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JAIN BHAWAN
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THE JAINA WAY OF LIFE

DULICHAND JAIN

Introduction

We are living in a scientifically and technically advanced world divided into "Developed", "developing" and the "Under-developed" regions. A keen competition is going on everywhere. Only a few are thriving and prospering, whilst a majority of people lead a life of scarcity, want and impoverishment. There is tension, worry and unhappiness in the life of every one. Mr. F.L. Lucas, an English critic said, "Many a time, after pondering, I am amazed that some day the human civilisation would come to an end, not by an atom bomb, or famines or any such means, but it would come to an end by man's own intellect and deterioration of self-control in the midst of the tension of the highly artificial civilisation."

Role of religion

Under these circumstances we have to examine, how Jain religion can play a positive role in mitigating the sufferings of the common people. Jainism is one of the oldest religious traditions of the world. A long generation of *Tirthaṅkaras*, *Ācāryas*, saints and scholars belonged to this tradition. Lord Mahāvīra was the twenty-fourth *Tirthaṅkara* of the present era. Mahāvīra, born with no supernatural powers, rose by dint of his determination, self-discipline, compassion, forbearance and other qualities of heart to the highest position among men and acquired the status of a *Tirthaṅkara* or omniscient.

Mahāvīra and his Teachings

Lord Mahāvīra observed rigorous austerities spread over for twelve and a half years till he achieved *kevala-jñāna* (omniscience) which was his aim behind initiation in the ascetic order. He faced many adversities and calamities brought upon by natural and supernatural forces during this period. In the thirteenth year of his ascetic order, he

attained infinite knowledge, infinite intuition and infinite bliss. Only after obtaining omniscience, he began to preach and give discourses. He stressed the importance of right faith, right knowledge and right conduct. He stated that a man could rise high only by humility, noble conduct and discipline. He established *caturvidha saṅgha* (the four-fold congregation) of monks, nuns, laymen and laywomen, so as to provide proper guidance to the monks and nuns and to inspire and stimulate the laymen and laywomen in their religious practices. In the *saṅgha* established by Lord Mahāvīra there was no difference between men and women. Both were regarded as equal. The women were also initiated as nuns, which was a great revolutionary step at that time.

Now we have to examine how the teachings of Lord Mahāvīra can improve the life of ordinary people and bring peace and prosperity to them. Some critics say that the principles of Jainism are so difficult that they cannot be practised by ordinary people. This is a fallacy. Teachings of Lord Mahāvīra are grouped into two parts. 1. Teachings to *Śramaṇas* (mendicants) and teachings to householders (*Śrāvakas*). *Śramaṇas* have no doubt to follow very rigorous and extensive restraints, because they proceed to the path of *sarva-vīraṭi* or total renunciation. Once they take *pravrajyā* (renunciation), they have to observe the *pañca Mahāvratas* or the five great vows of total abstinence from violence, untruth, stealing, sexual indulgence and possessions. They proceed to the path of liberation which is the state of infinite consciousness, absolute freedom and eternal bliss. They devote their whole life to scriptural study, service to the *guru* and dedicate themselves to preaching. But so far as the householders are concerned, the teachings of Lord Mahāvīra are much simpler.

Thirty five Rules of Conduct

Jain Ācāryas have described the duties and responsibilities of the laity elaborately. These are called 35 virtues of a *Mārgānusārī* (one who follows the path shown by *Jinas*). These rules prevent a laity from deviating the spiritual path and prompt him to rise higher. It is the means by which he gets the right attitude of living. It is due to these virtues he begins to stop the *karmic* influx. From the sincere practice of these rules, his soul gets purified. Ācārya Sri Bhuvana-bhānuśrīśvaraji has nicely classified these rules into following four groups in his book "A Handbook of Jainology" :

- I Eleven obligatory duties
- II Eight derogations that ought to be discarded
- III Eight virtues to be cultivated and
- IV Eight endeavours to be carried out with diligence.

I. The Eleven Duties

A householder devotee should follow some kind of business, trade or profession, which is not of an ignoble or degrading nature. He should do so in a just and honest way and in proportion to his capital, or in case of employment under other people, in proportion to his strength. The business should not harm any men, animals, fish, birds or insects. Therefore the business must not be that of a butcher, brewer, wine merchant, gun-maker or anything which involves destruction of life. When money is earned honestly the mind remains peaceful and the wealth is enjoyed without any disturbance.

The layman should not marry a person from the same lineage. He should marry a person of different *gotra* but with similar character, taste, culture and language etc. This will result in harmonious relationship thereby rendering discord and misunderstanding less likely. He should respect parents and elders. He should serve the ascetics who come to him for *bhikṣā* (food) as well as guests with due respect. He should also help the needy and destitutes and satisfy their needs. He should maintain his dependents and make them work for the well-being of the family. He should live in a house which is not accessible to thieves and rogues and cannot be entered by undesirable people. He should dress according to his means but the dress should be decent and not gaudy. His expences should be in proportion to his income.

He should eat and drink at the proper time in conformity with his constitution. Excessive eating should be avoided. Food should be taken only at home. He should fast when he is suffering from indigestion.

II. Discarding eight Derogations

These include giving up (i) calumny, (ii) betraying the trust, deceiving and cheating, (iii) gambling, (iv) the six internal foes viz. anger, pride, deceit, greed, attachment and aversion, (v) places of danger like battle field, places having epidemic or famine etc. (vi) meat eating, intoxicants and (vii) crimes which might lead to imprisonment.

He should properly perform his household duties, but should not be careless in his religious duties.

III. The eight virtues to be cultivated

A layman should acquire the habit of discretion between right and wrong acts and should keep away from ignoble sinful acts. He should be a farsighted person and plan properly for the future needs of his

family. In undertaking any responsibility, he should always consider his strength and weaknesses. He should always keep his temperament, voice and appearance gentle and serene.

IV. The eight endeavours

He should always keep the company of noble people and admire their virtues. He should have compassionate attitude towards all and help everyone without selfishness. He should express gratitude to all who help him with humility.

A layman should have *svādhyāya* of holy texts everyday and he should listen to the discourses of monks and nuns. He should try to understand *tattvas* and meaning of *dharma śāstras* to know the path of right faith, right knowledge and right conduct.

These virtues are prescribed so that a laity gains material prosperity and also spiritual advancement in his life. Thus we find that Jain *Ācāryas* have given very deep thought to practical day to day life of the laities. All these qualities will make a laity spiritually conscious and make his life peaceful and harmonious.

Practice for higher advancement

Those who want to rise higher in spiritual life, must follow five *aṇuvratas* (primary vows) prescribed for a householder which consists of partial observance of non-violence, truthfulness, non-stealing, chastity (to refrain from all illicit sexual relationships) and non-possession. A householder should devote part of his time in *dāna* (charity), *śīla* (virtuous life), *tapas* (austerity) and *bhāvanā* (purification of thoughts).

Non-violence

Non-violence is the sense of equality of all living creatures. If you feel that every soul is independent and autonomous you will never trample on its right to live. This leads you to compassion and kindness towards all living beings and results in harmony and peace in the world. The principle of non-violence in Jainism embraces not only human beings but also animals, birds, plants, vegetables and creatures of earth, air and water. It is the holy law of compassion extended to body, mind and speech of a living being. Lord Mahāvīra says, "All living beings desire to live. They detest sorrow and death and desire a long and happy life. Hence one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures." (*Ācārāṅga Sūtra*, 1.2.3.4.)

The other vows

All the other vows preached in Jainism are only an extension of the vow of non-violence. Truthfulness is essential to keep order and harmony in society. There are moments in life when one has to take hardships to keep up one's convictions. In business and in our day-to-day dealings our truthfulness is put to test. We have to practise it constantly to maintain our integrity. While observing the vow of non-stealing, one is required to earn his livelihood by honest means. We violate the vow of *aprigraha* by accepting and holding what is not needed by us. What we possess in surplus has to go to those who need it badly. The principle of continence is significant in maintaining the morals in society.

Thus we see that these principles, preached by Lord Mahāvīra, are universal in character and are applicable to every individual in any society. These simple rules can be practised without the least philosophical speculation, even by ordinary people.

Integral View of Life

Jainism takes an integral view of life. Faith or only knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation. These constitute the three jewels of Jainism. Without right faith, there is no right knowledge and without right knowledge there is no virtuous conduct. Lord Mahāvīra says, "By knowledge one understands the nature of substances; by faith one believes in them; by conduct one puts an end to the flow of karmas and by austerity one attains purity." (*Uttarādhyayana Sūtra*, 28.35)

Concept of Karma

The significant achievement of Tīrthaṅkara Mahāvīra's revolution in spiritual field was the upholding of the concept of *karma* in place of God, the creator. He says that man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency. God is devoid of attachment, hence there is no need for him to create this universe which is beginningless and endless.

Every inexplicable event in the life of an individual occurs due to the *karmas* accumulated in his previous birth. *Karma* is conceived as something essentially material which gets interlinked with soul which is conscious. As particles of dust get attached to the body smeared with oil, so does *karma* with the soul. Lord Mahāvīra says, "Attachment

and aversion are the root causes of *karma* and *karma* originates from infatuation. *Karma* is the root cause of birth and death and these (birth and death) are said to be the source of misery." (*Utta.Sū* 32.7). He further adds, "None can escape the effect of their own past *karmas*. (*Utta.Sū* 4.3)

Religion in Day to Day Activities

A householder should lead his life in such a way that he continues religious practices faithfully everyday. There are six essentials which a *Śrāvaka* (householder) is expected to practise everyday in his life. These are enumerated below :

1. *Sāmāyika* : It is defined as follows : " *sāmāyika* is to be devoid of attachment and aversion and to be indifferent to life and death, gain and loss, fortune and misfortune, friend and foe, joy and sorrow" (*Mūlācāra* 23). A householder should do at least one *sāmāyika* a day for 48 minutes. In this period, he should remain aloof from his domestic and business activities. He should devote his time in self-contemplation, meditation and scriptural study.
2. *Caturviṃṣati stava* : Worship of twenty four *Tirthaṅkaras* by reciting their *stotras* and *bhujans*. *Tirthaṅkaras* are *deities* free from attachment and aversion and by their worship we try to adhere to at least some of their virtues in our life.
3. *Vandanā* : A *śrāvaka* should go everyday to the *sādhus* (mendicants) and *sādhvis* (nuns) and offer his reverential salutation. Association with such holy people results in development of virtues in life.
4. *Pratikramaṇa* : In this, self-contemplation and introspection should be done in the morning and in the evening. He should check up whether he is developing good qualities. If he has made any mistake he should repent for the same so that such mistakes do not recur.
5. *Kāyotsarga* : This literary means abandonment of body. It is done in a standing or sitting posture of meditation. This helps in keeping the mind under control. It is said, "Just as fire fanned by powerful winds destroys heaps of firewood in no time, so also the fire of meditation destroys heaps of *karmas* in no time" (*Dhyāna-Śataka* 101).

6. *Pratyākhyāna* : A *Śrāvaka* should take some vows everyday to purify his life. The aim of life is to realise the distinction between body and soul. The soul is everlasting but the body is perishable. Through *pratyākhyāna* we develop qualities of self and abandon the negative traits which hamper our spiritual progress.

Jaina Art of Living

Jainism is a living religion. There are numerous monks and nuns and nearly ten million laities continuing the tradition, following virtually the same path prescribed by *Jinas*. Though the path of monks and nuns is very difficult, the path prescribed for the householders is much simpler. Here the stress is laid on simplicity and nobility. They should lead a life full of virtues and should keep away from the six vices. This has resulted in harmony and peace in individual and family life. It is due to this, even in the modern age, Jaina laity practises complete vegetarianism and do not take any intoxicants. They are also socially conscious and run a large number of Charitable Institutions for the cause of education, medical benefits and for service to the downtrodden.

