

JAIN JOURNAL

A Peer Reviewed Research Quarterly

Vol. 46 No. 1-4

July-June 2011-2012



JAIN BHAWAN
CALCUTTA

JAIN JOURNAL

Vol. XLVI

No. I-IV July - June

2011-2012

Rupees Twenty

*Copyright of articles, 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.
e-mail : jainbhawan@rediffmail.com*

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

*Subscription : for one year : Rs. 500.00
Life membership : India : Rs. 5000.00
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

| | |
|--|----|
| THE IMPACT OF OTHER YOGA-SYSTEMS ON HEMACANDRA'S YOGA SĀSTRA | 7 |
| Dr. Sagarmal Jain | |
| LAYMAN-ETHICS AS PROPOUNDED IN THE STORY OF ĀNANDA IN JAIN LITERATURE | 13 |
| Dr. Lopamudra Bhattacharyya | |
| INDEX OF ARTICLES OF JAIN JOURNAL | 25 |
| Dr. Vandana Mehta | |

JAIN JOURNAL

Vol. XLVI

No. 1-4 July-June

2011-2012

THE IMPACT OF OTHER YOGA-SYSTEMS ON HEMACANDRA'S YOGA SĀSTRA

Sagarmal Jain

Among the eminent and versatile Ācāryas of Jaina tradition, who wrote the works on Jaina-yoga system, such as Jinabhadragani, writer of *Dhyānasataka* (A.D.5th-6th century), *Puṅyapāda Devanandī*. Writer of *Samādhitantra*, and *Iṣṭoupadeśa* (A.D.5th-6th century) Ācārya *Haribhadra* writer of *Yoga-vinśikā*, *Yoga-śataka*, *Yoga-dṛṣṭisummucaya* and *Yogabindu* (8th century), *śubhacandra* writer of *Jñānārṇava* (A.D. 11th-12th century), the *Hemacandra* writer of *Yoga-sāstra* is most prominent. Though the *Yogaśāstra of Hemcandra* is considered as one of best works of *Jaina-yoga*. But if we consider on it thoroughly, we have the impacts of various pervious *Jaina* and non-*jaina* Ācāryas on it. In general we can say that this work is influenced by many works of previous *Jaina* Acāryas as well as non-*Jaina* Ācāryas. In the field of *Jaina-yoga* we have some impact of non-*Jaina* Ācāryas an their works such as *Patañjali's Yoga-sāstra* as well as *Gheraṇḍa saṁhita*, *Haṭha yoga pradipika* etc. along with some *Jaina* Ācāryas and their works such as *yoga* works of Ācārya *Haribhadra* and *Jñārnava of Subhacandra of Digambara* sect, on it.

But in canonical age as well as in the post canonical age i.e. the age of *Haribhadra*, it is very difficult to see any impact of earlier *Jaina* and non-*Jaina* Ācāryas and their works, except the *yogasūtra* of *Patañjali* indirectly or directly, directly they are based in *Jaina* canonical concept. In the works of *Haribhadra* we do not find any

mention of *prāṇāyāma*, *ṣaṭcakras* and their relating concepts. In the history of *Jaina-yoga* for the first time *prāṇāyāma* was mentioned in *Jñānārṇava of Subhacandra* and then Ācārya *Hemacandra's Yoga-sāstra*. *Hemacandra's Yoga-sāstra*. *Hemacandra's yogaśāstra* is a blend of canonical concepts of *Jaina* ethics, religion and metation along with *Patañjali's Yoga-sūtra* and *tantric* practices of *Hindu Haṭth-yoga* and *Budhist yogic-sadhana*. Let us we try to see the impacts of previous *Jaina* Ācāryas and their works on *Yoga-sāstra* of *Hemacandra* chapter-wise.

Its first chapter deals with the importance of *Yogic-sādhanā* as well as five *mahavratas*, *pañcasamitis* and three *guptis* which were considere as the basic code of conduct of *Jaina* monks and nuns. Here *Hemacandra* follows the *Jaina* canonical tradition. At the last of this first chapter of his *Yoga-sāstra*, *Hemacandra* deals with thirty-five *mārgānusāri* qualities of a house holder, we do not find any reference of these thirty-five qualities of a house holder, we do not find any reference of these thirty-five qualities in *Jaina* canonical works, these thirty-five qualities of a house-holder first of all discussed by *Haribhadra* in his work namely *Dharmabindu*. I think that these thirty-five qualities of house-holder *Hemacandra's yoga-sāstra*, are borrowed from *Haribhadra*. Similarly the second an third chapters of *yoga-sāstra* deals with reght-vision (*Samyak-darśana*) along with twelve vows of house holder in detail, which are also based on the *Jaina* canonical work and other traditional works, such as *Tattvārthasūtra* etc. Here one thing to be noticed that while discussing stealing *Hemacandra* mentions a new concept that “ill luck, slavery, cutting of the organs of any-one living being, and poverty are also the same as steeling”. The fourth chapter of *Yoga-sāstra* is devoted to the *Jaina* spirituality and science of meditation along with the practice of equanimity, which is the base of *Jaina* spiritual *sādhanā*. In this chapter *Hemacandra* also mentions some brief description of meditation, four basic feelings (*bhāvanās*), which are necessary for meditation, along with some of the bodily postures. While dealing all these *Hemecandra*

* Director Prof. Sagarmal Jain Prachya Vidyapeeth, Shajapur (MP).

also follows the *Jaina* canonical and traditional works. Except some of the bodily postures, there is nothing new in this chapter, which can be considered as an impact of other *Jaina* and non-*Jaina Ācāryas* and their works. The fifth chapter of *yoga-sāstra* is devoted to *prāṇāmyāma*. In this fifth chapter we find the direct impact of *Patañjali's Yoga-sūtra* as well as *Haṭha-yoga pradipika* and *Gheraṇḍasamhita* on *Hemacandra*. In its first verse *Hemacandra* mentions that “having obtained mastery on various postures *Patañjali* and others advocated the necessity of *prāṇāyāma* (breath-control) for securing meditational power, as otherwise there will be no control over the mind”. Here *Hemacandra* advocated the necessity of *Prāṇāyāma*, while in earlier *Jaina* tradition *prāṇāyāma* has not been accepted as an essential limb of *Yogic-sādhanā*. Though in this fifth chapter *Hemacandra* gives a very detail account regarding the *Prāṇāyāma*, but in the sixth chapter of his *Yogaśāstra* he himself rejected the necessity of *prāṇāyāma*, he writes”.

तत्राप्नोति मनःस्वास्थ्यं प्राणायामैः कदर्थितम् ।
 प्राणस्यायमने पीडा तस्यां स्याच्चित्तविप्लवः ॥४॥
 पूरणे कुम्भने चैव रेचने च परिश्रमः ।
 चित्तसंक्लेशकरणान् मक्तेः प्रत्यूहकारणम् ॥५॥

Mind does not get stability if it is put to trouble through exercises of the breath-control because while controlling the breath the body also undergoes discomfort and distress, and this again becomes the cause of mental imbalance. Inhaling, suspending, and exhaling involve hard labors. This, on its part, produces grief; and the aggrieved state of mind and thus really blocks the way to salvation.

On this account we can say that the fifth chapter of *Yoga-sāstra* of *Hemacandra* is fully borrowed from *Patañjali's Yogasutra* and *Haṭh yogapradipikā*. But being an *Acārya* of Jain-tradition in the sixth chapter of *Yoga-sāstra* he rejected the necessity of *prāṇāyāma*, because it was not accepted as an essential feature of *Jaina-yoga-sādhanā* in *Jaina* canonical works as well as even by *Haribhadra*, a

founder of *Jaina-yoga system*. In the fifth chapter of *yogaśāstra Hemacandra* deals with *prāṇāyāma* along with the forecasting of death. He discusses this concept of forecasting of death on various grounds with much detail, such as the moment of breath in the various nadis, external signs, dreams, shadows as well as some other symptoms namely the absence of taste, hearing, smelling etc. *Hemacandra* discusses this in very detail, near about two hundred verses. I have tried to know the original sources of these verses, but remain unable to find out them *Pujya muni Jumbuvijayaji* also did not give any trace regarding these verses. I have found only some traces of it in *Bhavisyapurāna* and *Garūṭhapurāna*. As I have already mentioned the sixth chapter of *Yogaśāstra* is fully devoted for the negation of the utility of *prāṇāyāma*, this chapter ends only in eight verses. The seventh chapter of *yoga-sāstra* introduces the various levels of meditation. In this chapter he mentions the four types of *dharmadhyāna* i.e. the *Piṇḍastha*, *Padastha*, *Rūpastha* and *Rūpātita* and five *dharanas* (thought processes) which are based of five elements such as earth, fire, wind, water and the real nature of self. In earlier *Jaina* canonical works we do not find any traces regarding these four types of *dyānas* and five types of *dhāraṇās*. *Ācārya Haribhadra* also silent regarding these in his various *yoga*-works.

After *Haribhadra*, there are two other *Jaina Ācāryas* namely *Subhachandra* (11th century) and *Hemachandra* (12th century) whose contribution in the field of *Jaina-yoga* are remarkable. *Subhachandra* belongs to *Digambara* *Jaina* tradition and his famous *Yoga* work is known as *Jñānārṇava*, while the *Hemachandra* belongs to *Svetambara* *Jaina* tradition and his notable work is known as *Yogaśāstra*. For *yogic sadhanā Hemachandra* prescribes the fourfold virtues of *maitri* (friendship with all beings), *pramoda* (appreciation of the merits of others), *karuna* (sympathy towards the needy person) and *Madhyastha* (equanimity or indifference towards unruly), as the prerequisite of the auspicious meditation (*Yogaśāstra* 4/117). Here, it is to be noted that these four reflexions are also accepted in Buddhism

and *Yoga-sūtra* of Patañjali. Secondly while discussing the *Dharma-dhyāna* Hemachandra mentions four types of it, such as *piṇḍastha*, *padastha*, *Rūpastha* and *Rūpatita*, along with five types of *dharanās* i.e. *pārthivi*, *āgneyī*, *vāyavi* (svasana), *vārunī* and *tattvarūpavati* of the *piṇḍastha dhyānā*, Here it is to be noted that these four types of *dhyānas* and five types of *dharanās* are also available in Buddhist and Hindu Tantric Literature, but not in early Jaina-literature. Though Hemachandra in his *Yogaśāstra* generally deals with three jewels of Jainism i.e. right knowledge, right vision and right conduct, but among these three, he has given more stress on right conduct. While dealing with meditational methods he also elaborately discusses the *piṇḍastha*, *padastha*, *rūpastha* and *rūpatita dhāyan* along with above mentioned five *dharanas*. But in this regard scholars are of the opinion that he borrowed these ideas either from Subhachandra's *Jñānārṇava*, which is an earlier work to his *Yogashastra* of form Gheranda Samhita directly.

In short, these types of *dhyana* and *dharana* are either borrowed from Hindu Tantra or Hemachandra followed the Subhachandra concept of *dhyana* and *dharana*. We see that the impact of other systems of *Yoga-sadhana* can easily be seen on Hemachandra's Jaina-Yoga. We can also see the impact of Patanjali's *Yoga-sutra* on Hemachandra's *Yogashastra*. In Jaina canonical works, we do not have any reference regarding practice of Pranayama. But Hemachandra in the fifth chapter of *Yoga shastra* mentions the various kinds of *pranayamas* in all sixty verses. Not only this he also mentions about three *nadis* i.e. *Ida*, *pingala* and *shusumna*. It is crystal clear that all this he borrowed from Patanjali's *Yogasūtra*, *Gheraṇḍa-Saṃhitā*, *Skandapurāṇa*, *Śivasamhita* of Hindu tradition as well as from Amitagati's *Shravakacara*, Vasunandi's *Sravakachara*, Adipurān, Tattvanushasan of Nagasena and Paramatma-prakasha of Digambara of Digambara sect. Eighth chapter of Hemachandra's *yoga-śāstra* is devoted to *padastha-dhyāna*. This chapter fully concern with *māntrika sādhanā*. Though in this chapter Hemachandra has taken the help of

Hindu-mantras, but he tried to make them according by Jaina tradition. In this regard he was influenced by previous Jaina Ācāryas such as Haribhadra, śubhacandra and some others. Nineth chapter of *yoga-śāstra* deals with the *rūpasthadhyāna* and the tenth chapter of it is devoted to the nature of liberated souls along the four sub-types of *dharma dhyāna* i.e. *Ājñavicaya*, *Apāyavicaya* *vipāka-vicaya* and *sansthāna-vicaya* in detail. This chapter deals with these, according to Jaina canonical works and *dhyāna śataka*. The eleventh chapter of *yoga śāstra* deals with the *śukla-dhyana* with its four sub types along with some special qualities of the Arhat or the Tirthankar. This chapter also discusses the process of *Samuddhata* and achieving liberation (*siddha gati*). All the discussion of this chapter is based on Jaina's traditional literature. The last twelfth chapter deals with four types of mind i.e. (1) *vikṣipta* (2) *yātāyāta* (3) *śīliṣṭa* and (4) *sulina* in detail. This kind of division of mind Hemachandra borrowed from the Gorakṣanāth's *Amanaska-yoga*.

