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Edited by

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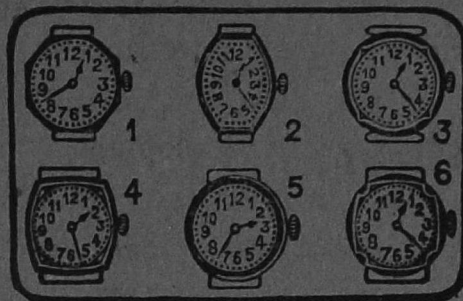
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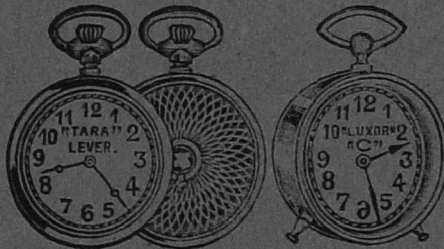
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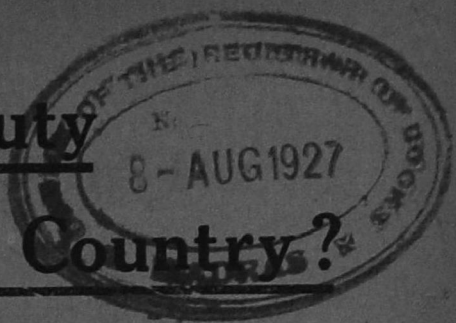
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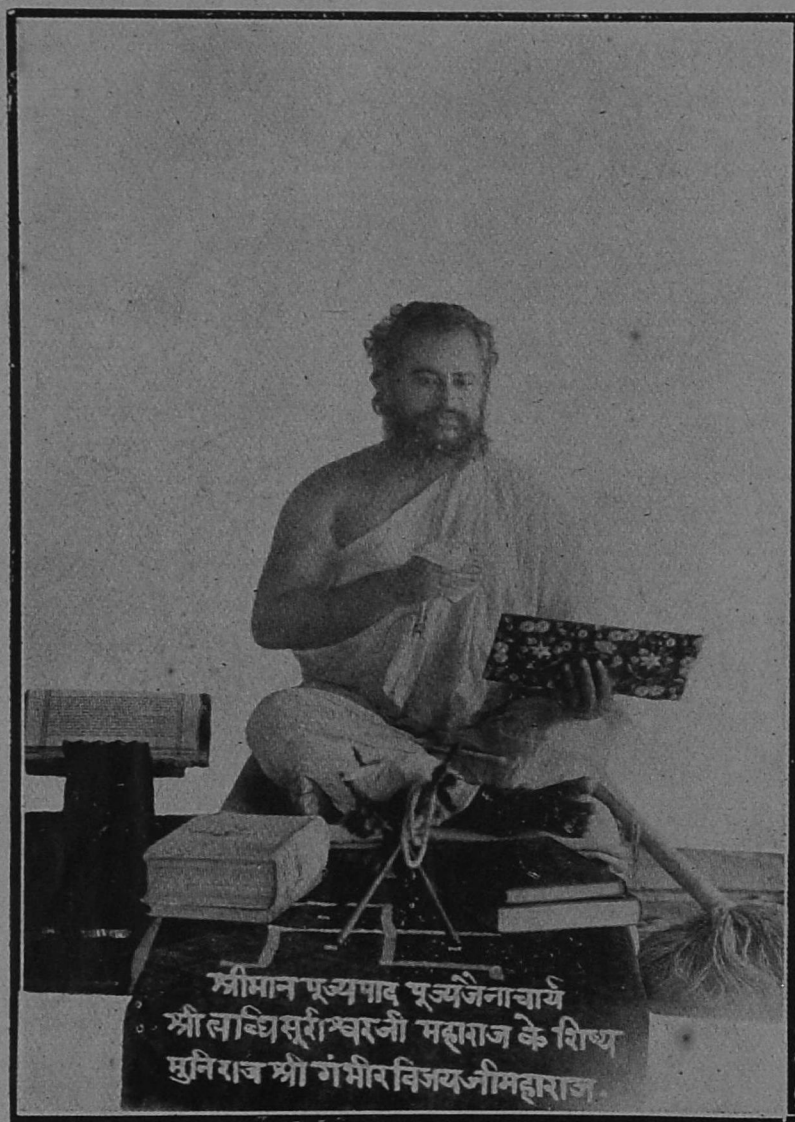
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THE THREE JEWELS.

THE Three Jewels of the Jaina faith are *Samyak Darsana*, right intuition or faith; *Samyak Gyana*, right knowledge; and *Samyak Charitra*, right conduct. A combined acquisition of these three leads to Nirvana, the ultimate goal of a true Jaina's spiritual life.

An old Jaina work defines *Samyak Darsana* as *Sradhana*, i.e., intuitive faith, in the *Tattvarthas*, i.e., in the true significance of the nature of things. It is intricate metaphysics; but for our present purpose it is enough to know that it means a full belief in the reality that underlies all phenomena of nature. This is gained when one realizes the true importance of the seven *Tattvas* as enumerated by the Jains. These are *Jiva*, *Ajiva*, *Asrava*, *Bandha*, *Samvara*, *Nirjara* and *Moksha* or *Nirvana*.

Samyak Gyana is right knowledge of the ultimate reality of things. It comes as a flash of intuition by leading an intensely pure and ascetic life or by a study of Jainism both with regard to its origin and its contents. The pious Jaina believes that the *Agama*, i.e., the *Jaina Siddhanta*, the 14 *Purvas* and the 11 *Angas*, as propounded by Lord Mahavira and interpreted to the world by His disciples, is a treasure-house of Truth; and also feels it to be his sacred duty to know the contents of this rich store of occult and eternal wisdom. The *Purvas*, and portions of the *Angas* also, are lost to us now; therefore we cannot know all about the Jaina doctrines as they were taught us by our last *Tirthankara*. But still there is enough to exercise our brains, in the books that are extant. The most important of these deal with the *Tattvas* and

the Padarthas, the karmas and the various esoteric and exoteric practices calculated to annihilate the karmas, the eternal enemies of soul.

Few men doubt that there is a spirit in man ; the real " I " in this body of flesh. This is *Jiva* and lives in all beings. Its chief characteristic is consciousness. The body that it inhabits, the sights that it sees and the phenomena of nature by which it is affected are all *Ajiva*. The consciousness of the soul is its first quality. It is through this that it comes into touch with a wholly alien substance, *Ajiva*, and being affected by it is inclined to identify itself with the pleasure or pain that this contact gives it. Thus the first step, that of *Asarva*, towards the soul's entanglement in the cycle to the peril and is actually pleased or pained by its touch with *Ajiva*, it comes under the influence of *Bandha* or bondage of karmas. Henceforth the karma-bound *Jiva* goes on in its ceaseless journey through existence after existence, till the light dawns on it and it is convinced that eternal rest and not eternal migration is its true portion in the world of reality. How to attain this rightful position then ? Check the growth of karmas ; so live and think that no new karmas are generated by your thought, deed or word. This is *Samvara*. Then set to work to pay off old debts. There is a number of karmas still sticking to the soul and awaiting their full fruition before they will finally release their hold of it. Their natural fruition is time-taking, therefore hasten it by *Tapas* (penance) and free yourself from their bondage for ever. This is *Nirjara* the annihilation of old karmas. Rest not, persevere in the fight that you have undertaken against karmas. Bear the wounds and the hardships that the contest makes you suffer, but yield not an inch in your determination to kill them all, one by one, by faith in yourself and in your cause, by the vigour and reliance that your study has inspired in you, and by the ever-bright goal that shines pure and brilliant in the depths of eternity before your eyes, till the last one of them is no more, and, you, having removed the karma-barriers from your way, stand possessed of the keys to the innermost shrines of Beauty and Joy, Faith and Knowledge, Power and Bliss. You have attained *Moksha*, and all the knowledge and

all the power and all the bliss of the Kevalins is yours. It is yours now and for ever ; for the gorgeous sun of Nirvana knows a rising and it has risen, but it knows no setting and will never set.

The Padarthas are nine ; the seven Tattvas, and *Punya* (merit) and *Papa* (sinfulness). The last two are intimately connected with karmas, being sometimes the kind of the actions that create karmas, and to others the way in which the karmas bear fruit.

The third jewel, Samyak Charitra, is right conduct, both for house-holders and ascetics. The rules for laymen are designed to prepare them for following the harder discipline of Yatis or Monks in course of time. The eleven stages of a house-holder's life gradually make him fit to follow strictly the rules of a Yati's life which inculcate thorough independence of worldly concerns and active and unceasing effort towards absorption in the meditation of the self, till the door of Nirvana is opened to him and he becomes, at the end of his 'hard path', the revered possessor of all-knowledge, all-power and all-happiness.

