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THE JAINA GAZETTE

VOL. XIX }
No 2.

MADRAS,
FEBRUARY 1923.

{ WHOLE
{ No. 212

**Nor love thy life, nor hate ; but what thou liv'st
Live well ; how long or short permit to heaven.**

Milton.

Shri Vijayadharmasuri Memorial at Shivpuri (Gwalior).

The Great Jain Scholar of World-wide Fame.

Shivpuri, the favourite abode of the mighty God Shiva—now the summer capital and Sanatorium of the Gwalior State witnessed a very interesting and in some respects a unique ceremony on the occasion of the installation of the statue of the late Jain saint and scholar Vijayadharmasuri during the month of February 1923. Not only the Provinces of India seemed to vie one with the other in offering their tribute of respect to the deceased but the West also through a few select representatives evinced a keen interest in the ceremony. The occidental and the oriental, the Jain, the Hindu and the Parsi, in fact all the seekers after one truth through seemingly different routes met at a place which has a charm of its own.

One need not be at a loss to know why the late homeless Jain scholar who had established a home in the heart of almost every province to which he had travelled always on foot came here to Shivpuri to establish his eternal home and to forge an indissoluble connection therewith. The reason is not far to seek. Though

apparently a follower of Jainism he was in reality a lover, a propounder and promoter of all the religions of the world, as his study of so many literatures, languages and religions very easily and assuringly proves. He could not have selected a better place. A lover of all religions could not and should not have allowed his body to rest in a place of one or two religions only.

Maharaja Scindia's tolerance—we should rather more earnestly say his love of all the religions of the world—is too well-known to need a mention here. Yet suffice it to say that even in the temple dedicated to his mother at Shivpuri, there is a Mohammedan mosque while quite close to his palace at Lashkar, the capital of the State, all religions are represented side by side one near the other, through Gopal Mandir, Ahmed Shafi mosque, the Theosophical Lodge, the Sikh Gurudwara and the Church. We cannot but admire the introspection in selecting such a site for his last resting-place of the Jain saint. This very selection is one simple and clear proof of love which the deceased entertained for all the religions of the world.

In a very picturesque plot of ground presented by H. H. the Maharaja Scindia there stood a Shamiana teeming with profoundly respectful and loving admirers of the departed saint. Males and females, Indians and Europeans, the rich and the poor, the high and the low, were all present there. The august ceremony lasted for many days.

On the last day of the ceremony very learned, eloquent and thought provoking speeches were delivered among which those of Dr. Winternitz, Mr. Nariman, Mr. Harisatya Bhattacharya, Dr. Kibe, Mr. R. S. Mathur and others deserve special mention.

We are told that the deceased Jain saint propounded the Jain religion not for the sake of making converts but for inspiring love of truth for the sake of truth. He was in intimate touch with German, American, French and English scholars of oriental learning. The West recognised him to be a saint very liberal in views, most orthodox in his search after truth and untiring in his efforts to enlighten all those that came into direct or indirect contact with him. The deceased, to all intents and purposes, was a Seer, a Sage, a Scholar a Savant and a Saint all rolled into one.

We congratulate this revered city of Shivpuri which the departed great specially chose to shuffle off his mortal coil.

The following speeches were made on the occasion of *Pratishtha* ceremony.

The Speech of Dr. Winternitz.

"It is a rare privilege and a great happiness to me to be able to pay homage to the memory of the great saint and the great scholar who has passed away into that eternal peace which only saints desire and attain to.

Jain scholars have always been distinguished by their broad-mindedness, as is shown by the fact that they have not restricted their literary efforts to their own religion, but have also taken the greatest interest in general Sanskrit literature and science.

I need only remind you of the great monk Hemachandrasuri in the 12th century who has worked in nearly all departments of literature, both Sanskrit and Prakrit. Our great Acharya Vijayadharmsuri went still further in his broad-mindedness. He extended his interest not only to Sanskrit and Prakrit literature as it is studied in the East, but also to the efforts of Western scholars in the field of Indo-logical studies. He well appreciated the critical and historical methods followed by the scholars of the West, and did every thing in his power to facilitate their labours.

It is not so very long ago that people in the West knew very little of Jain religion and still less of Jain literature.

A prominent American scholar has even said that the Jains have no literature worthy of the name. He said this nearly thirty years ago. I am sure, he would not repeat this statement to-day. For every scholar in Europe and in America is now aware of the existence of a vast and valuable Jain literature, both religious and secular. But that this change has come about, that the knowledge of Jain literature and the interest in Jain religion are spreading more and more in the West, is in no mean measure due to the insight as well as to the sympathies and energetic efforts of the late Acharya.

He saw what many of the orthodox Jains do not see even to-day, that it is no use storing manuscripts in private libraries and

temples without making them accessible to scholars, and he knew that in these days of the printing press books have to be edited, to be printed, to be published in order to be read and studied.

He was keen-sighted enough to see that it was for the good of the Jain Dharma itself, if its sacred books were made accessible to all students of *Indian religion*, to all students of *comparative religion*, and indeed to anybody and everybody interested in the great ideas and ideals of the world. Need I mention his series of Sanskrit and Prakrit works in the Yashovijaya Grantha Mala ? Need I refer to his generosity and disinterestedness in supplying libraries and individual scholars in the East and in the West with books and Mss. ? These things are well-known to all of you, they are known to scholars in the East and in the West alike.

And if I offer to his memory the tribute of gratitude which I owe to him, I have no doubt that I express also the feelings of the numerous Western, and more especially German scholars who have profited from his ever ready helpfulness and kindness.

Like his great contemporary, the Poet Rabindranath Tagore (who, I may say, greatly regretted to be unable to attend this Pratishtha ceremony), the Shastra-visharada Jainacharya Vijaya-Dharmasuri, too, was convinced that the progress of science depends on the co-operation of Eastern and Western scholars. When the members of Vishva-Bharati, the University of Rabindranath Tagore, to which I have now the honour to belong, meet in their Parishat, they express their ideal in the words :—

*Prachi cha praticheti dve dhare vidyaya dhvabyametabhymu-
palabhym kyam satyasyakīlalokasrayabhutasyeti na saṅkalpah:*

This ideal was also that of the late Acharya. And this ideal was the foundation of his friendship with so many Western scholars, and it was only a just acknowledgment of his services to Western learning that he was made a honorary member of the German and other Oriental Societies.

I myself have been in correspondence with the Acharya for at least 20 years, and have to thank him for kind help and sympathy. Let me read to you only a few lines from his letters of the last two years :—

"It is quite natural (he writes in a letter of 7th March 1921) that every-body should help his colleagues and specially in these times".

Again in a letter of 26th July 1921 he says: "Any help from us in the field of literature will be most willingly given."

And in one of his very last letters (April 24, 1922) he points out to me that there is so much of Jain literature in the Indian vernaculars which he hoped to show me on my expected visit to India, and adds: "I will try to render you any amount of assistance in the subject at the time of your next work on Jain literature."

In his last letter written on July 21, 1922, from Shivpuri, he wrote to me that he had been ill, but felt better and hoped to recover his health soon again. He was looking forward, he wrote, to my visit which I had promised him for the autumn. I, too, had been looking forward to this visit, and had hoped that I should be able, on coming to India, to offer my heartfelt thanks for all his kindness to the Acharya himself personally. This was not to be.—

*Hi samsarasahavachariyam nehanuragarathavi
Je puvvahne dhitta te avaramhe na dhisanti.*

("Such, alas, is the nature of Samsara. Even those who full of love and affection was seen by us in the morning, are not seen again in the afternoon.")

