

1501

# THE JAINA GAZETTE

THE MONTHLY ORGAN OF  
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.  
C. S. Mallinath Jain.

VOL. XXII.

MADRAS

WHOLE

No. 4.

APRIL 1926

No. 250.

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G. T. MADRAS.

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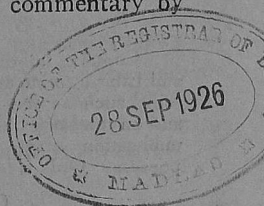
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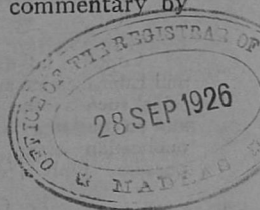
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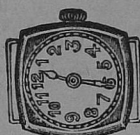
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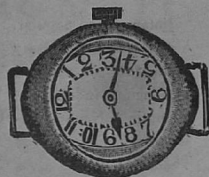
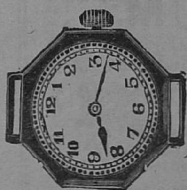
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## MAN AND THE WAY.

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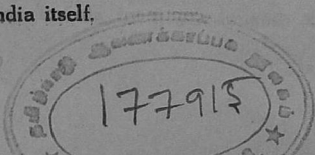
Mrs. Rhys Davids, D. Litt., M. A.

THE Editor has asked me to speak to readers of the Jaina Gazette. I am troubled at this honour. For in that he has been so kind as to send me recent numbers of the Gazette, I note that the contents are addressed to those readers as Jainis by writers wise about Jainism. Now my work for over thirty years has lain along other lines. It left me little or no time to study the history of old, or the ideas of present Jainism. There was so much pioneer work to do in my own field, that even a comparative study of the two fields had to be put aside. I am therefore not competent to write as one wise about Jainism to readers in so far as they are Jains.

Nevertheless I take courage and speak, for I have been for many years working with mother-thoughts about men and women. And by degrees the way and the history of men and women, as Jainis or as Buddhists, or as of the East or the West, has become of less than the first importance. An eminent French politician has lately said : We should think not in French, but in European. Even that is not enough. We should think in 'Man,' we should think of men as 'Man.' Then it is that surface thoughts of creed and church, of party and country, nay, of continent shrivel and

fall away. The residual Man it is that we have then in mind, the whence and the whither of him, and where he now has come to walk. These are the subjects that remain supremely worth considering. These are the subjects I now try to write about in books. These are the subjects on which, and on which alone I have the will to speak in these pages. I offer what I have to say as a mother-woman to fellowmen on the Man.

The Editor has this year given to us his readers the paper he read recently at Madras on the Jaina conception of spiritual liberation known as Moksa or Mukti. Under that head he gives us an outline of the teaching known among us as Jainism. It has deeply interested me, both by its matter and its method. It is a gospel of lofty ideals, in a wording partly very old, partly less old, partly new. The ideals, the wording are not save in a distinctive emphasis here and there, exclusively Jaina. They are mainly Indian; they are here and there European. They blend, here with Brahmanism (ancient Hinduism), there with Buddhism. In its pages the worthy man chosen as typical is not ascetic, not monk, but householder. This type of man is said to take to a modified asceticism when he is getting old; he then goes to 'a forest where ascetics live' (some presumably not old like himself). This is Brahmanic. Two of the three main factors of his way of good life are 'right knowledge, right conduct.' This is Brahmanic and Buddhist (*vidyācaran*) Souls are considered as 'potentially God.' This, if we omit the quite modern Western term 'potential,' is Brahmanic. A third factor is faith. Here we have three characteristics of a worthy Buddhist in the first of the Four Path-stages. In Samsara, three realms of re-birth are recognized. This is Buddhist. Then we read of *āsravas*, of karma, *bhāvanā* (making to become), *ahimsā* (not-harming), dharma (what should be), *samyak* (*sammā* : 'the best,' 'the right'), realization, *mārga*, (way), nirvana;—why here I am quite at home! Here Jaina teaching might have gone from of old hand in hand with Buddhist doctrine. But then, there is Jiva, soul,—here it did not. Moksa (*vimutti*):—here is a word not only very Buddhist, but as wide-reaching as India itself.



Jc.  
Q3m2, No. 559.

Now it was not always so. It is not a Vedic ideal, either religious or social. I doubt if the Aryans had it in their immigrant days. There is short shrift, in the wanderer-host, for the man who would cast off the herd-life, the herd-ideals. Liberty is not for him. In solidarity alone is his salvation. But when Jainism and Buddhism arose, they found the ideal of liberation growing into a lusty youngster, the offspring of a stabilized Aryan comity, in which the individual could safely develop himself, and break out of a too static groove. And Jain and Buddhist helped to bring it into Brahmanism. Moksa belongs to middle and later Upanishads.<sup>†</sup> In all three religions an ardent cult of liberation as man's very salvation has since those days grown up. Scarcely can we yet, of the new world, see how hoary, how barren is its rocky crest, or how unworthy we of both East and West shall judge ourselves to have been, to see in a negative word of 'riddance' our ideal of the Utterly Well!

Let us be quite honest about this word and about ourselves. Riddance, liberation, emancipation, as such, is an ideal of the rebel. And we all do well, in much and at many times, to be rebels. But the ultimate ideal of the wise rebel can never be rebellion, riddance, liberty. These are but words of transition, proximate ideals, words of the struggle to get to the Better. They may have served, they may, and do even now serve as bearers of further ideals. But that does not make them worthy words, in themselves, for those ideals. They serve rather to mask them. And socially they have possibly done as much harm as good.

Here anyway we have seen a Jainist confession of faith, overflowing right and left into terms held in common by other venerable Indian creeds and, in this last term, uniting with those creeds. Is it not profoundly pathetic to find, under this partial, or complete agreement in words, several 'isms' instead of concord, cleavage instead of harmony? So heavily do we pay in mutual estrangement, mutual strife, mutual hindrance, for our initial mistakes.

What were these initial mistakes?

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<sup>†</sup> Cf. The writer's article **Moksa**, *Encyclopaedia of Religion and Ethics*.

In the wonderful sixth century before the Christian era, the religious mind in North India broke out in a ferment. The world of professional, hereditary interpreters and intermediaries of things unseen had, as a whole, fallen away from their high calling. The ancient deities were no longer worded as supremely worthy. The sacrifice and the ritual had virtually smothered the deities. The magic of the rites had become that which would compel. The strict standards of life for the celebrants were in many ways and cases disregarded. Ever was man still seeking after welfare in the Unseen Warding, in the Unseen of the after-life. But men were seeking it for and by themselves. They were working out gospels without gods, without priests. They were expressing the New Will.