In this field the contribution of Muni Shri Jambuvijayaji is remarkable. He has given a comparative as well as exhaustive list of the verses of *Yoga-śāstra* and above mentioned works in the third volume of *yoga-śāstra mits Ist appendix* Similarly about four seeing at the age and death he also picked-up the informations from the above mentioned texts. Thus we can conclude that while writing *Yoga-shastra*, Hamachandra was influenced by other Indian yoga systems particularly Patñtagali's *Yogasutra*, *Hathyogapradīpikā*, *Amanaska-yoga* of Gorakṣanātha, *Kulārṇava* and *Gherndasaṃhita* of Hindu tradition, *Tattvānuśāsana* of Nāgasena of Buddhist tradition as well as *śubhachandra's Jñānārṇava* of Digambara sect. Here it is to be noted that Hemachandra in writing his *yogaśāstra* mostly depended on *śubhacandra's Jñānārṇava* along with some *Swetambara* texts such as *Dhyānaśataka*, and its *Haribhadriyatika*, *praśamarati*, of *Umaswati*, *Brahatkalpabhāṣya* etc.

LAYMAN-ETHICS AS PROPOUNDED IN THE STORY OF ĀNANDA IN JAIN LITERATURE

Dr. Lopamudra Bhattacharyya

Ānanda is the name of a house holder disciple of Lord Mahāvīra, on whose name the first chapter of *Upāsakadasā*, an *Aṅga* canonical literature was constructed. Presenting the subject matter through the dialogues between Ārya Sudharmā and Jambu is a very common style of Ardhamāgadhī literature. The title of the chapter is more likely to be of a story related to the excellence of laymen spirituality. Jain Ardhamāgadhī literature acclaim to be the original source of Lord Mahāvīra's sermons. Generally it is believed by the Jains that the canonical literatures are authentic by its nature. Therefore, it needs no further testimony. So it is believed that there was some one Ānanda at the time of Lord Mahāvīra who became his follower and a famous *śrāvaka* of that time. The chapter depicts pious character of Ānanda in order to set an example of an ideal layman before the then Jain society. Generally to denote such facts legend or a narrative used to be a very popular prop at that time. In that respect Ānanda is an exception. Whole chapter is divided into some paragraphs related to specific activities starting from the very first meeting of Ānanda and Lord Mahāvīra till Ānanda's next birth in the abode of heaven. It seems that it has been tried to record the life of Ānanda's in a manner of fact in the name of Ānanda but the style of a legend has been avoided. Though latter Jain literatures plunged into popular style of composition but to maintain the authenticity of the character it was necessary to avoid exaggerations of a legend or a narrative. Though it resembles with narratives to some extent but mostly it is descriptive in nature. Repetition of paragraphs in describing different things is one of the very prominent features of Ardhamāgadhī literature. Repetition interrupts the spontaneous flow of the story. Some times description of a city, a royal palace or a castle is instructed to be recurred from the earlier source to the present context. These kinds of instructions are

found only in grammatical or philosophical treatises. This particular nature separates the chapter of Ānanda from a narrative tale. The chapter of Ānanda is a combination of frequent repetition and more often the case of recursion of facts. The story of Ānanda is nothing but the spiritual upliftment of a house holder to a state of profound wisdom called clairvoyance. It was a great achievement for a laymen. In this course the quest of Gautama, the chief *gaṇadhara* of Lord Mahāvīra regarding Ānanda's *avadhijñāna* and his higher level of arduous endeavour had fuelled up ardent desire of spirituality among lay people. Rightly this was the main objective of *Upāsakadasā*. But here in the same chapter we see Ānanda's abound riches and wealth leaves one's eyes and mind dazzled. Which force us to think that the chapter of Ānanda is not only about a spiritual character but full of interesting descriptions of lavishly lifestyle. Therefore, it is very hard to consider the chapter as a simple description of layman hardship and human effort. At the same time his renunciation was highly thought provoking. Ānanda's arduous life leaves great impression on human mind due to his lavish house hold background. In the *Upāsakadasā* the whole surroundings of Ānanda were described to be infested with grace of wealth, happiness, sheer bliss and presence of a king size family. These descriptions were merely needed for a canonical literature dealing with solemn spirituality. Even it had been a part of Mahāvīra's preaching then also it was used to narrate the glory of Ānanda's austerity. Therefore the chapter of Ānanda apparently resembles with a narrative tale in some respect. Ānanda's renunciation and observation of spirituality were results of his self realization. Obviously the current was canalized by physical presence of Lord Mahāvīra.

Main objective of *Upāsakadasā* is to record spiritual achievement of ten *Upāsakas* in terms of defining the height of arduous endeavour. *Upāsakas* are known to be house holders observing comparatively light means of spirituality. Also they are known as *śrāvakas*. *Upāsaka* means those who started approaching to the pure state of soul and hence have a poor quality of clarity in meditation and knowledge while *śrāvaka* means audience of the spiritual order.¹ Here audibility is related to the knowledge of Jain Canonical literature,

which is termed as right faith. Only right faith leads a righteous being to the fifth stage of spirituality, which is known to be the second very initial stage of righteousness. Though the first stage of righteousness starts in fourth *guṇasthāna* (stages of spiritual upliftment), the righteousness in fourth *guṇasthāna* needs no effort, it originates spontaneously. It is lowest and minimum level of righteousness. Whosoever believes in the doctrines of Jainology becomes a *śrāvaka* and he/she belongs to the fifth stage². But a *śrāvaka* can never cross the fifth stage and to opt sixth stage it is necessary to be a monk. It needs extreme purification.

śrāvaka-hood comprises three subsequent categories³, such as, *pākṣka*, *naiṣṭika* and *sādhaka*. These categories are determined on the basis of the grade of penances, vows, compulsory duties and subsequent stages of renunciation called *pratimā*, stages of meditation etc. all these practices have great impression on knowledge, faith, conduct and righteousness. All these are some of the qualities become helpful for a corporeal on the head of final renunciation. Digambara texts have defined the *śrāvaka* code of conducts elaborately. Of which some of the books can be mentioned here. *Ratnakarṇḍakaśrāvakāra* of Samantabhadra, *Navakāraśrāvakacāra* of Yogendra Deva, *Vasunandiśrāvakācāra*, *Sāgāradharmāmṛta* of Paṇḍit Āśādhara, *Śrāvakācāra* of Ācārya Padmanandī etc.

An account of Ānanda's renunciation has been recorded in different stages of layman endeavour on the basis of his possessions compatible to his austerity. From the description of Ānanda's riches and wealth in house hold life it is easily understood that how it would have been difficult for Ānanda to adopt *śrāvaka*-hood. In the very initial stage of his renunciation when he was heading to bind the limits of his regular essential commodities, a revised list of cosmetics generally used at the time of bath was given which leaves us aback. Then it seems impossible to have an exhaustive account of his luxuries before he stepped into *śrāvaka*-hood. In the light of this description we can see how Ānanda started his spiritual journey. As per the description of the text Ānanda observed the highest level of laymen

austere and acquired *avadhijñāna* at the end of his life. This is so uncommon phenomenon for a layman endeavour that it left great Gautama in a state of doubt. Thus Ānanda elevated himself from a common house holder to the observer of *avadhijñāna*, elevated himself from a common house holder to the observer of *śrāvaka*-hood, through the subsequent categories of *śrāvaka*-hood. Now as per the description of the text Ānanda's layman life is being examined on the basis of his gradual renunciation and austerities. Though *śrāvaka*-hood is limited into only fifth *guṇasthāna* even it is divided into different categories on which ascending and descending order of one's austerity is decided. *śrāvaka*-hood comprises twelve fold little vows, eleven subsequent stages of *pratimā*, eight fold key qualities or *mūlaguṇas* and six kinds of essential duties means *ṣaḍvāśyakas* and some other miscellaneous duties. A detailed account of these qualities is given here bellow: twelve *anuvratas* are divided into three classes such as - 1. Fivefold little vows comprise non-violence, non-stealing, abstinence, truth and non-possession. Actually these vows are specially coded for the ascetics but a follower of Jain religion should practice these vows in a lighter form. 2. Four types of *śikṣāvratas* (re-inforcing vows) comprise *deśavrata*, *sāmāyika*, *proṣadhopavāsa*, *atithi-saṁvibhāga vrata*. *Deśavrata* means to confine ones wishes (within a certain limit in respect of area). *Sāmāyika* is to put ones thought into ownself. *Posadha* means *ekāsana* (spiritual fasting). To keep fast on the eighth and fourteenth day of every fortnight is known as *posadhopavāsa*. *Atithisaṁvibhāga* means to curtail off a certain amount of food from one's own food for offering to those guests reckoned in the category of eligibility according to their grade. There are three types of guests suitable for offering foods, such as, *uttama*- Jaina ascetics, *madhyama*-those who are known as *āryikā*, *elaka*, *kṣullaka*, *kṣullikā* and a *śrāvaka* observing little vows, then *jaghanya*-other general people only who follows Jain religion. Those who observe vows and restraint but captured in false hood are to be known as *kupātra* and those who aberate from religious code of conduct are to be known as *apātra*⁴ these two categories should be avoided by a *śrāvaka* when offering food in order to save ownself from acquiring vices as well. Three types of *guṇavratas* (supplementary vows) comprise a. *digvrata*, *anarthadaṇḍa tyāga*, *bhogopabhogaparimāṇa vrata*. *Digvrata* means

having drawn a certain limit of movement in each direction. According to Jain belief ten directions have been taken into consideration in this context *Anarthadaṇḍa tyāga* means to curtail some articles and commodities of regular use towards minimizing ones need and enjoyment.

Every single little vow has various counterparts which are called *aticāras* in Jain terminology. Those who aberate practicing little vows in real sense they are called strayers and they abnegate themselves from enjoying the fruit of deeds. These *aticāras* are given bellow :

non-voilence: *chedana* (to split), *bandhana* (arresting), *pīḍaṇa* (giving pain), *atibhāra ropaṇa* (embarrassing with extra loads), *bhaktapānovaccheda* or *āhāraṇa* (stop providing food and water etc.) (according to *Digambaras*) and *bandha*, *vadha chaviccheda*, *atibhāra* and *bhakta pānovaccheda* etc. are considered by *Śvetāmbaras*.

Non-stealing : according to *Digambaras aticāras* are as : *cauraprayoga*, *caurārtha-ādāna*, *vilopa*, *hīnādhika-vinimāna*, *pratirūpaka-vyavahāra*. According to *Ardhamāgadhī* literature *aticāras* are as : *teṇāhḍe*, *takkaroppaoge*, *viruddha rajjatikkame*, *kūḍatūla-kūḍamāṇe*, *tappaḍirūvaga vavahāre* etc. ; otherefore, *vilopa* and *viruddha-rajjatikkame* seems similar kind of activity. It means unlawful activities to plunder others property, to occupy else's land, house, office etc. illegally.

