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KHARAVELA, THE JAINA KING OF KALINGA.

BY

Umrao Singh Tank, B.A., LL.B.

THE strip of land that fringes the Bay of Bengal extending from the Godavari towards the north was anciently known as Kalinga. Its exact limits are not certain. According to Pliny, its northern boundary touched the delta of the Ganges. Others fix its northern limit somewhat lower. Roughly speaking it may be taken as comprising that part of the country which we now call Orissa and Ganjam.*

It is interesting to note that while the Prajnapana Sutra of the Jainas enumerates Kalinga among the 25½ civilised (*Arya*) principalities, the Aditya-purana of the Hindus stigmatises it as an uncivilised (*Anarya*) territory. The latter work further interdicts all intercourse with Kalinga and threatens the delinquent 'twice-born' with the penalty of incurring degeneration.†

Towards the close of the 4th century B.C., Kalinga was a mighty kingdom. It maintained a large force which according to Megasthenese consisted of 60,000 foot soldiers, 1,000 horsemen and 700 elephants. In or about 262 B.C. Kalinga was conquered by Asoka Maurya and was annexed to the empire. But later on

* The Cambridge History of India I, 601.

† Jinavijayaji, Prachina Jaina-lekha-samgrah Pt. 1, p. 5. The Uttara dhyayana-sutra refers to Karakandu as a Jaina King of Kalinga.

in or about 220 B.C., it threw off the Mauryan yoke and once more rose to prosperity.

The Kalingas were a maritime nation noted for their push and patriotism, courage and hardiness. In B.C. 75, they are said to have sent an expedition to Java and founded a colony there. In the 2nd century B.C., all the three religions Brahmanism, Jainism and Buddhism were represented in Kalinga, but Jainism enjoyed the privilege of being a state religion.

It is not known for certain when Jainism was introduced into Kalinga but there are grounds to believe that it used to be there long before. Buddhism managed to secure a foothold in Kalinga. Hiuen Tsang, the Chinese pilgrim who visited Kalinga sometime between A.D. 629 and 645 testifies to the numerical strength of Jainism and describes the territory as a stronghold of the Jain faith. 'Jainism was so deeply rooted in Kalinga' says the learned author of Orissa and her remains 'that we find traces of it so late as the 16th century A.D. Pratap Rudra Deva, the king of Orissa, of the Surya Vamsa dynasty had a great leaning towards Jainism'.*

Kharavela Bhikshuraja, surnamed Maha Meghavahana, was the third of the Cheta dynasty of Kalinga. When he became fifteen years of age, his father Vridharaja raised him to the dignity of the crown prince and made suitable arrangements for his education. His course of study included writing, arithmetic, law and all sciences coupled with lessons in drawing and painting.

* It is a matter of great regret that our present *sadhus* and *yatis* are perfectly devoid of missionary spirit. We now have a number of literary monks indeed. But that will not do. We must go still further and try to create a class of missionary *sadhus*. Material we have but what we lack is power of organisation and direction. The *sadhus* are not allowed to use railway, the theoretical reason given being that by using railway they will neglect or ignore small villages and out-of-way places. But in spite of all this precaution, in practice our *sadhus* manage to move only from one Jain centre to another taxing the hospitality of the pious community. It is high time that our *sadhus* be told that the community expects them to move among masses and convey to them Lord Mahavira's message of universal love and fraternity so badly needed to-day by the world at large.

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He was further given training in the art of conducting state business. Later on in the third year of his reign he evinced a taste for music and acquired proficiency in the art of singing and acting. He also encouraged his people to cultivate music and provided them with musical entertainments. He kept his studies continued until he had completed his 24th year. No doubt Kharavela was a learned and an accomplished personage of which he gave ample proof when he was called upon by providence to guide the destinies of a great people at a critical and unsettled period in Indian history.

In or about B.C. 169, when Kharavela was running in his 25th year of age, his father Bhikshuraja died. He was duly crowned as king of Kalinga and celebrated his coronation with great *ecclat*. As soon as he assumed his new duties and responsibilities, he set about working in right earnest for the good of his people and country. The first business that claimed his attention was the improvement of the capital. Kalingapuri which was the seat of the government was a large and populous city. It was protected by a wall that ran round the city allowing access through the main gates and contained a fort and a number of public buildings. It appears that just before Kharavela came to throne, a terrible cyclone had passed over the city causing much havoc. He not only repaired the damage but also beautified the city by laying out shady parks and delicious gardens and constructing silvery tanks and delightful reservoirs. He also provided for the comforts of the army by improving the encamping grounds and cantonments. Five years later, he gave the city an improved water supply by diverting into it 'an aqueduct which had not been used for 103 years since king Nanda.' This display of interest by Kharavela in the civic welfare at once endeared him to his people who found in their young king a true friend and well-wisher.

