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THE JAINA GAZETTE

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Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law, Indore.

Ajit Prasada, M.A., LL.B., Lucknow.

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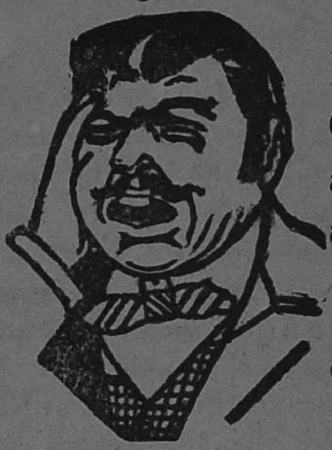
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KUMARAPALA CHAULUKYA.

THE JAINA EMPEROR OF WESTERN INDIA.

BY

Umrao Singh Tank, B.A., LL.B.

KUMARAPALA ruled for thirty-one years from A.D. 1143 to A.D. 1174 over a vast territory extending from the hilly regions of the Hindukush to the plains of Maharashtra. The Kumarpala-prabandha gives the following limits of his sway. The Turks on the North; the Ganges on the East; the Vindhya mountains on the South; the Ocean on the West. "Considering his greatness as a king and conqueror" observes an eminent writer "historical record of Kumarapala is meagre and incomplete. Materials may still come to light which will show his power to have been surprisingly widespread." Under him the Chaulukyan empire reached its widest limits and enjoyed uninterrupted peace and prosperity. In fact it came to be regarded as the richest, if not the most warlike monarchy in India. Kumarapala, like his forefathers was a votary of Siva but in A.D. 1159 in consequence of the teaching of the great Jaina teacher Hemachandra[1] he became a convert to Jainism. He, then endeavoured to conduct himself as an ideal Jaina ruler and breathed into the administration that spirit of love and kindness which is the chief characteristic of the great faith he had adopted.

1. Hemachandra was born in A.D. 1089 at Dhandhuka and died in A.D. 1172.

The seat of the Chaulukyan government was at Anhilwad[1] now in ruins but then a magnificent city enriched with stately palaces, sumptous temples, beautiful pleasure-gardens and charming tanks. It was a great centre of international trade where the people of different nationalities met and transacted business. The indegenous commercial community of the capital was very affluent. There were millionaires and multi-millionaires amongst them and those who were worth a crore or more enjoyed the privilege of hoisting huge flags with ringing bells over their palatial houses. The merchants under took long voyages to foreign countries for trade purposes and made enormous profits.[2]

The Chaulukyan empire of which Kumarapala was by far the noblest ruler was founded by a Rajput adventurer named Mularaja, who having killed Chavada king, Samanta Singh, in A.D. 941, took possession of Anhilwad and set up there as an independent chief. He was succeeded by his son Chamunda of whom we know little. After Chamunda, came Durlabha who was succeeded by Bhima I. He ruled from A.D. 1022 to A.D. 1064 and seems to have been more powerful than either of his predecessors. During his reign in A.D. 1024 Mahamud of Ghazni invaded Gujarat, captured Somanatha and sacked Anhilwad. The kingdom survived the shock given by Mahamud and a few years later, Bhima's general Vimala reduced the Paramara chief of Chandravati to submission and secured from him the beautiful Chitrakuta peak of Abu where in A.D. 1032 he built his famous Jaina temple which is still one of the glories of the Jaina architecture. Bhima had three sons Karna, Khemaraja and Mularaja. On his retirement from the temporal power, in A.D. 1064, Karna became king. He was served by three ministers, Munjajla, Santu and Udaya.[3] All of them were very capable men professing the Jaina religion. Karna was succeeded by his minor son Siddharaja-Jayasinha. During his minority, the administration was carried on

1. Modern Patan in the Gaekwad state, noted for its rich and valuable collections of ancient Jaina MSS.

2. Yasahpala, Moharajaparajaya, Introd XI.

3. Udaya had four sons, Bahada Ambada, Chahada and Sola. The first two rose to eminence under Kumarapala.

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by the mother-queen Miyanalladevi who continued receiving the loyal support of her ministers, Siddharaja was a magnificent ruler. It was he who raised the Chaulukyan kingdom to the position of a leading power in India. According to the Prithviraja-Vijaya, he had a sister named Kanchana-devi who was married to Arnoraja, the king of Sambhar. Siddaraja was a great patron of learning and an earnest seeker after truth. A Saivite was he and no doubt a Saivite he died. But it was his chief delight to hear the professors of different sects discussing the merits of their respective faiths. Hemachandra was also invited by the king to assist him in his pursuit of truth. The invitation was accepted. The learned Suri often visited the king in his palace who received him with great courtesy and conversed with him freely on various religious topics. Hemachandra was one of the most gifted men of his time and was always practical in his aims and objects. With his tact and ready wit coupled with his vast and deep learning, he not only succeeded in consolidating the Jaina influence in the Court, but also in impressing the king with the beauty and dignity of the great faith of which he was no mean representative. At the request of the king he composed his first literary work—the famous Siddha-Hema-Vyakarana and speaking in our every day phraseology dedicated it to him.

On the death of Siddharaja, which took place in A.D. 1143, Kumarapala ascended the throne. He was born in A.D. 1093. His father, Tribuvanapala, lived in his ancestral appanage of Dethali. His grand-father Devaprasada, the son of Kshemaraja had burnt himself on the funeral pyre shortly after the death of Karna. Tribhuvanapala married Kashmira-devi a woman of low birth by whom he had three sons, Mahipala, Kumarapala and Kirtipala and two daughters, Pramala and Devala. Pramala was given in marriage to Kanahada-deva, the military commander of Siddharaja and Devala to Arnoraja, the king of Sambhar. Kumarapala himself was married by his father to Bhopala-devi who in due course bore him a daughter named Lilu. Jayasinha-Siddharaja had no male issue. In spite of all his prayers, the gods were not pleased to bless him with a son. Naturally, Tribhuvanapala and his sons, as next reversioners, claimed the

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crown after him. But Siddharaja hated them for their social apostacy and to defeat their claim nominated a Paramara prince, Chahada[1] who hailed from Malava as his son and successor.

To make himself sure of the success of his plan and to safeguard the interests of his adopted son, he had Tribhuvanapala assassinated. The next intended victim was Kumarapala. Before he could lay his hand upon him, the secret was out and Kumarapala, as advised by his brother-in-law Kanhad left his family at Dethali and himself went into exile. He roamed about under disguise visiting various places. Once, he paid a secret visit to the capital to know what was going in the Court but he was recognised and followed by the men of Siddharaja. But with the aid of a friendly potter named Alinga, he managed to evade the search-party and made good his escape. Thence he made his way to Cambay where he came across Hemachandra who is said to have foretold his future greatness but he did not take it seriously. While staying at Ujjain, news came to him that Siddharaja was dead. He at once hastened to Anhilwad. The state nobles and ministers met in a council and after some discussion, decided to offer the crown to Kumarapala and not to Chahada who was a stranger. After an interregnum of thirty days during which period, the sandals of the late emperor adorned the vacant throne, Kumarapala was installed as emperor of Anhilwad.

