JAIN JOURNAL

Vol. XL  No. 2 October  2005

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.
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

ANEKĀNTA AND THE CONCEPT OF ABSOLUTE IN JAINISM 59
Jagdish Prasad Jain ‘Sadhak’

JAIN CULTURE AS DIPICTED IN THEIR FOLK LITERATURE 66
S.P. Padma Prasad

JAINISM IN BENGAL 73
Chitta Ranjan Pal

BIBLIOTHECA JAINICA 89
Satya Ranjan Banerjee
ANEKĀNTA AND THE CONCEPT OF ABSOLUTE IN JAINISM

Dr. Jagdish Prasad Jain 'Sadhak'

The Jaina doctrine of anekānta or "Jain Relativism" is described in several ways. In one sense, it signifies plurality of characteristics of a real or the object of knowledge, that it is concerned with the manifoldness or multi-faceted nature of reality, thereby drawing our attention to the fact that each object consists of many attributes, forms, relations, and modes. Anekānta has been translated and described by some scholars as "non-unequivocality" (F.W. Thomas) or "non-radicalism" (B.K. Matilal), but these terms are vague. S. Mookerjee has labelled it as "non-absolutism", but this term is also not acceptable, because it denies the possibility of the existence of any concept of "absolute" in Jainism. Moreover, even Mādhyamika philosophy of Buddhism can be described as "non-absolutism". Accordingly, Frank Van Den Bossche has used the terms "Jain Relativism" and "Dialectical Realism" for anekānta.¹

The most significant aspect or feature of anekānta is the reconciliation of apparently contradictory and mutually opposed characteristics coexisting in the same object, the harmonisation of conflicting views found among partial observations. In other words, contradictory characteristics or traits (dharma) coexist simultaneously in the same object as inalienable parts thereof. Existence is as much an inalienable part of the same object as non-existence and permanence is coexisting in the midst of change, and so on. Thus, the Jains accept the possibility of coexistence of contradictory attributes in one and the same thing.

Amrtacandra has defined *anekānta* in these words:

\[ yadeva tat tadeva atat, yadeva aikam tadeva anekam, yadeva sat tadeva asat, yadeva nityam tadeva anityam, ityeka-vastuvanaispādakam parasparaviruddha-sakti-dravya-prakāśam anekāntah. \]

i.e. any real object in the world is identical and distinct, one and many, existent and non-existent, eternal and non-eternal and so on. Haribhadra Sūri has kept two of these four pairs of mutually contradictory traits, viz. existent and non-existent and eternal and non-eternal and added two pairs of universal and particular and describable and indescribable. Thus, *anekānta* highlights that any real object (*vastu*) possesses mutually contradictory traits, characteristics or modes coexisting simultaneously therein. In fact, these contradictory traits or modes forming an inalienable part of an object provide the true exposition of the reality.

Further clarifying this point, Akalaṅka has stated that *anekānta* means liquidation of one-sided assertions, such as *vastu* (any real object) is only existent or only non-existent, only eternal or only non-eternal. Samantabhadra has observed that the central theme or the core of the doctrine of *anekānta* is that a thing must be characterised by two mutually contradictory features. He points out that when various standpoints (*nayas*) are seen in terms of relativity and considered complementary to one another (*parasparāpekṣa*) they are *svaparopakariniḥ* (mutually supportive). But when they are considered from one-sided point of view, unrelated to or independent of one another, they become *sva-para-praṇāśinaḥ* (mutually destructive). In Ṝṣṭamīṁāṁśa, Samantabhadra categorically states

---


"nirapekṣa-naya-mithyā", i.e. standpoints (nayas), which are one-sided and unrelated to one another, are false and faulty. But if the nayas (standpoints) are sāpekṣa, i.e. mutually accommodating and complementary to one another, they are, indeed, quite efficacious and useful in portraying the true nature of substance and hence are the most judicious and satisfying to all concerned in every way.⁶

Criticising the Jaina doctrine of Jain Relativism, Dr. S. Radhakrishman states that relativism is, ultimately, inconceivable without an Absolute. A question, therefore, arises whether non-relational (nirapekṣa), unconditioned or absolute has any place in Jain philosophy or not. The answer is that while no naya (standpoint) including sūdda-naya (pure viewpoint) can be non-relational (nirapekṣa), the state of undifferentiated consciousness (nirvikalpa upayoga), the experience of super-sensuous state of Godhood (sva-ātma-anubhūti) or sūdda-jñāyaka bhāva (pure consciousness) is said to be nirapekṣa. The dynamic reality of the objective world or the temporal empirical existence is such that it can be expressed and communicated only by relative or conditional predication. As such each naya or proposition representing a particular viewpoint is expressive of a certain context and is concerned with a particular aspect of an object. Since it reveals only a part of the totality, it cannot be formulated or put in absolute terms.

But paramātma svarūpa (the perfect self, the supreme state of self-realisation) is considered absolute or transcendental in nature as it is quite beyond all relational aspects; it transcends all viewpoints or relational modes (paksatikrānta), and that which transcends all relational aspects or points of view (paksā-atikrānta) is said to be the establishment in one’s intrinsic nature, the essence of one’s own true self (samayasāra). One, who is absorbed in the intrinsic nature of his true self, knows the views described by different nayas (standpoints), but he is not enamoured of or wedded to anyone of them and hence neither accepts anyone of them nor rejects or denies the validity of the other.⁷

---


In twenty verses, Amṛtacandra discusses the contradictory traits or characteristics such as that the consciousness of jīva (self) is bound or not bound, permanent or impermanent, manifold or one, deluded or not so attached or non-attached, kartā (doer) and bhoktā (experimenter of one’s actions) or not so, describable or not describable, etc. and states that one (tattva-vedi) who has realised the true nature of reality, i.e. the essence of one’s true self, is not enamoured of or wedded to anyone of them; verily consciousness is always consciousness, i.e. it is beyond all those theses or aspects. “Those who abandon attachment or partiality of all theses or viewpoints and remain constantly established in their own intrinsic nature (svarūpa), whose psyche or consciousness (chīta) is pacified or quietened through breaking free from the net of vikalpas (mental vicissitudes and thought constructions), they drink ambrosia (nectar) of immortality.”

The splendour and bliss of the state of paramātmā (supreme soul) is super-sensuous, incomparable, infinite, indestructible, ineffable, and transcends all the similies of the world. As Ācārāṅga Sūtra states, in the state of perfect Self “all sounds recoil thence where speculation has no room nor does the mind penetrate there... he perceives, he knows, but there is no analogy; its essence is without form; there is no condition of the unconditioned”.

It may be pointed out that of the five jīva bhavas (experiential or emotional states or psychic conditions of consciousness), whereas four of them, the rising (audāyika), subsidence (aupaśamika) annihilation (kṣayika) and mixed process of partly eradication and partly subsidence (kṣayopaśamika) are causally connected with or related to physical (dravya) karma or karma-upādhis, the parināmika-bhava (the fifth bhava) is the intrinsic and essential nature of the Self,

8. Samāyasaṅra Kalash. verses 70-89 by Amṛtacandra.


unconditioned by karmas (both physical and psychic). This last one is nirupādhi character; it is non-relational (nirapekṣa), having no causal connection with saṁsāra (world) or mokṣa (salvation); (mokṣa also is a contrivance or product of karma-upādhi, since, it has causal connection with karmas). It is nīṣkriya (inactive) bhava and according to this bhava the jīvas may be said to have neither beginning nor end; as spiritual existences they are eternal. Neither are they created nor can they be destroyed. Thus, while the first four bhavas are relational or related to karma-upādhi, the last bhava is non-relational (nirapekṣa), not related to anything and is unconditioned. It is against this background or the bedrock of this param (supreme), absolute, parināmika bhava that the other bhavas work and the superstructure of Jain Relativism is built.

When the Self attains the state of paramātmā (supreme soul or the state of Godhood), the various relational aspects or viewpoints (nayas), the distinctions of comprehensive knowledge (pramāṇa) and particular viewpoints, and different ways of installing or placing things in words (nikṣepa), which are useful and necessary means of discussing and ascertaining the nature of reality of mundane existence have no relevance and as such all the dualities, contradictory traits, aspects or theses, etc. are set aside, as they hinder the attainment of undifferentiated consciousness (nirvikalpa upayoga). Jaina concept of Absolute is an ever-present awareness of the “Absolute within”, awareness of divinity, the light within to realise Godhood, i.e. infinite knowledge, infinite bliss, etc. This Jaina concept of absolute, transcendental (pakṣa-atikritānta) Self, which transcends the empirical or conditioned state of the Self, seems much more convincing and realistic than the two extremes of Advaita Vedanta and Buddhism.

