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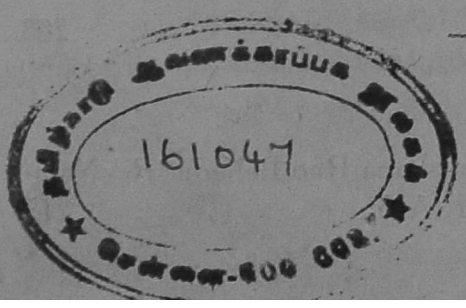
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The Jaina Gazette.

Unlimited perception and unlimited knowledge are inseparable from the nature of Soul. Permanently associated with that nature, spotless conduct is the path to Moksha because it is the immediate antecedent.

—*Sri Kundakundacharya.*

Sri Kundakundacharya

BY

Prof. A. Chakrvarti, M.A., I.E.S.
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SRI Kundakundacharya was a very famous Jaina Philosopher and theologian. He was also a great organiser of Religious institutions. His name is held in great veneration especially by the Digambara Section of the Jainas. Many great religious teachers claimed it an honour to trace their lineage from the great teacher Kundakunda. Several inscriptions that are found in South India and Mysore relating to Jaina teachers begin with *Kundakundanvaya*—of the line of Kundakunda. Students of Jaina literature are familiar with such phrases as the following:—

Sri Kundakunda Gurupattaparamparayam;
Sri Kundakunda Santhanam;
Sri Kundakundakya munindra vamsa.

These are some of the phrases claimed by Jaina writers such as *Sakalabhushana* author of Upadesaratnamala, *Vasunandi* author

of Upasakadhyanam, *Brahma nemi datta* of Aradhana Katha-kosha. Instances may be multiplied without number for showing the important place occupied by our Saint in the hierarchy of Jaina teachers.

Some of the epithets employed to characterise him are also significant of his great importance. Munindra—the Indra among the ascetics, *Munichakravarti*—the emperor among the munis, Kaundesa—Lord Kunda, are familiar designations of the great teacher.

The personality of this great teacher as is generally the case with world-famous individuals is lost in obscurity and shrouded with traditions. We have to depend upon so many written and oral traditions to have a glimpse of this great person. The early history of India is but a string of speculations and even as such there are very many gaps. Under these circumstances, we have to be very cautious about the history of our author.

The one great landmark in the chronology of India is Chandragupta Maurya. This great emperor of Magadha is not only referred to in the various literary works of India but is also mentioned by foreign historians especially the Greeks. This emperor Chandra Gupta especially is of peculiar interest to the students of the early history of the Jainas. Lewis Rice and Dr. F. W. Thomas have done considerable service to Indian History by cautiously interpreting several available facts, archæological and epigraphical, relating to that period. 'The early faith of Asoka' and the migration of Bhadrabahu with Chandragupta are now accepted facts of History. The tendency among European scholars to postdate the historical events and persons relating to India is a just antidote to the phantastic and legendary notions of indigenous writers who generally measure time by millenniums. Nevertheless we have to point out that the orientalists have sometimes overreached their work. They generally proceed on the assumption that writing is a late acquisition in Indian civilization. The learned arguments put forward on *Panini* by Goldsticker to undermine this assumption have been before the learned public for some decades. The excavations of Jaina stupas at Mathura and Mr. K. P. Jayaswal's discovery of Konika's Statue with the inscriptions try to set back the pendulum of Indian chronology to an earlier period. Speaking about the Jaina stupas Sir Vincent Smith writes as follows:—

"The assumption has generally been made that all edifices in this stupa form are Buddhist. When the inscription under discussion was executed not later than 157 A. D., the Vodva stupa of the Jainas at Mathura was already so ancient that it was regarded as the work of the gods. It was probably therefore erected several centuries before the Christian era."

Again says he,

"Assuming the ordinarily received date B. C. 527 for the death of Mahavira to be correct the attainment of perfection by that saint may be placed about B C. 550. The restoration of the stupa may be dated about 1300 years later or A. D. 750. Its original erection in brick in the time of Parasvanath the predecessor of Mahavira would fall at a date not later than B.C. 600 considering the significance of the phrase in the inscription "built by the gods" as indicating that the building at about the beginning of the Christian era was believed to date from a period of mythical antiquity the date B C 600 for its erection is not too early. Probably therefore this stupa of which Dr. Fuhrer exposed the foundations is the oldest known building in India."

When we take these historic discoveries with the Jaina traditions that a number of Tirthankaras preceded Lord Mahavira we may not be altogether wrong in supposing that adherents of Jaina faith in some form or other must have existed even anterior to Mahavira and that Mahavira himself was more a reformer than the founder of the faith. If there were Jains influential enough to build stupas in honour of their saints even anterior to 600 B.C., will it be too much to suppose that the followers of this religion might have existed in South India even before Bhadrabahu's migration to the south. In fact it stands to reason to suppose that a large body of ascetics on account of a terrible famine in the north migrated to a country where they would be welcomed by their devoted co-religionists. If the south were instead of a friendly territory waiting to receive the Sangha of learned ascetics a land populated with strangers and of alien faith Bhadrabahu would not have ventured to take with him into strange land a large body of ascetics who would depend entirely upon the generosity of the people. The Jaina tradition that the Pandiya King of the South was a Jaina from very early times and that Bhadrabahu expected his hospitality might have some historical background.

Up to the time of Bhadrabahu's migration there was no split in the Jaina fold. That the schism of the Swetambaras arose about the time of Bhadrabahu I on account of the hardships of the famine is more than probable. This fact is evidenced by the complete absence of Swetambaras in the Deccan and South India. The Jains in the South and Mysore always claim to be of *Mula-sangha* the original congregation.

One other interesting fact is the Migration of the Digambaras from the south to the north for the purpose of religious propagandism. "One point of agreement comes out clearly and is noteworthy, *i.e.*, the direction of the Digambara migration." It was from the south to the north from Bhadalpur to Delhi and Jaipur. This agrees with the opinion that the Digambara separation originally took place as a result of the migration southwards under Bhadrabahu in consequence of a severe famine in Behar the original home of the undivided Jaina Community" (Prof. A. F. Rudolf Hoernle. *Ind. Ant.* Vol. XXI. *Three further Pattavalis of the Digambaras* pp. 60 and 61.)

Professor Hoernle says that he has not been able to identify Bhadalpur. It is no other than Patalipura or Pataliputra which is the old name of Thiruppappuliyur or modern Cuddalore (Reports on the Archæological Survey of India, Vol. 1906-07—Article on the Pallavas by V. Venkiyya) suggests that it is not the above place and identifies it with Tiruvadi a place near Panruti with many Jaina antiquities and remains. This is only a matter of detail. But still the reason given by V. Venkiyya is not quite sound. The fact that Pathiripuliyur is mentioned in Thevaram as sacred to God Siva will not conflict with its being also the centre of the Jainas.

Now this Bhadalpur or Patalipura is associated with Sri Kundakunda as we shall show later on.

Before we proceed further let us make sure about the age in which he lived and worked. For this we have clear evidence furnished in the several Pattavalis preserved by the Jainas both Digambaras and Swetambaras. After Mahavira there had been a succession of teachers as shown below :—

		Years.
I.—Kevalins ...	Gautama ...	12
	Sudharma ...	12
	Jambu ...	38

			Years.
II.—Sruta Kevalins.	Vishnu Kumar	...	14
	Nanda Mitra	...	16
	Aparajita	...	22
	Govardhan	...	19
	Bhadrabahu I	...	29
III.—Ten-Purvins ...	Visaka	...	10
	Proshtila	...	15
	Natchatra	...	17
	Nagasena	...	18
	Jayasena	...	21
	Siddharta	...	17
	Dhritisena	...	18
	Vijaya	...	13
	Buddhilinga	...	20
	Deva, I	...	14
	Dharasena	...	14
IV.—Eleven Angins.	Nakshatra	...	18
	Jayapalaka	...	20
	Pandava	...	39
	Dhruvasena	...	14
	Kamsa	...	32
		Total ...	462

			Years.
V.—Minor - Angins.	Subhadra	...	6
	Yasobhadra	...	18
	Bhadrabahu, II.		

In the year 2 after the Acharya Subhadra's (accession to the pontificate), the birth of Vikrama took place; and in the year 4 of Vikrama's reign Bhadrabahuji II took his seat on the pontificial chair. Further succession will be evident from the following table:—

"Indian Antiquary" Vols. XX and XXI. The several Pattavalis examined by R. Hoernle.

Kundakunda line according to the Digambara Pattavalis as worked out by PROF. HOERNLE.

Serial number.	Names.	Dates of accession.		House-holder.			Monk.			Pontiff.			Intercalary days.	Total.			Remarks.
		Samvat.	Christian.	Years.	Months	Days.	Years.	Months.	Days	Years.	Months.	Days.		Years.	Months.	Days.	
			B.C.														
1	Bhadrabahu, II ...	4 Ch. S. 14	53	24	...	...	30	...	...	22	10	27	3	76	11	...	He was a Brahman by caste.
2	Guptigupta ...	26 Ph. S. 14	31	22	...	...	34	...	...	9	6	25	5	65	7	...	A Panwar by caste.
3	Maghanandin, I ...	36 A. S. 14	21	20	...	...	44	...	...	4	4	26	4	68	5	...	A sah by caste.
4	Jinachandra, I ...	40 Ph. S. 14	17	24	9	...	32	3	...	8	9	6	3	65	9	9	
5	Kundakunda ...	49 P. V. 8	8	11	...	...	33	...	...	51	10	10	5	95	10	15	He had four other names (abhava) viz., Padmanandin, Vakragriva Gridhrapichchha, Elacharya.

If we take this date 8 B. C. as the reliable date of his accession to the pontificial chair then the date of his birth would be about 52 B. C. For, only in his forty-fourth year he became pontiff or an *acharya*.

What is his birthplace and scene of his activities? With regard to his birthplace we have no better evidence. Here also we have to depend upon traditions—oral and written. Let us see whether we can have any useful information from these traditions. In a work called Punyasravakatha Sri Kundakundacharya's life is cited as an example for *Shastradana* or gift of *Shastras*. The account is as follows:—In Bharatha Khanda in Dakshanadesa there was a district called Pidatha Nadu. In a town called Kurumarai in this district there lived a wealthy vaisya by name Karamunda. His wife was Srimati. They had a cow-herd who tended their cattle. His name was Mathivaran. One day when he was driving his cattle to an adjoining forest he saw to his great surprise that the whole forest was consumed by forest-fire except a few trees in the centre, which retained the luxuriant green foliage. This roused his curiosity and he went and inspected that place. There he found the dwelling place of some great Muni and also a box containing the *Agamas* or the Jain Scriptures. Illiterate as he was he attributed the safety of the spot to the presence of the *Agamas* which he carried home with great awe and reverence. He put up the *Agamas* in a sanctified place of his master's house and continued to worship the same daily.