But it would not be meet to give way to feelings of regret and sorrow on the death of one of the great and good. For great and good men who have passed away from this earthly life, are not really dead to us. They live on by their example, by their noble deeds—by that *karman* which even the Sadhu does not shun,—they live and will live by the work they have achieved for the good not only of the living, but for generations to come.

Na hi Karma Kshiyate.

For a deed, a good deed does not perish. By the *karman*, by the good work, the great Jainacharya Vijaya-dharmasuri has done for mankind, his memory will live on, even when every trace of this or any image of his earthly body will have disappeared. And beautiful as this Temple is, he has built for himself far more beautiful temples in the hearts of his disciples, in the hearts of his friends and fellow students not only in India, but all over the world.

Mr. Bhattacharya's Speech.

This august congregation is assembled to do honour to the sacred memory of Vijayadharmasuri, the great Jaina Acharya : for he is said to have died some months ago. But when this sad news was sent to me by the worthy Upadhyaya,—something like a wired thought came into my mind.—Is the Acharya really dead? You know what a great man he was,—great not simply as an erudite scholar and liberal-minded man but as a saint who did truly realise his self. Let we people, who did not know the aims and capacities of our life, who cannot answer who we are, wherefrom we come and whereto we go,—call ourselves alive and the Acharya dead! Never. Never wonder when I say that the great Acharya is living still,—living in a truer sense than that we are said to live! for, his was a life which was living a life, so to say, and can never die! Life, as Mr. Herbert Spencer would describe it, consists in a successful adaptation of one's self to the surrounding circumstances. I will simply present one aspect of the Acharya's life, and show how it was a ready adaptation and happy reconciliation.

In India, the problem of problems in modern days has been.—How are we to meet the rushing side of Western civilisation that threatens to carry every thing before it. On the one hand, we have the great Indian Ideal of Life,—as Thomas Carlyle says,—“It is only with Renunciation that life, properly speaking, can be said to begin,” On the other hand, there is the European view of life,—that we must boldly and cheerfully live this life with all its drawbacks and demerits and must make it better. These two views regarding the Ideal Life are not easily reconcilable and it seems that “the East is East and the West is West and the two shall never meet.” Nevertheless, we must have some sort of mediation, because our existence and persistence as the Indian nation depends upon it. And there have been various attempts towards such a reconciliation. One of them is,—as you all know,—that we, the Indians, must try to forget ourselves as much as possible and perhaps as often, as possible,—and be thoroughly anglicised in our thoughts, habits and manners. On the other hand, there is the Ultra-Indian view,—that it is the Europeans

who are to come down and be Indianised not only in their thoughts but even in matters, social and religious. Experience and common sense will show the absurdity of both these positions.

If, then, it is to be seen how these two types of civilisation are to be reconciled or in other words, how the Indian is to adapt himself to the European civilisation, I would point you to a study of the life of Vijayadharmasuri. On the one hand, he is the ascetic Acharya of the strictly orthodox type,—the living personification, of the great Indian Ideal. On the other hand, his indefatigable energy in helping and encouraging scholars, in the collection, preservation and utilisation of matters of historical, epigraphical and philological interest, betray in him a spirit which is more European than Indian.

Such was the life of Vijayadharmasurai,—a living life, consisting in successful adaptation and happy reconciliation. I shall not discuss how like the celebrated doctrine of the Syadvada, could be a combination of apparently opposing principles. I shall simply say that he adapted what were best in each repudiating what were obnoxious parasites there.

One word more. The statue of the Acharya has been established in a right royal way. And I understand, the construction of the Hall and the Temple will soon be complete. But have we examined if our Heart is wide, all embracing and pure as the yonder marble-Hall,—and our own self, is like a Temple where the noble Ideal of Vijayadharmasuri can be decently established? If so, our doing honour to the memory of the Acharya has been real and sincere. If not,—well,—all this singing and dancing and auction-bidding have been worse than useless.

I hope, every one present here will seriously ponder over this.

Mr. Nariman's Speech.

I have not come here to say anything unique, save in so far as my statement relates to my experience, as a Zoroastrian, of a saint of the Jain faith. The late Acharya's most distinguishing characteristics were his unqualified tolerance and logic of astounding impressiveness. His persuasive power was immense and almost irresistible. Though a captain of his creed he made not the slightest efforts to win proselytes, and was himself ready to imbibe

fresh knowledge. As regards his cogent reasoning in support of any argument he might fairly be compared to Gladstone of whom it is stated that if he tried he could make even an innocent person feel guilty of an imaginary crime. In this respect, the great Jain saint bore a strong resemblance to Imam Ghazali about whom his contemporaries relate that if he chose he would make his listener believe that the column of the mosque against which he leaned was made not of brick and mortar but of gold. The Acharya's tolerance manifested itself in deverse ways, in none more emphatically than in the generosity with which he lent to scholars not only valuable printed works from his library but invaluable palm leaf and paper manuscripts which some of his orthodox co-religionists would not allow a Parsi to look at. This large-heartedness had its own reward. Western scholars found in him at once a guide of vast erudition and an enlightened agent who purveyed the instruments of rare knowledge. As a student of comparative religions I have come across numerous heads of different faiths but I have yet to encounter a spiritual leader who surpassed Vijayadharmasuri in courteousness, urbanity and a sympathetic desire to survey transcendental problems from the standpoint of honest opponents. Accordingly although he was primarily and essentially a preacher, preceptor and saint of the Jain religion and philosophy, he became a greater verifier of the sons of India than many a political leader who have avowedly laboured at India's unity. And the illuminating example of the late Acharya inclines me to the view that, regard being had to the fierce, religious divergencies in our great country ultimate union and harmony will be achieved with much greater celerity by tolerant intellectuals like the disciples of the stamp of Upadhyaya Indravijayaji and Vidyavijayaji than by the professed apostles of union who neglect to take count of the religious forces and the potentiality of spiritual resources of our Aryan motherland.

Jayaji Pratap.



Pramana-naya-tattvalokalāmkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M. A., B. L.

(Continued from page 19 of Vol. XIX No. 1.)

Sutra 8.

A Saying consists of Letters, Words and Sentences.

Commentary.

This indicates the nature of a Section, a Chapter etc., in a book also.

Sutra 9.

Letter-sounds e.g. A etc., are atomic.

Commentary.

'Atomic' means that sounds are produced by atoms called the 'Bhasha-Vargana'.

The 'Yajnikas' (the followers of the Sacrificial cult) contend that Sound is not non-eternal and atomic (as the Jainas urge) but is eternal. Their reasons are as follows :—1. *Pratyabhijna* points out that we have the self-same 'Ga' (the third consonant letter-sound in the Indian Alphabet),—the feeling that it is that self-same 'Ga'—whenever we come across 'Ga'. 2. There is the *Anumana*,—Sound is eternal; because it is audible; like 'the Essence of sounds'. 3. *Arthapatti* shows that unless Sound be supposed to be eternal, we cannot utter it in order that others may hear it. The Jainas criticise each of the three positions in the following way.