Jainism was such a working out, such an expressing. It had found and was expressing this :—Man's Way here and hereafter was the thing that most mattered in that safety, in that Welfare here and hereafter. And his Way was not a thing he was, or was not born into, or got into by rites. It was *how he lived*. Words for Way and Way-faring — *mārga*, *samsāra* — were coming-to-be-used in religious wording. The Vedas show that this had once not been so. Way of *Samsāra* all were in, all had to be in. Way of *Mārga* a man might be in if he willed. Way as *mārga* was held to be a means of riddance, of egress, from Way as *samsāra*. It was to get from an unwell state to a perfectly well state. And it was chiefly and emphatically the having got out, or being rid of, that was worded as Nirvana, Mukti, Moksa.

This, so far as we can gather from scriptures dated, as scriptures, centuries later, was the original message of the New Will in both Jainism and Buddhism. Man's welfare—let us say for short 'Well'—was grasped not as a static, blissful contemplation of placated Unseen Warding Willers, but as an active faring towards a (vaguely worded) End by a certain Way here and hereafter,—a chosen way of conduct, a way that closely involved man with fellowmen.

It was a difficult way. It was as the way of a boat steered, impelled, not drifting, across a mighty, turbulent flood. And it

took a long time to get There. There was so much to change, to get rid of, to get well of. Forgiveness by a god for world-order (*Rta*) violated was no more so much believed in. Man had to *forgive himself*. He had taken on to his own shoulders, as Man, as Jiva, the task of the ideal Guide and Judge. He had now to placate, to satisfy This. And it was not a forgiving judge—this Self.

He asked himself, was there no quicker way to reconciliation with himself, no speeding up, no intensive process? Yes, there was *tapas*, the bruising, the buffeting, the ill-treatment of the body. It was chiefly body that offended. The best was ever a something not of body. Let only body be plagued hard enough—its appetites for gratifying sense, its love of ease, its wanton insolences,—man who was not body, man who was really Jiva, would thereby be more quickly set free to fare further in the Way to his Well. Deeds were mainly of the body. Deeds were the penalties (*danda*) of the body. Past deeds were causes of present troubles. Present deeds were causes of future troubles. Let the embodied power of present deeds to sow be repressed, let the embodied power of past deeds to reap be worn away, by acts very unpleasant when self-inflicted. For such a short-cut all a man's strength and time were needed. World, world-work, world-joys must go. Life must be treated like a too prolific plant, and be hacked and pruned to its roots.

Now here we have one of those initial mistakes, one that led men wrong in two ways. Most of us admit to-day that man needs not a tormented, a reduced body as his instrument, to realize the best he may become. He needs a well-fostered, well-trained, well-developed body. It is by and through body that we advance, grow, become, 'werden.' Man wills; thereby he grows. But he wills through body, i.e. through open act, speech, mind. Again man wills the welfare, the more-welfare of others through this threefold way of body. We are the very worthless judges if we despise the body, our worder, our worker in the helping of fellow-men. We cannot do without body, nor shall we ever till we get to Way's-End. Neither can we do so well with a lowered, abused

body. As well might the musician hack at his instrument, the writer split his pen, the mother bind her breast. There are morbid states of body where ascetic pruning may be needed and beneficial. But such bodies we do not consider as, at least for a time, fit for normal rules. They are hospital cases.

For man must advance in the Way with, not aloof from, his fellowmen. It is only there that he can come to know what is really his own Well. He will not do so as a deserter, as a malingerer. Those bruised, emaciated bodies were so many parasites on the working community. So also were king and courtier, army and harem, beggar and courtesan. Counter-service, it was claimed, was rendered by ascetic, as by monk. But it is a doubtful symptom of growth for a man to be content to help his fellows by giving them the spectacle of his pious, but unnecessary sufferings and aloofness. There is a benefit in teaching given, to be set over against support received. But counsels given in exchange for food received was not part of the ascetic's way *as such*. It was incidental, not essential. His way was to leave the burden of the world's work to others, albeit himself needing the results of that work.

Here then was a twofold initial mistake. In calling it *such*, I do but give voice to the intelligent conviction of the New World's New Will. It was a mistake to hold that the Man walked more swiftly in the Way with a battered body. It was a mistake to hold that the prize of the Way's-End was for those who had run ahead of their spiritually weaker fellowmen. The knowledge and the wording of the new will came to suffer thereby, as onward moving has ever suffered, when one section of the community has sought to raise itself looking down upon the rest, be the rest the *plebs*, the laity, the slave, the woman. So the new will, not rightly expressing itself as the healthy advance of the whole man in all men, became, as new will, wordless and diminished in two ways:—in one section of the Indian world it ceased to spread; it grew stationary; it has tended to die rather than grow. In another section of that world it has melted away from India, and where it now survives, either, in the south, it maintains its old uncompro-



missing cleavage of church and laity, or, in the north, the world of folk-fed monks has become, not the buttress only of a folk-fed monarchy, but the very monarchy itself.

In a minute I have done, but I would still speak frankly. It is for creeds of to-day—old creeds, but sheltering much new-will,—to bring themselves to exercise that new will, with reference to initial mistakes, in two ways. Where they as yet countenance, where they as yet respect, as institution, or only in idea, the ascetic, the monk,—here the new will bids them seek man's forgiveness for those old hindering errors by an earnest repudiation of them. To do otherwise is to cut themselves off from new world-will. It is to will old world-will in imitating an old dead world. The world is not as it was. We can now see better what life is, whither it is taking us, what we most need. We are without excuse, if we are ever looking backward and saying: 'Then this was held to be right; it must be right now.' Never was argument less binding on man than that. Into our hands have come at our birth treasures of the new world: the expansion of the world, the will to win to the truth about the worlds, the race-fellowship with so much of the world,—with the whole of the Aryan world—and world citizenship, awaiting our entrance upon it, with all the world. It is with a life worthy of that citizenship that we have to do and not with a little cluster of unclothed men in a corner of the dim past, overmuch concerned each with his own unworthy past. Gone for ever, in that wider fellowship, is the unwise worsening, by those earnest little men and by their unwise-followers, of the word 'deed,' 'action.' It was not honest wording. How shall we advance without action—the three fold action of limbwork, speech and will? The ideal of Not-doing belongs to that besetting weakness in Indian cults—the weakness of all ascetic, monkish cults—in both East and West of naming the good by 'disnaming' the bad. The new Will teaches just the opposite. Its new methods of healing say: 'Dwell not upon your disease. To think about fosters it. Dwell upon, word with system, your getting better, your 'werden' towards well. Think on health.' Now India had only a negative word for health. It was not a healthy symptom,

It is not for us to forget the past. By it we learn what to avoid now. But we must look upon it as past, as dead, as showing our 'sins of youth.' Let us look upon it as we should look upon the work of children of promise—with interest, with respect, with a mother's compassionate memories, but not, O not for imitation! Much have we learnt since all that; but there is yet so much to learn. Wise was the word of that once new will, risen 'twist East and West:—'Brethren, I count not myself to have apprehended, but one thing I do: forgetting those things which are behind and reaching forth unto those things which are before, I press toward the prize of our high calling . . .'

