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"If the causal condition of Karmas disappears in the case of a wiseman through the control of senses and thought, then the springs of Karmas get blocked. When the springs of Karmas thus get blocked the Dravya Karmas get repulsed. When the Dravya Karmas completely disappear then the person becomes all-knowing, and all-perceiving and attains the State of Infinite Bliss which transcends the sense feeling and which is untouched by the sorrows of life."

—Sri Kundakundacharya.

A Brief Account of Jainism.

THERE are various accounts more or less fanciful, given of the origin of Jainism. Some people believe it to be a branch of Buddhism; others declare Buddhism to be an offshoot of Jainism; some hold that at one time both Jainism and Buddhism were one and the same to differ subsequently through the differences of opinions arising among the later teachers; while others declare that Jainism took shape in the year 600 of the Saka Era (678 A. C.). There is a belief current among Hindus that Jainism was propounded by an incarnation of Vishnu, who came into the world to mislead the *Daityas* with a false philosophy.

The Jainas believe the worldly process to be eternal, without beginning, without end. Of time, they postulate six periods, which they call the 'six spokes' of the great wheel of Time. In the first place, however, they divide time into two cycles: (1) the *avasarpi*, 'moving downwards,' which gradually destroys all good things: and (2) the *utsarpi*, 'moving upwards,' which improves and keeps on adding to the good things of the earth. These two are the two halves of the Wheel of Time which is endless. Each of these two halves is divided into 'six spokes.'

During the third 'spoke' of the Downward-flowing Time, there appeared seven '*Kulakaras*,'* who were the law-givers of the world. These seven *Kulakaras* are ordinarily known as the seven *Manus*. The names of these were (1) Vimalavahana, (2) Chakshushman, (3) Abhichandra, (4) Prasreni, (5) Marudeva, (6) Nabhi. All these were born in the country situated between the Ganges and the Indus.

The son of Nabhiraj was Sri Rishabadeva, of whom were born a hundred sons, about this time people began to lose sight of the cardinal virtues, and things came to such a pass that an appeal had to be made to Rishabhadeva, who was then chosen king. He then set about establishing a form of government in the country. He found out for the people the methods of preparing various kinds of food; found also men for carrying on several arts and industries, and distributed them among the people, in accordance with their natural proclivities. He introduced education, and established places of instruction in all the branches of learning and arts.

It is on account of Rishabhadeva being the first king and lawgiver that the Jainas regard him as the 'Creator' of the world.† Subsequently, he mapped out the country into its various divisions, and made each division over to each of his sons. The persons inhabiting two of these kingdoms were known as

* The Digambaras believe in 14, not 7, Kulakaras. Their names are (1) Pratisruti, (2) Sanmati, (3) Kshemankar, (4) Kshemandhar, (5) Simankar, (6) (7) Vimal vahana, (8) Chakshushmana, (9) Yashasvi, (10) Abhichandra, (11) Chandrabh, (12) Marudeva, (13) Prasenachandra, and (14) Nabhinarendra. It would seem that Chandrabh (11) is left out in the above enumeration—Ed. J.G.

† The Jainas, at least the Digambaras, do not look upon him as the creator, but only as the first great preacher and Tirthankara of the current cycle, the Avasarpini era—Ed.

'Vidyadharas.' It was among them that Ravana, Kumbakarna, Bali, Sugriva, Hanuman and others were born.

Having done all this Rishabhadeva retired to the forest; and it was under a banyan tree on the eleventh day of Phalgun that he attained true knowledge. Having heard of this, king Bharata came to Rishabhadeva, and was duly initiated by him, along with his five hundred sons. One of these, Marichi by name, finding it difficult to lead a life in accordance with the Jaina scriptures, discovered for himself a path that suited his convenience, renouncing all that was difficut in the Jain religion, aud the things prohibited there,—such for instance, as the wearing of the reddish cloth instead of white, the using ef perfumes and unguents and so forth. But with all this he was not a hypocrite; and whenever any person went to him, he gave him the true Jain teaching, pointing out at the same time that he himself was not living up to the teaching.

Among the persons that came to him for instruction was a prince named Kapila. Having heard all that was taught to him he said he would find it difficult to tread the true path. On this Marichi taught him his own new-fangled religion, which was duly adopted by Kapila. Such is the story of Kapila Muni.

The direct disciple of Kapila was Asuri, who was taught that from the unmanifested was produced the manifested, on which basis, Asuri propounded the 'science of sixty-topics,' subsequently known as 'Sankhya,' through the name *'Sankha,'* which belonged to one of the teachers of the science.

King Bharata called together a number of *'Sravakas,'* whom he gave food every day, and asked them to continue repeating at his door, the formula—*'Jito bhavan, vardhate' bhayam, tasmanma hana ma hana.'* (You are conquered, fear increases, therefore do not kill, do not kill). These *Sravakas* came to be known as *'Mahana,'* from their constant repetition of the words, which subsequently developed into the word *'Brahmana.'*

During the reign of Bharata, those persons who did not take to complete renunciation were known as *'Sravakas.'*

Bharata was succeeded by his son *Adityayasa,** whose descendants came to be known as *'Suryavansi,'* and the *'Chandravansis'* were descended from *Chandrayasa,* who was the son of

* Ark-Kirti, according to the Digambaras—Ed.

Bahuvali, the second son of Rishabhadeva, and the descendants of his third son Kuru were the *Kuruvansis*, among whom were born the *Kauravas* and the *Pandavas*.

When it was found difficult to distinguish a real *Sravaka* from others who disguised themselves as such in order to obtain food at the royal kitchen, Bharata had each one of them examined; and whoever succeeded in telling him of the five *Anuvratas* and the seven *Siksha-vratas* were marked by three threadlike marks over their shoulder and sides, made by means of a particular gem.

Bharata's son did not possess this gem; so he marked each ceal *Sravaka* by giving him a three-fold string of gold. This subsequently came to be a three-fold thread of ordinary cotton. Such is the origin of the "Sacred thread." On finding the Brahmanas being recognised as sacred persons, Bharata, with the advice of Rishabhadeva, composed from Vedas,—the Sansaradarsana Veda, the Sansthapanaparamarsana Veda, the Tattvavabodha Veda, and the Vidyaprabodha Veda, and taught them to the "Brahmanas." These Vedas continued to be duly studied during the reign of eight descendants of Bharata—all these being styled "Tirthankaras."

Subadhi natha,* the ninth Tirthankara after Bharata, rejuvenated the Jain religion, on seeing that people had lost their hold upon its true tenets. Some of the "Brahmanas" however did not listen to him, and struck out a path for themselves, keeping with them a distorted version of the four Vedas. In these Vedas they put in injunctions about animal sacrifices and other things obnoxious to Jainism. The original Jaina Vedas are said to be still known among the Brahmanas of the South Carnatic; in these it is shown that true 'sacrifice does not consist in the slaughtering of animals, but in an act in which Self is the 'sacrifice,' Penance the 'fire,' True Knowledge the butter, actions the 'fuel,' Anger, Pride, Delusion, Avarice and the rest the 'animals,' Truthfulness the 'sacrificial post,' the Protection of living beings the "sacrificial gifts" and Knowledge, Philosophy and good conduct the 'Vedic Triad.'

GANGA NATH JHA.

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* Sri Pushpa Dantji according to the Digambaras.—Ed.

Interests of the Jain Community.

During the last Sessions of the Legislative Assembly held in March at Delhi Mr. Pyarilal Jain, Bar-at-law made the following interpellations.