Kharavela was a splendid ruler and a great military leader. He not only liberated his country from the foreign domination but also raised it to the position of a leading power. His ambition to secure his country a dictating voice in the political affairs of his time brought him in conflict with his Andhra neighbours who were a paramount power in the Deccan. The Hathigumpha

inscription records two invasions of the Andhra dominions undertaken by Kharavela. In the second year, he sent a large force consisting of horse, elephants, foot-soldiers and chariots to the west in defiance of Satakarni the Andhra monarch. In the fourth year he humbled the Rashtrikas of the Maratha country and the Bhojakas of Berar, both feudatories of the Andhras. We do not know the motive which actuated Kharavela to undertake these expeditions but it is certain that these operations cowed down the Andhras into a tacit recognition of the strength and earnestness of the rising power of Kharavela and secured Kalinga immunity from any external violence on the part of their Andhra neighbours and left Kharavela free to pursue his project of conquering Northern India. Now Kharavela turned his attention to the north. In his eighth year he invaded Rajagriha. On his approach, the king (who is identified by Jayaswal with Pushyamitra) fled to Mathura leaving the city at the mercy of the invader. A large booty fell into the hands of the victors. In his tenth year he sent an expedition to Bharatvarsha. In his twelfth year he produced consternation among the kings of Uttarapatha, watered his elephants in the Ganges, dictated terms to the king of Magadha and brought back the image of the first Jina which had been carried away by one Nandaraja in a raid on Kalinga. These triumphs of his greatly enlarged the boundaries of the Kalinga-raj and extended his sphere of influence.

Like his forefathers Kharavela was a faithful Jaina. According to Jarl Charpentier he displayed a great zeal for the Jaina religion. But he was not a narrow-minded bigot. Tolerance was his chief characteristic. He seems to have been a magnificent ruler of liberal tendencies and styles himself 'a worshipper of men of all sects !' His charity was boundless and refused to recognise any distinction. He adorned the sacred hills of Khandegiri and Udaygiri with sumptuous temples and provided caves for the use of the Jaina monks.

In the thirteenth year of his reign he convened a convention on the Kumari Parbat (Khandegiri) to which he invited Jaina Yatis and pandits from distant places. In the noble task of serving the Jaina church, he always associated with him his chief queen.

The memory of this noble and pious lady who was the daughter of Hastishah is associated with a cave which still bears a short inscription mentioning her name.

The Hathigumpha inscription closes with the thirteenth year of Kharavela's reign. Beyond that all is darkness. There is no light whatever from any other quarter. A suggestion has been thrown out by a writer that the patriotic and enterprising career of this great man was cut short in the bloom of life by the cruel hand of Death. The absence of any other inscription of Kharavela who was so particular about recording his life-history makes one hesitate to reject the suggestion summarily. When next the curtain rises, we find Vakradeva occupying the throne of his father but there is neither that glow nor fire which characterised the dead man.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

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

(Continued from page 144 of Vol. XXII, No. 5.)

If, on the contrary, the Disputant at the outset purges his theory of faults, it certainly goes to his credit. It is to be observed however, that the Disputant should answer those faults only which are likely to be pointed out by the reasonable Opponent. If the Disputant goes on dealing with the faults which are not seriously conceived by the Opponent, his argumentation runs the risk of being found fault with; it may be said, for example, 'to prove what is already proved.' Hence it is that no Disputant should adduce arguments to prove something which is admitted to be correct by his Opponent. A *Buddhist*, for example, addresses a *Mimansaka*, 'Sound is non-eternal, as it is *existent*.' Now, suppose the Buddhist disputant takes pains to prove that Sound is *existent*. The Buddhist argumentation is valueless in as much as the *Mimansaka* agrees with the *Buddhist* in maintaining that Sound because of its 'producing potence' (*Artha-kriya-kartitva*) exists.

The possible faults that may be met before hand by a Disputant may be classified as follows :—The first i.e., the faults which are of foremost importance are those which, the Disputant apprehends some how, are likely to be conceived and pointed out by the Opponent. Of the second class, are those faults which are actually pointed out by the Opponent. The third class of faults are those which are not likely to be objected to by the Opponent. In refuting the faults of the first kind at the time of stating his theory, the Disputant gets credit; the refutation of the second kind of faults is a duty; the refutation of the last mentioned faults is useless and not unoften, risky.

The following quotation would show how the Disputant should begin :—"In order to establish his own theory, the Disputant should begin with a statement of Reason in its support. If he wants to display his intelligence, he should at the same time answer the probable objections to his theory."

Like the Disputant, the Opponent also should try to maintain his position. The Opponent has (1) to set aside the theory of the Disputant and (2) to establish his own doctrine. Sometimes, he achieves both these things in and through one and the same argument. Suppose, for instance, the Disputant advances the argument,—Sound is eternal because it is a product. The Opponent may point out that the Reason in this argument is a *Contradictory* one, that, in other words, the fact of Sound being a Product proves that Sound is non-eternal. If the Opponent succeeds in this his contention, he thereby in and through one piece of argument (1) sets aside the Disputant's theory that Sound is eternal and (2) establishes his own theory that Sound is non-eternal. And not only does the opponent win the victory but wins it *with considerable credit*. If on the other hand, the Opponent points out that the Reason in the Disputant's argument is *Unproved*, he is under the necessity of developing some such counter argument as 'Sound is non-eternal because it is existent,' for the purpose of establishing his own theory. In such a case, the Opponent wins the victory only. If, lastly, the Opponent is satisfied with merely pointing out that the Reason in the Disputant's argument is *Unproved* and does not attempt to establish his own

theory that 'Sound is non-eternal,' he does not win any victory but is entitled to *respect and honour*.

