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Be "onward" your motto and virtue your guide ;
Straight forward keep pressing, ne'er turning aside.
Your purpose a fixed one, be steadfast and true,
You will surely accomplish the object in view.
'Tis earnest endeavour that triumphs at last,
To live for the present, ne'er heeding the past.
If troubles come to you, as often they may,
You're not to bear all them, but those of to-day.
Up, then, and be doing, and work while you may,
For time is too fleeting to spend it in play ;
When life's flying moments of time shall be run,
You'll not then consider too much has been done.

THE GLAD NEW YEAR.

Oh glad New Year, so beautiful and bright,
Welcome, thrice welcome, to our hearts and homes
We parted from the old year at the gate—
With reverent heads, as shutting out a friend,
We closed it softly, for he comes no more.
And now, New Year, we would begin with thee,
And live a life so pure and free from sin,
That shall not shame us when we part with thee.
We would have charity that sweetest gift,
That we might "do to others as we would
That they should do to us."

finds a fair parallel in the Bible and the Quran. Mahomed foresaw the dissolution of the world on the eve of the day of Judgment, the *Rozay Kiyamath*. The Bible tells us about the temptation of Christ in the wilderness to come and rule the whole world at the bidding of Satan. Christ refused. Satan ran the show himself and very successfully too. Mahavira, Christ and Mahomad have only lip-devotion. Satan is worshipped tremendously universally under various modern names, the principal ones being Mammon including wealth and selfish domination of woman, and Mars, including martial and Imperial glory and individual and communal worldly ambition. Satan is sorrow. God is bliss. When we follow Satan, how can we achieve Bliss? Great is the law of Karma: the Law of Cause and Effect. It is a very strict doctrine. It seems to negative freedom of will and moral responsibility. But really it is not so. It is only a Law and nothing else.

It is indifferent as to men and matters. It only strikes a prompt and inevitable balance between an act and its result. My will may or may not set up a cause in motion; but once the cause is let loose, the effect cannot be avoided. The domain of this Law is universal. It operates in all departments of Thought, Speech and Action. Jainism is based on this purely; hence its unkillable, soul-soothing greatness. We grumble as if the stars, or men, or nature were against us particularly, and as if of malice aforethought. But we never pause to think how far we are justified and how far our maligned, adverse circumstances. In all cases it is our own deluded, weak, ignorant, indifferent, or perverse souls who have fashioned the adversity against which we grumble. My poverty, weakness, disease, discontent, misery are all my own creations. I choose to habitate my mundane condition in them; so they are there. When I choose to doff them, away they scamper. Man's soul is divine, all-powerful. It is all responsible too. It is the doer and the enjoyer of the fruits of all its deeds. If this sense of "I deserve all that I have" is more universal and instinctive, there will be more happiness in the world all round. But we invite misery by cherishing pairs of contradictories at one and the same time. It is absurd. It is an eternal impossibility to serve God and Mammon together. We should not want such impossible combinations.

The goal of worldly life must be to enthrone soul, Mahavira

or Christ, and enslave matter in all its luring forms of money, sense pleasures, worldly success, etc. The soul must be raised. Soul-values in life must re-emerge, if Peace, Prosperity and Happiness are to flourish in the World. Truth must be pursued. There are no compromises in it. A part of knowledge, a portion of our conduct must be either right or wrong. If it is right, we pursue the truth. If it is wrong, we are in delusion and not on the path of Truth. Our civilization is a gilded mosaic of Compromises. It begins by becoming a lovely, tolerable margin to the stern, pure outlines of Truth. But it soon trespasses upon the outlines themselves, and begins to strangle, what it came to humanise, to adorn. Thus from Truth itself starts the reign of error. Thus from God, Satan is born. Jainism is the most uncompromising advocate of Truth undefiled. It shows the all-comprehensive beauty of our daily life, if most of us live according to Truth. Therefore much is criticised. Jainism destroys many fond illusions. It breaks and dashes to the ground a thousand and one idols, consecrated by lives and centuries, even millenniums of social and religious sanctions and observances. Society in all ages is divided horizontally, vertically, diagonally and at all angles. It is impossible to consider all the divisions in their rich almost confusing variety. But to a sincere seeker the Jaina sacred books give the fullest guidance in even minute details. The Jaina Acharyas teach us all the Ethics and Practice about the most important matters of life, e.g., about Food, Women, Clothing, Houses, other earthly possessions, education, religion, arts, industries, law etc., etc. The message of Jainism is:—

Are you free or fettered?

Consider the what and why of your fetters.

Think out the Ideal; and a Practical remedy. Think out the ways and course of application. Begin to apply it from to-day, from now.

The message must be heard and applied according to their own lights and needs by every man and woman, whose soul is tortured and whose happiness is obscured by the miseries which he is eager to overcome.

Generally however, I may say, that the whole world has freedom on the lips, but fetters all round. All deception is bad, but the worst form of deception is self-deception. This is the root

of all our evils. As we deceive little children by "glozing lies", so we deceive our inner monitor, our soul. We pursue the wrong path, our half-open eyes tell us that it is wrong but we shut the eyes close, pursue error, and deceive ourselves that it is right. The whole world is clad cap-a-pie in an enthralling armour of steel fetters, and yet our leaders, or rather misleaders, claim that we are marching on to Freedom. True freedom must be rooted in the heart of things. It must be shrined in the innermost bosom of unchanging, eternal nature. It must be at the beneficent service of all like the sunshine, air and moisture which fills all space. Freedom cannot be for the rich, the learned, or the powerful, and denied to the poor, the ignorant and the weak. Its great trinity is the French cry of Liberty, Equality and Fraternity: Liberty is equal brotherhood. People misunderstand Liberty. It is neither license, nor anarchy. Liberty is interpenetrated at all its points with restraint and self-control of the highest order. It is meek and humble before the dignity and power of Law. Socrates, one of the greatest Liberators of Humanity, drank the unjust but legally imposed hemlock, because he could not find it in his creed of Freedom to divorce obedience to law in the name of Independence.

No freedom is ever absolute. All freedom is very much limited. Indeed true freedom is infinitely limited on all sides by its lovely sister Equality. Equality does not mean an equal acquisition or possession of the world's goods. It means equality of opportunities for every one to evolve to the best of his or her capacity. Thus free equality or equal freedom for all in a community will be a very different thing from what the masses not only of India, but even of Europe take it to mean. Not selfish competition or obstruction but brotherly co-operation is the law of Freedom. Working in willing, altruistic co-operation, Freedom and Equality rise to the height of Fraternity, than which no more glorious feeling exists in the world for men or women. "Brother" is indeed as sweet a word as it is sacred. All *esprit-de-corps* all spirit of *camaraderie*, all civic or religious joint exertion have it as their basis. What a wonderful exhibition of this was made by the Empire in the late German War. Equal freedom for big and small nations, was the principle for which the Asquith-Grey administration of England plunged the Empire in the untold losses and troubles of the Great War. Somehow or other, the Allies won

and the principle emerged triumphant at least in theory. Say "in theory", because even the Allies specially England, find it difficult to apply it harmoniously in their own territories. Witnesses of this are the Red trouble in Ireland, the disturbances in Egypt and Western Asia, and the grim and almost irreconcilable agitation in India. Yet if we push the principle further back in logic and eternal reason, we find that it takes us back not only to the harmonious trinity of the French Revolution—Liberty, Equality and Fraternity, but to the eternal Jaina distinction between the living and the non-living. Wherever people have fought for the free and equal fraternity of souls, they have won; and harmony and peace have been the result. Where they have quarrelled for the acquisition or retention of the dead things of the world, they have unconsciously but inevitably complicated and tightened the fetters of pain and misery round themselves. The history and the rise and downfall of all great Empires in the world prove this generalisation. Even in the late War, the violation of little Belgium by the Hun hordes, was only a sharp and prompt nemesis of the barbarious atrocities which Belgium perpetrated in Congo. The satanic pride of Germany preceded its fall, as the unlimited conceit of Ravana foreran the destruction of Ceylon by the outraged king of Ajodhia. So in the past, the swarthy African conquerors sowed the seeds of selfish tyranny in Southern Europe, to reap subjection and slavery in modern Africa. Nearer home also the exclusion and enslavement of Sudras etc., by the victorious Aryan soiled the souls and complexions of the victors, and made their present-day descendents taste of the self-same exclusion and slavery. Verily, we reap as we sow; and there is no exception to the fatal inevitability or the stern mathematical precision of this rule. Why then do we, deluded sufferers, not recognise and apply this rule to our daily lives, private and public?