The first act of Kumarapala on coming to throne was to recognise the services, in an appropriate manner, of all those who had befriended him in the days when he was a homeless wanderer. Alinga was made the chief member of the council which was formed to carry on the administration of the state. Bahada was appointed as prime minister. Bhopala-devi was elevated to the dignity of the chief queen. Devasri and others were given handsome rewards.

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1. Merutunga has erroneously confounded this Chahada who was a Paramara Rajput with his namesake who was one of the four sons of Udaya. The error has been repeated also in the learned works of oriental scholars. Modern research owes a great debt to Muni Jina-vijaya-ji for his having pointed out the mistake in his learned work "The Prachina Jaina Shilalekha" Pt, II.

When Kumarapala came to throne, he was in his fiftieth year of age. He had seen much of the world and had no doubt laid up a vast store of experience in course of his wanderings. No wonder that a man of his type should insist upon looking personally into the affairs of realm and allow no one to arrogate his authority. This attitude of his of course did not find favour with the old courtiers who saw their power gone and prestige damaged. They all became his enemies and with the object of killing him and placing their own nominee on the throne entered into a conspiracy. They posted their secret agents with instructions to watch and follow and kill the emperor. But before they could achieve their object, the conspiracy was discovered and all the conspirators were executed.

Kumarapala owed his elevation to the throne to Kanahada-deva just as Akbar owed his crown to Bairam-Khan. Kanahada, it appears, had looked forward to an era of all-powerfulness under the regime of his brother-in-law. He waited and waited but no power came to him. He then realised that he had been labouring under an illusion. He felt sullen and morose and ultimately his attitude towards Kumarapala became manifestly hostile. He defied his authority, published his low origin and questioned his right. Friendly warnings were given to him from time to time but he took no notice of them. At last by the orders of the emperor, he was arrested and was deprived of the use of his eyes.

When the council of the nobles and ministers had given its verdict in favour of Kumarapala, Chahada, the disappointed claimant sought the protection of Arnoraja the king of Sambhar and appealed to him for help. Arnoraja who had married a sister of Siddharaja gave him a rank in the army and took up his cause. The Chohan chief now began fomenting disaffection in the Chaulukyan army and both by purse and promise won over to his side some of the generals of Kumarapala. Having thus made himself sure of his success, he set out at the head of a large force and came on the borders of Gujarat. Though treason and treachery were not unknown in the Chaulukyan camp, yet Kumarapala with his superior generalship and great personal courage managed to defeat the enemy and inflict a heavy loss on

him. Both Arnoraja and Chahada were taken prisoners the former was allowed to go back to his kingdom while the latter was generously pardoned and given a position in the Court.

While Kumarapala was engaged in repelling the invasion of Arnoraja, Vikrama-Simha, the feudatory chief of Chandravati (Abu) who had avowedly joined the contest with his men of Jalor as Kumarapala's vassal, was found secretly favouring the enemy. In fact he was the leading member of a conspiracy which was formed to kill the Chaulukyan monarch. Fortunately Kumarapala had a timely warning of the impending danger and thus what would have proved a grievous disaster was averted. In due course Vikrama was deposed and sent as a state prisoner to Anhilwad and his place was given to his nephew, Yasodhavala.

Soon after, Kumarapala turned his attention to the reduction of Sapadalaksha. A large army consisting of fourteen hundred camels and twice as much foot was prepared and Chahada was put in command of it. The valiant Chahada attacked and captured Bambhera, a town in Sapadalaksha and gradually established Chaulukyan supremacy there. Seven crores of rupees worth gold and seven hundred marcs fell into the hands of the victorious army. A story is told by Merutunga which sheds an interesting light on Kumarapala's character. When war accounts were submitted to him, he was very angry with Chahada for his having incurred an *unauthorised* expenditure of one lac of rupees in charity out of the war purse. "The expenses in which you indulge" said the emperor "even I am not able to compass." "Because your Majesty is not a king's son while I am" was the ready retort of Chahada.

(*To be continued.*)

THE A, B, C OF JAINISM.

[The writer of this article Mr. Chimanlal J. Shah is a Jain Graduate of Bombay University now engaged on research into the history of Jains in Northern India for writing an authoritative and reliable thesis on the subject. He is a very painstaking student of Jainism and has made this maiden attempt by writing the short paper which will be found both instructive and interesting. We are in a great need of a book which can give a comprehensive and succint view of the principles of Jain philosophy and religion and such need will, I hope, be fulfilled by several attempts at the hands of our Jain Graduates who are growing in number every year.—Mohanlal D. Desai]

Introduction.

ABOUT the antiquity of Jainism there remains very little to be said, because scholars and historians have left almost nothing to speculate about. That Jainism is an offshoot of Buddhism or Brahmanism or that Mahavira was the founder of Jainism is what is historically both unsound and wrong.

From certain inscriptions from Mathura we see that they are dedicated to Rishabha, the first of the twenty-four Tirthankaras of Jainism. If He was the founder of Jainism there is no reason why people some 600 years after Him should dedicate their inscriptions to any one but Mahavira. Further more Parshvanatha, the predecessor of Mahavira, is now considered to be a historical personage by the modern historians. The date of Parshvanatha as fixed by them is c. 800 B.C About this Dr. Guerinot says in his introduction to his "Essay on Jaina Bibliography."

"There can no longer be any doubt that Parshvanatha was a historical personage. According to the Jaina tradition He must have lived a hundred years, and died 250 years before Mahavira. His period of activity therefore corresponds to the 8th century B.C

"The parents of Mahavira were followers of the religion of Parshva..... The age we live in there have appeared twenty-four prophets of Jainism. They are ordinarily called Tirthankaras. With the 23rd Parshvanatha we enter into the region of history and reality."

From this we are convinced of the antiquity of Jainism. Mahavira is the last Tirthankara of this age, and had taken birth at a time when everything was in disorder, and his presence was badly required. According to Mr. Datta the conditions of those times are summed up in the following words :—

"Religion in its true form had been replaced by forms. Excellent social and moral rules were disfigured by the unhealthy distinctions of caste, by exclusive privileges for Brahmins, and by cruel laws for Sudras..... Thus society was held in a cast iron mould which it had long outgrown, and the social, religious and legal literature of the day still proclaimed and upheld the cruel injustice against the Sudras, long after the Sudra had become civilized and industrious, and a worthy member of society."