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- 22 *Viy. see v. 14.*
- 23 *Daśavaikālikāsūtra : mūlapāṭha, Hindī anuvāda, vivecana, pariśiṣṭa yukta / Śrī Śayyam-bhavasthaviraviracita; ādyasaṃyojaka-pradhānasampādaka Miśrimalajī Mahārāja 'Madhukara'; anuvādaka-vivecaka-sampādaka Mahāsati Puṣpavati. Byāvāra, Rājasthāna : Śrī Āgamaprakāśana Samiti, 1984. 80, 452 p. ; 25 cm. (Jināgama granthamālā ; granthāṅka 23). Reprint 1993.*
- 24 *Āvaśyakāsūtra : mūlapāṭha, Hindī anuvāda, vivecana, ṭippana yukta / ādyasaṃyojaka tathā pradhāna sampādaka Miśrimalajī; anuvādaka-vivecaka-sampādaka Suprabhā 'Sudhā'. Byāvāra, Rājasthāna : Śrī Āgama Prakāśana Samiti,*

- Vīranirvāṇa saṃvat 2520. Vikrama saṃvat 2051. Ī. san 1994. 2. saṃskaraṇa. 68, 130 p.; 25 cm. (Jināgama-granthamālā; granthāṅka 24).
- 25 Viy. see v. 14.
- 26 *Jambūdvīpaprajñaptisūtra : Sthavirapraṇīta ṣaṣṭha Upāṅga : mūlapāṭha, Hindī anuvāda, vivecana, pariśiṣṭa yukta / ādyasaṃyojaka tathā pradhāna sampādaka Miśrīmalajī Mahārāja 'Madhukara'; anuvādaka-sampādaka Chaganalālasāstri. 2. saṃskaraṇa. Byāvāra, Rājasthāna : Śrī Āgama Prakāśana-Samiti, Vīranirvāṇa saṃvat 2520 [1994]. 59, 417 p.; 25 cm. (Jināgama-granthamālā; granthāṅka 26).*
- 27 Pannav. see v. 16.
- 28 *Anuyogadvārasūtra / Āryarakṣitasthaviraviracita : mūlapāṭha, Hindī anuvāda, vivecana, pariśiṣṭa yukta / ādyasaṃyojaka-pradhānasampādaka Miśrīmalajī Mahārāja 'Madhukara'; anuvādaka-vivecaka Śrī Kevalamunijī ; sampādaka Devakumāra Jaina; mukhyasampādaka Śobhācandra Bhārilla. Byāvāra, Rājasthāna : Śrī Āgama Prakāśana-Samiti, Vīranirvāṇa saṃvat 2513 [1987]. 47, 501 p.; 25 cm. (Jināgama-granthamālā; granthāṅka 28).*
- 29 **Sūryaprajñapti-Candraprajñapti : Śrutasthavirapraṇīta-Upāṅgasūtradvaya : mūlapāṭha, prastāvanā tathā pariśiṣṭa yukta / sampādaka Kanhaiyālālajī 'Kamala'; mukhya sampādaka Śobhācandra Bhārilla. Byāvāra, Rājasthāna : Śrī Āgama Prakāśana-Samiti, [1989]. 1. saṃskaraṇa. 48, 248 p.; 25 cm. (Jināgama-granthamālā; granthāṅka 29).*
- 30-31 *Jīvajīvābhigamasūtra : Śrutasthavirapraṇīta-Upāṅgasūtra : mūlapāṭha, prastāvanā artha, vivecana tathā pariśiṣṭa ādi yukta / sampādaka Rājendramunijī; mukhya sampādaka Śobhācandra Bhārilla. Byāvāra, Rājasthāna : Śrī Āgama Prakāśana-Samiti, 2515-17 [1989-91]. 2v.; 25 cm. (Jināgama-granthamālā; granthāṅka 30, 31).*
- 32 *Trīṇi chedasūtrāṇi : Daśāśrutaskandha. Bṛhatkalpa. Vyavahārasūtra : mūlapāṭha, Hindī anuvāda, vivecana, ṭippana yukta / saṃyojaka tathā ādya sampādaka Miśrīmalajī Mahārāja 'Madhukara'; anuvādaka-vivecaka-sampādaka Kanhaiyālālajī Ma[hārāja]. 'Kamala'. 1.*

samskaraṇa Byāvāra, Rājasthāna : Śrī Āgamaparakāśana Samiti, Vira nirvāṇa sam. 2517. Vikrama sam. 2048. 1992 Ī. 81, 462 p. ; 25 cm. (Jināgama-granthamālā; granthāṅka 32).

- 32a *Nisīthasūtra : mūlapāṭha, Hindī anuvāda-vivecana-ṭippaṇa yukta / ādya saṃyojaka tathā pradhāna sampādaka Miśrimalajī Mahārāja 'Madhukara'; anuvādaka-vivecaka-sampādaka Kanhaiyālālajī Ma[hārāja]. 'Kamala'; Śrī Tiloka Munijī Ma[hārāja]. 1. saṃskaraṇa. Byāvāra, Rājasthāna : Śrī Āgamaparakāśana Samiti, Vira nirvāṇa sam. 2517. Vikrama sam. 2048. 1991 Ī. 97, 458 p.; 25 cm. (Jināgama-granthamālā; 32a).*

0.2 SELECTIONS¹²

- 1923 Jain, B[anarsi]. D[as]. *Ardha Magadhi Reader*. Lahore, 1923. lxxv, 178 p.; 22 cm.

Contents : Preface v. — Ardha-Māgadhī grammar [ix]-xxxviii. — Ardha-Māgadhī language and literature ixl [ie. xxxix]-liii. — Bibliography liv-lxxv. — Ardha-Māgadhī reader. 1. Miyāputte dārae [Vivā. 1.1] 1-12. — 2. Mehe kumāre [Nāyā 1.1, variants from Nāyā. 1877; 1919] 13-38. — 3. Tāvasa-parivvāyagā [extracts 3-6 from Ācār. 1, copied from Ācār. 1916] 38-46. — 4. Āyaṭṭhasamaṇuvāse 45-46. — 5. Indiyabhogāim 47-48. — 6. Ittaramaraṇam 48. — 7. Pāṇavaho [Paṇhā. 1] 49-51. — 8. Mokkhamagge [Sūy. 1.11] 52-55. — 9. Bāla-panḍiyamaraṇam [Utt. 5] 55-57. — 10. Aṇagārakiccāim [Sūy. 14] 58-61. — 11. Parisahovasaggā [Sūy. 1.3.1] 61-62. — 12. Cittasambhūyā [Utt. 13-14] 63-74. — 13. Āyārappaṇihī [Dasave. 8] 74-78. — Note to translation[s] 79. — [Translations unless noted are reprints from Jacobi's SBE] 1. The child Miyāputta / B. D. Jain. 80-93. — 2. Prince Meha / B.D. Jain 94-119. — 3. Ascetics and hermits. 120-26. — 4. Prosecution of one's object 127-28. — 5. Sensual pleasures 129-30. — 6. The death called ittara 131-32. — 7. Injury to life / B.D. Jain. 133-36. — 8. The path 137-41. — 9. Death foolish and wise 142-146. — 10.

12. This and the following sections are not comprehensive, rather simply a place to enter appropriate works from the ANU Library collection until I have time to cover a wider range of material.

The duties of a monk 147-50. — 11. Trials and persecutions 151-153. — 12. Citra and Sambhūta 154-66. — 13. The treasure of right conduct/ B.D. Jain 167-72. — Index of words explained in footnotes 173. — Index of important words and subjects 174-78.

Reprint. Delhi : Sri Satguru Publications, 1982.

ANU PK1255.J34 1982

1942-51 *Śramaṇa Bhagavān Mahāvīra*. Ahmedabad : Śrī Jaina Siddhānta Society, Vira samvat 2468-77. Vikrama samvat 1998-2007. 1942-51. 5 v. in 8; 25 cm. (Commemoration volume; 1-8).

v. 1, pt. 1-2 : Life [earlier existences of Mahāvīra] / by Muni Ratna Prabhavijaya. 2nd ed. Vira samvat 2474. Vikrama samvat 2004. 1948.; pt. 1. 106, 227, 26 p. — pt. 2. vii, 304, 32 p.

v. 2, pt. 1-2 : Life [of Mahāvīra, containing 116 sūtras of the Kalpasūtra and additional material?]. Vira samvat 2468-77. Vikrama samvat 1998-2007. 1942-51. 12, 19, 284 p. — pt. 2. 8, 792, 31 p.

v. 3 : *Kṣamāśramaṇa Jin[a]bhadrā Gaṇi's Gaṇadhara-vāda, along with Maladhārin Hemacandra Sūri's [Sanskrit] commentary edited by Muni Ratna-prabha Vijaya; with translation, digest of commentary and introduction / by Dhirubhai P. Thaker. Ahmedabad : Śrī Jaina Grantha Parakāśaka Sabhā, Virasamvat 2468. Vikram samvat 1998. 1942.*

Contents : Introduction [3]-36.—Kṣamāśramaṇa Jin[a]-bhadrā Gaṇi's Gaṇadhara-vāda [text and English translation] [1]-538.— Corrections [534].— [Advertising, 6 p].

Cover-title : "Śramaṇa Bhagavān Mahāvīra : v. 3. Gaṇadhara-vāda."

Reprint : Vira samvat [sic] 2470. Vikrama samvat 2006. 1950. Slight differences in pagination plus index p. 537-46.

v. 4 : *Kṣamāśramaṇa Jinabhadrā Gaṇi's Nihava-vāda : along with Maladhārin Hemacandra Sūri's commentary edited by Muni Ratna-prabha Vijaya : with translation, digest of Sanskrit*

commentary and introduction / by Dhirubhai P. Thaker. Ahmedabad : Śrī Jaina Grantha Parakāśaka Sabhā, Virasaṃvat 2473. Vikram saṃvat 2003. 1947.

Contents : Preface : the text of the Nihnavāda / Dhirubhai P. Thaker [1]-19. — Nihnavavāda [text and English translation] [1]-340. — Corrections [341]. — Index [343]-347—[Advertising, 32 p.]

Cover-title : “Śramaṇa Bhagavān Mahāvīra : v. 4 Nihnavavāda.”

v. 5, p. 1 : Ahmedabad : Śrī Jaina Grantha Parakāśaka Sabhā, Virasaṃvat 2474. Vikrama saṃvat 2004. 1948.

Contents : Introduction [5]-7. — Sthaviravali [text and English translation] [1]-332. — Chronology [333]-336. — Appendix no. VI. Yuga-pradhāna [337]-347. — Index [348]-356. — [Advertising 32 p.]

The sources are listed (Introduction p. 6) but not clearly identified, the translation seems to include Kalpasūtra and Nandī paṭṭāvalis.

Cover-title : “Sramaṇa Bhagavān Mahāvīra : v. 5., p. 1., Sthaviravali.”

v. 5, p. 2 : Virasaṃvat 2477. Vikrama saṃvat 2007. 1950.

Contents : Sthavirāvali [translation only] [1]-218. — Chronology [219]-226. — List of the disciples of Vijayanemi Suri 228-29. — Corrections [232]-234. — Subject-index [235]-242. — [Advertising] 1-31.

Cover-title : “Śramaṇa Bhagavān Mahāvīra : v. 5., p. 2., Sthaviravali.”

“[A]n effort to supply the English-knowing public with an accurate, comprehensive, and authentic account of the twenty-six previous bhavas (existences) and the twenty-seventh bhava of Śramaṇa Bhagavān Mahāvīra” (Foreword v. 1, pt. 1, p. 21). Sources for the extracts printed and translated are not given. First edition in 4 v. 1941-42 (v. 1, pt. 1. Preface to second edition).

ANU BL1371.V5

383 *Dhammakahāṇuogo : Hindī anuvāda sahīta / saṅkalanakartā* Muni Kanhaiyālāla 'Kamala' evaṃ Dalasukhabhāi Mālavāṇiyā; anuvāda Devakumāra Jaina; pradhāna sampādaka Śrīcanda Surānā 'Sarasa'. Ahmadābāda : Āgama Anuyoga Ṭraṣṭa, Vīra nirvāṇa saṃvat 2509. Vikrama saṃvat 2040. Īsvī san. 1983. 2 v.; 28 cm. (Āgama Anuyoga grantha 1)

Bhāga 1. Prathama evaṃ dvitīya skandha. 16, 2, 132, 24, 257, 379 p. ; 5 leaves of plates (portraits).