What is it that we want; for we get that alone which we desire sincerely and faithfully? When people say: "I want this, but cant get it", you may be sure that in 90 per cent of cases the thing not-got is not-wanted concentratedly. Mr. Gandhi's claim that Swarajya can be attained within a year, or nine or eight months from now, seems to me to be based upon this irresistible power of the human will, when it has evolved in itself a ray of God's own omnipotence. But alas: we are all very very far from being allied to God. Our alliance is with Satan, with Sorrow, with

vague ambition, with futile frittered energy, with spasmodic effort, and with their inevitable offspring, waste and failure. The first thing worth wishing is to have a clean king, your own pure soul enthroned in the centre of your being. This is the divine right of all men and women who really wish to be free. The first link of slavery rises from this centre, and is forged by the King himself. Well did Christ say: All evil cometh from the heart. Well did Swami Kartikeya teach us in his Anupreksha, "Alone he accumulates merit; alone he enjoys the various happiness of heaven; alone he destroys Karma; alone also he attains liberation."

So the motive power of all life, the central fountain spring of all our activity must be kept clean and undefiled. This must be the first wish. All other desires must be subordinate to it. This is true right belief, and leads to true freedom here and hereafter. The concentrated wish and command of this rightly enthroned king always is: *Qui non sub me, contra me*. 'He who is not under me, is against me.' If you are not for your soul, if all your worldly thought, speech and action are not subordinate to the living soul in you, you are against life, against soul, against bliss, against Truth. You are under the king of evil, you are a slave of Satan, and nothing can save you from perdition, unless you break your bondage of Satan and come again under the allegiance of God. It is a Truth as eternally true as it is constantly forgotten in India and also in so-called free Europe and America. The need of the day is and our earnest desire and daily duty should be: "Go back to the centre. Cleanse, keep clean your soul" This alone will save us and the whole world.

Let us give up or at least check our soul-soiling habits. Their catalogue is legion. But I must enumerate a few to illustrate my meaning and to show that I have not talked of ascetic and impossible ideals; but of practical steps which can be of daily guidance to us here to-day and now.

In our family life, all our customs are based on the joint family system. The essence and beauty of it are: reverence and submission to the elder, the *karta* of the family: responsibility, administrative, financial and social, on behalf of this *karta* for all the members of the family. This is entirely weakened now. It is a great loss. I do not oppose partitions. They may be as frequent and thorough as possible. They will only break up one

family into many joint families. The principles of reverence and responsibility will remain and must govern the new families like the old one. The new families may be only the holy domestic trinities of Father, mother and child. Indeed according to Egyptians, a man's personality was incomplete unless he had a wife and a child. A rightly governed family is the first essential for our peace of mind, spiritual advancement and worldly comforts.

All true education begins from the time that we are conceived by our mothers. Our visible training begins from our birth. The years of childhood are most impressionable and ideas and habits acquired then can seldom leave us for life. Therefore it is essential that our parents and other relations should teach us by example and word the value and rigid observance of the first five virtues of compassion, truth, honesty, chastity and simplicity. All kinds of injury, lying, deceit, vanity indulgence in mere sense-pleasures, self-glorification, or aggressiveness must be avoided. Children are imitative and impressionable like wax. We can stamp them with God or with Satan. It is a huge responsibility and it is never discharged satisfactorily. You bring a child into the world. It is your sacred charge to help it grow into a pure and strong man or woman. Little lies told by parents are sure to be discovered by the frank, wide-eyed and persistent keenness of children sooner or later. It is best to avoid these and take children into as full confidence on all matters as their age and discretion make it possible to do.

At and from School age, note the unlimited inquisitiveness of children. Do not suppress it. Suffer it to flourish. It fructifies in divine knowledge and glorious action. Our schools at present are very defective indeed. There is no religious or moral training at all. There is very partial and superficial mental culture. The physical training also is not up to much. Then, for a poor country like India, where the average income of the richest man is only about 20 rupees per men. the cost of education is prohibitive and grotesquely absurd. The whole thing needs thorough over-hauling. Our duty is to co-operate with the authorities, fortunately our own men now, and to alter the system of education radically to suit our present needs.

In society we are caught in a hopeless net of cant and inefficiency. In our daily lives, we tell thousands of lives with or without any purpose. In our thought, word and action we seldom

care for the "feelings, needs or even rights" of others. We waste their time and energies and ours too. Indeed there is a code of immorality and lying, with which sections of society are familiar and through which they feel the Truth more or less; e.g., when a hated man calls, and you say, "How happy I am to meet you", you both understand that you mean, "You are a.....scoundrel and I never like to meet you". When you say: "I am your relation, cousin, nephew, brother &c." the implication is that you should rely upon me and I upon you for mutual support, help, and honour, but the above code spells it. "Do not rely upon me for anything. I shall backbite you and harm you as much as possible whenever I get the opportunity". When you meet a friend and tell him: "Oh yes, I shall call on you and write to you", you mean, "I have no time for these.....things, and if you are an intelligent man of the world, you know it". When you tell a man "I shall see you at 11 A.M.", you mean "It will be seen, I may come at 11 A.M. or 4 P.M.:" and so on. All this is very, very immoral indeed; for words are meant to express your true ideas, and they should be used only so to express them. If you see a man and do not like him, you need not be rude, but can keep quiet and in a courteous, inoffensive way tell him or show him that for such and such reason, you do not like to meet him. If you call a man, a brother, friend, relative, you must feel and be prepared joyfully to do the duties and enjoy the rights of that friendship and relationship. If you give your word, you must keep it. For your speech is a part of your soul, and by false speech you should not soil your soul, if you are following the truth. Similarly in law courts and trade markets and shops every day we are pursuing soul-soiling methods. Every lawyer, every merchant knows thoroughly the disgraceful immorality, the shameless dishonesty which despite all injunctions of law, morality and religion we practise every day with a laughing rosy face, as if it is a part of our daily worship or civic duty to perpetrate these sins. The Government can help us only a little in the eradication of these evils. If we want happiness and mental peace, we ourselves should gird up our loins to root out these poisonous plants from the soil of our fair Mother, India. If anyone is inclined to say that the Government System and the economic drainage of India by the British is in the way, I shall agree with him in this so far that the Government is almighty in the material economic concerns of

- India and must do its duty or else confess its inefficiency or careless discharge of duty. But beyond this I shall not agree. For even despite the Government we can ourselves cleanse our Law and Commerce and replace dishonesty by national honour and cleanliness.

When you come and pass resolutions in the meetings, you are the first to go out and break them. This is soul-soiling. You call yourselves Jainas, Indians, Sravaks, etc. etc. without performing the duties connoted by these words. You clamour for rights of all kinds here and there. But all rights imply duties. Have you performed them fully, sincerely, spontaneously before you come to claim the corresponding right?. Rid your lives of hypocrisy, shallowness. Every duty demands a sacrifice of something to which we are attached. Make that sacrifice. Leave or loosen the attachment. Give up a comfort, a possession, a habit, or a pleasure. Then alone you can claim, deserve and acquire the right which you have earned.

Really I feel ashamed that I have to speak the words, to express sentiments which ought to be universally practised in the lives of men or women. But the condition of society which sins and suffers and yet grumbles and wants the rights of saints, compel me to draw you to the Truth. If I hurt anyone's feelings forgive me. If I convince you, show it by your actions, by your sacrifices, for the purification and uplift of Jainas, of Indians, of all human beings all over the world.

Think clearly, rightly, piously; speak truly, sweetly, beneficently according to your real thought; then act as you think and speak. This is the only correct course along which mankind can move on to honesty and prosperity.

In this world everything is comparative and relative. We cannot stand. We must move—forwards or backwards. We must lead or be led. We must teach or be taught. We must rule or be ruled. The Jainas of old chose the active alternative. They led, taught and ruled. The Jainas of to-day have chosen the passive way. They take a back seat. They help others to lead and teach Jainas. Successful life implies the following stages at least.

Ambition or aspiration for a goal must be definite and sincerely believed in. We must qualify ourselves to deserve it. Then we must desire it with all our heart. Then we must determine to

achieve it. We must examine and estimate our opportunities. If there are not enough of them, we must create opportunities. Then with calm, steady and continuous endeavour, we must utilize these opportunities. Thus alone the goal can be reached, whether it be secular or religious.

The circumstances of the Bharat Jaina Mahamandala (All India Jaina Association) have been similar to the circumstances of the whole community. The Association can give no money or money's worth to Jainas, hence it appeals to a very few, who have any use for lofty ideas, ideals and pious wishes and schemes. However deficient in exertion we may have been, none has ever taken objection to our aims and objects. They are indeed unobjectionable. As you all know they are two, one relating to our religion, the other to our community. We aim at the union and Progress of the Jainas of all sects and classes. We aim at the preservation and propagation of Jainism, we know that

The world which credits all that's done

Is blind to all that might have been,

yet pious resolutions have their value. They are landmarks on the path of Truth, and a solitary wayfarer may now or then find guidance and solace by their existence. It is the duty of the Jainas to keep these landmarks in spirituality up to date and attractive, so that the Jainas and all humanity may be pure and happy and the world be a slight reflection of Heaven instead of the blood and-misery-filled Hell, that it is to-day.

