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"If to philosophize be right, we must philosophize to realise the right; if to philosophise be wrong, we must philosophise to manifest the wrong; on any alternative, philosophise we must."

—*Aristotle.*

IDOLS OF INDIAN RESEARCH.

BY

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I

WHEN the period of modern Science was ushered in by Lord Bacon, he insisted on getting rid of what he called the Idols or Prejudices. Inborn and traditional prejudices ought to be removed before scientific research could be successfully carried out. The removal of such idola was considered the *sine qua non* of entering into the Temple of Knowledge. Had Bacon been alive to-day he would have similarly insisted on the removal of certain *idola* which have crept into the researches pertaining to Indian History and Indian Literature.

When European scholars first undertook the study of Oriental Literature, they went into them with an unwarrantable assumption, that Indian Civilisation and Culture are distinctly inferior to the Civilisation and Culture of Europe. Deeply possessed of this prejudice, Orientalists whenever they came across anything really valuable in Indian Art, Indian Philosophy, or Indian Literature they tried to trace that to Greek origin. No doubt a good deal of what goes by the name of modern Civilisation in the West is due to the Hellenic genius. But this does not warrant us to infer that the valuable elements of Indian Culture owe their origin to the

same Hellenic source. When we remember the fact that India had already seen the sublime Truths of the Upanishads and the two great religious movements associated with the names of Buddha and Mahavira, when India had reached a high stage of development in Art, Philosophy, and Religion, even before Athens produced her Socrates, Plato and Aristotle, the puerility of the theory of borrowing will be quite evident to us.

It is not such an easy affair to determine how much Ancient India owed to Greek Culture and how much the Greeks owed to ancient India. That there was regular communication between India and Europe both by land and sea, that India enjoyed international trade, that valuable articles from India were carried to the markets of Egypt and Babylonia, Greece and Rome are all recognised facts now-a-days. And therefore the Greeks and the Hindus had every facility to know each other both directly and indirectly is a certain fact. Beyond this to dogmatically assert as to the indebtedness of the East to the West indiscriminately is just being victimised by a kind of intellectual idol.

As against this prejudice we have to notice a converse prejudice which is the peculiar symptom of modern India. With the growth of Indian Nationalism there has grown up a sort of sentimental reverence for the past. Stimulated by patriotic fervour the modern Indian Student of research subjects himself to a converse error of imagining that even the most up-to-date scientific discovery is but the inarticulate echo of what was definitely known to and recorded by the ancient Hindus. To be conscious of national self-respect, to feel the fervour of patriotism, to look with awe and reverence the genuine national ideal would certainly be an admirable thing; but to suppose that everything worth-knowing about life and the world was discovered centuries ago and what is known as progress in modern Science is but the repetition of ancient thought is a miserable speciman of exhibiting national enthusiasm at the cost of scientific sincerity. We can very well afford to candidly acknowledge the original contribution of modern Science to world knowledge because even without these we have enough in our ancient Indian Culture to justify our national pride and to sustain our national enthusiasm.

II

Besides the above prejudice as to originality there is another prejudice pertaining to antiquity. Here also the converse currents

of thoughts are noticeable. Hindu scholars, of the past were in the habit of calculating events by periods of thousands of years. The tendency to count in *Yugas* is confronted with, by the counter tendency which rests on the covert or open assumption as to the quite recent date of the world's origin. The latter tendency resting on the Hebraic tradition of the creation of the world attempts to push forward all historical events relating to India to the post-Christian period. On the one hand there is a craving to go as far back as possible whereas on the other hand there is an equally unjustifiable desire to come down as near as possible to the present. It is quite necessary to dissociate value from antiquity: the two are quite different things. The value of a thing has nothing to do with its history. The thing is not more valuable because of its earlier origin or of its longer existence. If this fact is clearly appreciated it would lead to the securing of temporal balance of Indian Intellect. Shocked by the puranic time measures European orientalists tried to discredit even reliable, literary and epigraphic evidence if it tends to take us long into the pre-Christian era. To make the confusion worse we have certain intrinsic defect in Epigraphy, and Numismatics relating to Indian History. By the bye we have to acknowledge our indebtedness to these special branches of historical research. Besides the records left by foreign travellers, Archaeology, Numismatics and Epigraphy mainly contribute to the building up of Indian History. These reveal to us in unmistakable terms certain features of ancient Indian History. But for these there would be no history worth the name. In spite of these services rendered to history there is an intrinsic defect which has been already referred to and that is the identically the same name adopted by several kings of different period and of different dynasties or of the same dynasty. Epigraphical, or Numismatic evidence in such cases cannot be crucial and may lend plausible support to two rival hypotheses, for example in the case of the origin of Vikrama Era.

III

When we turn to South India we are confronted with two other such prejudices peculiar to this part of the country. (1) The prejudice relating to Dravida *vs.* Sanskrit (2) The prejudice relating to religious rivalry. About the time of the Maurya period in Northern India there were well-known Tamil Kingdoms in the South evidently well advanced in Civilisation. That the Pandiyan

Kingdom enjoyed an enviable foreign trade is reported by Greek literary references and also by Numismatic evidence. There are mythic stories immortalised in Indian Epics connecting the South with the North. Who the early Dravidians were, whether they were originally related to the Aryans and when the Aryans first came to the South are still open problems of South Indian History. Until recently there has been a tendency among Indian Students dominated by Sanskrit influence to belittle the importance of Dravidian Culture and to speak of the inferiority of Tamil Literature and depending upon flimsy philological evidence even to speak of Tamil Language as but a degenerate dialect of Sanskrit Language. This Sanskritic dominence has been recently resented by Dravidian Scholars. As a revolt against the Aryan dominence there has been a movement of revolt among Dravidian students to sing the praise of Tamil Language and Tamil Literature. This academic and literary movement is very much strengthened by the formation of the political party known as the Non-brahmin party. Socio-political aspirations have very often blinded academical acuteness and historical sense of proportion. With the same mad fervour that actuated the Samskritists to discredit Dravidian Culture, the Dravidian scholars in their turn are now trying to establish the absolute independence and the unsullied purity of Tamil Language and Tamil Literature from Samskrit influence. On either side we notice a good deal of waste of erudition for an unworthy cause. The controversy, Sanskrit *vs.* Tamil, is almost corresponding to the controversy between the West and the East. In both the cases we have false national pride and the desire to improve the social and political status, genuine in themselves, unnecessarily vitiate academic discussions which ought to be conducted in a higher plane of historic purity and intellectual candour.

As is always the case, when two cultures come in contact there is mutual interaction. This was evidently the case with the Aryans and the Dravidians, and with Sanskrit and Tamil. The Dravidians must have borrowed a good deal from the Aryan Culture and in their turn must have contributed equally a good share to the general Indian thought. The very fact that almost all the movements relating to the revival of Religions had their origin in the South is extremely significant. The Dravidian race nourished mainly by two things, domestic love and martial

heroism were eminently fit to pour forth their souls in spiritual songs and thereby to revitalise a world spiritually dead, by sheer vent of barren ritualism. That India owes a good deal to the South Indian Jaina Rishies, to the Saiva Nayanars and Vishnavite Alwars, to Sankara and Ramanuja is a fact which cannot be denied by any serious Student of Indian History. What is the significance of this? That the very contact of the Dravidian genius with Sanskrit influence called forth the best in it and this led to enriching the intellectual wealth of both.