Sometime after, a religious monk visited their house. He was offered *Bhiksha* with great veneration by that wealthy vaisya. Just then this cow-herd also offered the *Agamas* to the great *Rishi*. On account of these gifts—food from the Master and the Scripture from the servant—the *Rishi* was very much pleased and blessed them both. The master of the house since he had no children was to have an intelligent son and the old and faithful servant would be born as the promised son of the house. The happy event came to pass and the son born to the family became a great philosopher and religious teacher. This was Sri Kundakunda.

The story further turns upon his religious tours. The mention of his name as the wisest of mortals in the *Samavasarana* of Srimandharaswami in Purvavideha, the visit of the two *Charanas* to verify the fact, his supposed irreverence to them on

account of his concentration, the return of the *Charanas* in disgust, the explanation of the misunderstood event, the reconciliation between the *Charanas* and Sri Kundakunda and the latter's visit to the *Samavasarana* with the *Charanas* are all incidents mentioned in detail. Further as the fruit of his previous gift of *Shastra* he became a great leader of thought and organiser of institutions. Finally he secured the throne of *Acharya* and thus spent his life in usefulness and glory.

There is another account of his life given in *"Kunda Kunda-charya Charitra"* a pamphlet published in 'Digamber Jain' Office, Surat. According to this his birth-place is in the country of Malwa. His parents are mentioned as *Kundasreshti* and *Kunda-lata*. The young boy Kunda Kunda was apprenticed to religious teacher for the purpose of education. Early in life he showed an ascetic disposition and therefore he was ordained as a monk and admitted into the *Sanjha*. The latter part of the story is almost identical with that of the previous one.

Both these versions appear to be quite legendary. The latter judged from the names of the parents is evidently a latter construction by some imaginative mind based upon the name of the hero Kunda Kunda. The places mentioned in the former story are not easily identifiable. The only reliable information there perhaps is that the author belongs to *Dakshana Desa*. Waiving these two stories as of no material use we have to depend more upon circumstantial evidence. Emphasis must be laid upon the fact that Sri Kunda Kunda belonged to *Dravida Sangha*.

"La communaute digambara portrait le nom de mula sangha. Un synonyme de ce terme parait. Etre Dravila Sangha, qui ne signifie sans doubte rien de plus que" communaute "des pays dravidiens." Le mula sangha comptait plusieurs sectes dont la plus importante Etait le Kunda Kunda anvaya" (—p. 42. Introduction, Reportaire Epigraphie Jaina).

This suggestion of Guerinot's based upon circumstantial evidence is a useful one for our purpose.

We have to collect further evidence if possible to corroborate the theory that our author belonged to the Dravidian country.

In an unpublished manuscript treating about "Mantra Lakshna" we have the following sloka :—

Dakshana desa malaye hemagrame munir mahatmasit.
Elacharyo namna dravidaganadhiso dhiman.

This sloka is interesting to us. The work treats about a female disciple of Elacharya, who was possessed of a Brahma Rakshasa. This possessed disciple was no doubt well-versed in Shastras but would get up on the summit of a small hill called Nilagiri by the side of the village Hemagrama in which Elacharya lived, and would laugh and weep alternately with all hysterical violence. She is said to have been cured by Elacharya with the help of Jwalamalini Mantra. Fortunately we are able to identify all the places mentioned in the above sloka.

Malaya is the name of that part of the Madras Presidency comprised by portions of North Arcot and South Arcot traversed by the Eastern ghats. The taluks of Kalla Kurichi, Tiruvannamalai and Wandewash perhaps form the central tract of this Malaya. Hemagrama which is the Sanskritised form of Ponnur is a village near Wandewash. Close to this village there is a hillock by the name Nilagiri. On the top of this hillock on a rock there are even now the foot-prints of Elacharya who is said to have performed his *tapas* thereon. Even now pilgrims frequent this village once in a year, to perform puja to the foot-prints. Further the sloka mentions Elacharya to be 'Dravidaganadisa'. We know very well that Elacharya is another well known name for Kunda Kunda.

Now this Elacharya is according to Jaina tradition the author of the great Tamil classic 'Thirukkural'. This is written in the old indigenous "Venba" metre of Tamil language. According to the Jaina tradition this work was composed by Elacharya and given away to his disciple "Thiruvalluvar" who introduced it to the Madura Sangha. This version is not altogether improbable. Because even the non-jaina tradition about the author of Thirukkural appears to be merely another version of this one. The Hindu tradition makes Thiruvalluvar himself the author of the work. He is claimed to be a Saivite by faith and valluva by birth. His birth place is said to be Thirumailai or Mylapuri or the modern Mylapore the southern part of the city of Madras. The work was composed under the patronage of one Elala Singha, who was evidently the literary patron of Thiruvalluvar.

This Elala Singha of the Hindu Tradition may be merely a variation of Elacharya. Thiruvalluvar figures in both the traditions, in the one as the author and in the other the introducer before the Sangha. That Mylapuri had a famous Jain temple dedicated to

Neminath, vide Tamil work "Tirunutranthathi," and that it was a seat of Jaina culture is well evidenced by literary remains and antiquarian facts preserved in South India. Though the work is claimed by different religionists—Sivaites, Buddhists and Jains, though there is no authentic record as to the exact faith of the author, still an unbiassed study of the work itself with the special view as to the technical terms employed in the couplets and the doctrines religious and moral embodied in the work will constrain one to conclude that it is a treatise evidently based upon the moral principle of Vitaraga, the corner stone of Jainism. The praise of Agriculture as the noblest occupation is consistent with the traditions of the Vellalas, the landed aristocracy of South India, who were evidently the earliest adherents to Jaina faith in this part of the country.

This identification of Elacharya the author of Kural with Elacharya or Kunda Kunda would place the Tamil work in the 1st century of the Christian era. This is not altogether improbable. Dr. G. U. Pope would bring it down to a period later than the 8th century. There is no sufficient historic evidence for his belief. He is actuated by his personal bias that such a sublime work embodying highest moral ideals could not be due to the indigenous Dravidian culture alone, but must have been influenced by Christianity brought here by the early Christian Missionaries. The tradition about St. Thomas lends weight to the supposition. There is nothing to show from the internal evidence that the author of the work was aware of Christianity. The doctrines treated therein are found widely scattered in Tamil literature especially in those works composed by Jains such as 'Naladiyar' 'Aranericharam' 'Pazamozi' 'Elathi', etc. One who is acquainted with Tamil literature will not grudge the authorship of Kural to purely Dravidian scholars and moralists who are uninfluenced by foreign culture. Hence we may believe with very great probability that, Elacharya the author of Kural was identical with Kunda Kunda the author of *Prabhrita traya*, and that he lived about the beginning of the 1st Century A. D.

This identification of Elacharya the author of Kural with Kunda Kunda brings in another important point of historical interest. It is an acknowledged fact that Kural is anterior to *Silappadikaram* and *Manimekhelai*. The former was written by 'Ilangovadigal' the younger brother of 'Senguttuvan Seran' the

Chera King of Vangi. The latter work which is merely the continuation of the story of *Silappadikaram* was written by "Kulavanikan Sattanar" a contemporary and friend of Ilangovadi. During the *pratishta* of Devi temple (Silappadikaram) Gajahbhahu I of Ceylon was present. According to Mahavansa he reigned about 113 A. D. Kural therefore must be anterior to this date; so this also goes to corroborate the age of Elacharya or Kunda Kunda.

All these scattered facts of traditions and literary remains produce cumulative evidence to establish that our author was of Dravidian origin. That he was the leader of the Dravidian Sangha and that he was evidently highly cultured in more than one lauguage. This use of the word 'Dravida' in the 'Dravida Sangha' must have a specific reference to the Jainas of South India, the Vellalas of the ancient Tamil literature, who strictly followed 'Kollavratam' or 'Ahimsa-dharma', and it is further evidenced by the popular use of the word in the compound, 'Dravida-brahmins' who are strict vegetarians as contrasted with 'Gouda-brahmins.' It is a well-known fact that the strict vegetarianism in daily life of South Indian Brahmins who nevertheless perform 'Yagams' involving animal sacrifice is a heritage from early Jaina culture in South India.

The early kingdoms of South India were the Cheras, the Cholas and the Pandyas. It is a well-known historical fact pertaining to South India that the Pandiyas were Jains and were patrons of Jainism. They changed their faith only during the Sivaite revival effected by *Appar* and *Sambandar* about the 8th century. That the Cheras were also Jains can be inferred from 'Silappadikaram' another great Tamil classic written by a Jaina scholar the younger brother of the Chera king (who was a contemporary of Gajabahu of Ceylon). The Cholas were also off and on the Patrons of Jains though in later days they were associated with Sivaitism. These three kingdoms were known about the time of Asoka. The court language in all the three was probably Tamil. Can we suppose that Sri Kunda Kunda belonged to any one of these kingdoms. Our above discussion would lead us to such a supposition and yet there is an important stumbling block in our way.

Sri Kunda Kunda's works are in Prakrit. Further all the

commentators of 'Prabhritatraya'—Panchastikaya, Pravachanasara and Samayasara—mention the fact that these works were written by Kunda Kundacharya for the benefit of his royal disciple Sivakumara Maharaja. Who this Siva Kumara Maharaja was and over what kingdom he ruled the commentators are silent about. We are once again compelled to have recourse to hypothesis. This Siva Kumara Maharaja must have been a follower of Jaina faith and must have had Prakrit as his court language. Further he must have been somewhere in the south in order to have Sri Kunda Kunda as his religious teacher. This name does not occur in the dynastic geneology of the three Tamil Kingdoms—the Cheras, the Cholas and the Pandiyas. Further there is no evidence that any prince of these dynasties had Prakrit as his court language.

Before we proceed to state our theory we have to dispose of the theory proposed by K. B. Pathak as to the identification of Sivakumara Maharaja.

