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THE JAINA GAZETTE.

THE MONTHLY ORGAN OF
The All-India Jaina Association.

It was just at the rosy dawn of this eventful XX Century that the Jaina Gazette made its first appearance (in 1900) in the shape of a four page royal quarto as a supplement to the Hindi Jaina Gazette, under the distinguished editorship of the late Danveera Babu Deva Kumar Saheb, that eminent benefactor of the Jaina community. Babu Dharma Kumar and Jaina Dharma Bhushana Brahmachari Sri Sitala Prasadji fostered the growth of the journal by rendering substantial assistance in the editorial work.

It appeared as a separate Journal in 1904 under the able editorship of Mr. J. L. Jaini, M.A. Since then it has been successively conducted by Messrs. J. L. Jaini, B. Maneck Chand, A. B. Lathe, Sultan Singh, again by Messrs. J. L. Jaini and Ajit Prasada and now by Mr. C. S. Mallinath.

To-day it is the only English Jaina Journal which is the mouthpiece of all the Jains in India. Since it is edited in English it has a wide circulation not only in India but also in Europe and America.

It treats about all topics regarding Jains and Jainism. It contains learned articles by eminent scholars on Jaina philosophy, Religion, Ethics, History, Literature, Law, Architecture, etc., etc. every month. It always fights for the political rights of the community and has succeeded on several occasions. It stands for the unity and solidarity of the entire community; it acts as a cementing agent among all the Jains who live in the various provinces of India. India is passing through one of the momentous periods in her history. The political, economic and social status of the country are in the process of reconstruction

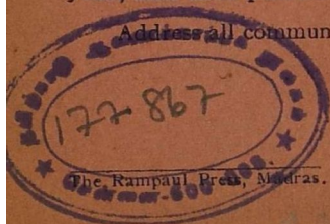
and reformation. And every Jaina must know as to what the Jains in general are doing and where they are drifting under these changing circumstances. Therefore the Jaina Gazette is the most authoritative newspaper for all the Jains and it is the religious duty of every English educated Jaina to subscribe to the Jaina Gazette. Its invaluable importance and indispensability may be evident from the following few appreciations sent to us by its readers from different parts of the world. Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Ex-Judge, Madras, writes:—"This is the true spirit in which religious magazines should be conducted in this country." The 'Swarajya' observes, "The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature, Law and Science based on up-to-date research." An English lady in Australia says, "Go to this Gazette for the analysis of man and his mist-hidden descent."

By publishing from time to time articles based on recent researches in Jaina History and Philosophy, the Gazette not only dispels the already existing wrong notions about Jainism but also propagates true information about the religion. It shall continue to live and do more splendid work if it shall only be nourished properly. The Jaina Gazette, as the journal of a people who have been for several millenniums preaching and actually putting into practice the sublime truth *Ahimsa-Paramo-Dharmah*, has a significant part to play in the future history of the human race. *Ahimsa* or non-violence as taught by the Jainas is brought into world politics for the solution of serious race or class problems, economic or otherwise.

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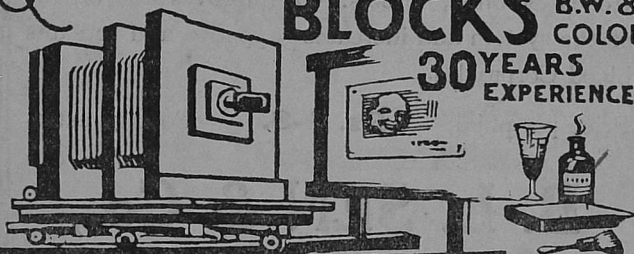
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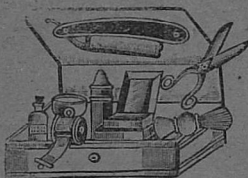


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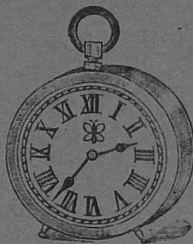
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दयाकलत्रं वरशक्तिपात्रम् ।

भव्याब्जमित्रं भुवनेपवित्रं

नाभेयपुत्रं प्रणमामि नित्यम् ॥

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HIS HIGHNESS SRI KRISHNARAJENDRA WADIYAR BAHADUR,
G.C.S.I., G.B.E., The Maharaja of Mysore,
who graciously opened on the 14th March 1925 the All India Jaina Conference
at Sravana Belgola during the Mahamastakabhisheka Festival
of Sri Gommatesvara.



THE JAINA GAZETTE.

VOL. XXI. } MADRAS } WHOLE NOS.
NOS. 3, 4 & 5. } MARCH, APRIL & MAY } 237, 238 & 239.
1925.

*“ Srimat parama gambhira
syadvadamogha lanchhanam
Jiyat trailokya nathasya
sasanam Jina sasanam ”*

THE OPENING SPEECH

OF

His Highness The Maharaja of Mysore.

AT THE

*All-India Jain Conference held at Sravana Belgola on Saturday
14th March 1925.*

Sir Hukumchand and Gentlemen,

Let me first thank you for the cordial welcome which you have given me to-day, and for the warm sentiments which you have expressed towards me in your address. I need not assure you that I deeply appreciate them.

Welcome to the “ Land of Pilgrimage.”

It gives me great pleasure to be with you on a solemn and auspicious occasion like the present when you have assembled in such large numbers from all parts of India for a holy purpose. In welcoming this All-India gathering of Jains to the land of Mysore, I cannot forget that this land is to them a land of pilgrimage.

consecrated by some of the holiest traditions and tenderest memories of their faith. This picturesque rock on an elevated tableland was, as a thousand years' old tradition has it, the scene where the venerable Bhagavan Srutakevali Bhadrabahu leading the first migration of the Jains to the Southern Peninsula broke his journey through the jungles and took up his abode, and tradition still points to the cave in which years after he passed away, in Sallekhana, leaving his footprints on the rock. It was in this holy land, the Dakshina Kasi, the Benares of the South, that, as the same tradition has it, the Mauryan Emperor Chandragupta, the fame of whose prowess turned away the invincible hosts of Alexander the Great, doffing the Emperor's for the ascetic's robe, nursed his master, the Srutakevali, in his last moments and worshipped his footprints. Since that day, many a royal prince of the South and many a holy monk from the North have vowed themselves to death by euthanasia, that Sallekhana which answers to the Samadhimarana of the Hindu Yogi.

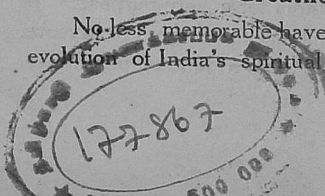
Gommata's Spiritual Empire.

This is also the holy spot sacred to the Muniswara Gommata, whom tradition represents to have been the younger brother of Bharata, the eponymous Emperor of Bharatavarsha. The land of Mysore, therefore, symbolises Gommata's spiritual empire, as Bharatavarsha stands for the empire of his brother Bharata. For a thousand years has the Muniswara's Colossal Statue carved, it may be, out of a huge boulder on the rock and visible for miles around ruled over this scene unsurpassed in massive grandeur and sublimity of spiritual power by anything that the Egyptian or Assyrian monuments can show.

But Jainism not only found a second birth-place and home in Mysore, Jainism repaid the debt. For Jainism, if it did not create our Kannada literature, inspired some of the noblest masterpieces of that literature in its early history; and Jaina learned men have ever since continued to render signal service to it.

Greatness of Jainism.

No less memorable have been the services of Jainism to the evolution of India's spiritual and philosophical life. Jainism has



cultivated certain aspects of that life which have broadened India's religious outlook. It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undeterred by the practicalities of the world; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinitude and Transcendence,—and that it has made Power, Will, Character, in one word Charitra, an integral element of perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharmā and its Anekantavada. At the other end of the scale, in its rock-cut sculptured architecture, Jainism has created a new style, and carried it to a pitch of excellence which places the glories of Mount Abu side by side with the Mausoleum of the Taj among the architectural wonders of the world.

A Welcome Awakening.

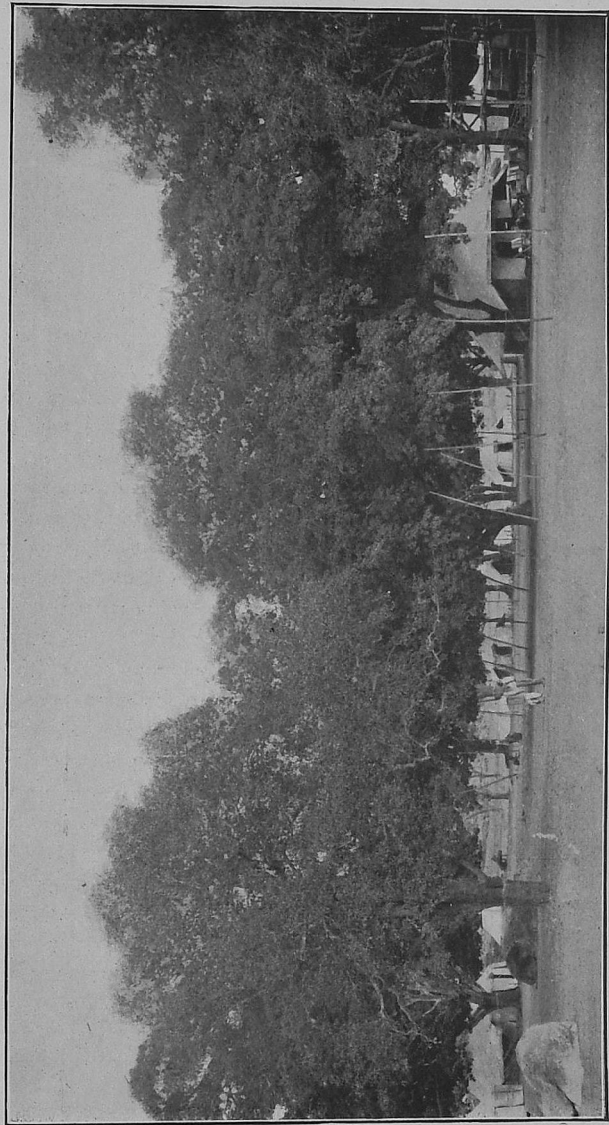
But all human things are subject to decay, and your own latter-day history has not been exempted from the operation of this universal law. Fortune, however, is depicted as riding on a wheel; every descent leads to an ascent; an Avasarpini period must be followed by an Utsarpini. And to one who has closely watched the signs of the times, it cannot but be evident that a great awakening has come to the Jaina community all over India. You have resolved to bid farewell to all disputes of rival sects which have brought your religious usages and traditions into the purlieu of the Courts of Law. You have resolved no longer to remain a divided house. You have resolved to hark back to the pristine purity of your spiritual doctrine and tenets, and to conform your social organisation to the simple rigour of your faith, and purge it of such of its latter-day accretions as may not be in harmony with the teachings of the Jina. For these high social and religious ends you have resolved to pursue an educational propaganda fitted to create the necessary atmosphere and the necessary instruments. You have sought to vindicate the

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independence of your own system of personal law, and taken your stand on the Bhadrabahu Samhita. And finally, you have resolved to throw open the noble treasures of your great Bhandars to the world's gaze for the world's use, and your publication of the Sacred Books of Jainism to be crowned by an Ardhmagadhi Lexicon and Encyclopædia, as well as your magazines and periodicals which expound Jaina tenets and traditions, have nobly followed up that noble resolve.

Social Conferences and Politics.

Treading the path of pilgrimage like your ancestors and like your Asiatic brethren of other faiths, you have come here primarily for a religious purpose, but you have not over-looked the ancient association of religion and life, and have taken advantage of this sacred occasion to hold a Conference of the Jain community. The Conference is, I understand, a purely religious and social one. It will have nothing to do with politics. I commend the wisdom of the promoters on this limitation. Let me not, however, be misunderstood in this commendation as putting politics outside the pale of your consideration as something to be dreaded or ignored. On the contrary, I feel that every educated person should take an earnest and intelligent interest in the political questions of the day, and contribute his and (I ought, perhaps, to add) her share towards the solution of the problems that must inevitably arise from the necessity of adapting the organisation of humanity to the needs of its expanding consciousness. But you, gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. Your purpose is to discuss these problems and to devise means for the progress of your community. On this occasion you are Jains first and Indians afterwards and as such you have every right to your own standpoint and may most fitly discuss therefrom your special needs and aims. But in the sphere of politics, whether concerning India as a whole or any of the areas of which it is composed, you are Indians first and Jains afterwards. As Jains you command the sympathetic interest of every one in looking at the problems of your community from your particular standpoint.



HIS HIGHNESS THE MAHARAJA'S CAMP AT SRAVANA BELGOLA.

A Comprehensive view of National Progress.

As Indians your political point of view, as also the political point of view of every other religious community in India, should in my opinion, be that of India as a whole. So long as the thousand and one different communities into which our country is split up bear this doctrine in mind and act towards one another in a true spirit of brotherhood, we need have no misgivings as to her future. It is when the purely social and religious questions invade politics that vast difficulties arise, difficulties which must inevitably retard the progress of the country. Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must therefore, wish every community all possible success in its endeavour to advance itself religiously, socially and educationally. At the same time, we must realise that if there is to be real progress in the country at large it must be all along the line, it must embrace every community and I personally consider it the sacred duty of the more advanced communities not only to have earnest regard for their own progress, but also to extend a helping hand to less fortunate communities, which, from some remediable cause, are lagging in the path of human evolution.

Conclusion.

I wish this Conference all possible success. In Sir Hukumchand, you have a President of whom you have every reason to feel proud and I have no doubt that his advice and guidance will be of inestimable value to you all. His example should be a stimulus to the younger members of your community, and I trust there are many who will endeavour to follow in his footsteps.

Gentlemen, I thank you once again for your address and for the cordial sentiments you have expressed, and I wish you all ever-increasing prosperity.

WELCOME ADDRESS

TO

His Highness Sri Krishnaraja Wadiyar Bahadur,
G.C.S.I., G.B.E., The Maharaja of Mysore.

May it please Your Highness,

WE the Jains of the Mysore Province and of the Bharatavarsha who have assembled in this sacred place for the Mahamastakabhishekam of the Blessed Lord Sri Gommataswami, consider ourselves greatly fortunate since Your Highness has graciously consented to our humble invitation, in spite of many important state functions, to open the sixth annual celebration of the Mysore Jaina Education Fund Association and to accept our humble and loyal welcome address. We most respectfully beg to offer our grateful thanks for Your Highness's gracing this occasion and for making us all happy by Your Highness's sacred and noble presence.

In the Saka year 1533, in the year called Sadharana, Srirama Raja Wadiyar Bahadur, the then King of Mysore took possession of Srirangapatana and ascended the jewelled throne. From that memorable time Your Highness's ancestors have, with charitable mind, been granting lands etc. for the performance of daily worship, and for the propagation of Dharma here. We are supremely fortunate that your Highness is helping likewise with the happy result that this sacred place is now in this exalted and glorious state. A unique feature of your Highness's heart is a deep and sympathetic concern for the welfare of the subjects. According to the adage "*Raja Prakritiranjana*" (the King is he who makes his people happy), regarding the happiness and misery of the people as Your Highness's own, Your Highness goes round the state to realise their misery personally, and grants immediate relief after hearing the prayers of the grieved. We who live under the rule of such a kind and magnanimous ruler regard ourselves greatly fortunate. Living in the *Rama-rajya* of this

noble Maharajah we are practising our *dharma* without anxiety. Therefore we most respectfully beg to offer our grateful thanks to the righteous, religious-minded, learned and merciful ruler, Sri Krishnaraja Wadiyar Bahadur.

The pilgrims that come to Sravana Belgola get down at the Mandhagere Railway Station. For the convenience of the pilgrims Sriyut Seth Sukhanandji of Bombay has erected at the cost of Rs. 30,000 a spacious Dharmasala near the station. And from Mandhagere to Sravana Belgola a new road has been made. Large numbers of pilgrims come via Mandhagere only on all occasions. Other passengers also alight in larger numbers at Mandhagere than at Akkihebbal and the income derived from goods traffic is more at Mandhagere. We most respectfully pray to Your Highness to order Your Highness's Government to construct a bridge over the river Hemavati and thus remove this one difficulty of the pilgrims that come to this place. For the comfort of the pilgrims coming to this great festival, Your Highness's Government have helped the puja committee by granting sanitation, water-supply, road-lighting, police watch and medicine. So we offer Your Highness's Government our grateful thanks.

Once again we offer our respectful thanks to Your Highness for coming here and giving *darsan* and making thereby the festival a glorious one. In great peace and happiness we are following our *dharma* in Your Highness's State. In order that we may enjoy similar peace and happiness in the future also, we pray to Sri Bahubali Swami to grant long life and perfect health to Your Highness, the Queen Mother, C.I., His Highness the Yuvaraja and the other members of the royal family.

Your Highness's most obedient, humble
and loyal Jain Subjects,

Sravana Belgola, } The Members of the
14th March 1925. } Jaina Education Fund Association.

THE ADDRESS OF THE CHAIRMAN OF THE RECEPTION COMMITTEE.

Your Highness and Gentlemen,

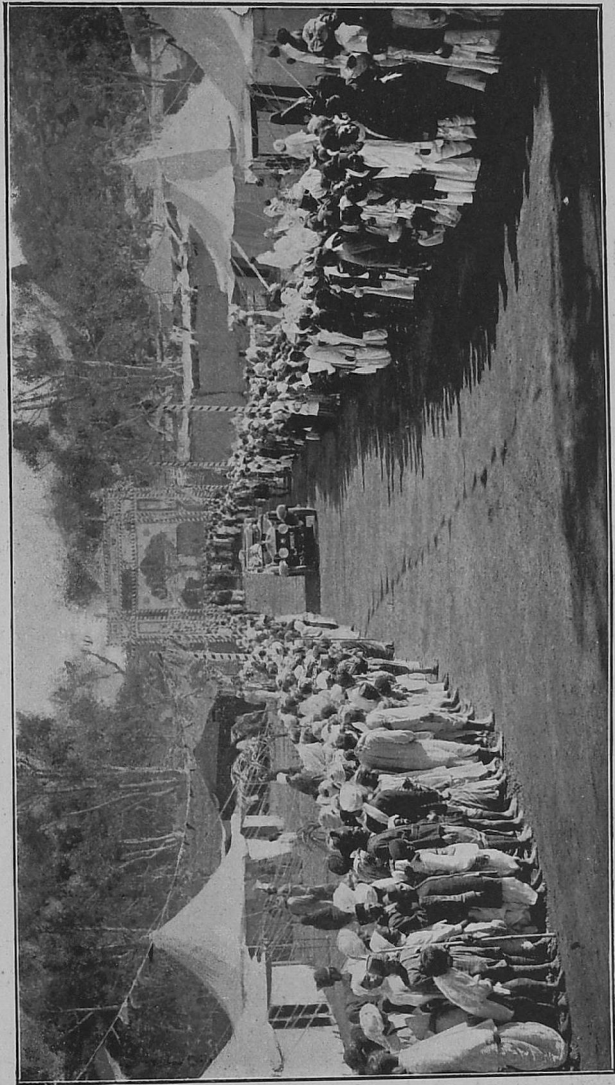
I am really very fortunate in welcoming you all on behalf of the Mysore Jain Education Fund Association.

You have all assembled here to witness the Mahamastakabhishekam of Sri Gommata Swami which takes place now after an interval of fifteen years.

We have all assembled together here to earn *punya*. You would have known something about the ancient history of this place through oral traditions or from the inscriptions. But, for the information of you all I think it best to give a brief account.

It is learnt from the inscriptions that during the reign of Emperor Chandragupta, there occurred in Malwa a dreadful famine lasting for 12 years. The last Srutakevali, Sri Bhadrabahu seeing that it would not be possible for the Jain ascetics to live there and practise their religious duties, migrated to the south with his large number of disciples and came over here and stayed on "Chandragiri" the hill that is seen opposite to you. In those days this province was full of forests suitable for ascetics to live and do penance. The place was then called 'Katavapra.'

Since Bhadrabahu Swami stayed with his disciples here and performed *tapas*, this became an Ashram for the Munis—a Gurukula. At the foot of the hill there is a tank called 'Nirmala Jala' and 'Sveta-sarovara' in Canarese, "Bel + Kol = Belgol," because of the white lotus in it. *Bel* means white; *Kol* means tank. Since *munis*, (Sramanas) were staying on the Chandragiri hill near the tank, this was known as "Sramana Belgola." "*Sramyanti Bahyabhyantaratapasccharantili sramana:*" Based on this definition the Jain Munis are called Sramanas. Sometime after, the name Sramana Belgola came to be pronounced Sravana Belgola. In course of time the Jains came and settled here, in Jinnakipur, Bastihalli, and Kambatahalli. Temples also were



HIS HIGHNESS COMING TO THE CONFERENCE.

built on the hill and in the village, of which some are complete and some incomplete. The grandson of Chandragupta built a temple on Chandragiri which is called "Chandragupta basti" and which now stands to the memory of the great emperor.

Since this province was once under the rule of the Ganga Kings, this was known as "Gangavadi." It is clear from the inscriptions that these kings also built many temples.

Vindhyagiri :—This hill is 400 feet high above the village. Sri Chamundaraya, the minister of the Ganga King Rajamalla made a very beautiful, big and unique image of Sri Bahubali Swami, the first Kamadeva and the son of Sri Rishaba Tirthankara, and consecrated it on the hill in the Saka year 950 (A.D. 1028). Peace be to the soul of Sri Chamundaraya who has reaped the fruit of his birth as a human being and has helped the salvation of many Jivas by making this sacred Image.

Although some historians do not accept the above date, it will be seen from the following two reasons that it is the correct one.

In the Canarese work "Chamundaraya Purana" composed by Sri Chamundaraya in the Saka year 900 (A.D. 978), there are references to the deeds of Chamundaraya till that date. If he had consecrated the Image before that date, then there must be a reference to it in the purana. But we find no such reference.

In the Bahubali Charitra it is written that this Image was consecrated in *Kumbha Lagna* on Sunday the 5th of the bright half of Chaitra in the year Vibhava. From this we have to infer, that the ceremony was celebrated in the Vibhava year that came 50 years after the Isvara year and not in the one that passed before it.

For these two reasons, Saka year 950 seems the probable date. That is, the consecration took place 897 years ago.

We learn from the inscriptions by the side of the Image that Sri Gangaraja built the four *praharas* around the Image.

Who was the sculptor that made this great, beautiful and unique Image? This is not known in any way; this is a thing to be regretted; some are of opinion that this must have been made by an Italian sculptor. But when we see the unparalleled beauty

of the temples at Halebeedu, Belur and Somanathpur we are led to infer that an Indian sculptor of the type of the famous Danka-nacharya must have done this.

We learn from the Sthalapurana and from the Rhys David's Gazetteer that Sri Chamundaraya after building several temples and establishing several charitable and religious institutions, requested his Guru, the celebrated Acharya Sri Nemichandra-Siddhanta Chakravarti to supervise all religious matters and made him the high priest of a Mutt. After him, the pontifical chair is being occupied by a succession of disciples.

When the Jain king Bettavardhana, became a Vaishnavite under the influence of Ramanujacharya, he changed his name into Vishnuvardhana and did great injury to the Jains and their temples by destroying them. As a result of this sinful act of his, there occurred a great earthquake near Halebeedu and a wide opening was made in the earth and many men and animals continued to fall into it and die. The king was immensely frightened at this. He called many magicians and men skilled in charms and asked them to avert the danger by their magical skill or by imploring to the gods and goddesses. But all their efforts were of no avail and the calamity continued to exist. The king did not know what to do. The great opening in the ground should be closed up to save lives. Some people requested the king to pray to the Jain Acharya at Sravana Belgola. He went there and prayed to him for help. The Acharya, whose name was Sri Subhachandra, compassionately acceded to the request and performed *Ganadharavalaya*, *Vajrapanjara*, and *Kalikunda aradhanas* and caused 108 pumpkins to be thrown into the opening. Ho ! What a wonder was there ! The dangerous opening in the earth closed up and the ground became even immediately. The king who was standing by became greatly astonished and offering his humble respects to the Acharya, gave him the distinguished title of "Charukirtipanditacharya." Since that day the head of this Mutt is called by that name.

