

ISSN 0021-4043

A QUARTERLY  
ON  
JAINOLOGY

VOL. XXXVII

No. 3 JANUARY

2003

# JAIN JOURNAL



॥ जैन भवन ॥

*a quarterly on Jainology*

# JAIN JOURNAL



**Jainology and Prakrit Research Institute**  
**JAIN BHAWAN**  
**CALCUTTA**

# JAIN JOURNAL

---

Vol. XXXVII

No. 3 January

2003

---

**Rupees Fifteen**

*Copyright of articles, stories, poems, etc. published in the  
Jain Journal is reserved.*

---

*All contributions, which must be type-written, and correspondence  
regarding contributions, and book-reviews should be addressed to  
the Editor, Jain Journal, P-25 Kalakar Street, Kolkata-700 007.*

---

*For advertisement and subscription please write to  
the Secretary, Jain Bhawan, P-25 Kalakar Street, Kolkata-700007.*

---

*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 : 2268 2655.***

---

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

**Editor : Satya Ranjan Banerjee**

## Contents

HEMACANDRA ON THE CĀRVĀKA : A STUDY Ramkrishna Bhattacharya	133
MAHĀMAᅇDALEŚVARA BŪTUGA : A PROFILE Prof. Hampa Nagarajaiah	151
THE JAINA CONCEPT OF OMNISCIENCE ( <i>Kevalajñāna</i> ) Dr. Gour Hazra	163



## HEMACANDRA ON THE CĀRVĀKA : A STUDY

RAMKRISHNA BHATTACHARYA

Hemacandra (1088-1172 CE) respectfully called *kalikāla-sarvajña* (the omniscient one of the Kali era) was not the first Jain author to write about the Cārvāka/Lokāyata. Long before him Haribhadra (eighth century CE) had dealt with this system of philosophy in his *Ṣaḍdarśana-samuccaya* (*ṢDSam*), *Śāstravārtā-samuccaya* and *Lokatattvanirṇaya*. So had Siddharṣi in his *Upamiti-bhava-prapañca -kathā* (CE 906). However, some passages in Hemacandra's works contain something of special interest in connection with the Cārvāka.

A passage in the *Abhidhāna-cintāmaṇi* (AC) runs as follows:

*syādvādvādīyā "rhataḥ syāt śūnyavādī tu saugataḥ /  
naiyāyikastvākṣapādo yaugaḥ sām̐khyastu kāpilaḥ /  
vaiśeṣikaḥ syādaulūkyo bārhaspatyastu nāstikaḥ //  
cārvāko laukāyatikaścaite ṣaḍapi tār̐kikāḥ /<sup>1</sup>*

Hemacandra mentions six systems of philosophy :

1. Syādvādvādin or Ārhata (i.e. the Jain), 2. Śūnyavādin or Saugata (i.e. the Buddhist), 3. Naiyāyika or Ākṣpāda or Yauga,<sup>2</sup> 4. Sām̐khya or Kāpila, 5. Vaiśeṣika or Aulūkyā, and 6. Bārhaspatya or Nāstika or Cārvāka or Laukāyatika.<sup>3</sup>

Why Hemacandra excludes Mīmāṃsā, Vedānta and Yoga is rather puzzling. Haribhadra in his *ṢDSam* begins with a short exposition of the Buddhist system and proceeds to deal with Nyāya, Sām̐khya, Jain, Vaiśeṣika, Mīmāṃsā and Cārvāka. He too excludes Vedānta. But his inclusion of the Cārvāka seems to have been an afterthought. Having concluded the section on the doctrine of Jaimini (i.e. Mīmāṃsā), Haribhadra suddenly remembers that some scholars preferred to treat Nyāya and Vaiśeṣika as a single system and, according to them, the number of the *āstikavādin*-s are five, not six (v. 78). So in order to maintain the magic number, six, he decided to fill in the gap with the Cārvāka (v. 79). Apparently, by the term, *āstikavādin* (affirmativist), Haribhadra means those systems of philosophy which believe in the existence of the other world (*paraloka*).<sup>4</sup> Hence he

includes the Buddhist and Jain systems in his list. Hemacandra seems to have followed Haribhadra in maintaining the number, six, and in excluding both Vedānta and Yoga. But his choice of six systems is markedly different. He speaks of six *tarka*-s (dialectical systems). The term is also found earlier in Jayantabhaṭṭa's *Nyāyamañjarī* (ninth century CE) although they are not enumerated.<sup>5</sup> We are indebted to Rājaśekhara (fourteenth century CE) for the exposition of the six *tarka*-s. Rājaśekhara divides Ānvīkṣikī into two *pakṣa*-s (views, lit. sides). The *pūrvapakṣa* (exponent's view) comprises Arhat, Bhadanta (Buddhist) and Lokāyata; Sāṃkhya, Nyāya and Vaiśeṣika constitute the *uttarapakṣa* (opponent's view).<sup>6</sup>

Hemacandra takes Ānvīkṣikī and Tarkavidyā to be synonymous,<sup>7</sup> but he does not mention Cārvāka along with the Jain and Buddhist systems as distinguished from the pro-Vedic ones (Nyāya, Sāṃkhya and Vaiśeṣika). Traditionally 'the six systems' mean the six pro-Vedic (*āstika*) systems only, the Buddhist, Jain and Cārvāka systems are called *nāstika* (negativist) for they do not accept the inerrancy of the Vedas. But the two terms, *āstika* and *nāstika*, have been explained variously from different points of view. As F.W. Thomas notes in another context: "The negative term, *nāstika* sometimes denotes those who reject the Veda and its *dharma*, in which case it includes the Buddhists: more generally it is those who deny moral responsibility and a future life: which seems to be the sense here (*sc. AYVD*, v.20), as the Buddhists, and the Jains themselves, escape."<sup>8</sup>

However, the omission of Mīmāṃsā, Yoga and Vedānta in *AC* is intriguing. Hemacandra in his *AYVD* refutes Mīmāṃsā and Vedānta (vv. 11-14) along with Vaiśeṣika, Nyāya, Sāṃkhya, Buddhist and Lokāyata (vv. 4-9, 10, 15, 16-19 and 20 respectively).<sup>9</sup> In his *Yogasāstra* (*YS*) he condemns animal sacrifice and brands Jaimini as a monster (2.38). What induced Hemacandra to make a new list of six *tarka*-s, quite distinct from all other lists, seems inexplicable. As to Yoga, he perhaps did not consider it as a system distinct from Sāṃkhya, or he may not have accepted it as a philosophical system at all.

Hemacandra gives four synonyms for the materialist philosophy in *AC*. In his auto-commentary he explains Bārhaspatya as the *sāstra* made by Bṛhaspati. Such is the traditional view found in the *Purāṇa*-s.<sup>10</sup> *Nāstika*, according to Hemacandra, is one who thinks that there is no virtue and vice, *nāsti puṇyam pāpam iti matirasya nāstikaḥ*. The word, *cārvāka*, is derived from the root *carva*, "to chew". A Cārvāka

chews the self (*carvatyātṃmānaṃ cārvākaḥ*). He refers to his own grammar, *Uṇādisūtra* 37, which runs as follows: *mavāka-śyāmāka-vārtāka- jyontāka-jyontāka-gūvāka-bhadrākādayaḥ*.<sup>11</sup> Each of these words ends with the *āka* suffix and is formed irregularly (*ete ākapratyayāntā nipātyante*).<sup>12</sup> Although the word, *cārvāka*, does not occur in the *sūtra* itself, the auto-commentary mentions it along with some other words of which *cārvāka* is one (...*svonāka-cārvāka-parākādayo bhavanti*).

Hemacandra's derivation of *cārvāka* has not been universally accepted. Other authorities speak of another irregular formation : *cāru + vāc > cārvāc, cārvāka*.<sup>13</sup> In this case too it is not definitely known whether the word *cāru* is to be taken as an adjective (meaning agreeable, pleasant, etc.) or as a noun (which is another name of Bṛhaspati).<sup>14</sup> All the derivations proposed are plausible in so far as the formation of the word is admitted to be irregular. As to the *āka* suffix, even though the word, *śyāmāka* is cited by Rāyamukūṭa as an instance of *ākāḥ* ending, he refers to another suffix, *makan* and mentions Halāyudha as his authority.<sup>15</sup> Guṇaratna, another Jain writer, however, follows Hemacandra but instead of *carvatyātṃmānaṃ* he opts for the following explanation: *carvanti bhakṣayanti tattvato na manyante puṇyapāpādikaṃ paroḥṣajātam iti cārvākaḥ*, "The Cārvāka-s chew up, eat up, i.e. do not consider as realities a host of entities such as virtue, vice, etc. which are imperceptible."<sup>16</sup>

Hemacandra explains *lokāyata* as *lokeṣvāyatam lokayatam bṛhaspatipraṇīta- śāstram*, one who knows or studies such a *śāstra* (science) is a *laukāyatika*. The problem is that the meaning of *āyatam* is uncertain and Hemacandra does not throw any light on it.<sup>17</sup>

It is to be noted that the word, *nāstika* is used to mean exclusively the Cārvāka. The word, as we have noted above, has been interpreted in various ways. Hemacandra himself uses the word as a term of abuse. In the *Yoga-śāstra* (2.37) he condemns Manu and other brahminical law-givers who prescribe animal sacrifice. Hemacandra calls them *nāstikebhyo 'pi nāstikaḥ*, the worst of the *nāstika*-s.<sup>18</sup> In *AYVD*, however, the word, *nāstika*, is reserved for the Cārvāka alone (v.20).

In *AYVD* Hemacandra makes the Cārvāka appear as one who believes perception to be the sole instrument of knowledge:

*vinānumāena parābhisandhimasaṃvidānasya tu nāstikasya /  
na sāmprataṃ vaktumapi kva ceṣṭā kva dṛṣṭamātraṃ ca hahā*



*pramādaḥ* //<sup>19</sup>

But of (for) the Nāstika, who without inference is not aware of the intent of others, it is not apposite even to speak : what of a movement, what of a mere look ! Alas ! error ! <sup>20</sup>

Malliṣeṇa (early thirteenth c.) in his commentary, *SMañ*, explains the Cārvāka view as follows :

That perception alone is Demonstrant is the view of the **Cārvāka** (*pratyakṣamevaikaṃ pramānamiti manyate cārvākaḥ*). For that he girds himself : *anu-*, ‘after’, following upon, apprehension and memory of the mark and the connection; *-miyate*, ‘is measured’, ‘is outlined’, a thing remote in place, time and own-nature by this species of cognition, accordingly *anu-māna*. From the context it is inference for self. That, **inference**, proof with a Middle Term; **without** lacking; **intent of others**, view of others; **is not aware of**, not correctly cognizing. The word **but** is for the purpose of pointing out the difference from the previous disputants; of those previous disputants, as they are affirmativist (*āstika*), he has made discussion on the points of disagreement. But **of (for) the Negativist** it is not even proper to speak; how is discussion with him possible? <sup>21</sup>

We have shown that Hemacandra uses the term, *nāstika*, either as a general term for abuse or to mean the Cārvāka. Malliṣeṇa offers further explanation :

Or else, his (*sc.* Cārvāka’s) view being that there is no future world, merit and sin, (because of the exception noted in the grammatical rule [*SHŚA*, 6.4.66] concerning the formation of the three words “*nāstika-āstika-daiṣṭika*” he is called Nāstika), for that Negativist, the **Laukāyatika**, **to speak even is not apposite**, even to utter a word is not proper ; hence only to remain silent is preferable for him; to say nothing of entering into a company of authorities on logic and debating on propounding a means of proof. <sup>22</sup>

It is rather strange that Hemacandra in his polemical zeal tends to misrepresent the Cārvāka position regarding inference as an instrument of knowledge. Purandara, a Cārvāka, stated quite clearly that “inference as is well known in the world is admitted by the

Cārvākās but that which is called inference [by some], transgressing the worldly way, is prohibited [by them].”<sup>23</sup> Bhaṭṭa Udbhaṭa also distinguishes between the probanses well-established in the world (*lokaprasiddha*) and those established in the Scriptures (*tantrasiddha*).<sup>24</sup> Similarly Jayantabhaṭṭa, referring obliquely to the Cārvāka, mentions two kinds of *pratīti*-s, “some in case of which inferential cognition can be acquired by oneself” (*utpanna-pratīti*) and “some in case of which inferential cognition is to be acquired (on somebody else’s advice)” (*utpādyā-pratīti*).<sup>25</sup> According to the Cārvāka-s only the former kind is valid, but the latter kind is not. By way of example Jayanta quotes two verse:

Indeed, who will deny the validity of inference when one infers fire from smoke, and so on; for even ordinary people ascertain the probandum by such inferences, though they may not be pestered by the logicians.