The Second point relating to South Indian History is the unfortunate phenomenon of religious rivalry. South India was for a very long time in the intellectual arena of four warring creeds Jainism, Buddhism, Saivism and Vaishnavism. That these four were constantly drawing swords against one another is indelibly preserved by the incidental marks left on the body of Tamil Literature. Tamil Literature as a body owes its existence to the literary activities of these four different creeds. Mutual reference to one another in unparliamentary language subordinating Truth to polemical skill, securing political weapon for mutual destruction are some of the blemishes that disfigure the otherwise brilliant features of Tamil Culture. In this confusion mainly marked by the din of intellectual and religious wars several valuable Tamil treatises have lost their existence altogether. The few classics that remain are so tolerated because of their absolute isolation from religious references or lack of genuine identity of the authorship. What is still more unfortunate is that this defect is not obsolete but quite alive even unto the present-day. It is within the knowledge of several students that facts epigraphical and literary which are likely to advance the worth of a particular sect are very often suppressed or twisted in interpretations by other sects. This deplorable lack of academic openness of mind vitiates research in South Indian History even at present.

Even in cases where some students have the good fortune to rise above such theological weaknesses, there is still this blemish that the students are victims of their own hypothesis. They evince a sort of paternal attachment to their pet theories. Thus they become prone to exaggerate insignificant facts which appear to support their theories even against the weight of glaring and undeniable facts completely subverting their theories.

These are some of the main idols which ought to be thoroughly got rid of before any useful result could be achieved. It is not possible for us to enumerate all the several prejudices which hinder the progress of Truth for their name is a legion! In the name of Truth, let us fervently hope that Indian Students who have the good fortune to pursue such research work would remember the primary condition of Truth-seeking enumerated in the *Novum Organum*. As with the spirit so with knowledge: unless a man be born again he cannot enter into the Kingdom of Truth.

THE PONNUR HILL.

(By Our Own Representative).

Dakshana Desâ Malaye Hemagrame Munir Mahâtmasit
Elacharyo nâmna Dravidaganâdhiso dhiman.

IN the district of North Arcot (Madras Presidency) there is a small mount known as the Ponnur Hill at a distance of nearly 30 miles from Conjeevaram Ry. Station or 24 miles from Acharapakkam Ry. Station. The hill lies at a distance of 5 miles and 3 furlongs from Wandewash, the taluk head-quarters. The approach to Wandewash is only through *jutka* or bullock-cart.

The Ponnur Hill known also as the *Elacharya Mount* lies, mostly east to west, a furlong to the south of the road that leaves Wandewash westwards to Nedungunam. The way to the foot of the hill is absolutely easy and good, though the ascent is not so, notwithstanding the fact that the so-called steps on the pathway have been rudely laid with big stones to a width of about 5 ft. The climb up the Hill is somewhat steep and one grows tired by the time he reaches the top. The hill, is mostly clad in thorny bushes and trees, of which special mention may be made of the *Kalli* trees which yield highly fragrant white flowers.

There are three peaks on the hill and on the central peak is the sacred spot in which are found the holy foot-prints or *Charanas* of Sri Kunda Kunda also known as *Elacharya, Gridhrapincha charya* etc. They are hewn on a big rock. Behind the foot-prints, close to them, is a big *Kalli* tree affording shade and sweet-smelling flowers. One wonderful phenomenon, that arouses the religious fervour of the pilgrim is the presence of a couple of

flowers on the *Charanas* always. It is said, that two flowers fall at the sacred feet of Sri Kunda Kunda at sun-rise everyday. This is perhaps arranged by superhuman agencies by way of daily worship to the Divinely-gifted Acharya, as no daily puja is being performed to the revered feet of Sri Kunda Kunda.

Standing on the sublime spot the Pilgrim can easily imagine the picture that the hill-top presented two thousand years ago. Visions of Sri Kunda Kunda performing tapas on the hill, of the great muni lecturing to a large concourse of ascetics and laymen, of his immortal works such as Panchastikayasara, Pravachanasara, Samayasara, Niyamasara etc, of his great tamil classic "Thirukkural", of his female disciple possessed of a Brahma Rakshasa, who though well-versed in shastras would get up the summit of this hill, also known as Nilagiri, and would laugh and weep alternately with all hysterical violence, of her recovery from her ailment, by the intervention of Sri Elacharya (Sri Kunda Kunda) with the help of Jwalamalini Mantra, visions of all these and more, fleet before his mind's eye in quick succession.

The pilgrim is almost over-powered by ecstatic joy, deep devotion, fervent spirituality and rapturous silence. He stands and stands; sees and sees; and thinks and thinks. And yet he continues to stand, see and think.

To the west of this spot some 50 ft. down the slope is a small cave where Sri Kunda Kunda is said to have had his abode on the hill. The way thither is through thorny bushes and plants.

From the very top of the hill, as you look down upon the level plains with many fields, brooks, lakes, groves and villages you cannot help enjoying the fact that the hill lies in the very centre of a once-thickly-populated Jaina Colony. Standing upon the summit, you command splendid views and beautiful sceneries with the Nedungunam hills to the S. West and the Vengunam hills to the N. East and the broken chain of the Eastern ghats seen dimly through the haze of blue mist in the far west.

As far as up-to-date information goes nobody has discovered any inscription on the mount though it is supposed by many that there are some inscriptions on the hill. However there is an inscription in the Jain Temple at Ponnur (or Hemagrama, the village two miles from the hill) which goes to corroborate the Story of Sri Kunda Kunda as narrated by the Jainas.

The unique importance of the hill, the sublimity of the spot, and the spiritual halo associated with the holy Charanas of Sri Kunda Kunda may be fully evident to anybody who knows something about the eminence of Sri Kunda Kunda, the Great Jaina philosopher and Theologian.* Jains from all parts of the Tamil country go on pilgrimage to this hill and perform puja during which occasion large numbers of Jains visit the spot.

That it was once a veritable Jaina centre goes without saying, for even now most of the Jaina villages in the district are to be found around the hill within a radius of ten miles. It is also interesting to note that Ponnur is also considered to be a health resort.

Before we bid fare to this topic we have to say a word more. Sri Hemagrama or Ponnur, very near which is this sanctified mount, is in the very heart of a big area studded with Jaina villages. The writer of this article was sorely grieved to learn on enquiry in some of these villages that the village children do not attend any school since there is no proper arrangemement for education in the vicinity. There is only a Lower Secondary School at Wandewash, to which boys must come walking for a distance of about 5 or 6 miles every-day, from the adjoining villages. Therefore in the interest of the proper education of the Jains of the Tamil country it is suggested that either a Jaina Boarding School may be established at Wandewash or a Jaina School with a Jaina Hostel be established at Sri Hemagrama at the sacred feet of Sri Kunda Kunda.

It is not too much to hope that the latter suggestion would be more than a mere idea, ere long, if Mr. Sudarsana Nainar, the Ag. Inspector of Police, Wandewash Circle, should feel with us the necessity for the same and take early steps to establish this highly useful institution even while he is officiating in that area. His eagerness to serve the public cause has been as spontaneous as his great vigilance to discharge his official duties. His integrity of character, nobility of heart and amiable simplicity have endeared one and all who have come into contact with him. The Town Hall at Arkonam, of which he is the founder, is an eloquent and monumental testimony to his great capacity to accomplish such beneficial undertakings. We would therefore request him to take up this cause, during his leisure hours and give it his earnest and kind consideration and arrange for the establishment of a Jaina School and a Boarding House and thus earn well-merited *punya* by serving the cause of education, community, and religion.

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* Vide the learned article on "Sri Kunda Kunda" by Prof. A. Chakravarti in the Jaina Gazette for January, 1922. (Vol. XVIII. No. 1.)

JAINISM.

An Article written in Tamil 80 years ago.

BY

Munshi Sastram Aiyar

TRANSLATED BY

REV. H. BOWER.

THE Jains verily believe that their system alone was the primeval system of the world; that all other systems were derived from it; that some of the learned professors of their system, by the fault of the time in which they lived, formed various other systems; that Moksha* [bliss] can be obtained to this system and in no other; that this alone is the true system; and that all other systems believe falsehood to be truth.

