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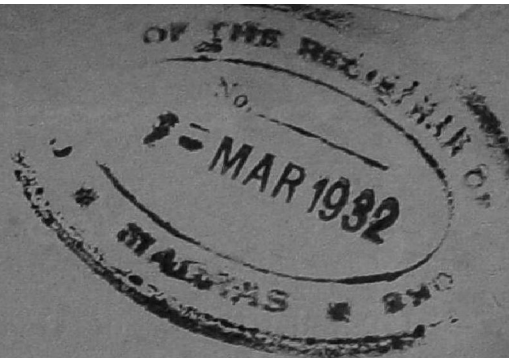
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Spirit of Peace and Perfect Bliss,
Devoid of impure and destructive thoughts,
Glory be to thee

—Jain Prayer.

THE MESSAGE OF JAINISM

BEFORE we begin to say something of the message of Jainism, it seems necessary to explain the term 'Jainism'. It means the religion of Jina. The word Jina means Conqueror. The conqueror here meant, is not the conqueror of any fort, city or kingdom but the conqueror of the enemies of his soul viz., passions. By subduing his enemies the Jina purifies his self and attains infinite knowledge by which He understands at one and the same time the past, the present and the future. He knows the Truth of the Reality and teaches it to the living beings in order that they may also become like Himself. Jainism is not the religion taught by any one man at any one particular time only. During the course of the immemorial past it was being taught by several Jinās at long intervals of time and during the period of the unfathomable future it will be taught to mankind from time to time by the Jinās that are to come.

The teachings of all religions fall mainly under four heads, God, the Universe, the Soul and the Path of Salvation. God's relation to the Universe, the place of Man in it are the subjects of

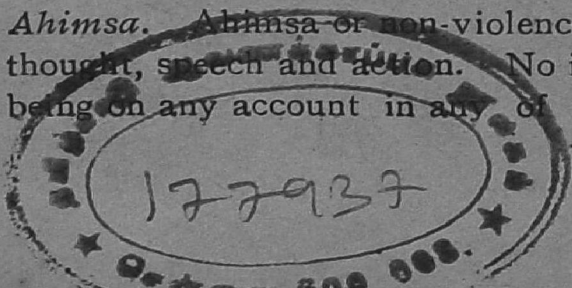
their philosophy and metaphysics. We shall now see what Jainism has to say on these points.

Jainism being pre-eminently a system based on Logic, rejects the popular theory of God being the creator, protector and destroyer of the Universe as being contrary to reason. The Jaina thinkers have proved that by attributing, the deeds of creation, protection and destruction, to God we do not declare Him to be all-wise and all-powerful but as being only ignorant and weak. According to Jainism God is the pure and perfect soul that has the qualities of infinite knowledge, infinite perception, infinite power, and infinite bliss. He has nothing to do with the Universe which was never created and which can never be destroyed. The universe is composed of two eternal realities, the living and the non-living substances.

Soul or the living substance is the central theme in the Jaina system. It is existing from eternity and will exist for ever. Potentially it is pure and perfect like God and has the same infinite qualities of God. But these infinite qualities are hidden in the soul by the foreign matter called *Karma* which has come in and mixed with the soul.

The teaching of Jainism about man is peculiar to itself. Man is the master of himself. He is the architect of his own life. By his own actions he rises or falls, enjoys or suffers. He has got no saviour besides himself. The doctrine of individual responsibility is the main current in the Jaina Philosophy. Because of this individual responsibility the experiences of good and bad are also confined to the individual. No soul can taste the fruits of another. So in the final state of Moksha or Liberation also the souls are equal. The idea of serving in Heaven or thronging about the radiant throne of a Supreme God like the children around their father is against the Jaina conception of Godhood. Every man can become God. That is the sublime teaching of Jainism.

The path to Salvation or the means to become God is first to equip oneself with Right belief, Right knowledge and Right conduct. The entire code of Jaina Ethics is based on the Doctrine of *Ahimsa*. *Ahimsa* or non-violence is to be observed by all in their thought, speech and action. No injury should be done to any living being on any account in any of the three ways. The dictum of



Christ, "Love your enemies and bless them that curse you," is but a reflection of the Jaina teaching, 'Regard your enemy as your *best* friend.' Every true Jaina considers the man who does injury to him as one who helps him in the path of Salvation. Because every difficulty that we have to suffer is but the inevitable result of our *karmas*. The man who may bring us the difficulties and troubles is only helping us to experience the effects of our evil actions which must inevitably visit us sometime or other. If we hate our enemies and do injury to them, we only re-load ourselves with bad Karmas. If we love only those who are kind to us we reap no good. The words of Christ, "If you love them that love you what thank have you", may be remembered here.

Along with *Ahimsa*, *Aparigraha* or non-attachment is also to be observed by every man who is on the path to Moksha. In the case of laymen the non-attachment is only to a small degree. A layman has to own certain things for his comfort and convenience in life. But as he advances in his spiritual career he gives up one thing after another until at last he bids good-bye to his home and family, goes to a forest or a mountain or any secluded place, renounces even his last strip of cloth and appears like a child. Now, his only business is to think on the qualities of God and meditate on his Self.

The evils of lying, stealing and adultery cannot be found in those who practise to the fullest extent, *Ahimsa* and *Aparigraha*.

To conclude, Jainism teaches that the Soul of Man is eternal and is potentially God. It is its own saviour and can realise the Divinity in him by walking on the path of Right Belief, Right Knowledge and Right Conduct which consists of non-injury and non-attachment.

—C. S. MALLINATH.

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PRASNÖTTARA RATNAMĀLIKA.

(A short Jewel-Garland of Questions and Answers.)

प्रश्नोत्तर रत्नमालिका

BY

M. GOVINDA PAI.

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प्रणिपत्य वर्धमानं प्रश्नोत्तररत्नमालिकां वक्ष्ये ।

नागनरामरवन्द्यं देवं देवाधिपं वीरम्

॥ १ ॥

I shall recount this jewel-garland of questions and answers, having made obeisance to 'Vardha-mana' (also called) 'Vira'¹ who is adored of the Nagas,² Men and Gods, and who is himself (the supreme) God, and (also) God of (other) Gods.

कः खलु नालंक्रियते दृष्टादृष्टार्थसाधनपटीयान् ।

कण्ठस्थितया³ विमल⁴ प्रश्नोत्तर रत्नमालिकया

॥ २ ॥

Whoever, who is skilful in the achievement of objects seen and unseen,⁵ will not be adorned, when he has this spotless jewel garland of questions and answers set round his neck?