At such a period of our history Mahavira put before the world His deep and broad principles of Ahimsa, and brought about an unsurpassed revival in the current filthy atmosphere. About Mahavira's message to the world Dr. Rabindranath Tagore says as follows :—

"Mahavira proclaimed in India the message of salvation that religion is a reality, and not a mere social convention, that salvation comes from taking refuge in that true religion, and not from observing the external ceremonies of the community—that religion cannot regard any barrier between man and man as an external verity. Wondrous to relate, this teaching rapidly overtopped the barriers of the race's abiding instinct and conquered the whole country. For a long period now the influence of Kshatriya teachers completely suppressed the Brahmin power."

Thus we see from most reliable sources that about the antiquity of Jainism, there is absolutely no doubt at present, and that Mahavira the twenty-fourth Jina has with His great message of Ahimsa given to the present world something on which a

new civilization can be built up to save it from utter wreck and ruin.

Western scholars only very recently took up the study of Jainism, and hence too much of misunderstanding and misbelief has been abroad. Some have thought that Jainism is an offshoot of Buddhism or Brahmanism, and some have gone to the length of saying that Gautama the disciple of Mahavira and Gautama Buddha were one and the same. From the following quotation of Dr, Hopkins from a letter to Shri Vijayindrasuriji the reader will realise what sort of misunderstanding was then abroad :—

" I found at once that the practical religion of the Jainas was one worthy of all commendation, and I have since regretted that I stigmatized the Jaina religion as insisting on denying God, worshipping man, and nourishing vermin as its chief tenets without giving regard to the wonderful effect this religion has on the character and morality of the people. But as is often the case, a close acquaintance with a religion brings out its good side and creates a much more favourable impression of it as a whole than can be obtained by a merely objective literary acquaintance."

About the antiquity of Jainism Dr. Hermann Jacobi says in his Essay read in the Congress of the History of all religions : —

" In conclusion let me assert my conviction that Jainism is an original system of religion quite distinct and independent of all others ; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India."

Major General Forlong after his stay at Mt. Abu for 17 years declared after a long study, " Jainism thus appears as the earliest faith in India."

Moreover Jainism is not only an old religion but it has a treasure of its own which it can be well proud of. In the sphere of literature Jainism has hardly left out a single field; in the sphere of Logic it has developed the mode of reasoning called Syadvada; in the sphere of Metaphysics it gives us the ultimate analysis of the universe; and in the sphere of practical religion it lays down the rules of conduct with a minuteness and comprehensiveness which are unsurpassable. Moreover the work done

by Jainism in the field of architecture and sculpture is not unknown to any lover of art and beauty.

In writing about Jaina literature Dr. Hartel of Germany writes :—" Now what would Sanskrit poetry be without this large Sanskrit literature of the Jainas ? The more I learn to know it, the more my admiration rises."

About this very point Professor Winternitz says in his " Jainas in the history of Indian literature " :—" It would take a fairly big volume to give a history of all that the Jainas have contributed to the treasures of Indian literature."

" Jainas have contributed their full share to the religious, ethical, poetical and scientific literature of ancient India."

Again while speaking of Jaina literature and architecture Dr. Hartel says :—" Jaina literature gives nourishment in the same time to the scholar, to those who like refine literary compositions, and those who like fine fairy and other tales, related in a simple style which is adapted to this kind of literature. Neither the Buddhas nor the Hindu authors know how to tell a tale At the same time what would have become of Indian sculpture and architecture, if the Jainas had kept, as you say, to conservative ideas i.e if they had not caused statues of the Tirthankaras to be made and temples to be built."

Writing to the same effect Mr. T. L. Vaswani says, " Marvellous in its minute workmanship and symbolism is Jaina architecture. Jainas have developed a logic which is not surpassed by any other in its severe reasoning and analysis ; and the Jaina philosophy as I understood it holds within it ideas which can help much in building a new Civilization."

Our modern science also is in many points based on the original principles of the Jaina science. What is the invention of gramophone ? It clearly points to the fact that a word or a voice is a kind of matter, and this is what Jainism has been saying for hundreds of years. The recent discovery of Dr. Bose that plants or vegetables have life in them is the fundamental idea of Jaina religion and Jaina science.

Speaking on Jaina science Dr. L. P. Tessitory of Italy once observed to the following effect ;—

"Jainism is a religion of a very high character. Its chife principles are based on science, and this is not only my inference, but it is my actual experience. The more the science of things progresses, the more it proves the principles of Jaina religion."

In certain quarters it is wrongly understood that Jainism does not believe in God, and that it is an atheistic religion. Such a view of Jaina religion is tbe result of the ignorance of its doctrines and philosophy, and we hope that this ignorance will be clear to the reader in the body of this small work.

Speaking about this Dr. Pertold says :—"The Jaina view of God is a very natural one for the thinking being. I am strongly opposed to those, who may call Jainism atheism and thereby deny its being a religion at all."

"To make a final conclusion I venture to say that the Jaina religion is for the comparative science of religion one of the most important developed religions because of its advanced view of religious matter as well as of the methods."

Thus looking at it from whatever point of view we have to admit that Jainism has a very valuable contribution to make to the uplift of humanity which is the one object of all religions. This "a, b, c of Jainism" is no attempt on our part at an original work in any one of these fields. It is merely to give to the general reader in a nutshell a correct idea of Jainism.

Such small primers have also their scope in the vast field of literature, and looking to this we hope that this 'a, b, c' will be helpful to many a reader, and will also remove the doubt and misunderstandings of many seekers after truth.

We know and we are conscious of the short-comings of this tract, but this is only an humble attempt for the information of the general reader.

(To be continued.)

UNREAL PURSUIT OF REALITIES.

Religion.

AS ever Prakriti clings to Purusha when He spurns her. Mahomed and Mahavira get rich and splendid mosques and Mandirs, because they were possessionless and simple houseless men. Why should men vilify these heroes of all-contained nothingness by trying to give them something of our pigmy nothingness? This is the pathos; the lie of religious culture; the paradox of faith; the self-contradiction of worship. We worship A in the form and by means of non-A! In worshipping A, we worship or at least sanctify non-A. In trying to be near A by these means, we unconsciously go farther and farther from A. It is ever thus that Subtle Satan lures us away from Near God.

The thing needed and difficult is to visualise and make real and one with one's self even the most ordinary, daily repeated, and repeatedly professed elementary tenets and essential dogmas of any religion.

We follow religion parrot-like. Our ancestors of old followed it as a seen and experienced object.

Politics.

Politics is simply the science and art of managing its own internal and external communal affairs by a community, which may be simple or complex. A simple community has a unity of locality, history, religion, race, tradition, custom, feelings and ideals. A complex community does not possess all these. Whether simple or complex, a political community aims at preserving the greatest possible measure of freedom of thought, speech and action of its constituent individuals and sections. It aims primarily to keep peace and order at home, and honour and safety abroad. The reign of Law among its citizens secures Peace within, the knowledge or conviction abroad that it can and shall hold its own secures honourable recognition abroad and makes it immune from any invasion or hostile or contemptible treatment.

