

ॐ

# THE JAINA GAZETTE

VOL. XXII. }  
No. 11. }

MADRAS  
NOVEMBER 1926.

{ WHOLE  
{ No. 257.

## THE SHATRUNJAYA DISPUTE.

*(Continued from page 280)*

**A**FTER that period a jump is made of Hanuman dimensions. From Rs. 15,000 Mr. Watson has awarded Rs. 1,00,000 at a stroke to the Palitana Darbar—a rise of 700 per cent. Ladies and Gentlemen, I now come to review the most painful situation created by the Hon'ble Mr. Watson's orders in regard to the latest phase of this eternal dispute. There are several points, both of law and of fact, in which the gentleman's prejudice against our community has run away with his judgment; but perhaps there is none so utterly wanting in the commonest amenities of judicial or semi-judicial proceedings as his remarks in regard to the agitation in the press. You have all read, I dare say, these remarks couched in a vein of extremely questionable taste and property, of doubtful relevancy, and utterly destructive of that open-mindedness which is and must be the one great feature of even-handed justice, Says he :—

“Subsidised presumably by the wealth which distinguishes the Jains, an intensive propaganda in their interest has been carried on in several newspapers designed to prejudice the issues and to bring pressure upon the British authorities who have to decide the question. If the case had been one of a civil nature triable in a Civil Court some of these papers would undoubtedly have been guilty of contempt. The campaign has been characterised by many mis-statements, by many half-truths, and by quotations divorced from their context; from which inevitably wrong conclusions have been drawn,”

Mr. Watson knows very well that this was not precisely a Civil Court, and yet he would apply the most jealously guarded of the privileges of such a Court to himself. He forgets, however, that before claiming such a consideration, he had himself to observe a moderation, a dispassionateness, a detachably judicial attitude, which these very remarks show Mr. Watson to be temperamentally unequal to entertain. I am going to place before you some specimens of the wit and wisdom of this modern Daniel come to justice, from which you will see for yourselves how far Mr. Watson himself revels in mis-statements, half-truths, and disjointed quotations, when it suits his utterly prejudiced and perverted mentality. But he is not content merely by insulting the Jain Community; he insults the entire press of this country by his unwarrantable presumption that the press of British India had been subsidised by the wealth of the Jain Community. This is a direct challenge, not only to our community, but to the honesty, integrity and independence of the fourth estate of the realm,—the press in India. Those responsible for the conduct of the newspapers Mr. Watson seems to have had in mind when he rushed into this unjust, intolerable and injudicious expression of an unproved allegation, have already replied to the tirade; and it remains for us, the Jains, to repel, in as emphatic and unambiguous terms as we can command, this gratuitous libel of our entire community. In commenting on a public question like that of the Palitana dispute, the newspapers did no more than their plain duty, which, had they omitted it, would have exposed them to the just resentment of their readers as wanting in proper comment on the momentous issues of the day. Mr. Watson has charged it with venality, when the press was simply performing its duty. Has the gallant but misguided Mr. Watson realised the possibilities of provoking an argument on the *tu quoque* basis?

His decision, however, is wanting not merely in good taste and judicial atmosphere. It is unfounded in fact and unsupported in the principle, on which apparently this present-day prototype of Daniel relies. Thus, for instance, his main contention, that the question of the nature of the Rakhopa payment was in the nature of *res judicata* is based on a woeful misconception of the essential

particulars of the dispute. Let me quote him textually, for fear of the peppery Mr. Watson might pretend I have misrepresented him by indirect quotation :—" Any claim of the Jains that Rakhopa is not a tax but a mere payment for services rendered, is without avail, since Col. Keatinge's decision. Mr. Watson however forgets that whereas Col. Keatinge's decision, as he calls it, was given in 1863, the last agreement for forty years was made in 1886, 23 years after Col. Keatinge's is supposed to have established this *res judicata*. That agreement nowhere mentions, as Mr. Watson might have realised had he devoted greater or less prejudiced attention to the facts of the history, that the lump sum of Rs. 15,000 was fixed either at the rate of Rs. 2 per head of pilgrims visiting, or even that it was a lump sum settled on such calculation. Had they really meant to approximate the payment to a tax, there was nothing to prevent the authorities of the day recording such an intention in some form in the agreement. Even the Clause 3 of that agreement, which permits variation of the amount fixed in 1886 after 40 years, upwards or downwards, does not say that the variation is to be calculated at the rate of, and in the manner of a Poll Tax. Has Mr. Watson considered this aspect? I think not.