MUDIBIDRI—AN ANCIENT JAIN CITY OF TULUVA.

BY

B. A. Saletore, B.A., L.T., M.R.A.S.

I.

AS the Motor-bus winds its way up a curved road that runs North-East from Mangalore, with a steep yawning valley on one side and a high hill on the other the traveller is taken through a tract of land that sometimes appears picturesque and sometimes desolate, till he reaches a village that was once upon a time a famous town. It is the village of Mudibidri, a great centre of Jaina influence 22 milea away from Mangalore. It has been called by three other names—"Venvapura" or "Vamsapura" ("the City of Reeds"), "Vratapura" ("the City of Services,"), and "Kshemavenu" ("the Peaceful City of Reeds"). To the

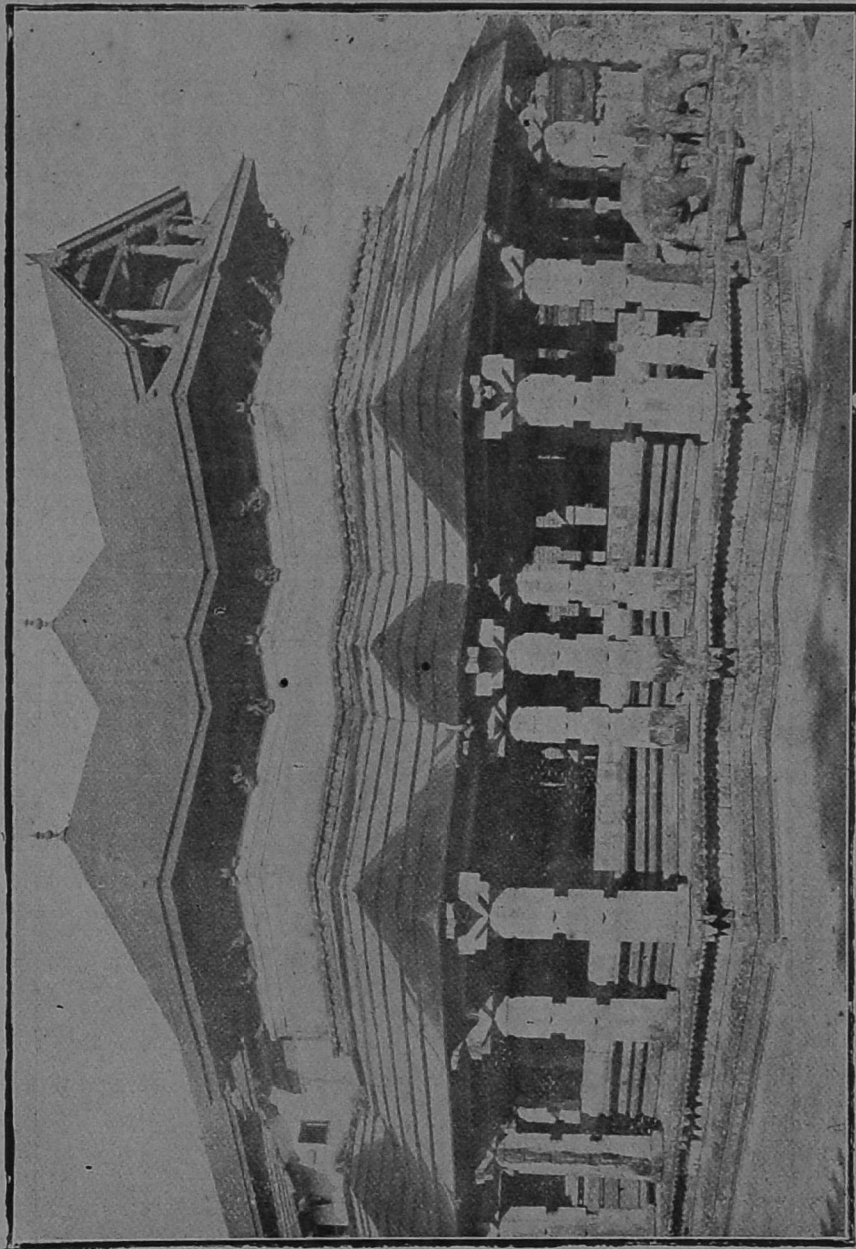
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Jains of North and South India, the ancient town of Mudibidri is a remarkable place. Hallowed by the memories of a once-powerful royal family. Mudibidri was at one time a Town of Temples, and a most flourishing Jaina commercial city. But when South Canara got itself entangled in the meshes of South Indian politics, and the shadow of small or great kingdoms grew smaller or bigger in the course of many centuries, Mudibidri lost its central position and its commercial prosperity and dwindled into a hamlet of little importance. And as one walks through the long narrow roads that once were busy streets, a feeling of antique desolateness creeps once oneself at the fate of a city which was the most important Jaina settlement next to Sravana Belgola in the whole of South India. Even now in its fallen grandeurs Mudibidri attracts to it Jaina pilgrims who pour across the Western Ghats in hundreds, and sometimes in thousands, to have a look at the Tirthankaras whom they hold in great veneration.

II.

But time was when Mudibidri had neither Tirthankaras nor Bastis in it. Popular belief, however, associates Mudibidri only with Jainism. But that is not so. There can be no doubt that at one time, when the major part of South Kanara or Tuluva was under the sway of the powerful Aluvas of Humbucha and of Udyavara (7th till 13th Centuries A.D.), Mudibidri was considered to be as great a centre of Hindhuism as it is now considered to be a seat of Jainism. Inscriptions of Mahamandaleahvara Alupendra Kulashekhara (Saka 1126—1704-1705 A.D.), inform us that that King gave large grants of land to the Gauri Temple which although in ruins, is considered to be the oldest Hindhu Temple in Mudibidri. Another Hindhu Temple is that of Krishna which was established under the patronage of the great teacher, Madhvacharya of Udipi, when the faith of that indefatigable preacher made considerable progress in South Kanara.

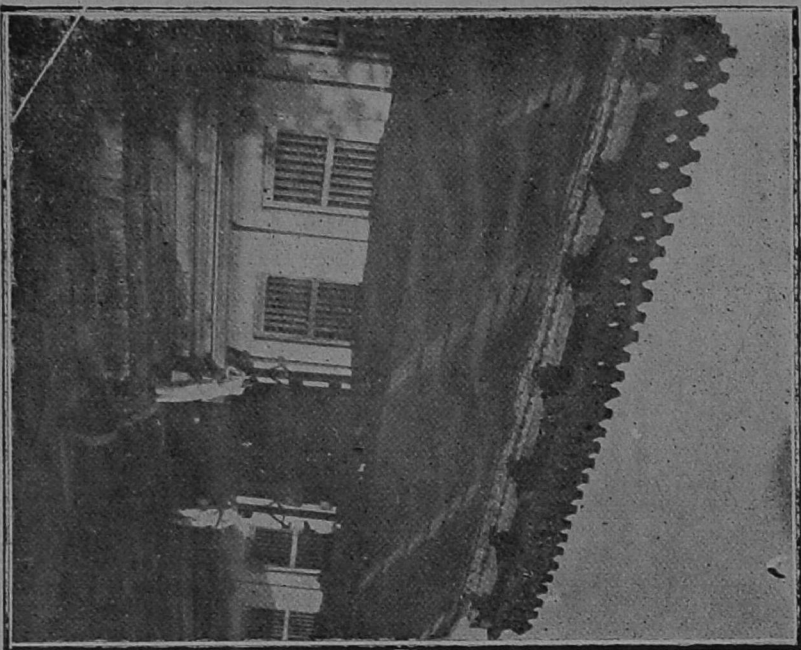
But somewhere in the 13th Century, Mudibidri passed into the hands of the Jainas. How that came to be is a matter that is yet to be explained. All that can now be said is that it was due to the untiring zeal of the early Jainas of Sravana Belgola, who



Hosabasti.