1. *Pratyabhijna* rather shows that Sound is non-eternal. Unless something is non-eternal, you cannot say subsequently, that it is that self-same something. Even the statement, 'I am that identical self' is possible only if the self be supposed to be non-eternal and subject to change, in some sense. Then again, the *Pratyabhijna* that it is that self-same 'Ga' (if taken literally) is a fallacious form of *Pratyabhijna*, as it is opposed to both *Pratyaksha*

and Anumana. Pratyaksha shows that a particular Sound has both origination and decay. You cannot say that a Sound is eternal; that when it is said to originate, it only becomes explicit; and that when it is said to perish, it only enters into the implicit condition. Because this argument would make all things e.g. a Pitcher eternal. You cannot distinguish the case of the Pitcher, by saying that there are visible causes of the origination and of the decay of the Pitcher (viz., the potter, his wheel etc.) For, in the case of a Sound, we have similar determining causes viz., the activity of the palate etc.,. If it be contended that the activity of the palate etc., are not the causes of the genesis etc., of a Sound but are the causes that make it explicit, the answer is that the Potter, his wheel etc., need not be supposed to bring into existence the Pitcher but only to make it explicit. Now, how do you account for the Pratyaksha that a Sound has both origination and decay? The fact of becoming explicit and the fact of becoming implicit cannot account for our belief in origination and decay. When a Pitcher becomes visible owing to Sunlight being thrown over it, we do not say that the Pitcher originates them; nor do we say that the Pitcher is non-existent when it remains invisible (i.e., in an implicit condition) in darkness. It may be said that we do not call the Pitcher non-existent then, because it can be touched then. What then? When a thing is not explicit, there must be some evidence of its existence, even then; otherwise, it is non-existent then. Now, when a Sound is said to be in an implicit state, in what form does it exist then? If it be said, that it persists in the form, 'Om', we may say that as there is no evidence for it, we may say that the Sound is non-existent then. Thus, the alleged Pratyabhijna is opposed to Pratyaksha.

Then again, the Pratyabhijna under consideration is opposed to the following argument (Anumana):—Sound is non-eternal; because it has the characteristics, Intensity, Lowness etc.; like Pleasure, Pain etc.,. You cannot object to the argument by saying that the characteristics do not pertain to the *Sabda* (Noumenal sound or sound-in-itself) but to *Dhvani* (Phenomenal Sound) which expresses the former. What, then, is the *Dhvani*? If you say that the *Dhvani* consists in peculiar Air of the palate, the question arises: How can the

characteristics of the Dhvani be applied to the Sabda? For Dhvani is Air and as such, is not audible and its characteristics also cannot be audible. If you say that Dhvani is something audible which expresses the Sabda, and has the characteristics, Intensity etc., and is non-eternal, we say, the position is not proper. For it is the Sabda which has been defined as something audible; if you say that Dhvani also is audible, you must hold it to be exactly identical with Sabda and not as something (different) expressing it. Besides,—the question is, How does the Dhvani express the Sabda?

1. Does the Dhvani give rise to a form, different from the Sabda? In that case, the Sabda becomes non-eternal, as its nature becomes subject to change. If you hold that the form is but a mode which has nothing to do with the substance underlying it,—then it is evident that the Dhvani does not express the Sabda. If it be said that the Dhvani would still express the Sabda, because it is connected with the latter, we say it is impossible. The connection between the Sabda and the Dhvani cannot be one of contact because the latter is not a substance. And if that relationship be held to be one of Samavaya (intimate relationship), it is evident that there can be no generation of a Mode out of the Sabda, unless the nature of the Sabda is substantially modified. (2) Does the Dhvani remove what envelopes or suppresses the sabda or its organ? In that case, if one such obstacle is removed, all the Sounds should be audible at once. You cannot say that each Sabda has its peculiar obstacle; and its audibility means the removal of its peculiar obstacle. For all sounds are but sounds and have one and the self-same Ears as their organ. This shows that there cannot be different obstacles to different sounds and that one and the same obstacle is the obstacle to all the sounds. Even admitting for argument's sake that there are different obstacles to different sounds, in what way is the obstacle to our particular sound removed? Is it removed wholly? If so, all persons would hear the sound at once. If it is removed partially, how would a person hear the whole of a Sound? Besides, this leads to the position that a Sound has parts. Thus it is unreasonable to hold that the characteristics, Intensity etc., pertain to the Dhvani which expresses the sabda and not to the sabda itself.

2. The *Anumana*—Sound is eternal; because it is audible; like 'the Essence of being sound'—is not correct. For, here is offered something which also is audible,—“One who would like to have beautiful reputation should seek the hands of his own mother; should murder the Brahmins; and should drink wine, if he would like to go to Heaven.” If you say that such a statement is eternal, it must be held to be authoritative injunction, disobedience of which is a sin. Then again, a sound is sometimes Loud, sometimes Low, sometimes Intense, sometimes Soft, sometimes Sonorous sometimes Harsh; if these characteristics were eternal, we would have them always in their respective pitch. If you say that a particular pitch becomes explicit only at times, you do not explain how opposite forms of pitch do reside in the self same Sound. Then again, the Example,—‘Like the Essence of Sound’—is useless so far as Prabhakara is concerned, because he does not admit that there is any Essence of Sound. Prabhakara puts the argument in the following way: The particular ideas, arising from the sounds ‘Cow’ in different places and at different times are expressible by the one sound, ‘Cow’;—because what is generated is but the idea, corresponding to the one sound, ‘Cow’;—like the particular idea, arising from the sound, ‘Cow’, uttered to-day. Strictly speaking, this *Anumana* is wanting in a real *Pratibandha* or Reason; and hence an argument of this nature can as well prove the eternity of ‘the flash of lightning.’

3. The argument based on *Arthapatti* may be thus stated: A word is related to the object it signifies. When a word is used, it must be understood to signify that object. Now, if the word (Sound) is held to be momentary, its use for others becomes impossible; for the word with its relation to the Object has already perished when it is being used for others. The Jainas point out that this argument is utterly unsound; for it would lead to the doctrine of the Eternity of the Object also. Then again, the word, ‘Go’ (Cow) now signifies (the cow, named) ‘Bahubya’; the word ‘Go’, is related to ‘Bahubya’. How, then, can the word, ‘Go’, signify (the cow, named) ‘Saballeya’? If you say that the word ‘Go’ signifies only the ‘Samanya’, or the general Essence, underlying the class, Cow, we may say that what we understand by

'Go' is not the General Essence but an object having both a General and a Particular aspects. It is contended that just as the general Essence, Smoke, indicates Fire in the Hill, so does the word signify the object. The Jainas point out that this position makes the word, a *Samanya* i.e., a Universal. In what, then, does this Universal consist? Is it the Essence of Word or the Essence of the word, 'Go' or the Essences of the successively uttered letter-sounds, 'Ga' and 'O'? In the first case, no (particular) Object will be understood when the word, 'Go' is uttered, because all words have "the Essence of word" in common. Secondly, we may say that there is no such thing as "the Essence of the word, 'Go'," for we cannot conceive of either the 'Ga sound' or the 'O sound' which may serve as the abode for that. The third alternative theory is true in some sense; but all 'Ga'-sounds cannot be said to be identical.