However, inferences that seek to prove a self, God, an omniscient being, the other world, and so on, are not considered valid by those who know the real nature of things.<sup>26</sup>

Among the Jains, Ratnaprabhā and Guṇaratna, too, explain the Cārvāka view concerning inference in the same way, as does Pandit Sukhlalji Sanghvi in our own times.<sup>27</sup>

That there was no love lost between Hemacandra and the Cārvāka is also illustrated by his use of the word, *varāka*, which means ‘wretched, low miserable, pitiable’.<sup>28</sup> However, he reserves his uttermost hatred for the Mīmāṃsaka. In the *YS* he writes:

*vara- varākaścārvāko yo’sau prakāṣṭanāstikaḥ /  
vedokti-tāpasacchadmacchannaṃ rakṣo na jaiminiḥ //*<sup>29</sup>

Rather Cārvāka who is worthy of pity and an open negativist than Jaimini, a demon, hidden under the disguise of an ascetic, mouthing the words of the Vedas.<sup>30</sup>

Last but not least, in his *Triṣaṣṭi-śalākā-puruṣa-carita* (*Lives of Sixth-three Divine Personages*), Hemacandra takes a fling at the materialists, presumably the Cārvāka-s.<sup>31</sup> Following the traditional mode of narrative found in some Buddhist and Jain tales,<sup>32</sup> he also introduces a king whom his ministers, belonging to different philosophical persuasions, try to persuade according to their

philosophical inclinations. Sambhinnamati, a minister speaking in favour of materialism, accuses his fellow minister, Svayambuddha for upholding *dharma*, righteousness. Sambhinnamati's speech runs as follows:

“Well said! Svayambuddha. You desire the Master's welfare, for intention is inferred from speech like food from vomiting. Only hereditary ministers like you, no others, speak thus for the pleasure of the Master who is always sincere and gracious. What teacher, harsh by nature, taught you, that you spoke thus to the king, like an untimely stroke of lightning? The Master is served here by attendants seeking pleasure themselves. Why should they say, ‘Do not enjoy pleasures’? Abandoning pleasures of this world and striving for them in the next world is like licking the elbow, leaving what is to be licked in the hand. Dharma is said to have its fruit in the next world. That is very improbable. There is no next world from the very fact of the non-existence of people for the next world. Consciousness arises from earth, water, fire, and air, like the power of wine itself from sugar, flour, water, etc. Certainly there is no soul apart from the body which will go to another world after it has left the body. Therefore, pleasure of the senses is to be constantly enjoyed without fear. One's own soul must not be deceived. Destruction of one's desires is foolishness. Dharma and non-dharma, obstacles to pleasure are not to be feared; since they indeed do not exist at all, like donkey's horns. What merit has been acquired by one stone that it is worshipped by bathing, ointment, wreaths, clothes, and ornaments? What evil has been acquired by another stone that it is polluted? If people are born and die according to karma, as a result of what karma do bubbles appear and disappear? Therefore, so long as consciousness exists, it acts, as it desires. Of consciousness that has perished, there is no further birth. ‘Whoever dies is born again,’ that is mere talk with entirely inconclusive argument. Therefore, our Master should unhesitatingly enjoy himself with young women charming with beauty of form on a couch like *śirīṣa* petals. He should eat at will nectar-like food and drink. He is an enemy who hinders. Day and night, remain anointed with camphor, aloe, musk, sandal, etc., as if made of fragrance alone. O king, constantly look at whatever abounds in gardens, vehicles, people, picture galleries, etc., for the pleasure of the eyes. Day and night, O Master, have nectar for your ears with sounds of songs echoing with flutes, lutes, and drums. So long as one lives, let him live happily with pleasures of the senses. He should not trouble himself by religious actions. Where is the fruit of dharma and non-dharma?’<sup>33</sup>

What is to be noted in this passage is the juxtaposition of crude hedonism and materialism. Some of the philosophical doctrines attributed to the Cārvāka-s are also encountered here, e.g.,

1. There is no next world.
2. Consciousness arises from four forms of matter.
3. There is no soul apart from the body.
4. There is no rebirth.
5. Religious duties are not to be performed.<sup>34</sup>

Opponents of the Cārvāka doctrine, whether a Vedāntin like Śaṅkarācārya (ninth century), Buddhists like Śāntarakṣita and Kamalaśīla (eighth century), or a Jain like Prabhācandra (eleventh century), have controverted all this and quoted the relevant aphorisms from the now-lost *Cārvākasūtra*.<sup>35</sup> However, none of them has called the Cārvāka a hedonist or a eudaemonianist—not at least in the same vein as Hemacandra does.<sup>36</sup> In the brahminical tradition, writers like Kṛṣṇamiśra (eleventh century) and Śrīharṣa (twelfth century) have echoed Hemacandra.<sup>37</sup> Jayantabhaṭṭa in his allegorical play, *Āgamaḍambara* has tarred the Jain and Buddhist mendicants as well as a *kāpālīka* with the same brush. The Cārvāka view represented by Bṛddhāmbhi, however, is not branded as hedonistic there.<sup>38</sup> The Cārvākas' opposition to all religious rites, it seems, has been misconstrued deliberately to suggest (as a *reductio ad absurdum*) that they preached a kind of 'eat drink and be merry' approach to life.

The same kind of baseless charge has been brought against Epicurus (341-270 BCE).<sup>39</sup> He did preach that pleasure was the aim of life. But it was not sensual pleasure, it was intellectual pleasure that one derives from prudence. In a letter to Menoeceus, Epicurus wrote:

When we say, then pleasure is the end and aim, we do not mean the pleasures of the prodigal or the pleasures of sensuality, as we are understood to do by some through ignorance, prejudice or wilful misrepresentation. By pleasure we mean the absence of pain in the body and of trouble in the soul. It is not an unbroken succession of drinking bouts and of revelry, not sexual love, not the enjoyments of the fish and other delicacies of a luxurious table, which produce a pleasant life; it is sober reasoning,

searching out the grounds of every choice and avoidance, and banishing those beliefs through which the greatest tumults take possession of the soul. <sup>40</sup>

Simon Blackburn has rightly noted:

The aim of all philosophy is, however, to enable us to live well, which is not to live in the hedonistic trough the world Epicureanism now suggests, after centuries of propaganda against the system. Rather, practical wisdom, attained through philosophy, is needed to attain the pleasant life, which consists in a preponderance of *katastematic* pleasures, capable of indefinite prolongation, over merely *kinematic* or volatile sensory pleasures. <sup>41</sup>

Hemacandra in his work was merely lampooning the Cārvāka. Svayambuddha, in his turn, sets out to refute the Cārvāka system and speaks against sensual pleasures. His puritanism, however, is typical of the Jain attitude to life.

Sambhinnamati's discourse ends with a rewritten version of a popular verse attributed to the Lokāyatikas:

*yāvajjīvet sukha- jīvet tāvat vaiśaikaiḥ sukhaiḥ /  
na tāmied dharma-kāryāya dharmādharmaphala- kva tat //* <sup>42</sup>

In its earliest known form the verse runs as follows :

*yāvaj jīva- sukha- jīven nāsti mṛtyor agocarah /  
bhasmībhūtasya śāntasya punarāgamana- kutaḥ //* <sup>43</sup>

While life is yours, live joyously;  
None can escape Death's searching eye:  
When once this frame of ours they burn.  
How shall it ever again return? <sup>44</sup>

The verse evidently relates to the denial of the concept of rebirth. Some other writers, however, have made it appear as an encouragement to unrestrained hedonism. Hemacandra, too, shifts the emphasis from the issue of rebirth to that of dharma and non-dharma.

To sum up : Hemacandra's stray remarks and comments on the Cārvāka do not help us much in reconstructing the Cārvāka system of philosophy which is known to us only through a few fragments. Some of these fragments, however, appear to be spurious. What is transparent is Hemacandra's all-out antipathy to the materialist system.

Here, too, there is a paradox. In his polemics against the Mīmā-saka, Hemacandra cites an anonymous verse, which is generally attributed to the Cārvāka. The verse runs as follows:

*mṛtānāmapi jantūnām yadi tṛptirbhavediha /  
nirvāṇasya pradīpasya snehaḥ sa-vardayecchikām // 45*

If (the *śrāddha* ceremony ) satisfies the dead beings here,  
then oil might increase the flame of an extinguished lamp.

Malliṣeṇa also quotes this verse (with some variants) in his commentary on *AYVD*, v.11, which is devoted to controverting the Pūrva-Mīmā-sā doctrine enjoining *hi-sā* (ritual killing) :

*mṛtānāmapi jantūnām śrāddha-cet tṛptikāraṇam /  
tannirvāṇapradīpasya snehaḥ sa-vardayecchikām // 46*

If even to dead beings the *Śrāddha* is the cause of satisfaction,  
Then oil might increase the flame of an extinguished lamp.<sup>47</sup>

Thomas notes that the verse “is clearly in the style of Cārvāka comments; but in the *Sarva-darśana-sa-graha*, where the first line is given as such, the second line differs.”<sup>48</sup> The variant is insignificant: *nirvāṇasya pradīpasya* for *tannirvāṇapradīpasya*. But what is more significant is that while the second hemistich of the first line as quoted in *YS-vṛtti* differs from *SDS* (*śrāddha-cet tṛpti-kāraṇam*), the second line, however, is identical with what is found in *SDS*.<sup>49</sup> But *SDS* is not the only source of this verse. It first occurs in Kṛṣṇamiśra’s allegorical play, *PC*.<sup>50</sup> Sāyaṇa-Mādhava might have taken the verse from this source inasmuch as the readings in both *PC* and *SDS* are identical.

From whichever source Kṛṣṇamiśra, Hemacandra and Malliṣeṇa might have got the verse, only Kṛṣṇamiśra attributes it to the Cārvāka whereas the Jain writers simply utilize it in order to assail Jaimini. Given Hemacandra’s antipathy to the Cārvāka-s it is difficult to believe that he did not know that the verse had been attributed to the Cārvāka-s.

Kṛṣṇamiśra’s attribution of the verse to the Cārvāka-s in *PC* is then open to doubt. In fact, the verses at the end of *SDS*, Ch. I, might have been gathered from various sources, including the Buddhist and Jain ones, and then attributed to Bṛhaspati.<sup>51</sup> But that is a different issue.

## NOTES AND REFERENCES

1. *AC*, 3.525-527.
2. The use of the word, *yauga* (one who studies or knows Yoga) in this sense (instead of referring to the Pātañjala system of philosophy) is not unknown or unprecedented. See Tarkavāgīśa, Part 1, pp. xvii, 278-80.
3. Not having access to Hemacandra's auto-commentary on *AC*, Colebrooke was mistaken in his interpretation of this passage.

He said: "HEMACHANDRA ... mentions and discriminates the various sects : viz. 1st, *Ārhatas*, or *Jainas*, 2dly, *Saugatas*, or *Bauddhas*, and 3dly : six philosophical schools, viz. 1st. *Naiyāyica* ; 2d. *YOGA* ; 3d. *CAPILAS* [*sic*] *Sānchya*; 4th. *Vaiśeshica*; 5th. *Vārhaspatya* or *Nāstica*; and 6th. *Chārvāca* or *Locāyata*." (Colebrooke, Vol. II, p. 219. The article was first published in *The Asiatic Researches*, Vol. IX, 1807).

Hemacandra, however, specifically explains that the schools, right from the *Ārhata* are called *tārkika* (*ete ārhatādyah, tarkaḥ prayojanameṣā- tārkirkāḥ*). *AC*, p. 344. Colebrooke was presumably wrong in treating Yoga as a separate system and taking *Bārhaspatya* and *Cārvāka* as two distinct "sects". On this basis he concluded: "The two last (*sc.* his 5th and 6th) are reputed atheistical, as denying a future state and a providence. If those be omitted and the *Mīmānśas* (*sic*) inserted, we have the six schemes of philosophy familiar to the Indian circle of the sciences." (Ibid., p. 219) Apparently he had only the *āstika* (affirmativist) systems in mind. Hemacandra, on the other hand, never mentions the Pātañjala Yoga, and although he mentions *Mīmā-sā* and *Vedānta* elsewhere (e.g., *AYVD*, vv. 11-14), he does not do so in *AC*.

4. For different meanings of *āstika* and *nāstika*, see, besides the standard dictionaries, Hopkins, pp. 86-87.
5. *NM*, Ch. 1, part I, p. 9: *vaiśeṣikaḥ punarasmādanuyāyina evetyevamasyā- janatāsu prasiddhāyāmapī ṣaṭ tarkyāmidameva tarkanyāvistaraśabdābhyā- śāstramuktam*.

