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a **Brāhmaṇa** by practising eelibacy,  
an ascetic by acquiring knowledge  
and a hermit by his austeritces.



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## THE WORLD'S PROBLEMS AND JAINA VIEW-POINT

Prof : Sagarmal Jain\*

We all are human beings first and as human beings the problems, humanity is facing today, are our own. As a matter of fact, we ourselves are responsible for their creation and it is our earnest duty to ponder over their roots and causes, to suggest their solutions and to make honest efforts for their eradication.

### **Problem of Mental Tension and its Solution :**

The growth of scientific knowledge and outlook has destroyed our superstitions and false dogmas. But unfortunately it has shaken our faith in spiritual and human values needed for meaningful and peaceful life. We rely more on atomic weapons as our true rescuer than on our fellow beings. It is also true that the advancement in science and technology has supplied us amenities for a pleasant living. Now a days the life on earth is so luxurious and pleasant as it was never before, yet because of the selfish and materialistic outlook, nobody is happy and satisfied. This advancement in all walks of life and knowledge could not sublimate our animal and selfish nature. The animal instinct lying within us is still forceful and is domination our individual and social behaviour. What unfortunately happened is that the intoxication of ambition and success made us more greedy and egoistic. Our ambition and desires have no limits. They always remain unfulfilled and these unfulfilled desires create frustration. Frustration and resentments give birth to mental tensions. These days, our life is full of excitements, emotional disorders and mental tensions. The

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\* Renowned scholar of Jainology and Director, Prāchy Vidyapeeth, M.P.

peoples and nations, materially more affluent having all the amenities of life, are more in the grip of tensions. Medical as well as psychological, reports of advanced nations confirm this fact. This shows that the cause of our tensions is not scarcity of the objects of necessities, but the endless desires and the lust for worldly enjoyment. Among the most burning problems the world is facing these days, the problem of mental tension is prime. We are living in tension all the time and are deprived of, even a pleasant sound sleep. The single and most specific feature by which our age may be characterised is that of tensions.

As a matter of fact all the problems which we are facing today are generated by us and therefore, their consequences are also to be born by us.

The main object of Jainism is to emancipate man from his sufferings i.e. mental tensions and thus to attain equanimity or tranquility. First of all, we must know the causes of these mental tensions. For Jainism the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous Jaina text Uttarādhyāyana-sutra mentions: "The root of all sufferings physical as well as mental, or every body including gods, is attachment, which is the root cause of mental tension."<sup>1</sup> Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tension. According to Lord Mahavira, to remain attached to sensuous objects is to remain in the whirl. Says he: "Misery is gone in the case of a man who has no delusion, while delusion is gone, in the case of a man who has no desire, desire is gone in the case of a man who has no greed while greed is gone in the case of a man who has no attachment."<sup>2</sup> The efforts made to satisfy the human desires through material objects can be likened to the chopping off of the branches while watering the roots. He further remarks that uncountable mountains of gold and silver like Kailasa can not satisfy the desires of human beings because desires



are endless like sky<sup>3</sup>. Thus the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human tensions.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that the lesser the attachment, the greater will be the mental peace. It is only when attachment vanishes, the human mind becomes free from mental tensions and emotional disorders and attains equanimity which is the ultimate goal of all our religious practices and pursuits<sup>4</sup>.

### **The problem of Survival of Human Race and Disarmament :**

The second important problem the world is facing today is the problem of the survival of human race itself. Due to the tremendous advancement in war technology and nuclear weapons, the whole human race is standing on the verge of annihilation. Now it is not the question of survival of any one religion, culture or nation, but of the whole humanity. Today we have guided missiles but unfortunately unguided men. The madness of the advancement in scientific knowledge and out look our faculty of faith has been destroyed. When mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take place. Doubts cause fear, fear produces the sense of insecurity, which results in accumulation of weapons. This mad race for accumulation of weapons is to lead to the total annihilation of human race from this planet.

Thus, the problem of survival of mankind is related to the question of disarmament. To meet this aim first of all we will have to develop mutual faith of trust and thus remove the sense of fear and insecurity, which is the sole cause of armament-race, and then to check the mad race for weapons. Let us think what means have been suggested by the Jain as to solve the problem of human survival and to check the mad race for weapons. For Jainas, it is the sense of insecurity which causes fear and vice a versa. Insecurity results in the accumulation of weapons. So it is our prime duty to develop the sense

of security among fellow beings. In Sutrakṛtaṅga, it is clearly mentioned that there is nothing higher than the sense of security. Which a human being can give to others<sup>5</sup>. The virtue of fearlessness is supreme. It is two-fold (1) one should not fear from others and (2) one should not cause fear to others. A real Jaina saint is one who is free from fear and enmity<sup>6</sup>. When the fear vanishes and enmity dissolves there is no need for armaments. Thus the sense of security and accumulation of arm and weapons are related to each other. Though arms and weapons are considered as means of security, yet these, instead of giving security, generate fear and a sense of insecurity in the opposite party and hence a mad race for accumulation of superior weapons starts. Lord Mahavira has seen this truth centuries before that there is no end to this mad race for weapons. In Acaranga (4th cent B.C.) he proclaimed “atthi satthampawnaparam natthiasaitharhparenapararh” i. e. there are weapons superior to each other, but nothing is superior to asastra i.e. disarmament or non-violence<sup>7</sup>. It is the selfish and aggressive outlook of an individual or a society that gives birth to war and violence. They are the expression and outcome of our sick mentality. It is through firm faith in mutual credibility and nonviolence that humanity can get rid of this mad race for nuclear weapons and thus can solve the problem of its survival.

### **The Problem of War and Violence :**

At the root of all types of wars and violence there lies, the feeling of discontentment as well as the will for power and possession. According to Sutrakṛtaṅga, the root of violence is attachment or will for possession. A book namely “Tension that causes war” tells us that economic inequalities, insecurities and frustrations create group conflicts. It is true that in the old days the cause of war was only will for power and possession, whether it was the possession of women or land or money. But now-a-days economic inequality, overpopulation, sense of insecurity and unequal treatment on the basis of caste, creed and colour may be added to the causes of war. Jaina

thinkers have all the time, condemned war and violence. In Uttarādhyāyana, it is said “If you want to fight, fight against your passions. It is much better to fight with one’s own passionate self than to fight with others, if some one is to be conquered, it is no other than your own self. One who has got victory over one’s own self is greater than the one who conquers thousand and thousand of warriors.”<sup>9</sup>

Though Jainas aim at complete eradication of war and violence from the earth, it is not possible as long as we are attached to and have possession for any thing-living or non-living, small or great. There are persons and nations who believe in the dictum ‘might is right’. Though aggressive and unjust, war and violence is not acceptable to Jainas, they agree to the point that all those who are attached to physical world and have a social obligation to protect others life and property are unable to dispense with defensive war and violence. Jainas accept that perfect nonviolence is possible only on spiritual plane by a spiritual being who is completely free from attachment and aversion and has full faith in the immortality of soul and thus remains undisturbed by the fear of death and sense of insecurity. The problem of war and violence is mainly concerned with worldly beings. They cannot dispense with defensive and occupational violence. But what is expected of them is to minimize the violence at its lowest. Ignorant and means for non-violent wars and for reducing violence even in just and defensive wars. They suggested two measures. First the war should be fought without weapons and in the refereeship of some one. The war fought between Bharat and Bāhubali is an example of such a non-violent war. In our times Gandhiji also planed a non-violent method of opposition and applied it successfully. But it is not possible for all to oppose non-violently. Only a man, who is detached even to his body and has heart free from malice can protect his right non-violently. In addition to this, such efforts can bear fruits only when raised against one who has human heart. Its success becomes dubitable when it has to deal with some one, who has no faith in human values

and wants to serve his selfish motives. Jainism permits only a householder and not a monk to protect his rights through violent means in exceptional cases. But the fact remains that violence for Jainas is an evil and it cannot be justified as a virtue in any case.<sup>10</sup>

### **Problem of Disintegration of Human Society :**

The disintegration of human race is also one of the basic problems, humanity is facing today, Really, the human race is one and it is we who have erected the barriers of caste, creed, colour, nationalities etc. and thus disintegrated the human race. We must be aware of the fact that our unity is natural while these divisions are artificial and man made. Due to these artificial man made divisions, we all are standing in opposition to one another. Instead of establishing harmony and mutual love, we are spreading hatred and hostility in the name of these man-made artificial divisions of caste, creed and colour. The pity is that we have become thirsty of the blood of our own fellow beings. It is a well known fact that countless wars have been fought on account of these man-made artificial divisions. Not only this, we are claiming the superiority of our own caste, creed and culture over others and thus throwing one class against the other. Now, not only in India but all over the world class-conflicts are becoming furious day by day and thus disturbing the peace and harmony of human society. Jainism, from its inception, accepts the oneness of human race and oppose these man made divisions of caste and creed. Lord Mahavira declared that 'human race is one.'<sup>11</sup> He further says that there is nothing like inferiority and superiority among them. All men are equal in their potentiality. None is superior and inferior as such. It is not the class but the purification of self or a good conduct that makes one superior.<sup>12</sup> It is only through the concept of equality and unity of mankind, which Jainism preached from the very beginning, that we can eradicate the problem of disintegration and class-conflict. It is mutual conflict but mutual co-operation. Which is the law of living in his work Tattvartha sutra, Umasvāti maintains that

mutual cooperation is the essential nature of human being.<sup>13</sup> It is only through mutual faith, co-operation and unity that we can pave the way to prosperity and peace of mankind. Jainas believe in the unity of mankind, but unity, for them doesn't mean absolute unity. By unity they mean an organic-whole, in which every organ has its individual existence but works for a common goal. i.e. human good. For them unity means, 'unity in diversity'. They maintain that every race, every religion and every culture has full right to exist, with all its peculiarities, but at the same time, it is its pious duty to work for the welfare of the whole humanity and be prepared to sacrifice its own interest in the larger interest of humanity. In the Jaina text Sthānahgasutra we have the mention of Gramadharma Nagaradharma, Rastradharma etc.<sup>14</sup> referring to one's duty towards one's village, city and nation that has to be fulfilled.