Hence it is that an Opponent wishing to have a *credible victory*, should try to show that the Reason in the Disputant's argument is a *Contradictory* one. He is not permitted to bring forward any Reason but the Disputant's Reason for the purpose of establishing his own theory. Then again, suppose that the Disputant in his turn sets aside the Opponent's objections to his theory. What the Opponent should do in such a case is to criticise the argument of the Disputant. He is not permitted to put forward fresh Reasons to establish his own theory. For, if the Opponent is allowed to bring forward Reasons after Reasons, it is clear that there would be no end to the Debate. For instance, the Disputant says 'Sound is eternal because it is a Product.' An Opponent wishing to have a *credible victory* argues that Sound is non-eternal because it is a Product. Suppose, the Disputant in his turn argues that the fact of a thing being a Product does not prove that it is non-eternal. Now, the Opponent at this stage is not allowed to argue that 'Sound is non-eternal because it is existent.' He must confine himself to the refutation of the Disputant's objections to his objections to the Disputant's theory. For, if the Opponent were allowed to put forward a fresh Reason, the Disputant would refute it; and then perhaps the Opponent would put forward another Reason; and there would thus be an Infinite Regression and no end to the Debate. Further, if the Opponent were permitted to adduce fresh and fresh arguments in support of his contention, the Disputant also would do the same thing; and there is thus an Infinite Regression. Hence it is that where the Opponent declares the Disputant's Reason to be Contradictory, he is to lean on the very same Reason for the establishment of his own theory and not permitted to put forward any fresh Reason for the purpose.

As in the case of the Disputant's Reason being a Contradictory one, so when the *Paksha* or the Minor Term in the Disputant's syllogism is shown to be falsified by *Pratyaksha* or direct perception, the Opponent succeeds in setting aside the

Disputant's contention and establishing his own position in one and the same effort i.e., through one single argument. Sometimes, however, the refutation of the Disputant's theory and the establishment of his own position require distinct efforts from the Opponent. In such cases, the Opponent sets aside the Disputant's theory first and then he establishes his own theory. Suppose, for instance, the Disputant contends,—'Sound is eternal, because it is visible or because it is knowable.' Here the Opponent refutes the Disputant's argument by showing that the Mark is *Unproved* and *Doubtful*; and then the Opponent establishes his own theory by developing the argument, say, 'Sound is non-eternal because it is a Product.'

It may be said that when the Disputant's theory has been set aside, it is useless for the Opponent to adduce arguments for the establishment of his own theory. It is to be noted, however, that the Opponent's victory would not be complete unless and until he establishes his own position. In fact, the refutation of the Disputant's theory is not an end in itself; it is but a necessary antecedent of the Opponent's establishment of his own theory.

The Opponent, criticising the Disputant's theory, should point out all the faults in it as far as he is able to guess them. He should state them, one after the other; that is, he should point out a fresh fault after one has been stated, discussed, criticised and decided finally. If the pointing out of one fault is sufficient for the refutation of the Disputant's theory, the Opponent need not state the other faults. If, on the contrary, he is permitted by the Assembly to state the other faults, he may do so, with a considerable amount of credit to himself.

After the Opponent has criticised the Disputant's theory, the Disputant is to set aside the objections raised against his theory and demolish the theory of his Opponent. A Disputant who succeeds in establishing his own theory through Reasons but does not set aside the Opponent's theory, is not victorious but is *entitled to respect only*. After the Opponent has found fault with the Disputant's Reason, the Disputant is to vindicate that very Reason. He is not permitted to leave aside his first Reason and develop a

fresh one for the establishment of his theory. For, in that case the Debate would have no end. A Disputant would not be victorious if he does not vindicate his own Reason, adversely criticised by his Opponent,—even though the Disputant may succeed in showing that the Reason in the Opponent's argument is a Contradictory one. The fact is that a Disputant always wins by vindicating his own Reason.

The above are the manners in which the Disputant and the Opponent should proceed while carrying on a Debate.

Sutra, 23.

Where both the parties are *Tattva-nirninishu*, the Debate is to continue as long as the *Tattva*'s not determined or as long as the discussion is possible.

Commentary.

As observed already, one of the parties in a Debate may be a *Tattva-nirninishu* 'in himself' and the other, a *Tattva-nirninishu* 'in others'; or, both the parties may be *tattva-nirninishu* 'in others.' In such a Debate, the Debate is to continue, as long as Truth is not determined,—provided the parties be competent to carry on the Debate until the Truth is determined. Where, however, the parties are incompetent to argue so long, the Debate continues as long as they can argue honestly.

*Here ends the Eighth Chapter, entitled The Determination
Of The Nature Of A Debate.*

FINIS.

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BY

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Accounts for the year ending 31st December, 1925.

In 1924 two copies of A. J. Sunavala's "Vijaya Dharma Suri, His Life and Work," and ten copies of Chief Justice J. L. Jaini's "Outlines of Jainism," were sold by the Cambridge University Press.