The Jaina commentator points out that the 'letter-sound' 'Ga', in each of 'Garga', 'Bharga', 'Varga', 'Svarga' etc., is different. It may be contended that the letter-sound 'Ga' is perceived to be different in these cases, not because the real 'Ga'-Sound-in-itself is different but because its phenomenal expressions are different in each case. The Jaina reply is that this theory implies that there is but one ultimate letter-sound underlying the varied letter-sounds, 'A', 'Aa', 'I' etc., You cannot say that there need not be any such one ultimate sound,—on the ground that the identity of all the letter-sounds is not perceived like the identity of all the the particular 'Ga' sounds. For, so far as the varied letter-sounds, 'A', 'Aa', 'I' etc. are concerned, there may be said to be identity in them, as they are all but letter-sounds. It may be contended that in the letter-sounds, 'A', 'Aa', 'I' etc., difference is perceived but not so, in the 'Ga'-sounds in 'Garga', 'Bharga' etc., as the 'Ga'-sound in each of these originates in the self-same or similar part of the utterer's body. The Jaina commentator points out that the self-same letter-sound may originate in different parts of the utterer's body. Thus the 'Ha'-sounds in "*Saharsham Heshante Harihariti Hammiraharayah*" come from the throat while the 'Ha'-sounds in "*Vahni*" and "*Jihma*" etc., come from the breast. It may be said accordingly that the 'Ha-sounds' in the two sets of

cases are different. And then, it is not true that no difference in 'Ga-sounds' is perceived; every one knows that sometimes a letter-sound is intense, sometimes it is soft and so on. If it be contended that this difference is due to the mode of expressing,—well, this contention has already been set aside; it may further be pointed out that this position may lead to the absurd doctrine, already noticed, that there is but one ultimate letter-sound of which the varied letter-sounds 'A', 'Aa' and 'I' etc., are different expressions. Even admitting that there is perceived no difference (*Visesha*) in the 'Ga-sounds', it is undeniable that separateness (*Bheda*) is perceived there. Perception of separateness is possible without the perception of difference. Grains of mustard-seed although in a mass, may be perceived to be separate one from the other, although their differences in weight etc., may not be perceived. Thus it is established that there is difference (at least, separateness) in the 'Ga-sounds'.

The letter-sounds, 'Ga' and 'O' compose the word 'Go'. It may be admitted that "the Essences of the successively uttered letter-sounds, 'Ga' and 'O'",—these *Samanyas*—signify the object. Really, however, it is "the Essence of the word, 'Go'" embodying itself in its individuals,—which signifies the object. The argument based on Arthapatti is thus erroneous. The "Essence of the word, 'Go'" as embodied in the particular word signifies the object. This letter-Sound, "Go" again consists in Substance called '*Bhasha*' which permeates its component parts viz., the successively uttered 'Ga'-Sound and 'O-sound'.

The philosophers of the 'Yauga' school are prepared to admit that Sound is non-eternal but they would not admit that it is Atomic. The Jaina thinkers ask them: Why do you not accept the Atomic theory of Sound? (1) Is it because you hold that the substance of sound cannot be touched? (2) Or, because it can pass through very dense substances? (3) Or because, before and after its occurrence, the form of Sound is not perceived? (4) Or, because it does not move even the very minute substance having a form? (5) Or, because it is an attribute of Ether? (1) You cannot say that Sound is not Atomic because it cannot be touched. The substantial basis of sound is very minute and is consequently

incapable of being touched by our gross sense of touch only. The following syllogistic argument, however, would establish the Jaina theory : The substantial basis of Sound is capable of being touched ; because one, even if he be at a distance, can perceive a Sound which comes from the direction from which the wind blows and because one, even if he be near at hand cannot perceive a Sound which originates in a direction towards which the wind blows ; as in the similar cases of Smell. (2) In the second case also, the analogy of smell holds good. The particles of good-smelling substances, for example, would come outside the room, although its doors are shut, if the substances are within the room ; those particles would be perceived within the room even if its doors are shut, if the substances are outside the room. The particles of the good-smelling substances are nevertheless atomic. In the same way, Sound is atomic, although it can be perceived outside or inside the room in the above manner. It may be contended that although the doors of a room are shut, there are always some minute pores through which the smell-particles can pass ; if there be no pores, the smell-particles would not be perceived inside or outside the room, as described above. The Jaina reply is that in such cases of absolute density, sound also would not be so perceived. (3) You cannot say that Sound has not an atomic basis because it is formless (non-existent) before and after its occurrence. For, lightning etc., are not perceived before and soon after their flash but they are not unsubstantial on that account. (4) The analogy of smelling particles holds good here also. When you smell something, the smelling particles are not found to move or push aside the tiniest hairs that grow in the nostrils. (5) the position that Sound is an attribute of Ether is unproved : Sound is not an attribute of Ether ; because it is an object of our perception ; like Form etc. The theory that Sound is Atomic is thus established : Sound is atomic ; because it is an object of our sensuous perception ; like Form etc.

THE DELHI ACTIVITIES.

(*By Our own Representative.*)

The Delhi Panchakalayanaka Mahotsava referred to in the last issue of the *Jaina Gazette* came off in the last week of January 1923.

It was a grand sight, a splendid show which the streets of Delhi witnessed on the 24th January 1923. The seat of the Imperial Government was already full with the advent of Hon'ble Members of the Legislative Assembly and the Council of State, the Government of India officials, the Indian Rulers and Chiefs, Rajas and Maharajas, assembled for the Indian Chiefs' Conference, and renowned jewellers and visitors from all places and countries, when the leading Jains from all parts of India gathered together in this ancient city, and ancient and modern capital of Bharatvarsh to join in the Digambar-Svetambar Conference for the purpose of settling differences regarding Jain places of pilgrimage, to take part in the Panchakalyanaka Mahotsava and to join the various Mahasabhas fixed up during the week.

The Jain Procession started at about midday from near the northern side of the Jamma Masjid, the royal mosque of Shah Jahan, unique in grandeur of design and sublimity of construction. The line of procession was about a quarter mile long.

In front rode on horse back four young gentlemen in smart looking uniform of the Jain Seva Samiti, Delhi as the advance guard of the procession. Then came the cloth sign board with the words " Jain Procession " and *Jaina Ratha Yathra* written in salma work of gold thread. Banners of velvet wrought in gold, flags of golden thread in various colours and designs were waving on high poles. The standard-bearing elephant came next, all covered with hanging tapestry adorned with a silver necklace and carrying a silver throne on its back. Camels with flags followed and then small flags carried in hand. There were several sets of pipers. The inevitable drums, large and small, were also in evidence with their tremendous din and roar. The Khilafat volunteers formed part of the procession along with various other bands. Rows of flags

fixed in various designs in cars moving on wheels lent a picturesque appearance to the scene. Small palanquins in charming designs, some of silver, others gilded over, and some of coloured wood work, formed a long line. Wooden elephants in a dazzling white colour with gold work representing ornaments formed a special feature of the procession. In spite of smartly dressed amateur musical bands and bagpipers the professional bands were also pressed into service. Then came a long line of chariots of fine workmanship some drawn by bullocks and others dragged by men, the water supplying cart, parties of boy scouts, the students of the school connected with the local All-India Jain Orphanage, leading members of the Digambar Jain Community of India, barefooted and respectful were just in front of the chief car which carried the sacred image, whose praises were sung in chorus by various parties. For the privilege of sitting in the chariot and on the charioteer's seat over Rs. 4000 were offered on the way to the pratishtha pandal and more than Rs. 6000 on the way back as the result of a competition among rich Jains.

