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Grammar, though a difficult study, is absolutely necessary in the search after philosophical truth.....and is no less necessary in the most important questions concerning religion and Civil Society—*Horne Tooke.*

## BHATTAKALANKADEVA'S KARNATAKA-SABDANUSASANAM

BY

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THE study of the science of grammar has always formed a very important branch of the ancient curriculum in India. It may be stated without any fear of contradiction that in no other country has this science been studied with so much zeal and carried to such perfection as it has been in India. "On the lowest calculation there are yet current in various parts of India nearly a dozen different schools of Sanskrit grammar, at least three hundred writers in the field including those that are known to us only from quotations, and more than a thousand separate treatises original as well as explanatory. And it is not merely the quantity but the quality of the work produced that has won for it a recognition and an honorable mention even at the hands of the rigorously scientific philologists of our own day."\* Among the authors are not only Brahmans but also Buddhists and Jainas.

\* *Systems of Sanskrit Grammar* by S. K. Belvalkar, p. 1.

Bopadeva, a grammarian who flourished about the middle of the 13th century and wrote the *Mugdhabodha*, enumerates in the following verse eight original authorities for Sanskrit grammar, namely, Indra, Chandra, Kasakritsna, Apisali, Sakatayana, Panini, Amara, and Jainendra :—

Indras Chandrah Kasakritsn-Apisali Sakatayanah |  
Paniny-Amara-Jainendra jayanty-asht-adi-sabdikah |

Of these, Kasakritsna and Apisali appear to be the chief founders of grammatical schools prior to Panini. Panini also refers to nine more authors that preceded him, namely, Kasyapa, Gargya, Galava, Chakravarmana, Bharadvaja, Sakatyana, Sakalya, Senaka and Sphotayana. There were two Sakatayanans who flourished at different periods. The earlier one is quoted in the *Nirukta* and in Panini's *Ashtadhyayi*, while the later, who has used the *Jainendra* grammar and the *Kasika*, besides the works of Panini, Katyayana and Patanjali, is known as *Abhinava* (modern) Sakatayana and quoted under this appellation in Bopadeva's *Kamadhenu* and in Durgadasa's commentary on Bopadeva's *Kavikalpadruma*. This Sakatayana was a Jaina and his grammar is known as *Sabdanusana*. Of the other grammarians mentioned in Bopadeva's verse quoted above, it has to be stated with regard to Jainendra that it is the name of the work and not the name of the author. The author of the Jainendra grammar was Pujiyapada, a Jaina, who had also the other names Devanandi and Jinendrabuddhi. Indra or Indragomin, the founder of the Aindra school of grammar, was, according to some scholars, later than Panini, though others say that he preceded him. As his grammar agrees with the *Katantra* of Sarvavarma, some scholars are of opinion that they may be identical. The Tamil grammar, *Tolkappiyam*, the oldest in that language, is stated to be based on the Aindra system. The *Katantra* goes back to the early centuries of the Christian era. Chandra or Chandragomin, the founder of the Chandra school, was a Buddhist who flourished in the 5th or 6th century. His grammar could not be later than A.D. 600 as it was known to the authors of the *Kasika* (c. 650), Vamana and Jayaditya.

Besides the schools referred to above, we have the later schools

of grammar known as the Hemachandra, the Sarasvata, the Bopadeva, the Jaumara, the Saupadma and so forth. Hemachandra a Jaina who flourished in the 12th century, wrote at the request of king Siddharaja his grammar known as *Sabdanusasana*, which has fairly superseded the grammar of the same name by Sakatayana. The Sarasvata school came into existence in the 13th or 14th century. There is some doubt about the founder of this school: according to some he is Narendracharya and according to others Anubhutiśvarupacharya. Bopadeva's grammar, the *Mukḍhabodha*, has already been mentioned incidentally in connection with his verse quoted above. The Jaumara school of Kramadisvara and the Saupadma school of Padmanabhadatta are little known outside Bengal. The former derives its name from Jumarānandī, the most celebrated writer of the school, though he lived some time after its founder.

Though there have been so many schools of Sanskrit grammar, the unassailable pre-eminence which the school of Panini has for centuries held has to a great extent eclipsed all the others. Panini is said to have been a native of Salatura, which was identified by Cunningham with the present Lahaur in the Yuzufzai valley. His period is supposed to range from the 6th to the 4th century B.C.

The number of works relating to the grammars of the various schools noticed above in the shape of commentaries, recasts or digests is bewilderingly large. It will, however, suffice for our purpose to mention some important ones bearing on only a few of the schools, namely, the Paninya, the Katantra, the Jainendra and the Sakatayana.

Works bearing on the *Ashtadhyayi* of Panini:—The *Vartikas* of Katyayana, the *Mahabhashya* of Patanjali, the *Vakṣapadiya* of Bhartrihari, the *Kasika* of Jayaditya and Vamana, the *Kasika-vivarana-panjika* (or *Nyasa* on the *Kasika*) of the Buddhist author Jinendrabuddhi, the *Padamanjari* (another commentary on the *Kasika*) of Haradatta, the *Pradipa* (a commentary on the *Mahabhashya*) of Kaiyata, the *Manjarimakaranda* (a commentary on the *Padamanjari*) of Ranganatha, the *Rupamala* of Vimalasarasvati, the *Prakriyakaumudi* of Ramachandra, the *Siddhantaakaumudi* of Bhattoji, and the *Rupavatara* of the Buddhist author Dharmakirti.

Works bearing on the *Katantra* of Sarvavarma :—The *Katantravritti* of Durgasimha, the *Katantravistara* (a commentary on the *Katantravritti*) of the Jaina author Vardhamana, the *Katantravritti-panjika* (another commentary on the *Katantravritti*) of Trilochanadasa, and the *Katantrarupamala*, of the Jaina author Bhavasena.

Works bearing on the *Jainendra* of Pujiyapada :—The *Prakriyavatara* of Gunanandi, the *Jainendravakyakaranamahavritti* of Abhayanandi, the *Sabdarnavachandrika* of Somadeva, and the *Panchavastu* of Srutakirti. All the authors are Jains.

Works bearing on the *Sabdanusasana* of Sakatayana :—The *Amoghavritti* of Sakatayana himself, the *Sabdanusasanavrittivivarana* (or *Nyasa* on the *Amoghavritti*) of Prabhachandra, the *Chintamani* of Yakshavarma, the *Rupasiddhi* of Dayapala, the *Prakriyasangraha* of Abhaya-chandra, and the *Maniprakasika* (a commentary on the *Chintamani*) of Ajitasena. Here, too, all the authors are Jains.

This brief survey of the grammatical literature of Sanskrit is necessary as our author Bhattakalanka refers in his work to several of the schools of grammar and many of the works mentioned above.