The interest on the Bank Deposit of £175 amounted for the year 1925 to £4 9s. 11d., and the expenses for reports and stationery were £1. The balance on the General Account at the beginning of 1925 was £77 16s. 3d.

The assets of the Society at December 31st, 1925, were a Bank Deposit of £175, a Bank Balance of £60 15s. 9d. on current account, and £1 6s. 4d. cash in hand, making the total assets £237 2s. 1d., which amount covers the following items, namely : donations towards the cost of publishing the Pravacana-sara £45, Syadvada Manjari £70, Saddarsana £35, an amount of 10/- owing by the Society, and the balance on the General Account of £86 12s. 1d.

The accounts were audited by Mr. G. H. Shepherd in March, 1926.

Hon. Secy., H. Warren,
84, Shelgate Road,
London, S.W. 11.

SIDDHA-SILA.

Question. What is the Siddha-Sila ? Is it supportless or not ? If it is so, how and why it is so ? Is there light or darkness ? If there be light whose light is it ? How does that limited space suffice for all the Jivas that are redeemed from the mortal bondage ? And lastly why should all the Mukta Jivas go to the same place and not elsewhere ?

Answer. In Jain Scriptures, the word *Siddha-Sila* signifies and denotes a layer of transparent matter, which emits light such as would emanate from a *Spahatika* (Jewel Stone). A diamond does

not only reflect light, but emits rays of light even in darkness. Similarly the *Spahatika* sends forth rays of light, though not so strong and luminous.

It is not supported by any solid matter. The atmospheric lateral pressure, and gravitation keep it in position. It has had no beginning, and shall have no end; and hence no reason can be assigned and none need be sought for this fact.

The liberated pure souls, who ascend up to the *Siddha-Sila*, the region of the Perfect Ones, have no material attachments, and therefore an infinity of them can interpenetrate without any the least resistance or obstruction to each other.

All the *Mukta-Jivas*, Emancipated Perfect Souls, move upwards to *Siddha-Sila*, and stop there. This is so because the Soul has preconceived activity to rise upwards, because the Soul has got free from all the particles of matter which weighed it down, because the bondage of Karma has been cut away, and because it is the inherent nature of the Soul to rise upwards.

Ajit Prasada,

HAPPINESS.

HAPPINESS is a happy word, and we all desire happiness. It is the *Summum Bonum* of human existence, the be-all and end-all of life. How to be happy is the problem of all problems, the riddle of life, the one enigma, the one note of interrogation? All philosophy, all religion, is based on this one idea. It is the one quest of all philosophers and of all great men. The goal of all human efforts is the attainment of the Highest Happiness the Perfect Peace, the Supreme Bliss, the unending Calm, the infinite Joy.

How then is happiness to be obtained. The answer to the question will be facilitated by the solution of another problem, viz. how can we get rid of pain, misery, trouble, disappointment, want. How can we be above these disquieting and irritating circumstances.

To solve this problem again we must know, what we are, what part of ourselves feels these troubles and is affected by these pain producing causes. Are we the bodies, the flesh, the skin

and bones ; or something distinct and separate therefrom. Am I the body ; or is the body mine and I am something quite distinct and different and separate from it. It may have been a difficult question to answer sometime back ; but at present the wonderful achievements in the region of physical science have enabled us to say off-hand that the body itself does not and can not feel pain. The brain is the centre of all physical feeling, and when the brain is affected by a compound drug called chloroform, the body is not susceptible to any pain whatsoever. Most severe surgical operations, the cutting and removing of bones and flesh have been performed under the action of chloroform, and the person operated upon does not even feel as much as a pin prick ; his body lies almost motionless, the only sign of life visible being the hard breathing and the quick pulse. When dead the body of course is insensible to pain. It is immaterial to the *I* whether you burn the body, or bury it, or have it eaten up by vultures. The *I* is no longer there, and the lifeless mass of matter without the *I* is above all feeling, and occasions no feeling in others.

It is only the living body that is to be taken into account.

The living body again is controlled by the principle of life, *Jiva*. It is the *Jiva* which vitalises, and vivifies the inert mass of matter. It is the principle of consciousness. The principle which knows, which remembers, which feels pleasure or pain. It is distinguishable from matter by the absence in it of the inherent qualities of matter, touch, smell, taste, colour. It has qualities, and its conditions are always changing. It is continually being created destroyed, and yet remains unchangeable.

It is this *Jiva* which experiences joy and pain. The great poet Milton says :

“ The mind is its own place and can make a hell of heaven and heaven of hell.”

Pleasure and Pain are things comparative, not absolute. They are both of our making. There is nothing in the world which can affect us in a fixed manner. It is we who are responsible for the manner in which it affects us.

Ajit Prasada.

TIME, SPACE AND OMNISCIENCE.

BY

Champat Rai Jain.