### **Problem of Economic inequality and Consumer Culture :**

Economic inequality and vast differences in the mode of consumption are the two curses of our age. These disturb our social harmony and cause class-conflicts and wars. Among the causes of economic inequality, the will for possession, occupation or hoarding are the prime. Accumulation of wealth on the one side and the lust of worldly enjoyment of the other, are jointly responsible for the emergence of present-day materialistic consumer culture. A tremendous advancement of the means of worldly enjoyment and the amenities of life has made us crazy for them. Even at the cost of health and wealth, we are madly chasing them. The vast differences in material possession as well as in the modes of consumption have divided the human race into two categories of 'Haves' and 'Have nots'. At the dawn of human history also, undoubtedly, these classes were existant but never before, the vices of jealousy and hatred were as alarming as these are today. In the past; generally these classes were cooperative to each other while at present they are in conflicting mood. Not only disproportionate distribution of wealth, but luxurious life which rich people are leading these days, is the main cause for jealousy and hatred in the hearts of the poor.

Though wealth plays an important role in our life and it is considered as one of the four purusarthas i.e. the pursuits of life, yet it cannot be maintained as the sole end of life. Jainas, all the time, consider wealth as a means to lead a life and not a destination. In Uttarādhyāyana sutra it has been rightly observed “that no one who is unaware of treasurer of one’s own protect one-self by wealth.<sup>15</sup> But it does not mean that Jaina acaryas do not realise the importance of wealth in life. Ācārya Amṛtacandra maintains that the property or wealth is an external vitality of man. One who deprives a person of his wealth commits violence. Jainas accept the utility of wealth, the only thing which they want to say is that wealth is always a means and it should not be considered as an end. No doubt wealth is considered as a means by materialist and spiritualist as well, the only difference is that for materialist it is a means to lead a luxurious life while for spiritualist, as well as Jainas, it is a means to the welfare of human society and not for one’s own enjoyment, which makes it an evil if we want to save the humanity from class-conflicts, we will have to accept self imposed limitation of our possessions and modes of consumption. That is why Lord Mahavira has propounded the vow of complete non-possession for monks and nuns and vow of limitation of possession for laities. Secondly, to have a check on our luxurious life and modes of consumption. He prescribed the vow of imitation in consumption. The property and wealth should be used for the welfare of humanity and to serve the needy, he prescribed the vow of charity named as Atilhi smnvibhaga. It shows that charity is not an obligation towards the monks and weaker sections of society but through charity we give them what is their right. In Jainism it is the pious duty of a house-holder to fix a limit to his possessions as well as for his consumption and to use his extra money for the service of mankind. It is through the observation of these vows that we can restore peace and harmony in human society and eradicate economic inequality and class conflicts.

### **Problem of Conflicts in Ideologies and Faiths :**

Jainism holds that reality is complex. It can be looked at and understood from various viewpoints or angles. For example, we can have hundreds of photographs of tree from different angles. Though all of them give a true picture of it from a certain angle, yet they differ from each other. Not only this but neither each of them, nor the whole of them can give us a complete picture of that tree. They, individually as well as jointly, will give only a partial picture of it. So is the case with human knowledge and understanding also, we can have only a partial and relative picture of reality. We can know and describe the reality only from a certain angle or viewpoint. Though every angle or viewpoint can claim that it gives a true picture of reality, yet it gives only a partial and relative picture of reality. In fact, we cannot challenge its validity of truth-value, but at the same time we must not forget that it is only a partial truth or one-sided view. One, who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false. We must accept that the views of our opponents may also be true from some other angles. The Jaina-theory of Anekāntavāda emphasises that all the approaches to understand the reality give partial but true picture of reality, and due to their truth-value from a certain angle we should have regard for other's ideologies and faiths. The Anekāntavāda forbids to be dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness, which is more essential to solve the conflicts taking place due to the differences in ideologies and faiths. Prof. T.G. Kalghatgi rightly observes: "The spirit of Anekanta is very much necessary in society, specially in the present days, when conflicting ideologies are trying to assert supremacy aggressively. Anekanta bring the spirit of intellectual and social tolerance".<sup>16</sup>

For the present-day society what is awfully needed, is the virtue of tolerance. These virtues of tolerance i.e. regard for others ideologies and faiths have been maintained in Jainism from the very beginning.

Mahavira mentions in the Sutrakrtanga, 'those who praise their own faiths and ideologies and blame those of their opponents and thus distort the truth will remain confined to the cycle of birth and death'<sup>17</sup>. Jaina pholosophers have always maintained that all the judgments are true by their own viewpoints, but they are false so far as they refute totally other's view-points. Here I would like to quote verses from works of Haribhadra (8th century A.D.) and Hemacandra (12th century A.D.), which are the best examples of religious tolerance in Jainism. In Lokatattvanirnaya Haribhadra says: "I bear no bias towards Lord Mahavira and no disregard to the Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted"<sup>18</sup>. Hemcandra in his Mahadevastotra says "I bow to all those who have overcome attachment and hatred, which are the cause of worldly existence, be they Brahma, Visnu, Siva or Jina"<sup>19</sup>. Thus, Jaina saints have tried all the times to maintain the harmony in different religious-faiths and tried to avoid religious conflicts.

The basic problems of present society are mental tensions violence and conflicts of ideologies and faiths. Jainism had tried to solve these problems of mankind through the three basic tenets of nonattachment or non-possessiveness (*Aparigraha*), non-violence (*Ahimsā*) and non-obsolutism (*Anekānta*). If mankind observes these three principles, peace and harmony can certainly be established in the world.

### **Problem of the Preservation of Ecological Equilibrium :**

The world has been facing a number of problems such as mental tensions, war and violence, ideological conflicts, economic inequality, political subjugation and class conflicts not only today but from its remote past. Though some of these have assumed and alarming proportion today, yet no doubt the most crucial problem of our age is, or for coming generation would be, that of ecological disbalance. Only a half century back we could not even think of it. But today every one is aware of the fact that ecological disbalance is directly related to the



very survival of human race. It indicates lack of equilibrium or disbalance of nature and pollution of air, water, etc. It is concerned not only with human beings and their-environment, but animal life and plant-life as well.

Jainism, presents various solution of this ecological problem through its theory of non-violence, Jainas hold that not only human and animal being but earth, water, air, fire and vegetable kingdom are also sentient and living beings. For Jainas to pollute, to disturb, to hurt and to destroy them means commit the violence against them, which is a sinful act. Thus their firm belief in the doctrine that earth, water, air, fire and vegetables paves the way for the protection of ecological balance. Their every religious activity starts with seeking forgiveness and repentance for disturbing or hurting earth, water, air and vegetation. Jainācāryas had made various restrictions of the use of water, air and green vegetables, not only for monks and nuns but for laities also. Jainas have laid more emphasis on the protection of wild-life and plants. According to them hunting is one of the seven serious offences or vices. It is prohibited for every Jaina whether a monk or a laity. Prohibitions for hunting and meat-eating are the fundamental conditions for being a Jaina. The similarity between plant-life and human life is beautifully explained in Ācārāṅgasūtra. To hurt the plant life is as sinful act as to hurt human life. In Jainism monks are not allowed to eat raw-vegetables and to drink unboiled water. They cannot enter the river or tank for bathing. Not only this, there are restrictions, for monks, on crossing the river on their way of tours. These rules are prevalent and observed even today. The Jaina monks and nuns are allowed to drink only boiled water or lifeless water. They can eat only ripe fruits, if their seeds are taken out. Not only monks, but in Jaina community some householders are also observing these rules. Monks and nuns of some of the Jaina sects, place a piece of cloth on their mouths to check the air pollution. Jaina monks are

not allowed to pluck even a leaf or a flower from a tree. Not only this, while walking they always remain conscious that no insect or greenery is trampled under their feet. They use very soft brushes to avoid the violence of smallest living beings. In short, Jaina monks and nuns are over conscious about the pollution of air, water, etc.

So far as Jaina house-holders are concerned they take such vows as to use a limited and little quantity of water and vegetables for their daily use. For a Jaina, water is more precious than *ghee* or butter. To cut forest or to dry the tanks or ponds are considered very serious offence for an house holder. As per rule Jaina house-holders are not permitted to run such type of large scale industries which pollute air and water and lead to the violence of plant-life and animal-kingdom. The industries which produce smoke in large quantity are also prohibited by Jainācāryas. The types of these industries are termed as '*mahārambha*' or greatest sin and larger violence. It is considered as one of the causes for hellish life. Thus Jainas take into consideration not only the violence of small creatures but even earth, water, air, etc. also. The fifteen types of industries and bussiness, prohibited for the house holder are mainly concerned with, ecological disbalance, pollution of environment and violence of living beings. Jainācāryas permitted agriculture for house-holders, but the use of pesticides in the agriculture is not agreeable to them, because it not only kills the insects but pollutes the atomosphere as well as our food items also. To use pesticides in agriculture is against their theory of nonviolence. Thus we can conclude that Jainas were well aware of the problem of ecological disbalance and they made certain restrictions to avoid the same and to maintain ecological equilibrium, for it is based on their supreme principle of non-violence.