Since the Saka year 1533 when Srimad Raja Wadiyar Bahadur took possession of Serangapatam, this Kshetra has been receiving from the Government Rs. 3,000 every year for the daily worship of

God and for other religious rites. In 1582 (Saka year) the great Devaraja Wadiyar came to the throne. Having realised the greatness and sanctity of the place, he spent huge sums of money in repairing many of the temples and performed a Mastakabhishekam ceremony on the 10th of Pausha Sudi, in the Paridhavi year, Saka Samvat 1595. He also granted the annual revenue of a village named "Madhane" for the expenses of worship. In Saka Samvat 1597 Chikka Devaraja Wadiyar ascended the throne. When he went to Sravana Belgola and saw the Image he was immensely glad. He performed one great *abhishekam* and dug out the Kalyani Tank (see plate 15). Sri Mummadikrishnaraja Wadiyar Bahadur who was anointed King in the Saka year 1722 also performed a great *abhishekam*. He granted in Saka 1752 the following villages, Sravana Belgola, Uttenahalli, Hosahalli, Nagaiyan Koppalu, Bettana-Koppalu and Kabbalu, for the puja expenses.

It is our great fortune to-day that His Highness Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E., has made us all immensely happy by His Highness's sacred and auspicious presence in this Conference. Like his ancestors, His Highness also is with full sympathy protecting us like a father. Therefore, I respectfully beg to offer, on behalf of all the Digambar Jains of India, our grateful thanks to His Highness.

Sisters and Brethren! It is a fortunate thing that the anniversary of this Conference is opened by His Highness.

This Sabha is indebted to the respectful Sadhus and other ladies and gentlemen for the trouble they have taken to attend this anniversary.

Dear Brethren! On behalf of the Jains of this province, I offer many cordial thanks to Danavir, Rajyabhushan, Sir Hukumchandji for the great kindness with which he consented to preside over this anniversary. There is no one who is not familiar with the name of Sir Seth Hukumchandji. He occupies a distinguished place in the Digambar Jain Community. He is the master of immense wealth and the donor of many charities. At the expense of about 25 lakhs of rupees he has established in Indore, a Sanskrit College, Dharmasala, Boarding

House, Aushadalaya, Sri Kanchanbai Sravikashram, etc., etc. He is also rendering help on suitable occasions to several charitable institutions in other places. Such a great and liberal-minded gentleman is presiding on this occasion. Therefore this Sabha is especially fortunate.

Gentlemen! This meeting is indebted to the Mysore Government Railway people, Messrs. R. Nanasami Rao and A. V. Ramanathan, the Deputy Commissioners of the Hassan and Mysore Districts, Mr. N. S. Nanjundayya, the President of the District Board of Hassan and to his assistants for the great help they have rendered to the Puja Committee on this occasion.

You have all come here from distant places taking much trouble. We have made some arrangements for your stay. There may be many things wanting in our arrangements made for your comfort. We request you humbly to excuse us for any such defects.

Sriman Danavir Seth Sukhanandji of Bombay has built a spacious Dharmasala at Mandhagere which was of very great help to the thousands of pilgrims. Volunteers who have come from the different provinces and their Captain Mr. Damodhar Langade have rendered great service to the people. This Sabha is therefore very much indebted to these gentlemen.

I have one important request to make to you. Since my mother tongue is Canarese and since I am not fully acquainted with the Hindi language I request you to pardon me if I have made any mistakes in my speech. Since our languages are different, we are unable to understand each other correctly. Therefore I wish that the Hindi language may very soon become the national language.

We pray to Sri Bahubali Swami, that you may all return home safely and well.

Peace be to all.

M. L. VARDHAMANIAH.



THE SILVER THRONE PRESENTED TO HIS HIGHNESS BY
DANAVIRA SETH GURUMUKHRAI SUKHANANDJI OF BOMBAY.

THE PRESIDENTIAL ADDRESS OF

Sriman Danavira Rajyabhushan

Sir Seth Hukumchandji, Kt.

At the anniversary of The All-India Digambar Jain Thirthakshetra Committee held at Sravana Belgola on the 13th March 1925.

Respected Gentlemen,

My heart knows no bounds of joy at seeing such a vast assembly of my co-religionists assembled here in this sacred place. The assembly of our "Bharatavarshya Digambar Jain Thirthakshetra Committee" is being celebrated here. You are putting upon me the burden of managing affairs connected therewith. Although I am unfit to occupy such a high position, I think it my duty to perform the function in obedience to your call. The trouble you have taken in coming to this place from different parts of India is not for any selfish motive but only to make a pilgrimage to this sacred place and to augment the glory of this anniversary. But if you find out means to increase and manage the affairs connected with this pilgrimage it will be of no little consequence in comparison to the trouble you have taken in coming here. Before I address the meeting of "Bharatavarshya Digambar Jain Thirthakshetra Committee" I think it necessary to find out the means and ways of protecting the things by which our Religion can properly be understood. On considering these two questions we can better our Community. Gentlemen, these places of pilgrimage are immovable monuments where hundreds of Thirthankaras having made penance have obtained Moksha and have consecrated these places of pilgrimage and preached the doctrines of our Religion to millions of their followers. These places of pilgrimages are memories of our ancient teachers and Acharyas. By going to these sacred places we contemplate upon the attributes of Bhagwan ; and by doing so we keep our Dharma alive. Therefore it is written in our Sastras that to go on pilgrimage is to preserve the Dharma, and consequently the custom of going on pilgrimage is

continued among us from time immemorial. Therefore it is the first duty of our Samaj to protect Thirthas.

Gentlemen ! After dealing with the question of these pilgrimages I would like to draw your attention to the ancient history of our Community and I am positive that the aged and wise men will support my view. There was formerly no arrangement for the accommodation, for the lodging of the pilgrims at these sacred places and nor was any in these temples and nor there was any arrangement for the worship of God. In these bad conditions how could there be any good management of the temple funds. Now it is for you to think over the matter. You will say that both Digambaras and Swetambaras went on pilgrimage and worshipped God according to their rituals and customs respectively. At that time there was no enmity of any kind between these two communities and they were treating each other like brothers. In this manner the management was conducted by several mutts. As the matter grew worse, likewise the management of those temples continued to be flagrantly corrupted. Under these circumstances the Swetambaras having the upper hand began to obstruct Digambaras in performing their religious ceremonies and worship. Since the Swetambaras claimed the right of that sacred place, " Sri Sammed Sikhar " as belonging to them, the eyes of our community were opened.

Gentlemen ! This committee was established in 1959 Vikrama era and many workers have done their duty in this Samaj. Now 22 years have passed. Since the inauguration of this committee Danavir Seth Manickchand Hirachand of Bombay has been its president. It is simply because of the exertion and industry of this gentleman that this committee has done so much work which has not been able for others to do before. For many years Seth Chunnilal Javerchandji Javeri of Bombay has worked with you for the betterment of this committee and now Seth Chunnilal Hemchand Jarivala assisted by his son Mr. Ratanchand Chunnilal, B.A., is working enthusiastically as the general secretary of this committee.

Now it is our duty to see how much improvement has been made with regard to our sacred places since the establishment of

the said committee and observe how much difference there is in improvement concerning the temples between the time of the non-existence of the committee and present one. We are impelled to praise the work of the committee when we make comparison between the present and past status. There are many complaints still in regard to the management of many temples but we cannot blame the committee for this defect. The blame can be put at the door of the honorary workers of those temples who do not abide by the rules of the committee and work according to their own whims and wishes and do not pay heed to the real management of the affairs. It is not the work of the committee to compel those workers to abide by the rules of the committee and work according to the directions. Then only the management of the temple can be done satisfactorily.

Now I am going to speak to you about the quarrels concerning the sacred places. Everyone knows something about these quarrels. Unless the foundation of these quarrels is known we cannot think over these matters. I want to bring to light the real cause of these quarrels. The disputes at sacred places are acclaimed to have belonged to one party alone. The Digambaras say that these temples are consecrated to their Thirthankaras and are for religious purposes and all the Jains are worshipping them. One party cannot have claim over them. Both parties have equal claim. That is the reason why the suit regarding the Sammed Sikhar Hill is still pending. Once it was decided that the temples belonged to both the parties. But our Svetambar brothers do not pay any heed to these things but go contrary to this fact. The Svetambaras have filed suits regarding two other sacred places namely Sri Rajagriha and Sri Anthareeksh Parswanath and are fighting for sole rights. In all these suits we have been always defendants because it was necessary for us to defend our rights.

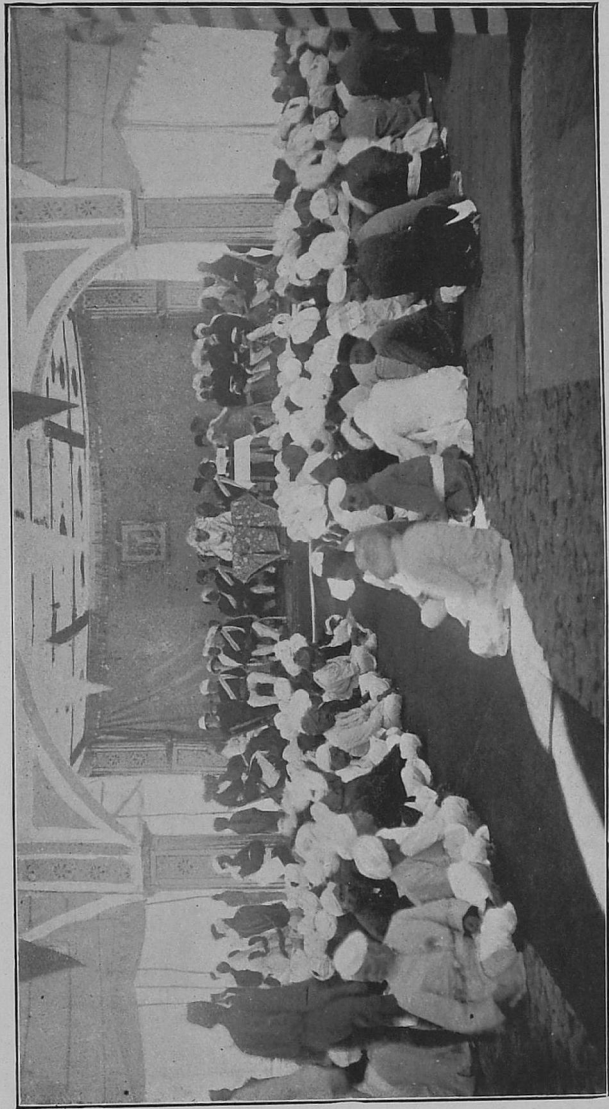
Some of our learned brethren suggest that instead of carrying our disputes to the law courts, we might settle them among ourselves. In addition to respecting the words of these gentlemen, we tried not once but several times, to come to an amicable settlement with our Svetambar brethren. But it is to be said with great

regret that no benefit has yet been achieved. All might have known that last year a conference of 20 representatives from each of the communities met at Delhi and that no decision was arrived at even then. As a result of the conference it is evident that they are not yet prepared to end the quarrels by coming to an understanding with us. When saying this I do not mean to find fault with the Swatambaras as a whole; among them some learned men do insist on settling things within ourselves. But I do not have any hope that the matter will be so easily settled until the responsible people are prepared for it.

I wish to say that between the two communities there is no other cause for quarrel except religion, that they are friendly towards each other in their commercial relations and that I regard the leaders of the Swetambara community as my brothers.

Now I desire to draw your attention to the Kannada province. This province has been the foremost in holding up the prestige of the Jain Religion at all times. The Rashtrakuta and the Chalukya Kings that ruled over this province were followers of Jainism. The Emperors Amoghavarsha and Chandragupta were also Jains. Almost all the celebrated Acharyas such as Virasena, Jinasena, Gunabhadra, Kundakunda, Vattakeri, Samantabhadra, Akalanka, Vidyanandi and Prabachandra have flourished in this Kannada province. Three-fourths of the Jaina Literature are in Kannada language only. This province has always the noble traditions of the Jain Religion. Because in this province are situated the celebrated Jan Tirtha Kshetras like Jainbhadri, Mudbhidri, Karkal and Venur. Under the control of the All-India Tirtha Kshetra Committee a provincial Tirtha Kshetra Committee should be appointed to maintain and protect the sacred places of this province.

It is necessary that we should propagate the ancient greatness of our religion through this committee. In many of our sacred places there are numerous inscriptions recording the glory of our faith. If we collect them and publish them, our religion would be known more widely. In the antiquarian researches, scholars have discovered several Bhuddhist inscriptions which are eagerly studied by the scholars in the world. And moreover Buddhist works are



HIS HIGHNESS PRESIDING OVER THE ALL-INDIA JAIN CONFERENCE.

also being translated into all the languages of the world. It is not good for the Jains to keep quiet when the world is in search after *Dharma*. The Jaina philosophy is higher than the Buddhist. Therefore it is the duty of the Jains to propagate it.

Gentlemen! In the same way as the committee supervises the management of the Kshetras, it should also take in hand the work of repairing ruined temples. Throughout the country wherever you cast your eyes you see remains of ancient Jaina temples. Though there may be many Jains in some places they are unable to repair the temples because of their poverty. In some temples no puja is performed due to the absence of Jaina houses near by. Is there any Jaina who will not feel sorry at the sad condition of our temples? The community should take some steps in this direction. It is not possible for one or two men to do it. A substantial fund should be started for this. This can easily be done if an yearly contribution of Rs. 100 or Rs. 200 is made from the fund of temples which have an income of Rs. 2,000 or more every year. All should unanimously support this proposal. The Svetambar Jains of Bombay have begun to pay an yearly contribution of Rs. 45,000 for 5 years for the purpose of repairing the temples in Mewar and Malwa. They have also commenced the work in those places. Our people also should copy this example.

Finally I wish to say once again that of all things, the sacred places are the most important in perpetuating the memory of our faith. These are not the property of anybody. Where both the communities worship together, there they should mutually co-operate and carry on the religious work in a friendly way. If any sect gives obstruction to the religious privileges of the other sect in the sacred places, it will be doing an unrighteous thing. It is the duty of the Digambaras, to get themselves rid of the troubles caused by the Svetambaras. It will be good if a Joint Committee can be formed for this purpose. If such a committee will be appointed then there will be no necessity for anybody to go to the courts. But until such a committee comes into existence our people should help the Digambaras to defend their cause against the Svetambaras.

It is to be regretted much that our communal strife should go

even to the courts. I do not wish that it should go to such an extent. I would advise both the parties to settle these disputes either within themselves or with the help of a *panchayat*. It is unwise to seek help from the courts for things which can be done by our community. We should pray to our leaders to extinguish this fire in our house and to save it from destruction. It is feared that by this strife there will be obstructions to our work in the sacred places. An appeal in a case regarding the Sammed Sikhar is now in the Privy Council. Two other cases are pending in the Patna High Court. When we are engaged in our domestic quarrels, we are unable to do any other work. The committee has passed a resolution that every Jain should pay a rupee every year to the committee for the cost of maintaining and protecting the sacred places. The *panchayats* should take pains to collect the contributions in their places in the month of Bhadrapada and send the amount to the office of the committee.

Brethren ! I believe that you have all come here with feelings of reverence for this sacred place and that you have great interest in serving the cause of our sacred Tirthas. With these words I close my speech.

THE JAINA EDUCATION FUND ASSOCIATION, MYSORE.

Report of the Secretary read at the Special Session,
14th March 1925.

BEFORE proceeding to lay before you a brief report of the work done in the past, I wish to deal, for the information of our northern brethren, with the main objects of the Association and the principal needs of the community which they are intended to fulfil. The Association has the following aims in view, viz.,

(i) To promote general, technical and religious education among Jains through the distribution of Scholarships and in other suitable ways.

(ii) To improve and elevate the social, moral and political status of the Jaina community.

(iii) To secure, preserve and publish the sacred works of Jaina Literature with translations as far as possible.

(iv) To undertake *Jirnodhar* of the Jaina Mandirs and Tirthakshetras ; and

(v) To undertake the management of other Jaina Charitable Funds and Associations, started with similar objects in Mysore.

You are perhaps aware that the total Jaina population of the Mysore province is only 15,000 according to the latest census report ; and among them the rich and the literate are very few as compared with our brethren of Northern India. The majority of them are small traders and petty landholders who are unable to afford to meet the costly expenditure of imparting a decent education to their sons and daughters and who therefore take them into their own traditional occupations at a very early age. The poverty of the people is the main reason for the backwardness of the community in Education, and the Association is earnestly endeavouring to help the poor students financially by awarding handsome Scholarships in four grades and in other suitable ways.

Encouragement of education for women in a suitable form is also engaging the attention of the Association which has recognised its necessity and importance in view of the present appalling ignorance of our women and their conservative habits and superstitious beliefs.

The study of Jaina Religion and Philosophy is made compulsory for all students who are receiving help from the Association directly and who are reading in the several institutions subsidised and supervised by the Association. An annual religious examination is being held in Mysore, independently of the Sholapur religious examinations and the successful candidates are awarded prizes and medals.

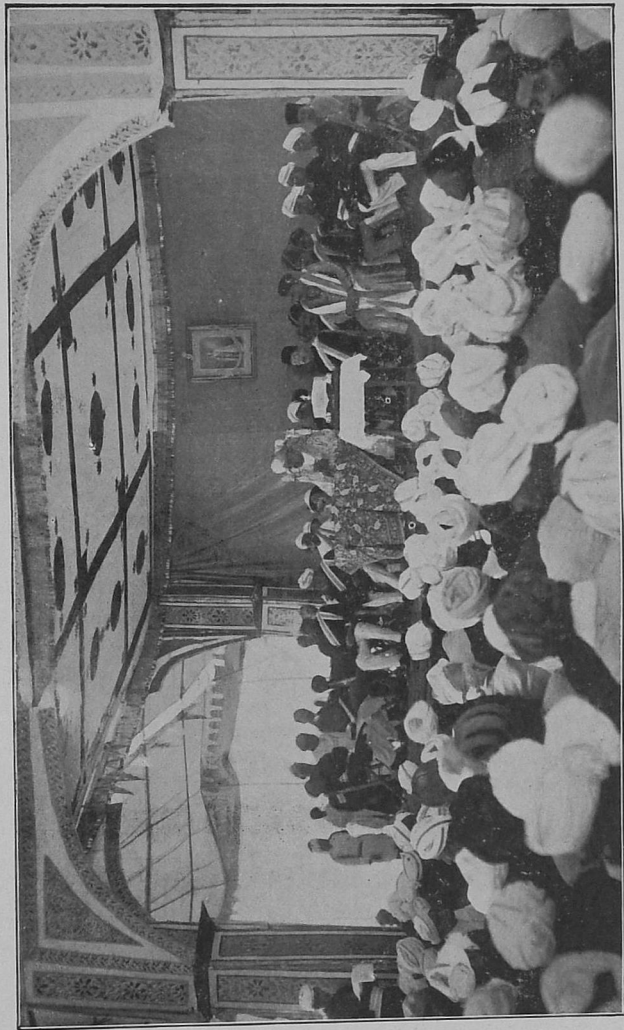
The Association is making organised efforts to secure the hidden works of the Jaina literature and publish them with translations. It is very sad that many of our people are showing an attitude of indifference and even opposition towards publishing the invaluable works of our Acharyas, and it is most painful that a number of palm-leaf manuscripts are being eaten by worms and insects in the mofussil places. When the only visible symbols of

our great past are thus disappearing it is the duty of the community to do everything possible to secure and preserve them. The Association has organised a library for this purpose and is sending out an *Upad:saḥ* to collect manuscripts, going from place to place even by paying for them if necessary. It has also applied to the Government and the University of Mysore for help in this connection. It has also sent representations to the Government to add a good number of Jaina works to its libraries and prescribe Jaina Texts for the University Examinations. The Karnataka Sahitya Parishat of Mysore is doing valuable work in this direction and the Association is in close touch with their work so far as Jaina literature is concerned. It is with regret that we have to state that our attempt to secure the renowned master-piece, viz., "*Jayadhavala*" has so far not been successful and we hope that with greater pressure being brought to bear on the owners concerned, we may get the manuscript soon and be able to publish this glorious work of Jaina literature.

The Association is trying to utilize to its greatest advantage the reforms recently granted by the benign Government of His Highness the Maharaja, and has won recognition as an important representative body of the Jaina community in Mysore. It has obtained special representation in the Representative Assembly and Local Boards and is now on the way to secure a reserved seat in the Legislative Council as an important minority and a separate social unit whose interests deserve special protection.

It is now six years since the Association was started and the reports which are being issued annually will convince you that it has a substantial record of work done for the improvement of the community in several directions. It is all however very little in comparison with what it has before it still to do, and we take this opportunity of appealing to the generosity of the gentlemen assembled here for liberal subscriptions and donations so that we may have sufficient funds ready in our hands to help us to realise the larger schemes in view.

We have the pleasure to announce that Sriman Mothikhana Padmanabiah of Bangalore has given over to the Association a building which has cost him nearly Rs. 25,000 to run a hostel in



HIS HIGHNESS LISTENING TO THE WELCOME ADDRESSES.

the name of his revered father, for Jain students who wish to take up advanced courses in Bangalore City. The hostel is now conducted under the management of the Association and is working satisfactorily.

The Jaina Brahmin Boarding Home built by Srīman Jinachandra Pandit of Mysore in memory of his respected father and creditably managed by Mr. B. Pandit Chandappa, is also under the general supervision of the Association which is giving a permanent monthly grant towards its maintenance.

The Association has also founded a Boarding Home in the Shimoga District at Karur and it is praiseworthy that the people of the district have been maintaining the institution with their contributions in kind and coin and are running the hostel in co-operation.

A Sanskrit Pathashala is newly started in Saligrama, in Mysore District under the auspices of the Association and it is called after the donor Mr. Pandit Guttappa.

The Sanskrit Pathashala in Saravana Belgola is being subsidised by the Association to the extent of Rs. 300 per year and is working well under the able management of the Palace Mahavidwan Srīman Dorbali Jinadasa Shastriar. The Association is contemplating to build a suitable Dharmasala at Sravana Belgola for the convenience of pilgrims.

With a view to remove the misunderstandings prevalent about the Jaina Religion and philosophy and to propagate correct information and as a means for the realisation of other objects of the Association a fortnightly Journal is started as an organ of the Association under the honorary Editorship of Srīman Nyayathirtha A. Shanthiraja Shastriar. The paper has received good encouragement and the work is being ably and earnestly done by the Hony. Editor with the co-operation of the students of the M.L. Jain Boarding House, Mysore. As it is found to be very useful in awakening the community and the rest of the public and is receiving good encouragement, the association intends to develop it and is awaiting a suitable opportunity.

The Association is contemplating to establish a Jaina Sanskrit College with the help of the Government and has moved the subject through Mr. Dorbali Jinadasa Shastriar who is a member of the

Special Committee appointed by the Government for re-organising Sanskrit studies. It is a matter for gratification that the Government have now thrown open the Bangalore Sanskrit College for all communities but we are afraid that the number of applicants will not be many on account of the difficulties of boarding and accommodation. The proposal is that if what the Government propose to spend for the Jaina Section of the college at Bangalore is given as a grant to us, we to contribute an equal sum or more and run the college in a suitable centre where there are sufficient facilities, under the management of a mixed committee on behalf of both the Government and the Association. We hope the proposal will meet with the approval of the Government and everything will be favourable for the early establishment of this institution, the great influence and usefulness of which are obvious.