6. *KM*, Ch. 2, p. 191: *dvidhā ānvīkṣikī pūrvottarapakṣābhyām, arhadbhadantadarśane lokāyata- ca pūrvapakṣah. sā-khya- nyāyavaiśeṣikau cottarah. ta ime ṣaṭ tarkāh.*
7. *AC*, 2.165 cd, p.107 : *ānvīkṣikī tarkavidyā mīmā-sā tu vicāraṇā.*
8. Thomas, p. 124 n3 on *AYVD*, v.20.
9. Hemacandra in fact devotes two separate verses, one to Jaimini (v.11) and the other to Kumārila (v.12).
10. See *P Pu*, *Sṛṣṭikhaṇḍa*, Ch. 13. Cf. *Hariva-śa*, *Hariva-śaparvan* (vulgate edition), Ch. 28. The passage has been omitted in the critical edition (21.327, p.148).
11. *SHVP*, p. 740.
12. Hemacandra's auto-commentary (*Bṛhadvṛtti*) on *SHŚA*, *ibid.*, 740.
13. Whitney, Rule 233a, p.80. Cf. Tarkavācaspati, sv. *cārvāka*.
14. See Monier-Williams, s.v. *cāru*.
15. Rāyamukūṭa, Vol.2, p.269 (on *Vanaśadhivargaḥ*, 211) and n.
16. *TRD*, p. 300. I have quoted from the translation by Mrinal Kanti Gangopadhyaya in *C/L*, p. 267.
17. See Bhattacharya (1998b) and (2000c).
18. In his auto-commentary Hemacandra writes: *paramanāstika ityarthah* (on *YS*, 2.37, f. 96b).
19. *AYVD*, v. 20.
20. Trans. Thomas, p. 126.
21. *Ibid.*
22. *Ibid.*, pp. 126-27. As to the grammatical rule, cf. Pāṇini, *Aṣṭ*, 4.4.60. However, *Manu*. 2.11: *nāstiko vedanindakaḥ*. Hemacandra explains the words, *nāstika*, *āstika* and *daiṣṭika* as follows: *ete tadasyetyarthe ikaṇantā nipātyante* (*Laghuvṛtti* on *SHŚA*, 6.4.66).
23. Quoted in *TSP*, p. 528 (on *TS*, Ch. 18, v. 1481).
24. Quoted in *SVR*, pp. 265-66.
25. *NM*, Ch.2, Part 1, p.184.
26. *Ibid.*
27. Ratnaprabhā on *PNTA*, p. 540 ; *TRD*, p.306 (on *ṢDSam*, v.83), *C/L*, p.273 ; Sanghvi, *ASILM*, p. 4.
28. See Monier-Williams, s.v. *varāka*.



29. *YS*, 2. 38, f.96b. Cf. *YS*, 3.10 :

*na jānāti para- sva- vā madyāccalitacetanaḥ /*  
*svāmīyati varākaḥ sva- svāminā- kiṅkarīyati //*

(f.257b)

Jayantabhaṭṭa, too, employs the same derogatory adjective, *varākaḥ* to the Cārvāka-s. See *NM*, Ch.3, Part 1, p. 299.

30. In his auto-commentary, Hemacandra explains *varāka* as one who is to be pitied because of his lack of pride (*dambharahitatvād anukampyaḥ*), f.97a. Elsewhere, too (e.g. , on *YS*, 3.10), he says, a *varāka* is one who is worthy of pity because of his lack of consciousness (*varākscaitanyahīnatvādanukampanīyaḥ*, f.258a)

31. *TSPC*, I. 325-45.

32. Cf. *SaK*, *JM*, *UBhPK*, *YTC*.

33. Trans. Helen M. Johnson, Vol. 1, pp. 37-38.

34. For the Cārvāka fragments, see Namai, pp. 39-44 and Ramkrishna Bhattacharya (2002d), pp. 1-44.

35. See *SBh* on *BS*, 1.1.1, 2.2.2, 3.3.53-54; *TS*, Ch. 22 and *TSP* ; *PKM*, pp. 48-49, 110-21, 177-80; *NKC*, 3.7, pp. 341 ff.

36. As against the widely prevalent notion that the Cārvāka-s were gross hedonists, Richard Garbe (*ERE*, Vol.8, p. 138) and M. Hiriyanna (1932, p. 195) expressed their doubts, but writers of modern textbooks and handbooks of Indian philosophy prefer to perpetuate the unsupported notion propagated by the opponents of the Cārvāka, mostly through poems and plays like *PC*, Act 2, *NC*, 17. 58-59, 69, 70.

37. See Ramkrishna Bhattacharya (1999b) and (2002a) for further details.

38. In *ĀD*, Act 1, both a Buddhist and a Jain monk are portrayed as despicable sensualists, but Cārvāka is spared. In Act 3 he is represented as a sober philosopher with whom the *āstika*-s are engaged in a prolonged debate.

39. Epicurus has been maligned as a gross sensualist as early as the first century BCE in a poem by Horace (*Epistles*, 1.4.14-16). Horace

invites Tibullus, his melancholic friend, to visit him at his farm: “As for me, when you want to laugh you will find me in fine fettle, fat and sleek, a hog from Epicurus’ herd (*epicuri de grege porcum*)”. (pp. 276-77). Cf. modern English words, ‘epicure’ and ‘epicurean’ used to suggest “person with refined taste in food and drink” and “person fond of pleasure and luxury” respectively (as glossed in the *Little Oxford Dictionary*).

40. In Diogenes Laertius, 10.131-32, Vol. 2, p. 657.
41. Blackburn, p.122.
42. *TSPC*, 1.245, p.12.
43. *VDMP*, I. 108, 18cd-19ab, f. 70a; *TSP*, p.17, *NM*, Ch.7, Part 2, p.257 and *SDS*, p.3.
44. Trans. E.B. Cowell. For a detailed discussion of the many variants of this verse, see Ramkrishna Bhattacharya (1996b).
45. *YS*, f. 98b (on 2.47).
46. *SVM*, p.69.
47. Trans. Thomas, p. 69.
48. Thomas, p. 69 n36.
49. *SDS* (BORI ed.), p.13, v.4. It is, however, possible that Thomas used the BI ed. or the Ānandāśrma ed. of *SDS* (or any of their verbatim reprints) in which the second line of the verse runs as follows :

*gacchatāmiha jantūna- vyartha- pātheyakalpanam*

In later editions (e.g., BORI ed.), this is the first line of another additional verse (v.5). (Joshi prints the text of *SDS*, Ch 1, from the BORI ed. but retains the trans. by Cowell who followed the BI ed. and so had no access to this verse). Hemacandra and Malliṣeṇa, however, seem to have

got the verse in question from two different sources.

50. *PC*, Act 2, v. 21, p. 40.

Acknowledgements : Rinku Chaudhuri, Pradyut Datta, Siddhartha Datta

## WORKS CITED

*ABORI* *Annals of the Bhandarkar Oriental Research Institute*,  
Poona.

- AC* Hemacandra. *Abhidhānacintāmaṇiḥ* with an auto-commentary. Ed. Hargovindas-Behechardas. Bhavangar : N.L. Vakil. Veer era 2441.
- ĀḌ* Jayantabhaṭṭa. *Āgamaḍambara*. Ed. V. Raghavan and Anantalal Thakur. Darbhanga : Mithila Institute, 1954.
- Aṣṭ* *Aṣṭādhyāyī of Pāṇini*. Ed. Sumitra M. Katre. Delhi, etc : MLBD, 1989.
- AYVD* Hemacandra. *Anyayogavyavaccheda-dvātri-śikā* with Malliṣeṇa's *Syādvādamañjarī*. Ed. A. B. Dhruva. Poona : Bhandarkar Oriental Research Institute, 1933.
- AYVD* *The Flower spray of the Quodammodo Doctrine*. F.W. (trans.) Thomas. Delhi, etc.: MLBD, 1968.
- Bhattacharya "ṛṇam kṛtvā gḥṛtam pibet, Who said this ?" *JICPR*, Vol. Ramkrishna XIV No.I, September-December,1996, pp.170-174. (1996b)
- (1998b) "On *Lokāyata* and *Lokāyatana* in Buddhist Sanskrit". *ABORI*, LXXIX, 1998, pp. 231-235.
- (1999b) "What did the Cārvākas mean by 'sukham jīvet' ?" *IS*, Vol. 11, No. 12, 1999.
- (2000c) "The Significance of *Lokāyata* in Pali", *JDPCU*, 10 : 2000, pp. 39-46.
- (20002d) "Cārvāka Fragments : A New Collection", *JIP*, 00 : 2002, pp. 1-44 (forthcoming).
- BI* Bibliotheca Indica, Calcutta : The Asiatic Society.
- Blackburn, *The Oxford Dictionary of Philosophy*. Oxford, New Simon York : Oxford University Press, 1994.
- BORI* Bhandarkar Oriental Research Institute, Poona.
- C/L* Chattopadhyaya, Debiprasad and Mrinalkanti Gangopadhyaya (eds). *Cārvāka / Lokāyata*.

- Calcutta: rddhi India, 1990. Colebrooke, *Miscellaneous Essays*. Vols. 1 and 2, London:
- H.T Wm. H. Allen and Co. 1837.
- Diogenes *Lives of Eminent Philosophers*. Vol.2. London:  
Laerteus William Heinemann, 1925.
- Epistles* Horace. Trans. H. Ruston Fairclough. London  
: William Heinemann, 1926.
- ERE* *Encyclopedia of Religion and Ethics*. Ed. James  
Hastings. Edinburg T & T Clerk, 1953 (first  
pub, 1915).
- Hiriyanna M. Hiriyanna. *Outlines of Indian Philosophy*.  
(1932) Bombay: George Allen & Unwin (India), 1973 (first  
pub. 1932).
- Hopkins, *The Great Epic of India* (1910). Delhi: MLBD, 1993.  
E. Washburn
- HV* *Hariva-śa*. Critical Edition. Ed. P.L. Vaidya. Poona :  
BORI, 1969. Vulgate Edition. Ed. Pañcānana  
Tarkaratna. Kalikata : Vaṅgavāsī, 1312 BS; Kalikata:  
Āryyaśāstra, 1975-77.
- IS* *Indian Skeptic*, Podanur (Tamil Nadu).
- JDPCU* *Journal of the Department of Pali*, Calcutta University.
- JICPR* *Journal of Indian Council of Philosophical  
Research*, New Delhi.
- JIP* *Journal of Indian Philosophy*, Dordrecht.
- JJ* *Jain Journal*, Kolkata.
- JM* Āryasūra. *Jātakamālā*. Ed. P.L. Vaidya. Darbhanga  
: The Mithila Institute, 1959.
- KM* *Kāvyaṁimā-sā* by Rājaśekhara in Nagendranath Chakraborty  
(ed.), *Rājaśekhara o Kāvyaṁimā-sā*. Sāntiniketan :  
Viśvabhāratī, 1368 BS [1960]

- Manu* *Manusmṛti*. Ed. J.H.Dave. Bombay : Bharatiya Vidya Bhavan. 1972-84.
- MLBD Motilal Banarsidass.
- Monier-Williams, *A Sanskrit-English Dictionary* (1899). Delhi : Orient Publishers, n.d.
- Monier
- NKC* Prabhācandra. *Nyāya-kumuda-candra*. Ed. Mahendra Kumāra Nyāyaśāstrī, Bombay : Manikchandra Digambar Jain Series, 1938.
- NM* Jayantabhaṭṭa. *Nyāyamañjarī*. Parts 1-3. Ed. Gaurinatha Sastri. Varanasi : Sampurnanand Sanskrit Visvavidyalaya, 1982-84 (Cakradhara's *Granthibhaṅga* commentary is also printed along with the text).
- Namai, Mamoru "A Survey of Bārhaspatya Philosophy". *Indological Review* (Kyoto), No.2, 1976, pp. 29-74.  
(1976)
- PC* Kṛṣṇamiśra. *Prabodhacandrodaya*. Ed. Sita Krishna Nambiar. Delhi: Motilal Banarsidass, 1971.
- PKM* Prabhācandra. *Prameya-kamala-mārtaṇḍa*.  
Ed. Mahendra Kumar. Mumbai : Nirmaysagar Press, 1941.
- PM* Hemacandra. *Pramāṇa-mīmā-sā*. Ed. Sukhlalji Sanghavi. Ahmedabad-Calcutta: Singhi Jain Series, 1939.
- P Pu* *Padma Purāṇa*, Sṛṣṭikhaṇḍa. Ed. Pañcānana Tarkaratna. Kalikata : Vaṅgavāsī, 1310 Bengali Sal (= 1893-94 CE); Poona : Anandashrama, 1893-94.
- Ratnaprabhā Commentary on Vādi Devasūri's *Pramāṇanayatattvālokāla-kāra*. Eng. trans. and comm. by Dr. Hari Satya Bhattacharya. Bombay : Jain Sahitya Vikas Mandal, 1967.
- Rāyamukūṭa *Padacandrikā* (Commentary on the *Amarakośa*). Ed. Kali Kumar Dutta Sastri. Vols. 1-3. Calcutta; Sanskrit College, 1966, 1973, 1978.