The Indian Antiquary, Vol. XIV, 1885, page 15. Kunda Kunda was one of the most celebrated Jaina authors. The works attributed to him are the Prabhritasara, the Pravachanasara, the Samayasara, the Rayanasara and the Dvadasanupreksha.

These are all written in Jaina Prakrit. Balachandra the commentator who lived before Abhinava Pampa says in his introductory remarks on the Prabhritasara that Kunda Kundacharya was also called Padmanandhi and was the preceptor of Siva Kumara Maharaja. I would identify the king with the early Kadamba King Sri Vijaya Siva Mrigesa Maharaja. For in his time, the Jainas had already been divided into the Nirgranthas and the Svetapatas, and Kunda Kunda attacks the Svetapata sect when he says, in the Pravachanasara that women are allowed to wear clothes because they are incapable of attaining Nirvana.

"*Chitte Chinta mayathamba tasim na nivanam*"

Another interesting fact that we learn from his works is that, in the time of this author Jainism had not spread far and wide in these parts and that the body of this people worshipped Vishnu for he tells us in the Samayasara.

"*Loyesamana meyam sittattam padi na dissadi viseso*
Logabsa kunadi vinhu samananam arpavo kunadi."

"So no difference appears between the people and the Sramanas in respect of the Siddhanta (in the opinion) of the people, Vishnu makes (every thing) (in the opinion of the Sramanas the Soul makes (every thing). On these circumstances, as well as on the place assigned to him in Jaina Pattavalis and on the fact that his writings are considered by Jaina scholars, both in Dharwar and Maisur, to be the most ancient Jaina works now extant I base my opinion that Kunda Kundacharya was a contemporary of the early Kadamba King Siva Mrigesa Maharaja."

The reasons cited by K. P. Pathak are all right. Kunda Kunda is later than the Svetambara Schism which is believed to have taken place about the time of Bhadrabahu, I. And perhaps at the time of Kunda Kunda the ordinary masses followed the Vedantic form of Vaishnava cult. But still these facts do not form a cogent reason for identifying Siva Kumara Maharaja with the *K*adamba *K*ing Siva Mrigesa Varma. "Mysore and Coorg" by Lewis Rice, page 21. "The Kadambas were rulers of the west of Mysore from the 3rd to the 6th century." And Siva Mrigesa Varma ruled about the 5th century A. D. But the pontificate of Sri *K*unda *K*unda began in B. C. 8. The early dynasties by J. F. Fleet, page 288 of the Bombay Gazetteer, Vol. I. "and this is altogether too ancient a period for the early Kadambas" further we do not know whether the Kadambas were acquainted with Prakrit language. Under these circumstances we have to seek elsewhere as to the whereabouts of Siva Kumara Maharaja, the disciple of Sri *K*unda *K*unda.

Conchipuram was the capital of the Pallava kingdom. The Pallavas ruled over Thonda Mandalam and also over a part of the Telugu country up to the river Krishna. Thonda Mandalam or Thondainadu was the name given to the land along the east coast between the two Pennars, South Pennar in South Arcot and North Pennar in Nellor and to east of the ghats. This land was divided into several *nadus* and each *nadu* into several *kottoms*. It was the land of the learned. Several great Dravidian scholars such as the author of the Kural, the great Tamil poetess Avvai, the Sweet Puhazenthi the author of Nalavenba, all belong to Thondaimandalam. Throughout the Tamil literature there are references to the literary merits and the culture of the inhabitants of Thondainadu. Concheepuram the capital of Thondainadu must have been a great centre of learning in the South. Students from

different parts of the country went to Conjeepuram for purposes of study. Scholars thronged there for the purpose of being recognised at the Pallava Court. Mayura-Sarma one of the early founders of the Kadamba dynasty went to the Pallava capital for the purpose of completing his education in the Sacred lore. It was there that he quarrelled with the master of the horses who was a Kshatriya. Mayura Sarma a brahmin by birth vowed that even a brahmin could handle the weapons of warfare with skill and could found a kingdom. Thus arose the Kadamba dynasty. Thus the glory of Conjeepuram—the Pallava capital must have wide spread about the 2nd century A. D. The kings of Conjeepuram as patrons of learning must have encouraged philosophical discussion among the representatives of the different religious sects,—the Hindus, Buddhists and Jains. Taking part in such religio-philosophical discussions must necessarily have a reaction on the personal faith of the kings. In the early centuries of the Christian era, proselytising was a common factor among the rival religionists. Great religious leader of different denominations went about from country to country converting kings and people. Thus we hear from Jaina History that Samantabhadraswami visited Conjeepuram and converted Siva Koti Maharaja who became Siva Koti Muni the disciple and successor of Samantabhadra. Still later towards the 8th century Akalanka visited the capital, defeated the Buddhists in open philosophical contests and converted *Himaseethala* the then Buddhist king. It is not improbable therefore that the Pallava kings at Conjeepuram during the 1st century of this era were patrons of Jaina Religion or were themselves Jainas by faith.

We also know from several epigraphical records that they had Prakrit as their court language. What is known as the Mayidavolu grant is an important document for South Indian History. It is in Prakrit with the exception of the last verse, which is the closing *mangala* in Sanskrit. The body of the grant is in a prakritic dialect which comes close to the literary Pali, but shows also a number of peculiarities and divergent forms. Dr. Buhler, Epi Indica. Vol. I, p. 2. Come nearer to the usage of the Jaina and Maharashtri dialects than to that of the Pali and older inscriptions. It is issued by the Pallava King Siva Skandavarma of Conjeepuram. Further it may be pointed out that the grant resembles in many particulars the Jaina inscriptions from

Mathura. The use of the word 'Siddham' in the beginning of the grant as well as in the Mathura inscriptions is very suggestive of Jaina origin. The most important point for us is the name of the King Sivaskanda which is merely another form of Siva Kumara. No doubt the same name occurs in the Andhra line. M. J. G. Dubreinl tries to connect the two dynasties by matrimonial alliance. He suggests that the Sivaskandavarma (Yuvamaharaja) of the Pallava dynasty is the grandson of Sivaskanda Sata Karni by the daughter and received the name of the Andhra king who was his grandfather. Whether the name was so inherited or was independently adopted by the Pallava kings it is not quite materjal to decide here. It is enough to notice the fact that there was a Pallava king by name Sivaskanda or Siva Kumara Maharaja. He also figures as Yuva-maharaja in another grant. This name is also curiously identical with Kumara Maharaja. It is quite possible therefore that this Sivaskanda of Conjeepuram or one of the predecessor of the same name was the contemporary and disciple of Sri Kunda Kunda. This would well fit in with several facts known about Kunda Kunda. Kunda *K*unda or Elacharya must have been in Thondaimandalam. So also was Pataliputra the seat of Dravida Sangha a town in Thondaimandalam.

In this connection we have to reject two theories about Pallavas as unfounded and improbable. The Pallavas are generally supposed to be foreigners from Persia. They are identified with Pallavas, Mysore and Coorg by L. Rice, page 53, which is the prakrit form of the Parthava meaning Parthians, here especially the "Arsacidian Parthians". Rice further builds upon this theory another fantastic one that Chaulkyans who were sometimes the enemies of the Pallavas were by origin Salenkaians. V. Venkiyya adopts the same theory though it is based upon purely etymological grounds. The Hypothesis that is based upon mere similarity of names has no great historical importance unless it is corroborated by independent evidence. This theory unfortunately lacks such a corroboration. Hence it leaves unchallenged the other hypothesis which is perhaps more probable that the Pallavas were a section of the Hindu race in the south.

Another hypothesis deserves notice before dismissal. It is the identification of the Pallavas with some aboriginal tribes as the *K*urumbas. This again is based upon the use of the word "*K*adavar" to designate the later Pallavas. No doubt the term

"Kadavar" means the men of the forest". But there is no other ground to show that this "Kadavars" were of the "forest tribe". In Tamil literatures it refers to a highly civilised and cultured race. There must be some other reason therefore for the application of the name to the Pallavas. It may be merely a contraction of "Palakkadavar" a people of the Palakkada another seat of Pallava government.

Waiving these two hypothesis as improbable may we not suppose a much closer alliance between the people of the Thondai-mandalam and Andhras or the Andrabhrityas who succeeded the Mauryas. The term "Thondu" in tamil means 'Service'. 'Thondar' may simply mean 'those who serve' and may be taken as the Tamil Translation of *Andrabhrityas*. The Pallavas or the Thondars therefore may merely be a section of the Andhras settled in the south who inherited that portion of the Andhra kingdom either by matrimony or by right. This theory that the Pallavas were an indigenous race with a very high culture and civilization related to Andhrabhrityas is highly probable and is corroborated by other circumstantial evidence.

This digression into the history of the Pallavas we have had because such a political environment is required for our author Sri *Kunda Kunda* Acharya according to the available data about his life. We may therefore conclude that Sri *Kunda Kunda* Acharya wrote his *Prabhrita Triya* for one Siva *Kumara* Maharaja who was most probably the same as Siva Skanda Varma of the Pallava dynasty.

Several works are attributed to Sri *Kunda Kunda* Acharya.

1. Prabhrita triya (The three Prabhritas).
2. Shatpahudam.
3. Niyamasara, etc.

Of these the first three, Panchastikaya, Pravachanasara and Samayasara are the best known and most important.

Pramana-naya-tattvalokalamkara.

OF

Sri Vadideva Suri.

(Translated by Harisatya Bhattacharyya M.A., B.L.)

(Continued from page 331 of Vol. XVII, No. 12.)

CHAPTER II.

Sutra 1.

That is of two kinds:—Direct and Indirect.

Commentary.

Pratyaksha or Direct Pramana gives us clear and immediate knowledge whereas Paroksha or Indirect Pramana gives us mediate knowledge of various degrees of clearness. Both the Pramanas are equally potent to lead us to truth. The Charvakas or the Sophists were accordingly wrong in denying the validity of the mediate knowledge and laying exclusive emphasis on Pratyaksha Pramana.

On the otherhand, the thinkers of the orthodox schools variously lay down nine Pramanas or sources of knowledge. These are:—1. Pratyaksha. 2. Anumana. 3. Agama. 4. Upamana. 5. Arthapatti. 6. Abhava. 7. Sambhava. 8. Aitihya. 9. Pratibha. On examination, however, it will be found that all these nine Pramanas are included within the two broad classes of Pramana *viz*, Direct or Pratyaksha and Indirect or Paroksha. Thus,—

1. *Pratyaksha.* It need scarcely be said that it comes under the Direct Pramana.