FOR some time past the modern mathematical genius has been finding the world of three dimensions rather inadequate to represent its conception of what gives room to all that he imagines to exist in nature. The notion was started at first by certain mystically inclined speculators who went so far as to imagine that a diagram of a four-dimensional Space could be actually constructed. But there was little or no recognition of their thesis from outside the limited circle in which it was propounded. However in quite recent times the theory of relativity is regarded by some to have established a fourth dimension of Space, which it is said is of the nature of Time. This compounding of Space and Time has, in the opinion of certain admirers of the relativity theory, swept away the older notions of men regarding their nature, and the questions,

What is Time? Is it real? What is Space? What is the number of its dimensions? What is the relation between the three dimensional Space and Time? etc., etc.

have begun to agitate the thoughtful mind seriously. According to the admirers of the theory of relativity there exists a closer relationship between Time and Space than has appeared hitherto, so that the two taken together constitute but one Time-Space reality, which is, consequently, possessed of not three but four dimensions.

The necessity of the fourth dimension may be imagined to lie in the fact that events in nature do not take place at one and the same time for all spectators witnessing them from different parts of the universe. For instance, a fact which is witnessed by an observer stationed on our little globe to-day might have actually occurred a thousand years back in a distant planet or sun, because which is the solitary source of our knowledge of external

happenings takes time to travel through Space. Yet a person who is able to perceive the original happening and later on also its subsequent perception by different spectators stationed at different parts of the world will see both with his mind's eye. For him the past and the future will have a different significance from what they have for ourselves. The past and the future may therefore be deemed to co-exist for the absolute mind. This gives us our fourth dimension, which, not being spacial, represents Time. To understand the absolute consciousness is thus to realize how Time can occupy Space, or, at least, how it can be spacialised. Such is the idea of Time in mathematics, and it differs from anything conceived by the mind hitherto. It is the picture of a Time that occupies Space, displaying the past and the future together! And naturally enough Space itself that is linked up with this sort of Time cannot be the Space which humanity has regarded as independent of all notions of Time. This is tantamount to saying that we have to revise our old conceptions of Time and Space, and, ceasing to look upon them as different, have to recognize them as parts or aspects of but one Time-Space reality.

Such is the trend of the modern speculation about the nature of Time and Space.

The Jaina conception of the world-process and its teaching about existing things makes it, however, clear that Time and Space are two entirely different kinds of realities, each of which performs its own separate and specific function, and neither of which fulfils, wholly, or in part the function of the other. The function of Space, according to Jainism, is simply to give room to concrete nature, that is to say to all existing things, and the function of Time is to furnish a measure of duration through the regular recurrence of certain changes and events. This is known as the *vyavahāra* (practical) Time. Jainism also knows of a *nishchaya* (true or real) Time which is one of the realities or substances of nature, but that aspect of Time is not in point here, and need not be referred to in this article.

Philosophically, it is simply impossible that the past can ever co-exist with the future; for the characteristic of the past is that it

has ceased to be in the present, and the future is still to come for the present, that is to say, it is only a possibility in the present. It follows, therefore, that their co-existence can only be imaginary, not real. Even the spectator who witnessed the destruction of a planet a thousand years ago on the spot, and who is again witnessing the same spectacle to-day from elsewhere, does not really perceive the past and the future laid out side by side, but only the undated evidence of a catastrophe which was not itself devoid of a date. This amounts to saying that it is not permissible in estimating the age of events to attribute them all to the present indiscriminately, so that a wise man will always make an allowance for the time spent by the 'informing' agent in its journey through Space in fixing the dates of the phenomena he witnesses. We can certainly say with respect to the Absolute, that is to say, the all-embracing consciousness of the Omniscient Soul that the past and the future lie mapped out in His Knowledge in their entirety; but it is not possible to regard even the infinite Knowledge of the Omniscient Siddhatman as a dimension in or of Space or of Time or of the Time-Space amalgam. For Knowledge, whether limited or infinite, is only a kind of feeling—the feeling of awareness—or affection, hence a state of the perceiving or knowing Consciousness, and cannot be imagined as existing outside the being of the knower. Of course in mathematics it is permissible to postulate and lay down a proposition in any form, so long as the concept is not self-contradictory, and also so long as you do not insist positively on an absolute equation between concrete nature and the way you have set out to determine the values of the diverse world-processes mathematically. But it is characteristic of the modern mind that it is apt to sacrifice lucidity of thought to the desire to say some thing new and big, whereby it is led to the employment of high-sounding terms and sensational catch-phrases representing things more or less in a topsy turvy way so as to be able to arrest the attention of the gaping world.

MAHAMANTRA.

Question. We happen to read in our Shastras and Puranas that a Jiva in the Tiryancha Gati, say for instance a dog, attains Swarga, if our Mahamantra is uttered in its ears at the time of its death. Being in the Tiryancha Gati it has no knowledge whatsoever and is absolutely senseless at that time. When such is the case how is it affected by the Mantra and how does it attain Swarga ; in other words how does that Mantra work upon its Soul.

Answer. There are two wrong assumptions in the question. It has been assumed that a Tiryancha—a soul in the Sub-human kingdom—has no knowledge whatsoever. Knowledge is an inherent quality of Soul. Knowledge and Soul go together. If there is no knowledge, there is no Soul.

Every *Tiryanch* is possessed of Jnan, knowledge.

It has also been wrongly assumed that the *Tiryanch* to whom the mul-mantra is administered is absolutely senseless. One who is to all outward appearances unconscious, is not really so. *Mantra* acts as a stimulant.