- SaK* Haribhadra. *Samaraiicca Kahā*. Ed. H. Jacobi. Calcutta: The Asiatic Society of Bengal, 1926.
- SDS* Sāyana-Mādhava. *Sarvadarśanasa-graha*. Ed. Vasudeva Shastri Abhyankar. Poona : BORI, 1978 (first published 1924). Trans. E.B. Cowell & A.E. Gough. Ed. K.L. Joshi. Ahmedabad-Delhi : Parimal Publications, 1981.
- SDS* Ed. Hari Narayan Apte. Poona : Ānandāśrama, 1906.  
(Ānandāśrama)
- SDS (BI)* Ed. Iswarachandra Vidyasagara. Calcutta : The Asiatic Society. Bibliotheca Indica. 1853-58. (reprinted in 1986).
- SHVP* Hemacandra *Śrīsiddhahaimavṛhatprakriyā (Mahāvvyākaraṇa)*. Contains *SHŚA* with the auto-commentary, *Bṛhadvṛtti* and *Uṇādisūtra*. Ed. G.M. Sastri. Ahmedabad, n.d.
- SHŚA* Hemacandra. *Śrīsiddhahemacandraśabdānuśāsanam* with the auto-commentary, *Laghuvṛtti*. Ed. Muni Himanshuvijaya. Ahmedabad : Sheth Anandjit Kalyanji, 1935.
- Smañ* Malliṣeṇa. *Syādvādamañjarī*. See *AYVD*.
- SVR* Vādidēvasūri. *Syādvādaratnākara*. Ed. Motilal Ladhaji Osva. Delhi : Bhartiya Book Corporation. 1988.
- Tarkavāgīśa. *Nyāya Darśana o Vātsyāyana Bhāṣya* (in Bengali).
- Phaṇibhūṣaṇa Parts 1-5 (1324-36 BS). Calcutta : West Bengal State Book Board, 1981-89.
- Tarkavācaspati, *Vācaspatyam*. Varanasi : Chowkhamba Sanskrit Tārānatha Series Office, 1962 repint.
- Bhaṭṭācāryya
- TRD* *Tarkarahasyadīpikā* by Guṇaratna. Ed. Luigi Suali. Calcutta: The Asiatic Society, 1905-14.
- TS* Śāntarakṣita. *Tattvasaṅgraha*, Ed. Dwarikdas Shastri. Varanasi : Bauddha Bharati, 1968, 1981.

- TSP* Kamalaśīla. *Tattvasaṅgrahapañjikā*. See *TS*.
- TSPC* Hemacandra. *Triṣaṣṭi-śalākā-puruṣa-carita*. Ed. Muni Caraṇavijaya. Bhavnagar (Kathiawad) : Sri Jaina Atmananda Sabha. 1936.
- TSPC* Helen M. Johnson. Baroda : Oriental Institute,  
(trans.) Vol.I, 1931.
- UK* Siddharṣi. *Upamiti-bhava-prapañca Kathā*. Ed. Peter Peterson and Hermann Jacobi. Calcutta: The Asiatic Society, 1901-14.
- US* Hemacandra. *Uṇādisūtra*. See *SHBP*.
- VDMP* Viṣṇudharmottara *Mahāpurāṇa*. Bombay : Ksemaraja Srikrśnadasa, Śaka 1834.
- Whitney  
W.D. *Sanskrit Grammar* (1879, 1889<sup>2</sup>). Cambridge, Mass.: Harvard University Press, 1955.
- YS* Hemacandra. *Yogaśāstram* (with auto-commentary). Bhavnagar : Śrījainadharma Pracārasabhā, 1926.
- YT* *Yaśastilakacampū* by Somadevasūri. Ed. Mn. Pandit Sivadatta and V.L. Panasikar. Bombay : Nirnay Sagar Prakashan, 1916.

### POSTSCRIPT

In certain editions of *AC* (e.g., Kālīvara Vedāntavāgiśa ed., Kalikata, 1284 BS and Nārāyāṇacandra Bhaṭṭacāryya ed., Kalikata, 1314 BS) there is an additional (seventh), Kāṇḍa named Śiloñcha (residue). A verse in this Kāṇḍa runs as follows:

*vaiśeṣike kaṇādo pi jaino naikāntavādyapi /*  
*cārvāke (a)laukāyatikaḥ kṛṣiprasṛ tamityapi //*

In all probability the whole seventh Kāṇḍa is a later addition. The verse quoted above, in any case, adds nothing new to what has been said in *AC*, 3. 525-27.

## MAHĀMANDALEŚVARA BŪTUGA : A PROFILE

PROF. HAMPA NAGARAJAIAH

“When the Rāṣṭrakūṭas became the overall suzerians of Karnāṭadēśa, prominent princely family of the Gaṅgas, who were already ruling for over four hundred years, came under their sway. While examining the position of the Gaṅgas in the age of the Rāṣṭrakūṭas, leaving aside their early and later history, it becomes clear that they were accorded far higher rank among all the vassals of the imperial Rāṣṭrakūṭas. Inscriptions have extolled the cordial and cordial relationship that prevailed between the Gaṅgas and their overlords, demonstrated by other literary records”.  
(*Infra*)

“Gaṅgavāḍi-96,000 had included many minor sub-divisions like Gaṅgasāsira, Punnāḍu-6000, Koṅganāḍu-8000, Male-1000, Maṅḍali-1000, Kolāra-300, Eḍenāḍu-70, Aridāḷike 70, Beddoregere-70, Nirgunda-300, Sērenāḍu, Bayalnāḍu, etc. Geographical boundaries of Gaṅgavāḍi (*Ṣaṅṅavati Sahasra*, Śrīrājya, Gaṅgasāsira - are other variants) : Marandale to the North, Tondaināḍu to the East, Cēranāḍu and the sea to the West, and Koṅgunāḍu to the South. Therefore, the modern Kolar, Mandya, Mysore, Bangalore, Cikkamagaḷūr. and some parts of Shimoga formed Gangavāḍi-96,000. In addition to this, during the period of the last phase of the Rāṣṭrakūṭas, Būtuga and his son Marasimha-II, ruled Puligere-300, Beḷvola-300 Banavase-12,000, Kisukāḍu-70 and Bāgenāḍu-70” [Hampa Nagarajaiah : *A History of the Rāṣṭrakūṭas of Malkhēḍ, and Jainism : 2000 : 57-58*].

The expansion of the Rāṣṭrakūṭa influences to the peripheral regions of Tamilnāḍu, Āndhra Pradesh, Kerala and Mahārāshṭra, were guided, among other considerations by the brave Jaina Dukes and Governors, who were highly loyal to their overlords, Emperor Kṛṣṇa’s ambition and drive for fresh territories had made him indulge in sanguinary wars, and met with success in his chase and power politics. Martial might of Būtuga and his son Mārasimha, laid a robust foundation that could sustain the monarchy. Kṛṣṇa-III, with the stout shoulders of Būtuga and Mārasimha successfully vaquished the rebellions and uncontrollably ambitius vassals. This paper is an earnest attempt to reconstruct the life and accomplishments of Būtuga based on inscriptional evidences. Though he is referred, with



other variants of Bhūtuga, Būtayya, Būtuga Permmādi and Būtugendra, he is more popularly known as Būtuga.

Būtuga (C.E. 936-61) sat on the lion-throne of the Gaṅgavādi for nearly twenty-six years, and ably projected himself as the dominant figure of a vast province, its axis and pillar of its support. It was an uninhibited show of political maturity, *ab initio to ad finem*. He maintained the momentum throughout his rule, despite frequent setback which he shrewdly manoeuvred. Būtuga's spectacular achievements were not confined only to the battle ground. A number of epigraphs articulate the macroregion of distinctive and homogenous cultural quality of Būtuga's attainment.

Būtuga, the youngest of the three sons of Komaravedaṅga Eṛegaṅga (886-920) *alias* Eṛeyappa, is, may be, the *cream de lara* of the Gaṅga kings. Bīravedaṅga Narasimha (920-33), the eldest son of Eṛegaṅga and the eldest brother of Būtuga, succeeded, his father. He had defeated Aṅṅiga of Noḷamba dynasty in the battle at Kottamaṅgala. But he could not rule for a longer period. Obviously, Rācamalla-III (933-36), the second son of Eṛegaṅga and the elder brother of Būtuga, succeeded to the Ganga throne. The days were so bad to him that he had to encounter adversity. Since he was not favourable to the Rāṣṭrakūṭa suzerinty, he had the wrath of his sovereign, on one side. On the other hand, he had to confront the Noḷambas, his powerful foe. Rācamalla, literally sandwiched between the Rāṣṭrakūṭas and the Noḷambas, was in a dilemma.

Intrepid Būtuga ceased the opportunity to usurp the Gaṅga throne. Kṛṣṇa (939-67), his brother-in-law and emperor, extended military support to Būtuga. Clamoured for full political power and in the deadly feud, Būtuga did not hesitate to kill Rācamalla, his own brother. As the adage goes, all is fair in love and war! The incident brought the brothers-in-law nearer. The bondage between the Rāṣṭrakūṭas and the Gaṅgas was further cemented. Dauntless Būtuga, inspired and more obliged than before, spontaneously extended full support and participated in many of the wars waged by Kṛṣṇa. When the latter was away on his northern conquest, king Lalleya, a feudatory, taking the advantage of the straits, revolted against the Rāṣṭrakūṭa. Kṛṣṇa was far away from the metropolis, fighting the foes elsewhere. Būtuga, not waiting for his overlord, jumped in the fray, as though eager to clear the obligation to his master. He crushed a heavy defeat on Lalleya by

extorting his white parasol, and saved the Rāṣṭrakūṭa monarchy from humiliation.

The spree of war continued. The terrible war between the Rāṣṭrakūṭas and their arch enemy the Cōlas recurred. The mighty quadripartite army with the musk elephants with their flowing rut-liquid, the shining weapons, the neighing horses and the swift chariot division of the Rāṣṭrakūṭas and the Gaṅgas attacked impetuously on the four-membered Cōla army. The fierce and decisive battle at Takkolam in the year C.E.949, provided a rare opportunity for Būtuga to prove his prowess and dexterity. He fought ferociously, stabbed and killed Rājāditya, the Cōla prince. This he did on the howdah which itself became the battle field.

The brave Maṅalera of the Sagara family, sub-ordinate of Būtuga, exhibited another greater feat on the same battle field. He struck, like a lion, the forehead of the mighty elephant that was called "The fortress of the Cōla", that it burst open. As a reward for his heroism, Maṅalera got Kālī, the good hound known for its courage, from his overlord Kṛṣṇa. Besides, from Būtuga, his immediate master, Maṅalera got the possession of Ātakūr-12 and the village Kāḍiyūr situated in Beḷvola-300 province.

Kṛṣṇa, pleased with the valour of his Fidus Achates, placed Būtuga in charge of the Banavase-12,000, in addition to the Governorship of Puligere-300, Beḷvola-300 (together the Six-Hundred), Kisukāḍu-70 and Bāgenāḍu-70 principalities. On his way back from the victorious march against the Cōlas, Būtuga defeated the adversary fiefs and annexed their regions, which enhanced his status. The sweeping conquests of Būtuga extended and strengthened the boundaries of the kingdom.

Būtuga had bequeathed his skill in the war craft from his father Eṛegaṅga *alias* Ereyappa Nitimārga who had the gallantry and experience of many successive battles. He had slain the Noḷamba king Mahendra and thus earned the cognomen of Mahendrāntaka. Ereyappa, husband of Jākāmba, daughter of Nijagali, a scion of the Cālukyās, had superseded the forts of Sūrūru, Nāḍugāṇi, Miḍige, Sūlīśailendra, Tippēru and Penjeru. Ereyappa had many other titles, such as, Gaṅga Cakrāyudhāṅka, Gaṅgārjuna Taḷaprahāri, Saṅgarārjuna, Pratirūpa Sudraka, Śrīrupa Kandarpa. These appellations establish that Ereyappa was a king, preeminently excellent. Poet Ādi-Guṇavarma his protege, had authored Śūdraka and Harivamśa' two epics of historical importance in Kannada.

The Kūḍalūru charter narrates at length that Būtuga acquired abundant opulence by the strength of his strong shoulders. After vanquishing Lalleya, Būtuga extorted elephants, horses, treasury and similar valuables which in turn made over to his overlord Kṛṣṇa.