Vedanta reaches its absolute by assigning “unreality” to the forms of existence and knowledge, i.e. the objective reality of the world


consisting of individual selves and material objects, all of which are said to be subsumed or sublated in one and only one "Absolute", the monistic unchanging reality, the Universal Cosmic Brahman. Such a concept or idea of an all encompassing Self, such as the Vedic Atman or Brahman, J. Krishnamurti observes, is "just another thought construction and another manifestation of illusion". The eternal reality of the metaphysical soul substance or Brahman of the Vedantic, G. Srinivasan points out, exists independently of any relation to temporal empirical existence and as such necessarily falls outside the scope of phenomenological analysis. The Jaina concept of the transcendental Self or pure consciousness, on the other hand, is to be regarded as "transcendence in immanence", to use G. Srinivasan's phraseology, and as such it is necessarily "related" [in temporal empirical existence] to the modes of intentional consciousness. It does not mean transcendence from one reality to another or from unreality to reality but from one poise of consciousness to another within a single realm of consciousness. Self-realization thus viewed is self-transcendence.

The Buddhist school of philosophy gradually drops the possible and even the conceivable characteristics of reality and reaches the void or śūnya as the absolute. Buddhism argues that when the idea of a real entity or being is dissected, it is found that it refers to nothing: it is like peeling off an onion layer after layer and finally nothing is found underneath. So in order to become free, one should get rid of the notion that one is a real being or a substantial self, that one can enter into relations with others and that one can possess this or that, and that one can become or has not become something else. Buddhism thus teaches the way to nirvāṇa or the experience of non-beingness in the absolute form, a non-relational (nirapekṣa) state of void or śūnya.

According to the concept of vacuity, void or śūnya of


Nāgārjuna’s Mādhyamika school of Buddhism, “Everything is by its nature empty.” For instance, agent and action are mutually dependent, therefore their independent existence cannot be demonstrated. So Nāgārjuna says, all relations and the forms of existence ultimately lead to void. Void transcends all causal relationships and could be termed as ultimate reality. And this void is said to be unconditioned, one Absolute Reality. Obviously, clinging to emptiness or void of Buddhism is as much an illusion as treating the objective reality of the temporal empirical existence of subject and object as a dreamworld or an unreal world of Advaita Vadānta. The Jaina concept of the Absolute alone seems to be realistic.

JAIN CULTURE AS DEPICTED IN THEIR FOLK LITERATURE

Dr S. P. Padma Prasad

Culture tells us what a person or a community is. It is the sumtotal of one’s interests, behaviour, works etc.

Customs, beliefs and traditions are interrelated. Beliefs form the foundation for customs and when customs are transmitted from one generation to the other, then it is called tradition.

Every community has its own customs, beliefs and traditions. They constitute the major part of culture. They are very well expressed in the folk literature of that community. The Jains are not an exception.

This paper tries to outline Jain culture as depicted in the folk literature of Karnataka.

For the sake of understandable presentation this culture could be analysed at three different levels- i) Individual culture, ii) Religious culture and iii) Social culture.

i) Individual culture in Jainism :-

Attitudes, behaviour etc. developed in a person together constitute the individual culture of that person. Some part of this is usually common to all in a community. But other parts are salient to each person. As tastes and views differ, people differ (‘loko bhinna ruciḥ. i.e. the people have different tastes).

Hence the culture of a person expresses the culture of the community at large, and to some extent specific to such persons.

There are many folk songs which express this individual culture.

One folk song describes the curiosity of a boy in plucking flowers to worship the Jaina god.

My lad is naughtier than all
climbing the red champak tree ! plucking flowers
he made a bouquet for Jina!
This song expresses not only the devotion, dedication and eagerness of the boy towards worship, but also denotes another subtle point in the style of worship. He prepared a bouquet not a garland! Garlands are put around the neck. In Jaina way of worship nothing should be put on the statue of Jina, as he is ‘aparigrahi’ or ‘possessor of nothing’. So garland cannot be used. Instead a bouquet could be beautifully placed at the feet of the lord. In Kannada the actual original word here is ‘chendu’ i.e. the ball. That could still be better placed in the space between two feet.

Treating saints with all devotion is another tradition in Indian culture. It is followed by the Jains also. Feeding saints, serving the saints etc. are called ‘vaivṛtva’ in Jaina philosophy. It is believed that if saints are fed at home, that home will be peaceful and gets prosperity. With all sincerity and eagerness, the Jain householders (śrāvaka) wait for the arrival of muni (saint of highest cadre), make arrangements to feed him. It is a matter of pride and satisfaction. A folk song gives the picture of preparation and process of feeding the saint.

‘I have kept the seats washed  
filtered warm water is ready  
and flowers are brought to worship him!’

‘At whose home the saint is fed?  
At my brother’s--who is great to the clan,  
There goes the feeding of the saints’.

Feeding the Digambara saint is a delicate job. Nothing should happen to disturb his vows. Food should be absolutely clean and pure. It should be fully of non-violent category and of that nature. He takes food only once a day. Sometimes he takes food after fasting for 1-2 or 3 days or even more. Even then if he sees some dust or germ in the food, or hears an animal cry, etc., he gives up taking food. He doesn’t take even water till his next feeding time. So feeding a Jina Digambara saint is a serious and cautious job which needs the following of so many subtle details. These folk songs have behind them that seriousness and dedication.
Wearing sandal paste on the head, neck, chest and arms are followed by one tradition of the Jains. They also wear the holy thread. It is explained in the folk verse like this:-

‘What to speak of the one going to temple. Sandal paste on the forehead and chest, He is going to temple with all cheers!’

Going to places of pilgrimage is another tradition followed by the Jains. The following folk verse describes the posture of a devotee who is climbing down the Shravana Belagola hill-

‘Who is that returning on the Belagola hill The fatty one wearing the dhotti! He Is returning after darśana’.

The is another custom among the Jains, specially those in north Karnataka that the Jaina housewives should not wear new bangles on Friday. There is a song related to ‘bangle wearing by goddess Padmāvatī’, in which she happens to face allegations for wearing bangles on Friday. The narrative song goes on describing that the goddess Padmāvatī crushed the bangles, cursed the bangle seller, and then he pleged to observe certain vows throughout the life and then she blessed him to maintain his properties and peace in life. Even today, many Jain ladies do not wish to wear new bangles on Friday.

There are certain other beliefs related to listening and learning of songs. At the beginning of every long narrative folksongs prevailing among the Jains, these beliefs are expressed. These beliefs are the following.

1) “Nobody should go to sleep or doze while Listening a song. That leads to utter sin”.

2) ‘If any body wishes to listen the song and requests one who knows the song should not reject it. That is the great sin’.

3) “If you know the meaning, tell as much as you can. If you don’t know it, even then simply sit on the floor And listen to the song”.

These beliefs have encouraged the tradition of passing the songs down to generations preserving them in their full form. Similar beliefs nurtured by Indians have helped to pass down Vedas, and Jaina Āgamas for thousands of years.

ii) Religious culture

Jaina texts prescribe that every householder should perform six duties every day. These six duties are—worshipping the god (Devapūjā), serving the saints, self-study (Śvādhyāya), self-control, meditation and donating what one possesses (Dāna). This prescription has given room for so many traditions and customs. Jaina folk literature also reflects these traditions. A ‘dream song’ which is sung in the morning of the marriage day by grooms party, tells like this-

“O mother ! I dreampt in the early morning
That your son got up in the morning
Earlier than others and before the bud blossom,
Opens the door of Godroom on the upstairs and
Bowing to the god”.

Here, the tradition of bowing to god as soon as we get up from the bed is indicated. That too, he is the groom getting married after some hours !. Even on that busy and exiting day, he has not forgotten his duty of salution to god first.

Similarly, there are other folksongs which describe the glory of different worships saying that ‘Milky Abhiṣeka is going on in the temple and pappa is attending that’ etc. are also being sung. Their devotion to god is so much that a folkverse says ‘two parrots sitting on the green cocoanut tree, in front of the temple (Basadi) sing the song on lord Pārśvanātha.

The Jains have another religious custom, i.e. — taking food before sunset. This is for the reason that more micro-organisms are generated at night. With a view to minimise their victimization, preparation and consuming food at night is prohibited in Jainism for ages. This tradition is followed by all the Jains irrespective of their
economic status, living place etc. One folk song narrating this tradition this way tells-

‘Jains won’t take curds
till the rays of the morning sun
touch the temple door! Even
the little son at home follows this vow!’

Here curds represent food.

‘Svādhyāya’ or studying the philosophical books is another rule which every Jain (whether householder or saint) has to follow. So, there is a custom in majority of the Jaina householders that any one in the house reads out a religious book every day to all in the house. A folk song sketches this situation like this-

‘O Thou, daughter of the honest ones
and daughter-in-law of moral ones,
bring and keep the light on the platform! your hubby
reads śāstras till the morn!’