The form in which the grammatical rules of the old writers such as Panini, Pujiyapada, Sakatayana and others are set forth is that of *sutras* or aphorisms, composed in great part of abbreviations and arbitrary symbols, the whole condensed to the utmost degree, so much so that the saving of half a short vowel in the construction of a *sutra* was said to produce as much joy as the birth of a son. In this time-honoured form, regarded as specially appropriate to the science of grammar, has Bhattakalanka, the author of the elaborate work, the *Karnataka-Sabdanusasana*, concentrated the grammatical rules relating to the Karnataka or Kannada language. The work consists of 592 *sutras*, which are stated to be equal in extent to 101\* *anushtubh* verses. The *sutras* which are in Sanskrit are expanded in a *vritti* or gloss named *Bhashamanjari*, also in Sanskrit, which is further expanded in a *vyakhya* or commentary called *Manjarimakaranda* which, too, is in Sanskrit. In calling the work *Sabdanusasana*

\* A verse at the end of the *vritti* or gloss (p. 469), probably by a later writer, gives the number as 104.



our author has adopted a recognised name for an authoritative work on grammar, specially, as would appear from the examples of Sakatayana and Hemachandra, affected by the Jainas. It is very probable that Haradatta's *Padamanjari* and its commentary *Manjarimakaranda* by Ranganatha may have suggested the names for our author's gloss and commentary.

### The Author.

Before proceeding to give further details about the work, we may state here the facts that can be gathered about the author from this work and other sources. We learn from statements at the end of the work that Bhattakalanka was the disciple of Akalankadeva, who was the guru of the Jaina *matha* or monastery at Sangitapura, a Sanskrit translation of Haduvalli, a village in the South Kanara District; that he was an expert in the logic of the various schools, a skilful commentator and a proficient in the grammar of both the Kannada and Sanskrit languages; that he on many occasions upheld the Jaina faith at the courts of kings; and that he completed the *Manjarimakaranda* in the cyclic year Sobhakrit corresponding to the Saka year 1526 (A. D. 1604). It is stated of his guru Akalankadeva that he was a regular descendant in the line of the disciples of Charukirti-Pandita, who belonged to the Kundakunda line of the Pustakagachchha of the Desiya-gana of the Mula-sangha and was adorned with among others the titles of *Rayarajaguru-mandalacharya*, *Mahavada-vadisvara*, *Rayavadi-Pitamaha*, emperor of the learned, and preserver of the life of Ballala-Raya. Charukirti-Pandita was the designation of the gurus of the Jaina *matha* at Sravana Belgola. With regard to the title, preserver of the life of Ballala-Raya, it is stated in some inscriptions at Sravana Belgola\* that one of the gurus of the Jaina *matha* there cured the Hoysala king Ballala I (1100-1106) of a terrible disease and thus acquired this title.

A copy of an inscription in the Biligi Taluk, dated 1592, found in the Madras Oriental Manuscripts Library gives some interesting particulars about our author and the gurus that preceded him. In the line of the disciples of Charukirti-Pandita, preserver

\* Nos. 254, of 1398, and 258, of 1432.

of the life of Ballala-Raya, was Srutakirti, at whose instance his lay disciple Aggala wrote the *Chandraprabha-purana*. This work was, as stated in it, composed in 1189. Srutakirti's disciple Vijayakirti converted the Brahman Abhayachandra into Jainism and procured sovereignty for king Indra of Sangitapura. His disciple Srutakirti established his lay disciple Sangamaphupa in power. His disciple Vijayakirti built for his lay disciple Devarayaphupa the town Bhatakala near the west coast. His disciples Akalanka and Chandraprabha imparted religious instruction to their lay disciples Timmabhupa and Narasabhupa at Svetapura. Akalanka's disciple was Vijayakirti whose disciple was Akalankadeva. The disciple of the latter, Bhattakalanka, was a profound scholar well versed in logic, grammar, philosophy, rhetoric, mathematics, music, medicine, and astronomy. He obtained glory by reading, at the instance of the Vijayanagar king Sri-Ranga-Raya (1573-1584), *Sara-tritaya* and *Alankara-tritaya*, and was a contemporary of Ghampendra. His disciple was our author Bhattakalanka, who was honored by Ghampendra and flourished during the reign of the Vijayanagar king Venkatapati-Raya (1586-1615). We are also told that he caused this inscription to be written.

Devachandra says in his *Rajavalikathe*, which he wrote in 1838, that our author learnt all the sciences at Sudhapura, was able to compose poetry in six languages, and acquired renown by writing his Kannada grammar.

### The Author's Predecessors in the Field.

Bhattakalanka had two predecessors in Nagavarma II and Kesiraja, authors of works on Kannada grammar, whom he names and quotes in his work. Nagavarma II, who flourished in the middle of the 12th century, has written two works, the *Kavyavalokana* \*, a standard Kannada work on poetics, and the *Karnataka-Bhashabhushna*, \* a Sanskrit work on Kannada grammar. The first chapter of the *Kavyavalokana*, named *Sabdasmriti*, is devoted to a brief exposition of the grammar of the Kannada language. It may be looked upon as the earliest Kannada work extant on

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\* Both edited by me in 1903.

the grammar of the language, though incidentally a few grammatical points are touched upon in the earlier work *Kavirajamarga*, which was probably written by the Rashtrakuta king Nripatunga or Amoghavarsha I (815-877). The introductory portion of the first chapter deals with grammatical terminology, the subjects treated of in the following five sections being respectively euphonic combination, nouns, compounds, derivatives and verbs. The *Karnatāḥa-Bhashabhushana* which, as stated before, is in Sanskrit, treats more exhaustively of the subject of Kannada grammar than the *Sabdasmṛiti*, and is the earliest extant Sanskrit work on the grammar of the Kannada language. Like our author's work, it is in *sūtras*, each *sūtra* being accompanied by an explanatory gloss and by illustrative examples. The work contains 269 *sūtras*, arranged in ten chapters, the subjects treated of in them being respectively terminology, euphonic combination, declension, uses of the cases, forms of pronouns and other words, compounds, derivatives, verbs, indeclinables, and particles. It will be seen that the order of the subjects dealt with is the same as that in the *Sabdasmṛiti*, though the present work contains more detailed information about nouns and verbs and additional chapters on indeclinables and particles. The *Kavyavalokana* appears to have been written first, as it is quoted in this work.

About a century after Nagavarma II, came Kesiraja, the author of the *Sabdamanidarpana*, the principal standard grammar of the Kannada language, written, like the *Sabdasmṛiti*, in Kannada verses which are styled *sūtras*. Each *sūtra* is accompanied by a gloss, also by the author, and illustrated by examples. The total number of *sūtras* is about 320, arranged in eight chapters, the subjects dealt with in them being respectively euphonic combination, nouns, compounds, derivatives, verbs, verbal roots, words corrupted from the Sanskrit, and indeclinables. These headings clearly show how closely Kesiraja followed Nagavarma II in the treatment of the subject, though in certain points he has gone beyond him. He has also largely availed himself of the quotations occurring in the *Kavyavalokana* for illustrating his rules. The *Sabdamanidarpana* may in fact be considered as an expansion of Nagavarma II's grammatical works.

### The Karnataka-Sabdanusasana.

Such then were the formal grammars, so far as known to us, that had been compiled before the time of the present work. But it was the ambition of our author to produce an original independent treatise which should be a final standard authority. This is evident from his describing it as *svopajna-Sabdasasanam* the very same term that he applies to Panini's grammar. He does not slavishly follow his predecessors but holds independent views on several important points. His work is not only more elaborate and exhaustive than the previous ones but also more methodical in the treatment of the subject. It may be said to be to Kannada what the *Ashtadhyayi* is to Sanskrit and its learned commentary, the *Manjarimakaranda*, in which all the objections of critics are anticipated and answered, may in a way be compared to the *Mahabhashya* of Patanjali. Considered as a whole, the work is one of the greatest interest and importance for the study of the Kannada language, and an enduring monument to the erudition of the author.