Bhāga 2. Trtīya se ṣaṣṭha skandha. 68, 124, 320, 79, 172, 40p.

Contents Bhāga 1 : Prakāśakīya [7]-8. — Prākkathana / Muni Kanhaiyālāla 'Kamala' [9]-15. — Prastuata Dharmakathānuyoga kā saṅkṣipta paricaya 16. — Dharmakathānuyoga eka samīkṣātmaka adhyayana / Devendra Muni [1]-131 p. — Sāṅketika śabdasūci 132. — Viśaya-sūci [1]-24. — 1. khandho : Uttamapurusaṅkathānaka [1]-257. — 2. khandho : samaṇakahāṇagāṇi [1]-379.

Contents Bhāga 2 : Prakāśakīya [1]. — Anuyoga kī sārthakatā: eka cintana / Muni Kanhaiyālāla 'Kamala' [6]-7. — Sāṅketika śabdasūci [8]. — Prastāvanā : Āgama kathā-sāhitya mīmāṃsā / Premsuman Jaina [9]-40. — Viśaya-sūci [41]-68. — 3. khandho : Śramaṇi kathānaka [1]-124. — 4. khandho : Śramaṇopāsaka kathānaka [1]-320. — 5. khandho : Nīnāvakaṅkathāem [1]-79. — 6. khandho : Prakīrṇaka kathāem [1]-172. — Pariśiṣṭa 1. Carita sandarbha sthala sūci [1]-7. — 2. Vyakti nāma-sūci [8]-40.

ANU LARGE BOOK BL1310.2.D43 1983 v.1. v.2

986 *Gaṇitānuyoga : Jaina Agamamata bhugola-khagola evaṃ antariksa sambandhi samagri ka visayakrama se pramanika sankalana*. 2nd ed., rev. and enl. Ahmadabada : Āgama Anuyoga Trasta, 1986. 1 v. (various pagings) : ill.; 28 cm.

LCCN 90-903323.

ANU ON ORDER 14 April 1997

0.3 STUDIES

925 Glasenapp, Helmuth von. *Der Jainismus : eine indische Erlösungsreligion : nach den Quellen dargestellt*. Berlin : Alf Häger, 1925. 505, 28 p. ; 20 cm.

Contents : Vorwort [v]-vi. — Inhalt [vii]-x. — 1. Einleitung 1-5. — 2. Geschichte 6-80. — 3. Schrifttum 81-137. — 4. Lehre 138-313. — 5. Gesellschaft [314]-357. — 6. Kultus [483]-488. — Zu den Bildern [489]-488. — Index [493]-505.
 "Mit 3 farbigen und 28 schwarzen Tafeln."
 Reprint. Hildesheim : Georg Olms, 1964. 1984.

ANU BL 1351.G5 1964

Translation. Shrotri, Shridhar B. *Jainism : an Indian religion of salvation* / translated by Shridhar B. Shrotri. New Delhi : Motilal Banarsidass, 1996 (forthcoming) [MLBD Newsletter May 1996, 13]

- 1926 Schubring, Walther. *Worte Mahāvīras : kritische Übersetzungen aus dem Kanon der Jaina*. Göttingen : Vandenhoeck & Ruprecht. 1926. ix, 152 p. (Quellen der Religionsgeschichte. Bd. 14, Gruppe 7).

Reviews : H. Jacobi, *Der Jainismus*, *Archiv für Religionsgeschichte* 18 (1915), 283 ff. — E. Leumann, *Zeitschrift für Indologie und Iranistik* 7 (1929), 157-162.

ANU BL1310.S9

- 1935 Schubring, Walther. *Die Lehre der Jainas nach den alten Quellen dargestellt*. Berlin, Walther de Gruyter, 1935. 251 p. (Grundriss der indo-arischen Philologie und Altertumskunde; Band 3 Heft 7).

ANU BL1351.S42

[Abridged] translation : *The doctrine of the Jainas : described after the old sources* / translated from the revised German edition by Wolfgang Beurlen. Delhi : Motilal Banarsidass, 1962. viii, 335 p. 2, 1978. Review of 2 by Willem B[ollée] *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 130 (1980) 661.

ANU BL1351. S413 1976

- 1941 Kapadia, Hiralal Rasikdas. *A History of the Canonical Literature of the Jainas*. Gopipura, Surat : Hiralal Rasikdas Kapadia, 1941. ix, 272 p.; 20 cm.

Contents : Preface [iii]-iv. — Analysis [5]-ix. — Chapter 1. Genesis of the Jaina scriptures [1]-19. — 2. Classifications

of the Agamas [20]-58. — 3. Redaction of the Jaina canon [59]-69. — 4. The extinct Agamas of the Jainas [70]-109. — 5. The extant Agamas of the Jainas [110]-170. — 6. The canonical exegetical literature [171]-205. — 7. Comparison and evaluation [206]-231. — Index 1. Names of authors and other persons and sects and the like [232]-240. — Index 2. Names of works, their sections, doctrines, metres etc. [241]-264. — Additions and corrections [265]-272.

[RW]

[1947] Jain, Jagdish Chandra. *Life in ancient India as depicted in the Jain canons [sic] (with commentaries) : an administrative, economic, social and geographical survey of ancient India based on the Jain canons.* Bombay : New Book Company, 1947. 420 p.; 25 cm.

Contents : Preface [5]-7. — Bibliography (with abbreviations) 8-15. — Contents [16]. — Section 1. Introduction to the Jain canon. Chapter 1. The history of the Jain church [19]-30. — 2. The canons of the Jains 31-43. — Section 2. Administrative organisation. Introduction [47]. — 1. Central administration 49-60. — 2. Fiscal administration [61]-63. — 3. Administration of justice. [64]-74. — 4. Military organisation [75]-81. — 5. Local government [82]-83. — Section 3. Economic aspects. Introduction [87]. — 1. Production [89]-110. — 2. Distribution [111]-112. — 3. Exchange [113]-122. — 4. Consumption [123]-134. — Section 4. Social conditions. 3. Position of women [152]-168. — 4. Education learning [169]-174. — 5. Arts and sciences [175]-191. — 6. Religious conditions [192]-225. — 7. Manners and customs. [226]-242. — Section 5. Geographical material in the Jain canons. General outlook [245]-247. — 1. Jain conception of the world [248]-249. — 2. The Jain Āryan countries [250]-256. — 3. Mahāvīra's itinerary [257]-262. — 4. Geographical lexicon. [263]-366. — Section 6. Some important kings and dynasties. Introduction [369]. — 1. Sixty-three great men 371-376. — 2. Kings and rulers [377]-400. — Retrospect [401]-403. — Index [405]-420.

Map : India at the time of Mahāvīra (500 BC) facing p. 252.
Map : Places visited by Mahāvīra (500 BC) facing p. 256.

Hindī translation published 1965. 2nd. revised and enlarged edition 1984.

ANU BL1321.1.J3

- 1949 Law, Bimala Churn. *Some Jaina canonical sūtras*. Bombay : Bombay Branch Royal Asiatic Society, 1949. xv, 213 p.; 24 cm. (Bombay Branch Royal Asiatic Society Monograph : no. 2).

Contents : Author's note [v]. — Introduction / E.J. Thomas [vii]-viii. — Bibliography [ix]-xi. — Chapter 1. Jaina canon [1]-6. — 2. Ācāraṅga sūtra 7-12. — 3. Sūtrakṛtāṅga [13]-24. — 4. Sthānāṅga [25]-27. — 5. Samavāyāṅga [28]-30. — 6. Vākhyā-prajñāpti [31]-37. — 7. Jñātādharmakathā [38]-42. — 8. Upāsakadaśā [43]-46. — 9. Antakṛtadaśāṅga [47]-54. — 10. Anuttaraupapātikadaśā [55]-73. — 14. Rājaprasniya [74]-77. — 15. Jivājivābhigama [78]-81. — 16. Prajñāpana [82]-83. — 17. Jambudvīpaprajñāpti [84]-85. — 18. Nirayāvalī [86]-87. — 19. Nisītha and Mahānisītha [88]-95. — 20. Kalpa sūtra [96]-103. — 21. Nandī sūtra and Anuyogadvāra [104]-107. — 22. Uttarādhyayana sūtra [108]-146. — 23. Āvaśyaka [147]-150. — 24. Daśavaikālīka [151]-156. — 25. Tattvārthādigama sūtra [157]-168. — Appendix 1 Vividhatīrtha-kalpa [169]-185. — Appendix 2 Principles of Jainism [186]-210. — Index [211]-213.

"In this monograph I have tried to present a critical account of the principal Jain canonical texts in the light of my comparative study of both Buddhist and Jain texts." "In the first chapter I have given a general account of the Jain canon, and in the following chapters a detailed treatment of some of the important Jain sūtras has been made." [Author's note]

"Jainism in fact on the literary side shows a much greater development than what is to be seen in the Buddhist texts." [E.J. Thomas, Introduction viii].

- 1952 *Sandesara, Bhogilal Jayachandbhai, b. 1916 ? *Jaina Agamasahityamam Gujarata / Bhogilala Ja. Sandesara. Avrtti 1. Amadavada : Gujarata Vidyasabha, 1952. Iii, 262 p. ; 22 cm. (Setha Punamacanda Karamacanda Kotavala-granthamala; gran. 1.; Setha Bholabhai Jesingabhai Adhyayana-Samsodhana Vidyabhavana Samsodhana granthamala; granthanka 8). [CRL catalogue]*

SAMP early 20th-century Indian books project; item 15326.

Gujarat as portrayed in Jaina Agamic literature: a study.

- 1955 Kohl, J.F. Einige Bemerkungen zur Zahlensymbolik und zum Animismus im botanischen System der Jaina-Kanon. In *Studia Indologica : Festschrift für Willibald Kirfel zur Vollendung seines 70. Lebensjahres* / herausgegeben von Otto Spies. Bonn : Selbstverlag der Orientalischen Seminars der Universität Bonn, 1955. 375 p. ; 21 cm. (Bonner Orientalistische Studien. Neue Serie. Band 3). p. 125-35.

ANU PK102.Z5K5

- 1964 Vijaya Muni. *Āgama aura vyākhyā-sāhitya* / lekhaka Vijaya Muni ; Muni Samadarśī Prabhākara. Āgarā : Sanmatijñāna-piṭha, 1964. 97 p.; 24 cm. (Āgama-sāhitya-ratna-mālā ; 9).

Contents : Āgama-sāhitya : eka anucintana / Muni Samadarśī Prabhākara 1-52. — Vyākhyā-sāhitya : eka pariśilana / Vijaya Muni 53-97.

ANU BL1310.V5 1964

- 1965 Jaina, Jagadīśacandra. *Jaina Āgama sāhitya meṃ Bhāratiya samāja (500 B.C. — 1000 A.D.)*. Vārāṇasī : Caukhambā Vidyābhavana, 1965. 20, 620 p. ; 21 cm.

Hindī translation of 1947 work.

Univ. of Poona Q31:21:90Y1/152J5/ 129693

- 1966 *Jaināgama-nirdeśikā : paintālisa Jaināgamom kā viṣaya-nirdeśana* / sampādaka Muni Kanhaiyālāla 'Kamala'. Dillī : Āgama Anuyoga Prakāśana, Vira saṃvat 2492. Vikrama saṃvat 2023. Īsvī san. 1966. 25, 968 p.; 19 cm.

Contents : Vijñapti. [4]. — Jaināgama-nirdeśikā Āgama-sūci [5]. — Viṣaya-nirdeśana meṃ prayukti Āgamom ki praityaṃ [list of editions analysed to create this directory] [6]-7. — Prastāvanā-prabhāvanā [9]-25. — [Analyses] [11 Aṅga āgamas] 1-526 — [12 Upaṅga āgamas] 537-755. — [4 Mūla āgamas] 757-843. — [4 Cheda āgamas] 845-916. — [10 Prakīrnakas] 919-940. — Piṇḍaniryukti. 941-959. — Pariśiṣṭa 1 Mahā Niśiṭha sūtra kā viṣaya-nirdeśana 961-968.