You are fully aware of the fact that a bridge across the River Hemavati at the Mandagere Railway Station which is twelve miles from Sravana Belgola is a longfelt necessity. For the convenience of pilgrims and others a spacious Dharmasala has recently been built by Sreeman Danvira Seth Gurumukh Rai Sukhanandji of Bombay at a cost of Rs. 30,000. It is under the supervision of the Association and it is proposed to provide the choultry with first class comforts spending a few more thousands of rupees. It is also proposed to build a Mandir on the first floor of the present building. The donor with his usual generosity has readily offered to meet the cost of the proposed additions also, and the Jaina community owes a deep debt of gratitude to Sreeman Seth, for his munificent charities. The District Board of Mysore, on the representation of the Association has kindly sanctioned the opening of a road from the station to Kikkeri at a cost of Rs. 13,000 and the work is already taken in hand. From Kikkeri to Sravana Belgola a road is newly opened by Sriyutha G. P. Dharaiah of Sravana Belgola and, as you know, it was graciously opened by His Highness the Maharaja yesterday. The Association has made repeated representations to the Government for the construction of a bridge at Mandagere offering to contribute one-third of the cost which comes to about Rs. 50,000, the total estimate for the bridge being a lakh and a half. The

Government are now in favour of sanctioning the bridge and it is our first duty to remit the contribution to Government, as unless we take early steps for this purpose there is no hope of the bridge being constructed at Mandagere in view of some opposition that exists. This is one of the first subjects for our earnest consideration at this Conference.

You will be glad to know that a Committee, on the lines of the Bharata Varsheeya Digambara Jaina Tirthakshetra Committee of Bombay has newly been constituted in Mysore for the Jirnodhar of Jaina Mandirs and Tirthakshetras. Swasti Sri Charukeerti Panditacharya Swamijee of Sravana Belgola is its president and the General Secretary of the Bombay Committee is a Member. The Committee is registered under the Mysore Regulation and is about to commence work. It is now engaged with the question of the Maddagiri Mutt which was once a very influential and highly useful mutt. It is highly gratifying that Brahmachari Dharma-sagarji, B.A., has accepted the offer of the Committee. We may be quite sure of the Mutt being restored to its past glory once again under the guidance of the learned Brahmachariji. The improvement of Gommatagiri is also taken in hand and a fund has been started for the purpose which has met with a good response.

We may be permitted to mention a few details of the administration of the fund. It is governed by a responsible body consisting of twelve members duly elected at its Annual General Conference. Mr. M. L. Vardhamaniah has been the President ever since it was founded in the year 1918. The fund has so far collected Rs. 26,000 and odd and including the value of the Bangalore Boarding House which is now a property of the Association its assets amount to Rs. 46,372-15-7.

The present financial position of the Association is not sufficient as you can well see, and it requires at least a lakh of rupees to proceed with its programme on a large scale and be of an appreciable influence and usefulness in the community. The institutions which have received your help are in a flourishing condition all over India and we also wish to lay our claims before you and appeal for your help and co-operation. It is needless to

mention that in view of the progress of the entire Jaina community in India it is the sacred duty of every Jain without any distinction to help such Samsthas contributing his best and so help the advancement of the community and the Prabhavana of Arhanthya Dharma. We earnestly pray for a ready response with your wonted generosity.

MEMBERS OF THE MANAGING COMMITTEE 1924-25.

President :—

Sriyutha M. L. Vardhamaniah, Mysore.

Vice-President :—

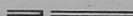
Sriyutha G. K. Padmarajiah, Sravana Belgola.

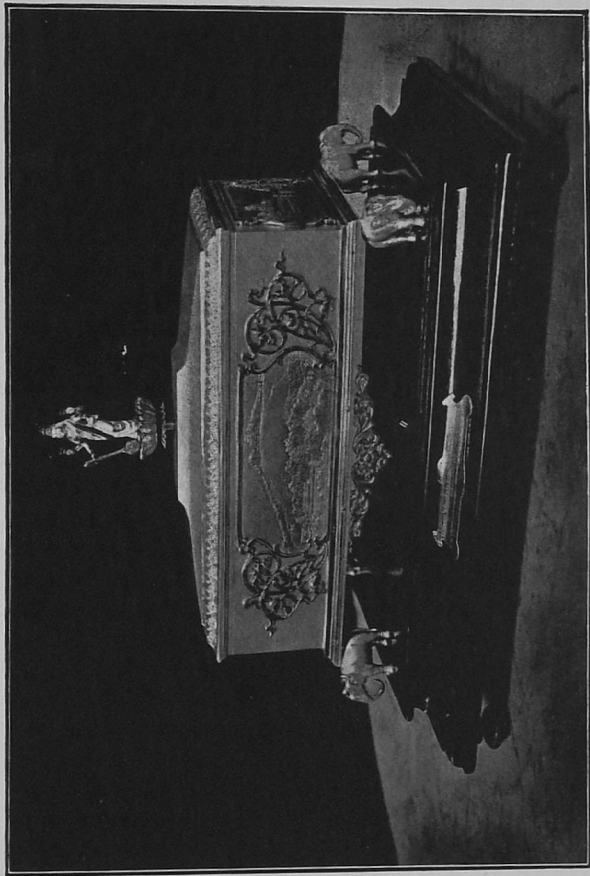
Members :—

1. Sriyutha M. Suranna, Mysore.
2. „ M. Anantharajiah, Mysore.
3. „ T. B. Chandriah, „
4. „ Jinachandra Pandit, „
5. „ K. Chennappa, „
6. „ P. Shamanna, „
7. „ U. Nagarajiah, Saligrama.
8. „ H. Nabhirajiah, „
9. „ Gangappa, Bellur.
10. „ S. Y. Padmarajiah, Holenarasipur.
11. „ D. S. Shamarajappa, Tumkur.
12. „ Pommanna, Ramapur.
13. „ N. Dharanappa, Mandya.
14. „ U. G. Shamanna, Bangalore.

Secretaries :—

1. Sriyutha Shroff Padmarajiah, Saligrama.
2. „ M. C. Lakshmiopathiah, Mysore.
3. „ Y. Chennappa, „
4. „ M. P. Adirajiah, „





THE GOLD AND SILVER CASKET PRESENTED TO HIS HIGHNESS.

THE ADDRESS OF

Danavir Rajyabhushan Sir Seth Hukumchandji, Kt.,
President.

Jain Education Fund Association, Mysore,

held at Sravana Belgola on 14th March 1925.

Revered Sadhus, Brothers and Sisters,

I am immensely joyful for having visited the grand, unique and sacred image of Sri Gommataswami. I am unable to express my sincere thanks to you for the cordial welcome you have accorded to me. I am aware that I am not fit to occupy the chair at this anniversary of the Mysore Jain Sabha. It would have been better if you had given the place to some deserving gentleman of your province. But the warmth and kindness with which you invited me compelled me to accept the offer. This great honour you have done to a resident of Malwa is significant of the love that you, people of the distant South, have for the Jains all over this Bharat-varsha. I need not say much about your land. The ruler of your province has made it one of the foremost states in India in point of education, general welfare etc. It is but natural that the Mysore Digambar Jain Sabha, which forms an important section of His Highness's subjects, should occupy a prominent place in the state. We learn from history that many of the past kings of this province have spent large sums of money in performing *Abhishekams* to Sri Gommataswami and in repairing and maintaining the temples. They also granted lands for the performance of worship in this sacred place. The present Maharaja evinces keen interest in and shows great sympathy for this place. His Highness has taken great pains to grace this meeting and has graciously rendered much help in the performance of this Mahamasthakabhishekam. I fully hope that His Highness will continue to have great sympathy in future also. Much has been said about the ancient greatness of this place in my address yesterday and in the speech of Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee.

It will not be improper to say something about the present status of the Jains of this province. As far as I know there are about 15,000 Jains in this province. They are all descended from the ancient Digambar Jains. Now-a-days some Svetambar Jains have also come and settled here for the purpose of their trade. Which Jain would not feel sorry for the downfallen condition of his community which was once very rich in number, wealth and influence? All the Jains especially the learned and the wealthy Jains of this province should devote their attention to bring forward the community of this province. It is a happy thing to note that since some time past earnest efforts are being made to improve the condition of the Community. All honour goes to Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee, for coming forward to help his Community. First of all he established in his own place, Mysore, a Digambar Jain Boarding and Sanskrit Vidhyalaya. This boarding has been of very great help to the students. In order to help the Jain students in other places also he started 4 or 5 years ago THE MYSORE JAIN EDUCATION FUND ASSOCIATION which has been doing very good work since its formation. Religious instruction is also given to the students of the Boarding by a learned Jain Shastri. Mere secular education makes one easily act according to the dictates of his senses. Therefore religious education is very essential.

We are all ardent followers of the doctrine of Ahimsa. By preaching this doctrine in the past, we were able to stop the killing of animals in Yajna. We should continue to preach and strictly observe this great Dharma and prevent the slaughtering of animals in the name of Religion before Gods and Goddesses. It gives us immense joy to hear that in the Travancore and in Dewas (Malwa) states, the rulers have passed orders prohibiting the killing of animals for the sake of Religion. We most humbly pray to His Highness, the sun of all Kshatriyas, to kindly issue orders to stop killing animals for the sake of Religion in the Mysore State also.

Many of our Acharyas hailed from the Mysore and the Kannada provinces. They have produced many works in Prakrit, Samskrit and Kannada. Three-fourths of the Jain Literature that now exists were the productions of these Acharyas. For example

the famous *Gommatesara* was written by Sri Nemi Chandra Siddhanta Chakravarthi, who caused the consecration of the Image of Sri Gommatesvara to be performed. A Kannada commentary on this work was made by Sri Chamundaraya, the great worshipper of Sri Gommata. Sri Kesavavarni's Sanskrit commentary is based on this Kannada-vritti. Sir Chamundaraya's *Charit-rasara*, in Sanskrit, is also a very famous work. So far as I know, thousands of books in Prakrit and Samskrit, written in Kannada characters on palm leaves are still to be found in *bhandars*. There are also many prose and poetical works in Kannada, which occupy the topmost place in that Literature. The Jain Ramayana of Sri Pampa Kavi, famous like the Ramayana of Valmiki and Tulsidas, is taught in the schools and colleges of this country. This Association should take steps to translate and publish in Hindi such celebrated works from Kannada. Otherwise they would be destroyed in the *bhandars* themselves.

I think it proper to mention here that Sri Dhavala, Jaya Dhavala and Maha Dhavala the three great masterpieces on Jain Religion which are kept in the Bhandar at Mudbidri are not taught or read by any of us till now. The Acharyas who wrote these books, wrote them for the benefit of the learned and the religious minded people. But those who stand in the way of publishing these sacred books, will only attract Jnanavarniya Karma. This Association should take in hand immediately the work of publishing these books.

The rules regarding partition as laid down in the Jaina Law of Inheritance and Partition are excellent. All the Jains should try to follow them.

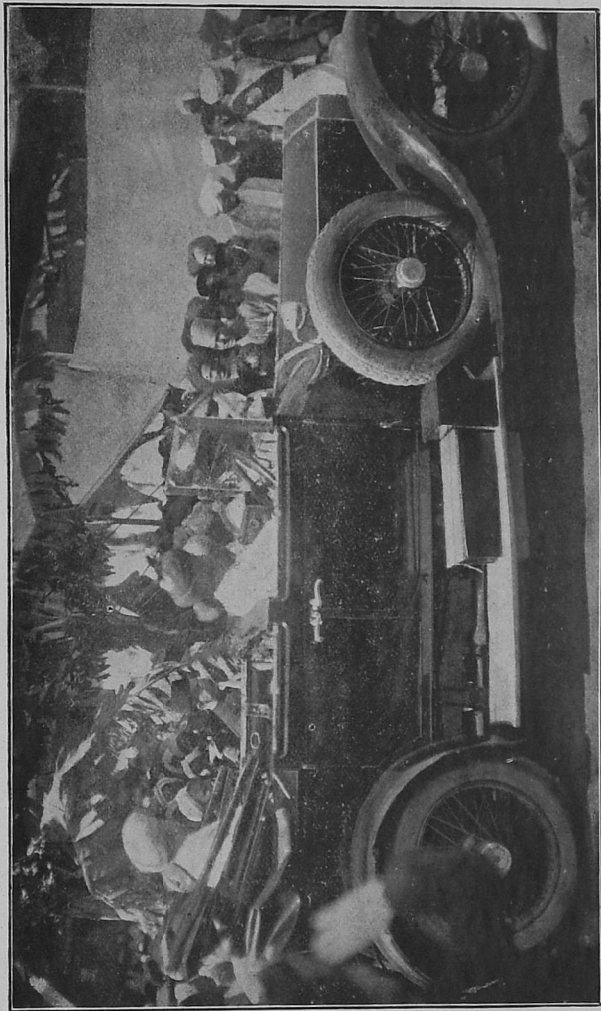
In this province there are a large number of temples, images and inscriptions testifying to the glory of Digambar Jain Religion. I suggest that this Association may publish full accounts of these ancient monuments and protect them from decay. I think it is necessary to build a canopy over the head of the historical image of Sri Bahubali for the sake of its protection. But if the engineers do not approve of the idea of building a canopy, then the *abhishekams* at least should be performed at shorter intervals.

I should like to suggest that this Association should watch over the regular performance of puja, maintenance and repair of the temples here.

In the end I have to say with much regret that the present status of our community is not a desirable one. There is internal strife. Some of our people say that they are fighting to live. But I say that the more our people quarrel and fight among themselves, the nearer they go to their grave. We are all followers of the doctrine of Ahimsa. But when we are not willing to be tolerant to our own brethren how can we be friendly to others?

Gentlemen! You are living in the distant south. You are not fully acquainted with the north Indian languages and you are not aware of the internal quarrels amongst us. There is a difference of opinion even regarding the learning of languages. Some of our people say that English education is not advisable and some others say that Samskrit education is not necessary. But I would say that both of them are quite essential now-a-days. For all worldly purposes English education is indispensable. It is the language most widely spread in the world. The teachings of our religion can be let known to a great number of people through that language throughout the world. Samskrit education is necessary for a correct and first hand knowledge of our religion.

The Jains should organise themselves into a single body or Mahasabha, with branches in every province, district and village and work in the same way as the Congress does. Before I conclude I pray to Sri Gommatesvara that the Jains may unite into a single community and work together for their advancement in the educational, social and religious matters.



HIS HIGHNESS LEAVING THE CONFERENCE.

THE IMAGE OF SRI GOMMATESVARA.

ALLOFT, conspicuous, magnificent and mighty, on the high enchanting basis of the lofty summit of Vindiyagiri, stands serene and sublime, the colossal statue of a dignified human figure. This supremely striking, sacred and unusually majestic image marks the site of one of the most interesting and important spots in the south of India, one whose traditions carry us back to the earliest authentic period of Indian History. This place is the famous Sravana Belgola, also known as Gommatapura and Dakshinakasi, a very important place of pilgrimage for the Jains. This village lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and picturesque clasp hands so firmly as here." Both the hills are as important historically as they are sacred religiously. It is on the larger hill or Doddabetta or Vindiyagiri that the colossal image of Sri Gommatesvara, of wondrous beauty, stands carved out of a single rock which grows out of the very hill itself.

The image is nude and stands erect facing north. The face is a remarkable one with an exquisitely impressive expression at once serene and smiling, contemplative and composed. The hair is curled in short spiral ringlets all over the head, while the ears are long and large. The shoulders are very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant hills, from which emerge serpents ; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. The pedestal is designed to represent an open lotus.

This colossal image of Gommatesvara is carved in a fine-grained light-grey granite, and has not been injured by weather or violence and looks as bright and clean as if just from the chisel of

the artist. It is larger than any of the statues of Rameses in Egypt and it is more impressive both on account of its commanding position on the brow of the hill overlooking the wide stretch of plain and of its size. It attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The height of the image may be put down at 57 feet. The following dimensions are very interesting :—

	Feet.	Inches.
Total height to the bottom of the ear	... 50	0
Breadth across the shoulders	... 26	0
Length of the foot	... 9	0
do. middle finger	... 5	3
do. fourth finger	... 2	8
do. great toe	... 2	9

It is impossible to overestimate the sublimity and grandeur of the image of Sri Gommatesvara for at the height of its massive conception and perfection of art, it defies all description even as it does any imitation of it. Hence at best we can have only a flash-light view of the Image through words. Nothing short of a pious pilgrimage to the Sacred feet of Sri Gommatesvaraswami can give an adequate idea of what he is at the sanctified top of Vindhya giri.

According to Jaina tradition, as may be seen from treatises like the *Rajavali-kathe* and *Munivamsabhyudaya* the venerable image of Sri Gommata at Belgola was formerly worshipped by Rama and Ravana, as also by the latter's wife Mandodari. It is also said that Rama and Sita brought the image from Lanka and installed it on the larger hill. But from the inscriptions on the hill one is led to conclude that Chamunda-Raya had the statue of Gommata made. Inscriptions numbered 234 and 254 give clear expression to this statement. We have further synchronous records Nos. 175, 176 and 179 in Kannada, Tamil and Marathi languages respectively engraved at the sides of the image itself

stating the same fact. The period of the last three inscriptions is evidently that of Chamunda-Raya who was the minister of the Ganga King Rajamalla II, 974-984 A. D. From various evidences scholars have come to the conclusion that the image was consecrated in 980. Gommata was one of the names of Chamunda-Raya and hence the Image is known as Gommatesvara meaning "the Lord of Gommata."

Sri Gommateswara is none else than Sri Bahubali, the son Bhagwan Sri Rishaba deva, whose story we publish elsewhere in this issue. Sri Bahubali defeated his brother Bharata but soon renounced his kingdom and became an ascetic. Sri Bharata made a golden statue of Sri Bahubali 525 *marus* in height, at Paudanapura. Chamunda-Raya, having heard a description of the Image at Paudanapura set out with a firm desire of seeing it. In the course of the journey he stopped at Sravana Belgola. One night the goddess Padmavati appeared to him in a dream and said "Around the god at Paudanapura to a considerable distance *Kukkutasarpas* (Cockatrices) keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." Accordingly as soon as the golden shot struck the boulder, the head of Gommata revealed itself. Soon the full image was made visible with the help of a diamond chisel and a jewel hammer. Then followed the abhishekam and the granting of a large number of villages of the revenue value of 96,000 *varahas*.

Since then the Image of Sri Gommatesvara has been a proud and priceless object to the Jains, very scrupulously cared for and devoutly worshipped. Many kings and emperors have been zealous worshippers of Sri Gommata and have granted lands etc., from time to time for daily puja and the general upkeep.

Even granting that the image was only erected in 980 A.D., many, many were the changes which Sri Gommata has witnessed since then. How many Kingdoms have come into and gone out of existence in South India? How many dynasties of rulers rose and

fell, how many armies warred with success and failure? What became of the innumerable fortresses reared and raised to the ground? How many cannons had boomed to massacre men? Where are the triumphal arches of Princes and Potentates? Where are the riches of the South which made even Pliny, the Roman Historian envy the Indians? Echo answers "where"? They have all had their meteoric existence and had their day.

But still Sri Gommatesvara continues to look on the struggling world with a smile and dignity which cannot but be of great significance to the thinking souls. Is there not a voice lisping into your ears, "You know not what you do."

Go and sit at His feet and look at His divine face and figure and meditate upon the incidents of His life, His asceticism and His spiritual emancipation and realise for yourself in what spiritual ecstasy your soul gets itself enraptured. Then you hear the divine message of Sri Gommatesvara yourself, which is above all words, which is the language of the Spirit and the Soul, and yet calling to the human world, "What shall it profit a man, if he gains the whole world and loses his own soul?."

Even for the ordinary Jaina layman who is much engrossed with the affairs of the world, the colossal Image is not without a deep significance. Does it not remind you of the famous days of Chamunda-Raya and other royal patrons. When on a visit to Gommatapura (Belgola) are you not moved at what the Jains were, during the glorious days of the great emperor Chandragupta and what they are to-day. In what walk of life did the ancient Jains not occupy a distinguished place? On the other hand in what line of the present-day society the Jains have any voice at all? Are you not set about musing about all this and more? Is there not a voice emanating from the lofty summits of Vindyagiri calling for unity and education, and *daya* and *dana* among the Jains in India? Will this divine call and message go unheeded?

Victory to Sri Gommateswara !

M. K.



SRIMAN DANA VIR RAJYABUSHAN SIR SETH HUKUMCHANDJI. Kṛ.
INDORE.

PRESIDENT OF THE SIXTH ANNIVERSARY OF THE
MYSORE JAIN EDUCATION FUND ASSOCIATION
HELD AT SRAVANA BELGOLA.

COMPARATIVE RELIGION.

Note on the Examination of the Biblical doctrine
with reference to *Sannyasa*.

BY

Champat Rai Jain, Bar-at-law.

MEN to-day look upon philosophy as a subject to be accomplished in an arm-chair ; but this has not always been so. The ancients, who took a more serious view of life than ourselves, looked upon it not only as a science but also as an art, the art of life, and regarded it as necessitating a systematic and habitual training. In his interesting work "The Influence of Greek Ideas and Usages on the Christian Church" Edwin Hatch, D.D., points out that the aim of the training was to bring the passions under control. It was a sort of moral gymnastic intended for the development of the moral side of human nature.

"Just as the training of the muscle which is necessary for perfect bodily development is effected by giving them exaggerated exercise so the training of the moral power was effected, not by reading the rules and committing them to memory, but by giving them a similarly artificial and exaggerated exercise..... The aim of it was to bring the passions under the control of reason, and to bring the will into harmony with the will of God" (Loc. Cit. 147).

Dr. Hatch's conception of the harmony between individual and the divine wills is necessarily tinged with the current misconceptions of mystic origin, but the student of the Science of Religion will have no difficulty in grasping the sense of the expression to consist in the aspiration of man to acquire the nature of God. The principle of exercising the moral restraint needs no comment from me, beyond this that as in physical culture over-exertion will be productive of strain and fatigue, and under-exertion will lead to no good results, in the same way with

the training of the will one must exert one self to one's full capacity, avoiding both the over-straining of excess and the ineffectuality of shirking.

Even among the Christians of the second century this moral discipline was carried out under systematic rules.

"It was not left to a student's option. He must undergo hardships, drinking water rather than wine, sleeping on the ground rather on a bed; and sometimes even subjecting himself to austerities....." (Ibid. pp. 148-149).

This is, indeed, the ancient doctrine; it is certainly as old as Religion itself, which means nothing if not the attainment of Divine Perfection by the complete eradication of the lusts and appetites appertaining to embodied existence. This practical aspect of Religion was not kept in view as seriously and vigorously elsewhere as in India; but even in countries like Greece, which have not produced any true ascetics, philosophers tried to carry out the principle of renunciation in their lives. We learn from Dr. Hatch that Pythagoras had founded an ascetic School (Ibid. 151).* Dr. Hatch also quotes Dio Chrysostom, who says (Ibid. 151) :—

"The life of one who practises philosophy is different from that of the mass of men; the very dress of such a one is different from that of ordinary men, and his bed and exercise and baths and all the rest of his living. A man who in none of these respects differs from the rest must be put down as one of them, though he declare and profess that he is a philosopher before all Athens or Megara or in the presence of the Lacedaemonian kings."

Askesis, the term which was in use for bodily training, was also employed to denote this special discipline of the philosopher who aimed at the voluntary repression of desire. But the emphasis in asceticism is not on mere bodily hardships.

"The true ascetic is he who disciplines himself against all the suggestions of evil desire." (Ibid. 149).

Abstinence from marriage and animal food was urged and practised as counsels of perfection (Ibid. 155). It was also distinctly recognised that the result of the practice of philosophy

* See also the Encyclopaedia of Religion and Ethics Vol. IX. p. 859,

was happiness (Ibid. 153). If a temptation come in a man's way it must be resisted. He should then say to himself :—

"Wait poor soul ; do not straightway be carried off your feet by it ; consider the contest is great, the task is divine ; it is for kingship, for freedom, for calm, for undisturbedness." (Ibid. 149).

The words 'for Kingship, for freedom, for calm, for undisturbedness' in this quotation are clear enough, meaning, as they do, divine perfection and freedom and joy, as taught by Religion.

In the Bible also it is said (Leviticus, xx. 7) :—

"Sanctify yourselves therefore, and be ye holy ; for I am the Lord your God."

Man must raise himself to correspond to the type of his ideal. Hence it is stated clearly in an earlier passage in Leviticus (xix. 2) :—

"Speak unto all the congregation of the children of Israel, and say unto them : Ye shall be holy : for I the Lord your God am holy."

The injunction is repeated in the New Testament. 1-Peter (chap. i. 16) records :—

"Because it is written, be ye holy for I am holy."