This verse expresses the seriousness with which the preparations were made for reading and also the seriousness with which that person reads.

Respecting and serving the monks is another custom followed by the Jains. Various folk songs describe this attitude and behaviour. Naming the children after the revered Guru is also there. A folk verse expresses this desire. A Jaina householder tells-

“Naming after the monk I respectfully call
O Guru of my household-keeping your name
I call my children respectfully!”

Naming the children after the family god, fore-fathers is a tradition followed by the Indians. The Jains also have the same custom.

Remembering and saluting god as we get up from the bed is a custom followed by all orthodox people in the world. The Jains also do it. In a folksong an ordinary woman tells that she becomes happy
on recalling Goddess Padmāvatī and Jina Pārśvanātha while rising from the bed.

‘I recall pure characterized one in the morning
who wears the crystal jewel in her ears/Padmāvatī
of Humcha, the pure one, is remembered by me!

“Don’t worry about the world while rising,
think of the temple O mother! Be happy
on recalling Pārśva Jina as you rise!”

The Jains believe that only thing earned by rightful conduct stays in life. They wish only the energy and intellect bestowed by god, character and behaviour prescribed by saints, to stay firmly in their mind. A folk song expresses this wish -

“Energy bestowed by god, wisdom given by lord Nemi
vows and conduct prescribed by guru
let these go in our mind forever //”

The stress on behavioural pattern and character here, is nothing but self-control which is one of the six rules mandatorily to be followed by a Jaina householder.

Thus, folk songs in Kannada powerfully sketch various aspects of Jaina religious culture.

iii) Social Culture

The Jains are known for their tolerant cultured behaviour. Theirs is not an attacking nature, but adjustable one. Their principles of non-violence, no-enemy with anybody, possessing only essential things etc. have made them more polite and socialized. But at the same time they have also done heroic deeds and ruled over different provinences. This quality of leadership is still persisting among the Jains. But their culture, they are commanding respect from people. A folk song expresses this ability thus-
'Why is the chariot of Goddess of Humcha stopped?  
Because of the quarrel among the farmers  
My brother, the king is there to see the chariot runs.  

The word 'King' here expresses only the commanding position of that person in that area.  

Many legends (more than folk songs) describe the social culture of the Jains. They express both their soft and chivalrous nature. Story of Jinadattarāya tells us of his God-fearing, law-abiding nature. All legends or Jaina kings say that they were loving their subjects very much and ruling well. Similarly Jaina ministers like Cāmuṇḍarāya were not only good administrators but also interested in literature and fine arts. Stories about Attimambbe, a householder belonging to a royal family describe how she did so many useful works which helped thousands of people at that time.  

Some stories tell about egoistic Jains. But they also tell how they met with ruin because of their defects.  

Thus folk literature prevailing among the Jains effectively sketch their culture which is formed as a result of their beliefs, customs, traditions and philosophy. Jaina culture as depicted in their folk literature is a refined one, full of principles, devotion and flexible nature.
JAINISM IN BENGAL

Chitta Ranjan Pal

Jainism in Bengal during 10th century. A.D.

By the tenth century A.D. North India virtually shut her doors to the followers of Gautama Buddha. But the Buddhists had already broken new grounds in the dominions of the Pāla Kings in Bengal and Bihar during the eighth century A.D. After the disappearance of Buddhism from the North, the Nirgranthas (Jainas) had got an opportunity to extend their influence there, but with the exception of gaining some stray footholds in one or two territories of the North, the Nirgranthas (Jainas) failed to utilize this opportunity to their favour. Instead of extending their influence to the North, they kept themselves busy in strengthening and consolidating their position in Western India, especially in Gujrat and Rajasthana.

Though the Nirgranthas (Jainas) failed to strengthen their position in Northern India, (it is the endeavour of the writer of this article to show that), they were able to retain their religious influence in and around their age-old strongholds in Bengal. Eclecticism as well as tolerance of the Pāla Kings was helpful for the undisturbed missionary activities of the Nirgrantha or the Jaina monks in Bengal. Needless to say, these traditional strong-holds of the Nirgranthas (Jainas) in Bengal were Koṭivarṣa - Puṇḍravardhana (North Bengal), Samatāṭa-Vaṅga (East Bengal) and Tāmrālipti-Rāḍha (Western Bengal).

To prove the content of this article, the present writer is to rely upon the evidence culled out from the Brhatkathākośa, composed by Hariśeṇasūri in 931 A.D.

The Brhatkathākośa reminds us of another Brhatkathā (now

1. The Age of Imperial Kanauj, ed. by R.C. Mazumder, p. 257
2. Ibid.
lost) composed by Guṇḍāḍhya in Paiśācī language wherefrom Hariśena had drawn the outlines of one or two of his narratives. He was also well-conversant with the Rāmāyana and the Mahābhārata. But what is more important for us to note is the one hundred thirty first chapter, entitled “Bhadrabāhu Kathānaka” of Hariśena’s book. In this chapter, our author has disclosed the fact that Bhadrabāhu, the last Śrutakevalin was born at Koṭṭapura, then known as Devakoṭṭa in the country of Pundravardhana. In addition to this important piece of information, Hariśenaśūri focussed a flood of light on the multifaced genius and the missionary activities of this great pontiff of the Nirghanthas (Jainas).

There is no denying the fact that Bhadrabāhu is the greatest among the patriarchs who headed the Church of the Nirghanthas (Jainas) after the demise of Sudharmasvāmī, disciple of Mahāvīra.

Bhadrabāhu was a great scholar, having memoriter knowledge of all the canons of the Jainas. He was also a proselytizing genius who is said to have converted emperor Chandragupta Maurya to the religion of the Tīrthaṅkaras.

Bhadrabāhu’s pontificate is also remarkable for a chain of events which shaped the destiny of the Nirghanthas (Jainas). During his pontificate, at the advent of a dire famine in the country, he led a migration of twelve thousand monks along with his royal disciple Chandragupta Maurya to Karnātaka and this exodus paved the way for the expansion of the religion of the Nirganthas to south India. At the same time it must not be forgotten that this exodus was one of the causes which accentuated the differences between the emigres (monks returned from the South) and the home-keeping brethren and in course of time the organisation of the Nirganthas was bifurcated into two irreconcilable sects - Śvetāmbaras and the Digambaras.

This migration to the South was also the starting point of the gradual losses of the memoriter knowledge of the scriptures of the Nirghanthas which continued for several centuries till the convocation of the Valabhi Council, held either in the middle of the 5th or the beginning of the 6th century A.D.
With the passage of time Bhadrabāhu grew to be a legendary figure on account of his encyclopaedic theological knowledge, saintly character and vigorous missionary activities. Many books - scriptural or theological, legal or astronomical have been attributed to his authorship.

In his celebrated book, *History of Indian Literature* Vol. II, Maurice Winternitz relates, “Tradition has it that he (Bhadrabāhu) was the last who knew the Puvvas..... and he is said to have extracted the third and the fourth Chedasūtras from the ninth puvva. Besides the Dasāo, the Nijjutis (Niryuktis), concise metrical explanations of certain parts of the canon, are also attributed to him”

Prof. K.C. Lalwani in the preface of the *Kalpasūtra* (translated by him in English) states, “Sixth in the line downwards from Bhagavān Mahāvīra, Bhadrabāhu has been attributed with the authorship of many works. At least three or four Āgāmas are attributed directly to his pen, but his particular association with the Chedasūtras of which at least three are due to him. Of the three *Kalpasūtra* texts, he is said to have produced at least two, *Bṛhatkalpa* and *Pañcakalpa.*”

In her famous book, *The Heart of Jainism*, Mrs. Sinclair Stevenson says, “The Jainas credit him (Bhadrabāhu) with the authorship of the Niryuktis or the commentaries on the canonical books and a book on astronomy which is named after him, the Bhadrabāhusaṁhitā. He also wrote what the Śvetāmbara Jainas consider to be the holiest work, the *Upasarga-harastotra-kalpasūtra.*”

It is further to be noted that another Saṁhitā, work on the right of succession has been attributed to his name.

Some Western scholars, however, are of opinion that some of the books and commentaries which have been ascribed to Bhadrabāhu are not his compositions.

4. K. C. Lalwani, ‘*Kalpasutra of Bhadrabahuśvāmi*’, p. XVIII.
5. Mrs. S. Stevenson, Heart of Jainism, p. 70.
As regards the Niryuktis Hermann Jacobi states "The author of the Niryuktis, Bhadrabāhu is identified by the Jainas with the patriarch of that name who died 170 A.V. There can be no doubt that they are mistaken." 6 He further, states, "There are ten Śūtras, to which Bhadrabāhu, a late name sake of the sixth patriarch, has written Niryuktis....."