499. Mr. Pyari Lal! (*a*) Is the Government of India aware that the Jains numerically form a small community in the country, yet proportionately they contribute to the Indian Exchequer more revenue in the shapes of Income-Tax, Land-Taxes, etc., than other communities and that their share in the recent war loans was not inconsiderable?

(*b*) Has the Government made any provision to protect their minority interests in the matter of Reforms, Education or appointments in the public services.

(*c*) Have the Local Governments ever exercised their power of direct appointment to Provincial Executive Services in favour of eligible young men of the Jain community as they do in case of others?

(*d*) If the answer is in the negative will the government be pleased to issue necessary instructions in the matter?

Answers.

Mr. S. P. O'Donnell! (*a*) The Government of India have no information.

(*b*) The protection of minorities is one of the duties specially imposed on the Governor by his instrument of instructions.

As regards the public services the aim of the Government has always been to secure adequate representation for the various communities. Education is now a transferred subject and is therefore a matter which is controlled by the Local Government and Local Legislative Council.

(*c*) The Government have no information.

(*d*) The answer is in the negative.

Appointments to the Provincial Executive Services rest exclusively with the Local Government.

Jain Ramayana.*

SRI Ramachandra is one of the sixty-three Great Persons whose histories form the *Prathamanuyoga* portion of the Jaina Scripture. His life is narrated in the famous *Mahapuran* and other *Trisashtisalakapurusha Charitras* written in Sanskrit, Kanarese, Tamil and other languages.

Nagachandra or Abhinava Pampa, a Jain poet at the Court. of the Ballal Raja, Bitti Deva, (1104-1141) wrote in Kanarese *Ramachandra Charitra Purana*, commonly known as the *Pampa Ramayana.*

"This work has unique value, because it preserves for us a Jaina version of the Ramayana, which differs in important respects from the Brahmanical version. While the main thread of the narrative coincides with that of the Valmiki Ramayana there is very wide difference in details.

The following are some of the more noteworthy differences:— The whole atmosphere is Jaina. India throughout appears as a Jaina country. No reference is made to Brahmans or Brahmanism, The hermits in the forests are Jaina *Yatis.* Rama, Ravana and all the characters are Jaina, and generally end their career as Jaina Yatis.

The Rakshasas are only occasionally called by that name. They are generally styled *Vidyadharas* (i.e., beings having the power of movement through the air). In fact, all the inhabitants of the earth belong to one or other of two classes, *khecharas* (movers through the air) and *bhucharas* (walkers on the earth), i.e., Jinns and men.

In place of the supernatural and grotesque marvels of the Brahmanic story we have a natural and comparatively credible narrative. For example, Sugriva, Hanumanta and their followers are not monkeys, but human beings whose standard bears the figure of a monkey (*Vanara-dhvaja*). No bridge is built across the sea to Lanka with the torn-off tops of mountains; the army is transported across the water through the air by *nabhogamana vidya* "as though" on a bridge (XII, 91). Ravana received the name "ten-headed" not because he really had ten heads, but

* From "Kanarese Literature" by E. P. Rice. pp. 30-34.

because when he was born his face was seen reflected on the ten facets of a Jewel-mirror which was in the room.

Rama and Lakshmana are not incarnations of Vishnu (there is, of course no horse-sacrifice), but are called *Kârana purushas*, i.e., beings with a special destiny. They are ultimately identified with the eighth Baladeva and Vasudeva. Lakshmana is called Krishna, Kesava, Achyuta. Throughout the wandering of the exile he is the champion and warrior on behalf of Rama, and performs all the great exploits; and finally it is by his weapon that Ravana is slain.

The minor details and episodes differ considerably from the corresponding ones in Valmiki. For example, Lakshmana and Satrughna have different mothers. Rama's mother is not called Kausalya, but Aparajita. Sita has a twin brother named Prabhamandala, who was stolen away in infancy, and only discovered his relationship when wishing to compete for Sita's hand. Nothing is said of Ravana's being invulnerable by gods and demi-gods."

Illustrative extract from the Pampa Ramayana, A. D. 1105c.

HOW RAVANA SOUGHT THE AID OF MAGIC IN ORDER TO OVERCOME RAMA.

The following attempt to reproduce, in abridged form, the spirit of a passage in the Pampa Ramayana (XIV, 75-105) will serve to illustrate (1) the Jaina atmosphere of the poem; (2) its serious ethical tone; (3) the nature of *champu* style of composition—mingled prose and verse—the verse being of various metres.

Hearing of Lakshmana's perfect recovery from his wound, and of his preparation for a fresh attack, Ravana's ministers advised him to send Sita back to her rightful lord, and to make an alliance with Rama; adding that he could not hope for victory, as Rama and Lakshmana were stronger than he, and unconquerable. Thereat Ravana was greatly enraged, and said:—

"Shall I, who made e'en Swarga's lord
Before my feet to fall,
Now meekly yield me,—overawed
By this mere princeling small?
Nay; better 'twere, if so must be,
My life be from me reft.
I still could boast, what most I prize,
A warrior's honour left.

Natheless, to make my victory sure,
I'll have recourse to magic lore,
There is a spell, the Shastras tell,
Which multiplies the form.
If this rare power I may attain,
I'll seem to haunt the battle-plain.
My 'wildered enemies shall see,
Before, behind, to left, to right,
'Phantasmal Ravans crowd to fight,
Whom darts shall strike in vain.
Its name is *bahu-rupini.*
'Tis won by stern austerity,"

That nothing might impede him in the acquiring of this magic power, Ravana issued orders that throughout Lanka and its territories no animal life should on any account be taken; that his warriors should for a time desist from fighting; and that all his subjects should be diligent in performing the rites of *Jaina puja.*

Then entered he the Jaina fane
His palace walls within.
Attendant priests before him bore
The Sacred vessels, as prescribed
In books of holy lore.
And there to lord Santisvara
He lowly reverence paid;
Omitting no due ritual
That might secure his aid.

After worship had been performed with due solemnity, he took a vow of silent meditation; and seating himself in the *padmasana* posture, began a course of rigorous concentration of mind and suppression of the bodily senses.

And there he sat, like statue fixed;
And not a wandering thought was mixed
With his abstraction deep.
Upon his hand a chaplet hung,
With beads of priceless value strung,
And on it he did ceaseless tell
The mantras that would serve him well.

The Religion of To-morrow.*

FRIENDS,

Religion is supposed to be an all-binding force, a system which brings humanity together, a law which works for the well-being of society, and for the promotion of peace and good-will in the world.

This is certainly true, but alas only partially so. We find that the religion of the bands of dacoits who ensnare a traveller on the road, rob him of all his belongings, and offer him as a sacrifice to their goddess to appease her thirst for human blood, certainly brings *them* together. They swear and take oaths before their goddess, which to them are sacred, and which they observe faithfully; they regulate their course of life *inter se* by the doctrines of their religion, and observe the rules of morality according to the dictates of the faith they follow. It is in all earnestness and religious enthusiasm that they sing the praises of the Goddess, who holds by the lock of hair a bleeding human head, freshly separated from the trunk, in one of her hands, a blood-stained scimitar in the other, a bowl of human blood in the third, and points with the fourth outstretched hand to the prostrate figure of a headless human trunk under her feet; and who with a long-protruding tongue, and red-glaring eyes, is dancing in ecstasy with a garland of freshly severed human heads round her neck. And having chanted with all devotion the eulogies of the terrible goddess, the bands of thugs start on their business, and it is to them an act of no small piety when they cut off the head of their victim, and let it fall at the feet of their grim goddess. It is in the name of religion, in the full consciousness of acquiring merit, with deep conviction of doing the right thing enjoined by their faith, that thugs and dacoits divest the pious pilgrim, or the trudging trader, of his wherewithal and by sacrificing his body before the goddess help in the upward passage of his soul to Heaven, and believe to acquire religious merit thereby.