The messianic teaching itself most distinctly inculcates (Matt. v. 48) :—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The full divine Perfection of God has been held out here as the Ideal for the aspiration of man. In the Petrine Epistle we again have it (2-Peter, I. 11) :—

"Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

In Ephesians (chap. iv. 13), the desire is for becoming perfect "unto the measure of the stature of the fullness of Christ" ; and in the Epistle of James (chap. i. 4), the language is even more unambiguous, the words employed being "*that ye may be perfect*

and entire, wanting nothing." As already stated, the Godhood of the soul is rendered unmanifest in the case of the unredeemed beings by the intimacy of the association with matter, so that it is neither whole nor divine in any sense. But by the practising of asceticism it will become holy (from a root implying wholeness) and, therefore, whole and entire, to use the language of the Epistle of St. James, and shall then be wanting in nothing.

Imitation of God, that is to say, of the Ideal, is necessary for the attainment of Perfection. According to Philo Judaeus (20 B. C. to 30 A. D.), the prophetic mind, by which term he understands purest intelligence, when it has been initiated in divine things and is inspired resembles unity, and "he who cleaves to the nature of unity is said to have approached God with the intimacy as it were of a kinsman." The reason of this may be given in Philo's own words :—

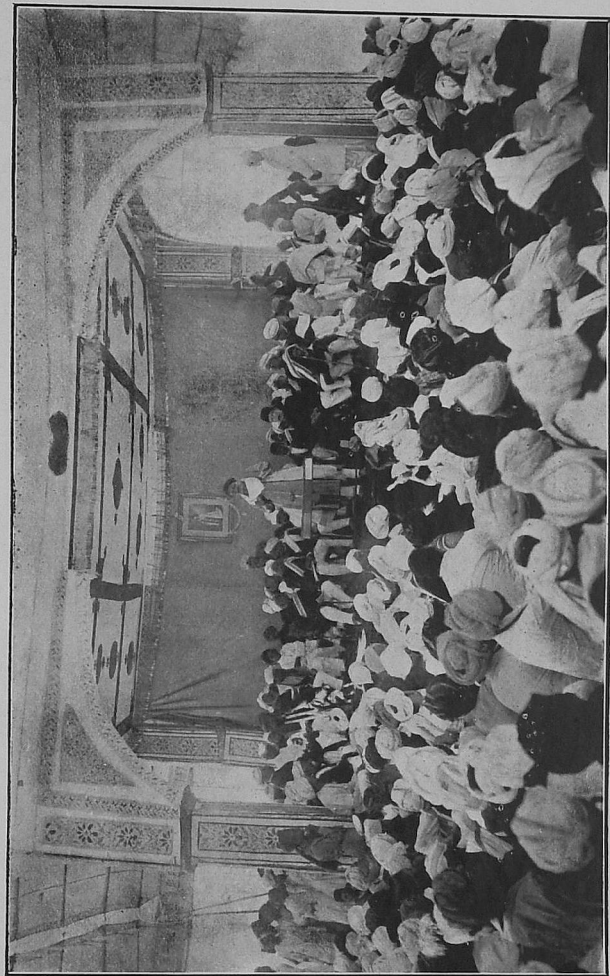
"For, abandoning all mortal types, he is transferred to the divine type so that he becomes akin to God and truly divine" (Philo's Contribution to Religion, by H. A. A. Kennedy, p. 233).

What happens to such a one who is transferred into the divine type? Does he have to die and remain in subjection to the law of Transmigration? No, there is an end to his sufferings and wanderings, for he has become fully divine as a God. Philo, too, says (Ibid. p. 138) :—

".....the good man does not die, but departs, that it might declare the inextinguishable and immortal nature of the fully purified soul, which shall experience a departure from this world to heaven, not that dissolution and destruction which death appears to bring."

How can there be subjection to death in the case of a fully purified Soul, who has completely separated Himself from matter and who is established, unshakably, in His own divine Unity, *i.e.*, the simplicity of Spiritual nature? Immortality is acquired, not as a gift from an outside patron, but arises only because pure Spirit is a simple and therefore indestructible substance.

But is there no simpler and less trying method of reaching the divine unity for the benefit of the easy-chair speculators of our



SIR SETH HUKUMCHANDJI KṚ. DELIVERING HIS PRESIDENTIAL ADDRESS.

day? Can we not go on living and enjoying ourselves, let us say, a bit moderately, in the world, and become divine at the same time? There are some persons who actually think that the teaching of the Bible not only provides such an easier method but is actually opposed to the more austere one. Let us see what is the truth for ourselves.

According to St. Paul, not the hearers of the law, but the practisers (doers) of the law, will be justified (Romans, ii. 13). In the Epistle of James (chap. i. 22), the warning is plainly given against self-deception in this respect :—

“Be ye doers of the word, and not hearers only, deceiving your own selves.”

Still more clear rings the voice of the preceptor when he says :—

“What doeth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?”

“If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give him not these things which are needful to the body, what doeth it profit?”

“Even so faith, if it hath not works, is dead, being alone” (James, ii. 14-17).

St. Paul laments man's inability to do what he should do and to refrain from what he should not do in forcible language (Romans, vi. 19-23) :—

“For the good that I would I do not: but the evil that I would not, that I do.

“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

“For I delight in the law of God after the inward man:

“But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members.”

The culmination is reached in the next verse, which sums up the philosophical conclusion in a few words regarding the nature of the obstruction to right conduct and the acquisition of Soul's natural divinity. The language is remarkable and singularly

forcible and terse :—

" O wretched man that I am ! who shall deliver me from the body of this death ? "

Can there be anything more serious, than this ? There is nothing of your arm or easy-chair speculation in the apostolic language here. The apostle is in deadly earnest.

The body, the object of so many of our fond affections, is a hindrance in the soul's path, and must be removed, because sin is associated with and centred in it. But is there any difficulty attaching to the destruction of the body ? Can it not be put an end to by something that is destructive of life, e.g., by poison ? Aye ! there is the rule ; the difficulty is precisely here, and it is a very great difficulty ! For death by suicide does not effect a complete separation between the body and the soul, as it leaves two subtle inner vestments* adhering to the spirit, which is immediately drawn into another womb by the forces of magnetic attraction operating on it, through the electric material of those inner vestments, and is reborn somewhere in due course of time with a new outer bodily cover. We must therefore distinguish this, the suicidal, form of death from the idea of death in the Pauline Epistle referred to above. This distinction consists in the cessation of sin, which is destroyed by dying in the proper way and which continues in the ordinary mode of demise. St. Paul, therefore, correctly says :—

" For he that is dead is freed from sin " (Romans, v. 7). We must not, of course, take it to mean death in the normal sense, what is meant is only ' for he that is dead to the body, etc.' The problem, then, is how to die so as to be alive ever more thereafter,

* In the Bible these inner bodies are not specifically mentioned, but the whole doctrine is briefly given in a different garb. In Thessalonicus (iv. 23) mention is made of " spirit, soul and body " which acquire great significance in the light of the following statement in the Epistle to Hebrews (see chap. iv. 12) :—" For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. . . ." It is clear from this that what St. Paul regards as soul is the inner vestment, intervening between the purity of spirit and the gross material body, and that separation between soul and spirit is possible by knowledge divine that cuts asunder more sharply than the sharpest sword.

in other words, how to die while fully alive all the time? The answer to this is given in the 10th verse of the next chapter where it is said :—

“And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.”

The idea of Christ has been explained in my other writings, and is that of the spiritual Ideal of the Soul which is a great mystery. St. Paul says of this mystery that it was kept secret since the world began (Romans, xvi. 25). In the Epistle to Ephesians (chap. iii. 3-4). We are told :—

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.”

This is repeated in the Epistle to Colossians (chap. ii. 2-3) :—

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ ;

“In whom are hid all the treasures of wisdom and knowledge.”

The Gospels, in reality, only aim at uncovering the secret in a guarded way. The apostle's hesitation is evident from his language (Ephesians, vi. 19-22) :—

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospels,

“For which I am an ambassador in bonds : that therein I may speak boldly as I ought to speak.

“But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

“Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.”

I shall not dwell on the mystery of the Bible or of the Biblical teaching any longer here, as I have explained it fully in my earlier works, e.g. the ‘Key of Knowledge.’ It will be sufficient to point out here that this great mystery is centered in the life of the Soul which is its own God, but which is deprived of its

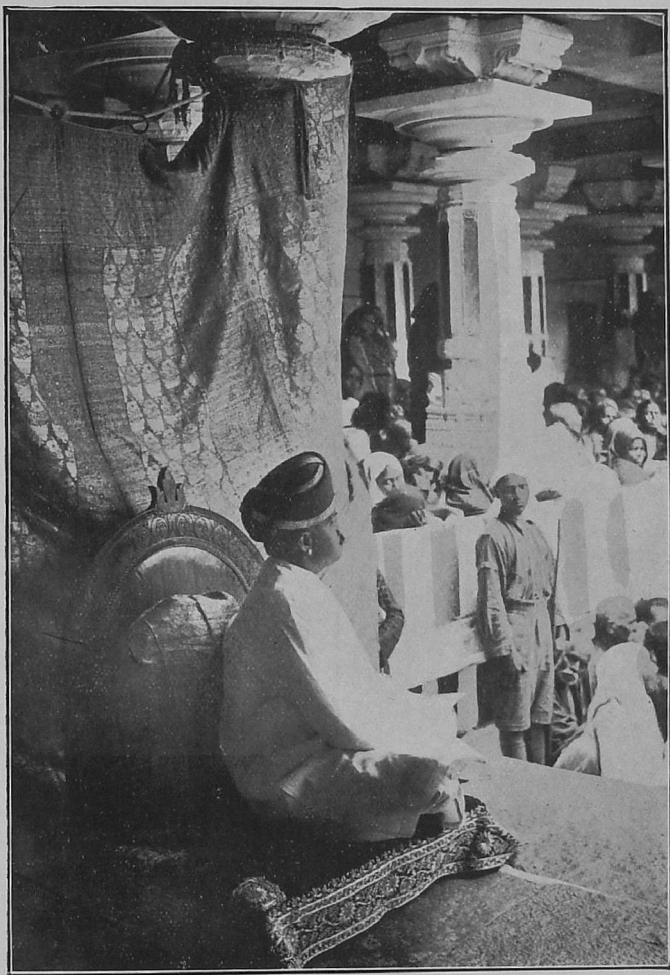
natural status and glory on account of the bondage of sin (=wrong-doing, *i.e.*, *karmas*). How may the release of this divinity be accomplished is the one theme of Religion. This great truth about the divinity of the soul was as much an astounding revelation to the unlettered and uninitiated in the past as it is to men and women of to-day, and they resented it as bitterly and as vehemently as the fanatics of our own times do, because it clashes with their vulgar conceptions of God, Nature and Soul, derived from a mis-interpretation of the letter of the Law. And so great was the frenzy of the fanatical mobs that they would proceed to stone any one who differed from their own reading of the scriptural text. The guardians of Wisdom Divine were thus forced to practise their faith in secret, and they also advised their followers to be cautious and guarded in expression.

To revert to the subject, the only way, then, of dying alive, that is to say of living out death, is to become actively conscious of the inherent Divinity of the Soul. This will fill the interior with Light and Life, and will induce the will to shun the temptations and toys of the external world, thus establishing it firmly in the principle of desirelessness. The body which is held together by the force of the magnetism of the desiring nature will be dissolved into its component parts, in the absence of desires, and purity of Spirit will be attained as the culmination of the process of Self-realization. This is how death will be conquered by 'works.' As stated by the apostle, "the last enemy that shall be destroyed is death" (1-Cor. xv. 26). This is true, because death does not exist for pure Spirit, that is a simple substance, but is an incident attaching to compounds, that is to say to embodied existence. The result is the same as described by St. Paul, though he delights here in the use of mystifying expression ;—

"For I through the law am dead to the law, that I might live unto God."—

'As God,' perhaps, would have been too unambiguous to suit the language of mystics ! In any case, the exhortation to the disciple is forceful and grand :—

".....Awake thou that sleepest and arise from the dead, and Christ shall give thee light" (Ephesians, v. 14).



HIS HIGHNESS WITNESSING THE MASTAKABHISHEKAM.

This is an exhortation to the individual, certainly not to the mass or masses of men. So is the one in Galatians (chap. vi. 4-5) which reads :—

“ But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

“ For every man shall bear his own burden.”

The next two verses also propound the same doctrine :—

“ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

“ For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

No doubt, the man of the world, ignorant of the nature of his soul and of its high destiny, under the deluding influence of the *karmic* force, looks upon the world as a beautiful sight, capable of gratifying his senses in diverse ways ; but Religion has ever pointed out that it is the real source of corruption. Like a harlot that always runs after new admirers and throws them off when tired of them, the world is the seducer of souls, defiling and corrupting them in various ways and in different degrees, and preventing them from turning in the direction of Light which implies everlasting life. Perpetually and continually are her admirers devoured by her terrible consort, Death, and continually they are made to reappear again on the world-stage to be the plaything of this chief of whores. Notice the caustic style of the apostle when he says (James, iv. 4) :—

“ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God.”

In John's first Epistle it is said (chap. ii. 15—17) :—

“ Love not the world, neither the things that are in the world.

“ If any man love the world, the love of the Father is not in him.

“ For all that is in the world, the lust of flesh, and the lust of eyes, and the pride of life, is not of the Father, but is of the world.

“And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.”

The world, then, is set in a direction diametrically opposite to the Spiritual Path, and he who wishes to pursue the latter will have to deny himself all the pleasure that its goods can afford to the senses. This is renunciation which must culminate in asceticism of the severest type, such as is described in the Jaina Scriptures. Those who seek salvation from an easy chair should know that pure pious wishes will never conquer death. Only the attainment of immortality can do this, but immortality is only possible when the body which is the compounded effect of Spirit and matter, is altogether separated from the soul. How pregnant with significance are the words of the apostle when he says (1—Cor. xv. 50—51 and 53—54) :—

“Now this I say, brethren, flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

“Behold, I show you a mystery ; we shall not all sleep, but we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

As already stated, all this affliction to be suffered is trifling as compared with the gain that shall be obtained. The Bible itself records (2 Cor. iv. 17—18) :—

“For our light affliction which is but for a moment, worketh for us a far exceeding and eternal weight of glory ;

“While we look not at the things which are seen but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal.”

Identically the same idea is expressed in the Epistle to Romans (Chap. viii. 18) :—

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Let the modern arm-chair critic reflect on these great sayings of serious men, which promise to the suffering humanity the attainment of the perfection that is divine and unexcelled—aye, the Perfection which people associate with their loftiest conception of Divinity and Godhood !

It will be now fully evident that the ideal in view in Christianity is identically the same as that which Jainism has been preaching all along, and that the attainment of it is also declared by these religions to be dependent on the complete separation of Spirit from Matter. The methods of the other religions have already been studied in other works by the present writer, and need not be gone into here afresh. The observations here made are to be taken as supplementing the notes on the Jewish and Christian doctrines examined in my other books, and should if possible, be read along with them.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 57 of the last issue).

16. Q. What are Right Faith, Right Knowledge and Right Conduct ?

A. Right Faith is belief in the nature of things as they are (Tattvas). Right Knowledge is the detailed and correct knowledge of things. Right Conduct consists of the observance of the rules of virtuous and upright life.

17. Q. Which are the Tattvas ?

A. The Tattvas are seven in number. They are Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha. Jiva is Soul. Ajiva Non-Soul consisting of Pudgala (Matter), Dharma (Medium of Motion). Adharma (Medium of Rest), Akasa (Space) and Kala (Time). Asrava is the inflow of Karmic Matter into the Soul. Bandha is the bondage of the Soul with the Karmic matter. Samvara is the stopping the inflow of the Karmic matter into the Soul. Nirjara is the process of removing the Karmic matter already accumulated in the Soul. Moksha is the Liberation of the Soul from the Bondage of Karmas.

18. Q. How is Right Belief attained ?

A. Right Belief is attained by a soul by *Nisarga*, intuition, independently of the precept of other or by *Adhigama*, tuition by which knowledge is acquired. Really speaking Right Belief is attained as the result of subsidence or destruction-subsidence or destruction of *Karmas* which delude Right Belief and those which create in the soul passions of the highest degree. There are external causes also for Right Belief. They are *Dravya* e.g. images of Jina, *Kshetra*, e.g., Samavasarana. *Kala* i.e., Right Belief is attained by a soul only when the interval to the soul's attaining Liberation is less than half the time taken by the soul for its embodiments in all matter (*araddha-pudgala-parivartana*) and *Bhava*, pure thought-activity.

19. Q. By what means Adhigama or Tuition is attained ?

A. It is attained by *Pramana* and *Naya*.

20. Q. What is *Pramana* ?

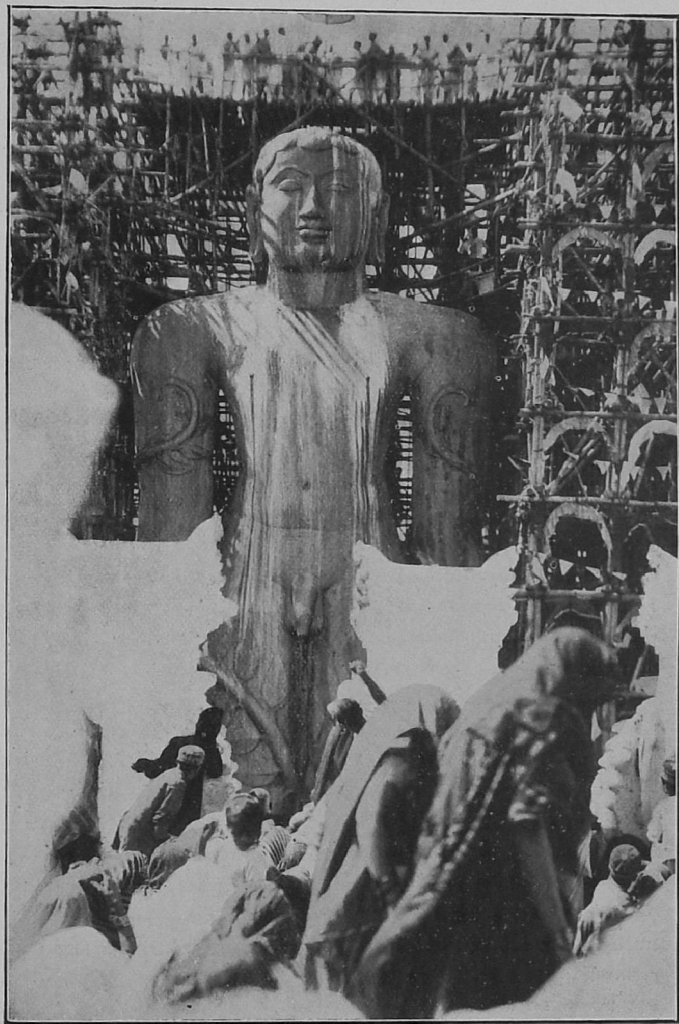
Pramana is authority by means of which we have right knowledge of things. It is either direct (*Pratyaksha*) or indirect (*Paroksha*). It consists of *Mati Jnana* (Sensitive Knowledge) *Sruta Jnana* (Scriptural Knowledge), *Avadhi Jnana* (Clairvoyant Knowledge), *Mana-paryaya Jnana* (Telepathic Knowledge), *Kevala Jnana* (omniscience). *Mati Jnana* and *Sruta Jnana* are said to form *Paroksha Pramana* whereas *Avadhi Jnana*, *Manahparaya Jnana* and *Kevala Jnana* are forms of *Pratyaksha Pramana*.

21. Q. How is *Mati Jnana* acquired ?

A. *Mati Jnana* is acquired through the senses and the mind.

22. Q. What are the different stages of *Mati-Jnana* ?

A. Four stages of *Mati Jnana* are described in Jainism. They are *Avagraha*, *Iha*, *Avaya* and *Dharana*. *Avagraha* is the first impression that we get through our senses about an object. *Iha* is the desire to know what the object perceived is. *Avaya* is the determination of the object attended to. *Dharana* is keeping in our mind the knowledge of the object. For example, we see an animal running in the street. (*Avagraha*). We wish to know if the animal is a horse, an ass, or any other animal. (*Iha*). We find that it is a horse (*Avaya*). We remember in our mind about the horse (*Dharana*).



THE GRAND MASTAKABHISHEKAM OF SRI GOMMATESVARA.

AN AFTER LIFE.

By

H. Warren, London.

IN the year 1902, not very long before he died, Mr. Herbert Spencer, in his book called "Facts and Comments," page 202, writes as follows :—

"Old people must have many reflections in common. Doubtless one which I have now in mind is very familiar. For years past, when watching the unfolding buds in the Spring there has arisen the thought 'Shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush?' Now that the end is not likely to be long postponed, there results an increasing tendency to meditate upon ultimate questions.

"It is commonly supposed that those who have relinquished the creed of Christendom occupy themselves exclusively with material interests and material activities—thinking nothing of the How and the Why, of the Whence and the Whither. It may be so with some of the uncultured, but it is certainly not so with many of the cultured. In the minds of those intimately known to me, the 'riddle of existence' fills spaces far larger than the current conception fills in the minds of men in general.

"After studying primitive beliefs, and finding that there is no origin for the idea of an after-life save the conclusion which the savage draws from the notion suggested by dreams, of a wandering double which comes back on awaking and which goes away for an indefinite time at death; and after contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the existence of the last without the activity of the first, we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive.

"But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

“ And then the consciousness itself—what is it during the time that it continues ? And what becomes of it when it ends ? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination ; and that at death its elements lapse into the Infinite and Eternal Energy whence they were derived.”

The main issue in the above extract is the conclusion that we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive. Obviously Mr. Spencer is not satisfied with it ; it only seems necessary, and its consequences are felt to be strange and repugnant. We may therefore think that had he known of the Jain philosophy and had believed it, he would have welcomed it, as it promises continued existence, and renders acceptable the possibility that there might be no knowledge of having existed : we have no knowledge now of any previous existence, but we do not feel any strangeness or repugnance at the ignorance.

If we wish to retain the thought that consciousness continues after death, we must have some rational basis for doing so, and this is what the Jain philosophy gives us. It asks us to believe that consciousness is not an affair of the brain, but is a quality which inheres in something conscious by nature and generally called soul. This gives us a rational basis for belief in an after-life : the unconscious body is left behind at death, and the conscious soul goes elsewhere. Sleep and other forms of ignorance are explained by the presence of a foreign element obscuring knowledge but not annihilating the capacity to become again conscious.

But it may be asked that if belief in an after-life is based on belief in a soul, what is belief in a soul based upon ? Belief in is not knowledge of the soul. Knowledge puts belief beyond doubt or dispute and is itself final ground, but before we get this knowledge we have to be content with reasoning. In two ways Mr. Spencer's own statements supply what practically amounts to evidence of the existence of soul. Before pointing these out, we will bring to mind some useful facts in support of the theory that there is a soul in living beings, or better that living beings are souls with bodies.

That a physical organization is not a conscious being can be seen in the following way. When we refer to a physical organization we say 'it', but when we refer to a conscious being we say 'he.' Obviously we cannot properly refer to the parts of a physical organization either separately or collectively as 'he,' which we could do were they conscious. And further, we cannot rationally think that the body or any part of it generates consciousness. The body generates heat, for instance, which is a mode of molecular motion, but cannot in the same way generate consciousness. Consciousness means the fact of being conscious, which is an abstract idea. Being conscious is the concrete reality, and to say that the brain generates being conscious is unmeaning language, non-sense. Obviously there must be something imbuing the body with consciousness while alive, as water gives wetness to a sponge or sugar sweetness to tea.

Again, all real things and beings are substantial. I am a real being, therefore I am substantial. Substance is indestructible, so I am indestructible and therefore must always exist. In order to exist I must be conscious, and in order always to exist I must always be conscious. I cannot exist minus consciousness potential or actual, so a substance which can exist minus consciousness cannot be me. My physical organization can (or will) exist minus consciousness, therefore my physical organization cannot be me.

A third reason for believing in soul is the fact that knowledge, sentience, or any form of consciousness is different in kind from motion of matter. Light, heat, electricity and magnetism are generally believed to be various modes of molecular or of atomic motion. But no mode of molecular or atomic motion can be regarded as an example of being conscious. Being conscious evinces something other than material structures; it evinces a conscious being, and this new discovery is generally called soul.