I am sure in the course of your proceedings you will pass useful resolutions. I may suggest that for the preservation of our sacred tradition you may appoint a small committee to tour in India to collect reliable information about the Jainas and their tradition. For the propagation of Jainism you may start a Jaina Literature Society, India, with Head Quarters, at Arrah, and sufficient funds to carry on the work. This society may have 4 standing committees 2 for editing and 2 for publishing the Jaina Digambara and Svetambara sacred books.

The Digambara Editing Committee

„ Svetambara „ „

„ „ Publishing „

„ Digambara „ „

For the Union of the Jaina community you may appoint a representative body to inquire and report as to this. To my mind

• one great and ruinous cause of our disunion is our litigation about the sacred places. A sub-committee may be authorised to inquire and suggest some practical means of settling our disputes as to places of pilgrimage and other sacred places, so that the men and money of Jainas may be set free from the claws of legal harpies. As Jainas, it is your duty to raise, encourage and help all Jainas really like brethren and not to dispraise or degrade them. Their honour and dishonour are yours also. Are we not aware that these quarrels are fomented and maintained by selfish *païrokars* whose interest is to keep the suits going, as the litigation is the source of their livelihood and luxuries. As to the progress of the Jainas, for money progress you leave them to take care of themselves. I have no doubt about their efficiency in that. Perhaps, I may suggest more organised action, in the form of a Jaina Bank, which the monied leaders of the community can easily bring into existence. It should be the Bank for all our temples and public funds.

For politics you have your Jaina Political Conference. All your political troubles may be remedied there.

For morality as ideals or the practice thereof, it needs very thorough going into. I shall suggest that the present custom of giving up taking food at night, unstrained water, potatoes etc., etc., may be supplemented by the giving up of the 5 kinds of vowlessness and other immoral and bad habits; e.g., lying, stealing, cheating, wife-stealing, adultery, criminal practices relating to trade and commerce etc. All this will need great and keen self-analysis and sacrifice. It is for the Pundits and so-called very orthodox people to practise this.

For education,—Religious education is most essential and it is in the most backward condition. Pandits, Babus, Seths and all Jainas must provide books and institutions for this on a systematic basis. For this a Central Jainas Board of Education will be a most useful institution. One of its works may be the education of our girls and women.

We, Jainas, to my sincerest belief, possess the panacea of most of the evils from which the whole of mankind is suffering. Ours is a religion of non-injury and compassion, of *Ahinsa* and *Daya*. Shall we then sit and watch our sisters and brethren groan in mire, when if we did our duty by our example and precept we could show them the sunlit heights where they could bask

in purity and peace? This is distinct from proselytising. We do not want to have the name or fame of missionaries. We want to do our *Dharma* by removing or at least lessening the sufferings of our fellow-beings. We are inhuman, less than human beings, if we sit full of bloated foolish self-satisfaction, and do nothing individually and collectively to bring light and joy and beauty to the world, as we hold the key to these left to us by our blessed Lord Mahavira.

My New Year's greetings to you are and they sum up the Hope held out to you by Jainism:

The Dawu is not distant;

The night is not starless;

LOVE is eternal.

Thus I appeal, sisters and brethren, not to your passions of the moment, but to your eternal passionlessness, so that you should follow the spirit of Jainism and have joy and peace yourself and help the world also on to the Path of Liberation.

JAINA DHARMAKI JAYA!

The Path to Divinity.

MISERY in any form is said to open the mental eye of the persons who are totally absorbed in the objects of the transitory world and who have not given even a second's thought to higher subjects. But when misery overtakes them or the hand of Death takes away from their midst the one nearest and dearest to them they are perforce led to think of the question of life and death, of past births and future existence, and the question of the great law of Cause and Effect, and thus they turn their mind to religion.

Religion is a vast and complicated subject. Some of its truths are so simple that an ignorant child can grasp them, while others are so lofty that the highest intellect tries to comprehend them within the narrow limits of its brain and feels exhausted in the effort. Again subjects to be known are many and varied, a man's life at the best is very short, so he cannot have time, even if he has the opportunity, to study all the subjects treated of in religious books. Therefore for the benefit and welfare of such persons the Great Ones in almost all the religions of the world have tried

to arrange in the form of aphorisms and to bring into a nut-shell all the principal tenets of their respective religions.

Brahmasutras of Badrayana describe the Vedanta philosophy; the Karikas of Ishvarkrishna enumerate the chief points of the Sankhya faith; and there are yogasutras of Patanjali to point out the path of union with God. So the Jainas also have their *Tattvartha sutra*, written by Shri Umaswatiswami, containing the main principles of Jain philosophy. It has many valuable commentaries on it and is divided into ten *adhyayas* (chapters).

The first aphorism is this: Right faith, Right knowledge and Right conduct are the paths to liberation. These are the three great gems of the Jainas. We cannot but revere the intellect and wisdom of those who pointed them out as the paths to Nirvana. The sequence of order here observed is natural. For right thought is necessary to right realisation and assimilation to right and noble conduct.

First of all we must try to acquire the knowledge of all the things that come under our observation, and then must see whether that something worthy to be known is worthy to be abandoned or worthy to be accepted. For instance, the nature of all the planes of the universe, and of *shatdravya* (six primordial substances) is simply necessary to be known. All kinds of evils, bodily and mental, are to be abandoned, while all the nobler qualities of the head and heart, those qualities namely, which help the evolution of the soul, are worthy to be accepted. So having first acquired the knowledge of things we must accept or reject them as the case may be. Mere knowledge of particular thing or things would not avail much. For right conduct the realisation of the thing known is necessary.

We must think over the subjects known by our intellect and deduce lessons therefrom that may have a permanent effect upon our moral character. There are many persons in this world, who can boldly lecture on the principles of morality, on the necessity of pure and right conduct as the only way for spiritual growth but if we examine their private life we are greatly surprised to find that in many cases their deeds belie their words. Their brains are developed by intellectual study, their power of discrimination between right and wrong has also grown up, but they are not able to put into practice their thoughts, because they are wanting in *Darshan*, that is, they have not realized within their

hearts what their lips utter. Their nature is not affected by knowledge that they have gathered through books. They only repeat the thoughts of others like parrots, but these thoughts have no influence over their heart and actions.

So knowledge, if it is to be really useful in influencing and moulding our character must be assimilated, made a part and parcel of our mental and moral life. In other words our whole inner being must be able to thoroughly respond to its vibrations. For right conduct, therefore, right sort of knowledge and right realisation are necessary. Ralph Waldo Trine, an American writer on philosophical subjects, points out that thought, action and habit follow in their sequential order. By thinking for a long time a particular thought, your mind is bent in that direction, and when suitable occasions present themselves to you you are tempted to do the action and then you commit it. And by constantly doing the same act in that particular way you acquire the habit to do that act, and then you do it automatically in spite of yourself.

So we see from this that the habit of a man largely depends upon the nature of his thoughts and upon his knowledge. Hence if we want to have a good character and want to lead a pure life we must select, for our perusal, books written by the mighty minds of the past and the present, containing the highest moral and religious truths and precepts. After reading a little from such books we should try to calmly meditate on the subjects discussed therein. We should go on in this way assimilating the truths and putting them into practice. Thus right thoughts, fully realized will lead to right conduct the most important step on the path to Divinity.

D. M. NATHOOBAI.

The Form and Spirit of Jain Religion.

RELIGION, like many other things, possesses two aspects,—one being called its Form, and the other its Spirit. Jainism, in common with all other religions, is not without these two aspects. To erect temples,—to worship Paramatman through the images of Arhats,—to celebrate Rathjattras,—to keep fasts,—to abstain from eating several *haris* (vegetables) and *rasis* (articles of nourishment),—and many such like things, come under its first aspect,

- namely, Form. On the other hand, to know what Jainism teaches about God, soul and matter,—to know its theory about the Universe,—to understand the way in which it describes *bastu* (Being),—to keep to truth, and to entertain the feelings of compassion and benevolence for all life, can be regarded as some of the elements of its other aspect, namely, Spirit.

Now the question is which of these two aspects is more important and consequently deserves our best attention. To give to one absolute superiority over the other is obviously wrong, because both are equally essential for the existence of religion. But it will not be far from truth to say that the spirit of a religion ennobles and dignifies its followers, while obedience to its mere forms degrades them and brings ultimately the religion itself, to an end. To go to extremes is always bad, it is wise to hold the mean between the extremes. But this evil is now-a-days prevailing among us, the Jains. We are giving, now, an undue prominence to Forms. Out of one thousand Jains, you will hardly find one who would be able to tell the meaning of *Ekanta* (one-sided view) and *Anaikanta* (many-sided view) or the principles of Jainism about God, matter and soul; while nine hundred and ninety-nine will be found taking delight in Rathjattras or indulging in the practices of abandoning to eat this or that vegetable and forcing the system upon persons of tender age.