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* An Address delivered by Pandit Ajit Prasada, M.A., LL. B., of Lucknow, at an Annual Meeting of the Jain Brothers, Association, at the Jain Hostel, Allahabad, on Sunday, the 21st November 1920, under the Presidency of C. R. Jain Esq., Barrister-at-law, Hardoi.

But are all these considered to be religious acts by the rest of humanity ?. Certainly not. The robbers are hunted down and hanged, and the king, or the representative of the king, also believes that he acquires religious merit by ordering the taking of the lives of these unfortunate men.

The religion of the cannibals sanctions the killing of human beings for food.

The doctrines of a certain faith are supposed to prescribe the indulgence in wine and promiscuous sexual intercourse between men and women of the fraternity as acts of religious piety. Ancient temples visited by thousands of pious pilgrims from the most distant parts of India, have on them carved in stone and wood representations of nude women and men in various positions of sexual intercourse, and of nudeness likely to excite the sexual passions.

Aghori Sadhus are said to have no objection to taking anything as food and drink including flesh of all birds, animals, or human beings, and even urine, fæces and other excreta.

Human sacrifices to the Supreme God, and to minor deities. find a sanction in religion. Buffaloes and goats are killed in large numbers on festival days as sacrifices to the Gods, and it is difficult to give the number of temples where streams of blood are daily flowing to appease the various presiding deities of those shrines.

The eating and non-eating of flesh is a matter of religion, on which the world is variously divided. The major portion of humanity follow religions, which sanction or permit the eating of flesh as food. But these also differ seriously from one another as to the various kinds of flesh which may be taken as food, and as to the conditions under which it may be so taken. One religion declares the taking of the life of animals, birds, and fish, as gross sin, but sanctions or permits the eating of the flesh of such as have died of natural death. Another religion lays down that "Thou shalt not kill", but allows the killing of birds, animals and fish for sport, and the use of their flesh as food. Another religion, again, while deprecating the general use of meat diet, sanctions as food the flesh of animals which have been sacrificed before the Gods. The sub-human creation is believed by the devout followers of some religions to exist for their benefit; and according to them there is no sin or cruelty in killing the same.

According to certain religions, certain animals are held sacred and worshipable and their killing is declared the grossest of all sins. Various religions declare the flesh of various specified animals and birds as prohibited. The rest of the sub-human life may according to them be shot, butchered and killed, for sport or food, according to the sweet will of the Human being. Again there are differences in religions in the manner of killing birds. One religion would only sanction the flesh of those which have been killed by the knife being pressed and drawn across the neck of the victim, and prohibits the flesh of those which have been shot, or neck-twisted or killed otherwise. The followers of another religion would only take the flesh of those animals which have been killed by one stroke of the chopper, and the flesh produced in any other method is prohibited to them. And so keen is the religious sentiment on these points that they are regarded by each one of such religions as essential articles of faith which distinguish and separate one religion from another.

Morality again varies with different religions. One religion would sanction the keeping of 4 wives, another makes bigamy a sin and a crime, while another fixes no limit to the number of wives a man may marry, and another would allow a woman to have many husbands. The prohibited degrees of marriage again vary with different religions. According to one religion, marriage between cousins is not only sanctioned but recommended, while it is incest according to others. Celibacy is regarded as a virtue by one religion, while the other makes it the bounden duty of a man to produce at least one son, in default of which he has to suffer the agonies of Hell.

Even such matters as compulsory submission in all cases to the surgical operation of circumcision, self-immolation on the funeral pyre, suicide under the wheels of the chariot carrying a sacred image, and branding with red hot irons, are prescribed by religions, and observed in all the earnestness of confirmed belief.

This much would suffice to illustrate the serious antagonism existing among the great and leading religions of the world, and the broad differences in morality as conceived and practised by various people. Religion and morality have, it appears, been made to suit climatic conditions and to serve political ends.

Again, religion as a strong moving force, has played no insignificant part in the bringing about, and continuance of human

dissensions, quarrels, fights, and wars. It was religious fervour which added to the fierceness of the fight when during the Wars of the Crusade, True believers of Islam gathered under the Crescent, and fought against the followers of the Cross of Jesus.

It was to Mahmud of Ghazni an act of religious merit when he shattered into pieces the sacred image of Somnath, and it was in the zeal of religion that the fanatic Aurangzeb demolished temples and erected mosques instead and made numerous converts to Islam at the point of the sword. The terrors of the Inquisition are matters of History, and it would not be an exaggeration to say that the grossest crimes and the most terrible atrocities have been committed in the name, and under the sanction of religion. Religious leaders and preceptors of contending parties have been known to infuse fresh courage in the hearts of the combatants.

Even in the game of chess, we find the bishop as an indispensable piece on the board, wielding no small power.

In the greatest of all wars, which has just concluded, and the after-effects of which will last for centuries, we have seen nations professing one and the same religion opposed to each other, burning villages, demolishing churches, sacking towns, and killing each other by tens of thousands if not by millions. Each nation daily prayed to the self-same God for the destruction of the others.

Religion has thus been found to separate and divide humanity into bands and factions hating and trying to injure each other. The function of religion, however, is to unite the world into a harmonious whole, to bring about Universal Peace, and a brotherhood of Humanity. To be serviceable to this end, there must be a uniformity in religion, and no diversity. The diversity may be such as would exist in the different parts of a whole, but the diverse parts should fit in together to form a harmonious whole. True Religion should be comprehensive enough to include and cover all the varying notions of various cults. And such would be the Religion of To-morrow. The Religion of To-morrow will put an end to war and strife, theft and rapine, hatred and jealousy, and bring about Universal Peace and Happiness. It would be above all sectarianism, free from the complication of ritual and ceremony, and independent of all fantastic modes of worship. Give it whatever name you like. It is the religion of the soul. It requires no founder, no prophet, no priest, no propagator. It is above all language. The voice of the silence will

speak letterless language direct to the soul, the living principle in man and animal, beast or bird. It would be a soul communion. It will consist of a recognition of the Soul or Spirit separate from the body in which it inhabits, and through which it works, and of the process to realize its own pristine glory. It would rest upon the trilateral pillar of Right Faith, Right Knowledge, and Right conduct; and will extend throughout the Universe. The Religion of To-morrow will be a firm conviction and clear definite knowledge, that the "I" which knows and feels is not the body, which covers and contains it, and the realization of the "I" as distinct and separate from the Not-I, and thus of a condition of perfect similarity and equality with God-hood, the acquisition of Infinite Knowledge, Infinite Power, and Infinite Joy, will be the end and object in view.

It does not require much Logic or Argument to convince us that all we see around us, is divisible into the Living and the Non-living. No scientist has, as yet, succeeded in making matter feel, and understand. It is the interaction of the Living and the Non-living that produces all the phenomena of the universe, and affords an explanation of all that is.

