

768

THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

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

C. S. Mallinath, Madras.

VOL. XXIV.
No. 2.

MADRAS
FEBRUARY 1928.

WHOLE
No. 272.

Contents.

Page.

A Study in Matrimony by <i>Hem Chandra Rai, M.A., M.R.A.S., F.R.E.S.</i>	... 25
The Clarion Call of Karma by <i>Ajit Prasada</i>	... 28
Vardhamana Purana by <i>Prof. R. Tatacharya, M.A., L.T.</i>	... 31
Kumarapala Chaulukya by <i>Umrao Singh Tank, B.A., LL.B.</i>	35
Ajiva by <i>H. Bhattacharyya, M.A., B.L.</i>	... 43
Jainism in Questions and Answers	... 47

Subscription :—Inland Rs. 3; Foreign Rs. 4;

Quarterly Rs. 2; Single copy As. 5.

Printed at the Press of the Jain Association, 10, Koil Street, G.T., Madras.

JL

Q302, 10584

N28.24.2

177887

Jaina Study Books.

			Rs.	A.	P.
1.	Sannyasa Dharma	... By C. R. Jain ...	1	8	0
2.	The Right Solution		0	4	0
3.	The Householder's Dharma		0	12	0
4.	The Confluence of Opposites.	(English) ...	1	4	0
5.	Do.	do. (Hindi) ...	1	4	0
6.	Do.	do. (Urdu) ...	1	5	0
7.	Sacred Philosophy	...	0	4	0
8.	Atma Dharma	...	0	4	0
9.	Discourse Divine	...	0	4	0
10.	Where the Shoe Pinches	...	0	8	0
11.	The Science of Thought	...	1	0	0
12.	Outlines of Jainism	... By J. L. Jaini ...	3	0	0
13.	Sravana Belgola	... By R. Narasimhachar	0	8	0
14.	Comparative Study of the Indian Science of thought from the Jaina Standpoint...By H. Bhattacharyya	...	1	0	0
15.	Divinity in Jainism	... By H. Bhattacharyya	0	8	0
16.	The Jain Encyclopaedia, Vol. I. (Hindi)	...	3	4	0
17.	The Jaina Law	... By C. R. Jain ...	7	8	0
18.	Lord Mahavira—a short sketch	...	0	3	0
19.	Aggarwal Bansawali (Urdu) by Mr. Sumer- chand Jain	...	0	3	0
20.	Insani Fraiz (Urdu) by Mr. Sumerchand Jain	...	0	8	0
21.	Jain Matsar (Urdu)	do. ...	0	14	0
22.	Glimpses of a hidden science in the original Christian Teachings by C. R. Jain	...	1	0	0
23.	Dravya Samgraha	...	5	8	0
24.	Bright Ones in Jainism	...	0	8	0

Write to—The Manager,

THE JAINA GAZETTE,

G. T., Madras.

Dr. G. B's Medicated Snuff.

Registered



Trade Mark

A Sovereign remedy for Neuralgia, Scrofula, Nasal Catarrh, Headache, Toothache and such other kindred ailments.

Try a bottle and be now convinced.

Price As. 4/- a bottle.

Sole Manufacturers:—

GURU BASAVA & Co., Ltd.,

Snuff Manufacturing Specialists,

Post Box No. 510, Park Town, MADRAS.

Tele: "MEDICATED"

Telephone No. 3272.

S. C. Nagichettiar,

Managing Director.

KESARI'S LODHRA

WOMEN'S FRIEND - A WEAPON AGAINST
ALL DISEASES and DISORDERS

Peculiar to Fair Sex

Has Made Several Homes Enjoy
Health and Happiness.

Priced Low at Rs. 3 & 1-10 Per 12 & 5 ozs.

GET IT WITH PARTICULARS FROM YOUR CHEMIST, OR FROM

"KESARI KUTEERAM,"

Indian Chemists and Druggists, Vepery, MADRAS.

Telegrams "KESARI," MADRAS:

TELEPHONE 3486:



KING OF TONICS.

When you are in need of the best Tonic, See you get the world renowned Salam Misri Murabba and build up your system.

An excellent and powerful remedy with sweet taste. Endows the whole system with a new lease of life. Unsolicited testimonials voluntarily awarded within India and Outside can be had free on application.

Rs. 1,000 REWARD

Will be given to anyone who proves that the certificates awarded to us are not genuine. (One may get the reward even through a Court of Law if he is refused the same on proving it. One tin in most cases gives perceptible relief and 3 tins a complete and permanent cure). Note the Trade Mark carefully while purchasing Murabba.

ORDER FOR A TRIAL COURSE.

Price Per Tin **Rs. 2** Postage on 1 to 3 Tins **8 Annas**

Apply to:—**D. MANNA LAL,**
Native Doctor of Delhi.

Salam Misri Murabba Pharmacy,
BANGALORE CITY, J. G.

Only few copies remaining.

DRAVYA SAMGRAHA.

BY

Sri Nemichandra Siddhanta Chakravarti (an excellent work in Prakrit on the Six Dravyas, Seven Tattvas, Eight Karmas, Nine Padarthas, etc.).

Translated into English with full commentary by S. C. Goshal, M.A., Ph D.

Price Rs. 5-8-0 only.

Apply to:—

THE MANAGER,

The Jaina Gazette,

G.T., Madras.

ANANDA NASYAM

OR

Dr. K. S. Medicated Scented Snuff.

A latest novel discovery, very scientifically and medically prepared.

It possesses a very mild fragrance of lovely Taste and relieves all kinds of Nose, Eyes, and brain diseases.

Once Tried Never forgotten.

Try a bottle and be now convinced.

Price As. 4 a bottle.

Sole Manufacturers—

K. S. ARUMUGAM & CO.,

Superior Madras Snuff Manufacturers,

P. B. No. 1156, Washermanpet MADRAS.

DIVIDE

32 by 2

and you get the result, which is equal to the number of

Chandraprabha Pills

in a tin for Rupee one only. They cure acute gonorrhoea, piles—blind or bleeding sickness of women etc.

A detailed catalogue free from :—

ATANK NIGRAH PHARMACY,

26, Broadway, Madras.

OUR NEW PUBLICATIONS.

The Dramatic History of the Christian Faith.

BY

Dr. J. J. Vander Leeuw, LL. D.

Gives in a vivid, realistic manner the history of the times when Jesus the Christ appeared in the world and the manner in which Christianity was spread in the old Roman world, together with the various phases through which the Faith passed till the time of St. Augustine the Mystic. Pages 171.

Price Cloth Rs. 3-8-0.

Boards Rs. 3-0-0.

Reincarnation and Islam.

By

Nadarbeg K. Mirza, *Bar-at-Law Karachi*. The author, with references to the Holy Quran itself, shows how Reincarnation and Karma are universal truths and find a deep place in Islam.

Price :—

Wrappers Rs. 0-14-0.

Boards Rs. 1-2-0.

IMPORTANT BOOKS.

For all Freemasons

1. The Hidden Life in Freemasonry.

By C. W. Leadbeater, 33° Cloth and gold. With a Rolled Coloured Picture of the Masonic Temple and 11 Plates, 3 of them Coloured. Price Rs. 9.