The All-India Digambar Jain Mahasabha opened its session on the 25th in the grand and spacious Hall erected in front of the Pratishtha Mandap. This Hall is about 120 feet square, divided into a Central Hall about 60 feet square, and side-halls on all four sides. The floor is of bricks, about a foot above the ground level. The bricks are covered with fine sand, over which have been spread new fine carpets and white sheets. The Hall stands on wooden uprights and cross rafters and is at places supported by masonry pillars also. The roof is of galvanized sheet iron, and the ceiling and the wooden uprights are all covered over with deep yellow garha cloth, which is lined by silver lace. Big chandeliers and candle globes of variegated colours, of exquisite workmanship, of cut glass, and prisms, are hanging from the ceilings and the coloured electric bulbs ablaze make the whole look like a fairyland. There is a small flower-bed in front with a luxuriance of spring flowers in bloom. There are fountains playing and electric bulbs shining in this bed of flowers, which is enclosed by brass rods all round. The gateway to the Pandal is very high and according to the ancient Indian style, music is being played on suitable occasions over the gateway which has three large openings.

The address of Rai Bahadur Lala Sultan Singh, the Chairman of the Reception Committee was, on account of his absence, on other urgent business, read by Mr. Ajit Prasada, Secretary of the Reception Committee. After a formal election, the President of the Mahasabha, Seth Pandit Raoji Sakhambar Doshi of Sholapur read out his address. The Hall was so densely crowded, and the noise by ladies and children, and the gentlemen assembled was so great, and the rush and crush so very uncontrollable, that the address, though delivered sufficiently aloud was hardly audible.

The address was printed at Delhi, at the Mahavira Jain Printing Press, where the Hindi Jaina Gazette, now under the nominal Sub-Editorship, but virtual Editorship of Pandit Lala Ram is being printed. Only a limited number of copies were till then received from the Press, and of these also only about eight or ten were presented to the audience.

The address consists of 26 pages and the greater part of it is occupied by a covered attack on unbiased and liberal thinkers, like Brahmchari Sital Prasada, and Mr. Champat Rai Jain the retiring President of the Mahasabha, who have been most selflessly and ceaselessly working for the propagation of Jainism and the uplift of the Jain community. In a large measure the Presidential address is a piece of special pleading in defence of the policy advocated in the Jain Sidhant and the Khandelval Jain Hitechchu, and of which we find an occasional re-echo in the Hindi Jaina Gazette. It leaves severely alone the problems and questions on which the progress of the Jain Society and the stability and propagation of Jainism largely depend.

The address opens with a sneer at English Educated youths who it is said ridicule the Jain Geography.

Mr. Champat Rai is not a youth, he has reached the wrong side of forty, and is fast approaching the semi-century. In his Presidential Address of last year, there is not a word which could by any reasonable canon of construction, be possibly construed into a ridicule of Jain Geography. All that he said was that the subject required a deep, critical, and careful study, and the arguments hitherto advanced by some Jain Pandits were not quite

convincing. I am in a position to say, and I trust that in this I shall be supported by many, who have bestowed any care and attention on the writing of Mr. Champat Rai Jain, that his faith in Jainism, and in the writings of Jaina Acharyas is firm and unshakeable, and that he stands on a high eminence above all others, as the "Admirer, Defender, and Propagator of Jainism." Dr. Nihal Karan Sethi D. Sc. of the Calcutta University is also not a raw youth, and his discussions on the subject of Jain Geography proceed on scientific lines, and are not couched in any language of disrespect, much less ridicule.

The address closes with an observation that those leaders of the community who support the re-marriage of widows, should not be recognised as leaders. Now, there is not a single leader of the Jain community, who can honestly speaking, be said to be a supporter of widow re-marriage. Early marriages, marriages of old men with young girls, marriages by way of sale and purchase, marriages of boys to girls older than they are, and the marrying of several wives by rich men, are standing evils largely prevalent in the community. These evil practices are the root causes of the daily increasing number of widows, and the learned President says not a word concerning them. It must be said that the subject of widow re-marriage has been needlessly touched upon, for affording an opportunity of having a suppressed fling at the All-India respected leader, the Venerable Jain Dharma-Bhushan Brahmchari Sital Prasada Jee, who has been so very maliciously reviled of late by some selfish persons, whose only consolation, born of jealousy, is to vilify those who are far purer and more pious, and honest than they are. After a formal reading of the report, and a much more formal election of members of the subject committee amidst the din and roar of the crowd, the proceedings of the day came to a close.

The Subject Committee sat at night till after midnight, and drafted only some five or six resolutions of no special importance. It was decided to accept the resignation tendered by Pandit Lala Ram the assistant Editor of the Hindi Jaina Gazette and the resolution proposed that Shrijut Champat Rai Jain, Barrister-at-Law of Hardoi be appointed in the place thus vacated. Some other names

were suggested, and the resolution passed the committee stage with a majority. It was also decided that Sahu Jugmandar Das of Najibabad was to propose and Lala Debi Sahai of Ferozepore to second the resolution.

The Mahasabha held its open session on the 26th. The resolution concerning the appointment of Mr. Champat Rai Jain as an assistant Editor of the Hindi Jaina Gazette, proved to be the splitting rock for the Mahasabha. Signs of opposition were visible as soon as the resolution was moved by Sahu Jugmandar Das of Najibabad, Lala Debi Sahai of Ferozepore came to the speaker's table to second the resolution, Pandit Sri Lal of Aligarh came up to the table, stood there, caught hold of the speaker's hand and prevented him from seconding the resolution. Several minutes passed in this struggle. Mr. Chaitan Das, Headmaster, from Muttra inquired of the President whether it was with his sanction that the proceedings of the Mahasabha were being thus interrupted. The President requested Pandit Sri Lal to resume his seat but to no purpose. The President himself came up to the speaker's table, but it had no effect on Pandit Sri Lal, who succeeded in removing Lala Debi Sahai from the table. Pandit Sri Lal moved the opposition to the resolution and he was supported in this by some loud voices uttered simultaneously, Pandit Sri Lal in opposing the resolution eulogised the services of Pandit Lala Ram in refuting the dissertations of Babu Suraj Bhan on the Adi-Purana, in publishing articles against widow re-marriage and in generally defending the Jaina faith; and he attacked the views of Mr. Champat Rai Jain, and feared that if the Jaina Gazette went into his control, it would cease to be an organ of Conservative Jainism. Pandit Bansidhar of Sholapur, vehemently supported Pandit Sri Lal. Shriman Brahmchari Sital Prasada Jee, Babu Nermal Kumar of Arrah, Lala Rup Chand of Cawnpore, Lala Gulzari Lal of Calcutta and Mr. Ajit Prasada spoke in support of the main resolution. A gentleman then proposed that Pandit Lala Ram be requested to withdraw his resignation and to continue to work as assistant Editor and another proposed that he be appointed as Editor in place of Pandit Raghunath Das of Sarnao.