2. *Anumana.* It will be shown hereafter how Anumana or reasoning is but a mode of Paroksha Pramana or mediate knowledge.

3. *Agama.* It is knowledge derived from an authoritative source. Agama also will be shown to be included within the class of Paroksha Pramana.

4. *Upamana.* "According to the Naiyayikas, Upamana is such: A certain servant was told by his master, 'Bring a Gabaya'. He did not know what object was signified by the word, Gabaya.

Accordingly, he asked a forester, 'What-like is a Gabaya?' He said, 'A Gabaya is similar to a Cow'. Then that servant went to the forest and bore in mind the information in regard to the similarity of a Gabaya to a Cow. Now, that piece of knowledge produced its fruit in the form of the percept, 'Now, that is the object, signified by the word, Gabaya'." Thus, Upamana gives us knowledge of an object, similar to an object previously known,—the facts of similarity, we being already informed of, in some way. The Mimansaka account of Upamana is slightly different. According to this school, Upamana is such: "A certain man knew what a cow was but not what a Gabaya was. Moreover, he had not the information, 'A Gabaya is like a cow'. When he was roaming in a dense forest, he saw for the first time a Gabaya. At the sight of this, there arises in him a knowledge of similarity with regard to the cow which is not present before him at the time,—in the following way, *viz.*,—'That cow was similar to that' or 'That cow has similarity with that (creature)'. Upamana consists in such knowledge". It may thus be said that Upamana is either a knowledge **by** Similarity or a knowledge **of** Similarity.

It will be shown hereafter that Upamana comes under Pratyabhijna, a mode of Paroksha Pramana.

5. *Arthapatti.* By means of this Pramana, something is determined which could not have been determined by any other Pramana. It is illustrated in this way. A certain man is found to be sufficiently fat and he is known not to take any meals during the day-time. Now, Arthapatti accounts for his fatness by supposing that the man takes his meals at night. The Jaina thinkers refuse to regard Arthapatti as a separate Pramana. They argue in this way:—The causal relation between eating at night and one's fatness must have been known to you; otherwise, you could not say that the said man in the example eats at night. Now, if the general fact is already known through continued observation or otherwise, then Arthapatti as a separate Pramana is useless. You may say that the actual fact of the causal relation between eating at night and fatness might not have been known; one might have observed some *instances*, having some bearing on the said fact and it is Arthapatti which takes account of these observed instances and determines the fact that the man eats at night. On examination, however, this position too will be found to be weak. For, the Dristantas or the instances spoken of, must

be related to the fact established by Arthapatti; otherwise, they are absolutely of no use even to Arthapatti. Now, if the instances are relevant, then certainly Arthapatti comes under Anumana. Lastly, you cannot say that Arthapatti is helpful where the fact of the inherence of the Mark in Paksha or the Minor Term is wanting in an Anumana. Such a crippled Anumana is still an Anumana. Bhatta himself says, "The Anuma or the syllogism, deducing the Brahmanhood of the son from the fact of his father's Brahmanhood is admitted to be correct by all men, though it is wanting in the fact of the inherence of the Mark in the minor term". Hence, Arthapatti cannot be regarded as a separate Pramana. It is but a mode of Anumana and can be conveniently included within the class of Paroksha Pramana.

6. *Abhava.* This Pramana is illustrated in this way. There is a pitcher on a certain piece of land. Subsequently, that pitcher is removed. By means of the Abhava-Pramana we determine that (i) there is non-existence of the pitcher there or that (ii) there is existence of some other things there than the pitcher *e.g.*, there is the existence of the piece of land. According to the Jaina thinkers, Abhava is not to be regarded as a separate Pramana. It is included within the other Pramanas. Thus:—

(*a*) This is the piece of land where that pitcher (*i.e.*, the pitcher perceived some time ago) does not exist. Here we determine the non-existence of the pitcher with the help of Memory or Smarana.

(*b*) This is the same piece of land where that pitcher does not exist. Here the non-existence is determined through Pratyabhijna or Recognition.

(*c*) That which is not firy cannot be smoky. Here the non-existence of smoke is determined by Tarka or Inductive Reasoning.

(*d*) Here there is no smoke because there is no fire here. We determine the non-existence of smoke here through Deduction or Anumana.

(*e*) Garga is not present in his house. Here the absence of Garga is understood through Agama or Reliable Testimony.

(*f*) Here there is no pitcher. Here the non-existence of the pitcher is apparent through Pratyaksha or Direct Perception.

7. *Sambhava.* With the help of this Pramana we reason from the whole to the part. Obviously, it is a mode of Anumana or deductive reasoning and comes under the class of Paroksha Pramana. An instance of Sambhava-Pramana is:—"In Khari (a greater standard of measure) there is Drona (a smaller standard of measure)". Turned into syllogistic Anumana, the argument would stand thus,—"Khari has Drona. As it is Khari. Like Khari which was previously experienced."

8. *Aitihya.* This is Hearsay Evidence *e.g.* "There is a demon in this banian tree". In most cases, Aitihya is no Pramana at all, giving false or doubtful facts. Where, however, the source of the informations is reliable, Aitihya becomes a mode of Agama Pramana.

9. *Pratibha.* This Pramana gives curious presentiments or apprehensions, unaccounted for by other Pramanas. Thus, one may suddenly feel, "To-day I shall receive royal favours". Now, Pratibha is not a separate Pramana. The above presentiment may not be explained by our sense-perceptions, still it may be due to the inscrutable 'Vaticination' of our mind,—in which case Pratibha becomes a mode of Pratyaksha Pramana. Where, however, the presentiment is due to a mental eagerness to get the desired favours, the Pratibha-Pramana may be regarded as a mode of 'indistinct Anumana', by means of which a shower of rain is expected at the sight of a row of ants.

Thus, it is that all the Pramanas, described in other systems of philosophy can be conveniently brought under the two broad classes of Pramana *viz.*, the Pratyaksha or Direct and the Paroksha or Indirect.

Sutra 2.

The Direct is clear.

Commentary.

The Direct Knowledge, like all other forms of knowledge is due to the removal or destruction of obstacles, peculiar to it. It is characterised by clearness which is described below.

Sutra 3.

Clearness consists in revealing the particular aspects (of things under observation) in a greater degree than what is done by Inference etc.

Commentary.

The distinction between Pratyaksha and Paroksha Knowledge is thus indicated. While in direct perception, all the particlar aspects of a thing *e.g.*, its colour etc., are clearly manifest, the objects of indirect knowledge,—Memory, Reasoning etc.,—are but vague and indistinct.

Sutra 4.

That is of two sorts,—Practical and Transcendental.

Commentary.

Practical Direct Knowledge is dependent on external things *viz.*, the Senses etc., while the Transcendental Direct Knowledge is due solely to the activity of the Soul.

Sutra 5.

The former is of two kinds,—Sensuous and Non-Sensuous (or, Mental).

Commentary.

The Direct Knowledge (Perception) which is Practical is of two kinds in as much as Perception is either external, depending on the external sense-organs or Internal, arising from introspection. An objection to this classification may be shortly noticed here. Mind operates both in Sensuous or External Perception and in Non-sensuous, Internal or Introspective Perception. Hence it may be said that the above classification is not scientific in as much as Mind is operative in both the above forms of knowledge. The commentator supports the classification on the ground that in Sensuous Knowledge, something in addition to the mental element is required. "The Senses are the additional causes (in the case of Sensuous Knowledge) while Mind being operative in the case of Internal Perception also, is the common and constant cause (of Perception). Indication (*i.e.*, definition or description of a thing) is generally found to be done through the uncommon (*i.e.*, additional attribute). For example,—although a shoot is generated through the operative influence of water, air, heat etc., it is named after the particular seed *e.g.*, 'a Sali-shoot is there; a Kodrava-shoot is there'."

It is discussed in this connection whether in perceiving things, the sense-organs do actually come in contact with them. According to the Vaiseshika, Nyaya, Mimansa and the Sankhya

schools, the sense-organs do actually come in contact with the objects of perception. In the case of visual perceptions, the philosophers of these schools maintain that super-fine light-rays shoot forth from our eyes and come in contact with the object under observation and that our visual perception of the object is thus effected. The Jaina philosophers agree with the Buddhists in rejecting the above contact-theory of visual perception. They point out that such a theory cannot explain the facts of our visual perceptions of two or many objects at one and the same moment. We may see, for example, a mountain and the moon at one and the same moment. The orthodox thinkers try to explain the phenomenon by saying that here also the light-rays shoot forth from our eyes; that they touch the mountain first and then the moon; but that they move so quickly from one object to the other that the perceptions of the two objects seem to be simultaneous. The Jaina philosophers contend that experience shows that the perceptions here are really and not seemingly simultaneous and that it is impossible for the light-rays to move so quickly as to make the perceptions of objects which are separated by millions of miles, appear as simultaneous. Then, again, what is the nature of these light-rays? Certainly, they cannot be constituted of such gross substances as flesh etc. Now, if they be supposed to be minute, they must be either formless or very small in extent. If the light-rays are formless, they must be all-pervading like Ether and hence all the objects of the universe would be visible simultaneously. If, however, they be supposed to be very small in dimension, big objects like forts, forests etc., cannot come within their grasp. Then, again, many creatures like owls etc., roam at night in darkness; yet no light-rays have ever been seen to shoot forth from their eyes. It cannot be argued that the functioning of the eyes goes on as long as there is sun-light etc., outside and that the visual light-rays are merged up in the glaring light of the world; for the very example of animals like owls who move and pick up worms in darkness, shows that the functioning of the eyes (*i.e.*, visual perception) is possible in darkness. It is lastly to be observed that a visual perception of an object is possible even though that object is completely screened off from the eye and no contact between its so-called light-rays and that object is possible. For example, if a screen of hard impenetrable glass be put between the eye and a light or a luminous object the latter continues

to be visible, although no contact can be said to subsist between the former and the latter.

For all these reasons, the Jainas reject the theory that visual perception is effected through a contact between the eye and the object under observation.