भगवन् किमुपादेयं गुरुवचनं हेयमपि किमकार्यम् ।

को गुरुरधिगततत्त्वः सत्त्वहिताभ्युद्यतः सततम्

॥ ३ ॥

1. The 24th and last 'Tirthankara' of the Jainas is called 'Vardhamana' as well as 'Mahavira' or 'Vira'.

2. 'Nagas' are supposed to be a class of semi-celestial (or at any rate Ultra-terrestrial) beings; but it must be remembered that one of the autochthonous people of India were Nagas.

3. There is a pun on the word 'कण्ठस्थित' which therefore means (1) 'Set round the neck' as well as (2) 'known or learnt by heart'.

4. There is also a pun on this word 'विमल' which means (1) 'Spotless', as well as (2) '(Composed by the poet called) Vimala.' Vide infra verse 29.

5. i. e. the objects that are in the immediate present (which, therefore, can be perceived) and those others which are in the womb of the future and are yet to be obtained (and therefore yet unseen).

(My) master, what should one accept (above all other things)? The word of his 'Guru' (i.e. his elder, or master, or preceptor). And what should he avoid? A misdeed (i.e. an evil deed, or deed that ought not to be done). Who is one's 'Guru'? He who has perceived the truth (or the true nature of things) and is always engaged in doing good to living beings.

त्वरितं किं कर्तव्यं विदुषा संसारसंततिच्छेदः ।

किं मोक्षतरोर्वीजं सम्यग्ज्ञानं क्रियासहितम्

॥ ४ ॥

What should a wise man do without delay? The cutting off of the continuity of his (recurring) births in this world. From what seed does the tree of deliverance sprout? From perfect knowledge that is manifested in (as perfect) acts.

किं पथ्यधनं धर्मः कः शुचिरिह यस्य मानसं शुद्धम्⁷ ।

कः पण्डितो विनेकी किं विषमवधीरिता गुरवः

॥ ५ ॥

What shall be one's provisions in his journey (from this life to that beyond)? Righteousness. Who is pure? He whose heart is pure. Who is (a) learned (man)? He who is judicious (or prudent). What is (considered as) poison (i.e. what acts like poison)? Disdainful treatment (by one) of (his) 'Gurus'.

किं संसारे सारं बहुशोऽपि विचिन्त्यमानमिदमेव ।

मनुजेषु दृष्टत्वं स्वपरहितायोद्यतं जन्म

॥ ६ ॥

What is it that may in all probability be considered as the quintessence of existence? It is that life alone which has perceived (its own) true nature and is lived (or offered) for the good of itself as well as of others among men.

मदिरेव मोहजनकः कः स्नेहः के च दस्यवो विषयाः ।

का भववल्ली तृष्णा को वैरी नन्वनुद्योगः

॥ ७ ॥

What infatuates (man) like wine? Attachment. Who are (like) thieves? The objects of senses (i.e. the pleasures of senses, or sensual enjoyments). Which is (like) the creeper of (this) worldly existence? ⁸ Desire. Who is (one's) enemy? Surely (it is one's) inertia (i.e. inactivity or 'do-nothing-ness').

6. 'मानसं' also means 'thought' ⁷ 'शुद्ध' also means 'sincere'.

8. i.e. this worldly existence of ours springs from our desires, and keeps ever creeping on, taking us with it from life to life, (wherefore it has been compared to a creeper).

कस्माद्भयमिह मरणादन्धादपि को विशिष्यते रागी ।

कः शूरो यो ललनालोचनबाणैर्न च व्यथितः

॥ ८ ॥

What shall one be afraid of in this (world)? Of death. Who is blinder than the blind? The passionate man (i.e., the lascivious or lustful man). And who is a hero? He who is not disquieted by the arrow-like glances of women.

पातुं कर्णाञ्जलिभिः किममृतमिव बुध्यते सदुपदेशः ।

किं गुरुताया मूलं यदेतदप्रार्थनं नाम

॥ ९ ॥

What is it that is considered as nectar-like to (one's) ears? Good advice. What is the root of honor? It is unimploringness⁹ indeed.

किं गहनं स्त्रीचरितं कश्चतुरो यो न खण्डितस्तेन ।

किं दारिद्र्यमसंतोष एव किं लाघवं याच्या

॥ १० ॥

What is (it that is) inscrutable? The temperament of women. (And) who is clever? He who is not baffled thereby. What is poverty? Discontent itself (is poverty). What is levity¹⁰ (i.e. what makes one light)? Entreaty (or mendicancy¹¹),

किं जीवितमनवद्यं किं जाड्यं पाटवेऽप्यनभ्यासः ।

को जागर्ति विवेकी का निद्रा मूढता जन्तोः

॥ ११ ॥

What (sort of life) shall be (considered as) life (that has been lived)? That which is faultlessly (or blamelessly) lived. What is sloth? Disuse (or neglect) of one's skill¹². Who is always awake? He who has discernment. What is sleep? Ignorance of (human) beings.

नलिनीदलगतजललवतरलं किं यौवनं धनमथायुः ।

के शशधरकरनिकरानुकारिणः सज्जना एव

॥ १२ ॥

What is fickle like the water-drop on a lotus-leaf? Youth, wealth and life. Who are (ever) refreshing like the moon-beams? Good men alone.

को नरकः परवशता किं सौख्यं सर्वसङ्गविरतिर्या ।

किं सत्यं भूतहितं किं प्रेयः प्राणिनामसवः

॥ १३ ॥

9. i.e. not entreating others for anything, howsoever one may be in need of it.

10. i.e. derogation of (one's) dignity.

11. i.e. begging others for favours or help.

12. i.e. having skill enough and yet not using it (aright).

What is hell ? Being dependent on another's will (or being subservient to others). What is happiness ? Entire abstention from attachment. What is truth ? That which is the good of (all the) living beings. What is dearer (than everything else) ? To each being its own life.

किं दानमनाकांक्षं किं मित्रं यन्निवर्तयति पापात् ।

कोऽलंकारः शीलं किं वाचां मण्डनं सत्यम्

॥ १४ ॥

What is a (true) gift ? That which is given unsolicited. Who is (one's) friend ? He who withholds (or diverts one) from sin. What is the (real) ornament ? Good character (or uprightness). What adorns (one's) words ? Truth.

किमनर्थफलं मानसमसंगतं का सुखावहा मैत्री ।

सर्वव्यसनविनाशो को दक्षः सर्वथा त्यागः

॥ १५ ॥

What (is it that) ends in (or leads on to) misfortune ? An inconsistent mind (or thought). What brings about happiness ? Love (or good will towards all). What can destroy all sorrow ? By all means (it is) renouncement (i.e. self-abnegation).