Think for a moment, of a man coming from some village who has a scrupulously tender regard for herbs and plants,—has vowed not to eat potatoes and various other vegetables,—feels much for small invisible lives, but has no scruple to forge fictitious Bahikhatas and bonds,—and has no hesitation in speaking a hundred lies to gain his object. Can the world regard him as a man of moral rectitude and character? Can such a personage glorify the Jain ethics? Would the people by picturing such a man to their minds, say that Jainism teaches the highest morality? Look at the life of Jain women who keep fasts for days,—observe many vows, and abandon the eating of many things. But do you find the decrease of *Rag Dwaish* (love and hatred) and *Kashayas* (anger, pride, deceit, and covetousness) in them? Experience will not warrant you to come to this conclusion. In the majority of Jain women, you will find them quarrelling among themselves. Jealousy and envy have great influence over them.

Here it must not be understood that I am in any way dis-

paraging the practices of *Tiyag* (such as abandoning to eat various vegetables and other things). Those who have developed their souls so as to give up love for these objects, must by all means follow them, but it is against the very nature of things to have these practices adopted by the persons who have just entered life and whose hearts are replete with a desire for pleasures and enjoyments and who can better improve themselves by knowledge. What I am condemning is to give too much importance to these practices and overlook the cardinal principles of religion. We can, I think, better our condition more by following the five *Vritas* (*Ahinsa*, *Sat*, *Astai*, *Brahmcharya* and *Aparigrah*) and abandoning the indulgence in four *Kashayas* (passions), namely, anger, covetousness, pride and deceit, than by mere giving up to eat certain vegetables. A man who adopts the latter course and has no scruple to utter a lie, to commit forgery and to distrust others for the acquisition of wealth, can under no principle of religion be regarded as one benefitting others or his own soul. He is rather degrading himself and his religion in the eye of the world.

Though Form and Spirit both, as I have said above, are essential for the existence of religion, yet the former is a mere means and has in itself less of permanency than the latter. Of course, a religion must have some outward forms—some rites and ceremonies—through which it can manifest itself, but without a true spirit these forms would prove to be mere husks without grain. The forms of a religion may vary according to age, place and individuality, yet its true spirit must always be constant. In olden times, we had no written *Sastras* and had *Kevalins* and *Nirgranth Munis* to instruct us in the sacred lore, but this age and our individuality do not suit the former condition. Now *Dharma* can be promulgated and followed more by *Ghirista Asrama* (household life) than by becoming *Nirgrantha*. In modern days, the sacred lore can be retained in black and white more safely than by fixing it in memory as the ancients did. A religion is not liable to decay, so long as it is followed in its true spirit, but the moment its followers lose sight of its true spirit and begin to follow its outward forms blindly and without consideration of time, place, individuality, and other surrounding circumstances, there is every likelihood of their being degraded and disrupted. So is the case with the Jains now-a-days. The philosophy and ethics in the Jain

Sastras are of the highest type, but the life and the conduct of the Jains in these days do not indicate its excellence. Jains were, even a quarter of a century back, famous for their moral character, honesty and union. Now, go in any city, town or village, and you will find discord and disunion among the Jains there. Observation and reflection will disclose that it is due to their neglecting the true spirit, and over-estimating the forms, of their religion. They fight among themselves over the outward forms—over some rites and ceremonies—of their religion and do not care to know that the motto of their religion is *Ahinsa* and *Anaikanta* and what their religion teaches is that every work should be done with due regard to time, place, individuality and other surrounding circumstances. The basis of the Jain philosophy and ethics is *Anaikanta* and *Ahinsa* respectively and the true spirit of this religion, I think, consists in the realization of these two principles; and, if the Jains fully realize, and adhere to them, I do not think they will be, in the field of progress, behind any people. Jainism looked at in its true spirit, that is, through the full realization of *Anaikanta* and *Ahinsa*, represents the theories of all the religions of the world as reconciled with each other. It is a religion which inculcates peace for all. It is a religion which teaches *Maitri Bhavna* (friendly feelings) and *Kshma* (toleration or forbearance) towards all—without distinction of race and creed. Brethren! It is a pity that you being the followers of such a rational and benevolent religion, fall to quarrelling among yourselves! Bid adieu to all folly and narrowness resulting from a one-sided view of things. Follow the true spirit of your pure religion and show its excellence to the world.

RICKHAB DASS.

Viseshadvait Philosophy.*

BY

Prof. Swami Virupax Wodeyar.

Brethren, I am extremely glad that the interest for antiquarianism is roused now-a-days in India and many scholars well-versed in various oriental languages have begun to devote time and energy in the direction of antique research. Bhandarkar's Oriental Research Institution and the Conference held to-day

* A summary of his Sanskrit Lecture delivered at Poona.

under its auspices are standing proofs of the interest and activity roused in that direction. I am very thankful to the conductors of the conference for having given me an opportunity to come into contact with the greatest oriental scholars of India.

It has been acknowledged by both eastern and western scholars that the Sanskrit language is the oldest one and it is the vehicle for the expression of good and noble thought. I can go so far to say that it is the mother of all the languages of the world which I think are nothing but its off-shoots. Most of the treasure of such old language is lost to us owing to many foreign invasions when its greatest libraries were burnt down and many works were carried off. Now it is most gratifying to observe that many scholars are trying to revive it and many Indian Maharajas are giving their patronage in its revival to its past glory.

Gentlemen, the principal basis of Indian education is religion as a result of which India had greatest philosophers, great founders of religious sects and great politicians. Religion, in an Indian mind occupies the highest place. To Indians, religion is everything. True education to an Indian is not completed unless he has the knowledge of God and Soul. The education thus imparted was not confined to a single sect nor to a particular sex. We shall find authorities wherein we can find that the Brahmins and Sudras were given Vedic education equally and the ladies such as Ghargi, Sulabha, Maitrai etc., were even the teachers of the Vedic principles. The treasure of Sanscrit knowledge is vast and immense and the decay of this vast knowledge is due to a greater extent to the great war fought between the Pandavas and Kauravas in which the greatest teachers such as Bhishma, Drona and others were killed.

The principle object of the teachings of the Vedas is to give out the ways and means to attain true happiness in this world and to get at the true knowledge of the universe and God by meditation and prayers. Numerous doubts haunt our minds regarding this universe and its maker. I shall try to solve the doubts in this little essay of mine as clear as possible by comparing different theories propagated by various personages such as, Madhvacharya, Vallabhacharya, Ramanujacharya, Shankaracharya and Shreekaracharya.

Shree Madhvacharya, the propagator of Dvait School advocated that Jeevatma and Paramatma are quite different from

- each other and they will never come together and become one. At the most, the Jeevatma may come to the nearest proximity of Paramatma and the infinite happiness for Jeevatma will be only when it is just at its near, and this difference is from the very nature but not through ignorance.

Shree Ramanujacharya, the propagator of Vishistadvait school advocates that the cause of creation, preservation and destruction of this universe is Brahma who is omnipotent and omniscient. Such Brahma is in all bodies as a Jeeva itself. The very same Brahma in its own Prakriti for the enjoyment of Jeevabhava comes in the form of Jeevatma. The Salvation from the various miserable ties of this world is obtained from the knowledge of Brahmaikswarup. Maya is not quite destructible in the stage of Salvation.

Vallabhacharya, the propagator of Bhakti-pantha advocates that Jeevatma is a portion of Paramatma and that as long as Jeevatma is in this material world which shuts the Paramatma's infinite happiness, so long the infinite happiness, which is the peculiar characteristic of Paramatma is withheld from him. If Jeevatma wants to reenter into Paramatma, the Jeevatma should become the staunch devotee of Radh-Krishna and give over everything to Radha-Krishna with great devotion.

Shree Shankaracharya the propagator of strict Advait School advocates that there is no difference between Jeevatma and Paramatma. Jeevatma as such does not exist. It is only our imagination. They are one and the same from the very nature. Brahma is only one with its characteristics—Truth, Knowledge and Bliss. Brahma is real and the world is as false as dream. To think of the world as real is as absurd as to think of the rope in the dark as serpent. Paramatma has been reflected in the Maya in which Satwa predominates. For this purpose, the Paramatma is called Antharyami. As it is reflected in different bodies, it takes different forms. Brahma being merged into this material world which is full of innumerable miseries, not understanding to escape from this world, suffers miseries often and often. Just like the dawn or the rising sun expels the physical darkness, so the knowledge of Brahma expels Maya and will attain Brahmabhava which is Salvation.

Shreekracharya the propagator of Visheshadvait School advocates:—Brahma is he who confers boon upon Jeevas according

to their Karma, who enlightens Sthula, Jada, Chetana and who is possessed of Satya, Jnana and other good qualities.

Jeeva is that which is bound down by Maya, burnt up by three kinds of miseries and is a seat of pleasure and pain as a result of Lust, Anger etc., produced from its entering into the numerous bodies.

Maya or Shakti is a peculiar characteristic of Paramatma. It is the inseparable adjunct of Paramatma just like the quality of burning is of the fire or the attractive power is of the magnetic stone. Therefore to say that Maya is false is untenable and faulty in as much as it is an inseparable quality of Paramatma.