ANU BL1312.9.K34 1966

- 1969-91 **Āgama aura tripitaka; eka anusilana* / lekhaka Muni Nagarajaji; sampadaka Muni Mahendrakumaraji 'Prathama'

[tatha] Muni Mahendrakumaraji 'divitiya'; bhumika : E. Ena. Upadhye. Eka avalokana : Sukhalaji Sanghavi. 1. samskarana. Kalakatta : Jaina Svetambara Terapanthi Mahasabha, 1969-91. 3 v. ; 25 cm. [Univ. of Chicago library catalogue]

Contents : 1. Itihasa aura parampara – 2. Bhasha aura sahitya – 3. Tattva, acara, va kathanuyoga.

Parts of v. 1 chapter 14 published in 1974 as *King Bimbisāra and king Ajātaśatru...* v. 1 translated into English 1986.

- 1974 *King Bimbisāra and King Ajātaśatru in the age of Mahavira & Buddha* / by Muni Nagraj; foreword by Ramesh Chandra Pandey; translated by Muni Mahendra Kumar 'Dviteeya'. Ladnun, Rajasthan : Āgama & Sāhitya Prakāshan, Jaina Vishva Bharati, 1974. viii, 90 p.; 18 cm.

Contents : 1. Śreṇika Bimbisāra 1-37. – 2. Ajātaśatru Kūṇika [38]-74. – Bibliography 75-82. – Index [83]-90.

Translation of selections of v. 1 of *Agama aura Tripitaka* 1969-91. LCCN 76-903581

ANU PAMPHLET DS451.9.B55N3313

- 1977 Devendra, Muni. *Jaina āgama sāhitya : manana aura mimāṃsa : Jaina vāṇmaya kā paricayātmaka adhyayana*. 1. saṃskaraṇa. Udayapura : Śrī Tāraka Guru Jaina Granthālaya, 1977. 32, 768 p.; 23 cm.

LCCN 77-908117.

ANU BL1310.4.D48 1977

- 1978 K.K. Dixit. *Early Jainism*. Ahmedabad : L.D. Institute of Indology, 1978. 8, 99 p.; 25 cm. (LD series; 64).

Contents : Foreword/ Nagin J. Shah. [3]. – Bibliography [4]. – Preface / K.K. Dixit [5]-6. – Table of contents [7]-8. – Chapter 1. Some noteworthy features of the Jaina speculation as occurring in Ācārāṅga I and Sūtrakṛtāṅga I [1]-21. – 2. A historical evaluation of Uttarādhyayana and Daśavaikālika. [22]-33. – 3. Sūtrakṛtāṅga II : a historical evaluation. [34]-41. – 4. The four old Chedasūtras [ĀyārDas., Br̥hKapp., Vava., Nis.]. [42]-53. – 5. Ācārāṅga II. [54]-61. – The five Aṅga texts of the form of a story-collection [Nāyā., Uvās., Antag., Aṇuttaro., Vivā.] [62]-75. – 7. Praśnavyākaraṇa [76]-

80. — 8. Ṛṣibhāṣita [81]-85. — 9. A special relevance of the Suttanipāta for Jaina studies [86]-92. — Index 1. Sanskrit and Prakrit tems. [93]-96. — Index 2. Names of persons, works etc. [97]-99.

ANU BL1351.2. D53

- [1978] *Indranandi, 10th cent. *Srutavatara ani Srutapancamikriya*. 1. [i.e. 2.] avrtti. Solapura : Jaina Samskriti Samrakshaka Sangha, 1978. 6, 49 p.; 20 cm. (Jivaraja Jaina granthamala). [CRL catalogue]

In Marathi and Sanskrit. On the history of Jaina canonical literature; includes a manual for the worship of Sarasvati, goddess of learning, according to Jaina ritualism.

- [1981] *Deo, Shantaram Bhalchandra. *Jaina canonical literature : an appraisal*. 1st ed. Mysore : Dept. of Jainology and Prakrits, University of Mysore, 1981. vi, 41 p., [1] leaf of plates : port.; 23 cm. (Department of Jainology and Prakrits series; 4). [CRL catalogue]

“Dr. A.N. Upadhye memorial lecture series, 1.” “Lecture 1” (p. 1-13) : Dr. A.N. Upadhye and his contribution to Jaina studies. 83-902491

- [1983] *Malvania, Dalsukh Bhai. *Jainagama aura Palipitakagata kucha samana visayom ki carca*. Poona, India : Bhandarkar Oriental Research Institute, 1983. xvii, 51, [1] p.; 23 cm.

LCCN 85-900487.

- [1984] Jagdishchandra Jain. *Life in ancient India as depicted in the Jain canon and commentaries : 6th century BC to 17th century AD*. New Delhi : Munshiram Manoharlal, 1984. xxiv, 507 p.; 22 cm.

Contents : Preface to the second edition [xi]-xv. — Preface to the first edition [xvii]-xix. — Abbreviations [xxi]-xxiv. — Section 1. Introduction to the Jain canon. Chapter 1. The history of the Jain saṅgha [3]-27. — 2. The Jain canon [28]-41. — 3. The antiquity of the canon. [42]-60. — Section 2. Administrative organisation. Introduction [62]. — 4. Central administration [63]-77. — 5. Administration of justice [78]-81. — 6. Crime and punishment [82]-92. — 7. Military organisation [93]-103. — 8. Fiscal administration [104]-107.

– 9. Local government [108]-110. – Section 3. Economic aspects. Introduction 112. – 10. Production [113]-145. – 11. Distribution [146]-147. – 12. Exchange [148]-163. – 13. Consumption [164]-182. – Section 4. Social conditions. Introductory [184]-14. Social organisation [185]-193. – 15. The family [194]-200. – 16. Position of women [201]-222. – 17. Education and learning [223]-230. – 18. Arts and sciences [231]-260. – 19. Manners and customs. [261]-284. – Section 5. Religious conditions. Introduction [201]-222. Introduction [286]. – 20. The Samaṇas [287]-311. 21. Other schools and sects [312]-318. – 22. Popular deities [319]-330. – Section 6. Geographical material in the Jain canon. Introduction [332]-334. – 23. Jain conception of the world [335]-336. – 24. The Jain Āryan countries [337]-343. – 25. Mahāvīra's itinerary [344]-349. – Section 7. Important kings and dynasties. Introduction [442]-443. – 28. Sixty-three great men [444]-447. – 2. Kings and rulers [448-473. – Retrospect [474]-478. – Bibliography [479]-487. – Index [excluding the new sections, 6 and 7] [488]-507. – Errata [509-10].

Map : Places visited by Mahāvīra (500 BC) facing p. [344].

Map : India at the time of Mahāvīra (500 BC) facing p. [350].

First ed. 1947. Hindī translation published 1965.

[RW]

1986 Nagraj, Muni, *Āgama and Tripiṭaka : a comparative study : a critical study of the Jaina and the Buddhist canonical literature = Āgama aura Tripiṭaka : eka anuśilana / English version by Mahendra Kumārji and K.C. Lalvāni; edited by Bhūpendra Swarup Jain and Raghunātha Śarmā. New Delhi : Today & Tommorrow's Printers and Publishers, 1986-<. v. <1->; 25 cm.*

Contents : v. 1 History and tradition : Prastavana (1985) / Muni Nagaraja v-vii. – A Review / Sukhlāla Saṅghvī ix-xvi. – Introduction to the first Hindi edition 1969/Muni Nagraja xvii-xxiii. – Chapter 1. Mahavira and Buddha 1-4. – 2. Contemporary religious teachers 5-24. – 3. Gośālaka 25-58. – 4. Chronology 59-176. – 5. Previous births. 177-87. – 6. Birth and initiation 188-235. – 7. Spiritual exertions 236-49. – 8. Hardship and forbearance 250-65. – 9.

Omniscience and enlightenment 266-71. — 10. The monastic order and its expansion 272-347. — 11. Monks and nuns 348-68. — 12. Leading followers (Upāsakas) 369-419. — 13. Defiant disciples. 420-39. — 14. Follower kings 440-532. — 15. Liberation 533-60. — 16. Wanderings and monsoon camps 561-69. — 17. The Niganthas and Nigaṇṭha Nātaputta in the Tripiṭakas [sic] 570-621. — 18. Codes and books on conduct and discipline 622-56. — Appendix I. Nigaṇṭha and Nigaṇṭha Nātaputta in Tripitakas : original Pāli 659-735. — 2. Bibliography 739-59. — Literary gems by the same author 761-762.

Planned in three volumes I. History and tradition II. Literature and teachings. III Philosophy and ethics (p. xvii).

Original in Hindī published in 3 vols, 1969-91.

ANU BQ4610.J3/N24/1986 v. 1

1986 *Jaina, Komala. *Jaina Agama mem nari*. Devasa, Madhya Pradesh : Padmaja Prakasana, 1986. 15, 263 p.; 25 cm.

LCCN 86-901898.

1991 *Durch Entsagung zum Heil : eine Anthologie aus der Literatur der Jaina : ausgewählt, aus dem Prakrit und Sanskrit übersetzt und eingeleitet / von Adelheid Mette*. Zürich : Benziger Verlag, 1991. 195 p.; 19 cm.

ANU BL1310.32.G4 D 87 1991

0.4 EDITIONS OF COMMENTARIES

1989 *Niryukti-saṅgrahaḥ / Bhadrabāhusvāmiviracitaḥ; sampādakaḥ saṁsodhakaśca Śrījinendrasūri. Prathamāvṛtīti. Lākhābāvala, Śāntipurī, Saurāṣṭra : Śrī Harṣapūṣpāmṛta Jaina granthamālā, Vīra saṁ. 2515. Vikrama saṁ. 2045. Saṁ. 1989. 20, 600 p.; 1 plate; 19 cm. (Śrī Harṣanpūṣpāmṛta Jaina granthamālā; 159).*

Contents : Alpa vaktavya/Jinendrasūri 3-5. — Saṅkṣipta kramaḥ 6. — Anukramaḥ 7-13. — Śuddhipatrakam 14-20. — 1. Āvaśyaniryuktiḥ. 1-189. — 2. Śrīmatī Oghaniryuktiḥ 190-265. — 3. Śrīpiṇḍaniryuktiḥ 266-327. — 4. Śrīdaśavaikālika-sūtra-niryuktiḥ 328-364. — 5. Śrīuttarādhyayanāsūtra-niryuktiḥ 365-419. — 6. Śrī

Ācārāṅganiryuktiḥ 420-454. — 7. Śrī Sūtrakṛtāṅganiryuktiḥ 455-475. — 8. Śrīdaśāśrutaskandhaniryuktiḥ 476-481. — 9. Paryuṣaṇākālpadhyayananiiryuktiḥ 481-490. — 10. Niryukti-gāthānāṃ akārādikramaḥ 491-600. "750 Pratayaḥ."

ANU BL1310.4 B432 1989

- 1995 *The Nijuttis on the seniors of the Śvetāmbara Siddhānta : Āyāranga, Dasaveyāliya, Uttarajjhāyā and Sūyagaḍa : text and selective glossary / Willem B. Bollée. Stuttgart : Franz Steiner, 1995. ix, 197 p.; 24 cm. (Beiträge zur Südasienforschung Südasien-Institut Universität Heidelberg; Band 169).*

Contents : Āyāranga Nijutti 1-27. — "Appendix : Schubring's selection of words from the notes to his *Worte Mahāvīras* (numbers refer to pages)." [about 150 words] 27-29. — Dasaveyāliya Nijutti 31-73. [Based on editions of Leumann (1892), who worked from MSS, and DLP [1918b], the text in the latter edition was used for the 1989 Niryukti-saṅgrahaḥ text]. — Uttarajjhāyā Nijutti 75-117. — Sūyagaḍa Nijutti 119-36. — Glossary 137-79. — Bibliography 181-93. — Corrigenda for Materials for an edition and study of the Piṇḍa-and Oha-Nijuttis....1994-97.