Though names are different in *Digambara* and *śvetāmbara* but most of the *aticāras* resemble with each other in both the sects. Parallel numbers are given here.

| Digambara | Śvetāmbara |
|---------------------------|------------------------------------|
| <i>Anyavivāha karaṇa</i> | <i>para vivāha karaṇa</i> |
| <i>anaṅga kriḍā</i> | <i>anaṅga kiḍḍā</i> |
| <i>kāmativrābhīniveśa</i> | <i>kāmabhoge tivvābhilāse</i> |
| <i>itvarikā gamana</i> | <i>ittariya pariggahiyā gamaṇe</i> |

A point of confusion is found between *Digambara's viṭatva* and *Śvetāmbara's apariggahiyā gamaṇe*. *Digambaras* present five varieties of *aticāras* including *viṭatva*. Whereas *Śvetāmbaras* present *apariggahiyā-gamaṇe*. *Viṭatva* and *apariggahiyā-gamaṇe* differ from each other. The meaning of *viṭatva* lies in coquetry with the gesture of sex urge. Whether *apariggahiyā-gamaṇe* means enjoying amorous sport with a woman not married yet. In *ittariya pariggahiyā-gamaṇe* *Śvetāmbaras* include two different words *itvarika* and *parigrhitā* in two different meanings. In the same category *aparigrhitā* could be included as these three words are used to indicate three types of women hood. *Itvarika* should be *itvarikā* when it is referred to feminine sense as it happens to see in the following word *parigrhitā*. Then it would be *ittariyāpariggahiyāgamaṇe* by euphonic combination. Out of this combined form we can derive *apariggahiyā* too. Then it remains needless to form another *aticāra* with the word *apariggahiyā*. Therefore it seems that the sense of *viṭatva* was omitted at the time of editing of *Ardhamāgadhī* literature and somehow another *aticāra* was managed to fill up the number of five there.

Aticāras of truth: *parivāda*, *rahobhyāna*, *kūṭalekhā kriyā*, *paiśunya*, *nyasāpahāra* etc. are considered by the *Digambaras*. *sahasābbhakkhāṇe*, *sadāramanta-bheye*, *mosavaese*, *kūḍalekhā-karaṇe* etc. are considered by *Śvetāmbaras*. Those which resemble with each other between *Digambaras* and *Śvetāmbaras* are given bellow:

| Digambara | Śvetāmbara |
|------------------------|--------------------------|
| <i>Rahobhyākhyāna</i> | <i>rahassabbhakkhāṇe</i> |
| <i>kūṭalekhā kriyā</i> | <i>kūḍalehākaraṇe</i> |

Parivāda means using slang words when criticizing others. *Paiśunya* means to tell ones secret to others. *Śvetāmbara's sadāramanta-bheye* is very close to *paiśunya*. *Nyasāpavāda* or *nyasāpahāra* and *mosavaese* have to no resemblances with each other.

aticāra of non-possession : *Digambaras* count *ativāhana*, *ati-saṁgraha*, *ati-vismaya*, *atilobha*, *atibhāra-vahana* etc. whereas there are *khetta-vatthu-pamāṇātikame*, *dhanadhaṇṇa pamāṇātikame*, *dupaya-caupaya pamāṇātikame*, *kuviya pamāṇātikame*, etc. in *Ardhamāgadhī* literature. Those which resemble with each other in both the sects are given bellow :

| Digambara | Śvetāmbara |
|---------------------|------------------------------------|
| <i>Ativāhana</i> | <i>dupaya caupaya pamāṇātikame</i> |
| <i>Ati saṁgraha</i> | <i>other four</i> |

Though these are only little vows that mean simpler form of great vows but the means of the little vows are notably different from the great vows of the *Śvetāmbara* literature. Where they differ from each other is shown bellow :

| Great Vows | śvetāmbara (small vows) |
|--------------------|---------------------------|
| <i>ahiṁsā</i> | <i>pāṇāivāyaveramaṇa</i> |
| <i>satya</i> | <i>musāvāa veramaṇa</i> |
| <i>acaurya</i> | <i>adiṇṇādāṇaveramaṇa</i> |
| <i>brahmacarya</i> | <i>sadāra santosiya</i> |
| <i>aparigraha</i> | <i>icchā parimāṇa</i> |

Similarly other *śiṅṣāvratas* and *guṇavratas* have number of *aticāras*. Ānanda takes oaths to observe twelve fold little vows before Lord Mahāvīra. Thus he enters into the first step of *śrāvaka*-hood. Though this much of information does not help up to define any category of *śrāvaka*-hood, but it helps us to know the procedure of attaining *śrāvaka* life in light of the Jain customs.

Attainment of *pratimā*⁵ is one of the essential qualities of *śrāvaka*. *Pratimā* is known to be the grade of spiritual progress in

terms of renunciation. There are eleven types of *pratimās*. The name of the *pratimās* are given bellow :

1. *dārśanika*, 2. *Vratika*, 3. *Trikāla sāmāyike pravṛtta*, 4. *proṣḍhopavāse pravṛtta*, 5. *Sacitta parihāra*, 6. *Divā brahmacarya*, 7. *sarvathā brahmacarya*, 8. *Ārambha nivṛtta*, 5. *Parigraha nivṛtti*, 10. *Anumata nivṛtti*, 11. *Uddiṣṭāhāra nivṛtti*. The eleventh *pratimā* is divided into two classes-those who hold only one piece of cloth, are known by the term *kṣullaka*,⁶ and those who hold only *kaupina* are known as *elaka*⁷. A *śrāvaka* must have eight fold *mūlaguṇas*. Renunciation of honey, meat, alcohol and five kinds of *undumbaraphalas* (fruits called *undumbara*) is known as *mūlaguṇas*.

Another four types of *dharmas* are prescribed for *śrāvakas*, such as-*dāna*, *pūjā*, *śīla* and *upavāsa*.

Those who observe all above *śrāvaka* codes are called *śrāvakas*. But as said above *śrāvakas* have three categories such as *pākṣika*, *naiṣṭhika* and *sādhaka*. *Pākṣika* is a term that derived from the word *pakṣa*. *maitrī* (amity), *kāruṇya* (compassion), *pramoda* (bliss), *mādhyastha* (impartiality or balanced) are the qualities by which one abjures every kinds of violence generally occurred through *asi* (defence services), *masi* (office jobs), *kṛṣi* (agriculture) and *vāṇijya* (commerce), it is known as *pakṣa*⁸ according to Jain belief.

One, who has faith his own religion and hence follows the same, is called *pākṣika*. Here religion means Jain path of spirituality. *pākṣika-śrāvakas* are known to in the ab initio state of purification and having no *I pratimā* at all⁹ before meeting Lord Mahāvīra Ānanda *śrāvaka* was a layman. After having met Mahāvīra, he observed twelve fold vows and thus he stepped into the first stage of *śrāvaka*-hood and became *pākṣika*.

The second stage is called *naiṣṭhika*¹⁰. But there is one another stage of *śrāvaka*-hood in between *pākṣika* and *naiṣṭhika*, which is known as *caryā-hood*¹¹. The *śrāvaka* who attains this state is called *caryā-śrāvaka*. A *caryā-śrāvaka* observes little vows and so attains

pratimās upto tenth number *anumata-virata-pratimā* with *mūlaguṇas* as well¹², where as *pākṣikas* do not observe vows so they are told to be *avratīs*. The question arises here-a *śrāvaka* should be known by his vows and *pratimās*, then how *pākṣikas* are called as *śrāvakas* without any vow ? The answer was found in the *Digambara* literature in the context to be minimum but essential code of conduct for a *śrāvaka* not attaining any vow such as *rātri-bhojana viramaṇa*, *sacitta-tyāga*, intaking only boiled or refined water etc. thus as *rātri-bhojana viramaṇa*, *sacitta-tyāga*, intaking only boiled or refined water etc. thus despite of having on the basis of these *kulakriyāa*. A *śrāvaka* grows *caryā-śrāvaka* from the time he hands the house hold life. The second stage of *śrāvaka*-hood is called *naiṣṭhika*. The term *niṣṭhā* is used in the meaning of intensified spirituality. So *naiṣṭhika śrāvaka* can have the best quality of *leśyā* (aural coloration) as well. A *śrāvaka* reaches to this state by having destruction cum subsidence of the *kaṣāyas* causing destruction of partial restraint.

Sādhaka-śrāvaka appears in the third or final stage of *śrāvaka*-hood by renouncing food and all activities of mind, body and speech and attaining meditation in pure state of self at the head of death. The definitions of *sādhaka* are given bellow : *jivitānte tu sādhanam dhyāna suddhātma sodhanam...* (Ma. pu. 39/149). *sakala guṇa sampūrṇasya śarīra kampanocchvāsanonmilanavidhi pariharamānasyalo-kāgramanasahśarīra parityāgaḥ sādhatvam.* (Ca. Sa. 41/2).

Ācārya Amitagati adds six essential duties to it which are given in the following manner *sāmāyika*, *stavan*, *vandan*, *pratikramaṇa*, *pratyāna*, *tanūtsarga* etc. (A.g.sra.8/29).

These are *ṣaḍāvaśyakas*. According to *Cāritrasāra* these *ṣaḍāvaśyakas* deviate from the above said numbers. These are as follows: *ijyā*, *vrata*, *datti*, *svādhyāya*, *saṃyama*, *tapa* etc.

As a *śrāvaka* Ānanda gradually elevated himself to the highest rank of *śrāvada*-hood. An account of his progress is being here. For fourteen of *śrāvaka*-hood Ānanda observed *śīla*, *vrata*, *guṇa*, *pratyākhyāna* and *proṣādhopavāsa* etc. (by mentioning)

proṣādhopavāsa it has been shown that Ānanda observed the fourth *pratimā* by that time). It is mentioned in the text thus: *tae ṇaṃ tassa Ānandassa manovasagassa uccavaehiṃ silavvaya guṇaveramaṇa. paccakkhaṇaṃ posahovavāsehiṃ appaṇaṃ bhavemaṇassa cauddasa saṃvaccharāiṃ vikkamtaim.*

Then Ānanda appears as a *caryā-śrāvaka*. In the text is mentioned thus: *jeṭṭha puttāṃ kuḍumbe ṭhavittā jeṭṭha puttāṃ apucchittā, kollāe sannivese nayakulaṃsi posahasālām paḍilehittā samaṇassa bhgavao Mahāvīrassa amtiyaṃ dhamma paṇṇattim uvasampajjittā ṇaṃ viharai.* In this course he observed *vānaprastha āśrama* after renouncing house hold life.

Then Ānanda observed all the eleven *pratimās* gradually. The text says : *tae ṇaṃ se Ānande samaṇovasae paḍhamāṃ uvasaga paḍimāṃ adasuttāṃ ahakappaṃ.....arahei. tae ṇaṃ se Ānande samaṇovasae doccaṃ ahasuttāṃ ahakappaṃ.....kittei arahei.* Here Ānanda stands as a *naiṣṭhiaka śrāvaka*. Then Ānanda acquired *avadhijñāna*¹⁴. The territory of *avadhijñāna* was vast. The text mentions this as follows : *puratthime ṇaṃ jāṇai pāsai.* Then Ānanda got to be *sādhaka* by observing fast until death. It is told in the text thus : *Ānande ṇāmaṃ aṇavakamkhamāṇe viharari. Ānande kiḍikiḍiyā bhūe kise dhamanī samtae jāe.* Ānanda practiced spiritual austere as a *śrāvaka* for long twenty years out of which six years he lived alone by renunciation of house hold life. Within six years of *śrāvaka*-hood he observed *pratimās* and appeared as *naiṣṭhika* and *sādhaka-śrāvaka* accordingly. Then Ānanda left for another journey of life after having death and appeared in the *Saudharmakalpa* by the excellence and grace of his penance and spiritual practices.