Bhadrabāhu is universally believed to be the author of the Kalpasūtra. The section II of this celebrated book is entitled Therāvali, which according to Jacobi, is the oldest list of the Patriarchs belonging to the Śvetāmbaras community. This list "begins with Mahāvīra’s disciple Sudharman and ends with the 33rd patriarch Sandilya or Skandila. Of most particulars only the names and gotras are given, but there is also an expanded list from the 6th Bhadrabāhu down to the 14th Vajrasena, which adds more details". 7 As the Therāvali or the list of the patriarchs goes far beyond Bhadrabāhu, Prof. Winternitz comments, "it Therāvali) could not possibly have been written by him (Bhadrabāhu)". 8

Like the Śvetāmbaras, the Digambaras have their own pātāvali or the genealogical list. But the Digambara line of patriarchs is quite different from that of the Śvetāmbaras except that they agree in the names of the last Kevalin Jambūsvāmī and the last śrutakevalin Bhadrabāhu. As stated by R.P. Chanda, "A comparison of these two lists (Śvetāmbara and Digambara) makes it clear that the Bhadrabāhus of two lists are not identical. 9 The scene of action of the śrutakevalin Bhadrabāhu of the Śvetāmbaras was Pātaliputra and he is said to have retired to Nepal, whereas the scence of action of the śrutakevalin Bhadrabāhu of the Digambaras was Ujjainī and he is said to have retired to the South.

6. Parisiṣṭaparvan ed. by Hermann Jacobi. Introduction, p. VIII
Prof. Winternitz states that the Digambara tells us that there were two Bhadrabāhus, the first of whom died 165 years after the Nirvāṇa of Mahāvīra (i.e. 365 B.C.) and the second 515 years after the Nirvāṇa (i.e. 12 B.C.).

On this question Dr. P.C. Bagchi has stated that the Digambara tradition speaks of a second Bhadrabāhu in the first century B.C. and this second Bhadrabāhu may be the author of the Niryuktis.

It is also to be noted that two Saṁhītās named after Bhadrabāhu have come down to us - one on astronomy and the other on the right of succession. The book on astronomy is popularly known as the Bhadrabāhabī Saṁhītā and the other works dealing with the law of succession is ordinarily known as Bhadrabāhu Saṁhītā. These two Saṁhītās have brought before us the problem of the existence of another Bhadrabāhu or the 3rd Bhadrabāhu. On this question Jacobi states, “If a recent Śvetāmbara tradition makes him (Bhadrabāhu), a brother of Varāhamihira, it refers to the author of Bhadrabāhu Saṁhītā a work on astronomy which is later than Varāhamihira. It is yet an entirely different Bhadrabāhu who wrote the Bhadrabāhu Saṁhītā work of the right of succession (J. L. Jaini has translated in English the book, as Jaina Law.)

It is better not to discuss further the question, “who is who” as the issue has already been confused by contradictory evidence which is not helpful to come to any definite conclusion. Like V.A. Smith, Dr. Raychowdhury and other historians we may accept the late Digambara tradition that Bhadrabāhu, the 6th patriarch of the Jainas, preceptor of King Chandragupta Maurya led an exodus of thousands of Nirgrantha monks to Karnātaka on the advent of a dire famine in Magadha.

With the passage of time, the stature of this great scholar monk grew higher and higher and legend after legend began to grow round

his name and many caritas or biographies were composed by his devoted followers for the preservation of his memory.

Among the biographies of the last śruta-kevalin Bhadrabāhu the earliest is the “Bhadrabāhu Kathānaka” which forms the one hundred thirty first chapter of Brhatkathākosa of Hariṣena. Regarding Bhadrabāhu’s native place, parentage as well as his first acquaintance with the fourth śrutakevali of the Nirganthas (Jainas) the account of Hariṣena runs as follows: “There was a town named Koṭtapura which is now known as Devakoṭṭa in Puṇḍravardhana country. King Padmaratha was the ruler of the realm. Somaśarmā, a brahmin proficient in four Vedas was the royal priest whose wife was Somaśrī - a beautiful lady. The Brahmin couple had a well-intentioned and good looking son named Bhadrabāhu. After his initiation to brahminhood, Bhadrabāhu was playing with his play-mates on the outskirt of Devakoṭṭa when Govardhana the fourth śrutakevalin happened to see him.” On seeing him Govardhana perceived that the boy was destined to be the last śrutakevin, took care of him and made him his disciple with the consent of his parents. In course of time Govardhana ordained Bhadrabāhu to monkhood and made him the head of the church of the Nirgranthas (Jainas). The story of the parentage, early boyhood and ordination of Bhadrabāhu as narrated by Hariṣena, more than a thousand years after the demise of the great patriarch possess little or no historical value but the story has a great significance of its own.

Before narrating this significance let us digress a little to peep into the mystery of Jaina History of ancient Bengal. It is really a mystery that the Jainas in their golden days in Bengal had no royal support behind them. During the Pre-Christian and early Christian centuries, the Nirgranthas (Jainas) in Bengal far out-distanced other religious sects like the Buddhists and Brahmanical Hindu sects in popularity. But no royal house stood for them. No votive or donative inscriptions of any royal dynasty have so far been discovered in Bengal. The sole epigraphic evidence that has come to light is the Pahadpur Inscription dated 478/79 A.D. which speaks of the private donation made by a Brahmin couple for the maintenance of a Jaina Vihāra at Vatagohali.
It is also very strange that the Jaina History of Bengal has been reconstructed solely from literary sources, a sizeable portion of which has been gathered from the literature of the Buddhists - their opponents. But this single source material gradually grew scarce and ultimately dried up with the passage of time. The drying up of this source is instrumental in spreading a veil of darkness on the Jaina History of Bengal for a period of three centuries or more. But this veil was lifted up with the composition of Bṛhatkathākośa by Hārīsenā in the early tenth century A.D.

It is difficult to explain why did the author of Bṛhatkathākośa dive deep into the ocean of mythology and legends to bring to light the boyhood and parentage of their great pontiff and at the same time did sing the glory of Koṭivarṣa and Puṇḍravardhana of ancient times? It is only to satisfy the inquisitiveness of the devotees of the great pontiff regarding the correct perspective of his pre-ordained life or is it the vigorous growth and enlargement of the Jaina monastic establishment in and around Puṇḍravardhana that led Hārīsenā to dwell upon such matter after the lapse of one thousand years or more? Answer to these questions would help the readers understand the importance inherent to the narrative of Hārīsenā Sūri.

It is to be noted that some eminent historians think that the story of Bhadrabāhu as told by Hārīsenā does not reveal any historical truth, but at the same time they state that "...it perhaps indicates that North Bengal was an important centre of Jainism even in the 10th century A.D." 13

It is an undeniable fact that Koṭivarṣa viṣaya and Puṇḍravardhana Bhūkti (i.e. North Bengal) were never lost to the Jainas from the 5th / 4th century B.C. to the advent of the Turkish hordes in Bengal at the fag end of the 12th century A.D.

In the Divyāvadāna and the Asokāvadāna, there is a legend which states that the Buddha, on an urgent request of Sumāgadhā, daughter of Anāthapindaka, the merchant disciple of the Buddha arrived at

Punḍravardhana by an aerial route to rescue her father-in-law's family from the evil influence of the sky-clad Nirgranthas (Jainas) who were then most powerful in Punḍravardhan.  

It appears that from the 5th century B.C. two holy places of the Jainas got prominence, one situated at Punḍraparvata and the other at Koṭṭapura / Devakoṭṭa. Jinaprabha Sūri, a Jaina Ācārya belonging to the 14th century A.D. had made mention of Punḍraparvata as a Jaina pilgrimage. It is also very interesting to note that the Divyāvadāna (2nd / 1st century B.C.) mentioned 'Punḍrākhya Parvata' as the Eastern border of Buddhist 'majjim deśa'. Koṭṭapura / Devakoṭṭa probably came into prominence earlier than Punḍraparvata. Not only Hariṣeṇa but also Prabhācandra seem to have made mention of this holy place of the Jainas.

That Jainism was in a flourishing condition in Punḍravardhana in the 3rd century B.C. during the reign of Aśoka is evidnt from another legend embedded in the Divyāvadāna. This legend relates that the lay devotees of the Jain community of Punḍravardhana had painted a picture which had shown the Buddha falling at the feet of Jina. Being enraged at this news Aśoka killed 18 thousand Ājīvikas in a day (In Chinese translation, in place of Ājīvikas, Nirgranthas have been mentioned).