The World.

The Jains positively affirm that the world exists from all eternity, and that it will exist for ever, without being destroyed. and that it was not created by God, or by any other person. They moreover affirm that this world is divided into three parts, namely, the lower world, the middle world, and the upper world; and that below this world, there is a world called *Adhogati* [abyss, the nethermost hell], above which there are seven infernal worlds; and above those again are ten *Bavanalokas*, purifying worlds [Purgatories], above which is this world of earth; above this again is the *Jotiloka*, world of light [starry world]; and that in this our world of earth there are two worlds included, namely the *Viyantraloka*, world of demons [devils], and the *Vidyadharaloka*, world of demi-gods; and again above these are 16 different kinds of *Devalokas*, worlds of the gods, over which is the *Ahamindraloka*, world of *Indra*; and above that again is the *Mokshaloka*, world of bliss; where dwells the Lord of all these worlds, the Supreme Being, called the *Anadichitta-parameshti* [Eternal-intellectual-heavenly-dweller.]

They believe that this earth is 16 cords high, and 7 cords broad; but this measurement is not within the comprehension of

* Moksha, absorption, deliverance of the soul from the fetters of works, as the going out of fire, the setting of a heavenly luminary: not annihilation, but apathy. By accommodation this word is used for heavenly bliss.

men; it is known only to the wise. The seas and islands that are situated on the earth cannot be perceived and estimated by man's understanding. They affirm that in the midst of the earth is the great mountain *Meru*, and that to the south of it is situated the *Bharata** region, and to the North the *Airavata*† region; and to the East and West is the *Videha*‡ region. They also affirm that on both sides of Mount Meru are situated the three kinds of *Bhogabhumi*, fruitful, or felicitous regions and that the natives of these regions attain to great age and size; that they cannot interchange places; and that while it is day in one of the lands, it is night in the other. The people of *Videha* also attain to great age and stature.

God.

The Jains consider *Arugan*§ to be their principal god, and worship him. The popular name of this god is Jinan;‖ and from this the appellation *Jainas*¶ is derived. To this god 1008 sacred names are ascribed. His greatness is such that the three worlds worship and adore him. His knowledge is so great that it extends simultaneously to all things sentient and unsentient, to things that have been conceived and that will be conceived, to worlds and to worldless spaces. He is powerful to impart the knowledge of his doctrines simultaneously to all kinds of living beings, in their respective languages, without the aid of mind, word, or body; and this he does of pure grace, and not from any selfish motives. He does not possess the power [act] of creating any thing, or of preserving any thing. He is not subject to birth or death. He manifests great grace, and love, and mercy, to all sentient beings. He is of infinite wisdom, of infinite intelligence, of infinite power, and of infinite bliss. It is he that in the beginning, with a view of causing happiness to all living beings, made known the twelve primeval Vedas. He is the possessor of the triple umbrella. He is without beginning and without end. He is the possessor of the

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* India south of the Himalaya. † Tibet. ‡ Tirhoot.

§ Arhat, worshipful, venerable, respectable (from Arha, to worship,) one entitled to the homage of gods and men. Arugam means fitness, holiness, the religion of the Jains; Arugi is feminine.

‖ Jina is the victor over all human passions and infirmities. Buddha has the same meaning.

¶ They are divided into clergy and laity, Yatis und Śramanas, (Germanes) Saints, Puritans.

three wheels of justice.* He is represented with four holy faces, and as seated in the shade of the ashoka tree. He has forsaken the 148 actions of life. He has declared that the Veda, the World, Time, Souls, Action, and Virtue are, like himself, imperishable and eternal objects.

The god Arugan has declared that there is no other god besides himself that all who worship and adore him will obtain bliss, and that those who do not worship him will not obtain bliss; that all living beings will enjoy the fruits of their good or evil actions; that by preponderance of evil, souls enter hell, and by preponderance of good, they enter the world of the gods; but when good and evil are equally balanced, they are born as human beings; when evil alone exists, they are born as irrational animals; and when both good and evil are destroyed, then they are liberated. Since Arugan has declared these things, the Jains firmly believe them to be true doctrines. And since all other systems have been intermediately introduced by certain persons, they positively affirm them all to be false systems.

Circumstantial details to prove this system to be primeval.

As Time is considered to be eternal, it is indestructable in its nature, and is divided into two sorts,† viz., *Utsarpini* and the *Avasarpini* time. The *Avasarpini* time has six stages, viz., good-good time, good time, good-bad time, bad-good time, bad time, and bad-bad time. In like manner the *Utsarpini* time has six stages, only that it begins at the bottom of the list with bad-bad time and goes backwards. In the *Utsarpini* time, beginning from bad-bad time the age and stature of men increase, as that of the waxing moon. But in the *Avasarpini* time, beginning from the good-good time, the age and stature of men decrease, as that of the waning moon. The increase and decrease of stature is up to 6,000 *Vils* [bows], and down to a cubit. The increase and decrease of age will be from three *pallams*, to fifteen years. This account of *pallams* is not to be understood by men. In the above specified six divisions of time, the first consists of four krores of krores of oceans of years. The second consists of three krores of krores of oceans of years. The third consists of two krores of krores of

* The ensigns of royalty, indicative of his imperial sway and government over the three worlds.

† Cycles ages.

oceans of years. The fourth one krore of krores of oceans of years, save 42,000 years. The fifth consists of 20,000 years. The sixth also consists of 20,000 years. This account of *oceans* is not to be understood by men.* The stage in which we now live is the fifth, viz., the bad time. When the two sorts of time, viz., the *Utsarpini*† and *Avasarpini* times run out, it is said to be a *Yugam*.† *Utsarpini* means the age of increase, and *Avasarpini* means the age of decrease.

As the present is the *Avasarpini* time, we must infer that the three good stages of time have already passed by, and that the *Bharata* region, and the *Airavata* region have both been *Bhogabhumis*, fruitful lands. The people of those times, as before stated, had stature of body, and length of age adequate to the times. The people of those times, forty-five days after their birth, became perfect men, and were well up in all sciences, and attained all knowledge by themselves, simply from the plastic power of the time. Moreover in these three stages of time there was no light of the sun or of the moon; but day and night were formed from the reflection and non-reflection of the *Kalpaka trees*.‡ Those people at death entered the world of the gods, and did not go to hell. And they were not subject to the ordinary physical evils connected with disease, the discharges of the body, &c.

Thus after the existence of the *Bhogabhumi*, when yet there was one eighth of time, in the third stage, 14 *Manus* were born. It was in the time of these *Manus* that the sun and moon, the stars and clouds appeared; division of time into years and months, the equinoctial or solstitial course, the lunar half-month or fortnight, the six seasons, the day of 24 hours, and the day as distinguished from night, were instituted; means of warding off the evils arising from wild beasts were discovered; rivers, tanks, reservoirs, mountains, and a variety of means of livelihood were brought into use. Of the above mentioned *Manus*, the 14th is said to have been *Nabhi Maharajah*. In the reign of this Manu, as the people were born with the umbilical cord, the name *Nabhi*

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* This computation defies all arithmetic.

† Yuga, an age, a period of time. The Hindus enumerate four yugas, viz., the Kriti, Treta, Dwapara, and Kali, corresponding with the golden, silver, brazen, and iron age. The present is the Kali yuga.

‡ The five miraculous trees of Indra's Paradise yielding whatever is desired.

was given. In his reign clouds appeared, and it rained. Then appeared trees and various kinds of corn. By this Manu men were taught to eat fruit and grain, and the way of prepating food; and he also pointed out the way of weaving cloths from cotton, and of wearing them; and the use of flowers, garlands, perfumes, and ornaments, to adorn the person, came into vogue.