Though Jeevatma and Paramatma are different from each other, it is possible that Jeevatma can attain to Paramatma and become one with it, just like the extremely heated iron becomes fire itself. From the knowledge that everything is Brahma, Jeeva escapes from the miserable tie of Maya and participating in Paramatma becomes one. This is called Visheshadvait which is Jeeva Shivaiky.



Here we wish to add what Jainism has to teach about God, Soul, and matter. Unlike the Hindu teachers the Jaina thinkers have been consistent in propounding their realistic system of Philosophy. According to them Soul and non-soul with its divisions into matter, space, time and the principles of motion and rest form the elements of the Universe. These Cosmic constituents are uncreated, eternal reals. They have their own essential differentiating qualities. In every living thing there is a soul and each soul is potentially God. It is living from eternity and will continue to live for ever in some body, form or condition. It is essentially all-knowing and all-happy but on account of bondage of Karmas the soul is bound down to wander in any of the four worldly existences of celestial, human, sub-human or hellish beings. The Soul is the lord of his own attributes and states of existences. He is the maker of his own destiny. The Karmas owe their existence to his will. Whether he walks the path of righteousness or goes the other way he is his own guide. The Salvation of the soul lies in its own hands. Through renunciation and austerities the soul should get itself freed from all Karmas if

- it should acquire omniscience and infinite bliss which transcends sense experience, which is free from any imperfection, and which is spiritual and self-determined. A soul that attains such a state of perfection is called Siddha or God. That stage represents absolute freedom from Karmas. The souls that have not developed to perfection are called worldly souls or Samsari Jivas. According to Jainas each class of souls contains infinite number of individuals. The Souls are not only different and distinct in their worldly condition but also in the perfect state. A soul may become perfect, may acquire by self-manifestation infinite number of qualities and still it preserves its own *individuality*. Individuality and perfection are not incompatible. Hence according to the Jaina System realisation of God does not mean absolute nullification of self-identity. That means several Liberated and Perfect Souls may coexist.

This attitude of uncompromising pluralism is evidently due to the ordinary emphasis laid on individual conduct by the Jaina System. Devotion or Faith and Knowledge are inadequate either severally or jointly to lead the soul to Heaven. Conduct is the indispensable third to constitute the path to Salvation. If individuality is merely phenomenal appearance, moral value will also become purely relative. Ultimate reality may be complete without conserving moral value which becomes merely an unessential characteristic confined to the world of appearance. Any system that attaches great importance to moral value, that believes that reality would be incomplete without the conservation of values, cannot afford to play with individuality and must necessarily be pluralistic explicitly or implicitly.

The perfected souls getting free from corporeal limitations go up to the top of the universe where they will continue to live for ever enjoying their self-acquired unlimited happiness. They possess perfect Faith, infinite knowledge and cognition. They have infinite power or almightiness. By almightiness here we do not mean that the souls can create, protect or destroy the universe or can upset the whole world but we mean that they are not affected and disturbed by any passions of love, hatred, vanity, goodwill or illwill towards any object of the Universe. Again the pure souls are extremely fine, (i.e.,) they are incapable of being perceived by the senses which can perceive the gross objects only. They have the quality of interpenetrability which makes them possible

to exist together without obstruction, just as the light of a lamp does not prevent the interpenetration of light of other lamps. Being neither heavy nor light a liberated soul does neither go up like a light thing nor go down like a heavy object, but remains stationary at the summit of Loka. The Siddha is not to be born again at any time in worldly existence. Hence he is not to be an effect; he is not to be causally determined by anything else, therefore he is not a cause either. He has secured the state of perfect spirituality and is incapable of maintaining causal relation with the worldly series. Such a Siddha, pure and perfect soul is God according to Jainism. Jainism does not believe in an anthropomorphic God who creates, or destroys the world at his will. Nor does God according to Jainas distribute awards to the Souls according to their Karmas.

The Universe, like the status of Godhood, is existing from eternity. Substances in the universe are classified into souls, matter, space, time, the media of motion and rest called the Six Dravyas in Jainism. The Dravyas are *eternal* and unchanging in their essential nature. They are substantial realities, the soul as well as the non-soul. The *Advaitic* view that everything is Brahma is not accepted in Jainism. Consciousness is not the only reality. There are several non-conscious entities which are grouped under Ajiva Padartha. In this respect Jaina thought is fundamentally distinct from the Idealism which admits the reality of only one thing, consciousness. One tendency in philosophic thought tries to reduce everything to consciousness. The other tendency tries to maintain that matter alone is real and everything is unreal and derivative. Both these extremes are avoided by Jaina thought. These are conscious entities as well as non-conscious entities constituting the system of reality. In a word, soul, matter and God are real entities. The mundane soul is impure from eternity. By its own efforts, through Faith, knowledge and conduct, the soul can get itself free from the bondage of Karmas and attain the status of Godhood. (Ed. J. G.)

"Jainism and Akbar."*

BY

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THE purpose of this article is to bring to the notice of the Jains and non-Jains alike, more prominently than it had hitherto been possible, the great fact of Akbar's conversion to Jainism. Any scholar seriously suggesting this a few years ago would have been scouted as a mad man. For the host of writers on the life and times of the Great Mogul (1542-1605), have rendered everything possible to obscure this event, a memorable one, nevertheless, in his career. It has often been conjectured that besides Christians and the Parsees the representatives of Buddhistic faith took a leading part in the religious discussions at the Court of Akbar. It has now been proved that during the time of Akbar there were no Buddhists at all in the northern part of India and that, if a few existed, they never influenced him. Abu-l Fazl in his list of the "Learned Men of the Times" numbering 140 mentions the name of one Hariji Sur. Among other names in the list are Bijai Sen Suri and Bhanu Chand. For a very long time scholars were unable to identify these as the names of 3 great Jaina teachers of Akbar. The credit of having made public the identification of the three Jaina names belongs to an anonymous writer 'C' who in 1910 wrote an essay entitled "Hiravijaya Suri, or the Jainas at the Court of Akbar" in a number of the "Jaina-Sasana", printed at Benares. Quoting extensively from three Sanskrit Works viz., (1) Jagad Guru Kavyam (2) Hira-Soubhagyam (3) Kṛparasa-Kosa, 'C' arrived at the conclusion which has since been accepted, that the three persons mentioned in the list of Abu-lFazl were Hira Vijaya Suri, Vijaya Sena Suri, and Bhanucandra Upadhyaya. The late Mr. Vincent A. Smith with his usual thoroughness followed up the clue thus presented and wrote an illuminating essay on the Jaina Teachers of Akbar,† on which this article is largely based.

In order to understand how it had been possible for Jainism

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† Vide PP. 265—276. Bhandarkar commemoration volume.

in the 16th century to exercise such a great influence in the mind and the state-policy of Akbar, it is necessary to trace in rough out-lines the history of Jainism since those dark days when it had been hounded out of parts of India by Hindu states and theologians. An attempt was made in the foregoing numbers of the Gazette to narrate the melancholy tale of such a persecution in various periods of history. We have seen that Jainism ceased to exist as a state-religion in the Pandya country after Kun-Pandya's conversion to Saivism (650 A.D.) The Chola sovereigns had ever remained bitter enemies of the faith and who is there that does not know of Raja Chola's terrible destruction of the Jaina temples and monasteries and the ravaging of the country as far as Puligeri? As though this was not sufficient, the Vaishnavite Acharya, Ramanuja, brought about the conversion of Vishnu Vardhana of the Hoysala country, thus annihilating what influence Jainism possessed in the Canarese country. At the close of the twelfth century, the Lingayats under the leadership of Basava persecuted the Jains in the Kalachurya dominion. In the 13th century, Vaishnavism received a powerful impulse at the hands of Madhva charya and it became the favourite creed of the people of South India. In the 14th century, the foundations of the Brahmanical Kingdom of Vizianagar were deeply laid and for two centuries gave such support to Brahmanism that notwithstanding the liberal treatment of Jainism, the latter had absolutely no chance to once again become the leading tenet of South India. "Finally in the 16th century, a wave of Vaishnava enthusiasm inspired by Chaitanya preaching the doctrine of Krishna Bakthi, swept over the peninsula and completed the alienation of the people from the austere teaching of the Jainas."

In the north of India, conditions were quite different. Harsha-Vardhana was the last great Hindu Emperor of India (606-647 A.D.). And his death in 647 A.D. threw the country in a state of anarchy and disorder. After him down to the time of Mahomedan invasion there existed a large number of autonomous states busy erecting barriers against each other. Most of these states were Hindu in origin and the Brahmin priests were busying themselves in constructing mythical genealogies for successful Hun Chieftains who spread themselves throughout the country. Religious activity there was none during this period of confusion. Buddhism of the Mahayana type was favoured by the Pala Kings of Bengal (750—

- 1030). The Senas who succeeded them were Brahmanical Hindus and as such, took a keen interest in destroying what Buddhistic traces had been left behind by the Palas. Jainism flourished in parts of Upper India. Judged by the vast remains of Jaina temples and dated images one should conclude that the Chandels of Jeyaka bhukti and the Kalachuris of Chedi must have been Jains and patrons of Jaina Pundits (1001—1200).