But although the Jainas join with the Buddhists in opposing the contact theory of visual perception maintained by the philosophers of the orthodox schools, they agree with these in repudiating the Buddhist theory of auditory perception according to which the perception of sound is an entirely internal affair and is not dependent on any phenomenon of contact between the sound-waves and the organ of hearing. The Jainas point out that by hearing a sound we can determine from which direction the sound comes and that the intensity of a sound varies according to the distance between the source of sound and our organ of hearing. These prove that our perception of hearing is dependent on a contact of the sound-waves with the organ of hearing.

The above theories of Sense-organs may be summarised in the words of the Commentator thus:—"Now, let us determine whether the Sense-organs come in contact (with the objects) or they do not. The followers of the Atom-eater (Kanada), the Foot-eyed (Nyaya), the Mimansaka and the Sankhya contend that all the Sense-organs do come in contact. The followers of Tathagata (*i.e.*, the Buddhists) hold that all the Sense-organs except the Eye and the Ear do so. Those, however, whose hearts are purified by the doctrine of Possibility (*i.e.*, the Jaina philosophers) maintain that all the Sense-organs except the Eye do so."

Sutra 6.

Each of these two has four elements *viz.*, 'Grasp', 'Attention' (literally, a thirst or desire), 'Determination' and 'Retention'.

Commentary.

Both the External and the Internal Perceptions involve the above four mental processes.

Sutra 7.

'Grasp' consists in the reception of a thing in its lesser general aspect, which immediately follows or arises from the apprehension of the thing in its aspect of mere Existence (*i.e.*, the vaguest general aspect) which apprehension again results as soon

as the object of knowledge and the organ of perceiving are placed in fit positions.

Commentary.

'Avagraha' or 'Grasp' is the first stage in perception. It arises in this way. When an object and a sense-organ are so placed that a correct perception is possible, the very first impression that we get is that *Something Exists* outside us. We do not know what that thing is or what is its shape,—as yet. The impression is that *Something Is.* Avagraha is the very next stage to this crudest impression. When we have Grasp, we come to understand not simply that *Something Is* but to some extent *What That Something Is,*—a man, a beast or some other object. Thus, although in Grasp we have nothing more than the impression of a thing in its vague general aspect, it is nevertheless the first stage in the perception of details.

Sutra 8.

'Attention' consists in the impulse to enquire into the details of the object Grasped.

Commentary.

Let us suppose that through 'Grasp', we have come to understand that the object of our perception is a man. The next phenomenon that arises in our mind is an impulse to find out what sort of a man he is. 'Iha' or 'Attention' consists in such an impulse to discover the details.

Sutra 9.

'Determination' is determining the details, attended to.

Commentary.

'Attention' leads us to discover the details. When we have so discovered them or found them out for certain, we are said to have 'Determined' them.

Sutra 10.

That, being firm-fixed, is 'Retention'.

Commentary.

When one, instead of forgetting the details already determined, persists in keeping them constantly before his mind's eye, he is said to 'Retain' them. Perception is complete when the stage of Retention is reached. It is Retention which enables the Soul to reproduce a matter long after it is perceived.

Sutra 11.

'Attention' is to be distinguished from 'Doubt' which precedes the former.

Commentary.

Let us suppose that through 'Grasp' we have come to understand that the object of our perception is a man. "After the 'Grasp' of manhood, there arises the Doubt which in its essence is many-sided,—'Is he a southerner or a northerner?' *Then*, because the knower wants to find out the details, 'Attention' arises in him in the form of (a tendency to think that) 'He may be a southerner.' Thus because of their being related as Ground and Consequent, their distinction is apparent like that of thread and cloth."

Sutra 12.

Though these are in some respects but one and the same yet they are some how to be distinguished, owing to the peculiarity in modifications.

Commentary.

The above four mental processes are processes in one and the same Self or 'Jiva'. Hence they are ultimately one in so far as their essence or substratum is concerned. But as that Self is differently manifested in these four processes, they may be distinguished from one another.

Sutra 13.

As their natures are perceived to be separate from one another owing to their not arising simultaneously; as each of them reveals a new aspect of things; and as they come up one after the other;—they are to be distinguished.

Commentary.

The mental processes of Sensation (Darsana), Grasp, Doubt, Attention, Determination and Retention are to be distinguished from one another. "In accordance with the nature of the subsidence or quiescence (of the obstacle to knowledge) of the knower, sometimes Sensation only, sometimes Sensation and Grasp, sometimes Sensation, Grasp and Doubt (and so on) arise in order (of succession). Hence it is proved that these mental processes are perceived to be separate from one another".

Sutra 14.

Their order is such,—because they are perceived (to come up) in such an order and because their origination is due to (gradual) destruction and abatement of one's own 'Actions'.

Commentary.

First of all, we 'Feel' that there is Something existing outside us; then we '*Grasp*' its shape, colour etc.; then, owing to a want of our definite knowledge in regard to it, we have a state of '*Dubitation*'; then we '*Want*' to determine it in one definite way; then we '*Determine*' it; and lastly, we '*Retain*' the idea in our mind in order to reproduce it afterwards. This is the order of development of a Percept and it is observed by all. We should also remember that a Percept becomes possible only when its hindrances in the shape of '*Karmic Matter*' are removed from the soul. Now, this removal is a gradual process and the corresponding process of Perception must consequently be of gradual growth.

Sutra 15.

Otherwise, the Object of Knowledge would remain unknown.

Commentary.

What is perceived is but perceived gradually. If we do not admit the above order of the psychical processes, we shall be compelled to deny the operation of the processes of Sensation, Grasp, Dubitation etc., and consequently, the possibility of the cognition of the aspects of the object of knowledge which are respectively revealed by the said processes.

Sutra 16.

What is not '*Sensed*' (literally, '*Seen*') is never *Grasped*'; the un-grasped is not '*Doubted*'; the non doubted is not '*Attended-to*'; the non-attended-to is not '*Determined*'; and the undetermined is not '*Retained*'.

Commentary.

The above aphorism shows that the various stages of Perception must develop one after the other.

Sutra 17.

Sometimes, this order is not apparent; this is due to the immediate succession (literally, origination) of those processes;

this is like the imperceptibility of the order in which the hundred petals exist in a lotus.

Commentary.

Thus even where perception seems to be one single and an entirely unbroken process, it involves analytically all the four or five processes, described before.

Sutra 18.

Transcendental (Perception), on the other hand is dependent solely on the Soul for its origination.

Commentary.

Transcendental Knowledge arises when its peculiar hindrances are removed. It has its origin in the Soul. Practical Knowledge also originates in the Soul but it is connected with the Soul through the Senses. There is accordingly much of sensuous element in Practical Knowledge, while Transcendental cognition is free from it.

Sutra 19.

It is either *'Partial'* or *'Complete'*.

Commentary.

The Partial form of Transcendental Knowledge has for its matter incomplete or finite things while Infinity is the matter for Complete or Pure Knowledge.

Sutra 20.

The *'Partial'* is of two kinds,—*'Clairvoyance'* and *'Telepathy'*.

Commentary.

These are defined below.

Sutra 21.

'Clairvoyance' is knowledge which arises when its enveloping hindrance subsides in a particular way; which is connate with some and in others, acquired by means of rightness; and which has for its object things having form.

Commentary.

Like all the forms of knowledge, Clairvoyance arises in a being when its hindrances are removed. With the residents of

heavens and denizens of hells, this form of knowledge is connatural; while men and the lower animals can attain it only by Right Faith etc. Clairvoyance relates to things which have form. Thus, Earth, Water, Fire, Air, Darkness, Shadow etc., can be the matter for Clairvoyance.

It should be noticed in this connection that the thinkers of the Nyaya school refuse to regard Darkness and Shade as substances or things having form or magnitude, as described above by the Jainas. According to them, these are non-existences,—Abhavas,—*i.e.*, contradictions of Light. They argue that had they been real substances, one would feel obstacles in passing through Darkness and Shade. The Jainas contend that they are as good substances as Light, in as much as one feels no obstacles in passing through Light which is a substance even according to the Naiyayikas.

The Jainas go on showing that neither facts of Perception nor those of Inference lend support to the view that Darkness and Shadow are but the unsubstantial non-existences of Light. Darkness and Shadow are perceived with the eyes in the same way as Light, so that if the latter be held to be a substance, there seems to be no reason why the former are to be but negations. Inference also does not support the negative view of Darkness and Shadow. For, what is the reason or the mark (*Hetu*) for such a conclusion? Is it "because these are perceived to be different from substances"? This is not the case, however. For, Darkness and Shadow are as much positive perceptions as a Pitcher etc. Had they been but negations we could not have such positive perceptions with regard to them but have only negative apprehensions such as 'here there is no pitcher' etc. In the same way, the reason for the negative view of Darkness and Shadow cannot be put in this way,—"because these are due to causes which are different from those that produce a substance". An effect, according to the Nyaya position, is due to 'intimate' (*Samavayi,*) 'non-intimate' (*asamavayi*) and 'immediate' (*nimitta*) pre-conditions. The Jaina thinkers object to this view of causation. Even admitting the Nyaya theory of causation, the negative view of Darkness and Shadow is hardly justifiable. "(If you ask) What is the cause of Darkness?—(We may similarly ask) What do you say about the cause of Light? (If you say that the causes of Light are) the atoms of Light,—