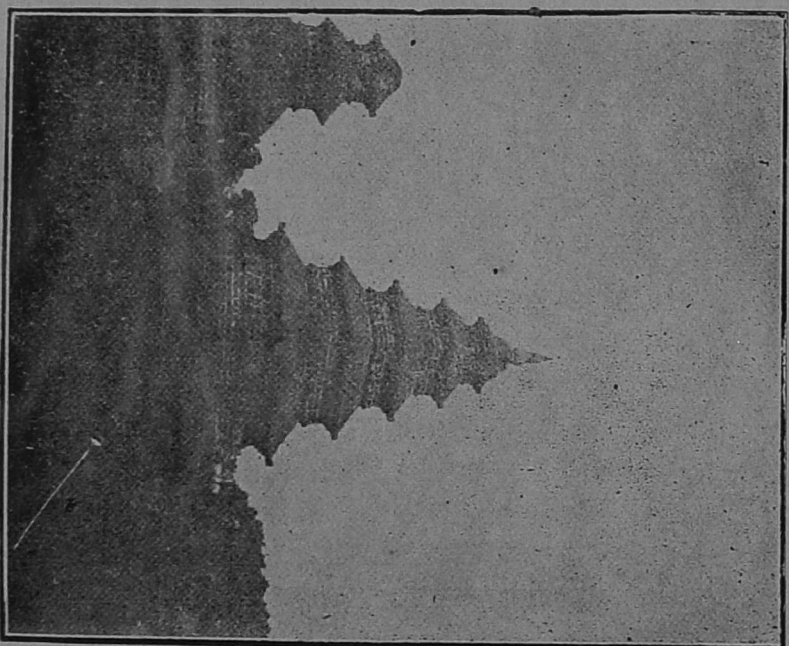
Photo by R. R. S.

The Jaina Gazette.



Gurubasti.

Photo by B. A. S.



Tombs of the Settigars.

Photo by B. A. S.

seem to have sent a large number of Jaina traders and priests across the Ghauts into the land of Tuluva. A Jaina colony was established in Mudibidri and was called "Halavaravarga" (the Property of the Few"). In course of time the Jain traders succeeded not only in capturing the trade from their Hindhu brethren, but also in making Mudibidri the most important commercial town in the interior. Tradition says that Mudibidri came to be known as the town of 770 Houses—a number which does not seem to be improbable when we see the ruins of hundreds of houses that lie thick along the narrow roads of the town. In very many places deep circular hollows that must have at one time served as wells can be seen; and they are situated in such a way as to give us the impression that they must have been of use to five or six households all crowded within the space of a large garden. One curious feature of some of the most ancient houses of Mudibidri is that they are almost of uniform length and breadth. A house of the right dimensions was reckoned to be 120 "Kolu" (360 feet) in length and 6 "Kolu" (18 feet) in breadth and 18 feet in height. "Half houses" were said to be 60 "Kolu" (180 feet) in length, 6 "Kolu" (18 feet) in breadth and 18 feet in height. No doubt with the depopulation that followed in the wake of the political and commercial ruin of Mudibidri, most of those typical Tuluva houses disappeared. But on a closer scrutiny one can even now find out that the Jaina houses of Mudibidri must have been at one time very long and narrow. Another feature of Mudibidri which throws some light on the commercial character of that ancient town is the Tombs of the Traders. The Tombs of Mudibidri give us the idea that the merchants, the Jaina Settigars of Tuluva, were a wealthy and powerful class of people. The Tombs are divided into two kinds—those of the Jaina Settigars (six in number) and those of the Jaina High priests. "These Tombs are of pyramidal structure of several storeys and are surrounded by a water-pot (Kalasa) of stone. Four of the tombs bear short epitaphs" (Dr. Hultzseh—Epigraphical Reports). Speaking about these Tombs, Fergusson remarks—"A third feature, even more characteristic of the style,

is found in the tombs of the priests, a large number of which are found in the neighbourhood of Mudibidri. They vary very much in size and magnificence, some of them being from three to five or seven storeys in height; but they are not, like the storeys of the Dravidian temples, ornamented with simulated cells and finishing with domical roofs. The divisions of each storey is a sloping roof like those of the pagodas at Kathmandu and in China or in Tibet. In India they are quite anomalous. In the first place, no tombs of priests are known to exist anywhere else, and their forms too are quite unlike any other building now known to be standing in any other part of India." (The History of Indian and Eastern Architecture). A third feature of Mudibidri which prompts us to say that it must have been at one time a populous town is the tanks, eighteen of which are said to have existed within the precincts of the town. In fact if one has the patience to wander a little about Mudibidri, one can even now see the remains of the 18 tanks, one or two of which are still in some good condition. Judged by some of these evidences, it may fairly be said that Mudibidri was at least two miles in length and a mile and a half in breadth in the hey-day of her commercial glory.

III.

The Settigars of Mudibidri, who were the custodians of her trade, were not able to prolong the life of the "City of Reeds" when its rulers, the Chowtars, had to fight for their existence against the neighbouring kings. The Chowtars were originally the rulers of Someshwar near the coast. They were Hindhus by religion but later on they became the followers of Jina. Because of some unknown reason, they were compelled to desert their original home, and to travel to Puttige in the interior, and thence to Mudibidri which they finally made their capital. From the 13th till the 15th century the fortunes of the Chowtars passed through various phases, especially in the wars which they had to wage against the Bhairava Kings of Karkal, their own kinsmen, and the Bangar Kings of Panemangalore and Manjeshwar, their inveterate rivals. At present the descendants of the Chowtars of Mudibidri enjoy a pension at the hands of the Government. The

Chowtar Palace has got certain interesting specimens of Tuluva woodwork. Two wooden pillars bearing representations of a horse composed of five women, and an elephant composed of nine women, called "Panchanari Turanga" and "Navanari Kunjara" respectively can be seen. Dr. Hultzseh remarks that "These are fantastic annals which are formed by the bodies of a number of shepherdesses for the amusement of their Lord Krishna" (Epig. Reports). Another specimen of Tuluva woodwork is the lattice that served as a screen between the apartments and the hall in the palace. One of the windows of the room projecting from the old storey has also another wooden screen of delicate design.

IV.

More important than these specimens of Tuluva workmanship or the relics of its ancient grandeur is the fact that ever since the 13th Century Mudibidri has been famous throughout the Jaina world as one of the most important centres of Jaina religion. Its fine temples, its large library of Manuscripts and its High-priest—all these have attracted hundreds of Jaina devotees to it every year. Both from the point of Architecture and Religion, Mudibidri is a place worth remembering in the History of Jains of India. There are 18 Bastis or Jaina Temples in Mudibidri and they are dedicated to the following ten Tirthankaras :—

Chandranatha	...	... 4 Bastis.
Vardhamana	...	... 2
Shantinatha	...	... 1
Neminatha	...	... 1
Parsvanatha	...	... 2 (One Temple and One Matha).
Adinatha	...	... 2
Mallinatha	...	... 2
Padmaprabha	...	... 1
Ananthanatha	...	... 2
Munisuvratana	...	... 1

(The last one has been converted into a Sanskrit Pathasala of late). Of all these Bastis or Temples, the two most remarkable are the Hosabasti and the Gurubasti, the architecture and history

of which deserve some explanation. Gurubasti is the older of the two and about it there runs a story thus :

Once a splendid Jaina Temple, on the decay of Jainism, this Basti fell into ruins. Trees grew around it, and for all practical purposes it was deserted by its devotees. One day as a Jaina Muni from Sravana Belgola happened to pass by it, he was astonished to see a Tiger and a cow feeding side by side in an uncommon amity. Desirous of discovering something more about this wonderful spot, the "Yati" went near it and was astonished to find out a splendid image, 9 Cubits in height, of Parsvanatha. With the aid of the Townsfolk he had the Basti repaired. It is said that because he was the first to discover the Jaina sacred books called Dhavala, Mahadhavala, and Jayadhavala, this Basti had been called after him—Gurubasti. It has been called also by another name—"Siddhantabasti" because it contains the above-named Jaina Siddhantas. In Saka 1728 (A.D., 1805) Sri Abhinava Charukirti Panditacharya of Sravana Belgola amidst great pomp and rejoicing repaired the Gurubasti and opened a new chapter in its history. The Gurubasti is nearly 1,000 years old.

More famous and beautiful than the Guru Basti is the Hosa Basti, or as it is also called "Bhuvana Tilaka Chudamani Basti" or the "Thousand Pillared Basti." About this temple, Dr. Hultzseh writes as follows in the Epigraphical Reports.

