



THE JAINA GAZETTE

VOL. XIX } MADRAS, { WHOLE
Nos. 7 & 8. } JULY & AUGUST 1923. { Nos. 217 & 218.

“Life without Literature is death.”

OUR LITERATURE.

THE past glories of a people, their heroic achievements, their noble traditions, their culture and civilisation—these are generally the subject matter of their literature and art. These are the only valuable possessions that are handed down to posterity from generation to generation. Those that make use of such treasures for their betterment and carefully preserve them for the benefit of their children shall be deemed worthy successors of their forefathers.

Literature is not a thing to be slighted. In the literature of a country we read the inner life of its people. Thomas Carlyle observes, “*Books*, written words, are still miraculous *Runes*, the latest form ! In books lies the soul of the whole Past Time ; the articulate audible voice of the Past when the body and material substance of it has altogether vanished like a dream.....All that mankind has done, thought, gained or been ; it is lying as in magic preservation in the pages of books. They are the chosen possession of men.”

The ancient Literature of the Jains was a wonder in itself. It consisted of many branches each of which treated about a special science. There was no subject which the Jains had not

written on. We are told that about twenty-five centuries ago Lord Mahavira taught in Magadha the same Eternal Truths that were preached millenniums ago by Sri Rishabadeva the first Teacher of Mankind. These Teachings were classified into Twelve Angas, Fourteen Purvas and Sixteen Bahusrutis by the apostles of Mahavira and were being preserved in memory and transmitted by word of mouth from *Guru* to *Sishya*. As the memory of the succeeding generations declined in strength only some portions of the great bulk of Literature were known to the latterday scholars. Generation after Generation the knowledge of the Jaina scriptures was decaying.

At the time of Sri Kundakunda 52 B. C. to 44 A. D. Jaina Teachings were almost at the point of extinction. Thanks to the prayer of Sivaskandhavarma, his royal disciple, the great Acharya wrote the three *Prabhritas* and several other treatises on Jaina Philosophy, Metaphysics, and Ethics. These are the earliest written books in Jaina Literature. All other Jaina Acharyas flourished only after Sri Kundakunda. For what all we know of Jainism we are deeply indebted to Sri Kundakunda and other illustrious saints that succeeded him. Had it not been for these Acharyas, the Jain Religion would have died long ago. Every Religion lives in its scriptures. There will be no Christianity without the New Testament and no Muhammedanism without the Alcoran. So there will be no Jainism without its scriptures. One of the easiest and surest ways of preaching and propagating a Religion is to publish and circulate its scriptures. The educated Indians know what splendid work the Christian Literature Society has done in India during its period of existence. Copies of the Bible or portions of the Bible can be had for cheapest rates.

Are our millionaires and Pandits aware of this? Alas! There are some people amongst us who do not like the idea of printing and publishing our Sastras. They do not stop there. They go to the length of saying that it will be *sin* to publish the Sastras. And yet they know that Kundakunda first wrote down the Sastras and then his disciples, and then their disciples went on copying and recopying successively so that there are still to

be found some copies of his works in every Jaina village throughout India.

Was it *sin* on the part of Kundakunda to put the scripture in writing? Were they again sinners who copied and spread them? Our friends give curious interpretations of the teachings of Jainism. Our Lord Mahavira has said that it is sin to *hide* knowledge and Truth and that it would bring about the bondage of the Soul by Jnanavarniya Karmas. But some of our friends would say, "No. We should not print or publish our Literature," because it will bring about sin. Our Dharma asks every one of us to propagate the Truth, *Margaprabavana*, as a religious duty; but our brethren would ask us not to allow others to touch or read our Books. We simply ask our friends if they are followers of the Jainism of Mahavira the Blessed Lord who taught His Law to all living beings irrespective of caste or colour or birth, whether man or beast or bird.

By their negligence and carelessness the Jains have already lost the major portion of their sacred literature. What little we have is nothing when compared with what we have irretrievably lost. The Angas and Purvas are no-where. Even among the works of the latterday Acharyas many important books are not to be found. Where is Samantabhadra's *Gandahastimahabashya*—the Hammer of false faiths? Echo answers where! We have reason to believe that Jain Acharyas wrote on all subjects including Mathematics, Physics, Chemistry, Physiology, Medicine, Music, Astronomy and Astrology. And where are they to be found now? Perhaps they were lost during the persecutions.

History narrates lamentable accounts of how the bigoted antagonists of Jainism burnt and destroyed the libraries of the Jains. But if the Jains had taken timely care to multiply copies of their books and spread them throughout the country, it would have been possible for us to find at least one or two copies of all the works in some remote corner of the country.

Our people have lost a good deal of their Literature in two other ways also. When they did not care for their precious books, the non-Jains easily misappropriated them, made certain omissions or alterations and claimed them as their own. In this way several

didactic works and Grammar in Tamil and Canarese are lost to the Jains. Those other books for which neither the Jains nor the non-Jains care, are taken possession of by ants, worms and insects which eat them away day by day. Should this be the fate of the works that have been the fruits of deep meditation, calm thinking and austere penance !

If the Jains think for a while calmly on the marvellous effects of Books on men they will not neglect them as they have been doing till now.

"What built St. Paul's Cathedral?" asks Carlyle "Look at the heart of the matter, it was that divine Hebrew Book."—We ask our Jain brethren, 'What erected the splendid statue of Bahubali?'—that wonder of the world. Was it not the small story that a northern merchant narrated to Chamundaraya? What made, we again ask, 'Pujyapada and Vidyanandi and numerous other Brahmanical scholars to embrace Jainism? Let our brethren sit and contemplate. "The Books still accomplish miracles. They persuade men.....It is the strangest of things, yet nothing is truer."

To prove ourselves worthy of our illustrious ancestors we have, in the first place, to save our Literature from decay and destruction. We have to establish in 4 or 5 important centres Jain Libraries where copies of all available Jain manuscripts, copper plates and inscriptions should be kept and be made available for all. Adequate arrangements should also be made to print and publish all the important unpublished Jain works with translations in English, Tamil, Canarese, Hindi etc., and give them for cheap rates. We are glad that efforts are being taken to establish a library of the above-mentioned type in Madras for which several important Tamil manuscripts have already been collected. The undersigned will be very thankful to all persons who may kindly present to the library any Jain manuscript or printed book in any language or render any other help. In floating the Devendra Printing and Publishing Co. Ltd., we have a sure means of fulfilling our second object viz. the printing and publishing of our Sastras.

To accomplish our two objects we are in need of the kind help and co-operation of our learned Pandits and wealthy sympathisers. We earnestly believe that all our brethren will kindly respond to our prayer.

C. S. MALLINATH.

Decreasing Jain Population.

IT appears from the Imperial Census Report for 1921 that there are 1178596 Jain souls consisting of 610279 Males and 568317 females; while those enumerated in the year 1911 exhibited a number of 1248182 Jain souls consisting of 643553 males and 604629 females, thus representing a loss of 69586 Jain souls, the males by 33274 and females by 36312 during the last ten years, i.e., nearly seven thousand Jain souls per annum on an average. The Census Commissioner of India observes that the reasons for the steady decline of Jains in the last forty years appear to lie in their rigid adherence to the customs of early marriage and the restrictions on widow remarriage, which both tend to limit fertility and perhaps also to a natural decline in fertility and also states as special reason for the decline in this decade the fact that majority of Jains are inhabitants of tracts specially visited by Influenza viz., Rajaputana and Bombay.

As regards the educational state of affairs as per last Census Report there are 313416 Jain Male Literates and 43463 Jain female Literates; while at the time of Census operations in the year 1911 there were 318585 Jain male literates and 24120 Jain female literates; thus showing a decline of 5169 Jain Male Literates and an increase of 19343 Jain female literates. It is interesting to note that while the number of Jain Male literates has fallen down by more than five thousand; the number of Jain female Literates has increased by nearly hundred per cent during the last ten years.