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THE KELLAS : A PROFILE  
Nādoja Prof. Hampana\*

**The Kellas :**

The diaspora of Kellas, a warrior family of faith, lead to the spread of its branches with different nomenclature by prefixing separate adjectives such as Arakella, Eḷakella, Kalikella, Kesugella, Bhaṭārujekkam Māgundarakella, Murasakella, Mahākella, Payidara Kella, Sarakella, Sēvyakella, Sēvyakella, Siyakella and Siyagella [Nagarajaiah, Hampa : Candrakoḍe : 1997-B : 470-74]. Significantly, Citrasēna, the Kaikēya king (Circa sixth cent. CE), describes himself, in the Honāvara (North Karnataka Dt.) copper-plates datable to early sixth century CE, as Citrasena Kella and Maha Kella. [El. XXXVII, pp. 33-341]. This Buddha inscription, recording the gift of a garden to a moastery by Citrasena Kella while he was of Simha-dvīpa (Anjadive), was drafted and written by a Jain, Jinanandi Senāpati, son of Simha Senāpati, general of Ravi Mahārāja. Analogous to this, the early records of the Āḷupas from Udyāvara region, refer to the dynasty as Arakellas. The Kellaputtige in South Canara was the bulwork of the Kellas. Palmiḍi and KellaṅgeṚe (Bastihalḷi) near Halebīḍu were closely connected. KellaṅgeṚe, mentioned as 'Āditīrtha', an early Jain Holy seat of pilgrimage, was the parents home of the Kellas, from where they branched off to distant places. Ādi-Tīrtha Kellaṅgere is identified with the modern village Kelagere [Mandya Dt. Nāgamangala Tk.] where Māghaṇandi Bhaṭara flourished.

Probably, Sarakella Bhaṭari, and his dear son Vija Arasa who figure in the Halmiḍi inscription (CE 430) from Hassan District, and Cārakki Murusa Kellan and his son Māṭṛvarman (Circa 5th cent.), were the forerunners of the ancient Jain family. During the days of

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\* Renowned Jain scholar and Formerly professor of karnataka University.

Citrasena Mahākella (C. 6th cent.), the Kella family acquired more prominence and nobility. [Nagarajaiah, Hampa : 1697-B : 470-74]. They had commissioned a Jinālaya at Kyātanahaḷli (Maṇḍya Dt., Pāṇḍavapura Tk) in the ninth century in the period of Rācamalla, the Gaṅga king, after the name of the family as *Kellabasadi*, ‘the shrine of the Kellas’. They were also concentrated at a place, mentioned above, again named after the family as Kellaṅgere, and the inscriptions describe the town as an ādi-tīrtha, a celebrated Jaina pilgrimage seat, with Trikūṭa Ratnatraya Jinālaya and other temples.

The Kellas were mainly distributed in the North and South Kanara Districts, Tumkur, Shimoga and Mandya Districts. They started as subordinates of the early (Banavāsi) Kadambas and Gaṅgas, then served the Calukyās, Rāṣṭrakūṭas and the Cālukyās. Similarly Kellipusūru, the modern Kelasūru (Chāmarājanagar Dt., Guṇḍlapeṭe Tk) was another Jaina centre in *Koḍagūrviṣaya*, with temple dedicated to Candraprabha Tīrthānkara, dated circa seventh century. Thus the Jaina affiliation of the Kella family is confirmed by corroborative epigraphical evidence.

Kellas, who were so close to the Ālupas, had cordiality with both the coeval dynasties of Kadambas and Gaṅgas. Siyagella figures as the son (i.e., affectionate and loyal like a son) of Śrīpuruṣa the Gaṅga king Siyagella, general of Śrīpuruṣa, fought bravely in the battles at Piñchanūru, Kāgi-Mogeyūru and Bageyūru and died on the battleground like true hero.

In the very context of the Kellas under discussion, it is worth while to contemplate on the common origin of the Cellas who proved their Cella can be considered as allomorphs of a common word. In which case the *Celladhvaja* would be identical with *Kelladhvaja* Phonetically, in Dravidian family or languages, ‘K’, and ‘C’, interchange in the word initial position [Nagarajaiah, Hampa : *Drāvida Bhaṣāvijñāna* : (4th edn.) 1994.]

However, in the background of above discussion, it is of historical importance to note that the members of the Kella family shifted their allegiance from the Banavāsi Kadambas to the Bādāmi Calukyas.

The names of the Kellas are mentioned and their role described from fifth century onwards. Surprisingly they proudly describe themselves that they belong to Kēkaya (s.a. Kaikeya) Varṃśa. Ēlakella alias Eḷakella possibly their progenator is mentioned as a Kaikeya king, in the Kāpoli village (Belgaum Dt., Khānāpur Tk) inscription of Bhōja Asaṅkitavarma (Circa 5th century AD). The record states that a village, in Sollandūru-70 subdivision, donated by the Kaikeya king ēlakella was once again renewed by the officers of Bhōja Asaṅkitavarma. Another Kella chief Murasakella was a contemporary of Ēlakella (5th century). Thus, by the end of fifth century, extant records clearly establish the existence of Sarakkella, who manifests in the Halmiḍi epigraph of CE 450. Mahākella and Eḷakella families were popular and they were associated with the Kaikeya (Kekaya) Varṃśa.

The Kannada word Kella seems to have derived from the Dravidian verbal base \*kel-, \*gel-, meanig 'to accomplish'. Therefore, etymologically, Kella means 'one who has succeeded'. The fact that the word Kella is mostly used as an adjective to the nominal base, also confirms its derivation.

Even though the association of Kellas with Tamilnāḍu and several parts of Kannadanāḍu, is hoary and deep rooted, possibility of Puttige being their native land needs consideration. Corroborative evidences, epigraphical and literary, do substantiate the hypothesis, which obviously suggests that it was their parents place; 'this village is named Kella Puttige, giving due recognition to that meritorious family of Jain rulers' [Narasimha Murti P.N. : 1985 : 35]. The Kalkuḍa Pāḍdana, popular folk narrative of South Kanara, refers, to Kellatta Mārṇāḍu, i.e, Mārṇāḍu of the Kellas. Personal names of the Jainas in

the region continue to include Kella. Cālūlke, Pūñjaḷike, Veṅūr and Vuḷipāḍi in Kārkaḷa vicinity were places of Kellas.

The Halmiḍi charter (C 425-30) records that Vijaya Arasu, son of Sarakella *alias* Arakella I, a warrior in the Āḷupa army, fought valiantly against the Kekaya - Pallavas. One more Arakella II, in-charge of Udyāvāra region, figures in the Udyāvāra inscription of Māramma Āḷuvarasa (840-70). Arakella III figures in an epigraph from Kaliyāru, dated 1006.

The Kella chiefs were initially fiefs of the Āḷupas who inturn were the feudal-lords of the Kadambas and Calukyās. Later they were under the sway of the Gaṅgas and the Rāṣṭrakūṭas. Siyagella served both as a general and as a Governor of Murugūrunāḍu and Kesumaṅṅunāḍu, as a subordinate of Śivamāra II (788-812), the Gaṅga chief.

The occurrence of the names of Kellas mainly in the *Viragallu*, 'Hero-stones', validates that the Kellas were valiant fighters, the dare-devil Daṅḍanāyaka Siyagella being the prime pugilist. Arakella II a lion-hearted hero, is described as *Samaraika-Pārtha* ('the Arjuna in the battle'), *Mārbala Rāma* ('the Rāma of the foe's army') and *Sāmanta-cūḍāmaṇi* ('the crown-jewel of the feudal lords'). The Kellas were loyal to Śripuruṣa (725-88), Śivamāra (788-812), Eṅgaṅga Nītimārga II (907-19) and Rācamalla III (925-35), the Gaṅga rulers. Māragan, son of Aṅakella II, took part in the battle pitched at Egeyūru, on the orders of his master Eṅgaṅga Nītimārga II. Aṅṅikandarpa, son of Arakella II, and Poysaḷa Māruga, grandson of Arakella II, also participated in the battle between Rācamalla III and Noḷamba Aṅṅiga, at Sirivūr and met heroic death on the battle ground.

Mahākella *alias* Kella Citrasena, Siyakella *alias* Siyagella were two feudal chiefs who played prominent role in the age of Calukyās. Siyagella took part in the battles at Piñchanūr, Kāgimogeyūr and Bageyūr, fought valiantly and died a Hero's death.

THE IMPORTANCE OF THE JAINA THEORY OF  
*ANEKĀNTA*

Anupam Jash\*

The theory of *anekānta* is the distinguishing characteristic of the Jaina philosophy and religion. Harisatya Bhattacharyya says, it is 'a unique doctrine of the Jaina philosophy and it is its original contribution to the course of the world thought'.<sup>1</sup> According to Jaina *anekāntavāda*, reality is never absolute, self-centered or abstract but is always many-sided in accordance with the plurality of its relationships to the manifold other real's. It is one and many, eternal and evanescent, general and particular, immutable and changing, real and phenomenal and so on. Always the abode of apparently opposite features all harmonized into a concrete whole. This is the essence of *anekāntavāda* and this is the spirit of the Jaina philosophy. The attitude of the *anekāntavāda* towards the other system of philosophy is that befits above nature. An object is *anekānta* of possessed of any aspects, each of which expresses only a partial aspects of the object. None of the seven predications of the *anekāntavāda* is thus either absolutely correct or absolutely wrong. Each is correct in its own way and each is wrong as every partial view of an object is wrong. The Jainas do not contend that the theories of the other systems of philosophy are wholly wrong. They hold that each of those theories has admittedly a rational basis and is acceptable to some extent. The Jaina thinkers point out that the theories of the other schools of philosophy being but partial views of the comprehensive reality, are naturally at variance with each other; and that they would find their final reconciliation in the *anekāntavāda*. In short, following Harisatya Bhattacharyya<sup>2</sup>, we may say that, 'the Jainas would not object to the admissibility of any

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theory of the other schools of philosophy, provided it is qualified by 'syāt'.