This *Nabhi Maharajah* is said by some to be *Brahma*. His consort was *Marudeviammal*. In his reign was born the first incarnated personage named *Vrishabha Tirthankara*. After him were born 23 *Tirthankaras** equal to himself. In their days, the 12 *Chakravartis*, the 9 *Baladevas*, the 9 *Vasudevas*, and the 9 *Prativasudevas* were all born in the fourth stage. These 63 persons were called *Salaka purushas*, divine personages.

The 24 *Tirthankaras*, without the instruction of a Guru, were skilled in the circle of the sciences, had the five *Kaliyanas* or ceremonies of the gods, were worshipped by the four classes of the gods, and at their very birth were endued with the three kinds of knowledge; they also had the fourth kind of knowledge, by the exercise of which they were cognizant of the thoughts of all living beings, and they also possessed the fifth kind of knowledge called *Kevalajnanam* [spiritual knowledge,] by which they were instantaneously cognizant of all things done in all the worlds. They sat exalted on the throne in the temple called *Samavasaranam*, constructed by the *Devendras*. They were the possessors of the triple-umbrella and the *Ashoka* tree; they were believed in as gods over gods, as omniscient, as lords of the three worlds, as removers of sin and bestowers of heavenly bliss, as persons praised by all living beings, as possessors of divine attributes, as bearing the 1008 divine appellations, as having the 1008 divine marks on their sacred bodies, and as manifesting abundant grace, love, and mercy to all living beings, and pre-eminent in imparting instruction in their respective languages to the inhabitants of the celestial and the terrestial worlds, to those of the *Nagaloka*, *Vaiyantraloka*, and *Jotiloka*, and also to irrational animals, and inculcating the virtues, such as not killing, &c., prescribed in the

* Tirthankara implies one who has crossed over, i.e., the world, compared to the ocean. Dii Penates. The names of the 24 Tirthankaras, Vrishabha, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Suparseva, Chandraprabha, Pushpadanta, Sitala, Sreyamsa, Vasupujya, Vimala, Ananta, Dharma, Santhi, Kunthu, Ara, Mali, Munisuvrata, Nami, Nemi, Parswanatha, and Vardhamana.

12 Vedas. As these 24 *Tirthankaras* are incarnations of wisdom, and are divine personages who appeared in the world and attained the enjoyment of heavenly bliss, the Jains consider them to be *Swamis* equal to the divine-natured *Arugan*, who exists in this *Avasarpini* time. And accordingly they build temples in honour of these *Tirthankaras*, and make images like them of stone, wood, gold, and precious gems, and considering these idols as the god Arugan himself, they perform daily and special *pujas* [worship], and observe fasts, and celebrate festivals, in their honour.

They moreover say that in the time of Vrishaba Tirthankara, and in the reign of Bharateswara, the first Chakravarti, the four castes, namely, the Brahman, the Kshatriya, the Vysia, and Sudra, were instituted in connection with this system.

They moreover allege that in the time of Vrishaba Swami, who was the first Tirthankara, the Saiva system was first introduced; and about the same period. by the fault of the time, 106 heterodox sects were established by Marichi, a Prajapati [Patriarch]; and that from the time of Vimalaswami, the 13th Tirthankara, the Vaishnava system was introduced; and that in the time of Parswanatha, the 20th Tirthankara, the religion of Allah was established. They also say that there are 336 false systems of religion.

They moreover affirm that during the period of the 20th Tirthankara, by the fault of the time, Yagam, animal sacrifice, was first introduced by an Asura named Mahakalesuran; and after the introduction of these Yagams, temples were built for Siva and Vishnu.

Moreover, as it is declared in the Jaina Vedas that all the gods worshiped by the various Hindu Sects, namely, Siva, Brahma, Vishnu, Ganapati, Subramaniyan, and others, were devoted adherents of the above mentioned Tirthankaras, the Jains therefore do not consider them as unworthy of their worship; but as they are servants of Arugan, they consider them to be deities of their system, and accordingly perform certain pujas in honour of them, and worship them also.

As Jaina temples and idols are to be seen in all villages and countries, and in some places even under ground, it is evident that the Jaina system, as declared in their Vedas, was the primeval system of the Hindus. As moreover, when the Jaina Vedas are

carefully examined, there will be found in them many things calculated to benefit mankind; and since Jaina idols are to be found in all countries; and as the deities worshipped by others are believed to be devotees of Arugan; and as all the precepts of Arugan point only to what is good to all sentient beings; and by the great doctrine that no sentient being whatever, even a tree, should be destroyed; and as there are many things in the system beyond the reaeh of man's understanding, and which can by no means whatever be comprehended; and as it is evident from their Vedas as well as from experience, that all other systems originated among themselves through the fault of the time, from misunderstanding, and from a variety of other causes; it is evident that this system was the primeval one.

The Jains are divided into two parties, the Swetambaras, and Digambaras. Though both parties have the same Veda, they disagree in a few things. The Swetambaras have many internal divisions, and the Digambaras also appear to have a few internal divisions.

The Jains are prevalent in the north. Their tenets and observances are the following: They believe that not to kill any sentient being is the greatest virtue; not to tell lies, not to steal other men's goods, not to covet other men's wives, and to desire moderately such things as money, grain, house, garden, land, vehicle, clothing, &c.; these four ordinances they consider of equal importance with the injunction not to kill.

Moreover, not to eat at night, and to drink water strained, are held to be high virtues. And not to drink toddy, or honey, or arrack, are also believed to be important injunctions. They are also forbidden to eat figs, the fruit of the banian, the peepul, the Koli and the jujube, as well as the snake-vegetable, the calabash, gunjah (bhang), opium, onions, assafætida, garlic, radish, mushroom, &c. Such articles, and others which have much seed in them, they will not so much as think of eating even in an emergency where death is imminent on such abstinence; and any kind of flesh meat they will not even inadvertently touch with the hand.

These and similar observances are enjoined on those who live in the domestic state; and if we were to write largely upon them many books would be required; we shall therefore abridge what

we have to say. They have in fact 18,000 injunctions to observe. But regarding those who live in the ascetic state, as much time will be required both to write and to read, we have not ventured to describe them. However, it is necessary to know that they firmly believe that there is no final liberatien [bliss] in the domestic, but only in the ascetic state; nor is liberation to be attained by females,* irrational animals, or Sudras, nor by celestial, nor infernal beings; and they moreover hazard the assertion that during the fifth and sixth stages of time there is no liberation for any one; and they show that Time alone is the cause of this evil. They also affirm that there are always three less nine krores of Munis [ascetics] on earth.

The principal seats of Jainism in the South are, Tirunarunkondai, Tipangudi, Chittamur, Perumandur, and Rajamahendram; in the West are, Kanchipuram, Tiruparuttikundram, Beligulam, Mudubadri, Seringapatam, Kanaghiri, and Ratnaghiri; in the North are Sammedhaghiri, Vipulasalam, Kasi, Pavapuri, Champapuri, Urjayantaghiri, Pattana, Jeyapur, Jotipur, Delhi, and Kollapur. In these cities and mountains, the Jains are numerous, respectable, and wealthy.

As the Vedas of these people are not in use in these days, and as even in former days, it was not cnstomary to write, but simply to impart Vedic knowledge by oral instruction, only a few things have been extracted from the 12 Vedas, and committed to writing in the Prakrit and SANSKRIT languages, by the eminent asceticst of yore; and these have been read by their descendents ever since. The authorised books now extant and in use are: the the Mahapurana, Trilokasara, Gomatasara, Padarthasara, Ratnakarandaka, Dharmapariksha, Chintamani, Chudamani, Merumantrapurana, Nilakesivada, Amara, Sakadayana, Nayasakkara, Sapdhabanghi, Dhavala Vijaiyadhavala, Mahadhavala, Subodhani, &c. Books written in Tamil are: the Chintamani, Chudamani, Nilakesivada, Manimegalai, Naladi, Kural,‡ Nighantu, Merumantrapurana, &c.