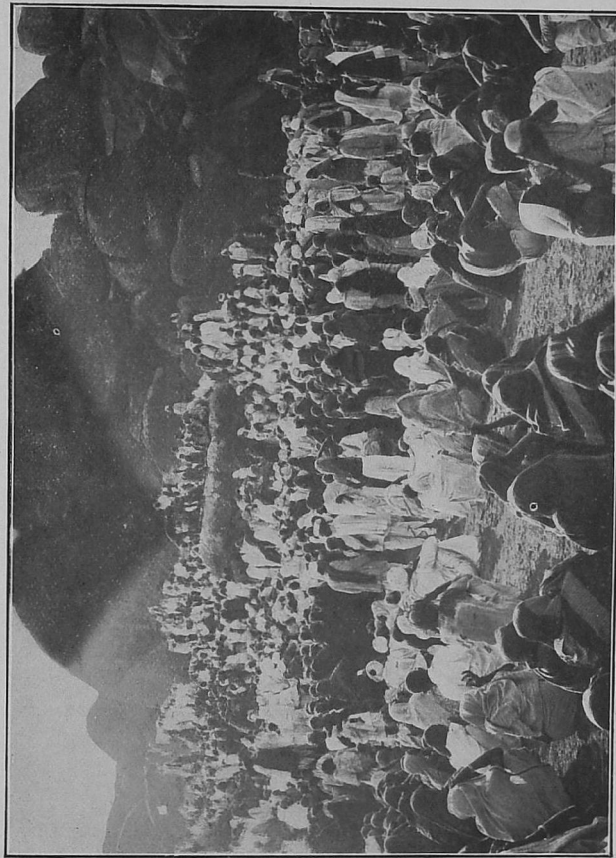
We may now point out the two ways in which Mr. Spencer's own remarks in effect substantiate belief in a soul.

The thought that consciousness continues after physical organization has become inactive must, he says, seemingly be relinquished. In order to be relinquished it must have been held. Why was it held? Is it not because the thought itself is a mani-

festation of a being whose nature it is to continue conscious after death? Such a being could not naturally think otherwise. How comes, it then, that Mr. Spencer does think otherwise? The answer is in the theory of karma, there is some karma, in this case false argument, disturbing the soul's natural thought. That this natural thought is only obscured and still persists in spite of the arguments, is shown by the doubt expressed in saying we 'seem' obliged to relinquish it, and by the rising up of feelings of strangeness and repugnance at the suggestion that the soul should give up its own natural belief which was held before the intellect disturbed it. We may say, then, that the thought which Mr. Spencer proposes to relinquish is itself fair evidence of the existence of soul.

Why we cannot work the argument the other way and say that the thought that consciousness ceases at death is a manifestation of a being whose nature it is to cease to exist, I am afraid I must leave to the reader to decide for himself. Possibly the judgment of a calm mind is the only criterion as to which of two conflicting propositions is true. With the right thought there will be harmony all through the whole being; it will not clash with either the feelings or the will; it will be felt to be true, and will be chosen in the conduct of life.

The second way in which Mr. Spencer's own statements practically prove the existence of soul is seen in the final paragraph of the quoted extract. If the elements of consciousness are derived as he says from an Infinite and Eternal Energy, what is the condition of this Energy after these elements have as he says lapsed into it? Consciousness cannot consist of unconscious elements, so whatever may be meant by elements of consciousness, they must be instances of being conscious. Obviously, then, the lapsing of these elements into this Infinite and Eternal Energy would still leave it conscious. Now, we cannot think of energy without something possessing the energy, so Mr. Spencer's source of consciousness turns out to be something not different from the Jain philosophy's reality called soul whose nature it is to be conscious,—conscious being.



PILGRIMS WITNESSING THE MASTAKABHISHEKAM FROM THE SMALLER HILL.

Now let us consider the arguments by which Mr. Spencer concludes that there is no after-life.

He calls the relation between brain and consciousness inscrutable. Nevertheless his conclusion that with the cessation of brain activity there is also cessation of consciousness, implies that consciousness is either a brain activity, or a temporary condition caused in some other thing by brain activity, as boiling is caused in water by fire. He thus tacitly assumes the relation to be either that of substantial (upadhana) cause, or else instrumental (nimitta) cause. But the brain is an unconscious substance and so cannot be the substantial cause of consciousness, and the quality (guna) of being conscious does not require an instrumental cause; it requires this only for its particular modifications which succeed each other, the quality itself being constant. Thus either of these assumptions is a false argument disturbing the soul's natural thought which it is proposed should be relinquished.

Incidentally it may be mentioned that as the conscious individual is not his physical organization, it follows that he exists as a soul during life, and does not have to wait till he is what is called dead before he becomes a soul. During life, however, our physical organization obtrudes itself so perpetually upon our attention, that we are scarcely if at all aware of our soul. We are souls with bodies, and of these two the only one we know is our body.

But the main argument by which Mr. Spencer draws his conclusion consists of two parts, one expressed, one tacit. He reasons that because we can get no evidence of the existence of consciousness without the activity of the brain, we must conclude that there is no such existence. This implies the tacit assumption that there would necessarily be evidence of it if it did exist. This, however, is a hasty assumption and cannot stand the test of reason. In view of the nature of the soul, whose infinite qualities are all non-sensuous, it would be impossible to get sensuous evidence of a conscious being who had no physical organization; he would be invisible, intangible, and inaudible. In the case of ghosts or spirits when seen, that which is seen is, of course, not the soul but his finer material body than our gross body. Again, there would be no visible evidence to us here of the continued existence of the

conscious being supposing that after leaving his unconscious body behind, he went elsewhere, perhaps to another planet, and grew another brain. But still it might be urged in answer to this, that supposing the individual were reborn among us here, he would when grown up be able to give us evidence of his continued existence by making himself known to be one of our old acquaintances. But this is generally prevented by his knowledge of his own past being obscured.

We need not deal with the remark about the origin for the idea of an after-life. It would perhaps be more reasonable to think that the idea originates from the soul itself and comes out in the course of development or manifestation of the soul's qualities.

To sum up, Mr. Spencer has given his view of what consciousness is, has stated certain premisses, drawn conclusions, and expressed himself sceptical about them. We have seen that his view of what consciousness is is not satisfactory, that his premisses do not warrant the conclusions, and that the scepticism is justifiable and is supported by other philosophy, which shows that there is rational evidence for belief in an after-life. The thought, therefore, that consciousness continues after physical organization has become inactive does not have to be given up; on the contrary, the idea which has to be given up is that it does not continue. All real being is indestructible and must always exist, and it is impossible for a conscious being to exist minus consciousness.

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BY

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

IT has been the privilege of India to have, as its guiding principle, the ideal of true Swarajya, from very ancient times. She realised very early that to possess one's soul is greater than to own the sovereignty of the whole world. It was this ideal that gave birth to the Jina and the Buddha who renounced their heirship to earthly power to seek consolation in a spiritual heritage. It was the same ideal that actuated Chandragupta the Great who relinquished his empire and followed his guru, Bhadrabahu to end his days in the wilds of the Deccan. It was again the same truth that made Asoka penitent for all his conquests in Kalinga and made him marshal all his resources for the purpose of a more glorious warfare against the insidious enemies of mankind—ignorance, misery and disease. In short, India never lost her spiritual perspective. Ethical value has always been assessed as the highest value. Did not Nachiketas beg of Yama to reveal the secret of the soul in preference to the boon of earthly glory?

Did not Maitreyi beg of Yagnavalkya to bequeath to her the Eternal truth of the soul in preference to the offered heritage of worldly riches and prosperity? Yes, Indian civilisation has been established on the bed rock of this eternal truth of Ethical value.

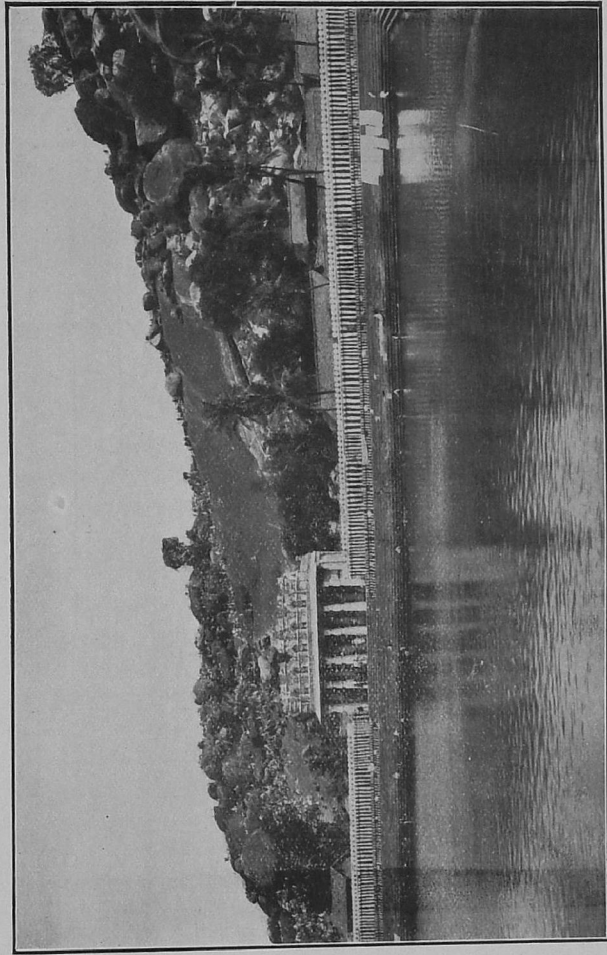
But turn to the West! What a Spectacle in Contrast! Inspired by the Spartan ideal of military efficiency, actuated by a gross Nationalism resting on economic values to the utter exclusion of the Ethical, while paying a lip homage to the Prince of Peace, really worshipping at the altar of Mammon and Molock, Europe, to her own detriment and to the great horror of the rest of the world—succeeded in converting the paradise into a powder magazine. The great world tragedy of the last great War was the inevitable and logical combination of a soulless civilization.

Strange to say even science and philosophy have conspired to facilitate the evil career of the West. The intellectual discipline of science which undoubtedly is the greatest contribution made by Europe towards the wealth of world-knowledge has with an appalling readiness served the same political ideal. The different sciences vied with each other in proclaiming to the world that they could discern no spirit in Nature. The mechanic Principle of Explanation successfully employed by the Physical Sciences was taken up by the Naturalistic Biology of Darwin. Life and its changes were assumed to be simply a phase of the same cosmic process governed by physico-chemical principles. Natural Selection and survival of the fittest would be a sufficient explanation. The category of life was an unnecessary and superfluous luxury for science. Lifeless Biology had a willing playmate in a 'Soulless Psychology.' The climax was reached when Neitsch preached his religion of the Superman with "The will to Power." Christian morality was condemned as a 'Slave morality.' He demanded a transvaluation of all values to be consistent with the spirit of the age. The Political world thankfully accepted the theory. Bismark supplied the model of diplomacy. Trietske sang the hallelujahs of the War Spirit. The end was the Armageddon, the raining of fire and brimstone, the destruction of Sodom and Gomarrah. It appeared for the moment that Europe would turn her back on the old idea with shame and remorse. But that was not to be. The divisions of spoils revealed the same old soulless politics deep-rooted in the economic value. The frustrated humanity thus once again groans in despair.

Here it takes the form of Rachel crying for her children. It is the cry of the mother, with eyes "scorched with smoke and blurred with tears," looking back to the bitter woes of the near past, when the blackness of night came into our life, when our hope of the world was blasted, our love of the world-children was blighted."

It is the defeated love and anguish of the mother protesting with indignation against the old order of statecraft. It sobs out the protest with the burning hope that man's self will once again find its birthright in peace and good will.

It is said that war is a human instinct. War like cannibalism



THE KALYANI TANK AND THE SMALLER HILL ON WHICH PILGRIMS ARE SEEN
WITNESSING THE PUJA.

may be an instinct perhaps, "but eradicable, and one that must be eradicated." It is neither right nor wise to keep aloof, while "the old war-mongers in office in speech and in writing, in plan and in act, take the old war-attitude, speak by the old war-tradition, conform to the old war-methods"

No woman can afford to be silent now in this matter of utmost moment. The reform must be given from the nursery. Let the tin-soldier, the cannon, and the bomb be banished from the nursery. Let the future politicians and statesmen be brought up in a new spiritual atmosphere.

In this task of educating the younger generation towards the ideal of peace, the author counts upon availing the resources of modern psychology. Just as the physical sciences have been turned to the service of war during the last century, psychology ought to be made to serve the organisation of the army of peace in the twentieth century. Its possibilities and potencies have been made evident by its therapeutic applications, by such methods as auto-suggestion of M. Cone and psycho-analysis of M. Freud. This hope is not altogether unfounded; for it is no exaggeration to say that from the point of view of the practical application of science the twentieth century is likely to be one of psychology. The statesmen and diplomats may be consciously or unconsciously lukewarm about the ultimate ideal of World Peace. But the first entry of women into politics must be marked by the initiation of complete change in the angle of international vision. The League of Mothers must be formed as the guardians of the world-peace and the league has to look to the training of world citizens. The Will-to-War must give place to the Will to Peace. Thus the mobilisation of soul-force for realising the great dream of peace on earth, of good will among the nations, seems to be the key-note of the mother's message. "In the possibility of betterment through mental training lies for us very largely the hope of the world. This throws a serious responsibility upon the student of mind. He has to re-construct his science of psychology on a fresh basis, making it more comprehensive, so as to include the underlying spiritual principle in civilisation and consequently to be free from the defects of the current psychology, constructed after the pattern of the dominant

principle of mechanical explanation. Instead of stopping short of positivistic analysis of the self which ends in condemning it as a mere bundle of discrepancies the student of psychology must adopt the old upanishadic ideal. "Let no man try to find out what speech is, let him come to know the speaker to find out what the thing seen is, let him come to know the seer . . . to find out what sound is . . . what taste is . . . what action is, let him come to know the agent" Such will be the task of the newer philosophy, whose lot it will be to educate the world towards peace. "So training, so working, we willing enter the stream of the working of the Willer of the world and carry on the Willer's work."

To eradicate the evil of war by the Will-to-Peace, to fight the evils of inter-national politics, by the mobilisation of soul-force, to reclaim the sovereignty of the world back to the Prince of Peace, from the clutches of Satan is a message which rings quite familiar to the Indian ear ; for does not the modern prophet of Ind speak the same truth ? Let us hope Rachel's cry has not been merely a cry in the wilderness. Let us hope the Sleeping Beauty, the human soul, which is now dormant in the fortress of briar and bushes on account of the wicked fairy, international diplomacy, will once again wake up and be wedded to the Prince of Peace.

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BY

HARISATYA BHATTACHARYYA, M.A., B.L.

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THE ADDRESS OF

Professor Phanibhushan Adhikari, M.A.,

Prof. of Philosophy, Benares Hindu University.

*President of the 19th Annual Meeting of Shri Syadvada Maha
Vidyalyaya, Kashi on 26-4-1925.*

Gentlemen,

Rarely does the president stand for an apology to his meeting, but proceed at once, in the usual manner, deprecating his abilities and expressing thanks for the honour. Your present chairman does nothing of the kind, not because he does not feel deeply thankful to those who have elected him, but because his feelings are of a mixed character. His mind would be uncomfortable without some words of explanation regarding his position. He is a Bengali and a Hindu, both of which would appear to be not quite in keeping with the honoured place he occupies on this occasion. We are gathered here to celebrate the anniversary of an institution established to teach the religion and philosophy of a faith about which little is known in Bengal, and with which little sympathy is felt by Hindus. There is almost total ignorance about Jainism in Bengal except for a few stray scholars in Calcutta, who have just begun its study. It has no home in Bengal, in the true sense of the term.

There are, of course, a few temples in Calcutta and other places, where devotees of the faith resort daily to worship their *Thirthankaras*. The magnificent building enclosed within a beautiful garden in a suburb of Calcutta is well-known to many a visitor as *Parswanath-mandir*. But they go there simply to enjoy the sight. They care very little to enquire who this deity is, the image of whom is installed inside the splendid building. The deity is perhaps regarded, by those of a religious turn of mind, as one of the thirty-three crores of gods and goddesses forming the Hindu Pantheon. As a student in Calcutta, my knowledge and feelings were not very different on the subject. And the great annual proces-

sion in which the image of Parasanathji is carried through the crowded parts of the city was several times witnessed and enjoyed by me with no other curiosity than the one excited by the annual car festival of our Jagannathji. This was my early attitude towards what is held sacred by our Jaina brothers. Perhaps there would have been no change in the attitude till now. But fortunately I was called away from Bengal to a place where by personal contact with real Jaina students there came a change in the attitude. I found, for the first time, that here was a faith some what different from ours. Still there was nothing like an intellectual sympathy with the faith at the time. I was then invited by some Jaina students of mine to visit Sonapat—an ancient and established home of Digambaras. The magnificent collection of manuscripts at the Jaina temple aroused my curiosity and admiration for this ancient faith of India among other faiths. The result was a strong desire in me to learn something of the literature that belonged to the cult. The desire remained unfulfilled, however, until I came over to Benares. Here, for the first time, I came into direct touch with Jainism in the person of the reverend saint, the late Acharya Vijaya Dharma Suri, who happened to be in Benares. And a heartfelt tribute is due to the memory of my friend, the late Mahamahopadhyaya Satish Chandra Vidyabhushan, who has done so much for the history of Jaina Logic, for my introduction to the venerable presence of the departed sage. Many were the happy occasions on which we met and discussed philosophical subjects, myself standing for the west and he for the east. I now feel deeply sorry that I did not make the best of these meetings by studying at his feet some literature of the faith, in which he was so vastly learned. But the inspiration I received from him was not to be lost. When he was gone, and gone for good, from Benares, I commenced what may be called real study of the literature. I am still a student of it, and the more I am studying the more interested I am becoming in the unique position of the philosophy and religion which that literature represents. This is my personal explanation. It will now be for you to judge of my fitness for the exalted position in which you are placing me.

I have already referred in a by-way to the ancientry of Jainism.



A BIRD'S EYE-VIEW OF THE NUMEROUS TENTS SET UP FOR THE PILGRIMS AT SRAVANA BELGOLA. IN THE CENTRE IS SEEN THE CONFERENCE PANDAL.

Little is perhaps known definitely to many of us what that signifies Jinendra Mahavira, the reputed founder of Jainism, is the contemporary of Gautama Buddha. This is at least established by the historical researches that have been made on the subject. These researches place them both back in the sixth century before the birth of Christ—a fact which was perhaps utilised by some Western Indologists to identify the two great sages. That is no longer possible. Jainism represents a religion different from Buddhism, although there may be some points of agreement between them. And if we take into consideration the archæological discoveries that have been made recently, we have positive evidence of the existence of Jainism as a faith far earlier than Buddhism. Already the excavations made at Muthra and other places have proved this beyond doubt. Parswanathji, the 23rd Tirthankara, is no longer a mythical being but a historical personage who preached Jainism some 250 years before the birth of Mahaviraji. The latter is now recognised to be but a reformer or a fresh exponent of the tenets of the faith held to be eternal. If, again, we are to give credence to the orthodox belief which would make Mahaviraji the 24th Tirthankara, we should have simply to gape in wonder to think of the vast ancience claimed for the doctrines preached by these comparatively modern teachers and exponents. For according to Jaina tradition, the time of the 22nd Thirthankara Neminatha is placed 84,000 years earlier. Similar large and incalculable figures are given for the still earlier series of 21 Tirthankaras by their orthodox traditions. We are not here concerned with these figures. But they at least indicate the nature of ancience claimed, and rightly claimed, for the faith. It is no doubt much earlier than Buddhism, as is shewn by the fact that Buddha himself is represented in the Tripitakas, which are supposed to embody his own sayings, to refer to Jainas as Nigranthas whose tenets he was at pains to refute.

It is not however for its ancience alone that Jainism is of value to us. High consideration is due to it on the part of those who would study the social history of India. No study of Indian culture would be complete without bringing in the influence which it must have exercised over the mind of Hindusthan. It is a well-

known sociological fact that no two cultures can exist side by side without influencing each other. The same is true of Buddhism as well. The mind of our ancient forefathers must have grown under the various cultural influences which have come to bear upon it from time to time. This may be put down almost as a priori truth. And the archæological researches of the present day are but confirming this truth more and more. It is now an established fact that Jainism had once an active share in the political history of India, especially in the South. It was not also without its silent influence on the social history. Some of the customary practices which have gained so much religious sanctity in our mind must have originated in the teachings of the religion of Mahavira. I may mention only one instance here, namely the doctrine of *ahimsa*. I would not say more on the subject lest my statements should appear as mere surmises in a field where still so much remains to be done by way of research. The present speaker would now rather advisedly proceed to say something on the unique position which Jainism represents among the philosophical systems of India. This is its doctrine of *syadvada* which has so high significance and attraction for him. And as the doctrine forms the speciality of Jainism, the founders of this institution have, to my mind, done the most fitting thing in prefixing the name *syadvada* to the place meant for higher instruction in its philosophy and religion.

The word Syadvada is an enigma to many, and to others a term of derision, so far as it represents the peculiar philosophical position of Jainism. Nothing has been so much misunderstood and misrepresented in Jainism as the tenet for which the word stands. Even learned Shankaracharya is not free from the charge of injustice that he has done to the doctrine. This could be excused in others of minor abilities. But in this great *savant* of India it is simply inexcusable, if I may be allowed to say so, notwithstanding the high deference with which I regard the learned sage. It seems he cared very little to study from the original sources the philosophical system which he terms, rather disparagingly, as the position of the "naked" (*Vivasanasamaya*). Yet this position, expressed so aptly by the word *syadvada*, gives a very high truth. It emphasises the fact that no single view of the

universe or of any part of it would be complete by itself. There will always remain the possibilities of viewing it from other stand-points which have as much claim to validity as the former. This is true both in regard to our mode of knowledge and to the reality known. As a matter of fact, the universe itself is a complex of innumerable elements and aspects, and we being imperfect in our powers of knowledge, can hardly grasp the whole from our limited standpoints. It is the omniscient who can know the whole as a whole completely and perfectly. Ours are but side-views and partial lights which can never do justice to the whole. This is a simple truth. The wonder of it is that we forget it and try to set up our imperfect views as perfect, and that which is but relative we would raise into the absolute. Nay, imperfect as we are both intellectually and morally, we would fight for the position we uphold as the only true position to the total disregard of other truths that might be there. The true attitude of mind should, in such cases, be an impartial one, as is rightly emphasised by the learned Mallishena in praise of the Jinendra Mahavira.

“*Anyonyapakshapratipakshabhavat yata pare matsarina pravadha :
Nayanaseshanapiseshamichchan na pakshapati samayastate ||.*”

“Showing how the same thing may be viewed equally from innumerable standpoints, your position is not partial like that of those who are rancorous of each other, because their position happen to be opposed.”

It is this intellectual attitude of impartiality, without which no scientific or philosophical researches can be successful, is what Syadvada stands for. But we forget that, out of our eagerness to hoist up our pet theory as the only true one, we soon find ourselves placed in irreconcilable contradictions and inconsistencies as the inevitable result of the attitude we adopt. This attitude is very aptly called by Jainism *Ekantavada*—the single view-point. The real attitude should be one of *Anekanta* the many sided, where only can lie intellectual rest. How can this universe, with so much incalculable variety in its make-up and progress in time, can be brought under a single angle of vision? The scheme of the universe is palpably pluralistic, and so it would be an inadequate way of regarding it as monistic. True, the human mind must find a unity

underlying this variety. We cannot help seeking the one in the many. But that is only an economy of labour, an intellectual "cheese paring," which may be useful to us, because we are beings with limited powers. But that which is but a useful necessity to us may not truly represent the nature of reality. Syadvada, though not directly, indirectly at least teaches this profound truth about the human ways of thinking about and regarding reality. This is the intellectual lesson of Syadvada, so valuable in itself. It has also a moral lesson to teach by implication, to which I must refer now.