As stated before, the work contains 592 *sutras*, which are arranged in four *padas*. The main subjects dealt with in each *pada* are.—

Pada 1. The alphabet, definition of technical terms, indeclinables, euphonic combination, particles.

Pada 2. Gender, words corrupted from the Sanskrit, case affixes.

Pada 3. Compounds, uses of personal pronouns and of the singular and plural numbers and numerals, derivatives.

Pada 4. Verbs and verbal affixes.

It will be seen that the general arrangement resembles the natural system of the older grammars and the Kaumudi simplifications of Panini.

The Author's principal aim seems to have been to bring to the notice of the learned the claims of the Kannada language and to promote its cultivation, along with precision and elegance in the use

of it : in short, to revive the glories of the brilliant age of Kannada literature which had been associated with the Jaina supremacy under the Ganga and Hoysala dynasties of Mysore.

The origin of speech and the causes of the diversity of languages are explained by him in conformity with the views of the Jainas and with such light as his own speculations could throw on the subject. He grasps the fundamental idea that all languages have diverged from one common speech, which was divine in its origin, resembling at its birth no more than the inarticulate sounds of nature, but acquiring in its transmission from human lips both articulation and distinctiveness.

Under the head of languages he specifies those of Karnataka, Andhra, Magadha and Malaya, but extends the term to embrace all the varieties of speeches of men and gods. He further states that there are recognised eighteen great languages (*mahabhashah*) and seven hundred inferior languages (*kshullaka-bhashah*). These views it is unnecessary to dwell upon at greater length.

But a more interesting topic is his vindication of the claims of the Kannada language. The objection is raised by a supposed critic that the language of the Karnatikas is not, like Sanskrit, a language celebrated in all countries, employed in all sciences, and accepted by all the learned. As a speech of vulgar people (*pamaranam*) it needs no rules to be formulated for its use. In fact, it is not a suitable subject for an author to select. He should take for his theme what is acceptable to the learned, pleasing to the mind, and will add to his fame. Such, our author replies, is his very intention. For in whatever respects Sanskrit is deserving of a critical study, in just the same is the *bhashā* or a vernacular language deserving. If not, how could it form part of the body of divine speech? Moreover, its grammar has been treated of by venerable worthies before, and their example therefore it is permissible to follow. Nor is Karnataka, he continues, a language unused for literary purposes, or one that can boast of no literature. For in it was written the great work called *Chudamani*, 96,000 verse-measures in extent, a commentary on the *Tattvartha-mahasastra*; besides works on *sabdagama*, *yuktyagama*, and *paramagama*, as well as numberless books of poetry, the drama, rhetoric and the fine arts.



It is thus entitled to the notice of the greatest scholars, if only for the excellence of its authors. Further, as the unlearned may corrupt the language through ignorance, it is desirable alike for them and for the learned that the rules of its grammar should be precisely laid down.

Nothing of the comparative method is of course to be looked for in the present work. In his commentary on *sutra* 288, the author, however, mentions the northern and southern schools in Kannada and refers the reader to Nripatunga's work i.e., the *Kavirajamarga*, for detailed information about them. For his part he gives only one point of difference between them, namely, that of the two forms of the pronoun of the first person, *nan* is used by the poets of the north and *an* by those of the south.\* There are occasional touches of humour in the work which tend to relieve the scientific severity of the subject.

Among the authors of works bearing on the *Ashtadhyayi*, Katyayana, the author of the *Vartikas*, is quoted in one or two places under the designation Vartikakara; Patanjali, also styled Bhashyakara, the author of the *Mahabhashya*, in about ten places; and Vamana, the joint author with Jayaditya of the *Kasika*, in one place (p. 136). The *Kasika*, too, is quoted in one or two places without naming the authors. And among the works bearing on the Sakatayana grammar, the *Amoghavritti* by Sakatayana himself, who is styled Vrittikara, is quoted in about six places, and the *Nyasa* on it by Prabhachandra, who is merely called Nyasakara or Nyasakrit, in about seven places. Abhayachandra's *Prakhyasangraha*, a recast of the *Sabdanusasana* of Sakatayana, is also quoted (p. 24) without naming either the work or its author. The details about these quotations are also given in Appendix III (pp. 519-521.)

Kesava or Kesiraja, also styled Darpanakara or Darpanakrit, is the author of the Kannada grammar *Sabdamanidarpana*, called merely Darpana by our author, who quotes fourteen *sutras* from it

\* See Introduction to my *Karnataka-Kavicharite*, Vol. II. pp. 16-17.

(Appendix VI. A). Nagavarma is the author of the *Karnataka-Bhashabhushana*, which is quoted in two places (pp. 16 and 376) by our author.

Of the other authorities in the list, Akalanka, who was a contemporary of the Rashtrakuta kings Sahasatunga or Dantidurga and Krishna I, was the guru who is said to have defeated the Buddhists in disputation at the court of King Himasitala of Kanchi. A verse is quoted from some work of his. Samantabhadra was the author of the *Aptamimamsa* or *Devagamastotra*, which he prefixed to his commentary *Gandahasti-mahabhashya* on the *Tattvarthasutra* of Umasvati. Vidyananda wrote the *Aptamimamsalankara* and the *Tattvarthaslokavartika*. He was also known as Patrakesari. Bauddhakarika, Paramagama, Pravachana and Sankhyanuyoga appear to be works treating of grammar either wholly or in part. The authors of the *Parmagamasastra* and the *Sankhyanuyoga* are honorably mentioned with the epithet Bhagavan, but no names are given. It is not clear who the Pravachanakara is from whose work a Prakrit verse is quoted in part, though we know that Kondakunda wrote a work called *Pravachanasara*. *Chintamani*, mentioned as the work of Gangesa, is evidently the *Tattvachintamani* of Gangesopadhyaya and not the *Chintamani* of Yakshavarma, which is a commentary on Sakatayana's grammar. *Chudamani* is stated to be a voluminous Kannada commentary on the *Tattvarthamohasashtra*; and we learn from the inscription Sravana Belgola 67 that it was written by Srivardhadeva who was eulogised by Dandi. *Mahapurana* or *Adipurana* is the work of Jinasena who completed his *Harivamsa* in 783. Nibandhanakara is apparently some writer on grammar. Nripatunga or Amoghavarsha is the Rashtrakuta king (815-877) who wrote the *Kavirajamarga*, a Kannada work on poetics. Padmanandi is the same as Kondakunda, and Pujiyapada the same as Devanandi. And finally, Umasvati, also known as Gridhrapinchha, is the author of the *Tattvarthasutra*.