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* The Swetambaras assert that females can attain nirwan, liberation.

† Acharyas, The Digambaras assert that the angas of Scriptures are the work of the immediate disciples of the Tirthankaras.

‡ The Jains say that Ellacharyar wrote the Kural. The Saivas claim it as theirs.

They have monasteries in Delhi, Kollapuram, Beligulam, and other places. The Swetambaras are also said to have many monasteries. The Jaina Teachers who are Priors of monasteries have various ensigns, and large retinues, elephants, palanquins, and other vehicles. But the Sanyasis [ascetics] have only water vessels, and peacock's feathers. They say that only those that are in the ascetic state are worthy of reading the Vedas, and not those that are in the domestic state.

The Jains hold that the function [act, work] of the Divine Being is to exercise love and mercy to all living beings, and reveal to them the Vedas, in order that they may walk according to the precept enjoined in them; and that the function [act, work] of all living beings is either to do good or evil, and have fruition of their deeds; and that the attainment of heaven or hell is also their own act, and that it is in their own power to renounce sin, and to obtain merit. This they consider to be true doctrine.

Jainism and Dr. Gour's Hindu Code.

BY

Champat Rai Jain, Bar-at-law.

(*Continued from page 98 Vol. XVIII*).

AS for the dictum that the Jainas are Hindu dissenters, neither Dr. Gour nor any one else has a shred of evidence to adduce in support of it. It is a mere assumption grounded on the authority of early European enquirers who understood little if anything at all of religion and whose views about Indian religions including the Vedic Dharma are grotesquely childish and silly. It is true that in the absence of historical documents or inscriptions which do not generally run further back than the 3rd century B.C. no direct evidence can be had one way or the other, but the intrinsic evidence furnished by the *real* tenets and doctrines of the different faiths is conclusive on the point. This line of research the early investigators were not qualified to pursue, and was not taken up by them. Animistic belief is, however, regarded, by nearly all Orientalists, to be the most primitive form of belief. Accordingly, Prof. T. W. Rhys Davids says of the Jaina Scripture (see Buddhist India pp. 163—4) that ".....they give evidence of a stage less cultured, more animistic, that is to

say earlier." I have shown in the Appendix to my Practical Path which covers 58 pages the true relationship between Jainism and Hinduism, and have further elucidated the subject in my Key of Knowledge (see pages 1068 to 1080 of the 2nd edition) and in my Confluence of Opposites (see especially the last lecture). It is made clear in these works that Jainism is the oldest religion of all and that its principles constitute the foundation of the different systems and schools of thought. Any one who will dispassionately and without prejudice go through my Confluence of Opposites and will then read the other references will, I feel sure, not find it in his heart to differ from me on this point. The arguments advanced by those who regard the Jainas as Hindu dissenters may be summed up under the following heads:—

(1) That their doctrines resemble those of the Brahmanas in their character of quietism, tenderness for animal life, transmigration, hells and heavens, attainment of salvation and the means for the same.

(2) That the caste system is common to both.

(3) That the Jainas "admit the Hindu gods and worship them though they consider them as entirely subordinate to their own saints."

(4) That the Jainas have "added to the absurdities of the (Hindus) system," thus they have sixty four Indras and twenty two Devis.

These are the grounds of opinion of Elphinstone which Dr. Gour quotes on pages 180—181 of the Hindu Code. But surely they cut both ways, for when certain features are found in common between two systems A and B it cannot be said with certainty that A is necessarily the borrower and not B. It may be that the Jainas borrowed these things from the Hindus but it is equally possible that the Hindus borrowed the basis of their creed from the Jainas. Mere resemblance obviously does not suffice to determine the point. And so far as the most important of these resemblances, *i.e.*, tenderness for animal life is concerned, I think *ahimsa* can never be said to have been a mark of Hinduism as it is of Jainism whose very motto has all along been ahimsa parmo dharma (non-injuring is the highest religion). The third point that the Jainas admit Hindu gods and worship them is absurd. It has no foundation of fact. Mr. Elphinstone probably

came across an instance or two of the kind and presumed generally that Jainism admitted Hindu gods. Such spectacles are not uncommon in every religion. To-day Hindus (especially females) worship Mahommadan *tazias* and tombs of men supposed to have been holy. But can we say that because some individuals thus act against the teachings of their religion therefore Hindus are Mohammedan dissenters? The fourth ground is the worst of all. It proceeds on the assumption that the Hindu system is absurd, and then develops the idea that the Jainas have added to its absurdities. To this the Hindus will not, I am sure, readily agree. The truth is that what Mr. Elphinstone regards as an absurd statement is an enumeration of the rulers of Heavens who are termed Indras. Jainism fixes the number of Indras in all the heavens as 64 and the number of devis (devangnas) is also a fixed one. It may be that there are actually no heavens and hells in existence in which case the teaching will be certainly absurd, but the Jainas take it as proceeding from the Tirthamkara who is omniscient, and are therefore not likely to be dissuaded from accepting it on the word of a foolish writer who knows nothing about religion, his own or any one else's.

Now, the Indra that figures largely in the sacred scriptures of Hinduism, is not the ruler of the Heavens but a personification of Life (Confluence of Opposites, Lecture V). If Elphinstone and others who hastily jumped to the conclusion that Jainas were Hindu dissenters had taken the trouble to understand the character of the Rig Veda, they would have discovered that that document was couched altogether in a secret script underlying the apparent Sanskrit of the text. The moderns are altogether ignorant of this secret script though it is also the real language of the Holy Bible, the Zend Avesta and almost all other scriptures including the Quran. Jainism is, however, not composed in any secret script, and is not mythological in its nature. Now, the argument which proves the priority of Jainism to Hinduism consists in the priority of fact to fiction, that is to say in the priority of scientific truth to mythological garb. The point is that both the Jaina scriptures and the Vedas teach the same thing almost entirely, but the former are couched in plain language and the latter in mystic speech which has to be understand first. I have made this point very clear in the Confluence of Opposites and the Appendix to the Practical Path and have elucidated it with

illustrations from the holy scriptures of the different faiths. Unfortunately Elphinstone knew nothing about the mystery-language of his own or any one else's religion and freely talked as he pleased. Forlong has shown how Brahmanical asceticism has arisen from Jaina tapas (see Short Studies in Comparative Religion).

(*To be continued.*)

Pramana-naya-tattvalokalamkara.

BY

Sri Vadideva Suri.

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

(*Continued from page 101 of Vol. XVIII, No. 4.*)

Sutra 5.

'Assimilation' is due to Perception and Recollection and consits in a synthetic knowledge (of a thing under observation) with regard to qualities, common to the whole species or to essences underlying a number of modes or with regard to other characteristics.

Commentary.

'*Pratyabhijna*' is Generalisation or the process of discovering class-ideas. It is obviously dependent on Perception and Recollection. By means of '*Pratyabhijna*', we view a thing in light of the characteristics which it has in common with the class of things similar to it. The class-idea is of two sorts. A given thing may have some *attributes* in common with the other things of its class. These common attributes constitute '*Tiryak-samanya*' or Species-idea. Secondly, we may discover how the same Substance persists in and through the varying modes of a thing. This Essence is called the 'Urdhata-Samanya' or the identical Substratum. '*Go-tva*' or 'Cow-ness' is an instance of 'Tiryak-Samanya' and 'Gold', of 'Urdhata-Samanya'; for, the former attribute is immanent in all the cows and the latter is the constant Substratum of all golden articles. By means of 'Pratyabhijna', we discover these universals and essentialities. The words 'other charateristics' in the aphorism refer to those characteristics in a thing which are peculiar to it. 'Pratyabhijna' discovers these also. In light of the characteristics revealed by 'Pratyabhijna', we are thus enabled to say either that a thing is similar to another or that it is dissimilar

to it. Pratyabhijna may be said to consist either in Assimilation or in Differentiation.