(We may say that the causes of Darkness are) the atoms of Darkness". Thirdly, the reason for the negative view of Darkness and Shadow cannot be said to be "because Darkness and Shadow become apparent when Light is non-existent." For, it cannot be said to be a general rule that anything appearing when any other thing disappears must be an unsubstantial negation of the latter. It may also be pointed out that a similar line of argument would prove that Light is but the negation of Darkness. Light appears when Darkness disappear. If it be contended that Light has the positive attribute of Heat, it may be said that Darkness has also the positive attribute of Coolness How then can it be said that Darkness is but the negation of Light? The fourth argument in support of the negative view of Darkness is thus expressed by *Sankara* and *Nyayabhushana*:—The conditions that are requisite for the perception of Light are found to be requisite also for the perception of Darkness; hence the former is a substance while the latter is its unsubstantial negation. The Jaina thinkers point out that a similar line of argument would show that Light is but the unsubstantial negation of Darkness and that a Pitcher and a Cloth would be but unsubstantial negations of each other. Fifthly, the reason for the negative conclusion about Darkness is said to be, "because there is no cause productive of the alleged substance of Darkness." *Sridhara* points out there cannot be any Darkness-atoms, as no tactual sensations arise from Darkness. The Jainas refute the position of *Sridhara* by showing that as a matter of fact, Darkness does give rise to tactile sensations *viz.*, the sensations of coolness. They also argue, "Darkness does give rise to tactile feelings, as it has form like the Earth. 'The fact of Darkness' having form is not unproved. Expressions *e.g.*, that Darkness is 'black'—show that Darkness is perceived to have a black form." The next argument in support of the Vaiseshika position that Darkness is but negation is based on the fact that it is outside the categories of Substance, Attribute and Activity. The Jaina reply is that the doctrine that Darkness is not a substance is unproved. Similarly, the argument for the negative view of Darkness cannot be built on the fact that it is opposed to Light. Water is opposed to Fire but is not for that reason, an unsubstantial

negation. Next,—it cannot be said that there is nothing to support the doctrine of the substantiality of Darkness. The very expressions, *viz.*, "deep darkness", "waves of darkness" etc. etc., show that Darkness is conceived as a substance. Lastly, it may be pointed out, that there is difficulty in conceiving Darkness as but the negation or non-existence of Light. For, of what kind of Non-existence would it be? Darkness cannot be the "prior non-existence" of Light for it would then be impossible for Darkness to re-appear after once Light has appeared. The "prior non-existence" of a thing cannot recur after once the thing has come into existence. Similarly, Darkness cannot be treated as "posterior non-existence" of Light for it would then be impossible for Light to re-appear after once Darkness has come up. The "prior non-existence" has no beginning and the "posterior non-existence" has no end. Thirdly, Darkness cannot be the "reciprocal non-existence" of Light, as it can appear even on a well-lighted day. Fourthly, Darkness is not the "absolute non-existence" of Light in as much as Darkness is due to its own peculiar causes and conditions.

Hence the conclusion of the Jainas is that Darkness and Shadow are substances and are congnisable through Clairvoyance.

(*To be continued.*)

Correspondence.

Re: Dr. Gour's Hindu Code & The Jainas.

1. From Dr. H. S. Gour to the Editor C & M. Gazette.

Sir, I have been besieged with numerous protests against my description of the Jains in my Hindu Code, and I notice several news items in your paper containing references to the same subject. May I therefore, request you to find a small space to alay the misunderstandings which have led the Jains throughout the country to take such a surprisingly keen interest in my Hindu Code. The fact appears to be that the Jains assume that my code is about to be enacted as the Hindu Code, which is not true. There is no doubt that the Imperial Legislature have resolved to codify Hindu Law, but the subject is still under the consideration of Government. If they decide to codify it, they will appoint a responsible committee to go into the whole question. They are not likely to

recommend with one stroke of their pen that my code shall become the law of the land. The Jains are consequently unnecessarily perturbed. My statement about them is based upon the authorities cited in the footnotes. If the Jains have any grievance at all, they have it against the authorities cited by me, and not against me personally.

All the same my code is not out of print and I shall be glad to reconsider the offending statements if the Jains convince me that they are wrong.

H. S. Gour.

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2. Letter to the Editor, "The Civil and Military Gazette" dated the 30th October, 1921, by Nanu Mal Jain, Secretary Jain Mandal, Dareeba, Delhi.

Sir, We are more than surprised, we are pained at the summary way in which Dr. Gour persists in brushing aside Jaina feelings and Jaina claims. It is peculiar, almost dense not to understand the real trend and meaning, of the agitation among Jains all over India. They are smarting under a double wrong: one political and the other religious. The political is as to their being robbed of their first and ossential civil right of being governed by their own ancient written and unwritten laws. The other is an insult offered to their lineage. Researches have proved that Jainism is much anterior to Buddhism, and it is a gross insult (in the name of any authority or without any) to repeat the libel that Jains are Hindu dissenters and an off-shoot of Buddhism or Jainism is a compromise between Hinduism and Buddhism. Dr. Gour's letter to you is as shallow as it gratuitously repeats the above libel and wounds the religious susceptibilities of the Jains. Can he not repent and acknowledge his error and save the feelings of lacs of his Jaina brethern and sisters.

NANU MAL JAIN
Secretary, Jaina Mitra Mandal,
Dareeba Kalan, Delhi.

3. Letter to the Editor, "The Civil and Military Gazette," dated 6th November, 1921, by Hira Lal Jain.

Sir, May I encroach upon the hospitality of your columns for the following lines, as the matter is of very great importance for the Jains, whose minds have been agitated all over India by the offensive remarks about them by Dr. H. S. Gour, in his Hindu Code. In the above book the learned Doctor of laws spoke of the religion of the Jains, whom the latest scientific research sees flourishing earlier than Buddha himself as being "a child of Buddhism or at best the result of compromise between Buddhism and Hinduism", and as having "borrowed its religious tenets, and practices from Buddhism". To remove his misunderstandings, the Jains naturally and from all quarters "Besieged him with numerous protests" as the said author says in your issue of Sept. 27. It was expected of Dr. Gour-and indeed that must be the presumption in faveur of any seeker after truth as contrasted with a sophist who launches on the wildest generalisations, without any sufficient data, and who cares for impressions only that before rushing in to print he should have first availed himself of the latest research; historical as well as philosophical, the result of infinite labour of such scholars and orientalists as Dr. Buhler, Jacobi, Hoernle, Barnette, Johannes, and Champat Rai and J. L. Jaini, to name only a few distinguished among the many workers in the field of Jainism, who have conclusively shown by unimpeachable evidence the ancient and independant character of Jainism. To cover his gross error however, Dr. Gour says in a tone of relief that the Jains have no grievance against him personally, but only against the authorities. Mounstuart Elphinstone's history of India, certain rulings of the Indian Courts and the Bengal Census Report for 1881, Pages 87 and 88 cited in the footnotes of his book as if he thought there was nothing. (1) In repeating a libel; and (2) In depending on Exploded Theories and Antiquated histories which too did not make unqualified statements like those made by Dr. Gour; (3) In basing his judgement upon certain rulings which certainly did not and could not profess to determine whether Jainism was a child of Buddhism or vice versa. The spectacle of a person asserting that the earth was round, because he had reason to believe that all sane people some Centuries back held that view would not be more ludicrous than

that of Dr. Gour, who would make positive statements, almost unblushingly about the Buddhistic or Hindu origin of Jainism, when all research for the last 40 years points the other way. Indeed, a lawyer of his standing must know how flagrant a breach of the lawyers code of honour it is to cite overruled precedents even in a difficult moment, and that the violation of this precept becomes more culpable when we are dealing with big historical and philosophical problems.

Now, when Dr. Gour has gratuitously wounded the feelings of some Lakhs of his fellow countrymen the Jains and thought fit to dispose of their numerous protests by a small, belated and provoking letter in your esteemed paper, in which he assumes the role of one prepared to "allay the misunderstanding in the mind of the Jains" and to reconsider his decision—like a doughty historian though devoid of his spirit—if they convince him, it behoves me in the interest of truth that the puerile character of his statements concerning matter of fact, which even a child born in India is presumed to know, be exposed before the public in the hope that Dr. Gour would repent for his sophistical and innocent statements which disfigure the pages of his Hindu Code.

(1) Dr. Gour regards the Jains as a subdivision of the Hindu community, which is absurd, for this means that the Jaina belong to one of the four classes of the Hindus while the Jains Books divide Jains into the four classes. Even to-day there are Brahman, Kshatriya, and Vaishya Jains in India. Perhaps Dr. Gour is misled by the fact, that most of the merchants, Bankers, Jewellers etc. are Jains and hence fails to distinguish between a caste and religion.

(2) The Vaishya community is divided into Agarwalls, Maheshwaries, and Jains—I fear Dr. Gour's Classification is very wrong. He ought to have known that many thousands of Agarwalls are Jains, and that the Jains are not all Vaishyas.

(3) Agarwalls and Maheshwaries are orthodox Hindus; Jains are Hindu Heretics and dissenters,—quite untenable, as shown above. Does Dr. Gour adduce a shred of evidence to prove this? Has any critic of Jainism averred, much less proved, how, when, why and where the Jains rose up one morning and like an undutiful child told their Hindu Mamma. "Mata! Good morning, I am off. I am henceforth a Hindu dissenter."

(4) The Jains bury their Corpses—A Barbarous error not worthy of an eminent Hindu like Dr. Gour. Why, an European boy of the age of discretion knows that the Jains and Hindus do not bury their corpses, but cremate them.

(5) The Jain adoption is not controlled by the Sacred Text,—it was expected of Dr. Gour that he should be atleast consistent throughout this book, but while he makes the above statement in one place, he quotes Jain Scriptures on adoption in another. Indeed it is difficult to understand the psychology of such a writer, who makes a reference to Jain Law by Mr. J. L. Jaini, sometimes Judge, High Court, Indore, and does not care to go through his small book which thoroughly refutes some of the wrong theories about Jainism and refers the reader to original evidence.

It therefore, comes as a great surprise to the Jains that Dr. Gour living in an innocent paradise undisturbed by the rays of historical and philosophical research, comes to the rescue of the Jains to "allay their misunderstandings," and ask them to convince him, if he is wrong.

As his statements betray his complete ignorance of Jains Custom and practices, to say nothing of their Doctrines, combined with a hardihood to entertain exploded theories, which he seems reluctant to part with, I have tried to show the real worth of his foolish remarks in the hope, that the public and specially the lawyer class for whom the Hindu Code is a very authoritative book, will not be misled by Dr. Gour's unwarrantable and uncharitable remarks about a most ancient, rich and influential community. It is also hoped that Dr. Gour would now perceive his glaring errors and in the spirit of a seeker after truth, who bases his theory on facts would take the earliest opportunity of substituting truth for falsehood.

It is also proposed to criticise Dr. Gour at length in Pamphlet to be shortly published for free distribution, by the Jain Mitra Mandal, Delhi, by giving quotations from scholars who have established the ancient and independent character of Jainism and to refer the reader to original authorities if he chooses to consult them.

In the end it would give us much pleasure to learn that Dr. Gour sees his way to give up what is known as conceit of knowledge and not venture to express himself in future—except of

course on the authorities of the latest scholars and researches—on the difficult topics of Jainism any more than a geologist or a botanist ought in speculating on abstruse psychological and metaphysical problems. Peace be to all.

HIRA LAL JAIN.

4, Letter from Mr. C. R. Jain to Dr. H. S. Gour.

Hardoi,
13-12-21.