A few words may be said here about the founders of the Jainendra and Sakatayana schools of grammar and about a few treatises accessory to those schools. As already stated, Pujiyapada wrote the Jainendra grammar. From inscriptions at Sravana

Belgola\* we learn that he was at first named Devanandi by his guru, was afterwards known as Jinendrabuddhi on account of his great intelligence and was called Pujiyapada because his feet were worshipped by the forest deities. Besides the Jainendra grammar, he also wrote a commentary on Panini called *Sabdavatara*.\*\* As Vamana of the *Kasika* mentions the Jainendra grammar in his *Linganusasana*, Pujiyapada is earlier than the middle of the 7th century. He probably lived at the close of the 5th century. The name of his grammar *Jainendra* is evidently derived from his name Jinendrabuddhi. It is very probable that the Buddhist author of the *Nyasa* on the *Kasika* called himself Jinendrabuddhi after that name of Pujiyapada. A recast of the Jainendra called *Prakriya-avatara* was written by Gunanandi who lived at about 900. This is clear from a verse at the end of the work which runs :

saisha sri-Gunanandi-tanita-vapuh . . . . . Prakriya. He is mentioned along with Pujiyapada (sri-Pujiyapadam amalam Gunanandidevam) by Somadeva at the beginning of his *Sabdarnavchandrika*, a gloss on the Jainendra. The name Gunanandi occurs in a quotation on page 169 of our author's work. But it is doubtful whether it refers to this author. The quotation also occurs under *sutra* 24 of the *Sabdamanidarpana*.

Professor K. B. Pathak\*\*\* is of opinion that Sakatayana was a contemporary of the Rashtrakuta king Amoghavarsha I (815-877), that he himself wrote the *Amoghavritti*, a commentary on his *Sabdanusasana*, selecting that title for the work in order to com-

\* No. 64. yo Devanandi-prathamabhidhano |  
buddhya mahatya sa Jinendrabuddhih |  
sri-Pujiyapado jani devatabhir |  
yat pujitam padayugam yadiyam |

No. 254. prag abhyadhayi guruna kila Devanandi |  
buddhya punar vipulaya sa Jinendrabuddhih |  
sri-Pujiyapada iti chaisha budhaih prachakhye |  
yat pujitah pada-yuge vana-devatabhih |

\*\* Paniniyakke tikam baredam. *Urittavilasa*, a Kannada poet (c. 1160).

Paniniyasya nyasam Sabdavattaram vyarachayat. *Epigraphia Carnatica*, VIII, Nagar 46.

\*\*\* *Indian Antiquary*, XLIII, 205.

morate the reigning sovereign, and that the *Amoghavritti* was composed between the years 815 and 867. That Sakatayana himself wrote the *Amoghavritti* may be inferred from Yakshavarma's statement in his *Chintamani*, another commentary on Sakatayana's grammar, that he compiled his gloss from Sakatayana's more extensive commentary. And the fact is clearly stated in the *Munivamsabhyudaya* of the Kannada poet Chidanandakavi (c. 1680), who says that Sakatayana, having composed the *Sabdanusāsana*, wrote on it (a gloss called) *Amoghavritti* equal in extent to 18,000 verse-measures.\* But there are difficulties in accepting the other statements of the Professor. Prabhachandra has written a *Nyāsa* or commentary called *Sabdanusāsana-vṛitti-vivaraṇa* on the *Amoghavritti*. He is also the author of two more works, namely, *Prameyakaṣaṇamartanda* and *Nyāya-kumudachandrodaya*.\*\* The Professor himself has assigned this Prabhachandra to the end of the 3th century.\*\*\* Now, Jināsena, who wrote the *Harivamsa* in 783, mentions in the introduction to his *Adipurāṇa* this same Prabhachandra, as is evidenced by the mention of his work *Nyāya-kumudachandrodaya*, among the authors that preceded him. We learn from Gunābhadrā's *Uttarapurāṇa* that Jināsena was the guru of king Amoghavarsha. Professor Pathak once expressed the opinion that the *Amoghavritti* was written in 867, though he subsequently changed the date into some time between 815 and 867. The question may be asked, how is it possible for Prabhachandra, who lived at the end of the 8th century, to write a commentary on the *Amoghavritti* composed in 867 or between the years 815 and 867? Or to put the question in another way, how can a man who lived before Jināsena, the guru of Amoghavarsha, comment on a work that was written by a contemporary of Amoghavarsha? I think

\* vara-Sabdanusasanava rachisiy adak |  
 uru-Sakatayana-vesara ||  
 oredan Amoghavrittiya padinentu-sa |  
 virada grantha-sankhyeyolu |

\*\* *Epi. Car.*, VIII, Nagar 46, *Journal of the Bombay Branch of the Royal Asiatic Society*, XXIII, 20.

\*\*\* *Ibid.*, 21.

§ *Journal of the Bombay Branch of the Royal Asiatic Society*, XXIII, 281

there must be something wrong somewhere. Sakatayana's time has to be somewhat pushed back to suit the known facts. There is a manuscript copy of Prabhachandra's *Nyasa* in the Oriental Library, Mysore. The opening stanza runs thus :—

pranamya Jayinah prapta-visva-vyakaranasriyah |  
Sabdanusasanasyayam Vritter vivaranodyamah ||

It may be of some interest to note that *sutra* 10 of the *Sabdamanidarpana*, namely,

vyakaranadinde padam-a- |  
vyakaranadinde padadin artham arthade tattava- ||  
lokam tattvalokadin |  
akankshipa muktiy akkum ade budharge phalam ||

is merely a translation of the following verse occurring in the *Nyasa* :—

vyakaranta pada-siddhih |  
pada-siddher artha-nirnayo bhavati ||  
arthe tattva-jnanam |  
tattva-jna-at param sreyaḥ ||

That our author Bhattakalanka not only composed the *sutras* but also the gloss *Bhashamanjari* and the commentary *Manjari-makaranda* is clearly stated at the beginning and close of his work in the verses *svopajna-Sabdasasana*, etc., and *yah Karnataka-Sabdasasanam idam*, etc., respectively. It is also stated on p. 2, and incidentally on p. 14 where it is said that owing to the identity of the authors of the *sutras* and the *vritti* or gloss there can be no objection to the use of the expression *Sabdanusasanam arabhyate*. With regard to the writing of the *vritti*, our author has only followed the example of his illustrious predecessors such as Sakatayana, Hemachandra, Nagavarma II and Kesiraja. The work bears unmistakable testimony to the author's profound erudition and proficiency in the grammatical lore of both the Sanskrit and Kannada languages. In this connection it is necessary to notice a theory started by Pandit K. Varadachar of the Maharaja's College, Mysore, that the author of the *sutras* was quite different from Bhattakalanka, the author



of the gloss and the commentary, that the former was a great scholar while the latter was an ignoramus incapable of understanding the meaning of the *sutras*, and that Bhattakalanka laid a false claim to the authorship of the *sutras* also in order to obtain renown. This is not the place to enter into a controversy with the Pandit with regard to this matter. It may, however, be stated that such sweeping remarks based on what I believe to be insufficient grounds do not serve any useful purpose. The Pandit picks out some examples and portions of the commentary here and there and bases his criticisms on them. For aught we know, the examples may be additions made by an ignorant scribe, and there may be doubtful passages in the commentary due to wrong readings, lacunae in the manuscripts used and so on. The printed book may not therefore be quite correct. Credit is no doubt due to the Pandit for his ingenuity and industry, and if he had only employed these in constructive instead of destructive criticism some good would have been done. If a thoroughly accurate manuscript of the work is obtained, it may take away the ground from all his criticisms. At any rate, it is difficult to imagine that a man of our author's position and attainments could be a liar and an idiot.

