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## The Idea of God in Jainism

BY

C. R. JAIN.

The Jaina idea of God is that of a Perfect Spirit. A Spirit is a substance, according to the Jaina philosophy, having many points in common with matter, which is another substance in existence, and differing in many points from it. Consciousness appertains to Spirit, not to matter, though in a condition of impurity, all Spirits (souls) are found associated with material organisms. A Spirit is a simple substance and not a compound, and for that reason is immortal, while all things which are composite and compounded are perishable. On attaining complete freedom from matter, Spirit becomes immortal.

A full, perfectly pure Spirit is omniscient, eternal, blissful, and also endowed with infinite energy. These attributes are not acquisitions from outside, nor ornaments put on for a time, but are the qualities of the Spirit substance. The true God should, therefore, be immortal in His own right, all-knowing, immeasurably happy and incapable of being swayed by any outside circumstance or force.

Divinity is free from sleep, stupor, drowsiness, laziness, boredom, affliction, pain or suffering of any kind what so ever. A God should enjoy uninterrupted, unbroken illumination of full know-

ledge, and exhilaration of unsurpassed bliss at all times. He should have no duties or obligations to perform ; He should be above undertakings ; He should have no desire to be worshipped or to have His hymns chanted or His praises sung by men. He would not interfere in the affairs of men or inflict upon Himself the management of worlds, and He would not waste His time in creative activity in any form. A God should have no unfulfilled purpose, no unsatisfied cravings or ambitions ; and, for this reason, He would not manage or create a world. Divinity in the Jaina view should ever be tranquil, unagitated, restful and dependent only on Himself. Passions like anger and greed do not move a God ; He is not subject to grief and sorrow.

The Jaina conception of God does not admit of an offering. Divinity in Jainism is compatible only with *ahimsa* (Universal Love) ; and will not, in any way, become associated with, or a party to, the shedding of the blood of the least or the lowest of living beings in ritualistic ceremonies.

A God should have no private loves or hatreds to sway or disturb or upset His inner tranquillity and repose ; He is impervious alike to praise and abuse. Divinity is free from hunger, thirst, afflicting sensations, such as heat and cold, from which the spirits (souls) in physical bodies suffer. Sex function has no place in the life of a God ; Spirit is neither male nor female, though unemancipated spirits appear with sex distinction, owing to the association with the physical body, which is characterised by the generative function. All impure spirits may attain to a Divine Status, as many have done in the past, and many will do in the future. All Spirits are alike in respect of their natural attributes and qualities, so that when they are purified, no difference remains to distinguish one of them from the others. All are alike, of the same substance, and endowed with like attributes ; none amongst the Gods is greater, none less or lesser than any other. Apart from pure, perfect Spirit there are and can be no other Gods. Deity, in the Jaina doctrine, is the highest ideal that is kept before the mind with the object of ultimately becoming like Him. "Be ye perfect even as your Father in heaven is perfect."

If anyone thinks that there is not enough work for Divinity to do in the above, or be dissatisfied with the description for any other

cause, the reply is that Nature offers immortality only on these terms. None who rejects them can escape death and repeated deaths and perpetual misery in transmigration.

## Peculiarities of Jain Law

BY

M. C. JAIN.

"Among the Hindus," says Maine, "the religious element in law has acquired a complete predominance." Their Lordships of the Privy Council also observed in *Sheower Bai vs. Joraj* (1920) (25 C. W. N. 273) that the due performance of the *shradh* or religious ceremonies for the dead is at the base of the religious theory of adoption (among the Hindus). In fact "every great event in the life of a Hindu seems to be regarded as leading up to and bearing upon these (*shradh*) solemnities. If he marries, it is to have children who may celebrate them after his death, if he has no children, he lies under the strongest obligation to adopt them from another family, with a view to the funeral cake, the water, and the solemn sacrifice." *Pindan* is not only at the root of the Hindu theory of adoption, but is the very soul of the Hindu law of inheritance. According to Manu (IX 106): "On the birth of the first son a man is freed from the debts to the manes, that (son) therefore is worthy to (receive) the whole estate."

But the Jain author of *Bhadrabahu Samhita* expresses surprise at this belief. (In C. R. Jain's edition of Bh. S. Shlokas 7-9.)

"Jains differ particularly from the Brahmanical Hindus in their conduct towards the dead, omitting all obsequies after the corpse is buried or burnt. They also regard the birth of a son as having no effect on the future state of his progenitor and consequently adoption is a merely temporal arrangement and has no spiritual object (6 N. W. P. H. C. R. 391.)

### **Difference in Principles.**

Both in their religious practices and in their belief Jains and Hindus are wide apart. There is and has always been a vast difference between the fundamental principles of the two religions. They

agree only in subordinating law to theology, or life in this world to life here after, with the result that the difference in the religious outlook of the two communities is passed on to their principles of jurisprudence also.

In Jainism, the son or for the matter of that any other individual is incapable of conferring any spiritual benefit on the soul of the deceased father. Every individual soul stands by itself on its own merits and *karmas*, no one else can alter its course. A son is thus merely a source of happiness in the world here and can be even turned out if hostile to *Dharma* and incorrigible. The soul of the deceased being unaffected by the existence or nonexistence of a son, a Jain widow can adopt, if she likes, for her own convenience. No authority, or consent of her deceased husband or his relatives need be proved (Bhadrabahu Samhita Shlokas 42, 55 and 75; Vardhaman Niti S. 28 and 30, Arhan Niti 157 and 124—as numbered in C. R. Jain's book).

If she loves her daughters so that she does not like to adopt she may not adopt but by a will leave the property to her daughters (Bh. S. 95, 96, Arhan Niti 115-117). Or she may adopt a daughter's son, if she likes (8 All. 919, Arh. N. 55-56). She may adopt an orphan, a married or unmarried boy of young or advanced age so long as he is not older than her (23 B.L.R.227, Bh. S. 116; Indra Nandi Jina Samhita 19). There are practically no restrictions on her powers to adopt except those dictated by common sense. (Bh. 39), In extreme cases she can even disinherit a bad son (Bh. S. 52-54, V. N. 25-29; Arh. N. 86-89 and 120).

Thus in keeping with the spirit of the Jain religion, Jain Law gives much greater powers to a widow than Hindu Law allows. The son, not conferring any benefit on the soul of the deceased father, does not occupy any preferential position as against the widow. The wife is more to a Jain than the son: She is after her husband the eldest member of the divided family. Besides she may not be treated well, if left to the tender mercies of a son or a daughter-in-law. In the Jain Law of Inheritance the widow therefore precedes the son (Indra S. 35-36 and 46; V. N. 8, 11 also Bh. S. 4; and Arh N. 15). And she does not inherit merely a life estate as a Hindu widow does but holds in absolute right (Arh. N. 54, 115 and 125; Indra S. 15). She can in the absence of a son give away the property



to her daughters completely by a will even in the face of such rever sioners as husband's brothers or their sons.

### Immovable Property.

Of course authority to sell or alienate the immovable property of her husband is restricted but so is the case with every male member of the family too. They are enjoined to avoid partition of the immovable property and to divide it among themselves amicably by a private settlement. (Bh. 16 and 112 ; Arh. N. 5). Thus the division of the immovable property into small holdings is prevented and the economic and social status of the family preserved. When the movable property is partitioned the widow gets an equal share with the sons, nay even more (Bh. S. 21. V. N. 10 ; Indra S. 21.).