कोऽन्धो योऽकार्यरतः को बधिरो यः शृणोति न हितानि ।

को मूको यः काले प्रियाणि वक्तुं न जानाति

॥ १६ ॥

Who is blind ? He who is engaged in an evil deed (or a fruitless deed or a vain attempt). Who is deaf ? He who would not listen to what is good. Who is dumb ? He who knows not to speak kindly words on occasion.

किं मरणं मूर्खत्वं किं चानर्घ्यं यदवसरे दत्तम् ।

आ मरणात्किं शल्यं प्रच्छन्नं यत्कृतमकार्यम्

॥ १७ ॥

What is death ? Stupidity. What is (a) priceless (gift) ? That which is given in right time. What (pierces one) life-long like a spear ? The evil deeds done in secret.

कुत्र विधेयो यत्नो विद्याभ्यासे सद्योपधे दाने ।

अवधीरणा क्व कार्या खलपरयोषित्परधनेषु

॥ १८ ॥

Wherein should one manifest (his) exertion ? In applying himself to study (or in the acquisition of knowledge), in (procuring) efficacious drugs, and in (giving) alms. What shall a man treat

with scorn? The wicked, as well as (his own evil intentions with regard to) others' wives and others' wealth.

काहर्निशमनुचिन्त्या संसारासारता न च प्रमदा ।

का प्रेयसी विधेया करुणा दाक्षिण्यमपि मैत्री

॥ १९ ॥

What shall one reflect upon day and night? On the transitoriness (or emptiness) of life, and never (shall he muse on) women. What ought to be one's dearest duty? Compassion, courtesy, and love.

कण्ठगतैरप्यसुभिः कस्यात्मा नो समर्प्यते जातु ।

मूर्खस्य विषादस्य च गर्वस्य तथा कृतघ्नस्य¹³

॥ २० ॥

Even while life is struggling (for an exit) in the throat (*i.e.*, even at the point of death), what kind of men would never give themselves up (*i. e.*, resign themselves or surrender)?¹⁴ The stupid, the despondent (or those who are given to grief), the insolent and the thankless (*i. e.*, the ungrateful).

कः पूज्यः सद्भूतः कमधनमाचक्षते चलितवृत्तम् ।

केन जितं जगदेतत्सत्यतितिक्षावता पुंसा

॥ २१ ॥

Who ought to be honoured? He who is virtuous. Who is said to be a poor man? He whose character is shaken (*i. e.*, a man who is unstable or unsteady in character). Who overcomes this world? That man who is steadfast in truth and endurance (or patience).

कस्मै नमः सुरैरपि सुतरां क्रियते दयाप्रधानाय ।

कस्मादुद्विजितव्यं संसारारण्यतः सुधिया

॥ २२ ॥

To whom would even the gods bow down? To him who is foremost in (his) mercy. What shall be shuddered at by the wise? (This) wilderness of life.

13. The grammatical construction of this verse is rather peculiar in that in its 2nd line, abstract (विषाद and गर्व) and concrete (मूर्ख and कृतघ्न) nouns are mixed up. As however these abstract forms seem to have been used *Metri Causa*, they have to be taken in the concrete sense.

14. *i. e.*, 'give themselves up (or resign themselves or surrender)' either to the reclamatory influences working (whether within themselves or from without) to win them back from their vicious ways, or the adverse forces seeking to circumvent them,

कस्य वशे प्राणिगतः सत्यप्रियभाषिणो विनीतस्य ।

कः स्थातव्यं न्याय्ये पथि दृष्टादृष्टलाभाय

॥ २३ ॥

To whom (or to whose will) would the living beings submit ? To him who is veracious, genial and sober in his words. Where should one abide ? In a right cause with a view to gaining, seen or unseen advantages. 15

विद्युद्विलसितचपलं किं दुर्जनसंगतं युवतयश्च ।

कुलशैलनिष्प्रकम्पाः के कलिकालेऽपि सत्पुरुषाः

॥ २४ ॥

What is (it that is) unsteady like the play of lightning ? The company of the wicked, as well as young women. Who be those that are unshakeable (*i. e.*, unflinching from the path of duty) like the mountain range ? (It is) good men, even in this age of degeneration.

किं शोच्यं कार्पण्यं सति विभवे किं प्रशस्यमौदार्यम् ।

तनुतरवित्तस्य तथा प्रभविष्णोर्यत्सहिष्णुत्वम्

॥ २५ ॥

What is deplorable ? Avarice (or meanness). What is laudable (in a man), when (he is) in opulence ? Generosity. Also the endurance of the indigent and the forbearance of the mighty (are laudable).

चिन्तामणिरिव दुर्लभमिह किं कथयामि ननु चतुर्भद्रम् ।

किं तद्वदन्ति भूयो विधूततमसो विशेषेण

॥ २६ ॥

What is (it that is) hard to obtain in this world like the wishing-stone ? 16 I say, it is surely the four-fold grace. What is it ? Those, who are free from delusion, call it many-wise.

दानं प्रियवाकसहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।

त्यागसहितं च वित्तं दुर्लभमेतच्चतुर्भद्रम्

॥ २७ ॥

Liberality coupled with kindly words, wisdom that is not proud, valour tempered with forbearance and wealth employed in charity—this fourfold grace is rare indeed !

15. *i. e.*, if one abides in a right cause, advantages, whether in the immediate present or remote future are sure to accrue to him.

16. The चिन्तामणि, *i. e.*, the 'wishingstone' or the 'thought gem' is believed to secure to its owner the fulfilment of any and every wish,

इति कण्ठगता¹⁷ विमला¹⁸ प्रश्नोत्तररत्नमालिका येषाम् ।

ते मुक्ताभरणा¹⁹ अपि विभान्ति विद्वत्समाजेषु ॥ २८ ॥

Those, who have this bright jewel-garland of questions and answers thus placed around their necks (or who have thus learnt by heart this jewel-garland of questions and answers composed by Vimala) (will) shine in the assemblies of the learned, albeit they be devoid of ornaments (*i. e.*,albeit they be poor in worldly possessions).

रचिता सितपटगुरुणा विमला²⁰ विमलेन रत्नमालेव ।

प्रश्नोत्तरमालेयं कण्ठगता²⁰ कं न भूषयति ॥ २९ ॥

This faultless garland of questions and answers has been composed, like a veritable jewel-garland, by (the poet called) Vimala, who is (likewise) a prelate of the 'Svetambara' section (of the Jains); when it is set on the neck (or learnt by heart), whom ever will it not adorn ?

In the place of this last (*i. e.* 29th) verse as given above, one 21 of the Mss. of this poem has a different verse, which reads quite otherwise as follows :—

विवेकात्यक्तराज्येन राज्ञेयं रत्नमालिका ।

रचितामोघवर्षेण सुधिया सदलंकृतिः ॥ ३० ॥

By the king (called) 'Amoghavarsha', who through discrimination, had laid aside sovereignty, was this jewel-garland composed (as) an agreeable decoration to the wise.