Connected with this fundamental misconception of the case before him is another still more extravagant misapprehension of the gallant and honourable the Agent to the Governor-General in the Western India States. He holds, following a passage in the award of Col. Keatinge in 1863 "that the Durbar had possessed the right to this taxation and had exercised it continuously from before the time of Col. Walker's settlement,—which is the starting point of all political rights and customs in Kathiawar." He held that "the right of levying some tax on pilgrims has at all times been claimed by Native Government: the responsibility of providing for the protection of these travellers increases with their numbers and it is but just that the right of taxation being once conceded, the revenue should be in proportion to the numbers who frequent the shrines." Mr. Watson, however, is here on the most treacherous ground; for he simply generalises without consideration the particular history and traditions, the agreements and conventions, expressly entered into and definitely proved and

established before his predecessors, subsisting in this solitary example of the Jain rights and position in regard to the Shatrunjaya Hill. Even if, in general, it has been conceded by the paramount power that the Indian States have right to tax pilgrims visiting places of worship within their territories,—a position about the accuracy of which I beg leave to record my very serious doubts,—does it necessarily follow that in this particular case, too, the same principle applies? What right has Mr. Watson to ignore altogether, as he wantonly does in this instance, the force of special solemn repeated agreements between the parties to the dispute? What right has he to ignore the spirit as well as the letter of the orders of the British Government according the ratification of the agreements arrived at on account of their intervention? Why has he eschewed altogether any mention of the history in this particular case? We need not be so unjust to the Hon. Mr. Watson of the Western India Agency as to suggest any redress for such a wholesale disregard of conventions and precedents, such a surprising solicitude for the rights (?) of the Indian State concerned; but the coldness as well as the substance of Mr. Watson's order puts a heavy strain upon the forbearance and good manners of a sorely tried and justly increased community wounded by its gratuitous insults and unjust findings. The specific illustrations of still subsisting pilgrim taxes in British India as well as in Indian States, cited by Mr. Watson in support of his astonishing contentions, are utterly inapplicable to the case before him; for whatever may be the law and custom with regard to each and every one of the instances cited by him, the case of Palitana stands altogether apart. And while on this point, will you permit me to add, Ladies and Gentlemen, that Mr. Watson, in his most inexplicable solicitude for the replenishment of the exchequer of His Highness of Palitana, has utterly misunderstood the nature and purpose of a pilgrim tax of the type demanded from the Jains by the ill-advised Thakore of Palitana. Such a tax may have, if at all, a historical basis; it cannot possibly have an economic or even a political justification. The greatest and the wisest of the Moghul Emperors has justly been immortalised in song and story by his decision to abolish the *Zazia*, which was a tax on the Hindus. A pilgrim tax, by its



very nature, falls on that section of the community whom it cannot possibly be in the interests of a civilised government to penalise or discourage in any way. It is obviously the most gentle, peaceful, praiseworthy section, which at the moment of going on a pilgrimage is engaged in a task which our conscience will not permit us in a civilised community to regard as anything but the most highly meritorious. In British India, there may still be isolated instances of such survivals of an age of bigotry ; but wherever they exist, the pilgrim taxes are distinctly made to meet and serve the pilgrim needs exclusively. They are not taxes in the strict sense of the term but merely payments for service rendered. In the particular instance of the Jains vs. the Palitana Durbar, there is the further consideration that by this attempt the State of Palitana seeks to tax not merely its own citizens, but also, and far more considerably, the British Indians as well. By far the largest proportion of the Jains in India live in British India, or at least outside the limits of the Palitana State. To permit the latter in such an attempt at indirectly taxing even subjects of British India would, I submit, raise the gravest possible issues of a political nature, the very existence of which Mr. Watson seems to be unconscious of. If this aspect of the case is duly pressed upon the attention of the higher authorities, I venture to think, Mr. Watson's hasty, ill-considered, and biased judgment (?) cannot but be reviewed and reversed by superior authorities.

In this connection let me also mention a point of technical importance. The issue before Mr. Watson was perfectly simple. He had to consider, under Clause 3 of the agreement of 1886, how far it was possible to vary the amount fixed in 1886 by way of Rakhopa payment. There was absolutely no necessity for him to make such a grotesque exhibition of his prejudice and incompetence, by entering gratuitously into the question of the right to tax by means of a poll tax or a pilgrim tax. He has only succeeded, by this utterly uncalled for excursion into the domain of political and judicial speculation in displaying his own ignorance. The political *obiter dicta* Mr. Watson has permitted himself to indulge into incidentally, would be mirth-provoking were they not fraught with the deadliest mischief not only for us in this particular case, but also for the entire

population under the Indian States, or which is at all likely to come into conflict with those states. He considers in his infinite wisdom :

"The British Government as paramount power has from early times asserted its right to intervene with advice to the rulers of Indian States in cases of misrule or oppression when brought to its notice. What constitutes oppression or misrule justifying such intervention may vary with the political practice of the British Government concerned. The early interpretations of the Bombay Government and of its officers in Kathiawar have been constantly in favour of the individual supposed to be oppressed rather than of the responsibility and dignity of the ruler. A tendency arising from a natural sympathy with the weaker side need not be criticised ; but it may be doubted whether its ultimate effect of constant open intervention on behalf of individual and classes has really been for their own benefit or for the improvement of rule in the Indian States concerned. The party befriended ceases to look to its Durbar for justice ; and after a time becomes defiant and unreasonable relying upon its right of appeal."

This long extract is adduced here as a specimen of the new wisdom Mr. Watson's has brought forward in his warm hearted sympathy for that poor, deserving, highly meritorious—the Princes of India, against the extravagant demands of their progressively defiant subjects. Mr. Watson, however, forgets that, even if his really original philosophy were accepted, the Jains of India are not appealing against their Sovereign Lord and Master, the Prince of Palitana. The Jains live in British India for the most part ; and unless Mr. Watson's notion with all its implications comes to be adopted in the highest quarters, their inherent indefeasible right to demand justice from their own Government against the unwarrantable exactions of an alien authority cannot possibly be questioned or denied.