The above discloses the miserable state of education among the Jains in the several parts of India. The number of Jain students has fallen down during the last decade. The financial position of the Education Board among the Jains is getting worse

day by day and the number of scholarships distributed by them is too poor to cope with the demand of the Jain students all over India. It is therefore time for the Jains to devote serious attention to the question of Education, instead of entering into controversies over DEV-DRAVYA and KESHAR-PUJA, etc., among the Jain community. There is a great need for the workers among the Jains and if those who are able and who can work for the well-fare of the Jain community, waste their time and energy over fruitless conversations on trivial questions, there will be none to attend to things of greater importance among ourselves. It is therefore hoped that those who care for the uplifting of the Jain community, instead of indulging in endless discussions which bring about frictions among the Jains themselves owing to the differences of opinion, would earn the public confidence by some solid work of organising a scheme for collecting the necessary funds for the spread of education among the masses of the Jain community and enlightening them as regards the question of the decreasing Jain Population.

Will not our newly created Jain Abhyasak Mandal do something in this direction to improve the condition of the Jains ?

NAROTAM B. SHAH.

To the Humanitarians of India.

ALL persons who are generally in sympathy with the humane cause, and particularly the Jains of India, will be glad to know that the work of Mercy and Kindness is being so actively and earnestly done in the West. As is quite evident from the notice reprinted below, a trumpet is sounded to call together humanitarians from all countries with a view to enlighten in the easiest way the whole world.

For many long centuries India has been proverbially known as one of the countries of the world which upholds Mercy for animals and men alike ; but it yet remains to see what organised efforts are being made by the Indians to spread humane education

which is the greatest need of the world, and so give to all a square deal. We believe that the greatest glory which our Jain Brethren can attain will be found in the spontaneous help which we will extend to this good movement. The need of humane work is great. Let us see how we will avail ourselves of this opportunity to represent India at the coming conference for the glory of our ancient Sages.

If we feel that we have views of mercy and kindness handed over to us through the traditions of our forefathers that will enlighten others, let us think it over and do whatever we can for this conference, to convey our ideas to the outside world. It is sincerely hoped that our Jain Pundits and Seths will not lose the opportunity to promote **the cause of true Jainism** i. e. Mercy and kindness towards every living creature.

If, however, India fails to send there its representatives, it will betoken the sad fact that most of our leaders have adopted a **neutral attitude even towards the real need of works of mercy**, in their eagerness for selfish rivalry with the other nations of the world.

The following is reprinted from the notice issued by the Honorable President of the American Humane Association, Albany, N. Y., (U. S. A.) :—

An International Humane Conference.

This World Conference in connection with the next annual meeting of the American Humane Association will be held in the city of New York in the fall (October 22-27) of the year 1923. It is needless to portray the attractions which this city presents in the way of philanthropic institutions and remarkable civil development. All societies for the prevention of cruelty and all humanitarians throughout the world are invited to attend this convention. Undoubtedly, the meeting will be attended by a great number of persons interested in humane work.

The Duration and Attractions of Conference.

This conference will last one week with suitable recesses for rest and recreation. Ample time will be allowed for the discussion

of subjects which will be of practical value for the humane cause. Every effort will be made to present the most up-to-date and important problems connected with humane work.

The Pioneer American S. P. C. A.

The first American S. P. C. A., was organized in New York in 1866. Its work has grown greatly, and the amount of good accomplished by its activities is such as to set a good example for other organizations everywhere.

The first S. P. C. C. in the World.

The New York Society for the Prevention of Cruelty to Children is also situated in New York City. It is the first society of its kind in the world and was founded in 1875. Since that time it has developed wonderfully and efficiently, and its example has been followed in many countries throughout the world. This society has recently had presented to it a contribution amounting to approximately four million dollars for the work which they are doing. This great work is intensely practical and enormously valuable. It must be seen to be appreciated.

Americans will act as Hosts.

The American Humane Association and the local Anticruelty Societies in New York City, with hundreds of societies for the prevention of cruelty in this country, will unite to welcome all humanitarians who may attend this World Conference. Suitable hotel head-quarters will be selected. All persons interested in this work are invited to attend and will be welcomed.

Unity and Co-operation Required.

The greatest results of the humane movement can only be secured as humanitarians work unitedly for the promotion of humane interests. They must ask the nations of the world for international recognition and Protection of their clients—the helpless and suffering among children and anima's. The time is ripe. It is for humanitarians to act.

This year will be the psychological time for holding, in the United States, a WORLD CONFERENCE on humane matters.

There will be a splendid opportunity to spread the humane cause as nothing which has heretofore occurred. The greatest thinkers and speakers from all parts of the world will be brought together. No one can afford to miss the inspiration of such a gathering as this. The humane creed is now being taught in myriads of schools in this country. Because Americans believe that when humanity is taught in all schools, war will be abolished and the nations will live amicably together, working for that development which will promote the best citizenship and the greatest happiness of mankind.

Inquiries may be addressed to Dr. William O. Stillman, President, The American Humane Association, 287 State Street, Albany, N. Y. (U. S. A.)

BHAGAT RAM,

Secretary,

Animals' Friend Society,

FEROZEPORÉ CANTT. (Punjab).

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

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

(Continued from page 166 of Vol. XIX No. 6.)

Sutra, 31.

Also the one-sided view that a word signifies an object which has an affirmative nature and then it cannot signify an object which has both (a positive and a negative) nature simultaneously, is not attractive.

Commentary.

This view corresponds to the fifth mode of Predication.

Sutra, 32.

Because a word is also known to signify a phenomenon which has a negative nature and not to signify what has both the natures simultaneously.

Commentary.

This states the reason why the theory indicated above is not acceptable. If a word is said to signify a phenomenon which has a positive nature and not to signify a phenomenon which has simultaneously both a positive and a negative nature,—why, it may as well be said that a word is also known to signify a phenomenon which has a negative nature and not to signify what has simultaneously both a positive and a negative nature.

Sutra, 33.

Also, the determination that a word signifies something which is negative in nature and then, it cannot signify what has both (a positive and a negative) nature simultaneously is not fair.*

Commentary.

This position is based on the sixth mode of one-sided Predication. The reason is stated below.

Sutra, 34.

Because, it is known to be otherwise also.

Commentary.

In some of the one-sided views, considered above, it is contended that a word is primarily positive in significance. So there is no reason why we must hold that a word does always signify negation.

Sutra, 35.

Even the theory is wrong that a word does nothing but express an Object which has successively both (a positive and a negative) nature and not express an object which has simultaneously both (a positive and a negative) nature.

Commentary.

This is in accordance with the seventh mode of Predication.

Sutra, 36.

For a word is also known to be mainly affirmative only etc.
etc.

Commentary.

This gives the reason, why the one-sided doctrine, indicated in sutra, 35, is not sound.

Sutra, 37.

It should never be thought in mind that the theory of Seven-fold Predication is not satisfactory on the ground that there may be an infinite number of aspects,—positive and negative—of one and the same thing and that there may be made an infinite number of predications, regarding the thing accordingly.

Commentary.

A thing properly speaking, has an infinite number of attributes ; some are attributed to it and some are denied of it. It appears accordingly that an infinite number of predications may be made with regard to a thing and not merely seven, as described by the Jaina philosophers. The answer to this objection is given below.

Sutra, 38.

Although regarding a thing, an infinite number of predications may be made, there can be only seven predications, consisting in various ways of affirmation and negation, regarding the thing, considered in one of its particular modifications.

Commentary.

It is true that with regard to a thing, considered as the sum total of its attributes and modes, an infinite number of predications may be made ; but if we single out any particular attribute of the thing or any of its particular modification and consider it in relation to the thing, we shall see that seven and seven only statements may be made.

Sutra, 39.

For, relations of any mode to the thing, can be of seven sorts.

Commentary.

The reason is given below.

Sutra, 40.

And those are of seven sorts, because there can be only seven modes of questioning.

Commentary.

The reason is given below.

Sutra, 41.

And these are seven because there can be only seven forms of doubt (regarding the nature of a thing).

Commentary.

The reason is given below.

Sutra, 42.

And these are of seven sorts, because a particular modification of a thing, under one's observation, is found to have seven forms.

Commentary.

The substance underlying the above chain of reasoning is that a particular mode can be related to a thing in seven ways. These seven forms of relationship are expressed in language, as seven modes of predication.

Sutra, 43.

Each of these Sevenfold Predications is both a synthetic statement and an Analytic one.