Let us now examine the standpoints of the *anekāntavāda* and *syādvāda* regarding some of the theories of the Indian systems, in light of what we have stated above. With respect to the ultimate reality or substance, the Vedānta says that it is one, the *Sāmkhya-Yoga* says the reality are two-fold viz, the *Prakṛti* or the ultimate material reality and the *Puruṣas* or souls, which are many, while according to the *Nyāya-Vaisesika*, the material atoms as well as the souls, as also *Kāla* or time, *Dik* or directions are the ultimate realities. In a way, it may be said that so far as the number of the ultimate realities is concerned, the Vedānta takes a strictly monistic, the *Sāmkhya*, a dualistic, and the *Nyāya*, a pluralistic view and each of these schools opposes the others. The Jainas would say that, each of these views is correct to a certain extent and each suffers from one-sided partiality. They point out that if by substance we are to mean that which is the basis of all phenomenon's, and then the Vedāntic view that the substance is one is certainly right. But in consideration of the fundamental differences in their nature that is, that between the conscious and the unconscious, a dualism between the psychical and the non-psychical realities is maintainable. In view, again of their exclusiveness of each other, the material atoms, time, etc. are real, as held by the *Nyāya-Vaisesika*. The difference between the three views about the ultimate reality is thus a difference of standpoints only and the three schools oppose each other, because as the Jainas point out each of them regards its standpoint as the only possible standpoint and forgets that there may be other standpoints as well. From the *syādvāda* point of view; - 1. The ultimate reality is one (*Vedānta*) in some respects, 2. It is dual (*Sāmkhya*) in some respects, 3. It is many-fold (*Nyāya*) in some respects, as explained above. In the Jaina *syādvāda* doctrine then, 'the validity-to-some-extent', to which each of three schools can rightly lay claim, is acknowledged while their mutual oppositions are avoided. In this way various instances may be given where other philosophical systems, though always taking an absolutist position, leap back from

it and take a course, essentially on the line of *syādavāda-anekāntavāda* in order to make their theories understandable.

The attitude of considering every problem in the social, political, and religious domains either in a nation or in an individual - is sure to avoid conflicts and to lead to peaceful solutions. There is not a single field where *anekāntavāda* cannot be applicable. So, *anekāntavāda* is the best way of life. It is the supreme technique for management of quality of life.

For this reason, Dr. Satkari Mookherjee says, “*anekānta* affirms the possibility of diverse attributes in the unitary entity. Strictly speaking, a thing is neither an absolute unity nor split up into an irreconcilable plurality. It is both unity and plurality of aspects.”<sup>3</sup> Dayananda Bhargava rightly remarks that, “this wider outlook of *anekānta*” avoids quarrels, which lead to marital conflicts and confrontations.<sup>4</sup>

Before we conclude it is good to survey how Indian tradition, from *Rgveda* to Ramakrishna, have looked at this problem. The *Rgveda* has a well-known verse: ‘It is called *Indra, Mitra, Varuna* and *Agni*, and also *Garutman*, the lovely-winged in heaven.

The real is one, though known by different names (*ekam sadvipra vahudha vadanti*)<sup>5</sup>. The mystic Ramakrishna Paramahansa (1836-1886), who had tried successively Hindu, Muslim and Christian symbols as means of *sādhanā*, compared in a parable the various religions to the *ghāts* around the same tank.<sup>6</sup> The Muslims take water in one and call it ‘*pāni*’, while the Hindus taking water from another *ghāt*, call it ‘*jal*’, and the Christians use a third *ghāt* and take what they call ‘water’. Though names are different, it is the same water. Vivekananda spreads this doctrine of the equality of all religions. Religions are like various rivers all leading to the sea. He says: ‘there never was my religion or yours, my national religion or your national religion; there never existed many religions, there is only the one. One infinite religion existed all through eternity and will ever exist,

and this religion is expressing itself in various ways'.<sup>7</sup> Like 'so many rivers, having their source in different mountains, roll down, crooked or straight, and at last come to the ocean - so all these various creeds and religions, taking their start from different standpoints at last come unto thee'.<sup>8</sup> This is the concept of tolerance embodied in Indian culture. Jaina doctrine of non-onesidedness (*anekānta*) also provides a strong philosophical support to the concept of tolerance.

Ethical principles of tolerance in various forms found in the *Veda* and *Upanisads*, in the *Rāmāyana* and *Mahābhārata*, in the *Bhagavad-Gītā*, in the *Dharmasāstras*, in the philosophical literatures, in the teachings of Kabir, Guru Nanak, Sri Caitanya, Ramakrishna Paramahansa and others in the history of Indian culture. This unique trend is as old as the Vedas and undoubtedly forms an integral part of Indian culture from time immemorial. The famous Vedic saying, '*ekam sadviprā bahudhā vadanti*' (one and the same reality is called by various names by the wise) provides the basis for universal tolerance and catholicity of outlook of Indian culture in general. And this attitude of 'tolerance', says N. Subrahmanian<sup>9</sup>, stands for 'an attitude of mind and indicates a virtue bordering on graceful acceptance of the different and even the hostile; but in ordinary usage it also slightly smacks of supercilious condescension'. Viewing tolerance as the culture of peace, we may say that Jaina theory of *anekānta* is also a culture of peace, which contributes to the co-existence of diverse points of view and the tolerance of the value systems of others, and in this way it acts as the very root of the Indian tradition.

Tolerance, according to Jamal Khawaja<sup>10</sup>, is a basic attitude towards others or as a moral value, usually develops under the following conditions; (a) awareness of plural truth-claims, (b) experience of existential perplexity, (c) spiritual autonomy or inner freedom, (d) awareness of distinction between subjective and objective truth, (e) awareness of man's cultural contingency, (f) respect for other minds or persons (g) capacity for empathy. We can therefore, say

without hesitation that the Jaina *anekāntavāda* is that very philosophical thought which truly represents the spirit of tolerance pervading the wide cultural outlook of Indian tradition and which appears to provide a strong philosophical support to the ideology of tolerance.

In conclusion we may say, following A. N. Upadhye that, the Jaina philosophers has taken the fullest advantage of *anekāntavāda* not only in building the system by a judicious search and balance of various viewpoints, but also in understanding sympathetically the views of others from which they differs and appreciating why there as difference between the two. This analytical approach to reality has saved the mankind from extremism, dogmatism and fanaticism and has further bred in him remarkable intellectual tolerance a rare virtue indeed<sup>11</sup>. *Anekānta* view is not skepticism, because it is not based on doubt and distrust, it is not solipsism, because it is based on an objective determination of things. It presents a catholic approach to the problems of life, T.G. Kalghatgi<sup>12</sup> says. Following Ramakant Sinari<sup>13</sup>, we may say that, the Jaina theory of *anekānta* provides the culture of peace as a norm of conduct, an ideology at work, can be the basis of the highest democratic and liberal values, viz., the coexistence of the diverse points of view, the habit of understanding and tolerance in one concerning the other paradigm and value scheme, the unconditional rejection of force in all inter-subjective, inter-communal and international dealings, and the brotherhood among all without any injury by one to the dignity of the other. The humanistic message of Jainism thus came to life in the framework of a simple, easily understandable and emotionally moving theory, which is well-known by the name of - *anekāntavāda*.

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JAINA ANTIQUITIES FROM THE SATPATTA VILLAGE,  
DISTRICT BANKURA, WEST BENGAL

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In recent years during our explorations in the Kumāri and the Kansāvati river valleys in the south eastern region of the district of Bankura we have come across a large number of archaeological sites yielding old habitational remains as well as sculptural fragments<sup>1</sup>. One such site is the village Satpatta which lies south of the P.S. headquarter of Raipur. It can be reached along a country road about 3 km. long, running east from Mandalkuli on the Raipur-Silda road. In the centre of the village is a ruined temple and a modern temple was constructed in front of the ruined structure. This modern temple contains some remarkable Jaina sculptural remains which were originally found from the ruined temple complex. These Jaina sculptural remains suggest that the site had some earlier association with the Jaina ideology. Incidentally a substantial section of the present day population of the village is represented by the Jaina 'Sarāk' community. The present paper aims to highlight the Jaina antecedence of the region comprising the Kumāri-Kansāvati river valleys with special reference to the Jaina antiquities found from Satpatta. Satpatta has been chosen as the present study area because of the large number of icons, besides, a ruined temple, found from this village itself. Ambikanagar, Chiada,

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Navachiada, Barkola, Sarengarh, Kechanda and Chitgiri are other important sites in this valley that have yielded Jaina remains. Some of these sites and their Jaina antecedence have been studied earlier by Debala Mitra<sup>2</sup>.

During the 1950's, the Kansavati valley was extensively explored by Debala Mitra. Her primary intention was to probe and explore the historical archaeology of this region. During her frequent visits she came across some interesting Jaina sculptures and these were documented mainly due to two reasons. Firstly, the presence of numerous Jaina sculptural remains made her realize that she had come across a major Jaina stronghold which should be studied for the sake of Jainism in eastern India and also for the reconstruction of the settlement history of a lesser known region. Further, she realized that this entire Jaina antiquarian remains and heritage will be submerged once the Kansavati Dam Project at Mukutmanipur is completed. While studying the Jaina icons found in the Kansavati Dam Project site, she recommended that the intact icons be transported for safety and preservation<sup>3</sup>. It is necessary to mention here that Mitra's documentation of icons and other explored materials have a bearing on the objective of the present paper, at least in the context of the study of sculptural remains retrieved from the region. The archaeological potentiality of the Kumari-Kansavati valley as a part of the fringe areas of the Chhotanagpur Plateau was jointly investigated by Dilip K. Chakrabarti and the first author on behalf of the Archaeological and Museum Unit, Department of History, Delhi University<sup>4</sup>. Later, the first author undertook an indepth study of the valley during the tenure of his doctoral research<sup>5</sup>. Thus, the vast

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2. Mitra, D., 'Some Jaina Antiquities From Bankura, West Bengal', *Journal of the Asiatic Society Bengal-Letters*, vol. XXIV, no. 2, 1958, pp. 130-134.
  3. Ibid.
  4. Chakrabarti, Dilip K., *Archaeology of Eastern India: Chhotanagpur Plateau and West Bengal*, New Delhi. 1993, pp. 152-158.
  5. Chattopadhyay, R.K., *op. cit.* 2010.

database gathered and investigated by these scholars reflects the archaeological potentiality of the region including its long cultural sequence. The same database repeatedly reminds us of a strong Jaina association with the settlement history of the region concerned. During our exploration in the village of Satpatta we documented different Jaina Tirthankara sculptures (four images of Risabhanātha, three images of Parsvanatha and one unidentified image) along with one Jaina Yakshi sculpture, which are presently plaqued on the right side wall of the modern temple. Detailed iconographic descriptions of these images are given below.