Boards Rs. 7-8.

2. Glimpses of Masonic History.

By C. W. Leadbeater, 33° With 12 Plates and the Frontispiece (of the Author). Cloth and Gold. Price Rs. 7-0.

Boards Rs. 6-8.

This is a most fascinating book, in reality a second volume of that which its learned author has just published, *The Hidden Life in Freemasonry*.

NOW READY

Second Edition

The Masters and the Path.

By

The Rt. Rev. C. W. Leadbeater. With a Foreword by Mrs. Annie Besant, D. L. (Revised & Enlarged) Pages 484 and Index. Together with a new coloured picture of the Wesak Valley in the Himalayas.

Price Cloth & Gilt Rs. 8-4.

Boards Rs. 7.

Theosophical Publishing House, Adyar, Madras.

KUSUMA

1. Phial Rs. 2, V.P., Extra.

Guaranteed cure for Gonorrhoea for both sexes. Stops burning and pricking sensation and discharges of all nature in 24 hours.

ANANDAKUTEERAM,

3, *Bairagimatam Street, MADRAS.*

TESTIMONIAL.

Col. D. Dawespelly Bart, B.A., M.D., LL.D., B.M.S., Madras. Kusuma which I tried on several of my patients have given utmost satisfaction.

Ready.

Ready.

Ready

THE JAINA LAW

BY

Champat Rai Jain,

Vidyavaridhi, Bar-at-Law.

The book consists of Three Parts. In Part I the chapters are Introduction. I. Adoption and Sonship, II. Marriage, III. Property, IV. Inheritance, V. Stri Dhan, VI. Maintenance, VII. Guardianship, VIII. Custom, Part II contains original Texts and Translations of 1. The Bhadrabahu Samhita, 2. The Vardhamana Niti, 3. The Indranandi Jina Samhita, 4. The Arhan Niti, 5. The Trivarnikachara. Part III describes the antiquity of Jainism and the importance of the Jaina Law.

The special feature of the book is that it is fully annotated and embodies the entire case law up-to-date.

Price Rs. 7-8-0 only.

For copies write to :—

**The Devendra Printing and Publishing
Company, Ltd.,**

9, Ammen Koil Street,

G.T., MADRAS.

BOOKS ON Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

"The Order of the Golden Age", London.

	Rs. A. P.
1. The Comprehensive Guide Book	... 3 8 0
2. Our Real Relationship to God	... 7 8 0
3. Is Flesh-eating Morally Defensible	... 0 6 0
4. The Testimony of Science	... 0 6 0
5. Diet, Health and the Future Man	... 1 0 0
6. Cancer, Its Cause and Treatment	... 5 0 0
7. Saline Stimulation	... 0 8 0
8. The Power of Thought	... 0 4 0
9. The Blood Guiltiness	... 2 0 0
10. The Living Temple	... 11 0 0
11. Addresses and Essays	... 2 0 0
12. The Lost Ideal of Christianity	... 1 8 0
13. The Universal Kinship	... 6 0 0
14. The Whole World Kin	... 1 0 0
15. The Cruelties of the Flesh Traffic	... 0 4 0
16. The Diet for Cultured People	... 0 4 0
17. The Popular Guide	... 0 4 0
18. Brother Pain and His Crown	... 0 8 0
19. The Advantages of Fruitarian Diet	... 0 0 6
20. The Drink Problem	... 0 0 9

*For Copies apply to :—THE MANAGER,
The Jaina Gazette, G.T., Madras.*

The Hindi Jain Encyclopædia, Vol. I.

BY

B. L. Jain 'Chaitanya,' C. T.

Contains full explanation of Jaina Philosophical, Meta-physical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available.

Price Rs. 3-4-0 only.

*For copies write to :—THE MANAGER,
The Jaina Gazette, G.T., Madras.*

TALISMANS AND CHARMS

**For those People to avoid all Sorts of Misfortunes
and enter the Gates of Successful Life.**

For Success in Spiritual and Religious Life	Rs	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c		7	8	0
For success in any Undertaking or Litigation, &c		10	0	0
For success in Sport, Racing, Cards, Games of chance &c.		7	8	0
For success in Trade, and Business		10	0	0
For men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc		7	8	0
For success in Mining, Plumbago, &c		100	0	0
For success in gemming		225	0	0
Rabbi Solomon a Special Talisman for every success		15	0	0
Specially valued and worn by every successful Hebrew,				
	2nd quality	21	0	0
	1st quality	30	0	0
Extensive life reading one		15	0	0
Do Two		15	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

Always the full amount should be remitted in advance. No. V. P. P.

*Note—A money Order or Indian G. C. Notes will bring
the Talisman to your door.*

D. A. RAM DUTH,
Astrologer,
No. 30 & 55, (J. G.) Cheku Street,
COLOMBO. (CEYLON.)



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

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

ARYA VAIDYASRAMAM,

3, (H), Bairagimattam Street, Madras

TESTIMONIAL.

Hon. Col. D. Dawespelly, Bart, B.A., MD, LL.D., Ph. D., BMS,
Principal, Electric Medical College Madras, writes. "Beej Bund"
which I tried to several of my patients has given utmost satis-
faction in completely irradiating all symptoms of impotency,
and other allied sexual disorders"

THE
SOUTH INDIAN
Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa

As such it is the most deserving of your help.

Please help the League as much as you can.

Aims and objects :—(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 point 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 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.

How to help the League.—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

For Rules and Regulations and full particulars please write to :—

**The Honorary Secretaries,
The S. I. Humanitarian League,
436, Mint Street, MADRAS.**

The Jaina Gazette.



Mr. Hemchandra Rai, M.A., M.R.A.S., F.R.E.S., Nahan.



THE JAINA GAZETTE

VOL. XXIV. } MADRAS { WHOLE
No. 2. } FEBRUARY 1928. { No. 272

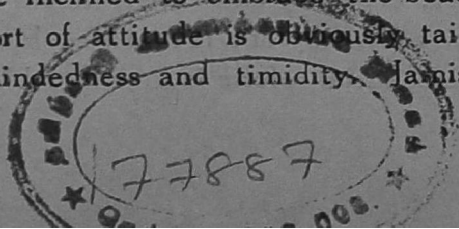
A STUDY IN MATRIMONY.

(By Hem Chandra Rai, M.A., M.R.A.S., F.R.E.S.)

IT is a well known fact that thousands of Jain young men are forced to pass their lives as bachelors. This means a perpetual drain on the man power of the community. The question naturally arises why should large numbers of our youth be wantonly kept out of the pale of matrimony. It is surely an attitude which can be justified neither by religion nor social morality. The door of matrimony is barred to young men by stupid prejudices against intermarriage, the criminal greed and indifference of girls' parents and a conservatism born of deep rooted ignorance among the masses. The upshot is that thousands of valuable lives are annually driven to sheer waste. On the one hand our youth are bereft of the joys and comforts of wedded life, concomitantly losing faith in our society, while on the other hand the community is squandering its rich life blood and future promise. All the recent attempts to break the barriers of prejudice against intermarriage have so far borne little fruit. The dotard who secures a girl for a monetary consideration continues to hold his place in the social order as fearlessly as the persons who sell their girls into widowhood thereby. Society has no genuine word of reproach for either. Above all the dreadful ignorance, credulity and conservatism of the masses marks them out as easy prey of a few self-seeking cranks, to whom the very theme of social reform is unpalatable.