Jainism recognises the equality of sex, and females occupy a respectable position in Jain society and enjoy equal privilege under the law. The daughter's son is at par with the son's son (Bh. S. 25-26-28, and Arh, N. 33-34). And the daughters take equal share with their brothers. (V. N. 52 ; and Adi Purana Parva 38.Shloka 154).

Again, the Jain religion has a very great horror of *kashayas* (feelings of anger, pride, affection, etc.) which are mainly responsible for the *bandha* of *karmas* and are the greatest obstacles in the progress of a soul to *moksha* or salvation. So as to banish these *kashayas* as far as possible, and for the increase of *Dharma*, Jain Law favours separate living as against the joint family system of the Hindus. (Bh, S. 3, 11-13). In living separately there is greater freedom of action and less of quarelling Partition is therefore recommended even in the life-time of the father, soon after the marriage (Adi Purana Parva 38, Shlokas 135-139). But if the family remains joint the heirs are not disinherited by the death of the father or converted into ascetic, for Jain Law recognises joint tenancy, not joint estate and survivorship as does Hindu Law (Arh. N. 90).

The Jain Law of marriage also differs from that of the Hindus inasmuch as it permits marriage with a girl if she is of another *gotra*, whether she be the father's sister's daughter, or a mother's brother's daughter, or wife's sister. Even the girl of a lower caste is acceptable, though her children get less in the inheritance.

## Marriage Law.

But the most important peculiarity of the Jain Law is its provision for *Wills and Trusts*. A man may in his own life-time appoint a trustee of the property for the protection of his widow and property, the trustee being removable through court, if he proves to be dishonest (Arh. N: 46-48 ; V. N. 16-17, 20-21, 49-50 and Bh. S. 71-72).

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# The Abhisheka Ritual

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## FOREWORD.

As shown elsewhere, in my other books, Jaina worship is not idolatry. The Jaina seeks nothing from his God; only to become like Him in respect of the Divine Perfections.

Strictly speaking, there is no ritual in Jainism, and there are no priests; every one may compose his own ritual, and is his own priest, though in a public temple, naturally, the prevailing worship-ritual will have to be followed if one joins other men in worship. There is no need of any priests whatsoever; no one can obtain merit for another in the Jaina Doctrine.

All Jainas do not worship the Tirthamkara's Statues even. Those who have reached sainthood, merely salute the Divine Beings as one who would honour one's Ideal. The advanced householders, too, do not embark on any elaborate ritual. Like the saints, they merely honour the Tirthamkaras by bowing and kneeling down before Them. The ordinary householders, who are unable to devote much time for the study of the Doctrine and who are unable to attain to mental concentration in the constantly disturbing surroundings of the home, can find no better means of focussing their attention on the Soul's Ideal than worshipping the Statues of Those who have attained to the Realization thereof in Their own person. There is a class of people for whom worship ritual—bathing and all the other forms included—would seem to be the only helpful method of progressing along the Path; and these are the men and women who can neither read nor appreciate subtle conceptions contained in the sacred Literature, but who long to occupy their minds with holy

thoughts at least for an hour or so every day. They can and do enjoy the elevating devotion of the *abhiseka* (laving) ceremony and the other forms of ritual, and actually become able to fix their thoughts on higher 'things' in due course of time.

The *patha* (text) selected for translation is one which retains the philosophical lucidity even in the midst of paroxysms of devotional fervour. The language is exceedingly simple, and adequately represents the Jaina conception of Divine Worship, being at the same time free from puzzling scholarly technicalities of any kind.

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C. R. JAIN.

## The Abhisheka Ritual.

दोहा

जय जय जयवंतेसदा, मंगलमूलमहान ।

वीतरागसर्वज्ञ प्रभु, नमो जोरि जुगपान ॥ १ ॥

Victory! Victory! Eternally Victorious be the Lord who is the Root of great Good Luck ;

I salute Thee with folded hands, O desire-freed Omniscient Lord !

मंगल की चाल

श्रीजिन जगमैं ऐसो, कोबुध्वतं जू ।

जोतुम गुणवरननिकरि पावै अंतजू ॥

इंद्रादिकसुरचार,—ज्ञानधारीमुनी ।

कहिनसकैं तुमगुणगण, हे त्रिभुवन धनी ॥ २ ॥

O *Jina* (Conqueror) who in the whole world is so clever that can recount Thine attributes ?

The Lords of Devas as well as Saints endowed with four kinds of knowledge are powerless to recite Thine virtues,

O Embodiment of Excellencies in the 'three worlds !

अनुपम अमित तुमगुणनिवारिधि, ज्यों, अलोकाकाशहै ।

किम धरैहमउरकोशसो, अकथगुणमाशिराशहै ॥

है निजप्रयोजनसिद्धिकी तुम, नामही में शक्ति है ।

यह चित्तमें, सरधान यातैं, नामहीमें भक्ति है ॥

Thou art matchless, illimitable, the sea of Excellences unlimited like space !

Incapable of being held even in the mind's Encyclopædia

The totality of Thine Virtues is indescribable !

In Thine Name alone is the power to help in the realization of the heart's ideal :

Such is the faith in my heart,—this is why I am devoted to Thine Name alone !

ज्ञानावरणीदर्शन, आवरणीभने ।

कर्म मोहनी अंतराय चारों हने ॥

लोकालोक विलोकौ केवलज्ञान में ।

इंद्रादिक के मुकुट नये सुरथान में ॥

Thou destroyedst knowledge-obscuring karmas also karmas which interfere with perception, those that rob one of power and effectiveness and also those that produce delusion !

Thou perceivedst [in consequence] in Thine Omniscience, the universe and the infinity of Space surrounding it on all sides !

The Lords of the *Devas* had their crowns shaken in their Heavens

तवइंद्र जानौ अवधितैं, उठि सुरनयुत बंदतभयो ।

तुमपुन्यको, प्रेरोहरी, है मुदितधनपतिसौं चयो ॥

अब वेगिजायरचोसमवसृति, सफलसुरपदकौं करो ।

साक्षात् श्री अरहंतके, दर्शनकरौ कल्मष हरौ ॥

Then the King of the *Devas* learnt by clairvoyance of Thy Great Attainment ;



He rose to offer reverence, [then] moved by the merit of Thine attainments, thus did he address the Celestial Treasurer, with a heart full of gladness :

Go, quickly erect the Assembly Pavilion ; make thine *Devā* life fruitful !

Behold the Glory of the Omniscient Lord ; remove the karmic taints (from thine soul) ?

ऐसेवचनसुने सुरपति के धनपती ।  
चलि आयौततकाल, मोद धारे अती ॥  
वीतराग छविदेखि, शब्द जयजय चयो ।  
देप्रदक्षिणा बारबार, बंदत भयौ ॥

Hearing the above words from the Lord of the Devas, the Celestial Treasurer at once proceeded, with great joy.

Beholding the grace of the Embodiment of Desirelessness Divinity made him utter 'Jaya !' 'Jaya' (Victory) ! did he utter with his tongue !

अति भक्ति भीनौ नम्र चित है, समवसरणरच्यो सहो ।  
ताकी अनुपमसुभगतीको, कहन समरथको नहौ ॥  
प्राकारतोरणसभामंडप, कनक मणि मयछाजही ।  
नग--जड़ित गंधकुटी मनोहर, मध्यभागविराजही ॥

Imbued with reverence, his mind filled with humility, the Celestial Treasurer erected the Divine Pavilion (*Samavasarana*).