1. Among the four images of Risabhanātha, the well preserved specimen is made of chlorite stone and measures 87 cm x 40 cm (Pl. 1). Visually, it is quite schematic and rigid and the plastic tendencies are minimal. The Jina is standing in *kāyotsarga* posture on a double-petalled lotus placed on a *pancharatha* pedestal. The bull *lāñchana* is neatly carved on the centre of the pedestal along with two devotees in *namaskara mudrā* (folded hands). At both ends of the pedestal a crouching lion is depicted. The *mūla-nāyaka* obviously devoid of any worldly attire, has elongated ear-lobes, and wears an elegant *jatājuta* with *keśa-vallari* falling down the sides of the head and over the shoulders. A almost circular *śiraścakra* with leafed edges adorns the head of the saviour. Above the *śiraścakra* a trilinear *chatra* is found which is flanked by two *Vidyādhara*s holding long garlands and just above them are two disembodied hands playing drums. The Jina is flanked on both sides by stout male *cauri*-bearers. They wear deeply incised lion cloths and elaborate jewellery and both of them have plain, small oval shaped halos. These *cauri* bearers stand on lotus pedestals and their left hands are in *katyavalambita* posture and the right hands on lotus pedestals and their left hands are in *katyavalambita* posture and the right hands hold a fly-whisk. This is a caubisi type of image. On the edges of the back stele, on a projected



frame, miniature figures of twenty-four Tirthankaras arranged in four vertical rows of three each on either side of the *mūla-nāyaka* are depicted. Like the principal image, they also stand in *kāyotsarga* posture on a plain pedestal and their respective *lāñchanas* are carved at the centre of their thrones. The recessed portion of the back slab reveals a cross -- bar on which are triangular plaques embellished with *kumbhas* placed one above the other from which *pallavas* emerge in a triangular shape. Stylistically, the image may be assignable to c. 11th century AD.

2. The second specimen (of Risabhanātha) is also made of the same stone as the previous one and measures 155 cm x 65 cm (Pl. 2). The image is badly eroded. In this image the Jina is in *kāyotsarga* and *samapadasthānaka* postures and stands on a full blown lotus placed on a *pañca-ratha* pedestal. The centre of the pedestal has a bull, the *lāñchana* of the *mūla-nāyaka*, placed between two crouching lions and flanked by a male and a female devotee kneeling in *namaskāra mudrā*. The principle Jina wears an inelegant *jatājuta* with *keśavallari* falling down the side of its head and over the shoulders. An ovoidal *śiraścakra* embellished with rows of beads and leaves at the edge has been carved. Above it is a trilinear *chatra*, slightly damaged, and flanked by Vidyadharas hovering in the conventional representation of clouds. In this image, both the hands of the Jina hang parallel to the body and the finger tips touch the thigh of the Jina. The legs are separated by a seemingly parallel distance, On either side of the *mūla-nāyaka* stand sensitively modelled *camaradharas* with their left hands in *katyavalambita* posture and the right hands holding a fly-whisk. They stand on a lotus placed on the same pedestal. The *mūla-nāyaka* is placed against the background of a distinctly carved temple. The remaining part of the back slab is decorated with some miniature shrines.
3. The third specimen (of Risabhāntha) is similar to the others. It is

made of cholrite stone and measures 100 cm x 50 cm (Pl. 3). This is a *caubisi* type of image. In the edge of the back-slab are depicted the miniature figures of twenty-four Tirthankaras arranged in six vertical rows of two each on either side of the *mula-nāyaka*. They are in *kāyotsarga* posture over a plain pedestal. Their respective cognizances are also carved in this pedestal. In the space between the *mula-nāyaka* and the rows of miniatures Tirthankaras, a pillar like frame has been carved. This frame is surmounted by *pidha* like architectural members. This elaborate composition looks like a temple niche in which the main Tirthankara figure was carved. This frame is surmounted by *pidha* like architectural members. This elaborate composition looks like a temple niche in which the main Tirthankara figure was carved. This entire sculptural specimen is visually dominated by the carvings of architectural units were also used in Jaina temples. This particular icon is quite damaged and it is difficult to delineate its precise iconographic details.

In this image the Jina stands on a full blown lotus placed on a *pañca-ratha* pedestal. The central *ratha* of the pedestal bears the *lanchna* of the Jina, bull, placed between the two crouching lions. Remaining portions of the pedestal depict the *ratna-patras* heaped with offerings and in the left side a devotee in *namaskāra mudrā* occupies the blank space. Above the architectural motifs a drummer is depicted and he is flanked on either side by a Vidhyadhara. The Jina has stylized *jatājuta* with *keśa-vallari* falling down the sides of its head and over its shoulder. The back slab also reveals the male *cauri*-bearers flanking the Jina at the lower corners. These *cauri*-bearers stand on lotus pedestals and their left hands are in *katyavalambita* posture and the right hands hold a fly-whisk. On stylistic grounds, this image is assignable to c. 11th - 12th century AD.

4. The fourth icon in our repertory of Risabhanatha images from Satpatta measures 115 cm x 55 cm (Pl. 4) and is made of the same

variety of chlorite stone encountered in the previous images. In this image the Jina stands in *kāyotsarga* posture on a double-petalled lotus placed on a *pañca-ratha* pedestal. The image is quite damaged especially the upper part of the stele portion. A significant part of the stele has been devoted to a not so well carved miniature *pidha* type temple. The Jina wears a tall *jata-mukuta* and is provided with an ovoidal *śiraścakra* embellished with rows of beads. The middle of the stele contains the depictions of planetary deities in two vertical rows of two each on either side of the *mula-nayaka*. The planetary deities are separated from each other by carved pilasters. The back slab also reveals two male *cauri*-bearers flanking the Jina. These profusely bejewelled *cauri*-bearers stand in *divanga* posture and their left hands are in *katyavalambita* posture while the right hands hold a fly-whisk. On the centre of the *pañca-ratha* pedestal below there is a bull, the *lāñchana* of the Jina, placed between two crouching lions.

5. Three images of Pārśvanātha have been found from Satpatta. The largest one measures 100 cm x 50 cm (Pl.5) and is made of black basalt. In this sculptural specimen, Parsvanatha, the *mula-nāyaka*, stands in *kāyotsarga* posture on a double-petalled lotus pedestal under a canopy of seven snake hoods. The Jina is flanked on both sides by snake coils. The outline of the snake-hood reminds one of an umbrella and this variety of snakehood has also been depicted in the Parsvanatha icon of Harmasra. In contrast, the snake hood canopy of Parsvanatha images found from the Vishnupur region, has a towering character. The pedestal of the present image is *tri-ratha* and a *Naga* couple with their inter-coiled tails springs gracefully almost rhythmically from the centre projection of the pedestal just below the feet of the Jina. This inter-coiled Naga motif has been repeatedly depicted in the

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6. DAS, D.R. 'Parsvanatha Images in Orissa and Bengal', In Dhaky, M.A. (ed) *Arhat Parsva and Dharanendra Nexus*. Ahmedabad, Delhi, 1997, pp. 95-105.

majority of the Parsvanatha images found from various sites in eastern India (like eastern Orissa, the Chhotanagpur plateau and parts of Purulia)<sup>6</sup>. The Naga holds a water-vessel while the Nagi holds some indistinct implements. The centre of the pedestal has a *maṅgala-kalasa* and two crouching lions facing in opposite direction occupy the facets/projections adjacent to the centre. The remaining projections of the pedestal are left blank. The Jina is attended by two male *cauri*-bearers wearing succinct lower garments and different ornaments like necklaces, *keyūra*, *kundala*, and a conical *jatā* like crown. They stand in *dvi-vanga* posture on pedestals and their left hands are in *katyavalambita* posture while the right hands hold fly-whisks. The Jina's face is more or less damaged. On the edge of the back slab are carved four images of Tirthankara in *kāyotsarga* posture with their respective *lāñchana*s depicted on a slightly raised pedestal below them. The upper part of the stele contains the usual Vidyadhara, the *pratiharyas* of heavenly hands playing on musical instruments, and a projected tiered *chatra* surmounting the snake-hood.

6. Two Parsvanatha images made of chlorite stone and measuring 45 cm x 25 cm, 70 cm x 35 cm (Pl. 6) have been plaqued side by side on the right wall of the modern temple mentioned earlier. In each case, the depictions and other iconographic details are the same. The Jina stands in *Kāyotsarga* posture on a lotus-seat under the canopy of a seven hooded serpent. A nāga-couple with their hands folded and inter-coiled tails springs from both sides of the attendants. The edge of the stele is carved with four Tirthankaras in *Kāyotsarga* postures, arranged in pairs on each side of the Jina. The style of execution in each case is also the same. However, the smaller specimen of 45 cm x 25 cm exhibits a finer craftsmanship than its bigger counterpart. Stylistically, these are assignable to c. 12th century AD.
7. An unidentified Jina image has been documented from Satpatta.

The lower part of the image is broken. The extant image measures 75 cm x 45 cm and is plaqued on the north wall of the temple of Satpatta. The Jina stands in *Kāvotsarga* posture on a lotuspedestal. He has *usnisa* on its head and is flanked by two attendants. Miniature figures of Tirthankaras are carved along the edge of the stele. These miniature figures are however quite indistinct. This image, made of chlorite stone, is a fine piece of sculpture assumedly belonging to c. 12th century AD.

8. An image of Jaina Yakshi Ambika was reported from this site during our exploration. The Devi image is defaced and abraded. It is made of chlorite stone and measures 45 cm x 19 cm (Pl. 8). The coiffure of the goddess depicts a stylized *Kavari* and she wears a long *sari* like garment and other usual ornaments. With *tri-bhaṅga* pose she is standing under the foliage of a mango-tree or *Kalpataru*. Above the branches of the tree is a seated Jina in *dhyāna mudrā*. She holds a frolicking little child (her younger son Prabhankara) with her left hand. Her right arm, once possibly holding a branch of a mango tree (*amralumbi*), is broken at elbow. A tiny figure of a lion is depicted on the pedestal. A similar Ambika image is presently in the collection of the Vishnupur Sahitya Parishad Museum, Vishnupur<sup>7</sup>.