[RW]

0.5 STUDIES OF COMMENTARIES

- 1934-35 Kapadia, H.R. The Jaina commentaries *ABORI* 16 (1934-35) 292-312.
- 1976 Herman Ticken. 'Textual problems in an early canonical Jaina text' *WZKS* 30 (1986) 5-25.
- 1977 Alsdorf, Ludwig. Jaina exegetical literature and the history of the Jain canon. In, *Mahāvīra and his teachings /* editorial board A.N. Upadhye, Nathmal Tatia [et al]. Bombay : Bhagavān Mahāvīra 2500th Nirvāṇa Mahotsava Samiti, 1977. iv, 462 p.; 25 cm.; p. 1-8.
- 1991 Khadabadi, B.K. *Reflexions on the Jaina exegetical literature. In. *Aspects of Jainology v. 3 : Pt. Dalsukh Bhai Malvania Felicitation volume 1 /* editors M.A. Dhaky; Sagarmal Jain. Varanasi : P.V. Research Institute, [1991], p. 27-33. [Bruhn 1996, 51]

0.6 DICTIONARIES AND INDEXES¹³

- 1909 **Jaina siddhānta praveśikā* / Gopal Dasji Baraiya, 1909. [JL 3, x]
- 1910-25 *Vijayarājendra, (1826-1900). *Abhidhānarājendraḥ : koṣaḥ : sa ca Śrīsarvajñapararūpitagaṇadharanirvatitādyā'svīnopala-bhyamānā'seṣasūtra-tadvṛtti-Bhāṣya-Niryukti-Cūmyādi-nihitasakaladārśanika-Siddhāntaitihāsa-Śilpa-Vedānta-Nyāya-Vaiśeṣika-Mimāṃsādipradarśitapadārthayuktā'yuktatvanimāyakaḥ : bṛhadbhūmiko-podghāta-Prākṛta-vyākṛti-Prākṛtaśabdarūpāvalyādipariśiṣṭasahitaḥ / Śrīmadvijayarājendrasūrīśvara-viracitaḥ; Muni-Śrīdīpavijaya-Śrīyatīndravijayābhyām saṃśodhitaḥ. Ratalāma : Śrījainaśvetāmbarasamsta-Saṅghena, Śrīvīra saṃvat 2436-[2451 ?] Śrīrājendrasūrī saṃvat 4-[19 ?] Śrīvikramābdaḥ 1967-[1982 ?] Khristābdaḥ 1910-25. 7 v.; ports; 34 cm.*

Contents : v. 1 (Śrīvīra saṃvat 2440. Śrīrājendrasūrī saṃvat 7. Śrīvikramābdaḥ 1970. Khristābdaḥ 1913). 4, 15, 35, 13, 54, 8, 18, 893 p. : plate Vijayarājendra – Ābhārapradarśanam 1-4. – Granthakartā kā saṅkṣipta jivana-paricaya 1-15. – plate listing Vijayarājendra's 55 "books" from 1846-97; verso gives a sample of his handwriting (śubhaṃyuśaya). – Śrī Saudharma Bṛhattapāgachīya paṭṭāvalī. – plate of Vijayadhanacandra (1839-1920), pupil of Vijayarājendra. – Prastāvanā 1-18. – Akāra se kakāra taka śabdoṃ ke antargata () koṣṭhaka meṃ āye hue śabdoṃ kī akārādi krama se sūci 19-27. – Āvaśyaka katipaya saṅketa [included analysis of the Śvetāmbara 'canon'] 28-35. – Upodghātaḥ 1-13. – dedicatory verse to Vijayarājendra. – Abhidhānarājendrapariśiṣṭani 1. *Siddhahemaśabdānuśāsanam* Adhyaya 8 [1]-54. – 2. *Atha Prākṛtasūtrāṇām akārādyanukramaṇikā* 1-8. – 3. *Saṅkṣiptaprākṛtaśabdarūpāvaliḥ* 1-18. – *Abhidhānarājendraḥ 'a'- 'ahohiya'* 1-893.

Contents : v. 2. (Śrīvīra saṃvat 2436. Śrīrājendrasūrī saṃvat 4. Śrīvikramābdaḥ 1967. Khristābdaḥ 1910) 4, 1107, [ie. 1187] p. : plate of Vijayarājendra and Vijayadhanacandra – Prastāvanā 1-4. – 'ā' - 'ūhāpanatta' 1-1107 ie 1187. –

13. I have not yet included editions of Hemacandra's "Deśināmamālā".

Ābhāra-pradarśanam 1-4. v. 3 and 4 at binding (June 1997), not sighted.

Contents v. 5 (Śrīvīra saṃvat 2448. Śrīrājendrasūri saṃvat 15. Śrīvikramābdaḥ 1978. Khristābdaḥ 1921) : [plate of Vijayarājendra] – Ābhāra-pradarśanam [1-4]. – [plate of Vijayadhanacandra] – ‘pa’-‘bhola’ 1-1627.

Contents : v. 6 “Punarmudrita” (Śrīvīra saṃvat 2461. Śrīrājendrasūri saṃvat 28. Śrīvikramābdaḥ 1991. Khristābdaḥ 1934) : [plate of Vijayarājendra] – Ābhāra-pradarśanam 1-4. – [plate of Vijayadhanacandra] – ‘ma’-‘vrāsu’ 1-1468.

Contents : v. 7 “Punarmudrita” (Śrīvīra saṃvat 2461. Śrīrājendrasūri saṃvat 28. Śrīvikramābdaḥ 1991. Khristābdaḥ 1934) : [plate of Vijayarājendra] – Ābhāra-pradarśanam 1-4. – [plate of Vijayadhanacandra] – ‘śa’-‘hva’ 1-1250. – Praśasti 1250-51.

Prakrit and Sanskrit; introductory matter in Hindi. Vols. 6-7 edited by Bhūpendrasūri and Yatīndravijaya.

Spine title : “Jain encyclopaedia.”

The presence of the plate of Vijayadhanacandra (1839-1920) in the ANU set, even though some of the title-pages are dated before 1920, indicates that some of the volumes have been bound later. The plates are all printed “Bhāvanagara Śrī Mahodaya Presa.” v. 2 has a sticker on the first fly leaf “The Encyclopaedia is bound and covered by the Mahodaya Press, Bhāvanagar.” This set therefore seems to be made up of original (v. 1, 2, 5) and reprint (v. 6,7) volumes (vols. 3, 4 not seen).

LCCN 82-915002 ANU LARGE BOOK PK1223.V5 v. 1-7.

Reprint 1985. **Abhidhanarajendrah = Abhidhanarajendrah : Prakrit Magadhi, Sanskrit / Vijayarajendra Suri*. Delhi, India: B.R. Pub. Corp.; New Delhi, India : Distributed by D. K. Publishers Distributors, 1985. 7 v. : ports.; 29 cm.

1918 **Jaina gem dictionary / J.L. Jaini*. Arrah, 1918. [JL 3, x]

Attempt to give uniformity to the English equivalents of Jain technical terms, based on the 1909 *Jaina siddhānta praveśikā* (JSK 1,1).

1923-38 *An illustrated Ardha-Magadhi dictionary : literary, philosophic, and scientific, with Sanskrit, Gujrati [sic], Hindi, and English equivalents, references to the texts & copious quotations / by Ratnachandraji; with an introduction by A.C. Woolner. Indaur : Śrī Śvetāmbara Sthānakavāsī Jaina Kanpharansa, Ī. san. 1923-38. Vira saṃvat 2449-64.

Reprint 1977. An illustrated Ardha-Magadhi dictionary : literary, philosophic, and scientific, with Sanskrit, Gujrati, Hindi, and English equivalents, references to the texts & copious quotations / by Ratnachandraji; with an introduction by A.C. Woolner. Tokyo : Meicho-Fukyū-kai, 1977. 5 v. ; 24 cm.

Contents v. 1 : Introduction / A. Woolner i-viii. — Skeleton grammar of Ardha-Māgadhī ix-xxxii. — [folding chart] Alphabetical list of works consulted with a list of abbreviations used in the dictionary = Kośāntargata sūtrōṇī yādī tathā saṅketono khulāso xxxiii. — Grammatical abbreviations and their equivalents xxxv. — A guide to transliteration xxxvi. — Preface / Sardarmal Bhandari xxxvii-xlvi. — Publisher's note xlvii-xlviii. — Translator's note / Pritamlal N. Kachhi xlvix-l. — Hints for the study of this dictionary li-liv. — Prastāvanā = Hindī translation of Woolner's Introduction 1-6. — Prakāśaka kī or se do śabda = Hindī translation of Preface 7-14. — Koṣa dekhane ke niyama 15-18. — Citra-sūci 19. — Ardhamāgadhī-kośa 'a'- 'ahohia' 1-511.

Contents : v. 2 (Ī. san 1927. Vira saṃvat 2453) : [photo of Kesarichand Bhandari (1871-1925)]. — Citra-sūci 1. — Publisher's note 2. — 'ā'-ṅhusā' 1-1002.

Contents : v. 3 (Ī. san. 1930. Vira saṃvat 2456) : Publisher's note 1. — Prakāśakonum nivedana 3. — 'ta'-'bohiya' 1-701.

Contents : v. 4 (Ī. san. 1932. Vira saṃvat 2458) : Publisher's note 1 — Citra pariśiṣṭa 4. — 'bhai'-'holāvlāya' 1-912. — Citra pariśiṣṭa : bhāga 2 uvasagga / kāusagga / ṅakkhattamaṇḍala — bhāga 3. tamukkāya / tāvakkhetta / titthayara / disāvidisā / dīvasamuddā / nandisara / nirayāvāsa / pamāṇa — Śuddhi patraka = Corrections v. 1-4, 1-103 reduced size in reprint ?

Contents : v. 5 (Vira saṃvat 2464. Vikrama saṃvat 1995. Ī.

1938) : Sampādakīya vaktavya / Muni Ratnacandra 1-4. — Prakāśaka kā nivedana : ābhārā pradārśana 5-6. — Mahārāṣṭri va deśya-Prākṛtāntargata pramāṇagrathoṃ (repharanseja) ke saṅketoṃ kā vivaraṇa 7-14. — 'ai'-holiā' 1-665. — Deśi-Prākṛta kośa from the Deśināmamāla and earlier volumes of this dictionary 'aakha' 'hola' 665-857. — Śuddhi-patra Devanāgarī 1-12. — Errata 13-21. — Postface about the reprint edition, in Japanese / Takahisa Koseki. 1-2.

Vols. 2-4 have title on added t.p. : Sacitra Arddha-Magadhi kosha.

Vol. 5 has title : The remaining part of Ardha-Magadhi quadrilingual dictionary, or, Maharashtra and Deshya Prakrit dictionary; title on added t.p.: Parisishta Arddha-Magadhi kosha, evam, Maharshtri va Desya Prakrta kosha. (Shri-Gulab-Virgranthamālā; ratna 21).

About 50 000 words, collected from 49 texts consisting of nearly the whole of the Śvetāmbara "canon" together with all supplementary words. A more complete list of sources is given in the fifth volume which is a separate sequence.

In the postface the efforts to obtain a good copy of the text are described, having been unsuccessful the copy of Professor Matsunami Seiren was taken apart page by page, each page was carefully repaired before being photographed. (See the brief notice about the reprint by J. W. de Jong IJ 21 (1979) 213).

ANU MENZ ASIAN REFERENCE PK 1256.R3 1977 v.1-5

Reprint. 1988. **An illustrated Ardha-Magadhi dictionary : literary, philosophic, and scientific, with Sanskrit, Gujrati [sic], Hindi, and English equivalents, references to the texts & copious quotations / by Ratnachandraji; with an introduction by A.C. Woolner. Varanasi, India : Amar Publication; Delhi : Distributor, Bharatiya Vidya Prakashan, 1988. 5 v. : ill. ; 25 cm.*

LCCN 88-901557

1924-34 **Bṛhat Jaina śabdārṇava / B.L. Jain; completed by Shital Prasadaji. 1924-34. 2 v. [JSK 1, 1]*

v. 1 Barabanki. v. 2 Surat. A helpful source book (JSK 1, 1).

- 1928 *Pāia-sadda-mahārṇavo = Prākṛta-śabda-mahārṇavaḥ/* kartā Haragovindadāsa Trikamacanda Seṭha. Calcutta : Pandit Hargovind Das T. Sheth, samvat 1985 [1928]. [97], 1278 p. Reprints. Vārāṇasī : Prākṛta Grantha Pariṣad, 1963. 64, 952, 3 p.; 27 cm. (Prakrit Text Society series : 7).