Let us call this living principle, substance, or thing by the name "Jiva", and all that remains may be termed "Ajiva", the not-alive. The Jiva possesses Intelligence, Consciousness. It has none of the qualities of matter. It is not tangible to the senses. You can not touch it by the hand, see it by the eye, or taste it by the tongne; no sound and no smell can proceed from or out of it. It has no weight, no colour, no taste, no form. And yet we find it exhibiting varying degrees of intelligence, when combined with a body, which has all the above attributes of matter, and is ever changing in form. Changing in form and in details, the one distinguishing feature of consciousness ever remains with the Jiva, although the degree to which it is exhibited is ever varying with the circumstances in which it is placed. Whether you look upon a worm or a vermin, an ant or an animal, a bird or a bee, you do find it exhibiting signs of possessing will and feeling. This is so even in plant-life, as has been proved to demon tration by the experiments of Sir J. C. Bose. This intelligence which is exhibited in an exceedingly small degree in a plant, expands to genius in a body like that of Sir J. C. Bose, the great discoverer and investigator of plant-life. There is no limit to its contraction, and

none to its expansion; so much so that it has a direct, full spontaneous knowledge of all that is, has been, or shall be, at one and the same moment. It is the circumstance of the body it happens to inhabit which governs the expansion and the unfolding of the Intelligence. When it liberates itself from all material contact, it is Pure Effulgence, Pure Knowledge, Pure Might, and Pure Bliss.

The Religion of To-morrow will be a System of Self-Help, Self-Determination, and Self-Liberation. It would require no Redeemer, no Intercessor, and no Interpreter. Man will no more remain a victim of circumstances, but will govern and control the circumstances. He will not be subject to any pre-ordained Fate, but will be the Master of his Destiny. The abject helpless fatalism will disappear. Free-will will control and make and unmake Destiny. The firm and unshakeable Belief, and clear and definite knowledge that man is his own Creator, his own Destroyer, and his own Liberator, will make the world Happy and Glorious; and will make the mythical millennium an actuality. Law and order will reign supreme, and Disorder and Lawlessness will become a phrase and a fable. Fatalism would fall, and the so called all powerful Decree of Providence would become null and void. Man will not be a helpless creature. His body will be his own creation. It would be within his power under his will to get the body wished for. The existing circumstances—the result of his own actions in a previous life in a different form—called Fate but properly speaking Karma, would certainly influence the result of his exertions; and the resultant would vary with the amount of resistance to be overcome and the force exerted to over-come the same; but man's will would be the all supreme agent—the active principle.—the sower and the reaper—his own Lord and his own Governor.

The basic principle of conduct is thus to withdraw the self away from the not-self. A Code of Bye-Laws deduced from this basic principle is not difficult to frame. The keyword to the Code is renunciation, non-attachment to the outer world the manifested universe around. Renunciation is the natural logical corollary. It varies directly in degree with the expansion of knowledge. The silly ignorant baby is very grasping by temperament. He is eager to put everything within himself, through his mouth. This is an exhibition of a keen desire for self- appropriation. His attachment for the non-living various forms of matter around him is very strong, and he knows not the difference bet-

ween what is harmful and what is beneficial to his physical body. He would suck a pie, and catch a flame. His desires are immense, and he would like to swallow the whole world. As he grows into a child he makes friends with clay toys, and builds houses of cards; and hoards up a treasury of rubbish in his pockets. As he grows up to boyhood, he throws away the toys and trunkets, the odds and ends of his childhood, and developes a fancy for mechanical toys, trumpets and bugles, drums and humming tops. These also in time give place to picture books, painting blocks, flewers, and playthings. School games, and school prizes bring a charm of their own, and college studies, scholarships, the pleasure of success and competition supersede all other engagements. Domestic felicity, in time replaces other enjoyments, which are renounced. Riper experience brings in more wisdom and when the thirst for knowledge absolute arises, and the joys of wisdom are realized, everything else fades away like an illusion. Man finds himself disillusioned, and every moment of life is consecrated to the realization of the True Perfect Self. He is sick of the transitory pageants of the world, temporal longings disappear, and he renounces all society, retires to solitude, and is busy in communion with the self, he projects himself into the Cosmos, and physical thirst and hunger, sleep and fatigue, sorrow and want, pleasure and pain, life and death, disease and age, have no meaning and no existence. The True Yogi, the Sannyasi, Recluse, the Hermit, the Saint, the Prophet, is a veritable God on Earth, and when the corporal connection is gone, the Liberated Self is in every respect identical with God except for the fact of retaining its own individuality.

To attain this Goal, the ordinary man in the ordinary plane of evolution has to adopt a regulated course of self-discipline, and self-restraint. He desists from the five sins, e.g., causing injury to others, falsehood, theft, incontinence, and greed for temporal possessions, and practises the five corresponding virtues in an ever increasing degree. He desists from indulgence in passions, anger, pride, deceit, and greed. An exquisitely graduated code of daily conduct is prescribed by sages who have gone before. Some of the Golden Rules may be thus summarised. "Never cause or contemplate the causing of any injury or harm to any one else; entertain a feeling of friendliness for all beings, harbour no ill will against any, have no idea of jealousy, be compassionate and merci-

ful to those in distress, do not hate or despise any, and be tolerant to those who are perversely inclined". In this all the great religions of the world agree. Why should not we then act up to these rules, to their logical conclusion in each and every act of our life, irrespective and regardless of immediate consequences, with a full conviction as to its ultimate beneficial result, and why create exceptions upon exceptions until the exceptions become the rule and the rules, the exception. The path is clear, the road is straight, but we have ourselves allowed our vision to get indistinct by the self-created fog of ignorance, prejudice and thoughtlessness and hence we stumble and suffer.

We have only to annihilate the lower emotions, kill all filthy desires, and hankerings, greed and fretfulness, and happiness is within us, near and about us. We have not got to seek long and far for it. Casuistry will be of no avail. The simple solution lies, I repeat, in destroying the lower self, and then we realize the higher.

Such will be the Religion of To-morrow, such a religion will have no signs, no Cross or Crescent, no wheel or trident, and no special garb or gown. It will not have a priest-hood of Black Friars or White Friars, or of the red or yellow coloured robes. The human form in its nakedness will be the best passport to Salvation. It would be independent of all forms of worship. The only worship will be the worship of the self, the pure undefiled Atma, called Paramatma, by the self, and for the self, and the only worshipable form of the Formless will be the form of Man. According to this religion of to-morrow man will eat to live and not live to eat. He would only take such and so much food as would be just sufficient and adequate to maintain the body in its unimpaired vigour and activity. Indulgence in sense gratifications will be reduced to zero, and the good of the self will be co-extensive with the good of others. Universal Peace and Universal Brotherhood will raise humanity to its own Glory, and Effulgence.

OM, SHANTI, SHANTI, SHANTI.

The Ascendency of the Jain Church in Mediaeval India.*

BY

Motilal Jain, M.A.

(Continued from page 96.)

III. ARCHITECTURE.

Jain architecture attained its highest perfection and numerous beautiful splendid Jain temples and images were erected in this period. We shall briefly examine some of the famous places of Jain pilgrimage.

The finest structure of the Jains are the two Jain temples at Mount Abu. One of them, namely the temple of Adinath, was built in 1031 by Vimalshah, the wealthy minister of king Bhimadeva (1022-1060) of Anhilwad-Patan and the other which is dedicated to Neminath was built by Tejpal, the minister of King Viradhavala of the Chalukya line in 1230 A. D. These temples are built of white marble and reveal such exquisite workmanship that one cannot but say with Mr. Smith that "the beauty of the Jain temples of Mount Abu, built in the eleventh and twelfth centuries, is unsurpassed..." Tejpal and his brother Vastupal are credited with having built hundreds of Jain temples, images, tanks, hospitals, poor-houses, etc., at different places.