The knowledge is inherently existing at all times. It remains dormant. The *Mantra* stimulates knowledge to action and function, and thus enables the Soul to purify itself, and to evolve upwards.

Ajit Prasada.

JAINISM.

BY

Brahmachari Sital Prasadji.

(Continued from page 157 of this Volume.)

THE souls in this world in different conditions of life are not enjoying true happiness and peace. Owing to the long habit of plunging into sensual pleasures they desire to gratify their senses in every condition of life. Their trials in life generally are based upon this belief. But it is found that all who have not

known true bliss remain uncontented, die uncontented and are again born with uncontentment. Enjoyment of sensual pleasures in the infinite past births has not satisfied a bit of our sensual desires. The learned have therefore declared that it is impossible that our lust for sensual pleasures can be satisfied by our plunging into sense enjoyments, Jainism says that there is true happiness and peace in every soul. So they can be obtained from our own souls. Enjoyment of true peace and happiness is really the way to acquire infinite peace and happiness in the pure and liberated condition. Jainism has declared a three fold path for this object. It is as said by Umaswami of the 1st century in his Tattvartha Sutra "Samyakdarsana Gyana Charitrani Moksha Margah" Right belief, right knowledge and right conduct combined form the way to Liberation." This path should be understood from the two points of view (1) Nischayanaya or the real standpoint (2) Vyavaharanaya or the practical standpoint. The latter is rather an auxiliary cause for the real path, the former,

From the real point of view we must have firm belief in the true nature of our own souls, must know without any doubt our true natures, and must realise the true nature of our own souls. In one word it can be described *self-realisation* or *self concentration*.

The true nature of soul is all-knowing, all perceiving, quite peaceful and quite happy. We know therefore we are conscious. Knowledge or consciousness is that which can know all the knowable. We in impure conditions know things according to the different degrees of our Knowledge but our true nature is to know all completely at one and the same time. As anger, pride, deceit, and greed the four passions are enemies to our knowledge forgiveness, modesty, straightforwardness and contentment are friends to our knowledge; so in one word peacefulness is one of our natures. When we are peaceful, we realise happiness or when we sacrifice our attachments for selfless service of others we feel happiness, so it is certain that happiness also is one of our natures. As far as one gives up attachment, so far one can enjoy happiness. The soul is immaterial, but every soul occupies the whole body it lives in. It is permanent as regards its attributes it is impermanent as regards modifications in their attributes,

I am the pure soul, all knowing, blissful and peaceful. This belief is right belief; this knowledge is right knowledge and to be absorbed in this knowledge and belief by diverting attention from all non-soul natures and activities is right conduct.

Whenever we realise our own soulness, we enjoy true bliss and have pure and unattached thought activity which is the cause of washing away the impurity of Karmic dirt.

By self realisation only one can become pure and perfect, just as impure gold becomes pure only by effect of fire.

In order to acquire this real path of liberation, the practical path is to be followed first.

Practical right belief and right knowledge consists in knowing and believing in the seven principles or Tattvas of Jainism. I shall explain them here very briefly,

They are *Jiva* soul, *Ajiva* non soul, *Asrava* inflow of Karmic matter, *Bandha* bondage of Karmic matter with mundane soul, *samvara* check of inflow of matter, *Nirjara*, shedding off of the bound-Karmic matter, and *Moksha* Liberation.

The six real substances which constitute the Universe are included in the first two principles soul and non-soul.

The third and fourth principles mention modes by which souls get themselves impure with karmic bondage.

The Inflow of Karmic molecules floating through the whole of universe is caused by the vibrations which occur in the soul simultaneously with the activities of body, speech and mind. Just as a heated iron ball attracts matter to it.

It is a natural process. When body, speech or mind are directed to good and agreeable motives such as compassion, charity, devotion to High and Pure souls, Truth, contentment and other such actions, meritorious Karmic matter is attracted, and when they are engaged in vicious and disagreeable motives, such as injury, falsehood, stealing, dishonesty, unchastity, sensual attachment, anger, pride, deceit and greed and all other harmful deeds, demeritorious Karmic matter is attracted.

Owing to intensity of passions of love and hatred that matter is at the time of inflow bound to the impure soul for some duration

of time based on mild or strong passionate thought activity. Long duration depends on strong passions.

Just as water itself changes into vapour on account of heat, so the Karmic molecules themselves are attracted and bound to the soul on account of soul's vibrations and passions.

These inflow and bondage occur to each mundane soul whether it be a tree, insect, ant, sheep, fish, cow, man, hellish or celestial being, according to their degree of vibrations and passions, until the soul has reached to a high degree of purity.

This bondage of Karma which matures and begins to yield results of different kinds of impure thought, pleasure and pain and of having favourable and unfavourable outward circumstances of body, family, country, wealth, position etc. sheds off within that particular duration of bondage.

Just as a medicine taken by a man gives its effect by itself for a limited time, so the Karmic molecules forming the fine Karmic body give their effect by themselves for a limited time.

Every moment mundane souls shed off old Karmas after reaping fruits and bind new Karmas owing to vibrations and passions.