It is presumed that after his ordination to monkhood, Bhadrabāhu, being a native of Koṭivarṣa had left no stone unturned in making Punḍravardhana a citadel of Jainism.

This assumption may be substantiated by the fact that godāsa, one of the four chief disciples of Bhadrabāhu, had established a gaṇa or school named godāsa gaṇa. This gaṇa, in course of time, was ramified into four 'Śākhās' or branches of which two - Punḍravardhanīya and Koṭivarṣīya belonged to Varendri or North

Bengal.\textsuperscript{17} Had not North Bengal been overwhelmingly dominated by the Nirgranthas in the 3rd century B.C. two independent šākhās or branches of the same sect would not have been established at a distance of only a few miles.

The Pahāḍapur inscription\textsuperscript{18} dated 478/79 A.D. proves the extraordinary popularity of the Nirgranthas or Jainas among the inhabitants of Puṇḍaravardhana Bhukti. It seems that the respect which the Jaina monks earned for themselves, inspired the Brahmīn couple of Vata gohali to donate lands for the maintenance of a Jaina Vihāra run by the Ācāryas attached to Pañcastūpanikāya of Kāśi (Banaras).

King Śaśāṅka of Gauḍa has been accused for persecuting both the Buddhists and the Jainas. However from a perusal of the evidence of Āryamanjusrīmūlakalpa, it seems that the torture and persecution suffered by the Jainas were more painful than that suffered by the Buddhists. Perhaps the numerical superiority of the Jainas to the Buddhist was the cause of heavier punishment for the Jainas.\textsuperscript{19}

That the Jainas were numerically superior to the Buddhists in some kingdoms of Bengal is also attested by Hieu-en-Tsang who toured all over Bengal in the year 637 / 638 A.D. Regarding the numerical strength of the Jainas in two kingdoms - Samataṭa and Puṇḍaravardhana, Hieu-en-Tsang observed that ‘The Jainas were more numerous\textsuperscript{20} than the followers of the Buddha and the Brahmanical religion in Samataṭa and Puṇḍavardhana.

During the reign of the Pāla kings, the traditional Jain centre of Puṇḍavardhana grew more prosperous and spectacular as is evident from the discovery of several Jaina sculptures assigned by the experts to the 10th, 11th & 12th centuries.

18. Epigraphia Indica XX, p. 59
19. C.R. Pal, Śaśāṅka, the enemy and oppressor of Jainism, Jain Journal, Vol. XVI, No. 1
20. Watters, Yuan Chuwang, Vol - II.
was discovered at a village called Surohar in Dinajpur district now in Bangladesh. It is the figure of a seated Rṣabhanātha, the first Tīrthaṅkara of the Jainas carved in accordance with Pāla style of art of about 10th century A.D.\textsuperscript{21} Another Rṣabhanātha image has been collected from Mandoil, (not far from Rajshahi) in the kāyotsarga mudrā with graceful form but headless. It is now preserved in the Asutosh Museum. Another icon of Rṣabhanātha in kāyotsarga mudrā has been found at Bhelowa in Dinajpur district, now in Bangladesh. It is a beautiful specimen of Pāla iconographic art assigned to circa 11th century A.D.

One small caumukha shrine has been collected form Dolgaon in West Diajpur (W.B.) and now in the Asutosh museum. From the above mentioned place Mandoil, a beautiful iconographic specimen, i.e. the figure of the standing Sātiprākara, the 16th Tīrthaṅkara of the Jainas with his lāñechan carved on the pedestal has been discovered and the sculpture has been assigned to the 11th century A. D. on stylistic consideraration.\textsuperscript{22}

Another Tīrthaṅkara image, may be of Candraprabha, standing in kāyotsarga style has been found from Govindapur in Dinajpur district which is also a beautiful specimen of Pāla sculpture assigned to the 10th century A.D. The head of this beautiful icon has been struck off, no body knows how. Two sculptures representing the images of Divine couple, may be the parents of Tīrthaṅkara collected from Deopara, Rajshahi, have been preserved at Varendra research museum. One of these sculptures has been assigned to the 10th century and the other to 12th century A.D. The discovery of these sculptures proves beyond doubt that Pūṇḍravardhana Bhukti including the Koṭivarṣaviṣya had not lost its popularity and importance as the traditional strong-holds of Jainism during the reign of the Pāla kings.

In conclusion, it is to be stated that during the Pāla reign in Bengal, the religion of the Nirgranthas or Jainas did not suffer any decline. On the contrary, in the liberal and eclectic atmosphere created

\begin{enumerate}
\item K.K. Ganguly, Jaina Art in Bengal. Exhibition of Jaina Art Souvenir
\item P. C. Dasgupta - Jain Journal, Vol X. No. 4.
\end{enumerate}
by tolerant Pāla Kings, the Nirgranthas (Jainas) improved their positions in their traditional strongholds. The numerous Jaina sculptures (belonging to the Pāla period of the 10th century) explored in North Bengal had not shown any signs of decay, rather the sculptures of this period had exhibited the signs of exuberance of youth and "lively idiom, rich in concentrated animation".

Is it this efflorescence of the Jaina art, consequent upon the growth the Jaina organisation in the tenth century that prompted Hariśeṇa to compose the fine biography of Bhadrabāhu, the 6th Jaina patriarch?

II

Jainism in Bengal during the eleventh century A.D.

Advayavajra is one of the celebrated authors of Vajrayāna Buddhism. He is also known as Avadhūtī-pā. In Tibetan Tangyur many other epithets are given him, such as, Paṇḍita, Mahā Paṇḍita, Brāhmaṇa, Ācārya, Mahācārya, Avadhūta, Upādhyāya, Bāngālee etc.

"Advayavajra has about twentytwo (22) works translated in the Bstan-hgyur, but some of these works are also available in Sanskrit. Twentytwo (22) small Vajrayānīst tracts of his are edited by H.P. Sastri in the Advayavajra Sarīgraha." 23

In the above mentioned sarīgraha, there is a very small tract or treatise of only twenty (20) ślokas named māyānirukti. The colophon is silent about its author, but the Tibetan translation attributes its authorship to Advayavajra and translation to Upādhyāya Vajrapāṇi.

Though Advayavajra is a famous and celebrated Vajrayānīst author, his date is difficult to ascertain and this difficulty has been made more complicated by the supposition of the existence of more than one Advayavajra. 24

Without entering into the controversy whether there was one or

24. Ibid.
more than one Advayavajra, it is better to conclude that the Vajrayānist author Advayavajra flourished during the latter half of the Pāla period, more precisely during the 11th century A.D.25

After a little digression, let us concentrate upon the subject-matter of "māyāniruktī" to have a glimpse of the religious condition of that age.

In his introduction to Advayavajra-sanāgara, H.P. Sastri states that he does not venture to give an English translation of the work for several reasons: because the readings in many places so hopelessly corrupt that nothing can be made out of it; the sentences are so elliptical that it is difficult to make a grammatical construction. H.P. Sastri further comments that Advayavajra himself hated diffuseness and was a lover of brevity and in making his works brief he had made them enigmatical.

In spite of all these difficulties, H.P. Sastri has rendered a great service to the students and scholars of Indology by writing the summary of each of the tracts or treatises included to the celebrated collection; Advayavajra-sanāgara.

The central idea of māyāniruktī, expounded by H.P. Sastri is as follows:

"It (Māyāniruktī) treats of illusion and speaks of māyā as magic. Some consider it to be magic and some think it to be true. For the satisfaction of the illusions, the Yogin may enjoy all good things of the world which come to him of their own accord, because he enjoys them as māyā."

"But a true Yogin should have the Earth for his bed, the quarters for his cloth and alms for his food. He should have forbearance for all phenomena because they are not produced and his benevolence should be perennial"

25. N.N. Dasgupta, Banglay Bauddhatharma. p. 74; B. Bhattacharya, Indian Buddhist Iconography p. 48
On a perusal of the contents of ‘māyā nirukti’ it seems that there were two types of Yogins or ascetics in Bengal at the time of Advayavajra - one type of Yogins or ascetics used to satisfy their sense-pleasures by the enjoyment of all good things of the world that would come to them automatically and the other type of Yogins or ascetics used to observe a very strict code of discipline in regard to food, drink, dress, bed etc. It seems that the number of the second class or category of monks sharply dwindled in the Buddhist monasteries when Vajrayāna and in its train sahajayāna firmly struck roots in the Buddhist Church.

As the attainment of the ‘Bodhicitta’, the state of “mahāsūkha” or supreme bliss, produced by the union of “Prajñā” and “Upāya” was accepted by the Vajrayānist and the Sahajayānist Buddhists as the “sumnum bonnum” of life, strict monastic discipline in regard to food, dress and bed gave way to sexo-yogic esoteric practices in almost all Buddhist monasteries or establishments. Consequently within a short time, the number of true Yogins or ascetics who observed strict monastic discipline sharply fell or decreased and in course of time the true Yogins were extinct.