The community finds it difficult to shake itself free from their tentacles, as they are unwilling to sacrifice their cheap popularity and petty positions of vantage. There are far too many hypocrites who always talk very glibly of religion but shun the topic of reform as if it were a fearful sin. It is of course easier far to prate about Ahimsa, paradise, the past and potatoes, than to tackle practical problems of the present and endeavour to save the foundering bark of society. The former course is hardly calculated to offend anybody as it really effects the daily life of the people to a very small degree. But one who elects the latter course has to confront the ire of conservative sections, which form the majority in our community, and the taunts of mediocre pedagogues. All this tends to accelerate the process of decay and disruption which is daily dragging us near the brink of rapid extinction. Not that religion should be relegated to forgetfulness. Let it not however be used as a cloak to conceal cowardice, conceit and hypocrisy. The whole life work of Lord Mahavira is an immortal monument of bold, frank and strenuous selfless work for the spiritual as well as moral uplift of mankind. How can we neglect the distress of thousands of our youths and profess kindness for beasts and birds? it is a mockery of religion and a satire—deep and cruel—on Ahimsa !

If intermarriages were started the problem would be considerably solved. At present however Jains are reluctant to intermarry even within their various sects and sub-sects. Mere lip professions can never provide a panacea for our troubles. But there is another way to solve the puzzle which has already been suggested in certain quarters. Why not allow our young men to convert girls of other faiths to Jainism and marry them? In theory probably not a single person would object to conversion. But when it comes to practice and assimilation of the convert into society, such a succession of squeamish squalls is issued as to scare away all those who might be inclined to embrace the beautiful tenets of Ahimsa. This sort of attitude is obviously tainted with insincerity, narrow mindedness and timidity. Jainism was a great proselytising



religion in the past. Its message of universal love and truth is meant for the world at large. To pose, as some Jains do, as the exclusive monopolists of Jainism, is utterly ridiculous. There is no reason why we should hedge round the process of conversion and assimilation of converts with tedious forbidding devices. Religion should not be degenerated into the play thing of a wealthy few, whose eccentricities and conceit are assiduously fanned by hirelings. The youth of a nation are its future hope. When we have begun to take care of our youth, our future will be automatically assured. Poverty is no crime and yet our young men of modest means are being cruelly penalised by the hide-bound prejudices and merciless neglect of society. The very instinct of self preservation has so far failed to rouse us. On the satisfactory solution of the problem of matrimony for our youth depends the survival and future evolution of the race. Lives still unborn, destinies still unrealized are woven into this vital problem. Consider the changes which education and emancipation have wrought in men's minds. It is no longer wise to treat them as dumb driven cattle. There is always a limit beyond which human endurance cannot go. The thousands of young men who are unable to marry, are up against something too tragic for acceptance. It would be quixotic to imagine that they can find relief in platonic consolation and it is therefore time that society got down from its pedestal of harsh neglect, lest they are driven to defiance and desertion. Says the Rev. Joyce Deplyn. "The most distinctive characteristic of modern youth is the desire to think for themselves and accept only that which they have proved to be true in their experience."

There is another grave aspect of the problem. Marriage symbolizes the sanctity of life long union. But let society pause to reflect on how often this sanctity resolves itself into an intolerable force. It is unfortunately too common to come across couples, ill-matched in age, temperament, tastes and pursuits. What the cold dawn of disillusion brings, are differences that cannot be bridged and disappointment that cannot be remedied. It is painful to contemplate two persons, unsuitable, opposed in

Jc
Q 3002, NO 530.
N 28. 24. 2

taste, talents and ideas, to be yoked for life in double harness. Marriage in such cases soon degenerates into a brutal hateful bondage which lends itself to desperate defiance or secret immorality. Life should be truly faced as a duet of responsibility than as a solo of opportunity. An unhappy home is social martyrdom for all concerned. Ill-assorted unions mainly lead to the negation of true religion and morality. It is surely expecting from human nature too much to find in cold duty a substitute for the extinguished fires of human love. The field of matrimony must be enlarged not only to provide a chance to the poorest among us but to see as well that couples are well matched in all respects. Unless society arises from the dust heap of senseless forms, outworn customs and obsolete relics, there can be little hope for the future.

Imagine the extent of suffering which prevails in Jain society on the score of matrimony. The pall of sorrow and inexpressible bitterness descends all too soon on the lives of young men who cannot marry and girls who are unsuitably mated. And surpassing all this in poignancy of grief and the intensity of suffering in the case of widows. It will be remembered that not less than one fourth of the total number of women among Jains are widows, many many thousands among whom are innocent virgins and mere girls.

Can we any longer afford to let our youth break away in hopeless despair and shift for itself?

THE CLARION CALL OF KARMA.

SHALL we as Karma-yogins answer the call? To remain indifferent, to ignore the bugle of battle, is cowardice, and unmanliness. If we do not proceed to action in right earnest without fear, with a courage born of grim determination to do or die, we shall, for ever and ever hereafter, lose the one opportunity of serving ourselves, our ancestors, and our posterity.

Our society, the Jain Community is in serious danger of disruption from dissensions within, and the disintegration of the Jain Society will necessarily result in dismal disaster to Jainism.

To discuss the differences, would, in the present circumstances, only lead to divide us further and to deepen the ditch which keeps us at distance from each other.

We must therefore work along the lines of least resistance. Fortunately, and hopefully there are many matters on which there is no difference of opinion at all.

The first and foremost of all is the matter of social reform. Many an evil custom which has by efflux of time become as it were a part of religion, infests our communal structure, and is eating into its very vitals.

Early marriage, marriage ill-matched, from point of age, health, physical, mental, and social position of the parties, polygamy, are all sinful infractions of moral, and social laws, which have been undermining the communal body, for over a century. And except talk and passing paper resolutions, we have not yet made any real resolve to meet the monster. What shall we do? The answer is clear. Think honestly, speak honestly, and act honestly and the rest will take care of itself. Our thinking and our speaking should not be confined to the public platform, for the occasion. In the privacy of our house, in the daily intercourse of life with our parents and children, brothers and sisters, uncles and aunts, and in whispered talks inside bed curtains, we should ever and anon be thinking and talking of the above evils with a decisive determination to destroy them. And action, real honest action, will follow; the result of which will be certain visible, speedy. All resistance will then melt away; and all obstacles will fall down like a house of cards. Victory, emancipation, peace within and happiness without will be the sure consequence. The way is clear, straight and easy, and it will be our own fault if we do not take to it.

The constant thinking and constant talking of the Evils resulting from these vicious customs will make us do all that is

necessary to eradicate them. We shall not be a party to anything which would perpetuate such customs, and shall not indirectly aid, abet or facilitate the commission of any act which is likely to perpetuate such customs.