Modes of Government and war change with times. The chariots and arrows of Mahabharata have evolved up to tanks and machine-guns and shells and mines and aeroplanes of to-day. Indians are like ignorant, puling babes in the military art on land and sea and in air. In the art of Government, democratic, parliamentary or any other, they are centuries behind the other nations of the World. And yet they want Political Freedom and Status, as if they were equals of all the nations with whom they are co-signatories in the League of Nations. An untouchable may purchase a First Class ticket by a trian in which all other First Class passengers are Brahmins in India. The position of India in the Family of Nations to-day, is not much different from that of the untouchable First Class ticket-holder above.

Willing and instinctive obedience to and co-operation with Law has to filter down into the lives and thoughts and feelings of Indian masses, and they have to become trained to fall immediately into an united unbreakable solid fronted line of soldiers to protect their hearths and homes and the land and the water boundaries of their beloved Motherland, before any talk of self-Government can become real. Men and women have to grow into strong, genuine, real citizens before real Politics can be pursued.

Indeed it is easy to see how unreality saturates our pursuit of our social aims, our local self-Government, our commerce and trade, our law and justice, our domestic lives our books and newspapers, in fact all our individual and aggregate lives. Till this un-reality is cured and its recurrence prevented, no substantial or real advance in any direction is even possible.—*J. L. Jaini.*

JAINISM AND ITS POWER TO STOP HUMAN WARFARE.*

Salutation to the Founder of the Science of Religion :—

Adi Purusha Adisha JINA Adi Subuddha Karatara
Dharma Dhurandara Parama GURU Namaun Adi Avatara.

(Translation) :—Salutation to the First Divinity Incarnate, the First Perfect Man, the Lord of Jinas (Conquerors), the First Most Excellent Arranger of things, the Supporter of Dharma (Religion) and the Supreme Teacher.

Brothers and Sisters or as you have it in the West, Ladies and Gentlemen !

I am happy to have this opportunity of delivering the great Jaina Message of Peace and Love to the present distinguished gathering of thoughtful women and men, in this great cosmopolitan rendezvous of nations, and I like to take this opportunity of thanking Madame Benigni who has so kindly made the necessary arrangements for to-day's lecture. Now, as you know, the subject of my lecture is Jainism and its power to put a stop to human warfare. We all remember the awful times through which the world passed duning the recent great war. That was fought out, so some people thought and so everybody said at the time, to secure peace. That horrible war ended about eight years ago, but we have seen nothing of the peace that we fought so furiously to secure ! On the contrary, the atmosphere is as hostile to peace to-day as it was when the war came. We still have the same old ideals, the same lust of power and acquisition, the same unhealthy rivalries between nations that had turned the world into so many armed encampments ready to burst into a huge conflagration at any moment, on the least provocation. There is no difference in the treatment of the weaker nations by the stronger ones ; there is no

* A lecture delivered by Mr. C. R. Jain before " Le Trait d'Union " Society at Nice.

change in the angle of vision of the statesmen of the great nations, there is no slackening of the rush for armaments and the cult of destructive power. In short, the war that was fought out has completely failed in its purpose, if it really *did* aim at securing Peace! Distrust is the prevailing note of our political life to-day, and it is distrust which must sooner or later lead us into war again with our neighbours. And let me say that this distrust is fully justified by experience. For we have learnt the bitter lesson that political promises are grounded not upon conscience and honesty of purpose, but upon mere considerations of national convenience and advantage, so that in their hearts the statesmen are all the time aware that the great treaties which they adorn with their signatures are but seldom anything more than mere scraps of paper! But shall not peace be secured through such organizations as the League of Nations, or the Brotherhood of Youth and the Fellowship of Reconciliation? My reply is an emphatic NO! For the former will be in danger of becoming the breeding ground of intrigue, and the others will never have a voice—in any case not an effective voice—in the disposal of matters pertaining to peace and war amongst the nations of men.

I do not want to be a pessimist by any means; but it is no good to shut one's eyes to the fact that our political aspirations are at war with the science of peace, and will not yield anything except thorns and tears so long as its outlook on life is not completely changed. You need to change the very hearts of men in the first instance, and the change must be universal, neither sporadic nor erratic. A few good men can accomplish nothing in a world that is constituted by the opposite type of people. The outlook on life of the peacefully inclined man is of the average man of our day. To-day you have only the two ideals in the innermost hearts of men, namely, acquisition and fashion! What you want for Peace on the contrary is the passion to live and to let live! In other words, those who aspire to introduce the millennium of PEACE in the world to-day must find out a way to the human heart and to replace therein the existing harmful ideals of acquisition and fashion with the love for the neighbour, both near and remote, and respect and loving regard for all forms of

life! For unless you respect life in all its manifestations, it will not be possible for you to respect it as you should in your neighbours. I am not talking of the mockery of love that is no deeper than the mucous living of one's lips, and that readily leads one to circumvent facts, twist the significance of words and phrases of solemn pacts and to trample on treaties and engagements. If you have no respect for all life, you will never have respect for any of its forms, except when it suits you otherwise or when it is better for you to behave respectfully towards any one individual or community or communities of men. Look, all the disturbance in the jungle arises from the presence of animals that prey on and devour the flesh of their fellow-beings. There is no disturbance where herbivorous animals live. The deer, the cow, the pigeon, the dove, injure no one; it is the wolf, the leopard, the hawk, the vulture that are constantly engaged in killing are causing disturbance. The principle holds good throughout.

The question is how is the necessary change in the human heart to be effected? The Bible taught all right enough: love thine neighbour as thyself. But it failed to make any impression on the worldly man! Two causes account for failure in this respect and these are especially strong in modern times. Firstly, the Bible is believed by Christiandom to-day to teach only respect for the human life, The doctrine of love is not to be extended to all forms of life, the animals being deemed to have been especially created for being devoured by men. With such a belief you require an extraordinary logical acumen to perceive the special sanctity of human life when all its other forms of life are devoid of it. No wonder that the average man is not impressed with such a special sanctity for the human life. The other reason why the Biblical doctrine of loving the neighbour impresses us not to-day is to be found in the fact that the modern mind has acquired what I might term a highly commendable spirit of freedom of thought, and is not likely to be swayed by mere *lipse dixit* and doctrines that do not explain themselves. He will not, therefore, turn the other cheek, or give his cloak also when only his coat it is that is claimed at law. As for the unintelligibility of these doctrines the Bible itself explains;

'If I have spoken to you of earthly things, and ye believe not, how shall ye believe if I speak to you of heavenly things?'

And it is distinctly added :—

'I have other things to say unto you, but you cannot bear them yet.' The student of the Bible is or ought to be familiar with the fact that its composition and language are deliberately so worded as to mislead the swine class of people, and that the sense of its doctrines and dogmas could not be understood except under instruction from specially qualified teachers. If any one is interested in this part of the subject I would recommend to him at least one of my recent pamphlets whose title is a sufficient index to its subject matter—The Glimpses of A Hidden Science in the Original Christian Teachings.