Who can describe its splendour ? its ramparts, its triumphal arches, the Assembly Hall ?

They were formed in gold, studded with precious gems !

The incense-bower of bejewelled workmanship stood in the centre, beautiful to behold !

सिंहासनतामध्य, बनौअद्भुत दिपै ।  
तापर वारिजरच्यो, प्रभादिनकर छिपै ॥

तीनछत्रसिर शोभित, चौसठ चमरजी ।  
महा भक्तियुत दोरतहैं, तहां अमरजी ॥

In the midst thereof was placed the Throne, so wonderful !

Over it a golden lotus, outshining the Sun with its radiance !

The Triple *Chhatras* resplendent over the Lord's head revolved  
four and sixty Kings of the Celestials, waving white *chamaras*  
stood in attendance, full of devotion !

प्रभुतरनतारन कमल ऊपर, अंतरोच्छ विराजिया ।  
यहवीतरागदशाप्रतच्छ, विलोकिभविजन सुखलिया ॥  
मुनि आदि द्वादशसभाके, भविजीव मस्तक नायकै ।  
बहुभांति वारंवार पूजैं, नमैंगुणगण गायकै ॥

The Lord that enables the souls to cross over to the 'other shore'  
Graced the Throne, sitting above the Lotus without touching it ;  
Seeing this perfection of renunciation from worldly things.  
The souls of the *bhavyas* rejoiced !

The Saints and the remaining eleven kinds of blessed congregations  
Worship the Lord, again and again, in many ways, chanting His  
praises !

परमोदारिक दिव्य देहपावनसही ।  
लुधा तृषाचिता भयगददृषणनही ॥  
जन्म जरामृतअरति, शोक विस्मयनसे ।  
रागद्वेषनिद्रा मदमोह सबैखसे ॥

Most glorious resplendent body of purified radiance,

Free from hunger, thirst, worry, fear, disease, birth, decay, death,  
ennui, sorrow, surprise, attachment, hatred, sleep, pride, delu-  
sion, is the Lord's !

श्रमविना श्रमजलरहितपावन, अमल जोतिस्वरूपजी ।  
शरणागतनिकी अशुचिताहरि, करतविमल अमृपजो

ऐसेप्रभूकी शांतिमुद्रा कोस्नपनजलतै करैं ।

‘जस’ भक्तिवशमनउक्तितै हम भानुदिग दीपकधरैं ॥

(Also free from) exertion and sweat, pure ; of the nature of Light !

He taketh the impurities of those who seek His refuge,

Making them incomparably pure !

We lave such a Lord, the embodiment of tranquillity and peace, led  
by devotion

Though the act is no better than the placing of a light before the  
sun !

तुमतौसहजपवित्र, यहीनिक्षययमयो ।

तुमपवित्रताहेत, नहींमज्जन ठयौ ॥

मैं मलीनरागादिक, मलतै ह्वैरख्यौ ।

महामलिनतनमेंवसु, विधिवश दुखसख्यौ ॥

Thou art naturally pure—this is certain !

For Thine purification the laving is not undertaken !

I am defiled by the dirt of passions and desires ;

Imprisoned in the vile body, I have suffered grievances manifold ;

बीतौ अनंतौकालयह, मेरी अशुचिता ना गई ।

तिसअशुचिता हरएक तुमही, भरहुवांछा चितठई ॥

अवअष्टकर्मविनाश सबमल—रासरागादिक हरौ ।

तनरूपकारागेहतै उद्धार, शिववासा करौ ।

Infinite time has rolled by, still my defilement has not left me thus  
far ;

Thou alone canst take away my impurity—

This conviction has grown on me.

Do Thou now destroy all my defilements—remove the whole genus  
of my passions and desires ;

Raise me out of the bodily prison ;

Take me to the Abode of the Gods !

मैं जानत तुम अष्टकर्महरि शिवगये ।

आवागमनविमुक्त रागवर्जितभये ॥

परतथापि मेरोमनरथ पूरतसही ।

नय प्रमाणतैं जानि, महासातालही ॥

I know that on the destruction of the eight classes of Karmas you have gone to the Abode of the Gods,

Freed from transmigration, You have risen above the bonds of attachment !

Notwithstanding this knowledge, knowing, by reason and logic, That my heart's ambition will be fulfilled (at Thine feet) I rejoice in my heart.

पापाचरन तजिन्हवनकरतौ, चित्त में ऐसैधरू ।

साक्षात् श्री अरहतकौ मानो स्नपनपरसनकरू ॥

ऐसे विमलपरिणाम होतै, अशुभपरणतिनासतैं ।

विधि अशुभनसिशुभबंधतैं है, शर्म सबविधितासतैं

Giving up evil activities, while laving Thine statue I entertain in my heart the feeling that I am touching and bathing, personally, the Lord *Jina* !

Such purity of heart resulting from the destruction of inauspicious activities, destroying the inauspicious with the auspicious.

Overwhelmed with great happiness in all ways !

नमैरेपाव नयन, भये तुमदरसतैं ।

पावन पानि भयेतुम, चरननि परसतैं ॥

पावनमन है गयौ, तिहारे ध्यानतैं ।

पावन रसना मानी, गुणगण गानतैं ॥

Purified have these eyes of mine become by the sight of Thee !

Purified have my hands become by the contact of Thine feet

Purified has the mind become by thought of Thee !

Purified has my tongue become by chanting the praises of Thee



पावनभई परजायमेरी, भयो मैं पूरणधनी ।  
 मैं शक्तिपूर्वक भक्ति कीनी, पूर्ण भक्ति नहीं वनी ॥  
 धनधन्यतेवड़ भागि भवि, तिन नीव शिवघरकीधरी ।  
 वरक्षीरसागर आदिजलमणी,—कुंभभरिभक्तिकरी ॥

My life has been purified ; I have become rich, in full measure  
 I have endeavoured to worship Thee according to my capacity ;  
 Adequate devotion could not be offered !

Thrice blessed are those happy souls who have laid the foundation  
 of their divinity,

They have performed Thine worship with the most excellent water  
 of the Kshira Sagar, filling jewelled pitchers, again and again.

विघन सघन वनदाहन, दहन प्रचंडहो ।  
 मोह महातपदलन, प्रबल मारतंडहो ॥  
 ब्रह्मा विष्णु, महेश आदि संज्ञा धरो ।  
 जगविजयी जमराज, नाशताकौकरौ ॥

Thou art an all-consuming fire for the destruction of the forest of the  
 forces of evil ;

For the burning up of the all powerful force of delusion

Thou art an incomparable Sun !

Brahma, Vishnu, Mahesa and the like are some of Thine Titles!

Death is all-devouring in the world—

Thou hast destroyed that death !

आनंद कारण दुखनिवारण, परम मंगल मयसही ।  
 मो सोपतितनहिं औरतुमसो, पतिततारसुनों नही ॥  
 चिंतामणी पारस कल्पतरु, एक भवसुखकारही ।  
 तुम भक्ति नवकाजेचढे, तेभये भवदधिपार ही ॥

The cause of happiness, the destroyer of pain, supremely auspicious  
 art Thou !

None there is so vile as me ; such an uplifter of the vile as Thou art  
none has been heard of.