"The largest and the finest is the Hosabasti, i.e., the new temple which is dedicated to Chandranatha, and was built in A.D., 1429-30. It possesses a double enclosure, a very high Manasthambha, and a sculptured gateway. The uppermost storey of the temple consists of woodwork. The temple is composed of the shrine (Garbagriha) and three rooms in front of it viz., the Tirthankaramandapa, the Gaddigemandapa, and the Chitramandapa. In front of the last mentioned mandapa is a separate building called Bhairavadevimandapa, which was built in A.D., 1450-1452." In connection with the Bhairavadevimantapa, I was told the following anecdote by the Jains of Mudibidri :—

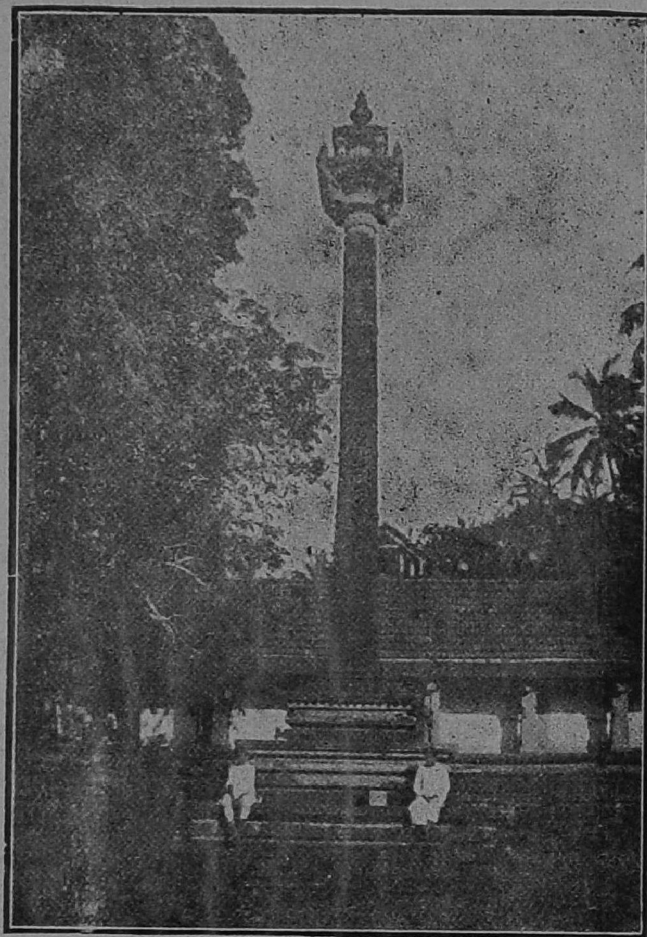
About the beginning of the 15th century a Jaina pearl merchant of Mudibidri, who had borrowed a large sum of money



Lattice-work inside the Chowtar Palace.

Photo by R. R. S.

The Jaina Gazette.



A Typical Manasthamba.

Photo by B. A. S.

from the authorities of Hosabasti, promised to pay three-fourths of his profits to the temple if he should succeed in his enterprise. Reaching Bhatkal he met a rival whose spurious articles he revealed to the queen. The queen, Bhairadevi of Bhatkal, rewarded him with a handsome present, and on his behalf promised to build a mantapa to the Hosabasti at Mudibidri.

About the architecture of the Bastis, "several of which are elaborate buildings with massive stone roofs, and are surrounded by laterite enclosures," Fergusson remarks as follows :—

"The interiors of these temples are in marked contrast with the plainness of exterior. Nothing can exceed the richness or variety with which they are carved. No two pillars seem alike, and many are ornamented to an extent that may seem almost fantastic. This again seems an indication of their recent descent from a wooden origin."

"A special feature of this style of architecture is a lofty monolithic column called Manasthambha, which is set up in front of seven of the bastis. In two of them a flag-staff (Dhvajas-thambha) which consists of wood* carved with copper, is placed between the Manasthambha and the shrine. (Dr. Hultzseh).

No mention about the Bastis of Mudibidri can be complete without a reference to the "Nyaya Basti" or "The Temple of Justice" which is situated on a huge granite rock nearly a mile away from the village. It marked the limit between the territory of the Chowtars and of the Ajilaru, a neighbouring kingdom. It was called by the name of the Temple of Justice because it was the place where all disputes between the chieftains were settled. The "Nyaya Basti" is made up of a large slab of granite nearly 12 feet in length which is supported by a pillar nearly 5 feet and a half in height.

But not much warfare seems to have been done in Mudibidri over which the serene influence of Jinadhata spread with great rapidity. Not men but birds too seem to have imbibed that spirit of non-violence which was characteristic of the Jainas all over the land. "Near the western end of the street in which most of the Jainas live, a curious spectacle presents itself. From a number of

high trees thousands of flying foxes (frint-bat. *Pteropus madenus*) are suspended. They have evidently selected the spot as a residence, because they are aware that the Jainas, in pursuance of one of the chief tenets of their religion, do not harm any animals." (Dr. Hultzseh). When one looks at the Bastis and the high Manasthambhas of Mudibidri, one cannot but admire at the Jainas of Tuluva who could in the name of religion produce such enduring monuments of their munificence and such astonishing works of architecture.

B. A. S.

CONCENTRATION.*

CONCENTRATION means centering the thoughts on one subject. We are concentrating our thoughts upon some subject every day, but when we concentrate the thoughts upon some spiritual subject we are concentrating in the right way. This is our ancient study.

We must centralize the thoughts on one subject in order to think, and the nature of this depends on our desires and intentions. All of us do for a short time at least concentrate our attention on something, on desires of the lower nature or of the higher. In any kind of concentration it is always the case that our thoughts cannot be kept in the same condition at all times; they are drawn away from the central object, and there are so many distracting influences all around us that we cannot keep our thoughts on one point. The mental state is like a central force having a point like the centre of a circle, and circumference and area depend on the kind of force which is used. Suppose a man of ordinary strength is trying to exercise the power of thought. Now when he is disturbed, all his thoughts run in different directions. When any person is thinking on one central point there are many other things with which he is surrounded; the central mentality is attacked on all sides, and is divided between all these different objects and cannot be exercised on the one thing which is very important

* Being the substance of a lecture delivered in America by the late Mr. V. R. Gandhi,

indeed. Our object is first of all to know what the cause of the disturbance which comes in our way may be, and then to know how to remove it, and what steps to take in centralizing our thoughts. The disturbing influences may be mental, physical or moral. The physical difficulties are our own physical surroundings; perhaps some person is making a noise at the time when we wish to concentrate the thoughts, and they cannot remain fixed and are drawn away. That is of course a physical difficulty. There are mental difficulties also. We centralize our thoughts on some subject, the character of some great man, for instance, and the thought is drawn away to some other subject; thoughts about our own physical condition, or our own affairs, or certain matters of a worldly nature take away our thoughts from the central point. Other difficulties are of a moral character. A person's moral ideas depend on the kind of desires which he has, and on his object of life.

When the object of life is vicious or immoral, then these things also disturb the mind. How can we remove these disturbing influences? First of all the physical difficulties must be removed. If the person is only of the ordinary mental calibre it is necessary that he should have some sort of outside help. If he has a strong will he can, merely by a continued exercise of the will force, concentrate his thoughts on whatever subject he likes, but for most persons help is necessary. The best way to avoid physical difficulties is to get away from them. Many persons are not able to stay in the midst of these difficulties, and in such a case they should seek some quiet place where they can think until they become able to concentrate their thoughts more easily. The great difficulty, however, lies in removing the mental and moral distractions. Mentality is indeed a great force, and that very power enables us to think on so many subjects. The disturbing influence comes in when we think on unimportant and useless subjects. When we find that our thoughts run in different directions, physical modes may assist us. Some persons are so nervous that they cannot keep still at all, and every part of their body is always moving.

If we stand in one position for half an hour and after a while do so for a longer time, and repeat this practice every day, the mental and physical being alike are strengthened. Another way in which the mental power may be assisted is by concentrating the attention on one object, and that may be done by receiving help from certain diagrams or tables. Suppose the person wishes to concentrate his thoughts on the character of Jesus, this method would be a help to him. Suppose he has thought of five great characteristics present in Jesus, as goodness, greatness, etc., he may then prepare a table on a long sheet of paper, fill this table with numbers, each of which represents one of these qualities, and when he looks at one of these numbers he concentrates his thoughts on the quality represented by that number. Of course this does not mean that he is merely to repeat the name of the quality, "goodness, goodness, goodness," over and over, for in that case he might just as well be saying "pork, pork, pork," but when he thinks of the quality, he must consider its nature, what it is, how it was manifested, and so on. For instance, suppose the first quality to be goodness, the second beneficence, the third charity, the fourth his nature as a saviour, the fifth his knowledge.