It may not be out of place to say a few words on the question of the authorship of this poem. Of the two Mss. used for publishing

17. There is the same pun here on the word 'कण्ठगत' as on the word 'कण्ठस्थित' in verse 2 (q. v.).

18. Here also there is a pun on the word 'विमला' as on 'विमल' in verse 2 (q. v.) The reading 'विगला' given on p. 123 of 'काव्यमाला' (Part VII), published by the 'Nirnayasagara Press' (Bombay) is evidently wrong, being perhaps the printer's error for 'विमला'.

19. There is a pun on this word 'मुक्ताभरणा', which therefore means (1) 'devoid of ornaments', as well as (2) 'dight with ornaments of pearl'.

20. 'विमला' and 'कण्ठगता'—same puns as in the preceding verse.

21. *i. e.* One of the 2 Mss. consulted by the editors of the 'Kavyamala' series of the 'Nirnayasagara Press' (Bombay) in publishing this poem in the 7th volume of the said series, (Vide Ch. cit. footnotes to pp. 121 & 123.)

this poem in the 7th part of 'काव्यमाला' ('Nirnayasagara Press' Bombay), one contains the first reading (as given above) of the last verse, from which it is clear that it was, one 'Vimāla' (or Vimala Sūri), a prelate of the 'Svētāmbara' section of the Jainas, who composed this poem : but the other Ms. has quite another tale to tell, and there's the rub.

Mr. K. B. Pathak, who seems to have been the first to discover a Ms. 22 of this work, speaks of it as follows:—

"A few years ago I discovered a small Jaina work entitled 'Prasnottara ratnamālā' the concluding verse of which owns Amoghavarsha as its author—

विवेकात्यक्तराज्येन राज्ञेयं रत्नमालिका ।
रचितामोघवर्षेण सुधिया सदलंकृतिः

Several editions of this work have since been published in Bombay. It is variously attributed to Sankaracharya, Sankarananda, and a Svetambara writer Vimala. But the royal author-ship of the 'Ratnamala' is confirmed by a Tibetan translation of it discovered by Schiefner in which the author is represented to have been a king and his Tibetan name, as re translated into Sanskrit by the same scholar, is Amoghodaya, which obviously stands for Amoghavarsha. This work was composed between Saka 797—799 ; 23 in the former year, Nripatunga abdicated in favour of his son Akalavarsha" 24.

This 'Nripatunga' (नृपतुंग) was the king of the 'Rāsthakūta' (राष्टकूट) dynasty, who ruled from A. C. 815 to 877. His proper name seems to have been 'Sarva' (शर्व) as recorded in some of his own inscriptions as well as those of his successors ; but he is much better known by his royal titles, such as 'Nripatunga' (नृपतुंग) 25 'Amoghavarsha' (अमोघवर्ष) 26 'Atisayadhavala' (अतिशयधवल) 27 and etc. This king is said to have composed a Kanarese Poetical Work on

22. Evidently, the only Ms., Mr. Pathak came by, had only the 2nd reading (as given above) for the 29th verse of this poem, and therefore it must be only after it appeared in print in its different readings, that he, if at all, saw the other reading.

23. i. e., A.C. 875 to 877. 24 Introduction to Nripatunga's 'Kavirajamarga' by Mr. K. B. Pathak ('Bibliotheca Carnatica' Vol. V. p. 9.) 25 Nripa-tunga = 'Eminent among kings'. 26 'Amogha-varsha' = 'An unfailing shower' of royal grace (perhaps). 27 'Atisaya-dhavala' = 'Exceedingly white', on account of fame (perhaps), as fame is said to be white of color.

Rhetorics called the 'Kavirājamārga' (कविराजमार्ग) Mr. Pathak believes that this king was also the author of this short Sanskrit Poem 'Prasnottara ratnamālikā'.

Now in case this poem was, whether rightly or wrongly, ascribed to (the first) Sankaracharya or Sankarananda (who was one of the later successors of the former in one of the pontificates established by him), it goes without saying that in that case it could not contain the opening verse, as given herein above, which is in praise of the Jaina Tirthankara, wherefore it could never find place in the writings of either of them; so it can be inferred that some Mss. at least of this poem were existent in those far off times (and perhaps still extant now) which did not contain this opening verse, nor the concluding verse in either of its readings, for one of them names 'Vimala' as the author of the poem, while another speaks of the king Amoghavarsha as the author, neither of whom Shankaracharya or Sankarananda could be. Even if we suppose for argument's sake, that both the opening and the concluding verses of the poem (as given here) were later interpolations, yet it cannot be maintained that either of these Acharyas wrote this poem; for (1) it has not a word on the identity of the supreme and the individual souls, (2) if it is to be said that philosophy is quite out of place in a didactic poem like this, it may be urged that the conspicuous way in which morals are divorced from 'religion in this poem is as conspicuous by absence in the shorter poems of Sankaracharya (such as e. g. 'Dvādasapanjari' or 'Charpatapanjari' &c.) (3) there is not a breath of 'Bhakti' in the whole range of these verses, nor of self-abandonment nor of any other sort of devotion to God, whether for its own sake or for that of any worldly meed, which though it can not vitiate the beauty of excellance of the poem as it is, is surely unimaginable in a work of Sankaracharya or Sankarananda; and (4) this poem has no verse, whether at the beginning or the end, invoking 'Vishnu' or 'Siva', without whose names no work of either of these Acharyas is conceivable.

Could it then be that 'Nripatunga' alias 'Amoghavarsha' was the author of this poem? With due respect to the scholarship of Mr. Pathak, I am constrained to say that for the following reasons, his opinion cannot be accepted; for—