Būtuga embarked on a career of conquest, heralded a lustrous epoch and retrieved the lost glory of the Gaṅgas. He spread carnage wherever he led his army. He killed Kakkarāja, chief of Acalapura, and defeated Dantivarman of Banavāsi and Ajavarman of the Sāntaras. Continuing his triumphant march, he defeated Rājāditya and made Ēmagaṇḍuga to flee from his province. He burnt the Forts of Tañjāpuri and Nālkōṭe, and presented the excellent elephants, horses, and abundant riches to his emperor. He had also defeated the Pāṇḍyas, fought against the Nolambas and against Guṇaga Vijayāditya, king of the Vengi Cālukyas.

Details of the total territories held by Būtuga, mentioned earlier, require a further clarification. The Naregal epigraph states that Būtayya, as Governor, was holding charges of Gaṅgavāḍi extending as far as Peldore, i.e., the river Tungabhadra in this context (and not Kṛṣṇā). The area was further extended at the time of Ātakūri inscription, dated 949, which states that he was governing Gaṅgavāḍi-96,000 and in addition to that the other provinces of Banavase-12,000, the Beḷvola-300, the Purigeṛe-300, the Kisukāḍu-70 and the Bāgenāḍu-70. Therefore, Kṛṣṇa must have confirmed once again the above provinces, out of which only the Banavase-12,000 was added afresh. After the demise of Narasimha, the eldest of the three brothers, Rāc(j)amalla had inherited the office of the Governorship of Gaṅgavāḍi, as an hereditary rank. Būtuga, not waiting for his turn to come, hurried the process and eliminated his elder brother to become the Governor of his ancestral Gaṅgavāḍi. This he achieved in C.E. 939.

How Būtuga engrafted himself on the lion throne needs additional explanation. In the changed political scenario, Būtuga, having acquired his forefather's political wisdom, pondered that he deserved a chance to get himself enthroned. Projecting himself as the only virile heir to the coveted Gaṅga throne, he acted briskly. Historical documents indicating growing fissures between brothers are not lacking. Albeit, after matrimonial alliance with the imperial Rāṣṭrakūṭa house, his splendour and prosperity increased by leaps and bounds. Newly crowned as emperor, Kṛṣṇa was bent on elevating the status of Būtuga, his brother-in-law. Their cordiality reached its fame and Kṛṣṇa openly

publicized his leaning towards Būtuga. Kṛṣṇa was brimming with vaulting ambition and Būtuga also had soaring ambition. Kings of great aspirations, having noticed a common cause, struck a deal that cleared the clouds dogging the political relations. Glued with connubial relationship, Būtuga had no regrets in extending unconditional support to perpetuate the Rāṣṭrakūṭa suzerainty. The hegemony turned out to be a blessing to Būtuga. Kṛṣṇa has more intimacy with and affection for the Gaṅgas. His attachment to the members of the family of Būtuga, *Paramajina*, passionate Jaina votary, is recorded in many epigraphs. The extraordinary position that Būtuga enjoyed is mirrored in the *biruda* Jayaduttaranga, ‘an arch of victory’, Gaṅga Gāṅgeya, ‘Bhīṣma among the Gaṅgas’, Nārāyaṇa, Nārāyaṇa among the Gaṅgas’ etc. He attained the highest position in the official hierarchy and became a full fledged Mahāmaṅḍaleśvara among the other coeval provincial *Māṅḍalikas* and *Sāmantas*. He was entitled to the five drums. He was the first Duke to be allowed to sit by the side of the emperor, an unparalleled act of historical incident bequeathed on Būtuga.

An inscription from Hombuja [EC. VIII (BLR) Nagara. 35.C.E. 1077] furnishes a rare incident of historical importance: “Būtuga was extended paramount position and exalted honour which was equalled by a similar treatment meted out to another Jaina feudatory after a time gap of more than a century. Nanni-Sāntara, who had Govindara as his first name, Duke of Sāntaligenāḍu, gained greater distinction than even Būtuga. Vikrmāditya VI (1076-1125) came halfway to meet Nanni-Sāntara, and giving him half the seat on his metal throne, the Cālukya emperor placed the valiant vassal at his side” [Hampa Nagarajaiiah : *Sāntararu : Ondu Adhyayana* : 1997 : 65-66]. Fate had its own course. Who could prevent him when the kingship was writ large in his forehead!

Būtuga was chief of the Six-Hundred, plus Kisukāḍu and Bāgenāḍu from C.E. 938, which had come to him as matrimonial gift. Now by taking possession of the Gaṅgavaḍi territory, virtually he had earned his patrimonial status. Later in 949, as a reward for his bravery, he was awarded the stewardship of Banavase-12,000. This apart, Būtuga was also chief of the Māsavāḍi-140 Kukkanūr-30 and Kelavāḍi-300 *kampanas* for a brief period between 940 and 942. More often, Beḷvola-300 and Puligeṛe-300 are coupled together in the phrase - ‘the two (provinces together forming) Six-Hundred’. Thus, Būtuga had in his control the government of a very vast area, almost covering the southern Karnataka, from river Tungabhadra to river Kāveri.

While appreciating the peerless position of Būtuga in the officialdom of Mahāmaṇḍaleśvaras, it would be all the more apt to understand the choice, scope and relationship of the Mahāmaṇḍaleśvara, and his overlord. The emperor / king used to ponder over the appointment of his subordinates the Dukes and Governors, the ministers and army chiefs. Lots of calculation and political wheeling-dealing would work to find out the faithful followers. The Māṇḍalikas, Sāmantas, ministers and generals, and even the Royal-merchants (Rāja-śreṣṭhins) were expected to be not merely loyal and capable, but to be an avuncular and majestic figure befitting their status. Traditionally the legal heir/successor of the concerned family, like the son and grandson would enjoy the position of his elders. But, exceptions were not lacking.

Being the executive, he should be able to zealously guard the interest of the State. It is very difficult to determine the extent of freedom that the provincial Governors were allowed to exercise. They were usually cut and pruned by their overlords. Generally they had no independent power except to act on the advice of the king. Yet to be either hyperactive or mere a cipher mostly depended on their might and cordial relationship. To look beyond the political arena, it was a must that the subordinates holding the high office should not covet the post for mere power and pelf. Looking beyond the political spectrum does not mean that he be an apolitical. It only suggests that he should envisage the cultural needs of the time. He must be a dynamic visionary, a person of sterling character and integrity, a self-made person and active in public life too. The monarch has the right to be informed on all matters, and the incharge officials were required to be watchful on the region they were placed in-charge.

Contemplating on these aspects, if we look at the accomplishments of Mahāmaṇḍaleśvara Būtuga, the role he played in the history of the Rāṣṭrakūṭas is astounding.

The perks of being the Māṇḍalika are not less. He has to attend to the needs of his subjects, sometimes even risking his time and money. Viceroys like Tailapa and Bijjaṇa, motivated by politically malafide intentions, lead the army against their own monarchs and usurped the kingdoms. Therefore, the imperial presence, supported by a strong army was required to bring such a recalcitrant viceroy to his senses. In fact Būtuga was deputed to bring to book such viceroys.

Contemporary epigraphs establish that Būtuga had five consorts. He had married Rēvaka, the daughter of Baddega (deva) *alias*

Amoghavarṣa - III, king of Dāhala province, at a place called Tripuri, in C. E. 938. After the death of Baddega, Būtuga conquered Dāhala from Lalleya, on behalf of his liegeland, Kṛṣṇa. Rēvaka (Rēvakka) the Rāṣṭrakūṭa princess, and elder sister of Kṛṣṇa, is frequently mentioned as Revakanimmaḍi, named after her great grandmother. She also had the title of *Cāgaveḍangi*, 'excellent in giving gifts'. Dīvalāmbā was Būtuga's eldest consort, whom he had married before C.E. 938, and an inscription refers to her as '*svakīyapriya Dīvalāmbā*' (I.A. Vol. III. p. 184, C. E. 938). She had constructed a Basadi at Sūḍi and Būtuga donated land in C. E. 938. His two other spouses are Kallabbā and Padmabbarasi who had Padmāvati as her first name. Padmabbe of Koṅguladesa commissioned one of the largest Jaina fanes of the Rāṣṭrakūṭa con at Naregal [Hampa Nagarajaiiah : 2000:222] in C. E. 950. Her daughter, Bijjāmbādevi had married Hariga. Revakanimmaḍi, Padmabbarasi and Bijjāmbā *alias* Bijjabbarasi, desciple of Śrīdharaḍeva, died at Koppala. Kallabbā, another wife of Būtuga, was daughter of Simhavarma, scion of Cālukyās. Her son Marāsīmha endowed Kāḍalūr in Kongalnāḍ to the Jaina shrine founded by his mother, in 962. Ēlācārya of Sūrsthagaṇa was the donee. This sanctuary was adorned with mural painting, Paramabbe, fifth wife of Būtuga, was ruling the subdivision of Kūrugaḷlu, now in Periyapaṭṇa Taluk of Mysore Dt. Pāmbabbe, elder sister of Būtuga, and senior consort of Paḍiyara Dōrapayya, took the veil. Her mother superior was Nāṇabbekanti who was herself a pupil of Arhanandi Paṇḍitadeva. A very austere Jaina nun Pāmbabbe performed penance for thirty years and expired in 971 at Kaḍūr.

Koppala, also known as *Ādi-Mahātirtha*, an ancient Jaina seat of pilgrimage, only next to Shravaṇabelagoḷa, turned out to be the choice place for the members of Būtuga's family. According to the Iṭagi (Raichur Dt, Yelburga Tk) inscription, Būtuga worshipped the holy place of Kopaṇa-*tirtha* on 25-02-940. As stated before, two of his queen consorts, Padmabbarasi and Revakanimmaḍi reached Kopaṇa-*tirtha*, accepted the vow of *sallekhanā* of voluntarily inviting death. Padmabbarasi died on 03-12-973, and her preceptor Maladhārideva administered the rite of *sallekhanā*. Two daughters of Būtuga, Kundaṇarasi and Bijjabbarasi, also courted death with equanimity by abstinence from all kinds of food, at the holy centre of Koppala.

. The Gaṅgas are known to be great patrons of art, architecture and literature. Būtuga, and his sons and daughters, commissioned several temples of all faiths, including shrines of their own faith. To commemorate his victory in the Takkola battle, Permmāḍi Basadi was

built at Puligere, modern Lakṣmeśvara in 950. This house of worship was renovated in 1065 by Bhuvanaikamalla, and was once again richly endowed with additional donations by Jayakesi of the Maṅalera family, in 1074, Jayaduttaranga Permmāḍi Būtuga caused to be made a Jinendra Mandira in 961 at Anṅigere. Later this place of worship received further grants by the Cālukyas in 1071-72.

The eldest son of Būtuga, prince Maruḷa who had the epithet of Puṅiseya Gaṅga, had married Bijjabbe, daughter of Kṛṣṇa-III, the Rāṣtrakūṭa emperor. Maruḷadeva *alias* Arumolideva had a number of titles : Gaṅga Mārtaṇḍa, Gaṅga Cakrāyudha, Kāmada (which his grand father Ereyappa had also possessed), Kaliyuga Bhīma and Kīrtimanobhava. As a special and extraordinary marriage gift, the Rāṣtrakūṭa monarch and his father-in-law had honoured with Maruḷa *Madanāvātāra*, a unique parasol. As *Yuvarāja*, heir apparent, Maruḷa succeeded to the Gaṅga throne in 961, but soon died a premature death in 963.

The valiant Mārasimha (963-73) succeeded Maruḷadeva. Kṛṣṇa, the Rāṣtrakūṭa *Bādshah*, attended the coronation and crowned Mārasimha as the Duke of Gaṅgavāḍi. Mārasimha reciprocated his allegiance to his overlord and immediately swung into action by waging very successful battles in the North, to conquer Aśvapati of Gūrjararājya. Mārasimha was befittingly rewarded with the *biruda* Gurjararāja. The word Gurjar, the original home of the Pratihāras, had Bhillmāl and Jālore as its centre. Gurjara implies geographical territory and not any caste or clan. Gurjaradeśa had included parts of both Gujarat and Rājasthan. First it came under the sway of the Rāṣtrakūṭas and later the Cālukyas of Kalyāṇa. It was during the expedition under the leadership of Mārasimha that the Zura inscription was installed. The death of Mārasimha created a vacuum in the royal house of the Gaṅgas. The later Gaṅgas had only the nostalgic memories of the good old days of pomp and splendour, of the reign of Būtuga and Mārasimha.

Būtuga, like his father Ereyappa, was 'a bee at the pair of the lotus feet of the adorable Arhat'. He was himself a cognoscente of Jaina canonical literature. Inscriptions bear ample testimony to the continued prominence and popularity of Jaina Order in this epoch. He heralded a significant contribution to the socio-cultural and literary heritage by producing a vast body of learned works on varied subjects in the language of the people. The art and architecture patronised by Būtuga,

his consorts, sons and daughters, and created for the sustenance of the Jaina Saṅgha, reached its culmination. Būtuga and his pedigree exemplify that wealth and power must be used for public good.