One more point in this illuminating judgment of this modern Daniel, and I shall have done with this tedious review. Mr. Watson decides for a period of ten years. But what about thereafter ? Thereafter, he simply gives a *carte blanche* to the Palitana Durbar to exact a tax, or any commutation of it, that he can manage to

squeeze out of the Jain Community. He has no regards for the history of this dispute. He has no concern with the rights of the British Indian Jains. He does not care for the position and prerogative of the paramount power, for in his brand new wisdom he holds that the intervention of the paramount power cannot be in the interest of the responsibility and dignity of the Prince. The Jains, of course, do not count with Mr. Watson, as much as the Durbar does ; and so he has no concern at all with the fact that by this stroke of his pen he has annihilated their century-old right to invoke the assistance of the suzerain authority to maintain their undisputed rights and privileges against the intolerable and unjustifiable aggression of princely misdemeanants. Ladies and Gentlemen, as I said at the outset of my speech, we have met to-day to reconsider those matters of our own internal communal reorganisation or reconstitution which the experience of this dispute, its conduct and management, warns us has become absolutely necessary. My friends, it is a thankless task, and ungracious also, to find fault with those who have had the conduct of this matter from the earliest time to date ; but it is however unavoidable. It is the stern duty of this occasion that its magnitude or importance compels us to brush aside all petty considerations of personal feelings, all trifling thought of individual sentiment, and demands from us a measure of prudential precaution in setting our own house in order first before we venture upon a more determined course to oppose and overthrow Mr. Watson's order. That decision, by the very absurdity of its jump from Rs. 15,000 to Rs. 1,00,000 has made many outside the Jain Community sympathise with us. But that in the origin and conduct of this latest phase of the dispute there has been a laxity, a remissness in conveying all the essential information to the community, at large, which, had it been duly informed, the community, I venture to think, would very probably have reconsidered its *modus operandi* so as to achieve earlier and most satisfactorily the end in view. It may not be perhaps generally known that the Agent and representative of our Community in this connection,—the so-called firm of ANANDJI KALLIANJI—was formed as the collective managing representative of the Community by

joining together two simple names, ANAND meaning joy, and KALIAN meaning welfare. This impersonal nomenclature was in the fitness of things for the representative of the Community, whom the community itself collectively set up and whom consequently the community is entitled to reform, when circumstances and conditions make such a reformation unavoidable in the best interests of the community. In the present instance, it may be said I think without any possibility of challenge from the warmest advocate and champion of the existing state of things that those now working in the name of Anandji Kallianji have failed to take the community, or at least the educated influential section thereof, into their confidence. It is poor policy and poorer justice and wisdom to cry over spilt milk; and so we need not on such a solemn occasion as this indulge in mere recrimination. But at the same time I cannot avoid, and I fear the community too cannot avoid, the stern duty of self introspection, and consider whether our own organisation does not demand an orientation in constitution more in accordance with the changed circumstances and conditions of these times. If a word in passing were not out of place, by way of illustration of the mishaps that arise from the lack of "representativeness"—if I may use the term.—in the Anandji Kallianji firm, I may say that their insistence in not holding this Session Conference earlier, and when it was yet time to impress upon the power that be the strength of the Jain sentiment on the subject, was productive of an amount of evil and friction which I fear will never be properly realised. We have now seen the result of such attitude and policy. I am afraid it cannot satisfy the community; and the time must therefore be admitted to have come, when it is absolutely indispensable, for the better and more effective safeguard of our collective rights and privileges, to reconstitute altogether our central collective, managing agent and representative, with a far more representative element in their constitution, and with a provision that would place this agent in direct, immediate contact with the community. You are not to understand, Ladies and Gentlemen, from my remarks foregoing that I would advise against the energetic prosecution of our appeal to higher authorities against

this iniquitous and insupportable order of Mr. Watson. I am persuaded that in the last resort, and for securing a really lasting permanent solution of this oft recurring dispute, we shall have eventually to rely on ourselves. There is no strength like one's own. The community must, in my opinion, learn a lesson from this event and make a firm resolution to oppose the injustice of the Palitana Durbar and its associates by a stern determination not to go on pilgrimage unless and until the fullest satisfaction is obtained on our main contentions.

I may also take this occasion to observe, Ladies and Gentlemen, that though this case seems to refer immediately to the Jain alone, its principle is vicious enough to be extended to every community. The holy places of almost every community in India Hindu, Mahomedan, Christian and others are not all centred in each case in one single place. They are everywhere, under every jurisdiction, Indian as well as British. If an Indian State is allowed to-day to levy, for revenue purposes, that most hated of all taxes, a poll tax on the Jain pilgrims within the jurisdiction of that state, other states might follow with similar taxation on revenue pretext, but more correctly perhaps on grounds of religious intolerance. Communal tension has to-day reached in India the most fearful proportion. Is it right, is it just, is it prudent, at such a moment, deliberately to add fuel to the already roaring furnace of communal dissension, by permitting an Indian Prince to tax pilgrims—a permission which can be utilised at any time for religious bigotry under the pretext of revenue necessity? I think this view of the matter has never been sufficiently appreciated by Mr. Watson ; but that is no reason why the rest of the Indian Nation should overlook the grave consequences of this strange decision. I appeal, therefore, to the leaders and representatives of all other Indian communities to support the Jains in their agitation against this fatal decision as what is the fate of the Jains to-day might at any time be theirs.