Reference :

1. A. *śṛṇoti gurvādibyo dharmamiti śrāvakaḥ. Sāgāra Dharmāmṛta sopagya ṭikā 1/15*
 B. *dāna yajana pradhāno, jñāna sudhām śrāvakaḥ pipāsuḥ syāt (1/15) Sāgāra Dharmāmṛta*
 C. *saddṛg.....yaḥ śrūyate yativrata ratastaṁśraddadhe śrāvkaṁ. (1/16) Sāgāra Dharmāmṛta*
2. *Sa pañcama guṇasthāna vartti śrāvako bhavati Dravya Saṁgraha ṭikā 13/34/5*
3. A. *sādhakatvamevaṁ pakṣādibhirhimsādyupacitam pāpam apagatam bhavati. Cāritra Sāra 41/3*
 B. *pākṣikādibhi tredhā śrāvakastatra pākṣikaḥ. Sāgāra Dharmāmṛta 1/20*
4. *.....śrāvak pratidin apne bhojan se uttam madhyam aur jaghanya tīn prakār ke pātroñ ki pratīkṣā kartā hai. Samyaktva sahit muni uttam pātra hai, āryikā, elak, kṣullak, kṣullikā athvā vratī śrāvak madhyampātra hai tathā šeṣ samyak dṛṣṭi sādharmañ jan jaghanya pātra kahalāte haiñ. Iske viparī mithyā dṛṣṭi vratī samyamī kupātra haiñ tathā samyaktva aur śīl vratoñ se rahityakti apātra kahalāte haiñ. Śāstra sāra samuccaya, caraṇānuyoga, śrāvakācā, atithi saṁvibhāga vrata (hindī ṭikā).*
5. a. *dārśanika...vratika...trikāla sāmāyike pravṛttaḥ proṣadhopavāse, sacitta parihāreṇa pañcamah, divā brahmacryeṇa saṣṭhaḥ, sarvathā brahmacaryeṇa saptamah, ārambha nivṛttoṣṭamah....parigraha nivṛtto navamah....anumata nivṛtto daśamah uddiṣṭāhāra nivṛtta ekādaśamah. Dravya Saṁgraha Ṭikā 45/195/5*
 b. *daṁsaṇa vāya sāmāia posaha sacitta rāibhatte ya. bambhārambha pariggaha aṇumaṇa uddiṣṭha desa viradede. Bārasa Aṇupekkhā. 69*
6. a. *kaupīnasamkhyāna (dharah) Sāgāra Dharmāmṛta 7/38*
 b. *kṣullakaḥ komalācārah.... Eka vastram sakopīnam Lāṭī Saṁhitā 7/63*

- c. *sita kaupīna saṁvyānaḥ Sāga Dharmāmṛta 7/38_*
7. a. *eārasammi thāṇe ukkiṭṭo sāvao have duviho vatthekka dharo padhamo kovīna pariggaho vidiho. Vasunandī śrāvakāvāra 301*
 b. *ekādaśa-vratasthau dvau sto dvau nirjarakau kramāt. 7/55. tatrailakaḥ grhṇāti vastram kaupīna mātrakam. 7/56. Lāṭī saṁhitā*
8. *tatra pakṣo hi Jainānām kṛtsna himsā vivarjanam. Maitrī pramoda kāruṇyamādhyasthairupabṛmhitam. Mahā Purāṇa 39/146*
9. *nettham yaḥ pākṣikaṁ kaścid vratābhāvādyavratī. (2/47) Darśana pratimā nāsyā guṇasthānam na pañcamam. kevalam pākṣikaḥ saḥ syādguṇasthānādasamyataḥ. 3/131 Lāṭī Saṁhitā.*
10. *deśayamaghna kaṣāya- kṣayopaśamaa tāratamya vaśataḥ syāt. Darśanikādyekādaśadśāvaśo naiṣṭhikaḥ suleśyantarah. Sāgāra Dharmāmṛta 3/1.*
11. *himsā sambhave prāyaścitta vidhinā viśuddhaḥ san parigraha parityāga karaṇe sati sva grham dharmam ca veśyāya samarpya yāvata grham parityajati tāvatasya caryā bhavati. Cāritra Sāra 40/4.*
12. *Caryā -- dārśanikārabhyānumati...grhatyāgaparyantamityādi, Sāgāra Dharmāmṛta, first chapter, p.38.*
13. *evameva ca sā cet stāt kulācāra kramāt param. Vinā niyamāditāvat procyate sā kulakriyā. Lāṭī saṁhitā 3/129.*
14. a. *am̐tma khamdam̐tāim parayāṇuppaduhi mutti davvāim, jam paccakkhai jāṇai tamohiṇāṇam ti ṇāyavvam. Tiloya Paṇṇatti 4/972.*
 b. *paramāṇu pajjam̐tāsesa poggala davvāṇamasamkhejja logamettakhetta kāla bhāvāṇam kamma sambandha vaseṇa poggala bhāva muvagaya jāva....Kasāya Pāhuda 1/1/s.28/43.*
 c. *ohiṇāṇam ṇāma davva khetta kāla bhāva viyappiyam poggala davvam paccakkham jāṇadi. Dhavalā 1/1,1,2/93/7*

Index of Articles of Jain Journal Alphabetical (Vols 25 to 44)

Dr. Vandana Mehta

Articles :

- Bandyopadhyaya, Sankar Prasad—*A Study on the Jaina-Purāṇas*, Vol. XXXIV, October, 1999, 91-101.
- Banerjee, Satya Ranjan—*Ya Sruti in Prakrit*, Vol. XXVI, January, 1992, 157-169.
- Banerjee, Satya Ranjan—*A Key-note Address on Umāsvāti and His Works*, Vol. XXXIV, July, 1999, 61-64.
- Banerjee, Satya Ranjan—*A Note on Jaina Iconography*, Vol. XXXIX, January, 2005, 115-123.
- Banerjee, Satya Ranjan—*Anekāntavāda and Language*, Vol. XXXVIII, April, 2004, 236-261.
- Banerjee, Satya Ranjan—*Chronological Development of Jain Literature*, Vol. XXXV, April, 2001, 206-231.
- Banerjee, Satya Ranjan—*Collected Articles of L A Schwarzs-child on Indo Aryan 1953-1979* : compiled by Royce Wiles, Vol. XXVII, October, 1992, 106-112.
- Banerjee, Satya Ranjan—*Contribution of the Jains in Developing Moral Fibres of the Indians*, Vol. XLII, January, 2008, 111-138.
- Banerjee, Satya Ranjan—*Jain Society in the Reign of Jain Kings*, Vol. XLII, April, 2008, 200-213.
- Banerjee, Satya Ranjan—*Jainism Through The Ages*, Vol. XXIX, April, 1995, 129-166.
- Banerjee, Satya Ranjan—*Political and Social Thoughts in Hemacandra*, Vol. XXXIX, October, 2004, 55-69.

- Banerjee, Satya Ranjan—*Prakrit in the Maurya Empire*, Vol. XXXIV, July, 1999, 56-60.
- Banerjee, Satya Ranjan—*Research in Sanskrit and Jaina Literature*, Vol. XXXIII, October, 1998, 59-80.
- Banerjee, Satya Ranjan—*Siddhasena Divākara and his Nyāyāvatāra*, Vol. XXXII, April, 1998, 93-114.
- Banerjee, Satya Ranjan—*The Doctrines of Mahavira*, Vol. XXVII, April, 1993, 199-214.
- Banerjee, Satya Ranjan—*Understanding Jain Religion in a Historical Perspective*, Vol. XXXVIII, January, 2004, 161-179.
- Banerjee, Satya Ranjan—*Ṣaṭkhaṇḍāgama and Śaurasenī*, Vol. XXX, April, 1996, 101-124.
- Banerjee, Satya Ranjan—*Rṣabhadeva*, Vol. XXXV, April, 2001, 185-188.
- Bhattachary, Ramkrishna—*Haribhadra's Ṣaḍdarśana Samuccaya : Verses 81-84 A Study*, Vol. XXXVI, January, 2002, 134-148.
- Bhattacharya, A.K.—*Studies in Jaina Iconography*, Vol. XLI, October, 2006, 77-89.
- Bhattacharya, Harimohan—*Essentials of Jaina Metaphysics and Epistemology*, Vol. XXXIII, January, 1999, 92-100.
- Bhattacharya, Harisatya—*The Basic Idea of God*, Vol. XXXIII, January, 1999, 86-91.
- Bhattacharya, Ramkrishna—*A Probable Jain Source for a Verse in Sarva-Darśana-Saṅgraha (Chapter-I)*, Vol. XXXVIII, July, 2003, 30-39.
- Bhattacharya, Ramkrishna—*Haribhadra's Views on Svabhāvavāda and the Lokāyata*, Vol. XXXVI, July, 2001, 46-52.
- Bhattacharya, Ramkrishna—*Hemacandra on the Cārvāka : A Study*, Vol. XXXVII, January, 2003, 133-150.
- Bhattacharya, Ramkrishna—*Jain Sources for the Study of Pre-cārvāka Materialist Ideas in India*, Vol. XXXVIII, January, 2004, 145-160.

- Bhattacharya, Ramkrishna—*Jain Views on Svabhava : A Survey*, Vol. XL, July, 2005, 21-27.
- Bhattacharya, Ramkrishna—*Pre-Cārvāka Materialism in Vasudevahindi*, Vol. XLIII, January, 2009, 102-109.
- Bhattacharya, Ramkrishna—*Syādvāda in the View of Three Modern Scientists*, Vol. XXXV, July, 2000, 19-22.
- Bhattacharya, Ramkrishna—*The Cārvākas and the Jains : An Overview*, Vol. XLII, April, 2008, 179-183.
- Bhattacharya, Ramkrishna—*The First Cause : Syncretic Views of Haribhadra and others*, Vol. XXXV, April, 2001, 179-184.
- Bhattacharyya, A.K.—*Studies in Jaina Iconography*, Vol. XL, April, 2006, 171-184.
- Bhattacharyya, A.K.—*Studies in Jaina Iconography*, Vol. XLI, July, 2006, 7-22.
- Bhattacharyya, Sanjukta—*Anuvrata as Social Ethics*, Vol. XLIV, October to June, 2009-2010, 82-90.
- Bothara, Surendra—*Sadhu and Society*, Vol. XXIX, October, 1994, 60-63.
- Bothra, Lata—*Mahabira's Vision on Business/Occupation/Management*, Vol. XXXVII, July, 2002, 30-36.
- Brahmeshananda, Swami—*Bhakti in Jainism Ācārya Sthūlabhadra*, Vol. XXXVI, October, 2001, 89-95.
- Brahmeshananda, Swami—*Jain Monastic Rules*, Vol. XXXVI, January, 2002, 113-121.
- Brahmeshananda, Swami—*Jain Monasticism*, Vol. XXXVI, January, 2002, 105-112.
- Brahmeshananda, Swami—*Jain Ācārya Sthūlabhadra*, Vol. XXXVI, October, 2001, 82-88.
- Brahmeshananda, Swami—*Tapas in Monasticism*, Vol. XXXVI, April, 2002, 171-179.