ANU ASIAN REFERENCE PK 1223.S5

Dilli : Motilal Banarsidass, 1986.

ANU LARGE BOOK PK 1223.S5 1983

Abridged edition K.R. Candra, 1987, see below.

- 1954-79 *Alpaparicitasaiddhāntikaśabdakoṣaḥ : prathamah svaraparyanto vibhāgaḥ /* sampādakau Kāñcanavijaya-Kṣemañkarasāgarau; sañgrāhakaḥ Guṇasāgarau. 1. saṃskaraṇa. Surat : Śreṣṭhi-Devacandalālabhāi-Jainapustakoddhārakośa, Virābdaḥ 2480-2505. Vaikramābdaḥ 2010-38. Śākābdaḥ 1876-99. Khristābdaḥ 1954-79. 5 v.; 26 cm. (Śreṣṭhi-Devacandalālabhāi-Jainapustakoddhāra; granthāñkaḥ 101, 115, 116, 125, 126).

Contents v. 1 : Prakāśakīya [1]-2. Sampādakīya vaktavya 3-8. – Sañjñāpatrakam [List of source books, listing all those edited by Ānandasāgara = Āgamoddhāraka] 9-11. – Patrāñka sūci 12-15. = Śuddhipatrakam [16]. – Śrīāgamoddhāraka-stavaḥ. [1]-24. – Alpaparicitasaiddhāntikaśabdakoṣaḥ 'añka'-'ohabale' 1-237 p.

v. 2 : Virābdaḥ 2490. Vaikramā'bdaḥ 2020. Śākābdaḥ 1886. Khristābdaḥ 1964.

Contents : Prakāśakīya [1-2]. – [2 plates of buildings of Seṭha Devacanda-Lālabhāi-Jainavidyārthabhuvana in Gopīpura, Surat, also of Ānandasāgara and Māñikyasāgara]. – Svalpam [3]. – Sañjñā patrakam [8]-10. – Patrāñkasūci [11]-14. – Śuddhipatrakam [15]-16. – [composite of photographs of Ānandasāgara, with caption "Śrīāgamoddhārakāṣṭakam] [21]. – Āgama vaṭavṛkṣa [1]-4. – 'kañkaṭu kadeṣyaḥ'-jhoseṭha [241]-455.

v. 3 : Virābdaḥ 2495. Vikramā'bdaḥ 2025. Śākābdaḥ 1891. Khristābdaḥ 1969.

Contents v. 3 : Prakāśakīya [5-6]. – Prathama bhāganu

sampādakīya vaktavya [7]-8. — [Plate of Ānandasāgara Sūri].
— Ā 'Śrīalpāparicitasaidhāntikaśabdakoṣa' māṭe have pachī
'a. sai. śa.' evī sañjñāno upayoga karāṣe [9]-12. —
Dvitiyabhāgagataṃ svalpam 13-14. — Tṛtīya bhāgasya
yatkiñcit 15. — Patrāñkasūci [16]-19. — Śuddhipatrakam
[1]-6. — Sañjñā patrakam 6-8. — 'ṭaṅkaṃ'-'prauḍhī' 457-
[751].

v. 4 : Virābdaḥ 2500. Vaikramā'bdaḥ 2030. Śākābdaḥ 1893.
Khristābdaḥ 1974.

Contents v. 4 : 'phandai'-'vrīhyudaka' 753-1026. — Śuddhi-
patrakam 1027-31. — [series details] 1032.

Contents v. 5 : Prakāśakīya 5-6. — [Introduction in Sanskrit]
7-8. — [Plate of Ānandasāgara]. — [Introduction in Gujarātī]
9-11. — Yat kiñcit 12-15. — Sañjñāpatrakam 16-26. — 'śaka'-
'hlasana' 1033-1213. — Parisiṣṭa 1. [Supplementary entries]
1214-56. — 2. Kalikālasarvajñāśabdānuśāsanādiveda-
catuṣṭayavidhātr-Śrihemacandrācāryapraṇīta-
deśyanāmasaṅgrahākārādi 1-56.

Lists occurrences of words and the glosses on them found in
the commentaries.

ANU PK1223.A62 1954 v. 3, 4, 5 only

[BORI, v. 1 and 2 are photocopies, others original printings]

- 1966 **Leśyā-kośa* / Mohanalāla Bāṅṭhiyā, Śricand Caurāḍiyā.
Kalakattā, 1966. [JSK 1, 1]
- 1969 **Kriyā-kośa* / Mohanalāla Bāṅṭhiyā, Śricand Caurāḍiyā.
Kalakattā, 1969. [JSK 1, 1]
- 1970 *Prakrit proper names* / compiled by Mohanlal Mehta and K.
Rishabh Chandra ; edited by Dalsukh Malvania. Ahmedabad:
L.D. Institute of Indology, 1970-72 v. ; 24 cm. (Āgamic Index;
v. 1.) (L.D. series; 28, 37).

Contents v. 1: 12, 488 p. Preface / Dalsukh Malvania. [3]-4.
— Transliteration [5]. — List of abbreviations [6]-12. — 'Aii'-
'Pheṇamāḷiṇī' 1-488.

Contents v. 2 : Preface [1]. — 'Bausa'-'Hottiya' 491-888. —
Index / Ramesh Malvania [889]-1014.

8000 proper names collected from the original canonical texts of the Śvetāmbara Jains and from their printed Prakrit commentaries, that is the Niryuktis, Bhāṣyas and Cūrṇis, but not from the Sanskrit commentaries (v. 1 Preface, p. 3). The printing follows the pattern set out in the *Dictionary of Pali Proper names*. Sources outside the canonical works have only been consulted for geographical names.

A dictionary of technical terms in Jaina canonical works was announced in the preface to v. 2.

"1000 copies." ANU OS 3BL1310.A4 v. 1 and v. 2

1970-73 *Jainendra siddhānta kośa* / Jinendra Varṇi. Dillī : Bhāratiya Jñānapīṭha Prakāśana, Vīra Ni. saṃvat 2496-99. Vikrama saṃvat 2027-30. San. 1970-73. 4 v.; 27 cm. (Jñānapīṭha Mūrtidevī Jaina granthamālā : Saṃskṛta granthāṅka 38, 40, 42, 44).

Contents v. 1 : [1 plate, Mūrtidevī]. — General editorial / H.L. Jain, A.N. Upadhye [1-2]. = Pradhāna sampādakīya [3-4]. — Prāstāvika / Jinendra Varṇi [5-6]. — Saṅketa-sūcī [7-8]. — Jainendra siddhānta kośa a-au [1]-503 p. — [Series details 1]-8.

Contents v. 2 : Vīra saṃvat 2498. Vi. saṃvat 2028; A.D. 1971. : Saṅketa-sūcī [98 abbreviated titles] [3-4]. — Jainendra siddhānta kośa ka-na [1]-634.

Contents v. 3 : Vīra saṃvat 2498. V. saṃvat 2029. A.D. 1972: [plate Mūrtidevī]. — Saṅketa-sūcī [1-2]. — Jainendra siddhānta kośa pa-va [1]-544. — [Series details 1]-8.

Compilation of definitions and technical terms, 6000 words, 21000 topics are explained here (1, 5), the Saṅketa-sūcī list of sources is exclusively Digambara.

ANU PK965.V35 v. 1, 2, 3, 4

2nd edition of all volumes (1986?-88), revised by Jinendra Varṇi himself, 360 new entries, v. 5 to be an index to all the volumes v. 1 (2nd ed.) not held ANU.

Contents v. 2 : (Vīra saṃvat 2512. Vi. saṃvat 2043; A.D. 1986) : Prakāśakīya prastuti : dvitīya bhāga, dvitīya saṃskaraṇa [1-2]. — Saṅketa-sūcī [98 abbreviated titles] [3-

4]. — Jainendra siddhānta kośa ka-na [1]-635. — *Parīṣiṣṭa* 637-40. — *Bhāratīya Jñānpīṭh* [publication list] 1-[8].

Contents v. 3 : (*Vīra saṃvat* 2513. *V. saṃvat* 2044. A.D. 1987) : [plate *Mūrtidevī*]. — *Saṅketa-sūcī* [1-2]. — Jainendra siddhānta kośa pa-va [1]-629. — *Parīṣiṣṭa* [631]-632 -- [Series details 1]-8.

Contents v. 4 : (*Vīra saṃvat* 2515. *V. saṃvat* 2045. A.D. 1988). [plate *Mūrtidevī*]. — *Saṅketa-sūcī* [1-2]. — Jainendra siddhānta kośa śa-ha [1]-542. — *Parīṣiṣṭa* [543]-544.

ANU BL1303.V3 1985 v. 2, 3, 4 only.

1972-79 *Jaina-lakṣaṇāvalī ; Jaina pāribhāṣika śabda kośa / sampādaka Bālacandra Siddhāntaśāstri*. Dillī : *Vīra-Sevā-Mandira*, *Vi. Ni. saṃvat* 2498-99, *Vikrama saṃvat* 2028-36. San. 1972-79. 3 v.; 27 cm. (*Vīra-Sevā-Mandira granthamālā; granthāṅka* 15).

v. 1 a-au: 15, 88, 312, 22 p. — v. 2 *Vi. Ni. saṃvat* 2499. *Vikrama saṃvat* 2030. San 1973. *kakva-pauṣṇakāla* : S, 313-730, 22 p. — v. 3 *Vi. Ni. saṃvat* 2505. *Vikrama saṃvat* 2036. San 1979.

Contents v. 1 a-au : *Prakāśakīya* [2]-4. — *Granthānukrama* [5]-6. — [1 leaf of plates, *Jugalakīśora Mukhtāra. Choṭelālā Sarāvagī*] — Foreword / *Dayanand Bhargava* [vii]-x — *Do śabda* [11]-13. — *Sampādakīya / Bālacandra Siddhānta-Śāstri* [14]-15. — *Prastāvanā* [1]-85. — *Prākṛta śabdom kī vikṛti va una kā Saṃskṛta rūpāntara / Bālacandra Siddhānta-Śāstri* [86]-87. — *Śuddhi-patra* [88]. — *Jaina-lakṣaṇāvalī* [1]-312. — *Lakṣaṇāvalī meṃ upayukta granthom kī anukramaṇikā* [1]-16. — *Granthakārānukramaṇikā* [17]-20. — *Śatābdīkrama ke anusāra granthakārānukramaṇikā* 20-22. — *Vīra-Sevā-Mandira ke upayogī prakāśana* [23].

Contents v. 2 *kakva-pauṣṇakāla* : *Prakāśakīya* [4]-5. — *Sampādakīya / Bālacandra Śāstri* [6]. — [reviewers opinions 7-8]. — *Jaina-lakṣaṇāvalī* [313]-730. — *Lakṣaṇāvalī meṃ upayukta granthom kī anukramaṇikā* [390 titles] [1]-18. — *Granthākānukramaṇikā* [19]-22.

Contents v. 3 *prakaraṇasamājāti-hrasva* : *Prakāśakīya* [includes photos of *Jugalakīśora Mukhtāra, Bālacandra*

Śāstrī, Choṭelāla Jain, Śāntirasāda Jaina] [4]-6. – Sampādakīya / Bālacandra Śāstrī [7]-8. – Foreword / Jyoti Prasad Jain [ix]-xii. – Prastāvanā / Bālacandra Śāstrī [1]-44. – Prastāvanāgata viśiṣṭa lakṣya śabdōṃ kī anukramaṇikā [45]. – Śuddhi-patra [46]-48. – Jainalakṣānāvalī [729]-1218. – Isa grantha ke saṃyojaka [photo of Jugalakiśora Mukhtāra and short life details] [1219]-1220.

“An authentic and descriptive dictionary of Jaina philosophical terms.”

ANU BL1303.S37 1972 v. 1, 2, 3

- [1984] **Ekārthaka kośa : samānārthaka kośa / sampadaka Samani Kusumaprajna; vacana-pramukha Acarya Tulasi; pradhana-sampadaka Yuvacarya Mahaprajna. 1. samskarana. Ladanun, Rajasthana : Jaina Visva Bharati, 1984. 41, 396 p.; 23 cm. [Univ. of Chicago library catalogue]*

Dictionary of Prakrit synonyms, with Hindi meaning.