#### NEED FOR PRACTICAL MANIFESTATION OF OUR SENSE OF GRIEVANCE.

I have now completed the review of the most salient features



of the dispute. I have not, I trust, Ladies and Gentlemen exhausted your patience in this attempt to place before you an outline of the facts and circumstances most material to the dispute together with a brief review of the order of the Hon'ble Mr. Watson. It is for you in this Conference now to decide upon the measures which must be promptly adopted to vindicate our right once for all, and to assure to the community the enjoyment of those rights in the most permanent, the most undisturbed, the most equitable and honourable manner. I doubt not that the collective wisdom of the community will be equal to the occasion, and that the steps decided upon in this Conference will be speedy and effective for the end in view. If, however, a suggestion or two may not be out of place from one who has the unique honour of being chosen captain and spokesman in this hour of trial, will you permit me to offer my own suggestions for the purpose? I consider the root cause of the entire mischief to lie in the vagueness and ambiguity concerning the actual position in regard to the ownership and sovereignty over the Shatrunjaya Hill and as regards the properties included therein. The rights and duties arising therefrom are necessarily and naturally a matter of dispute while the main question is itself allowed to be a matter of dispute while the main As a Jain, of course, I do not doubt for a moment the correctness of the position of the cause we are met to-day to forward. But lest our natural partiality for our own viewpoint should be misconceived, may I suggest that the supreme Government of India—the successors and representatives to-day of the Moghuls who first recognised the fact of our owning Shatrunjaya and confirmed the same by granting to us the Hill, and even of the preceding dynasties that went before the Moghuls,—should appoint an authoritative and representative **commission of inquiry** to investigate thoroughly into the whole question, and to report thereon dispassionately, on judicial as well as historical grounds. Let the final decision rest with the supreme government, after the recommendations of such a commission are received; but let a full, free, frank and final investigation be made into the whole question, so that adequate material be provided for those who

have to give the final judgment on the matter. The commission must be composed, if it is to carry confidence on both sides and inspire respect all round, of representatives of both parties to the dispute, aided or presided over by an impartial jurist or officer of experience equal to the task. Pending the findings of such a Commission, it is but fair and proper that the Palitana Durbar should abstain from those acts and decisions which have been the basis of offence and alarm to our community. The sovereign British Government is bound, I need not say it in so many words to this assembly, or for the matter of that to India at large, to protect the interest and privileges of such a large section of its own immediate subjects whose most distinguishing characteristic as individuals and as a community is their unshaken loyalty to the Government established by law in the land. The British Government in India have had more than one proof, substantial and undisputable, of the steadfast loyalty and firm good-will of the Jains in India; and if the latter petition that Government should support them in their contentions for the maintenance of their rights which they have enjoyed for centuries, are they asking too much of that Government? It is the bounden duty, the most elementary obligation of every civilised government in the world, to do justice to the individual citizens under its allegiance; Here we are asking for no more than bare justice. I have even ventured to suggest a Commission of inquiry as a preliminary to the final and proper decision of the matter. Could we be fairer and more reasonable in our demands? I think, not; and I doubt not that the responsible advisers of the Palitana Durbar will themselves perceive the eminently reasonable attitude we have taken up in this instance. I find it hard to believe, for my part, Ladies and Gentlemen, that a princely house of India, which has been in such happy relations with our community for so many generations, should wantonly abandon the ties of goodwill that have in the past bound us together to our mutual advantage. I cannot believe, for my part, Ladies and Gentlemen, that these sagacious, experienced advisers of an Indian Prince would so gratuitously disregard the claims of honour, the ties of interest, the demands of mere equity and honesty,

as to refuse to agree to the suggestion I have ventured to put forward, I refuse to assume that these responsible and experienced authorities, who know,—and none better,—the strength of feelings acts like those we have to complain of are likely to arouse, who are aware of the resources of the community they are apparently endeavouring to ride roughshod over, who cannot be unmindful of the material advantages they themselves stand to derive from peaceful, amicable, happy intercourse with the community which is in no inconsiderable measure the author or occasion of their own present position and importance, and recklessly challenge conclusions with that community on manifestly absurd, untenable, inequitable grounds. I firmly believe that it needs only a proper, energetic, determined representation of our claims to be investigated into,—wherever doubtful or disputable, by an independent commission of thorough going inquiry, and with an assurance of our desire to abide by the final judgment of the supreme Government in the matter, to bring the Palitana Durbar to accept our proposals. If they do not agree,—which I trust will not be the case,—we must not sit down in abject despair, we must not abandon the fight for our rights supported as they are by the showing of history and the requirements of justice, but must rather resolve to do everything in our power, including, if need were, and as a last resort, to practice *Satyagraha* against this unjust treatment to vindicate our rights and to secure our position. Ladies and Gentlemen, I trust, you will not consider me presumptuous if I repeat what I have already said before in this connection. The real, lasting, permanent, satisfactory solution of this recurring dispute can only be had if we the Jains learn to appreciate the value of self-reliance. We have justice and reason on our side. We have, I doubt not, the sympathy of all India on our side as this gathering itself can witness. We have, or shall soon have, on our side the reason and statemanship of the supreme British authority. But all these will not avail,—everyone of these will miscarry,—if we do not learn to depend on our own strength. Let me, therefore, appeal to you, one and all, Ladies and Gentlemen, to resolve firmly not to think of a pilgrimage to Palitana while

our ancient rights remain in dispute. If we withhold pilgrimage, our opponents will themselves realise the futility of their fight. And if a still bolder counsel be not out of place, may I suggest, as a trial of strength, as a test of our feeling, that those among you as can support a more energetic action should themselves go on pilgrimage, refuse to pay an unjust tax demanded by the authorities there, and defy them to do their worst.