Our means of preventing others from indulgence in such vices shall be advice, persuasion, influence, and pressure; but by no means the ignoble, foolish, mean, and mischievous process of Social boycott, excommunication, or Vahishkara. A strong expression of our disapproval by depriving persons, who wish to perpetuate such customs, of responsible position in communal institution and bodies, by not associating with them, and otherwise, would soon make them realize their mistake, and bring them on the proper path. But we must have our own organisation perfect. There should be no internal discord, no selfishness, no hypocrisy, no dishonesty in our own body.

We expect that our young men, the future hope of Jains and Jainism, would rise equal to the occasion, and do their Duty.

Education is the next thing to which we should turn our attention. Education makes the man.

Our so-called educational institutions of the present day are mere pretexts for self-consolation. They make us believe that we have done our duty to our religion and society, and lull us into a false sense of having acquired merit. The real truth is that no gentleman of position sends his children for education in any of these institutions, which attract their students from classes who can not afford to feed and clothe them—and to whom the acquisition of some book learning is a temptation as providing means of livelihood. Even the local Patshalas are not resorted to by boys of the upper classes who prefer Christian Schools, Muslim Colleges, Arya Samaj and Sanatan Dharma institutions to so-called Jain Patshalas, Vidyalayas and Maha-Vidyalayas.

Thus the one crying need of the hour is the Establishment of Jain Colleges, where religion and secular education, moral and religious training, physical culture and the building of character go together, and from where can proceed Graduate-Shastris, imbued with real religious fervour and burning patriotism, and love of Country and Community.

And then there will be the real beginning of True Jain Dharma Prabhavana, and we shall be justified in exclaiming Jain Dharma Ki Jai.

—Ajit Prasada.

VARDHAMANA PURANA.

BY

(Prof. R. Tatacharya, M.A., L.T.)

(Continued from page 20).

King Siddhartha of the Natha Vamsa was ruling in Kundapura Videha country Bharata Khanda Jambudvipa.

To him and his Queen Priyakarini was born from Achyuta Kalpa Sri Viraswami on *Chaitra bright trayodasi-Uttara* star. Indra celebrated the *Janmabhisheka Kalyana* and gave him the name **Viraswami**. As the young Prince promoted the good of all, followers, subjects, devas, scholars, relatives, and furthered happiness and wealth and Dharma and fame, Viraswami came to be called by a second name **Vardhamana**.

On one occasion the *charanas* Sanjaya and Vijaya came to the young Prince to clear a doubtful point in the *Agamas*; the doubt vanished in the presence of Viraswami. The *charanas* were so delighted as to give him a third name **Sumati**.

Once Indra in his *darbar* extolled the bravery of Virajina Kumara as supreme. A *deva* Sangama by name came down to verify this. He assumed the form of a thousand headed fierce Nagaraja emitting fire, hissing loudly and frightening all. Just then Viraswami was up a *nyagrodha* tree with other royal play mates of his age. The Nagaraja coiled round the tree, spread out its heads and frightened all around. The terrified princes lamented loudly and ran off falling from the tree. But Viraswami remained alone and undaunted. Fearlessly he climbed down the tree, trampled on the head of the Naga, and alighted on the ground. Sangama was quite delighted at such bravery,

resumed his original *deva* shape, worshipped Viraswami's feet with many flowers, sang his praise, acquainted him with the object of his visit to the king and all that had assembled there. gave him the fourth appellation of **Mahavira** and went back to his heavenly abode.

The Kannada poet gives him the fifth name **Vasudhaika-bandhava**—as the Prince was fond of doing good to all the world and was the one true friend of all the world.

Our Lord Viraswami grew to his full height of 7 cubits, his colour was of bright gold, age 72 years free from senility. He was free from all diseases or ills to which mortals are heir to; without pride, without anger, without love or hatred, without *maya* (illusion). All good and liberal qualities were in him. He was above temptation, since no mud can tarnish the sky.

Viraswami's *kumara* period (youth) extended over thirty years. This renowned Prince of the Nathavamsa was one day enjoying the delightful music of the *deva* ladies. Seated as he was in the topmost storey of his palace he pondered over the long courses he ran over the births he had before and determined to renounce *samsara*. Just then appeared the *lokantika devas* to remind him of the time of his renunciation. After due homage to him, they said "Merciful Lord! Since the nirvana of Sri Parsvanatha Tirthamkara the Saddharma has been conspicuous by its absence, revive that Saddharma, propagate the Faith, support it till the world can attain salvation, and thereafter enjoy the Everlasting Bliss of the Blessed.

It is like carrying salt water to the sea to teach you your duty; but forgive us, such is our duty. We have come to enjoy the celebration of your Renunciation."

Thus said the Lokantika devas went to their abodes. (Sarasvata, Aditya, Vahni, Aruna, Gardhatoya, Tushita, Avyabadha and Arishta are the names of the Lokantika devas).

Next came the separation of Viraswami from his parents, relations and followers.

Indra with Sachi and his retinue came down to celebrate

duly the *Parinishkramana Kalyana*. The Renunciation was in the afternoon of dark Dasami of Margasira (Uttara star).

The Sage attained *manah-paryaya-jnana* and the seven *riddhis*. On the fourth day after Renunciation, the Sage went to the town called Kulapura; (Kolhapur?) the ruler received Him according to the rites and offered Him the *paramanna* (milk rice). The Lord blessed him, and Lo! the five wonders happened—shower of flowers from the heavens, rain of gold, fragrant breeze, the sound of the deva's drums, and the deva's songs of praise.

The Lord then toured through village and town, hill and dale, and forest and jungle. Friendship with all living things, pity for all that suffer, love of the virtuous, and indifference to the wicked marked the Sage's tour.

One day our Lord was camping near the *pretavana* (cremation ground) outside the town of Varanasi (Benares), and was in *pratimayoga* that night. Parvati witnessed the Yogi in that posture and said to Siva, "How did Manmatha (cupid) come by this nakedness? I am told that there is none more powerful than you, but Who is This to Whom you too bow?" Siva replied, "The three worlds have already bowed to His Feet; do you still wonder then that I bow to Him? Know then, Parvati, this is the Vira, the greatest in all the worlds, the Undaunted, the Renouncer of dry *samsara*, the Unequaled, the Holiest." Parvati desired that some proof may be shown of His greatness. Siva ordered his hosts to break down the bravery of Virasami's *pratimayoga*. The hosts of Siva assumed dreadful shapes and tried diverse ways of disturbing the Lord; but their efforts were all in vain; and they returned crest fallen. Siva then spoke! Parvati, "Do you now realise how powerless our hosts are against Him?" They both went up to Him, and after duly worshipping Him, Siva called him Vira and **Ati-Vira**, and returned with Parvati to his abode.

The Lord thereupon travelled over the countries of Chola, Andhra, Magadha, Gurjara, Malava, Karnata, Lata, Karahata, Panchala, etc.