Sutra 6.

For example: That Cow is of that Species; a *'Gabaya'* is like a Cow; he is that same Jinadatta etc., etc.

Commentary.

The first example is one of the discovery of Tiryak-Samanya. The second example, although it is of the same nature, is introduced here to refute the position of the Nyaya School according to which, the form of knowledge 'A Gabaya is like a cow' is obtained through Upamana. The Naiyayikas hold that Upamana gives us knowledge of a new thing because of its similarity to a previously known thing. The Jaina philosophers refuse to accept this Nyaya doctrine of Upamana. They point out that since Upamana deals with *Similarity* and *Similars* only, we are forced to find out some other Pramana for our knowledge of *Dissimilarity* and *Dissimilars*. It is not possible to include the cognition of *Dissimilarity* and *Dissimilars* within Upamana as it deals exclusively with *Similarity* and *Similars*. Upamana is thus not comprehensive enough. It is wise accordingly not to regard Upamana as a separate Pramana but to include it under Pratyabhijna which gives us knowledge of both *Similarity* and *Dissimilarity, Similars* and *Dissimilars*. For, as the Jainas point out, Assimilation and Differentiation are essentially the same mode of thought. Upamana or Assimilation is based on Perception and consists in yielding the knowledge about the relation between a word and its object. In other words, the final result of Upamana is that the meaning, for example, of the word, *'Go'* is 'a quadruped having such and such characteristics'. Differentiation also consists in such a line of thought. It also is based on Perception and finds out the significance of a word. This may be illustrated in the following way:—A certain man was asked to bring a buffalo. He did not know what it was. Accordingly, he enquired of a man, what-like a buffalo was. The man informed him that a buffalo was a quadruped, dissimilar to a cow. Furnished with this knowledge, the man goes to the forest and meets a buffalo there. He recollects his information and comes to determine for himself the meaning of the word, buffalo. Now, comparing the *modus operandi* of Differentiation as described here with that of Upamana, described

in the commmentary on the first aphorism of the second chapter, we shall see that the two processes are psychologically the same. Hence it is not prudent to describe Upamana as knowledge of *Similarity* and *Similars* and leave out of account the process of Differentiation. The scientific course would be to bring the processes of Assimilation and Differentiation under one head *viz.*, that of Pratyabhijna.

The Mimansaka account of Upamana also has been given before. According to the Mimansaka thinkers. Upamana establishes such facts as,—'That (previously known) Cow is similar to this (*i.e.*, *Gabaya*, which is perceived at present)' or 'That has similarity with this'. Now, so far as the Mimansaka doctrine of Upamana leaves out of consideration the facts of *Dissimilars* and *Dissimilarity*, it is open to all the objections urged against the Nyaya theory. Some thinkers attempt to explain away Differentiation by looking upon Dissimilarity as but the want or '*Abhava*' of Similarity. According to them, points of *Similarity* are the only real things to be studied and found out and points of *Dissimilarity* are to be looked upon as simply the non-existences of *Similarity*. But the attempt to hold out the importance of Upamana in this way is futile for it is possible to argue on a similar line and contend that *Dissimilarity* is the reality and *Similarity*, only its non-existence,—thus making Differentiation appear to be the more fundamental of the two processes. The fact is that both Assimilation and Differentiation are essentially the same. You cannot hold that the former is the more fundamental in as much as it yields such positive statements as 'The Gabaya is similar to a Cow'—for, no less positive are the statements based on Differentiation—*e.g.*, 'The Buffalo is dissimilar to a Cow'. Hence it is better to regard Assimilation and Differentiation as but the two modes of Pratyabhijna.

The third example is based on the discovery of 'Urdhata-Samanya' or the self-same Substratum.

It should be noticed in this connection that the Buddhists refuse to regard Pratyabhijna as a Pramana. According to them, all things are momentary and cannot accordingly be said to be similar to each other. The Jaina answer to the Buddhist position is that if we press the Buddhist principle of impermanence to its logical conclusion, even the Pratyaksha or direct perception becomes illusory as it attributes some sort of permanence to the

things perceived. Even accepting the Buddhist theory that all things are impermanent and strictly particular, there is no harm in admitting Pratyabhijna as a Pramana which gives us knowledge not only of *Similar* things but of *Dissimilar* ones as well.

There are cases where it may be difficult to judge whether we have Pratyabhijna or Pratyaksha. Where something is present before us and it is considered in connection with another which though indirect, was the object of our previous experience, we have Pratyabhijna,—*e.g.* 'This (the object of present perception) is like That', (an object of previous knowledge). Where however, the other phenomenon which though indirect, is considered to be present, as it were, before us at the time when the given thing is perceived, we have a case of Pratyaksha,—*e.g.* 'This is inferred to be Fire'; 'This is the meaning of this word.' Fire, here, being an object of inference, is no doubt an indirect phenomenon; but as it is considered to be present before us for the time being, the statement is based not on Pratyabhijna but on Pratyaksha. Similarly, 'Meaning' is indirect; but as here 'Meaning' is considered to be present, as it were, before the mind's eye, the statement must be held to be based on Pratyaksha.

Sutra 7.

Knowledge of the forms, 'this existing, it exists' etc., arising from a critical examination of facts observed and non-observed and consisting in the establishment of invariable relation between the Proven and the Mark is *Tarka* or Induction, otherwise known as *Uha*.

Commentary.

The premises for Induction are the particular facts of experience, either observed or not observed. It establishes the *Vyapti* or the invariable connection between two phenomena known as *Sadhya* or the Proven and the *Sadhana* or the Mark. In other words, Tarka gives us an abstract principle of general application. The general proposition, formulated by Induction is of the form, —'This existing it exists; or, it not existing, this does not exist'. Tarka is otherwise called *Uha*.

The Tathagatas *i.e.*, the Buddhists refuse to admit the validity of Induction. The Jaina commentator in refutation of this position, goes on saying, "Hear, I shall tell you all. If you

call Tarka invalid, then Anumana (deduction) loses its life, because it would not get the *Pratibandha* or the distributed middle term. If Anumana goes, Pratyaksha also loses its life. For, after getting objects through Pratyaksha, the knower determines some facts as true owing to some reason and some facts as untrue, owing to some other reasons. He is not able to determine their relevancy or irrelevancy as soon as they come up before him; for, as regards their genesis, all facts of experience are similar to one another. It is the particular reasons which make them relevant or irrelevant; hence (to determine the relevancy or irrelevancy of facts of direct experience) Anumana is necessary. Now, so far as Pratibhandha or the distributed Middle is concerned, Anumana is not possible if Tarka is not valid." It is thus that Induction is not only necessary for the possibility of Deduction but that without it, it is impossible even to measure the facts of Pratyaksha or direct perception.