### CONCLUSION

And now, my friends, my task is almost ended. I am, believe me, infinitely your debtor for the patience with which you have heard me, as I have been for the honour you have done me, I shall not take it upon myself, further than I have already done, to mention those obvious directions in which we ourselves need a word of warning to get our own house in order, to cease those disgraceful wrangles which only end in our own weakness. Perhaps this Conference will, with the aid of your united wisdom, help to suggest means wherewith we may avoid the paralysis which is imperceptibly, insidiously, but incontestably creeping over us. In any case, I say that for my part I feel convinced this great gathering of the light and learning, the wealth and wisdom, of our community will not have met in vain if it help us to decide on concrete definite steps for the assertion and vindication of our rights, for the assurance of our position in the particular case for ever, for the settlement of those paltry, internal dissensions or disquisitions, which only serve to fritter away our strength and display our weakness. I have no doubt the justice of our cause will itself support and vindicate that cause. "Thrice is he armed who hath his quarrel just." But I also hold to the maxim of the statesman who trusted in God to gain victory, but at the same time did not forget to keep his power dry. A word to the wise is enough; and the wisdom of this great community of merchants is unequalled and unsurpassed.

---

## **FRAIZ-I-INSANI.\***

**By Bashir-ud-Din, B.A., I.L.B.**

*Secretary, Legislative Committee, Indore.*

**T**HIS little book written by Mr. Sumer Chand Jain deals with the duties of man as conceived by Jainism and is intended to be a short study of the practical aspects of that religion which is generally supposed to be more of a speculative creed than a system that can furnish principles for the guidance of practical life. It is in fact this greater insistence on theory than practice which marks out at once the difference between the Semitic religions and the Aryan faiths. The latter or more are less peeps behind the metaphysical veils of the human spirit, philosophising the experiences of the soul as revealed to the seers of the past. If they are philosophical, they are also unsocial and commonly look to the end rather than to the intermediate processes of human existence. From the Greeks, the Roman Empire inherited the Pagan beliefs which emphasised the individual at the expense of the community as a whole. The pagan beliefs were therefore unsocial and they succumbed to the appeal of the Oriental cults of Isis and Cybele, of Ba'al and Mithra which were, despite their mysteries and baptisms of blood, replete with hopes for the future salvation of the soul. "These faiths, says Cumont, "paved the way for Christianity and heralded its triumph." The Gods of the Greeks were natural deities, while the God of the Hebrews is the God of History. The great founders of the Semitic Religions thus stand in respect of their outlook on life poles apart from Sakya-muni and Mahavira. They were more of men of action than philosophers.

To what extent Jainism also inculcates the philosophy of action, it is difficult to say. Its ideal of nirvana as the goal of practice takes much out of the appeal it should otherwise make. That the prominence of this feature is due to inadequate appreciation of the truths of that great religion there can be no doubt, as recent researches tend to show that looked at from the point of view of practical guidance Jainism stands inferior to no other religion. Sumer Chand's is an attempt to show this.

---

By Sumer Chand, Accountant P.W.D. Punjab, Published by Prakash Steam Press, Lahore, 1925. Price As. 8.



The Introduction quotes a Sanskrit Sloka which as I understand contains an epicurean appreciation of life (P. 5) with an ill-disguised sneer at re-incarnation. The author suggests the impossibility of perpetual happiness, which is never the lot of poor weak mortals. The wise reflect that this life is but a stage of existence that must pass and that man is not born without a meaning or purpose of life. He is subject to an eternal Law, which it should be the aim of his life to find out. This the author suggests is impossible, for the conceptions of men are those taught him by the faith to which he is born. Of these there are some which teach murder and mutual warfare which should be unhesitatingly deprecated; while there are others which inculcate Bhakti Marga, which paralyses the faculties of action and consigns man to servitude. Mere Gyan is therefore nothing unless it is accompanied by a corresponding translation of it into the postulates of practical life. Jainism therefore preaches that Darshan, Gyan and Charitra are the three inseparable ingredients of practical life. The author therefore proposes to explain the religion of the Jains in its view of these three principal elements of practical wisdom.

This introduction strikes the keynote for the whole work and it may not be uninteresting to examine the motif on which the superstructure rests.