About this time in the prosperous country called Simbi with

its capital Vaitali, there ruled the King Chetika and his Queen Subhadre. They had ten sons Dhanachandra, Dhanadatta, Upendra, Sudatta, Simbachandra, Patanga, Akampana, Kam-bhoja, Prabhanjana and Prabhava—all bright, charming, well behaved and famous. After them were born Priyakarini, Mrigavati, Suprabhe, Prabhavati, Chelini and Jyeshte—all beautiful, intelligent, and of upright conduct. Last came Chandane the *youngest and brightest of all*. One day Chandane was playing swing-swang in a mango tree in the royal park near the palace. A *Khechara Manovaga* by name saw the damsel in his aerial flight, and carried her off into the air. But unable to win her love, he threw her down into a jungle. Left helpless in the dreadful forest, the girl thought of Jina as her only help. Just then came a forester who was about to carry her off, but was prevented in time by a merchant named Vrishabhadatta of Kausambi in Vatsadesa. The merchant was able by kind words and acts to take her to his house. His wife having no daughter of her own, the merchant left the girl in charge of his wife to be treated as her own, and went about his business. Suspecting that such a charming girl as Chandane would win the merchant's love, she found some pretext to enchain her and imprison her in a small room.

Just then came on Vihara, Sri Vira Jina to that town. Chandane had learnt by report the Lord's Advent, and wished to receive Him as Guest; now as she moved to stop Him, Lo! her fetters broke off and fell to the ground. She went up to the Sage, and in right fashion received Him, and fed the Sage according to the rules. There occurred as is usual on such occasions the five wonders.

Vrishabhadatta was astonished at all that he saw, made his jealous wife to apologise to Chandane for her ill-treatment, and with due decorum restored her to her father Chetika who had long been lamenting her mysterious disappearance.

(To be continued.)

KUMARAPALA CHAULUKYA.

The Jaina Emperor of Western India

BY

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

(Continued from page 102 of Vol. XXIII).

TRADITION avers that it took Siddharaja twelve years to conquer Malva. While Kumarapala was engaged in repelling the invasion of Arnoraja, one Ballala who was apparently in league with the Sambhar chief fomented a serious rebellion in Malva. After his victory over Arnoraja, Kumarapala with the aid of Yasodhavala¹ decisively put down the insurrection capturing and killing the rebel leader Ballala. Malva along with the fort of Chittorgadh and the territory of Bagada (Dungarpur and Banswara) remained as before under the rule of the Chaulukyans. Inscriptions of Kumarapala discovered at Udayapur near Bhilsa bear testimony to his power over that part of the country and fully justify the proud *biruda* of Avanti-natha (the Lord of Malva) assumed by him.

In or about 1,150 hostilities again broke out between Kumarapala and Arnoraja.² In this war, which arose out of a domestic feud, the Chaulukya monarch was the aggressive party. Devala-devi, Kumarapala's sister who was married to Arnoraja having been ill-treated and insulted by her husband returned to Anhilwad and to avenge the insult, Kumarapala invaded the territory of his brother-in-law. The Chohans were defeated, Sambhar was occupied and Arnoraja had to acknowledge himself as a feudatory to the Chaulukya government.

1. An Inscription dated Vik. Sam. 1202 (A.D. 1145) found at Ajari (Sirohi State), refers to Yasodhavala as the then ruling prince. Ojha, *Rajputana-ka-itihasa* 175.

2. See 1912 Ind Ant. 195. Arnoraja was murdered by his son Jugdeva sometime between A.D. 1150 and 1151. He built the well-known Anasagar at Ajmer. According to Charitra-simha-gani, he granted a site for the erection of Jaina temples at Ajmer to Jina-datta-suri.

In or about 1,162, Kumarapala set his heart on the conquest of Northern Konkan. A strong force was mobilised under the command of his Jaina general Ambada. The Chaulukyan army advanced as far as the Kaveri near Navasari without meeting with any resistance. But while crossing the river, it was suddenly attacked by the Silahara chief Mallikarjuna¹ and was forced to retire. The reverse however did not dishearten Kumarapala who at once set about making preparations on a larger scale. The second expedition under the same general proved a complete success. The Kaveri was bridged and after a hand-to-hand fight, the enemy was totally routed. While the battle was raging furiously, Ambada climbed Mallikarjuna's elephant and cut off his head. In this expedition, Ambada was assisted by Dharavarsa, the Paramara chief of Abu and Someshvara the son of Arnoraja. On his triumphant return to Anhilvad, Ambada² presented the head of the Silahara king encased in gold with other trophies of the war to the emperor who recognised his service by conferring on him the title of Rajapitamaha.

Of late, a number of inscriptions have come to light from Godvad in Marwar showing the penetration of Kumarapala's rule to that part of the country. He appears to have deprived the Chahaman chiefs of their sovereignty as a punishment for their having sided with Arnoraja in his war with him. The inscriptions ranging between A.D. 1152 and A.D. 1160 frequently refer to one Vaijjaladeva as Kumarapala's viceroy who held his court at Nadol. Later on Alhanadeva Chahaman seems to have got back some parts—Kiradu Raddhada and Sheo—of his ancestral territory through the favour of his overlord Kumarapala whom he claims to have rendered assistance every now and then and specially in putting down disturbances in Saurashtra.³

1. See Ojha 176; The Prithviraj-Vijaya: Sardar, Ajmer 154. B. G. I, I, 185-6, Tawny-Prabandha-chintamani, 122-3

2. Ambada built a temple at Baroach and had it consecrated by Hemachandra.

3. XI. E. I. 70. For the edicts of non-injury promulgated by the Chahaman feudatories of Kumarapala see Yasahpala Maharajaparajaya (G. O. S. IX.), App. III.

Kumarapala was brought up on Saivite traditions from his infancy. When he had made his position secure by consolidating his power, he began to take a deep interest in religion. Bahada availed himself of this opportunity by introducing his guru Hemachandra to the emperor who was favourably impressed by the vast learning and saintly virtues of his new acquaintance. Daily Kumarapala heard his illuminating discourses on dharma and thought that he had at last found what his soul, so long thirsted for in the religion of the Great Jinas. Being a man of conviction, he began to translate his new knowledge into action and in A.D. 1159 publicly embraced the Jaina faith. Under the guidance of Hemachandra, he adopted the twelve vows of a layman and entered upon a career of self-restraint and moral discipline trying to discharge his duties both as a man and as a ruler. He refused to take flesh-food or to find pleasure in chase and devoted his whole energy in bringing home to the masses the gospel of universal love and brotherhood. In spite of his deep faith in his newly-adopted religion, he never allowed himself to degenerate into a religious persecutor and there is not a single instance in which a forcible attempt at conversion to Jainism was made by him. His activities were not confined to his own dominions. He sent missionaries¹ to other lands to teach people the sacredness of life and to persuade them to abstain from wanton destruction of it. He erected hospitals for man and beast, opened relief kitchens for the indigent and the needy and built meditation-halls and rest-houses.²