Such are the reasons that have stood in the way of the doctrine of loving one's neighbour. To-day the great Message that I have to give you from Jainism, will furnish a complete explanation of the doctrine of LOVE and will, if accepted, enable us to live in peace with our fellow-beings, as we did in India for untold millenniums in the past, until there was an invasion from the West a little less than a thousand years ago. It is no part of my discourse to-day to take you through the Indian History or to explain why the western invasion was successful against a great peaceful nation. I will merely remark here, in passing, that the reason was that people had about that time come to disregard the rule of Love and were divided and cut up amongst themselves, so that there was no real opposition to the invading hordes. As a matter of fact, Jainism is not opposed to fighting altogether; though it is opposed to fighting in all cases except in self-defence. If you are attacked you must defend yourself; but you should not attack any peaceful individual or community yourself. The reason will become quite clear if you take the case of an object of one's love going mad all at once and attacking, with destructive weapons, whomsoever he chanced to encounter. It is obvious that if you do not disarm him on account of a false sense of love, you will be directly acting as the enemy of all those whom he will destroy. Under such circumstances if he has to be killed in the process of disarming there is no blame in the killer.

To come to the explanation of the doctrine of Love, it is pointed out by Jainism that every action affects the doer of it just as much as the being in regard to which that action is performed. Nay, it is conceivable that the latter individual may escape the effect of our action, but the former cannot, though the effect of action on another is easily discernible but not so on one's own self. What happens is this that with every action flows a subtle invisible kind of material, into the soul which combines with it and modifies its constitution and disposition. The soul is a simple substance, and therefore immortal, since compounds alone are liable to disintegration, disruption and destruction. But in combination with matter spirit or soul itself becomes subject to birth and death. Matter also interferes with its other attributes which are fully divine, whence the statement 'I have said Ye are Gods.' The divinity of the soul can be realised if it can be rid of the crippling companionship of matter. But, as already pointed out, matter comes into it with every thought, word and deed. How, then, is this poisonous influx to be stopped? It cannot be done all at once, surely. There is a graduated path of progress along which success can be easily attained. This material influx is of two kinds, bad and less bad. First of all we must so manage our psychology as to avoid the worst forms of this influx, and then gradually all influx itself. I have no time to go deeply into the question to-day, but I may say that it is capable of rational demonstration along the most rigorous of lines of enquiry which are known to science. The principle is that all selfish forms of desire for the things of the senses are the causes which give rise to the worst forms of the material influx. Words and deeds, and thoughts, which are less tinged with selfishness are, then, the causes which enable one to avoid the worst forms of the material influx. Therefore, in loving one's neighbour one escapes from the worst forms of this influx, and in hating any one, even though it be only an animal that is killed or devoured, one courts the worst fate for oneself, by engendering the very worst types of combinations between his own soul and the subtle material that is constantly pouring into it. This is why it is laid down as a commandment in the Bible: thou shalt not kill! You will notice

that there are no qualifying words in this commandment to restrict the injunction to any particular class of life ; but to-day we read it as if it were only said thou shalt not kill man ! The higher law explains the reason why thou shalt not kill even an animal.

It is not my ambition to enter into a proof of all these statements to-day ; neither would the duration of a short lecture avail me for that purpose. Still I must give you some indications which you can follow up if you be impressed with anything that I have put before you or that I am going to put before you in the remaining portion of my lecture.

As to the simplicity of the soul-substance, the following passage in MacDougal's Physiological Psychology will speak for itself :

" We are compelled to admit.....that the so-called Psychical elements are.....partial affections of a single substance or being ; and since, as we have seen, this is not any part of the brain, is not a material substance but differs from all material substance in that while it is unitary, it is yet present, or can act or be acted upon, at many points in space simultaneously.....we must regard it as an immaterial substance or being. And this being thus necessarily postulated as the ground of the unity of individual consciousness, we may call the soul of the individual."

If you now read the early Christian Fathers you will find they also taught the simplicity of the soul-substance, and a Christian Psychology (see Maher's Psychology) expressly advances arguments to prove that the soul is a simple substance and immortal by nature, since simple things are indestructible, unlike compound things that are destroyed when the parts of which they are composed fall apart.

(To be continued.)

THE PRESIDENTIAL ADDRESS.*

BY

Prof. B. L. Atreya, M.A. of the Benares Hindu University.

Gentlemen,—I consider it a great honour and privilege to be invited to preside over the anniversary of this temple of Saraswati, the Syad-Vada-Maha-Vidyalaya, and therefore I am sincerely thankful to those who have given me this happy opportunity to be here, although I cannot forget that my presence in this seat of honour is not well-deserved, and therefore, is an injustice to those who really deserve it.

The only justification of my presence here, inspite of my lack in the qualities required of a president worthy of this gathering, is my love and admiration for most of the religious and philosophical doctrines taught by your holy Tirthankaras. If religion is only a spiritual quality, and philosophy a view of Life and the Universe, I have no hesitation in calling myself a Jaina in so far as I share the doctrines of Jainism. I believe, with you, that the Reality has many aspects (*Anekantavada*), all of which should be known before our knowledge can be said to be complete and perfect; that our judgments about things in our practical life are generally made from particular points-of-view, and hence they have only relative validity (*Syadvada*) not the absolute; that I am the maker of my own fate (*Karta*) and the enjoyer of, or the sufferer from, the results of my own deeds (*Bhokta*). Nay, I am my own Liberator, and so I need not throw the responsibility of the states and conditions of my existence on any other agency, God or Devil; that death does not efface our existence, but only puts us in another environment which is required for the fruition of our good or bad deeds (*Karma*); that though I am potentially omniscient and perfect, yet somehow my perfection and omniscience are veiled and hidden by the power of some agency which appears to be other than myself through its constant entering into (*Ajiva*)

* Delivered at the Twenty First Anniversary of the Syadvad Digambar Jain Mahavidyalaya on 17th April 1927.

the constitution of my personality (*Jiva*), and which it is my highest purpose in this life to ward off (*Samvara*), and to completely get rid of, (*Nirjara*) in order that I may attain to the pristine glory of my real Being of Omniscience, Power and Bliss (*Moksha*); that every individual in the world has a right to live, and therefore we should behave with others just in the same way of love and non-injury as we wish them to do to us; that meat-eating is not proper to man, and should not be allowed in cultured society; that we cannot achieve final satisfaction in worldly enjoyments, and therefore should turn our attention from their pursuits to achieving the real and permanent Bliss of Nirvana. These are some of the articles of my faith, which I share with Jainism, together with others, which in no way contradict but complete them to form a system of my religion and philosophy.