It will be admitted that the ideals of happiness are as different as the dispositions of the mankind at large. The idea of pain is different as understood by the sage and the average man of the world. The Bhakti Marga might be quite as important as the Charitra referred to by our author. The tendencies differ and according to the plane on which they are placed they are to be always judged. To rigidly categorise the whole thing and claim for it alone the sole title to truth would be to claim infallibility. The fact that life is but a stage in the endless travesty of existence is but a truism and it would not be at all difficult to quote exactly the same views from the Mystic and the dogmatic interpretations of Judaism, Christianity, Islam as well as the various systems of Hindu religious philosophy. The helplessness of man and the act that he is moulded by the beliefs in his environment are

again hackneyed beliefs quite in keeping with the general experience of mankind. The illustration is however unfortunate. The case of religions which teach assassination or murder or others which inculcate Bhakti Marga solely as the objects of life is misleading. We do not know of any great faith which teach such abominations.

Take Islam which alone of the great faiths of the world teaches not only the right but also the duty to make war. But nowhere better than in the Quran we find the Fasad or mischief deprecated or the war for the sake of secular domination. There may be stages in the struggle of existence when self-preservation, the instinct of the Individual as well of the nations, the love of the country, the independence of political and national life, may inculcate the right of the individual and of nations to vindicate the liberty of conscience and the rights and obligations of justice and humanity. This attitude more than anything else gives to that great faith the title to take its place among the great religions of humanity.

Similarly the aim, meaning and purpose of life are ideas shared by all the great faiths of the world. The rest of the book contains chapters on various aspects of life which are more concerned with practical wisdom than the outlook of religion on the fundamental problems of human existence. I am not in a position to say to what extent the sources are representative of the Jain belief and to what extent they belong to religion rather than to Practical Ethics which though a complement of religion still lies outside its pale and belongs to a sphere distinctly its own.

The language and arrangement could be much improved. The printing and the general get-up are bad. The book is withal interesting and with judicious alterations and omissions in the outline of its treatment of the subject, it should suggest a vast field for the study of an important aspect of Jainism i.e. its bearing on the problems of practical life. The author deserves thanks for pioneer efforts to throw light on an important aspect of the Jain faith.

---

## JAINA BIBLIOGRAPHY.

(Continued from page 265.)

41. Journal and Text of the Buddhist Text Society of India Ed. by S. C. Das, C.I.E. Vol. II. Part II—1894, "Selections from Jain Vairagya Sataka" App. I, pp. I-V.
42. Rock-cut Temples of India by T. Fergusson. London. 1845. (Illustrations) pp. 7 &c.
43. Report on the antiquities in the Dt. of Lalitpur (N.W.P.) by P. C. Mukherji. Roorkee 1899. Plates. Deogarh Jain Temples. 13—24. Budhni and Banpur. 60—61. Siron. 68—69. Gwalior. 73. Khujraho. 75.
44. From Wall Street to Cashmere by J. B. Ireland, New York 1892. "Jain Temples" pp. 141, 501.
45. Technical Art Series, Survey of India Office. Calcutta 1859. "Sculptures from an ancient Jain Temple at Mathura." Pl. No. VI. Do. 1894. "Decorative ornaments from an ancient Jain Stupa at Mathura." Pl. Nos. VIII and IX. Do. 1895. "Details of door-jamb of Medieval Jaina Temple formerly at Agra." Pl. No. XII. Do. 1893. "Pilaster of medieval ruined Jain Temple at Atri Ganeshganj in the Kotah State." Pl. IX.
46. Jungle life in India by V Ball, London, 1888. "Paris-nath Hill." pp. 11, 13.
47. Vedantism (S. B. M. Fellowship Lectures) by R. Sharma. Calcutta 1909. "Jainism." p. 7. "Jains." p. 12.
48. South Indian Images of Gods and Goddesses by H. K. Sastri, Madras 1916. "Jains." "Jain images." pp. 2, 77, 218, 262 and 265. "Jainism." p. 184.
49. Indian Images P. I. by B. C. Bhattacharya, Calcutta 1921. "Jain images." Intro. pp. III and IX. "Jain Temple." p. X. "Jains" and "Jainism." pp. VII and VIII.
50. Elements of Hindu Iconography by T. A. Gopinath Rao, Madras 1914—16. Vol. I. P. I. Jain Temple. p. 9, Jain Tirthankar. pp. 220—21. Vol II. P. I. "Jaina." p. 518.
51. Premier of Hinduism by T. N. Farquarhar 2nd Ed. 1914. Jainism, pp. 50, 64, 128 and 198. "Jain Canon." pp. 103, 107.

"Acharanga Sutra." p. 106, "Jain Sect." p. 64. "Jain Worship." pp. 64, 110.

52. Classical Sanskrit Literature by A. B. Keith (Heritage of India Series) 1923. Jain Prakrit.", p. 10. "Hemchandra" pp. 59, 69, 94, 112. n. 2, 140, 142 and 143. "Dhanpal." p. 84. "Jain Literature." p. 101. "Jain romance." pp 86, 87. "Upamitibhavaprapancha Katha," p. 16.

53. On the original inhabitants of Bharstvarsa by G. Oppert Ph. D. Madras 1893. "Jain missionaries." pp. 67, 100, 236, 245. "Jaina." pp. 60, 62, 241, 245 and 243. "Jain basti." pp. 245, 248. "Jaina priests. p. 245. "Jaina rites." p. 241. "Jainism." pp 47, 67, 235, 237.