The wishful-filling Jewel, the philosopher's stone, the all-providing  
Kalpa-Tree,'

These can provide but for one life !

Those who embark on the Boat of Thine devotion.

Cross over the entire sea (of reincarnation) itself !

तुमभवदधितरि शिवगये, भयेनिकल अविकार ।

तारतम्यइसभक्तिको, हमें उतारोपार ॥

Thou hast reached the Abode of Divinity,

Crossing the sea of rebirths, and attained to bodilessness and the  
immutability of changelessness !

As the culmination of Thine devotion, lead me to the 'other shore,'

#### MEANING OF WORDS.

1. *Chhatras* signify the umbrella-like thing which is held over the heads of great personages.
2. *Chamaras* are circular fans which are waved by attendants over the leaders of men.
3. *Bhavyās* are the souls that possess the realizable potentiality of divinity, though all souls are, broadly speaking, divine by nature.
4. *Kshira Sagār* is a distant ocean whose water is mkyil white in appearance.
5. A *Kalpa-tree* is a legendary tree that provides some of the necessities of life. There are in all ten kinds of such trees which supply ten different kinds of articles.

# A note on Conjecture.

BY

S. APPANDAI, B. A. (HONS).

There have been a few articles in the *Jaina Gazette* dealing with the theme 'Jaina geography of the world.' The opinions expressed in those articles are so contradictory to the accepted and authoritative words of our ancient religious works, that it becomes necessary to point out the improbability of the conclusions.

Mr. L. A. Phaltane writes in his articles 'Ancient Jainas and Geography' (Ref. April 1932), '... the 4th Chapter of the *Tatwārth Sūtra*... contains not what is traditionally considered as a mere description of the various kinds of gods but a description of the geographical condition of the earth in a very ancient time when the territory round about and near the North Pole enjoyed favourable circumstances which enabled a powerful and happy civilization to thrive there? He then identifies the first three among the four main divisions of the celestial beings (i.e. *Bhavanavasi*, *Vyantara* and *Jyotishka devas*) with certain races of people whom he considers to have lived in different parts of this world. 'The *Vyantaras* are described as persons residing at various places. The word *Kinnar* means a wretched man; *kimpurusha* means a deformed person. The farthest people residing in Australia and South Africa who are from very ancient times on the lowest ring of civilization may be denoted by the expression *kinnara* and *kimpurusha*... The Rest *yakshas*, *Rakshasas*... were people residing in Northern India long before the advent of the early Aryans.'

Such an interpretation is wholly inconsistent with the rest of the chapter from which only twelve *sūtras* are taken. The commentary '*Sarvarthsiddhi*' from which a few quotations are taken does not contain the slightest hint for such conclusions. The *Vaimanika devas* are wholly left out of consideration. There is no meaning in taking out twelve *sūtras* from their context and giving some interpretation which is altogether out of harmony with what is intended by the author and the commentator. There is a limit for conjecture; conjecture is also governed by rules, which if broken the conjecture becomes of no value. When certain statements are taken and inferences drawn, there must be a logical relationship

between the statements and the inferences. Violation of probability is another serious draw back in conjecture.

The great writers of our religious works had no reason to describe people 'on the lowest ring of civilization' as beings superior to humanity. Their statements are clear and definite. The maximum and minimum periods of life of each class of the celestial beings are given. The minimum period of life of the lowest class is ten thousand years. Further these different kinds of celestial beings exist at all times; not that they are eternal, but different souls are born into those classes from time to time. In the IV Chapter of Tatwartha Sutra the subdivisions of the different kinds of devas, their varying durations of life and the varying degrees of their happiness and purity of thought are accurately described. All of them possess Avadhi Jnana from their birth. Some of them are very highly developed souls. The happiness enjoyed by the Sarvarthasidhi devas is only a little inferior to that of the liberated souls. Further the Sarvarthasidhi and Laukantika devas attain liberation in their next birth. For a brief summary of the third and fourth chapters of Tatwartha Sutra I refer to Mr. Mallinath Jain's article 'Jaina Cosmology' in the February issue of the Jaina Gazette 1931.

Metaphysics is the glory of Jainism. A very great Sanskrit scholar has said 'that there have not been many metaphysicians like Umaswami...? No other religion can boast of such a definite, accurate and detailed system of metaphysics; which is beyond the ordinary knowledge of men. We come across the different kinds of devas in our Puranas and literary works. A very high degree of merit is necessary to become devas of a high order. The Laukantika devas are described as fit to be worshipped by other devas.

‘सर्वे एते स्वतन्त्रा हीनाधिकत्वाभावात्, विषयरतिविरहाद्देवर्षयः,  
इतरेषां देवानामर्चनीयाः,.....?’

This is not the province of conjecture at all.

Now in 'Ancient Home of the Jainas,' Mr. Phaltane identifies Videha with 'the region round about the northern Pole'. 'From the fact that Lord Rishabhades wanted to imitate the model civilization obtaining in Videha country it becomes clear that he



and His forefathers must have been acquainted or aware of that civilization and must have preserved it as an ancestral family culture. He is of opinion that the ancestors of Lord Rishabha emigrated from Videha (which he takes to be the region round the North Pole) when it became unfit to live in. The identification of Videha with the country round the North Pole is accepted by Mr. Summerchand Jain and in his article 'The Jaina Geography of the world' in the May, June and July issue of 1932 he identifies the seven kshetras into which Jambu Dwipa is divided with seven different parts of the known world. The six mountains which divide the seven kshetras are also identified.

It is assumed that the whole of the known world is Jambu Dwipa; and this assumption is untenable. Now we shall consider the identification of Videha with the region round the North Pole. It is accepted that the region round the North Pole is now unfit to live in. But according to our religious works Videha is always inhabited by human beings. From the word of our Lord Vardhamana we believe too that Lord Srimandara is now teaching Jainism in Videha. The stature, duration of life and capacity of men of Videha differ from those of our kshetra (i.e. Bharata) at the present time. Videha is always alike. The cycles of Utsarpini and Avasarpini obtain only in Bharata and Iravata.

भरतैरावतयोर्वृद्धिहासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणीभ्याम् (III, 27)  
ताभ्यामपरा भूमयोऽवस्थिताः (III, 28).

The other kshetras are always alike, and Videha excepted they are Bhogabumis (i.e., a kind of utopia) where people get all they require without any labour. In Videha people always live by the six kinds of labour, and there men can attain liberation at all times. The height of the people of Videha is five hundred bows. The maximum period of life is very long. So the region round the North Pole is not Videha. In a word we cannot identify it.

In the same way the identifications of the other kshetras too are not probable. Measurements are given for the kshetras and the mountains; all the six mountains run east to west. Further in all the parts of the world with which the seven kshetras are

identified, we find that the stature, duration of life, manner of living and capability of human beings are more or less the same. This should not be the case if the identification be correct. Further no part of the world satisfies the condition of Bhogabumi. The whole of the known world may be interpreted to contain Bharata and Iravata kshetras. Even this would be incorrect since Bharata and Iravata are not described to be side by side. So is it not more probable to think that the whole of the known world is only Bharata kshetra ?