- Brahmeshananda, Swami—*The Ideal of Service in Jainism*, Vol. XXXVI, April, 2002, 180-185.
- Brahmeshananda, Swami—*The Ladder of Spiritual Ascent According to Jainism*, Vol. XXVII, January, 1993, 141-152.
- Brahmeshananda, Swami—*The Ladder of Spiritual Ascent According to Jainism*, Vol. XXXVI, April, 2002, 186-196.
- Brahmeshananda, Swami—*Ācārāṅga*, Vol. XXXVI, January, 2002, 122-129.
- Chatterjee, Arpita—*Some Perspectives of Ahimsā*, Vol. XXXVII, July, 2002, 20-29.
- Chaudhuri, Korak K. and Chakravarty, Saumendra—*Trends of Jainism in Tamralipta : An Over-view*, Vol. XXVIII, July, 1993, 41-45.
- Chitrabhanuji, Gurudev Shree—*Peace Through Non-violence*, Vol. XXIX, January, 1995, 87-89.
- Chitrabhanuji, Pujya Shree—*Peace Through Non-violence*, Vol. XXX, October, 1995, 29-31.
- Chowdhury, Chandana Roy and R.L. Brahmachary—*Germes of Modern Physics in Jain Philosophy*, Vol. XXXIV, October, 1999, 107-112.
- Dhaky, M.A.—*Umāsvāti in Epigraphical and Literary Tradition*, Vol. XXXI, October, 1996, 47-65.
- Ekambaranathan, A.—*Jaina Monuments of Pudukottai Region*, Vol. XXVI, October, 1991, 97-110.
- Ekambaranathan, A.—*Mahendrarvarman and Jainism—A Reappraisal*, Vol. XXXI, July, 1996, 18-22.
- Ekambaranathan, A.—*Mahāvīra in Sculptural Art-Tamilnadu*, Vol. XXXVI, July, 2001, 16-24.
- Ekambaranathan, A.—*Religious Conflicts and Conversion of Jain Temples in Tamilnadu*, Vol. XXVIII, April, 1994, 161-168.
- Flügel, Peter—*Jainism and The Western World*, Vol. XXXIV, July, 1999, 1-11.
- Gandhi, Madhav—*Three Polychrome Wood-Carvings of Jain Derasara*, Vol. XXVII, January, 1993, 153-162; with Plate,

- Golchha, H.C.–*Jainism and Nepal*, Vol. XXVI, April, 1992, 254-256.
- Golchha, H.C.–*Sraman Sanskriti*, Vol. XXVI, October, 1991, 133-134.
- Govardhanadāsa, Brahmācārī- *Śrī, Mahātmā Gandhi and Kavi Rājacandra on Philosophical Discourse*, Vol. XXX, October, 1995, 42-54.
- Hampa, Nagarajaiah–*Gandhahasti Mahābhāṣya : Revisited*, Vol. XLIII, Oct, 2008, 49-51.
- Hampana, Kamala–*Dānacintāmaṇi Attimabbe*, Vol. XXX, January, 1996, 77-79.
- Hampana, Kamala–*Status of Woman in Jainism in Karnataka (Nāḷ-gavunḍi Jakkīyabbe, Sāviyabbe-the warrior, Pātra-Jagadale-Bācaladevī, Poetess Jakkatambā, Rāṇi-cenna-bhairā-devī)*, Vol. XXXIII, January, 1999, 101-115.
- Hampana, Kamala–*The Hoysalas and Jainism*, Vol. XXXIV, January, 2000, 153-158.
- Hampana, Nadoja–*The Sendrakas : An Early Jaina Family*, Vol. XLIII, April, 2009, 165-170.
- Hazra, Gour–*The Jaina Concept of Omniscience (Kevalajñāna)*, Vol. XXXVII, January, 2003, 163-169.
- Himanshu Sekhar, Acharya –*Jaina View on Darkness*, Vol. XXVI, January, 1992, 186-189.
- Hoernle, A.F. Rudolf–*Gosāla Mankhaliputta*, Vol. XXXI, April, 1997, 103-105.
- Hoernle, A.F. Rudolf–*The Doctrine of Gosāla Mankhaliputta*, Vol. XXXI, April, 1997, 116-126.
- Hoernle, A.F. Rudolf–*The History of Gosāla Mankhaliputta*, Vol. XXXI, April, 1997, 106-115.
- Jadhav, Dipak–*Nemicandra's Rule for : Finding the Volume of A right Circular Cylinder*, Vol. XXXVI, October, 2001, 74-78.
- Jain Journal Silver Jubilee*, Vol. XXVI, July, 1991.

- Jain, Dharam Chand–*Contribution of the Jaina Logicians to Indian Epistemology Dharam Chand Jain*, Vol. XXXIII, July, 1998, 1-23.
- Jain, Duli Chand–*Message of Lord Mahāvīra*, Vol. XXXIV, October, 1999, 84-88.
- Jain, Duli Chand–*The Relevance of the Teachings of Lord Mahāvīra in the Modern Age*, Vol. XXXVI, July, 2001, 37-45.
- Jain, Dulichand–*Ancient Jaina Temples of Tamilnādu*, Vol. XXIX, January, 1995, 90-96.
- Jain, Dulichand and Pratibha Jain–*Mahavira- : The Great Wanderer*, Vol. XXXVII, October, 2002, 77-87.
- Jain, Dulichand–*Relevance of Non-violence in Modern Life*, Vol. XXXIV, July, 1999, 49-55.
- Jain, Dulichand–*The Jaina Way of Life*, Vol. XXXV, January, 2001, 97-103.
- Jain, Hem Chandra–*Anekantavada–The Theory of Relativity*, Vol. XXVII, April, 1993, 219-225.
- Jain, Jagdish Prasad–*Samyag-darśana*, Vol. XXXV, July, 2000, 28-31.
- Jain, Jagdish Prasad–*Anekānta and the Concept of Absolute in Jainism*, Vol. XL, October, 2005, 59-65.
- Jain, Jagdish Prasad–*Jaina Perspective on Advaita Vedanta*, Vol. XXXVII, October, 2002, 88-96.
- Jain, Jagdish Prasad–*Relevance of Twelve Vows in Modern Context*, Vol. XXXVI, January, 2002, 130-133.
- Jain, Jagdish Prasad–*The Concept of Paryāya and Jaina Way of Life*, Vol. XXXVI, October, 2001, 57-65.
- Jain, Jeoraj–*Water in Jain Philosophy and Modern Science*, Vol. XLIII, April, 2009, 141-154.
- Jain, Jyoti Prasad–*Renunciation : the Keynote of Lord Mahāvīra's Life and Teachings*, Vol. XXXVI, October, 2001, 71-73.
- Jain, S.K.–*Archaeological Revaluation of Fatehpur Sikri*, Vol. XXX, July, 1995, 11-13.

- Jain, S.K.–*Gaining Academic Recognition for Jainism*, Vol. XXVII, January, 1993, 129-140.
- Jain, Sagarmal–*How Appropriate is The Proposition of Neo-Digambara School*, Vol. XLI, January, 2007, 119-127.
- Jain, Sagarmal–*Human Solidarity and Jainism*, Vol. XLI, October, 2006, 67-76.
- Jain, Sagarmal–*Jain Literature*, Vol. XLIII, July, 2008, 20-25.
- Jain, Sagarmal–*Jaina Concept of Peace*, Vol. XXIX, January, 1995, 101-116.
- Jain, Sagarmal–*Some Reflection on the Samana Suttam*, Vol. XLIV, October to June, 2009-2010, 55-75.
- Jain, Sagarmal–*The World's Problems And Jaina View-Point*, Vol. XLIII, January, 2009, 89-101.
- Jain, Subhash C.–*A Rational Analysis of Karma Doctrine*, Vol. XLIII, January, 2009, 110-127.
- Jain, Sushil–*On Jaina Polity and Somadeva's Nītivākyaṃṛtam*, Vol. XXXI, July, 1996, 4-17.
- Jain, V.K.–*Meat Eating by the Early Jains : A Tragedy of Linguistics*, Vol. XXXVII, April, 2003, 198-203.
- Jain, V.P.–*The Notion of Dharma in Jainism : A Comparative View*, Vol. XXXV, April, 2001, 189-205.
- Jain, Veer Sagar–*Concept of Dravya (Substance) in Jain Philosophy*, Vol. XLII, January, 2008, 139-151.
- Jain, Veer Sagar–*Concept of Soul/Self (Ātmā) in Jain Philosophy*, Vol. XLII, April, 2008, 184-199.
- Jain, Veersagar–*Peaceful Co-existence in Jain Ethics*, Vol. XLIV, October to June, 2009-2010, 76-81.
- Jain, Vimal Prakash–*Practices of Spiritual Advancement in the Jain Tradition*, Vol. XLIII, Oct, 2008, 61-72.
- Jaina, Duli Chand–*Lord Mahāvīra : The Great Conqueror*, Vol. XXIX, October, 1994, 64-65.

- Jash, Anupam and Payel Chattopadhyay–*Concept of Pramāṇa : A Comparative Study with Special Reference to Jain Philosophy*, Vol. XLIII, April, 2009, 155-164.
- Jindal, K.B.–*In Defence of Animals*, Vol. XXIX, October, 1994, 76-77.
- Jindal, K.B.–*Kundakundacarya : His Life and Works*, Vol. XXVII, October, 1992, 83-89.
- Johnson, Donald Clay–*Georg Buhler and The Western Discovery of Jain Temple Libraries*, Vol. XXVI, April, 1992, 197-210.
- Kamala, Hampana–*The Rāṣṭrakūṭas and Jainism*, Vol. XXXIV, April, 2000, 190-198.
- Kansara, N.M.–*Jainism, Mahāvīra, Buddha and Nirvāṇa*, Vol. XXXVI, July, 2001, 6-15.
- Kant, Sashi–*Awakening Among The Jains During 19th-20th Centuries*, Vol. XL, July, 2005, 28-30.
- Kapadia, B.H.–*Common Salient Features between Jainism and Buddhism*, Vol. XXXII, January, 1998, 71-82.
- Khadabadi, B.K.–*Contribution of Jainism*, Vol. XXXVII, July, 2002, 37-52.
- Khadabadi, B.K.–*The Doctrines of Anekanta and Its Significance*, Vol. XXVI, October, 1991, 120-124.
- Kivudanavar, Jagadeesh G.–*Jainism : Religious Practice and Festivals in Vijayanagara Empire*, Vol. XXXVI, October, 2001, 66-70.
- Kivudanavar, Jagadeesh–*Jaina Generals in Vijayanagara Court*, Vol. XXXV, July, 2000, 23-27.
- Kumar, Bhuvannedra–*Jains and their Religion in America : A Social Survey*, Vol. XXXI, July, 1996, 34-44.
- Kumar, Rajjan–*Avadhijñāna : The Supersensuous Knowledge*, Vol. XXXVII, July, 2002, 11-19.
- Kumar, Rajjan–*Life Science and Jainism*, Vol. XXXIX, July, 2004, 20-30.

- Kumar, Rajjan–*Paryāya : Doctrine of Pariṇāma*, Vol. XL, January, 2006, 126-137.
- Kumar, Rajjan–*Philosophy of Sallekhanā*, Vol. XXXI, January, 1997, 75-79.
- Kumar, Rajjan–*Theory of Knowledge*, Vol. XXXIV, October, 1999, 73-83.
- Kumar, S.A. Bhuvanendra–*Soul and Its Functional Mechanism in Jainism*, Vol. XXXV, July, 2000, 1-18.
- Kumaran, R.N. and Saranya Kumaran–*Bahubalin of South India and West India–A Comparative Study*, Vol. XLII, July, 2007, 19-24.
- Kumari, Vasantha–*Danachintamani Attimobbe–An Appraisal*, Vol. XXIX, July, 1994, 23-44.
- Kumari, Vasantha–*Jainism During the Wodeyars of Mysore*, Vol. XXXIV, January, 2000, 115-138.
- Kumari, Vasantha–*Karnataka-Tamil Nadu Jaina Relations Through the Ages*, Vol. XXXII, July, 1997, 1-34.
- Kumari, Vasantha–*The Relevance of Nompies in Karnataka Jainism*, Vol. XXVI, January, 1992, 170-180.
- Lalitha, Ch.–*Self, Sin and Karma in the Sūtrakṛtāṅga*, Vol. XXX, July, 1995, 1-10.
- Lalwani, K.C.–*Bhagawan Mahavira : His Life and Doctrine*, Vol. XXXV, April, 2001, 147-151.
- Lalwani, Ratna–*Sculptures of Nagaraja Temple*, Vol. XXVII, October, 1992, 80-82.
- Lodha, Kalyan Mal–*Dawn of the 21st Century and Return to Religion*, Vol. XXXIV, October, 1999, 102-106.
- Mardia, Kanti V.–*Modern Science and the Principle of Karmons in Jainism*, Vol. XXVI, October, 1991, 116-119.