According to some, Tarka is useless since the Vyapti, established by it, is dependent on the particular facts of Pratyaksha. These thinkers hold that Tarka is superfluous and is practically a mode of Pratyaksha. It is to be observed, however, that Pratyaksha and Tarka are not the same thing. Pratyaksha precedes Tarka. Vyapti may be dependent on the particulars of experience but is not identical with them in nature. And then,—if because the Vyapti is dependent on the facts of Pratyaksha Tarka is judged to be superfluous, there seems to be no reason why Anumana also should not be so judged, because it also deals with Vyapti. The truth is, however, that Anumana goes beyond the given facts, contained in the major and the minor premises and establishes a new fact. In the same way, Tarka transcends the particular facts of experience and establishes an abstract truth. Hence Tarka and Anumana cannot be said to be but modes of Pratyaksha and cannot be said to be limited within the small scope of direct experience. The Buddhists argue that there cannot be anything like a class-idea *i.e.*, a concept of general application, so that Induction aiming at general truths is an impossible and invalid process. The answer is, that on the same ground, Anupana or Deduction may be said to be invalid; for Anumana is dependent on general propositions as Dharmakirti himself says. If, however, the Buddhist logician says that metaphysically speaking, Anumana has no absolute validity, that it has only a practical validity, the Jaina

thinker may well argue that Tarka also claims to be so regarded (*viz.*, as practically valid only). It is thus that Tarka or Induction must be regarded as a valid process.

Sutra 8.

For example: Whatever Smoke there is, it is when there is Fire; if it (Fire) be not there, that (Smoke) is not there.

Commentary.

The first is an instance of Anvaya-Vyapti or Induction in Argument and the second, of Vyatireka-Vyapti or Induction in Difference.

(*To be continued.*)

The Jain Political Conference.

A Reference to our Vol. XIII would show that the above Conference was established on the 27th October 1917, for "the protection and advancement of the political rights and interests of the Jain Community as a whole, and as an integral part of the Indian Nation." All the three sects of the Jains were adequately represented in the Executive Committee, and in the official body. A reference to Vol. XIV would show that its first Session was held at Calcutta under the Presidency of the Hon'ble Mr. G. S. Khaparde whose learned and thoughtful Presidential Address is printed on p. 12. A revised draft constitution will be found on p. 154. The Second and one of the most successful Sessions was held at Wardha in September next, under the Presidency of that sincere and devoted, fearless and learned, generous and modest Jain, Mr. Vadilal Motilal Shah. His Presidential Address published on page 176 is an earnest exposition of the grandeur of Jainism, and a concentrated statement of our political situation.

The Third Session was held at Ram Tek in the Central Provinces with Shriyut Gokul Chand Parwar B.A., LL.B. Vakil of Damoh, who has since renounced his practice, as President. The Fourth Session was held at Nagpur with that Stalwart Jain worthy Seth Padmaraj Jain Raniwala of Calcutta occuppying the Presidential Chair. Mr. Padmaraj was in November last asked to give security for good behaviour like so many other honourable and devoted workers in the cause of Justice and Truth; and has since been undergoing imprisonment for refusing to furnish

security. The Fifth and the last Session was held at Ahmedabad in December last, when Jain-Dharma-Bhushan Brahmchari Sital Prasada was elected President. Some of the leading Swetambars and Sthanakvasi Gentlemen and Sadhus were present among the audience in the Khilafat Pandal. Muni Jaya Vijaijee a Swetambar Sadhu made a very spirited speech on the resolution of the day, *viz.*, Congratulations to the Jain Heroes who were suffering imprisonment and serious privations for the sake of their country, conscience, and religion. Muni Jai Vijaya jee has since been asked to furnish security for good behaviour in consequence of his lectures in Broach and Kaira Districts, elucidating the implications of non-co-operation. A Jain Muni is by his religious vow incapable of possessing any money or valuable property, and the absurdity of asking such a recluse to furnish security is obvious and patent. Of course the Muni refused to comply with the order passed against him and has since been suffering rigorous imprisonment, the term of which has been fixed at one year.

Having regard to the above, one is simply astounded to find that a Committee should be formed at the recent Conference at Jandiala Guru where Mr. J. L. Jaini presided, "to safe-guard and protect the political claims and interests of the Jain Community." which is hardly distinguishable from the above-stated aim and object of the Jain Political Conference. The mode of procedure, and method of work is quite a different matter. It varies with circumstances, and should not have been incorporated and mixed up with the object, by the addition of the words "and to represent to the Government of India, and the Local Governments all matters affecting the welfare of the Community." This was quite unnecessary and un-called for. This was a needless encumbrance on the free and absolute exercise by the Jain Community of its right and liberty of action. The Resolutions of the Jain Political Conference, during the last 5 years have been unanimous, and there should have been no hesitation in believing that the Jain Community would be prepared to discuss all shades of opinion and all angles of vision. The present attempt to tie down the community to a fixed course of action is deplorable, and we believe that those who are responsible for the above resolution have missed the point stated above. Would those who were present on the occasion do us the favour of throwing some light on the subject, and giving details of the Circumstances under which the above resolution was passed at Jandiala Guru.

AJIT PRASADA.

A Central Jaina Press and Library.

OUR Readers are aware of the efforts we are taking to establish a Jaina Printing and Publishing concern in Madras. It is named the Devendra Printing and Publishing Co., after the revered name of Sri Kumar Devendra Prasadji of Arrah, as a mark of respect to him for the invaluable service he has rendered to Jainism by way of publishing some of its Sacred Books.

The object of our enterprise is to have a Jaina Press common to all Jainas, solely working for the preservation and publication of Jaina Literature.

The necessity for such a Press need not be over-estimated. The call of Jinavani is loud and pathetic enough. Let every Jaina sit for a while and quietly think of the past history of his Religion and Community and compare it with the present-day status. He will be troubled at heart to find his religion which was the only religion in ages past, and from whose teachings the latter-day religions borrowed materials, being now considered by some unthinking men as an off-shoot of the religious systems which really sprang out of Jainism. He will be vexed to see that the jealous opponents of Jainism destroyed most of its great scriptures. He will be irritated to learn that a good number of the works of his ancestors has been mis-appropriated and the authorship wrongly attributed to non-Jainas by his envious rivals.

In spite of our glorious past and noble traditions, we are belittled and uncared for. Our present condition is deplorable and requires great improvement. We have to write an authentic history of our community in all languages and reconstruct our past. We have to save all available Jaina works from destruction and preserve them by publishing them in as many languages as necessary. We have to build a Temple for Jinavani, where we should collect and preserve all Jaina Scriptures in all the languages.

To enable us to do all these things we are promoting the concern with a Capital of Rs. 50,000 divided into 5,000 shares of Rs. 10. For the sake of Jinavani we would request every Jaina

to come forward to take some shares and to patronise this religious undertaking. The money invested in this concern will not only bring profits but also earn *punya* for the person who responds to the call of Jinavani.

We are surprised to note the silence of our Brethren: Till now we have received only a very few applications. We respectfully wish to remind our wealthy Brethren, that without their help and co-operation our idea of doing any good to our Religion and Community will still continue to be a dream only as it has verily been for the past so many years. We wish to see that all Jainas partake in our enterprise. It is only with that intention we have issued the capital in shares of very small amount. If every Jaina should think it his religious duty to take a few shares according to his means, we doubt not that our undertaking will be a splendid success. Our dear Mother Jinavani expects every one of her sons and daughters to be dutiful and true to her. We sincerely hope our brethren and sisters will kindly respond.

One more request and we shall close: We have said already we are establishing a Central Jaina Library in Madras. Since our notification about the same in the Gazette and in private pondence with our brethren, we have received a number of palm-leaf manuscripts nnd printed books *free of cost* for our Library. It is our desire to have copies of Jaina works English, Tamil, Telugu, Canarese, Gujrati, Hindi, Prakrit and Sanskrit and in any language published or unpublished. *We earnestly request all Authors, Publishers and Editors of Jaina works and owners of Jaina manuscripts to favour us by sending to us a copy of each of their publications and manuscripts in their possession.* We will thankfully acknowledge the receipt of such gifts in the pages of our Gazette and permanently record the same in our Register and on the books themselves. The Library has got no funds and hence cannot afford to pay any price for any book.