Palitana (Shatrunjaya) in Gujrat is known as "the city of temples", since it contains no less than three thousand Jain temples. Some of these temples were built in the period with which we are dealing; but most of them are of a later date, while some, indeed, lay claim to a hoary antiquity. This city situated at the base of a mountain, contains both Digambar and Swetambar temples. At Anhilvad Tribhuvanvihar the famous Jain temple dedicated to Neminath was erected by Kumarpal (1143-1172), who named it after his father.

The most famous Jain temples on Mount Girnar (Kathiawar) were built by King Kumarpal and the brothers Tejpal and Vastu-

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* From Digambar Jain Vol. IX, No. 1.

pal. Several other temples at Girnar also belong to the same period.

Bundelkhand is studded with Jain images and temples, of the eleventh and twelfth centuries. Ruins of many temples may be seen at Khujraho and other places. In the dominion of Sindhia several places contain Jain temples belonging to the same period. We have already mentioned that the Jain temple inside the fort of Gwalior is a production of the twelfth century, but the colossal Jain images there seem to have been built two centuries later. At Sonagiri there are Jain temples of the thirteenth century. At other places also, such as Chanderi, we meet with Jain temples of the same period. We have already alluded to the importance of Mathura, as a Jain sanctuary.

In southern India hundreds of Jain temples were erected in this period and we have no space to describe them here. We may once more allude to the colossal image of Gomat, similar to those found at Venur, Karkal and Gwalior, which was erected by Chamund Raya (born 973) at Sravanbelgola. Some of the Jain temples there probably belong to the same period. Many inscriptions recently discovered show that this Jain sanctuary was visited by many a man in the ninth and tenth centuries.

IV. LITERATURE.

To the same period we owe some of the highly erudite scholars of both the Digambar and the Swetambar sects. Works of real merit flowed from their pens. Numerous Sanskrit works were written on different subjects. A few may be mentioned. Among poetical works we may mention Jinasena's masterpiece, the Parsvabhyudaya Kavya, a production of the most exquisite kind in which every line of Kalidas's 'Cloud Messenger' is so placed in an original stanza as to convey an altogether different sense. To the same author we are indebted for a part of the Adipurana, which was brought to completion by his spiritual descendent Gunabhadra. Munisuvrat Kavya by Arahaddass, Parsvanatha Charitra and Yashodhara Charitra by Vadiraj Suri (1026), Trisastisalakapurusha Charitra and Dvasarayamahakavya by Hemachandra (1108-1172), Nagakumar-kavya by Mallisena (1047) and many other excellent poetical works belong to the same period. Hemchandra was a copious writer. He wrote works also on grammar such as Sabdanusasan, works on rhetoric such as Kavyanusasan, works on logic such as Yogasastra, lexicons such as

Abhidhan-chintamani and Anekarth-sangraha. To the same period belongs the well-known Yasastilaka Champu (959) by Somadeva Suri. Mahavira Acharya, who flourished in the ninth century (probably in the reign of Amoghvarsha) wrote his celebrated work on Mathematics, Ganitsar-sangraha. Amitagati Suri (1016), author of the well-known works Jambudvipaprajnyapti and Chandra-prajnyapti wrote on astronomy and astrology. Nemichandra Sidhanta chakravarti, author of Dravyasangraha, wrote on metaphysics. Aklanka Deva, author of Astasati and Nyayavinischaya, Vidyananda (circa 800), author of Aptamimansalankriti and Aptapariksha, Manikyanandi (circa 800), author of Parikshamukha and Prabhachandra (circa 825), author of Prameya-kamal-martanda, the well-known commentary on Parikshamukha, wrote on logic. Other famous logicians were Abhayadeva Suri (about 1000), author of Vadamahanava, Anantavirya (about 1139), author of Prameya-ratna-mala, Deva Suri, author of Praman-naya-tatvalokalankar and Ratnaprabha Suri (1181), the author of Syadvad-ratnavatarika. Popular works such as Upmitibhava prapanchakatha by Sidharisi Suri (887) were written. Besides these quite a large number of works on religion, philosophy and ethics were also written. The Jains still wrote works in Prakrit. Among them we may mention Indranandi (833), author of Indranandi-sanhita and Muniprayaschitta, Deva Sena (833), author of Jnana Sagar, Bhava-sangraha and Darasanasar, Mallisena (912) and others.

We have already stated the view of Dr. Grierson that the Jains were the chief writers of Tamil and Canarese in this period. These writers, like those of Sanskrit, are too numerous to mention here. However, we may mention some of the most famous Canarese writers. They are King Amoghvarsha, who wrote Kavirajamarga (and also Prasnottar-ratnamala in Sanskrit), Adi-Pumpa (born 902), the poet-laureate and minister of the Chalukyan king, Arikesari and author of Adipuran and Bharat Champu, Ponna (950) the protege of the Rastrakuta King Krishna III and author of Shantipurana and Jinaksharmala, Chamunda Raya (born 978), author of Chamundaraya-purana, Naga Chandra (1105), author of the Canarese Ramayana, Rajaditya (1120), the poet-laureate of Vishnuvardhan (1104-1141) and a great Mathematician, Nemi-Chandra, the author of Lilavati and Neminatha-purana, and Keshiraja (1260), the greatest authority on Canarese grammar.

The Gujrati literature also originated in the labours of the Jains.*

V. MONESTICISM.

In the Deccan and the Far South monks of the Digambar Church were numerous. It is strange to note that the Swetambar Church never exercised sway over these regions. The Swetambar Church, however, gained favour in Gujrat, Rajpootana and the Punjab. The desciples of Hemchandra Acharya wandered over these regions and most of the trading communities of these regions possess the Swetambar faith to this day. Some of the great writers we have mentioned were also great monks. It was chiefly through them that learning was diffused among the laity. They roamed about the country preaching the gospel and tried to reform the lives of the people by inducing them to act according to the doctrines of Jainism, for instance the twelve vows. The work of converting people to the Jain faith was fast going on. We have said how Jina Sena, Hemachandra and other monks proselytised certain kings and ministers and what important part they played at the courts. A very large number of the people was also converted at different places. "The mercantile and the trading classes, who formed the great stronghold of Buddhism, seem to have turned to the allied Jain system, specially in Central and Southern India," remarks Mr. Smith.

The Digambar Church consisted of four principles *Sanghas* or monastic orders, namely, Nandi, Sena, Deva and Singha. The establishment of these orders is dated as far back as 173 A. D. Each of these orders was divided into *ganas* or branches, such as Punnata, Balatkara, Kotia and each of these branches was subdivided in gachhas or sub-branches, such as Pustaka, Saraswati and others. These divisions were sharply marked in the period of which we are speaking. But they were mere classifications and inspite of them the unity of the Digambar Church was preserved. The order known as the Kasta-sangha, founded in 831 A. D. by Kumara Sena of the Sena Gachha is often regarded as a chism in the Digambar Church; but later on the works composed by the members of this order got so mixed up with those of the other orders that the chism may be regarded as almost healed by this time. The Swetambaras were classified into eighty four gachhas

* A full account will be found in "Milestones in Gujrati Literature" Published at Bombay.

or divisions, such as Khartar, Tapa, Kamala Sandera and others. At several places there were the Bhattarakas or custodians of temples and the archieves attached to them. They were held in high respect by the laity. Unlike the depreciated Bhattarakas of to-day, they were learned men and their morals were of a high order. We may mention here one or two of the most famous ones. Prabha Chandra (1259 A. D.) was a profound scholar of Sanskrit and Prakrit and composed no less than twenty-six voluminous works such as Astapahur-tika, Adipurana-tika, Yashas-tilakakavya-tika, etc. Aklanka Deva (not the same as the monk Aklanka Deva) flourished about 1199 A. D. and composed Aklankasanhita and Sravakaprayashchitta.