- Mehta, Mohanlal –*Jaina Concept of Memory*, Vol. XXVI, January, 1992, 181-185.
- Mehta, Vandana–*Chronological Development of Jain Canonical Commentary Literature*, Vol. XLIII, July, 2008, 7-19.
- Mishra, Yogendra–*The Date of Mahāvīra*, Vol. XXXV, April, 2001, 152-169.
- Mukherjee, B.N.–*An Analysis of the Contents of the Kālakācārya Kathānaka*, Vol. XXXII, October, 1997, 37-46.
- Mukherjee, S.C.–*Some Reflections on Jainism in Ancient Bengal*, Vol. XXVIII, April, 1994, 155-160.
- Mukherji, S.C.–*Cultural Heritage of Bengal in Relation to Jainism*, Vol. XXXII, October, 1997, 52-60.
- Murthy, Narasimha–*A Brahmi Tablet from Parkala, Udupi. The Earliest Reference to Jainism in Tulunadu*, Vol. XLIII, Oct, 2008, 52-60.
- Nag, Kalidas–*International University of Non-violence (Encyclopedia Asiana)*, Vol. XXXII, January, 1998, 83-90.
- Nag, Kalidas–*The Universal Message of Jainism*, Vol. XXXV, April, 2001, 170-172.
- Nagarajaiah, Hampa–*Aporops of Koṇḍakunda-Anvaya*, Vol. XXXIV, October, 1999, 89-90.
- Nagarajaiah, Hampa–*Apropos of Hiṃsā Vs Ahīṃsā*, Vol. XXXIX, July, 2004, 7-19.
- Nagarajaiah, Hampa–*Bāhubali : Messenger of Peace*, Vol. XLI, July, 2006, 23-26.
- Nagarajaiah, Hampa–*Dimensions of Bābānagara Inscription*, Vol. XXXVII, July, 2002, 1-10.
- Nagarajaiah, Hampa–*Imprints of Buddhism in Karāṭaka*, Vol. XLI, January, 2007, 140-146.
- Nagarajaiah, Hampa–*Pampa-Apogee of Kannāḍa Literature*, Vol. XXXIII, April, 1999, 160-165.

- Nagarajaiah, Hampa—*The Neo-Digambara School*, Vol. XL, January, 2006, 119-125.
- Nagarajaiah, Hampa—*The Ādipurāṇa : The Genesis of Human History*, Vol. XXXVIII, April, 2004, 227-235.
- Nagarajaiah, Hampa—*Ārādhanā-Karnāa-Tikā*, Vol. XXXIII, April, 1999, 166-170.
- Nagarajaih, Hampa—*Epigraphia Jainika*, Vol. XXXVIII, July, 2003, 1-29.
- Nagarajaih, Hampa—*Influence of Prakrit on Kannada Language*, Vol. XXVI, October, 1991, 125-132.
- Nagarajaih, Hampa—*Jainism Under Cālukyās of Kalyāṇa*, Vol. XXXIV, April, 2000, 183-189.
- Nagarajaih, Hampa—*Mahāmaṇḍaleśvara Būtuga : A Profile*, Vol. XXXVII, January, 2003, 151-162.
- Nagarajaih, Hampa—*The Concept of Śāstra-dāna in Jainism*, Vol. XXXIII, January, 1999, 81-85.
- Nagarajaih, Hampa—*The Gaṅga Monarchy and Jainism*, Vol. XXXIV, January, 2000, 147-152.
- Nagarajaih, Hampa—*Vikramāditya VI and Jainism*, Vol. XXXIV, July, 1999, 12-48.
- Nahata, Lalit Kumar—*Worshipping A Symbol—My View Point*, Vol. XXXIV, January, 2000, 139-146.
- Nandighoshvijaya, Muni—*Intensity of Light*, Vol. XXVIII, July, 1993, 46-47.
- Nandighoshvijaya, Muni—*New Concepts About Doppler's Effect*, Vol. XXIX, October, 1994, 57-59.
- Ohira, Suzuko—*Jainism and Unification Thought*, Vol. XXXI, January, 1997, 85-97.
- Ohira, Suzuko—*The 24 Buddhas and the 24 Tīrthaṅkaras*, Vol. XXIX, July, 1994, 9-22.
- Padmanabhan, S.—*Jain Origin of a Hindu Temple*, Vol. XXVII, October, 1992, 79.

- Padmavathamma—*Ascetic Mother Viśuddhamati (Philosopher-Mathematician)*, Vol. XXX, October, 1995, 32-41.
- Pal, Chitta Ranjan—*Bappabhatti Suri and Jainism in Bengal*, Vol. XXXIX, April, 2005, 165-172.
- Pal, Chitta Ranjan—*A Less Known Cause of Prosperity of The Jainas in the Pāla Kingdom*, Vol. XLI, January, 2007, 128-133.
- Pal, Chitta Ranjan—*Jainism in Bengal*, Vol. XL, October, 2005, 73-88.
- Pal, Chitta Ranjan—*Jambūsvāmī in the Āgams*, Vol. XLI, January, 2007, 134-139.
- Pal, Chitta Ranjan—*Mahāmuni Jambūsvāmī and Bengal*, Vol. XLI, July, 2006, 27-40.
- Pal, Chitta Ranjan—*Position of The Jainas in Bengal During the rule of Gopal, The First Pala King*, Vol. XXXIX, January, 2005, 105-114.
- Pal, Chitta Ranjan—*Possition of The Nirgranthas (Jainas) In Bengal During The Period of "Matsyanyaya" or The "Anarchy"*, Vol. XXXIX, April, 2005, 173-179.
- Pal, Chitta Ranjan—*Were The Monks Expelled From The Buddhist Samgha by Ashok The Jainast*, Vol. XXXIX, April, 2005, 180-192.
- Panda, Rabindra Kumar—*Refutation of the Jaina View of Moksa Criticized*, Vol. XXVII, April, 1993, 215-218.
- Parakh, Joharimal—*Jaina Economic Thoughts*, Vol. XXIX, January, 1995, 117-127.
- Patil, Padmaja—*Contribution of the Jains to Indian Culture with Special Reference to Non-violence*, Vol. XXXI, July, 1996, 1-3.
- Poddar, R.P.—*Religion (Dharma) : A Society Necessity*, Vol. XXXVIII, April, 2004, 207-226.
- Prasad, S.P. Padma—*Jain Culture as Depicted in Their Folk Literature*, Vol. XL, October, 2005, 66-72.
- Prasad, S.P. Padma—*Jain Folk Songs and Legends of Karnataka*, Vol. XL, July, 2005, 7-20.

- Ranganath, G.B. and T. Surya Prakash—*Jain Monuments in Anantapur District, Andhra Pradesh*, Vol. XXXII, January, 1998, 65-70.
- Sailer, Waldemar C.—*A Note on a Jain Artifact in the Lahore National Museum*, Vol. XXIX, October, 1994, 47-51.
- Sangave, Vilas.—*Status of Woman in Jaina Society*, Vol. XXVI, October, 1991, 111-115.
- Saraswathi—Basadis : *Modes of Worship*, Vol. XXXVII, October, 2002, 97-115.
- Satyavrat—*A Note on Sarasvatamandana*, Vol. XXVII, October, 1992, 90-95.
- Schmidt, Richard—*A Primer of Śaurasenī*, Vol. XXX, April, 1996, 125-152.
- Shah, Nathubhai of London—*The Western Order of Jainism*, Vol. XXXI, July, 1996, 23-33.
- Sharma, Arvind—*Some Special Aspects of Jaina Philosophy as a School of India Philosophy*, Vol. XXXV, October, 2000, 49-52.
- Sharma, Krishna Gopal—*Light on Religion and Philosophy from the Early Jain Inscriptions from Rajasthan (upto 1200 A.D.)*, Vol. XXVI, January, 1992, 149-156.
- Shreyas, D.S. Bayā—*Lord Mahāvīra on Pramāda*, Vol. XXXIII, July, 1998, 24-27.
- Singh, Nagendra Kumar—*Contribution of Jaina Literature in the Development of Medical Science : Treatment of Leprosy*, Vol. XXVII, October, 1992, 71-78.
- Sogani, Kamal Chand—*The Conception of Dravyas in Jaina Philosophy*, Vol. XXXII, April, 1998, 115-128.
- Somani, Ram Vallabh—*History of Kharatargaccha*, Vol. XXVII, July, 1992, 33-52.
- Somani, Ramvallabh—*Somsundar Suri of Tapāgaccha*, Vol. XXIX, October, 1994, 52-56.
- Somani, Ramvallabh—*The Digambar Jain Sect in Rājasthāna*, Vol. XXIX, October, 1994, 66-75.

- Somāni, Ramvallabh—*Jains Under the Rāṣṭrakuṭas of Deccan*, Vol. XXXI, January, 1997, 80-84.
- Somāni, Rāmvalabha—*Vijayadeva Sūri of Tapāgaccha*, Vol. XXX, January, 1996, 80-91.
- Somānī, Rāmvalabha—*References of Paintings in the Kuvalayamālā*, Vol. XXXII, October, 1997, 47-51.
- Stavig, Gopal—*Abu Bakr Al-Razi and Jain Philosophy*, Vol. XXXVI, October, 2001, 79-81.
- Sukla, K.S.—*Dr. Tessitori's Three Harappan Seals from Bikaner : An Appraisal*, Vol. XXVIII, July, 1993, 33-40.
- Swami, Brameshananda—*Jain Monastic Rules*, Vol. XXVI, April, 1992, 245-253.
- Tanaka, Kanoko—*On the Life-Centred Ethics of Zoroastrianism and Jainism—A Study of Indo-Iranian Religions*, Vol. XLII, July, 2007, 7-18.
- Thanya Kumar, S.—*Influence of Bhagavān Mahāvīra's Teachings on Tamils*, Vol. XXXVI, July, 2001, 25-30.
- Thanyakumar, S.—*A Note on Some Copper Icons from Thirunarungkondai*, Vol. XXVIII, October, 1993, 101-104.
- Thanyakumar, S.—*An Outline of Tamil Works on Bhagavāna Mahāvīra, The 24th Tīrthaṅkara*, Vol. XXXVI, October, 2001, 96-99.
- Tiwari, Binod Kumar—*Political Personages at the Time of Mahāvīra*, Vol. XXIX, January, 1995, 97-100.
- Tiwari, Binod Kumar—*The Followers of Pārśvanātha*, Vol. XXXIII, July, 1998, 28-31.
- Tiwari, Maruti Nandan—*Jaina Yaksi Ambika : Bahuputrika to Sakti*, Vol. XXXVII, April, 2003, 195-197.
- Tiwary, Binod Kumar—*Jain Non-Violence and Conservation of Nature*, Vol. XXXVII, October, 2002, 73-76.
- Tiwary, Binod Kumar—*Relevance of Jain Principles of Mahāvīra in Modern Context*, Vol. XXXVI, July, 2001, 31-36.

- Tornotti, Maria Luisa—*Some Reflections About Anekāntavāda*, Vol. XXXVI, July, 2001, 1-5.
- Uno, Atsushi—*Jaina Studies in Japan*, Vol. XXXV, April, 2001, 173-178.
- Upadhye, A.N.—*Social and Cultural Glimpses from the Kuvalayamālā*, Vol. XXXII, October, 1997, 61-63.
- Vasantha, Kumari—*The Ramayana Culture in Karnataka Jainism*, Vol. XXVII, October, 1992, 96-105.
- Verma, Surendra—*Meaning and Typology of Violence*, Vol. XXX, July, 1995, 14-18.
- Vidyābhūṣaṇa, S.C.—*Umāsvāti*, Vol. XXXIII, April, 1999, 125-129.
- Vincent Sekhar, S.J.—*Jaina Dharma : A Little Known Faith for Deeper Understanding and Enchiring Life*, Vol. XXXVII, April, 2003, 185-194.
- Vincent Sekhar, S.J.—*Give Away Violence, Preserve Life : Contemporary Call of the Śramaṇa Religions*, Vol. XXXIV, April, 2000, 159-182.
- Vincent Sekhar, S.J.—*Implications of Ahimsa on Ecology : A Jain Perspective*, Vol. XXVIII, October, 1993, 93-100.
- Vincent Sekhar, S.J.—*Jaina Plural Perspective : A Handy Resource to the Ministry of Dialogue and Reconciliation*, Vol. XXXVIII, January, 2004, 131-144.
- Vincent Sekhar, S.J.—*The Human Person from Jaina and Buddhist Perspectives*, Vol. XXX, October, 1995, 55-68.
- Vincent Sekhar, S.J.—*The Śramaṇa Response to the Human Predicament*, Vol. XXXIII, October, 1998, 37-58.
- Vrat, Satya—*Puṇyakuśala's Indebtedness to Māgha*, Vol. XXX, January, 1996, 73-76.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVII, January, 1993, 113-128.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVI, April, 1992, 211-244.

- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVII, July, 1992, 1-32.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVII, October, 1992, 55-70.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVII, April, 1993, 167-198.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVIII, July, 1993, 1-32.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVIII, October, 1993, 61-92.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVIII, January, 1994, 107-138.
- Weber, Albrecht Friedrich—*Sacred Literature of the Jains*, Vol. XXVIII, April, 1994, 169-185.
- Wiles, R.—*Bibliography on Umāsvāti/Umāsvāmī*, Vol. XXXIII, April, 1999, 130-159.
- Wiles, Royce—*The Bibliography of the Svetambara Canon*, Vol. XXXV, October, 2000, 53-82.
- Wiles, Royce—*The Bibliography of the Svetambara Canon*, Vol. XXXV, January, 2001, 104-131.
- Winternitz, Maurice—*Umāsvāmī/Umāsvāti*, Vol. XXXIII, April, 1999, 121-124.
- Yadav, S.S.—*Syādvāda : The Jain Theory of Perception*, Vol. XLIII, July, 2008, 26-32.
- Yashwant, Deven—*Anekant and Its Parallels Between Jain and Hindu Mythologies*, Vol. XXXIX, January, 2005, 124-136.
- Yuvacharya, Shiv Muni—*The Jaina Theory of Karma and the Self*, Vol. XXVIII, January, 1994, 139-146.

Poetry :

- Kremser, Leona Smith—*A Jaina Mantra*, Vol. XXVIII, April, 1994, 153.
- Kremser, Leona Smith—*Journey to the Home in the Lotus*, Vol. XXIX, July, 1994, 1-8.
- Kremser, Leona Smith—*The Chanting Stones*, Vol. XXVIII, April, 1994, 154.
- Verma, Bhani Ram—*Thus Spake Lord Mahavira*, Vol. XXXI, October, 1996, 45-46.

Communication :

- Banthia, Hazari Mull—*Bhandasar Temple of Bikaner*, Vol. XXXV, July, 2000, 32-33.
- Banthia, K.L.—*Abhidhāna Rājendra*, Vol. XXXIII, April, 1999, 171-173.
- Sadhvi Nirvan Shree—*Philosophy of Lord Mahāvīra in the Context of Recent Problem*, Vol. XLIII, Oct, 2008, 73-76.
- Sadhvi Yogakshem Prabha—*Life and Philosophy of Lord Mahāvīra*, Vol. XLIII, July, 2008, 33-34.
- Sadhvi Yogakshem Prabha—*Spiritual Challenges of the Day*, Vol. XLII, January, 2008, 152-154.

Review of Books :

- Banerjee, Satya Ranjan—*A Study of Tattvārthasūtra with Bhāṣya by Suzuko Ohira*, Vol. XXVIII, January, 1994, 149.
- Banerjee, Satya Ranjan—*A Study of the Bhagavatī Sūtra by Suzoko Ohira*, Vol. XXX, July, 1995, 26-27.
- Banerjee, Satya Ranjan—*Abhidhā by Tapasvi Nandi*, Vol. XXXVII, July, 2002, 55.
- Banerjee, Satya Ranjan—*Abhidhāna-cintāmaṇi-nāmamālā of Hemacandrācārya*, ed. by Śrī Chandravijaya Gaṇi, Vol. XXXVIII, January, 2004, 180.
- Banerjee, Satya Ranjan—*Abhinava Bhārati Text Restored*, ed. by V.M. Kulkarni, Vol. XXXVIII, January, 2004, 181.

- Banerjee, Satya Ranjan—*Anekānta : The Third Eye, English Translation by Mrs Sudhamahi Regunathan*, Vol. XXXVII, July, 2002, 56.
- Banerjee, Satya Ranjan—*Anuyogadrāra-sūtra (Part I)*, ed. by Muni Jambuvijayaji, Vol. XXXV, October, 2000, 83-84.
- Banerjee, Satya Ranjan—*Apabhraṃśa Bhāṣā Kī Śodha Pravrttiyā* by D.K. Shastri, Vol. XXXI, April, 1997, 127-129.
- Banerjee, Satya Ranjan—*Arhat Pārśva and Dharaṇendra Nexus*, ed. by M.A. Dhaky, Vol. XXXV, January, 2001, 132-133.
- Banerjee, Satya Ranjan—*Bhagavatīcūrṇi*, ed. by Rupendra Kumar Pagariya, Vol. XXXVII, July, 2002, 53.
- Banerjee, Satya Ranjan—*Bhava Pahuda*, ed. by late Ajit Prasad, Vol. XXVII, April, 1993, 226-227.
- Banerjee, Satya Ranjan—*Collected Papers on Jaina Studies*, ed. by Padmanābh S. Jaini, Vol. XXXVII, October, 2002, 120.
- Banerjee, Satya Ranjan—*Cyclopaedia of Yoga*, ed. by Śrīchand Chorariya, Vol. XXX, July, 1995, 25.
- Banerjee, Satya Ranjan—*History of Jainism in Bihar* by B.K. Tiwary, Vol. XXXI, April, 1997, 129-131.
- Banerjee, Satya Ranjan—*Index Internationalis Indicus* (1993) by Sibdas Chaudhuri, Vol. XXXI, April, 1997, 131-132.
- Banerjee, Satya Ranjan—*Jaina Dharma and Jīvana* by Prem Suman Jain, , Vol. XXX, July, 1995, 26.
- Banerjee, Satya Ranjan—*King Śūdraka and His Drama* by Biswanath Banerjee, Vol. XXX, January, 1996, 92-98.
- Banerjee, Satya Ranjan—*Leśyā-kośa (Vol. II) compiled and edited by Mohan Lal Banthia and Sricand Corariya*, Vol. XXXVII, October, 2002, 119.
- Banerjee, Satya Ranjan—*Mahābandha (Vols. I and II)*, ed. by Sumerchandra Diwakar, Vol. XXXV, October, 2000, 84.

- Banerjee, Satya Ranjan—*Maṇoramākahā* by Rupendra Kr. Pagariya, Vol. XXVIII, January, 1994, 148.
- Banerjee, Satya Ranjan—*Muni Suvrataswāmicarita* by Rupendra Kr. Pagariya, Vol. XXVIII, January, 1994, 147-148.
- Banerjee, Satya Ranjan—*Mānatuṅgācārya āur unke Stotra-*, ed. by Madhusūdan Dhaky and Jitendra Shah, ed. Vol. XXXV, January, 2001, 133-134.
- Banerjee, Satya Ranjan—*Mūlaśuddhi-prakaraṇa (in 2 volumes)*, ed. by Ācārya Dharma Dhurandharasūri and Pt. Amṛtalal Mohanlal Bhojak, Vol. XXXVII, July, 2002, 53-54.
- Banerjee, Satya Ranjan—*Nirgrantha (Vol. III 1997-2002)* ed. by M.A. Dhaky and Jitendra B. Shah, Vol. XXXVII, October, 2002, 120.
- Banerjee, Satya Ranjan—*Nirgrantha (Vols. I and II)*, ed. by M.A. Dhaky and Jitendra B. Shah, Vol. XXXV, October, 2000, 82-83.
- Banerjee, Satya Ranjan—*Prachin Ardhamagadhi Ki Khoj Me*, by K. R. Chandra, Vol. XXVI, April, 1992, 258-260.
- Banerjee, Satya Ranjan—*Pramāṇa-mīmāṃsā of Hemcandra, Sanskrit text* edited with Gujarati Translation by Ratnajyoti Vinaya, Vol. XXXVII, July, 2002, 54.
- Banerjee, Satya Ranjan—*Prākṛta Bhāṣā aur Sāhitya*, ed. by Prem Suman Jain, Vol. XXX, July, 1995, 25-26.
- Banerjee, Satya Ranjan—*Purāṇa Perenns*, ed. by Wendy Doniger, Vol. XXVIII, January, 1994, 150.
- Banerjee, Satya Ranjan—*Reality* by S.A. Jain, Vol. XXVIII, October, 1993, 105-106.
- Banerjee, Satya Ranjan—*Religion and Philosophy of the Jains* by Viracand Raghavji gandhi, ed. by N.J. Shah, Vol. XXX, July, 1995, 24-25.
- Banerjee, Satya Ranjan—*Role of Space-Time in Jainā's Syādvāda and Quantum Theory* by Filita Bharucha, Vol. XXVIII, January, 1994, 149-150.

- Banerjee, Satya Ranjan—*Saṭṭaka Literature : A Study* by C.S. Naikar, Vol. XXX, July, 1995, 23-24.
- Banerjee, Satya Ranjan—*Sambodhi* (Vol. XXIV, 2001), ed. by J.B. Shah, Vol. XXXVII, July, 2002, 55.
- Banerjee, Satya Ranjan—*Studies in Jainism*, Vol. XXXV, October, 2000, 85.
- Banerjee, Satya Ranjan—*Studies in Jainology* by B.K. Khadabadi, Vol. XXXI, April, 1997, 132-133.
- Banerjee, Satya Ranjan—*Syntactic Studies of Indo-Aryan Languages* by Sukumar Sen, Vol. XXX, January, 1996, 98-100.
- Banerjee, Satya Ranjan—*The Clever Adulteress*, ed. by Phyllis Granoff; *A Treasury of Jain Tales*, ed. by V.M. Kulkarni; *Stories from Jainism* by Mrugendra Muni Mahārāj; *Hindi Jain Kathā Sāhitya* by Satyan Prakash Jain, Vol. XXIX, October, 1994, 78-81.
- Banerjee, Satya Ranjan—*The Great Kushana Testament* by B.N. Mukherjee, Vol. XXXIII, January, 1999, 116-119.
- Banerjee, Satya Ranjan—*The Jain Path of Purification* by Padmanabha S. Jaini, Vol. XXVIII, July, 1993, 55-60.
- Banerjee, Satya Ranjan—*Vardhman Jivan Kosa-*, comp. by Mohanlal Banthia and Srichand Choraria, Vol. XXVII, April, 1993, 227-228.
- Banerjee, Satya Ranjan—*Śramaṇa Bhagavāna Mahāvīra* by Pt. Śrīkalyāṇa Vijayajī Gaṇi, Vol. XXXVII, October, 2002, 119.
- Banerjee, Satya Ranjan—*Ācārāṅga* ed. by K.R. Chandra, Vol. XXXI, April, 1997, 134-136.
- Battacharya, Ramkrishna—*Jaina Theory of Multiple Facets of Reality and Truth* ed. by Nagin J. Shah, Vol. XXXV, October, 2000, 85-90.
- Bhattacharya, Ramkrishna—*Essay in Indian Philosophy* by Nagin J. Shah; *Jainadarśana aur Kevalajñāna ki Vibhāvana* by Nagin J. Shah, Vol. XXXVII, October, 2002, 116-118.

- Jain, Sushil—*Absent Lord*, by L.A. Babb, Vol. XXXI, January, 1997, 98-100.
- Jain, Sushil—*Riches and Renunciation : Religion, Economy, and Society among the Jains* by James Laidlaw, Vol. XXX, July, 1995, 19-23.
- Majumdar, Pradip Kumar—*The Labdhisāra* by L.C. Jain, Vol. XXIX, April, 1995, 167-168.
- Pratibha Jain—*Pearls of Jaina Wisdom* by D.C. Jain, Vol. XXXII, July, 1997, 35-36.
- Raman, K.V.—*The Rajputs of Rajputana* by M.S. Naravane, Vol. XXXV, January, 2001, 134-135.
- Shah, Pradyumna—*Aspects of Jainology and Buddhist Studies*, ed. by Jinendra Jain, Vol. XXXVIII, January, 2004, 182-183.

Obituary :

- Banerjee, Satya Ranjan—*In Memoriam : Ganesh Lalwani*, Vol. XXVIII, January, 1994, 151.