The edicts of Būtuga are invaluable and provide rare information of socio-historical importance. They facilitate the reconstruction of the political, cultural and religious history of the Gaṅgas and Karnataka. He was a great warrior of many successful battles, but at the same time Būtuga was religious, more oriented towards Jainism.

### BIBLIOGRAPHY

- Desai, P. B. : *Jainism in South India and Some Jaina Epigraphs*, Solapur, 1957
- Fleet, J. F. : *Dynasties of Karnataka*
- Krishna Rao, M. A. : *The Gaṅgas of Talkad*, Madras, 1936
- Nagarajaiah, Hampa :
1. *Sāntararu : Ondu Adhyayana*, Hombuja, 1997
  2. *Candrakoḍe*, Hampi, 1997
  3. *Koppala Śāsanagaḷu*, Mysore, 1998
  4. *The Early Gaṅga Monarchy and Jainism*, Bangalore, 1999
  5. *Jaina Corpus of Koppala Inscriptions X Rayed*, Bangalore, 1999
  6. *The Later Gaṅgas : Maṇḍali-Thousand*, Bangalore, 1999
  7. *A History of the Rāṣṭrakūṭa of Mal khed and Jainism*, Bangalore, 2000
- Ramesh, K.V. (ed) : *Inscriptions of the Western Gaṅgas*, New Delhi, 1984
- Rice, B.L. : *Mysore and Coorg from Inscriptions*, London, 1909
- Sampath, M. D. : *Itagi Inscription of Kannaradeva,-In-Hemakuta*, Delhi, 2001
- Sarma, I. K. : *Temples of the Gaṅgas of Talkād*, Delhi, 1992
- Sheik Ali, B : *History of Western Gaṅgas*, Mysore, 1976
- Srikanta Sastry, S : *Early Gaṅgas of Talkad*, Mysore, 1952



## Important Inscriptions Referred

### INDIAN ANTIQUARY

Vol III, p. 184, C.E. 938

Vol VI, p. 71

Vol XII. pp. 270 ff

Vol VII. pp. 101 ff

AR EP. 1926-27, Appendix No. A - 182

1969-70, Nos. 4 and 5, C. E. 968-69

1955-56, Appendix-B, No. 209, C.E. 940

ARISE 1934-35, No. A-23

### EPIGRAPHIA CARNATICA VOLUMES

Vol II (R) No. 65 (59) C. E. 974. p. 23

Vol IV (R) Hunsur 28, C. 10th century, Kūragallu p. 523

Vol V(R) T. N. No. 270 and 272, C. 9th century, pp. 654, 649

Vol VII, (BLR), Nagara 35, C. E. 1077, Hombuja

Vol IX (R) Belur 388, C.E. 954, Bastihalli

ibid, Belur 551, C. E. 971, p. 480

ibid, Shikaripura 31, C.E. 971, Bāllu

### EPIGRAPHIA INDICA

Vol II. pp. 168-72, C.E. 949, Ātakūr

Vol IV. pp. 351-52, C.E. 975 Hebbāl.

Vol V. p. 191. ff. C.E. 940, Deoli Plates

Vol VI p. 50. C.E. 949

Vol VI. p. 71 and 259

Vol XV. No. 23, C.E. 1071-72, pp. 337-48

Vol XXIV, No. 12 C.E. 972, pp. 59-62

Vol XXXIV, pp. 61, ft, Kāḍalūr

Vol. XXXVI. No. 13, pp. 97-110, C.E. 962 Kāḍalūr

INSCRIPTION OF WESTERN GANGAS

No. 138, C.E. 962-63, pp. 446-47

No. 139, C.E. 962-63

No. 159, C.E. 968-69

JAINISM IN SOUTH INDIA

No. 42, C.E. 939-40 Arakeri, p. 377

MYSORE ARCHAEOLOGICAL REPORT

1921, pp. 8-16, C.E. 962-23

1935 pp. 114-ff

SOUTH INDIAN EPIGRAPHY

Vol XVIII, No. 151, C.E. 1148, Nelage

Vol XX, No 35, C.E. 1055

ibid, No. 244, 245, C.E., 968-69, pp. 294-96

Vol. IX-I, No. 36, C.E. 942 RON

No. 37, C.E. 946 Kurtakoṭi

No. 38, C.E. 940, Naregal

# THE JAINA CONCEPT OF OMNISCIENCE (KEVALAJÑĀNA)

DR. GOUR HAZRA

The present paper deals with the Jaina conception of *kevalajñāna*. It is a critical and comparative study of the Jaina concept of omniscience. Here, I am not going to prove the possibility of omniscience. We all know that the Mīmāṃsakas have raised so many objections and the Jainas have tried to give answer to them, regarding the possibility of omniscience. A large part of the logical literature of the Jainas is full of the arguments for the possibility of omniscience. But I am not going to that side.

The first part of my study is mainly concerned with the nature and definition of omniscience of the Jainas and in the second part, an attempt has been made here to compare it with some other parallel Indian views, specially, Nyāya-Vaiśeṣika and Advaita Vedāntins. Although some other systems like Sāṃkhya, Yoga, Buddha etc. also believe in the possibility of omniscience, I have restricted my study within the systems of Nyāya-Vaiśeṣika, Advaita Vedāntins and the Jainas.

## I

Literally 'Omniscience' means 'all knowledge' or 'Knowledge of all'. The Latin word '*omnis*' is rendered by the Sanskrit word '*sarva*'. So, there is a striking parallel between the word '*omniscience*' and '*sarvajñatā*'. Etymologically, the term '*sarvajñatā*' (omniscience) derived from the root '*jñā*' (*jñāti*) to know and *sarvajñatā* is formed by adding the abstract affix '*tā*' to '*sarvajñatā*'. Therefore the etymological meaning of the term '*sarvajña*' or omniscient will be one who knows everything.

However, the Jainas defined omniscience (*kevalajñāna*) as perfect (*paripūrṇa*), complete (*samagra*), unique (*asādhāraṇa*), absolute (*nirapekṣa*), pure (*viśuddha*), all-comprehensive (*sarvabhāva-jñāpaka*), that which has for its object both the world and the non-world (*lokāloka viśaya*) and infinite (*anantaparyāyā*).<sup>1</sup>

---

1. Tattvārthadutra, 1.30 & bhāṣya

To the Jainas, it is a perfect and infinite knowledge. In this knowledge one apprehends simultaneously all substances and all their qualities directly, without the help of the sense organs and mind. Nothing remains to be known and nothing is unknown.<sup>2</sup> This knowledge is much higher than our ordinary sensuous knowledge, because, there is no limitation of time and space in this knowledge. Obviously it is a non-sensuous knowledge.

The Jaina theory of knowledge is based on their conception of self. Self is basically omniscient since knowledge is the essential quality of the self.<sup>3</sup> The pure self possesses infinite knowledge but due to the veil of *karmic* matter, it is obscured, it cannot realise its true nature. When obstruction of the *karmas* are destroyed or removed, knowledge arises in the self. Self gains omniscience. This obstruction can be removed totally by the practice of mental discipline and meditation.

Corresponding to their five type of knowledge (*matiśruta* etc.), there are five types of *āvaraṇa* also. When all these *āvaraṇas* are destroyed, self attains its true nature i.e. infinite knowledge. We may call it omniscience or *kevalajñāna*. Now the question may be raised here whether the four other types of knowledge are present or not in this very state. As an answer to this question some hold that in the state of omniscience, other four types of knowledge exist, but they are overpowered by the *kevalajñāna*, just as in the day time the light of the stars is overpowered by the light of the sun. Some other hold that this view is not true. According to them, in the state of *omniscience*, other four imperfect knowledge does not exist. Umāsvāti is the upholder of this view. He says that *kevala* arises due to the total destruction of all *karmic* matters, while other four types of knowledge arise by the destruction and subsidence of their own *jnānāvaraṇa*. When there is total destruction of *karmic* matters, the other four types of knowledge could not arise. Modern Jaina logician Yaśovijaya also upholds this view. He replies that though the different types of knowledge are manifested by the destruction of their own *jnānāvaraṇa*, the *āvaraṇa* of perfect knowledge is also at the same time the cause of the manifestation

---

2. Ibid 1.30.

3. N. Tatia, *Studies in Jaina Philosophy* - P. 27

of four imperfect knowledge.<sup>4</sup> In other words, the obstruction of perfect knowledge is the cause of the manifestation of imperfect knowledge. Thus, according to Yaśovijaya, for an omniscient person, partial knowledge is not possible, for the cause of partial knowledge i.e. *kevalajñāna* has been destroyed.<sup>5</sup>

The Jaina logician Kundakunda explains the nature of omniscience or *kevalajñāna* in a very novel way. He says that though a *kevalī* or omniscient perceives all objects of all time and of all place, it is so, only from the *vyavahāra dr̥ṣṭi*. He explains the nature of *Kevalajñāna* with the help of *niścaya-dr̥ṣṭi* and *vyavahāra dr̥ṣṭi*. These two are the two different points of view, from which the nature of a thing may be explained. Sometimes *niścaya dr̥ṣṭi* is called *paramārthadr̥ṣṭi* and the *vyavahāradr̥ṣṭi* is called *saṃvṛta dr̥ṣṭi*. With the help of the first, one knows the essential nature of a thing and with the help of the second, one knows the secondary properties or *bāhyasvarūpa* of a thing.

According to *niścaya dr̥ṣṭi*, omniscience is self-revealing, a *kevali* is indifferent to the world, so he knows only his pure self. Although he perceives all things his mind is not attracted to them and he may be said not to know them. His self becomes pure, so he possesses the intuitional experience of the self itself, therefore, he is called *abandhaka*.<sup>5</sup> But, according to *vyavahāra dr̥ṣṭi*, he knows also the objects of all time and place. Thus *kevalajñāna* is self-revealing and also object-revealing from two different points of view. But the essential nature of *kevalajñāna* is to be self-revealing, there is the intuitive experience of the pure self, since knowledge is the essential quality of the self.

I think the explanation given by Kundakunda about the nature of *kevalajñāna* or omniscience knowledge is remarkable and true. Infact, when a self becomes pure, it becomes indifferent to all worldly objects and shines in its own light i.e. knowledge. In this stage there is no difference between knowledge and self. This is the stage of *ātmapratti* or self realisation; stage of pure consciousness. This stage is much resemble to the Advaitins concept of *Brahmajñāna*.

4. Yaśovijaya, *Jñāna-bindu-prakarana* - 4

5. Ibid - 3

Hence, from the above discussion, it is very clear that, *kevalajñāna* of the Jainas is evidently a kind of non-sensuous knowledge or *atīndrīyajñāna*. It is an intuitive experience of his own pure self as well as the objects of the world with all their qualities of all time and place, from two different points of view.

This concept of non-sensuous knowledge is found in most of the systems of Indian philosophy. It is called *atīndrīyajñāna*. It is a type of intuitive experience; it arises in the self. Such knowledge is not caused in the ordinary way. The sense-organs do not play a role in its production. There is no limitation of space, time and place for it. One, who possesses this experience can know the objects of the past, present and future. He is called an omniscient being.

## II

In this part, an attempt is being made here to compare the Jaina concept of omniscience with the Nyāya-Vaiśeṣika and Advaitins concept of omniscience. In Indian thought the concept of omniscience has generally been associated with Yogic attainments or salvation. Through *yoga* one can attain omniscience. This idea of omniscience has been accepted in some form or other, by almost all the Indian system of philosophy except the Cārvākas.<sup>7</sup> The Nyāya-Vaiśeṣika recognise *alaukika pratyakṣa*, of which the *yogaja* (yogic intuition) is one of the three varieties. The latter may produce omniscience, though every yogi does not possess the power of omniscience but only those, who acquire it through special yogic efforts. But this yogic omniscience is not permanent, for in the state of release there would be no knowledge. Knowledge according to them is the accidental quality of the self or in other words, knowledge is an attribute, which inheres in the self substance which however is separable from it. In the state of release the self exists as pure substance, free from all connection with the body neither suffering pain nor enjoying pleasure nor having cognition or consciousness even. That is why, we can say that there is no knowledge of the pure consciousness (Self). To them only Gods' omniscience is

---

6. *Niyamasāra* - 171

7. Kumārila, *śloka-vārtika* II, 110-11

eternal, but omniscience acquired by the power of Yoga cannot be eternal. Yogic omniscience thus differs from divine omniscience, in that it is produced, while the latter is eternal.<sup>8</sup>

But in the case of *kevalajñāna* or omniscience of the Jainas the question of acquirement does not arise. Here knowledge is not something, which is to be acquired, Self itself is knowledge. Knowledge is self or self is knowledge. To the Jainas, every self is omniscient, but due to the obstruction of the *karmic* matters this omniscience is not manifested. But the practice of mental and bodily discipline, he can destroy the *āvaraṇa* of the karmas and can manifest the latent omniscience. Since knowledge is the essential quality of the self, self and knowledge are identical or inseparable, the manifest omniscience would be permanent, even in the stage of release.