The intellectual impartiality inculcated by Syadvada with regard to matters theoretical cannot but extend its influence on matters practical. At least it should do so, if we should be true to the spirit which the doctrine breathes. We are more impatient of each other in our practices than in mere speculations. And when our difference touches religion, we are apt to turn fanatics. We fight more often for the dogmas we profess than care for the religion itself. This spirit of intolerance has been found to run through life-long dissensions of man with man and has been responsible for much blood that has been shed in the name of religion. We forget, out of fanatic zeal, that all religions have a common aim and purpose, and the true spirit of religion should be one for union rather than for separation. We fight more for the shadow than for the reality. What is but a matter of doctrine, of customary rites, or for the matter of that, a historical off-shoot of the faith we profess, comes thus to be regarded as the eternal truth. Syadvada, if rightly interpreted and applied to life, must stand for religious tolerance, as it stands for intellectual impartiality. It must see an element of truth in every religion and view the wholeness of spiritual life as not covered by any single standpoint. Let all religions meet on a common platform and yield whatever truth it can offer for the fullness of the higher life. This is a lesson which Syadvada must stand for, if it does not do so already.

The present time in India is unfortunately one in which religious differences are becoming more and more prominent. We are becoming more and more irreligious in the name of religion itself. These differences are not truly spiritual but material. We are fighting here as we do for material possessions. The spiritu-



SRI CHARUKIRTIPANDITARYAVARYA SWAMIJI, SRAVANABELGOLA.
PRESIDENT, MAHAMASTAKABHISHEKA PUJA COMMITTEE.

ality of our faith has almost evaporated, and we are quarrelling over the secular advantages which our professions might bring. The present-day political situation in India is but adding fuel to the fire by directing our attention to the privileges and rights which go with the different faiths. Naturally we have ceased to think that true religion is above the sphere of politics and of our usual material advantages. This madness has not, so far as I am aware, touched yet our Jaina brethren. But the atmosphere is too much infected already, and the fear is they might also catch the infection. The only hope of escaping it lies in their keeping true to the moral spirit of syadvada. My earnest appeal to them is to apply this spirit to their life, not to one side of it, but to the whole. They can remain loyal to the great sage from whom proceeds the doctrine only in this way. True worship of the Jinendra lies only in living the life he has indicated by the Syadvada. Let us now conclude with the prayer :—

*Ragadveshamukḥhadvisham cha parishat kṣhipta kṣhanat yena sū l.
sa sriviravibhurvidhūtakalushām bhuḍdhim vidhattam mama ll.*

THE CALL OF THE TIMES.

BY

Hem Chandra Rai, M.A., M.R.A.S. (London),

F. R. E. S.

THAT our community occupies a very sorry and unenviable position in the political life of the country is an acknowledged fact. We have been evincing a sort of chronic apathy towards current politics. This attitude has already done immense harm to the community and there is little doubt that if persisted in, the process of degradation will go on with accelerated speed until at last it will be too late to retrieve the situation. To the superficial observer the low political status of our community is a queer paradox. We are not wanting in intellectual capacity. Government records mark us out as one of the richest mercantile

communities of India. The percentage of educated members of the community also ranks very high. In spite of all these advantages however we are not a compact and vigorous body, say like the Sikhs, Parsis or the Anglo-Indians. This is the humiliating position, to remedy which every patriotic Jain should earnestly strive.

In the keen struggle for existence now-a-days our complacent indifference towards politics borders on suicide. The urgent need to organize and stand for our own is either not felt or is being deliberately neglected. Either way it means the loss of prestige and power which is sapping the very foundations of our existence as a distinct community. The less a representative demand is made by the leaders of the community from all over the country, the Government of India is not going to grant us the political rights and privileges which have been conceded to other communities. The demand must be kept up to prove its sincerity and earnestness. Spasmodic efforts will hardly go far to achieve the objective. Government has rightly admitted that we are one of the "important minorities" for political purposes. This fair indication alone should serve to assure us that Government would be favourably inclined towards the legitimate political aspirations of our community. It is of course an imperative necessity for us to take a keener interest in contemporary politics rather than shun it as a bugbear. Not that we should plunge into reactionary tendencies against the Government—luckily we are too level headed a people for that—but there seems to be no good reason why we should not study our political position in its proper perspective and devise the best possible means for our advancement. At present we are simply stagnating. No extraneous force will come to our aid, unless we help ourselves. The onward march of modern civilization will continue, laggards notwithstanding.

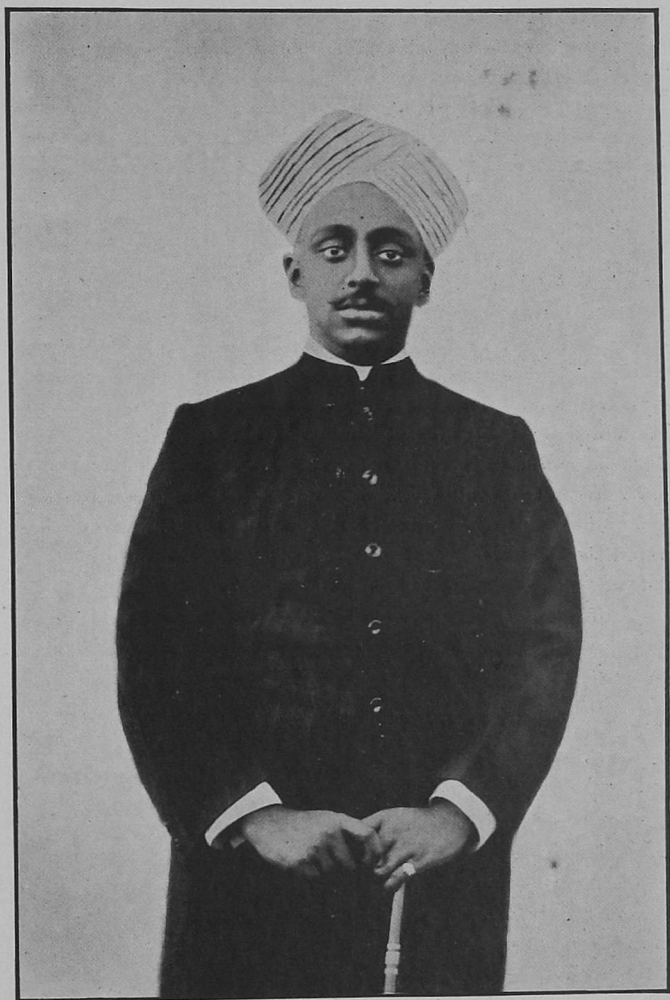
The trouble is that the majority of us are fearfully conservative as well as egotistic. We have moved in and swayed a world of our own—a stationary world—with neither knowledge nor imagination of another just without our closed doors, a big world which swings forward through vast reaches of progress from year to year. There seems to be no political consciousness in us. This is the

one great void in the corporate life of the community. Apart from the political advantages which could be derived from Government, we are even at a discount in our dealings with the sister communities in the normal life of the country. We are slighted and ignored at every step and reckoned as of no consequence. There is no use overlooking, these hard and cruel facts, which could be supported by numberless examples. Of course the principal cause of our degradation is the utter lack of cohesion of Jain Society, *i.e.*, comprising all those one and a quarter million people who call themselves Jains, whether Digambars, Svetambars or Sthanakvasis. To the outer world we present the ridiculous appearance of a house divided among itself. Our mutual jealousies and continual bickerings have brought on a state of disintegration which precludes the possibility of united action. On the contrary our energies and wealth are being squandered over ruinous litigation or in frivolous unproductive pursuits, all this at a time when the community stands in crying need of both for constructive works. It is sad to contemplate that numbers of Jain young men with live patriotic instincts find no healthy scope for their pure impulses. In silent but helpless dismay they continue to witness the process of decay, which can yet be arrested by vigorous action.

The question would naturally arise what action is called for. To this the requisite answer is furnished by the clear call of the times, *viz.*, to organize and to carry on intensive propaganda for the sake of self-preservation. Let us now understand that these two things are absolutely essential for our survival in this age of ceaseless conflict. As matters stand at present we seem to be too much engrossed in our own petty affairs; we are extremely chary of making even small sacrifices for the common good. This careless outlook must change and that quickly. In the alternative we are before long bound to go down irrevocably before the competition of more virile organisms. It is time that we overhauled the whole gamut of our extravagant social and hollow religious practices. We are led too much by thoughts of vainglory and we have practically forsaken the true spirit of religion. The hoards of money which run to waste in holding religious fairs and car festivals, the presentation of gold and silver Bedis and embroidered curtains to temples

could be surely utilised to far greater advantage. A strange medley of religious faith, the desire for worldly show and an unmitigated conceit, these practices display ! No amount of car processions or pilgrimages can save us. Nor can the goal be reached by the mock religiosity which prompts many to assiduously observe the outward forms of religion, to the utter neglect of true *charitra* as inculcated by the Shastras. There are not wanting Jains who attend the temple regularly and abstain from taking cabbages and potatoes, but who lead dirty and mean lives. To quarrel with their own brethren and back-bite is their cherished ideal of civic existence. Naturally they would not know what honesty, manliness or self-respect is. With such types it is indeed very difficult to co-operate. Another obstacle which prevents organized work is the exhibition of inordinate conceit, with which many of us are stuffed. The noble spirit of Ahimsa again is very little observed by us in our daily conduct. While we might help a lame dog over the stile and worry enormously over a wounded rat or a bird, we would not be ashamed to harbour the basest sentiments towards our own brethren and fellow men. This is a contemptible travesty of Ahimsa and can never appeal to human intellect.

However all these defects and drawbacks, which are invariably due to an incorrect appreciation of our sublime religious teachings, can be overcome by sympathy, patience and the determination to succeed. Pessimism is the creed of cowards. A way can always be found even under difficult circumstances. The community can be successfully organized by an All-India Association of intelligent earnest workers, who would carry on ceaseless propaganda for awakening the political sense of the community. An ancient fossil like the Mahasabha cannot do it. All that it practically achieves is perhaps to wake up at a certain season in the year to hold its annual meeting, at which the formalities of an insipid and lifeless programme are gone through with ludicrous circumstance and pomp. Something more genuine and earnest is wanted, than this sort of periodical farce. The community at large has to be made to realise the gravity of the peril which confronts us. The average Jain looks askance at western education, and yet it is the educated Jains who are properly equipped for working out the



SRIMAN M. L. VARDHAMANIAH

Secretary, Mahamastakabhisheka Puja Committee,

and

Chairman of the Reception Committee, All-India Jain Conference.

political salvation of the community under modern conditions. The parties and petty factions in which we are constantly embroiled take the bitter toll of all our surplus time, energies and money so that none is left for nobler efforts. We should now close up our ranks and propagate a true spirit of fraternal love. Unity and organized action will automatically clear the path of our political advance.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Horisatya Bhattacharya, M.A., B.L.

(Continued from page 53 of Vol. XXI No. 2.)

Sutra, 11.

The Fallacy with regard to the Non-distinguished consists in a tendency to absolutely separate the two Attributes etc.

Commentary.

To consider the two Attributes in the first example, the two Substances in the second or the Substance and the Attribute in the third as absolutely separate and distinct from each other would be a fallacy so far as the Non-distinguished Naya is concerned.

Sutra, 12.

For instance : Existence and Consciousness inhere in the Soul, absolutely separated etc.

Commentary.

If it is said that Existence and Consciousness inhere in the Soul, separately, that the aspect of Modification and the aspect of Substantiality are absolutely unconnected in a Thing, that Happiness is but externally related to the Soul,—then Naigama-fallacy is committed. It is the Naiyayika and the Vaisesika systems of philosophy which commit this fallacy.

Sutra, 13.

The Generic, (*Samigraha-Naya*) takes account of the Common Essence only.

Commentary.

The object of the Samgraha-Naya is Common Essence bereft of individual peculiarities,—e.g., Existence, Substantiality etc. Samgraha is so called because it takes the individualities in a homogeneous lump, as it were.

Sutra, 14.

That is of two kinds,—Ultimate and Non-ultimate.

Commentary.

These are described and illustrated below.

Sutra, 15.

The Samgraha, having for its object the ultimate Essence, consists in neglecting (for the time being) the infinity of particularities and attending to the abstract Substantiality equal to pure Being.

Commentary.

This is illustrated below.

Sutra, 16.

For instance : The Universe is one (simple) for all Being is but of one and the same nature.

Commentary.

Here the various modes of Being i.e., the infinity of Existent beings are (for the time being) left out of account and the Universe is considered as one from the standpoint of pure Being.

Sutra, 17.

The Fallacy in regard to this consists in maintaining the oneness of Being and absolutely denying the infinity of modes.

Commentary.

The Samgraha-Naya under consideration attends to the pure Substantiality leaving out of consideration, for the time being, the infinity of individual characteristics. If, however, we declare this abstract Substantiality to be the only Reality and deny the reality of the modes, we commit the fallacy in regard to Para-Samgraha.

Sutra, 18.

As for instance : Being is the only Reality, because the particular modes other than it are not (literally, are not seen).

Commentary.

This is exactly the position of the Advaita and the Sankhya stesyms which are thus fallacious,—the doctrine being opposed to the matter of our perception and that of our conative pursuit.

Sutra, 19.

The Samgraha, having for its object the Non-ultimate general property consists in attending to the minor generalities e.g., Thing-hood and neglecting (for the time being) the particular modes.

Commentary.

While the Para-Samgraha considers only the abstract and the most fundamental essence of things, the Aparā-Samgraha deals with the general properties and essences of things, so that the object of the latter applies to a lesser number of individuals. Like the Para-Samgraha, the Aparā-Samgraha also avoids (for the time being) the consideration of the particulars, as far as possible.

Sutra, 20.

For instance : Since Thing-hood cannot be different (in different things), all the substances viz., the Principle of Motion (*Dharma*) the Principle of Rest (*Adharma*), Space (*Akasa*), Time (*Kala*) Matter (*Pudgala*) and Soul (*Jiva*), are but of the same nature.

Commentary.

Here the various substances or realities are considered in regard to their common nature. Now, so far as this common nature of theirs—Thing-hood i.e., their being Things or Substances—is concerned, all the six substances may be said to be of one and the same nature. Similarly, with regard to the fact of their being Modes,—the Conscious and the Unconscious may be said to be of the same nature.

Sutra, 21.

The Fallacy in regard to this standpoint consists in laying exclusive emphasis on Thing-hood etc. and denying their various modes.

Commentary.

The fallacious Aparā-Samgraha is illustrated below.

Sutra, 22.

As for instance : Thing-hood is the only Reality because the Things which are Modes and as such, different from it, are not (literally, are not perceived).

Commentary.

Here the Fallacy consists in the fact that whereas the class-idea Thing-hood is declared to be the Reality, the things themselves, —Space, Matter, Soul etc. are denied Reality.

The error in all forms of the fallacious Samgraha is that Their matter is opposed to the Pramanas i. e., facts of Perception etc,

Sutra, 23.

The Practical (*Vyavahara*) signifies the tendency to differentiate (i. e., divide) methodically the ideas, determined through the Generic.

Commentary.

The object of the Samgraha is Being etc. The Vyavahara Naya goes on dividing the subject-matter of the Samgraha.

Sutra, 24.

For instance : Whatever is Being is either a Substance or a Mode.

Commentary.

In the above example, an attempt is made to divide the idea of Being which, as we have seen, is the object of the Para-Samgraha. Instances may also be given of the division of ideas which are the subject-matter of the Apra-Samgraha. Thus, whatever is a Substance may be one of the six, viz., Soul etc. ; whatever is a Mode is either of the two viz., Evolving or Co-existent ; in the same way, —Every Soul is either Emancipated or Worldly ; Whatever is Evolving consists either in Activity or in Passivity—and so on.

Sutra, 25.

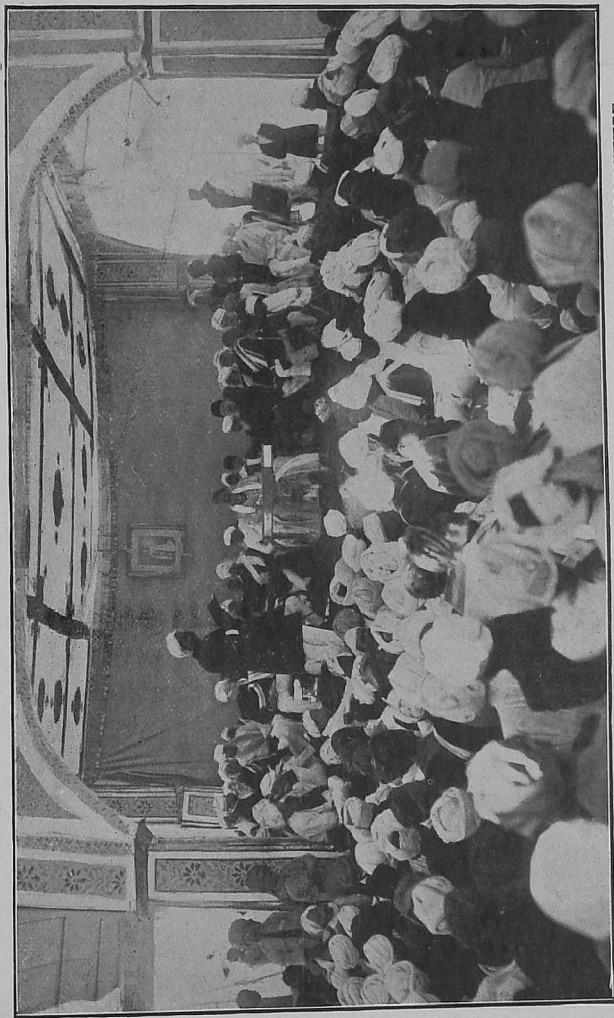
The Fallacy of the Vyavahara consists in dividing the class ideas into imaginary Substances and Modes.

Commentary.

This is illustrated below.

Sutra, 26.

For instance : The Charvaka philosophy.



MR. M. L. VARDHAMANIAH, THE CHAIRMAN OF THE RECEPTION COMMITTEE
READING HIS WELCOME ADDRESS.

Commentary.

The Charvaka denies the validity of the above division into Soul etc., which is based on the Pramanas, calling it imaginary and following the way of ordinary men, supports the unreasonable division into four Elements. Hence his philosophy is attended with the fallacy in regard to the Vyavahara Naya.

WRONG ACCOUNT OF JAINISM.

THE following is the correspondence between Mr. Gopichand Jain, B.A., the President of Shri Atmanand Jain Sabha, Ambala city and the Director of Public Instruction, Punjab, regarding "High roads of Indian History" Second Book, in which are found wrong and objectionable accounts of Jainism.

Mr. Gopichand despatched on 10th March 1925 copies of the following letter to the Minister of Education, the Director of Public Instruction, Deputy Directress of Public Instruction, all Deputy Commissioners, Divisional and District Inspectors of Schools, Inspectresses of Schools, Headmasters of Anglo-Vernacular Board Secondary Schools, Managers of aided and unaided schools, in the Punjab and C. P., the Superintendent Borstel Institution, Lahore, and the Secretaries, Text Book Committees, Punjab and C. P.:—

Sir, or Madam ;—I have the honour to bring to your kind notice the publication noted below with the criticism of that portion of the book which deals with Jainism running thus :—

"Highroads of Indian History-Second book (School Series) by H.L.O. Garret, M.A., I.E.S. and Ch : Abdul-Hamid Khan, M.A., Principals of Government Colleges, Lahore and Lyalpore respectively, published by Messrs. Uttar Chand Kapur, and Sons, Lahore."

As it was necessary the authors have devoted some three pages to Jainism also, giving therein the life of Mahavira-its founder, as they say. But this account, we can safely say, is entirely unfounded, misleading, wrong, dealt with in a tone seriously injurious to the religious feelings of the Jain Community and bound to lead the public and the students to form a wrong idea about the religion.

The following are the few points out of many which are quite wrong, objectionable and worthy of re-consideration :—

1. "We shall tell the story of Mahavira, who founded Jainism." (Page 12, lines 12, 13).

2. "He joined an order of Monks founded by Parsvanath." (Page 12, last line).

3. "He remained a member of the order for several years, but could not obtain peace of mind. So when he was about forty years of age he cut off his connection with the order and founded a religious system of his own called Jainism" (page 13, para 1st).

4. "He did not believe in God." (Page 13, line 16).

5. "That lifeless objects possess soul" (page 14, line 3).

6. "Both the sects have their own sacred books and are on very bad terms with each other." (Page 14, lines 11-12).

7. "In course of time they have begun to worship the images of their twelve Ginnas-leaders" (page 14, lines 13, 14).

8. "Their monks and nuns hang a piece of cloth over their mouths so that insects present in the air may not be breathed in and killed" (page 15, para 1).

Now we shall deal with the points seriatim :—

1. It is quite wrong according to the Jaina history as well as foreign authors. Mahavir was not the founder of Jain religion, but the 24th and the last Tirthankara. We quote below from the foreign writers :—

(a) Mrs. Sinclair Stevenson, M.A., Sc D. Dublin says in her book, "The Heart of Jainism."

"Parsvanath, the Tirthankar, who immediately preceded Mahavira, may also have been a historical person. Very probably he did something to draw together and improve the discipline of the homeless monks, who were outside the pale of Brahmanism, much as St. Benedict did in Europe. If so, he was the real founder of Jainism, Mahavira being only a reformer who carried still further the work that Parswanath had begun." (Page 48, para 1).

(b) "Mahavira was not an originator, he merely carried on, with but slight changes, a system which existed before his time,

and which probably owes its most distinguishing features to a teacher named Parsva, who ranks in the succession of Jinas as the predecessor of Mahavira."—*Encyclopædia Britannica*, XI, Edition, Vol. XV, page 127, first column.

But according to the Jainas the founder of their religion, in this half cycle of time, (see foot note) was Rishabhdeva, the first of their 24 lords (Tirthankaras), although their version is that their religion is eternal.

2. The Tirthankars (Jinas) do not become the disciples of any second person. They themselves obtain omniscience by meditation and then preach the same doctrines as their predecessors (previous Tirthankars) did. Parsvanath was the predecessor of Mahavira and the parents of the latter were the followers of the order of Parsvanath, hence it follows that Jainism existed even before him and Mahavira was born of a Jaina family. At the age of 30 he renounced everything and began practising penance and meditation as a Jaina Monk, on the same lines as Parswanath the 23rd Tirthankara and his 22 predecessors did.

3. It is altogether wrong and baseless. Mahavira never joined and so could never give up any order. He never founded any system of his own. But after obtaining omniscience independently preached the same tenets as were preached by his predecessors. So the question of his giving up the order at the age of 40 and founding a religious system of his own does not arise but is obvious rather that Jainism did exist here even before Mahavira, as can be seen from the two quotations given above from Mrs. Sinclair Stevenson and the *Encyclopaedia Britannica*.

4. Jainas do believe in God but not as the Creator or the Destroyer of the Universe. According to them any soul may obtain perfection and thus become God.

5. The lifeless objects do never possess soul. There exist two clear divisions of animate and inanimate objects in the Jaina

(Note).—The Jaina belief is that the world is eternal. They have divided the time into two parts, Utsarpinikal (time of progress) and Avsarpini kal (time of decline, and then have again subdivided these parts into 6 parts each called 6 Aras. In the third and fourth aras of the Utsarpini and Avsarpinikal respectively there happen to be 24 Jinas or Tirthankaras hence 48 in a complete cycle.

Philosophy. Inanimate objects do never possess soul. They believe as Sir J. C. Bose and other modern scientists have begun to believe.

6. Both the sects have their own sacred books, no doubt, but treating with the same philosophy and history in different languages. Svetambras mostly in Prakrit and the Digambaras in Sanskrit and Hindi.