(1) Whereas the whole of the poem (including the last verse, as it stands in the reading found in the 1st Ms.) is in the Sanskrit metre called 'Aryá' (आर्या), only the last verse (as read in the 2nd Ms.) (*i. e.*, विवेकात्यक्तराज्येन &c.) is in quite a different metre called 'Anushtubh' (अनुष्टुप्)—why should it be so? Why could not Amoghavarsha follow up the uniform metrical sequence of the poem and conclude it in the very metre to which he set all the preceding verses? The reading, however, of the last verse as given in the 1st Ms. is in the same आर्या metre as is the text, and this fitness of things inclines one to hold that the author of this poem must be the prelate 'Vimala' mentioned in it, and not the king Amoghavarsha mentioned in the other reading which be it again said, is metrically irreconcilable with the text of the poem; (2) The name of the poem is given as प्रश्नोत्तररत्नमालिका in verses 1, 2 and 28 and as प्रश्नोत्तरमाला in verse 29 (where its composition having been compared to that of a रत्नमाला, the repetition of the word 'रत्न' in its name could not be proper), in all of which instances, the word प्रश्नोत्तर, which is the forepart of the compound name is so important and therefore stands in it so conspicuously; whereas in the 2nd reading of the last verse, it appears nearly as रत्नमालिका shorn of its indispensable forepart प्रश्नोत्तर, wherefore also I have to take the 2nd reading as quite a later interpolation; (3) The adjective विमल (occurring in verses 2 and 28) seems clearly to betray the eagerness of the author to echo his own name by means of a pun (placing it beside other words in the same verses, on each of which there is a much clearer pun), and this intention he has fulfilled at last in the 1st reading of the last verse, where he says 'विमला विमलेन etc.' wherefore also the author's name seems to have been 'Vimala'; (4) It has not yet been proved that king Amoghavarsha (or Nripatunga) was of Jaina persuasion nor is there any historical evidence, so far as I know in support of his abdication, though Mr. Pathak has even assigned date to it as a settled fact. It is now conclusively known that Nripatunga reigned till 877 A.C. No doubt inscriptions of 875—876 A.C. issued in the name of his son Akalavarsha (or Krishna II) have been found, and it is perhaps these inscriptions, read together with the 2nd reading of the last verse (विवेकात्यक्तराज्येनराज्ञा) of this poem that may have led Mr. Pathak to conclude that Nripatunga's abdication could not but have been a historical fact. But these inscriptions of Akalavarsha, (of 875—876 A. C.) mention him,

not as a king or regent, but only as a युवराज and the viceroy of his father in the southern part of his dominions²⁸, wherefore, had Nripatunga abdicated his throne at 'Mānya-Khēta' (मान्यखेट—कीटा), and at that time, his son was governing the southern part of his dominions, the only result would be an inter regnum at Manya Kheta but there was none so far as history has recorded. (5) As regards the name 'Amoghodaya' as re-translated into Sanskrit from its Tibetan translation (in the Tibetan translation of the poem discovered by Schiefner), it has to be said that the words 'Amoghodaya'²⁹ and 'Amoghavarsha' could never mean the same thing and it would not therefore be fair to indentify the persons indicated by these quite different names, only because both of them begin with the same prefix 'Amogha'.

All that is known of the author from the poem itself is that his name was 'Vimala' (or 'Vimalasuri') and that he was a prelate (in charge of some Jaina Monastery) belonging to the 'Svetambara' section of the Jainas.

As regards the probable date of this poem, the fact that it has been attributed to Sankarāchārya (who is supposed to have lived in the latter part of the 8th cent. A.C.) and also to Nripatunga or Amoghavarsha (815—877 A.C.) may suffice, I hope, to argue that it may have been composed at least not later than 10th century A.C.

28. 'Indian Antiquary' Vol. XII (1883) p. 220.

29. 'Amoghodaya' (अमोघोदय) = 'one whose rise or prosperity does not fail'. (Amogha = infallible, unfailing, unerring).

KALYÂNKÂRAK.

(A WORK ON MEDICINE BY UGRADITYACHARYA)

THE ancient Jain Acharyâs have written many books on Medicine and Astrology in the same way as they have written on Nyâya, Kâvyâ, Alankâr and Dharma etc. Many books on the latter subjects have been published and a study of them has proved how faultless the Jain religion is and how it contributes to the benefit of self. Learned men belonging to other religions have acknowledged unreservedly this excellence of the Jain religion.

Those who have studied the Nyâya philosophy of the Jains have found out this special feature of Jainism. Students of comparative religions are already familiar with the impartial opinion of scholars like Dr. Bhandarkar and others that the refutation by Shri Shankarâchârya of the Anekânta Siddhânta of the Jains is erroneous on account of his failure to understand correctly the true meaning of the Anekanta theory of the Jains.

Special feature of the Jain works on Medicine.

It is greatly to be regretted that, of the many works on Medicine and Astrology, by the Jains not one is printed and published as yet. Authors professing other religions have quoted profusely from the works of Poojya Pâda and other Jain writers. The speciality of the Jain Medicine consists in avoiding altogether the use of meat and honey directly or indirectly in the cure of diseases. They have only resorted to the use of vegetables and minerals as curative agents. They have not at all advised the use of any kind of animal products.

Those who will make a comparative study of the works on Medicine by the Jains and by persons of other religions will certainly discover other peculiar features in the works of the former.

The science of Medicine of the Jains goes hand in hand with the Jain religion and its doctrines and so there is no where to be found a conflict between religion and this science.

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Antiquity of Jain Medicine.

In Jainism Shrûtajnana consists of 12 kinds of Angas beginning with the Achârânga. The last among them has 14 subdivisions known as Pûrvas. The twelfth sub-division is called Prânâvâya Purva. It treats of the eight-fold Ayûrvêda comprising diagnosis of physical ailments, the effects of elements such as earth, and water, and poisonous animals, effects of poisons and their antidotes. It also describes the working of the respiratory system “कायचिकित्साद्यष्टांग आयुर्वेदः भूतिकर्मजां गुलिप्रक्रमः प्राणापान विभागोऽपि यत्र विस्तरेण वर्णितस्तत्प्राणावायम्” Shri Udgraditya-charya has based this Kalyân Kâarak, his work on Medicine, on the Purva, Prânâvâya. At the end of his work he has said :—

सर्वार्थाधिकमागधीयविलसद्भाषाविशेषोऽज्वल,
प्राणावायमहागमादवितथं संगृह्य संक्षेपतः ।
उग्रादित्यगुरुर्गुरुगुणैरुद्भासि सौख्यास्पदं,
सारं संस्कृतभाषया रचितवावित्येष भेदस्तयोः ॥

He says that he has written this Kalyânkâarak work on Medicine by making use of all the best parts of the very extensive work named Prânâvâya Agam written in the Ardhamâgadhi language.

The Origin of the art of healing.

The following is a brief summary of his dissertation in the introductory part of his work, based on Jainism :—

In the remote past, at the end of the third division of time, when the Adi Bhagavan attained omniscient knowledge, Bharat Chakra-varti and other leaders of the time went to the Samavasaran and thus prayed to the Lord :—“O Lord, formerly this Bhârat Varsha was Bhôg Bhûmi. At that time all the people of the land had all the objects of enjoyment from the Kalpa Vrikshas. The people after enjoying heavenly bliss here were born in heaven as celestial beings as the result of their meritorious deeds. But at present this Bhârat Varsha is only a Karma Bhûmi and though there are at present meritorious persons enjoying longevity of life and are fit to attain Moksha, there are born others who are short lived. They are in danger of being attacked by वात, पित्त and कफ. Many diseases have come into existence due to seasons like autumn, winter and

summer and to the partaking of unsuitable food. People do not know what kind of food is good for them, and they do not know the proper Medicines to be taken. Be pleased, therefore; Oh Lord to tell us how to preserve sound health and to prevent and cure diseases." In reply to the above prayer, the words that came out of the mouth of our Lord Adi Bhāgavant describe fully the nature of the body of man, symptoms of diseases, different kinds of Medicines and the effect of time. Since then the Ganadharas, their disciples and the succeeding Tirthankarās have also dealt with this subject. In his prefatory remarks the author has said that he has written this work for the benefit of the general public. This work called the Kalyāṅkarak is only a drop in the ocean of nectar of the words of God Jina.