So at the time of depicting the portrait of a true Yogan or ascetic, Advayavajra had before his eyes the spectacle of an advanced Digambara-Nirgrantha monk.

From the time of the origin of their religion, the ‘Jina Kalpī or advanced Nirgrantha monks had to observe strict and stringent monastic codes for the attainment of liberation from the cycles of birth and rebirth.

In ‘māyā nirukti’, the criteria set for a true Yogan or ‘ascetic’ by Advayavajra are found in the following couplet.

“mahī śayyā, diśo vāso bhikṣā bhaktam ca bhojanam/
ajāta dharmatā ksāntiḥ kṛpāṇā bhagavāhini”//

Does not this śloka bring to the mind’s eye of the reader the

portrait of an advanced Digambara Nirgrantha ascetic who was enjoined by the scriptures to use the earth for his bed, quarters for his garment, and alms for his food? As for other two qualities of a true ascetic, mention has been made of ‘Kṣānti’ or forbearance and ‘Kīpā’ or benevolence/kindness. Without the attainment of these two qualities none could be called an ascetic by the Digambara Jainas in ancient India.

The Nirgrantha ascetics since the inception of their religious organisation had to bear all sorts of natural and man-perpetrated cruelties upon them with equanimity and forgiveness.

The Ācārāṅgasūtra, one of the oldest scriptures of the Jainas, vividly describes how Mahāvīra was cruelly treated by the inhabitants of Vajjabhūmi of Rādha. Instead of keeping dogs off from Mahāvīra, the inhabitants of Vajjabhūmi set dogs on the monk and made dogs bite him. But Mahāvīra did not carry bamboo sticks like other monks to keep off dogs from biting. In the 3rd lesson, eleventh couplet of the same book, it is said, "When he (Mahāvīra) once (sat) without moving his body, they (the rude villagers) cut off his flesh, tore his hair under pain or covered him with dust".27

"The venerable one (Mahāvīra) who had abandoned the care of the body, bore pain, free from desire."28

Not only did Mahāvīra endure himself such cruelties, but he commanded his followers also to endure all troubles (pariṣaha) that are likely to beset them in their life as wandering mendicants.

It is also to be noted that one of the ten duties of a Jaina monk is to forgive the offenders. The Nirgūntha (Jaina) monk from the day of their ordination to monkhood "learn how to control anger and instead of giving way to wrath, practise the difficult duty of forgiveness and the monks are constantly reminded of how Mahāvīra forgave his enemies" and the monks are also advised to remember how "the venerable one once forgave a wicked cobra that bit him and preached to it the noble virtue of forgiveness".29

27. Hermann Jacobi. Ācārāṅgasūtra. SBE. Vol XXII
28. Ibid.
The quality of benevolence or kindness for all living beings whether men or beast is ingrained in the religion of the Nirgranthas. As the Nirgranthas believe in the potential equality of all Jīvas (souls), they refrain from hurting even an animalcule. On the other hand, they render all sorts of help for the protection of living creatures. It will not be out of place to mention that by the austerity called “vaiyā-vaecca”, the Nirgranthas or Jainas render service to the poor, the helpless, the suffering by giving them food, water, shelter or clothing.\(^{30}\)

It is, therefore, evident from the discussion made above that at the time for depicting the characteristics of a true yogin or ascetic, Advayavajra had before him the model of an advanced Nirgrantha Digambara ascetic. And in the eleventh century A.D., perhaps, the Digambara ascetics were very numerous in North Bengal where at the Devikoṭa Vihāra, the author of “māyānirukīt”, Advayavajra had his residence. The ruins of Devakoṭa/Devikoṭa have been unearthed at Bangarh, eighteen miles away from Dinajpur.

Incidentally, it is to be mentioned that in the medieval times in Bengal some “Avadhūtis” and Kāpālis” were known for their strict and hard hermit life. As, for example, the Avadhūti Yogis lived in forest under trees, begged alms for food, put on workout rags (jirṇa cīvara) and were averse to caste, scripture and pilgrimage\(^{31}\). But this description of the Avadhūtis does not tally with that found in māyānirukti, because the Avadhūtis wore worn out rags and all Avadhūti ascetics did not live in forests, some of them lived in monasteries. As, for example, Avadhūtipāda Advayavajra himself lived at Devikoṭa monastery.\(^{32}\) Probably, in the eleventh century A.D. when the tract or treatise māyānirukti was written, the Avadhūtis were not yet organised into a sect and perhaps they were very few in number and not noticeable.

As regards the Kāpāli or Kāpālika Yogīs, it is said that they lived a nude life, besmeared their bodies with ashes, put on ‘bracelets

\(^{30}\) Mrs. S. Stevenson, Heart of Jainism, p. 167

\(^{31}\) N. R. Ray, Bangalir Itihas, Adiparba, p. 532

\(^{32}\) N. N. Dasgupta, Banglay Baudhadharma, p. 74
of bones' on their necks, wore earings in ears, wore anklets set with small balls and beat damrus or small tabours etc.33 This description of the Kāpālī Yogis is at variance with that found in 'māyāniruktī'.

So we may conclude without hesitation that Advayavajra in depicting the characteristics of true Yogins or ascetics had before him the portrait of the 'Jinakalpi' or advanced Digambara ascetics who were well-known for their hard and strict monastic life and who were, perhaps, very numerous at 'Devakoṭa/Devikoṭa at Koṭivarṣa Viṣaya in the Bhukti of Puṇḍravandhana, (North Bengal) during the eleventh century A.D.

At the close of the discussion, three glaring truths have come out to light through the dark mazes of the Jaina-history of Bengal of the Pāla period.

The first truth is that the religion of the Nirgranthas (Jainas) was not on the verge of extinction in Bengal engulfed by the rising tide of Buddhism as stated by some scholars or historians of repute.

The second truth is that the religion of the Jainas or Nirgranthas was still a living religion in Bengal vigorous in its existence and their monks were indirectly admired even by their opponents for the strict monastic life led by them.

The third truth is that the Pāla Kings, who followed an eclectic religious policy, cannot be blamed for the disappearance of the Jainas or Nirgranthas from the Province of Bengal during the 12th or 13th century A.D. On the contrary, the liberal and generous religious policy of the Pāla Kings infused new strength and vigour to the Nirgrantha or Jaina community which found expression in the field of art and iconography that came to an abrupt end after the advent of the Turkish hordes in Bengal.

Bibliotheca Jainica
Compiled by Satya Ranjan Banerjee

GENERAL STUDIES


Do (ed)- Prolegomena to Prakritica et Jainica, the Asiatic Society, Kolkata, 2005.


[It is an English translation from Walther Schubring’s German work-Worte Mahāvīra’s Kritische Übersetzungen aus dem Kanon der Jaina (Mahāvīra’s Words, Critical Translations from the Canon of the Jainas], Vandenhoeck und Ruprecht, Göttingen, 1926.


[It is a collection of 19 articles on different aspects of Jainism. This is a Felicitation volume accorded to Muni Śrī Jambūvijaya].

Dhruva, A.B (ed)- Syādvāda-mānjari of Malliṣeṇa (1292 A.D.) with the Anyayoga-vyavaccheda-dvātriṇśīkā of Hemacandra, MLBD, Delhi 2005, pp. cxxv+453.


[The book deals with the history of Jaina Iconography in Tamilnadu, and as such it has appended 191 coloured photos of Jain great gods and goddesses.]


Jain, Sāgarmal--- Pramāṇa Jaina Tattvavādyā, Bhāratiya Jñānapithā, Jñānapithā Mūrtīdevī, New Delhi, Sixth impression, 2002.


Lakṣmī, R. Vijaya - A Study of Civakacintāmaṇi, text edited particularly from the point of view of Interaction of Sanskritī Language and Literature with Tamil, Lālabhāi Dalapatbhāi Bhāratiya Sanskritī Vidyāmandira, L.D. Series no. 82, Ahmedabad, 1981.

Mainkar, T.G.- The Upabramhaṇa and the Rgveda Interpretation, Lālabhāi Dalapatbhāi Bhāratiya Sanskritī Vidyāmandira, L.D. Series no. 50, Ahmedābād, 1975.


Mittal, A.C. - The Inscriptions of Imperial Paramāras (800 to 1320 A.D.), Lālabhāi Dalapathbhāi Bhāratiya Sanskritī Vidyāmandira, L.D. Series no. 73, Ahmedābad, 1979.


[The Sukhabodhikā Tippanikā is written by a medieval Jain scholar named Vācaka Guṇaratna, belonging to the sixteenth century. This volume deals with Upādhi and Bādha. This commentary is published for the first time from a single manuscript.]