54. Some Kshatriya Tribes of Ancient India by Dr. B. C. Law, Cal. 1923, "Jainism." pp. 1, 2, 10, 22, 29, 62, 100 and 158, "Mahavira." pp. 2, 10, 11, 22, etc. "Parswanath." pp. 67, 116 and 117.

55. Historical Gleanings by Dr. Law. Cal. 1922. "Jains." p. 39. "Jaina Bhagavati." pp. 21, 38. "Mahavira." pp. 21, 22, 24, 26, etc.

56. Stone-carving and inlaying in the Bombay Presidency by T. H. E. Tupper 1906. "Jaina Temples and Buildings," pp. 7, etc. Plates I to 19. "India." A bird's eye view, by Earl of Ronaldsay, London 1924. "Jains." pp. 21, 23, 33, 249, 254, 300, 302, 304 and 305. "Jainism." pp. 249, 296, 300, 302 and 304.

57. The Hindu History (B. C. 3,000 to 1,000 A. D.) by Akshya K. Majumdar 2nd Ed. 1920. "Jainism." pp. 158, 159, 262 to 264, 431, 551 and 713.

58. The Vicissitude of Aryan civilisation in India by M. M. Kunti, Bombay 1880. Jain, to be found throught the whole of India. p. 497. How they seceeded from Brahminism p. 502.

59. A History of the Maratha people by C. A. Kincaid, Vol. I, 1918. "Jaina." p. 264. Do. Vol. II, 1922. "Jaina." pp. 98 and 189.

P. C. NAHAR,

(To be continued),

# A MEMORIAL TO THE MADRAS GOVERNOR.

To

His Excellency The Right Honourable Viscount  
GOSCHEN OF HAWKHURST G.C.I.E., C.B.E.

Governor in Council,

Fort St. George, Madras,

The Humble Memorial of the Tamilian Jains submitted on their behalf by C. S. Mallinath, Editor, "*The Jaina Gazette*," G.T., Madras, most respectfully sheweth.

I. That the Jains of the Madras Presidency form a very important minority.

II. That the Jains prayed to the Madras Government in 1923 to grant a seat for a member of their community in the local Legislative Council.

III. That this request was accordingly granted and Mr. K. Raghuchandra Ballal of South Kanara was nominated to represent the Jain community, for which act of generosity the Jains are ever grateful to the Government.

IV. That about two-thirds of the population of the Jains of this Presidency live in the Tamil Districts.

V. That the Memorialists humbly pray that the Member to be nominated for the Jains, for the third Session of the local Legislative Council, may be chosen from the Tamilian Jains.

VI. That the Memorialists beg leave to suggest the name of Mr. A. Dhanadeva Nainor, Merchant, Arni, North Arcot District as the best candidate for nomination to the Council for the following reasons.

1. He is a loyal and law-abiding citizen of Arni in the North Arcot District where the Jains live in the largest number.

2. He is an English-educated gentleman, well acquainted with the Jains of this Presidency.

3. He has served the Government and the public for more than three decades in the capacities of :—

(a) the Chairman of the Union at Arni.

(b) a Member of the North Arcot District Board.



- (c) a Member of the District Educational Council.
- (d) the President of the Madras Provincial Jain Conference.
- (e) a Member of the Taluk Board ; and
- (f) an Honorary Magistrate.

4. He is a wealthy merchant paying a considerable amount of revenue to the Government.

VII. The Memorialists humbly pray that Your Excellency may be pleased to grant the above request, for which act of kindness the Memorialists will gratefully remember the name of Your Excellency and as in duty bound pray for your long life and prosperity.

Sheets containing signatures of important members of the community are attached herewith.

*Dated 25th October, 1926.*

**(COVERING LETTER.)**

From

C. S. MALLINATH, Esq.,  
 Editor, " *The Jaina Gazette*,"  
 9, Ammen Koil Street,  
 G.T., Madras.

To

The Private Secretary,  
 To His Excellency the Governor in Council,  
 Fort St. George, Madras.

Respected Sir,

I beg to submit under separate cover a humble Memorial from the Tamilian Jains praying His Excellency to kindly nominate a Member from the Tamilian Jains to represent them in the Third local Legislative Council.

I shall be greatly thankful to you for your kindness in placing the Memorial before His Excellency as early as possible.

Thanking you in anticipation,

I beg to remain,

Respected Sir,

Your most obedient servant.

*Dated 25th October, 1926,*

C. S. Mallinath,

# A MEMORIAL TO THE MADRAS GOVERNOR 309

## (REMINDER.)

From

C. S. MALLINATH, Esq.,

Editor, "*The Jaina Gazette*,"

9, Ammen Koil Street,

G.T., Madras.

To

The Private Secretary,

To His Excellency the Governor in Council,

Fort St. George, Madras.

Respected Sir,

I beg to inform you that a Memorial from the Tamilian Jains and a covering letter from my humble self, dated 25th instant were handed over in person at the Private Secretary's Office on the 26th instant.

I am very anxious to know if they have reached your Honour and if the Memorial has been placed before His Excellency.

May I know if I can have the happy privilege of an interview with your Honour, at any time your Honour may be pleased to appoint.