The foregoing sketch will, it is hoped, give a sufficient idea as to the state of Jainism on the eve of Mahomedan conquest. That invasion did not begin until the last quarter of the 12th century A.D. and it may be said to have continued until 1340. Even after this period, permanent muslim rule was not established, for after 1340, the Mahomedan frontiers contracted and once again, the work of Mahomedan expansion and political consolidation went on till 1556 when Akbar brought complete order and laid the foundation-stone of organized Muslim rule throughout India. What then was the position of Jainism during this period of Mahomedan expansion? Referring to it M. Barth observes "It was thus able to hold on till the period of Mahomedan domination the effect of which was to arrest the propagation of Hinduism and which while it evidently contributed to the religious, political and social dismemberment of the nation, everywhere showed itself conservative of minorities, small associations and small churches." This observation is to a large extent, correct. The main object of the early muslim conquerors was the destruction of Brahmanism which in consequence could not persecute Jainism so effectively as it did when it was the state-creed of many a Hindu Kingdom. Hindu Temples, gorgeously decorated idols, gaudy and elaborate rituals and ceremonials were the special objects of Muslim attack. Jainism with its temples built on rocks and its caves in secluded spots not only did not attract the attention of the Iconoclast but never obtruded the conqueror's will. Thus during this period of bitter antagonism between Hinduism and Mahomedanism there was no place for a Sasanka, a Ramanuja, or a Basava or a Tiru-gnanasambanda to persecute religions that appealed more to the head than to the heart.

Thus Jainism got during this period the much-needed respite and was able to conserve its energies for the greater part it seemed to have played during the epoch of Akbar. The cloisters dedicated to the Jaina pantheon continued to cherish within their

sacred walls that culture, and sublimity which in the earlier days wrought such a transformation of Indian religious system of which incessant mention has been made in the pages of this Journal. The labours of medieval Jaina mendicants were soon to find an adequate recognition at the hands of one of India's Greatest Emperors-Akbar. To this topic then, we shall immediately revert.

It is a well known fact that the Emperor-Akbar like Harsha, and many others before him was eclectic in his religious tendencies. In May of the year 1578, a strange incident happened in his personal history. He experienced at that time a spiritual storm in his mind. He had made every arrangement for a big hunt in the course of which the game were to be ringed in by a multitude of beaters and driven to the SLAUGHTER. Suddenly, the orders were countermanded and the hunt was stopped. The Principle of Ahimsa stood revealed to him in all its glory. "A sublime joy took possession of his bodily frame." Subsequently he seems to have given vent to his religious emotion by filling a tank in the palace of Fathpur-Sikri with a vast mass of coin exceeding 10 millions of rupees in value, which he subsequently distributed. He cut off the hair of his head * and plunged into philosophical thought for the rest of his life. As a result of solemn discussions carried on in the House of Worship with divines of various faiths, he understood much of the merits and weaknesses of the many religions that existed in this country side by side some-times in perfect harmony with and more often than nought opposed to each other. He tried Christianity, welcomed the Jesuit Fathers from Goa, and though much impressed by their learning and piety, gave them little hope of his ever becoming a convert to their faith. He next tried Zoroastrianism with close family connections in Persia, and being surrounded by Iranian Officers, it is little wonder that Akbar should have encouraged Zoroastrianism, nurtured in their land of refuge by the little, brave and enterprising community of the Parsees in Guzerat. It is particularly fortunate that at the time of Akbar's accession to the throne the Parsee community should possess as their spiritual leader a man of such simple habits and high intellectual attainments as Dastur Meherjee Rana. Inspired presumably by the teachings of this Parsee divine, Akbar almost fell in love with Zoroastrianism

* Note the Jaina Custom.

and at once ordered a sacred fire to be kept up in the palace to be in charge of Abu-l Fa'zl. In this worship of the sun and fire Akbar was much encouraged by his friend the Hindu Raja Bir Bhal who from another point of view worshipped the same. These events occurred before the year 1582. That even after this period, he continued to evince his partiality for the religion of the Parsees there seems to be no doubt. But whether this influenced his actions and state-policy for the rest of his life in any material manner is more than one could definitely assert. That role of controlling his action and state-policy was certainly reserved for Jainism.

In the memorable year 1582, Akbar sent swift messengers to the Viceroy of Guzerat, Shihab-Khan to send to his court at once one Hira Vijaya Suri of whose fame and teachings the whole northern India was resounding. Who is this Hira Vijaya? For an account of this great teacher, we are indebted to 'C' mentioned in the opening paragraph of this article. Hira Vijaya was a Jain born in the year 1526/1527 at Prahladan patan in Guzerat. A disciple of Vija Dana Suri, he studied logic in the Deccan becoming very proficient in the subject. He became 'Vacaka' in 1557 and a 'Suri' in 1559. He is described to be also the leader of the Thabagana or Thabagacha section of the Jaina ascetics. As soon as he received the Emperor's Commands, the Suri in strict conformity with the rules of his Order walked all the way to the Court, much to the amazement of the Emperor who provided for his reception with great pomp. In due course, the Emperor received spiritual instructions from the Suri "who explained the nature of the five vows observed by Jaina ascetics viz., non-killing, truthfulness, refusal to accept anything not freely offered, celibacy, and abstinence from possession of wealth in the form of money etc." It was believed by the Jainas of the period, and there are inscriptions also to prove, that Akbar became a convert to Jainism.*

Nor was Akbar's love of Jainism the result of passing whim.

* Pattavali, the biography of Hiravijaya in the Japagaccha Bandarkar Memorial Vol. P. 268.

'Hiravijaya who converted the Emperor Akbar (cf. Kharatara-Pattavali, Sub 61), born Sam. 1583' Marga Sudi 9, at Prahladanapura; diksha, 1596, Kartika Vadi 2, at Patana; Vachakapada, 1608, Magha Sudi 5, at Naradapuri; Suripada, 1610, at Sirohi; died 1652, Bhadra Sadi 11 (A. D. 1595) at Umiranagara.'

He allowed himself for the rest of his reign to be influenced by Jain teachers. Hira Vijaya again returned to Fathpur-Sikri and persuaded the emperor to issue various commands in accordance with Jaina doctrine. In 1584, Hira-Vijaya quitted the Imperial Capital and the Emperor conferred upon him the title of 'Jagad Guru.' Santicandra Upadyaya now took up the place of Hira Vijaya and remained with Akbar till 1587 when he also returned to Guzerat the Emperor giving him various farmans abolishing the Jaizya tax on non-Muslims and prohibiting slaughter of animals. After Santicandra, Bhanu-Candra became Akbar's preceptor. Himself a Mahopadhyaya, he had taught Akbar thousand names of the sun and obtained from the Emperor in 1593 various farmans of great help to the Jaina Community. After Bhanu, Vijaya Sena Suri, another great Jaina teacher was invited to the Court at Lahore. Here "he vanquished 363 learned Brahmins in formal debates to Akbar's great satisfaction and so earned the title of Sawai. He made Bhanu-Candra an Upadyaya or instructor the expenses of the ceremony amounting to Rs. 600 being defrayed by Abu-l Fazl." It is believed that Bhanu continued to reside at the court till the end of the reign of Akbar. Thus it is evident that Akbar's intimacy with Jaina teachers lasted from 1580 to 1605. Was Akbar then a convert to the Jaina Faith? The question admits of two answers. One is that he was; but that for reasons of state he did not want to publicly proclaim himself as belonging to a religion the adherents of which were in obscure minority. The other answer is that he was not. According to the many writers of his life, some of them his contemporaries, he wanted to evolve a new religion of his own in which he would be considered as God's Vice-Gerent on earth. But a study of his state policy and the Farmans that he issued from time to time indicate that the emperor was a Jaina by conviction. The faith moreover of any emperor can be easily determined by his actions. The edicts of Asoka for example, prove the great monarch to be a Buddhist. The Clarendon Code exhibits non-conformist hatred. Similarly is there anything in the action and the state-policy of Akbar which may establish or warrant the conclusion that he was a Jain by conviction? The following measures attributed to Akbar demonstrate his profound belief in the fundamental doctrine of the religion of Arhat. If it is contended that Akbar was a follower of many religions, it is submitted that the

predominant trait in his religious system was that of the Jaina. Let us to his measures.

1. The title of Jagad Guru or World-teacher which he bestowed on his Jaina preceptor Hira Vijaya shows with what veneration he accepted the principles propounded by the Suri.

2. He gave farmans to Santicandra abolishing Jazya tax on non-Muslims and prohibiting slaughter of animals to a very large extent; the forbidden days being extended to comprise half a year.