The present study region, i.e., a part of the Kumari-Kansavati valley with its unique geo-physical bearing, natural resources and the distribution of population and above all its material remains in the form of empirical archaeological database, prompted us to gauge its archaeological significance in a non-conventional way. By a non-conventional way, it is implied that the existing researches hardly provided any scope for the reconstruction of the past of this region by following the traditional nomenclatures, employed in defining its archaeological sequences. At the same time, the retrieved database obviously traces the history of mankind which definitely touches upon

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7. Chattopadhyay, R.K., *op. cit.* 2010, p. 202.

each and every step of its cultural evolution. The chronocultural identity of the region may be traced since the arrival of the Palaeolithic hunter-gatherers. Subsequently, the village formation and their association with farming is also confirmed with the distribution of BRW associated EVF sites. Apparently, Satpatta is one of the representative settlement of such a growth. The early medieval period, i.e., the period between the 10th to the 13th centuries AD was the period of temple building and sculpture making on a large scale. The region had already a well established tradition of metal working as evident from the early village farming (EVF) phases of Tulsipur, Kumardanga, etc.<sup>8</sup>. This tradition along with the established infrastructure of mineral and forest products exploitation had effected a particular status to the region so far as the procurement network from from the historical period is concerned. If one considers the metal-working *Sarāk* community who still inhabit this region, one may find a clear instance of ethnographic data in support of the long tradition of indigenous metal-working in this region. The Jaina settlers came in pursut of trade and metal working and during the early medieval period they were also the patrons of the monumental features, i.e., temple building etc. The term Satpatta, i.e., the name of the village, has possibly an administrative connotation since the early medieval period. Unfortunately, further investigations in this direction is a desideratum since what is clearly apparent is the fact the Satpatta is a big village with diverse working groups involved in different subsistence strategies. The propagators of Jainism may have been linked with these diverse working groups. A similar nexus between the propagators and followers of the Jaina faith with the diverse working groups had also been effected in the Vishnupur region (discussed elsewhere).

As against the earlier archaeological explorations in the Satpatta region (especially since the early eighties) the present explorations resulted unraveling what is possibly the entire repertoire of Jaina

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8. Chattopadhyay, R.K., *op. cit.* 2010.

sculptural remains, all of which were contextually documented. The first author had also not provided a detailed survey of the above sculptural remains in his publication on Bankura. The present explorations confirmed that all the Jaina sculptures found from this village itself, the structural mound associated with a religious centre, secular habitational remains and above all the diverse population groups of this village, all these factors can be linked with the spread of the Jaina ideology. Our results impressed us to identify Satpatta as one of the major Jaina centres along the Kansavati valley. We have earlier mentioned that there were other Jaina associated localities like Ambikanagar, Chitgiri, Barkola and Kechanda etc. not far away from Satpatta. Therefore, it may not be unwise to say that this particular village was a part of the overall spread and development of Jaina beliefs and practices in this southwestern part of the district of Bankura. Stylistically, all the sculptures discussed above, are assignable to a period starting from the 10th century AD to the 13th century AD. What is noteworthy, is the fact that stylistically, the Jaina deities are of a slender disposition and this form of depiction was especially popular in the Jaina images (datable to 10th-13th centuries AD) found from Purulia and various sites in western Orissa. Secondly, the pronounced and aggravated architectural motifs either resembling the outlines of a *pidha deul* or otherwise (almost dominating the available space of the stele except that occupied by the *mulanāyaka*) is consistently discernible in the icons of this region. Jaina images found from other sites of Bankura (including the Vishnupur region<sup>9</sup>) are stylistically different from the Jaina images found from the Kumari-Kansavati valley.

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9. Chattopadhyay, R.K., S. Ray and S. Majumder., 'In Search of the Jaina Identity'. A Study of the Sculptural Remains of the Vishnupur Region', published in the forthcoming issue of *Journal of Indian Society of Oriental Art*.

## DIVINE VISION TO SANJAYA - AN ILLUSION

Devendra Yashwant

An often narrated incident of the Mahābhārata tells us that king Dhṛtarāṣṭra being blind wanted to have the knowledge of the happening of the war. Being king, to have the knowledge of all incidents was his natural duty. It is narrated in the IIInd chapter of the Jambūkhanda Nirmāṇāparva falling under bhīṣmaparva that Veda Vyāsa, the composer of the Mahābhārata on his own wanted to provide Dhṛtarāṣṭra with divine vision so that he could see the war in the field. It is also narrated in this very chapter that Vyāsa had told his son Dhṛtarāṣṭra about the outcome of the war in his defeat as well death of his sons. Unable to face the death of his sons and his own defeat he could not gather courage in seeing by his own eye, but requested that he will like to have the information narrated to him. Sanjay a chariot driver and a close confidante of Dhṛtarāṣṭra was granted this divine vision by Vyāsa for a limited period. Vyāsa said to Dhṛtarāṣṭra :---

**“yadi cechasi saṅgrāme draṣṭumetān viśāmpṭe  
cakṣurdadāni te, putra Yuddham tatra niśamaya.**

Dhṛtarāṣṭra replied that he does not wish to see the killing of his family members, but will like to hear the details of the war, he said :-

**na rocāye jñātivadham draṣṭum brahmaṛṣisattam,  
yuddham etat tvaśeṣena ṣrunuyām tava tejasā.**

Then Vyāsā gave the divine vision to Sanjay, he said :--

**cakṣuṣā Sanjaya rājan divyenaiva samanvitaḥ,  
kathayiṣyati te yuddham sarvaśaṣca bhaviṣyati.**

But was it correct ? In his narrations of war Sanjay in next 2



chapters consisting more than 300 ślokas gives geographical details, The 13th Chapter is titled “**Sanjaya kā yuddhabhūmi se laut kar Dhṛtarāṣṭra ko Bhīṣma ki mṛtyu kā Samācara sunānā**”. This title in itself is clear that Sanjay came from the battlefield, Sanjay reported :--

**hato Bhīṣma Śāntanavo bharatānām pitāmaḥ.**

Almost all the Mahābhārata composers and writers have narrated the death of Bhīṣma after the conclusion of the war.

Let us see the 1st śloka of Bhagavadgītā which reads :--

**“dharmakṣetre kurukṣetre samavetā yuyutsvaḥ  
māmakā pāṇḍavāścaiva kim akurvata Sañjaya.”**

Here Dhṛtarāṣṭra is not asking what is going on in the battlefield, but what his sons and the sons of Pāṇḍu did.

Veda Vyāsa was a grammarian of repute and the mistake of past and present tense is unexpectable from him. Narration of the latter events also prove the happenings of the past and not present. Let us have a peep on the narrations of Sanjay after gaining so called divine vision. 43rd chapter of Bhīṣmaparva describes :--

- 1) Yuyutsu went to the army of Pāṇḍavas.
- 2) Yuyutsu, criticizing Duryodhana and having decided to fight on the side of Pāṇḍavas started serving them.
- 3) Several important warriors blew their conches.

In the 1st śloka of 44th chapter of Bhīṣmaparva Dhṛtarāṣṭra asks Sanjay, let me know that after the positioning of the armies who made the first attack, Kauravas-or-Pandvas ?

**“evam vyudheṣvanīkeṣu māmakaṣvitreṣu ca,  
ke pūrvam prāharīstatra kuravaḥ pāṇḍva nu kim”**

In the 45th chapter of Bhīṣmaparva Sanjay says, “O, Prajānāth, soldiers of both sides with the resolve of victory roared like lions. Later descriptions clearly prove the narration of the war which had been over. In the 81st and the 82nd śloka of the 45th chapter of Bhīṣmaparva Sanjay says, “O, king! at that time battle was going on between the two armies. It was nice to see the ongoing battle for a while, but on its attaining fierceness, no body could decide the next course of action. 85th śloka narrates that Devarśies, Siddhas and Chāraṇas viewed the battle and compared to the battle between Gods and Demons. 81th śloka reads :--

**“evam dvandvasahasrāṇi rathavāraṇavājīnām,  
padātinām ca samare tava teṣām ca saṅkule”**

The 82nd śloka of this very chapter describes :-

**“muhūrtam iva tad yudhamāsīnmadhurdarśanam  
tata unmattavad rājan na prājñāyāyat kimcana”**

The 85th śloka describes :-

**“tatra devarṣayaḥ siddhaścaraṇaścā samāgatāḥ  
praikṣanta tad raṇam ghoram daivāsurasamam bhuvi,”**

The 1st śloka of the 46th chapter of Bhīṣmaparva describes Sanjay telling Dhṛtarāṣṭra that at that time fierce battle was going on leaving all the settled rules. It reads :--

**rājan śatasahasrāṇi yatra tatra padātinām,  
nirmāyadam prayuddhāni tat te vakṣyāmi Bhārata.”**

Whole of the 46th and 47th chapters of Bhīṣmaparva describes the war events of the past.

In the 31st and 32nd ślokas of 48th chapter of Bhīṣmaparva Sanjay says, “O ! Kurunandana, on account of fierce attack by king Śveta, we all fled from the battlefield leaving Bhiṣm alone. And that

is why we are alive before you. We all Kauravas distanced from śveta and were silent spectators viewing Bhīṣma, the son of Śāntanu.”

**“vayam Śvetabhayād Bhītā vihāya rathasattamam,  
apayātāstathā paścād vibhum paśyām dhṛṣṇavaḥ”.**

**“śarapātam atikramya kuravaḥ kuru nandana,  
Bhīṣma Śāntanavam yuddhe sthitāḥ paśyāma sarvaśaḥ”**

In 49th śloka of this very chapter Sanjaya says there was a pendulum in the army of Pāṇḍavas.

**‘hāhākāro Mahān āsīt Pāṇḍusainyeṣu Bhārata’**

In 70th and 52nd chapter of Bhīṣmaparva Sanjaya says that in the battlefield the fighters of both armies were killing each other by sharp weapons. At that time a fierce battle was in progress between Droṇācārya and Dhṛṣṭadyumna.