I really appreciate your practice of inviting a Non-Jaina to preside over this function; not because it has given me a chance to be here, but because it is the best way of making other people know of your noble religion. And the more people come to know of your religion and philosophy, the more they will love and admire them, for to know Truth is to love it; and I have no hesitation in saying that Jainism, if rightly understood, stands for much that is true. Religious animosity which has prevailed so much in the world and which still unfortunately prevails in our country will cease only when our countrymen will open the windows of their hearts to receive light from all directions and study other religions and views of life than in which they are born, and which they very often wrongly believe to be superior to others. The attitude of Anekanta-vada and Syad-vada, which urges us to be impartial in the investigation of truth, is what we need most at the present time in all religions and sects. And I hope the Jainas will, by their practical example, teach tolerance to those who need it.

I do not propose to discuss here the antiquity and originality of your religion, or to give a detailed and elaborate survey of its doctrines, or to expound and justify them philosophically partly because there is not sufficient time at my disposal, and partly

because every one of you, I presume, is more acquainted with these things than I am, and mainly because I do not want the public to think that I have spoken well of your religion in exchange of the honour you have conferred upon me. For, this idea will undervalue all my appreciation of Jainism. I consider it *your* duty to enlighten the world on these points with all your might and zeal, for, the world at present stands in need of these truths. I will here draw your attention to some other vital problems which require our immediate solution—problems touching our very life and death as a nation.

The most important thing that we Indians have to learn, and which, unfortunately, we as a nation have not yet learnt, is the truth expressed by Dr. Iqbal in the couplet :—

Mashab nahim sikata apasa mem barai rakna
Hindi hai ham vatan hai hindustan hamara.

That is, the fact that we differ in religious views should not give rise to quarrels in secular, social, and political matters. We must remember that we are inhabitants of the same country Hindustan, and therefore we are all Hindus whatever may our religions be.

Strictly speaking the religion of every individual differs from that of another. My wife's religion, for instance, is different from mine as my father's is different from that of my son, both of whom differ from me in their religious views. We do not on that account fight and live at loggerheads. If any person belonging to another family attacks my father, however my father may differ from me in his religious views, I will not join hands with the alien invader, however he may agree with me in my religious beliefs. Such is the relation of love and fellow feeling that should exist amongst the followers of various religions living in the same country because their secular interests are common. I do not agree with those people who want to see one religion before they dream of one nation, for, that time will never come. Our draw-back is not that we have so many religions in India, but that we lack in common sense. To be a united nation, I do not think it is necessary to sink our religious differences, for, it is differences alone that enrich Unity. We should rather have harmony of

various tones, unity harmonising multiplicity. The ideal of the Hindu-sangathan, in my opinion, is an Indian nation harmoniously comprising the three hundred millions of the inhabitants of the Hindusthan, having even no less than as many religions,—a nation standing for a particular type of civilization which will be a distinct note in the harmony of the world civilization, although in itself a musical unity comprising of various notes distinct from each other.

This ideal of a Hindu (Indian) nation cannot be fully realised as long as we are mere imitators of the West. Nation-building is an art, and I think the noblest of all arts. Like all arts it requires freedom or self-determination. A nation, in order that it may realise its soul, must necessarily be free. Freedom cannot be the ideal of a nation, but only a presupposition, a starting-point. Unless a nation is free in building its own ideals and evolving its own institutions social and political it cannot contribute anything of its own to the civilization of the world. Slaves and imitators have never enriched the world-civilization. Until a nation is free, sll its efforts in philosophy, art, science and religion are mere shots in the sky; and the flow of its energies in these directions is not so productive as it would have been, and, I think, not so laudable as it is when directed to the realisation of the most primary requirement—Freedom.

For the sake of even spreading Truth, Righteousness and Justice we require freedom and power. Brahmanism could spread from one corner of India to the other simply because it was the religion of the conquering Aryans; Buddhism once became the world-religion only because it was the religion of the mighty emperors like Ashoka and Kanishka. Mohammedanism owes its spread to the power and conquests to the medieval Muslim warriors. The present spread of Christianity is not so much due to the inherent nobleness of Lord Christ, as to its being the religion of the rulers of the world Imagine why so noble a religion as Jainism, which wishes peace and goodwill to the tiniest vermin, is professed and practised only by a handful of Indians, whereas, many other religions, which comparatively may not stand for very high truths, are increasing the number of their followers every day.

We should not, however, think that some other agencies are responsible for the downfall of our nation. Jainism teaches us that we are the makers of our own fate. The roots of our bondage and suffering, in my humble opinion, lie deep in the inherent weaknesses of our own nation. Our political bondage and degradation are only the signs and external manifestation of our all round degradation—social, moral, religious and spiritual.

Two of the main reasons why a nation falls, in my opinion, are: individual self-seeking and subordination of reason to authority. In a healthy nation there should be perfect individual freedom in thought, but subordination of individual interests to the society in action. All our education should aim at this. We have to produce intellectual giants, who will obey no authority in their effort to discover the Truth but that of Reality and Facts—physical, mental and spiritual, but who in action will always keep the good of the society in view and will never do anything that harms it. Freedom in thinking and service in action should be the motto of our graduates. Our educational institution will be justified to exist, not when they send out mere commentators with an encyclopaedic memory of what they have received from others, enriching themselves at the cost of the daily meals of others, but only when they send out great thinkers with the broadest possible outlook on life and with the greatest possible zeal in adding to the wealth of the nation and rendering help to the needy. If an educational institution fails to do so, it is a drag on the nation.

I do not think that freedom in thinking will in any way go against the true interests of your religion. Jainism, I believe, is not such a hypothesis (I consider all religions and philosophies to be merely hypotheses to explain and guide life) that should fear the light of Reason, and the fire of free thought. True gold does not fight shy of the fire of doubts and tests. It rather requires being examined and heated before it can beautify the heart and the hand of a beauty. In the same way, a religious hypothesis, to be worthy of being accepted and followed, must undergo a critical and unbiased examination and comparison in order that it may broaden the head, soften the heart, and strengthen the hand of

a gentleman. A great Chemist has said :—"He knows not Chemistry who knows Chemistry alone!" So can well be said of Jainism, and of any other religion, that he knows not Jainism who knows Jainism alone. Let, therefore, there be comparative and critical study of Jainism in your Maha-vidyalaya, which will be quite in keeping with your principles of Anekanta-vada and Nyaya-vada, side by side with that of other religions and philosophies, both Eastern and Western. Let your students, in addition to their being trained in some art of livelihood, which should be an essential feature of all our education, themselves find out which hypothesis explains the facts of life and the universe best, and supplies the highest ideal of action in this world It will indeed be a triumph, a real and lasting triumph, of Jainism if it is accepted as the most rational and satisfactory hypothesis by men who are alive to the facts and needs of life, and are also aware of other hypotheses about them. The age of isolated thriving is gone never to return back. Isolation is suicide and death. And the loss of anything that by its existence can do good to Humanity is a loss to the world. I therefore earnestly wish you to make your religion and philosophy as alive as you can by imbibing all that it requires to be perfect, and by dropping all that goes against reason. The law of life, we must remember, is continual and persistent adaptation to the changing environment, and it manifests itself by giving and taking the best to and from others until it becomes the Perfect and Absolute. The mark of perfection and absoluteness is all-inclusiveness. In so far as any hypothesis leaves anything to be explained by any other rival hypothesis it lacks in perfection. The perfect hypothesis is the highest and the widest possible synthesis, having within it a place for all the mutually contradictory and rival hypotheses; leaving no aspect of life and existence unrecognised and unexplained, and contradicting no religion, philosophy or theory, but reconciling all and giving a proper place and value to each within itself. Until any religion or philosophy achieves such perfection it has much to learn and imbibe. There is a struggle for existence even in the life of religions and philosophies, and the fittest alone flourish in course of time. The fitness in case of a philosophical system consists in

its being rational and true to Experience. That system of philosophy will win in the course of time which takes note of all aspects of Experience or Reality and explains them in the least self-contradictory manner.