Omniscience of the Jainas is a kind of non-sensuous knowledge (*atīndriya jñāna*), but *yogaja pratyakṣa* of the Naiyāyikas is not exactly a kind of non-sensuous perception, rather it is a kind of super normal perception (*alaukika pratyakṣa*), because though sense organs are not directly involved but indirectly playing a role in its production. The objects are not actually present to the senses, but are experienced through an extra ordinary medium. Like the Jainas it is also the knowledge of objects of the world with all their qualities at all places and time. But unlike the Jainas, it is not the knowledge of pure consciousness.

Now the Jaina concept of omniscience may be compared with the *Brahma jñāna* of the Advaita Vedāntins. In fact, the interpretation of *kevala jñāna* given by Kundakunda inspired me to do this work. Kundakunda explains the nature of *kevalajñāna* from the two different points of view, which we have mentioned earlier. According to him, from the transcendental (*niścaya dr̥ṣṭi*) point of view, the omniscient only knows his self. Of course, this does not mean that, there is nothing outside his own self i.e. other worldly beings and objects are not there. He perceives all those things from *vyavahāra dr̥ṣṭi*. Actually what he wants to say is that, he becomes indifferent to the worldly beings and objects in this very stage. Although he perceives all things, his self is

---

8. *Prasastapāda-bhaṣya*, p. 187

not attracted to them. He may be said not to know them. Since knowledge is the essential quality of the self, there is no difference between self and knowledge, the knower and the known, subject and object. This is the stage of pure-consciousness infinite knowledge. I think, this very stage (*niścaya dr̥ṣṭi*) of *kevala jñāna* may be compared with the Advaitins concept of *Brahma jñāna*. There is a striking similarity between these two concepts.

According to the Advaita Vedāntins, *Brahman* is of pure consciousness, infinite knowledge and real. (The description of *Brahman* even as infinite, consciousness and real, though more accurate than accidental descriptions, cannot directly convey the idea of *Brahman*. It only serves to direct the mind towards *Brahman* by denying of its finiteness, unreality and unconsciousness). And *Brahmajñāna* means knowledge of real, pure consciousness and infinite. In this stage there is also no difference between subject and object, the knower and the known, experience and experiences, like the Jainas. So from this particular point of view there is close resemblance between these two concepts. But one thing, we should have remembered that, though there is no difference between subject and object, the knower and the known, in Jainism, the *Kevalī* (omniscient being) is not losing his identity as an experiencer at the time of experience.

But in the case of *Brahmajñāna* there is no experiencer. When someone attains this state or he realizes the truth in the form '*I am Brahman*' from that very moment, everything in this world, including self and God (*Brahman conditioned by Māya*) are the illusory creation of *Māyā*, to him. Brahman is the only reality, *Ātman* and *Brahman* are the two aspects of the same reality. When *Ātman* becomes united with *Brahman*, *Ātman* loses his identity as an experiencer. Only *Brahman* is there, nothing outside Him. So the question of omniscience does not arise in that case.

However, in my opinion, the *jivan mukti* of the Advaita Vedāntins may be called omniscience being. If we observe very carefully the Advaitins concept of *jivan mukti*, we will see that there is a striking similarity between the Advaitins concept of *jivan mukti* and the Jaina concept of omniscience. To the Vedāntins, on the attainment of *mukti* the body may continue, because it is the product of karmas, which had



already born their effect (*prārabdha-karma*). But he never again identify itself with the body. The external world still appears before him but he is not deceived by it. He does not feel any desire for the worldly objects. He is totally free from all sorts or attachments. He is in this world and yet out of it. This is the Advaitins concept of *jīvan mukti*.<sup>9</sup> It is a stage of perfection. Like the Jainas and some other Indian thinkers, Śāṅkara believes that perfection can be reached even here in this life. This is the stage where the illusory distinction between the self and *Brahman* disappears and he realizes the truth in the form 'I am *Brahman*' and at the same time he realizes that '*All this is Brahman*' (*sarvam khalvidam brahma*). This is the highest stage of perfection, like the *Kevala jñāna* of the Jainas. This *jīvan muktas* may be called omniscience being. The notion of liberated being implies the idea of perfection and since omniscience is perfection of knowledge it has been associated with him.

Though, there is some similarity between *Brahmajñāna* and *kevala jñāna*, there may be truly some differences between the experience of the self in the two systems. According to Advaita Vedāntins, there is only one self i.e. *Brahman*. So in *Brahmajñāna*, the individual self possesses the experience of identity with *Brahman* (*I am Brahman*). There is no difference between *Brahman* and *Ātman*. *Ātman* is *Brahman*. The *anubhava* of *Ātman* or the integral experience is a type of intuitional consciousness, which may be called the knowledge of *Brahman*, in which the individual self feels the identity of *Brahman*. On the other hand, the Jainas believe in the existence of many selves. So, in their *kevalajñāna* different selves have the pure feeling of their own existence, for all selves are different. Not only that, there is also some other differences between *Brahmajñāna* and *kevalajñāna*. Since the Jainas believe in the reality of the external world, therefore, in their *kevalajñāna* (from *vyavahāra dṛṣṭi*) there is direct apprehension of external objects of all times and of all places. But in *Brahmajñāna*, there is no knowledge of the objects of the part future and distance, because to the Advaitins the world is not real but only appears as real due to ignorance. There is only one reality i.e.

---

9. Śāṅkara's Bhāṣya, Sū I 1. 4

*Brahman*, so the question of direct apprehension of all objects of all times and all places does not arise in case of *Brahma jñāna*.

However, for the Upaniṣads the real is the *Ātman* or *Brahman*, the two words are used very often synonymously. It follows, therefore, that 'By knowing the Atman one knows everything'<sup>10</sup> or *Ātman* being known everything is known'.<sup>11</sup> In short, the Upanisadic thinkers want to bring home the truth that, one who knows the cosmic spirit, either as *Brahman* or *Ātman*, knows everything. Thus omniscience means the knowledge of the self (*ātma jñāna*), knowledge of *Brahman* (*Brahma jñāna*).

The Jaina logician Kundakunda, Yogindu, and some others sometimes seem to advocate this inward approach to knowledge. "From the transcendental point of view, the omniscient perceives his self only"<sup>12</sup> says Kundakunda and declares that the practical point of view is unreal. If we acknowledge this truth, then *jivan mukta* of the Advaita vedantina must be regarded as an omniscient being, since it is a state of realisation of pure consciousness, infinite knowledge, which is the real nature of self.

Thus, from all these observations, we arrive at the conclusion that the nature of omniscience of the Jainas are *unique* and this uniqueness rests on the interpretation of Kundakunda. The explanation of *kevalajñāna* or omniscience given by him, has its own important place in Jaina philosophy. I think, on this interpretation the conception of omniscience gains a spiritual significance. Some systems of Indian Philosophy (*Naiyāyika*, *Sāṃkhya*, *Buddha* etc.) believe in the possibility of omniscience, yet the Jaina concept of omniscience is much more comprehensive than all other systems.

---

10. *Chāndogyopanisad* VI 2. 1 Is a 6.7. *Bṛhad* III. 7.1

11. *Bṛhad* IV 5.6

12. *Kundakunda-Niyamasara* ed. by A. Chakraborty, Kashi Bhartiya Jnanapitha 1950 Gatha - 11.

## JAIN BHAWAN : ITS AIMS AND OBJECTS

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

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

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

### 1. School:

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

### 2. Vocational and Physical Classes:

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

### 4. Periodicals and Journals:

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one 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 reasearch 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 *Śramana* in Bengali. In 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramana*, which is being published for thirty year, has become a prominent channel for the spread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a renowned

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

#### **6. Seminars and Symposia :**

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

#### **7. Scholarships to researchers :**

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

#### **8. Publications:**

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

The Bhagavatī Sūtra [in English] Parts 1 to 4

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

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

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

Weber's Sacred Literature of the Jains.

Jainism in Different States of India.

Introducing Jainism.

#### **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 in the name of *Jainology and Prakrit Research Institute* 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 do hope that you will continue to lend us your generous support as you have been doing for a long time.

## JAIN BHAWAN PUBLICATIONS

P-25, Kalakar Street, Kolkata - 700 007

### English :

- |    |   |  |
|----|---|--|
| 1. | <i>Bhagavati-Sūtra</i> - Text edited with English translation by K.C. Lalwani in 4 volumes ;<br>Vol - I (śatakas 1 - 2)<br>Vol - II (śatakas 3 - 6)<br>Vol - III (śatakas 7 - 8)<br>Vol - IV (śatakas 9 - 11) | Price : Rs. 150.00<br>150.00<br>150.00<br>150.00 |
| 2. | James Burges - <i>The Temples of Śatruñjaya</i> ,<br>1977, pp. x+82 with 45 plates<br>[ It is the glorification of the sacred mountain<br><i>Śatruñjaya</i> . ]   | Price : Rs. 100.00                               |
| 3. | P.C. Samsukha -- <i>Essence of Jainism</i><br>translated by Ganesh Lalwani,   | Price : Rs. 10.00                                |
| 4. | Ganesh Lalwani - <i>Thus Sayeth Our Lord</i> ,  | Price : Rs. 10.00                                |
| 5. | Verses from Cidananda<br>translated by Ganesh Lalwani   | Price : Rs. 15.00                                |
| 6. | Ganesh Lalwani - Jainthology  | Price : Rs. 100.00                               |
| 7. | Weber's Sacred Literature of the Jains<br>G. Lalwani and S. R. Banerjee   | Price : Rs. 100.00                               |
| 8. | Prof. S. R. Banerjee -<br>Jainism in Different States of India  | Price : Rs. 100.00                               |
| 9. | Prof. S. R. Banerjee<br>Introducing Jainism   | Price : Rs. 30.00                                |

### Hindi :

- |    |   |                    |
|----|---|--------------------|
| 1. | Ganesh Lalwani - <i>Atimukta</i> ( 2nd edn)<br>translated by Shrimati Rajkumari Begani          | Price : Rs. 40.00  |
| 2. | Ganesh Lalwani - <i>Śraman Samskriti ki Kavita</i> ,<br>translated by Shrimati Rajkumari Begani | Price : Rs. 20.00  |
| 3. | Ganesh Lalwani - <i>Nilāñjanā</i><br>translated by Shrimati Rajkumari Begani                    | Price : Rs. 30.00  |
| 4. | Ganesh Lalwani - <i>Candana-Mūrti</i> ,<br>translated by Shrimati Rajkumari Begani              | Price : Rs. 50.00  |
| 5. | Ganesh Lalwani - <i>Vardhamān Mahāvīr</i>   | Price : Rs. 60.00  |
| 6. | Ganesh Lalwani - <i>Barsat kī Ek Rāt</i> ,  | Price : Rs. 45.00  |
| 7. | Ganesh Lalwani - <i>Pañcadasi</i>   | Price : Rs. 100.00 |
| 8. | Rajkumari Begani - <i>Yado ke Aine me</i> ,   | Price : Rs. 30.00  |

9.	Smt. Lata Bothra - <i>Bhagavan Mahavira Aur Prajatantra</i>	Price : Rs.	15.00
10.	Smt. Lata Bothra - <i>Sanskriti Ka Adi Shrot, Jain Dharm</i>	Price : Rs.	20.00
11.	Prof. S. R. Banerjee - <i>Prakrit Vyākaraṇa Pravesikā</i>	Price : Rs.	20.00

### Bengali:

1.	Ganesh Lalwani - <i>Atimukta</i>	Price : Rs.	40.00
2.	Ganesh Lalwani - <i>Śraman Sanskritir Kavita</i>	Price : Rs.	20.00
3.	Puran Chand Shymsukha - <i>Bhagavān Mahāvira O Jaina Dharma.</i>	Price : Rs.	15.00
4.	Prof. Satya Ranjan Banerjee- <i>Praśnottare Jaina Dharma</i>	Price : Rs.	20.00
5.	Dr. Jagat Ram Bhattacharya- <i>Daśavaikālika sūtra</i>	Price : Rs.	25.00
6.	Prof. Satya Ranjan Banerjee- <i>Mahāvīr Kathāmrita</i>	Price : Rs.	20.00
7.	Sri Yudhisthir Majhi- <i>Sarāk Sanskriti O Puruliar Purākirti</i>	Price : Rs.	20.00

### Some Other Publications :

1.	Smt. Lata Bothra - <i>Vardhamana Kaise Bane Mahāvīr</i>	Price : Rs.	15.00
2.	Smt. Lata Bothra - <i>Kesar Kyari Me Mahakta Jain Darshan</i>	Price : Rs.	10.00
3.	Smt. Lata Bothra - <i>Bharat me Jain Dharma</i>	Price : Rs.	100.00
4.	Acharya Nanesh - <i>Samatā Darshan O Vyavahār (Bengali)</i>	Price : Rs.	
5.	Shri Suyash Muniji - <i>Jain Dharma O Śāsanāvali (Bengali)</i>	Price : Rs.	50.00
6.	K.C.Lalwani - <i>Sraman Bhagwan Mahavira</i>	Price : Rs.	25.00

**NAHAR**

5/1 Acharya Jagadish Chandra Bose Road,

Kolkata - 700 020

Phone: 2247 6874, Resi: 2246 7707

**BOYD SMITHS PVT. LTD.**

B-3/5 Gillander House

8 Netaji Subhas Road, Kolkata - 700 007

Phone : (O) 2220 8105/2139 (R) 2329 0629/0319

**CREATIVE LTD.**

12, Dargah Road, Post Box 16127

Kolkata - 700 017

Phone : 2240 3758/3450/1690/0514

Fax : (033)2240 0098, 2247 1833

**KUMAR CHANDRA SINGH****DUDHORIA**

7 Camac Street

Kolkata - 700 017

Phone: 2282 5234/0329

**IN THE MEMORY OF SOHAN RAJ SINGHVI****VINAYMATI SINGHVI**

93/4, Karaya Road

Kolkata - 700 019

Phone: (O)2220 8967 (R) 2247 1750

**N.K. JEWELLERS**

Valuable Stones, Silver wares

Authorised Dealers : Titan, Timex &amp; H.M.T.