## A Light on Ancient Jaina History

BY

L. A. PHALTANE, ESQ., B.A., L.L.B.,

PLEADER, ISLAMPUR

Most of the learned people were, upto now, considering that no reliable history of the Jainas could be found prior to Lord Mahāvira. Now they have come to hold that reliable information can be gathered upto Lord Pārshvanātha. In this respect it must be remarked that the students of ancient history have ignored the Jaina Purānas considering them as unreliable. But to this writer the Jaina Purānas do not appear to have been composed of unreliable matter. He considers that this literature contains much truth of solid nature, but believes that the proximity of other cultures, effect of time and other circumstances have, in many cases, added layers to it to such an extent that it has now become a difficult task to determine what the original truth is and what the subsequent additions to it are. One may start with the proposition that there is and can be, nothing which can be called—absolutely untrue. The additions or layers to the truth caused by circumstances are, in a way, truths in themselves. Under such circumstances the determination of the original truth is the nicest play of the balanced mode of thinking.

In ancient times writing was scarcely used as a medium of preservation and transmission of Knowledge. The people used to remember the names and deeds of great men which they sent down to their posterity by hearsay method. This method tended to throw

the names of the parents and predecessors of the great men into obscurity with the result that the greatmen came to be considered and worshipped as sons of gods. For instance we may take the case of the Greek warrior Hercules. He was a great warrior. He has conferred great many boons on the Greeks. He is considered by them to be the son of Jupiter and Alecmena. Jupiter means the chief god, and Alecmena must have been an equivalent of the word *alakshyamanas* (अलक्ष्यमनस्) which means 'an uncontrollable mind'. Thus the expression "a son of Jupiter and Alecmena" means a heroic soul. Some historians have now come to consider that this Hercules must have been 'Harikulaj' or born in Harikula which is the family of Shri Krishna of India. We have to see in this article whether the Jaina Purānas throw any light on this subject.

Beyond the snow-clad region (Haimavata Kshetra) which lies to the north of India there is an extensive region called Harikshetra (हरि क्षेत्र) by the Jainas. This region obviously means central Asia. The researches made upto now show that the people of Central Asia began first to migrate from that part of the continent to other places either due to abnormal increase in population or to some other causes. The families in Harikshetra (Harikulas) went out in search of better places for their residence and maintenance. Out of them some went westward to Greece where they settled down. That country was already inhabited by other people called Dragons or Nagas with whom the Hari families had to fight severely in order to get entrance into and residence in that land. Among those fighters Hercules was the greatest and the bravest man whose actions are lovingly remembered by the Greeks upto now.

The Jaina Harivansa Purāna tells us that an adventurous warrior named Harivibhramu (हरिविभ्रमु) came from Harivarsha into India. In his wanderings he reached the city of Champāpuri in East India. At that time there was a dispute between various claimants to the throne of Champāpuri the king whereof had died without any issue. In order to avoid bloodshed the wise people of the city found out a remedy. They settled to end the dispute by crowning as king the person who would be garlanded by a trained she-elephants. Fortunately Harivibhramu was present at the ceremony and he was garlanded by the she-elephant. Thus he secured the throne of that city without any trouble on his part. He called himself Hari and as

he came wandering he came to be known as Harivibhramu (हरिविभ्रमू) i.e., wandering Hari. With regard to this the following verse occurs in Harivansa—Purāna

हरिक्षेत्रभोगभूमिसा आला  
महोनि हा हरिवंश आला  
हा हरि विभ्रमूपासूनि विस्तारिला  
जिनदास नामा म्हणे

॥ २८ ॥ अध्याय ८ हरिवंश पुराण मराठी.

Harikshetra bhogabhumisi ālā  
Mhanoni hā Harivansa jhālā  
Hā Harivibhramupāsuni Vistārila  
Jinadāsa nāmā mhane.

—28—canto 8. Marāthi Harivansa Purāna,

Meaning :—This family was called Harivansa because it originated in Harikshetra the land of enjoyment. This line spread from Harivibhramu. So says Jinadāsa.

Harivibhramu was the founder of the Harivansa family. This family followed Jainism very devoutly. The following are the kings in this line.

Harivibhramu  
Harirao  
Mahagirirao  
Hemagirirao  
Vasugiri  
Sitalnātha Tirthankara

Of these Sitalnātha was the most famous being at once a king as well as a Tirthankar. Many kings followed after him. A branch of this family was established at Rajagrihi whereof one king named Somamina and his queen Padmavati gave birth to Shri-Munisuvratānātha, the 20th Tirthankara from Lord Rishabhadev, in whose tirtha or time the religion of the Arhats spread far and wide in eastern Bhārata and whose disciples took the message of Jainism to the distant parts of the country.

A few generations after Shri Munisuvratānātha comes the time of Shri Rāmāchandra when Jainism was the most influential religion



in Purva-Bhārat there being one-university of Jaina literature as Kaumudipura (कौमुदीपूर) where the two young princes Shri Deshabhushana and Shri Kulabhushana the sons of Kshemankara the king of Siddharthapura got religious training in Jainism. Rāma, Lakshmana, Deshabhushana and Kulabhushana, were contemporaries. These two princely sages came down to Kunthalgiri by the eastern side and began to preach Jainism while at the same time Rāmachandra and others crossed the Vindhya mountains, came to Kunthalgiri and rescued the sages from the tortures of a Bhairava. The Padma purāṇa (पद्म पुराण) tells us that Rāmachandra and his brother Lakshmana have contributed much to the cause of Jainism in a number of places in their forest wanderings; but from Kunthalgiri further, their attention was more focussed towards the search of Sita who was carried away by Rāvana.

Jainism of those days was not the reticent religion of Ahimsa of today. It was a progressive and energetic Samyamadharam (संयमधर्म) or religion of control. 'To assume the responsibilities of Samyama or control' was the language of the valorous people of those days. 'Samyama' means best polished living accompanied with self-confidence. There were, then, several people who went out for the propagation of Jainism at the sacrifice of their lives. The conditions of the Deccan were quite different then from those obtaining in North India. In Northern India long contact and Knowledge of Jainism had created a considerably favourable atmosphere for the spread of Jainism. In the Deccan there lived a fiercer sort of people whose leaders were called Bhairavas one of whom had actually endangered the very lives of Deshabhushana and Kulabhushana. Many brave families had come down and settled in the Deccan near the mount Kunthalgiri for the sake of protecting the religion and the sages. The places where the sages resided and where religion was specially practiced were called Kshetras or holy places. The families which had resided near mount Kunthalgiri appeared to have been entrusted with the sacred duty of protecting religion, religious places and people and they came to be called Kshetrapālas (क्षेत्रपालs) or protectors of holy places. The Prākṛita form of the Sanskrit word Kshetrapāla is chhettavāla (छेत्तवाल) from which the Marāṭhi word (शेतवाल) Shetavāla is derived. At present also there is a Jaina community near and about the shrine

of Kunthalgiri calling themselves Shetavālas who consider the Mount Kunthalgiri a place of pilgrimage. A book in Marāthi has been published in which it is stated that these Shetavālas were originally the inhabitants of Aryakhanda (Ayodhya and Behar provinces) Their gotras which have been published are forty-four in number but it appears that their number must have been still bigger. From all this it appears that the people from Ayodhya and Bihar came to Southern India and settled there. The first people of those families were regarded as the founders of families in token of respect to them for the service done by them to the Jaina cause.