Commentary.

This is explained below.

Sutra, 44,

As established by the Pramanas, a thing has an infinite number of attributes and modes ; now, when these different attributes and modes appear predominantly identical with regard to Time etc. or when they are *considered* identical, the statement, signifying the

thing in its entirety (i.e., signifying all those attributes and modes simultaneously) would be a Synthetic Statement.

Commentary.

A thing has an infinite number of attributes and modes. These are, in some respects, identical with the thing, while in other respects, they are different from it. It is *Pramana*, which views a thing in its entirety i.e., as a whole; in other words, *Pramana* looks upon the attributes and the modes as identical with the thing.

Pramana sometimes chooses to regard as identical what are really different from one another. In any case, *Pramana* takes a synthetic view of things and ends in establishing a Synthetic Judgment. On the otherhand, *Naya* takes an Analytic view; its business is to differentiate one attribute or mode from another attribute or mode and attributes and modes from the thing. It thus establishes an Analytic Judgment.

Let us take existence and consider it in relation to other attributes and modes of a given thing. Now such a relation may be viewed from eight stand-points or through eight categories viz., *Kala* (time) *Atma-rupa* (nature) *Artha* (substance), *Sambandha* (relationship), *Upakara* (modification), *Guni-desa* (location), *Samsarga* (connection), *Sabda* (expression in language). We say,—a given thing has existence. Now, a synthetic view means that all the other attributes of the given thing are included in existence, so that by predicating the one attribute Existence, we predicate all the rest too. In other words all the other attributes are, in a way, considered identical with existence. Thus by saying that a thing, has existence, we mean (i) that at the *time*, when existence inheres in the thing, other attributes also do so. (ii) Other attributes also are as much attributes of the thing as existence i.e., they have the same *nature* with it. (iii) Other attributes and modes have the same *substance*, underlying them, as Existence. (iv) The same *relationship* (i.e., identity, in some sense) subsists between the other attributes and the thing as there is between Existence and the thing. (v) Other attributes also *modify* the thing in the same way as Existence does. (vi) Other attributes *inhere* in the same part of the thing, wherein Existence

inheres. (vii) Other attributes are *connected* with the thing in the same way as existence is connected with it. [The difference between Relationship and connection is that whereas in two Related phenomena, the fact of identity is prominent although there is difference, in two connected phenomena, the fact of Difference is prominent, although there is identity]. (viii). The very same *word*, Existence which expresses the attribute of existing, also stands for the other attributes of the thing. Thus, by saying, that the thing exists, we mean not only that the thing has the attribute, Existence, but that it has other attributes also which are included in Existence. This is one form of the Synthetic point of view, which takes the thing in its entirety.

The identification of the various attributes of a thing in the above way is possible where emphasis is laid on the substantial aspect of the thing and the aspect of Qualities and Modes is less prominent. Where, on the other hand, the latter aspect is prominent, it is clear that the various attributes and modes of the thing cannot be identified. Thus, if the attributes and the modes appear prominently in their variety, we by saying that a thing has existence, ordinarily indicate that (i) at the *time* when existence inheres in the thing, attributes other than this cannot inhere in it; (ii) other attributes cannot have the same *nature* with existence; (iii) other attributes cannot have the same *substratum* with existence; (iv) *relationship* that subsists between existence and the thing cannot subsist between the other attributes and the thing; (v) other attributes do not *modify* the thing in the same way as existence does; (vi) other attributes cannot have the same *abode* with existence - (vii) the *connection* of other attributes with the thing cannot be the same as that of existence with it (viii) the *word* which expresses existence does not express the other attributes. It is thus that where the aspect of their variedness is prominent, the various attributes of a thing cannot be identified. But, then, if in spite of their manifest variety, we chose to consider them as identical, we have another form of the synthetic point of view which takes the thing as a whole.

It is the Pramana which takes the synthetic view of things.

Sutra. 45.

Opposite to this, is the Analytic Statement.

Commentary.

Contrary to the synthetic standpoint is the Analytic which takes a thing in its aspect of variety and where the thing appears as a unity, the Analytic view would consist in considering it to be a multiplicity. It is the Naya which studies the attributes and the modes of a thing in their variedness and leads us to an Analytic statement. This will be more fully considered, when the nature of Naya will be discussed.

(To be continued.)

JAINA LAW.

In any civilised society, Law is the first necessity. The character of the laws of a society is a sure index to the character of that society itself. A great jurist has it that any society deserves the particular kind and number of criminals which it possesses. It may be said with equal truth that a society deserves the particular kind of laws, which it has. Really Law is as much a part and index of society as the red smoothness is of the apple. And it must be so, for Laws are merely general rules of external human action, which regulate the conduct of some group of men in their religious, social, commercial, political or other public or private life. All these general rules cannot possibly be laid down, by any legislature or law-giver, however accomplished or far-sighted. Only the most important principles can, as a rule, be framed or known. These are sure to be those which are most needed or tolerated by most men in society. Thus Law and society are coloured by their mutual inter-action, and the condition of one is an index of that of the other.

Jainism.

Jaina Law is ultimately derived from Jainism. Jainism is a modern name of one of the most ancient systems of philosophy

and religion in the world. Its tradition is not only old and uniform, but also unalterable. Jainism posits an eternal and infinite succession of cycles of time. Each cycle is like a wheel with 12 spokes, divided into two equal eras of 6 periods of Kala each. The descending half of the wheel is the *Avasarpini* era; and the ascending half, the *Utasarpini* era. It has 10 crore x crore *sagara* years in it. One *sagara* is a huge period of time; it consists of 10 crore x crore *addhapalyas*. One *addhapalya* has innumerable *Uddhara palyas* in it.

One *Uddhara palya* has innumerable *Vyavahara*. One *Vyavahara* has a large number of years in it. The 6 periods of the present and all *avasarpini* eras are of unequal length; the first period of great Bliss, called *Sukhama* *Sukhama* has 4 crores by crores; the second period of bliss, called *Sukhama*, has 3; the third period of bliss-pain, *Sukhama-Dukhama*, has 2 crores by crores *sagara*; the fourth period of 1 crore *sagara* minus 42000 years is the period of Pain-Bliss, called *Dukhama-Sukhama*, where pain is more frequent than bliss; the fifth period of pain, called *Dukhama* has 21000 years; as also has the sixth period of great pain, called *Dukhama-dukhama*.

In the fourth period of pain-bliss, when pure bliss gives place to pain bliss, a series of 24 *Tirthamkaras*, or guides to the haven of liberation, across the troubled ocean of *samsra*, appear and each gives to the world the same creed of Jainism. Thus Jainism is identical with eternal, unalterable, truth of thought and action. To judge it from its present day votaries, who are far from its portals, (as is shown below) is as unfair, as it is unscientific and illogical. The first of the present 24 *Tirthamkaras* was Lord Adinath or Rishabhanath, born in Ayodhya, long, long ages ago. Then in the sixth Century B. C. a little before the expulsion of the Kings at Rome, there arose the last *Tirthamkaras* Lord Mahavira, who attained Omniscience, and presented to the world exactly the same external, unalterable truth as was taught by Lord Rishabhanath. The infallibility and unalterability of Jainism is beyond dispute and discussion, at least for the faithful.

Now Jainism is a complete and self-contained system of Theology, Metaphysics, Ethics, and Ritual. Its archives contain

all speculative and practical, secular, and religious knowledge. There is no doubt or dimness anywhere in its vast stores. There are many and many a knotty point in it. But if the broken or submerged chain of tradition or dogma is found or rightly guessed each knot falls open as if by itself. Every problem of personal or public import finds its easy and natural solution in Jainism. The only thing is that you have to pay the price of knowledge. It is a firm determination to believe, know, and live the truth and nothing else.

Rightly and naturally Jainism lays the greatest stress upon life, upon the living soul, which alone is conscious and has knowledge and attentiveness, as distinct from lifeless matter, time, space, motion, and rest, which five are without life, and can have neither knowledge nor conscious attention.