Derivation of the word "VAIDYA."

The Achāryā has thus defined the word "Vaidya." The Kēvala Jnana which reveals the true nature of substances such as "JIVA" is called Vidyā. The science originating from it is called "vaidya shastra" and it is quite right, to do so. Those who think about this science and study it are called "Vaidyas." The author has given the following verse in this connection:—

विद्येति सत्प्रकटकेवललोचनाख्या,
तस्यां यदेतदुपपन्नमुदारशास्त्रम् ।
वैद्यं वदन्ति पदशास्त्रविशेषणज्ञा,
एतद्विचिन्त्य च पठन्ति च तेऽपि वैद्याः ॥

Persons entitled to learn this science.

Persons desirous of learning this science should belong to "Traivarnaya." Their acts should be faultless, disposition modest and intellect sharp. It is stated in the book that a teacher should give a person of the above description, rules of conduct in the presence of Arahant and then begin to teach him. This was the method in vogue in ancient days of receiving and imparting knowledge of this science from generation to generation.

Motives for this science of Medicine.

It is solely for the purpose of doing good to people at large. There seem to be two prominent motives for the teaching of this science viz. preservation of health and relief from diseases. Shri

Ugrādityâchârya has written this work with these two ends in view, as will be seen from the following verse ;—

लोकोपकारकरणार्थमिदं हिशास्त्रम्,
शास्त्रप्रयोजनमपि द्विविधं यथावत् ।
स्वस्थस्य रक्षणमथामयमोक्षणं च,
संक्षेपतः सकलमेव निरूप्यतेऽत्र ॥

The Acharya has divided the Swasthya (well-being) into two parts viz., the परमार्थस्वास्थ्य (spiritual well-being) and व्यवहार-स्वास्थ्य (physical well-being). The attainment of everlasting, unique and transcendent spiritual happiness is known as Pâramârtha swâsthya while stability of the elements and heat, satisfaction of senses, gladness of the mind, balance of the three states of body वात, पित्त and क्षय are signs of व्यवहारस्वास्थ्य (Physical well-being).

The Acharya says that the main or inward cause of the disturbances of the healthy condition of body is due to sinful acts while the external cause is due to the loss of balance between the three conditions of the body वात, पित्त, and क्षय. For the cure of diseases the inward cause is the service of religion and the outward one is treatment by medicine. Besides the above, substance, space, time and Bhâvâs also cause diseases.

The True Motive of diagnosis

The author has directed the vaidya from his very heart to undertake diagnosis of disease without any selfish motive. He has further said that the true diagnosis destroys sin and increases piety. It tends to the welfare in this and the other world. There is no tapa (तप) as great as finding out the true nature of disease. The Vaidya should not look upon one person as his friend and another as his enemy through the influence of passions in his mind such as enmity, greed, lust etc. He should likewise not be influenced by the desire of gaining honour and name in the world. His motive should be compassion and destruction of bonds created by कर्म (action). Diagnosis arising from such lofty motives never proves faulty. It tends to the welfare of the Vaidya in all directions. As the best kind of husbandry aided by good luck and honest efforts brings about the best results, so impartial diagnosis helps the Vaidya undoubtedly. The author has thus eulogized the diagnosis ;—

चिकित्सितं पापविनाशनार्थं, चिकित्सितं धर्मविवृद्धये च ।
 चिकित्सितं चोभयलोकहेतुश्चिकित्सितान्नास्ति परं तपश्च ॥
 तस्माच्चिकित्सां न च काममोहान्न चार्थलोभान्न च मिश्ररागात् ।
 न शत्रुरोषान्न च बंधुवृद्ध्या न चान्य इत्यन्यमनोविकारात् ॥
 न चैव सत्कारनिमित्ततोवानचात्मनस्तद्यशसे विधेयम् ।
 कारुण्यबुद्ध्या परलोकहेतोः कर्मक्षयार्थं विदधीत विद्वान् ॥
 एवं कृता सर्वफलप्रसिद्धिं स्वयं विदध्यादिह सा चिकित्सा ।
 सम्यक् कृता साधु कृषिर्यथार्थं ददाति सत्पौरुषदैवयोगात् ॥

Qualifications of the Physician

The remarks on the above subject by Shri Achârya are worthy of note. He has said :—

चिकित्सकः सत्यपरः सुधीरः क्षमान्वितो हस्तलग्नत्वयुक्तः ।
 स्वयंकृती दृष्टमहाप्रयोगः समस्तशास्त्रार्थविदप्रमादी ॥

That is, the Physician should be the truth-teller, patient, forgiving, deft-handed, well-versed in the art of preparing medicines and well-read. He should have observed how grave diseases are treated, and should be conversant with all sciences and free from indolence. Patients trust such a person more than they would trust their mothers, fathers, relations, friends and wives. A physician should therefore regard a patient as his own child, love him and free him from disease by treating him with the utmost care.

There are two kinds of physicians viz. one who knows the theory of the science of medicine and the other who only gives medicine. He is the true physician who is versed in both—the science and the art of medicine. As a man cannot walk if one of his legs is tied, so a physician who knows either science or art of medicine to the exclusion of the other cannot cure a disease. That physician is like a man who can use only one leg, the other being tied up.

The treatment by a quack physician may sometimes be successful; yet it cannot thereby become praiseworthy. Medicine, as good as nectar, in the hands of an ignorant physician causes pain as severe as the sharp blade of a sword in spite of being as harmless as saintly persons. A King should not, therefore, allow ignorant or greedy

physicians to practise medicine because they become destroyers of the patients. The following verse of the author gives his views on the subject:—

अज्ञानतो वाप्यतिलोभमोहादशास्त्रविद्यः कुरुते चिकित्सां ।
 सर्वानसौ मारयतीह जन्तून्क्षितीश्वरैरपि निवारणीयः ॥
 तस्मादनर्थानि भवन्ति कर्माण्यज्ञानिनायानि नियोजितानि ।
 सद्ग्रेषजान्यप्यमृतोपमानि निस्त्रिंशधाराशनिनिष्ठुराणि ॥

There are many topics dealt with in the book but a lay-man like myself is unable to deal with them adequately.