Once we are aware of our rich heritage as citizens of the new world, the new will, we shall the better realize our present, let alone our past failures in the things we hold in worth, in the things we word, in the things we spend ourselves over. Notably—and this is my last word—in the way we look at and write about old scriptures. Ever do we need to see these venerable documents of ancient roots and gradual growth against their true background of a dead past in which they rooted and grew up. We are not the men amongst whom that plant took root, with whom it grew up. We are 'we'; we are not they. We need otherwise; we will otherwise, because we know, we see otherwise. If we are still needing, still willing in full accordance with the root and the growth of those scriptures, it is because we are forcing ourselves backward, and pretending we are wholly as were their authors. We are not showing the courage or the wisdom befitting our high calling. Walking on we are,—for somehow we must,—but we are looking backward for guidance, when we should be looking forward, around and within. We shall not hereby be earning man's forgiveness in the future.

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## Buddhistic and Jaina versions of the Story of Rama.

BY

Prof. A. Chakravarti, M.A., I.E.S.,

(Continued from page 16, No. 1.)

WE referred to Rishabha, the founder of the Jaina faith. He belonged to the Aryan tribe of the Purus or Ikshvakus. His son was Bharata, who lent his name to the country *Bharatavarsha*. He was the first great Emperor of the *Bharatavarsha*. Though he was the supreme Lord of the Aryan tribes, still there were other royal houses recognised by him. The *Mahapurana* speaks of five great royal houses among the early Aryans—The Ikshvaku-vamsa, the Kuru-vamsa, the Hari-vamsa, the Ugra-vamsa and the Natha-vamsa. All the twenty-four Jinas were from these five royal houses of the early Aryans. As has been mentioned, Rishabha was from the Ikshvaku or Puru-vamsa. The last Jina, Mahavira was from Natha-vamsa. That is why he is referred to in Buddhist and Jaina literature as Natha-putta. The one previous to him Parsva was from the Ugra-vamsa. And the twenty-second Tirthankara—Neminatha, or Arishtanemi, a cousin of Krishna of Bharata fame was from Hari-vamsa like Sri Krishna himself. It is a point worthy of consideration, that all the great religious leaders of ancient India, all the Jinas or Tirthankaras, the Buddha, Sri Ramachandra and Krishna were from the several Kshatria lines mentioned above. Their national importance was such that they were afterwards made divine beings or incarnations of the God Vishnu, by Hindus.

When Lord Rishabha renounced his kingdom in favour of his son Bharata and went to perform tapas, the country was portioned out among these five great royal houses, with Bharata as the overlord. A little too late, there appeared two young princes Nami and Vinami, sons of Kacha and Mahakacha, before Lord Rishabha

asked for their shares of the territory. They were asked to set up their kingdom about the regions of "Vijayartha Parvata"—probably the modern Vindhya mountains, as there was no tract of the country of Aryavarta available for them. These two princes were the fore-fathers of the Vidyadharas who extended their kingdom to the south as far as Lanka. They were called Vidyadharas because they were in possession of certain vidyas or powers psychical and physical, such as producing hallucinatory appearances, taking any bodily forms they desired and travelling in air in special vimanas or vehicles. Besides these technical and scientific vidyas, they were also considered to be scholars in sacred and secular literature. These Vidyadharas formed an important ruling race in ancient India. The Ikshvakus and other royal houses off and on entered into political and matrimonial alliances with their Vidyadhara rulers. There were several instances of marriage relations between the five great royal tribes of Aryavarta and the Vidyadharas. Hence the latter were always treated as of equal rank and status, and were thought of for political and matrimonial relationship. Such was the nature of that important race of Vidyadharas of which Ravana was an illustrious example though a bit perverse.

The royal house of Kishkinda was also of the same Vidyadhara race. Vali, Sugriva, Hanuman were the great heroes of this branch. These were referred to as "Kapidhvajas"—monkey-bannered ones. They had as national emblem the monkey in their banner. Just as some of the modern nations are symbolised by the lion, the eagle, the bear, so these Vidyadharas of Kishkinda were symbolised by the monkey as they had the figure of a monkey in their banner. They were sometimes spoken of as the monkey race. As Rice points out not only Arjuna the Pandava hero had his monkey banner, but "the Kadambas" also had the monkey and were known as "Kapidhvajas." Like the Vidyadhara tribe to which Ravana belonged, this section of the Vidyadharas also was of Jaina faith. With these remarks about the Vidyadharas, let us take up the story of Rama as given in Mahapurana.

Dasaratha, a descendant of the famous Puru or the Ikshvaku line was ruling in Benares. He had two sons Rama and Lakshmana. While Dasaratha was ruling in Varanasi, Ayodhya the seat of the Empire was without a ruler. The dynasty of Sagara became extinct in Ayodhya, and therefore the people of that city went to Varanasi and requested Dasaratha to come and rule over them. So Dasaratha transferred his capital to Ayodhya and was reigning from there over the two kingdoms. There he took another wife Kaikeyi by whom he had a son named Bharata. While Dasaratha was at the height of his glory, there was in Mithila another powerful king named Janaka. This Janaka belonged to Hari-vamsa according to the Jaina tradition. He is referred to as not a firm believer of Jaina creed. He very often took part in Brahmanical yagas, involving animal sacrifice. Hence the Jaina tradition according to Jinasena pays him a sinister compliment. This Janaka was the same as the Janaka referred to, in the upanishadic literature. He was the foster father of Sita. He was making preparations for the marriage of his adopted daughter Sita. And before performing the marriage, he started elaborate arrangements for conducting yagas or vedic sacrifices. He sought the help of Rama and Lakshmana who had become famous for their prowess by this time.

Dasaratha consulted his minister whether it would be proper to send his sons on such an errand as to co-operate with Janaka in his sacrificial ceremonies. The point was seriously mooted whether Jaina princes could partake in non-Jaina sacrifices which might involve animal slaughter. Finally it was argued that Janaka's yagas were not quite so bad; and it was pointed out that as a policy the course would be beneficial in two ways. First, it would bring about a great political alliance between the two royal houses. And secondly, Rama would surely obtain Sita as his wife, not a bad bargain. It was settled that the two princes should go to Mithila to help Janaka in his yagas. As was rightly hoped, this led to the swayamvara in which Sita chose as her husband Rama. The marriage was celebrated in great pomp and they all returned to Ayodhya. After some time Rama asked his

father's permission to go and rule over their former kingdom of Varanasi. Dasaratha agreeing, Rama, with Sita and his brother Lakshmana went and settled in Varanasi where he was reigning according to Dharma.