Mr. Ajit Prasada pointed out that these proposals were out of order and on the President's proceeding to take votes as to whether Pandit Lala Ram should be asked to withdraw his resignation and to continue to work, or whether his resignation being accepted Mr. C. R. Jain be appointed to work in his place. Mr. Ajit Prasada pointed out that there was a considerable number of delegates who had not paid in their fees in advance, and who were on that ground disqualified from voting. On this there arose a huge uproar, that the delegates were being insulted. Mr. Ajit Prasada respectfully assured the audience that he only asserted a fact, and meant no disrespect, but the disturbance continued and the disturbed assembly so constituted, and without this strong preliminary objection to their capacity to vote being decided, by a majority of votes decided in favour of Pandit Lala Ram, who then withdrew his resignation and agreed to continue to work as Assistant Editor.

The majority of the thinking and responsible members and delegates of the Mahasabha assembled in the evening in the tent of Mr. C. R. Jain, and discussed till midnight the situation created in the afternoon. The Subject Committee of the Mahasabha also postponed its work though the sitting was continued beyond midnight.

On the 27th January, there was again, a large gathering at the tent of Mr. C. R. Jain, prominent amongst whom were Sir Seth Hukmchand, R. B. Seth Kajan Mal, R. B. Seth Maneckchand Sathi of Jhalrapatan, R. B. Lala Lakshmi Chandra of Panipat, and in the presence of Seth Pandit Raoji Sakha Ram Doshi, the President of the Mahasabha, it was decided to establish another All-India institution with the object of propagating the Digambar Jaina religion and of uplifting the Jaina Community, to be called the Bharat Varsheeya Digambar Jaina Parishad Rai Bahadur Seth Maneck Chand Sethi of Jhalrapatan was elected President, Mr. C. R. Jain, Secretary, and Messrs Ratna Lal and Ajit Prasada, Joint Secretaries.

An open public meeting of this newly established Parishad was held on the 28th in the spacious Theatre Hall, and some preliminary matters were discussed. The time for the Kalyanaka celebrations having arrived the proceedings had to be closed.

The 29th January was occupied with the last two Kalyanaka ceremonies, and on the 30th the procession returned to the city with the grandeur already described but with an enormously larger attendance than we had on the 24th January. The Mahasabha held its meeting on the 28th and passed a number of resolutions of no special importance. The Khandalval Mahasabha, and the Padmavati Parishad also held their meetings during this memorable week, memorable for the gathering of almost all the leading members of the Jain Community of India, and memorable for the splendour displayed by Delhi Jains, for the long rows of attractive shops of fancy articles of all sorts and for the large number of vendors of delicious sweets and tasty eatables for which Delhi stands unrivalled in India.

The number of visitors is estimated at about a lakh, and the show must have cost the community some 10 or 15 lakhs of Rupees.

The money thus spent would have been much better utilised in establishing some institution of solid and lasting worth for the community. There have been many such shows elsewhere about this time, such as those at Lalitpur, Sujangarh, and Mudubidri and we hear of several other similar fairs coming off.



Relation between Body and Soul.

WHEN we look about and throw a retrospective glance upon the world—the world full of chaos and misery, we find that the moral man is incapable of fathoming the depth of the realities of the grim world. Let us see, what the constituents of this world are. These numberless, constituents may be termed as substances, without which this austere world would not have been what it really is! When we go on examining the substances we divide them into two broad sections viz. animate and inanimate substances.

In this essay, we are concerned only with animate beings. In every living being, we find the co-existence of body and soul.

In all the substances which are alive, there is the sense of feeling, awareness and self-conscious activity, which are not acknowledged by the scientists to exist in this form. In every living being, there is movement and this movement causes or rouses the consciousness. For example, when we see anybody striking or giving blows upon one's head we see it in two ways. In the first place, as a movement of the physical matter, secondly as the pain caused by the blow—which awakens his sleepy consciousness through his brain.

Consciousness is a quality which cannot exist without the substance. This consciousness in a substance which according to Jainism though invisible and intangible, is self-active, its existence being felt by other animate beings.

Visibility, self-activity tangibility, feeling, movement and consciousness—all these qualities go to make up a living substance, or being e. g. animal, devil, angel man, etc. etc.

These above six qualities go to divide themselves into two different sets.

1. Visibility, movement, tangibility,
2. Self-activity, consciousness, feeling.

The last set of self-activity, consciousness and feeling are not perceptible with our physical eyes except it be through our mind's eye.

Each living being is, as is, too well known, a compound of two matters body and soul.

A celebrated western scholar who has intensively studied Jainism for a considerable number of years says :—"The body is (temporarily) a unit, being a vast multitude of cells, which come and go while the soul is one homogeneous irresolvable substance, not composed of separable factors ; its qualities (guna) do not come and go ; it is also permanently itself, never becoming or merging into another soul. Each set of feeling, self-activity, and consciousness with all their changing modifications (paryayas) forms, a separate, different, individual soul from every other changing set. These qualities are an irresolvable complexity ; they (guna) never part company, become scattered or float away from, or change their

points of attachment; though in their modification they are changing."

The combination of these two substances namely body and soul, takes the style of a living being. Man therefore is a compound of matter and soul.

This connection of matter with soul (Bandha) is unique by itself. All attempts on the part of the greatest of scientists to separate them would end in a fiasco. But the co-existing soul can sever its connection with matter at any time if it only wills it.

Now to the effects of the combination of soul and body.

The coalition of soul and body results in producing energies (karmas), the summation of which with the soul goes to form the man or any other living being.

In point of nature, function, or action these energies (karmas) are according to Jainism one hundred and fifty eight (?) in all and these (karmas) are grouped under eight classes.

The classes are (1) Jnanavaraneeya, (2) Darshanavaraneeya, (3) Vedaniya, (4) Mohaniya, (5) Ayuh, (6) Nama, (7) Gotra, (8) Antaraya.

The energy (karma) namely "Nama," shapes various shapes of bodies in any form according to our good or bad actions. According to Jain philosophy we are the makers of our bodies. And as the karmic forces bind the soul, the soul cannot free itself from the body before destroying the fetters of bondage.

The liberated soul will have infinite divine qualities, says a great oriental scholar of Jainism :---

"The released soul or siddha will have unlimited, undifferentiated knowledge, will be blissful, will have permanent right conviction and right conduct, ever-lasting life, no material body, equality of status and infinite capacity for activity."

This state of existence of a soul in a pure and superfine condition is the "Summum Bonum" i. e. highest bliss for all mankind and through mankind for all the living beings of the Universe.

S. R. CHAUGULE,

B. A. Glass.

SRI HEMĀCHANDRASURI.

BY

Dr. R. Shama Shastry B. A., Ph. D.