Thus a living soul according to Jainism can be recognised in the world by the vitality of its body, speech, and mind, of its 5 senses, of its respiration, by its *upyoga* or Capacity to attend to the non-self by means of conation or knowledge by its being devoid of the qualities peculiar to matter, by its upward instinctive motion, etc. This pure living soul is found in the world in an impure condition, i.e. in intimate bondage with matter. This bondage is galling and the soul is pained and hampered and limited by it at each step. Even when this bondage takes the form of a golden chain in the shape of fleeting sense-pleasures, the soul is cloyed in the end and discovers the hollow deception practised upon it by dead matter. Therefore the whole trend of Jainism is to describe this bondage, and its causes and cure. The sole goal of the soul in Jainism is to recover its own domain in perfect and eternal liberation from the bondage of matter.

The whole rigid discipline of a Jaina layman and ascetic's life is directed merely to make the soul vanquish and shake off from itself all dead, binding matter. Thus alone, all the imperfection, distress and deformity of the world can be diagonalised, located and cured in a scientific, dispassionate and eternal manner. The whole treatment is logical, mathematical, without any personal bias, prejudice, favour or mercy. Indeed Jainism is the purest and oldest form of Rationalism.

A few principles of this Jainism may be given.

In theology like modern positivism, it believes in the perfectibility or divinity of the human soul. Human souls can become perfect like God. It is the duty of all right-minded souls to aim at and work for the attainment of this godly status.

In metaphysics the first principle of Jainism is that the world is eternal and uncreated and consists of two primary substances, the living and the non-living, which are eternally separate from and independent of, each other. The non-living substance is forever subdivided into five real substances Space, Time, Matter Motion and Rest. These five (5) with the living soul make up the six eternal constituents of the Universe.

In this worldly condition the soul is always found united with matter. The finest invisible embodiment of Karmic matter is encased in the gross visible, outer sheath of flesh, blood and muscle. This karmic vestment is woven by the soul itself by means of its passions and vibrations set up in it by the activity of its mind, speech and body. These passions and vibrations, along with lack of restraint and wrong belief, keep the soul wandering in *Samsara*. To attain perfection means the soul's self-realisation of its infinite qualities, specially the infinite quaternary of infinite conation, knowledge, power and bliss. Jaina metaphysics describes these karmas, the ways of their bondage, shedding, and destruction, so that the wise soul may obtain perfect liberation.

Jaina Ethics is really an apotheosis of the living substance. Nothing is so sacred as life ; and all life is absolutely sacred. It must be saved and served. This is the wonderful doctrine of *Ahimsa*. Hurt no life ; serve all life, with compassion, with love. The whole of practical Jainism revolves round this magnificent centre. All departments of sociology, etiquette, politics, morality, law are based upon this great teaching. There is nothing higher purer, deeper more soul-nourishing than *ahimsa*. No life can be good or great if it is not based upon this. If any good or greatness has ever been achieved by humanity, the source of it all was ever dipped in the immortal fire of *ahimsa*. *Ahimsa* is the giving up of (1) Hurting *anything living* in any degree, in any way, by means of mind, speech and body ; (2) falsehood ; (3) theft, including

using anyone's anything without his permission, (4) adultery or prohibited intercourse with a person of the opposite sex; and (5) Unlimited greed-urged worldly possessions. *Ahimsa* means the giving up of anger, pride, deceit, and greed. It means the sincere and instinctive practice of the virtues of forgiveness, humility, perfect straightforwardness, contentment, truth, control and self-denial, self-reliance and chastity.

If anything goes against the above mentioned in the least, direct or indirect manner, then surely it goes against and is prohibited by Jainism.

The above is the touchstone to ensure that any rule of Ethics or politics or law is in line with Jainism and not against it.

The principles given above are of the utmost practical importance as we shall need them at every turn to settle our doubts as to a particular provision or principle of Jaina Law.

The Jains.

The Jaina law applies primarily to Jainas. The Jaina community is a body of persons, who profess Jainism as given above or otherwise are subject to Jaina Law.

The Jainas are spread all over India. They are found in the British and non-British Countries, also in Burma, Japan, America, Africa and Europe. Everywhere we meet with some or other representative of this small but wonderful community. In Paris in 1913 I found a very high preponderating proportion of pearl merchants and jewellers to be Jainas. Lord Curzon once remarked that half the wealth of India passed through their hands. In most cities, Bombay, Calcutta, Delhi, Madras, Mysore, Indore, Saharanpore, Meerut etc. etc. Jains are leading landlords, lawyers, doctors, engineers, contractors, treasurers, public servants, and public men. They are a peculiarly vital people. Of course, they are vegetarians. They are enlightened, law-abiding and loyal.

Yet due to the influence of their Hindu neighbours, they have not escaped the bane of caste and superstitions. Both matters are foreign to their sacred books, but both are found in an observable degree in the Jainas.

Jainas must be governed by Jaina Law and by that alone. There are weighty reasons for it.

1. Principle—The principle of self-determination has acquired special value during the last great war (1914-18). Jainas alone must determine by what law they would be governed.

2. The principle of British Empire is to let all its constituent elements—big and small, advanced and backward—follow their own particular religious and secular customs.

3. Religious honour—The chief, perhaps the only express, reason for applying Hindu Law to Jainas, is that they are "Hindu dissenters". This is a direct insult to their religion and naturally they resent it. A prominent Civilian Commissioner in U. P. writes on 23rd May 1922 "I quite agree that to be called a dissenter and a heretic is annoying to a degree, but these terms amount to a gross misuse of language—but you are quite right to resent them."

4. Communal sentiments—Within the large circle of living beings, concentric with it lie the nearer and inner circles of humanity, empire, nation, creed, profession, friends, relations, family. Our love for each makes for true affinity and sentiment, which impel us to make sacrifices for our friends or creed fellows. This communal sentiment is an irresistible motive-power to unite the Jainas in one common public system of rights and duties. Thus also the Jainas rightly want to be governed by Jaina Law, and by no other.

5. Practical Loss. By being subjected to Hindu Law, the Jainas run the risk of losing recognition as an independent community with laws of their own.

6. Absurdity of the position. Jaina practices may be similar to those of their non-Jaina brethern, with whom they have lived in close proximity and intimate social intercourse for centuries and millenniums, but their principles entirely differ. For analogy, we may notice that a Jain uses our "Bhagvan," "Rama Ram" etc. in a quite different sense, from that of his Hindu neighbour. In the same way, although his social and legal customs may be the same, yet the principles upon which they are based, are entirely different from the principles upon which the provisions of Hindu Law are based.

7. Negation of Justice. It is very difficult, and in the case of poorer people *absolutely impossible*, to prove general or special customs, and yet Jaina Law is delegated to the position of such custom merely.

One gross instance of this is a case in Oudh.

It is old and settled law and every one knows it to be a well-known and universally acknowledged general custom of the Jainas that a Jaina widow has an absolute right to adopt a boy as her husband's son, without any previous authority of any kind from her husband or her husband's kinsmen. Yet at Barabanki in Oudh a Jaina Agarwala widow adopted a son. The fact was admitted on all hands ; there was good evidence of custom also yet the court held in 1906 that the custom was not proved. The boy who was thus cruelly done out of his rights, was poor and friendless, and so by the loss of his estate, which was worth about Rs. 1,00,000 paid the penalty of belonging to a supine and ignored community.

In this note on Jaina Law, I propose to touch very briefly upon the essential conditions, limitations, characteristics and positive provisions of Jaina Law.

Essential Conditions.

1. There should be nothing in Jaina Law which is against Jainism.

This is obvious.

2. Jaina Law must be beneficial to Jainas. It must advance the communal and individual progress of Jainas and Jainism.

3. Every provision of Jaina Law must be necessary to Jainas.

Limitations.

Jainas as Indians are subjects of the Government of India, and are governed by all the general laws of the land. Such laws cover most of the ground within the purview of any system of Jurisprudence. If we take status Law, *inter alia*, on the following most important parts of municipal law :—Constitutional law, Criminal law, Procedure-Civil and Criminal, The law of Evidence, The law of transfer of property, Easements, Trusts, Contracts.

In all these matters, the Jains are governed by the General laws of the land. This leaves only a small residue.