A glance may now be permitted to the treatises on grammar in the sister languages of Tamil and Telugu. The oldest grammar extant in the Tamil language is the *Tolkappiyam* by Trinadhumagni who is generally known as Tolkappiyar after the name of his work. The author is generally supposed to be a Brahman, though some scholars are of opinion that he was a Jaina. According to Dr. Burnell the work represents itself to be full of the Aindra system and is closely related to the *Katantra* and Kachchayana's Pali grammar. Its period is supposed to be the early centuries of the Christian era. The next Tamil grammar in point of time is the *Virasoliyam* written by the Buddhist author Buddhāmītra during the reign of the Chola king Virarajendra I (1064-1070). It is stated in this work that the sage Agastya learnt Tamil under the Bodhisatva Avalokitesvara. Two more grammars by Jaina authors are the *Neminatham* and the *Nannul*. The former was written by Gunavirapandita, while the latter was composed by Pavanandi (Bhavanandi) at the instance of Siyagangan Amarabharanan, a

vassal of the Chola king Kulottunga III 1178-1217). The *Nannul* though perhaps the latest chronologically, has well-nigh superseded all the previous treatises and is now looked upon as the Tamil grammar.

The oldest extant work on Telugu grammar, the *Andhra-sabda-chintamani*, was written by a Brahman named Nannayya-bhatta who flourished during the reign of the Eastern Chalukya king Rajaraja (1023-1063). His work, which consists of 82 Sanskrit verses in the *anuga* metre, has been commented on both in Sanskrit and Telugu by several authors, namely, Appakavi, Ahobalapandita, Nrisimhapandita, Atharvanacharya, Balasarasvati, Vasudeva and Suryappakavi. The next writer on grammar was Ketana, the author of the *Andhra-Bhashabhushana*, who lived about the middle of the 13th century. Atharvanacharya, who appears to have been a Jaina, also wrote an independent work on grammar named *Trilingasabdanusasana*. He names the Jaina authors Pujiyapada, Akalanka and Hemachandra in his work called *Vikritiviveka*, and probably belongs to the 13th century.

The encomium by Dr. Burnell on the *Sabdamanidarpana*, the only Kannada grammar that had been made public at the time that he wrote, may be noted here : "The great and real merit of the *Sabdamanidarpana* is that it bases the rules on independent research and the usage of writers of repute ; in this way it is far ahead of the Tamil and Telugu treatises, which are much occupied with vain scholastic disputations."\* And with regard to the *Karnataka-Sabdanusasana*, Dr. Kielhorn wrote : "The author was evidently a profound grammarian."

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\* The Aindra School of Grammarians, 58.

## **Pandit Malavaiya's appeal.**

BY

**Mr. S. Sankaranarayana, M.A., B.L.**

**P**ANDIT Malavaiya's appeal will ring throughout the country as the call of the motherland to rally her children round the central hearth, and to keep alive their common bond of religion and society. It is a clarion call to the whole nation to forget their differences, and to forge the links in the chain which had well-nigh fallen loose. It comes at an opportune moment and will certainly work as a curative for all religious and social ills so much rampant in our society at the present day.

### **The Decadent State of Hindu Society.**

Hindu society is at present disorganised. There is no recognition of a common aim, a common aspiration and a common goal. Each is independent and declares law unto himself. This sense of individuality makes them forget that, after all, behind the external show and appearance there is something which has an abiding interest for all of them. Religious fervour is at its lowest ebb. Religion is a subject of mockery, and a spirit of sceptical enquiry and a consequent disbelief in the divine ministrations and Shastric revelations seem to pervade the whole atmosphere. It seems almost that the mediaeval age of British History has dawned upon the twentieth century India. But Panditji's appeal makes us bold enough to think that the day of reaction is not far off, that a spirit of reverence for our old customs and manners, our old Shastras and religious observances, our recognition of our spiritual gurus and sishyas, will soon set in. It is a hopeful sign of the times that there is a return back to our old indigenous systems of medicine as may be seen from the increase of Ayurvedic hospitals and also from the reports of Committees arranged for the purpose.

Many of the temples of great antiquity and entitled to much reverence and attention are now completely neglected. Those

**Temples and Mutts.**

which have rich endowments will come under the clutches of local committees if the Religious Endowments Bill is assented to by the Governor General. Those which have no endowments at all are crumbled to dust, perhaps merely as evidence of a vestige of an once flourishing sacred resort for pilgrims. The same is the fate of Mutts. Mutts come under the central board of the Religious Endowments Bill. They do not have such patronage at present as before. Punditji's appeal comes at an opportune moment and we hope a new interest will be awakened for temples and mutts.

**Conversions.**

The Missionary work of conversions, rather perversions, is increasing with doubled activity. It is perhaps only the other side of the problem, that seductive influences and show of material prosperity should have an easy sway when the stronghold of faith in the older religion has been considerably weakened. This is a psychological fact well understood by the missionaries and put into practice, for their attack is first directed against the so-called blind convictions in the revelations of an older religion and then only they begin to preach their own tenets and dogmas. The harrowing tales of conversions of Ramaseshan of Tinnevely, of Pankajam of Mylapore, will be read by us with deep regret.

What is the cause of all this? If our old religion is properly appreciated, if we read new meaning into them, if we understand them in the light of new ideas, in short, if we pierce through the veil, the outward shell of conventional scepticism, we are sure that we will have the nerve enough to withstand the onslaughts of the work of the missionaries and preserve the glorious traditions of our once flourishing culture.

**Ways of Reform by this Society.**

How then to stem the tide of the proselytising religion? How then can we devise measures for our people to appreciate the value of our religion? We shall mention some methods by which this may be worked out. There must be insistence of religious instruction in schools and colleges, the old classical language of Sanskrit must be encouraged and through that facilities offered for a proper

appreciation of our philosophy, religion and Ayurveda. The parents should take care to infuse in their children a spirit of reverence for their religion even in their younger age. Colleges for religious instruction should be opened, patasalas should be encouraged, and prizes should be instituted for affording greater facilities for the propagation of our religious cult. Religious conferences should be held once a year where representatives of all sub-classes can meet together and discuss all controversial matters. Journals should be started and the existing ones encouraged.

### **Social Customs.**

Our society is also in much the same position. It needs much reformation and reorganisation. Leaving for the present the fusion of different castes is it not necessary in the name of humanity that at least the sub-classes should be cast off? There have been already some judicial decisions favouring such a fusion such as *Indran vs. Ramaswami* and so forth. There are so many obnoxious differences in the customs of different castes which, if not scrupulously observed, are considered to be portents of a coming evil. It is high time that differences among sub-castes should be obliterated. A Vadama for instance does not marry an Ashta sahasram, and even among Vadamas there are so many sub-castes. These must be put an end to.

### **Marriage Evils.**

We need not speak at length on the existence of a canker which eats into the bowels of our community. We have been for a long time thinking about this problem and its possible remedies. We are aware of the existence of the practice of money taking in marriages and the consequent ruin of many ordinary families because of the competition that they have had to face in their chase after a bride-groom. It very often proves a desperate chase. Often it lands them in difficulties too difficult to encounter. What is the cause of this practice? It is because there is a custom among us that the girls should be married before puberty. The fathers should marry their girls in the proper season and they are naturally forced by the bridegroom party to pay beyond their capacity. We should devise some measures for putting an end to these customs.



We had for a long time in our mind an idea of starting an association in Madras, a sort of central Marriage bureau for giving facilities for marriage parties. We conceived a central association which will hold annual sittings with representatives from all parts of the Presidency, which will have omnibus ledgers of children, male and female, with particulars available, and which will condemn the practice of money taking and so forth. We are now glad to find that there is such an association coming into existence—an association started under the glorious auspices of no less a person than the Pandit Madan Mohan Malavaiya.