While Siddha of the Chalukya dynasty was ruling in Anahillapura in Gurjara, there was in the village called Bandhuka, a merchant called Chacha whose wife was called Pahini. He had a son called Changadeva. There was at that time Devachandrasuri, disciple of Pradyumnasuri at the head of the Jainas. Once when Pahini with her son went to the Jaina monastery, Devachandra was struck with the intelligence of the boy whose birth he had prophesied on the basis of a dream which Pahini had revealed to Devachandra. He requested her to hand over the boy to him for his education and training in Jaina religion. Changadeva's parents consented and placed him under Devachandra. He was taught Sanskrit, logic and grammar and became a remarkable scholar. Later on he was initiated in the Jaina religion and raised to the status of a Suri. He was then called first Somachandra and later on Hemachandra. Siddharaja had a very high regard for Hemachandra and used to consult him on a number of topics of the day. When Siddharaja conquered Malava, he went first to see Hemachandra and receive his blessings after his victorious return from Malava. Once when he paid a visit to Hemachandra's grand library consisting of manuscripts collected from Avanti, and asked Hemachandra about the authors of those manuscripts. Hemachandra praised King Bhoja and showed him the immense number of works which that learned king had written on grammar, rhetoric, astrology, logic, medicine, botany (arut), architecture (vastu), mathematics (anka), omens (sakuna), dreams (svapna), religion, palmistry, astrology, accountancy (ayasadbhava), and politics (arthashastra). Amazed at the monopoly of learning which king Bhoja and his countrymen acquired for themselves, the king asked Hemachandra whether there were no scholars in his own country to rival Malava and requested him to write a work on Sanskrit grammar. Hemachandra said that so long as Panini's admirable

grammar is current no Brahman scholar would countenance a new production of grammar. The only course left was to bring the goddess of the Sarasvati from Kashmir to the country of Gurjara to collect manuscripts from all parts of the country and invite scholars to come and settle. The king at once despatched a number of scholars to Kashmir to collect manuscripts, and bring pandits from various parts of the country. Some went to Kashmir to worship the goddess of speech so as to induce her to leave the city of Pravara for Gurjara. A Sarasvati temple was accordingly built and an image of the goddess was set up in Anahillapura. A grand library was set up. A number of scholars were engaged to prepare abridgements of voluminous works and commentaries on important works that could not be easily understood. In the works that were written anew, a new departure was made. At the close of a quarter of a work a verse descriptive of the reigning king and of his predecessors was added and four such verses at the close of the entire work together with thirty-five verses giving the genealogy of the king and the author. For a period of three years copyists three hundred in number were employed in copying down manuscripts old and new and the manuscripts thus prepared were sent to be preserved and made use of for the spread of learning to places such as Anga, Vanga, Kalinga, Lata, Karnata, Konkana, Maharashtra, Surashtra, Vatsa, Kachha, Malava, Sindhu, Sauvira, Neapal, Parasika, Murundaka, Gangapara, Haridvara, Kasi, Chedi, Gaya, Kurukshetra, Kanyakubja, Gauda, Kamarupa, Jalandhara with Sapadalaksh (?), Simhala, Mahabodha, Boda Malawa, Kausika and others.

Hemachandra himself wrote about twenty new works, one of which was on grammar. This tremendous literary activity was the result of the express requests of king Siddha who said that what reputation his own scholars achieved in the field of learning was his own immortal fame.

When a report of the progress achieved in literary activity was made to the king, he said :—" Blessed is my country where I have been a fortunate accomplisher of such works."

At this time there came to Anahillapura a Kayastha scholar named Kakala, a scholar, learned in eight systems of grammar,

Hemachandra appointed him as a professor of grammar in the college. Professors were rewarded with gold bangles, and successful students with gold ornaments, clothes, chairs (sukhasana) and umbrellas. On the fifth of the white half of every month Kakala held a meeting and answered questions put to him on grammar and other subjects.

Once when Siddha asked Hemachandra whether there was any qualified person trained by him to succeed him, Hemachandra pointed to Ramachandra under his training. When on another occasion Hemachandra narrated the story of the Pandavas' departure to the Himalayas at the close of their life, a deputation of Brahmans waited upon the king and complained that the Jainas were Sudras and that they misrepresented the religion of the Pandavas and regarded the ancient Saiva religion with contempt. The deputation urged the king to question the Jainas as to what religion the Pandavas had and whether the Pandavas did not attain emancipation with their religious belief which was quite different from that of the recent Jainas. The Brahmans affirmed that, as Hemachandra was an honest man, he would give no false reply. Seeing some injustice in the complaint of the Brahmans Siddha sent for Hemachandra and questioned him whether the Pandavas had been baptized in Jaina religion.

Hemachandra replied that it was true that no mention was made of Jaina religion either in the Mahabharata or in any of the Sastras. But there was no reason, he continued to say, that whatever was mentioned was a fact and that whatever had no mention never occurred. It is said that, when as desired by Bhishma that his body should be cremated where none had been burnt before, his body was taken for cremation to one of the summits of the Himalayas on the assumption that nobody cremated there, there was an utterance from the sky that in that place had been cremated a hundred Bhishmas, three hundred Pandavas, a thousand had been Dronas and an unlimited number of Karnas. Accordingly who could deny that among ancients there were a few who shared the views of the Jainas? Truth is as eternal as the Ganges. As to the question whether there was any truth in the religion of the Jainas, it was the business of each inquirer to ascertain it for him-

self. Even in political matters kings did what they considered as true and good from their own point of view, but not from others' point of view.

When on another occasion a learned Brahman called Abhiga questioned Hemachandra whether it was proper for them to narrate in their work so many erotic stories and whether their readers would control their passion, he replied that though a carnivorous animal, the lion had sexual appetite only once in a year and that though the pigeon lived upon mild grass and fruits, it had been showing its sexual appetite every day. Accordingly sexual appetite did not depend upon what one ate or thought, but on nature and that nature could be controlled by mind.

At this time there came to Anahillapura a born poet called Devabodha, who belonged to the Bhagavatha sect. Hearing of his arrival Siddharaja consulted his brother Sripala by name and distinguished as a poet, as to how Devabodha could possibly be seen. Devabodha had no desire for money and showed no respect to any king. He would on no account pay a visit to any king. At the suggestion of Sripala Siddharaja sent a messenger to Devabodha to tell him to come and see the king. His reply was that he had seen such big monarchs as the king of Kasi and of Kanyakubja and that he had nothing to gain by seeing a petty king like Siddha. If the king however wanted to see him, he might come and enjoy the pleasure of conversing with the poet, on the condition that the king should sit on the floor before the poet seated on his throne. So haughty was Devabodha. Siddha agreed to the condition and went with his brother poet Sripala and seated himself on the floor before the throne of Devabodha, took part in the conversation between him and his brother and was struck with admiration at the extraordinary poetical talent of Devabodha. Sripala was himself a poet of no mean power. Still Devabodha had a great contempt for his poetical capacity and said that, when Sukra with one eye became a famous poet, there was no wonder that Sripala with two eyes had become a king of poets (Kaviraja), as he was usually called.

It was however found out that Devabodha with all his leaning was addicted to drink and sexual pleasures in which he indulged

in secret. When his hoard was exhausted, he succeeded in getting money from Siddharaja and continuing his vicious practice. He however went to Kasi and died there by drowning himself in the Ganges. Hemachandrasuri held the learning of Devabodha in high esteem.

Siddharaja had no sons, but liked to have one if possible. So he went on a pilgrimage to the sacred places of the Jainas in company with Hemachandra. Both walked all the way for days together. The king was astonished at the meagre diet which Hemachandra used to take. It was no more than a little rice-gruel (Achamamla). He used to lie down on the bare ground with no sort of bedding or bed sheets. They went to Satrunjayagiri, then to Raivataka, Nemichaitya, Ambasikhara, Avalokana Sringa and other noted places. The more he saw the self-denying practices of Hemachandra, the greater became his respect to him.