Shriyān, Ratna Nāgesh - A Critical Study of Mahāpurāṇa of Puṣpadanta, with a
critical study of Deśya and rare words from Puṣpadanta’s Mahāpurāṇa and
his other Apabhṛṃśa works. Lālabhāi Dalapathbhai Bhāratīya Sanskritī

Singh, Rāmjee - The Jaina Concept of Omniscience. Lālabhāi Dalapathbhai

Tulok, T.K. - Sallekhanā is not Suicide. Lālabhāi Dalapathbhai Bhāratīya Sanskritī

Upadhye A.N. (ed)- Pravacanasāra. Śrī Paramāsruta Prabhākar Maṇḍal, Hāthī
Buildings A Block, Second Lane, Room No. 18, Bhaṅgbaḍī, 448 Kalbā Devī
Road, Mumbai - 400 002.

Wakiryo, Itaru- Abhinava Dharmaḥūsaṇa Yati’s (1358-1418A.D.) Nyāya-Dīpikā,
primany text of Jaina Logic and Epistemology. (study, text, translation and
notes), Pratibha Prakashan, Delhi, 2001.

[Other Jaina Logics: 1. Jaina Tarkabhāṣā ed by Dayananda Bhargava,
Motilal Banarsidass, Delhi - 1973. 2. Parīkṣāmukhāḥ ed by S.C. Ghosal, the
Sacred Books of the Jainas, No. xi, 1940. 3. Yaśovijaya (1608-1688 A.D.)-
Tarka bhāṣā.]
<table>
<thead>
<tr>
<th>English:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bhagavati-Sūtra - Text edited with English translation by K.C. Lalwani in 4 volumes:</td>
<td></td>
</tr>
<tr>
<td>Vol - I (satakas 1 - 2)</td>
<td>Price : Rs. 150.00</td>
</tr>
<tr>
<td>Vol - II (satakas 3 - 6)</td>
<td>150.00</td>
</tr>
<tr>
<td>Vol - III (satakas 7 - 8)</td>
<td>150.00</td>
</tr>
<tr>
<td>Vol - IV (satakas 9 - 11)</td>
<td>150.00</td>
</tr>
<tr>
<td>2. James Burges - The Temples of Śatruñjaya, 1977, pp. x+82 with 45 plates</td>
<td>Price : Rs. 100.00</td>
</tr>
<tr>
<td>[It is the glorification of the sacred mountain Śatruñjaya.]</td>
<td></td>
</tr>
<tr>
<td>3. P.C. Samsukha -- Essence of Jainism translated by Ganesh Lalwani.</td>
<td>Price : Rs. 15.00</td>
</tr>
<tr>
<td>4. Ganesh Lalwani - Thus Sayeth Our Lord,</td>
<td>Price : Rs. 50.00</td>
</tr>
<tr>
<td>5. Verses from Cidananda translated by Ganesh Lalwani</td>
<td>Price : Rs. 15.00</td>
</tr>
<tr>
<td>6. Ganesh Lalwani - Jainthology</td>
<td>Price : Rs. 100.00</td>
</tr>
<tr>
<td>7. G. Lalwani and S. R. Banerjee- Weber’s Sacred Literature of the Jains</td>
<td>Price : Rs. 100.00</td>
</tr>
<tr>
<td>8. Prof. S. R. Banerjee - Jainism in Different States of India</td>
<td>Price : Rs. 100.00</td>
</tr>
<tr>
<td>9. Prof. S. R. Banerjee - Introducing Jainism</td>
<td>Price : Rs. 30.00</td>
</tr>
<tr>
<td>10. K.C.Lalwani - Sraman Bhagwan Mahavira</td>
<td>Price : Rs. 25.00</td>
</tr>
<tr>
<td>11. Smt. Lata Bothra - The Harmony Within</td>
<td>Price : Rs. 100.00</td>
</tr>
<tr>
<td>12. Smt. Lata Bothra - From Vardhamana to Mahavira</td>
<td>Price : Rs. 100.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hindi:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ganesh Lalwani - Atimukta (2nd edn) translated by Shrimati Rajkumari Begani</td>
<td>Price : Rs. 40.00</td>
</tr>
<tr>
<td>2. Ganesh Lalwani - Śraman Samskriti ki Katwa, translated by Shrimati Rajkumari Begani</td>
<td>Price : Rs. 20.00</td>
</tr>
<tr>
<td>3. Ganesh Lalwani - Nilaṇjanā translated by Shrimati Rajkumari Begani</td>
<td>Price : Rs. 30.00</td>
</tr>
<tr>
<td>4. Ganesh Lalwani - Candana-Mūrti, translated by Shrimati Rajkumari Begani</td>
<td>Price : Rs. 50.00</td>
</tr>
<tr>
<td>5. Ganesh Lalwani - Vardhamān Mahāvīr</td>
<td>Price : Rs. 60.00</td>
</tr>
<tr>
<td>6. Ganesh Lalwani - Barsai ki Ek Rāt,</td>
<td>Price : Rs. 45.00</td>
</tr>
<tr>
<td>7. Ganesh Lalwani - Pāticdāsī</td>
<td>Price : Rs. 100.00</td>
</tr>
<tr>
<td>8. Rajkumari Begani - Yado ke Aine me.</td>
<td>Price : Rs. 30.00</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>9.</td>
<td>Prof. S. R. Banerjee - <em>Prakrit Vyakaran Pravešikā</em></td>
</tr>
<tr>
<td>10.</td>
<td>Smt. Lata Bothra - <em>Bhagavân Mahâvira Aur Prajapatantra</em></td>
</tr>
<tr>
<td>11.</td>
<td>Smt. Lata Bothra - <em>Sanskriti Ka Adi Shrot. Jain Dharm</em></td>
</tr>
<tr>
<td>12.</td>
<td>Smt. Lata Bothra - <em>Vandhamana Kaise Bane Mahâvîr</em></td>
</tr>
<tr>
<td>13.</td>
<td>Smt. Lata Bothra - <em>Kesar Kyari Me Mahakta Jain Darshan</em></td>
</tr>
<tr>
<td>14.</td>
<td>Smt. Lata Bothra - <em>Bharat me Jain Dharma</em></td>
</tr>
</tbody>
</table>

**Bengali:**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ganesh Lalwani - <em>Atimukta</em></td>
<td>Price: Rs. 40.00</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Ganesh Lalwani - <em>Sraman Sanskritir Kavitā</em></td>
<td>Price: Rs. 20.00</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Puran Chand Shymsukha - <em>Bhagavân Mahâvira O Jain Dharma.</em></td>
<td>Price: Rs. 15.00</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Prof. Satya Ranjan Banerjee - <em>Prāśnotare Jaina Dharma</em></td>
<td>Price: Rs. 20.00</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Prof. Satya Ranjan Banerjee - <em>Mahâvîr Kathāmrita</em></td>
<td>Price: Rs. 20.00</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Dr. Jagat Ram Bhattacharya - <em>Daśavaikālikā sūtra</em></td>
<td>Price: Rs. 25.00</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Sri Yudhisthir Majhi - <em>Sarâk Sanskriti O Puruliar Purâkirti</em></td>
<td>Price: Rs. 20.00</td>
<td></td>
</tr>
</tbody>
</table>

**Some Other Publications:**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Acharya Nanesh - <em>Samatâ Darshan O Vyaśvāhār (Bengali)</em></td>
<td>Price: Rs. 50.00</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Shri Suyash Muniji - <em>Jain Dharma O Śaśaṇāvali (Bengali)</em></td>
<td>Price: Rs. 100.00</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Shri Suyash Muniji - <em>Sri Kalpasūtra (Bengali)</em></td>
<td>Price: Rs. 60.00</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Shri Suyash Muniji - <em>Aṣṭānikā Vyākhvāna (Bengali)</em></td>
<td>Price: Rs. 100.00</td>
<td></td>
</tr>
</tbody>
</table>
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 - 700 001
Phone : (O) 2220 8105/2139 (R) 2329 0629/0319

KUMAR CHANDRA SINGH DUDHORIA
7 Camac Street
Kolkata - 700 017
Phone: 2282 5234/0329

N.K. JEWELLERS
Valuable Stones, Silver wares
Authorised Dealers : Titan, Timex & H.M.T.
2, Kali Krishna Tagore Street (Opp. Ganesh Talkies)
Kolkata - 700 007, Phone: 2239 7607

ARHANT 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

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

CREATIVE LTD.
12, Dargah Road, Post Box 16127
Kolkata - 700 017
Phone : 2240 3758/3450/1690/0514
Fax : (033)2240 0098, 2247 1833
SUDIP KUMAR SINGH DUDHORIA
Indian Silk House Agencies
129 Rasbehari Avenue
Kolkata- 700 020. Phone: 2464 1186