Let us now turn to Ravana the great Vidyadhara over-lord of Lanka. When Ravana was ruling over the land without any rival he heard one day from a soothsayer that the birth of a daughter would be the cause of the ruin of his Empire. Ravana was very much agitated by this prediction. When his wife Mandodari gave birth to a daughter, Ravana, fearing that the prediction might turn out to be true, commanded one of his officers to take the child away and leave it in the wilderness to perish. But the mother managed to influence the officer in charge of this commission to save the child. The child was kept safely in a box with a document as to her parentage and with a letter of request to any stranger who happened to come across the child to bring her up as his own. The officer took the box with the child without the knowledge of Ravana, and left it before a party of "Boomi—Sodakas" belonging to Janaka's realm. These surveyors—probably that is the meaning of the term—accidentally came across the box in which was a beautiful child. They took the box to King Janaka who adopted the child as his own daughter and that was Sita. While Ravana was in ignorant bliss that he had averted the danger predicted, by disposing of the child, Sita was married by his future adversary Rama.

One day when Rama was in the darbar hall with his wife Sita by his side, Narada entered the sabha-mandapa. Rama did not notice him as he was talking to his queen. Narada felt that he was slighted by Rama and hence wanted to punish him, for not awarding respectful welcome. Narada attributed this neglect on the part of Rama, to the pride of his beautiful wife. Therefore some means must be devised to deprive him of his wife. So Narada went straight to Ravana'svara of Lanka and told him : " While I was in Varanasi some time back I happened to see Sita, Rama's queen. She is the jewel of woman-kind. She ought to be the queen of the Vidyadhara Emperor and not of the petty



prince of Benares." Thus he incited Ravana's pride and lust. Ravana wanted to get possession of that priceless gem, Sita. Ravana consulted his ministers about this affair and asked them to devise a scheme for the abduction of Sita. But they told him that that would be unworthy of a great Emperor. Their words only enraged him. He undertook to achieve his end himself. He had the necessary advice from Narada who told him to avail himself of the opportunity when Rama and his wife would spend their vasantakala or spring-time in the forests adjoining his kingdom. Ravana, together with his faithful minister Maricha, went to the forest where Rama and his wife were spending the vasantakala. Maricha being a Vidyadhara took the form of a beautiful deer in the presence of Sita who expressed a desire to have it. Rama leaving Sita alone ran after the false deer for a long distance. Evening approached. Ravana through his vidya put on the false appearance of Sri Rama himself and approached Sita and told her, "The deer is caught and sent to the city. As the darkness of night is approaching let us make haste." So, he asked her to get into the vimana which had the appearance of Rama's own vehicle and carried her to Lanka. Sita realised the treachery a little too late. She took a vow that she would not eat or speak to anybody till she was rescued by her beloved Sri Rama.

While in Lanka she was coaxed by a number of Vidyadhara ladies to accept the inevitable and to become the queen of Ravana'svara—an envious position for any lady of status. But Sita spurned all such unsolicited advice. But one day Mandodari, Ravana's wife went to see Sita alone. When she saw Sita's face she had an instinctive recognition of her own child sent away years ago without the knowledge of Ravana. She embraced Sita in tears and consoled her saying that Rama would somehow rescue her and take her back to his own place, hence it was not desirable to starve herself to death. For even if she be not rescued by her beloved Rama, she might spend her remaining period of life in an Asrama in worship and devotion. Even for such a course of life one must sustain one's body. Therefore Mandodari asked Sita to break her fast, which she did accordingly.

Meanwhile, Rama in great sorrow at not finding his queen went back to the city. His father Dasaratha had an ominous dream which was interpreted to be indicative of the abduction of Sita by Ravana. So from Ayodhya he sent an urgent messenger to Rama to verify his dream. The messenger met Rama in great grief. Then Rama entered into an alliance with Sugriva who came to seek Rama's help to regain his own kingdom of Kishkinda from his brother Vali. In the meanwhile the great Vidyadhara general Hanuman was sent to Lanka to bring news about Sita and to intimate to her that very soon Rama would come to rescue her. Then the story is more or less identical with Valmiki's. Vibishana disgusted with the ignominious conduct of his brother tried his best to induce Ravana to return Sita gracefully to Rama. But Ravana would listen to none of such counsel. On the other hand Vibishana was banished from the kingdom. He went and joined Rama, the righteous. Rama had to declare war. Ravana was informed of Sita's parentage too late. Though Ravana would gladly send back Sita, he feared it would be misunderstood as due to cowardice. Hence he made preparations for the battle in which he was finally killed. Rama the victorious leaving the kingdom of Lanka to his friend and ally, Vibishana, went back with Sita to his own place.

This in short is the story of Ramayana according to Jinasena tradition. The most important point here is, that Sita is the daughter of Mandodari the wife of Ravana. Something similar to this is found in the Kashmir version of Ramayana, known as Adbhuta Ramayana from which the following story is quoted by Sir G. Grierson :

"Narada having been insulted by Lakshmi's servants curses her to be born on the earth as a Rakshasi. She accepts the curse and agrees that if a Rakshasi drink a pitcher full of blood contributed little by little by forest munis, she would become incarnate in that Rakshasi's womb. In this way though born of Rakshasi she would not be of Rakshasi blood. . . . . The Rakshasa Ravana by his austerities sets the whole universe on fire. Brahma by offering a boon induces him to cease from

his austerities. Ravana chooses as his boon that it should not be possible for Devas and Asuras to kill him. In consequence he conquers the whole world.

One day Ravana roaming in the Dandaka forest sees the rishis engaged in their fire sacrifice and meditates on the fact that he has not yet conquered them. He does not wish to kill them, but in token of conquest, with the tip of his arrow draws a little blood from each and collects it in a pitcher.

It happened that one of these rishis Ghritsamada, by name, the father of a hundred sons had before this been asked by his wife for a daughter who should be an incarnation of Lakshmi. With this object, he has day by day sprinkled milk from a wisp of kusa grass, with certain mystic charms into a pitcher, and on the day of Ravana's arrival he has duly set up the pitcher as usual and has gone off into the forest. It happens that this is the very pitcher that Ravana takes up and fills with the rishis' blood. He takes it home and gives it into the charge of his wife, Mandodari telling her to take special care of it as the contents are more deadly even than poison.