Thanking you in anticipation,

I remain,

Respected Sir,

Your most obedient servant,

C. S. Mallinath,

*Dated 29th October, 1926.*

## (REPLY FROM P.S.)

PRIVATE SECRETARY,

Madras,

GOVERNMENT HOUSE,

Madras,

*5th November 1926.*

Dear Sir,

In reply to your letter of the 29th ultimo, I write to let you know that the Memorial from the Tamilian Jains has been placed before His Excellency. The request that His Excellency should nominate Mr. A. Dhanadeva Nainar to the Legislative Council will be considered when the time comes for making nominations.

I fear it would not be proper for me to give you an interview on the subject of the above nomination. If however you desire to see me concerning any other subject, I shall be glad to meet you any morning except Saturday in the Secretariat.

Yours very truly,  
(Sd.) E. C. SMITH.

To

The Editor,

"*The Jaina Gazette*,"

9, Ammen Koil Street,

G.T., Madras.

---

---

## NOTES AND NEWS.

### NOMINATION FOR THE JAINS IN THE MADRAS COUNCIL.

The Jains in this Presidency form a very ancient and important minority community. They do not form a section of the Hindus as is wrongly supposed by many. On the other hand, like the Christians and the Muhammadans, they constitute a distinct and separate community. Their religious beliefs, customs and manners are different from those of any other community—Hindu, Christian or Muhammadan. History shows that they have been living in this Presidency from the earliest times and that there have been many Jaina kings in the Chola, Chera, Pandya and Pallava dynasties. The Jains have contributed a large share to the building up of the Sanskrit, Tamil, Telugu and Kanarese literatures. It is an acknowledged fact that had it not been for the Jains the Dravidian culture and civilisation would not have been so famous and splendid. The Religion and Philosophy of the Jains are so unique that they deserve to be conserved at least from the point of general utility.

When several backward communities, though coming within the common fold of Hinduism have been given separate representation, there is no doubt that the Jains who do not belong to Hinduism and form a distinct and separate minority community have greater claims to be represented in the council.

Moreover the Jains in this Presidency are very backward in point of education and influence and as such it is difficult for a member of the community to enter the council by contesting in the general elections.

In response to the prayer of the Jains to the Madras Government in 1923 a seat was allotted to them in the second Legislative Council and a Jain from South Kanara was nominated.

This year the Tamilian Jains have submitted a memorial to His Excellency the Governor requesting him to nominate Mr. A. Dhanadeva Nainar of Arni to represent the Jains in the Legislative Council, since he enjoys the confidence of the whole of the community and is an English educated, loyal and law-abiding citizen of Arni in the North Arcot District where the Jains live in the largest number.

In conclusion it is necessary to point out that the Jains form such a distinct, separate, and important minority community that their interests will greatly suffer if they do not have a member of their own community to represent them in the Legislative Council. In consideration of the above mentioned peculiar characteristics and importance of the community, the Jains will not be demanding anything extraordinary if they pray for a permanent reservation of a seat for them in the council.

#### J. E. F. ASSOCIATION, MYSORE.

The seventh annual general meeting of the Jaina Education Fund Association, Mysore, was held at Sowcar Vardhamaniah's Jain Boarding Home, with Mr. R. Brahmasuriaya, merchant of Bangalore, in the chair. Touching references were made to the sad and early death of Mr. Vardhamaniah. A resolution was solemnly adopted to express the grief of the community at the death of the Sowcar, and to offer the sympathy of the meeting to the members of the bereaved family. Another resolution urged the Jains to abandon extravagant expenditure during marriages and other functions, and to contribute liberally on such occasions to charitable institutions.

The Jain community, both in Mysore and outside, are very keen about the construction of a bridge across the Hemavati at

Mandagere—on the Mysore-Arsikere Railway line—8 miles from the sacred shrine of Sravanabelgola. Representations on this behalf were made from time to time, and some contribution was also promised by the Jain community. It was resolved that the sum, which had been collected for this purpose and deposited with Sheth Gurumukrai Sukhanandji of Bombay, be deposited with Government, a deputation also waiting on the Government to press the matter.

Another resolution expressed the gratitude of the Jain community to H. H. the Maharaja for honouring Bellur Sowcar Gangappa, and Mr. Dharanaiya of Sravanabelgola, during the last Dasara, for the charities of the latter. It was resolved that a marble bust, and a life-size oil-painting of the late Sowcar Vardhamaniah be erected at the Jaina Boarding Home, and that a printing press, to be named "Vardhamana Press," be established at Mysore.

#### JAINA GATHERING AT HASTINAPUR.

This year the Jains from the Punjab, the United Provinces and Delhi assembled in thousands at Hastinapur (24 miles from Meerut) for pilgrimage on Kartik Purnima (19th Novr.). Excellent arrangements were made by Hastinapur Thirtha Committee for the comforts of the pilgrims many of whom would have gone to Palitana on this day but for the present dispute with the Palitana Durbar. Kirti Prasadji, Secretary and Dayalchandji and Manilal Kothari, members of the Shatrunjaya Propaganda Committee specially went there to explain to the pilgrims the present situation regarding Shatrunjaya Hills. Mass meetings were held in which speeches were made urging *yatra tyag* (abandonment of the pilgrimage) and necessary sacrifices for the successful termination of the present struggle. Messrs. Arjunlal Sethi and Mahatma Bhagwandin who were there in connection with Digambara Jain Sabha also spoke laying stress on the need of unity and Satyagraha as the ultimate weapon.