But the ensuing remarks of the learned authors are quite objectionably and needlessly passed. Can the authors safely quote the names of any two branches of a religion where the trifling-disputes are not going on temporarily or permanently? But has any historian ever dared pass such remarks, or would one dare now when the feeling of the Hindus and the Mohammadans are rising so high against each other, especially when writing a book like this to be taught in schools, as a supplementary reader? Can they quote a word or so from the books of either of them persuading the followers of the one to find fault with the other? No and never, they can not quote any such line as in the following lines the worthy authors have contradicted their allegations themselves. They say :—

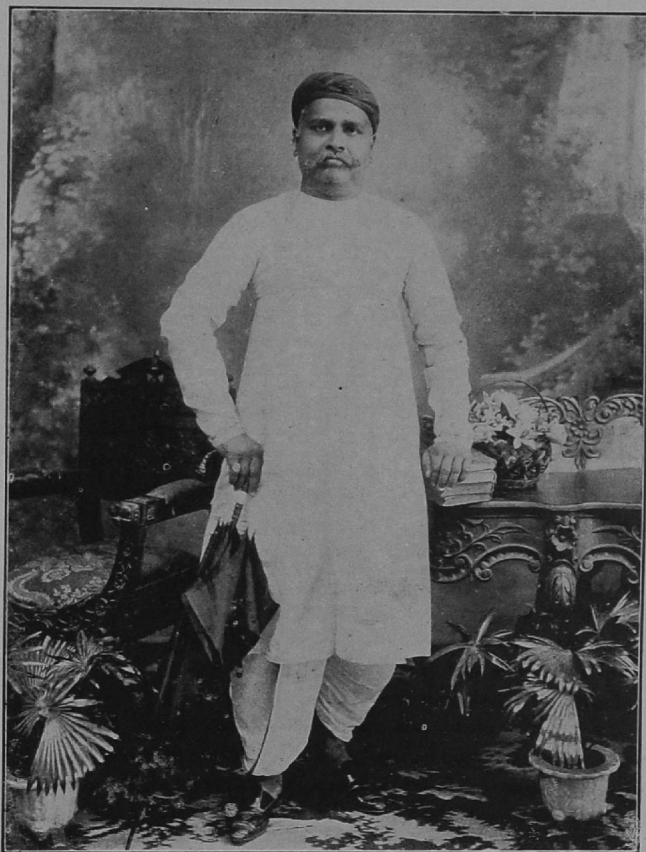
“A Jaina is careful of life in every form. He tries to respect the feelings of his neighbours in every possible way.” (Page 14, lines 18 to 20.)

“The teachings of Jainism are binding upon every person of whatsoever degree. The main principle is “Do your duty. Do it as humbly as you can.” (page 15, lines 11-14.)

On the contrary, in spite of some cases in courts regarding their sacred places, the followers of both the sects are generally on friendly terms. They partake in the religious and social affairs of each other with the least hesitation. Hence the authors are not justified in this remark of theirs.

7. The authors are wrong even in saying that the Jainas began to worship the images after Mahavira. They did such worship even before Him. Of it there can be given many instances from ancient history. This is the popular belief of all the idol-worshippers.

As to the second part of the statement this is quite a new



DANAVIRA SETH GURUMUKHARAI SUKHANANDJI
OF BOMBAY.

invention of the authors. Much and quite baseless has been said at different times against Jainism, but this is quite a new thing History, popular belief and Jaina version convey that the Jainas worship their 24 Jinas or Tirthankaras and not 12 as the authors say.

8 No doubt one sub-sect of the Jainas does so, but the other two do not, hence this is not the general practice, the idea which the words seem to give. The others keep a piece of cloth, folded like a handkerchief in hand, to put in front of their mouth when speaking.

In contradicting the statements of the learned authors we implore their indulgence to please publish an addenda corrigenda to the book to save the students and the general public from forming a wrong idea about this religion the chief aim of writing books. Any other point, which the gentlemen will please refer to us will be gladly explained to them.

Our request is that the book should not be introduced in any school and if already introduced in any school, the headmasters will please discontinue it and that the book should be struck off the list of books prescribed for use in schools, until the authors correct the above statements regarding Jainism.

(Sd.) GOPICHAND, B.A., Vakil, President.

REPLY.

[From Sir George Anderson, Kt. C.I.E., M.A., Director of Public Instruction, Punjab, to the Divisional Inspectors of Schools, Punjab, C. M. No. 5256-B, dated the 23rd April, 1925].

Sir, I have the honour to request you to inform the schools, in your division that in the High Roads of Indian History, Book second, published by Messrs. Uttarchand Kapur & Sons, which was recommended as a supplementary reader for use in schools—*vide* my Circular No. 1/2878-B, dated the 27th February, 1925, the Chapter on the "Founder of Jainism" (pages 12-15) should not form part of the school teaching as it contains passages to which objection has been taken by the Jains. The publishers have been asked to revise the Chapter and submit the same to the Text Book Committee for consideration before its incorporation in the next edition.

[I have the honour to be, etc., (Sd.) J. E. Parkinson, Assistant Director for Director of Public Instruction, Punjab].

No. 5257-B, copy forwarded to the President, Shri Atmanand Jain Sabha, Ambala, for information, with reference to his letter, dated the 10th March, 1925.

[(Sd.) J. E. Parkinson, Assistant Director].

STORY OF SRI BAHUBALI.

IN the beginning of Krita Yuga, there lived in Ayodhya, Sri Rishaba Deva, the first Tirthankara of the Jains. He had two wives, Yasashvati and Sunanda, by whom He had hundred sons. Of the children, Bharata, the eldest son born to Yasashvati and Bahubali, born to Sunanda, were famous.

After having ruled the country for a long time and after having taught all branches of the householder's life (Grahasta Dharma), Bhagvan Sri Rishaba Deva wanted to teach mankind the way to Salvation. So He divided His vast Kingdom among His sons, renounced all attachment to the world, performed hard *tapas* and attained Omniscience, (*Kevala Jnana*).

On the day when the Lord attained omniscience, Bharata who was now a King, had, as the result of his past *punya*, the rare gift of a Chakra (disc) a divine weapon, sent to him. With the help of this wonderful weapon going forth before his huge army. Bharata conquered almost all the countries in the six continents, became a Chakravarti, an Emperor. The triumphant Emperor returned to his capital. But the Chakra, the divine discuss, would not enter the armoury. Bharata asked his *prohita* to find out the cause. He replied, "Sire, the Kingdoms of your brothers are not yet subdued and hence the Chakra is staying out. It will enter the armoury only after you make your brothers your subjects." Whereupon Bharata sent messengers to his brothers except Bahubali asking them to recognise his supremacy and send him tokens of their submission. But they were sons of the same father. They said, "Our Kingdoms were given to us by our father. If He asks us to submit to Bharata we shall gladly do so" So saying they

went to Kailas where their venerable father Bhagvan Rishabadeva was preaching and reported to Him the matter. The Lord told them in reply that all material wealth, glory, power, and happiness of this world were transient and that they should seek to inherit the Kingdom of eternal Bliss, and Power, by treading the Path of Salvation which He was teaching to mankind. On hearing this they renounced all material attachment and became ascetics. Bharata wondered at this.

Now the Emperor sent a messenger to Bahubali. Bahubali was a true brother of Bharata. He said, "If Bharata wants to become my overlord let him do so after conquering me in war." This reply provoked anger in Bharata, who now marched with his army towards Paudanapura (Taxila) the capital city of Bahubali's Kingdom. Bahubali also was ready, prepared to meet his brother on the field. Both the hosts assembled on either side and were ready to fall upon their enemies. But the ministers of both the brothers conferred among themselves, came to them and prayed, "O, Lords! One of you will become victorious after thousands of men die on either side. It is not dharma to expose thousands to death for the sake of the glory of an individual. Therefore we would request you to enter into a dual and decide by your own strength, as to which of you is entitled to victory." This suggestion was gladly approved by the brothers and they went through three kinds of feat *Drishti-yuddha*, gazing at each other's face without winking, *Jala-yuddha*, striking at each other's face with water, and *Malla-yuddha*, wrestling. In all these feats Bharata was defeated. Each time Bahubali won, his hosts applauded. But there came a change in the mind of Bahubali. Though he was victorious, he felt that his victory was after all to retain his material wealth and power only. He thought that he should fight the enemies of his soul and gain unlimited bliss and power. So he renounced his kingdom on the battle field and became a *Muni*. For a year he was standing still deeply immersed in contemplation of his own self. Ant-hills rose up around him and creepers and snakes entwined around his legs and arms. But he did not move a little. At the end of a year he attained omniscience.

Bharata became conscious of the greatness of his brother and he now bowed down to him. He also caused an image of Bahubali to be made in gold and had it installed at Paudanapura, the capital of Bahubali

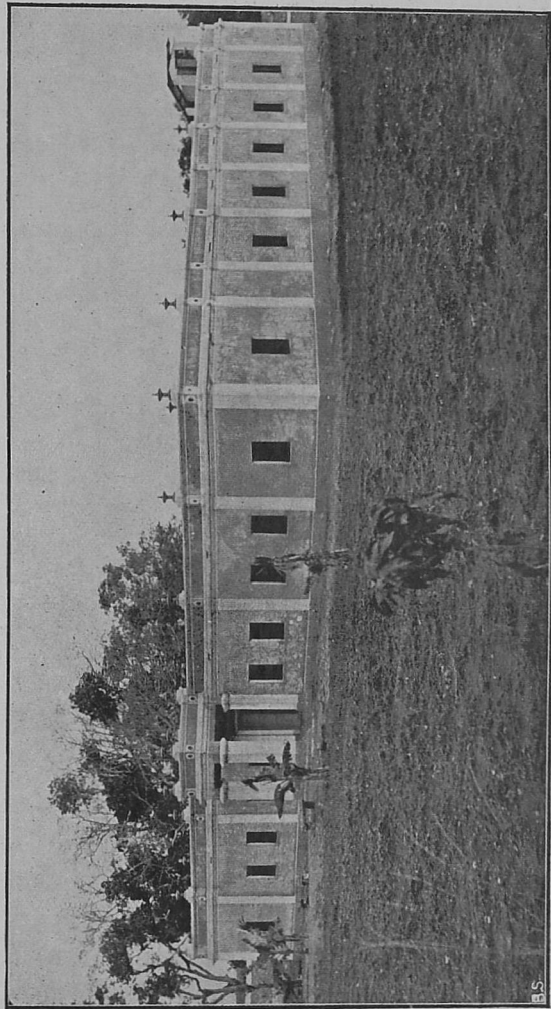
Bahubali was a very strong and beautiful person. He was called the Kamadeva or Manmatha of his age. In his youth he was taught Kamasastra, (Sexual Science), Nitisastra, (Law) Ayurveda (Medicine), Dhanurveda (Archery), and several other arts and sciences. He attained Nirvana on the holy summits of Kailas. H,

NOTES AND NEWS.

THE MAHAMASTAKABISHEKA FESTIVAL OF SRI GOMMATESVARA.

Shravana Belgola is a beautiful village picturesquely laid down between two rocky hills by the magic hand of Nature. The two hills seem to vie with each other in importance and sanctity and if one is larger than the other and is proud of its name Doddapetta, the other is no less conscious of its greatness on account of the larger number of the ancient temples on it. Again if Chandragiri or the smaller hill is important and sacred on account of its association with the *Sallekhana* of the last Sruta Kevali Bhadrabahu, and the great Mauryan Emperor Chandra Gupta, the larger hill or Vindyagiri is equally interesting and sanctified since it has on its top the largest statue in the world. This is the marvellous and dignified image of Bhagwan Sri Gommatesvara about which we publish a brief essay on pages 93 to 96 in this issue.

This sacred image which according to Jaina tradition had been in existence from time immemorial was discovered by Chamunda-Raya and a grand *Mahamastakabisheka* was performed by him in 980 A. D. On account of the stupendous height special scaffoldings have to be erected whenever Mastakabishekams are to be performed. Hence such anointing ceremonies are few and far between performed only at certain conjunctions of the heavenly



THE DHARMASALA BUILT BY SETH GURUMUKARAI SUKHANANDJI OF BOMBAY
AT A COST OF RUPEES 30,000, AT MANDHAGERE,

THE NEAREST RAILWAY STATION TO SRAVANA BELGOLA.

bodies at intervals of several years and at a great cost. "The earliest reference to *Mastakabisheka* is found in an inscription of 1398, which states that Panditarya had it performed seven times. The poet Panchabana refers to an anointment caused to be performed by one Santavarni in 1612, Anantakavi to another conducted at the expense of Visalaksha-pandita, the Jaina minister of the Mysore King Chikka-Deva-Raja-Odeyar, in 1677 and Santaraja-pandita, to a third caused to be performed by the Mysore King Krishna-Raja-Odeyar III in about 1825."* Reference is made to a similar ceremony performed in 1827, to another in 1871 in the Indian Antiquary and to another still performed in 1887 at the expense of the Lakshmisena Bhattarak of Jain Mutt at Kolhapur who is said to have spent nearly Rs. 30,000 for the purpose. Within recent times there was a grand anointing ceremony on 30th March 1910. It will be interesting to note that on that occasion an aerial post was tried by one Mr. G. F. Edwards who sent a message regarding the puja by a homing pigeon which was received by the Madras Mail Office within 3 hours 40 minutes details of which we find in the Jaina Gazette, Vol. VI, No. 6.

After a lapse of a decade and a half a very grand Mahamastakabisheka was performed on the 15th of March 1925. Months before this date a Puja Committee had been formed with His Holiness the Charukirti Panditarya-Varya Swamigal of the Jain Mutt at Sravana Belgola as President (see plate 17) and Mr. M. L. Vardhamaniah of Mysore as the Secretary (see plate 18). Bulletins were caused to be issued in various vernaculars and circulated all over India to give the widest publicity possible about the then impending great and religious function of the Jains. With great self-sacrifice, Mr. M. L. Vardhamaniah, the energetic and indefatigable Secretary of the Puja Committee, toured all over India visiting the important Jain centres, to invite the Jain Samaj and to make the necessary arrangements for the success of the festival. The news of the Mahamastakabisheka ceremony of Sri Gommatesvara was welcomed with a thrill of joy all over the Jaina world and the one common talk of the Jains early this year was about their intending pilgrimage to Sravana Belgola.

* *Inscriptions at Sravana Belgola* by R. Narasimhachar.

The Mahotsava or the festival began on the 27th February and terminated on the 15th March with the grand Mahamastakabisheka of the colossal and majestic image of Sri Gommatesvara. Between those two dates there were various festivals including a Pancha Kalyana puja. As days passed on the influx of pilgrims increased gradually until at last towards the middle of March large crowds began to pour into the precincts of Sravana Belgola. Jains from all parts of India from Calcutta and Karachi, from Kanchi and Kashmir, from Belgaum and Benares, from Bombay and Patna, from Madras and Meerut, from Akola and Allahabad, from Lahore and Lalitpur, from Delhi and Dacca, from Puri and Peshawar, from North and South, from East and West and from far and near, Jains speaking various vernaculars, Jains of all shades of opinion and of all professions, both rich and poor, young and old, literate and illiterate, and sadhus and sravakas mustered strong to pay reverential homage to Sri Gommatesvara and to enjoy the grand and sacred sight of Mastakabhishekam. To add to the importance of the occasion, it was announced that an All-India Jain Conference would be held under the distinguished presidency of no less a personage than His Highness the Maharaja of Mysore (see plate 2). Thus the occasion attracted unprecedented numbers of the Jains and the erstwhile village of Sravana Belgola got itself metamorphosed into a typical Indian City by the middle of March 1925. The village was packed to its utmost capacity, every inch of space getting occupied. The puja committee had made elaborate arrangements for the convenience of the pilgrims and had erected a large number of sheds and tents which were also all fully engaged. His Highness the Maharaja of Mysore very graciously camped at Sravana Belgola itself for 3 days (see plate 3). All kinds of bazaars and *tamashas* and a circus added to the bustle of the place. With the beloved ruler of the State in the midst and with thousands of pilgrims and hundreds of shops, Sravana Belgola could very favourably be compared with any of the average capital cities of Native States in India.

THE TIRTHA KSHETRA COMMITTEE MEETING.

The Annual meeting of the Bharat Varshiya Dingambar Jain Tirtha Kshetra Committee was held on the 13th of March in the

spacious pandal erected in the midst of a large number of tents and sheds (see plate 16). The meeting began at 3-30 p.m., with devout prayer. Then Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee delivered an interesting and impressive welcome address. Thereupon Danavir Rajyabhushan Sir Seth Hukumchandji *Kt.*, the Merchat Prince of Indore (see plate 10) was unanimously voted to the Chair. The distinguished president then read his learned address in Hindi, a translation of which we publish in this issue (see p. 77) which was listened to carefully and punctuated with applause very often. Sir Seth Hukumchandji after touching upon the sanctity of Sravana Belgola and the superiority of Jaina Dharma, observes with great point and wisdom, regarding the work of repairing ruined temples :—

"A substantial fund should be started for this. This can be easily done if an yearly contribution of Rs. 100 or Rs. 200 is made from the fund of temples which have an income of Rs. 2,000 or more every year. All should unanimously support this proposal. The Swetambar Jains of Bombay have begun to pay an yearly contribution of Rs. 45,000 for 5 years for the purpose of repairing the temples in Mewar and Malva. They have also commenced work in the places. Our people also should copy this example."

The distinguished president winds up his scholarly address with an appeal for unity among all Jains with a view to maintain the sanctity of the Jaina sacred places unimpaired. He says.

"If any sect gives obstruction to the religious privileges of the other sect in the sacred places it will be doing an unrighteous thing....."

"We should pray to our leaders to extinguish this fire in our house and to save it from destruction. It is feared that by this strife there will be obstructions to our work in the sacred places."

We hope these well-thought-out words coming as they do from the mouth of a distinguished person who occupies an highly influential position in the community must be a sufficient warning to Jains of all sects against repeating actions which tend to breed *Kroda Parinama* and to drag them to courts and councils only to deprive the community of lakhs of rupees which could otherwise be well spent in starting a central Jaina College which has been a longfelt desideratum among the Jains.

Then Mr. Ratanchand Chunilal, the secretary read the report of the Committee for the last year and with this the meeting rose up for the day.

The Tirtha Kshetra Committee met again on the evening of the 14th March when a number of resolutions were passed and the Kalasas (pots containing sacred water) were put to auction. The highest bidder for the primary pot (*Kumba Kalasa*) was Mr. Chensukh Gambirmal of Calcutta. The auction sale which was again resumed in the night brought in an income of Rs. 35,000 which we understand will be given as a contribution to Mysore Government towards the expenses of constructing a bridge over the Hemavati river near Mandhagere, where Danavir Seth Gurumukhrai Sukhanandji of Bombay (Plate 20) has built a very spacious and beautiful Dharmasala at a cost of Rs. 30,000 (Plate 21).

His Highness the Maharaja of Mysore arrived at Sravana Belgola on the 13th March at 6-30 p.m. and His Highness was given a hearty and right royal reception at a special entrance to the village, where a welcome arch had been erected for the purpose. At every road side village on the way from Mysore to Saravana Belgola a special welcome arch was erected by the people who assembled in large numbers and paid their loyal respects while His Highness slowly passed through the arches. From Kikkeri, His Highness took the new route constructed by Sowcar G. P. Dharaniah of Sravana Belgola. Sir Seth Hukumchandji Kt., Mr. M. L. Vardhamaniah and Dorbali Jinadasa Sastriar, the Palace Mahavidhvan and other gentlemen of the place greeted His Highness in the orthodox manner when there was a very large gathering. His Highness very graciously camped at Sravana Belgola itself for three days to witness the festival.

THE ALL-INDIA JAIN CONFERENCE

The Jaina Education Fund Association, Mysore which has been doing yeoman service to the Community, under the able guidance of its Founder-President Mr. M. L. Vardhamaniah wisely enough availed themselves of this rare opportunity of the Mastakabisheka Festival at Sravana Belgola and convened an All-India Jain Conference and a special session of the Association.

It met on the 14th of March at 9 a.m. in the spacious pandal which was very tastefully decorated. The gathering was largely representative and the pandal was full even at 8-30 a.m. with the



BALA LEELOTSAVA OF BHAGWAN SRI PARSVANATHA.

high officials of the state, the leading members of the Jain Community and other ladies and gentlemen hailing from all parts of India. His Highness Sri Krishna Rajendra Wadiyar Bahadur, the Maharaja of Mysore (see plate 2) who graciously camped for three days at Sravana Belgola (see plate 3) arrived punctually at 9 a.m.

His Highness's arrival (see plate 4) was eagerly looked for by thousands of Jaina pilgrims from all over India who had heard of the many political and personal virtues of the Mysore "*Rajarishi*" and who therefore now wanted to have a glimpse of and pay their respects to that enlightened and universally venerated Maharaja. When His Highness was entering the conference pandal the whole audience rose up to give a warm and respectable welcome. Then His Highness took his seat on a silver throne (see plate 5) which was placed on a cloth of gold. We are glad to note that this silver throne was given as a present to His Highness by Danavir Seth Gurumukhrai Sukhanandji of Bombay as a loyal and respectful tribute from the Jaina Community (see plate 20).

The conference began with the singing of hymns of prayer to Bhagwan Sri Gommatesvara and songs of welcome to the beloved Ruler of Mysore by the girls of the Bombay Sravaki Ashram (see plate 6). Then the palace Mahavidhvan, Sriman Dorbali Jinadasa Sastriar and Nyaya Tirtha, Sriman Shantiraja Sastriar read Sanskrit verses specially composed for the occasion in praise of the benign Government of Mysore and the noble and the inherent traits of virtue and wisdom in the character of His Highness the Maharaja. A brief and beautiful address of Welcome (printed on pp. 70 and 71) on behalf of the Jaina Community of India was read and presented to His Highness the Maharaja in an exquisitely carved gold and silver casket (see plate 8) by Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee. Then His Highness was garlanded by Sir Seth Hukumchandji Kt. Thereupon His Highness rose up amidst deafening cheers to declare the conference open. In doing so His Highness delivered a very scholarly and interesting address, to which we give the place of honour which it richly

deserves in this special number by editing it as the leading article. The whole audience listened to the address with rapt attention punctuated frequently by loud and long continued applause and cheers.

After expressing the best wishes for the success of the conference His Highness left the hall at 10-30 A.M., (see plate 9) and the huge crowds of people vociferously gave vent to their loyal and loving greetings shouting "Mysore Maharaj Ki Jai" as a token of their boundless joy and gratefulness for the great honour that His Highness had very graciously conferred on the entire Jaina community by having kindly opened the conference with an unprecedented and weighty and sympathetic speech. The heart of every Jaina all over India throbs with joy, love and respect and knows no adequate measure of expressing his deep indebtedness for all His Highness the Maharaja's gracious interest in Jains and Jainism.

The conference resumed its sittings at about 11 a.m. under the distinguished presidency of Danavir Rajyabhushan Sir Seth Hukumchandji *Kt.* A short and studied address of welcome was read (see plate 19) by Mr. M. L. Vardhamaniah, the chairman of the reception committee, (see plate 18) which is published elsewhere in this issue. Then Sir Seth Hukumchandji delivered a learned and stirring address in Hindi, a free English rendering of which we print on page 89. (see plate 11).

A report of the Jaina Education Fund Association giving a brief history and working of it was then read by Mr. Santhiraja Sastriar (see page 82). An appeal was made for donations to the fund of the Association which was responded to generously, the collections amounting to about Rs, 15,000,

The many distinguished visitors who attended the conference by invitation were all garlanded and presented with bouquets.

Among the distinguished visitors who took a keen interest were the well known Amin-ul-mulk Mr. Mirza M. Ismail, Private Secretary to H. H. The Maharaja, Mr. Humza Husein, acting Dewan of Mysore, Mr. K. R. Sreenivasa Iyengar, 1st member of Council, Mr. C. S. Balasundaram Iyer, Revenue Commissioner, Mr. H. Lingaraj Urs, Durbar Bakshi, Mr. Krishne Urs, Camp

officer, Messrs. Nanasamy Rao, and A. V. Ramanathan, the Deputy Commissioners of Hassan and Mysore, L. A. H. Winckler Executive Engineer, and Messrs. N. S. Nanjundiah, H. V. Rangaswamy of Hassan District Board and many others. Several European Gentlemen were also present by invitation and very much appreciated the proceedings. The Conference rose up for the day with hearty cheers to His Highness the Maharaja and the royal family.