**“tvadiyāstu tadā yodhāḥ pāṇḍaveyāśca Bhārata  
anyonyam samare jaghnustyostatra parākrame.  
śīta dhāraistathā khaḍgairvimalaiśca paraśvadhai  
śrairanyaiśca bahubhiḥ śastrairnānāvidhair api  
ubhayoḥ senyoḥ śūrā nyakṛtanta parasparam”**

57th chapter also narrates the happenings of the past. 59th chapter of Bhīṣmaparva relates to the battle of 3rd day describes in the 1st śloka 125 to 127 that a fierce river of blood flowed on account of the blood from the wounds of the wounded soldiers. The river was flowing at a great speed. Dead bodies of elephants and / horses were serving as the banks of the river. The flesh of the bodies of the kings was like mud. Many demons were eating their flesh. On the bank of the river dogs, wolves, crows, eagles and many more meat eating animals used to live.

**vegena sātīva pṛthupravāhā,  
paretanāgāśca śarīra rodhā**

**narendramajjocchṛtamanasapañka,  
 prabhūtarakṣogaṇabhūtasevitā  
 śiraḥkapālākulakeśaśādvalā,  
 śarīrasaṅghātasahasravāhinī  
 viśīrṇanānakavacormisaṅkulā,  
 narāścanāgāsthinikṛtaśarkarā  
 śvakaṅkaśālāvṛkagr̥dhra  
 kravyādasanaghaisca tarakṣubhisca  
 upetakūlām dadṛśurmanuṣyāḥ,  
 karuṇām mahāvaitaraṇīprakāśam**

In the 16th and 18th ślokas of the 70th chapter of Bhiṣmaparva Sanjaya says. Torsos were standing, blood was flowing like water. Kings were roaming around battlefield to kill each other, elephants whose mahavatas had been killed, as well as the horses whose riders had been killed were running all over on account of their wounds received from the arrows :--

**utthiteṣu kabandheṣu sarvataḥ śoṇitodake,  
 samare paryadhāvanta nṛpā ripu vadhodyataḥ  
 śaraśaktigadābhiste khadgaścāmitatejasā,  
 nijaghnuḥ samrae anyonyam śūra parighabāhavaḥ  
 vabhramum kurānścatra śrairvidhām nirankuśā  
 aśvāśca paryadhāvanta hatārohā diśo daśa.**

In 46th and 47th ślokas of 94th chapter of Bhiṣmaparva Sanjay said : O, King, your army fled towards the cantonment. I and Devavrata Bhīṣma repeatedly called “Brave soldiers do not run, but fight. This is only illusion of Ghatotkaca. But they ran away on the fear of unconsciousness”.

**tad dr̥ṣṭvā tāvakam sainyam vidrutam śiviram prati,  
 mama prākrośato rājan sthā Devavratasya ca,  
 yubhyadhvam mā palāyadhvam māyeṣā rākṣasī raṇe,  
 Ghatotkacapramukteti nātiṣṭhanta vimohitaḥ”**

In the 1st śloka of 107th chapter of Bhiṣmaparva Sanjaya said, O ! King, the fighting between Kauravas and Pandvas was still on even the sun had set and there was evening time and we could not see the battle.

**“yudhyatāmeva teṣām tu bhāskare astamupāgate,  
sandhyā samabhavad ghorā nāpaśyāma tato raṇam.”**

In 19th śloka of this very chapter Sanjaya said, O ! King, the words of the Ṛṣis could be heard by Bhiṣma and himself.

**“na ca tacchuśruve kaścit teṣām samvadatām nṛpa,  
ṛte Bhiṣmam mahābāhum mama cāpi munitejsā.”**

In 7th śloka of 1st chapter of Droṇaparva is narration by Vaiśampāyana that on return of Sanjaya to Hastinapura from cantonment he was asked the news of war by Dhṛtarāṣṭra.

**“śivirāt Sañjayaṁ prāptaṁ niśināhayaṁ puram”**

In 28th śloka of 1st chapter of Droṇaparva Sanjaya said that on laying down of his arms by Gangānandana Bhiṣma the army of Bhūriśravā was found harrassed. The army looked like the she deer whose leader had been killed.

In 17th śloka of 24th chapter of Sansāptakaparva is mentioned that Dhṛtarāṣṭra asked Sanjaya, “Let me know how the war was fought? Which of the brave were fighting and to whom they defeated? Also let me know which of the soldiers ran away on account of fear.”

**“vyaktameva ca me śansa yathā yuddham vartata,  
ke ayudhyan ke vepākurvan ke kṣudrāḥ prādravan bhayāt.”**

In 19th śloka of this very chapter Dhṛtarāṣṭra asked Sanjaya to tell him that on return of Pāṇḍava soldiers how the war was fought by my remaining army.

**“yathā āsicca nivṛteṣu pāṇḍaveyeṣu Sanjaya,**

**mama sainyāvaśeṣasya sannipātaḥ sudāruṇaḥ.”**

In Ist śloka of 33rd chapter of Abhimanyuvadha parva Sanjaya reported, O! King, when Arjuna forced us to flee, the planning of Dronācārya to make Yudhiṣṭhira captive failed.

**“pūrvamasmāsu bhagneṣu phālgunenāmitaujasā  
Droṇe ca moghasankalpe rakṣite ca Yudhiṣṭhire.”**

Again in 2nd śloka of aforedaid parva Sanjaya tells Dhṛtarāṣṭra, that all of your soldiers on account of fear and feeling defeated left for cantonment.

**“sarve vidhvastakavacāstāvakā yudhi nirjitāḥ,  
rajasvalā bhṛśodvignā vīkṣamānā diśo daśa.”**

In the first two ślokas of 47th chapter of Abhimanyuvadhaparva Dhṛtarāṣṭra asked Sanjaya that which of his warriors stopped Abhimanyu the son of Subhadra,

**“tathā praviṣṭam taruṇam Saubhadram parājitam,  
kulānurūpam kurvaṇam sangrāmeṣvapalāyinam”  
ājāneyaiḥ subalibhir yāntam aśvaistrihāyanaiḥ.  
plavamānam ivākāśe ke sūrāḥ samavāryan.”**

In the Ist śloka of 50th chapter of Abhimanyuvadhaparva Sanjaya says: O! king, after killing the important warrior of the enemy side, but having been wounded by his arrows we returned to the cantonment for rest. At that time there was blood all over our bodies.

**“vayam tu pravaram hatvā teṣam tai śarapīditāḥ,  
niveśāyābhyupāyamaḥ sāyāhne rudhirokṣitaḥ.”**

In the 17th śloka of the Ist chapter of Karaṇaparva is mentioned that thereafter Sanjaya came to Hastinapur to narrate all that happened in Kurukṣetra :---

**“tatastu Sañjayaḥ sarvaṁ gatvā Nāgapuram drutam,**

### **ācaṣṭa dhṛtarāṣṭrāya yad vṛttam kurujāṅgle**

In the 5th śloka of 78th chapter of Karaṇaparva Dhṛtarāṣṭra asks Sanjaya to narrate the valour of Karaṇa and his army as he is expert in narrating the details :--

In the 14th śloka of the 1st chapter of Śalyaparva is mentioned that in the forenoon Sanjaya in grief and sorrow came from cantonment and entered Hastinapur :--

**“tataḥ pūrvāhnasamaye śivirādetya Sanjayah,  
praviveśa purīm dīno duḥkha śokasamanvitaḥ.”**

In the 15th śloka it is narrated that having entered the city Sanjaya entered place with raised arms and in deep sorrow :--

**“Sa praviśya purīm sūto bhujāvucichuratya dukhitaḥ  
vepamānastato rājñah praviveśa nīketanam.”**

In 51st to 57th ślokas of 25th chapter of Śalyavadhaparva Sanjay says, O, king! Having lost their arms many of your warriors were in pitiable condition. Seeing this I along with the army of your four charioteers started fighting the enemy. I was fighting where Kṛpācārya was but on account of heavy attack of arrows of Arjuna all the five of us fled but faced Dhṛṣṭadyumna. We fought fiercely but had to run; at that time Sātyaki attacked me with four hundred charioteers. I fought bravely, but all of my armaments were destroyed. On account of fatigue, I fainted and was made captive :--

**‘vivarṇamukhabhaviṣṭham abhavat tāvakam balam,  
parikṣiṇāyudhān dṛṣṭvā tanaham parivāritān.  
rājana balena dvayaṅgena tyaktvā jīvitam ātmanah,  
ātmanā pañcamo ayudhhyam pāñcālasya balen ha.  
tasmin deśe vyavasthāya yatra śārdvataḥ sthitaḥ  
sampradrutā vayam pañca kirīṭaśarapīḍitaḥ**

**Dhṛṣṭadyumnaṁ mahāraudraṁ tatra no abhūd raṇo mahān,  
 jītāstena vyaṁ sarve vyapayāma raṇāt tataḥ.  
 athāstena Sātyakim tam upāyāntaṁ mahāratham,  
 rathaiścātuḥśatairvīro māmabhayaḍravādāhave.  
 Dhṛṣṭadyumnādahaṁ muktaḥ kathancicchrāntavāhanāt,  
 patito mādhavānikam duṣkṛtī narakam yathā.  
 tatra yuddham abhuūd ghoram muhūrtam atidāruṇam,  
 Sātyakistu mahābāhur mām hatyā paricchadam.  
 jīvagrāhamagrāhān mām mūrchitam patitam bhuvi,**

Now in the 37th śloka of chapter 29 of Śalyaparva Sanjaya narrates that seeing me in captivity Dhṛṣṭadyumna said jokingly to Sātyaki that there is no need to keep him in captivity as well as alive :-

**Dhṛṣṭadyumnastu mām drṣṭvā hasan Sātyakim abravīta,  
 kim anena grāhīten nānenārtho asti jīvātā.**

In the 38th to 41st ślokas of chapter 29 of Śalyaparva Sanjaya tells Dhṛtarāṣṭra that on hearing Dhṛṣṭadyumna Sātyaki got ready to kill me by a sharp sword. At that time Vyāsa came and said, “Leave Sanjaya alone”. On hearing this Sātyaki released me from captivity, on his order I took off my shield. Being armless I moved towards the city. At that time there was blood all over my body.