The Jaina ethical ideas were brought to bear on the

1. One such mission waited on Jayachandra son of Govindachandra of Benares.—Kumarapala Prabandha, 159.

2. See Jaina S. Sanshodaka I, 65. On the advice of Hemachandra and Kumarapala, Sri Kakka-suri who became pontiff of the Upakesa-gachchha in Vik. Sam. 1154 expelled the *Munis* who neglected their religious duties. 1890 I. A. 241 (No. 52). For the connection of Kumarapala with Jaya-simha of the Anchala-gachchha. See Miles on the Jains of Gujerat and Marwar (1833), p. 32. On the Jaina plea for religious toleration, See Somadeva (J. G. XXI, 22). On vegetarianism as practised by the ancient Svetambara monks See S. B. E. XXII, 297-8, 144.

governing policy of the state' and Hemachandra wrote a treatise on polity to serve as a handbook to those who had to administer law and justice.² The capital punishment was abolished, taxes on firewood and coal were remitted and the inhuman practice of confiscating the property of those who died leaving widows but no sons was totally discontinued. The sale of alcoholic drinks was prohibited and gambling was made a penal offence. Much attention was paid to the prevention of cruelty to animals. The animal-cambats were stopped and the overloading of the beasts of burden was put down. No interference was made with the religious beliefs of the people except that they were not permitted to slay animals in the name of religion and offer victims to their gods and goddesses. Once on the occasion of the Nava-ratri festival, the priests of the temple of the goddess Kantesvari in Anhilvad came to Kumarapala and sought permission to offer a goat sacrifice to the goddess. 'Yes, go and offer your sacrifice by all means,' said Kumarapala. 'But I am sure the divine beings do not revel in blood and you need not kill the poor animal. Bring it whole to me next morning and its price will be paid to you.' The priests went away satisfied and the next day they had their money.

One day, while Kumarapala was attending a religious sermon of Hemachandra, there came some Kathiawadas, who were out on a tour of pilgrimage, to pay their respects to the famous teacher. The sight of the pilgrims filled the heart of the emperor with a desire to visit the various holy places and earn

1. Jacobi E. E. R. Art. Hemachandra.

2. The Jainas with their strict moral and social Code more rigid in some directions than that of the Buddhists did not hesitate to write on polity, e.g., Hemachandra's Arhan-niti and Somadeva-suri's Nitivakya-mrita. Within the small space devoted by Hemachandra to politics proper in his work, in which he pays greater attention to Civil and Criminal law, he recommended the use of sama, dana, bheda, danda quite in the same way as a Hindu writer on polity would have done. He enjoins that war should be carried on boldly and in this recommendation the Jaina scruple regarding the destruction of life caused in wars does not debar him from writing it. *Law, Studies in Ind. Hist. and Culture*, 260-61.

the much-coveted dignity of the Sanghapati. In consultation with Hemachandra, he invited his co-religionists from far and wide and accompanied by his queen and daughter, nobles and ministers advanced from his capital and travelling by easy stages reached Junagadh. Hemachandra who was also with the party travelled on foot all the way. The grand caravan lay encamped at the foot of the Mt. Girnar. The climb to the shrines on the hill being rough and steep, the old emperor had to remain contented by having the puja performed by proxy. On his return to Anhilwad, he ordered that the sacred hill be provided with a better path-way and sent Amra son of Raniga as Governor of Junagadh to carry out the work. From there the party proceeded to Satrunjaya near Palitana. There Kumarapala had the satisfaction of paying a personal adoration to the Great Tirthamkaras and was much pleased at the sight of the main temple which was rebuilt by his minister Bahada¹ in A.D. 1156 in fulfilment of his father's last wishes at a great cost. Thence, the *Sangha* returned to Anhilwad visiting various places of Jaina interest on the way.

Kumarapala was a great builder. Almost all the Svetambara temples and monuments of unknown origin are either ascribed to him or to Samprati, the grandson and successor of Asoka. So vivid an impression did his building operations make on the popular imagination that tradition came to credit him with the erection of 1,440 new temples and the restoration of 16,000 decayed ones.

At Anhilwad, he built several temples, the two of which, the Kumara-vihara and Tribhuvana-vihara, being conspicuous for their beauty and grandeur. The former was dedicated to Parsvanatha while the latter which was built in the memory of his father was given to Neminatha. In his days of exile, he had been once without food for three days. A certain lady took pity on him and gave him some food to eat. The grateful man never allowed the remembrance of the graceful act of his benefactress to fade away from his memory and when he became

1. Vik, Sam. 1213. Pr. Cha. 336. Tawney 1211.

king, he built a Vihara in her honour and called it Karambhavihara. At Cambay, he repaired the temple in which Hemachandra had been consecrated. He adorned the Taranga hill with a grand and lofty temple and enshrined there an image of Ajitanatha. Jinapati-suri in his Tirtha-mala refers to a temple of Adinatha built by Kumarapala at Idar. There is epigraphic evidence to show that in A.D. 1165 (Vik. Sam. 1221) Kumarapala erected a temple known as Kuvvara-vihara at Jalor and put Devachandracharya of the Vrihad-gachchha in charge of it. At the suggestion of Ganda-Brihaspati he rebuilt the famous temple of Soma-natha. Besides the religious edifices, many public buildings including Dharmashalas and Satragars were constructed during his reign.

Kumarapala was a patron of learned men. When he came to throne, he did not know how to read and write. At the suggestion of his minister, Kapardin, who was bold enough to tell him that a world without a king was better than an ignorant king, he learnt reading and writing and in one year read three poems with their commentaries. Like Akbar, he liked to have men of letters at his Court and took special interest in their discussions. The poet, the pandit and the priest all had free access to his darbar and were equally and liberally patronised by him. Hemachandra kept his literary activities continued but the works he wrote during his reign were generally of religious character. His famous grammar had already come to be studied in Gujrat while his other works were frequently referred to with respect in the literary circles. At the request of Kumarapala he composed the Yoga-shastra, Vitraga-stotra Trishastisalakapurusha-charitra and some other minor works. His pupil Ramchandra enriched the Sanskrit literature by writing dramas, the two of which, Nalavilas and Nirbhaya-bhimavyayoga are regarded as possessing great literary merit. Sripala was the poet laureate and Solak was the chief musician at his Court. Moreover, Kumarapala provided facilities for the study of literature and philosophy by establishing libraries at different places in his empire and employed about 600 copyists to write out new manuscripts.

Kumarapala had no male issue. He had no faith in the ruling capacity¹ of his nephew Ajayapala and wanted that after him the crown should go to his daughter's son Pratapa. Hemachandra and his party supported the emperor in his choice but the orthodox element at the Court secretly favoured Ajayapal. While the controversy about succession was raging furiously, Hemachandra fell seriously ill and after a brief illness died.²

The grief of Kumarapala knew no bounds and he refused to be consoled. Within a short space of six months, he was confined to bed and passed away. The friendship between the sage and the monarch was sincere and disinterested³ and with their death, the imminent prospect of a Jaina empire in Gujrat vanished like a dream.⁴

Kumarapala was essentially a great man. To the Jainas, he was nothing short of a royal sage. To seek the like of him in Indian History one must go to Asoka. He proved himself a competent ruler by raising Gujrat to the position of a first-class power in India and made his people happy and contented by taking a paternal interest in their welfare.