Ravana having become all powerful neglects his wife and wanders about the Himalaya, the Meru, the Vindhya, sporting with the daughters of the Devas, Danavas, Yakshas and Gandarvas. Consumed by jealousy, Mandodari determines to put an end to her own life and in order to accomplish this in the most thorough manner possible drinks the contents of the pitcher of rishis' blood, which, Ravana had assured her, has so deadly a quality. Instead of dying she finds that owing to the pitcher having contained milk that has been dedicated to Lakshmi she has suddenly become *enceinte*. Dismayed at this happening when her husband has been away from her for a whole year, she hurries off to Kurukshetra under pretence of making a pilgrimage. There 'Garbham Niskrisya' she secretly buries the girl-babe in the ground and after bathing in the Saraswati, returns home with no one any the wiser.

Then in course of time Janaka comes with his golden plough, ploughs up the babe and under the instructions of Saraswati takes her home and cherishes her and calls her name Sita."

In giving this story in the British Journal of the Royal Asiatic Society (1921) Sir George Grierson says: "In the Kashmiri version of the Ramayana, Sita is referred to as the daughter of Mandodari, the wife of her abductor Ravana. \* \*

I have long searched for some early authority for this surprising statement. Now I have been able to trace a complete version of the legend to the Adbhuta Ramayana, a work current in Kashmiri language." This evidently implies that Sir George was not aware of the more natural and rational account of the Jaina writer Jinasena where also Sita figures as the natural daughter of Mandodari by Ravana, and not by a mysterious process of drinking the charmed liquid. Even Valmiki renders an indirect support to this legend, in as much as Sita is referred to as being discovered in the plough furrow and not as the natural daughter of Janaka.—(*The Presidency College Magazine*).

(To be concluded.)

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## BHAMASAH, THE SAVIOUR OF MEWAR.

BY

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

‘THE name of Bhama Sah’ says Col. Tod ‘is still preserved as the Saviour of Mewar.’ An Oswal<sup>1</sup> by birth and a Jain by religion, he was a perfect model of selfless fidelity and patriotic devotion. His father Bharmal was invited from Alwar (others say Ahmedabad) by the Mewar Chief Rana Udesingh in A.D. 1553 who not only enrolled him among his chief counsellors but also conferred on him a handsome *jagir*. On the death of Udesingh, Pratap ascended the *gadi* and Bhama Sah acted as his prime minister.

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1. He was a Kavadia Oswal. His family is still represented at Udaipur Mewar.

The invasion of Chittore by Akbar and its gallant defence by Pratap are facts well known to every student of Indian History. After the battle of Haldighat, Pratap had become a homeless wanderer and was reduced to such a straitened condition that he made up his mind to abandon Mewar and emigrate to Sindh with all his family and followers who preferred exile to degradation. He descended the Arvali and had already reached the desert when the sudden appearance of Bhamasah changed the whole situation. The faithful minister, who along with his brother Tarachand after the battle of Haldighat had been carrying on depredations into Malwa with a view to relieve the financial strain caused by the war, now returned with a large booty and not only placed at his master's disposal<sup>2</sup> the entire collection but also the riches and resources of his forefathers—which are stated to have been equivalent to the maintenance of twenty-five thousand men for twelve years—and requested him to return to his native soil and renew the war against the Moghals. The result was that Rana Pratap in a short campaign regained the whole of Mewar except Chittore, Ajmer and Mandalgarh.

The name of Bhamasah is a household word in Mewar and his memory is still gratefully cherished as an upholder of the *izzat* (honour) of the Mewar Raj.

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2. This took place at Chulika.

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## Divinity in Jainism.

BY

Harisatya Bhattacharyya, M.A., B.L.,

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## THE SITE OF KAUSAMBI.

THE city of Kausambi was a celebrated one in the ancient days. In the time of Lord Mahavira, 6th century B.C. it was a very flourishing one, being the capital of Vatsa-desa which was then ruled by Satanika. Lord Mahavira's mother Priyakarini Devi and Satanika's wife Mrigavati were sisters, both of them being the daughters of Chetaka, the King of Vaisali and the President of the Vrijjian Republic. Kausambi had the rare fortune of receiving the Great Teacher, the Blessed Lord Mahavira, several times during His Missionary travels. A miraculous incident connected with one such visit is described in the Jain Scriptures. It runs thus :— Chandana, the youngest daughter of King Chetaka was taking a walk in the royal garden, when a Vidyadara seeing her exceptional beauty, carried her in his *vimana*. On his way home he thought of his wife and fearing her reprimands, left Chandana in a forest and went away. A hunter living in the forest took the princess to Kausambi and sold her to a merchant-prince named Vrishabhasena, who having no child brought up Chandana very affectionately as his own daughter. But the wife of Vrishabhasena grew envious of the girl, wrongly suspected love-relation between her husband and the stranger and determined to drive Chandana away by ill-treating her. She took away all fine clothes and ornaments from the princess, refused giving her oil and flowers, supplied her an earthen bowl from which the girl should drink the liquid meal prepared out of the cheapest grains and confined her with fetters on her legs in a dirty room in the last apartment of the big mansion. Chandana thought that all this was due to her past evil karmas. She was meditating on God (Pure Soul) and awaiting the hour of her release. Days passed on in this wise and the same ill-treatment was accorded to her. One day the Blessed Lord Mahavira was going along the broad and long streets of Kausambi to break His long fasting. Chandana knew of this, and was longing to have a look at the Holy Person of the Lord and serve Him with food if possible. Apparently this seemed



an impossible thing. But lo ! what a miracle was there ! When the Blessed One entered the street where Chandana has living, her entire body was beautified with splendid clothes and shining ornaments. The fetters fell away from her legs of their own accord. The earthen bowl was metamorphosed into one made of gold. Pure and agreeable food fit to be given to the Lord was found in the bowl. Her hairs became decked with charming fresh flowers and there was fragrance about her. She was extremely happy at this unexpected miraculous change in her situation. Straightway she came out to the street, bowed before Lord Mahavira who was just then coming in front of her house and offered Him the food out of the golden bowl. Five wonders were experienced at that time, Celestial music sounded in the air, flowers and jewels rained on the spot, there was cool zephyr blowing and the *devas* shouted Jai ! Jai ! Satanika and Mrigavati, the king and queen of the place who also came there to pay their obeisance to the Blessed Tirthankara met Chandana and took her home."