3. Bhanucandra obtained from the emperor in 1583 a farman abolishing the tax on pilgrims to the Holy Hill Satrunjaya at Palitana and directing that all the sacred places should be made over to Hira Vijaya Suri who died in 1595.

4. When Vijaya Sena Suri made Bhanu an Upadyaya the expenses of the ceremony were defrayed by Abu-l-Fazl.

5. In the porch of the eastern or front entrance to the temple of Adinadha on the Satrunjaya hill there is an inscription exceptionally long, the composition of Hema Vijaya and dated 1593 a short summary of the contents of which Buhler has published in the following terms (Bandarkar C. V. P. 272.)

“Hira Vijaya, (Klatt No. 58), verses 14—24, who was called by Sahi Akabbara [Shah Akbar] to Mevata and persuaded the emperor in Samvant 1639 [= A.D. 1582.] to issue an edict forbidding the slaughter of animals for six months, to abolish the confiscation of the property of deceased persons, the Sujijia tax, and a Sulka, to set free many captives, snared birds and animals; to present Satrunjaya to the Jainas; to establish a Jaina library (Paustakam bhandagaram), and to become a saint like King Srenika; who converted the head of the Lumpakas, Mekhaji; made many people adherents of the Japagachchha; caused many temples to be built in Guzerat and other countries; and made many natives of that country, of Malava, and so forth, undertake pilgrimages to Satrunjaya.”

Are these not proofs positive to show that Akbar favoured Jainism and practically embraced it and that during his time Jainism made great progress. He exhibited some love for Zoroastrianism it is true, but that he loved Jainism more there is

absolutely no doubt. Mahomedanism he had discarded and Christianity had only a temporary charm for him.

The following "Happy Sayings" of His Majesty recorded by Abu-l-Fazl in the *Ain-I-Akbari* (Vol. 3. Bk. V. pp. 330-400) still further strengthen the conclusion arrived at.

"Clemency and benevolence are the sources of happiness and length of days."

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"It is not right that a man should make his stomach the grave of animals."

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"If the penalty to a hawk that lives only on animal life, be a brief span of existence, what shall happen to man who notwithstanding abundant provision of other kinds, does not restrain himself from meat."

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"From my earliest years, whenever I ordered animal food to be cooked for me, I found it rather tasteless and cared little for it. I took this feeling to indicate a necessity for protecting animals, and I refrained from animal food."

"Men should annually refrain from eating meat on the Anniversary of the month of my accession as a thanksgiving to the Almighty, in order that the year may pass in prosperity."

"Butchers, fishermen and the like who have no other occupation but taking life, should have a separate quarter and their association with others should be prohibited by fine."

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Although hunting suggests analogies of state policy, nevertheless the first consideration is to be sparing in the destruction of life. "Falsehood is improper in all men and most unseemly in monarchs."

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"A king should make a distinction in his watch over the goods, the lives, the honour and the religion of his subjects. If those who are led away by greed and passion will not be retained by admonition, they must be chastised."

Jain Activities at Nagpur.

THE Eighteenth Session of the All-India Jaina Association (Bharat Jain Mahamandal) and the Fourth Session of the Jaina Political Conference were held at Nagpur during the last week of December '20. The two progressive Jain institutions attained unprecedented success this time under the distinguished presidency of the experienced, learned and zealous leaders, Babu Jagmanderlalji M.A., Bar-at-law and Sheth Padamraj Raniwala of Calcutta.

ALL-INDIA JAINA ASSOCIATION.

The President-elect Mr. Jagmanderlal Jaini M.A., M.P.A.S., Bar-at-law arrived at Nagpur by the Calcutta Mail at 9-30 A.M. on the 26th Dec. 1920. Many Congressmen who had come to Nagpur for the Congress assembled at the station to receive the revered leader. There were also a number of volunteers on the station to honour the President. As soon as the train entered the station loud shouts of "*Jain Dharmaki Jai*" were heard on all sides. Mr. Jaini was then garlanded and taken by motor to his residence.

In the afternoon of the 28th December the Mahamandal met in the Town Hall to celebrate its 18th Anniversary. The Session began with a Mangalacharan sung by Master Deepchundji. Babu Kasturchand, Pleader, Jabulpore, after heartily welcoming the guests proposed Mr. Jagmanderlal Jaini to the chair. Jaina Dharma Bhushana Brahmachari Sitalprasadji seconded the proposition and after Mr. Sitarampant Agarkar of Kotol supported it Mr. Jaini took the chair amid loud cheers. The Presidential Address, which is printed elsewhere, was then read out. National Songs were sung and the first sitting came to a close. After that a meeting of the Subject-Committee of about 30 persons was held till 12 in the night.

The Second sitting began at 8 A.M., on the 29th. There was a very great gathering of Jains and non-Jains. The Town-Hall was full. Among those that were present mention may be made of Messrs Gokulchandji, Bhyalalji Chandhari, Ragmalji, Nihalji

Chand, Sheth Lalchandji, Sheth Pannalalji, and Sheth Padmarajji-Jain. When Pandit Arjunlal Shethji came to the Conference, the Town-Hall resounded with shouts of "Arjunlalji Ki Jai" and "Jain Dharmaki Jai."

Several Resolutions were passed of which three need be mentioned.

(1) The Conference resolved to pay Rs. 10,000 to Sriyut Kumar Devendra Prasad Jain of the Central Jaina Publishing House, Arrah, to help him in further publishing the Jaina Sacred Books. A Sub-Committee of Seven was appointed to help in the publication work.

(2) The Conference resolved to request the proprietor of the Central Jaina Publishing House to consult Brahmachari Sital Prasadji and Sri Dharmavijayji Suri before publishing the Digambara and Svetambara texts respectively.

(3) The Conference protested against the suicidal litigation between Digambaras and Svetambaras and resolved to request both parties to have their disputes settled by "*Panchayat*". An arbitration Board consisting of 9 members was appointed to enquire into the case.

A sum of Rs. 500 was sanctioned for the expenses of the Mandal.

JAIN POLITICAL CONFERENCE.

Shriman Sheth Padmaraji Raniwala, the President elect of the Political Conference, arrived at Nagpur by Nagpur Mail at 11 A.M. on the 24th December. A number of Jain gentlemen, including Shriman Manicklalji Kochur, Desabhakta Karmavir Arjunlal Sethi, Mahatma Bhagwandinjee and 150 Volunteers were on the station to welcome the President.

The Fourth Session of the Conference was held on the 26th December. The President delivered his printed address written in Hindi which was heard with great enthusiasm and eagerness by the whole audience. A meeting of the Subject-Committee was held on the 27th when Sheth Lalchandji presided.

Resolutions supporting non-violent non-cooperation and boycott of foreign goods were passed.

An Executive Committee consisting of a President, two Vice-Presidents, a Chief Secretary, an Assistant Secretary, ten

Provincial Secretaries, a treasurer and thirteen members, was formed to frame rules and to guide the working of the Institution.

The Conference also passed the budget of expenses for the coming year amounting to Rs. 1500.

One striking feature of this Conference was the speech of Pandit Arjunlal Sethiji on "Swadeshi."

The Session came to a successful end with shouts of *Jaina Dharmaki Jai*.

CHIRANJILAL BADJATE.

Notes and News.

The Kesha-Loncha, or the hair-uprooting function was performed by Ailak Pannalal at Aland, on Sunday, the 5th December 1920. The indifference with which the old ascetic uproots the hair of his head and face in handfuls is indeed remarkable. Rs. 4000 were subscribed on the occasion for the Jhalrapatan Library of Jain Manuscripts.

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Sir Seth Hukmchand has made a donation of Rs. 1,50,000 for the establishment of a local Ayurvedic Dispensary and College. The building has been completed, and the opening ceremony will be performed by Maharaja Holkar. The Institution will be called the "Yuvaraja Yashavanta Rao Hukmchand Jain Ayurvedic Dispensary." An Annual Budget of Rs. 7750 has been sanctioned by the Management Committee. It is proposed to impart instruction in western medicine also.

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There are two necessary adjuncts of an Ayurvedic Dispensary. Attached to it there should be an extensive farm where indigenous drugs should be cultivated, and a factory where these drugs should be cleaned and bottled, and where the Rasas, Confections, Extracts, and Liquid Essences should be prepared, and stocked for sale. The Western methods of treatment should be limited to surgical cases only.

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A Mela-Managing Committee was formed at Hastinapur in November last. The Committee's first and foremost duty is to prevent the holding of a common bazaar, where males and females

congregate for hours and where low Shop-keepers frequently insult and annoy ladies of respectable families. A "Ladies' Fancy Fair" may be held instead, where stalls containing all necessary, useful and fancy articles may be supervised by ladies in a spacious quadrangle set apart for the purpose, and situated near the temple.