It is not my business here to examine the claims of Jaina philosophy. I will close only by quoting the opinion of a great thinker,—" Systems which play the game of philosophy squarely and fairly, with freedom from presuppositions and religious neutrality, naturally end in Absolute Idealism; and if they lead to other conclusions, we may always suspect that the game has not been played according to the rules,—" the opinion which every other system than Absolute Idealism has either to accept or to controvert.

I thank you, gentlemen, for your patiently hearing me this afternoon, and hope you will excuse me if I have said anything which is not agreeable to you.

B. L. ATREYA,
Hindu University, Benares.

LALA GOPI CHAND JAIN, B.A.,

Advocate, Ambala City.

Lala Gopi Chand belongs to the well known Oswal Jain family of Swetambar sect of Ambala city known as " Kesriwalas " named after the village Kesari, whence the family originally migrated to Ambala City. The family has always been known for its devotions towards Dharma.

The Late Lala Nanak Chand, the uncle of Lala Gopi Chand, was one of the leading Shrawaks in the Punjab of the Prata Smarniya, the well known and highly respected Great Acharya Shri Vijayanand Suriji (Atmaramji) Maharaj, who is well known throughout the world as the great reformer and leader of the present day Jains.

It was due to the unfailing efforts of the said great Acharya that the Punjab saw Jainism in its true colours and is now seen as

being decorated with big grand Jain temples and other educational institutions. It was he who sent Virchand Raghavji Gandhi as a representative of Jain faith to the great World's Parliament of religions at Chicago and in the book " The World's Parliament of Religions " he was eulogised as follows :—

"No man has so peculiarly identified himself with the interests of the Jain Community as Muni Atmaramji. He is one of the noble band sworn from the day of initiation to the end of life to work day and night for the high mission they have undertaken. He is the high priest of the Jain Community and is recognised as the highest living authority on Jain Religion and and Literature by Oriental Scholars."

The Kesariwala family at first belonged to the Sthanakvasi sect of the Jains but under the guidance of the said Acharya was initiated into the Swetambar sect.

Lala Gopi Chand is the eldet son of Lala Gonda Mal, the younger brother of Lala Nanak Chand. He was born on the 20th February, 1878. Lala Nanak Chand was a great patron of learning and a *premi* of Dharma and was very fond of reading religious books and also knew some astrology, and it was due to his influence that Lala Gopi Chand had from the very beginning been devoted towards Dharma. He took the B.A. degree in 1900. He joined the Ambala Bar in 1905 and became High Court Vakil in 1923 and an Advocate in 1926.

Among the Swetambar Jains of the Punjab, who are mostly engaged in trade it is worthy of note that he is the first graduate and Lawyer.

Along with English education he has not been backward in the study of religious books. His peaceful and genial nature, his excellent manners and his great love for his Jain brothers have earned him much respect from the Jains and non-Jains equally. In a word he is described by the able editor of the Jain Pardip as the " Ruh-i-Rawan " the leading soul of Punjab Swetambar Samaj.

Notwithstanding his English Education he is a strict follower of Jain principles. Every day morning without fail he performs worship in the Jain temple and does Pratikraman (Sandhia) in the evening.

He took the twelve vows (Anuvratas) of a Shrawak and a vow of complete celibacy (his wife being alive who also joined in taking this vow) on 4th December 1922, under the guiding influence of Shri Shri Vijaya Vallabha Suri, Jainacharya of the present age and successor in Gaddi of the great Vijayanand Suri. He has always been taking great interest for the uplift and progress of his community. He has given away as donations and subscriptions thousands of rupees and as regards his activities in matters religious and educational the following list will speak out for itself :—

1. Trustee of Shri Atmanand Jain Gurukula, Punjab, Gujranwala.

2. Manager Shri Atmanand Jain High School, Ambala City.

3. President Shri Atmanand Jain Sabha and the Tract Society, Ambala City.

4 President Shri Hastinapore Jain Swetambar Tirtha Committee. He has two sons, two daughters and two grandsons living. His middle son, B. Jin Das, who like his father was a great devotee of Jain Dharma from his young age and was the founder and president of the Jain Public Reading Room, Ambala City and who in non-co-operation days left the college and took to business died last year at the young age of 25 years leaving behind him a young widow. May his soul obtain bliss. This was a great shock to Lala Gopi Chand, who bore it patiently looking at the unstability of the world.

Lala Gopi Chand is a great devotee of God Arhat and Sadhus and has great respect for the learned. His one mission is to see the Jain High School of Ambala City complete and at the height of its success May he live long to fulfill his mission and serve his Community and religion.

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 90.*)

Q. 84. What are the causes of bondage or Bandha?

A. Bondage is caused by Wrong belief, Vowlessness, Carelessness, Passions and Yoga.

(*a*) Wrong belief or Mithyadarsana is said to be of five kinds.

1. *Ekanta* or one-sided view e.g. The whole universe is Brahman.

2. *Viparita* or perverse belief e.g. Animal sacrifices will lead to heaven.

3. *Samsaya* or Doubt e.g. whether this religion or that religion is true.

4. *Vinaya* or Veneration for false gods.

5. *Ajnana* or Ignorance.

(*b*) Vowlessness is lack of compassion for the 6 classes of embodied souls and lack of restraint of 5 senses and mind.

(*c*) Carelessness or Pramada is of 15 kinds due to talk about food, women, politics and scandal, due to the five senses, four passions and affection and sleep.

(*d*) Passions are four e.g. Anger, Pride, Deceit and Greed.

(*e*) Yoga is due to the vibrations in the soul through mind, speech and body.

Q. 85. What is Bondage?

A. Bondage is the assimilation of subtle particles of matter by soul owing to its passions.

It is of four kinds according to Prakriti, Sthiti, Anubhaga and Pradesa.

Prakriti Bandha is the bondage of soul by Karma Prakritis or particles of Karmic matter which is of 8 kinds.