Kausambi is described as a very big and populous city in the Jaina books. In *Perungathai* an ancient classical poem in Tamil giving the history of Udayana, the son of Satanika, Kausambi is described as the capital of Vatsa-desa and as being a fortified city with massive walls and ramparts adorned with flags. Traders from different countries gathered there. The city was rich with many varieties of wealth. Outside the city there was a beautiful garden where foreign princes and ambassadors waited to see the lord of Kausambi. The city seems to have been on the banks of the river Jumna. (முதற்கோசம்பியு மொய் புனல் யமுனையுஞ், சிதர்ப் பூங்காவும்).

The location of the site of Kausambi was for a long time a contested fact among archaeologists. Rai Bahadur Daya Ram Sahni, of the Archaeological Survey of India, writes as follows about his discovery of the site of Kausambi.

"An important task to which the Archaeological Department has addressed itself ever since its establishment in 1861, with Sir Alexander Cunningham, as the first Archaeological Surveyor to the Government of India, has been the elucidation of the ancient

geography of India. His book of that name is well known, and contains identifications of a large number of ancient cities in Northern India. Some of his theories were criticised in 1897 and 1898 by the late Dr. Vincent A. Smith, the author of "The Early History of India" and other valuable books on ancient art and numismatics. The Archaeological Department has, since then, carried out systematic explorations at some of the sites concerned, and brought to light ancient buildings and epigraphical records which have finally proved the correctness of General Cunningham's conclusions. The site of Kausambi was, however, still a matter of controversy. The author of this note has recently discovered a valuable inscription which makes it quite certain that the extensive remains near the village of Kosam in the district of Allahabad mark the actual site of the famous city of Kausambi.

Kausambi was one of the most important cities of Ancient India. It is mentioned in the Satapatha Brahmana, in the Ramayana and in the "Meghaduta" of Kalidasa. It was the birth place of Vararuchi; and the scene of the Sanscrit play *Ratnavali*, where it is designated as Vatsapattana. Gautama Buddha spent his ninth retreat (*Pali Vasa*) at Kausambi, and it was here that the first image of the Great Teacher was carved in sandalwood in his own life time. According to Hiuen Tsiang this image was still in existence in the 7th century A.D.

General Cunningham was the first Archaeologist to locate it in the extensive ruins lying near the village of Kosam on the Jumna River, 30 miles or so above the city of Allahabad. Dr. Vincent A. Smith believed this identification to be incorrect and himself fixed the site of Kausambi at or near the Sutna Railway Station. He admitted the force of some of the arguments adduced by General Cunningham, but rejected his main theory on the ground that the geographical position of Kosam did not correspond with the indication left by the Chinese pilgrims. He dismissed the statement of Fa Hian as worthless, because, in his opinion, that pilgrim had never personally visited Kausambi.

It is unnecessary here to go into a detailed examination of the particulars in regard to the situation of Kausambi as recorded by

Hiuen Tsang whom Dr. Vincent A. Smith considers to be absolutely reliable. Suffice it to say that the distance of Kausambi, given by this pilgrim, from Prayaga (modern Allahabad) and Sravasti, whose sites are known with absolute certainty which appear to Dr. Vincent A. Smith to constitute the principal argument conform with the position neither of Kosam nor of Sutna. For while Sutna is situated to the south-west of Saheth-Maheth (ancient Srivasti) the distance between the two places is 500 li roughly 84 miles in excess of that mentioned by the Chinese pilgrim. On the other hand, the distance separating Kosam from Saheth-Maheth is approximately identical with the 1,000 li of Hiuen Tsang. But, though the pilgrim had to travel 500 li from Prayaga to reach Kausambi, the actual distance, in a straight line, of Kosam from Allahabad is not much more than 30 miles or 200 li. It is possible that Hiuen Tsang visited Kausambi in the rainy season, when the country around Kosam becomes literally impassable, and had thus to follow a very circuitous route. If, however, this was not the case, we must admit that the distance given by him is erroneous; and we need not be surprised at this, because, after all, Hiuen Tsang had come to India to pay his homage to the sacred places associated with the earthly career of the Blessed One, and not to prepare a geographical treatise on India. We do know that his statements regarding several other places about the correct location of which there can now be no manner of doubt, are far from correct.

In the circumstances, the aid of inscriptions found on the spot becomes, in many cases, indispensable. Dr. Vincent A. Smith was aware of the existence of three inscriptions, viz., one of the year Samvat 1881, another of the reign of Akbar engraved on the Asoka Pillar standing *in situ* at Kosam, and a third one discovered at the ancient Fort of Kara near the Sirathu Railway Station in the district of Allahabad. The first document clearly refers to the locality as Kosambinagar. The inscription on the pillar registers some pious act by certain goldsmiths of Kausambi. But Dr. Smith held that the epigraph simply proved that the persons mentioned resided in that city, wherever it was situated. The inscription from Kara had not been correctly inter-

preted when Dr. Smith wrote. This has now been done by the writer, and it states that in Samvat 1093 when King Yasahpala (not yet identified) was encamped at Kata, he issued certain orders to the residents of the village of Payalasa in the District of Kausambi. Both Kata and Payalasa are still extant in the vicinity of Kosam and are known by the names of Kara and Paras respectively. The new evidence recently discovered by the writer consists of an important inscription engraved on the Doorjamb of a ruined temple in the village of Meohar, seven miles distant from Kosam. It records that, in the year Samvat 1245 (A D. 1189) in the reign of King Jayachandra (of Kanauj) a certain Sri Vastavya Thakura built a temple of Siddhesvara (Mahadev) at the village of Mehavada in the district of Kausambi. This village is still known by its ancient name, and this inscription and those previously known furnish, therefore, indisputable testimony of the identity of Kausambi with the modern village of Kosam. The remains at Kosam, which extend over several miles have never been systematically explored, but the sculptures and inscriptions which have already been exposed by the rain, and the trial excavations carried out by the writer are sufficient to indicate the great wealth of relics which lie buried in them. A copper coin, which must have been found at Kosam, bears the name Kosabi i.e. Kosambi in ancient Brahmi characters.

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## Sravana Belgola.

A very interesting and useful book with illustrations giving a detailed account of, 1. The village of Sravana Belgola, 2. Gommateswara, 3. The tradition regarding the visit to Sravana Belgola of Bhadrabahu and Chandragupta, 4. The date of the consecration of the Image, 5. The temples on Chandragiri, 6. The temples on Vindhya giri; 7. The temples in the village and 8. The temples in the adjacent villages.

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## A Query on Bhavya and Abhavya.

To

The Editor, Jain Gazette, Madras.

Sir,

In my study of Jainism I have come across two terms "bhavya" and "abhavya." I have considered upto now that these two terms denote stages in the development of the soul. But in one or two articles in your Jain Gazette I read that there are jivas, which are abhavya i.e., incapable of liberation. Hence arises the doubt.