Books Received/Jain Bibliography/Bibliothica Jainica :

- Banerjee, Satya Ranjan, Vol. XXVII, July, 1992, 53.
- Banerjee, Satya Ranjan, Vol. XXVII, January, 1993, 165.
- Banerjee, Satya Ranjan, Vol. XXIX, July, 1994, 45-46.
- Banerjee, Satya Ranjan, Vol. XXIX, April, 1995, 165-166.
- Banerjee, Satya Ranjan, Vol. XXX, October, 1995, 72.
- Banerjee, Satya Ranjan, Vol. XXXI, January, 1997, 101-102.
- Banerjee, Satya Ranjan, Vol. XXXI, April, 1997, 137.
- Banerjee, Satya Ranjan, Vol. XXXII, January, 1998, 91.
- Banerjee, Satya Ranjan, Vol. XXXIII, April, 1999, 175.
- Banerjee, Satya Ranjan, Vol. XXXIV, July, 1999, 68-70.
- Banerjee, Satya Ranjan, [Some noteworthy editions of Tattvārtha Sūtra and Miscellaneous] Vol. XXXIV, October, 1999, 113.

- Banerjee, Satya Ranjan, Vol. XXXVI, October, 2001, 100.
- Banerjee, Satya Ranjan, Vol. XXXIX, October, 2004, 75.
- Banerjee, Satya Ranjan, Vol. XXXIX, January, 2005, 137-140.
- Banerjee, Satya Ranjan, Vol. XXXIX, April, 2005, 193-196.
- Banerjee, Satya Ranjan, Vol. XL, October, 2005, 89-92.
- Banerjee, Satya Ranjan, Vol. XL, January, 2006, 138-147.
- Banerjee, Satya Ranjan, Vol. XL, April, 2006, 187-188.

Plates :

- Sculptures of Pudukkottai Region*, Vol. XVI, October, 1993, 105.
- Jain Temple Kobe, Japan (colour)*, Vol. XXVII, April, 1993, 167.
- Jain Centre, Leicester, U.K.*, Vol. XXVII, April, 1993, 199.
- Detroit Jain Temple, U.S.*, Vol. XXXIII, July, 1998, 34.
- Polychrome Wood-carvings of Jain Derasara*, Vol. XXVII, January, 1993, 161.

Gleanings :

- A God Descended from Heaven : J.J. Rawal*, Vol. XVI, October, 1991, 135-138.
- Treasure Trove of Jain Art and Architecture : Mishra Bibhuti*, Vol. XVI, October, 1991, 190-192.
- A Temple Lost in Time : Arun*, Vol. XXVII, January, 1993, 163-164.

Report :

- Chaturvedi, Mithilesh—*A Report of A Seminar on Pañcagranthī Vyākaraṇa of Buddhīsāgara Sūri*, Vol. XL, April, 2006, 185-186.
- Jain, Sushil—*Jain Convention at Pittsburg*, Vol. XXVIII, July, 1993, 48-54.
- Report on the International Seminar on Lord Mahāvīra and the 21st Century in Kolkata*, Vol. XXXVI, January, 2002, 149-168.

News on Jainism Around the World :

- A Seminar held at Ahmedabad on the original language of Jain canonical works, (27-28 April, 1997 under the joint auspices*

of Prakrit Text Society, Prakrit Vidya Mandala and Prakrit Jain Vidya Vikas Fund) Vol. XXXIII, April, 1994, 174.

News on Chitharal temple, From Indian Express, 20.8.94, Indian Express, 12.9.94 by M. Saji, Indian Express, 28.11.94 by S. Thanyakumar, Vol. XXIX, Oct. 1994, 82-85.

A Jaina Shrine in Vijayamangalam, From Indian Express by K Venkatachari, Vol. XXIX, Jan. 1995, 128.

Thousand Attend Jaina Convention at Chicago, From India Post, July 14, 1995, Vol. XXX, Oct. 1995, 69-71.

The bas relief Panel of Lord Mahāvīra at Satya mangalam, From the Hindu, Oct 2, 1995; Jain Ācārya brings life to sleepy village, From the Hindu Oct 2, 1995; Stone Sculpture piece found in Polur, From the Hindu Feb. 7, 1996; Vepery Jain temple 'Pratiṣṭhā' on May 23, From Indian Express, May 12, 1997; Sittannavasal Paintings endangered, From Indian Express, 9.9.1996; A Modern Jaina Mathematician, (Anupam Jain), by Padma Vathamma, Vol. XXXI, Oct. 1996, 66-73.

Summer School in Prakrit Language and Literature, May 24 to July 14, by Vimal Prakash Jain, Vol. XXXIII, July, 1998; Temple event shows U.S. adaption, From the Cincinnati Enquirer, Metro/Butlei, May 15, 1998; Conference on 'Jainism and Ecology' at Harvard, From India abroad, July 10 to July 12, 1998, by Sulekha Jain, Vol. XXXIII, July, 1998, 32-35.

A International Seminar on Umāsvāti and his works, 5-7 Jan, 1999 at BLII, Delhi; A National Seminar on Bhadrabāhu and his works

Statement of Ownership

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

Form IV

1. Place of Publication : Jain Bhawan
P-25 Kalakar Street,
Kolkata - 700 007
2. Periodicity of its Publication : Quarterly
3. Printer's Name : Satya Ranjan Banerjee
Nationality and : Indian
Address : P-25 Kalakar Street,
Kolkata - 700 007.
4. Publisher's Name : Satya Ranjan Banerjee
Nationality and : Indian
Address : P-25 Kalakar Street,
Kolkata - 700 007.
5. Editor's Name : Satya Ranjan Banerjee
Nationality and : Indian
Address : P-25 Kalakar Street,
Kolkata - 700 007
6. Name and address of the owner : Jain Bhawan
P-25 Kalakar Street,
Kolkata - 700 007

I, Satya Ranjan Banerjee, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Satya Ranjan Banerjee
Signature of Publisher

Date - 15 July 2012

JAIN BHAWAN : ITS AIMS AND OBJECTS

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

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

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

1. School:

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

2. Vocational and Physical Classes:

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

3. Library:

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

4. Periodicals and Journals:

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals:

Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: *Jain Journal* in English, ISSN 0021-4043, *Tithayara* in Hindi ISSN 2277-7865 and *Śramaṇa* in Bengali ISSN 0975-8550. In 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgftr54pread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a renowned

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

6. Seminars and Symposia :

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

7. Scholarships to researchers :

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

8. Publications:

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

The Bhagavati Sūtra [in English] Parts 1 to 4

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

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

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

Weber's Sacred Literature of the Jains.

Jainism in Different States of India.

Introducing Jainism.

9. A Computer Centre :

To achieve a self-reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of e-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

10. Research :

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre in the name of *Jainology and Prakrit Research Institute* and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore, request you to encourage us heartily in our creative and scholastic endeavours. We do hope that you will continue to lend us your generous support as you have been doing for a long time.

JAIN BHAWAN PUBLICATIONS
P-25, Kalakar Street, Kolkata - 700 007

English :

- | | | |
|--|-------------|--------------------------------------|
| 1. <i>Bhagavati-Sūtra</i> - Text edited with English translation by K.C. Lalwani in 4 volumes ; Vol - I (śatakas 1 - 2) Vol - II (śatakas 3 - 6) Vol - III (śatakas 7 - 8) Vol - IV (śatakas 9 - 11) | Price : Rs. | 150.00 150.00 150.00 150.00 |
| 2. James Burges - <i>The Temples of Śatruñjaya</i> , 1977, pp. x+82 with 45 plates [It is the glorification of the sacred mountain Śatruñjaya.] | Price : Rs. | 100.00 |
| 3. P.C. Samsukha -- <i>Essence of Jainism</i> translated by Ganesh Lalwani, | Price : Rs. | 15.00 |
| 4. Ganesh Lalwani - <i>Thus Sayeth Our Lord</i> , | Price : Rs. | 50.00 |
| 5. Verses from Cidananda translated by Ganesh Lalwani | Price : Rs. | 15.00 |
| 6. Ganesh Lalwani - Jainthology | Price : Rs. | 100.00 |
| 7. G. Lalwani and S. R. Banerjee- Weber's Sacred Literature of the Jains | Price : Rs. | 100.00 |
| 8. Prof. S. R. Banerjee - Jainism in Different States of India | Price : Rs. | 100.00 |
| 9. Prof. S. R. Banerjee - Introducing Jainism | Price : Rs. | 30.00 |
| 10. K.C.Lalwani - <i>Sraman Bhagwan Mahavira</i> | Price : Rs. | 25.00 |
| 11. Smt. Lata Bothra - <i>The Harmony Within</i> | Price : Rs. | 100.00 |
| 12. Smt. Lata Bothra - <i>From Vardhamana to Mahavira</i> | Price : Rs. | 100.00 |
| 13. Smt. Lata Bothra- <i>An Image of Antiquity</i> | Price : Rs. | 100.00 |

Hindi :

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

- | | | |
|---|-------------|--------|
| 9. Prof. S. R. Banerjee - <i>Prakrit Vyākaraṇa Praveśikā</i> | Price : Rs. | 20.00 |
| 10. Smt. Lata Bothra - <i>Bhagavan Mahavira Aur Prajatantra</i> | Price : Rs. | 15.00 |
| 11. Smt. Lata Bothra - <i>Sanskriti Ka Adi Shrot, Jain Dharm</i> | Price : Rs. | 20.00 |
| 12. Smt. Lata Bothra - <i>Vardhamana Kaise Bane Mahāvīr</i> | Price : Rs. | 15.00 |
| 13. Smt. Lata Bothra - <i>Kesar Kyari Me Mahakta Jain Darshan</i> | Price : Rs. | 10.00 |
| 14. Smt. Lata Bothra - <i>Bharat me Jain Dharma</i> | Price : Rs. | 100.00 |
| 15. Smt. Lata Bothra - <i>Aadinath Risabdav Aur Austapad</i> | Price : Rs. | 250.00 |
| 16. Smt. Lata Bothra - <i>Austapad Yatra</i> | Price : Rs. | 50.00 |
| 17. Smt. Lata Bothra - <i>Aatm Darsan</i> | Price : Rs. | 50.00 |

Bengali:

- | | | |
|--|-------------|--------|
| 1. Ganesh Lalwani - <i>Atimukta</i> | Price : Rs. | 40.00 |
| 2. Ganesh Lalwani - <i>Śraman Sanskritir Kavita</i> | Price : Rs. | 20.00 |
| 3. Puran Chand Shyamsukha - <i>Bhagavān Mahāvīra O Jaina Dharma.</i> | Price : Rs. | 15.00 |
| 4. Prof. Satya Ranjan Banerjee- <i>Praśnottare Jaina Dharma</i> | Price : Rs. | 20.00 |
| 5. Prof. Satya Ranjan Banerjee- <i>Mahāvīr Kathāmrita</i> | Price : Rs. | 20.00 |
| 6. Dr. Jagat Ram Bhattacharya- <i>Daśavaikālika sūtra</i> | Price : Rs. | 25.00 |
| 7. Sri Yudhisthir Majhi- <i>Sarāk Sanskriti O Puruliar Purākirti</i> | Price : Rs. | 20.00 |
| 8. Dr. Abhijit Battacharya - <i>Aatmjayee</i> | Price : Rs. | 20.00. |

Some Other Publications :

- | | | |
|--|-------------|--------|
| 1. Acharya Nanesh - <i>Samatā Darshan O Vyavahār (Bengali)</i> | Price : Rs. | |
| 2. Shri Suyash Muniji - <i>Jain Dharma O Śāsanāvali (Bengali)</i> | Price : Rs. | 50.00 |
| 3. Shri Suyash Muniji - <i>Śrī Kalpasūtra (Bengali)</i> Edited by S.R. Banerjee | Price : Rs. | 100.00 |
| 4. Shri Suyash Muniji - <i>Aṣṭāhnikā Vyākhyāna (Bengali)</i> Edited by S.R. Banerjee | Price : Rs. | 60.00 |
| 5. Panch Pratikraman Sutranī. | Price : Rs. | |