Brave and honest in his public dealings pure and above reproach in his private life, simple and frugal in his personal habits, loyal and faithful in the performance of his religious duties, Kumarapala in his person represented the high water mark of kingly culture of his times.

The ashes of the late emperor were still smouldering when

1. Strange to say that the opinion of Kumarapala and his Jaina party about Ajayapala has been confirmed by the verdict of modern historians who attribute the ultimate downfall of the Chaulukya power to the narrow and shortsighted policy inaugurated by Ajayapala. See Ojha *Rajputana-ka-itihasa* I, 220.

2. Hemachandra died in Vik. Sam. 1229. As to his place as a writer in Indian literature See Jacobi E. E. R. Art. Hem.

3. Tawney, P. C. XIV.

4. Peterson on H. C.

Ajayapala¹ seized the throne and set up as emperor of Anhilwad. He inaugurated his rule by massacring the friends and officers of Kumarapala and destroying the temples built by him. Kapardin was given the ministerial seal but soon after he was arrested and thrown into a cauldron of boiling oil. Ramachandra, the dramatist, was placed on a heated plate of copper and was tortured to death. The old veteran soldier, Ambada refused to submit to Ajayapala saying, 'In this birth I do homage to Arhat as my Diety, to Hemachandra as my teacher and to Kumarapala as my master.'

The emperor sent him word to get ready for a fight. Preferring a glorious death to an ignominious surrender, he accepted the challenge and defending himself bravely 'passed into existence as a god, being emulously chosen by the *Apsarases* who came to behold that wonderful sight.'

After a short reign of three years (A.D. 1174-77), Ajayapala was assassinated by a door-keeper named Vijjaladeva and was succeeded by Mularaja II.

1. According to the Jain writers, Kumarapala died in Vik. Sam. 1230 after a reign of 30 years, 8 months and 27 days. But an inscription dated Sam. 1229 Vaishakha-suddha 3 at Udayapura near Bhalsa refers itself to the reign of Ajayapala. If the year 1230 for the death of Kumarapala be accepted as correct, the logical presumption is that Ajayapala had proclaimed himself as emperor sometime before the death of Kumarapala.

AJIVA.

(A Comparative Study of the Indian Doctrine of Non-Soul from the Jaina Standpoint).

'Ajiva' or Non-Soul is the group of substances to which the Soul remains attached in its state of bondage. The substantial element of what is ordinarily called the Material Universe,—so alien and foreign to the pure nature of the Soul,—is the Ajiva. The attachment to Ajiva is the Jiva's Bondage (Bandha) and freedom from it is the state of the Soul's Emancipation (Moksha). In the Jaina philosophy, the Non-Soul is a reality; in other words, the Ajiva is as real a substance, as the Jiva itself. The worldly existence of a Jiva and its transmigratory continuance are due to the Jiva being allied with this foreign substance, the Ajiva.

The Buddhists of the nihilistic school (Sunnyavadins) deny the real existence not only of the Soul but of any substance whatsoever. They do not admit the reality of Ajiva or the Non-Soul. Their arguments are preserved in some of the mediaeval texts which are as follows.

Is the Non-Soul an (i) Atom or (ii) A Gross Thing or (iii) Of the nature of both or (iv) Of the nature of neither?

(i) If it be an Atom, we ask: How do you know an Atom,—by Perception or by Inference? If by the former, we ask, By means of the Transcendental Perception of the Sages or By the ordinary Perception like that of ours? In the first case, nothing is proved (as we are not Sages). In the second case, it is impossible, as we cannot have Perceptions of Atoms even in a dream, our Perception being always of gross things e.g., a pillar or a pitcher. If, however, the knowledge of Atoms is said to be derived from Inference, we ask, Is the Inference based on the knowledge of a relationship between the Proven (Sadhya) and the Mark (Hetu) or Is it drawn otherwise? The second

case is impossible as there can be no such Inference. In the first case, the question is, Is the relationship known through Inference or through Perception? Not certainly through Perception. For, the Atoms themselves being supersensuous, an invariable relation of a Mark with them is also unknowable through Perception. If it be said that the said relationship is known through the very same Inference by which the Atom is known, there arises the Fallacy of 'Mutual Dependence,'—the knowledge of the Atom being dependent on the knowledge of the Relationship and the knowledge of the Relationship depending on the knowledge of the Atom. If it be said that the Relationship is known through another Inference, we commit the Fallacy of 'Infinite Regression.' Hence it is that Inference cannot give us the knowledge of Atoms. Further,—it may be asked, Are the Atoms eternal or non-eternal? In case they are eternal, are they Potent (i.e., capable of doing something) or Impotent? The second alternative is weak, as impotent things like 'a tree in the sky' are non-existent. If they are potent, do they produce effects successively or simultaneously? If successively—do they change natures from time to time or do they remain unchanged? If they do not change natures,—do they produce a latter effect with the same nature in them with which they produce a former effect or do they produce the former effect with the same nature in them with which they produce the latter effect? In both these cases, the former and the latter effects would be simultaneously produced. Similarly, if it be held that the eternal Atoms change their natures every time they produce any effect, they would be non-eternal, as change is the mark of impermanence. If it be held that the Atoms produce all their effects simultaneously, they would be non-existent after the first moment, as nothing remains for them to effect. Hence Atoms are not eternal. Now, if they be non-eternal, are they momentary or persisting (for some time)? If they be momentary, is their genesis accountable or non-accountable? If it be non-accountable, are we to understand that the Atoms have no cause or that they have no genesis, or that they are themselves their cause or that their cause is

formless? In the first case, Atoms are either eternally existent or eternally non-existent because of the philosophical principle. "Anything whose cause is not known, is either eternally existent or eternally non-existent." In the second case, they may be held not to come into existence at all, at any time. In the third case, the position becomes inscrutable as anything which is itself non-existent cannot be the cause of its existence. In the fourth case, the Atoms become eternal, as their existence in the causal form is admitted before their genesis. If the genesis of the Atoms is held to be accountable, what is their cause,—Gross Thing or Atoms? Not certainly, the Gross Things,—as the Atoms have been admitted to be the ultimate reals. If the Atoms are the cause, do they produce them, being themselves (1) existent or (2) non-existent or (3) both existent and non-existent or (4) neither existent nor non-existent? If these be held to be existent, do they exist only for the moment when they come into existence or do they persist for more moments? In the first case they cannot produce anything. If it be contended that their existence means their productive activity (i.e., existence and productivity mean the same thing), then the Ether-Atoms would be the causes of the Water-Atoms and vice versa, as in both the cases we have one and the same existence. The second alternative is unacceptable as that would be rejecting the hypothesis of momentariness. If it be held that these Atoms produce their effects, though they themselves are non-existent, it may be argued that in that case those effects should always be produced. They cannot be held to be both existent and non-existent, as it involves the Contradictions,—(1) If they are existent, how can they be non-existent? (2) If they are non-existent, how can they be existent? Similarly, the position that they are neither existent nor non-existent is not good as the principle is that of the two alternatives, if one is denied the other is affirmed and that both cannot be denied. Hence it is that you cannot hold the Atoms to be momentary. Nor can you hold that they persist for some time, owing to the difficulties, already considered. Besides, if the Atoms be held to persist for some time, do they remain Impotent or Potent for

the while? In the first case, they are non-existent like, "the scent of the Sky-lotus." In the second case, is their effect something non-existent or existent or both or neither? The first case need not be considered. In the second case, it may be asked, How is the effect effected and how can the Atoms persist in impotency after the effect is done? The third and the fourth hypotheses are involved in difficulties, already considered. Hence the theory that the Non-Soul consists in Atoms cannot be maintained.