VI. REACTION FROM WITHOUT AND WITHIN.

In the later mediaeval days Jainism began to lose its hold upon the people. The reaction of Hinduism, specially Sivism has much to do with its decay. There were terrible persecutions of the Jains. One of them which took place just before the period with which we are dealing is mentioned by Mr. Smith. Various inscriptions and records go to prove that the Pandya king. Sunder, who was converted to the Siva faith inflicted on no less than eight thousand innocent Jains a horrible death by impalement. "Ajayadeva, a Shiva king of Gujrat (1174-76) began his reign by a merciless persecution of the Jains, torturing their leaders to death.*" A new sect called the Lingayat sect or the Vira Shaivas, originated in the twelfth century. It is said to have been found by Basava, the Brahmana minister of the Jain king, Bijjal. The men of this sect assassinated Bijjal in 1167 A.D. Thus we see that persistent persecutions were directed against the Jains; and to the credit of Jainism be it spoken that it never attempted to use the sword against other religions. For more than five centuries, as we have seen, Jainism continued to make rapid progress, inspite of these persecutions. But these persecutions were supplemented by the appearance of Hindu reformers on the field of religious conflicts, and this combined force was more than the Jain Church could withstand. Among the several distinguished Hindu reformers Ramanand flourished in the South at the close of the eleventh and the first half of the twelfth century and popularised the worship of Vishnu. Ramanand, Kabir, Nanak and

* Archael. S. W. I., Vol. IX, p. 1 j

Chaitanya followed later. Shankara Acharya, who flourished towards the end of eighth century, was a great foe of Buddhism and Jainism. The rise of the new Lingayat sect produced a great religious revolution and retarded the progress of Jainism. Numerous men from the trading classes enlisted themselves as members of this new sect.

These are not the only causes which mark the decay of Jainism. There was reaction from within the Jain Church itself. The monastic system, which was so important a feature of the Jain Church and had given so much stability to it, lost its organisation. The Digambaras suffered much more in this respect than the Swetambaras. The obvious result of this was that the number of Digambar monks to-day is nil. Several chisms, which exist today, were later on made in the main Church. Jain population began to decrease consequently.

VII. CONCLUSION.

The notes given here are by no means exhaustive. The subject allows of being treated at a far greater length. But we believe that even these short notes are sufficient to show what important part was played by the Jain Church for more than five centuries in the mediaeval history of India. A deep study of Jain literature and the existing inscriptions belonging to the period will further conform the evidence and will throw great light on the history of India in general and of mediaeval Jainism in particular.

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Is there a Soul?

IS THERE A SOUL?

If you answer in the negative, I have nothing in common with you.

If you say: Yes; then you should analyse, realise and state in definite words exactly what you do and can know about the *Soul.*

Then realise its relationship with the body, for there is no doubt or dispute as to the existence of the body.

The body is subordinate, blind, a necessary vehicle, but quite irresponsible and undependable.

Politics is a local word. It arises from *polis*, a city, and *polites*, a citizen. Man being a gregarious animal lives in a community, in a certain locality. The management of the common affairs of the community within that locality is the task of *Politics.*

Its basic topics are: the Form of Government; and the Division and Distribution of the Powers of Government. The division of the *Purusha sakta*, or the organism of the Leviathan.

The citizens form a People; but if they differ in race, history, religion etc., they are called merely the Nation or the State.

The true aim of Politics is or should be to help people to achieve their soul-ideal, consonantly with the necessary needs and use of the body. The soul-ideal is laid down and propagated by the Brahmans, call them by whatever name you like, Priests, Pope, Clergy, Scholars, Philosophers, Mahatmas etc., etc. The subordinate but quite necessary and essential task of finding food and comfort for the body is performed by all other people. The corporate life of the community is protected by the Army, the Navy and the Police, the Ksatriyas. The Production and distribution of the Wealth of the People is the work of the Agriculturists, Industrialists, Traders, Merchants, Bankers, etc.,—the Vaishnavas (lit. the followers of Visnu, the Protector) of all nations. The miscellaneous work is done by all the rest: the Sudra or lower classes of the people.

The Brahmans lay down and declare the Law, in the light of their Conception of the Soul and God; the warriors enforce it; the merchants make life useful and comfortable; the rest of the people make it possible by giving it manual labour, in exchange for the guidance and protectien which they get to as great an extent as they need.

This is I think the Jaina idea. It is fairly confirmed by a reference to the Jaina idea of the Gods, as taught by the All-seeing Arhats:

There are 35 classes of celestial beings. Each class has 10 grades:

Indra—the King.
Samanika—the Father or Teacher of the King.
Trayastrins—the minister or priest, so-called because they are 33 in number.
Parisad—Courtiers.
Atma Raksa—Body-guards.
Loka-pal—The Police.
Anika—The Army.
Prakirnaka—The People.
Abhijogya—Persons of all work; and
Kilbisika—The servile grade.

True democracy cannot abolish classes. It can only enforce equal opportunities for all, and a free shifting from class to class, according to the man's proper fitness, although in most cases a man will be best fitted by heredity, early familiarity and training for the profession of his father. This is at the root of the caste system, which has been for long a true blessing to India. But its rigid exclusiveness is suicidal, and has strangled all activity of our country. Any social protest, implied or expressed by Jainism, Buddhism or Puranism, was rightly levelled against the inflexibility of caste the absurd privileges which it conferred indiscriminately upon people who were Brahmans merely by birth.

We must follow the word of the *Jina*, if we are true Jainas. This word, in a most uncompromising way, enjoins, the duty of leaving the King's Government and family alone in our talk. This form, two of the 4 prohibited *Vikathas* or bad talks of Jainism. Taking my stand on this I am not going to apply it literally. For the Word has ever been, and ever must be, applied calmly, without any kind of passion or prejudice in the light of the four

considerations of Dravya, Kshetra, Kala and Bhava, substance, place, time, and nature.

E. G., Sometimes the *Dravya* or the king and his family or the Government is so bad that people, Jainas and non-Jainas, being Truth-loving and Evil-fearing, pious, law-abiding, peaceful citizens, called them Chandala or Mlechchas. The place or territory sometimes suspends the injunction against the Vikathas. E.G., when in a remote foreign island, Jaina merchants anchor their ship and set up a temple and temporary Government. The age sometimes e.g., the present age makes such absolute silence politically suicidal. Then the nature of circumstances, e.g., the tyranny of King Kansa called forth the activity of Krisna; the tyranny of the age of Herod made necessary the sacrifice of Christ. So in abnormal or disturbed circumstances, pious Jainas may or even must talk about rulers and politics. But our aim is entirely constructive. As soon as the *dravya kshetra, kala and bhava* are normal, the injunction of our *Jina vâni* becomes strict again. The reign of Ahimsa, i.e., the prevalence of conditions in which souls can be pure and life ceases wantonly and by deceit (whether legal, social, moral or commercial, public or private) to prey upon, hurt and destroy another life,—when this reign is more or less general then we have neither need nor permission to gossip about Politics. At present the great gap between what laws are and what they ought to be makes it impossible, indeed sinful and disloyal not to insist that the Government or the people or both should fully see and realise the enormity of our downfall, to arrest its further going down and if possible to immediately devise means and work for our gradual uplift.