Jainism teaches us that the world is—primarily composed of two kinds of substances; one is called "jiva" or the living substance and the other is called "ajiva" or nonliving substance. Further "jiva" is defined as upyogamaya, i.e., having an undifferentiated and differentiated cognition; while 'ajiva' possesses no such quality. There is no third element which will fetter the qualities of the soul. As thus jiva and ajiva are entirely different substances it then naturally follows that the jiva or the living substance can be separated from matter and that there cannot be any living substance jiva which cannot be separated from the bondage of karma. The second verse of Dravyasangraha of Nemichandra Siddhanta Chakravarti in which the characteristics of 'jiva' are enumerated mentions that a jiva is Siddha and when siddha the motion of 'jiva' is upward. (*siddho so vissasoddhagai*). Likewise the Ratnakarandah Shravakachar contains the following verse.

*Desayami samichinam Dharmam Karmanibarhanam  
Samsara dukhata satvanyo dharatyuttame sukhe.*

Now these two verses will not be quite correct in the case of 'abhavya' Jivas. For since they cannot attain liberation under any circumstances, siddhatva and sudden upward motion (*vissasoddhagai*) are not possible for them. Similarly Jainism which

promises emancipation for all souls (*samsara dukhata satvanyo dharatyuttame sukhe*) cannot claim to be a universal religion. Thus the above quotations of eminent Jain Acharyas will not stand to reason if we are told to believe that there are some 'abhavya' jivas. Again what reply can a Jain give to the follower of Charvak when he argues in the following way. "If you believe that some jivas are 'abhavya' i.e, incapable of being liberated then on what ground can you maintain that the other souls are capable of attaining emancipation? What material difference is there between saying that soul or consciousness arises out of matter (materialistic view), and saying that soul or consciousness always remains confined in matter in the case of 'abhavya jivas' (Jain view)? Practically then the materialistic view of soul comes quite close to the Jain conception of "abhavya jiva."

Thus the present writer believes that if jiva is upayogmaya which quality is absent in matter, it naturally follows that some day or other the jiva is bound to be emancipated. I request you to be kind enough to explain to me, taking my above remarks into consideration, the real significance of bhavyatma and abhavyatma and the material defect that has entered into the soul rendering it 'abhavya.' Comparatively modern Jain Acharyas have made this distinction. But I do not know whether the most ancient Jain Acharyas for instance Kundakundacharya have divided jiva into these two classes. Please enlighten me on this point also in the next issue of 'The Jaina Gazette.'

Islampur, }  
Dated, 22-4-26. }

Yours most sincerely,  
L. A. PHALTANE.

Vakil.



## NOTES AND NEWS.

### MAN AND THE WAY.

We do not agree with Mrs. Rhys Davids in her views about the ascetic's life expressed in her learned essay on "Man and the Way" published elsewhere. The householder may be a worthy man in his own sphere. But he cannot be worthier and more serviceable to humanity than the monk or the ascetic. Great services have been rendered to mankind only by ascetics, the homeless. All the great religions of the world owe their origin to houseless monks or ascetics like Mahavira, Buddha and Christ. In Jainism man is not taught to despise his body. He is only taught not to attach too much importance to it. It must be subordinated to the Will of the Soul. But it should be given at fixed intervals sufficient nourishment. We think it is a mistake to hold that the prize of the Way's-End was *not* for those who had run ahead of their spiritually weaker fellowmen. How many millions of spiritually weaker fellowmen there were during the times of the great teachers of mankind? Can we say that those Great Ones have not got the prize of the Way's-End simply because their fellowmen would not follow them. What can a Tirthankara, a Buddha, a Christ or an Avatar do against the obstinate and the perversely inclined. They cannot put aside their mission and their activity till their spiritually weaker fellowmen get strength and rise to their level. They preach the Way, walk the Way before our eyes and ask us to follow them if we like to reach the same End. It is our work to go and join their ranks. We cannot call ascetics malingerers and parasites, when we are quite unable to understand them. Great Teachers like Mahavira and Buddha renounced their kingdoms, princely comforts and other worldly pleasures not for the sake of feeding on the results of the work of the community. They do not want our help in any way and they do not ask for any food or drink. It is *we* that give them these. We help them with these to get virtue. We need co-operation for advancement in social, political and economic life. But in spiritual life every

man must put forth his own effort to get advancement, salvation or liberation. When everyman's salvation is depending on his own exertions it matters little for us whether he lives with us or away from us. The householder and the monk are the two limbs of a community serving it in his own way. We do not read of any community that has lived exclusively without the help and guide of the so-called malingers, the self-less, homeless monks. Much of Indian culture is due to her ascetics only.

#### BHAVYA AND ABHAVYA.

We have published elsewhere 'A query on Bhavya and Abhavya' by Mr. L. A. Phaltane. He thinks 'there is no third element which will fetter the qualities of the soul.' Why not? There are *Karma prakritis* which are said to be subtle particles of matter, pudgala, which is a species of the genus Ajiva. Jiva and Ajiva are not merely different substances. They are different *classes* of substances. Jiva includes all the souls of the universe, liberated and unliberated, souls with one or more senses, souls in the different stages of birth, souls with different varieties of bodies as well as souls which are capable of attaining liberation and souls which are incapable. In the same way in the class Ajiva are included matter, time, space, the medium of motion and the medium of rest. Srimad Umaswami, the famous disciple of Sri Kunda-kunda Acharya says in his Tattvartha Sutra, about the Bhavyatva and Abhavyatva of souls. *Jiva bhavyabhavyatvani cha*. Chap. II. Sutra 7. The bhavya and the abhavya souls are from eternity like light and darkness. The natural tendency of upward motion is common both to bhavya and abhavya. An abhavya cannot go to Moksha but it goes to the celestial regions. Why should there be a class of Jivas called abhavyas, we are not able to answer. We have to believe in the teachings of the Tirthankara who saw the universe and the beyond in His Omniscience.

#### SYADVAD JAIN MAHAVIDYALAYA.

The 20th anniversary of the Syadvada Jain Mahavidyalaya, Kashi was celebrated with great eclat on the 3rd and the 4th April. The celebrations began on the 3rd under the distinguished president-ship of Pandit Ganga Prasad Mehta, M. A. who delivered his

NOTES AND NEWS

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address in Hindi and distributed the prizes to the successful students. The annual report was read by the Secretary and adopted. On the 4th there was a large public meeting in the Town Hall when Professor B. C. Bhattacharya, M. A. of the Benares Hindu University presided. His learned presidential address on "Some Original Aspects of Jainism" will be published in the next issue of our Gazette. There were several interesting and useful lectures by Brahmachari Sital Prasadji, Pandit Yagyanarayan, Prof. Dharmdir, Pandit Mathuradasji and others. The whole function was a grand success.