#### **Early Marriage and Child Widows.**

We need not lay particular emphasis on two standing evils of the present day community—early marriage and child widows. If boys and girls are married late there is probably less risk and will probably minimise the appalling number of child-widows existing at the present day. Child marriage is both physiologically as well as psychologically to be condemned. And the irrefragable marriage tie will not conventionally allow the child widow to marry again though she has not attained puberty. Though it is not advisable to rush head long we can at least check our social evils by putting an end to the custom of early marriage.

#### **Conclusions.**

We are sure that Panditji's appeal comes at an opportune moment and that we shall not lag behind to catch this opportunity by the forelock. It is destined to put an end to all our religious and social ills and carry us along the path of reformation to an ascertained goal of making India an elysium of celestial beauty preserving its ancient grandeur and shedding its refulgent light upon the sister nations of the earth. We may conclude by reiterating the stirring and never dying lines of Pandit Malavaiyas appeal. "We earnestly desire that all our country men, high and noble, of all creeds and castes, should become religiously mended, strong patriotic sons of India with a living faith that we are worshippers of a common God and children of a common motherland."

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# **Pramana-naya-tattvalokalamkara**

OF

**Sri Vadideva Suri.**

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

*(Continued from page 191 of Vol. XIX No. 8.)*

*Sutra, 46.*

Both these two kinds of the Pramana reveal their objects unfailingly, when their respective obstacles are removed in peculiar ways.

*Commentary.*

Both the Direct and the Indirect forms of knowledge, whose natures have been described before, reveal their objects e.g., a Blue-Thing etc., when their obstacles (called, 'knowledge-enveloper' etc.) are removed or mitigated.

*Sutra, 47.*

They reveal the objects not because they are products of those objects; nor because they have a similar form to those objects. For, we meet with difficulties, whether we assume the positions separately or collectively.

*Commentary.*

The Jaina theory is that knowledge arises from within, as soon as its obstacles are destroyed. The functioning of knowledge (viz., the revelation of an object) is not due to the fact that it generates from the object or to the fact that it has a form similar to that of the outside object. If what generates is said to be determined by what is generated, then we might say that the *moment* in which a pitcher is turned into pieces, determines the *moment* in which the pitcher ceases to exist. In the same way if a thing having a form similar to that of another be said to determine the nature of the latter, then one pillar may as well determine another pillar. If it be said that the nature of a thing is determined by that which is generated by it and which has a form similar to it, then it may be contended that the subsequent non-existence of a pitcher determines its prior

non-existence, because the former is generated from the latter and is similar to it in form. Then again, it may be asked : What do you mean by saying that the form of knowledge is like the form of the object ? If you urge that it means the capacity of knowledge to cognise the object, then your position clearly consists in begging the question and avoiding the explanation ; for fundamentally your contention is that knowledge determines its object, because its form is similar to that of the object. If, however, you mean that knowledge assumes the form of the object, then we ask, Does the whole of knowledge assume the form of the object or does a part of it assume the form ? In the first case, knowledge becomes unconscious like the object. If, however, you contend that only a part of knowledge assumes the form of the object, then because a part of knowledge remains dissimilar to the object, it cannot cognise the object. Moreover, if it be possible for knowledge to cognise an object although but partially corresponding to it,—why, then, a piece of knowledge must know all the objects of the world at once ; for knowledge is partially similar to all the objects, in as much as it has the fact of existence in common with them. If you contend that although knowledge is partially similar to all the existing objects, it cannot know them all at once, as it is not similar to them with respect to the peculiar characteristics of each,—we answer,—well, let then knowledge know simultaneously all objects which are similar to each other in form. Now, as is well known, this is impossible. If you contend that knowledge determines the object by assuming its form and being generated by it,—this is offering no explanation and reverting to your dogmatic theory.

Hence it is not proper to say that knowledge determines its object because it is generated by the object or because it has a form, similar to the form of the object. Knowledge reveals the object when the peculiar obstacles to knowledge are removed.

*Here ends the Fourth Chapter entitled the Determination of the True Nature of Authoritative Knowledge.*

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# Merumandara Puranam\*

OF

Sri Vamana Munivar.

SINCE the very beginning of the Tamil language the Jains have contributed not a little to the growth and development of the Tamil Literature. That many of the great masterpieces in Tamil like *Tolkappiam*, *Chintamani*, *Silappadhikaram*, *Kural*, *Naladiyar*, *Nannul* and *Pazamozhi* are but the productions of Jaina authors is eloquent testimony to the high water-mark of the Jaina culture in the Tamil land. The Jains have written works on several arts and sciences of which some that are not purely religious and as such do not contain philosophical and metaphysical technicalities but which none the less abound in literary beauty, felicity of diction and general didactic influence have already been published by non-Jaina scholars.

But Merumandara Puranam, the work under review, which is at once famous for its literary excellence and philosophic teachings was not published hitherto in its complete form though it is more than five centuries since the poem was composed. We are thankful to the learned Professor A. Chakravarti for his editing and publishing this important work and thus bring to light a valuable book that was confined to oblivion till now.

The publication of this monumental work is like exposing a treasure-trove in the field of Tamil literature. The value of the work cannot be over-estimated. In the colophon the work is named as 'the poem which is the *mantra* for curing the disease of *Samsara*, (mundane existence)—“பவரோக மந்திரமாம் பாட்டு.”

The subject matter of this classic is but an episode in the history of Sri Vimalanatha the 13th Tirthankara and is perhaps taken from the celebrated Mahapurāṇa the sacred history of the 63 great perso-

\* Edited and published by Professor A. Chakravarti, M.A., I.E.S., Professor of Philosophy, Presidency College, Madras. Price Rs. 6.

nages. By amplifying the story with descriptions of places and events and characterisation of persons, the author has given us a grand epic in 1406 stanzas in 13 chapters. The outline of the story of the work is that a family of souls, a king, his queen, their two sons, a minister, and a merchant-prince go on transmigrating as *devas* or men or beasts or hellish beings according to their good or bad *Karmas* enjoying pleasure or pain, until at last two of them, who were in one birth related as mother and son, are born as two brothers Meru and Mandara, who renounce the world, perform tapas and become the two famous ganadharas (leaders of Assemblies) in the Samavasaranam of Sri Vimala Tirthankara. There is nothing fanciful or unbelievable in the story, whatever any critic might say. The author who was a saint of the highest order (a Muni) and who did not care in the least for the applause of the world, wrote down the poem to lay bare to the people the Truth. He evidently wanted to teach mankind the nature of the Reality, the evils of passions and the miseries of Samsara. To illustrate his teachings and to serve as a framework he has selected this story. The unique character of the work lies in its being the compendium of the four Vedas of the Jainas (viz.) Prathamanyoga (History), Karananyoga (Metaphysics), Charananyoga (Ethics), and Dravyanyoga (Philosophy). When we read the lives of Meru and Mandara and the accounts of their previous incarnations, we read Prathamanyoga; when we read the descriptions of the three worlds and the characteristics of Utsarpini and Avasarpini periods of time, we read Karananyoga; when we read about the 12 vows, ten excellent qualities and the 12 reflections, we read Charananyoga; and when we read about the 7 tattvas—the nature of Jiva, ajiva etc. we read Dravyanyoga. The narrative of the story and the teachings of Jainism are so skilfully interwoven that as one goes on reading the poem, following the events of the story, he reads religion and philosophy without taxing his brain. Jaina cosmography and a vivid description of Samavasaranam are given at length in the classic.