2, Kali Krishna Tagore Street (Opp. Ganesh Talkies)

Kolkata - 700 007, Phone: 2239 7607

**DELUXE TRADING CORPORATION**

Distinctive Printers

36, Indian Mirror Street

Kolkata - 700 013

Phone: 2244 4436

**GLOBE TRAVELS**

Contact for better &amp; Friendlier Service

11, Ho Chi Minh Sarani,

Kolkata - 700 071

Phone: 2282 8181

**MANIK JAIN**

Philatelia  
1 Moti Sil Street  
Kolkata - 700 013  
Phone: 2228 8549

**J. KUTHARI PVT. LTD.**

12 India Exchange Place,  
Kolkata - 700 001  
Phone: (O) 2220 3142, 2221 4095, (R) 2475 0995,  
2476 1803, Fax : 2221 4131

**PUSHRAJ PURANMULL**

65, Cotton Street, Kolkata - 700 007  
Phone: (Gaddi) 2239 7343/4577 (O) 2220 7969,  
2221 1907, (Resi) 2247 1490, 403104

**MINEX AGENCIES**

71, Ganesh Chandra Avenue  
Kolkata - 700 013  
Phone: 2225 7067, 2236 1178 (Resi) 2534 4392

**RELIANCE PRODUCTS PVT. LTD.**

15, Chittaranjan Avenue, Kolkata - 700 072  
Phone: (O) 2237 4927/5311 (Resi) 2241 4538/3719

**MINERAL GRINDING INDUSTRIES**

23/24 Radha Bazar Street  
Kolkata - 700 001  
Phone: (O) 2242 9199/2218/2883/5335 (R) 2240 5110

**IN THE MEMORY OF LATE NARENDRA SINGH SINGHI,  
ANGOORI DEVI SINGHI**

48/3, Gariahat Road  
Kolkata - 700 019, Tel: 2464 2851/3511



**LALCHAND DHARAM CHAND**

Govt. Recognised Export House  
12 India Exchange Place,  
Kolkata - 700 001

Phone: (B) 2220 2074/8958, (D) 2220 0983/3187  
(Resi) 2464 3235/1541, Fax: 2220 9755

**METROPOLITAN BOOK COMPANY**

93 Park Street, Kolkata - 700 016  
Phone: (O) 2226 2418 (R) 2464 2783

**VINEET PVT. LTD.**

1 Shakespeare Sarani, Kolkata - 700 071  
Phone: 2282 7612/7626/7617  
Gram-Vineet

**SANJAY MINNI**

Minisoft Private Limited  
102/C Block F, New Alipore,  
Kolkata-700 053, Phone: 2457 3262

**SUDIP KUMAR SINGH DUDHORIA**

Indian Silk House Agencies  
129 Rasbehari Avenue  
Kolkata- 700 020, Phone: 2464 1186

**SONA CHAND BOYED & SONS**

9/10 Sita Nath Bose Lane  
Salkia, Howrah - 711 106  
Phone : (Resi) 2665 3666, 2665 2272

**ARIHANT JEWELLERS**

Shri Mahendra Singh Nahata  
M/s BB Enterprises  
8A, Metro Palaza, 8th Floor 1, Ho Chi Minh Sarani  
Kolkata-700 071  
Phone: 2288 1565 / 1603

**CALTRONIX**

12 India Exchange Place  
3rd Floor, Kolkata - 700 001  
Phone: 2220 1958/4110

**COMPUTER EXCHANGE**

Park Centre  
 24 Park Street  
 Kolkata - 700 016  
 Phone: 2229 5047/0911

**DEEPAK KUMAR SINGHI**

9A Gariahat Road  
 Kolkata - 700 019  
 Phone : (O) 2235 7293 (R) 2475 5091

**KESARIA & COMPANY**

Jute Tea Blenders & Packeteers since 1921  
 2 Lal Bazar Street, Todi Chambers, 5th Floor,  
 Kolkata - 700 001  
 Phone: (O)2248-8576/0669/1242  
 (Resi) 2225 5514, 278208, 2291783

**LODHA CHARITABLE TRUST**

14 Government Place East  
 Kolkata - 700 001

**VEEKEY ELECTRONICS**

Madhur Electronics, 29/1B, Chandni Chowk  
 3rd floor, Kolkata - 700 013  
 Phone: 2352 8940, 2334 4140  
 (R) 2352 8387/ 9885

**METALO CRAFT**

2/8 Sarat Bose Road  
 Kolkata - 700 020  
 Phone: 2454 0242

**With Best Wishes**

It is difficult to conquer self.  
 If self is conquered,  
 we shall be happy in this world and after.

**B.W.M. INTERNATIONAL**

Manufacturers & Exporters (U. P.)  
Peerkhanpur Road, Bhadohi-221 401  
Phone: (O) 05414 25178/778, 79  
Fax: 05414 25378 (U. P.) 0151 202256 (Bikaner)

**SURANA MOTORS PVT. LTD.**

8th Floor, 84 Parijat  
24A Shakespeare Sarani  
Kolkata - 700 071  
Phone: 2247 7450, 2247 5264

**JAISHREE EXPORTS**

A Govt. of India Recognised Export House  
105/4 Karaya Road, Kolkata - 700 017  
Phone: 2247 1810/1751, 2240 6447  
Fax: 2913 3247/2897

**M.C.C. INVESTMENT & LEASING CO. LTD.**

9 Rabindra Sarani  
Kolkata - 700 073  
Phone: 2235 7750/0741

**MUSICAL FILMS (P) LTD.**

9A Esplanade East  
Kolkata-700 069  
Phone : 2248 7030

**NIRMAL KUMAR DUGAR**

11 Dr. Ashutosh Shastri Road  
Kolkata - 700 010  
Phone: 2350 2928

**ASHOK KUMAR RAIDANI**

6 Temple Street  
Kolkata - 700 072  
Phone : 2282-8181

**V.S. JAIN**

Royal Gems INC.  
Diamond & Coloured Stones  
632 Vine Street, Suit# 421  
Cincinnati OH 45202  
Phone : 1-800-627-6339

**RAJIV DOOGAR**

305 East Tomaras Avenue  
SAVOY ILLINOIS - 61874  
U.S.A, (219) 2884652

**DR. NARENDRA L. PARSON & RITA PARSON**

18531 Valley Drive  
Villa Park, California 92667 U.S.A  
Phone : 714-998-1447/714-998-2726  
Fax-714-771-7607

**MANOHAR PARSON**

18 Aldridge Way  
Nepean, Ottawa, Canada K2 G4 H8  
Phone (613)-726-1231, Fax-(613)-7211343

**SUVIGYA BOYED**

340 Mill Road, Apt # 1407  
Etobicoke, Ontario - m 9 C1y 8  
416-622-5583

**SUBHASH & SUVRA KHERA**

6116 Prairie Circle  
Mississauga LS N5Y2  
Canada  
Phone : 905-785-1243

**SMT. KUSUM KUMARI DOOGAR**

C/o Shri P.K. Doogar,  
Amil Khata, P.O. Jiaganj, Dist: Murshidabad, Pin- 742123  
West Bengal, Phone: 03483-56896

**M/S PARSON BROTHERS**

18B, Sukeas Lane  
Kolkata-700007  
Phone - 2242 3870

*With best compliments from*



# Emami Limited

18, R. N. Mukherjee Road

Kolkata - 700 001

Phone : 2248 9801/6388

# Voice & Vision of Communication

## SOBHAGYA ADVERTISING SERVICE

91B Chowringhee Road, Kolkata - 700 020

Phone : 2223-6708/6997/4356/4357 Fax : 2223-6863

E-mail : [srenik@cal.vsnl.net.in](mailto:srenik@cal.vsnl.net.in)

\* Mumbai \* New Delhi \* Chennai \* Hyderabad  
\* Ahmedabad \* Bangalore \* Bhubaneswar \* Kochi  
\* Patna \* Baroda \* Lucknow \* Jaipur \* Indore \* Rajkot  
\* Surat \* Pune \* Thiruvananthapuram \* Bhopal \* Nagpur  
\* Panaji \* Guwahati \* Visakhapatnam

# R.C. BOTHRA & COMPANY PVT. LTD

Steamer Agents, Handling Agents,  
Commission Agents & Transport Contractors

## **Regd. Office**

2 Clive Ghat Street (N.C. Dutta Sarani),

Kolkata - 700 001

Phone : 220 9333/6702/6400

Fax : (91) (33) 220 9333

## **Vizag Office**

28-2-47 Daspalla Centre

Vishakhapatnam-530020, Phone : 569208/563276

Fax : 91-891- (33) 220 9333

Estd. Quality Since 1940  
**BHANSALI**  
Quality, Innovation, Reliabilitys



## **BHANSALI UDYOG PVT. LTD.**

(Formerly : Laxman Singh Jariwala)  
Balwant Jain - Chairman

A-42 Mayapuri, Phase-1, New Delhi-110 064

Phone : 2514 4496, 2513 1086, 2513 2203

Fax : 91-011-513 1184

E-mail : [laxman.jariwala@gems.vsnl.net.in](mailto:laxman.jariwala@gems.vsnl.net.in)



*With Best Compliments*

## MARSON'S LTD

**MARSON'S THE ONLY TRANSFORMER MANUFACTURER  
IN EASTERN INDIA EQUIPPED TO MANUFACTURE  
132 KV CLASS TRANSFORMERS**

Serving various SEB's Power station, Defence, Coal India, CESC,  
Railways, Projects Industries since 1957

Transformer type tested both for Impulse/Short Circuit test  
for Proven design time and again

### **PRODUCT RANGE**

- \* Manufactures of Power and Distribution Transformer  
from 25 KVA to 50 MVA upto 132kv lever
- \* Current Transformer upto 66kv
- \* Dry type Transformer
- \* Unit auxiliary and stations service Transformers

**18 PALACE COURT  
1 KYD STREET, KOLKATA-700 016.  
PHONE : 2229-7346/4553, 2226-3236/4482  
CABLE-ELENREP TLX-0214366 MEL-IN  
FAX-009133-2225 9484/2226 3236**

**28 water supply schemes**  
**315,000 metres of pipelines**  
**110,000 kilowatts of pumping stations**  
**180,000 million litres of treated water**  
**13,000 kilowatts of hydel power plants**  
(And in place where Columbus would have feared to tread)

**S P M L**  
Engineering Life

**SUBHASH PROJECTS & MARKETING LIMITED**

113 Park Street, Kolkata 700 016

Tel : 229 8228, Fax : 229 3882, 245 7562

e-mail : info@subhash.com, website: www.subhash.com

Head Office : 113 Park Street, 3rd floor, South Block, Kolkata-700 016

Ph : (033)229-8228. Registered Office : Subhash House, F-27/2 Okhla  
Industrial area, Phase II New Delhi-110 020, Ph : (011) 692 7091-94,

Fax : (011) 684 6003. Regional Office : 8/2 Ulsoor Road,

Bangalore 560-042, Ph : (080) 559 5508-15, Fax : (080) 559-5580.

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

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

Bulling 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 880 meters, 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 Subhash 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 solution. 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.