Dear Dr. Gour,

I have given myself the pleasure of presenting you a short tract and two small books composed by me. These have been sent to you to-day under a separate registered cover. The first one is a direct refutation of the views expressed in paras 296, 297 and 331 of the Hindu Code, and the other two have been referred to in it and are also likely to be of assistance to you in arriving at a true conclusion as to the origin of Jainism and its relationship to Hinduism and Buddhism.

As the 2nd edition of your Hindu Code is under preparation I hope you will peruse these at once so that you may rectify the error of the 1st edition, if minded so to do.

I am sure you will treat this letter in the same spirit of sincere goodwill as that in which it is written.

Yours sincerely,
CHAMPAT RAI JAIN
Bar-at-law.

P.S. I claim the author's privilege to suggest that the tract should be read first, the "Confluence" next and the Appendix of the Practical Path last of all.

C. R. J.

5. Dr. Gour's Reply.

Legislative Assembly.

Nagpur,
25-12-21.

Dear Mr. Jain,

I am much obliged for your letter of the 13th and the brochures which followed it. My Hindu Code is not a work on Ethnography but a law book in which I have described the Jains as they have been treated by the Courts and the Privy Council.

If you and your co-religionists object to my description of them their grievance is not against me but against those quoted in my foot-notes.

As for the correction suggested I regret I can make no alteration in the text not justified by the Case Law.

Yours truly,
H. S. GOUR.

6. Letter of Mr. D. G. Sanghani to Dr. Gour.

Delhi, January 1922.

Dear Sir,

I am directed by the President of the Jain Law Society Delhi which represents Jains of all sects, to bring the following to your kind notice.

One of our leading Jain Authors Mr. Champat Rai Jain Barrister-at-Law, Hardoi, wrote to you a letter on the 13-12-1921 drawing your attention to the many unfortunate mistakes about Jains and Jainism which have crept into your Hindu Code. He also sent to you a pamphlet and books which throw light on the truth of the position. Your letter to him dated the 25-12-1921 has not allayed an iota of the dissatisfaction among the Jains. Its tone has rather added to their pain. It was read out at a special meeting of the Society and it was resolved that in the first instance this letter should be sent to you to inform you as to the real feelings of the Jains on this matter. This meeting was attended among others by the following leaders of Jain Society.

1. Rai Sahib Lala Pearey Lal, Vakil, President Jain Law Society Delhi.
2. Rai Sahib Lala Moti Sagar, late Judge High Court, Punjab.
3. Rai Bahadur Lala Sultan Singh, Rais and Banker, Delhi.
4. L. Hazari Lal, Rais and Banker, Vice-President Jain Law Society and representative of Swetambar Jains, Delhi.
5. L. Gokal Chand Sahib, Vice-President, All-India Jain Swetambara Sathanakwasi Conference, Delhi.
6. L. Jagat Prasad M.A., Deputy Auditor General to the Government of India.
7. L. Ajit Prasad M.A., LL.B., late Public Prosecutor and Vice-President, All-India Jain Political Conference, Lucknow.
8. Mr. J. L. Jaini M.A., Bar-at-law, Saharanpur, and President All-India Jain Association.

Your main contention in your letter to Mr. C. R. Jain seems to be that your book is a law book and not one on Ethnography. This does not meet our grievance. It rather makes it worse. Many matters in your book—to which the Jains take universal objection—are pure matters of research in History, Religion and Ethnography and have nothing to do with the points directly in issue or adjudicated upon by the authorities upon which you rely.

On your own showing I think you should at once agree to delete these matters from your book *e.g.*, the points dealt with in Pamphlet No. 9 at pages 5 to 12, marked in blue pencil. A copy of this pamphlet is again sent to you for facility of reference.

If you still want to retain what you choose to call points of Ethnography in your book, you should in all fairness as an Author and an Indian Brother study the whole question in the light of up-to-date researches in India, Europe, America and give the right views which you will find to be directly and clearly opposite to those given in your book. To help you in this task I am directed to refer you among others to:—

1. Essai de biblio graphie Jaina by A. Guerinot, Paris, 1906.
2. Reportoire d'epigraphie Jaina by A. Guerinot, Paris, 1908.

which give you a list of books on Jainism which if properly studied are sure to put you on the right path. These books also carry you only up to 1908. For further study I am directed to refer you to all Indian and Foreign Journals and publications which are familiar to all Students of Oriental Religion and Philosophy.

Yours truly,
D. G. SANGHANI,
Secretary,
Jain Law Society, Delhi.

7. *Copy of letter from Dr. H. S. Gour M.L.A.M.AD. L.LL. D.? President Municipality Nagpur, dated 12th day of January 1922 to D. G. Sanghani Esqr., H.L.M.S. Secretary Jain Law Society, Delhi.*

Dear Sir,

I acknowledge your letter of the 2nd inst, together with its enclosure which I had already read. As yours is about the 100th letter on the subject, and conceived in the same stereotyped vein

I do not feel justified in replying to you beyond inviting your attention to the numerous judicial and acknowledged authorities upon which my text is based. If you or your friends wish to present to the public the other side of the picture they are welcome to do so. Authors are not expected to carry on a fusillade with their readers who are welcome to their views as he is to his own. And I hope you will understand that I cannot alter the text of my work from the mere *ipsedixit* of writers, who however distinguished do not meet the opposing the views. You intimate the presence of 8 gentlemen as being present at your meeting. Will any of them be so good as to convert me to their views, when I am at Delhi, which I shall reach by the Punjab Mail of the 15th inst., (8 p.m.) I stay at the Raisina Hostel, Western Block. This is the utmost concession I can allow to your society. For the rest it is superfluous for me to assure you that in making the statements I have, I have merely described Jainism as I come to understand it. I have some dearest friends who are members of your sect and I should be the last one to offend them. And if I had unconsciously any offence, I have erred it in good company.

Yours faithfully,
(Sd.) H. S. GOUR.

Jaina Law Society, Delhi.

(*1st January* 1922, *3-30 to 5 p.m. Meeting at the house of R. S. L. Pyare Lal Vakil, Chandni Chowk, Delhi.*)

Present.

R. S. L. Pyare Lal, Vakil, President; L. Hazari Lalji Vice President; L. Gokal Chandji, Vice President; L. Jaggi Malji Treasurer; Dr. D. G. Sanghani L.M.S. Secretary; L. Nannu Mal, Joint Secretary; L. Chunni Lal, Asstt., Secretary; L. Panna Lal, Asstt., Secretary; L. Shripalji; L. Girnarimalji; L. Dalel Singh Surana.

Among others the following graced the meeting.

R. B. L. Sultan Singh Rais and Banker, Delhi; R. S. L. Moti Sagar Sahib, late Judge High Court, Lahore ; L. Jaggat Prasad, M.A., Deputy Auditor General Government of India; L. Ajit

Prasada, M.A.LL.B., Vakil, Lucknow; L. J.L. Jaini M.A., Bar-at-Law, Saharanpur; L. Jagan Nathji Johari, Delhi; L. Kundan Lal of the firm of Mansingh Moti Ram, Delhi; L. Ratan Lalji of the firm of Pooran Chand Ratanram, Delhi; L. Jinendra Prasad, Delhi; L. Ajit Prasada; L. Daya Chandra.

1. Resolved that the following gentlemen be added as members to the Executive Committee of the Jaina Law Society.

1. R.B. Lala Sultan Singh, Delhi.
2. R.S. „ Moti Sagar, Lahore.
3. „ Jagat Prasad, Delhi.
4. „ Ajit Prasada, Lucknow.
5. „ C. R. Jain, Bar-at-Law, Hardoi.
6. „ Pyare Lal M.L.A., B.L. Meerut.
7. „ A.B. Latthe M.L.A. Kolhapur.
8. „ Lala Jagmandar Das, Najibabad.
9. „ Brahmachari Sital Prasad, Surat.

Proposed by L. J.L. Jaini.
Seconded by L. Hazari Lalji.
Passed Unanimously.

2. The Secretary of the Jaina Law Society under instructions of the President be authorised to communicate at once with the Digambara Jaina Mahasabha, the Swetambara Conference and the Svetambara Sthanakvasi Conference to ask for names of representative Sadhus, Pandits, Seths, English educated and other influential Digambara, Svetambara and Sthanakvasi Jainas to represent the Jaina sects in Jaina Law Society.

Proposed by J.L. Jaini.
Seconded by Lala Sultan Singh.
Passed Unanimously.

3. Dr. H.S. Gour's reply dated 25-12-21 was read and considered and it was resolved that in the first instance a letter be sent to Dr. H.S. Gour on behalf of the Jaina Law Society expressing our disappointment at its tone and contents and requesting him to delete the objectionable passages from his book, and to draw his attention to up-to-date research books &c.

Proposed by L. Ajit Prasada.
Seconded by J.L. Jaini.
Passed Unanimously.

4. Resolved that Messrs Pyare Lal Barrister M.L.A. Meerut and A.B. Latthe M.A. LL B. M.L.A. Kolhapur, on their next visit to Delhi be invited to a special Session of the Executive Committee of the Jaina Law Society and the whole thing should be discussed with them in a practical light to safeguard the rights and maintain the respect of the JAINAS & JAINISM.

Proposed by L. Pyare Lal President.
Seconded by L. Jagat Prasada, D.A.G.
Passed Unanimously.

A keenly felt want fully removed.

AN ILLUSTRATED

ARDHA MAGDHI DICTIONARY

COMPILED BY

SHATAVDHANI MUNI SHRI RATNACHANDRAJI MAHARAJ

WITH AN INTRODUCTION

BY

A. C. WOOLNER Esquire M. A. (Oxon)

Principal of the Oriental College, Lahore

This is a monumental work, the first of its kind, prepared by **Shatavdhani Muni Shri Ratnachandraji Maharaj,** a Jaina Sadhu whose study of the Jaina Shastras extends over a period of his whole life time. It comprises within it about 50,000 Ardha Magdhi words with their Sanskrit equivalents followed by thorough and accurate explanations of the same in three languages *viz.* Gujrati, Hindi and English. In the case of every word, reference to the chapter and section of the Suttra from which it has been extracted is given. In addition to this, to elucidate the contextual meaning of a word, the scriptural text in which it occurs has been profusely quoted in the case of almost every word. In this respect it may beyond question be regarded as a Jaina Scripture-concordance or a Dictionary of the leading passages of all the Jaina Suttras. All the technical terms of Jaina philosophy, logic, ethics, cosmogony, chronology and all mythological references, even the most minute, have here been lucidly explained by a Muni, *summum bonum* of whose life is the study of Jainism and

the practice of its noble precepts. It would, therefore, be no exaggeration to say that this Kosha is rather an **Encyclopœdia** of **Jainism** coming from a first rate original source, whose authority on the matter dealt with, may fairly be regarded as indisputable.