Nevertheless, this residue is of great and daily importance. It deals mostly with what the Roman Jurists meant by "Family Law." It includes laws relating to Marriage, Sonship and adoption. Minority and guardianship, Joint family, Maintenance, Wills, Successions, Gifts, Charitable Endowments, Woman's rights, Stridhan, Debts.

So the scope is still considerable.

The Characteristics of Jaina Law.

These are primarily of two main kinds.

1. Due to its antiquity.
2. Due to its being derived from Jainism.

The following characteristics may be noted as due to its antiquity.

1. Law, morality and religion—although distinguished—are not quite distinct in it.

This mixing up, of Jus, Bonos mores, and fas is as old as the hills.

It is found in all early stages of societies. The laws of Hammu-Rabbi, the Bible, the Quran, the Hindu Law books, the laws of Egypt, Babylon, Assyria—all exhibit this feature.

2. Man's *individuality* is merged in the unity of the family. This is also common to all early laws.

In Jainism, however, this is rather lax owing to the peculiar teaching of Jainism, which endows each individual soul (in any living form of man, animal or God) with an eternal, unloseable personality of its own.

This is most noticeable. It has far-reaching effects.

3. Woman has not only a high position, but the principles on which it is based, are really grand, noble, and generous. Indeed Jainism recognises no inferiority of a woman's soul and acknowledges her great powers in life, as compared with man.

• This is really in *contrast* with the other early systems of law, where woman is generally given a very inferior status.

4. Jainism and therefore Jain Law also, is of very great antiquity. History knows Jainism as the Niggantha or Nirgrantha religion of possessionless saints, in the teaching of Lord Parsvanath (after whom the beautiful and well-known Parsvanath Hills in Hazaribagh, Behar, are called) as early as the 8th Century B. C. Hundreds and even thousands of years before Lord Parsvanath, there flourished in Gujrat, Kathiawar, a Prince-ascetic Lord Neminath, cousin of Sri Krishna of the Mahabharat and Bhagvad-gita fame. The famous hill Girnar, in Junagarh state, is sacred after Him. He was the immediate predecessor of Lord Parsvanath, and the 22nd of the series of 24 Tirthankaras of the present era. He also taught the same dogma and doctrine as Lord Rishabha in Ayodhia before Him and Lord Parsvanath and Lord Mahavira in Behar after Him.

This will lead us to expect unique simplicity and freshness of the world's early youth in the provisions of Jaina Law and in the matters with which they deal.

The latter-day elaboration, complexity and procedural overloading are all happily absent.

As to its characteristics derived from Jainism I have dealt with them under "Jainism" and "not against Jainism" above. Here two more may be specially noted.

1. The aim of Jainism is to free the mundane soul from the net of worldly misery and material entanglements. Jaina Law is based above all on the policy of subdual and eradication of all passions specially the passions of anger, pride, greed, hatred, repulsion, disgust. Therefore anything which does not aim at and is not for this purpose can hardly form part of Jaina Law.

It is thus that Sri Gunabhadracharya called Law the cause of Happiness.

'Dharma Sukasya Hetu.'

The great *Bhadrabahu Samhita* in Sloka 3 says that this law of Partition is undertaken to remove the trouble of brothers entertaining hostile feelings for greed of wealth.

2. Human life is a priceless possession. It is only human beings that can approach divinity. Men alone suffer, understand

the true cause of sufferings, and know and practise the means of destroying all these sufferings.

One's age, therefore cannot be spent in frivolous waste. Life is to be lived seriously and with the purpose of attaining as quick, high and near a position to God as possible. Therefore every provision of Jaina Law is directed to prepare the human soul for and draw it nearer to this glorious goal.

Hostile criticism may suggest that this interpretation is to mix religion, and morality with law, like primitive days. This is not so. For we must remember that religion, morality, and law have the same centre, i.e., a clean well-poised enlightened 'I' or 'man.' The circle of Religion is the widest, it includes God, subhuman beings, ritual also. Morality has a circle which is narrower than religion but wider than law. It does not include ritual and God, and includes subhuman beings also only in subordinate way.

Analytical Jurisprudence distinguishes it from law in this that the rules of law can be and must be enforced by the state, whereas rules of morality cannot be so enforced. Law proper, in Jainism as elsewhere, is confined only to the general rules of external conduct for which legislation and state enforcement is possible and desirable.

What Jaina Law insists on is this that law should not go counter to religion and morality.

The centre should remain steady and the same. This is not so, if the tri-arched unity is lost e.g., when I refrain from hurting or robbing my neighbours merely for fear of the police and criminal law. Jaina law is satisfied with this, but insists upon the citizens knowing that this abstention from injury and theft is also due to the injunctions of morality and religion, and that in being law-abiding and loyal, he is following his Dharma also.

Sources of Jaina Law.

These are :—

1. Old and authoritative Jaina texts.
2. Customs of Jainas, (1) as discovered from the practices of persons mentioned in the Prathama Anuyoga or the history portion

of Jaina traditions. (2) as modified by time and practised by the Jainas to-day. (3) Law books and law-reports so far as they do not go against the principles of Jainism and the practices of Jainas.

Old and Authoritative Jaina texts.

Four of these are most important. They are *Bhadrabahu Samhita*, *Vardhmana Niti*, *Arhan-Niti* and *Indra Nandi Jina Samhita*.

Bhadrabahu Samhita ;—This is the oldest of the Jain Law books, so far known to us. It was written in the 4th Century B. C. The original book of which the *Bhadrabahu Samhita* forms a chapter is the *Upasakaadhyayana Anga*, one of the twelve *Angas* of the Jainas. This *Anga*, like most Jaina ancient books, is unavaialbe. But *Bhadrabahu*, according to Jaina tradition and the latest Oriental research, was a contemporary of *Chandragupta*, of whom he was the revered preceptor also. Thus *Bhadrabahu*, the author or compiler of these slokas, flourished about 340 B. C., at least before 365 B. C. (he was the last of the *Srutakevalins*). The tradition of the Jaina Law as given in the *Bhadrabahu Samhita*, must therefore be almost as old as Lord Mahavira Himself, and therefore not only of very hoary antiquity, but of unparalleled authority also.

The author of the book, *Bhadrabahu Swami* is a figure that towers high and heroic in the dim darkness of Jaina history. He flourished about 365 B. C. (162 years after Lord Mahavira's Nirvana) *Chandragupta* dreamt 16 dreams the last one being a dreadful serpent with 12 hoods. On being referred to the spiritual Guru *Bhadrabahu*, it was interpreted into a dire famine of 12 years. These famines were not quite unknown to the neighbourhood of *Pataliputra* (modern *Patna*) the capital of the great *Mauryan* Empire. Some time after this *Bhadrabahu* went to beg alms in the City ; but a child was crying so lustily that he did not get a hearing after 12 calls. Reading in this the sure advent of the famine and fearing that it would be impossible for Jaina ascetics to live in accordance with the scriptures, *Bhadrabahu* started for the South of India, with a large number of his ascetic disciples. *Chandragupta* also, being repelled by the sinful world, made his kingdom over to

his son Singhasena, *alias* Bindusara, became a Jaina ascetic under the name of Prabhachandra, and accompanied Bhadrabahu. Near a beautiful hill, Kata-Vapra, in Northern Carnatic, Bhadrabahu felt that his end was near. Therefore he sent his disciples on to further South of the countries, Chola, and Pandya, and himself stayed on there with Chandragupta Muni, who served his Guru in a most devoted fashion, till the end came and the last ceremonies were performed. Even after this, Chandragupta remained devoted to the memory of the Guru and constantly worshipped his feet- impressions in that spiritual retirement from the world.

Vardhamana Niti*—It was written about Samvat 1068, i.e. 1011 A. D. The author was an Acharya, Amitgati, who lived in the time of Raja Munja. He was the pupil of Madhavasena, who succeeded Nemisena who succeeded Amitgati Gananath, who succeeded Devasena, who succeeded Virasena. Shri Mathuranam Yaminam Garisthah". All these were Digambara Jainas. Amitgati was the author of *Dharam Pariksha*, *Amitgati Sravakachara* and of *Subhasita Ratna Sandoha*, a book written about Samvat 1050 (Bhandarkar's report, 1882-1886, page 45.) In a Manuscript, bought for the government this year, the date of the Dharma Pariksha is given as "Samvat Sarnam Vigate Shahashre Samaptatau (sic. correct Sasaptatau) Vikramaparthi Vasya." Our author is therefore to be indentified with the author of *Subhasita Ratna Sandoha*. For the description of Virasena as 'Head of the Mathura Ascetics' see Weber's notice of the *Dharma Pariksha* 11, p. 1110, and the passage there referred to at 11 p-182, where the sects of the Digambara Jainas are said to be four : (1) Kashta Sangha (2) Mula Sangha (3) Mathura Sangha (4) Gopya Sangha.