**Dhṛṣṭadyumnavaçaḥ śrutvā śinernaptā mahārathaḥ,  
 udyamya niṣitam khaḍgam hantum mām udyatastadā.  
 tam āgamyā mahāprājñāḥ kṛś ṇadvaiḍpāyanoabravīta,  
 mucyatām Sanjayo jīvan na hantavyaḥ kathancana.  
 Dvaiḍpāyanavaçaḥ śrutvā śinernaptā kṛtāñjaliḥ,  
 tato mām abravīn muktvā svasti Sanjaya sādahaya.  
 anujñātstvahaṁ tena nyastavarmā nirāyudhaḥ,  
 prātiṣṭham yena nagaram sāyāhne, rudhirokṣitaḥ.**



In śloka 42 to 44 of chapter 29 of Śalyaparva Sanjaya narrates that on covering the distance of one kośa he saw wounded Duryodhana with his mace. On seeing me there were tears in his eyes. He was in pitiable condition. Seeing Duryodhana in grief, I could not speak for a long time.

**“krośamātramapakrāntaṁ gadāpānim avasthitam,  
ekam Duryodhanaṁ rājannapaśyaṁ bhṛśavikṣataṁ.  
sa tu mamaśrupūrṇākṣo nāsaknodabhivikṣitam,  
upapraikṣata mām dṛṣṭvā tathā dīnam avasthitam.  
taṁ cāham api śocantaṁ dṛṣṭvaikāinamāhave,  
muhūrtaṁ nāsakaṁ vaktum atiduḥkhariplutaḥ.**

In the 45th to 48th śloka of chapter 29 of the Śalyaparva Sanjaya tells Dṛtarāṣṭra that he narrated to Duryodhana about his being alive on account of the grace of Vedavyāsa. Duryodhana asked him about his brothers and his forces. Sanjaya told Dṛtarāṣṭra that he told Duryodhana the events as seen by him. He also told Duryodhana that his whole army has been massacred. He also told him that according to Vedavyasa only three of his chariteers were alive.

**tato asmai tadāham sarvamuktvān grahaṇaṁ tadā,  
Dvaipāyanaprasādācca jīvato mokṣamāhave.  
sa muhūrtaṁ iva dhyātvā pratilabhya ca cetanām,  
bhrātr̥śca sarvasainyāni paryapṛcchata mām tataḥ.  
tasmai tadāham āckṣe sarvam pratyakṣadarśivān,  
bhrātr̥śca nihataṁ sarvān sainyaṁ ca vinipātitaṁ.  
trayaḥ kila rathāḥ śiṣṭāstāvakanām narādhipa,  
iti prasthānakāle mām Kṛṣṇadvaipāyano abravīt.**

In the 53rd śloka of chapter 29 of Śalyaparva Sanjaya told Dṛtarāṣṭra that Duryodhana had advised him to tell you Sir that your son being badly wounded all over the body has entered the pond.

**“acakṣīdhāḥ sarvam idam mama ca muktaṁ mahāhavāt,**

**asmistoyahrade guptaṁ jīvantaṁ bhṛśavikṣatam.**

In the 55th to 58th śloka of chapter 29 of Śalyaparva is narrated that Sanjaya told Dhṛtarāṣṭra that after Duryodhana's entry in the pond he found Kṛpācārya, Aśwatthāmā and Kṛtavarma near him. On seeing Sanjaya they said, it is your good luck that you are alive. They then asked me about your son Duryodhana. I told them about Duryodhana and his message. They took me on the chariot of Kṛpācārya and dropped me at the cantonement.

**tasmin hradam praviṣṭe tu trīn rathān śrāntavāhanān,  
apaśyam sahitān ekastaṁ deśam smupeyuṣaḥ.  
kṛpaṁ śārdvataṁ vīraṁ droṇiṁ ca rathināṁ varam,  
Bhojaṁ ca kṛtavarmāṇaṁ sahitānsāra avikṣātān.  
te sarve mām abhipreksya tūrṇam aśvānanodayan,  
upāyāya tu mamūcur diṣṭyā jīvasi Sanjaya.**

There are several narrations to prove that Sanjaya was actually fighting in the battlefield and was not sitting with Dhṛtarāṣṭra. A few of them have been quoted above. All the events describe the events of the past tense and not of the present tense. A person fighting in the battlefield cannot be present in the company of Dhṛtarāṣṭra as well. It is also clear that he was captured alive and let off when the war was almost over, the maximum he can be called a war reporter.

What was the divine vision? We find the quality of Sanjaya of reading the minds of others. In some narrations he says that he can hear the words of devaṛṣies and gods. We can call it yogic achievement, in the words of Sanjaya himself.

**pratyakṣam yan mayā dṛṣṭam draṣṭam yogabalen ca.**

After going through the detailed accounts narrate in the Mahābhārata with an impartial eye one comes to the conclusion that there was no divine vision with Sanjaya.

## BOOK REVIEW

***Jaina theory of Multiple Facets of Reality and Truth (Anekāntavāda)*, Edited by Nagin J. Shah, Delhi: Motilal Banarasidass Pvt. Ltd., 2000, pp.xvi+148.ISBN 81-208-1707-9, Rs. 200.00**

*Anekāntavāda*--the Jaina theory of multiple facets of reality and truth, is so fundamental and central to Jaina metaphysics, epistemology and logic that the entire Jaina system came to be known by the name of *Anekānta Darśana*. The theory consists its most original and brilliant contribution to philosophical thought and understanding. In the field of philosophy, Jainism has added a new dimension by propounding the doctrine of non-one-sided nature of reality but it is, however, a pity that Jainism has not aroused as much interest by the scholar as Other Indian Philosophical schools like Buddhism, *Nyāya* and *Vedānta*.

E. Frauwallner in his foreword to “*Jaina Theories of Reality and Knowledge*” also observes: “During the whole period of Indian philosophy, Jainism has not been attended to very much by the other systems. Whatever the causes for this negligence might have been, the history of Jainism during this time is still a potential object of thorough research”.

This valuable book sets out to fill this gap by offering a concise presentation of *anekānta* philosophy in English. This volume rest on a collections of nine papers on *anekāntavāda* contributed to a seminar held on 1990, under the auspices of the Bhogilal Leherchand Institute of Indology, Delhi. This collection of papers by leading thinkers was originally commissioned by late Dr. Bimal K Matilal, Emeritus Professor of Oxford University, U.K. After Motilal’s untimely death, the editing of this volume was completed by Dr. Nagin J Shah. Beside the papers presented in the said seminar it have been added a reprint of Krishnachandra Bhattacharyya’s *This Jaina theory of Anekānta*’ and also Atsushi Uno’s refreshingly text based ‘*A Study of Syādvāda*’, owing to their great importance’ in the field of Jaina studies.

The foremost article “*Anekānta: Both Yes and No,*” written by Bimal K. Matilal, is a most important contribution in the field of *anekānta* studies as well as in his earlier book, “*The Central Philosophy of Jainism (Anekāntavāda)*” (Ahmedabad: L.D. Institute of Indology, 1981). This paper shows how the Jaina theory that ‘everything in non-one-sided’ is metametaphysical and avoids the charges of irrationality and unintelligibility, K.C. Bhattacharyya in his attractive article

elucidates the theory of *anekānta* intelligently; raises interesting question and answer them in the perspective of Hegelian and *Nyāya* standpoint. Atsushi Uno's '*A Study of Syādvāda*', is a ancient text based thorough study on *Syādvāda*. V. M. Kulkarni in his article "Relativism and Absolutism" logically explains and weigh up the Jaina *anekānta* theory comparing with western theory of Relativity. The next article "The Seven Plank Epistemological Frame---A Search for its Rationale" by V. Venkatachalam gives a new look to traditional seven standpoints with special reference to Bimaladasa's *Saptabhaṅgitarāṅgini*. Another important paper on Jaina logical studies is '*The Logical Structure of Syadvada*' by Pradeep P. Gokhale, critically investigate the doctrine of *syādvāda* of the Jainas in terms of contemporary western logic. He discusses three logical model of *Saptabhaṅgi*, viz., the model of many-valued logic, model of modal logic and the model of conditionality. He also suggests an alternative model which he calls 'the model of Existential Quantifier' and this article is truly attention grabbing. D. S. Kothari in his article "*The Complementarity Principle and Jaina Theory of Syādvāda*" is a most significant article, which demonstrates the theory of *syādvāda* with Niels Bohr's Complementarity Principle, a 'revolutionary concept of modern science'. L. V. Joshi's article "*Nyāya Criticism of Anekānta*" discussed the criticism of Bhāsarvajña in his *Nyābhusana* against the Jaina *anekānta* theory and concludes that *anekānta* cannot be logically maintained in view of Bhāsarvajña. Dayanand Bhargava in his article "*A few Interpretation of Non-Absolutism*" shows that how the modern scholar like Satkari Mookherjee, Nathamal Tatia, B. K. Motilal, Y. J. Padmarajah analyzes the Jaina *anekāntavāda*. Bhagchandra Jain's article "*Rudiments of Anekāntavāda in Early Pali Literature*" tries to through light on the rudiments of *Anekāntavāda*, *Nayavāda* and *Syādvāda* found in the early Pali literature. Prof. Ramjee Singh in his article "*Relevance of Anekāntavāda in Modern Times*" concludes that the Jaina *anekānta* theory gives a non-absolutistic attitude to our mind, which could be relevant to the life and culture of our society. *Anekāntavāda* can promote intellectual tolerance, reconcile the conflicting views and can offer solution to the long existing religious, political, social, and cultural problems.

Nagin J. Shah has edited this hardback with earnest attention and the publisher Motilal Banaridass Pvt. Ltd. produced it charmingly. The editor also provided a scholarly introduction whiAnupam Jashch is another valuable addition to this volume. He also gives a detail index of 14 pages that will be of great assistance to the young resarcher of Jainism.

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