Sthiti Bandha is the duration of the attachment of Karmic matter to the soul.

Anubhaga Bandha is the maturing and fruition of Karmas.

Pradesa Bandha is the particular number of the molecules of of Karmic matter actually absorbed in the soul.

Q. 86. Describe the Karma Prakritis.

A. The Karma Prakritis are of 8 kinds.

1. Jnanavarana or Knowledge-obscuring is of five kinds.
2. Darsanavarana or Conation-obscuring is of nine kinds.
3. Vedaniya or the pleasure or pain bearing Karma is of two kinds.
4. Mohaniya or Deluding Karmas is of twenty-eight kinds.
5. Ayu or Age-Karma is of four kinds.
6. Nama or body-making Karma is of 93 kinds.
7. Gotra or family-determining Karma is of two kinds.
8. Antaraya or obstructive Karma is of five kinds.

Q. 87. Describe the maximum and minimum duration of every Karma?

A. The maximum duration of Jnanavarana, Darsanavarana, Vedaniya and Antaraya Karmas is 30 crore × crore sagaras. The maximum duration of Mohaniya is 70 crore × crore sagaras. The maximum duration of Nama and Gotra Karmas is 24 crore × crore sagaras each. The maximum duration of Ayu Karma is 33 sagaras.

The minimum duration of Vedaniya is 12 muhurtas = 12 × 48 minutes. That of Nama and Gotra Karmas is 8 muhurtas. That of all the rest is one Antar-muhurta.

Q. 88 What is Samvara?

A. Samvara is the stopping of the inflow of Karmic matter into the soul. It is done by Gupti, Samiti, Dharma, Anupreksha, Parishahajaya and Charitra,

Q. 89. What is Nirjara?

A. Nirjara is the shedding of Karmic matter from the soul by austerities.

Q. 90. What is meant by Gupti?

A. Gupti is the control over mind, speech and body.

Q. 91. Describe Samiti.

A. Samiti or Carefulness is of five kinds. (*a*) Irya, *i.e.*, using paths trodden by men and beasts in such a manner as not to cause injury to any creature, (*b*) Bhasa, *i.e.*, gentle and beneficial talk, (*c*) Eshana, *i.e.*, receiving alms, avoiding the faults reprehended in Jaina canons, (*d*) Adana-niksepa, *i.e.*, receiving and keeping

things which are necessary for religious purposes only, after examination and (e) Utsarga, *i.e*, attending to calls of nature in unfrequented places.

REVIEWS OF BOOKS AND PERIODICALS.

1. *A Concise Sanskrit—English Dictionary.* Containing an Appendix giving short accounts of mythological persons and another on Sanskrit Prosody and a Map of Ancient India by Vidyadhar Vaman Bhide, B.A. Published by the Chitra Shala Press, Poona City. Price Rs. 4 only for 1228 pages.

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3. *Extracts from the Holy Quran and sayings of the Holy Prophet Mohammad.* Compiled and published by Abdullah Allahdin, Oxford Street, Secunderabad. 300 pages. Price Rs. 1-4-0. This is the fifth edition of the book, printed on very good paper and clock-bound. This is an excellent collection of passages from the Holy Quran and the sayings of Mohammad arranged under topical headings. such as Allah, Polytheism, Fasting, Prayer and Alms, Pilgrimage, Mankind, Charity, Usury, Orphan, women, Repentance and Forgiveness, Death, Divine Help, Slavery, etc. Every sentence of this book conveys some noble and valuable teaching. It is very interesting to read about the Promised Messiah, Ahmed, his teachings and his movement. The book gives us also the Muslim account of Jesus Christ. This is a book which will be very useful to all English knowing people for

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4. *Lord Mahavira.* A short sketch of the life of the Lord by Harisatya Bhattacharyya, M.A., B.L., Howrah, Published by the Jain Mitra Mandal, Delhi. Price 3 annas.

This booklet of 40 pages gives an interesting account of the life of Lord Mahavira, the 24 Tirthankara of the Jainas. It gives an account of the Lord's previous births, His five Kalyanas, the temptations to which He was put, His Penance, His wanderings and His Nirvana. The language is simple and beautiful. Every Jain student should have a copy. The world will be greatly benefitted if it comes to know about the Tirthankara, the World Teacher and Saviour. So it will be a great service to Humanity if well-to-do Jains arrange to distribute free among the Non-Jains thousands of copies of booklets like this.

NOTES AND NEWS.

AN EXTINCT CITY.

The visit of the Jain caravan led by Sheth Nagindas Karamchand of Patan to the ancient shrine of Bhadreshwar in Cutch has brought to light certain data calculated to appeal to the antiquaries and epigraphists of India, writes a correspondent. It appears that to the eastern coast line in Cutch there once was a flourishing city called Bhadravati, of which the present sanctuary is one of the most interesting relics A palm leaf discovered from the back wall of the temple showed that the founder of the mandir was one Sheth Devachand who lived in Cutch some 2,500 years ago. More or less indistinct inscriptions in the Rang Mandap of the temple convinced the antiquaries that the shrine was repaired in the Samvat years 1134, 1223 and 1232. Kumarpal rehabilitated the sanctuary, so that in the Samvat year 1315 Jhaghdu Shah led a caravan like the present Sangh, and financed the much-needed repairs and renewals. The last notable renovation was accomplished in the Samvat year 1622, when the original idol of Shree Parashwanath having been removed by some one was replaced by the idol of Shree Mahavir, the Founder of Jainism It was not until twenty-three years after Shree Mahavira's time that the Bhadreshwar temple acquired its sacramental position in Cutch. The sanctuary presents a majestic appearance, with its length of 150 feet, width of 80 feet, height of 38 feet, and surrounding little temples numbering 52. There is a number of Dharmashalas in the neighbourhood and an Upashraya to the left of the main temple.—(*Times of India, 4th March 1927.*)

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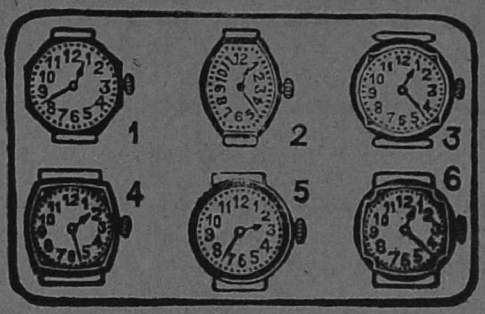
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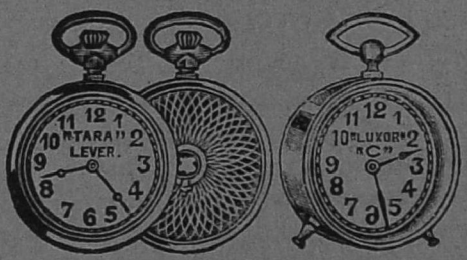
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