The people coming from Harikshetra or central Asia became permanent residents of the eastern part of India and thence moved down to the Deccan. Some of them went westward to Greece. The effect of this was that there was, for a long time, communication between the ancient Greeks and Indians resulting in having in both these peoples common words and expressions. The people who came to Kunthalgiri started an order of society called 'Kshetrapāla- (क्षेत्रपाल) A word similar to 'Kshetrapāla' was in vogue amongst the ancient Greeks and it was 'Satrapa' or 'Satrapi'. 'Satrapa' is derived from the word 'Kshetrapāla' (क्षेत्रपाल) by different rules. The word kshetrapa (क्षेत्रपा) is an equivalent of the word Kshetrapāla (क्षेत्रपाल) and is derived from one and the same original word. The Prakrit forms of the word Kshetrapa' (क्षेत्रपा) by two different sets of rules become (क्षेत्रपा) chhettava and (सेत्तव) settava. A little Sanskritised form from 'Settavar' (सेत्तव) is 'satrapa' (सत्रप) or 'satrapi' (सत्रपी) In Greek language 'Satrap' or 'Satrapi' means a governor or ruler of a province. It will thus be clear that the word (क्षेत्रपाल) 'Kshetrapāla' is at the root of these two expressions 'Satrapa' and 'Satrapi' and it will explain why there was a special friendly feeling between the ancient Indians and the Greeks.

Dr. Shridhar Vyankatesh Ketkar gives 2300 B. C., as the probable date when the war between Rāma and Rāvana might have taken place. Lord Munisuvratanāth flourished some generations prior to Shri Rāmachandra. If correct information about the kings and important events which have taken place between Lord Munisuvratanāth and Rāmachandra be found out, and it is not impossible for the learned Jaina Pandits, it will be possible to state at last with some accuracy the ages of Lord Munisuvratanāth and the earlier great personages.

# My Impressions about Buddhism in Ceylon

BY

BRAHMACHARI SITAL PRASADJI

Having read some translations of the Buddhist Pali books and having found interesting description of internal ethics mostly resembling those of Jainism, I was induced to stay with some learned Buddhists for sometime in order to gain personal knowledge of modern Buddhism. Therefore I corresponded with the Principal of the Vidyalandkar College, Kelaniya (Ceylon), a few miles away from the beautiful and clean city of Colombo. I reached there via Madras and the southern most coast of India on 14th May last. Only 2 hours' journey in the ship brought me from the Indian shore to the coast of Ceylon island to catch another railway train. Second class passengers are examined in the train by the doctor of the Ceylon Government at Mundapam, a station on the southern seacoast of India and let off, but the third class passengers are required to stay for six days in the quarantine there. Those who have passes from the Ceylon Municipality have to stay only for 24 hours for disinfection, etc. I was given a separate room in the college. I had my food prepared according to Jaina rules by a Madras Digambar Jain Mr. Shikhamani who accompanied me from Madras. He knew Tamil and English. The People of Ceylon do not know Hindi. Most of them speak Sinhalese language. Some know English. Emigrants from Madras speak Tamil also. About eighty percent of the people follow Buddhism. The rest follow Muhammadanism, Christianity or Hinduism. Everywhere in Ceylon you will find Buddhist monks residing in different localities and engaged in reading Pali, Sinhalese Sanskrit and Buddhist books. They remain bare-headed, and shaved, wear yellow clothes like Swetambar Jain saints or Digambar Jain Brahmacharis. In Colombo and its suburbs they are in some hundreds, showing by their appearance their adherence to peace and non attachment. They take food by alms or invitation in day time before or at 12 noon ; afterwards take some drinkables and use betels; some of them take these things at night also. Some are vegetarians, and



most of them take fish and flesh also, if they are supplied to them by the laymen. They use filtered water and are required not to cut even a branch or a leaf of a tree. During the rainy season, they stay at one place like the Jain monks only for the sake of non-injury. They use conveyances. They do not keep money, but are supplied by the laymen, when necessary for conveyances etc. I found very young Buddhist monks of the age of 12 also. The custom of initiating even boys is prevalent there as it is prevalent here among the Svetambar Jains. How far it is desirable is a matter of investigation and consideration. In Colombo there is a grand Buddhist college called the Vidyodaya where about 150 monks reside, while about 500 receive education. I stayed in the Kelaniya College till the 13th of June and was cordially treated by the Principal, the learned Buddhist monk in Sanskrit and Pali, Reverend Dharmanand Therapada and the other learned monks residing there in the Boarding. There are two learned Indian monks, Reverend Rahula Sankrityayana of Bihar and Reverend Anand Kausalyayana of Punjab. Both are learned in Pali, Sanskrit, English and Hindi, the latter in Sinhalese also.

I learnt daily Majhim Nikaya Sutras through the help of Rev. Anand, who himself studied Jain books Dravya Sangrah, Tattvarth Sutra and Sumayasara, with the help of English translation and with my help. He is a perfect vegetarian. Other Buddhist monks learnt Dravyasangrah, Panchastikaya, Niyamasara and a portion of Samayasra which I explained to them in Sanskrit. All of them took great interest in Jain literature. They are very fond of reading Prakrit. Pali more closely resembles Sanskrit than Prakrit. If a Jain monastery with one or two learned Jain Brahmacharis or monks will be opened here permanently, the study of Jain literature will spread very easily. On the 23rd May I saw the Buddhist monk Sadhu K. Ratnasara, the Principal of Vidyodaya College, Colombo and talked on many fine topics of *Nirvana*, *Karma* and *Ahimsa*. On 9th June I talked for 2 hours with the Saint *Narada Maitreya* of the monastery Vajirarama at Bambalapitya Ceylon on different Buddhist topics. Saint Narada is an English knowing scholar and well-learned in religion and is a vegetarian. I had occasion to talk with the Principal of the Vidyalankar College in Sanskrit on many days and was very glad to hear his well-thought-out discourses. In our daily evening walks Reverend Rahul enlightened me on very valuable subjects for usually an hour. On 2nd June I delivered a lecture



on Jainism in Sanskrit at Vidyalankar College. The Principal presided. About 100 monks heard very attentively. The president expressed his great satisfaction. The Secretary of the Study Circle at 33-35, Canal Row, Colombo Fort arranged for three lectures of nine in English on 1st, 8th and 13th June, on Jain philosophy, *Ahimsa* and on the life of Lord Mahavira, respectively. The audience took great interest in knowing Jain tenets. Jain books in Sanskrit Prakrit and English should be sent to the different institutions mentioned above. I have asked my friends to supply some books. Principal, Vidyalankar College has promised to give room to Jain students who wish to learn Pali, Buddhism and Sinhalese. If Jain donors give two Scholarships of Rs. 20 each for 3 years and also pay Rs. 100 for the travelling expenses of each student, it will help a good deal the comparative study of Jainism and Buddhism. Those who know Sanskrit can explain Jainism to the Buddhist monks there.