The next evening the Conference met again to discuss problems relating to the welfare of the Jaina Community and many important resolutions were passed, of which mention may be made of the following :—

This Conference desires to express, on behalf of the Jaina Community in India, their grateful and most respectful thanks to His Highness the Maharaja of Mysore, for His Highness's keen interest in the affairs of the Jaina Community in having graciously opened the conference and delivered a speech which has deeply affected the community and for having shown us the great favour of camping at Sravana Belgola for three days and witnessing the puja ceremonies in detail.

This conference requests the Government of His Highness the Maharaja to kindly sanction the construction of a bridge across the Hemavati at Mandagere in view of the present great difficulties experienced by pilgrims visiting Sravana Belgola and promises to pay a suitable contribution towards the cost of the bridge.

This conference resolves that the entire funds collected by auction of "*Kalasas*" be utilized by the Tirtha Kshetra Committee for the above purpose of contributing towards the construction of a bridge at Mandagere.

This conference respectfully prays the benign Government of His Highness the Maharaja that they may be pleased to take early steps through suitable legislation to prohibit animal slaughter in the state at least on festive occasions such as Dasalakshnika days.

This conference resolves that all Jaina Educational Funds and Associations in India should give all possible encouragement

to the learning of Hindi by both the young and the old in view of the fact that Hindi bids fair to become the *lingua franca* of India

This conference requests the Muzrai Department of His Highness the Maharaja to be so good as to pay special attention to the up-keep and improvement of the famous temples at Sravana Belgola and to see their way to sanction for such Jirnodhar purposes from time to time an amount equal to the contributions that will be made by the Jaina Tirthakshetra committee of Mysore or Bombay.

This conference wishes to propose and place on record a special vote of thanks to Sriman M. L. Vardhamaniah, who is the soul of all the activities here and who has splendidly carried out the huge work of the Mastakabisheka ceremonies in so short a time that was at his disposal after the idea of holding the puja took a definite shape in the month of January 1925.

A hearty vote of thanks was unanimously passed to Sir Seth Hukumchandji for having kindly graced the occasion with his presence and for presiding over their deliberations in spite of his multifarious activities.

The Volunteer corps under the able captainship of Mr. Damodar Langade and the wise and tactful guidance of Dr. N. S. Hardikar of Hubli was of invaluable service to the pilgrims on the very important occasion. The Director, the Captain and the Volunteers were heartily thanked for all their services. Their captain was awarded a gold medal in recognition of his never-failing energy and meritorious love of service. The great services rendered by the most influential and venerable leading Swamijis viz Swastisri Charukirthi Swamiji of Sravana Belgola, Jaina Dharma Bhushan Brahmachari Sital Prasadji and Swastisri Nemisagara Varniji were with due reverence acknowledged and the Conference came to a successful close amidst shouts of "Bhagvan Bahubali-swamiki jai" and cheers to His Highness the Maharaja and the royal family of Mysore.

There was a very grand procession of His Highness the Maharaja at about 6 p.m. on the 14th of March, when there was a large and uncontrollable gathering thronging on both sides of the road to the Sri Mutt. The procession was a grand and

glorious one, a sight which one cannot well afford to miss and which once seen cannot be easily forgotten. During the course of the procession His Highness paid a visit to His Holiness, Sri Charukirtipanditarya varya Swamigal of the Jain Mutt at Sravana Belgola where His Highness was welcomed with great honour in the orthodox manner in which the kings were greeted in ancient days, with *Poornakumbha* and others. Then His Highness the Maharaja was blessed and presented with rich shawls by His Holiness the Swamiji, which His Highness very magnanimously accepted.

MASTAKABISHEKA FESTIVAL.

The greatest, grandest and the most sublime and memorable event took place on the 15th of March. Early in the morning people were found ascending the steep heights of Doddabetta or Vindiyagiri shouting "Sri Gommatesvara Swamiki Jai" "Sri Bahubali Maharajki Jai." About 9 in the morning all available space on the hill was fully occupied. It is estimated that not less than 5,000 people were seated in and on the mantap around the image. Tens of thousands of pilgrims were found on the Chandragiri and in the shade of trees anxiously waiting to see the puja (see plates 14 and 15). Plate 1 shows Sri Gommatesvara ready for the puja as seen in the morning sun on the 15th March.

It is said that the scaffolding was built at a cost of Rs. 10,000. The first puja was performed in the name of His Highness the Maharaja of Mysore.

At about 9-30 a.m. the Mastakabishekam of Bhagwan Sri Gommatesvara began amidst the loud acclamations of bands, pipes and drums and the mingled shouts of Jai! Jai! As the colossal and majestic image was bathed with water, coconut meal, plantains, jaggery, ghee, sugarcane juice, almonds, dates, etc., in quick succession, the devout pilgrims found themselves transported to a land of immortality and joy. So inspiring, so grand, so purifying, so magnificent and so thought-stimulating was the highly impressive sight of the anointing ceremony of Sri Gommatesvara, a sight which recalled to the mind the gloriously memorable puja by Chamunda-Raya and the appearance of the

Goddess Kushumandini Devi in the likeness of an old woman bringing milk in a gulla kayi for anointing the colossal image. What thinking soul did not recollect with awe and devotion the austere *tapas* of Sri Bahubali Swamiji and the pious and religious minded resolve of Chamundaraya on this grand occasion ?

At about 11-30 His Highness the Maharaja arrived at the foot of the Hill by motor and walked up the Hill barefooted. A special seat had been arranged for His Highness from which he could conveniently witness the puja, (see plate 12). Then the Abhisheka or the anointment with milk took place (plate 13) which was a supremely grand and inspiring sight which almost made the spectators forget themselves and cry "Gommata Swamiki Jai" and "Bahubali Maharajki Jai". Then there was abhisheka with sandal wood saffron mixture and swarna, viz., gold and silver flowers and coins.

His Highness presented a few costly silk shawls to His Holiness Sri Charukirti Panditarya Swamiji. Then the Mastak-abhisheka came to a successful close amidst deafening shouts of Jai ! Jai !

The ward and hospital constructed by Sowcar G. K. Padmarajayya of Sravana Belgola were opened by Mr. Humza Husein, the Dewan of Mysore on the 16th March when Jaina Dharma Bhushan Brahmachari Sital Prasadji and Swasti Sri Nemisagar Varniji delivered very interesting lectures.

Mr. Humza Husein in the course of his address touched very sympathetically the question of the Mandagere bridge and very appreciatively of the Jains and their history.

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On the 17th March the Samaj Puja was performed by the bidders led by Seth Chensukh Gambirmal who first emptied his pot of sacred water (Kalsa) on the head of the image when the whole Mantap resounded with shouts of *Sri Gommataswami ki jai*. As the abhisheka went on Brahmchari Sri Sital Prasadji continued chanting mantras till the end. This puja was mainly intended for and mostly attended by the Jainas from Northern India.

In the evening of the same day the Lakshmisena Bhattarakji of the Kolhapur Jain Mutt and his disciples performed a

Mastakabhishekam which was done in a very methodical manner quite in accordance with the religious rites enjoined in the shastras. Only South Indian Jains witnessed this puja.

In the afternoon there was a meeting of Jain Ladies when the titles of Dhanasila and Jain Mahila Ratna were conferred upon Srimati Kanchanbaiji and Srimati Lalitabaiji respectively.

On the 18th March a grand puja was performed by the zamindar Mr. Anigande Desai.

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It is worthy of special mention that among the several pious pilgrims to Sravana Belgola during the recent puja was the far famed and holy Nirgrantha Muni Maharaj Swasti Sri Shantisagara Swamiji whose piety and virtue, whose austere tapas and teachings are too well known to need repetition here. He was accompanied by his muni sanga and it is said that the whole party followed by a host of Sravakas walked the way from Shedbal to Sravana Belgola and vice versa a distance of about 800 miles. The sight of the Nirgrantha (Naked) muni is a very impressive one recalling to our minds similar incidents in the lives of the Tirthankaras.

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We shall not be justified in concluding the notes on the Mastakabhisheka festival without expressing our heartfelt feelings of joy and thankfulness for all those who have contributed to make the whole function an unique and unqualified success.

First and foremost we take this opportunity to express our heartfelt and respectful feelings of intense gratitude and deep indebtedness for that vastly enlightened, highly talented and supremely virtuous ruler of Mysore, His Highness Sri Krishna Rajendra Wadiyar Bahadur for having very graciously camped at Sravana Belgola itself, with great personal inconvenience for three days and for having most magnanimously opened the All-India Jain Conference, in spite of His Highness's many and varied private and public activities and for thus having conferred a distinct honour on the entire Jaina Community. It is said that the wireless installation was made accessible to the Puja Committee. Besides we understand that when the Jaina pilgrims visited Mysore on their way home after the puja His Highness very graciously ordered that

for a period of three days His palace should be open to be visited by the Jaina pilgrims without any hindrance. Comment is indeed superfluous. His Highness's gracious love of the Jains is simply worthy of praise, admiration and respect. May Bhagwan Sri Gommatesvara shower upon His Highness the choicest blessings of long life, continued prosperity, health and happiness and may there be many more such unique opportunities for the Jains to be blessed with the wise and unequalled guidance of His Highness the Maharaja of Mysore is our humble prayer.

We are also highly thankful to the officers of His Highness's benign Government for efficiently and readily rendering all kinds of help such as medicine, water, light, Bandobasth, etc., etc.

Last but not the least of all we are very glad to note that the puja committee has rendered invaluable help to the large number of pilgrims. An attempt to enumerate their acts of service to the Jain Samaj is a futile and impossible one in as much as almost every thing was done by them. His Holiness Sri Charukirti Panditarya Varya Swamigal very kindly arranged for free boarding in his Mutt. Our respectful thanks for all his kindness and concern for the welfare of the Jain pilgrims cannot be adequately expressed in words.

The heart of all these activities is to be sought for at Mysore. The ardent soul who has been strenuously working for the social and educational uplift of the Jaina Community for about two decades the soul that shuns all farce and noisy demonstrations of service to the samaj, the spirit that yearns for real and tangible service to the community, the spirit that is prepared to make any sacrifice for the vindication of the Jaina Dharma Prabhavana is the one that inhabits the ever-active and energetic and imposing personality of the secretary of the puja committee, Sriman M. L. Vardhamaniah.

His services are too well known to need mention at our hands. The free M. L. Jain Boarding House at Mysore with about 50 students every year, run at his own cost has produced a decent number of graduates in arts and sciences. Considering the fact that the unemployment question is staring at the face of both the government and the ordinary graduates, it is worthy of note, that Mr. M. L. Vardhamaniah or the "Sowcar" as he is more

popularly known encourages students who take up technical courses, in all possible ways, by giving scholarships, etc. It is indeed very gratifying to note that he has understood the vital needs—educational, social and economic, uplift—of the community and has accordingly provided for them by starting a first class boarding house, the Education Fund Association and the "*Visvabandhu*" paper. In fact he has done more for the total good of the community than any Jaina in Southern India. Verily he serves as a noble and worthy example to be followed by others.

Mr. M. L. Vardhamaniah has been the soul of all activities in connection with the recent puja and he has done not a little to make the whole function what it was. At Mysore or at Sravana Belgola the common talk was, "Ask the Sowcar and he will provide for you." We cannot improve upon this public comment. We congratulate Mr. M. L. Vardhamaniahji for the great appreciation earned by his managing capacity, power of organisation and his zeal and interest in all that pertains to the reputation of Jains and Jainism. He has the ideal of the advancement of the Jaina community deep in his heart, but with a saving clause *viz.*, friendship and cordiality with all sister communities both backward and advanced.

We take this opportunity to express our heartfelt thanks for all that Mr. M. L. Vardhamaniahji has been doing for the Jains in general and for the meritorious service he has rendered in connection with the recent Mahamastakabhisheka Puja at Sravana Belgola in particular. May he live long, happy and prosperous is our sincere prayer.

HIS HIGHNESS THE MAHARAJA'S SPEECH.

At a time like this in the annals of India when the social, religious and political structures of our motherland are thrown in the melting pot and are in the process of reconstruction and reformation, at a time when every other community is striving its utmost to emerge successfully out of the struggle for progress, power and prestige and at a time when the Jains are complacently standing with folded arms on the road side to witness the march of others

to the goal, His Highness the Maharaja's opening speech at the All-India Jain Conference comes as a clarion call to the Jains asking them to gird up their loins and be prepared for organised action. The momentous address of His Highness delivered on that memorable occasion is a veritable rosary presented to the entire Jaina community, containing priceless pearls of practical wisdom, gems of mature guidance and the richest diamonds of weighty and loving words of advice. That the whole speech was heard with rapt attention, eagerness and joy is proof positive of the invaluable importance of that gracious utterance. It is not only the vast erudition and eloquence which gained for His Highness the ready and respectable admiration of the audience and the public but the powerful spirituality which underlies his unique pronouncement, and coming from a pure and lofty soul the speech thrilled and magnetised the audience by the magic of enthusiasm and sincerity. Verily this is an epoch making speech, a speech of which we are very proud and justly too, a speech which marks the dawn of a better era for the Jaina Community. We hope the Jains will take to their hearts the words of wisdom and inspiration which His Highness has very graciously given expression to.

What is more emphatic and thought-stimulating than the following on the services rendered by Jainism :—

" It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion, undeterred by the practicalities of the world ; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinitude and Transcendence,—and that it has made Power Will, Character, in one word *Chiritra*, an integral element of Perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharmā and its Anekantavada."

His Highness recalls to our memory the glory and prestige enjoyed by the Jains in ancient days which automatically reminds us of our present state of affairs. It has to be sadly acknowledged that the Jains are miserably wanting in a central organisation to press their claims in social, educational and political matters. Most of the leading Jains whose duty it is to guide the Jaina public

show a deplorable and callous indifference towards the interests of the community. There are several others who spend their time, energy and money in what is known as national work at the cost of service to community. We have often harped upon this theme that, "Charity begins at home" and that the nation's prosperity and happiness is nothing else but the sum-total of the prosperity and happiness of all the communities who constitute the nation. Edmund Burke, that eminent politician and orator of the 18th century England says, "To be attached to the sub-division, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country and to mankind. The interests of that 'portion' of social arrangement is a trust in the hands of all those who compose it." Therefore His Highness observes with great wisdom and veracity :—

"But you, gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. Your purpose is to discuss these problems and to devise means for the progress of your community. On this occasion you are Jains first and Indians afterwards, and as such you have every right to your own standpoint and may most fitly discuss therefrom your special needs and aims."

Towards the end of the speech, His Highness gives utterance to one of the greatest principles of political science which is universally true. Says His Highness :—

"Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must therefore, wish every community all possible success in its endeavour to advance itself religiously, socially and educationally."

Jainism has always received fresh vigour and support from royal patrons and religious teachers or *Tirthankaras* who were all alike Kshatriyas. The hours of darkness are numbered and the silver streaks of rosy dawn are already visible on the horizon. And the one distinct silver lining that unequivocally foretells a bright future for the community is the gracious and royal patronage that the Jains are fortunate enough to enjoy under His Highness Sri Krishnarajendra Wadiyar Bahadur. We are sure His Highness's speech has electrified the whole community with a new life and

will cement the different sects into a single and solid organisation, and coming as it does from the efficient and enlightened ruler of one of the ancient states of India, the weighty words of advice of His Highness merit the very careful consideration of the Jaina leaders.

In short His Highness's address is indeed a timely message delivered to the Jaina Community with the vigour of a trumpet voice, with the freshness of a soft-smiling gentle zephyr, with the sweetness of a stream of rich distilled perfumes amidst the glory and splendour of an occasion which combined in itself both the solemnity of a royal proclamation and the sublimity of a religious sermon.

Now it is the duty of the Jains to show their fitness to receive such a message by translating it into action in all their activities for the betterment of the social, religious, educational and political status of the community and thus pave the way for a happier and freer nation and motherland.

OURSELVES

This month we are publishing a Special number of the Jaina Gazette with a number of select articles and illustrations in honour of the Mahamastakabisheka festival and the All-India Jain Conference at Sravana Belgola. Never before was there such a huge gathering under such happy and hallowed circumstances. Therefore as befitting the grandeur and solemnity of the occasion and as a permanent record for future reference we have issued this special number. We hope our numerous readers will kindly appreciate the worth and value of this important number.

The delay in publishing this issue was entirely due to the fact that we had to prepare almost all the blocks specially for this number of the Jaina Gazette. Therefore we trust our readers will not mind this delay in consideration of the enormous time, labour and money that we were compelled to spend in getting up this special number to its present size and substance.

During its existence of 21 years only once before a special issue illustrated with five plates was published in 1914 in honour of the anniversaries of the Syadvada Mahavidyala and the All-India Jain Association at Benares. But never was there a

Jaina Journal illustrated with so many half-tone illustrations specially prepared for it and with so many important speeches and articles all printed on the best art and ivory finished paper respectively.

TO OUR SUBSCRIBERS.

It is a fact too well-known to the readers of our Journal that the Jaina Gazette has no permanent fund to finance the Journal. The idea of a fund for the Gazette was thought of so early as 1910 when Mr. J. L. Jaini visited Meerut as soon as he returned from England and when Mr. Mansumrat Das Jaini, Bar-at-law, promised to raise a fund of ten thousand rupees for the Gazette. But somehow the idea has not crystalised itself into anything substantial. It is not possible to over-estimate the importance and necessity of a permanent fund for a communal magazine like the Jaina Gazette. The marvellous success of the Christian institutions is very greatly due to their never failing funds.

India is passing through one of the momentous periods in her history. The Jains forming an "important minority" have their own problems, political, social and religious which are inseparably connected with the struggle for power and prestige in India and the ultimate question of Swaraj for our motherland. For the last so many years the only voice which has been upholding the cause of the Jains from time to time consistently is the Jaina Gazette. For instance, we are glad to say that the Jaina Gazette was solely responsible in getting a seat for the Jains in Madras Legislative Council. Some of the Associations and Political Conferences of the Jains exist only in name and they do no more than to wake up now and then and get up a show at the important places where the national bodies like the Congress meet and play second fiddle to what all the Congress thinks it wise to resolve. The very speeches and resolutions of such annual and aimless gatherings are vexingly dull and commonplace. We earnestly appeal to the leaders of the Community not to fritter away their energies and money in starting new institutions but to work up the All-India Jaina Association in all seriousness and sincerity. "The call of the Times" (see page 125) is also for a serious and frank hearted handling of the situation in right earnest.

The invaluable importance and indispensability of the Journal may be evident from the following few appreciations :—

Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Ex-Judge, Madras, writes " This is the true spirit in which religious magazines should be conducted in this country." The '*Swarajya*' observes, " The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature Law and Science based on up-to-date research." An English lady in Australia says, " Go to this Gazette for the analysis of man and his mist-hidden descent."

Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, writes to Mr. C. S. Mallinath ; " 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 Purānam* and publish them in the Gazette ; I found the first article very useful."

Hence it is quite necessary to strengthen the Journal by starting a permanent fund. If properly financed it may be quite easy to raise the Jaina Gazette to the first rank in the Commonwealth of Journals, a rank which it richly deserves by virtue of its age and the noble cause it advocates. A fund of Rs. 20,000 yielding a bank interest of Rs. 100 per month will be quite enough for the purpose. Thus if we can have 10 patrons paying a donation of Rs. 1000 each and 100 life-members giving Rs. 100 each we can very easily start a fund and work the Gazette very efficiently to the ultimate betterment of the social, educational, religious and political status of the Jaina Community.

Therefore we earnestly appeal to our educated and rich Jains to patronise the Jaina Gazette by becoming its life-members and patrons and thus earn the meritorious *punya* resulting from *Jaina Dharma Prabhāvana*.

OUR SILVER JUBILEE.

We are glad to note that by a happy coincidence the publication of this special number synchronises with the Silver Jubilee of the Jaina Gazette in English in a way. It was at the rosy dawn

of this eventful 20th century that the Jaina Gazette made its first appearance in 1900 in the shape of a four page Royal Quarto as a supplement to the Hindi Jaina Gazette under the able editorship of Sriman Danaveera Babu Deva Kumar, that eminent benefactor of the Jaina Community. According to this calculation we should celebrate our Silver Jubilee this year. However since the Journal as a separate organ was only begun in 1904 we hope to celebrate Our Silver Jubilee in 1929 with the divine Grace of Bhagwan Sri Mahavira Swami.

GOVERNMENT ENCOURAGEMENT FOR THE JAINS.

In a speech delivered in Kanarese in the Madras Legislative Council on 6th March 1925, Mr. K. Raghuchandra Ballal said :—

As a representative of the Jain Community I cannot but touch upon their present condition. Though our community which claims its origin from eternity attained the acme of civilization its present state is most deplorable. We are very backward in respect of English education. Thus it is the prime duty of the Government to adopt necessary measures to advance the interests of this community.

In reply to my question in August last in this House the Government said that the Jains are a distinct community. Some of them are in the Police department. Such of them as are Inspectors must be promoted to be Superintendents and those of the lower ranks to be made Inspectors. Youths of lower educational qualifications but those belonging to respectable families be appointed to high posts.

Three more Jain representatives should be nominated to this Council and nominations be made to local boards and municipalities and as special Magistrates.

Scholarships must be given to Jain students proceeding to Europe for higher studies and also to those in the Government Educational institutions. Liberal grants to be granted for Jain Sanskrit Patasalas and hostels.

Jaina students of this Presidency without being able to obtain facilities for education here are going to Mysore State and pass

examinations. Such of them as return to this province should not be denied Government appointments here.

Financial help is wanted for printing presses and periodicals engaged in the propaganda of Jain philosophy and religion. Kanarese periodicals to be supplied to the library and reading room of this Council.

The organ of the All-India Jaina Association published in English in the City of Madras should be supplied to the library of this House and also to all Government Educational institutions in this Presidency.

ANOTHER JAIN M. I. C.

We heartily congratulate Mr. D. Manjayya Hegde of Dharmastala on the splendid success he achieved in his election to the Madras Legislative Council. How much he is loved, trusted and respected is quite evident from the fact that he secured more than a thousand votes above his next candidate.

Mr. Hegde is a generous hearted and sympathetic gentleman of very liberal and broad-minded views. In him we find the salutary and commendable effects of the fusion of western culture and eastern lore. He is very particular about the educational advancement of the Jains. His honoured name is a household word in S. Canara and he is undoubtedly an invaluable ornament to the Jain community in Southern India. The Jains should congratulate themselves on the unique success of Mr. Hegde since he is the second Jain member to take a seat in the Council. We hope to deal with his noble life and activities as soon as possible in a somewhat detailed manner.

MUDBIDRI MUTT,

We understand that on the 21st of April last Sri Parsvakirtiji was raised to the *Gadi* of the celebrated Jain Mutt at Mudbidri left vacant by the late Bhattarakji Sri Charukirtiji who passed away at a very advanced age. The deceased was a great Sanskrit Scholar and a very pious and good-natured soul. He led a very religious and upright life. He repaired many of the temples in his place, opened a free boarding in his Mutt for Jain students studying religion and improved the financial status of the mutt. We are glad to hear that the new Swamiji also is a pious and educated Sadhu.

NEW REMARKABLE JAIN PUBLICATIONS

1. **Jaina Jatakas** or Lord Rishabha's Purvabhavas. Being an *English translation* of Book I Canto I of *Sri Hemachandra's Trishashtisalaka purushcharitra* and narrating the twelve previous lives of the first Tirthankara Rishabha originally translated for the first time by Prof. Amulyacharan Vidyabhushan, the same revised and edited with notes, appendix and historical introduction by Banarsi Dass Jain, M.A. "This book is useful to students of Sanskrit Literature for it is a Mahakavya and contains descriptions full of similes and metaphors, to students of Indian Archæology for it contains Jaina Jatakas some of which might be found represented on stone, to students of history for it contains the complete history of Jains and to students of religion and philosophy for the whole work of which the present vol. forms a part containing incidentally a full exposition of the Jaina doctrines with a refutation of other systems so far as they differ from Jainism." Printed on best antique paper, cloth bound with gold letters 1925 **Price Rs. 4-8-0.**

Dr., O. Pertold writes :—I have seen the sample pages of the translation of Trishashti-salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

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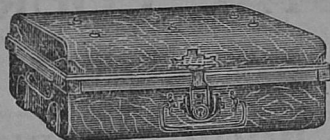
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