(ii) Neither can it be said that the Non-Soul is a Gross Thing. For, the question arises, Is such a Gross Thing eternal or non-eternal? It cannot be eternal for the reasons for which an Atom could not be held to be eternal. Nor is it non-eternal, for in that case, what would be its cause,— Gross Thing or the Atoms? The first view gives no explanation. If, however, the Atoms be said to be the cause of Gross Things, it is practically maintaining that the Non-Soul is of two natures viz., that it is both Atomic and Gross.

(To be continued.)

Sannyasa Dharma

BY

C. R. Jain.

An excellent book on the rules of conduct for the Ascetics based on the ancient texts.

Price Rs. 1-8-0 only.

For copies apply to—

THE JAINA GAZETTE OFFICE.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 22).

Q. 99. Describe the kinds of 1. Painful Concentration, 2. Wicked Concentration, 3. Righteous Concentration and 4. Pure Concentration.

A. 1. Painful Concentration is of four kinds.

Anishta samyogaja—thinking on the connection with an unpleasant object ;

Ishtaviyogaja—thinking on the separation from a pleasant thing ;

Pida chintavana—thinking on the disease or trouble from which one is suffering ;

Nidana—thinking repeatedly on getting worldly enjoyments in the future.

Painful Concentration is possible to a man in any of the first six *gunasthanas*, but there can be no *nidana* in a person in the 6th stage. The painful concentration is worst in a wrong believer and begins to be milder and milder till the *Pramatta-samyata* stage.

2. Wicked concentration is of four kinds.

Himsadana—Delight in hurtfulness ;

Anritananda—Delight in falsehoods ;

Steyananda—Delight in theft ;

Vishaya samrakṣhanananda—Delight in preservation of objects of sense-enjoyments.

Wicked concentration is possible in a person in any of the first five spiritual stages of development.

3. Righteous concentration is of four kinds.

Ajnavichaya—thinking on the authority of the scriptures as containing the teachings of Lord Arhat ;

Apayavichaya—thinking on how the universal wrong belief, knowledge and conduct of the people can be removed ;

Vipakavichaya—thinking on the fruition of the eight kinds of Karmas ;

Samsthana vichaya—thinking on the nature and constitution of the universe.

The Righteous Concentration is possible to a person in any of the stages from the fourth to the seventh.

4. Pure concentration is also of four kinds.

Prathakṭva vitarka vichara—Absorption in meditation of the self, but unconsciously allowing its different attributes to replace one another.

Ekattva vitarka vichara—Absorption in one aspect of the soul without changing the particular aspect concentrated upon;

Sukṣhmakriyapratipati—The very fine vibratory movements in the soul of a Kevalin (omniscient being) even when it is deeply absorbed in itself.

Vyuparata kriya nivarti—The total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever.

The first two kinds of pure concentration are only possible to saints possessed of a knowledge of the fourteen *purvas*. They are present in a saint in any stage from the 8th upto the 12th. The last two kinds of pure concentration are peculiar to the sage having perfect knowledge.

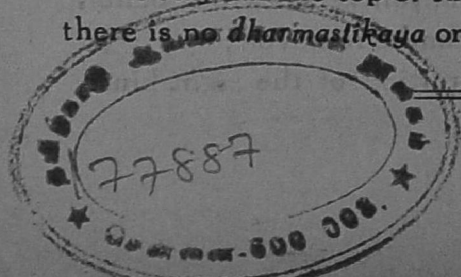
Q. 100. When can a person attain omniscience and Moksha?

A. A person can attain omniscience only after destroying the four *gati* Karmas. He can attain Moksha only after destroying the four *agati* Karmas also.

Q. 101. What happens to a Liberated Soul and why?

A. A liberated soul rises up to the summit of the Universe and there stays for ever enjoying unending and infinite bliss. It rises up because (1) of its previous activity in the direction of working for salvation (2) of the non-existence of any matter with it (3) of the breaking up of the bondage and (4) of its inherent nature to go upwards.

It stays at the top of the universe because beyond that limit there is no *dharmastikaya* or the medium of motion.



Books on India and Indian Topics.

Rs. A. P.

Indian Teachers in China—By Phanindranath Bose	...	2	4	0
India in England—By Miss Helena Normanton,	...	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra	...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar	...	0	12	0
"Happy India"—By Arnold Lupton	...	4	8	0
National Self-Realisation—By S. E. Stokes	...	1	8	0
To the Students—By C. F. Andrews	...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson	...	1	0	0
The Duties of Man—By Joseph Mazzini	...	1	0	0
Faith and the Future do	...	0	12	0
From the Council to God do	...	0	8	0
The Making of a Republic—By Kevin R. O'Shiel	...	1	8	0
The Aims of Labour—Or an Ideal Commonwealth	...	1	0	0
The Truth about India—By H. M. Hundman	...	0	8	0
Young India—1919-1922—By Mahatma Gandhi.	...	4	0	0
The Indian Home Rule do	...	0	8	0
Neethi Dhrama do	...	0	8	0
A Guide to Health do	...	0	12	0
Rabindranath Tagore—A study of his later Works	...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock	...	3	0	0
Autobiography of Mahatma Gandhi	...	5	8	0
Principles of Freedom—By C. F. Andrews	...	2	0	0
Terence Macswiney do.	...	0	8	0
War and Self-Determination—By Aurobindo Ghose	...	2	8	0
Renaissance in India—By Aurobindo Ghose	...	1	12	0
National Education do	...	1	0	0
Ideal and Progress do	...	1	0	0

Apply to :

The Manager,
The Jaina Gazette Office,
G. T., MADRAS.

Saffron Crop Ready

Flowers and Sample free on request.

Newest Saffron @ 2 per Tola Genuine musk @ Rs. 30, refined Shilajit @ As. 8 and Angoori Hing @ As. 2 per Tola. Best Kashmir embroidered Shawls @ Rs. 15 to 25 each. Kashmir Swadeshi Stores, Srinagar No. 46.

GOMMATASARA.

JIVA KANDA

AND

KARMA KANDA (Pt. I)

OF

The Sacred Books of the Jainas
Translated into English with Commentaries
and Exhaustive Introduction

BY

Mr. J. L. JAINI, M.A.,

assisted by

Jaina Dharma Bhushana Brahmachari Sital Prasadaji,

IS

NOW READY FOR SALE.

Jiva Kanda ... Rs. 10 0 0

Karma Kanda (Pt. I) ... „ 7 8 0

The Central Jaina Publishing House,

Ajitashram, Lucknow (INDIA).