The language of the poem is comparatively simple but grand and charming. In the felicity of diction, richness of literary beauty and the sublimity of thought, the classic is second to none of the



great classics of the world, Eastern or Western, ancient or modern. The descriptions are so lively and picturesque that we see before our mind's eyes the very events and things.

By writing this work the author has done a great service to the Tamil language. While explaining the tenets of a religion whose original teachings were written in Prakrit or Sanskrit, the author had to use words of the northern dialects in Tamilised forms whenever he could not find exact Tamil equivalents. The ease with which he uses these derivatives to suit Tamil euphony is really wonderful. Throughout this poem we can find several hundreds of such words which will enrich the Tamil vocabulary.

Another great contribution of this work is its teaching the high code of morality—the keynote of the classic. We are often reminded in almost every canto of the work that there is nothing greater and nobler than Righteous life. The last two stanzas give us in a nutshell the burden of the poem.

Except Dharma there is nothing that can save the soul ;  
 Except sin there is nothing that brings misery.  
 Oh Jivas ! Considering these two ways daily  
 Walk on the path of Dharma to remove all sin.  
 That which is to be done is Dharma  
 That which is to be given up is Anger  
 That which is to be sought is Knowledge  
 That which is to be kept is the Vow.

Though much is not known about the author, Sri Vamana Munivar, Prof. Chakravarti has succeeded in identifying him with the famous Mallishena Acharya who has commentated on the Prabritatrayas and the Syadvadamanjari. From the internal evidences we are led to conclude that the author must have been a great scholar in Sanskrit and Tamil. Such was Mallishena who was called *Udaya-Bhasha-Kavi-Chakra-varti*—emperor of the poets in two languages. The inscriptions at Tirupparuthikunram a Jain village near Conjiveram show that Mallishena was the guru of one Pushpasena Muni who was the guru of Irugappa the minister of Harihara II of Vijianagar that flourished in the latter half of the 14th century.

In his introduction to the book the learned Professor deals about the six systems of the Hindu Philosophy and the two heterodox systems of Buddhism and Jainism. This is very useful in helping the reader to understand the arguments of the author against the one-sided systems dealt with in the 6th canto.

While writing about the Jains and their system the learned editor maintains that the early Aryans otherwise called the Eastern Aryans who had settled in the countries of Kasi, Kosala, Magadha and Videha and who were preaching against all kinds of sacrifice and were upholding *Atma-vidya* or Paravidya and who were speaking a corrupt form of the Aryan tongue, must have been none else than the Jains. This a theory worth the serious consideration of the students of Indian Philosophy, ancient Indian History and Philology.

After the Introduction a good summary of the whole poem canto after canto is given in simple prose. The portion which treats about the story in the Sripuranam, a prose—rendering of the Mahapurāṇam in Manipravala style, is also reproduced at length.

The commentary is written by Mr. Appasawmi Sastriyar of Vidoor, who is the distinguished student of the late learned Appaswami Sastriyar, the noble father of Prof. Chakravarti. Till the day of the late Sastriar there was no settled commentary to the work. It was he that determined for the first time the meaning of many of the stanzas dealing on Jaina religion and philosophy, which were till his time not explained clearly. It is in the fitness of things that Prof. Chakravarti should be the first to edit a work for which his revered father was the first to give the correct commentary.

The work as a masterpiece in Tamil is quite indispensable to every student of Tamil Literature and as a work containing the teachings of Jainism is very useful to the student of philosophy.

The book is nicely printed on very fine paper and exquisitely got up. There is nothing wanting in the edition.

C. S. M.

## The Casket of Gems.

(Continued from page 211.)

### Right Conduct.

காட்சி யுடையார் வினைவரும் வாயிலின்  
மீட்சியர் நல்லொழுக்கி னற்கு.

61. Those of right faith who are away from the ways of sin are said to have right conduct.

குறைந்ததூஉ முற்ற நிறைந்ததூஉ மாக  
வறைந்தா ரொழுக்க மிரண்டு.

62. Conduct is said to be of two sorts—partial conduct and full conduct.

நிறைந்த திருடிகட் காகு மனையாற்  
கொழிந்தது மூன்று வகைத்து.

63. The full conduct is for the *Rishis* and the other which is of 3 kinds is for the householders.

அனுவத மைந்துங் குணவத மூன்று  
முணர்நான்கு சிக்கா வதம்.

64. There are five *anuvratas*, three *gunavratas* and four *sikshavratas*.

பெரிய கொலைபொய் களவொடு காமம்  
பொருளை வரைதலோ டைந்து.

65. Not committing the sins of big killing, falsehood, theft, and unchastity together with limiting the possessions are the five (*anuvratas*).

Big killing—killing any creature having two or more senses.

இயங்குயிர் கொல்லாமை யேவாமை யாகும்  
பெருங்கொலியின் மீட்சி யெனல்.

66. Not killing nor inducing others to kill any mobile being (*trasa-jiva*) is said to be freedom from big killing.

அறுத்த லலைத்த லடைத்தலோ டார்த்த  
விறப்புப் பொறையிறப்போ ணாந்து.

67. Cutting the limbs, beating, confining many animals in a small place, tying one animal to another, and overloading are the five faults (appertaining to the first vow of Non-killing).

பாவம் பெரியன சொல்லாமை ஏவாமை  
யாகு மிரண்டா வதம்.

68. Refraining from uttering oneself and from inducing others to utter, gross falsehood is the second vow.

குறளை மறைவிரி யில்லடை வெளவல்  
புறவுரை பொய்யோலை கேடு.

69. Back-biting, revealing the secrets of others, not returning in full a deposit made by another [on his asking for less through forgetfulness], preaching false doctrines and writing false documents are the five transgressions (of the vow of truthfulness of a layman.)

கொடாதது கொள்ளாமை ஏவாமை யாகுங்  
கொடாதது கொள்ளா வதம்.

70. Not appropriating to oneself nor inducing others to appropriate anything that is not given by its owner is the vow of not taking that which is not given.

குறைவு நிறைகோடல் கொள்ளை கவர்த்தல்  
மறைய விராத விறப்பு.  
கள்ள ரோடுகூடல் கள்ளர் கொணர்பொருளை  
உள்ளிநற் கோடலோ டைந்து.

71, 72. Giving in small measure and receiving in big measure, evading law, selling spurious things, making friendship with thieves and receiving stolen property are the five faults (of the vow of non-stealing).

விதித்த வழியின்றிக் காம நுகர்தல்  
மதிப்பின்மை நான்கா வதம்.

73. Not thinking of sexual intercourse in any way other than the one prescribed (marriage) is the fourth vow.

அனங்கன் விளையாட்டு வேட்கை மிகுதி  
மனங்கொள் விளரின்மை கேடு.

பிறர்மனை கோடல் பிறர்க்குச்செல் வானைத்  
திறவதிற கோடலோ டைந்து.

74, 75. Unnatural gratification, excessive lustfull passion, thinking of lewd habits, enjoying another's wife and marrying by force the girl already settled for another—these are the five faults (of the vow of chastity.)

பொருள்வரைந் தாழ்ச்சிச் சுருக்கிலே வாமை  
யிருடிந்தார்க் கைந்தா வதம்.