As far as I got knowledge of Buddhism here I find no difference between old Buddhism and Jainism in respect of philosophy. Both the religions describe *Nirvana* or liberation in equal terms. Buddhist Pali literature has the following famous terms for *Nirvana*—*Nirodho* (cessation of wandering) *Tanha Kaya* (destruction of desire), *Param* (the highest), *Tanam* (the place of safety), *Lenam* (absorption) *Arupam* (immaterial), *Santum* (the peace), *Anankhatam* (unmodified) *Sivam* (the blissful), *Amurtiam* (immaterial), *Suddhusam* (well-realized), *Parayanam* (the best way), *Saranam* (the safe place) *Anantam* (eternal), *Akkharam* (indestructible) *Dukkakhaya* (destruction of misery), *Khema* (safe place), *Kevala* (unsupported), *Apavagga* (Free from 3 classes of riches, desires and piety) *Virago* non-attached) *Panitam* (the best), *Achchutam Padam*, (the infallible-status), *Suddhi* (Purity), *Nibbutti* (liberation). Although a clear description of pure soul is not found in Buddhism, yet the condition of Nirvana as a positive status, peaceful, happy, immaterial and indestructible, etc., is what the pure soul enjoys. As pure soul is realizable so is Nirvana realizable. Destruction of *Rupa* (body), *Vedani* (feeling), *Sanjna* (Perception through senses of mind), *Samthara* (activities which make Karmas), *Vijnanum* (consciousness through senses and mind), is *Nirvana* and this quite agrees with the Jain view that Nirvana is free from all dependent consciousness, feeling of worldly pleasure and pain, any Karmas and any sort of body. In

Buddhist *Sanyutta Nikaya* V 217-19 we find "Nibbana is the resort of Release. Plunged in Nibbana is the holy life lived, with Nibbana for its goal and ending in Nibbana." This passage shows that realization of nibbana is the way to nibbana. In other words realization of pure soul is the attainment of Pure soul. Jainism also says "self-realization is the way to liberation." Almost all the learned Buddhist Monks of Ceylon declare Nirvana to be some thing indescribable and realizable. Not one of them accepts it as *Annihilation*. Way to liberation is described to consist of 8 duties which perfectly agree with the three Jewels of Jainism.

## JAINISM

- (1) **Samyak Darsana** or  
Right view or beleif
- (2) **Samyak Jnana** or  
Right knowledge
- (3) **Samyak charitra**  
Right conduct including right  
activity of mind, body &  
speech & self-concentration.

## BUDDHISM

- (1) **Samyak Darsana**  
Right view
- (2) **Samyak sankalpa**  
Right aim
- (3) **Samyak vacha**  
Right speech
- (4) **Samyak karma**  
Right action
- (5) **Samyak ajivi**  
Right living
- (6) **Samyak vyayaim**  
Right effort
- (7) **Samyak smriti**  
Right mindfulness
- (8) **Samyak samadhi**  
Right contemplation

Just as the jains believe that *Sthavara* the immobiles and *Trasa* the mobiles should not be hurt, the Buddhists also believe and describe this in the same terms of *Sthavira* and *Trasa* in *Sutha nipata Dhammika sutta*.

There is difference only in outward conduct of the Jains and the Buddhists specially with regard to dressing and eating. Jain *nirgrantha* Digambara saints remain naked. Buddhist literature is not against the monks wearing dress. Jainism advises total abstention from flesh-eating for saints and *Sravaka*, i.e, vowful laymen. Pali literature is silent on the point, although a sanskrit Buddhist work called *Lankavatara sutra*, a translation of which was done in the

Chinese language in A. D. 443 ; in its 8th chapter strongly forbids flesh-eating for any follower of Buddhism. I have come to know that this book is recognised as authoritative by the Mahayana class of Buddhists but not by those of *Hinayana* class. *Mahayana* followers are mostly found in China and Japan. Ceylon and Siam belong to *Hinayana* class. From the passages of Pali books read by me. I cannot believe that Goutama Buddha himself could have taken flesh or have been in favour of it. Anyhow it is perfectly clear that flesh-eating is a cause of the destruction of the poor dumb creatures and therefore the followers of Buddhism who take the first vow of non-injury can better follow this vow, if they refrain from accepting any kind of fish or flesh. If Scholars with unprejudiced mind read both the Jain and Buddhist literatures and carefully go to the depth of the original doctrines they will find that whatever gulf exists at present between Jainism and Buddhism can very easily be removed and that both of them are really one and the same religion in two different garbs.

There are many Buddhist beautiful temples and *stupas* throughout Ceylon. The images are in meditative posture like those of the Jinas only with the difference that the former have signs of clothing on. I saw most of them built of a strong kind of clay and then coloured with different colours. Glasses are placed in front of them so that dust may not enter. The people do not bathe these images but worship them from a distance, place lotuses and other flowers in front of them, and burn incense and light candles. At Kelaniya there is an old temple on the bank of the river *Kalyani*, in which there is a beautiful image of the Gautama Buddha 18 cubits long in lying posture at the time of Nirvana (as they call it). Colombo proper has got many beautiful temples. Every college and monastery, has got a *Stupa* and a temple. Colombo is a nice city, very clean and more beautiful than Bombay, the best city of India. The roads and lanes are very sound and well-repaired. Even the suburbs and the villages have good roads like those in the towns. Everywhere it is green. Cocanot trees are abundant. Ponds full of lotuses are seen here and there. Buildings on the sea-coast are very nice and good-looking. The Municipal administration seems to be good. No dirt or filth is found anywhere. In Colombo city there are about twelve Jain Swetambars of Cutch with families. A few

of them are big rice merchants. I met two of them who have got religious bent of mind.

(1) Messrs Nanji Shanji, 105, Prince Street.

(2) Seth Popatlal Javerchand, 23, Second Gobes' Lane Colombo.

### NUWARA—ELAIYA

Having left Kelania on 14th morning I went to the most beautiful hill of Ceylon by rail. It is 135 miles from Colombo and is 6240 ft. high. On the way I saw towns and villages with Buddhist temples and monks. The scenery of cocoanut, rubber, and tea plants, ponds full of lotuses, falling of water from the mountains, of the series of mountain peaks is so beautiful that it cannot be described. Simla and Darjeeling cannot compete with it. Nurwara Elaiya looks like a heaven with very nice roads, houses and gardens. There is a big lake on the top, the road is laid on its bank. Here also we find Buddhist monastery with learned Buddhist monks. The image in the temple is in a meditative posture and is very attractive. Close to the temple, a beautiful image of Krishna is also placed for the sake of the Hindus living here. Here you will find very nice looking *Ashoka* trees with red big flowers scattered here and there. Some five miles from the Railway station, there is a place called *Sita Elaiya* because of *Sita*, the wife of *Rama* who was kept there when she was brought by *Ravana*. I visited the place. It is on the bank of a water-fall with many scattered *Ashoka* trees. The Hindus have placed some images under a small roof.

If Ceylon is the *Lanka* mentioned in the Jain and the Hindu scriptures, then this must undoubtedly be the spot of *Sita's* residence. It is rich with indescribable natural beauty.

### KANDY CITY

I came here on the 15th and left it the next day. It is the most beautiful old city of Sinhalese Buddhist Kings who ruled here from 1300 A. D. to 1800. In the centre of the city there is a very nice lake 2 miles long and 46 ft. deep with nice buildings and roads on its banks. Here I visited the following old Buddhist temples (1) *Gedige Vihara* (2) *Dilram Malegaon* (3) *Gangoran Vihara* (4) *Digal-darna Vihara*. *Gedige* was built in 1532 by a Buddhist King. The image of Buddha is 3 cubits high in



sitting posture of meditation. Dilram is a very big building. It contains a tooth of Gautama. Gangaram contains a standing image 11 cubits high with hands raised upwards. It is a stone image and is very attractive. The last temple has the image of a lying Buddha in Nirvana 18 cubits long. On the way, I crossed *Mahaval Ganga* and saw elephants being bathed by their servants. I was astonished to see a child elephant opening his mouth, so that the servant may properly clean it. At Kandy, there is a big public library and a small museum containing old things of Sinhalese Kings. Many implements, pots and old cloths of *Khaddar* show the old craftsmanship of Kandy. Now the Ceylonese have forgotten spinning and weaving.