In this way all the numbers must be taken in a different order each time, and so the mind remains fixed on the subject and does not wander away. This is not abstract thinking, it is always connected with some quality. There is another way in which we may be helped. Instead of keeping anything before our eyes, or keeping a paper in a certain position we can use some part of the body. The heart can be used for that purpose. We Hindus say that while that heart has two auricles and two ventricles it has also eight petals, and suppose this to be represented by the form of a lotus flower, which has eight petals, and in the centre another point making nine. Different traits of character, all of them pure and spiritual, are connected with all these different parts. Suppose that we think of our heart as being divided in this way, and while we are sitting alone in silence we think of the first quality, then of the second quality, and locate these in the different petals of the

heart. When they are not in order one must think where they are. In this of course it is not necessary to use any piece of paper, and the mind is not liable to be drawn away to unimportant things.

There are other ways to assist us, though many people do not understand the meaning of these ways. We resort to these only for the purpose of assisting concentration. Suppose we have a certain passage which contains a very spiritual idea, and we have to repeat that passage for 108 times; if we have actually to count, our thoughts are not on the meaning of the words but more or less on the counting; but when the rosary is used we slip one bead down at the end of each repetition of the text, and so are enabled to know without counting whether we have repeated it a certain number of times or not. So all these things are in a sense physical and mental helps to concentration. The different postures also assist us in concentrating our thoughts. When a person is sitting in silence and thinking on one subject he is liable to be fatigued, and if he is standing he is liable to fall down, therefore we assume the position of sitting with the legs crossed, and even if one becomes fatigued that position will itself be a support to the body. After a short practice even those not accustomed to this posture will find it easy. There are many other postures, most of which are connected with occult powers and are meant only for the Yogis whose life is of a peculiar kind, and whose humours have been altogether dispelled from the system and therefore whose life current runs smoothly through all the parts. But those who live in a different way, rush and push and move during the whole day, should not assume these postures; it would rather be injurious to them. Concentration assists us also in worldly business. It is necessary that we should be able to concentrate our thoughts on our business. A person engaged in an office or a store, if he is not able to sit down and concentrate his thoughts, and work constantly without any division of attention, is liable to be dismissed. I have heard of a young man who was employed in a dry-goods store. He was so negligent and would be influenced by so many different forces, and would talk so wildly in some

unknown tongue or jargon, that he could pay no attention to customers. At last he was obliged to live as a medium only. He was not able to concentrate his thoughts. Therefore, as I said, in our ordinary worldly affairs it is necessary that we should be able to concentrate our attention.

It will remove the nervousness which is incidental to the busy bustle of our civilized existence. In all these matters the diet itself has an important influence. Stimulating food will make us nervous, and this will affect the mental nature. At the slightest disturbance we become angry. The cause of the nervousness must first be removed; the diet ought to be changed, stimulating drinks, coffee and tea, should be avoided. It is easy to avoid all these things. They are taken only because it is a fashion to take them though they are not necessary for the sustenance of the body. Still, on account of the custom of society, we eat and drink these things which we know to be injurious. Suppose for instance a person's hands and feet tremble every now and then. How can he prevent this? He must first remove the cause of the nervousness in the shape of food and drink, and then he can take active measures; he may stand in one position for a short time, holding a piece of paper in his hands in a particular way, and when he has practised this for many days that nervousness will be removed. He can keep a tumbler or glass of water full to the brim in the palm of his hand, in the same position, so that the water will not over-flow. If he can do this the nervousness will be gone. It can never be removed, however, unless the cause is also removed.

(To be continued)

PERIODS IN THE HISTORY OF JAINISM.

BY

Hiralal Jain M.A., LL.B.

A CONNECTED history of Jainism has not yet been written, and perhaps the time has not even now come when the compilation of one might successfully be attempted. In spite of the progress that Indology has made during the last century, Jainology has not yet advanced beyond the recognition of its importance among oriental studies; and the historical study of Jain religion and philosophy is comparatively young. But though a detailed history of the growth and decline of Jainism has to await further study and research, the work done up till now has already revealed to us the broad characteristics of the different periods in its long history of at least three thousand years. The periods may be arranged as follows:—

1. *Prehistoric*.—Before the 6th century B.C.
2. *Early Historic*.—From the 6th century B.C., to the 4th century A.D.
3. *Ancient Medieval*.—From the 4th century B.C., to the 12th century A.D.
4. *Medieval*.—From the 12th century B.C., to the 16th century A.D.
5. *Modern*.—From the 16th century to the present day.

1. PREHISTORIC PERIOD.

This extends beyond Lord Mahavira's time to the indeterminate past. It is owing to our insufficient uncertain knowledge about the period that it has to be called prehistoric. It is now settled beyond dispute that Jainism had already had a long history in the time of Mahavira when the Jain church was reorganized and all Jain knowledge was rearranged and systematised. The

advanced, matured state of Jain philosophy in the 6th century B.C. presupposes a long period during which it must have been cultivated. The prevalence of a class of thinkers who denounced the Vedic sacrifices, preached Ahimsa and went about naked is recognized even in the most ancient Vedic literature. The anti-Brahman movement that became marked in the time of Mahavira and Buddha, had already gone on for centuries before these two heroes came to lead its van. Rama is claimed by the Jains to have belonged to their religion, and rightly so, for he was a Kshatriya who defied the Brahman supremacy and espoused the cause of the lower classes. His breaking the bow of Shiva, fighting with the haughty Brahman Parasu 'Ram and the great Shiva worshipper Ravan, his contracting with the Nishadas and other forest tribes mockingly termed 'monky races' by the Brahmans are all symbolical of his anti-Brahman activities. The cult of Krishna adopted by the Pandava brothers as symbolised by their marriage with 'Krishna' (Draupadi) was nothing but this spirit of unification and the great Kuru war had this difference in principle for its root cause, and not the greed for a strip of land. It is through these anti-Brahman movements that the growth of the spirit of Jainism has to be studied. It is the development of this spirit, and side by side with it, of the Jain philosophy and the growth of the Jain monastic order, then termed Nirgrantha, that characterise the Prehistoric Age.

2. EARLY HISTORIC PERIOD.

(6th century B.C., to 4th century A.D.)

The country of Videha is famous in history for having given birth to the excellent philosophy of the Upanishads which was nurtured by Kshatriya princes like Janaka. In the vicinity of the same holy land arose Lord Mahavira and Lord Buddha in the 6th century B.C. This latter preached a religion that has long been driven out of India but is still avowed by nearly one-third of the human race outside this country, while the former consolidated the Nirgrantha faith so as to enable it to flourish with varying degrees of fortune all through the following centuries.

Mahavira's chief work was the popularization of the principles of Ahimsa, the elaboration of the Jain ethics and philosophy, the organisation of the Jain community and the inauguration of a system of peaceful proselytisation. The characteristic feature of these centuries was the slow disappearance of the animal sacrifices, the growth of royal patronage of Jainism and its steady expansion over the whole country north, south, east and west, and the study of the Anga books in which were arranged all the preachings of Lord Mahavira by His immediate disciples. Jain monks were to be found on the banks of the Indus already at the time of Alexander's invasion, and the remote Canara districts of the south were colonized by the Jains under Bhadrabahu in the time of Chandra Gupta Maurya who himself has been proved to have been a Jain and as having accompanied Bhadrabahu as his pupil. Professor A. Chakravarti's conjecture of the likelihood of the prevalence of Jainism in the Canara district before Bhadrabahu, based on the ground that Bhadrabahu would not have dared to lead his large Sangha in a strange land had he not relied on the hospitality of some people of his faith, seems to be very probable. How-so-ever that may be, Bhadrabahu's migration was a grand success and since his time, Jainism became firmly rooted in the Canara districts. Jain worship was well established in Kalinga as early as the time of the Nandas and Jainism continued to be the national religion of that country at least up to the 2nd century B.C., when Kharvela ruled.

During the early centuries of Christ, the chief centres of Jain activities were Mathura in the north and Sravana Belgola in the south, from both of which places we have a number of Jain inscriptions belonging to that period.

Untiring zeal and co-operation on the part of the succeeding disciples of Mahavira in the spread of the religion is the noteworthy characteristic of the period. The parallel growth of Buddhism and Jainism and their mutual interaction during the period deserves close and minute study.

3. ANCIENT MEDIEVAL PERIOD.

(4th century A.D. to 12th century A.D.)

Expansion carried with it the seeds of dissension. Though minor schisms are known to have taken place from time to time in

the Jain church in the centuries immediately following Lord Mahavira's Nirvana, none of them was so strong as to break the integrity of the community. The Digambara and Svetambara split, however, was a very marked one. As the spread of Buddhism divided the faith into Hinayana and Mahayana forms, even so was the case with Jainism. The beginning of it goes back to the time of Bhadrabahu. The part of the community that migrated to the south being afterwards called Digambaras while those that stayed in the north were called Svetambaras. Tradition places the actual division in the 2nd century A.D., but the probability is that it took place about the 4th century A.D.