Thus it is seen that this is a book more than 900 years old. Its date indicates that it must have been written at a time when Jainism and the Jaina community were recovering from the great religious struggle into which the marvellous personality and strong creed of Shri Shankaracharya had plunged the whole of India, and as a result of which Buddhism almost entirely vanished from the land of its birth. The book was thus very approximately written

* See Prof. Peterson's Report, Bombay Circle April 1886 to March 1892, No. at p. 9.

at a time when the Jainas were taking stock of what was left of them of their creed and their literature. The title of the book also shows the fond devotion with which the reviving Jaina community clung for the name and authority of their last Tirthankara, Lord Mahavira otherwise called Vardhamana.

Arhana Niti—This is the work of the great and well-known Jaina author, Shri Hem Chandra Charya. He was born in Samvat 1145 and died in Samvat 1229 i.e. he lived from 1088 to 1172 A.D. He was Pontiff of the Suri sect from 1166 to 1229. He was born in Anahila in Gujrat. He was the author of Panchanga Vyakarana, Pramana Shastra, Praman Mimansa, Chchandolankriti, Chhanda Chudamanim Grahavarta Vichara, Kavyanushasana, Dvasraya Mahakavya Vitaraga Stotra. His other works are mentioned in Prof. Peterson's report referred to above. From page CXLI. I take the following : " Hemchandra was pupil of Deochandra of the Vijrashakha. For all that is known of this famous teacher, the student must refer to Buhler. *Über Das Lebesdes Jaina Monches Hemchandra.*" What follows there is a conspectus of the references to this Hemchandra in the three reports. He is the author of :—

(A) Sabdanusasana, called Sidh Hemchandra (i.e. composed by Hemchandra by the request of Sidh Raja.) For copies see index of books. For a description of the work and that the literature that grew round it, see Weber, pages 208 to 254.

(B) An Abhidhan Chitamani or Namala 3, App. pp. 53 and 109, with a commentary by the author. 3 App. pp. 109 and 154.

(C) Anekratha Sangraha, With a commentary by the author's pupil, Mahendrasuri, 1.51 App. p. 89.

(D) Dvashrayamaha Kavya 3 p. 19 App. p. 322 (with a commentary by the author) see Keilhorn's Palm Leaf Mass. Report p. 15.

(E) The Treshasti Salaka Purusha Charitra, with the appendix called Parishishtha Parvana. For copies, see index of books. For an account of the book see preface to Jacobi's edition (in the Bibliotheca Indica) of Parishishtha Parvan.

(F) The Yoga Shastra. For copies see index of book with a commentary by the author.

(G) The Syadvad Manjari—A hymn in praise of Vardhmana, in 32 verses, which Hemchandra Modelled after the earlier work of the kind by Sidhsena Divakar, 3 App p. 206 See Weber II p. 940 (Referred to as the pupil of Devachandra. I App. p. 5. is the Bamdhu of Pradumna Suri. 3 app. p. 209.

The authority of Hemchandra as Jaina Acharya and writer of distinction and weight is thoroughly established. His Arhana Niti is a well-known work which is recognised and revered by Jainas all over India.

In this small note, I have purposely avoided giving positive provision of Jaina law for two reasons chiefly :—

(1) The Legislative Assembly has a resolution before it on the subject of Jaina Law, and it is expected to come up for discussion soon and

(2) The Jaina community is awake upon the point and attempts are made to collect and codify (if possible) the Jaina law.

It would be premature, and in any case not desirable, to anticipate the result of these two activities. Therefore I have confined the note to discuss some general points upon which there is wide and gross misunderstanding as to Jaina law.

J. L. JAINI

The Madras Hindu Religious Endowments Bill.

AND

The South Kanara Jains' Deputation to the Viceroy.

AS was already adverted to in these columns, the Secretary of the above Deputation received intimation in the last week of June last from the Private Secretary to the Viceroy that representations from the Jain Deputation along with five others would be heard in the week beginning from the 15th July. In the first week

of July, the Secretary who had been ailing asked for postponement of the date and accordingly the 23rd of July was fixed as the latest date for hearing representations, and that the number of persons in each Deputation had been limited to two, one of whom should be the spokesman, and that the time limit was only 45 minutes.

Thus the Jain Deputation consisting of Mr. Adiraja Arasu Kinnikka Ballal, one of the energetic and public spirited titular Jain Chiefs of S. Kanara with Mr. M. U. Shankara Rao, as his asstt. and Mr. U. C. Krishna Bhat both of whom are non-jainas had a run up to Simla on an arduous pilgrimage.

On the evening of the 23rd the Deputation waited on the Viceroy and filed a written statement urging the following points which made such a profound impression in high political circles in Simla as to elicit the opinion that if there was any substance in the varied objections to the Bill, it lay in the brief, cogent, logical and valid arguments put forth by the Jains who unlike Hindu Deputationists, imputed no motives to the non-brahmin ministers or any body "politic." It was even believed that but for the strong case of the Jains brought to the Viceroy's notice, His Excellency would not have at all reserved his assent to the Bill and given an opportunity to other Deputations.

The points urged by the Jain Deputation before the Viceroy are as follows.

(i) Jain temples (Bastis), (ii) Shri Dharmasthal temple of the Hegde family and (iii) Hindu temples founded, maintained and managed by the Jain chiefs and landowners in South Kanara.

The Jains of the Madras Presidency and especially of South Kanara are very grateful to His Excellency the Viceroy for granting this opportunity to their Deputation to represent their case.

I Jain temples (Bastis) and Mutts.

2. Section 2 (2) of the Bill enabling the local Government to extend the Bill to Jain Religious Endowments is unfair and unjust, as no enquiry was made and no evidence taken regarding the origin, history and customs of Jain institutions. The vast diver-

gence existin between Hindus and Jains in matters of religious and social customs and observances renders the present Bill wholly unsuitable to Jains.

3. Jain Religious institutions have been from 'time immemorial governed by a peculiar system of administration conducted by local committees of hereditary members of the Jain community only uninterfered with by any outside control. The Bastis which are managed by the descendants of their founders and endowers are under the general supervision of the Swamis or heads of *Mutts* who have allocated to them respective territorial limits. These *Mutts* in their turn are controlled by hereditary councils of Jain Elders. Thus all Jain Religious institutions are self-contained ones about whose affairs there have been no complaints whatsoever either in public or private in the past. In one word, no necessity exists or is shown to bring the Jains under the Bill.

II. Shri Dharmasthal temple of Jain Hegde.

The tradition and history of this temple are as follows :— In a village called *Kuduma* in the Uppinangadi taluk of South Kanara there lived a wealthy Jain family to whom certain Mahatmas went as guests and prevailed upon them to establish charities to all classes irrespective of creeds and promised superhuman help. A temple in honour of Shri Manjunath Swami was founded by the Jain house and the income of its properties was devoted to keep up the worship and charities in the said temple. The charities became so famous that they have continued to attract pilgrims and have invested the village with the appellation of Dharmasthal by which it has been known for the past hundreds of years. The temple by virtue of its peculiar sanctity attracts votive offerings, which, according to the long established custom, have to be devoted mostly towards distribution of charities, while the profits of the properties of the Jain Hegde house devoted towards performance of religious worship in the temple. The Hegde is regarded as the very representative of the Deity. The family of the Hegde, though Jain by religion, have looked upon the Deity as their family one, and each successive incumbent is vowed to scrupulously look after the religious observances and

charities under a hard vow of never departing from the practice on pain of serious displeasure of the Deity. Such a temple has been a unique religious and charitable foundation owned and solely managed by the Hegde free from any outside control, and even unaffected by Act XX of 1863. It is not clear if the present Bill aims at bringing this temple within its purview. But by reason of its being a Hindu temple with peculiar characteristics an express exclusion of it from the Bill which had been urged by the Hedge before the passing of the Bill would have satisfied the need. This would bar the door for future litigation.