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We regret to record the death of Mr. A. P. Chandranatha Nainor in December last. He was the organiser and President of the Madras Presidency Jain Association. Through his efforts he has been able to build an excellent Hostel for Jain Students at Tindivanam, the first of its kind in Madras Presidency. May his soul rest in peace and guide his friends in carrying out his plans. We earnestly hope his relations to whom he has bequeathed his vast heritage will foster the Institutions established by him.

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"DR. RABINDRANATH TAGORE addressing a large gathering of Indian Students and others in England under the Presidency of the Right Hon. H. A. L. Fisher, Minister of Education, made an inspiring appeal for the creation of a centre of indigenous culture in India. He frankly criticised the development of our existing universities on the model of the Western ones and pointed out that the Western University is an organic part of European civilisation and cannot be transplanted wholesale to India like so much luggage. To strive after a material completeness which did not belong to the essence of a University was, according to Tagore, to squander money on mere money-bags. He remarked that India also was much to blame for her acceptance of an alien culture which she could not assimilate. "This education, he added, "was a chariot which they dragged behind them, instead of riding in it. In their eagerness for an up-to-date education they forgot that education ought to lead beyond the present date." The barrenness of Indian education, the lack of lofty idealism in our schools and colleges and the absence of a truly inspiring atmosphere in our educational centres is an oft-repeated criticism of the existing educational system in India, admitted alike by the English and Indian experts in the field. The root-cause of the evil is, as Tagore has rightly pointed, in the incompatibility between the indigenous Indian culture outside the college and the school and the imported foreign culture inside these institutions. A proper

educational system is bound to provide for a continuation of the home atmosphere, at school, so that the evolution of the child may take place in a natural and easy atmosphere. The difficulty of the Indian student is also, as is well known, considerably enhanced by his being required to absorb this body of foreign culture through the medium of a foreign language. Educationists will readily admit that the use of English text-books by students unskilled in the niceties of the language directly encourage cramming and lead to mere memory-work. As Tagore characteristically puts it, "it resulted in this paradox that while the heaviest punishment was meted out to the student who carried the text-book in his pocket to the examination-hall, the reward went to the youth who carried the whole books, parrot wise, in his head." As the importation of foreign culture into our educational institutions created the unhealthy divergence between the home and the school, we may well point out here that the exclusion of the masses as a whole from the activities of the educated classes is also in a large measure due to the adoption of the foreign tongue for education in the place of the vernaculars. True, the question of vernaculars presents great difficulties but, as Tagore points out in the address, European cultures had also their own difficulties to overcome and what is more important to remember are the words of the poet, that every true civilisation is built upon the bed-rock of difficulties. In conclusion Tagore appealed for the establishment of a new type of University which should revive the memories of Taxila and Nalanda, a University, which, while adopting all that was best in the Western model, should be pre-eminently indigenous to the soil, preserving the ancient culture of the country, and contributing in a better way to the future glory of the land."

—Hindu.

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A recently built Town Hall at Arkonam was opened on 16th January by Khan Bahadur Muhammad Habib-ul-lah Sahib Bahadur C.I.E. member of the Executive Council of the Governor of Madras. The celebration was grand in every respect. All classes of people in that small town took part in the ceremony. The rich and the poor, the official and the non-official, the children and the grown up people all enjoyed the occasion well. As a fitting sign of the public function, the poor were fed sumptuously and sweets

were distributed to children. In the evening Khan Bahadur Muhamad Habib-ul-lah Sahib Bahadur C.I.E. was taken in procession to the Town Hall, where the Managing Committee of the Town Hall presented him a hearty welcome address. In answering to the address, the revered President thanked the Arkonam People for their kind words to him and appreciated their steady enthusiasm and wished them all success. We regret we cannot spare sufficient space for all details. But we wish to emphasise two or three points concerning the Town Hall and its builder.

What was the necessity to build this Town Hall? Arkonam is a big Railway Junction but a small town recently made the head quarters of a Tahsil. There is a lower grade Mission High School and a Sub-Registrar's Office. Excepting the Government Officials, the teachers of the school and a few merchants, the majority of the population belong to what is now-a-days called "the Labour Class." Most of the people are employed in the Railway Works-shops, Engineering Office and other institutions connected with the Railway.

"The need for a Town Hall with a social club attached thereto, where people of diverse interests and occupations could meet on a common platform and in an ideal fellowship, for the promotion of the mutual goodwill, and the growth of healthy citizenship, was keenly felt for a long time. Mr. A. Sudarisana Nainar, the then Sub-Inspector of Police, originated the idea of constructing a Town Hall. And his high sense of integrity, exemplary character and wide popularity gained for this excellent project many supporters, who cheerfully and voluntarily worked for its accomplishment."—*Address by Town Hall Committee.*

We are interested in Mr. Sudarsana Nainar as a Jain. He is the only Jain Inspector of Police in this Presidency. We have been closely watching his career with satisfaction and pride. But in spite of his purity of conduct, promptness in the discharge of his duties and his philanthropic nature we regret to note the Government have been slow in recognising him. In any place, among officials, the Police officer is the most feared and least liked by the people. But in the case of Mr. Nainar it is the reverse. Wherever he has lived he has become the friend of the people and their *true guardian*. His official career has been a series of successful events proving his real ability. But after working as a Sub-Inspector for more than 13 years he is now

given the privilege of acting in the place of an Inspector. This is poor consolation indeed for what he richly and rightly deserves.

We earnestly hope the Government will not be slow to recognise his merits and promote him to higher positions for which he is eminently fit.

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At a time when there is so much talk about communal reforms and communal representation it is quite necessary for us to know the exact numerical strength of the entire Jaina community residing both in the Provinces and States. It has been seen during the past census and on even previous occasions that the census reports returned by the enumerators are not in complete accordance with reality. The following observation of Mr. E. A. Gait in the *Imperial Gazetteer of India* goes to corroborate our assumption. Says he:—

"It is very difficult in practice to distinguish between Hinduism and some of the other indigenous religions of India. * * * The procedure in individual cases thus depended on the personal predilections of the enumerators and the varying extent to which, in different parts of India, ceremonial uncleanness is held to conflict with a man's claim to be considered a Hindu. Jainism, again, is generally recognised as a distinct religion; but in certain parts the Jains themselves strongly assert their claim to be Hindus, and some of them were doubtless thus entered at the Census."*

Therefore the census report is bound to contain, sometimes inaccurate and misleading facts and figures. Thus the number of Jains in India is found to be decreasing every decade when there is a considerable growth of population in India at the same time according to Census reports. We little understand the cause of this decrease and are only led to think with Mr. W. Crooke that "This (tendency to decrease) is more nominal than real, as there seems to be a growing disposition among them to describe themselves as Hindus."† Without entering into a discussion of this "growing disposition" let us only say that if this tendency grows on which God forbid, the Census Department will be relieved of the trouble of allotting a column to an Indigenous religion of India, within a few decades. Then the antiquarians will say of the Jains what they say of the Buddhists to-day that "they have disappeared from the land of their origin."

* See *Imperial Gazetteer of India*, New Edition, Vol. I p. 471.

† See *Imperial Gazetteer of India*, New Edn. Vol. I. p. 416.

We hope that such a fate will not befall this harmless community at any time."

The coming Census will be taken in March 1921. And in order to reap the full benefit of that department we would request all the members of the Jaina Community in all parts of India to report themselves pre-eminently as Jains and then if asked, mention their caste names peculiar to different localities of India. The prefixes and suffixes added to their names, such as Aiyas, Iyers, Nainars, Mudaliars, Chettiars, Lals and Babus are generally misleading since such names are to be found among the Hindus also. Therefore we would suggest that even when they mention their names they may suffix the word "Jain" to their own personal names. This would help the Census enumerator a great deal which ultimately will result in an exact report of the numerical strength of the Jains of India.

We hope that the Jain Vernacular papers in India would kindly take the necessary steps in time to educate the Jain Public as regards this important point.

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There was a big meeting of the Jains of the Tamil Districts at Tirumali or "The Holy Hill" (N. Arcot Dt.) on the 15th January 1921 under the distinguished presidency of Sreeman Dourbali Jinadas Sastriar of Sravana Belgola, Mahavidwan of Mysore Palace. Many scholarly and useful lectures were delivered by Messrs Bhadrabahu Sastrigal, Brahmasuri Sastry, M. Chakravarthi Nainar, S. Chkravarthi Nainar, Kuppuswamy Sastry and C. S. Megha Kumar.

After an instructive address from the chair the meeting terminated with shouts of Jain Dharma Ki Jai. Then there was a grand festival.

This "Holy Hill" is a very ancient mount which has a number of Jaina Traditions about it. There is an image of Sri Neminatha nearly 18 ft. high cutout of the mountain rock itself. On the slopes of the hill are to be seen several caves in which it is said many munis lived in ancient times. There are several inscriptions of great importance and interest on the walls, floor and pillars on the mount. Hundreds of Pilgrims visit the place every year on the 3rd Sankaranati day.