The growth of sectional religious literatures was the marked characteristic of the period. Mahavira had preached not in Sanskrit, the language of 'Shistas' but in Prakrit, the dialect of the masses, which hence-forth became a literary language of the Jains even as Pali of the Buddhas. Though the Lord's teachings were systematised and arranged in the twelve Angas even in His life-time, they were not reduced to writing but preserved orally. Hence the knowledge of them declined during the following centuries and the Angas were gradually lost.

In the fifth century the northern section of the community, the Svetambaras, strived to recover the lost books, and the great council of Valabhi held in A.D. 453 under Devardhi Gani succeeded in collecting eleven Angas. These were however, rejected by the Digambaras as not genuine. After this the Svetambaras applied themselves to the study of their newly collected Angas, while the Digambaras produced original Prakrit works on Jain philosophy. Two of their greatest authors Kundakundacharya and Umasvati are known to have flourished in the first century B.C. The Syadvada system of dialectics was much studied during this period as it was of great help in religious discussions with the Buddhas, that became so frequent in this period. The greatest Jain logicians *Samantabhadra* and *Akalanka*, who badly discomfited the Buddhas in religious disputations, lived in this period. The inability of the latter to meet the argumentative onslaughts of the former, seems to have been partly the reason of their decline in India henceforth,

Throughout this period, the south and the west remained chiefly the centres of the Digambara and Svetambara literary activities respectively. Both sections produced a large philosophical literature mostly in Prakrit, but also in Sanskrit which was the language adopted in writing the many Puranas. From about the 7th century the Jains produced good popular literature. The names of Samantabhadra, Jina Sena, Akalanka, and Nemi Chandra stand foremost among the great Jain writers of the south, and of Siddha Sena Divakar, Haribhadra Suri, Dhaneshwar Suri, Dhanapala and above all Hema Chandiacharya among those of north and west. It was through the efforts of Jain writers of the south that the vernaculars of those parts—Kanarese and others assumed literary shape during this period. The earliest books in those vernaculars are by Jain writers.

The Digambaras in the south and the Svetambaras in the north and west, enjoyed royal patronage. The period was one of high prosperity for Jainism.

4. MEDIEVAL PERIOD.

(12th century to 16th century.)

This was a period of transition and decline. The organization of monks, that was the main strength of the church, now became loose, and the spirit of self-sacrifice began to vanish. Philosophical studies were not so keenly carried on now as before and the monks grew ignorant, and mostly unfit to infuse the correct spirit of Jainism into their lay-followers. Internal jealousies and hatred, rent the Jain society into various sects and sub-sects which tended to become exclusive social units forgetting their common bond. Hence they fell an easy prey to the new faiths of Vaishnavism and Saivism that gradually waxed strong during this period. The weakness of the community was punished with the forfeiture of all royal patronage and with it all its social and political importance.

This degeneration looks surprising when we consider the fact that the Jains even at that time formed a very rich community in the country. At the beginning of the period many granted temples

were constructed all over the country, specially at the Jain sacred places, and they were very richly endowed. Perhaps the munificence of the lay people first tempted the Bhattarakas, in whose charge the temples were generally put, to care for worldly acquisition. But even this temple-building activity was much retarded by the invasions of the Muhammadans who generally demolished temples and built mosques out of the materials. Though, however, the religious zeal of the lay people continued, the unity and resisting power of the community was broken.

5. MODERN PERIOD.

(16th century to the Present Day.)

The Jain community continued to grow weaker and weaker by internal split. Numerous sub-sections arose whose relations with each other even in religious matters were in no way conciliatory and conducive to the spread and growth of the faiths. The Lunkas, Kotukas, Bijas and Dhundhias, though differing from each other only on a few points of ritual and practice, behaved with each other more like enemies than brothers. The social exclusiveness, against which Jainism in fact was a strong protest, now became deeply grafted amongst the Jains, who surpassed even their Hindu brothers in the matter. They lost the power of absorption from outside, and so they declined in numbers every year. Under the benign rule of Akbar, Jains, received many concessions, but this was only through the efforts of a few learned monks, and not due to other communal strengths.

Original writing in Sanskrit and Prakrit, generally speaking, stopped from here as Hindi became prevalent. The latter language now began to be used in religious writings which mostly consisted of free translations from Prakrit and Sanskrit works. The Shashtra Bhandaras had at first to be strictly guarded and hidden in order to protect them from the ravages of the Muhammadan vandalism. But even when the danger was past, the custom of undue vigilance over the Sacred books continued, which became more an object of worship than of study.

The west has, however, awakened the east, and so also the Jains though they do not still sufficiently realize the necessities of the time. But it is certainly not far off when they will come round and try to upheave themselves. The central principle of the religion Ahimsa is now becoming the watch-word all over the world, and it is now open for the Jains to show that it is they who have treasured up the holy principle from long centuries. It is much to be desired that an exhaustive history of Jainism should be produced, dealing with all the periods in detail. The story of the rise and partial decline of the great religion will be most interesting and instructive. For such a task however, we want a band of specialists who might compose a series of monographs on the different phases and stages of the religion, and these might then be welded into a homogeneous whole. It is now high time that organised attempt should be made to review the history of Jainism from century to century and from province to province, so that we might be able to understand how the genius of the Jains manifested itself in diverse regions of activity, intellectual and spiritual, political and social through the ages gone by and where in lies the secret of their having survived through all the vicissitudes which drove Buddhism out of the field.—(*The Jaina Hostel Magazine*).

OUR JAPAN LETTER.

Prof. Attar Sain Jain, B.A., LL. B., writes from Japan :—

Sir,—I was appointed to the Tokio School of Foreign Languages in the month of February 1926, by cable from Japan and I was required to join my appointment by the 11th of April, 1926. Consequently I hurried to set my domestic affairs in order and by the 1st week of March, I was ready. My station amongst the good wishes of my friends and relations I left on the 10th of March. There are two routes to come to Japan, either via Calcutta or via Bombay and yet another via Colombo. I had so

arranged my programme that we would take the boat at Colombo and go there via Bombay and Madras. When we reached Delhi the first stage on our eventful journey I received a telegram from the steamship company that the ship by which we were to sail was not going to touch Colombo. This left me in a very awkward position, and I had to cancel our departure by that boat. Seeing that no other suitable arrangements could be made I decided to go to Bombay and from thence to pick up another boat that was coming to Japan. There was no certainty about the other boat touching Colombo and I was to take no risks. The time at my disposal was so short. About the 14th we reached Bombay and at once made enquiries of the steamship company, they also gave me no definite reply, the reason is that they were not sure about any cargo being available at Colombo, and although they had no mind to go via Colombo they might, if a goodly quantity of cargo was forthcoming, for you will readily realize that it is the cargo that pays to the steamship companies and not the fares paid by the passengers. The fares income is very negligible. The result of all this uncertainty was that we could not go to Madras which place I had not visited before. From Bombay we started on the 28th of March after spending about two weeks in Bombay. While in Bombay we stopped at the well known Jain Dharmashala of Hirabagh which is the resort of so many men coming from all parts of the country. There is nothing to be desired in the management which is so efficient. The proprietors take special interest in the management and there is hardly complaint to make against it. I have experience of other Dharmashalas as well which are rampant with mismanagement. Although the donors who have them built spend thousands upon thousands of rupees upon them the management is so undesirable that the very objects of the founders are ignored.

This was our first journey on water and a very long one indeed. The company on board the steamer was quite agreeable, we had a Parsee gentleman a world tourist and other Japanese gentlemen and ladies. We became familiar with them all in the course of the first day. The day was pretty hot and the night was

equally hot so we got our beds out and slept on the deck. I shall never forget my first night on sea for it was a unique experience for me and my wife and child who were accompanying me.

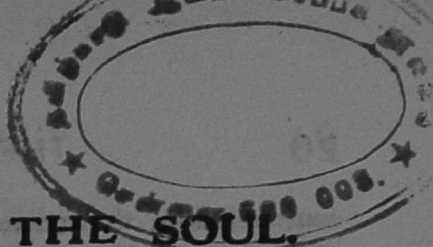
We solved the food trouble and the Captain of the ship was pleased to allot a special place for us where we could cook our food in comfort and ease. We had brought with us from Bombay a sufficient quantity of all kinds of edibles and fresh vegetables etc. to last a week or so. We had therefore no anxiety about the meals which is a source of so much trouble to so many vegetarians and about which we were in great anxiety. We were quite pleased with our own arrangements. Later we understood from the other passengers that the food that was supplied to them by the boat was very inferior indeed.