It should be noted here that whatever consciousness and soul power are active in a mundane soul are not present in it due to the effect of Karmic bondage but to that of the subsidence of some Karmic bondage. Therefore that which is called exertion or trial is only this soul consciousness and power. All other matters arising through effects of Karmic bondage is called fate or destiny.

A clever and watchful soul by his soul-power can suppress the effect of Karmas. Sometimes the company of good men and good circumstances cause changes in the thoughts of a mundane soul by suppressing Karmic effect.

The fifth and the sixth principles explain the way to purify this impure soul. The check of inflow is caused by having control over body, speech and mind. If we check bad motives we prevent inflow of bad karmas. If we check good thoughts also by being absorbed in self-realisation we can check good karmas also.

In order to cast off the karmas before fruition we must practise non-attachment, peacefulness and equanimity.

By checking the inflow and by removing the already gathered karmas the mundane soul gradually advances in the spiritual path and at last reaches Liberation. Liberation is the seventh principle.

Pure and natural condition of soul is Liberation. He is the condition of eternal life and joy. He who knows rightly and believes rightly these seven principles can have real belief and real knowledge of the true nature of his soul.

JAIN HIGH SCHOOL, PANIPAT.

Statement showing the income and expenditure
for the year ending 31st March, 1926.

INCOME.

	Rs.	A.	P.
1. Last Balance on 1-4-25 ...	2,374	11	7
2. Local monthly subscriptions ...	2,030	0	0
3. School and Boarding House fees ...	5,065	0	6
4. Provincial grants ...	4,753	0	0
5. Municipal grant for primary schools ...	747	4	10
6. Municipal grant for night school ...	78	12	0
7. District Board grant for Raja Kheri Branch School ...	263	8	0
8. Donations at the time of marriages and births ...	259	11	0
9. Donations at the time of deaths ...	211	0	0
10. One rupee fund ...	102	8	0
11. Other donations ...	473	8	0
12. Donations for school building including local donations ...	5,307	9	0
13. Loan from Jain Pan-chayat, Panipat ...	500	0	0
14. Committee's share from Teacher's Provident Fund ...	238	1	10
15. Charity box (L. Sant Lal Mutsadi Lal Jains) ...	18	13	6
16. Miscellaneous ...	38	1	0
17. Sanskrit (Vibhag) Department ...	150	0	0
Grand Total ...	22,611	9	3

EXPENDITURE.

	Rs.	A.	P.
1. Pay of school and Boarding House, 12,088	4	8	8
2. Provident Fund ...	851	8	0
3. Night school ...	86	15	6
4. Rajakheri Village Branch school ...	521	0	3
5. Jatol Village Branch school ...	199	3	5
6. Building of a Hall and a science room ...	7,071	13	9
7. Printing of reports in Urdu ...	31	8	0
8. Printing of reports in Hindi ...	38	0	0
9. Printing of appeals, (English, Urdu and Hindi)	29	0	0
10. Loans repaid ...	324	0	0
11. Managing Committee's contingencies ...	91	9	0
12. Deputation expenses ...	100	7	0
13. Sanskrit Department stipends ...	503	3	3
Total ...	21,936	8	10
Balance in hand on 31-3-1926 ...	675	0	5
Grand Total ...	22,611	9	3

The above figures speak for themselves. The income and the expenditure have both gone up by about Rs. 5,000 in the year under report. A spacious Hall and a decent Science room have been added. The success which it has been possible for the school to attain in the various phases of its useful activities is clearly due to the active practical interest of its numerous Sympathisers and to the large-hearted munificence of its donors from all parts of India.

The Society sustained a great loss in the sad demise of its President, Rai Bahadur Lala Lakshmi Chand who patronised the school from its very start.

In the passing away of Lala Bansi Lal the school has lost another real Sympathiser and sincere friend.

JEY KUMAR SING JAIN,

Manager.

NOTES AND NEWS.

JAIN BOOKS FOR LENDING.

Mr. Motilal Ladhaji, Bhavani Peth, Poona City, writes :—
“ We have stocked with us all the Jain Books that will be required for the study of the Ardhamagadhi course in the Bombay University, from F.Y. to M.A. and that we shall be willing to lend them free to the Ardhamagadhi students if they would write to us through their Professors.”

PALITANA DARBAR DISPUTE.

The hearing of the dispute between the Jain Community and Thakur Sahib of Palitana concluded to-day (June 21) before Hon'ble Mr. C. C. Watson, Agent to Governor-General in States of Western India at Residency Office. Sir Chimanlal Setalvad assisted by Mr. D. R. Shukla represented the Jain Community, while Mr. B. J. Desai, Acting Advocate-General of Bombay High Court, represented Thakur Sahib of Palitana. The Residency Office was completely packed with men from both sides and a large number of them who could not be accommodated inside waited outside.