III Hindu temples founded, maintained and managed by Jain Chiefs and landowners.

South Kanara was under the sovereignty of Jains in the 11th and 12th centuries during which period the several Jain chiefs naturally founded Jain temples all over the district and in view to popularise their rule among the Hindus founded and endowed also Hindu temples maintaining and managing them. Their descendants up to the present day have been enjoying special honours and privileges in those temples conceded by the Hindu votaries of these temples, which are so intimately connected with the Jain chiefs' houses that they are holding the position of absolute masters of ceremonies in those temples, that their Pattamudras or royal signet rings bear the names of the Hindu Deities worshipped in such temples. The present Bill has never taken note of such inextricable connections which will be entirely rent asunder unless express provision is made in the Bill for which purpose a Committee of Enquiry consisting of one high European Official of the Madras Government with experience of the District and two Jain representatives is necessary, in the event of any Bill being passed at all. The Secretary of the Jain Deputation Mr. Adiraja Arasu Kinnikka Ballal the titular Jain chief of Padubidri had urged this aspect of the case before the Madras Legislature prior to the passing of the Bill; but no heed was paid. On this ground alone, apart from various objectionable features of the Bill, it is liable to be vetoed as it is extremely subversive of vested rights and interests of Jain chiefs and landowners. The Jains are nowhere under the Bill.

M. U. SHANKARA RAO,

The Casket of Gems.

(Continued from page 173.)

Six kinds of wrong reverence.

அவ்விநய மாறு மகன்றது நற்காட்சி
செவ்விதிற் காப்பா ரிடை.

38. In them who cherish well the Right Faith it is free from six kinds of wrong-reverence.

நல்வினையிற் நீர்ந்த வணக்கத்தை நல்லோர்கள்
சொல்லுவ ரவ்விநயமென்று.

39. The righteous men call the reverence devoid of merit wrong-reverence.

மிச்சை யிலிங்கியர் தெய்வ மவாவினோ
டச்ச முலகிதத்தோ டாறு.

40. Showing reverence to false preceptors and deity from fear or attachment or in company with the general folk are the six kinds.

இவ்வாறு நோக்கி வணங்குவார்க் கவ்விநய
மெவ்வாறு நீங்க லரிது.

41. To those who show reverence in the abovementioned ways it will be difficult to be free from *avvinaya* wrong-reverence.

Greatness of Right Faith.

காட்சி விசேடம் உணர்வு மொழுக்கமும்
மாட்சி யதனிற் பெறும்.

42. The importance of Right Faith is such that knowledge and conduct are glorified in it.

நற்காட்சி யில்லா ருணர்வு மொழுக்கமும்
ஒற்கா வொசிந்து கெடும்.

43. The knowledge and conduct of those who have no Right Faith will soon decay (i.e. become futile and will bear no fruit.)

அச்சிலேற் பண்டியு மில்லை சுவரிலேற்
சித்திரமு மில்லதே போன்று.

44. As there can be no cart without axle and no painting without wall, (there can be no Right knowledge and Right Conduct without Right Faith.)

காட்சியோ டொப்ப தியாங்கானோம் வையத்து
மாட்சியுடைய துயிர்க்கு.

45. We have not seen in this world anything so great as Right Faith for the Jivas.

விரத மிலரெனினுங் காட்சி யுடையார்
நரகம் புகுத லிலர்.

46. Those who have Right Faith, even though they may not observe Vratas (vows), do not enter hell.

கலங்கலில் காட்சி யுடையா றுலகில்
விலங்காய்ப் பிறத்த லிலர்.

47. Those who have unwavering Right Faith are not born as *tiryanchas* animals, birds or plants in this world.

பெண்டிர் நபுஞ்சக ராகார் பிழைப்பின்றிக்
கொண்டநற் காட்சி யவர்.

48. Those who have faultless Right Faith do not take birth as women or eunuchs.

இழிகுலத் தென்றும் பிறவா ரிறைவன்
பழுதறு காட்சி யவர்.

49. Those who have defectless Right Faith as taught by the Lord will never be born in low families.

உறுப்பிற் பிறப்பழிப்ப வென்றும் பிறவார்
மறுப்பாடில் காட்சி யவர்.

50. Those who have spotless Faith will never be born with limbs at which others mock and laugh.

குறுவாழ்க்கை நோயொடு நல்குரவு கூடப்
பெறுவாழ்க்கை யுட்பிறத்த லில்.

51. (Those who have Right Faith) will not be born with short life, or in a life of disease and poverty.

அரச நீளவரசர் செட்டியரு மாவர்
புணாதீர்ந்த காட்சி யவர்.

52. Those who have perfect Faith will be born as Kings Princes and wealthy merchants.

மூவகைக் கீழ்த்தேவ ராகார் முகடியர்வர்
தோவகையில் காட்சி யவர்.

53. Those who have blameless Faith will not become any of the three lower class *devas*; they go up as *Kalpavasi devas*.

விச்சா தரரும் பலதே வருமாவர்
பொச்சாப்பில் காட்சி யவர்.

54. Those who have true Faith will become Vichchadaras and Baladevas.

முச்சக் கரத்தொடு சித்தியு மெய்துவர்
நச்சறு காட்சி யவர்.

55. Those who have faultless Faith will be born with the three discusses (of a Chakravarti) and will ultimately attain Siddha-hood.

Right Knowledge.

பொருணின்ற பெற்றியைப் பொய்யின் றுணர்தல்
மருளறு நன்ஞான மாண்பு

56. Understanding the true nature of the things as they are, is the characteristic of Right knowledge.

சரிதம் புராணம் அருத்தக் கியான
மரிதி னுரைப்பது நூல்.

57. That which treats the life of a great man, the history of the 63 great men, stories explaining the four *purushartas* is called the Scripture (of *Prathamanuyoga*.)

உலகின் கிடைக்கையு முழி நீலயு
மலைவின் றுரைப்பது நூல்.

58. That which describes truly the building of the cosmos and the nature of the Time is called the Scripture (of *Karananuyoga*.)

இல்லற மேனைத் துறவற மென்றிவற்றைப்
புல்ல வுரைப்பது நூல்.

59. That which describes the rules of conduct for the Householder and the homeless ascetic is said to be the Scripture (of *Charananuyoga*.)

கட்டொடு வீடு முயிரும் பிறப்பொருளு
முட்டின்றிச் சொல்வது நூல்.

60. That which describes fully the nature of the bondage of the soul, its Liberation, the nature of soul and other substances is said to be the Scripture (of *Dravyanuyoga*.)

(To be continued.)

Reviews of Books.

Canarese.

(1) Samyaktwa Koumudi.

It is with great pleasure that we accept a copy of "Samyaktwa Koumudi" the first volume of 'Karnataka Kavyamala, edited by Professor Tatacharya and published by Mr. D. P. Chouguli, in his Mahavira Press, Belgaum. The book is beautifully got up in the up-to-date manner, containing a preface and table of contents and a valuable foreword by Prof. Tatacharya consisting of a short sketch of the author Mangarasa's life and his main works, a brief summary in praise of the book and a short critical review of the poetic composition of the text. Readers are further indebted to Prof. Tatacharya for his invaluable commentary on difficult and technical words found in the text, added in the end. The general purpose of the book is to popularise the importance of 'Samyaktwa' or right belief by means of a series of stories narrated in various chapters of the book. Price Rs. 1-12-0.

(2) Dharmapareeksha.

This is a very rare book and the only one that has been ever written on satire in Kannada. The present copy sent to us is a prose version of the original which is in Champu form. It discloses innumerable flaws and inconsistencies that are to be found in the puranas of Hinduism. The book can be perused with advantage

both by jains as well as by open minded non-jains. It is to be regretted, however, that the present volume published by Mr. Chudappa, Sirasappa, Harpanahalli, takes away much of the beauty of the original, firstly by a very careless manner with which the book is carried on through the press and secondly by being mutilated in turning it into modern prose so that it takes away the very life of the book as a piece of literature. Price Re. 1.