The Jaina literature is so vast that it includes within its sphere almost every word to be met with in the Prakrit literature, and hence this Dictionary is equally useful to a lover of the Prakrit language. From this point of view the work has the additional advantage of possessing Jaina technical terms. It is, therefore, strongly recommended to the Prakrit loving world.

For whom is it meant?

On account of its penta-lingual character students of Jainism both Eastern and Western will find in the Dictionary a veritable boon.

To Philologists, Prakritists and University Students, it will be a reference book of the most inestimable value and will throw light on the Prakrit etymology of most of the obscure words of the modern Aryan languages of India. In this respect, indeed, it may be said to have rendered a distinct service to the cause of **Indian Vernaculars** whose study has been one of the burning topics of the day. To enhance its value in this direction Arda Magdhi conjugational and declensional forms have been noted in the case of a large number of roots and other words. For Schools, Colleges and University Libraries, as also for State Libraries, it will supply the long felt want of a comprehensive dictionary of the Ardha Magadhi language and the publisher hopes that these will patronise a work so extensive in its scope and so important in its character. He also hopes that lovers and followers of Jainism will find in this work a realisation of their most cherished desire *viz*: making the principles of Jainism known as far and wide as possible, by facilitating the study of the original Suttras by the help of an authoritative and comprehensive dictionary. He, therefore, fervently hopes that the Prakrit knowing scholars as well as the richer members of the Jaina community will patronise this attempt by purchasing copies of the dictionary not only for themselves but also for presentation to Libraries, Pathashalas *etc.*

A comprehensive dictionary of this type can have nothing to do with petty sectarian differences and the publisher assures all

the three Jaina sects that this work is absolutely free from any such narrowness of spirit. He, therefore, appeals to all Jainas, Sthanakwasis, Swetambaras and Digambaras alike to patronise and sympathise with this great attempt.

A brief account of the efforts at the compilation of this Magdhi Dictionary.

With a view to compile Prakrit Dictionary, I made a collection of about 14 thousand words from Jain Suttras and kindred works about 14 years back. Just about that time the Italian Scholar, **Dr. Suali** signified his desire to undertake the work of compiling a Prakrit Dictionary to the Swetambar Jaina Conference. Seizing this opportunity I sent my collection of fourteen thousand words to the office of the said conference in order that they might be placed at the disposal of Dr. Suali. But the outbreak of the war and various other reasons prevented Dr. Suali from carrying out his intention and I was disappointed for the time in the dearest desire of my heart.

I got my words back from the said conference office and then requested the Sthanakwasi Conference to give me sanction for getting a Magdhi Dictionary compiled and I succeeded in obtaining it.

Lack of adequate materials as also of competent persons willing to undertake the work forced me to remain inactive in the matter, and for sometime no progress was made in the work. In 1915 A. D. I had to go to Bombay for business purpose and on this occasion I had the good fortune to see there and pay my respects to the Jaina Muni Shri Gulabchandraji Swami and his learned disciple Shatavadhani Muni Shri Ratnachandraji Swami. I broached the subject to these Munis and earnestly requested them to undertake the work. Fortunately for me, Shri Ratnachandraji Maharaj accepted my request and promised to undertake the work of compiling the aforesaid Ardha Magdhi Kosha. This work, Maharaj Shri accomplished in five years, with hard and infinite labour inspite of the numerous obstacle of *vihara* and other austere practices enjoined upon Jaina ascetics. Of these five years, two passed away without any progress as the Muni had to attend upon his Guru during his long and protracted illness and had also to visit Cutch for some urgent reasons. The whole work,

therefore, is the result of three years hard and incessant labour on the part of Shatavadhani Maharaj Shri Ratnachandraji who has thus conferred a lasting blessing upon the Jaina and non-Jaina communities alike, which it would be impossible to describe adequately in words.

The S. S. Jaina Conference is going to publish this work. It being a religious body, has no purpose of making any profits, for it is going to offer it for sale for less than even cost price. Besides this it has already written off rupees ten thousand spent in getting the manuscript prepared.

Its chief aim is to encourage the culture and study of an almost dead and neglected language in which are recorded great philosophical truths.

If this aim is accomplished to some extent the pains of the compiler and the publisher will be amply rewarded.

This work will be published in four Volumes Royal Size (octavo) and will comprise about 4,000 pages. The price of the Dictionary will be as follows exclusive of Postage :—

Class I.

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VIJAYADHARMASURI.

ASSOCIATE MEMBER ASIATIC SOCIETY, BENGAL; HON. MEMBER ASIATIC SOCIETY ITALY; AND HON. MEMBER GERMAN ORIENTAL SOCIETY.

Indore, 15th January (Central India) 1922.

MY DEAR,

The Jain community notes with great pleasure the keen interest taken by Indian scholars in Jain Literature and Religion. In order that Western scholars should get an opportunity of knowing the thoughts of such scholars on Jainism and in this the wise should come in greater communication with them, my earnest desire is that essays composed by Indian scholars on their special subjects of study in Jainism should be collected.

I know of your interest in Jainism and hence I hope that you will take up any one of the selected subjects (a list of which is printed elsewhere) or any one else of your own choice bearing on Jainism, and send me your best composition, so that my desire expressed above should bear fruit. The composition should ordinarily reach me by the middle of April 1922, at the latest, and the subject to be selected by you should be notified to me beforehand at your earliest convenience.

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17. Kharwela Inscription by Dr. Sten-konow; Etnografisk Museum Kristiania, Norway.

Reviews & Notices of Books.

1. Confluence of Opposites—*Champat Rai Jain, Bar-at-Law, Hardoi. Pp. 401. Price Rupee One.* This is another important book on Comparative Religion from the pen of Mr. C.R. Jain the learned author of the monumental work the Key of Knowledge. In the work Mr. C. R. Jain helps the reader to understand the unity of Truth underlying the apparent diversity and difference of the various religions of the world. The teachings of the different religions are all written in one secret language which may well be called the Pictokrit, to distinguish it from Prakrit or Sanskrit. This Pictokrit describes the sublime teachings in an attractive pictorial form, which can be understood only with the aid of Reason and Logic.

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This new volume is sent out in the hope that it will at least stimulate scientific research. The price of the book when compared to its bulk and the rich treasure contained in it, is very little.

2. BHAKTAMARA STOTRA—*Prof. A. Chakravarti, M.A., I.E.S. price as. 4.* There is no Jain who has not heard of Sri Manatunga Acharya and his soul-stirring hymns in praise of Sri Adinatha—the First Lord. The Stotra contains 48 slokas of which the first eight express the humility and devotion of the Saint; Stanzas 9 to 27 describe the *ananta gunas* of Sri Jina verses 28 to 35 mention the eight *Pratiharyas* or wonders of the Thirthankara and the remaining hymns sing the glory of Jain Dharma and the wonderful effects of chanting the name of the Lord.

The work under review is a Tamil Edition of the Stotra intended for the benefit of the Tamil Jains. The Slokas are printed in Grantha characters with word-meanings in Tamil. At the end of every stanza the learned Professor has given its gist in simple language. It is the wish of our Author that every Jaina should have a copy and so the book is sold for its mere cost price.

3. DHARMA-PRASNOTTARAM—*Sakalakirt Acharya.* This is a Tamil translation of the first chapter "Dasalakshanikadharma" of Dharma-Prasnottara" in Hindi by Pandit Lala Ram. The characteristics of ten *Uttama gunas*, their meritorious effects and the evil consequences of the passions like *Krodha*, *Mana*, *Maya* and *Lobha* are clearly explained. This pamphlet is the fourth in the series of pamphlets published by the Jaina Brotherhood of Arni. The price is annas 2 only.

4. THE PLACE AND IMPORTANCE OF JAINISM IN THE COMPARATIVE SCIENCE OF RELIGIONS—*By O. Pertold, Ph. D. Published by Sheth Premchand Ratanji for Yashovijaya Jain Granth-Mala, Bhawnagar.* This lecture is an abstract of the author's longer essay on the same subject which will be shortly published in the Czech language. Mr. Pertold mentions in this lecture a few

points of Jaina Theology, Metaphysics, Ethics and Logic to show the importance of Jainism in the Scientific study of Religions. In its conception of God as a perfect Being who cannot be set back to the imperfect conditions of this world, Jainism has reached the highest limit of religions. The theory of the infinite numbers, of identity of time and space, the problems of *Ahimsa* and *Brahmacharya*, non-injury and chastity, and its method of considering matters *viz. Syadvada* are some of the characteristic manifestations of the superiority of Jainism. We cannot express the views of the author better than in his own words, "The Jain religion is the limit of religion in general, and at the same time the limit of Aryan religion in particular. It follows from the fact that the Jaina religion is well balanced in respect of the particular religious elements, that it is built up anthropocentrically, and that the intellectual element is not pushed aside in it, but rather developed as far as possible without injuring the essential of a religion."....."Further the Jaina religion is undoubtedly the upper limit of the religious view in general and as such must be considered with special care, not only for the purpose of classifying the religions, but specially for the purpose of fixing the religious categories, and in this way of the theory of religion in general."

5. Dr. Gour's Hindu Code and Jainism—*by C. R. Jain, Bar-at-law.* This is another pamphlet published by the Jain Mitra Mandal of Delhi, to attack the wrong views of Dr. Gour regarding the origin of the Jains, their customs and Religion. Mr. Jain gives copious references and quotations from latest authors and researches to establish true facts about Jainism. We learn that a copy of this pamphlet has been sent to Dr. Gour. May he be benefitted by a perusal of the same and change his views at the earliest possible date.

6. Correspondence re: Permission for issuing Permits to Jain Priests for crossing Railway iron bridges on Bombay Baroda and Central India Railway.—*Printed by Narotamdas Bhavandas Shah.* "The object of printing this correspondence together with the short note on the description of a Jain Priest in a pamphlet form is that it will serve useful purpose on future occasions when unforeseen difficulties may arise on account of the frequent changes of the Chief Engineer of the B.B. & C.I. Railway, who is authorised to issue such permits."

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