Mr. B. J. DESAI

Proceedings opened with Mr. Desai commencing arguments on behalf of his client. He said that the only thing the Darbar claimed was that instead of redemption of that amount which existed under the last agreement, it should be allowed to levy a tax at the rate already fixed through the agency of the Government. To deduce from clause 3 of agreement that to fix a smaller or larger sum should be done by the paramount power alone was, he said, entirely erroneous, as also that modification of agreement should be in regard to amount alone. All that it wanted to convey was a modification of arrangements. The right to levy pilgrim tax was a recognised form of taxation in every State. The Jains' contention that the sum was paid to Darbar by way of protection was wrong. The first commutation took place in 1821 for a period of 10 years and subsequent to this, many changes were made till the agreement of 1886 was signed. This showed that the Darbar had exercised the right of levying the tax before also. He said that the Jains had misconstrued Colonel Keating's decision when they believed it to mean that the right to levy tax was extinct. The last decision of the paramount power to accept Rs. 15,000 was loyally obeyed and carried out in spite of the sum not being sufficient to cover the expenses. If Darbar was claiming anything extraordinary, it might well be stopped, but this claim was nothing more than that other States similarly situated were enjoying viz., Cilwara in Sirohi. He suggested a decision being arrived at after taking into consideration the number of pilgrims which had increased now to about 80,000 per annum. The new agreement should be for a period of 5 years, but if it was to excel this time limit, due allowance should be made to all probable increase in the number of pilgrims.

SIR CHIMANLAL SETALVAD.

Arguing on behalf of the Jain Community, Sir Chimanlal Setalvad said, that whatever the nature of the sovereignty Palitana might have in its State, it had quite separate relations with the Jain Community. This was shown by different agreements entered into by the British Government with the Darbar. When the Dar-

bar levied the tax in the year 1886, a friction between the Darbar and the Jain Community arose. To obviate that friction, an annual lump sum was fixed and the agreement by which it was fixed lays down that after the expiry of 40 years the sum could be modified, not that the whole agreement should be modified. By the agreement of 1886, the principle of levying tax was entirely wiped out. If it was intended that the whole agreement be altered after 40 years, then there was no necessity of clause 3. To say that the new tax which the Darbar wished to levy was a recognised form of taxation in Palitana, meant complete ignorance of all previous history of the connection between the Jain community and the Darbar and also the declarations made by the British Government in this connection. It was a matter between Palitana Darbar and a large body of British subjects with regard to a very important question about their sacred places of worship. Both the community and the Darbar were subordinate to the British Government and therefore the British Government had every right to interfere in the matter and not let it go as a domestic dispute. Where interests of British subjects were concerned, the British Government was entitled to regard the matter as between the British Government and Native States, and therefore, the power of the Darbar with regard to Shatrunga Hill was limited. He quoted a resolution of the Bombay Government to prove that the Darbar was not authorised to interfere in this matter, in the same manner as it would regard in matters connected with its territory. He tried to prove from various official records that the amount paid to Thakur was for watching and policing pilgrims only. In 1867, Col. Keatings himself admitted that the rights of the Darbar were limited in the matter. At no time was the claim of being allowed to regulate the collection and levying of tax, admitted by the British Government.

As regards the question as to what sum to be fixed and for how long, Sir Chimanlal said that no alteration of the sum could be allowed until it was proved that on account of the increase of pilgrims, Thakur had to spend more. He admitted that, when there were no railways, dacoities and thefts were common, his help was often requisitioned. But since railways have been constructed,

conditions had changed considerably. On the top of this, Palitana State gained much in many ways by the visit of so many thousands of men. If these men were stopped from going there, Palitana would lose its importance entirely.

With regard to the period to be fixed, it ought to be either a permanent one or a sufficiently long one. A short period would only give cause to a renewed friction when it expired. On principle, he stressed, it should always be in the hands of the British Government or its successors.

MR. DESAI'S REPLY.

Mr. Desai briefly replied to some of the points. With regard to Col. Keating's findings and the competence of the Thakur Sahib to levy tax, he agreed that the final authority in such disputes should rest with the Paramount Power. If buying a railway ticket, he argued, could cause friction with railway authorities, then the payment of Rs. 2 to the Darbar could also cause friction. The friction question, he regarded as utterly of no consequence or value. He suggested that the period which was to be fixed should be reasonably short at the end of which, either party could ask for revision. The hearing terminated and judgment was reserved.

—*Associated Press.*

PRAMANA-NAYA-TATTVALOKALAMKARA.

We have published in this issue the last portion of the translation of Pramana-naya-tattvalokalamkara of Sri Vadideva Suri. The work is an authoritative treatise on Pramana and Naya of the Jaina Logic. It contains eight chapters dealing on the true nature of the Pramanas, Direct Knowledge, Recollection, Conception, Authoritative Knowledge, Object of valid knowledge, the Fallacies, Naya and Atma and of Debate. We offer our sincere thanks to Mr. Harisatya Bhattacharyya for giving us his translation to be published in the pages of our Gazette. It is his earnest desire to bring out the translation in a book form with the original Sutras also if some rich Jain would kindly pay the cost of its publication. The work when published will not cover more than 400 pages of our Gazette size. We are glad to learn that Dr. H. G. Jacobi of Germany has very kindly consented to write an introduction to the book. Intending publishers may either write to us or to Mr. H. Bhattacharyya, M.A., B.L., at No. 1, Kailas Bose's Lane, Ramkrishnapore, Howrah, (Bengal).