**Nirukta kośa / Sadhvi Siddhaprajna, Sadhvi Nirvanasri ; vacana-pramukha Acarya Tulasi ; pradhana-sampadaka Yuvacarya Mahaprajna. 1. samskarana. Ladanun, Rajasthana : Jaina Visva Bharati, 1984. 27, 370 p.; 22 cm. [Univ. of Chicago library catalogue]*

- [1987] *Prākṛta-Hindī kośa : Sv. Paṃ. Haragovindadāsa Trikamacanda Setha kṛta Pāia-sadda-mahaṇṇavo kī kiñcit parivartita āvṛtti – sampādaka Ke. Āra. Candra. Ahmadābāda : Prākṛta Jaina Vidyā Vikāsa Phaṇḍa, 1987. 14, 890 p.; 24 cm.*

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- [1988] *Deśī śabdakośa / vācanā-pramukha Ācārya Tulasi; pradhāna sampādaka Yuvācārya Mahāprajña; sampādaka Muni Dulaharāja; sahayogi Sadhvi Aśokaśri; Sādhavi Siddhaprajñā; Sādhavi Vimalaprajñā; Samaṇi Kusumaprajñā. Lādanuṃ, Rājasthāna : Jaina Viśva Bhāratī, Vikrama saṃvat 2045. 1988. 66, 570 p.; 23 cm.*

Contents : Āśīrvacana / Ācārya tulasī [5]. – Purovāk / Yuvācārya Mahāprajña [7]-9. – Bhūmikā / Nathamala Ṭāṭiyā [11]-14. – Sampādakīya [15]-51. – Prayukta grantha sūcī

[53]-62. — Saṅketa sūci [63]-66. — Anukrama [67]. — Deśi śabdakośa [1]-439. — Pariśiṣṭa 1. Avaśiṣṭa deśi śabda [443]-504. — 2. Deśi dhātu-cayanikā [505]-570.

Three parts : Deśi śabdakośa includes 10 000 deśi words used in the Āgamas and their commentaries including Aṅgavijjā, Viy., ĀvCū., NandīCu., NisBhā., NisCu., VavaBhā., BṛhKappBhā., Pāiyalacchīnāmamāla, Kuvalayamālā, Setubandha, etc. and grammar books (Sampādakīya, p. 38, 47).

The first appendix gives 3 381 deśi words from non-Āgama texts and Apabhraṃśa literature, compiled from glossaries of published works, as well as PSM, words given in Trivikrama's *Śabdānuśāsana* and 193 words from the chapter on style in Nemicandra Sastri's *Haribhadra ke Prākṛta kathā sāhitya kā ālocanātmaka pariśilana* (1965) (for the titles of the works used see Sampādakīya, p. 48, for the list of editions used p. 53-62 (1st group).

The second appendix gives 1745 deśi roots from Prākṛit grammatical literature, including those from the Āgamas and non-Āgamic works (Sampādakīya, p. 22).

ANU NBC 1 796 083

1992 *Ippagumta, S. *Camdu kosam : Prakrit : English dictionary /* by S. Ippagumta. 1st. ed. Delhi, India : Parimal Publications, 1992. xii, 217 p.; 23 cm. [Univ. of Chicago library catalogue]

1994 *Bhayani, Harivallabh Chunilal, (b. 1917). *Gujarati bhasano laghu vyutpattikosa / sampadaka* Harivallabha Bhayani, sahayaka Urmi Desai. 1. avrtti. Gandhinagara : Gujarata Sahitya Akadami, 1994. 240 p.; 22 cm.

Gujarati, Prakrit, and Sanskrit (Prakrit and Sanskrit in Gujarati script); explanatory matter in Gujarati. Summary : Gujarati-Prakrit-Sanskrit etymological dictionary.

1995 *A Pāda index and reverse pāda index to early Jain Canons : Āyāraṅga, Sūyagaḍa, Uttarajjhāya, Dasaveyāliya, and Isibhāsiyāim /* by Moriichi Yamazaki and Yumi Ousaka. Tokyo : Kosei Publishing Co., 1995. 537 p. 23 cm.

[RW]

BOOK REVIEW

Arhat Pārśva and Dharaṇendra Nexus—ed by M. A. Dhaky, Lalbhai Dalpatbhai Institute of Indology, Ahmedabad, and Bhogilal Leherchand Institute of Indology, Delhi, 1997, pp. xiv + 148 + 67 plates, price Rs. 400.00.

One of the most authoritative books on Pārśvanātha and his Dharaṇendra legend is the present one under review. It is a collection of fourteen articles on different aspects of Ārhat Pārśvanātha. Apart from editing the book, the editor M.A. Dhaky has also contributed three articles on *Arhat Pārśva and Dharaṇendra Nexus : An Introductory Estimation*, *Arhat Pārśva with Dharaṇendra in Hymnic Literature* and *The Tirthas of Pārśvanātha in Gujarāt*. All these articles are full of information and marked by distinctive features. Most of the papers were read at a Seminar organised by B.L. Institute of Indology, Delhi, in 1987. The convener of the Seminar was Professor M.A. Dhaky. "The papers in this volume", says Dr. Jitendra B. Shah in his Foreword, "we feel (and the scholars possibly will endorse), cast fresh light on the problem of the connection between Arhat Pārśva and Nāgarāja Dharaṇendra and thus push forward the frontiers of research on that score by some measure, besides adding information on several facets of research and issues related with the doctrine, sect, followers and representations of Arhat Pārśva."

The association of Dharaṇendra with Pārśva was figured in the medieval narrative literature of the Jains. "When Pārśva, after renunciation of worldly life was meditating (on the outskirts of Ahicchatrā)", says M.A. Dhaky, "his past enemy, the *tāpasa*—ascetic Kamaṭha, who after his death was reborn as a *vyantara* demi-god called Meghamāli, conjured up a cloud bust, the fiercely gathering waters were intended to drown the Jina. At this juncture Nagendra Dharaṇa, to whom Pārśva had shown compassion in the former's previous birth as snake, appeared on the scene, lifted up the Jina from the waters, and protectively spread his five-hooded head as a canopy over him." This simple legend which is available in a few versions in the pre-medieval and medieval narrative literature as well as in the sculptural representations could be found in the Nirgrantha literature

from the first century B.C. - A.D. In Padmakīrti's *Pāsanāhacarīu* in Apabhraṃśa written in A.D. 1077 is represented the third Digambara version of the legend.

U.P. Shah's article on *The Historical Origin and Ontological Interpretation of Arhat Pārśva's Association with Dharaṇendra* is an interesting one and is also authenticated with textual references. Some articles containing the images and temples of Pārśvanātha, such as, *Images and Temples of Pārśva in Central India* by Amar Singh, *Pārśvanātha Images in Orissa and Bengal* by D.R. Das, *Pārśvanātha Images in Ellorā* by Marutinandan Prasad Tiwari are illuminating and informative. Pārśvanātha is also mentioned in southern India inscriptions, and these are *Jina Pārśva and his Temples in Inscriptions: Southern India (C. 5th to 11th cent. A.D) Andhra Pradesh, Kerala, and Tamil Nadu* by K.V. Ramesh and *Jina Pārśva and his Temples in Inscriptions : Southern India (Karnataka) (C. 5th to 11th century A.D.)* by Madhav N. Katti.

It contains 67 plates of Pārśvanātha collected from different museums of India showing different aspects of Pārśvanātha figures belonging to different centuries. All these plates are not chronologically arranged.

On the whole, this is a well-written text on Pārśvanātha and his Dharaṇendra legend and every piece of article is well-edited and every piece of information is also well-documented. The quality of paper and printing is of high order and binding is done well. A well-authenticated life story of Pārśvanātha would have been an added quality to this book. Every ardent scholar of Jainism must peruse this volume for his research.

Mānatuṅgācārya āur unke Stotra—ed by Madhusūdan Dhaky and Jitendra Shah, Sharadaben Chimanbhai Educational Research Centre, Ahmedabad, 1997, pp. (viii) + 135.

The two editors—M.A. Dhaky and J.B. Shah—are to be congratulated for bringing out a treatise on Mānatuṅga and his work—*Bhaktāmara-stotra*. In their elaborate Hindi introduction, the editors have discussed several problems on the *Bhaktāmara-stotra*, such as, the story behind the composition of the work, the śloka-number of *Bhaktāmara*, the philosophy of the work, *Bhayahara-stotra* and the comparison, the date of Mānatuṅga and his followers. It also contains only the texts of *Bhaktāmara-stotram* and *Bhayahara-stotram*. The

latter work is in Prakrit.

The text is exceptionally well-printed and the quality of paper is remarkable. The *Bhaktāmara-stotra* text is printed in bid type very pleasing to the eye.

The introduction is marvellously written. The analysis of the topic is logically presented, and I personally agree with lots of their arguments. The book is recommended to all lovers of Jainism and particularly to those who are the fans of *Bhaktāmara-stotra*.

The Rajputs of Rajputana—A Glimpse of Medieval Rajasthan : Dr. M.S. Naravane; A.P.H. Publishing Corporation, 5, Ansari Road, Daryaganj, New Delhi-110002. Rs. 700.

“This is not history in the true sense. It is also not a mere travelogue. I can call it a journey through history which took me to the major signposts of that history and to the people whose ancestors made that history.” So says the author, who was Wing Commander in the Indian Air Force, who after retirement, returned to his first love — Indian medieval history. He travelled alone in his scooter to all important towns and forts and monuments in Maharashtra and Rajasthan.

Hundreds of tourists visit Jaipur or Bikaner, Ranthambore or Chittoor and look at them with awe and wonder how these mighty forts or palaces could possibly fall to any invader.

Others, keen on seeing temples, visit the exquisite Dilwara temples at Abu or Nathadwara or Eklingji in Udaipur. But what lies behind these historical monuments ? The author seeks to provide the information with great care and deep interest. By extensive field trips and interviewing the local people and consulting authentic historical writings, he has been able to present the true essence of the rich culture and traditions of the Rajputs who epitomise chivalry and exemplary courage.

He has devoted individual chapters on social, political and military ethos of the Rajputs. The colourful dress, ornaments, marriage system, polygamy, Sati and Jauhar, food and hospitality, religion, art and architecture are described lucidly.

The author has made a critical analysis of the strength and weaknesses of the Rajput army. They committed tactical blunders

and turned an almost sure victory into defeat. The brave and triumphant Prithviraj Chauhan met with his defeat and death due to tactical mistakes and over-confidence and also unwarranted lenience to the enemies. Lack of cohesion, failure to adapt to changing pattern of warfare and use of arms are also cited as causes for their failure.

The sword and the shield, the musket and the bows have long since been consigned to the museum. What lives on to the great fortune of India is the Rajputs' courage and loyalty which find their outlet in the regiment of the Indian Army.

In the chapter entitled "A journey through history", the author takes the reader to all important places and gives interesting accounts of forts, palaces, temples, fairs and festivals for which Rajasthan has become so famous. The book makes an enjoyable reading—factual and analytical.

K.V. Raman, from The Hindu 22 August 2000

NEWS ON JAINISM AROUND THE WORLD

Need to protect Jain rock-cut beds

The 17 rock-cut beds of Jain ascetics atop the 300-foot-tall hillock at Sittannavasal, 20 km from Pudukottai, dating back to 2nd century B.C. are badly in need of protection from indiscriminate blasting of rocks from the quarries at the foot of the hills.

Pudukottai region had been an important centre for Jain ascetics from the early days. Quite a few megalithic burial sites are strewn all around the hill, indicating that Sittannavasal was an important human settlement in those distant days. Sittannavasal, Vellanur, Thenimalai, Ammachatram, Kudumiyamalai, Chettipatti etc. were centres where the Jain ascetics had chosen to lead their secluded life. With the ascendance of the Pandya kings in Madurai in the 7th century, and the active support given to Hindu savants by the kings, many Jain monks withdrew to nearby Pudukottai district.