In our humble efforts to save and perpetuate the *Jinagama*, we are in urgent need of encouragement and help from our wealthy brethren and learned pandits who we sincerely hope will cooperate with us. Any sort of help will be most thankfully and gladly accepted. *Victory to Jinavani.*

C. S. MALLINATH.

A Discovery.

WE are glad to publish the following interesting news regarding the discovery of *Charanas* (foot impressions) of a Jaina Saint, as narrated by an Eye-witness:—In the farm of a Jaina layman in the Village called Vellimedu, (Tindivanam Taluk, Cuddalore District,) there is a small rock. A few days back, about the end of April, a quarry-man wanted to cut out a slab of stone from the rock. Accordingly he was labouring at it and while he was about to split the rock he felt as if he was over-powered by some super-human agency and fell down and swooned. After some time when he grew conscious again he saw to his terror aud amazement a big cobra lying on the rock with its hood fully expanded and its eyes sparkling. Understanding something divine about the place, he rose up, worshipped the snake, ran back to the village and announced in the village the news about the strange phenomenon. The villagers went to the spot and on closely examining the surface of the rock they discovered to their great joy and wonder the drawing of a pair of foot impressions, of a *Kamandal* and of a bunch of feathers and also a figure of a Thirthankara in Kayotsarga posture. The happiness of the Jainas who were standing around the rock knew no bounds. One and all of them determined to do Puja to the Sacred foot-impressions. The next day a great concourse of Jains and non-Jains assembled at the spot with several kinds of pooja dravyas to worship the Saint. Since nobody knew the name of the Saint, whom the foot impressions were meant to sanctify, the people began the puja offering it to all the Thirthankaras and the Saints. While half the worship was being performed there was a shout heard from a non-Jaina woman. At the same time one of Upadhyayas who was engaged in the puja, suddenly fell down trembling and shrieking. The people understood that a spirit had come upon him. Upon entreaties and prayers the man under the spell shouted that the spot was sacred to Samadhigupta Bhattaraka. On closer examination there were found inscribed a little below the *charanas* two lines the characters of which resemble Devanagari. One of the lines reads *Sri Samadhigupta Bhattaraka.* A little distance away from

the rock there is found another inscription in what is called Brahmi characters.

Who this Samadhigupta Bhattaraka was, where he lived, how he was connected with the South Indian Jaina Church are things yet unknown. We have arranged to decipher the inscriptions and interpret them for public information.

Questions and Answers.

1. *Question.* What is the meaning of the word "Jainism"?

Answer. Jainism means the Religion of the Jinas.

2. *Q.* Who is a Jina?

A. A Jina is one who has conquered the Passions, who is devoid of all attachment or aversion towards anything, who has destroyed all Karmas and has attained omniscience and has preached to the world the Truth as it is.

3. *Q.* Who is the founder of Jainism and when was it first taught.

A. Jainism is eternal, it has no founder. Because Truth is eternal, it has no founder. So also with Jainism. But Jainism is taught to the world from time to time by a number of Teachers called the Thirthankaras or Jinas. They are 24 for every cycle of Time. In the present cycle, in which we live and which is called Avasarpini (the cycle of decrease) there have appeared 24 Thirthankaras. The first of them was Sri Rishabadeva and the last was Lord Mahavira (599 B.C. to 527 B.C.) It was Sri Rishabadeva who first revealed the Truths of of Jainism in the current cycle of Time. The last cycle was Utsarpini (the cycle of increase) when there were 24 Thirthankaras with Sri Nirvana as the first. In the forthcoming cycle which will be Utsarpini again there will appear 24 Thirthankaras beginning from Sri Mahapadhma who will teach Jainism again. So Jainism lives on from age to age being revealed by its Thirthankaras. Hence Jainism has no founder and was not established at any particular time.

4. *Q.* What are Utsarpini and Avasarpini cycles of Time?

A. Time is eternal and it consists of infinite eons. An eon may be thought of as a complete wheel of Time with Avasarpini

and Utsarpini as its halves. Each of them consists of 6 eras called Sushama-Sushama (happiness-happiness), Sushama (happiness), Sushama-Dushama (happiness and misery), Dushama-Sushama (misery predominating happiness), Dushama (misery), (Dushama-Dushama (misery-misery.) This is the order of the eras of Avasarpini when the age, strength, bodily stature, happiness etc., of living beings go on decreasing as the eras roll on. In Utsarpini we rise from bad to good with Dushama-Dushama as the first era. The present time in which we live is Dushama era of Avasarpini cycle.

5. *Q.* What is the Jaina idea of God?

A. God, according to Jainism, is a Perfect Soul. Jina is God. He does not create anything, does not worry himself about protecting anything. There is no anthropomorphic God in Jainism. The Status of Godhood or Siddhahood is one and unique. All Perfect Souls that go there are equal and are Gods.

The following are the eight great characteristics of God as taught in Jaina Scriptures.

1. Infinite Knowledge.
2. Infinite Perception.
3. Infinite Power.
4. Infinite Bliss.
5. Undisturbability.
6. Extreme fineness.
7. Interpenetrability.
8. Quality of being neither light nor heavy.

He is no friend or foe of anybody.

6. *Q.* What do the Jainas say about the Universe?

A. The Universe is existing from eternity and consists of 3 parts the upper world, the middle world and the lower world. The first is the abode of celestial beings, the second of men and of other creatures and the third of the inmates of hell. Surrounding these Lokas, which are situated one above the other, are three layers of air, the inner being humid, the middle dense and the outer rarified.

At the top of the Universe is the Place called *Siddhasila*, which is the abode of all Perfect Souls. It is described as follows (The Sacred Books of the East Vol. XLV pp. 211-212.)

"Twelve *yojanas* above the *Vimana Sarvartha* is the place called *Ishatpragbhara*, which has the form of an umbrella, where the perfected Souls go. It is 45,00,000 *yojanas* long, and as many broad, and it is somewhat more than three times as many in circumference. Its thickness is eight *yojanas*, it is greatest in the middle, and decreases towards the margin, till it is thinner than the wing of a fly.

"This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Jinas. Above it is a pure blessed place called *Sita*, which is white like a conch-shell, the *anka*-stone, the *kunda* flowers; a *yojana* thence is the end of the world. There, at the top of the world, reside the blessed perfected souls, rid of all transmigration, and arrived at the excellent state of perfection. They have no visible form, they consist of life throughout, and they are developed into knowledge and faith, they have crossed the boundary of the *Samsara* and reached the excellent state of perfection. "(The Key of Knowledge.—pp. 716-717.)

This Universe is made up of six *dravyas* or Substances viz. *Jiva* or Soul, *Pudgala*-matter, *Dharma*-medium of motion, *Adharma*-medium of rest, *Akasa*-Space, and *Kala*-Time. Everything that is in this Universe must be one or a combination of two or more of these *dravyas*.

ACKNOWLEDGEMENTS.

Hindi.

1. Shriman Tarkaratna Nyayacharya Pandit Manikyachandraji Koundiya's Presidential Address at the 17th Anniversary of Digambar Jain Malwa Pranthink Sabha, Indore:—

2. *Oswal Samajki Vartman Stiti*—a Critical Review of the present day status of the Oswal Community.

3. *Jaina Mahila Dharsak*—The monthly organ of the Bharata Digambar Jain Mahila Parishad, Edited by Pandita Chandrabai of Arrah.

English.

Journals for Exchange. (1) *The Indian Review*—Madras; (2) *The Indian Social Reformer* — Bombay; (3) *Prabuddha Bharata*—Mayavati; (4) *The Kalpaka*—Tinnevelly; (5) *The Sanskrit Bharathi*—Burdwan; (6) *Theosophy in India*—Benares.

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