### DAMBAL

Travelling about 50 miles by motor, I came to a hill called Dambala, just like that of Sravan belgola, Mysore. It is half a mile high. Steps are being made. Going on the hill, we find all round green forests and many hill-peaks. Here are fine caves in which images in meditative, standing and sitting postures are installed. Images 18 cubits long in lying posture are in 4 caves. All the images are more than one hundred and are very interesting. There is nice painting on the roofs of caves. They appear just like the Jain caves at Ellora (Hyderabad Deccan). At one time this hill must have been the resort of many meditating saints. This day I saw thousands of pilgrims, men and women worshipping with flowers and bowing in the same way as the Jains do.

### ANURADHAPURA

Travelling by motor 49 miles I came to Anuradhapura the oldest Buddhist place in Ceylon. It was the capital of Ceylon Kings from 437 B. C. to 1000 A. D. It is said that Raja Vijaya of Gujrat, Latadesha landed here in 437 B. C. and established the Sinh dynasty. The fifth King was Mutasiva 367, his son *Tissa* was very famous. In his reign *Mahendra* monk, the son of Raja Ashoka came to Ceylon and established at the hill *Mihirtale*, 9 miles off Anuradhapur. He and *Sangha mitra* nun, the sister of Ashoka preached Buddhism here. Till 200 B. C. Jainism also was flourishing in Anuradhapur. There were Nirgratha monks, as is evident from the Buddha scripture, *Mahavamsa*. In its 33rd Chapter it is stated that once there was a fight among Sinhalese King Mahikala and other local,

rajas A Nirgrantha named Giri (or Abhaya giri) (whether saint or layman) exclaimed 'mahakala is fleeing away'. Mahikala having heard this, pledged that he on his victory would drive Nirgranthas out and build Buddha monastery in the place of their residence. He became victorious and then he drove them out and built *Abayagiri Vihara* at that place.

The Pali text is as follows:—

Tam diswāna putāyantam Nigantho Giri nāmako,  
 Palāyati mahikāla sihaleti bhusamravi,  
 Tam sutānu maharājā Siddhe mana manorathe,  
 Vihāram eltha Kāressam ichchevum chintaitadā,  
 Dathikam Damalam hitvā sayam rajjam akāraī,  
 Tato Niganthāraman tam Viddham setvā mahīpatib,  
 Vihāram Kārātiltham devādassa Parivenikam,  
 Mahāvihāra patthāna dwīsu Vassa satesucha.

I visited the following old *stupas* and temples which are scattered within 5 miles.

(1) *Ruvanveli Pagoda* (2) *Minisevita Pagoda* (3) *Isara raine maniya Hill* (4) *Abhayagiri* (5) *Jetavana pagoda* (6) *Lankaraina Vihara* (7) *Tripurām Vihāra* (8) *Bronze palace* (9) *Peacock palace* *Ruvunveli Pagoda* is a very high and grand *stupa* 160 cubits high. It was built by Raja Dutagāmini 2000 years ago. Some work on the top was going on, for that 250 steps were bound. To help in the building work, each man and woman took one brick in the hands and placed on the top. Below the step, there are two beautiful temples with nice Buddha images with statues of the king who built it. There is golden water on the images.

There is a stone image of King Drutagāmim in front of the *stupa*, with folded hands. Bronze palace is broken now, having hundreds of stone columns. Peacock Palace has Bodhi tree and a Buddha image 10 cubit high in standing posture. *Isorarainge-manija* is a hill where the monks used to meditate. It is on the bank of a great lake 6 miles square like a sea, built by king Tissa. Its beauty is indescribable. There are some broken temples near *Abhaya Giri*, they appear to be remains of Jain temples. It is the place where the Nirgranthas lived.

In *Lankāraina Vihara*, there are images of Buddha and of the two special disciples *Sariputta* and *Maudgalayana*. This was the day

*Jetha sudi chaudasa* the memorable date of the landing of Mahendra saint here. Lacs of Buddhist pilgrims assembled here. I saw them visiting these places bare-footed with flowers. They pay homage bowing like the Jains. They sit in groups and recite prayers *namo arahantanam namo buddhanam* etc. I saw the members of one family with flowers in hand going to worship under a roof of cloth very respectfully. Women dress themselves in simple clothes and wear no ringing ornaments. They looked simple, devoted and full of reverence and deeply attentive to worship only. Generally women and men while travelling uttered the word "*sadhu sadhu*." I was impressed with their devotion. If any one asked 'what for are you going', they replied we are going for *Vandana*. It appeared to me as if all these were Jain pilgrims. The next sacred day is *Vaisakkha sudi chaudesa*, the date of the birth, enlightenment and Nirvāna of Gautama. I saw Buddhists worshipping in thousands on this day at the Kelaniya temple. At different places Buddha monks recited sermons to the laymen and advised them to take pledges of non-injury etc, vows. People sitting with folded hands accepted them gladly. In these two fairs whether at Anuradhapura, Dambala or Kelaniya I did not find any sight of fish or flesh or even any smell of it.

Everywhere cleanliness and odour of flowers was apparent. In these sacred days people light their temples and arrange many *Dana Shalas* where anyone is supplied with sweetmeats and fruits and flowers freely as charity. Sermons are arranged for 2 or 3 days.

### MIHINTALE HILL.

By motor I visited this sacred hill also. It is about a mile high. There are many ruined buildings. Especially notable is the standing and peaceful image of *Mahendra* with one hand held up. There are several other old places in Ceylon like *Pallanarwa*, Adam's peck. I had no time to go to these places. Ceylon island is 25332 square miles in area with a population of 44 lacs. There is no child marriage. Girls are married about the ages of 20 and boys about 25 or 30. There are no Buddhist nuns in Ceylon.

I left Ceylon on 17th night. Jains should visit Ceylon with religious motive and have peaceful discourses with the learned Buddhist monks. I was very much delighted by my stay in Ceylon for a month.

# BOOKS RECEIVED FOR REVIEW

## SANSKRIT.

1. **Sri Kalubaktamara Stotra**  
by Srīman Kanmull Swamiji.
2. **Syadvada Manjari**  
by Kalikala Sarvagna Sri Hemachandra Acharya.

## ENGLISH.

3. **Jainism in North India.**  
by Chimanlal J. Shah. M.A.
4. **Hindu Culture**  
by K. S. Ramaswami Sastri, B.A., B.L.
5. **My Sojourn in England**  
by Major B. D. Basu, I.M.S.
6. **Success in Business**  
by A. C. Ghose, M.A.S., M.R.A.S.,
7. **The Life of Sri Ramakrishna**  
by Romain Rolland.
8. **Hand book of Snake-bite**  
by Paresh Banerji.
9. **Economics of Khaddar**  
by Richard B. Gregg.
10. **Best Short Stories of India**  
Two Volumes.
11. **Rock-cut Temples around Bombay**  
by K. H. Vakil, B.A., L.L.B.
12. **The Feast of the Crystal Heart**  
by Uma Maheshwar.