Once the boat started it did not stop even for a minute. We were told that the boat would touch Colombo but for a few hours only. We were burning with desire to see the famous golden Lanka of Ravan and our wishes were about to be fulfilled. Three days after in the morning at about ten o'clock, the boat reached the break-water and as the waters in the port are very treacherous there are no jetties in Colombo. All the boats stop in mid stream. As soon as the boat arrived in the break-water the water police or what is called the Colombo harbour police came on board and examined the passports of all the passengers. That was something formal, but as the port of Bombay was declared an infected port, some of the passengers were not allowed to go on board. The boat was to stop in Colombo waters for few hours only, so we had to make the best of our time there. Hurriedly we got down and went ashore. Adjoining the wharf is the portion of the city known as the Fort, where there are all the principal shops of the town and any and everything can be procured there. With the help of the Parsee world tourist who already had seen Colombo some half a dozen times we were enabled to see the major portion of the port city in about half a dozen hours. Colombo is one of the most important coaling ports in the world, and one of the biggest. Most of the steamers pass through Colombo. The city more or less depends upon tourists. Needless to say that we were quite

satisfied with our little sojourn ashore and we took precautions to fill our depleted stock of fresh vegetables. We also tasted a new kind of fruit known locally as mangostein. This fruit does not grow in our part of the country and hence it was a novelty for us.

In the evening about five or six our boat left Colombo. The next stop was Singapore the same place at which the British Government is going to make a Naval Base. This was the longest part of our journey. After six days we reached there. On board our boat there was a cargo of onion for this place. Immediately as the boat arrived on the jetty unloading began. This cargo was meant for an Ahmedabad firm of Bombay, Calcutta and Singapore. The agent of the firm had come on board and we picked up acquaintance with him. In no time we knew all about him and his firm. He was so glad as to invite us to his place and at once he sent us along with his servant to his house. A car was placed at our disposal and we thoroughly enjoyed his hospitality for two days. These people were so kind to us that not only did they entertain us but gave us numerous things for our journey and we can never forget the kindness with which they treated us. It was particularly our good luck that we came across vegetarians. Not only did they do this much, they gave us letters of introduction to their acquaintance at Kobe the first port of Japan where we were to get down and quit the boat. Singapore is an island and big palatial buildings are to be seen everywhere. The city is always full of tourists and traders. This is essentially a trade centre. Most of the rubber produced in the Malay Peninsula and in the Federated Malay states is exported through this port, besides a lot of nuts etc. are exported to India and other spices are exported in great quantities. The city is very active. The ordinary conveyance is rickshaw and the drivers are Chinese mostly. There are good many Indians here, but the majority of Foreigners are Chinese and all the trade is in their hands.

I would now beg leave of my readers and the remaining portion of my account of journey I shall conclude in the next letter and then I shall begin with Japan and things Japanese. *Attarsain.*



THE ATTRIBUTES OF THE SOUL.

UNDER the above heading, in the Jaina Gazette for December 1926, is put the following question :—" How can a thing which has not begun in Time. can ever end in Time?" This question is put as a refutation of the Jain doctrine that the bondage of worldly soul with matter is from eternity. The assertion contained in the question that a thing which has not begun in time can never end in time, is no doubt true. Jainism does not, of course, hold that a thing as an entity can ever begin or end in time. According to this Religion Dravya or Vastu (a thing or an entity) is existing from eternity and will exist for ever. But the association or the wedlock of soul and matter is not a thing, it is rather a condition of things. The intermingling of two things is not a thing or an entity, it is a combined state of those two things. It may be from eternity or some particular time, but in neither case can it be the Svabhava or the nature of the things in bondage. The Svabhava or the nature of a thing is that by which that thing exists,—it is its Own-Being or Self-Being. But if in a combination, the combining elements are really two, having their separate and distinct attributes, then that combination, be it from eternity or otherwise, cannot be the Svabhava or the nature of any of the combining elements.

Then there is another point. It is not that Jainism believes in an absolutely—eternal bondage of soul and matter. According to this Religion, the bondage is from eternity as well as from some particular time. With the point of view of Samanya (general) matter or with reference to Dhara-Parwah (the beginningless successive series) of the inflow of Karma—matter into the soul, the bondage is no doubt from eternity. But with the point of view of Vishesh (particular) matter, it is from non-eternity,—that is, when we look at some particular matter—Karma, we are constrained to say that it came into bondage with soul at some or the other time. There has been no time when the soul was not in bondage with some or the other matter, but each and every particle of matter which has been found in bondage with some soul, has entered into that bondage at some particular time; of

course, before that particular bondage of those particular particles of matter, there had been another bondage of some other particles of matter. Every Pudgal-Karma (matter electrified, as it were, by the affection and passions of soul) enters into bondage with soul at some particular time, and separates itself, from that soul at some other particular time, no Pudgal-Karma is in bondage with soul from ever. Had there been some particular Pudgal-Karma (matter) in bondage with soul from eternity, then of course it could not be separated from that bondage at some particular time and the bondage of soul and matter might have continued for ever.

Had the one and the very same matter been in bondage with soul from eternity, then Mr. Manilal Vadilal's objection would have stood good. But no same matter is in bondage with soul from eternity. The same matter which is at this moment with my soul, is not with it from eternity, but had certainly come in bondage with it at some particular time, although previous to the bondage of the present matter, there had been a continuous series of bondages of different particles of matter from eternity. Bandha and Nirjara—the bondage and falling off of matter—Karma is going on from eternity—the old matter having produced its good or bad result falls off, whilst the new one in accordance with the various affections and passions of soul attaches itself to it. But at the Nirvana, the complete Nirjara of all the previously collected matter—Karma and the stoppage of the inflow and bondage of new matter—Karma take place. Now take the case of our last Tirthankara the Lord Mahavira. When He got the Nirvana, all the matter in bondage with His Soul fell off and as He was Vitrag (free from all affections and passions), no new matter attached itself to His Soul. But the very same matter which fell off at that moment, was not in bondage with His Soul from eternity, it had certainly entered into bondage with Him at some particular time; although previous to the bondage of that matter, there had been a continuous series of bondages of different particles of matter from eternity. It is really wrong to think that the matter from which Soul gets freedom at the time of getting Moksha, was in bondage with that Soul from eternity and that Moksha is therefore

unattainable. Thus the Jain theory of the bondage of soul and matter—the bondage being both eternal and non-eternal from different points of view as stated above—is not irreconcilable with the theory of Moksha.

Rickhab Dass, B.A., Pleader, Meerut.

NOTICE.

In the Court of the Subordinate Judge, 2nd Court,
Patna.

T. S. No. 64 OF 1926.

Sir Seth Hukumchand and others ... Plffs.

Versus.

Babu Dhanu Lall Suchanti and others ... Defdts.

Whereas—Sir Seth Hukum Chand, Kt., Rai Bahadur Rajya Bhushan Rao Raja, Merchant and Banker, Indore—President All India Digambar Jain Tirtha Kshetra Committee.

2. Seth Tara Chand Nawal Chand, Banker and Jewellers, Bombay.

3. Seth Baldeo Das, Merchant and Banker, Hony. Secretary, Bengal, Bihar and Orissa Tirtha Kshetra Committee, 21, Armenian Street, Calcutta.

4. Seth Har Narain Jain, Treasurer, Imperial Bank, Bhagalpore.

5. Babu Bachhu Lalji. Rais and Zemindar, Arrah.

6. Seth Surajmal Merchant and Banker, Patna.

7. B. Rajendra Kumar Chand, Rais and Zemindar. Arrah.

8. Seth Chhagalal, Merchant, Patna, Plaintiffs.

Have brought a T. S. No. 64 of 1926 in the Court of the Subordinate Judge, 2nd Court at Patna on behalf of themselves and the entire Digambar Jain Community of India.

Versus.