The lamb of fair Truth should be rescued, ere it is too late, from the wolf-jaws of Duessa. Duplicity should be destroyed. Double standards, double-dealing, double lives should be suppressed. Our thought, expression and action must interfuse with each other and be one. This is the sacred three-yarned thread which Jainas, Hindus, Europeans and all human beings worth the name must constantly wear next to their hearts. Thus alone the dawn of the God's day can be ushered into the world, to displace and dispel the starless blackness of Satan's night.

J. L. Jaini.

An Appeal to Digambar Jainas.

THE necessity for a Digambar Jain Dharmasala with a temple attached to it is keenly felt in Madras. The Svetambaras have done their duty by constructing two temples and a Dharmasala for their Sect.

Without implying any kind of rivalry, it may be pointed out that the Digambar Jains should have a place of worship consistent with their beliefs. In order to remove this deeply felt want a sum of at least Twenty-thousand rupees (Rs. 20,000) will be required. As the Tamil Jains in South India cannot boast of material prosperity, they appeal to their brethren in Northern India for help, so that the proposed Institution may be an accomplished fact. It need not be mentioned here that the Temple and the Dharmasala will be at the disposal of all Digambar Jains of the whole of India.

The amounts received will be laid in a Bank in the name of Sri Digambara Jain Temple and Dharmasala Fund, Madras through Prof. A. Chakravarti and Mr. T. Authy Nainor, of Madras. On the occasion of the visit of Sri Brahmachari Sital Prasadji and the Delhi Digambar Jain Tirtha Sangha, under Lala Hukumchand Jagadharimal to Madras, a request was made to them to contribute donations for the purpose. We are glad to announce that the call has met with a warm response and the following ladies and gentlemen have very nobly given the donations entered against their names,

Lala Hukumchand Jagadharmal Delhi, Rs. 1001: Sahu Salekchand Samat Prasad, Najibabad, 251: Lala Jhannumal Sivasangrai, Sahdra, 251: Srimati Kattobai, Delhi, 251: Ghasi Ram Umrao Singh, Sahdra, 101: Wife of Mohanlal Manghilal, Hekara, 251: Lala Kallumal, Rawalpindi, 101: Ganeshlal, Ambala, 101: Himmatsingh Hukumchand, Sardhana, 51: Babu Sumerchand, Delhi, 51: Lala Makhanlal, Muzaffarnagar, 51: Wife of Lala Nikkoomal, Delhi, 101: Lala Rajelal, Delhi, 51: Lala Jugal Kishore, Hissar, 51: Wife of Lala Hazarilal, Danapore, 201: D. Sumerchand, Ambala, 51: L. Ajodhia Prasad, Jagat Prasad, 101: Petty Collections, 575-8.

The following sums are promised.

Mr. T. Authy Nainor, Madras, 1,500 : Mr. A. Vajrabahu Nainor, Madras, 1000 : Prof. A. Chakravarti, Madras, 500 : Mr. Chotaylall Moolchand, Mhow, 251 : Ramlall Balchand, 51 : Pannalallji Ganeshlallji, 51.

"Jain Sumati Mitra Mandal."

Rawal Pindi.

THE Jain Sumati Mitra Mandal Rawalpindi was established in June 1913 as a result of the learned discourses of the revered Muni Sri Dhari Ramji the devoted disciple of the Sage and Philosopher, Sri Shiv Dialji Maharaj who was indeed a monument of virtue. The Mandal commenced its work under the Presidentship of L. Jeeva Shahji.

Aims and Objects.

1. To propagate the Jain Religion broad-cast by means of articles to the Press, pamphlets and public lectures and thereby dispel the false notions about Jainas and Jainism.
2. To preach the Doctrine of "the Ahimsa Paramo Dharma" so that it may be practised very widely.
3. To establish Jain Gurukulas, Schools and Colleges, and public libraries.
4. To promote female education.
5. To institute orphanages and to render assistance to the helpless.
6. To promote a feeling of Unity among the Jains.
7. To effect Social Reform.
8. To preach abstinence from Intoxicating Drinks.
9. To safe-guard the interests of the Jaina Community.

The Mandal has been greatly successful in giving effect to its many noble aims and objects. Mr. L. Prabhu Ramji Khatri Jain delivered many illustrious lectures which greatly tended to dispel the obscure notions about Jains and Jainism from the minds of both Jains and non-Jains. L. Diwan Chand's able contributions to the press were equally effective and fruitful. Nearly 13 pamphlets preaching Ahimsa (Non-injury) in Urdu Bhasha and English, some of which went through more than a single edition, were freely distributed to the public. One of these

tracts "Gauhar BeBaha" by L. Diwanchandji was immensely popular and no less than 10,000 copies have been already distributed widely, free of cost, with the generous help of L. Khiata Chabji Jain.

A Sunday night school was established in 1917 to which L. Uttam Chandji, the Vice President of the Mandal, very kindly rendered invaluable services by his daily lectures etc. It may interest our readers to learn that he has a peculiarly charming mode of delivery and especially his recitation of the "Mena Sundri Natak" carries away the minds of the hearers for a time from this world of cares and anxiety. The President, Mr. L. Khan Chandji took earnest steps to open a Night School for imparting religious education to Jain youths, whether they were Students or not. The Sri Jain Sumati Ratri Pathshala, as it is called, has now more than 70 Students on its rolls and the staff of the school consists of four paid and two honorary teachers the subjects taught being Religion, Hindi and Arithmetic.

The Students are supplied with books, slates etc., by the institution itself. Mr. L. Nathu Ram an old Student of the Pathsala manages the Religious Instruction classes. The Pathsala is in charge of L. Diwan Chandji the able Secretary of the Mandal. The education imparted herein is quite free, to Jains and non-joins alike. The Annual Examination is held on the Birth-day of Lord Mahavira upon which Promotions are made and prizes awarded.

A *Jain Sumati Kanya Vidyalaya* was established early in 1919 where in about 80 Girls are now studying. As in the Pathsala, Books etc., are provided free to the Students by the School authorities. Both Jain and non-jain girls are freely admitted. In this connection it may be worthy of note to point out that the amount of the expenses of the Institution for one year has been promised as a donation by Messrs Mana Shah Kasu Shah and Khan Chand and brothers to whom the Mandal is greatly indebted.

The Mandal has been also sending monetary help from time to time to the Jain Orphanage at Delhi and Sri Rishab Brahmacharya Ashram at Hastinapur.

The *Jain Sumati Library* opened in 1914 is highly useful to both the Students and public, containing as it does, more than 12,000 Books and Periodicals, in Urdu, Bhasha, Sanskrit, Prakrit

and English treating about all subjects, secular and religious, Scientific and Philosophical, Literary and Historical of both Eastern and Western authorship.

Earnest efforts were taken with great success to put an end to the evil customs of early-marriages and singing of bad songs by women on marriage occasions.

From the foregoing abstract of the work done by the Jain Sumati Mitra Mandal the reader can have a fairly good idea about the utility of such an institution as this. The Mandal has now nearly 90 members on its rolls out whom 21 members form the Managing Committee, the office bearers being, L. Khan Chand Esq., *President*; L. Uttam Chand Esq., *Vice President*; L. Jiva Shahji Esq., *Manager*; L. Diwan Chand Esq., *Secretary*; Chuni Lal Jain Esq., *Asst. Secy.* Beti Shah ji Jain Esq., *Cashier.*

Balance Sheet for the year 1920.