On his return to the capital he consulted his astrologers as to his successors. When they said that he would have no son, but would be succeeded by his brother's son Kumarapala, he began to hate his nephew. His genealogy consisted of (1) Karna. (2) his cousin Devaprasada, (3) his son Tribhuvanapala, (4) his son Kumarapala, (5) his son Siddha who was no other than Vijaya-simha. Kumarapala, the son of Sripala, Siddha's brother came to know that the king would not hesitate to murder him. He fled from the country disguising himself as an ascetic with twisted blades of hair. He was still pursued and once he had to take shelter with Hemachandra under a heap of palm-leaf manuscripts; on the second day in the house of a potter in the capital. On the third day he went to one Udayana in Stambhatirtha who on knowing him through his own servant refused to lodge him in his house apprehensive of the king's displeasure. Hemachandra was then in Stambhatirtha and advised him to leave the country for good for seven years. He had no food for four days then. Hemachandra gave him forty gold pieces and assuring him that in the course of twelve years he would be the king of Gurjara and a mighty monarch, compelled him to go far beyond the border of Gurjara and live somehow or other in any strange land. Having spent about twelve years as an exile, Kumarapala returned to Anahillapura on

hearing the news of Siddharaja's death. His brother Kirtipala and his sister's husband Krishna with ten thousand horses joined him. After bowing down to Hemachandra, they all went to the palace where were gathered the leading citizens of the city. The question was which of the brothers deserved the kingdom. On entering into the palace Krishna told the two princes to sit. Kirtipala bowed down to the assembly of the citizens and sat on the floor with his eyes blinking. As to Kumarapala, he went boldly and sat on the throne, shrugging his loose garments. Struck with his manners and attitude, the assembly declared in one voice Kumarapala as the chosen king and crowned him.

His first business was to restore peace in the country and confirm old officials. Next he turned to conquest and led an army to the country called Sapadalaksha. After a hard fight protracted for twelve years, he conquered Arno the king of Sapadalaksha. His brother Kirtipala invaded Surashtra and subdued Navaghana, the king of that country.

With the help of his ministers, Ambada and Vagabhata, son of Udayana, he conducted the administration of the country as a statesman. He built a number of Jain temples and set up huge Jaina idols at the instance of Hemachandrasuri. Slaughter of animals was strictly prohibited. He never plundered the people of conquered territory. Nor did he take possession of unclaimed property which he distributed on charity. His minister Ambada subdued Mallikarjuna, the king of Konkana and Sahasranavaka, the king of Lata. For these and other conquests he was given the title of "Rajasamhara." The king of Nattala became a feudal chief.

Following the instructions of Hemachandra, he became a Jaina and relinquished Saiva religion.

Hemachandra was born in Samvat 1145, initiated in 1150, elevated to the position of Suri in 1166, and died in 1229.

The Quarterly Journal of the Mythic Society, January 1923.

NOTES AND NEWS.

The Mahavira Jayanti, the day on which Bhagvan Sri Mahaviraswami was born on earth, comes off this year on 30th March. We hope that as usual all the Jains will celebrate the occasion with due solemnity and joy by spending the day in conducting lectures and bhajanas, in reading and expounding the Jaina Sacred books, in meditation and prayer and in giving gifts of books, food, cloth etc to the poor and deserving and in granting donations to deserving Jaina institutions that work for the welfare of the community.

May Lord Mahavira shower His choicest blessings on all living beings so that peace and good will may reign supreme on earth.

We are glad to hear that there will be a "Universal Conference of Religions" during the Easter Holidays (29th March to 2nd April) under the auspices of "Sri Satchidananda Samajam" Madras. Almost all the Religions such as Christianity, Muhammadanism, Buddhism, Zoroastrianism, Saivism, Vaishnavism, Jainism, Brahmoism and others are expected to be represented at this unique Conference. The conference will be held at the "Soundarya Mahal" Madras. Admission will be by complementary tickets.

Our readers will be interested to hear in this connection that our Editor Mr. C. S. Mallinath will represent Jainism at the Conference and Prof. A. Chakravarti, M. A., I. E. S. will preside on the occasion on 30th March 1923.

Conventions of Religions are quite indispensable in a country like India where we have a number of Religions often warring with one another. Though we are asked to believe on important occasions by great leaders that India is a land of toleration, love and universal fraternity we are unable to swallow them readily as chips of absolute truth in the face of glaring facts of history testifying to the contrary. Want of mutual understanding, tolerance and sympathy, the presence of an inordinate zeal for one's own creed in Indian Princes and Potentates kindled ablaze by fanatical saints and ministers, and love of vain glories and barbarous victories over the opposing creeds, etc, these characteristics, we may say, these criminal tendencies, have wrought more havoc than any pestilence or famine, so much so, that some Indian Religions owe their decay or fall, not a little, to religious persecution. Thus it is said that "Pushyamitra was not content with the peaceful revival of Hindu rites but indulged in a savage persecution of Buddhism, burning monasteries and slaying monks from Magadha to Jalandhar in the Punjab."

"The King of Central Bengal, Sasanka, who has been mentioned as the treacherous murderer of Harsha's brother, and probably was a scion of the Gupta dynasty was a worshipper of Siva, hating Buddhism, which he did his best to extirpate. He dug up and burnt the holy Bodhi tree at Bodh Gaya, on which, according to legend, Asoka had lavished inordinate devotion, broke the stone marked with the foot prints of Buddha at Pataliputra; destroyed the convents, and scattered the monks, carrying his persecutions to the foot of the Nepalese hills." * * *

"When Hiuen Tsiang visited Southern India in A. D. 640, Digambara Jains and Jain temples were numerous in both the Pallava realm (Dravida) and the Pandya kingdom (Malakuta)* * But king Kuna Pandya, a convert to Saivism, under the fanatical influence of the zealous Saivite saint Sambandar, "is alleged to have displayed even more than the proverbial zeal of a convert, and to have persecuted his late co-religionists, (the Jains) who refused to apostatize, with the most savage cruelty, inflicting on no less than eight thousand innocent persons a horrible death by impalement." *

It is clear therefore that from time to time fanatic kings indulged in savage outbursts of cruelty and committed genuine acts of persecution directed against Jains or Buddhists.

Conventions of Religions, therefore can do a great deal towards putting an end to such savage acts by paving the way for a liberal and sympathetic understanding of each other's creed. No honest seeker of truth would ever be tempted to belittle truth in others and much less to impale him simply because he chances to differ from him in certain principles.

Therefore it is quite necessary that members belonging to different religions should meet one another in all brotherlines and discuss about the principles underlying their respective faiths. Thus one can gain more knowledge and truth in one evening than from any other source.

We have heard of the great success achieved by the Parliament of religions held at Chicago in 1893 when Jainism was very well represented by the illustrious Jaina Scholar, the late Virchand Raghavji Gandhi. And we hope that the Universal Conference of Religions which is indeed a grand noble undertaking would be highly successful and fruitful of important consequences.

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Correction : In the review of books published on pp. 236-241 (J. G. No. 9, vol. XVIII for 1922) the name of Babu Suraj Bhan was wrongly given as the author of "Istri Mukti" and "Sudra Mukti." The authors' names of these books are not given in them.

* *Early History of India* by V. A. Smith. pp. 202, 346,—455.