Contents of the Book.

The author has divided the book into 25 chapters. Each chapter begins with a salutation to the Lord Jina, and then gives an exposition of the subject proper.

The following will give a general idea of the subjects dealt with in the different chapters in their serial order.

Chapter	Subject matter
i	स्वास्थ्यसंरक्षण.
ii	गर्भोत्पत्ति विचार
iii	स्वास्थ्यरक्षणाधिकारचित्रव्यावर्णन
iv	धान्यादि गुणा गुण विचार
v	अन्नपान विधि वर्णन
vi	रसायन विधि
vii	व्याधिसमुद्देश
viii	वातव्याधि चिकित्सा
ix	पित्तव्याधि चिकित्सा
x	श्लेष्मव्याधि चिकित्सा
xi	महाव्याधि चिकित्सा
xii	"
xiii	क्षुद्ररोग चिकित्सा
xiv	"
xv	"

Chapter	Subject matter.
xvi	शुद्ररोग चिकित्सा
xvii	"
xviii	बालग्रह भूततंत्राधिकार
xix	सर्वविषचिकित्सा
xx	शास्त्रसंग्रह तंत्रयुक्तिः
xxi	कर्मचिकित्सित
xxii	भेषजकर्मोपद्रवचिकित्सित
xxiii	सर्वौषधकर्मव्यापच्चिकित्सित
xxiv	रसरसायनसिद्धचाधेकारः
xxv	नानाविध कल्पाधिकारः

The total number of verses contained in this work comes to 5000.

Other Jain authors.

Through a cursory view of the whole work we have come to know that very many Jain Achâryâs have written works on Medicine or possessed uncommon knowledge of this subject. For the author in his work has referred to the opinions of different persons in dealing with different subjects. As the present article has already covered a great space, we can only refer them by names. श्रुतकार्त्तिकः कुमारसेन, वीरसेन, पूज्यपाद, पात्रस्वामि (perhaps पात्र केसरी but called पात्रस्वामि for brevity's sake) सिद्धसेन, दशरथगुरु, मेधनाद, सिंहनाद, समंतभद्र and जटाचार्य.

We quote below the verses in which the author has referred to the books written by the Achâryâs Pujya Pâda and others.

शालाक्यं पूज्यपादप्रकटितमधिकं शल्यतंत्रं च पात्र
स्वामिप्रोक्तं विषोग्रग्रहशमनविधिः सिद्धसेनैः प्रसिद्धैः ।
कायेयासा चिकित्सा दशरथगुरुभिर्मेधनादैः शिशूनां
वैद्यं वृष्यं च दिव्यामृतमपि कथितं सिंहनादैर्मुनीन्द्रैः ॥
अष्टांगमप्यखिलमत्र समंतभद्रैः
प्रोक्तं सविस्तरं वचोविभवैर्विशेषात् ।
संक्षेपतो निगदितं तद्दिहात्मशक्त्या
कल्याणकारकमशेषपदार्थयुक्तम् ॥

The following table will give at a glance the names of the Acharyas and the works written by them as given in the above verses :—

Names of Acharyás	Works
1. पूज्यपाद आचार्य	शालाक्यं शिराभेदनम्
2. पात्रस्वामी	शल्यतंत्र
3. सिद्धसेन	विष and उग्र ग्रहशमन
4. दशरथगुरु }	शरीरचिकित्साविवेचन
5. मेघनाद }	
6. सिंहनाद	बालरोगचिकित्सा and वाजीकरण
7. समंतभद्र	अष्टांगवर्णन

In the last verse the author says that he has compiled the Kalyân Kârak work containing all topics according to the best of his ability.

The author.

We shall close this article with this paragraph. Shri Udgraditya-charya wrote this work in obedience to the commands of his Guru—Shri Nandi Achârya. In the concluding verses of eulogy he has written thus:—

श्रीविष्णुराजपरमेश्वरमौलिमाला-
 संलालितांघ्रियुगलः सकलागमज्ञः ।
 आलापनीयगुणमुन्नतसन्मुनीन्द्रः
 श्रीनंदिनंदितगुरुर्गुरुर्जितोऽहम् ॥
 तस्याज्ञया विविधभक्षजदानसिद्धौ
 सदैववत्सलतपःपरिपूरणार्थम् ।
 सारंकृतं जिनमतोद्धृतमेतदुद्य-
 त्कल्याणकारकमिति प्रथितं धरायां ॥

The meaning of the above is that the king named (विष्णुराज) Vishnuraj used to worship the feet of his Guru Shri Nandi. In obedience to the command of my Guru I have compiled this work following the principles of Jain religion in order to bring success to

the treatment of diseases and to show my sense of compassion towards physicians.

If is not known when the King Vishnuraj flourished. But as the names of Achâryâs Veersen and others appear in this work of Ugradityacharya he might have been a contemporary of the Acharya Jinsena or might have lived immediately after him.

We shall conclude this article after stating the place where this work was written:

वेङ्गीशत्रिकलिंगदेशजननंप्रस्तुत्य सानूत्कर-
प्रोद्यद्भक्षलता विताननिरतैः सिद्धैः सविद्याधरैः ।
सर्वैर्मंदर कंदरोपमगुहाचैत्यालयालंकृत
रम्ये रामगिराविदं विरचितं शास्त्रं हितं प्राणिनाम् ॥

Thus from the above it is clear that the work which is so very beneficial to human beings has been compiled by the author in the temple of God on the Ramgiri mountain in the country or Trikalang.

The learning and teaching of the Jain Nyaya philosophy, grammar and religion were facilitated by the publication of works on those subjects. Such being not the case with Jain works on Medicine and Astrology, it can safely be said that the study of these sciences has naturally been shut up. The present medical practitioners and Astrologers among the Jains are the followers of works written by non-Jain authors. This naturally leads to the inferiority of the Jains in respect of these two subjects in as much as they have to depend for the knowledge of these subjects on persons who are not Jain. It is therefore very necessary to get the Jain works on these subjects printed and published. In conclusion, we appeal to the learned and rich Jains to make up this want by undertaking the publication of works on these subjects as they are available and by giving them a place in the educational curriculum.

JINADAS PARSHWANATH FADKULE.

THE ANCIENT HOME OF THE JAINAS

BY

L. A. PHALTANE ESQ. B. A. LL. B. PLEADER,
(Islampur, Taluka Walva.)

AN attempt has been made by me to show in my last article on this subject, by citing authorities from the Mahapurana of Jinasena that the ancient home of the Jainas must be the region round about the North Pole. In this article I want to substantiate the same conclusion by reference to the other sacred Jaina works.