IN THE MEMORY OF SOHAN RAJ SINGHVI
VINAYMATI SINGHVI
93/4, Karaya Road
Kolkata - 700 019
Phone: (O)2220 8967 (R) 2247 1750

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

TARUN TEXTILES (P) LTD.
203/1, Mahatma Gandhi Road,
Kolkata - 700 007
Phone : 2268-8677, (Resi) 2283-7403

GLOBE TRAVELS
Contact for better & Friendlier Service
11, Ho Chi Minh Sarani,
Kolkata - 700 071
Phone: 2282 8181

In the sweet memory of our mother
Late Karuna Kumari Kuthari
Jyoti Kumar Kuthari
12 India Exchange Place, Kolkata - 700 001
Phone: (O) 2220 3142, (R) 2475 0995, 2476 1803
Ranjan Kumar Kuthari
1A, Vidya Sagar Street, Kolkata - 700 009
Phone : 2350 2173, 2351 6969
NIRMAL KUMAR DUGAR
11 Dr. Ashutosh Shastri Road
Kolkata - 700 010
Phone: 2350 2928

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

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

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

DR. NARENDRA L. PARSON & RITA PARSON
18531 Valley Drive
Villa Park, California 92667 U.S.A
Phone : 714-998-1447714998-2726
Fax-7147717607
SUVIGYA BOYED
340 Mill Road, Apt # 1407
Etobicolse. Ontario - m 9 Cly 8
416-622-5583

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

SURANA MOTORS PVT. LTD.
8th Floor, 84 Parijat
24A Shakespeare Sarani
Kolkata - 700 071
Phone: 2247 7450, 2247 5264

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

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

VEEKEY ELECTRONICS
Madhur Electronics, 29/1B, Chandni Chowk
3rd floor, Kolkata - 700 013
Phone: 2352 8940, 2334 4140 , (R) 2352 8387/ 9885
SHIV KUMAR JAIN
“Mineral House”
27A, Camac Street, Kolkata - 700 016
Ph : (Off) 2247-7880, 2247-8663
Resi : 2247-8128, 2247-9546

MUSICAL FILMS (P) LTD.
9A Esplanade East
Kolkata-700 069, Phone : 2248 7030

ASHOK KUMAR RAIDANI
6 Temple Street
Kolkata - 700 072, Phone : 2237-4132, 2236-2072

M/S. POLY UDYOG
Unipack Industries
Manufactures & Printers of HM: HDPE, LD, LLDPE, BOPP PRINTED BAGS
31-B, Jhowtalla Road, Kolkata-700 017
Phone : 2247 9277, 2240 2825, Tele Fax : 22402825

JAISHREE EXPORTS
“Siddharth Point”, First Floor
101, Park Street, Kolkata - 700 016
Phone : (033) 22178869/8870
Fax : 91-33-2217-8868, E-mail : jaishree_exports@vsnl.com

M/S PARSON BROTHERS
18B, Sukeas Lane, Kolkata-700007
Phone - 2242 3870

SUNDER LAL DUGAR
R. D. Properties,
Regd. Off: Bikaner Building
8/1 Lal Bazar Street, Kolkata - 700 001
Ph : 2248-5146/6941/3350, Mobile : 9830032021

DEEPAK KUMAR SINGHI
9A, Gariahat Road, Kolkata - 700 019
Phone : (O) 2235-7293 (R) 2475-5091
“With best compliments from:

CHITAVAILOSHA JUTE MILLS
(A Division of Willard India Limited)
Divisional Head Office : McLEOD HOUSE
3, Netaji Subhas Road. Kolkata - 700 001
Ph : (033) 2248-7476, Fax : 2248-8184
e-mail : info@chitajute.com
Works :- Chittavalsa P.Code 531162, Dist : Visakhapatnam (A.P.)

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

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

PRITAM ELECTRIC & ELECTRONIC PVT. LTD.
Shop No. G-, 136, 22, Rabindra Sarani,
Kolkata - 700 073, Phone : 2236-2210

With Best Wishes
It is difficult to conquer self.
If self is conquered,
we shall be happy in this world and after.
COMPUTER EXCHANGE
Park Centre. 24 Park Street
Kolkata - 700 016
Phone: 2229 5047/0911

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

M.C.C. INVESTMENT & LEASING CO. LTD.
9 Rabindra Sarani, Kolkata - 700 073
Phone: 2235 7750/0741

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

With Best Wishes
NIRMAL KUMAR SARAOGI (JAIN HOUSE)
8/1 Esplanade East, Kolkata - 700 069
Phone : 2248-2718/5595, Mobile : 98310-06435

The leaves of the tree wither and fall, When their days
are gone, even so do the lives of men. Therefore, be
not careless even for a while.

With Best Compliment from :-
SURANA WOOLEN PVT. LTD.
MANUFACTURERS * IMPORTERS * EXPORTERS
67-A. Industrial Area, Rani Bazar, Bikaner - 334 001 (India)
Phone : 22549302, 22544163 Mills
22201962, 22545065 Resi
Fax : 0151 - 22201960
E-mail : suranawl@datainfosys.net
With best compliments

BOTHRA SHIPPING SERVICES
(RAVI CHAND BOTHRA GROUP OF COMPANIES)
Steamer Agents, Handing Agents, Commission Agents & Transport Contractors

Regd. Office:
2, Clive Ghat Street,
(N. C. Dutta Sarani),
2nd Floor, Room No. 10, Kolkata - 700 001
Phone : 2220 7162
Fax : (91) (33) 2220 6400
E-mail : sccbss@cal2.vsnl.net.in

Vizag Office :
28-2-47, Daspalla Centre,
Suryabagh,
Visakhapatnam-520 020
Phone : 2569208/2502146/2565462
Fax : (91)(891) 2569326
E-mail : info@bothragroup.com
With best compliments

LODHA CHARITABLE TRUST
14 Government Place East
Kolkata - 700 001
Estd. Quality Since 1940

BHANSALI
Quality, Innovation, Reliability

BHANSALI UDYOG PVT. LTD.
(Formerly: Laxman Singh Jariwala)
Balwant Jain - Chairman

A-42 Mayapuri, Phase-1, New Delhi-110 064
Phone: 28114496, 28115086, 28115203
Fax: 28116184
E-mail: bhansali@mantraonline.com
Esse Mining, an Aditya Birla Group Company, is amongst the largest Iron Ore Mining Companies in non-captive private sector in India besides being the leading manufacturer of Noble Ferro-Alloys.

AN
ISO 9001, ISO 14001 AND OHSAS 18001
CERTIFIED COMPANY

ESSEL MINING
Iron Ore & Noble Ferro Alloys
Creating Eternal Value

H.O.& Central Exports Cell:
18th Floor, Industry House,
10 Camac Street, Kolkata - 700 017
Phone: 033-2282-8330 / 8339 Fax: 033-22824998
e-mail: esselmines@adityabirla.com, Website: www.esselmining

WORKS & MARKETING OFFICE:
MINES- P. O. Barbil, Dist: Keonjhar
Orissa - 758035
Phone: 06767-275224, 275437, Fax: 06767 - 275367
e-mail: kiremilbbl@sancharnet.in

NOBLE FERRO ALLOYS
Plot No. 165 & 166, G.I.D.C.
Vapi 396195, Dist: Valsad, Gujarat
Phone: 0260-2423199, 2430399, Fax: 0260-2431099
e-mail: emil.avbirla@yashnet.net
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

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

THE CAMERA EXCHANGE
THE PHOTO & CINE PEOPLE

17/2A, Jawaharlal Nehru Road
Kolkata - 700 013, Phone : 2249-1647
With best compliments

The body is emaciating day by day, the hairs have gone grey and the physical and mental strength is continuously degrading. So, hurry up and start acting practically on the ethical path of self realisation.

Pressman

Pressman Advertising & Marketing Limited
Registered Office : Pressman House
10A Lee Road, Kolkata - 700 020
Phones : 2280 0815 to 20, Fax : (033) 2280 0813/14,
E-mail : Kolkata@pressmanindia.com
With Best Compliments from:

RKBK FINANCIAL SERVICES PVT. LTD.

216, A.J.C. Bose Road
Kolkata - 700 017
Phone: 2247-0818, Fax: 22407084
He, who himself is restrained, should speak of only what is seen and that with moderation and clarity. His utterance should be whole, intelligible and direct, with no verbosity or emotion.

With Best Compliments from-

Kotak Securities

3A, Landmark, 3rd floor,
228A, AJC Bose Road,
Kolkata - 700 020
Phone : 2283460