1. Babu Dannulal Suchanti son of Babu Govind Chand deceased Manager Pawapuri Temples, Residing at Bihar.

2. Babu Lakshmi Chand Suchanti, son of Babu Gobind Chand deceased.

3. Babu Keshri Chand Suchanti, Zemindar, Bihar, son of Babu Gobind Chand deceased.

4. Babu Puranchand, son of Rai Sital Chand Bahadur deceased, M.A., B.L., Vakil, 48, Indian Mirror Street, Calcutta.

5. Babu Raikumar Singh, son of Badri Mookin deceased, 172. Harrison Road, Calcutta.

6. Raja Bijoy Singh Dudharia, son of Rai Bishamchand Bahadur deceased, Azimaganj, District Murshidabad.

7. Babu Maharaj Bahadur Singh, son of Rai Dhanpat Singh Bahadur, deceased, District Murshidabad.

8. Babu Budh Singh, son of Lala Lekh Chand Sahai deceased merchant, Jaudari Patna City.

9. Babu Pannalal, son of Dhanu Lal deceased Zemindar, Patna City.

10. Seth Kash Kastur Bhai Lall Bhai, President of Anandji Kalyanji, Ahmedabad.

11. Nagar Seth Kashturibhai Mani Bhai, Ahmedabad. Defendants.

As representing the entire Svetambar Jain Community in India, for certain declarations and permanent injunctions with respect to Jalmandir and the roads round the sacred lake at Pawapuri. And whereas the Plaintiffs have applied for the permission of the Court under Order I R. 8 C.P.C. to themselves to sue on behalf of the whole sect of the Digambar Jain Community in India and whereas they have also applied for permission to sue the Defendants as representing the entire Svetambar Community of India. It is notified to the entire Digambar Jain and Svetambar Communities of India of the institution of the said suit and that any member or members of the either Jain Community may apply to this Court to be made Plaintiffs or Defendants to the suit as the case may be and may take any steps authorised under the aforesaid order and rule of the C.P. Code.

(By Order)

Dated Patna,
The 13th January, 1927. }

Sub-Judge, Registrar.

NOTES AND NEWS.

HAPPY NEW YEAR.

We wish a happy new year to all our Subscribers, Contributors and Readers. While offering them our sincere thanks for the help they were rendering in the past years, we earnestly request them to co-operate with us to improve the Gazette in every respect.

OURSELVES.

We are glad to announce that Mr. Ajit Prasada, M.A., LL B. of Lucknow, has again joined us as a Joint-Editor. It is needless to say that his long experience as an Editor, and his sound knowledge of Jaina Religion and Literature will go a great way to enhance the value and prestige of our Journal.

PUBLIC HOLIDAYS FOR JAINS.

We understand that Rai Bahadur Moti Sagar Ex-Judge, High Court, Punjab and Honorary Vice Chancellor, Delhi University. Rai Bahadur Parasdas Honorary Magistrate and Government Treasurer, Delhi and thirty other leading Jains have on behalf of the Jain Community of the Delhi Province made the following representation to the Honourable the Chief Commissioner of Delhi.

"The Jains are second to none in their loyalty to the British Empire and whenever occasions have arisen, they have demonstrated their loyalty and devotion to the Government. In the Commerce and Trade of the country the Jains take a leading part and proportionate to their number they are the richest community in India. It was rightly said about them by His Excellency Lord Curzon of Kedleston, when Viceroy of India, that half the wealth of India passes through their hands. We can say with pride that the Jains boast of a hoary antiquity in religion and philosophy which have imperceptibly but indelibly affected the minds of the millions of this big country. We are also proud to add that the Jains have played a conspicuous part in the civilisation of Ancient, India, and even now we hold no mean position in the scale of communities.

But in spite of their being most ancient, important, wealthy and law abiding people in India, we regret to state that the Jains being in a minority, though an important minority, no Jain festival is declared by the Government as a public holiday under the Negotiable Instruments Act. Comparisons are not as a rule desirable but the fact cannot be denied that as compared with the Sikhs, the proportion of the Jains in the Delhi Province is about double (i.e. 2764 Sikhs and 4698 Jains). While in the Bank Establishments, according to the latest Census figures, out of the total employees 5474, the number of Jains is 377 (i.e. 7 per cent or 49 in 700), while the number of the Sikhs is only 8, (i.e. roughly 1 in 700). Taking to the Instruction side again we find the number of Jains as 3498 as against 238 Sikhs. Jains are to be found in almost every department including the Public Works Department, Courts and different offices. They are also to be seen in the Bar and on the Bench.

We do not intend in the least to minimise the importance of the Sikhs, but we do wish to assert that the Jains are quite as important a minority and greater in population in this Province and so in the name of justice and fair-play they can claim from the Government that they should be granted at least as many public holidays as are now enjoyed by their sister community, the Sikhs, whose numbers as shown above are less in every respect.

We therefore beg to request your Honour to declare the following days as public holidays under the Negotiable Instruments Act for the whole Province.

1. *The 13th of the 2nd half of Chaitra* (corresponding to April), the Birth day of Shree Lord Mahavira, the last of our 24 Tirthankaras. The history and literature of the country bear ample testimony to His Greatness and His Personality has left a mark unsurpassed by any. All the Jains, without distinction of sect, daily raise up their hands in His worship. He is to us as Guru Nanak is to Sikhs, Mohamad to Mohammedans and Christ to Christians. It is the Birth-day of this Great Man that we have to keep sacred each year as it comes.

2. *Anant Choudash the 14th day of the 2nd half of Bhadan* (corresponding to September), another most important day to the

Digambar Jains, on which day every Jaini is ordained to keep fast and devote the whole day to worship and prayer, on this day the Jains hold a religious procession every year in Delhi and many other places. We may note that this day is already declared a Civil holiday in the Courts and so it remains simply to extend it to Criminal and Revenue Courts and to Banks and Offices. So far as your petitioners know Anant Choudash is already declared a Public Holiday in the United Provinces, as well as in many Native States of India. We also venture to submit that this festival is observed by a large section of the Hindu Community also who fasten the sacred Anant (thread) on their arms after ceremonial worship."

We hope the Government would not grudge this small favour to a community which is a loyal, law-abiding, and important minority.

ESSAYS ON LORD MAHAVIRA.

The Hony. Secretary of the Jain Mitra Mandal, Delhi invites essays on the Life and Teachings of Lord Mahavira to be read on the occasion of the celebration of the 2525th Birthday of the Lord which comes on the 14th day of April 1927. Those who desire to send such essays are requested to do so before the first week of March.

THE SOUTH INDIAN HUMANITARIAN LEAGUE.

The above League was started about a couple of months ago through the efforts of the Jains of Madras who have contributed the major portion of the Fund. Mr. S. Srinivasa Aiyengar has been requested to be its President. The aims and objects of the League are.

1. To protect all living creatures from all kinds of cruelties by all possible means.
2. To educate public opinion in favour of vegetarianism from the points of view of health and the highest principles of mercy and against meat eating and drink habits.
3. To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom or otherwise, and to appeal to the authorities to have them discontinued.

4. To propagate suitable literature relating to "NON-KILLING" among the people in all the provincial languages, to carry on propaganda among the non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

5. To take up other questions in the interests of human welfare, provided they are non-political.

The League distributes thousands of leaflets and pamphlets every month, in the four different languages of the Madras Presidency. It has organised a propagandist group, and a Bhajana party. Lectures and Bhajanas are being conducted every morning in the different quarters of the city. The League arranges public lectures by eminent scholars on the subject every month. A Magic Lantern, or, if funds allow, a Baby Pathe Cinema, is to be purchased for purposes of wider and more effective propaganda throughout the Presidency. It may be mentioned here, that this organisation is the first of its kind started on a permanent basis and controlled exclusively by Indians for effective and brisk propaganda in South India. It augurs well for its future that it has secured the co-operation of institutions like the S. P. C. A. of Madras and the Deccan Humanitarian League of Hyderabad etc. and of many eminent scholars and influential gentlemen in India.

Yet, considering the magnitude of the task before the League, it need not be said that it can not do without the encouragement and co-operation of the charitably inclined gentlemen in every part of the country.

Any man can help the League :- 1. By joining the League as a member ; 2. By contributing liberally to its funds ; 3. By taking to strict vegetarian diet and by persuading his friends and neighbours to do so.

Propaganda tracts and further particulars regarding the League can be had from the Honorary Secretary, the S. I. Humanitarian League, 436, Mint Street, Madras.

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If one Pill is taken two hours just before supper, restores manly power and gives vigour to the system. If taken for 3 days, positively removes Spermatorrhoea. If taken two bottles continuously, sure to remove Impotency.

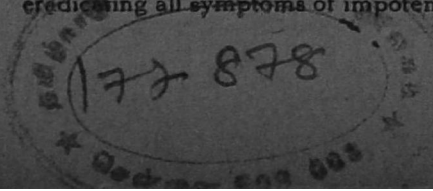
One Phial of 20 Pills Rs. 2 (V.P. Charges Extra.)

ARYA VAIDYARAMAM.

13, (H), Bairagimattam Street, Madras.

TESTIMONIAL

Hon. Col. D. Dawespelly, Bart. B.A., M.D. LL.D., Ph. D., B.M.S., Principal, Electric Medical College Madras writes: "Beej Bund" which I tried to several of my patients has given utmost satisfaction; is completely eradicating all symptoms of impotency, and other allied sexual disorders."



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