(3) *Anyayogavyavachhadika.*

Mr. A. Shanthiraja Shastri, Nyayatheertha has done immense service to the public by placing before them a Kannada edition of *Anyayogavyavachhadika*, a critical review of the main systems of Indian philosophy from Jain point of view, originally written in Sanskrit by the reputed Sanskrit Jain Scholar, Hemachandracharya. The importance of the book can only be understood by the sort of topics discussed in it, such as sacrifice, the theory of creation, dualism, monism, naturalism etc. The discussion is of great interest in this that it is carried on with an open mind, without least hurting the feelings of readers. It is a book quite capable of meeting the present day needs of the Jaina public and we are sure that any one who goes through the book with interest will not fail to notice that Jainism also contains a system of philosophy, in no way inferior to any system or systems of ancient India. Price As. 8.

(4) *Satakatriyee.*

We also wish to inform our readers of a second book, *Satakatriyee* of Ratnakara, edited with commentary by Mr. A. Shanthiraja Shastri. It consists of three parts each containing 125 verses : the first deals with *Vyavaharadharma* or layman's conduct, the second with Yogin's meditation and the third with the description of the three worlds according to Jain scriptures. As a great number of copies have been already sold away, a second edition is shortly expected. The special feature of the book is that it has become a favourite book of the students and it has been prescribed as a text book on Jainism in some of the Jaina institutions. Once, it was also prescribed as a text book for the Intermediate of the Madras University. Price As. 12.

Tamil.

KALINGATTUPPARANI of Jayangondar edited by Pandit A. Gopala Iyer, Sen Tamil Mandiram, Mylapore, Madras. Price Rs. 1-12-0.

Parani (பரணி) is a species of Tamil eulogistic poetry sung in praise of a king who wins a thousand elephants in a war. The *parani* before us sings the glories of the victorious wars that were waged in Kalinga by Vijiadara otherwise called Kulothunga Chola in 1095 A. D. In beauty of style, in richness of poetic diction, in the appropriate use of similies Jayangondar—the Kavi-chakravarti stands unrivalled among writers of *Parani*.

The poet addresses the ladies of the city of Vijiadhara and entreats them to sing the *Parani* along with him. He gives a very lively description of the forest, the temple in it, and the Goddess of Kali seated there surrounded by a crowd of *Payis* (the females of *Pisachas*). An old *Payi* that had just returned from the Himalayas demonstrates before her mistress the black-art that she had learnt and describes the geneology of Vijiadara as she had read on the mountains. The goddess praises Vijiadara; the *Payis* regret that they had not the fortune to be born as the subjects of Vijiadara and complain to Kali of their insatiated hunger. The goddess comforts them saying that there will soon be a war in Kalinga in which they can eat to their full. She begins to describe the birth etc., of Vijiadara who will carry on that war. While she is thus describing, a *Payi* comes running from the battle-field and informs the Goddess of the actual war just then waging in Kalinga. Upon hearing this Kali starts to Kalinga with her retinue of followers and there shows them the horrible results of war. The *Payis* rejoice and make a rich feast and sing the praise of Vijiadara. This is the subject matter of the Poem.

It is difficult to bring out all the beauties of the poem within the brief space of a review. Every one of the cantos is interesting and pleasant to read; and especially the 11th and 12th cantos where the war and the battle-field are described are but word-pictures.

Pandit A. Gopala Iyer is to be congratulated for editing such an important classical poem. Though there have been already three

editions of the work by different persons the present edition is the best for many reasons. The editor of this work, on comparing several manuscripts, has corrected all the mistakes that are found in the previous editions. In the introduction he has given enough information on the book, and its hero. About the author we do not learn much except that he was a native of Dhipangudi and at the time he went to Vijiadara in search of patronage he was an adherent of Jainism. At the end of the book the learned Pandit has given lucid commentaries for all the difficult lines. He has given pertinent quotations from other works and from inscriptions to explain historical incidents mentioned in the poem. A separate glossary of difficult words is added in the end. The lines are numbered consecutively which helps the reader to refer to the meanings very easily.

The book is published on very fine paper and neatly bound and gilt-headed. Copies can be had from the author.

NOTES AND NEWS.

The following letter has been received by Mr. K. L. Ajmera Jain, Provincial Secretary, All-India Jain Association (Rajputana Pro.) from Mr. Rames Basu M.A., of Calcutta and which is published here for general information and opinion.

Dear Mr. Ajmera, Though not a Jain, I am interested in Jain History and Culture. So I approach you with the hope that my proposals will not be unwelcome to you.

Firstly, I am to write the following lines to show my interest in the subject. I collected materials from Bengal for a History of Jainism in Bengal and Eastern India. But owing to the want of encouragement and financial help I could not proceed to a very great extent. I surveyed several old places where the Jain relics may still be identified and also I gathered various information on the point.

While working in this field I conceived the idea of writing a HISTORY OF JAIN INDIA from the earliest times (on the lines

of Dr. Rhys David's BUDDHIST INDIA). But the task is huge—and the help is scanty—and Jain works are unprocureable here in Calcutta.

I now take this opportunity of putting before your Association the proposal of writing this History of Jain India—in its various aspects. This is a work which will give credit to your Association and the Jain community at large.

I shall be glad if my attempts are utilised by the Jain Association.

Yours Sincerely,

(Sd). RAMES BASU, M.A.,

41, Mirzapur St.
Calcutta

Research scholar (late of the Calcutta University). Hindi Reviewer of the Modern Review of Calcutta.

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Mr. Maganlal Damodardas sends us the following results of Seth Hirachand Gumanji Jain Boarding School, Tardeo, Bombay.

| Examinations. | Residential. | | Non-residential. | |
|--------------------------|--------------------------|------------------------|--------------------------|------------------------|
| | No. of students appeared | No. of students passed | No. of students appeared | No. of students passed |
| 2nd L. L. B. ... | 4 | 3 | 4 | 4 |
| 1st L. L. B. ... | 5 | 2 | 3 | 3 |
| B. A. ... | 1 | 1 | 1 | |
| Inter arts ... | 2 | 2 | 4 | 2 |
| Matriculation ... | 2 | 1 | 1 | 1 |
| High School ... | 2 | 2 | | |
| B. Com ... | 2 | 2 | | |
| Commercial ... | 4 | 2 | 1 | 1 |
| Solicitor ... | 1 | | | |
| High Court Pleader ... | | | 1 | |
| 5th year M. B. B. S. ... | 2 | | | |
| 3rd year M. B. B. S. ... | 7 | 5 | | |
| 1st year M. B. B. S. ... | 2 | | | |
| L. C. P. S. ... | | | 2 | 2 |
| | 34 | 20 | 17 | 13 |

In the case of residential students the percentage of success is 59 and in that of the non-residential students it is 76. We offer our hearty congratulations to the authorities of the Boarding School for their successful progress.

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Mr. B. C. Dhavate, the General Secretary, Deccan Jain Sabha, writes :—"It is with feelings of excessive grief that I announce death of Mr. Kumar, the only son of the rich Jain merchant, Mr. Savantappa Bhou Aurwade, on saturday the 4th August. He was a noble hearted boy of sixteen studying in the 5th std. in the Sangli High School. From his very child-hood his attitude towards worldly things was one of indifference. He was ill for eight days, and even throughout his illness he never ceased to recite "Namokar-mantra". On the last day, five hours before he died, he entreated his weeping mother to go away, saying that the body is perishable and that her weeping would generate Karma by disturbing his profound peace of mind. Then he took the vow of "Sallekhana" and took off his clothes. After sometime he called his father near his bed and asked him whether he would fulfil his last wish. When he replied in the affirmative he told him to allocate Rs. 5,000 for the Sangli Jain Boarding, Rs 10,000 for publishing Jain religious books as well as for giving scholarships and Rs. 5,000 for holy places. At the last moment he cried out to those around him. "Look at the flag of Jainism fluttering with brilliant luster" and went on reciting peacefully "Namokar-mantra" until the cold hand of Death snatched him away from this world. May his soul enjoy eternal peace".