The Jaina scriptures say that the Sun, the Moon and the Stars move incessantly round the Mount Meru and by those movements divisions in time have been made.

(1) ज्योतिष्काः सूर्याचंद्रमसौ ग्रहनक्षत्रप्रकीर्णतारकाः ।

Jyotishkāh Suryā-chandramasaw graha nakshatra prakirna tārākah.

Tattwartha Sutra, Chapter IV, 12.

(2) मेरुप्रदक्षिणा नित्यगतयो नृलोके ।

Merupradakshinā nityagatatayo nraloke,

Tattwartha, Sutra, Chapter IV, 13.

(3) तत्कृतः कालविभागः ।

Tatkritah kalavibah

Tattwartha Sutra, Chapter IV, 14.

[Meaning:— Jyotishka gods are the Sun, the Moon, the Planets, the nakshatras and the scattered stars. They move incessantly round the Mount Meru in the world of men. The divisions in time have been made by them.]

At the North Pole, the Sun, the Moon and stars move in a circular way parallel to the horizon. There is only one star which is steady and motionless and that is the polar star; and other heavenly bodies move round it. The Jaina scriptures maintain that the Mount Meru is one lakh yojanas in height. While describing the Vijayardha mountain the author of Mahapurana puts the following words in the mouth of Vijayardha:—

प्रोक्षगो मेरुर्वाकान्ताच्च मद्रत् स धृतायतिः ।

(Meru is only lofty. He is not like me long and broad).

We can draw an inference from this that the ancient Jainas considered that Meru was like a lofty pillar. So we can assume that there is a big column joining the North Pole and the Polar star and this column may be called Mount Meru. For, round this column of our imagination all the heavenly bodies are actually moving. With this conception of the Mount Meru in mind its height measuring one hundred thousand yojanas would not be altogether inconceivable. The ancient Jainas also appear to have considered this imaginary column as Mount Meru, for no learned pandit in Jaina lore has yet been able to point out a real mountain as Meru mountain. For this conception of Meru and the heavenly bodies moving round it two reasons seem possible ; first it may be that the central ideas of Jaina religion must have had their origin in Videhakshetra or in other words the Jaina saints must have seen the state of things actually and must have preserved that knowledge by continuous oral transmission from preceptor to disciple ; the second, it may be that the Jaina thinkers, by their clear and balanced thinking, must have drawn inferences which were so true that they actually visualised the state of things which formerly obtained and now obtains in polar regions. To me the first reason seems more reasonable.

If the frame of thought of the Jaina thinkers be taken into serious consideration the reader will be convinced that the polar region must have been the region of origination of the central tenets of Jainism, which are that in spite of the apparent unstableness of all things there is permanence, regularity and orderliness in the universe, that all the things, their actions and movements are controlled and guided by definite principles ; and that the soul, though it has to pass through various births and rebirths in its state of worldliness, can attain a state of steadiness, liberation and knowledge under certain circumstances.

In the polar region the movement of the Sun and the Moon is parallel to the horizon. Near the equator their movement appears different. There they appear to rise from the eastern horizon, come over our heads and go down to western horizon to set. On account of the peculiar relation between the positions and movements of the earth and the Sun, the movement which is really of one kind

appears differently at different places. This is an instance of fallacy of sight. It appears that the Jainas, who came to India and settled there for years, came to think, on account of the apparent difference in the movements of the Sun and the Moon in the arctic region and in India that there must be two Suns and two Moons on this earth. This would be the most convincing explanation of the proposition of two Suns and two Moons in the Jaina shastras.

The minister of the King of Alakā is said to have visited the Mount Meru for paying homage to the Acritritrima Jaina Chaityalayas, which were, at the same time being visited by two Jaina saints from the country of Mahākakshā in East Videha. The meaning which the present writer would like to draw from this story is that the ancient Jainas considered it sacred to visit the centre of the earth, i. e. the North Pole for celebration of important religious functions in their lives. When the region near the North Pole became uninhabitable owing to reduction of heat in the earth the people began to move away from the North Pole but within the arctic zone. The effect of this was that the great Meru became ordinarily unapproachable by the people and hence the people were tempted to create new places which they began to visit for the performance of their sacred duties calling them Merus for all practical purposes. In this way on the four sides of the great Meru there arose new places which were called Merus. Thus the Purana says:—

Adih sudarshna Meru Vijayopyachalāstathā

आदिः = सुदर्शनो मेरुः = विजयोऽप्यचलस्तथा ।

Chaturtho mandao namna vidyunmalicha panchamah

चतुर्थो मंदरोनाम्ना विद्युन्मालीच पंचमः ॥

“The first is Sudarshana Meru ; the second is Vijaya ; the third is Achal ; the fourth is Mandara and Vidyunmali is the fifth.”—

Thus there are five Merus.

The diminishing heat of the earth drove the people downwards. When they crossed the arctic zone the circumstances changed. The Sun and the Moon which were until then moving parallel to the horizon ceased to move in that way and their movements began to appear in a different way. The circular movement of the heavenly bodies having been lost sight of, the idea of visiting Meru or some central place fell into background and there became no necessity of

creating new places as Merus. But the idea of celebration of important events in the life of great men like Tirthankaras on the Mount Meru persisted and hence we can account for the stories in Puranas which mention that the Tirthankaras are taken to the Mount Meru for their birth ceremony. But the right conception of the Mount Meru having been forgotten we find the story that Indra takes the infant Tirthankar to a place somewhere high up in the sky.

Sarwartha Siddhi commentary on Sutra No. 18 in the chapter 4 of the Tatwartha Sutra says :—

Na Jyotiskavat tiryak avasthitih

न जोतिष्कवत् तिर्यगवस्थितिः ।

[The Vaimanic gods are not placed slanting (Tiryak) like the Jyotishka gods.]

Further the same commentary says that the Sun, the Moon and the Stars move round the Mount Meru leaving a distance of 1121 yojanas between them and the Meru. On Sutra 12 of Chapter iv of the Tatwartha Sutra, the Sarwartha Siddhi gives an explanation as under :—

“Scattered and clustering stars move at a distance of 790 yojanas from the horizon, they being the lowest of the Jyotishka gods. The sun moves ten yojanas above them. Eighty yojanas above the Sun, the Moon moves. Four yojanas above the Moon is the course of the Nakshatras and so on.”

This description is true by Vyavahara Naya and its truth is confined to the polar region only. On the North Pole the movements are just as are mentioned in the commentary.

All the foregoing remarks will show that if we hold that Videha Kshetra or the region round the North Pole was the place where Jainism first originated, many points in Jaina scriptures which are quite ununderstandable to-day can be explained away with complete satisfaction.

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