**JAINA CHAIR IN THE BENARES HINDU UNIVERSITY.**

We understand from the "*Jaina Yuga*" that Messrs. M. J. Mehta, M. B. Jhaveri and H. A. Shah have addressed the following suggestions to the Authorities of the Hindu University.

1. That a chair of Jain Philosophy and Logic be founded in the Benares Hindu University.
2. That a sum of Rs. 40000/ Forty thousand be donated towards the establishment of the said chair which should be kept intact by the said Hindu University.
3. That the amount of the said Fund (Rs. 40,000/ ) be deposited as "Jain Philosophy Fund," and that only the interest be expended towards maintaining the said "Chair."
4. That a full time Professor should be engaged and the Jain course be introduced from the First year class upto the highest examination in Art and Shastri.
5. That the proper sanction of the General Secretaries of the Jain Svetamber conference be obtained prior to the appointment of the said Professor and if the said body is not in existence the two Svetamber members of the Board be consulted.
6. That the General Secretaries of the Jain Svetamber conference should be consulted in prescribing the course.

**DEEPEST MINE.**

Brazil now boasts of the deepest mine in the world. At St. John Del. Rey. a vertical depth of 6726 feet has been reached. The temperature of the rock there is 117 deg. and a system of artificial

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cooling on a large scale is to be provided for the comfort of the workmen there. Gold is mined for here, and contrary to the rule of deep mines, there is no sign in a decrease of gold content.

#### A PAGODA OF PURE GOLD.

The Great Shway Dagon Pagoda, in Rangoon, Burma, is covered with pure gold. The golden cupola is 370 feet high, In an underground chamber below cupola rests the hairs of Buddha's head, which draws thousands of worshippers from all parts of the east.

#### MARVELS OF OCEAN DEEPS.

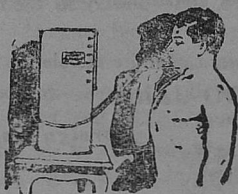
Among the marvels of life in the Ocean deeps are various kinds of fishes that carry their own torches and lighting plants to illumine the dark waters and help them seek their prey. They can turn the lamps on or off at will from mysterious internal "dynamos." One specimen found three miles deep in the Pacific ocean is a sort of hinged lantern that could be swung over its back or in front of its mouth and, at the end, is a luminous lure of searchlight. Other varieties have rows of lights one either side and look not unlike small steamers passing in the night. Further study of these mysterious "Electrical Engineers" is one of the objects of the recent expeditions at work in the Sargasso Sea.

#### TYPELESS PRINTING.

Messrs J. R. C. August and E. K. Hunter have devised a new printers, machine which does away with metal type by substituting for it a photographic film upon which letters, figures etc., have been photographed. It is claimed by experts that it will revolutionize principles of printing that have been in use since Caxton's time 450 years ago. The printers composing rooms of the future, instead of occupying great areas filled with costly machines, will consist of offices of the fraction of the size housing only the camera composers. Millions of pounds will be saved to the printing industry by the reduction of capital outlay, inasmuch as the bulk of the composing plant of to-day will become unnecessary;

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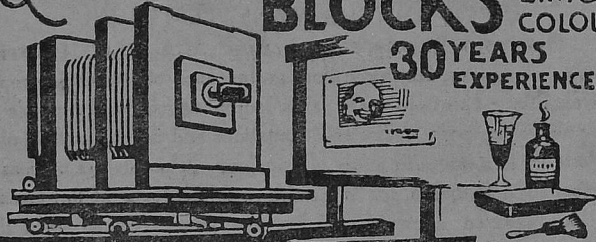
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**Prof. Dr. F. O. Schrader, Kiel, Germany :—**" I have to thank you for having so kindly sent me, "The Jaina Gazette " Vol. XXI, No. 6 and 7. The Gazette is an old acquaintance of mine, but it had a much more rustic appearance when I saw it in India and I must congratulate you on having succeeded in giving it its present form. It was always a matter of wonderment to me that the Jains among whom there are so many rich and enlightened members, are so late in understanding that an organ like yours is a vital necessity for them. I request you to enlist me as a subscriber to the Gazette. \* \* "

**F. E. Pargiter Esq. M.A., I. C. S. Oxford :—**" It seems to be very interesting to all who are concerned in Jainism,"

**Dr. L. D. Barnett, M. A., D. Litt. London :—**" I sincerely hope that the efforts of your journal to promote the best interests of the Jain Community may meet with the success that they deserve."

**B. Rickhab Dass Jain Esq., B.A., Pleader, Meerut, writes :—**" It is indeed a very excellent paper. Even non-Jains read it very fondly here."

**Harisatya Bhattacharyya Esq., M.A., B.L., Howrah says :—**" The service that it does to the cause of Jainism is simply invaluable. This is the only Jaina Journal which has been able to rise above the petty sectarian disputations and devote itself wholeheartedly to a scientific study of Jainology. It has always fearlessly defended and fought for the rights and privileges of the Jainas. It has removed numerous doubts and wrong notions about the Jainas and their History and Philosophy. The Jaina Gazette is the only paper published in English, so far as I know, to which a student of the oriental research can be referred for information about Jaina archaeology, epigraphy, ethnology, geography, history, Folk-lore, literature, philosophy and religion \* \* "

**M.R.Ry., K. S. Ramaswami Sastriar Avl., B.A., B.L., Sub-Judge, Tanjore** :—" I have been reading the issues of the *Jaina Gazette* off and on, specially the issues published from 1919 under your able editorship. You have been conducting it in a spirit of deep insight and wide toleration \* \* \*"

**Praktana Vimarsa Vichakshana, Rao Bahadur R. Narasimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore** :—" Your Journal has been doing excellent service not only to the *Jaina* community but also to other communities interested in religion and philosophy by publishing month after month valuable articles bearing on the *Jainas* and *Jainism*. \* \* \* Nor does it neglect the political and social uplift of the *Jaina* community \* \* \*"

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**Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany** :—" I read this Journal always with pleasure because every number of it contains one or some articles of interest for a student of *Jainism*. I hope you will translate also other passages of the *Sri puranam* and publish them in the *Gazette* ; I found the first article very useful."

**Dr. Satischandra Vidyabhushan, M. A., Ph. D., M.R.A.S., etc., Calcutta** :—" The *Jaina Gazette*, is supplying motive power, and vital energy to all *Jaina* Movements in India."

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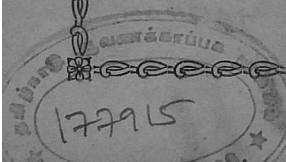
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