76. Fixing the limit of worldly possessions and lessening the desire is the fifth vow for those that are devoid of ignorance.

இயக்கமோ டட்டம் பெருக்கலும் லோபம்  
வியப்புமிகை கோடலோ டைந்து.

77. Keeping a larger number of vehicles than required, accumulating even necessary articles in large numbers, excessive greed, expressing wonder at the pomp or prosperity of another, and overloading are the five faults of the fifth vow.

ஐயைந் திறப்பிகந் தைந்து வதங்களுஞ்  
செய்யுஞ் சுவர்க்குச் சுகம்.

78. If any one observes the five vows without the twenty-five transgressions above-mentioned he will acquire the happiness of Svarga.

சட்டி தனதேவன் பாரீச னீலியும்  
பெற்றார் சயனுஞ் சிறப்பு.

79. Sattippulayan, Dhanadeva, Parisan, Nili, and Jaya, have attained glory (by the observance of the five *anu-vratas* minor vows).

தனசிரி சத்தியன் ரூபதன் காப்பான்  
நனைதாடி வெண்ணெய் யுரை.

80. Dhanasri, Satyan, Tapasan, the police guard (Yama-danda) Smasrunavanita are mentioned (as those who have attained to notoriety by the non-observance of the vows).

கள்ளொடு தேன்புல சண்ணுமை யைவதமும்  
தெள்ளுங்கால் மூல குணம்.

81. Abstaining from the use of intoxicants, honey and flesh and the (observance of the) five *anu-vratas* are the eight fundamental virtues of a householder.

(To be continued.)

C. S. Mallinath.



## NOTES AND NEWS.

We have published elsewhere an article on 'Pandit Malaviya's appeal' which deserves the serious consideration of every Jaina, since it speaks of the several evils existing in both the Hindu and Jaina communities and suggests some remedies to irradicate them. We earnestly hope that our Jaina brethren will lose no time to concert measures to set right the social and religious defects in our community.

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In spite of the labours of great scholars and their writings on Jaina history based on modern research, there are yet great men of the type of Lala Lajpat Rai, who either wantonly or unwantonly, write and publish all sorts of false and fanciful accounts about the Jainas and their history. We really wonder what they would gain by propagating incorrect informations about a community, which has greatly contributed to the political greatness, literary glory, and high civilisation of India. There is only one way of shutting the mouths of our enemies. The Jains should at once construct their history in the light of recent researches and publish it as widely as possible in all the important languages.

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An Indore correspondent writes :—

The Annual Prize Distribution Ceremony of the Tilokchand Jain High School came off at 4 p.m. on Tuesday the 4th September 1923, under the presidency of D. M. Narsingh Rao Esquire B.A., B.L., the Prime Minister of the Holkar State with great eclat. It was an occasion to celebrate the birth-day anniversary of Rai Bahadur Seth Kalyanmalji the proprietor-founder of the institution. The school attracted the notice of Indore Public and the neighbouring places with its rapid progress in teaching, games and efficient administration for the last two years. The gathering was a notable one numbering about one thousand. There were amongst the notables, the high officers of the Holkar State, the famous professors of the local colleges, the rich merchants of the locality and the heads and the staffs of the Government Departments of the Holkar State. Among these may be mentioned Rai Bahadur Seraymal Bapna,

Home Minister : Lala Motilalji Bijawargi, Finance Minister ; Rai Bahadur Mr. J. L. Jaini M.A., Bar-at-law, Chief Justice and Law Member ; Mr. A. R. Khan M.A., LL.B. Bar-at-law ; Inspector General of Police : Dr. King the Principal of the Canadian Mission College ; famous professors like Messrs. Scott, Johary, and Lyons and the gentry of Indore. All the wealthy merchants of Indore and neighbouring places headed by Sir Seth Swaroopchand Hukamchand and his younger brother Rai Bahadur Seth Kalyanmal showed their interest with their presence. Sir Seth Hukamchand also delivered a short speech in Hindi eulogising the good condition and administration of the institution and thanked all those present in cordial terms. It was a representative gathering of Wealth and Learning.

The Prime Minister, the President-elect, entered the dais at 4 p.m. sharp and was welcomed by a Hindi chorus of four younger boys of the school. It was followed by a song of prayer for the happiness and peace in the Long Life of H. H. the Maharaja Holkar who took great delight in kindly coming over to the school to open it some five years ago. Since then the school has advanced far in its all round progress. Lala Chiranjilal Jain B.A., the Head-Master of the school then read his report as regards the working of the school during the last year when the school showed signs of marked improvement in general administration and the result in the University and solid additions in the Library and Laboratory thus attracting a large number of students from distant places like Berar and C. P. Then Recitations and Dialogues commenced and an infant orator entered the stage and charmed the whole audience with his art and tact as an orator though quite young being only ten years of age. A little boy of the school kept the entire assembly spell-bound with his sweet music when he moved over a long but humorous song on a walking-stick and its uses. The part from Twelfth Night well staged by Malvolio in his love reveries gave proof of the students' ability and interest in English Language. Then Parashram trying his beloved disciple Bhishma in his oath for celibacy with burning words was a happy selection. The stage closed with an epilogue in sweet English verse which was the most suitable for the moment and a student played it in the true spirit of an epilogue.

After distributing the prizes the President then gave out his remarks which were sincere echoes of opinion and feelings of every one present there. He said "It is gratifying that the institution has been producing satisfactory results judged by the passes in the Matriculation Examination and that is more or less self-contained. It is fortunate that the school has in its Head-Master a gentleman enthusiastically devoted to the cause of Education." He then spoke highly of the generosity of Rai Bahadur Seth Kalyanmal a thing known to all at Indore. At Indore there is also scope, nay necessity for more colleges, as for want of room in the existing Colleges, admission has to be refused to many an earnest student. Let me hope that this school will soon develop into a college under the fostering care of its donor." Indeed an up-to-date institution like this is to be developed into a college. May the words of the Prime Minister that the school be turned into a college in no distant future come to be true.

But before finishing this report I should not forget to mention the name of the Head-Master Chiranjilal B.A., (of Alwar) who is the originator of all these manifold activities in this school. Since his arrival here he is doing his level best to keep this institution in the forefront of modern methods and ideals and gaining popularity for his educational merits among the educationists and the citizens of Indore.

The distinguished gathering of the evening was particularly attracted by the Exhibition managed by the students and the staff. The walls were covered with all sorts of works of arts—Drawing and Painting, the Geographical curiosities, historical collections, handsome calligraphy, Scientific productions, occupied their proper places. All this is sufficiently eloquent of the zeal and interest with which Rai Bahadur Seth Kalyanmal tries to modernise the students of this high school.

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The Members of the Jaina Education Fund Association, Mysore, on hearing of the death of Sriyuth Lala Jambu Prasadji of Sahranpur, convened a Meeting of condolence under the Presidency of Sriman M. L. Vardhamaniah and passed a resolution as follows, which was sent to the bereaved family for consolation :—

"That the members of the Jaina Education Fund Association assembled in a Special Meeting in Mysore, desire to express their great sorrow at the death of Sriyuth Lala Jambu Prasadji of revered memory and of lasting fame for piety, devotion and generosity and pray Sri Jineswar that the great and good soul may rest in peace and the bereaved family be granted strength to endure the irreparable loss."