,
     Calcutta-700 007

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