Income.	Rs.	A.	P.	Expenditure.	Rs.	A.	P.
Jain Sumati Ratri Patha-sala ...	8242	2	3	Jain Sumati Kanya Vidya-laya ...	832	7	0
Upadesak Fund ...	158	3	7	Shastra Bhandar ...	312	12	9
Mandal ...	644	8	2	Miscellaneous Expenses ...	197	8	9
Monthly Subscriptions ...	2323	13	0	Postage ...	45	15	3
With Secretary ...	41	11	3	Furniture ...	220	14	0
Interest ...	334	10	3	Stationery ...	56	9	0
				Bankers ...	9740	9	6
				With Cashier ...	338	4	3
Total ...	11745	0	6	Total ...	11745	0	6

Thus it may be seen that the Mandal has been doing what all it can do to fulfil the aims and objects which it has formed for itself. Owing to limited income further activities for the welfare of the Jains have either to be postponed or slowly going on. It is earnestly requested of all the Jains of India to help this thriving and useful institution in any way they like. Offers to serve or deliver lectures, Monetary help, gifts of books and periodicals, etc., etc., will be very thankfully and gratefully received.

May this Eternal Religion of Truth and Love illumine the hearts of all humanity!

C. L. Jain,
Hony. Secy.
Jain Sumati Mitra Mandal,
Rawalpindi.

Notes and News.

We are glad to say that we have been able to publish at least one article of historical interest almost everymonth. We need not say that they are all written by gentlemen of special qualifications to whom we are greatly indebted for all their kind and invaluable services to the cause of Indian History in general and that of Jainism in particular. The task of re-constructing a history of the Jains is as difficult as it is great. Despite all the combined and patient and indefatigable efforts of many a research scholar of History both eastern and western, the Indians cannot even as yet boast of a Single Indian History which can give the fullest and the most authentic information about India for the last so many centuries before and after the birth of Christ. Scraps of information have to be patched up together from inscriptions, office records, Pedigrees, Puranas, General Literature, Coins and Copperplate records, crystals and earthern wares, rocks and columns and pillars and Stupas, Caves, etc., and oral tradition also. Therein there may be several kinds of forgeries. These have to be examined in the light of science and scientific truth and then chornicled as historical facs. The situation of a historian is not like that of Goldsmith's pedagogue,

> In argument they own'd his wondrous skill,
> And even though vanquished, he could argue still.

The History of the Jains is wrapped up in Myth and Tradition, in confusion and speculation though they seem to have had the historical instinct from very early times better than any other community on Indian soil.

Their (the Jains') *Pattavalis* or successions of pontiffs, for a full and lucid notice of some of which we are indebted to Dr. Hoernle, (I A) "purport to run back to even the death of the last Tirthamkara Vardhamana Mahavira in (let us say) 527 B.C.; and, though the earlier portions of them were probably put together in their present form not before the ninth century A. D. and with results that are capable of considerable adjustment, they are, no doubt, based upon more ancient and correct lists that were then extant." "The record dated in A.D. 22, on the base of a statue of the Jain Tirthamkara Ara at Muttra" (E I, 321), is a typical instance of special interest amongst inscriptions on pedastals·

There are some notable inscriptions on statues, rocks and pillars at Sravana Belgola in Mysore, at Karkala and Venur in the South Kanara Dt., which are of invaluable historical importance. To the installation of an image of the Jain Saint Vardhamana, we owe the Muttra inscription (E I, 1. 381; I A, 1904, 34, No. 4) which gives us a date in the year 5, falling in 55 B.C., for Kanishka." It is interesting to note that "the settlement of a Sectarian dispute has given us a record (E C, 2. Inscriptions at Sravana-Belgola, No. 136) which narrates how King Bukkaraya of Vijayanagara brought about a reconciliation between the Jains and the Vaishnavas of Sravana Belgola, and embodies a compact under which the Jains were to enjoy equal freedom and protection with the Vaishnavas in respect of their rites and processions." The general literature of the Jains also contains matter of historical worth as in the *Rajavali Katha* and *Mahapurana*. The latter treatise narrates the life-history of 24 *Tirthankaras*, 12 *Chakravartis* 9 *Vasudevas* 9, *Prathi Vasudevas* and 9 *Baladevas* and their contemporary events.

They are all believed by the Jains to have been real and historical personages. For instance the Mahapurana gives a history of the life of Sri Mahavira Vardhamana, who is acknowledged to have been a historical personage. And as to the historicity of his predecessor also little opposition is raised now-a-days by men who have made an impartial research into ancient records and remains. The following passage from *"Harmsworth History of the World" Vol. II. P. 1198* (by Sir Lee-Warner, Dr. E. Schmidt and A. D. Innes) will further go to corroborate our contention :—

" They (The Jains) believe in a great number of prophets of their faith anterior to Nata putta (Mahavira Vardhamana) and pay special reverence to this last of these, Parsva or Parsvanatha. Herein they are correct, in so far as the latter personality is more than mythical. He was indeed the royal founder of Jainism (776 ?), while his successor, Mahavira, was younger by many generations, and can be considered only as a reformer. As early as the time of Gautama, the religious confraternity founded by Parsva, and known as the Nigantha, was a formally established Sect, and. according to the Buddhist Chronicles, threw numerous difficulties in the way of the rising Buddhism."

Likewise we have the stories of Bharata, Rama and Krishna given in that great and valuable purana. It is given to the Students of historical research of the present Century to establish firmly the historicity of three and sixty great personages of Jainism, who lived, thought and preached, who

fought and won the battle of life on the plains of Hindusthan at a time when Rome and Athens were yet in the womb of a far-off future, Troy and Mycenæ were unborn, the great Sheikh Abraham had not founded his race, before David sang and Homer flourished. Since then centuries rolled on and Kingdoms rose and crumbled, during which time the Jains prospered and suffered in the many sweeping changes through which this unfortunate country had to pass. Their history during all these centuries is an absolute want among the Jains, to remove which no pains nor brains should be spared. Fortunately we have to-day some scholars who evince great interest in the study of Jaina History and Literature. It is hoped that we shall be in a position to publish a compendium on Jaina History when the series of articles appearing in the Jaina Gazette is closed. Meanwhile we would request all Students of History to contribute to the Gazette all available information on Jaina History both historical and traditional, oral and written. It is only then we can have an up-to-date and authentic *"History of the Jains."*

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Elsewhere we publish a short report of the work done by the "Jain Sumati Mitra Mandal" at Rawal Pindi. It may be seen therefrom that young as it is, the Mandal has been doing yeoman service in the field of education secular and religious both for boys and girls, propagation of Jainism, preaching of temperance and Social Reform. We earnestly hope that the Jaina public would kindly extend their sympathy and help to this highly useful institution and would also start similar Associations for the uplift of the Community in all centres of the Jains.

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DELHI, April 3.—The population of India (British India and Indian States) as ascertained on the 18th March 1921 was slightly over 319 millions as against a population of 315·15 millions in 1911. The principle increases have taken place in Madras, Bengal, Punjab, Burma, Assam and North West Frontier Province. The population of the Central Provinces and Berar is practically Stationary. Bombay shows a decrease of 1·8 per cent. United Provinces 2·6 per cent. Bihar and Orissa 1·4 per cent. Among Indian States substantial increase is recorded in Baroda, Mysore, Kashmir, the Madras, Bengal and Punjab States and the Agencies and tribal tract of Northwest Frontier Province and substantial decrease in Hyderabad, Rajputana and Central India. (*A.P.I.*)