The Jain rock-cut beds of Sittannavasal are not only the oldest, but also artistically and historically most significant. Most of the beds are having a raised portion akin to the pillow, and some of them are very broad. Near the pillow portion of one of the beds, there is a Tamil Brahmi inscription which reads that the bed was constructed as an offering to the Jain monk, by a devotee, Ilayar Enbaan of Sithuposil, the old name of Sittannavasal. There are similar inscriptions mentioning the names of the Jain monks to whom the beds were made as an offering.

The entire Jain rock beds could be reached by climbing the steep rocky clope and after crossing the seven steps and hence the Sittannavasal rock-beds are called 'Ezhadipattam'.

According to Mr. P. Rajendran, Conservation Officer of the Archaeological Survey of India, the cavern measuring about 50 metres long and five metres wide, which sports the magnificent rock-cut beds, is exposed to the continuous high pressure gusts of wind created by the blasting of rocks in the quarries—one situated just at the foot of the hill and a series of quarries at Kazhugumalai village, located less than three metres away. Already minor cracks had developed on the roof of the cavern due to the high pressure gusts of winds, and it is

feared that unless certain restrictions are placed on the use of high explosives, the cavern faces risk of collapsing in the near future.

However, there is some ray of hope. Mr. Chandrakant Kamble, District Collector, who has assumed office recently, and has launched a plan to revive the DWACRA women groups for quarrying, has assured that licences for new quarrying will be issued only after ascertaining whether they would be at a safe distance from the archaeological monuments.

The lease period of the quarry at the foot of the hill would be expiring very soon, and it would not be renewed he assured.

A decision has been taken to stop quarrying near Kudumiyanmalai, Sittannavasal, and Ammachatram, since they were close to protect monuments of the ASI.

The Hindu 7 July 2000

HC settles row over Jain rituals

The Mumbai High Court has held that observing *be tithi* calendar and performing *navangi* guru worship by devotees was not illegal or contrary to the principles or tenets of Jain religion.

The ruling will have a bearing on the two crore Jain community spread all over the country, because it puts at rest the controversy over the manner of gurupoojan (worshipping guru) and observance of *tithis* in the absence of any such mention in Jain religious scriptures since time immemorial.

While one section believed in *ekang* (in reverence to one point of guru's body) and *ek tithi*, the other followed *navang* (in reverence to nine points of the body) and *be tithi*. However, there was no dispute over the manner in which idol should be worshipped.

The judgement was delivered by Justice Rajan Kochar who recently upheld a lower court's order which restrained Matunga Jain Shwetamber Murti Pujak Tapagachha Sangh, a trust, from putting up signboards at Upashraya (temple banning Navangi worship and the practice of following *be tithi* calendar.

A few devotees had challenged in a civil court resolutions passed by the trust in its general body meeting on July 1, 1998 banning

navangi worship. The court ruled in their favour and the aggrieved trust filed an appeal before the High Court. The judge observed, 'Guru vandanā, will depend on the devotee and the Guru.

The New Indian Express 31 July 2000

HC order on Jains' worship

In a landmark verdict, the Mumbai High Court has held that observing 'Be Tithi' calendar and performing 'Navangi' Guru worship by devotees was no illegal or contrary to the principles or tenets of the Jain religion.

The ruling will have a bearing on the two-crore Jain community spread all over the country, because it puts at rest the controversy over the manner of 'Gurupoojan' (worshipping Guru) and observance of 'tithis' in the absence of any such mention in Jain religious scriptures since time immemorial.

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A few devotees had challenged in a civil court resolutions passed by the trust in its general body meeting on July 1, 1998 banning 'Navangi' worship. The court ruled in their favour and the aggrieved trust filed an appeal before the High Court.

The judge observed, "Guru Vandanā will totally depend on the devotee and the Guru. No trust can permit or allow any member of the Jain community to perform 'Guru Pooja' in a particular way. There is nothing wrong if a devotee or member of the trust performs Pooja in accordance with his own 'Bhakti', which, however, should not be against Jain religion."

The Judge observed "If the Guru accepts such a form of worship (Navangi), I do not find how the trust can prevent or prohibit 'Gurupoojan' by a devotee in this manner."

“It may be that ‘Navangi’ was acceptable to a microscopic minority among Jains and may be it was also not universally accepted. But there is no Jain Shashtra or scripture to show that ‘Navangi’ is against the tenets of Jain religion.”

‘Navangi’ might be of recent origin but such a practice was in vogue in a section of the Jain community and if such worship was in accordance with religious tenets, practices and usage, the trust had no powers to restrict devotees from performing it in the Upashraya. It also had no right to allow only ‘Ekangi’ worship, Justice Kochar ruled.

The trust was empowered to frame regulations on the administration of the shrine or place of worship or any other property, but it could not lay down guidelines for the mode of worship, the Judge remarked.

The Judge also went through the scheme framed by the High Court many years ago for the administration of the same trust and found that there was no clause to show ban on ‘Navangi’ form of worship.

“According to me, the trust cannot choose to invite only such gurus who follow either ‘Ekangi Guru Pooja’ or ‘Navangi’ worship. It has to treat all of them equally without any discrimination. It can, however, fix any day of the week for ‘Navangi’ worship to avoid inconvenience to others”, he opined.

The Hindu 31 July 2000

Lampless Jain temple turns 100

The ‘Lampless Jain temple’ in Mattancherry is celebrating its centenary and the Sthanakvasi Jains are commemorating it during ‘Paryushan Parva’, falling between Aug 26 and Sept 9.

Lasting for nearly eight days, Paryushan Parva is the most important festival of the Jains when they observe severe penance, undertake fasts and do charities. On Sept 3 they observe ‘Samuhik Kshamapana’ collective pardon, when they seek pardon from all living beings in the world. They also grant pardon for any wrong done to them.

The prosperous Jain community in Kochi has about 1200 Swethambara Jains and 400 of them belong to the Sthanakvasi sect who worship without idols, pujas, incense or flowers, or lamps (hence the name lampless temple), as they believe that even flowers have life and that light can attract flies and kill them. They sit in meditation

covering their nose and mouth, so that they do not inhale living organisms. The Deravasi Jains worship idols, perform pujas, light lamps and offer prayers.

The Lamplless temple, the only one of its kind in Kerala, is one hundred years old. It's just a cool spacious hall sans idols where men and women sit separately to meditate. Thousands of pigeons feeding on offerings from devotees greet your arrival. Jain monks and nuns walk barefoot to this Sthanak every year in pilgrimage. To cope with the increasing rush of Jain pilgrims, renovation plans are afoot estimated at around Rs. 30 lakhs. Jainism in Kerala dates back to the third century. Relics of the religion's significant past presence is marked by temples that have survived the onslaught of time and fundamentalism, like the temple in Wyanad, or the Kallil Bhagavati temple in Perumbavoor or the temple in Nagercoil.

Jainism is undergoing a revival, even abroad, with more people getting attracted to it by its cardinal principles, like 'live and let live', 'forget and forgive', and even vegetarianism.

Even its prayers are not addressed to an individual god but to all those who are an embodiment of all virtues.

The Indian Express 14 August 2000

Mahaveer's teachings recalled

The teachings of Lord Mahaveer and tenets of Jainism were recalled by speakers at a function organised here (at Chennai) on September 16, to espouse the cause of universal peace.

The function was organised as part of the ongoing 2600th birth anniversary celebrations of the Jain monk by the Shri Chandraprabhu Jain Naya Mandir Trust.

The speakers stressed the need to preserve the environment and ensure peace not only among humankind, but also between men and animals. Jain Acharyas Nityodaya Sagar Suriji Maharaj and Chandranan Sagar Suriji Maharaj participated in the function in which 'Mahamangalik' was rendered.

Speaking on the occasion, Mr. N. Veerasamy, Minister for Health and Electricity, promised all support and protection to the Jain community.

Mr. L. Ganesan, general secretary of the Tamil Nadu unit of the

BJP, hailed the contribution of the Jains to the development of the country. Mr. J. Gokulchand Jain, secretary of the Trust, listed out its activities.

The Hindu 17 September 2000

Rajasthan HC declares Jains as minority

In an important pronouncement the Rajasthan High Court has declared Jains as a religious minority community and allowed teaching institutions set up by them to enjoy minority status under Articles 29 and 30 of the constitution.

Allowing a writ petition filed by the Vijay Shanti Educational Trust, Mr. Justice Rajesh Balia held that Jains constituted a separate religious community and because of their small population they come under religious minority community.

Rejecting the State Government's contention that only after issuance of a Central notification the teaching institutions established by Jains could be provided benefit under Articles 29 and 30 of the Constitution, Mr. Justice Balia said the community cannot be deprived of minority status on this ground.

The petitioner trust, a body of Svetambar Jains, told the court that it had set up a dental college and hospital in Udaipur after obtaining permission from the State and Central Governments and the Dental Council of India, and was now seeking minority status for the institution.

The State Government asked the trust to apply for the same to the State Minorities Commission which issued it a certificate last year. However, the certificate was withdrawn by the commission on the ground that an inquiry was pending in the matter.

The Hindu 17 September 2000

Mahaveer Awards presented

Mahaveer Awards 2000, instituted by Bhagwan Mahaveer Foundation, were presented to K M Gangwal, Pune, Chennai Cancer Institute and Tripura Adivasi Mahila Samithy, Agartala, by State Assembly Speaker P T R Palanivel Rajan yesterday (5.10.2000).

Addressing the function, Palanivel Rajan said Christians and Muslims in the State do yeomen service in education and health care. He praised the foundation for its service to society.

K M Gangwal received the award propagating non-violence and vegetarianism. The Cancer Institute bagged the award for excellence in education and medicine and the Tripura Adivasi Mahila Samithy for its social and community service. Each award carried a cash prize of Rs. 5 lakh, a memento and a citation.

V Santha from the Cancer Institute and president of the Samithy Anurupa Mukerjee received the awards on behalf of their institutions.

Ambassador of the Republic of Bulgaria Edwin Sugarev and Ambassador of Lebanon embassy, New Delhi, Jean Daniel, offered felicitations. Former RBI Governor S Venkitaramanan also spoke. Acharya Sri Chandaji released the brochure.

The New Indian Express 7 October 2000

International Seminar on Aspects of Jainism

The International Seminar on Jainism "Aspects of Jainism" was held at Warsaw University, Poland, between 8th and 9th September, 2000. It was the most important Indological events in Poland. It is also for the first time in the history of Polish Indology that scholars met and debated on issues pertaining to the field of Jaina and related studies. The seminar was presided by Sri Muni Jambuvijaya. World top specialists participated and presented their papers.

From MLBD Newsletter, November 2000

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. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. Vocational and Physical Classes :

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

3. Library :

"Education and knowledge are at the core of all round 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 '*Śramaṇa*' 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 *Bhagavati 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)

Praśnottare 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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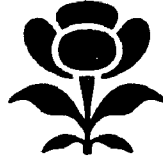
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180,000 million litres of treated water
13,000 kilowatts of hydel power plants

(And in places where Columbus would have feared to tread)



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Laying pipelines across one of the nation's driest regions, braving temperature of 50°C.

Executing the entire water intake and water carrier system including treatment and allied civil works for the mammoth Bakreshwar Thermal Power Project.

Building the water supply, fire fighting and effluent disposal system with deep pump houses in the waterlogged seashore of Paradip.

Creating the highest head-water supply scheme in a single pumping station in the world at Lunglei in Mizoram - at 880metres, no less.

Building a floating pumping station on the fierce Brahmaputra.

Ascending 11,000 feet in snow laden Arunachal Pradesh to create an all powerful hydro-electric plant.

Delivering the impossible, on time and perfectly is the hallmark of Subhas Projects and Marketing Limited. Add to

that our credo of when you dare, then alone you do. Resulting in a string of achievements. Under the most arduous of conditions. Fulfilling the most unlikely of dreams.

Using the most advanced technology and equipment, we are known for our innovative solutions. Coupled with the financial strength to back our guarantees.

Be it engineering design. Construction work or construction management. Be it environmental, infrastructural, civil and power projects. The truth is we design, build, operate and maintain with equal skill. Moreover, we follow the foolproof Engineering, Procurement and Construction System. Simply put, we are a single point responsibility. A one stop shop.

So, next time, somebody suggests that deserts by definition connote dryness, you recommend he visit us for a lesson in reality.